

THE

ACTS AND PROCEEDINGS

OF

THE ONE HUNDRED AND TWENTY-NINTH

GENERAL ASSEMBLY

OF

THE PRESBYTERIAN CHURCH IN CANADA

GUELPH, ONTARIO

JUNE 1ST - JUNE 6TH, 2003

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
info@presbyteriancollege.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
presbymuseum@sympatico.ca

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OFFICERS OF THE 129TH GENERAL ASSEMBLY

Moderator: The Rev. Dr. P.A. (Sandy) McDonald
 Principal Clerk: The Rev. Stephen Kendall
 Deputy Clerks: Ms. Barbara McLean, The Rev. Donald Muir, The Rev. Dr. Tony Plomp

MODERATORS OF GENERAL ASSEMBLY

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

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

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

CLERKS OF ASSEMBLY

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

STANDING COMMITTEES OF GENERAL ASSEMBLY

Advise with the Moderator: Convener	The Rev. L.G. Macdonald
Secretary	Ms. T. Hamilton
Assembly Council: Convener	Mr. D. Jennings
Principal Clerk of the General Assembly	The Rev. S. Kendall
Associate Secretary, Assembly Office and Deputy Clerk	The Rev. D.G.A. Muir
Chief Financial Officer/Treasurer	Mr. S. Roche
Atlantic Missionary Society: President	Mrs. V. Hoegs
Business, Committee on, 2003 Assembly: Convener	The Rev. T.J. Kay
Church Doctrine, Committee on: Convener	The Rev. R.I. Shaw
Ecumenical Relations, Committee on: Convener	The Rev. W.G. Ingram
Fund For Ministerial Assistance: Convener	The Rev. Dr. A.M. McPherson
History, Committee on: Convener	The Rev. Dr. A.D. MacLeod
International Affairs Committee: Convener	Mr. D. Mitchell
Life and Mission Agency: Convener	The Rev. Dr. I.A. Gray
General Secretary	The Rev. J.P. Morrison
Associate Secretaries:	
Canada Ministries	The Rev. G.R. Haynes
Education for Discipleship	The Rev. J.F. Czeglédi
Education for Discipleship	Mrs. D. Henderson
Education for Discipleship	Mrs. A. Klassen
International Ministries	The Rev. Dr. R. Wallace
Justice Ministries	Mr. S. Allen
Ministry and Church Vocations	The Rev. S. Shaffer
Resource Production and Communication	Mr. K. Knight
Presbyterian World Service and Development	The Rev. R.W. Fee
Maclean Estate Committee: Convener	Ms. M. Repchuck
Managing Director, Crieff Hills Community	Mr. L. Pentelov
Nominate, Assembly Committee to: Convener	Mr. C. Andrews
Pension and Benefits Board: Convener	The Rev. Dr. J.J.H. Morris
Administrator	Ms. J. Haas
Presbyterian Church Building Corporation: Convener	Mr. T. Thomson
General Manager	Mr. J. Seidler
Presbyterian Record: Convener	The Rev. J.F. Crowdis
Editor	The Rev. D. Harris
Theological Education, Committee on: Convener	Ms. J. Harrison
Knox College Board of Governors:	
Principal	The Rev. Dr. J.D. Gordon
Vice-Convener	Mr. R. Lindsay
Presbyterian College Senate: Convener and Principal	The Rev. Dr. J.A. Vissers
St. Andrew's Hall, Vancouver, Senate: Convener	The Rev. Dr. J.H. Kouwenberg
Dean	The Rev. Dr. S.C. Farris
Vancouver School of Theology: Principal	The Rev. Dr. K. MacQueen
Trustee Board: Convener	Mr. B. Hielema
Secretary	Ms. E. Furzer
Women's Missionary Society: President	Mrs. J.I. Instance
Executive Director	The Rev. S.Y.M. Kim

THE ATTENTION OF THE COURTS IS DRAWN TO THE FOLLOWING

2003 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, 2003 That section [122](#) of the Book of forms be amended as follows and sent down to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 11, p. [284](#), 24):

Revised section [122](#), the moderator and twenty-five percent of ruling elders on the session, or two, whichever is greater, constitute a quorum.

Remit B, 2003 That section [201.1](#) of the Book of forms be amended as follows and sent down to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 12, p. 284, 24):

Revised section [201.1](#) Appointments of ministers to service in congregations shall always be by call and induction, except in cases of stated supply, retired persons, and appointment by the Life and Mission Agency. Such persons who must serve a minimum of half-time, may be ministers, associate ministers, or assistant ministers, but not assistants to ministers.

**THE ACTS AND PROCEEDINGS OF
THE ONE HUNDRED AND TWENTY-NINTH GENERAL ASSEMBLY
OF
THE PRESBYTERIAN CHURCH IN CANADA
HELD AT
GUELPH, ONTARIO
JUNE 1-6, 2003
FIRST SEDERUNT**

At the city of Guelph, Ontario, and within Knox Church there, on Sunday the first day of June in the year of our Lord two thousand and three, 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 Cornwall, Ontario, in its final sederunt on the sixth day of June 2002.

Public worship was conducted by The Rev. Thomas J. Kay, Moderator of the Presbytery of Waterloo-Wellington and Senior Minister of Knox Church, together with The Rev. Sarah Travis, Associate Minister of Knox Church and The Rev. Dr. Arnold Bethune, Minister in Association with Knox Church.

Music, under the direction of Mr. Martin Bauer, was provided by the Sanctuary Choir of Knox Church and the Seasons of Praise contemporary music group, together with Mr. Wayne Farrier (saxophone), Mr. James Mayes (song leader) and the members of The Trombone Quartet (John Monkhouse, Dave Davidson, Carolyn Culp and Susan Follows). The choir sang two anthems: "Praise Medley" and "Rejoice, Rejoice, Believers". Mrs. Vera Teasdale, Session Clerk, led the Call to Worship. Members of Knox Church's 2003 Confirmation Class, Kaitlin Gallant, Sebastian Szilagyi, Chelsea Stirling, Lindsay Hodgson, Sarah Thomson, Sarah Keller and Krista Keller, led the responsive reading of Psalm 51.

J.M.Lewis preached the sermon, based on Luke 16:14-15 and entitled "The Antiques Roadshow of the Soul". The celebration of the Lord's Supper then took place, with T.J. Kay officiating, assisted by S. Travis and A. Bethune.

ASSEMBLY CONSTITUTED

Thereafter, with prayer, the Moderator, J.M. Lewis, constituted the General Assembly in the name of the Lord Jesus Christ, the only King and Head of the Church.

ROLL OF ASSEMBLY

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

Ministers	Elders
I. SYNOD OF THE ATLANTIC PROVINCES	
1. Presbytery of Cape Breton (Nova Scotia)	
J. Barry Forsyth, River Denys	Georgina Keeping, Ball's Creek
Floyd R. McPhee, River Denys	Duncan J. MacDonald, Baddeck
2. Presbytery of Newfoundland (Newfoundland)	
David W.K. Sutherland, St. John's	Jennifer M.L. Whitfield, St. John's
3. Presbytery of Pictou (Nova Scotia)	
Glenn A. Cooper, Westville	Ollive Bowen, New Glasgow
Jeanette G. Fleischer, River John	Donald E. Curtis, Aspen
Glenn S. MacDonald, Thorburn	Phyllis E. Hayter, Westville
E.M. Iona MacLean, Pictou	Larry Ingham, New Glasgow

4. **Presbytery of Halifax-Lunenburg (Nova Scotia)**
P.A. (Sandy) McDonald, Dartmouth
W.G. Sydney McDonald, Halifax
Cathryn Harpell, Lunenburg
Cheryl E. Weeks, Waverley
5. **Presbytery of St. John (New Brunswick)**
Catherine A. Anderson, Grand Bay-Westfield
Douglas E. Blaikie, Fredericton
Bonnie M.G. Wynn, Harvey
Robert J. Lowery, St. Stephen
Brian D. McNally, Sackville
Helen C. Marsten, Riceville
6. **Presbytery of Miramichi (New Brunswick)**
James K. Stewart, Bathurst
F. Lewis A. Smollett, New Carlisle, QC
7. **Presbytery of Prince Edward Island (Prince Edward Island)**
Mark W. Buell, North Wiltshire
Roger W. MacPhee, Belfast
Steven H. Stead, Montague
Fulton MacLaine, Cornwall
Betty J. Mann, Kensington
Rachel M. Waugh, Summerside
- II. SYNOD OF QUEBEC & EASTERN ONTARIO**
8. **Presbytery of Quebec (Quebec)**
Mark A. Godin, Richmond
Estelle M. Blouin, Melbourne
9. **Presbytery of Montreal (Quebec)**
Timothy E. Hwang, Montreal
Katherine Jordan, Huntingdon
Derek J. Macleod, Pointe Claire
John A. Vissers, Beaconsfield
Philippe Gabrini, Brossard
Wilfred Kangong, LaSalle
Verna C. Medina, Montreal West
Ian Stones, Montreal
10. **Presbytery of Seaway-Glengarry (Ontario)**
Gregory W. Blatch, Mallorytown
Darren K. May, Morrisburg
Florence Donoghue, Oxford Mills
Wendy J. Froats, Ingleside
11. **Presbytery of Ottawa (Ontario)**
John C. Fair, Ottawa
Cathy Victor, Vernon
D. Ian Victor, Ottawa
John R. Wilson, Ottawa
Joan L. Sampson, Ottawa
Donald G. Tate, Ottawa
Gordon Walford, Ottawa
Peter Winter, Ottawa
12. **Presbytery of Lanark & Renfrew (Ontario)**
Bruce Cossar, Kingston
Alison M. Sharpe, Renfrew
Joan M. Hilliard, Renfrew
Ruth C. Lemke, Westport
- III. SYNOD OF TORONTO & KINGSTON**
13. **Presbytery of Kingston (Ontario)**
A. Donald MacLeod, Trenton
Job van Hartingsveldt, Kingston
Robert L. King, Bloomfield
Shirley L. Zehr, Odessa
14. **Presbytery of Lindsay-Peterborough (Ontario)**
Noel C. Gordon, Bowmanville
Stuart Macdonald, Toronto
David J. McBride, Port Hope
George A. Turner, Peterborough
Walter Bradley, Bailieboro
Glenn H. Curle, Campbellford
Florence M. Fennell, Cannington
Carolyn A. James, Peterborough
15. **Presbytery of Pickering (Ontario)**
Stephen C. Farris, Toronto
Helen W. Hartai, Courtrice
J.P. Ian Morrison, Toronto
Douglas H. Rollwage, Toronto
Lawrence V. Turner, Uxbridge
Marjorie Beattie, Whitby
Reg E. Gaskin, Toronto
Mariea J. Orde, Port Perry
David F. Phillips, Uxbridge
James Seidler, Toronto

16. Presbytery of East Toronto (Ontario)

Karen S. Bach, Toronto
 James F. Czegledi, Toronto
 T. Hugh Donnelly, Toronto
 William A. Elliott, Toronto
 Wayne R. Hancock, Toronto
 Stephen Kendall, Toronto

Gordon Brown, Toronto
 Edward Chung, Markham
 Valerie M. Dunn, Toronto
 Kenn Johnson, Toronto
 Isobel M. Montgomery, Toronto
 Thomas R. Nettleton, Toronto
 Lori P. Ransom, Toronto

17. Presbytery of West Toronto (Ontario)

Jan Hieminga, Oakville
 Duncan Jeffrey, Bermuda
 Allan C. Lane, Toronto
 Susanne M. Rescorl, St. Catharines
 Brian R. Ross, Toronto
 Garth B. Wilson, Toronto

Brenda M. Adamson, Toronto
 Mildred I. Chamberlain, Brampton
 Doug A. Hain, Toronto
 Alexander B. Henderson, Toronto
 Dorothy E. Kuhn, Bermuda
 * Elizabeth A. Speers, Toronto

18. Presbytery of Brampton (Ontario)

Wayne J. Baswick, Bramalea
 J. Wesley Denyer, Brampton
 W. Ian MacPherson, Mississauga
 Douglas C. McQuaig, Mississauga
 G. Walter Read, Oakville
 Glen C. Soderholm, Campbellville

David Campbell, Bramalea
 Thomas M. Heath, Oakville
 Paul D. Lingen, Milton
 Peter D. Park, Caledon Village
 Marion J. Snyder, Moffat
 David Thompson, Norval

19. Presbytery of Oak Ridges (Ontario)

George W. Beals, Richmond Hill
 Christopher H. Carter, King City
 Daniel D. Scott, Bradford
 Robert H. Smith, Thornhill

Ruth M. Burkholder, Stouffville
 Anne Neuman, Stouffville
 Christine C. Simpson, Bradford
 Elizabeth M. Stanbury, Richmond Hill

20. Presbytery of Barrie (Ontario)

Michael P. Barnes, Bracebridge
 Carey Nieuwhof, Hawkestone
 Timothy R. Purvis, Stayner
 Timothy Raeburn-Gibson, Collingwood

David Black, Oro Station
 Myrtle A.M. Jamieson, Elmvale
 Gladys Miller, Innisfil
 Sharon W. Shaw, Duntroon

21. Presbytery of Temiskaming (Ontario)

Janice M. Hamalainen, New Liskeard

Linda D. Taylor, New Liskeard

22. Presbytery of Algoma & North Bay (Ontario)

James J. Gordon, Sault Ste. Marie

Alan K. Carscadden, Sault Ste. Marie

23. Presbytery of Waterloo-Wellington (Ontario)

Calvin B. Brown, Cambridge
 John A. Deyarmond, Cambridge
 Herbert F. Gale, Guelph
 Linda E. Paquette, Rockwood
 Mark S. Richardson, Kitchener
 Angus J. Sutherland, Kitchener

Joyce D. Crane, Elmira
 Donald A. Darroch, Fergus
 Donald T. Endicott, Guelph
 Andrew F.H. Foster, Cambridge
 Catherine F. Hertel, Conestogo
 Deborah M. Schlichter, Waterloo

24. Presbytery of Eastern Han-Ca

Joseph Choi, Etobicoke
 Samuel Choi, Etobicoke
 Jong Min Park, Kitchener
 Hun-Seung Park, Mississauga

Don Kim, Waterloo
 Jong Hyuk Kwon, Mississauga
 Sang Chang Lim, London

IV. SYNOD OF SOUTHWESTERN ONTARIO**25. Presbytery of Hamilton (Ontario)**

Harry J. Bradley, Hamilton
 Donald A. Donaghey, Dundas
 J. Mark Lewis, Hamilton
 Caroline R. Lockerbie, Burlington
 Alan M. McPherson, Hamilton
 Clive W. Simpson, Burlington

Ralph L. Banks, Burlington
 Jeffrey T. Cass, Hamilton
 Thomas Fiddes, Ancaster
 Robert A. Lalonde, Waterdown
 Carolyn A. McNiven, Burlington
 Rob Salmon, Binbrook

- 26. Presbytery of Niagara (Ontario)**
 Larry W. Beverly, Crystal Beach
 Catherine J. Campion, Beamsville
 Barbara I. McGale, Welland
 Mark A. Ward, Dunnville
 Bob Bosch, St. Catharines
 Marilyn A. Clarke, Thorold
 Georgina A. Dempster, St. Catharines
 Rose L. Markarian, St. Catharines
- 27. Presbytery of Paris (Ontario)**
 Lonnie S. Atkinson, Ingersoll
 Warren K. McKinnon, Brantford
 Donald N. Young, Brantford
 Charles G. Swatridge, Ingersoll
 Gloria M. Wasacase, Brantford
- 28. Presbytery of London (Ontario)**
 Sabrina E. Caldwell, London
 Katherine A. Fraser, London
 Donald G.I. McInnis, London
 Joye Platford, Glencoe
 Robert A. Evans, London
 Mildred S. Greig, Komoka
 David J. Laphorne, London
 W. Owen Thornton, London
- 29. Presbytery of Essex-Kent (Ontario)**
 Jennifer L. Cameron, Windsor
 Nancy W. Carle, Windsor
 Elizabeth W.F. Jobb, Amherstburg
 Ernest C. Koehler, Muirkirk
 Audrey Varney, Ridgetown
 * Zoltan B. Veres, Windsor
- 30. Presbytery of Sarnia (Ontario)**
 C. Joyce Hodgson, Sarnia
 Raymond Hodgson, Sarnia
 H. Bruce Fisher, Camlachie
 Shirley M. McNeil, Strathroy
- 31. Presbytery of Huron-Perth (Ontario)**
 Peter G. Bush, Mitchell
 Cathrine E. Campbell, Brussels
 Lillian J. Wilton, Exeter
 Everett E. Douglas, Seaforth
 Mary Duffin, Stratford
 Margaret E. Lupton, Embro
- 32. Presbytery of Grey-Bruce-Maitland (Ontario)**
 Mary M. Kinsman, Lucknow
 Linda G. Moffatt, Bluevale
 Jeremy Sanderson, Walkerton
 Frances A.E. Savill, Thornbury
 Mary E. Eccles, Holstein
 Robert A. Fowler, Durham
 Peter D. Longmore, Stokes Bay
- V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**
- 33. Presbytery of Superior (Ontario)**
 Joanne R. MacOdrum, Greenstone
 Audrey J. Johnston, Greenstone
- 34. Presbytery of Winnipeg (Manitoba)**
 M. Beth McCutcheon, Winnipeg
 Robert J. Murray, Pinawa
 Beverley A. Galbraith, Stonewall
 Barbara A. Pilozow, Dryden
- 35. Presbytery of Brandon (Manitoba)**
 Gladys M. Anderson, Neepawa
 Arlene M. Robertson, Brandon
- VI. SYNOD OF SASKATCHEWAN**
- 36. Presbytery of Assiniboia (Saskatchewan)**
 Willem H. van de Wall, Yorkton
 Vernon L. Becker, Estevan
- 37. Presbytery of Northern Saskatchewan (Saskatchewan)**
 James A. McKay, Saskatoon
 George B. Yando, Prince Albert
 Ralph Brubacher, Battleford
 Irvin Wolfe, Prince Albert
- VII. SYNOD OF ALBERTA & THE NORTHWEST**
- 38. Presbytery of Peace River**
 George S. Malcolm, Grande Prairie
 Joyce A. Yanishewski, Spirit River
- 39. Presbytery of Edmonton-Lakeland (Alberta)**
 R. Glenn Ball, Sherwood Park
 Stephen P. Haughland, Killam
 Yon-Jae Kim, Edmonton
 Kelly P. Liebe, Fort McMurray
 Ardith M. McKinley, Spruce Grove
 Ellen B. Weinmeyer, Edmonton

- 40. Presbytery of Central Alberta (Alberta)**
Rudolf G. van Doornum, Innisfail
- 41. Presbytery of Calgary-Macleod (Alberta)**
Virginia P. Brand, Lethbridge
D. Murdo Marple, Calgary
M. Dianne Ollerenshaw, Calgary
Wendy M. Adams, Calgary
Marie Bondar, Calgary
Bernice L. Poon, Calgary

VIII. SYNOD OF BRITISH COLUMBIA

- 42. Presbytery of Kootenay (British Columbia)**
Meridyth A. Robertson, Trail
Bob Shypitka, Cranbrook
- 43. Presbytery of Kamloops (British Columbia)**
Douglas G. Swanson, Salmon Arm
Jan (John) P. Wyminga, Quesnel
Margaret I. Brillinger, Kelowna
William J. Farr, Prince George
- 44. Presbytery of Westminster (British Columbia)**
Herbert E. Hilder, Chilliwack
Larry K. Lin, Burnaby
Miklos Szigeti, Burnaby
G. Grant Wilson, Richmond
Elizabeth Birnie, West Vancouver
Keith D. Perry, Burnaby
Henry Romain, North Vancouver
Dal W. Schindell, Burnaby
- 45. Presbytery of Vancouver Island (British Columbia)**
Robert H. Kerr, Parksville
Clayton M. Kuhn, Port Alberni
Harold A. McNabb, Victoria
Merna A. Campbell, Campbell River
James G. Thomson, Nanaimo
Dirk J. Van Ek, Parksville
- 46. Presbytery of Western Han-Ca**
Jang Woo Lee, Abbotsford, BC
Pok Young (Paul) Ryu, Jasper, AB

YOUNG ADULT REPRESENTIVES AND STUDENT REPRESENTATIVES

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

Young Adult Representatives

- | | |
|-------------------------|-------------------------------------|
| 2. Newfoundland | Blake Rudofsky, St. John's, NL |
| 4. Halifax-Lunenburg | Michael C. Reid, Truro, NS |
| 6. Miramichi | David Gremley, Miramichi, NB |
| 10. Seaway-Glangarry | Lisa Hummel, Chesterville, ON |
| 12. Lanark & Renfrew | Scott W. Burdon, Kinburn, ON |
| 13. Kingston | Lesley Sokolowsky, Kingston, ON |
| 15. Pickering | Alexis Dimson, Toronto, ON |
| 19. Oak Ridges | Andrew Fulford, Bradford, ON |
| 23. Waterloo-Wellington | Nicholas Woodfield, Cambridge, ON |
| 26. Niagara | Edward Akuffo, St. Catharines, ON |
| 30. Sarnia | Jillian Wyville, Sarnia, ON |
| 32. Grey-Bruce-Maitland | Amanda McPherson, Tiverton, ON |
| 35. Brandon | Jennie Ostash, Brandon, MB |
| 41. Calgary-Macleod | Kerrie D. Slimmon, Calgary, AB |
| 43. Kamloops | Danielle Michaud, Prince George, BC |
| 45. Vancouver Island | Philip Kerr, Parksville, BC |

Student Representatives

- | | |
|---------------------------------|--------------------|
| 1. Knox College | Fred Stewart |
| 2. Presbyterian College | Mary Anne D. Grant |
| 3. Vancouver School of Theology | James Ko |

ELECTION OF THE MODERATOR

J.M. Lewis called upon the Assembly to choose a Moderator to preside over its deliberations. He called on M. Repchuck, convener of the Committee to Advise with the Moderator.

M. Repchuck paid tribute to J.M. Lewis on his moderatorial year. She reflected on her joy in serving on the committee and having the privilege of being a member of MacNab Street Church in Hamilton, the congregation served by J.M. Lewis. M. Repchuck commented on J.M. Lewis' extensive travels in Canada and on his visits to Malawi and the Middle East with his spouse, Donna Fitzpatrick-Lewis. She observed that Mr. Lewis had shared his gifts and deep compassion for the church with respect, dignity and love.

In accordance with the method determined by the 95th General Assembly, C.E. Weeks, seconded by D.W.K. Sutherland, placed the name of The Reverend P.A. (Sandy) McDonald in nomination as Moderator of the 129th General Assembly. (see p. [200](#))

J.M. Lewis, Moderator, called for nominations from the floor. There were no further nominations. On motion of D.W.K. Sutherland, duly seconded and adopted, nominations were closed. C.E. Weeks moved, seconded by D.W.K. Sutherland, that The Rev. P.A. (Sandy) McDonald be declared elected as Moderator. Adopted. J.M. Lewis declared P.A. (Sandy) McDonald elected Moderator of the 129th General Assembly.

P.A. (Sandy) McDonald, along with the mover and seconder of the motion to nominate him, withdrew temporarily in order that the new Moderator might be suitably robed.

The Moderator thanked M. Repchuck for her support and advice throughout his moderatorial year. He then reflected on his time as Moderator and expressed gratitude at being given the opportunity to serve the denomination in this capacity. He was moved by meeting faithful people throughout the country and by the depth of gratitude people overseas have toward The Presbyterian Church in Canada.

INSTALLATION OF THE MODERATOR

P.A. (Sandy) McDonald was conducted to the chair by C.E. Weeks and D.W.K. Sutherland. J.M. Lewis asked P.A. McDonald the appointed questions and installed him as Moderator of the 129th General Assembly. Deputy Clerk T. Plomp escorted J.M. Lewis to his seat.

MODERATOR ADDRESSES ASSEMBLY

The newly installed Moderator addressed the court. He thanked the court for the honour of being elected Moderator and expressed the hope that this Assembly would be one where people offer differing opinions with respect and love. He told the court that he had appointed the Rev. W.G. Sydney McDonald as his chaplain. P.A. McDonald then paid tribute to his congregations of St. Andrew's Dartmouth and Musquodoboit Harbour, Nova Scotia, noting that the previous day was the thirty-fifth anniversary of his ordination. He acknowledged the presence of his brothers, niece, aunt, and members of his wife's extended family. He also acknowledged the presence of a teacher in whose class he was an elementary level pupil in a one-room school near Stratford. The Moderator expressed his gratitude to his wife Chris, son Ian and daughter Heather McDonald Barkhouse who were with him for this occasion.

INTRODUCTION OF ECUMENICAL VISITORS

The Moderator introduced the following ecumenical visitors: The Rev. Dr. Karen Hamilton (Canadian Council of Churches); Rev. B. Lee, Rev. S. Park, Mrs. Raeja Ha, Ms. Jung Ja Lee, Rev. K. Kim, Rev. J.S. Suh (Korean Christian Church in Japan).

COMMITTEE TO ADVISE WITH THE MODERATOR

The Moderator called on M. Repchuck, convener of the Committee to Advise with the Moderator. M. Repchuck handed in the report, as printed on p. [200](#).

Receive and Consider

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

Recommendation No. 1 (p. [200](#)) was moved by A.M. McPherson, duly seconded. Adopted.

Recommendation No. 2 (p. [200](#)) was moved by A.M. McPherson, duly seconded. Adopted.

Recommendation No. 3 (p. [200](#)) was moved by A.M. McPherson, duly seconded. Adopted.

Report as a Whole

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

The Moderator thanked M. Repchuck for her diligent work and leadership throughout the past year.

RECORDS OF ASSEMBLY, SYNODS AND ASSEMBLY COUNCIL

The Assembly called for the minutes of the 128th General Assembly, the several Synods and the Assembly Council, that they might be placed in the hands of such committees as may be appointed to examine them. The Principal Clerk announced that all the minutes and records were available for examination by the Committee to Examine Records. (see p. [243](#), 48)

INTRODUCTION OF FORMER MODERATORS

The Moderator acknowledged the presence of former moderators and their spouses as follows: The Rev. Joseph W. Reed (2001), The Rev. H. Glen Davis (2000) and The Rev. Joyce Davis, The Rev. Dr. Arthur Van Seters (1999) and Ms. Rowena Van Seters, The Rev. Dr. William J. Klempa (1998) and Mrs. Lois Klempa, The Rev. John D. Congram (1997) and Mrs. Liz Congram, The Rev. Dr. Alan M. McPherson (1995) and Mrs. Maureen McPherson, The Rev. Dr. George C. Vais (1994), The Rev. Dr. Earle F. Roberts (1993) and Mrs. Dorothy Roberts, The Rev. Dr. Linda J. Bell (1992) and Mr. Martin Bauer, The Rev. Dr. J.J. Harrold Morris (1989) and Ms. Jeanette MacDonald, The Rev. Dr. Tony Plomp (1987), The Rev. Dr. Kenneth G. McMillan (1979) and Mrs. Isabel McMillan.

COMMITTEE ON BUSINESS

The Assembly called for the first report of the Committee on Business, as printed on p. [242](#)-46, which was presented by T.J. Kay, convener. T.J. Kay presented the Moderator and past Moderator with gifts from the City of Guelph and Knox Church.

Receive and Consider

On motion of J.W. Lee, duly seconded, it was agreed that the report be received, taken as read and its first ten recommendations considered together as one.

Recommendation Nos. 1 through 10 (p. [242](#)-45) were moved by J.W. Lee, duly seconded and adopted, with a note that D.H. Rollwage had been added to the membership of the Committee on Business (Recommendation No. 6).

Notice of Motion

J.W. Lee gave notice of motion as follows:

At a future sederunt, I will move or cause to be moved that the terms of reference for the Committee on History be reconsidered: (Committee on History, Rec. No. 1, p. 295). (cont'd on p. [22](#))

(cont'd on p. [13](#))

COMMITTEE TO NOMINATE

The Assembly called for the report of the Committee to Nominate, which was handed in by D.R. Kendall, convener. Copies of the report were distributed to commissioners.

Receive and Consider

On motion of S. Macdonald, duly seconded, it was agreed to receive and consider the report.

Recommendation No. 1 was moved by S. Macdonald, duly seconded.

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

Recommendation No. 2 was moved by S. Macdonald, duly seconded.

That any proposed changes to the committee's report as printed, be given in writing, over the signature of any two commissioners, to any one of the following: the Convener, The Rev. Doug Kendall; the Secretary, Mr. Cliff Andrews; or Ms. Terrie-Lee Hamilton at the General Assembly Office, no later than 12:00 noon, Tuesday, June 3, 2003. The change must be in the form of a name replacing another name in the report or a name filling in a blank space in the report. Adopted.

Recommendation No. 3 was moved by S. Macdonald, 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. [27](#))

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet in Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario, on Tuesday, June third, two thousand and three at nine-thirty o'clock in the morning, of which public intimation was given.

SECOND SEDERUNT

At Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario, on Tuesday, June third, two thousand and three at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from p. [12](#))

The Assembly called for the report of the Committee on Business, which was presented by T.J. Kay, convener. W.M. Adams moved, duly seconded, that the agenda be approved as printed and currently displayed be the agenda for the second sederunt. Adopted.

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

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 K.A. Fraser, convener.

Receive and Consider

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

Recommendation No. 1

K.A. Fraser moved, duly seconded, that the name of M. Beattie (Presbytery of Pickering) be deleted from the list of commissioners, and that the name of G. Brown (Presbytery of East Toronto) and A. Foster (Presbytery of Waterloo-Wellington) be added to the roll of Assembly. Adopted.

Recommendation No. 2

K.A. Fraser moved, duly seconded, that the following be granted leave to withdraw, reasons having been given to the committee: C. Nieuwhof (Presbytery of Barrie) for the seventh sederunt and J. Hodgson (Presbytery of Sarnia) for the fifth and sixth sederunt. Adopted.

(cont'd on p. [17](#))

WELCOME TO THE REV. DONALD G.A. MUIR, DEPUTY CLERK

The Principal Clerk noted that this Assembly was the last for Deputy Clerk Barbara McLean and the first for newly appointed Associate Secretary and Deputy Clerk Donald G.A. Muir. The Moderator welcomed D.G.A. Muir and wished him well as he receives mentoring during this Assembly from the other three clerks. D.G.A. Muir was then warmly welcomed by the other clerks.

COMMISSIONER ORIENTATION

The Principal Clerk presented a commissioner orientation session. The purpose of this session was to help commissioners gain a better understanding of common procedural issues that emerge during the sederunts. S. Kendall affirmed that the very important task of commissioners at the Assembly is to 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 G.G. Wilson, convener. As agreed at the first sederunt, the report of the committee was distributed.

Prayers Offered by Moderator

While the report was being distributed, the Moderator offered prayers for The Rev. Dr. P. Darch and Dr. H. Johnston, both of whom were ill in hospital.

Receive and Consider

G.G. Wilson moved, duly seconded, that the report be received. Adopted.

(cont'd on p. [18](#))

INTRODUCTION OF AND WELCOME TO THE REV. DAVID HARRIS

J.F. Crowdis, convener of the Presbyterian Record Board, introduced The Rev. David Harris, editor of the Presbyterian Record, to the Assembly. The Moderator welcomed D. Harris to the position to which the 128th General Assembly appointed him.

COMMITTEE ON THEOLOGICAL EDUCATION

The Assembly called for the report of the Committee on Theological Education, which as printed on p. [549](#), was handed in by M.B. McCutcheon, convener.

Receive and Consider

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

Recommendation No. 1 (p. [550](#)) was moved by M.B. McCutcheon, duly seconded. Adopted.

Recommendation No. 2 (p. [551](#)) was moved by M.B. McCutcheon, duly seconded. Adopted.

Recommendation No. 3 (p. [552](#)) was moved by M.B. McCutcheon, duly seconded. Adopted.

Introduction of Mrs. Muriel Farris

The Moderator welcomed Mrs. Muriel Farris, the mother of The Rev. Dr. Stephen C. Farris and wife of the late Principal of Knox College, the Rev. Allan Farris, to the Assembly.

Introduction of the Principals and the Dean of St. Andrew's Hall

The Rev. Dr. J.A. Vissers, Principal of Presbyterian College, thanked the court for its support. He noted that it is an exciting time to be involved in theological education.

The Rev. Dr. J.D. Gordon, Principal of Knox College, thanked the court and also noted that this was the "best of times and the worst of times" for theological education.

The Rev. Dr. S.C. Farris, Dean of St. Andrew's Hall, thanked the court and noted his pride in being the son of both Allan Farris and Muriel Farris. He noted that he looked forward to his new duties and believes that God has new things in store for The Presbyterian Church in Canada.

The Moderator spoke of the importance of theological education.

Recommendation No. 4 (p. [552](#)) was moved by M.B. McCutcheon, duly seconded. Adopted.

(cont'd on p. [16](#))

MODERATOR OF THE 128TH GENERAL ASSEMBLY

The Moderator invited The Rev. J.M. Lewis, Moderator of the 128th General Assembly, to address the court. The past Moderator spoke of the importance of each and every congregation in the life of the church, the nation and the world. He spoke of his belief that the witness of the Christian church has an enormous impact for good on the future of the world, illustrating with a story or two how this is true, especially in places such as the Middle East and, in particular, in the Israel/Palestine situation, in Gaza City where he visited in the past year. He concluded that he has seen what the church can do in difficult situations.

The commissioners thanked J.M. Lewis with applause. The Moderator offered thanks to J.M. Lewis for his stewardship and communication with the church during the last year.

LIFE AND MISSION AGENCY (COMMITTEE ON EDUCATION AND RECEPTION)

The Assembly called for the report of the Life and Mission Agency, which, as printed on p. [323-495](#), was handed in by I.A. Gray, convener.

Receive and Consider

G.S. Malcolm moved, duly seconded, that the report be received and considered. Adopted.

I.A. Gray noted that the report of the Committee on Education and Reception (p. [444-50](#)) was being presented on behalf of its convener, R. Doran. He outlined the work and responsibilities of the Committee on Education and Reception. He spoke about the process to be followed before the recommendations are considered at a later sederunt.

(cont'd on p. [20](#), [33](#))

INTERNATIONAL AFFAIRS COMMITTEE

The Assembly called for the report of the International Affairs Committee, which, as printed on p. [297-323](#), was handed in by D. Mitchell, convener.

Receive and Consider

R.H. Smith moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. [308](#)) was moved by R.H. Smith, duly seconded. Adopted.

Recommendation No. 2 (p. [308](#)) was moved by R.H. Smith, duly seconded. Adopted.

Recommendation No. 3 (p. [308](#)) was moved by R.H. Smith, duly seconded. Adopted.

Recommendation No. 4 (p. [318](#)) was moved by R.H. Smith, duly seconded. Adopted.

Recommendation No. 5 (p. [322](#)) was moved by R.H. Smith, duly seconded. Adopted.

Report as a Whole

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

INTRODUCTION OF THE REV. DR. CLYDE ERVINE

The Moderator invited Dr. W.J.C. Ervine, newly re-appointed Director of Pastoral Studies and Associate Professor at Presbyterian College, Montreal, to come to the platform. The Moderator then welcomed Dr. Ervine and wished him well in his responsibilities.

REPORTS WITHOUT RECOMMENDATIONS

The Principal Clerk presented the reports having no recommendations:

Receive Reports

S. Kendall moved, duly seconded, that the following reports without recommendations be received. Adopted.

Atlantic Mission Society (p. [241-42](#))

Commission on Matters left, uncared for, or omitted (p. [288](#))

Nominations (p. [496](#))

Presbyterian Record Inc., Board of (p. [521-24](#))

Special Committee re Review of Chapter Nine (p. [547-49](#))

Women's Missionary Society (p. [571-73](#))

ECUMENICAL VISITOR

G.D. Johnston introduced The Rev. Dr. Earl Thames of the United Church of Jamaica and the Cayman Islands, who then addressed the Assembly.

Dr. Thames spoke on behalf of CANACOM, the Caribbean and North America Council of Mission. It is a group of eleven denominations seeking to break through the divides of race, culture, size, rural and urban that separate the people of God. They share prayers, resources and finances together. There is mutuality both in name and in fact. He noted various examples of the service provided by this united effort. There is great strength when people from different races, cultures and Christian persuasion work together.

The programs of CANACOM include sharing of people, young adults in mission work camps, and joint and mission action teams.

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

The Assembly agreed with the proposal of the convener of the Committee on Business that the Committee on Theological Education resume its report.

(cont'd on p. [16](#))

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

Recommendation No. 5 (p. [553](#)) was moved by M.B. McCutcheon duly seconded. Adopted.

Recommendation No. 6 (p. [554](#)) was moved by M.B. McCutcheon duly seconded. Adopted.

The Moderator invited Professor Bradley McLean and Professor Nam Soon Song to the platform and noted again the importance of theological education. He wished them both well in their tasks.

Recommendation No. 7 (p. [554](#)) was moved by M.B. McCutcheon duly seconded. Adopted.

Additional Motion

R. Hodgson moved, duly seconded, that the issues raised by Overture No. 13, 2001, be referred to the Life and Mission Agency and the colleges for study and action in their planning for the future. Adopted.

(cont'd on p. [33](#))

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

The Assembly agreed with the proposal of the convener of the Committee on Business that the Clerks of Assembly present their report.

(cont'd on p. [17](#))

CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly, which as printed on pages 278-88, was handed in by Deputy Clerk T. Plomp.

Receive and Consider

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

Recommendation No. 1 (p. [279](#)) was moved by S. Kendall, duly seconded. Adopted.

Recommendation No. 2 (p. [280](#)) was moved by S. Kendall, duly seconded. Adopted.

Dissent

P.G. Bush asked that his dissent to the decision on Recommendation No. 2 be recorded.

Recommendation No. 3 (p. [281](#)) was moved by S. Kendall, duly seconded. Adopted.

Recommendation No. 4 (p. [282](#)) was moved by S. Kendall, duly seconded. Adopted.

Recommendation No. 5 (p. [282](#)) was moved by S. Kendall, duly seconded. Adopted.

Recommendation No. 6 (p. [283](#)) was moved by S. Kendall, duly seconded.

Amendment

H.F. Gale moved, duly seconded, that the words "... and reports be forwarded to the editor of the Presbyterian Record as they are completed in time for the May issue of the Record" be added.

(cont'd on p. [17](#))

PRESENTATION OF MINUTES

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

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

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario, on Tuesday, June third, two thousand and three at two o'clock in the afternoon, of which public intimation was given. The sederunt closed with prayer by the Moderator.

THIRD SEDERUNT

At Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario, on Tuesday, June third, two thousand and three at two o'clock in the afternoon, the Assembly met pursuant to adjournment.

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

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

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

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (cont'd from p. [13](#))

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw. K.A. Fraser, convener, informed the Court that the committee did not have a report to be presented at this sederunt.

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

COMMISSIONER ORIENTATION (cont'd from p. [13](#))

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

CLERKS OF ASSEMBLY (cont'd from p. [16](#))

Discussion resumed on the amendment to **Recommendation No. 6** (see p. [16](#)).

The amendment was defeated.

Recommendation No. 6 was defeated.

Recommendation No. 7 (p. [283](#)) was moved by S. Kendall, duly seconded. The Clerks of Assembly asked for permission to withdraw Recommendation No. 7. The Assembly agreed.

Recommendation No. 8 (p. [283](#)) was moved by S. Kendall, duly seconded and re-worded with the agreement of the Assembly as follows:

That the action of Assembly in this matter be the response to Overture No. 6, 2003.

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

PRESBYTERIAN CHURCH BUILDING CORPORATION

The Assembly called for the report of The Presbyterian Church Building Corporation, which, as printed on p. [520-21](#), was handed in by T.H. Thomson, convener.

Receive and Consider

D.W.K. Sutherland moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. [521](#)) was moved by D.W.K. Sutherland, duly seconded. Adopted.

Tribute to Donald Taylor

The convener, on behalf of the directors, recognized the fine working relationship that the corporation has had over the last twenty years with Don Taylor, Chief Financial Officer and Treasurer. He wished Mr. Taylor every blessing in his retirement.

Report as a Whole

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

The Moderator thanked the convener and General Manager J. Seidler.

ECUMENICAL VISITOR

The Rev. W.G. Ingram introduced The Rev. Dr. Karen Hamilton, General Secretary, Canadian Council of Churches. She brought greetings and blessings from the Council and commented on several issues in which she has been engaged since arriving at the Assembly on Sunday evening. K. Hamilton offered interesting observations on the worship and the briefing groups. She offered thanks for the part played by Presbyterians in the work of the Council. She named S. Kendall who graciously and ably chairs the nominations committee and recognized the contribution of a young person who recently led Bible study for the Council. K. Hamilton acknowledged the contributions of S. Gillan, S. Allen, D. Taylor and S. Demson, who has recently been elected a vice-president of the Council.

ASSEMBLY COUNCIL

The Assembly called for the report of the Assembly Council, which as printed on p. [201](#)-40, was presented by D. Jennings, convener.

Receive and Consider

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

Minute of Appreciation for Donald Taylor

Recommendation No. 1 (p. [202](#)) was moved by H.W. Hartai, duly seconded.

D. Jennings invited D. Taylor to the platform and read the Minute of Appreciation.

The Assembly expressed its concurrence by sustained applause and a standing ovation. Adopted.

On behalf of the church, the Moderator expressed the thanks of the denomination to D. Taylor for his careful and willing stewardship.

Minute of Appreciation for Barbara McLean

Recommendation No. 2 (p. [203](#)) was moved by H.W. Hartai, duly seconded. Adopted.

The Moderator invited B. McLean to the platform. D. Jennings read the Minute of Appreciation.

The Moderator noted the long association which he and Ms. McLean shared, particularly in connection with his mother who was a member of Knox Church, Waterloo, as clerks of presbytery and through Clerks' Consultations.

The Assembly expressed its concurrence by sustained applause and a standing ovation. Adopted.

The Principal Clerk spoke fondly about the working relationship which he had shared with Ms. McLean and thanked her for her service.

The Moderator invited Ms. McLean to address the Assembly.

Ms. McLean noted those who had been significant in her journey of life and faith and concluded by expressing her thanks to the Clerks of Assembly, indicating how much she will miss the team of which she was a part and wished her successor, D.G.A. Muir, well.

Presentation by the Long Range Planning Committee

The convener of the Long Range Planning Committee, W.S. McAndless, introduced the long range planning exercise, asking commissioners to use the booklet provided and to discuss, in table groups, the most important challenges facing The Presbyterian Church in Canada today.

The commissioners held discussions in table groups. (cont'd on p. [32](#))

(cont'd on p. [32](#))

Recognition of the Service of The Rev. Dr. William A. Young

The Moderator invited commissioner Joanne MacOdrum to the platform and recognized the service of her grandfather as the first chaplain to the University of Guelph.

COMMITTEE ON BILLS AND OVERTURES (cont'd from p. [14](#))

Receive and Consider

G.G. Wilson moved, duly seconded that the report and its recommendations be considered. Adopted.

Preamble to Recommendation No. 1

The Presbytery of Winnipeg suggested that this overture be referred to the Clerks of Assembly. From time to time, a referred overture may be re-directed by the Business Committee (Book of Forms [296.1](#)) if the suggestion for referral is deemed incorrect. This particular overture is virtually identical to one granted at last year's Assembly, and therefore the Business Committee, rather than concurring with the suggested referral, re-directed it to the Committee on Bills and Overtures to be considered with other unreferred overtures (Business Committee report, p. 245).

There is a standing direction to the Committee on Bills and Overtures that similar overtures need not be considered within a period of five years, (Declaratory Act, Book of Forms section [67.1](#)).

Recommendation No. 1 was moved by G.G. Wilson, duly seconded.

That Overture No. 2, 2003 (p. [574](#)) be not received on the basis that the prayer of this overture is virtually identical to that of Overture No. 2, 2002, which was considered and granted last year (A&P 2002, p. [250](#)). Adopted.

Recommendation No. 2 was moved by G.G. Wilson, duly seconded.

That Overture No. 10, 2003 (p. [577-78](#)) re permitting adherents to vote in the election of elders and call of minister be referred to the Clerks of Assembly. Adopted.

Recommendation No. 3 was moved by G.G. Wilson, duly seconded.

That Overture No. 11, 2003 (p. [578](#)) re seeking permission for adherents to be elected as elders be referred to the Clerks of Assembly. Adopted.

Recommendation No. 4 was moved by G.G. Wilson, duly seconded.

That Overture No. 12, 2003 (p. [578-79](#)) re outreach and evangelism to the Jewish people be referred to the Committee on Ecumenical Relations, to consult with the Committee on Church Doctrine. Adopted.

Recommendation No. 5 was moved by G.G. Wilson, duly seconded.

That Overture No. 13, 2003 (p. [579](#)) re placing ministers on appendix to the roll on the constituent roll when serving as interim moderators be referred to the Clerks of Assembly. Adopted.

Recommendation No. 6 was moved by G.G. Wilson, duly seconded.

That Overture No. 14, 2003 (p. [579-80](#)) re pulpit supply for those attending General Assembly and committee meetings be referred to the Assembly Council. Adopted.

Recommendation No. 7 was moved by G.G. Wilson, duly seconded.

That Overture No. 15, 2003 (p. [580](#)) re amending Book of Forms section [127.2](#) re complaints against ministers be referred to the Clerks of Assembly. Adopted.

Recommendation No. 8 was moved by G.G. Wilson, duly seconded.

That Overture No. 16, 2003 (p. [580](#)) re courses in Canadian Church History and Polity for executive staff be referred to the Assembly Council to consult with the Life and Mission Agency (Education and Reception). Adopted.

Recommendation No. 9 was moved by G.G. Wilson, duly seconded.

That Overture No. 17, 2003 (p. [580-81](#)) re establishing educational standards for lay missionaries be referred to the Life and Mission Agency, to consult with the Committee on Theological Education. Adopted.

Recommendation No. 10 was moved by G.G. Wilson, duly seconded.

That Overture No. 18, 2003 (p. [581](#)) re addressing concerns about the removal of "Christmas" in media and programs during the Christmas season be referred to the Committee on Ecumenical Relations. Adopted.

Recommendation No. 11 was moved by G.G. Wilson, duly seconded.

That Overture No. 19, 2003 (p. [581-82](#)) re defining the use of synod assessments and creating a system of grants for synod programs be referred to the Assembly Council, to consult with the Life and Mission Agency. Adopted.

Recommendation No. 12 was moved by G.G. Wilson, duly seconded.

That Overture No. 20, 2003 (p. [582-83](#)) re establishing standards, educational programs and responsibilities for lay missionaries be referred to the Life and Mission Agency, to consult with the Committee on Theological Education and the Clerks of Assembly. Adopted.

Recommendation No. 13 was moved by G.G. Wilson, duly seconded.

That Overture No. 21, 2003 (p. [583](#)) re re-designing *Presbyterians Sharing...* so that there is designated giving be referred to the Life and Mission Agency (Education for Discipleship/Stewardship). Adopted.

Recommendation No. 14 was moved by G.G. Wilson, duly seconded.

That Overture No. 22, 2003 (p. [583](#)) re amending *Presbyterians Sharing...* formula be referred to the Life and Mission Agency. Adopted.

Recommendation No. 15 was moved by G.G. Wilson, duly seconded.

That Overture No. 23, 2003 (p. [583-84](#)) re mutual ministry of a congregation with the United Church of Canada be referred to the Committee on Ecumenical Relations, to consult with the Clerks of Assembly. Adopted.

Recommendation No. 16 was moved by G.G. Wilson, duly seconded.

That Overture No. 24, 2003 (p. [584](#)) re definition of “cognate ministry” be referred to the Clerks of Assembly, to consult with the Life and Mission Agency. Adopted.

Recommendation No. 17 was moved by G.G. Wilson, duly seconded.

That Overture No. 25, 2003 (p. [584](#)) re providing clearly stated stipend and benefits information for part-time ministers be referred to the Life and Mission Agency (Ministry and Church Vocations). Adopted.

Recommendation No. 18 was moved by G.G. Wilson, duly seconded.

That Overture No. 26, 2003 (p. [584-85](#)) re maternity/parental leave policies and cost sharing for this program be referred to the Pension and Benefits Board. Adopted.

Recommendation No. 19 was moved by G.G. Wilson, duly seconded.

That Overture No. 27, 2003 (p. [585-86](#)) re a handbook containing maternity/parental policies and designating staff person be referred to the Assembly Council (Support Services), to consult with the Pension and Benefits Board and the Life and Mission Agency (Ministry and Church Vocations). Adopted.

Preamble to Recommendation No. 20

The Committee on Bills and Overtures is concerned about the dispute as expressed in Petition No. 1, 2003 (p. [586](#)). We have a pastoral concern that this dispute be resolved in a timely fashion and we encourage the Presbytery of Hamilton to assist the session and congregation of Knox Church, Waterdown, in dealing with the Pension and Benefits Board (Book of Forms section [70](#)). We note that the Pension and Benefits Board has not yet formally dealt with this matter and should have the opportunity to do so before the General Assembly is involved.

Recommendation No. 20 was moved by G.G. Wilson, duly seconded.

That Petition No. 1, 2003 (p. [586](#)) re unresolved discrepancies re maternity/parental leave for The Rev. S. Ingram-Kerr be not received.

Motion to Refer

C.R. Lockerbie moved, duly seconded, that Recommendation No. 20 be referred back to the Committee on Bills and Overtures to confer with the commissioners from the Presbytery of Hamilton.

The motion to refer was defeated.

Recommendation No. 20 was adopted.

Additional Motion

I. Victor moved, duly seconded, that referred Overture No. 7, 2003 (p. [576](#)) (referred at the request of Knox Church, Wanham to the Committee on Church Doctrine) be referred to the Life and Mission Agency (Justice Ministries and Education for Discipleship). Adopted.

Report as a Whole

G.G. Wilson moved, duly seconded, that the report as a whole, as amended, be adopted. Adopted.

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. [15](#))

I.A. Gray introduced the executive staff members of the Agency.

Minute of Appreciation to Marjorie Ross

Recommendation No. 2 (p. [327](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

The Moderator invited M. Ross to the platform.

I.A. Gray read the Minute of Appreciation for Dr. Marjorie Ross.

The Assembly expressed its concurrence by sustained applause and a standing ovation.

The Moderator of the Korean Christian Church in Japan was invited to express appreciation to Dr. Ross. His words were translated by Dr. Beth McIntosh.

The Moderator spoke words of personal appreciation and good wishes to Dr. Ross, and invited her to address the Assembly.

Recommendation No. 3 (p. [329](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 4 (p. [329](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 5 (p. [330](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 6 (p. [330](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 7 (p. [330](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 8 (p. [330](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 9 (p. [330](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 10 (p. [330](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 11 (p. [330](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 12 (p. [330](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 13 (p. [330](#)) was moved by G.S. Malcolm, duly seconded.

Amendment

R. Hodgson moved an amendment, duly seconded, that the words “endeavour to” be removed.

Amendment to the amendment

G.A. Cooper moved an amendment to the amendment, duly seconded that the words “for the next five years” be deleted.

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

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 571-73, had previously been received by the Assembly (p. [15](#)). Ms. Instance reflected on the financial support which the Society gives The Presbyterian Church in Canada. She presented a cheque to Dr. M. Ross to cover the cost of an incubator for Jobat Hospital in India. Then she wished D. Taylor and B. McLean well.

Tribute was paid to L. Klempa and R. Doran, authors of *Certain Women Amazed Us, A History of the Women's Missionary Society*. They presented a copy of the book to the Moderator.

The Moderator expressed appreciation to the Women's Missionary Society.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario on Tuesday, June third, two thousand and three, at seven o'clock in the evening, of which public intimation was given. The sederunt closed with prayer by the Moderator.

FOURTH SEDERUNT

At Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario, on Tuesday, June third, two thousand and three, at seven o'clock in the evening, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

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

(cont'd on p. [23](#))

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

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by K.A. Fraser, convener. K.A. Fraser moved, duly seconded that the following be granted leave to withdraw: T. Fiddes (Presbytery of Hamilton) from the fourth sederunt; O. Bowen (Presbytery of Pictou) and T. Raeburn-Gibson (Presbytery of Barrie) as of the seventh sederunt; P.D. Longmore (Presbytery of Grey-Bruce-Maitland) and J.M.L. Whitfield (Presbytery of Newfoundland) after the eighth sederunt. Adopted.

(cont'd on p. [23](#))

COMMITTEE ON HISTORY

The Assembly called for the report of the Committee on History which, as printed on p. [294-97](#), was handed in by A.D. MacLeod, convener.

Motion to Reconsider

Pursuant to the notice given at the first sederunt (p. [12](#)), J. Seidler moved, duly seconded, that the terms of reference for the Committee on History be reconsidered. Adopted.

Receive and Consider

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

Recommendation No. 1 (p. [295](#)) was moved by A.D. MacLeod, duly seconded. Adopted.

Recommendation No. 2 (p. [295](#)) was moved by A.D. MacLeod, duly seconded. Adopted.

Recommendation No. 3 (p. [295](#)) was moved by A.D. MacLeod, duly seconded. Adopted.

Recommendation No. 4 (p. [296](#)) was moved by A.D. MacLeod, duly seconded. Adopted.

Recommendation No. 5 (p. [296](#)) was moved by A.D. MacLeod, duly seconded. Adopted.

K. Arnold, Archivist and B. Anger, Assistant Archivist, were invited to stand and be recognized for their outstanding work in the Presbyterian Archives.

Recommendation No. 6 (p. [297](#)) was moved by A.D. MacLeod, duly seconded. Adopted.

Report as a Whole

A.D. MacLeod, duly seconded, that the report as a whole be adopted. Adopted.

The Moderator asked K. Arnold and B. Anger to come forward. He thanked them for their service to the church, and presented them with a pictorial rendition of the Clerks at work which had been produced by the Young Adult Representatives.

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. [21](#))

PRESENTATION ON FLAMES INITIATIVE (YEAR OF SPIRITUALITY)

I.A. Gray introduced K. Stright and asked him to lead the commissioners in a presentation of the FLAMES Initiative on the Year of Spirituality.

K. Stright also presented the Moderator with a framed poster defining the FLAMES Initiative year of Spirituality.

(cont'd on p. [23](#))

ECUMENICAL VISITOR

Dr. B. McIntosh introduced The Rev. Byungku Lee, Moderator of the Korean Christian Church in Japan (KCCJ). The Moderator addressed the Assembly with translation provided by Joseph Choi from the Presbytery of Eastern Han-Ca. He thanked the Assembly for the invitation to attend the General Assembly. He briefly described the history of the KCCJ and how The Presbyterian Church in Canada (PCC) helped during difficult times. In the 1950s, students from the KCCJ were invited to study in Canada by the PCC. The PCC, through the witness of Dr. J. McIntosh, helped in the fight against fingerprinting laws. The year two thousand and three was the 75th anniversary of the partnership between our two denominations. In 2008, the KCCJ will celebrate its 100th anniversary and the Moderator invited the PCC to celebrate with them.

B. McIntosh introduced the General Secretary of the Korean Christian Church in Japan, the Rev. Sookil Park, who addressed the Assembly with translation again provided by J. Choi. The Rev. Park presented a special plaque to the Moderator to celebrate seventy-five years of co-operative mission work. He also presented a book to the Moderator.

Dr. McIntosh then introduced the following:

The Rev. Jung-Soon Suh, Executive Secretary of the KCCJ Women's Association
Ms. Raeja Ha, Youth Secretary of the KCCJ Women's Association
Ms. Jung Ja Lee, representative of the KCCJ Women's Association

P.A. McDonald presented gifts to the ecumenical visitors on behalf of the General Assembly.

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. [22](#))

Recommendation No. 1 (p. [326](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Amendment to the Amendment to Recommendation No. 13 (p. [21](#))

Discussion resumed on the amendment to the amendment.

When put to the vote, the amendment to the amendment was adopted (the words "for the next five years" being removed).

Amended Amendment

Discussion resumed on the amendment as amended.

When put to the vote, the amendment was adopted (the words "endeavour to" being removed).

Motion as Amended

That the Life and Mission Agency, in setting its budget, provide for regional staffing at its present financial level plus the mandated increases approved by the General Assembly.

Amendment

R. Hodgson moved, duly seconded, that following "General Assembly", add the words "plus provision for adequate housing". Defeated.

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

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario on Wednesday, June fourth, two thousand and three, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

FIFTH SEDERUNT

At Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario, on Wednesday, June fourth, two thousand and three at nine-thirty o'clock in the morning, 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. J.W. Lee moved, duly seconded, that the agenda as printed and currently displayed be the agenda for the fifth sederunt. Adopted.

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

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

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

K.A. Fraser moved, duly seconded, that the following absences be noted: Zoli Veres (Presbytery of Essex-Kent), whose regrets have been received; Elizabeth Speers (Presbytery of West Toronto). Adopted.

(cont'd on p. [35](#))

CLERKS OF ASSEMBLY (cont'd from p. [17](#))

Discussion continued on **Recommendation No. 8**.

When put to the vote, Recommendation No. 8 was adopted as follows:

That the action of the Assembly in this matter be the response to Overture No. 6, 2003.

Additional Motion

C.R. Lockerbie moved, duly seconded, that the Clerks be asked to explore and consider appropriate means of distributing General Assembly commissioner reports to commissioners in an electronic form in addition to the printed form now in use. Adopted.

Recommendation No. 9 (p. [283](#)) was moved by S. Kendall, duly seconded. Adopted.

Recommendation No. 10 (p. [283](#)) was moved by S. Kendall, duly seconded. Adopted.

Recommendation No. 11 (p. [284](#)) was moved by S. Kendall, duly seconded. Adopted.

Recommendation No. 12 (p. [284](#)) was moved by S. Kendall, duly seconded. Adopted.

Recommendation No. 13 (p. [288](#)) was moved by S. Kendall, duly seconded. Adopted.

Report as a Whole

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

ATLANTIC MISSION SOCIETY

The Assembly called for the report of the Atlantic Mission Society, which, as printed on p. [241-42](#) and previously received by the Assembly (p. [15](#)), was handed in by V. Hoeg, President.

She highlighted the work of the Society. She invited the commissioners to view the web page of the Atlantic Mission Society and noted that various workshops had been conducted during "Discovery Days". The annual meeting will be held in St. Andrew's Church, Moncton, from September 18 to 20, 2003.

The Moderator thanked Ms. Hoeg for her report and told her that the church deeply appreciates the work of the Atlantic Mission Society.

ECUMENICAL VISITOR

The Moderator called upon M. Ross to introduce Mr. Rick McCutcheon, Moderator/Stated Clerk of the yearly meeting of the Religious Society of Friends in Canada (Quakers). Mr. McCutcheon has worked since 1990 as an academic, a relief worker and an activist; he has sought to understand and ameliorate the war in Iraq. He was among the first relief workers to visit Iraq in 1991 and assessed the humanitarian impact of coalition bombing. He returned later that year to help facilitate Quaker relief projects. He is now connected with the Mennonite Central Committee as a volunteer.

Mr. McCutcheon told the Assembly he believes that the world felt the Gulf War in 1990 was finished, but in reality a war was conducted against the Iraqi people for the next thirteen years. This was done through an economic embargo and attacks at various times. He has tried to let people in the West know what is being done in their name is a sin against humanity. He observed that the entire Middle East will go through convulsions and offered suggestions for Christian involvement. There are three things Christians can do. Firstly, to pray and secondly, to refuse to be asleep to images of war on the television screen. Finally, Christians can look for projects that will help rebuild Iraq.

The Moderator indicated to Mr. McCutcheon that the sustained applause from commissioners was a response to the passion and tenderness with which he spoke. He presented Mr. McCutcheon with gifts. The Moderator then called the Assembly to prayer, asking God to guide and direct his people to become peacemakers, looking toward the day of Christ's rule of compassion and peace.

COMMITTEE ON CHURCH DOCTRINE

The Assembly called for the report of the Committee on Church Doctrine which, as printed on p. [246-77](#), was handed in by R.I. Shaw, convener.

Receive and Consider

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

Recommendation No. 1 (p. [272](#)) was moved by W.M. Adams, duly seconded. Adopted.

Recommendation No. 2 (p. [272](#)) was moved by W.M. Adams, duly seconded. Adopted.

Recommendation No. 3 (p. [272](#)) was moved by W.M. Adams, duly seconded. Adopted.

Recommendation No. 4 (p. [272](#)) was moved by W.M. Adams, duly seconded. Adopted.

Recommendation No. 5 (p. [277](#)) was moved by W.M. Adams, duly seconded. Adopted.

Recommendation No. 6 (p. [277](#)) was moved by W.M. Adams, duly seconded. Adopted.

Report as a Whole

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

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. [23](#))

The convener invited the Rev. Dr. Ronald Wallace, newly appointed Associate Secretary for International Ministries, to the platform. The Moderator welcomed Dr. Wallace and noted the wide range of tasks awaiting him. He wished R. Wallace God's blessings and love.

The convener then invited D.J. Macleod to the platform to speak to recommendations in connection with Presbyterian World Service and Development (PWS&D). D.J. Macleod noted that he was taking the place of the convener, Andrew Johnston, who was absent due to the illness of his mother.

Recommendation No. 37 (p. [442](#)) was moved by D.J. Macleod, duly seconded. Adopted.

Recommendation No. 38 (p. [442](#)) was moved by D.J. Macleod, duly seconded. Adopted.

Recommendation No. 39 (p. [442](#)) was moved by D.J. Macleod, duly seconded. Adopted.

Recommendation No. 40 (p. [442](#)) was moved by D.J. Macleod, duly seconded. Adopted.

Recommendation No. 41 (p. [442](#)) was moved by D.J. Macleod, duly seconded. Adopted.

Recommendation No. 42 (p. [442](#)) was moved by D.J. Macleod, duly seconded. Adopted.

Recommendation No. 43 (p. [442](#)) was moved by D.J. Macleod, duly seconded. Adopted.

Discussion resumed on **Recommendation No. 13 as amended** (cont'd from p. [23](#))

That the Life and Mission Agency, in setting its budget, provide for regional staffing at its present financial level plus the mandated increases approved by the General Assembly.

Recommendation No. 13 as amended was adopted.

The General Secretary thanked the Women's Missionary Society for its willingness to support financially the regional staff.

Recommendation No. 14 (p. [330](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 15 (p. [330](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 16 (p. [330](#)) was moved by G.S. Malcolm, duly seconded.

(cont'd on p. [33](#))

PENSION AND BENEFITS BOARD

The Assembly called for the report of the Pension and Benefits Board which, as printed on p. [497-520](#), was handed in by J.J.H. Morris, convener.

Receive and Consider

W. van de Wall moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. [500](#)) was moved by W. van de Wall, duly seconded.

Amendment

P.G. Bush moved in amendment, duly seconded, that the following be added to Recommendation No. 1:

... and that payment for the plan be on the following pattern:

- A. all faculty, church office staff, regional staff, etc, positions be charged a per unit cost,
- B. all Ministry of Word and Sacraments positions and other congregational positions covered by the Health and Dental Plan be charged on the basis of dollar base,

and that this become effective January 1, 2004.

The amendment was defeated.

Recommendation No. 1 was adopted.

Dissents

P.G. Bush asked that his dissent be recorded, with reasons given as follows:

The needs of small congregations were ignored by the court. The court did not respond to the clearly voiced concerns of part-time clergy. Therefore, the court chose to continue the inequitable treatment of small congregations and their clergy.

G.M. Anderson asked that her dissent be recorded for the following reasons:

- The Health and Dental Plan and Benefits takes a large chunk from the budget of small congregations with a limited budget.
- As a part-time minister on a minimum stipend, I have been asked to pay my portion i.e. forty percent of the cost of the plan as a minister who is employed at sixty percent time. For a full time minister they have the total amount paid.
- Because my congregation and other small congregations have limited income and the health and dental plan continues to go up, the options for these congregations is to cut back the time of the minister or become congregations no longer able to pay a called minister but will have only supply ministers. In this way they will not have to pay the Health and Dental Plan costs.

Additional Motion

T.R. Purvis moved, duly seconded, that the Pension and Benefits Board consider changing the way the Health and Dental Plan is funded in accordance with the following formula and report back to the next General Assembly:

- A. all faculty, church office staff, regional staff, etc., positions be charged a per unit cost;
- B. all ministry of Word and Sacraments positions and other congregational positions covered by the Health and Dental Plan be charged on the basis of dollar base.

Additional Motion Ruled Out of Order

The Moderator ruled the additional motion out of order.

(cont'd on p. [34](#))

SPECIAL COMMITTEE RE SEXUAL ORIENTATION

The Assembly called for the report of the Special Committee re Sexual Orientation which, as printed on p. [526-47](#), was handed in by W. Paterson, convener.

Receive and Consider

A.F.H. Foster moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. [545](#)) was moved by A.F.H. Foster, duly seconded.

Motion to Refer

J.R. Wilson moved, duly seconded, that the report be referred to the Committee on Church Doctrine for consideration and comment on the hermeneutic of interpretation of scripture used in the report and the study guide, so that both are consistent with our church's wont and usage.

The motion to refer was defeated.

(cont'd on p. [34](#))

PRESENTATION OF MINUTES (cont'd from p. [15](#))

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

(cont'd on p. [35](#))

INTRODUCTION OF PROFESSOR JOHN MOIR

The Moderator invited A.D. MacLeod, convener of the Committee on History, to the platform and asked him to introduce Professor John Moir. Dr. Moir came forward and the Moderator thanked him for his writing and teaching of our heritage, our journey and our history.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario, on Wednesday, June fourth, two thousand and three, at two o'clock in the afternoon, of which public intimation was given. The sederunt closed with prayer by the Moderator.

SIXTH SEDERUNT

At Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario, on Wednesday, June fourth, two thousand and three, at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator then constituted the Assembly with prayer.

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

The Assembly called for the report of the Committee on Business, which was presented by T.J. Kay, convener. V.P. Brand moved, duly seconded, that the agenda as printed and currently displayed be the agenda for the sixth sederunt. Adopted.

(cont'd on p. 34)

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

The second report of the Committee to Nominate Standing Committees was handed in by D.R. Kendall, convener.

Committee of the Whole

S. Macdonald moved, duly seconded, that the Assembly move into Committee of the Whole, with the Moderator as chair and D.G.A. Muir as secretary. Adopted.

Rise From Committee of the Whole

S. Macdonald 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

S. Macdonald 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 - 2003-2004

(It is understood that the Moderator is a member ex-officio of all Assembly standing committees per Book of Forms section [258](#))

The Assembly Council

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

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

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

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

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 - 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).

Two 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. Douglas W. Maxwell, Kimberley, BC (2003); Kamloops - Rev. Rod A. Ferguson, Prince George, BC (2002).

Three Years - (London) (lay) - no appointment (see Rec. No. 4, p. [32](#)); (Miramichi) (minister/diaconal minister) - no appointment (see Rec. No. 4, p. [32](#)); (Montreal) - Mr. Ian Stones, Montreal, PQ (2003); (Newfoundland) (minister/diaconal minister) - no appointment (see Rec. No. 4, p. [32](#)); (Niagara) - Ms. Marilyn Clarke, Niagara, ON (2003).

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

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

Three Years - (Manitoba & North Western Ontario) (lay) - Mr. Ian MacKenzie, Portage la Prairie, MB (2003); (Southwestern Ontario) (minister/diaconal minister) - Rev. Keith A. McKee, London, ON (2003); (Saskatchewan) (minister/diaconal minister) - Rev. Seung-Rhyon Kim, Saskatoon, SK (2003).

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

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

Church Doctrine, Committee on

One Year - Rev. Barbara A. Young, Sidney, BC (1998); Rev. R. Ian Shaw, Winnipeg, MB (Convener) (1998); Rev. Dr. Patricia Dutcher-Walls, Toronto, ON (1998); Rev. Dr. William J. Klempa, Wentworth, PQ (2001), Dr. Gerry Kraay, Saskatoon, SK (2001).

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

Two 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)

Three Years - Mr. Stephen Jackson, Toronto, ON (2000), Rev. D. Ian Victor, Ottawa, ON (2003), Rev. C. Duncan Cameron, Toronto, ON (2000), Rev. Donna Hagen, Saskatoon, SK (2003), Mr. William McKinnie, Guelph, ON (2003).

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

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

Ecumenical Relations Committee

One Year - Rev. Mark Lewis, Hamilton, ON (2003); Rev. Robert W. Cruickshank, Medicine Hat, AB (2001).

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

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

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

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

History, Committee on

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

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

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

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. Donald W. MacKay, New Glasgow, NS (2001); Ms. Joyce Nsubuga, Oakville, ON (2001).

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

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

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 - 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).

Two 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).

Three Years - Rev. Ruth Houtby, Sackville, NB (2003); Rev. H. Kenneth Stright, Pictou, NS (1999); Mrs. Elaine Allen, London, ON (2003); Rev. Terry V. Hastings, London, ON (2003).

Assembly Council appointments - (3 persons to be named by Assembly Council); Ms. Maureen Kelly, Brampton, ON (1998). Power to issue has been granted to the Assembly Council to fill appointments at its first meeting after the General Assembly in 2003.

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

Maclean Estate Committee

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

Two 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).

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

Nominate, Committee to, for the 2004 General Assembly

Convener, Mr. Clifford Andrews, Ancaster, ON (2002); Secretary, Rev. Bruce Cossar, Kingston, ON (2003); others as appointed by synods as per Book of Forms sections [301.2-301.5](#).

Pension and Benefits Board

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

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

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

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

By correspondence - Synod Conveners

Presbyterian Record Inc., Board of Directors, The

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

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

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

Trustee Board (6 year appointment)

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

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

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

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

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

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

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

Theological Education, Committee on

One Year - Rev. Cathrine E. Campbell, Brussels, ON (1998); Mrs. Christina Ball, Ottawa, ON (2003); Ms. Donna Wells, Toronto, ON (2002); Rev. Patricia L. Van Gelder, Cobden, ON (2001).

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

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

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

Governing Board of Knox College

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

One Year - Mr. 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).

Two 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 (Convener) (1999).

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

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.

Senate of The Presbyterian College

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

One Year - 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).

Two 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); Mr. John McLean, Beaconsfield, PQ (1999).

Three Years - Ms. Rose Mackie, Montreal, PQ (2000); Ms. Mary Lou De Silva, Dollard des Ormeaux, PQ (2000); Rev. Wally Hong, Nepean, ON (2000); Mr. Ralph Loader, Montreal, PQ (2003); Ms. Cheryl Doxas, Montreal, PQ (2003); Rev. Marc-Henri Vidal, Montreal, PQ (2003).

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

Board of St. Andrew's Hall

One Year - Rev. Dr. Thomas Gemmell, Richmond, ON (2003); Rev. Virginia P. Brand, Lethbridge, AB (2003); Rev. Dr. L.E. (Ted) Siverns, New Westminster, BC (2001); Ms. Ruth Chen, Vancouver, BC (2001).

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

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

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

No appointment (see Rec. No. 5, below)

Adopted with the report of the committee were two recommendations as follows:

Recommendation No. 4

That the Commission re Matters Left Uncared for or Omitted be given power to issue in filling the vacancies on the Assembly Council in category 2, three year term, for the Presbyteries of London (lay); Miramichi (minister/diaconal minister); Newfoundland (minister/diaconal minister).

Recommendation No. 5

That the Commission re Matters Left Uncared for and Omitted be given power to issue in appointing one member to the Board of Governors of Morrin College.

Report as a Whole

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

ASSEMBLY COUNCIL (cont'd from p. [18](#))

Recommendation No. 3 (p. [203](#)) was moved by H.W. Hartai, duly seconded. Adopted.

Re-appointment of Deputy Clerk, The Rev. Dr. Tony Plomp

Recommendation No. 4 (p. [204](#)) was moved by H.W. Hartai, duly seconded. Adopted.

The Assembly responded with applause.

The Moderator commended Dr. Plomp for his insight and wisdom in assisting commissions and in responding to many questions from people from across the church.

Recommendation No. 5 (p. [209](#)) was moved by H.W. Hartai, duly seconded. Adopted.

Recommendation No. 6 (p. [209](#)) was moved by H.W. Hartai, duly seconded. Adopted.

Under the leadership of W.S. McAndless, table group discussions resumed (see p. [18](#)) on the exercise of the Long Range Planning Committee entitled "Finding God's Opportunities". (cont'd on p. [34](#))

(cont'd on p. [36](#))

ECUMENICAL VISITOR

W.G. Ingram introduced The Rev. Katherine Reeves, Associate for Ecumenical and Mission Partnerships in the Worldwide Ministries Division of the Presbyterian Church (USA). He noted that the Committee on Ecumenical Relations hopes to find ways for the two denominations to share public witness and ministry. He observed that the Presbyterian Church (USA) has taken courageous stands on many issues.

The Moderator welcomed Ms. Reeves and invited her to address the Assembly.

K. Reeves brought warm greetings from the Presbyterian Church (USA) and thanked the Assembly for the opportunity to attend its meetings. The PC(USA) is a denomination of 2.5 million members, 11,200 congregations, 173 presbyteries and 16 synods. She mentioned the close relationship shared between our two denominations, directly and through participation in ecumenical organizations and ventures.

She reported on the General Assembly of the PC(USA). The recent General Assembly, held in Denver, Colorado, voted to have Assemblies every other year rather than annually. The General Assembly enthusiastically renewed its commitment to the World Council of Churches. The denomination has adopted Africa as a focus, particularly in terms of the HIV/AIDS pandemic and intends to work toward peace, justice and wholeness with its African partners. The General

Assembly also held discussions on the changing profiles of families. Finally, the “fidelity and chastity” amendment in the Book of Order was vigorously debated. It has been referred back to a committee.

The Moderator thanked Ms. Reeves and noted with appreciation the contribution made to the 2002 Clerks’ Consultation by the Stated Clerk of the PC(USA), The Rev. Dr. Clifton Kirkpatrick. He then presented Ms. Reeves with gifts.

FUND FOR MINISTERIAL ASSISTANCE

The Assembly called for the report of the Fund for Ministerial Assistance which, as printed on p. [293](#)-94, was handed in by A.M. McPherson, convener. He paid tribute to Don Taylor and thanked him for his assistance to the Fund.

Receive and Consider

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

Recommendation No. 1 (p. [294](#)) was moved by A.M. McPherson, duly seconded. Adopted.

Report as a Whole

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

COMMITTEE ON THEOLOGICAL EDUCATION (cont’d from p. [16](#))

Additional Motion

M.B. McCutcheon moved, duly seconded, that the following paragraph be included in the minutes of Assembly:

In 2000 the Elders’ Institute was established as a pilot project of The Presbyterian Church in Canada under the leadership of St. Andrew’s Hall. This project enjoyed a three-year mandate during which time it introduced on-line courses for elders as well as an “Elders’ Institute on the Road” and “Elders’ Institute in a Box”. St. Andrew’s Hall is planning to establish the Institute as a regular part of its program. Adopted.

Additional Motion

M.B. McCutcheon moved, duly seconded, that St. Andrew’s Hall be congratulated on the successful completion of the pilot project of the Elders’ Institute. Adopted.

Additional Motion

M.B. McCutcheon moved, duly seconded, that the Elders’ Institute, as a program of St. Andrew’s Hall, be commended to sessions and presbyteries for the training of elders. Adopted.

Report as a Whole

M.B. McCutcheon moved, duly seconded, that the report as a whole, as amended, be adopted. Adopted.

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

COMMITTEE ON EDUCATION AND RECEPTION (cont’d from p. [15](#))

The Moderator invited the convener of the Committee on Education and Reception, R. Doran, to the platform. She presented the report.

Recommendation No. 44 (p. [448](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 45 (p. [448](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 46 (p. [448](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 47 (p. [448](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 48 (p. [448](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 49 (p. [448](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 50 (p. [448](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 51 (p. [449](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 52 (p. [449](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 53 (p. [449](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 54 (p. [449](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 55 (p. [449](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

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

SPECIAL COMMITTEE RE SEXUAL ORIENTATION (cont'd from p. [26](#))

The convener stated that a commissioner had pointed out an error in the committee's report on p. [541](#). In the first line after the quotation from Living Faith the words "that the candidate will become" should be omitted and replaced by the word "as".

The Moderator sought the permission of the Assembly for the requested change to be made. The Assembly agreed.

Discussion resumed on **Recommendation No. 1** (p. [545](#)).

Amendment

B.R. Ross moved, duly seconded, that the following words be added: "it being understood the Statement on Human Sexuality adopted by the 120th General Assembly (A&P 1994, p. [251-74](#)) remains the primary statement guiding the church's reflection on these matters.

The Clerks of Assembly were asked for an opinion on the propriety of the amendment. The Clerks conferred briefly and the Principal Clerk then responded by saying that the Clerks would need more time to prepare an opinion. (cont'd on p. [37](#))

Additional Motion

G.A. Cooper moved, duly seconded, that the Committee on Business be directed to find time on the Thursday morning docket to deal with the report of the Special Committee re Sexual Orientation. Adopted.

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

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

J.W. Lee moved, duly seconded, that the Assembly continue discussion on the long range planning exercise in table groups for twenty minutes and then resume the report of the Pension and Benefits Board. Adopted.

(cont'd on p. [35](#))

LONG RANGE PLANNING (cont'd from p. [32](#))

Discussion in table groups continued on the long range planning exercise.

PENSION AND BENEFITS BOARD (cont'd from p. [26](#))

Recommendation No. 2 (p. [500](#)) was moved by W. van der Wall, duly seconded. Adopted.

Recommendation No. 3 (p. [501](#)) was moved by W. van der Wall, duly seconded. Adopted.

Recommendation No. 4 (p. [502](#)) was moved by W. van der Wall, duly seconded. Adopted.

Recommendation No. 5 (p. [503](#)) was moved by W. van der Wall, duly seconded. Adopted.

Recommendation No. 6 (p. [504](#)) was moved by W. van der Wall, duly seconded. Adopted.

Recommendation No. 7 (p. [504](#)) was moved by W. van der Wall, duly seconded. Adopted.

Recommendation No. 8 (p. [505](#)) was moved by W. van der Wall, duly seconded. Adopted.

Recommendation No. 9 (p. [505](#)) was moved by W. van der Wall, duly seconded. Adopted.

Additional Motion

S. Macdonald moved, duly seconded, that the Pension and Benefits Board investigate and bring to a future Assembly options for a more financially effective health and dental benefits package, including possible reductions in the cost of any package to congregations and other agencies.

Motion Withdrawn

Subsequently, S. Macdonald asked that the additional motion be withdrawn. The Assembly gave its permission.

Report as a Whole

W. van der Wall moved, duly seconded, that the report as a whole, as amended, be adopted. Adopted.

PRESENTATION OF MINUTES (cont'd from p. [26](#))

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

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

ADJOURNMENT

Announcements having been made the Moderator adjourned the Assembly, to meet in Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario, on Thursday, June fifth, two thousand and three, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

SEVENTH SEDERUNT

At Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario, on Thursday, June fifth, two thousand and three, at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from p. [34](#))

The Assembly called for the report of the Committee on Business, which was presented by T.J. Kay, convener. W.M. Adams moved, duly seconded, that the agenda as printed and currently displayed be the agenda for the seventh sederunt. Adopted.

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

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

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by K.A. Fraser, convener. K.A. Fraser moved, duly seconded, that E.E. Douglas (Presbytery of Huron-Perth) having presented reasons, be granted leave to withdraw immediately. Adopted.

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

MACLEAN ESTATE COMMITTEE

The Assembly called for the report of the Maclean Estate Committee which, as printed on p. [495-96](#), was handed in by M. Repchuck, convener.

Receive and Consider

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

Introduction of Lawrence Pentelow

M. Repchuck introduced Mr. L. Pentelow, Managing Director of Crieff Hills Community. The Moderator welcomed Mr. Pentelow as the new Managing Director and spoke of his personal experiences at Crieff Hills. He wished Mr. Pentelow well in his work and invited him to speak to the Assembly.

Recommendation No. 1 (p. [496](#)) was moved by P.D. Lingen, duly seconded. Adopted.

Recommendation No. 2 (p. [496](#)) was moved by P.D. Lingen, duly seconded. Adopted.

Recommendation No. 3 (p. [496](#)) was moved by P.D. Lingen, duly seconded. Adopted.

Report as a Whole

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

COMMITTEE ON ECUMENICAL RELATIONS

The Assembly called for the report of the Committee on Ecumenical Relations which, as printed on p. [288-93](#), was handed in by W.G. Ingram, convener.

Receive and Consider

D.H. Rollwage moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. [292](#)) was moved by D.H. Rollwage, duly seconded. Adopted.

Recommendation No. 2 (p. [293](#)) was moved by D.H. Rollwage, duly seconded. Adopted.

Recommendation No. 3 (p. [293](#)) was moved by D.H. Rollwage, duly seconded. Adopted.

Additional Motion

W.O. Thornton moved, duly seconded, that all Presbyterians in Canada be encouraged to send a letter to their federal, provincial and territorial representatives regarding accepting and permitting religious observance in any public ceremony where it is deemed appropriate. Adopted.

Report as a Whole

D.H. Rollwage moved, duly seconded, that the report as a whole, as amended, be adopted. Adopted.

ASSEMBLY COUNCIL (cont'd from p. [32](#))

Introduction of new Chief Financial Officer and Treasurer

The convener, D. Jennings, invited the new Chief Financial Officer and Treasurer, Stephen Roche, to the platform and introduced him to the Assembly. The Moderator spoke to S. Roche about the breadth of the task before him and wished him God's blessings.

Recommendation No. 7 (p. [209](#)) was moved by H.W. Hartai, duly seconded. Adopted.

Recommendation No. 8 (p. [209](#)) was moved by H.W. Hartai, duly seconded. Adopted.

Recommendation No. 9 (p. [211](#)) was moved by H.W. Hartai, duly seconded.

Amendment

G. Walford moved, duly seconded, that since the official consumer price index is calculated on an average for a month and not on a specific day of the month, the motion be revised to read "May 2002 to May 2003". Adopted.

Recommendation No. 9 as amended was adopted as follows:

That the 2004 adjustment to minimum stipends and allowances be equal to the amount of adjustment in the consumer price index for Canada for the twelve month period from May 2002 to May 2003.

Recommendation No. 10 (p. [212](#)) was moved by H.W. Hartai, duly seconded. Adopted.

Recommendation No. 11 (p. [214](#)) was moved by H.W. Hartai, duly seconded.

Motion to Refer

H. Romain moved, duly seconded, that this response be referred back to the Assembly Council for consideration that the accused shall be entitled to receive stipend and benefits during year two and beyond, only upon agreement in writing to make full restitution if convicted in the law courts of Canada. Adopted.

Permission to withdraw Recommendations No. 12 and 13

In the light of the motion to refer, the convener asked permission to withdraw Recommendation No. 12 (p. [214](#)) and Recommendation No. 13 (p. [214](#)). The Assembly granted permission.

Recommendation No. 14 (p. [216](#)) was moved by H.W. Hartai, duly seconded. Adopted.

Recommendation No. 15 (p. [216](#)) was moved by H.W. Hartai, duly seconded. Adopted.

Recommendation No. 16 (p. [217](#)) was moved by H.W. Hartai, duly seconded. Adopted.

Recommendation No. 17 (p. [222](#)) was moved by H.W. Hartai, duly seconded. Adopted.

Recommendation No. 18 (p. [222](#)) was moved by H.W. Hartai, duly seconded. Adopted.

The Moderator thanked the Presbytery of Pickering for its invitation to host the 2004 General Assembly.

Recommendation No. 19 (p. [230](#)) was moved by H.W. Hartai, duly seconded. Adopted.

Additional Motion

P.G. Bush moved, duly seconded, that the 129th General Assembly affirm its commitment to live our church's 1994 Confession regarding ministry with aboriginal peoples in Canada. Adopted.

The Moderator acknowledged that the church has come a long way in achieving the settlement on residential schools and also that the church has a long way to go. He told the Assembly that in preliminary discussions on the Moderator's year with the Committee to Advise with the Moderator, he had expressed the wish to visit some of the aboriginal communities in the Kenora area. The Moderator then asked Principal Clerk Stephen Kendall and General Secretary Ian Morrison to come to the platform and acknowledged the debt of gratitude that the church owes to them in connection with the time and energy they contributed to achieve the residential schools settlement agreement.

The convener added his words of thanks to those of the moderator.

Report as a Whole

H.W. Hartai moved, duly seconded, that the report as a whole, as amended, be adopted. Adopted.

Acknowledgement of The Rev. Dr. Raymond Hodgson

The Moderator acknowledged the presence as a commissioner of Dr. Raymond Hodgson, who, as the former Associate Secretary for Justice Ministries, helped craft the 1994 Confession. The Moderator included him in the commendations made earlier.

ECUMENICAL VISITOR

The Rev. R.W. Fee, Director of Presbyterian World Service and Development, introduced The Rev. Dr. Benebo Fubara-Manuel, Principal Clerk of the Presbyterian Church of Nigeria. This is the 50th year of the partnership between The Presbyterian Church in Canada and the Presbyterian Church of Nigeria.

Dr. Fubara-Manuel served the church in different leadership and pastoral capacities before travelling to the United States in 1995 for his masters and doctoral studies. Within two years of his being ordained, he was chosen by the church and assigned to minister to the largest church within the denomination in the then capital city of Lagos. This was a testament to his faith, his theology, his person and his warmth as an individual.

The Moderator asked Dr. Fubara-Manuel's wife Jessie Henry and his children, daughter Tominayingibo, and his sons Otonyesia Ibalafaa and Datubo Otelemate, to come to the platform and be welcomed. He then invited Dr. Fubara-Manuel to address the Assembly.

Dr. Fubara-Manuel thanked his mentor R. Fee for his kind introduction and brought greetings from the Moderator, The Rt. Rev. Dr. Mba Idika. He paid tribute to The Presbyterian Church in Canada for giving Nigeria, over the years, committed and caring workers whose ministries in Nigeria have been most helpful to the growth and progress of Christianity in Nigeria. He then outlined the daily problems of the people of Nigeria – poverty, unemployment, lack of attention to education, closed universities and a leadership that contains a culture of self-enrichment and corruption. Dr. Fubara-Manuel went on to inform commissioners that since there is no welfare system, average Nigerians have no hope of owing a home and retired workers are owed their pensions for long periods of time.

Finally, Dr. Fubara-Manuel outlined his hopes for the partnership between our denominations. First, that the partnership would be more equal and that missionaries could be sent to The Presbyterian Church in Canada; secondly, that our denomination would rediscover biblical literacy. He also expressed the hope that our denomination would consciously nurture the charismatic flavour of Christianity and that "revivals" would become a part of our regular worship life.

The Moderator thanked Dr. Fubara-Manuel for his address and presented him with gifts.

SPECIAL COMMITTEE ON SEXUAL ORIENTATION (cont'd from p. [34](#))

Discussion continued on the amendment to **Recommendation No. 1** (p. [34](#))

The Moderator called on the Principal Clerk to present a Clerks' Opinion on the amendment before the court, which was presented as follows:

Clerks' Opinion on the Amendment to Recommendation No. 1 re Committee on Sexual Orientation

The proposal before the Assembly is in the form of an amendment to Recommendation No. 1 by adding the words:

... it being understood that the statement on human sexuality adopted by the 120th General Assembly (A&P 1994, p. [251-274](#)) remains the primary statement guiding the church's reflection on these matters.

The Clerks have reviewed the Terms of Reference for the Committee on Sexual Orientation, and various Assembly actions on the proposed use by the committee of the 1994 statement prepared by the Committee on Church Doctrine and adopted by the 1994 Assembly. The following chronology is therefore presented:

1994

Statement on Human Sexuality prepared by the Committee on Church Doctrine adopted in the following terms (A&P 1994, p. [56](#)):

That the 120th General Assembly adopt the foregoing statement on human sexuality, and that it be discussed by sessions, synods and presbyteries and that this input be included in the continuing report of the Church Doctrine Committee and that this be the response of the General Assembly to the prayers of Overture No. 22, 1987 and Overture No. 9, 1989.

1997

The Committee on Sexual Orientation was established to respond to Overture No. 15, 1997. Overture No. 15, 1997 asked the Venerable, the 123rd General Assembly (A&P 1997, p. [503](#)):

to clarify the limits of the role that homosexual and lesbian people play within The Presbyterian Church in Canada, or to do otherwise as the Assembly, in its wisdom, deems best.

1998

The committee membership and its terms of reference were enlarged in view of the referral of an additional Overture No. 34, 1998 (A&P 1998, p. [54](#)).

Terms of Reference as follows:

1. To investigate and explore the biblical, theological, pastoral, scientific and medical understanding of the phenomenon commonly called "sexual orientation".
2. That the Special Committee report annually to General Assembly, providing information, reporting progress and inviting discussion and feedback.
3. That the Special Committee consult with persons with relevant expertise and competence.
4. That the Special Committee also be in regular dialogue with the Committee on Church Doctrine, Ministry and Church Vocations and the Clerks of Assembly.
5. In order that the Special Committee be funded appropriately, it is asked to present a budget to the Assembly Council for its consideration.

1999

The committee reported to the Assembly (A&P 1999, p. [441](#)).

2000

During consideration of the committee's report, debate arose over the use of 1994 statement by way of an additional motion including the following:

... that the committee utilize the biblical and theological foundations set out in the statement on Human Sexuality adopted by the General Assembly in 1994 as a basis for its work.

The additional motion was ruled out of order by the Moderator (A&P 2000, p. [49](#)).

Also in 2000: Overture No. 6, 2000 (A&P 2000, p. [518](#)) was referred to the Clerks of Assembly (and the committee on sexual orientation) asking, in part that the committee reaffirm the Church's current doctrine (referring four times to the 1994 statement).

The response adopted by the 2000 Assembly was to not grant the prayer of the Overture, noting that the Committee was functioning with broad terms of reference established by a previous Assembly (A&P 2000, p. [241](#), [23](#)).

2001

Overture No. 15, 2001 re using the 1994 statement on human sexuality as a basis of work for the Special Committee on Sexual Orientation was referred to the committee as follows (A&P 2001, p. [561](#)):

WHEREAS, after prolonged study across the whole Church, the 120th General Assembly adopted a comprehensive and satisfactory statement on human sexuality (A&P 1994, p. [251-72](#)), and

WHEREAS, the 126th General Assembly, in reviewing the report of the current Special Committee re Sexual Orientation, found that there were significant definitions in the report which the General Assembly could not accept or endorse, and found it necessary to state so, in a resolution adopted by an overwhelming majority (A&P 2000, p. [49](#), additional motion by C.D. Cameron),

THEREFORE, the Presbytery of St. John humbly overtures the Venerable, the 127th General Assembly, to advise and direct the Special Committee re Sexual Orientation to utilize the statement on human sexuality adopted by the 120th General Assembly as a basis for its work, or to do otherwise as the General Assembly, in its wisdom, may deem best.

2002

The committee responded to Overture No. 15, 2001 including the following statement in the response adopted by that Assembly (A&P 2002, p. [470](#), [31](#)):

... This conclusion (to the 1994 statement) 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." (A&P 1994, p. [271](#))

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. (A&P 2002 p. [470](#))

Summary

The Clerks, in reviewing these various actions of previous Assemblies conclude that on at least four occasions since the establishment of the committee in 1997, different Assemblies have declined to restrict the work of the Committee on Sexual Orientation to using the 1994 as its primary basis:

1. In 1998 when its terms of reference were established.
2. In 2000 by way of an additional motion on the matter being ruled out of order without challenge.
3. In 2000 by way of responding to Overture No. 6, 2000 which asked for this restriction.
4. In 2002 by way of responding to Overture No. 15, 2001 which asked for this restriction.

It is a principle of our polity that no one Assembly can bind the decisions of a future Assembly (except through the Barrier Act). Decisions of Assemblies not sent under the Barrier Act are decisions taken in the context of the time and by that particular Assembly.

At the same time, the Clerks believe that the decisions and actions of previous Assemblies ought to guide the church and be taken seriously by subsequent Assemblies.

The 1994 Statement on Human Sexuality was adopted for discussion and input in 1994, as a statement of the 120th Assembly and should be seen both as a statement of that one particular Assembly, and as a guide for the future. In the same way, subsequent decisions that have guided the Committee on Sexual Orientation ought also to be respected.

Several previous Assemblies have already spoken on the matter contained in the current proposal for an amendment, and each time the Assembly has declined to endorse requests to impose a restriction on the work of the committee in terms of the 1994 statement. The fact that a matter has been the subject of action by recent Assemblies is a reasonable ground for ruling a similar request out of order. For these reasons, the Clerks are of the opinion that the current amendment may reasonably be deemed out of order.

Amendment Ruled Out of Order

The Moderator ruled the amendment out of order.

Take an Immediate Vote

I. Victor moved, duly seconded, that an immediate vote be taken. Adopted.

Recommendation No. 1 was adopted.

Dissents

The following commissioners asked that their dissents be recorded.

R. Shypitka	W.R. Hancock	H. Romain	J. van Hartingsveldt
B.I. McGale	J.J. Gordon	J.P. Wyminga	A.B. Henderson
F.A.E. Savill	D.K. May	F. Donoghue	P.Y. Ryu
W.J. Froats	W. Kangong	E. Birnie	S. Choi
D. Black	C.B. Brown	J.L. Sampson	G. Walford
C.H. Carter	P.G. Bush	J.R. Wilson	T.E. Hwang
M.W. Buell	B. Cossar	C.G. Swatridge	M.J. Orde
S.H. Stead	W.H. van de Wall	J.C. Fair	D.E. Blaikie
R.W. McPhee	D.G. Swanson	L.K. Lin	A.K. Carscadden
S.P. Haughland	R.L. King	M. Szigeti	S.M. McNeil
A.D. MacLeod	L.E. Paquette	J.G. Thomson	D.A. Hain
V.L. Becker	R.E. Gaslin	K.P. Liebe	R. Salmon
J.K. Stewart	R.A. Fowler	A.M. McKinley	

D.N. Young, with reasons given as follows:

"I dissent to the adoption of Recommendation No. 1 of the Report of the Special Committee re Sexual Orientation for the following reasons:

1. The Committee did not provide an adequate discussion of the biblical material relating to sexual orientation in regard to the Holiness code and Paul's relation to the Holiness code.
2. As a church person who holds to a Reformed view of the primacy of scripture as the medium through which we hear the Holy Spirit guiding the church, I am of the opinion that too much weight has been placed on the evidence provided by the scientific, medical and psychological disciplines. While we recognize the importance of the insights from these disciplines, our primary understanding of sexual orientation is obtained through the Biblical revelation."

B.R. Ross, with reasons given as follows:

"I hereby record my dissent from the decision of the General Assembly to adopt Recommendation No. 1 of the Special Committee on Sexual Orientation .

- The report is embarrassingly flawed. Its treatment of the biblical material is skewed, its use of scientific and psychological data selective, its elevation of experience over revelation disturbing, and its attempt to steer some middle course ultimately self-destructive. While acknowledging the position of The Presbyterian Church in Canada (as contained in the report on Human Sexuality adopted by the 120th General Assembly), the report repeatedly lays aside this earlier position in an anaemic pursuit of "on the one hand, on the other hand".

- In its repeated reliance on rhetorical questions, the report's concluding summary fails to provide either a conclusion or adequate summary. As such, the report does not merit referral to the Church for study and use."

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

Recognition of Mrs. Sandy Philpot

The Principal Clerk called Sandy Philpot forward to recognize her twenty years of service in the General Assembly Office. Mrs. Philpot's spouse, Richard Philpot, was asked to join her on the platform. The Principal Clerk presented her with flowers and gifts. The Moderator, speaking as a clerk of presbytery, thanked Mrs. Philpot for her careful attention to detail and for her support of the clerks of presbytery and synod.

PRESENTATION OF MINUTES (cont'd from p. [35](#))

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

(cont'd on p. [46](#))

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario, on Thursday, June fifth, two thousand and three, at two o'clock in the afternoon, of which public intimation was given. The sederunt closed with prayer by the Moderator.

EIGHTH SEDERUNT

At Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario, on Thursday, June fifth, two thousand and three, at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator read from scripture and constituted the Assembly with prayer.

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

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

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

PRESENTATION TO MODERATOR

The Moderator was presented with a humorous caricature of himself by Deputy Clerk T. Plomp, which was produced by friends from the Moderator's hometown.

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (cont'd from p. [35](#))

K.A. Fraser, convener, reported for the committee. There were no requests for leave to withdraw.

Report as a Whole

K.A. Fraser moved, duly seconded, that the report as a whole be adopted. Adopted.

TRUSTEE BOARD

Receive and Consider

S. Kendall moved, duly seconded, that the report of the Trustee Board (p. [570-71](#)) be received and considered. Adopted.

Additional Motion

P.G. Bush moved, duly seconded, that the 129th General Assembly instruct the Trustee Board of The Presbyterian Church in Canada to explore the feasibility of changing its Constitution and the Incorporating federal and provincial legislation to allow the development of an ethical investment policy for the many and varied funds held by The Presbyterian Church in Canada, and that the Trustee Board be instructed to consult with the Committee on International Affairs, Justice Ministries and Presbyterian World Service and Development as it explores these changes.

Permission to Speak

S. Kendall moved, duly seconded, that D. Jennings, a member of the Trustee Board, be granted permission to speak. Adopted.

The additional motion was defeated.

Report as a Whole

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

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. [34](#))

Discussion resumed on **Recommendation No. 16** (p. [330](#)) Adopted.

Recommendation No. 17 (p. [338](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 18 (p. [344](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 19 (p. [345](#)) was moved by G.S. Malcolm, duly seconded.

Amendment

P.G. Bush moved, duly seconded that the words "... and sessions" be added. Adopted.

Amendment

D.G. Tate moved, duly seconded, that the following be added:

... and that the Assembly Council determine the implications on the costs of insurance coverage to congregations on implementing a Policy for the Protection of Children, Youth and Vulnerable Peoples and report on insurance impacts to the Life and Mission Agency by January 31, 2004.

By mutual consent, the words "presbyteries and synods" were inserted following the word "congregations".

The amendment as reworded was adopted.

The Assembly agreed to insert the word "draft" before the word "Policy" in the original recommendation.

Recommendation No. 19 now read:

That permission be given for the draft Policy for the Protection of Children, Youth and Vulnerable People in The Presbyterian Church in Canada to be circulated to all presbyteries and sessions to read and report back to the Education in the Faith department of the Life and Mission Agency by January 31, 2004, and that the Assembly Council determine the implications on the costs of insurance coverage to congregations, presbyteries and synods, on implementing a Policy for the Protection of Children, Youth and Vulnerable Peoples and report on insurance impacts to the Life and Mission Agency by January 31, 2004.

Recommendation No. 19 as amended was adopted.

Recommendation No. 20 (p. [366](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 21 (p. [366](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 22 (p. [367](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 23 (p. [368](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 24 (p. [368](#)) was moved by G.S. Malcolm, duly seconded.

Amendment

B.R. Ross moved, duly seconded, that the 129th General Assembly reaffirm The Presbyterian Church in Canada's opposition to lotteries and gambling in all its forms and instructs congregations to resist vigorously participation in gambling through applying for or receiving funds from government foundations or agencies whose primary source of funds are revenues from gambling.

Amendment to the amendment

C.J. Hodgson moved, duly seconded, that the words “all courts of the church” be added after “congregations”. Adopted.

The amendment was adopted.

Recommendation No. 24 now read:

That congregations and all courts of the church be urged to resist participation in gambling through applying for and receiving funds from government foundations or agencies whose primary source of funds are revenues from gambling; the 129th General Assembly reaffirms The Presbyterian Church in Canada’s opposition to lotteries and gambling in all its forms and instructs congregations to resist vigorously participation in gambling through applying for or receiving funds from government foundations or agencies whose primary source of funds are revenues from gambling.

Recommendation No. 24 as amended was adopted.

Dissent

G.W. Beals asked that his dissent be recorded.

(cont’d on p. [45](#))

SPECIAL COMMITTEE RE SEXUAL ORIENTATION (cont’d from p. [41](#))

Recommendation No. 2 (p. [545](#)) was moved by A.F.H. Foster, duly seconded. Adopted.

Recommendation No. 3 (p. [545](#)) was moved by A.F.H. Foster, duly seconded. Adopted.

Recommendation No. 4 (p. [545](#)) was moved by A.F.H. Foster, duly seconded. Defeated.

Dissent

The following commissioners asked that their dissents be recorded.

J.W. Denyer
A.F.H. Foster
B.M.G. Wynn
K. Jordan
J. Platford
B.D. McNally
E.W.F. Jobb

A.F.H. Foster with reasons given as follows:

I wish to record my dissent to the General Assembly’s decision on Recommendation No. 4 for the following reasons:

The study guide entitled “Listening...” was prepared under the mandate of the Special Committee with great care. The first draft, written by an independent consultant, was found by a majority of committee members to be unsuitable for its intended purpose. The members felt that the consultant’s draft showed biases that would not permit balanced discussion in groups holding a diversity of opinion, and the decision was taken to have the committee rewrite it.

The objectives of “Listening...” were to bring a broader spectrum of clergy and church members into the discussion of human sexuality than has been achieved by previous study papers, and to prepare for informed and constructive debate on the final report of the committee. It was designed as a non-academic study guide rather than a text book, so that people would be encouraged to enquire into, and discuss both biblical and scientific materials that provide enlightenment and dispel some of the traditional fears that still surround this topic.

“Listening...” encourages people to study and discuss the most commonly quoted biblical passages that concern sexuality. It presents stories from people whose lives have been affected by the ways in which the church treats matters of sexuality, and it includes the opinions of scholars and others covering a wide range of views.

“Listening...” is designed to encourage us to be receptive to, and tolerant of, differing viewpoints. It seeks to open minds rather than to change them, so that people will be better equipped to understand and debate the topic, and to do so in a safe environment. It is also suitable for individual study.

This booklet was also intended to help to maintain the momentum of the discussion and study of sexuality within the broader church as the present official phase of the work closes.

I find that its rejection by the Assembly is a depressing and discouraging comment on the evolution of the honourable Presbyterian tradition that education, together with the nurturing of enquiring minds, is essential to a civilized Christian society. For this reason, I dissent from the decision of the court.

Recommendation No. 5 (p. [545](#)) was moved by A.F.H. Foster, duly seconded.

Amendment

A.D. McLeod moved, duly seconded, that the words “Bible Study” be inserted after “prayer” and before “story-telling” in Recommendation No. 5 of the Special Committee re Sexual Orientation report. Adopted.

Recommendation No. 5 as amended was adopted as follows:

That congregations, presbyteries and their ministries be urged to be and to create safe spaces in which people of differing sexual orientations, and with differing views on sexual orientation, may encounter each other in prayer, bible study, story-telling, and truth-telling in a spirit of love, toward mutual understanding and Christian community.

Recommendation No. 6 (p. [545](#)) was moved by A.F.H. Foster, duly seconded. Adopted.

Dissents

B.I. McGale
W.J. Froats
B. Shypitka

F.A.E. Savill with reasons given as follows:

I dissent for the following reasons:

First, the response to Overture No. 15, 1997 fails to “clarify the limits of the role that homosexual and lesbian people play within The Presbyterian Church in Canada”, as requested by the overture. The report adequately states that sexual orientation has been a prohibition to full participation in the life of The Presbyterian Church in Canada. However, the report fails to both

1. Address homosexual practice for anyone other than ministers of Word and Sacraments, and
2. Accurately note that at present, practicing homosexuals will be refused ordination (rather than “may be refused ordination”).

Second, the report’s explanation of the authority of scripture is deficient and erroneous. The Presbyterian Church in Canada has already subordinate standards and policies (particularly the 1994 Report of the Church Doctrine Committee on Human Sexuality) that properly give primacy to scripture in determining the Word of God. The church is not, as reported in the response, “led by the scriptures and enlightened by science”. The church’s enlightenment comes from the Holy Spirit through scripture.

Third, the report does not adequately describe the breadth of literature in science and psychology regarding homosexuality.

Recommendation No. 7 (p. [545](#)) was moved by A.F.H. Foster, duly seconded.

Amendment

J.P. Wyminga moved, duly seconded, that the motion be amended by adding the words “with the thanks of the court”. The amendment was agreed to by consent.

Recommendation No. 7 as amended was adopted.

The Moderator thanked the convener and the committee who have worked diligently with the wide amount of material brought before it.

Report as a Whole

A.F.H. Foster moved, duly seconded, that the report as a whole, as amended, be adopted.

Moderator Leaves Chair

The Moderator invited a past moderator, A.M. McPherson, to assume the chair.

REMITS UNDER THE BARRIER ACT

The Assembly called for the report of the Committee on Remits which, as printed below, was handed in by H.E. Hilder, convener.

Receive and Consider

H.E. Hilder moved, duly seconded, that the report be received and its recommendations be considered. Adopted.

Recommendation No. 1 was moved by H.E. Hilder, duly seconded.

That Remit A, 2002 (p. [524](#)-25) 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 H.E. Hilder, duly seconded.

That Remit B, 2002 (p. [525](#)) 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 H.E. Hilder, duly seconded.

That Remit C, 2002 (p. [525](#)-26) be approved, that this become the law of the church, and that the Book of Forms be amended accordingly. Adopted.

Report as a Whole

H.E. Hilder moved, duly seconded, that the report as a whole be adopted. Adopted.

Moderator Resumes Chair

P.A. McDonald thanked A.M. McPherson and resumed the chair.

STUDENT REPRESENTATIVES

The Assembly called for the report of the Student Representatives. J. Ko from the Vancouver School of Theology, F. Stewart from Knox College and M.A. Grant from Presbyterian College each expressed thanks for the opportunity to participate in the Assembly and made observations about their experiences at Assembly. The Moderator expressed thanks to the student representatives.

COMMITTEE ON BUSINESS (cont'd from p. [41](#))

W.M. Adams moved, duly seconded, that the Life and Mission Agency continue with its report for thirty minutes and that the Assembly adjourn at 5 pm. Adopted.

(cont'd on p. [46](#))

LIFE AND MISSION AGENCY (cont'd from p. [43](#))

Recommendation No. 25 (p. [412](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 26 (p. [414](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 27 (p. [414](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 28 (p. [418](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 29 (p. [418](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 30 (p. [419](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 31 (p. [419](#)) was moved by G.S. Malcolm, duly seconded.

Amendment

W. Hancock moved, duly seconded, that the following words be added: “and that a response be given to the 130th General Assembly.”

The amendment was adopted.

Recommendation No. 31 as amended was adopted.

Recommendation No. 32 (p. [421](#)) was moved by G.S. Malcolm, duly seconded.

Motion to Refer

J.R. Wilson moved, duly seconded, that this overture be referred back to the Life and Mission Agency to bring forward legislation to a future Assembly that clearly protects the incumbent minister from interference from past ministers.

Motion to Refer Declared Out of Order

The Moderator declared the motion to refer out of order.

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

COMMITTEE TO ADVISE WITH THE MODERATOR, 2003-2004

The moderator proposed names for the Committee to Advise with the Moderator as follows:

Convener: L. George Macdonald; members: Margaret Brett, John D. Congram, Bob Cruickshank, Ian A.R. McDonald, Alan M. McPherson, Cheryl E. Weeks, Terrie-Lee Hamilton (secretary), Stephen Kendall (Principal Clerk).

C.R. Lockerbie moved, duly seconded, that the names proposed by the Moderator be adopted. Adopted.

PRESENTATION OF MINUTES (cont'd from p. [41](#))

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

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

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario, on Friday, June sixth, two thousand and three, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

NINTH SEDERUNT

At Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario, on Friday, June sixth, two thousand and three, 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. [45](#))

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

The Moderator expressed the deep appreciation of the Assembly to Mr. Kay and the Business Committee for the care and attention they have given to their responsibilities.

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

COURTESIES AND LOYAL ADDRESSES

The Assembly called for the report of the Committee on Courtesies and Loyal Addresses, which was handed in by W.G.S. McDonald, convener.

Receive and Consider

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

We, of the 129th General Assembly, wish to express our deep appreciation to Knox Presbyterian Church, Guelph, the Presbyterian churches of Guelph, and the Presbytery of Waterloo-Wellington, for their gracious invitation and hospitality to this court.

To The Rev. Thomas Kay, The Rev. Mark Lewis, The Rev. Sarah Travis, The Rev. Arnold Bethune, musicians and other participants who gave leadership to the inspiring opening night worship.

To The Rev. Sarah Travis and Mr. Andrew Donaldson, Young Adult Representatives and other participants for thoughtful and helpful daily worship.

To the conveners, Brian and Lindsay Redpath and members of the Local Arrangements Committee for their truly superb hospitality including the Monday barbecue, living signposts, golf limos, coffee mugs, plentiful coat hangers, generous supplies of food and drink and much more, that made the Assembly a truly welcoming event.

To Terrie-Lee Hamilton and all assembly staff for patience, competence and unfailing helpfulness and to the Clerks of Assembly for their collective wisdom and diligence and fair guidance.

To our ecumenical visitors, for bringing a broad range of interesting information, to challenge, encourage and remind us of our connectedness with the wider church.

To commissioners, young adult representatives and resource persons for contributions that made this Assembly a rich experience of fellowship, learning and growth.

To The Rev. Dr. P.A. McDonald, our Moderator, who has guided this court with skill, insight, sensitivity, kindness and humour.

To God, who has guided our deliberations and who graciously seeks to work his will through us.

To Her Majesty, Queen Elizabeth II, Queen of Canada

We, the commissioners of the 129th General Assembly of The Presbyterian Church in Canada, meeting at the University of Guelph Ontario, Canada, express our loyalty and affection to your gracious Majesty. We are grateful for your leadership, for your example, and for the evident strength of your faith in these confusing and insecure times. We pray that God will continue to bless you and all the members of the royal family.

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

The 129th General Assembly of The Presbyterian Church in Canada, meeting at the University of Guelph, Ontario sends respectful greetings to your Excellency and prays that God will bless you and your loved ones. We admire the grace and compassion that has marked, and continues to mark, your time in this high office. We wish you good health and joy and God's continued protection as you continue to carry out your responsibilities as Governor General of Canada.

To the Right Honourable Jean Chretien, Prime Minister of Canada

We, the 129th General Assembly of The Presbyterian Church in Canada, meeting at the University of Guelph, Ontario, send greetings to you and to all the members of the Senate and the House of Commons.

We pray that God's grace will sustain and guide you as you lead our nation in these difficult and stressful times. We appreciate your efforts in the cause of world peace, and we pray that God will continue to bless you with wisdom and integrity as you come to the end of your long and distinguished service in the government of our land and as you enter retirement.

May God be with you and with everyone that you love.

Adopt Report

W.G.S. McDonald moved, duly seconded, that the report be adopted. Adopted.

The Moderator thanked Mr. McDonald for the help he gave to the preparation of the final prayer at the end of each sederunt. He also thanked Dan Dunleavy of Corpav for his fine work with the sound system.

COMMITTEE TO EXAMINE RECORDS

The Assembly called for the report of the Committee to Examine Records, which was handed in by R.H. Kerr, convener.

Receive and Consider

R.H. Kerr moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1

R.H. Kerr moved, duly seconded, that the minutes of the 128th General Assembly, Assembly Council, Synod of the Atlantic Provinces, Synod of Quebec and Eastern Ontario, and the Synod of Manitoba and North Western Ontario be attested as neatly and correctly kept. Adopted.

Recommendation No. 2

R.H. Kerr moved, duly seconded, that the minutes of the Synod of Toronto and Kingston, Synod of Southwestern Ontario, Synod of Saskatchewan, Synod of Alberta and the Northwest, and the Synod of British Columbia be attested with notes. Adopted.

Report as a Whole

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

YOUNG ADULT REPRESENTATIVES

The Assembly called for the report of the Young Adult Representatives. In song and word, they contributed expressions of faith and humour, reading and testimony. They made presentations to the Moderator and Principal Clerk and gave the Moderator an offering they had collected for the Journey to Wholeness program of Healing and Reconciliation with Aboriginal Peoples. The General Secretary of the Life and Mission Agency, J.P. (Ian) Morrison, was invited forward to receive the offering. He thanked the Young Adult Representatives for their thoughtful gift.

The Moderator reflected on the contribution of the Young Adult Representatives and thanked them for their contribution to the work of the Assembly.

LIFE AND MISSION AGENCY (cont'd from p. [46](#))

Discussion continued on **Recommendation No. 32** (p. [421](#)).

Recommendation No. 32 was adopted.

Recommendation No. 33 (p. [422](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 34 (p. [425](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 35 (p. [425](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 36 (p. [426](#)) was moved by G.S. Malcolm, duly seconded. Adopted.

Additional Motion

D.I. Victor moved, duly seconded, that the Moderator of the General Assembly write to the Minister of Health of the Province of Ontario, requesting that the special role of clergy and pastoral visitors as part of the healing team for patients be acknowledged and taken into account in the current and ongoing process of visitation restrictions and infection control in the hospitals and institutions of Ontario. Defeated.

Report as a Whole

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

COMMISSION ON MATTERS LEFT UNCARED FOR OR OMITTED

S. Kendall moved, duly seconded, that the Commission on Matters Left Uncared For or Omitted, consisting of the Moderator of the 129th General Assembly and the Clerks of Assembly, be established until the 130th General Assembly. Adopted.

ADOPTION OF MINUTES (cont'd from p. [46](#))

S. Kendall moved, duly seconded that the minutes of the first six 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. [46](#))

Report as a Whole

The business of Assembly having been concluded, W.M. Adams moved, duly seconded, that the report as a whole, as amended, be adopted. Adopted.

THANKS TO ASSEMBLY OFFICE STAFF

The Moderator, on behalf of the Assembly, thanked the Assembly Office staff and T. Hamilton for her work as secretary of the Committee to Advise with the Moderator.

The Moderator further noted that today, June sixth, is the anniversary of D-Day and he indicated that he would offer prayer on this occasion.

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 Oshawa, Ontario, and within Durham College there, on the first Sunday in June, in the year of our Lord, two thousand and four, at seven thirty o'clock in the evening, local time.

REPORTS OF

ASSEMBLY AGENCIES AND

STANDING COMMITTEES

COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 129th General Assembly:

The Moderator of the 128th General Assembly, The Rev. Mark Lewis, met with the Committee to Advise with the Moderator twice to establish his itinerary for the year. In preparing for the itinerary, Mark Lewis wanted to promote the FLAMES Initiative, focusing on active evangelism. He also sought to ensure a balance in visiting urban and rural, large and small congregations which he was able to do.

Throughout the year, Mark Lewis represented our church at various interfaith and ecumenical events. Sharing insights from his experience of visiting the Middle East and Malawi, he was courageous in addressing issues relating to the unrest in Palestine and Israel, the war in Iraq and social justice concerns of the Third World. He was very willing to visit organizations, both within and beyond the denomination, to share with them and to learn from them concerning international issues. Through his articles in *The Record*, he was able to share with Canadian Presbyterians many stories and insights from his travels.

During last August and September, Mark Lewis and Donna Fitzpatrick-Lewis visited Israel, Jordan, Lebanon, Palestine and Malawi which was jointly sponsored by International Ministries and the Committee to Advise. The committee wishes to express its appreciation to Rick Fee who escorted the Lewises on this important international visit. His knowledge of international travel and of the areas that they visited was invaluable. In Malawi, Mark Lewis was able to witness the work and mission of our denomination such as when he celebrated with hundreds of people who were recipients of a special food project. As a sign of their thanksgiving, they presented him with a goat. A memorable and unique experience was his meeting with President Yasser Arafat in Palestine.

Traveling throughout Canada, Mark Lewis came to know more about the church and in a new way. He appreciated visiting areas of the country for the first time such as Vancouver Island, Vancouver, Manitoba and some communities in Ontario. His trip to Nova Scotia was special since he began in ministry in Noel Road and Windsor. This year, a highlight was being with all those congregations with which he had previous connections, either from his childhood or his previous ministries. His travels also took him to major centres in Ontario and Quebec. Mark was warmly received by congregations and groups of people.

Recommendation No. 1 (adopted, p. [11](#))

That the sincere appreciation of the Assembly be extended to The Rev. Mark Lewis as he visited congregations, participated in ecumenical, interfaith and denominational gatherings, visited presbyteries and met with individuals.

Recommendation No. 2 (adopted, p. [11](#))

That the thanks of the Assembly be extended to individuals, congregations, presbyteries, synods, international church partners and organizations which received Mark Lewis and Donna Fitzpatrick-Lewis with graciousness and kindness.

Recommendation No. 3 (adopted, p. [11](#))

That appreciation be expressed to the congregation of MacNab Street Church for their support towards Mark Lewis 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. Dr. P.A. (Sandy) McDonald as Moderator of the 129th General Assembly.

Marilyn Repchuck
Convener

Terrie-Lee Hamilton
Secretary

ASSEMBLY COUNCIL

To the Venerable, the 129th General Assembly:

During the past year the Assembly Council has been busy attempting to fulfill its duty to General Assembly 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. The Assembly Council met twice, and its Executive and the various committees of Assembly Council met numerous times to carry out the work of the church. The results of their collective efforts have been summarized in this report.

Two issues that took much of the Assembly Council's time this past year reflect its duty to co-ordinate the policies of and affirm prophetically the visions of the church. First, the Council was able to enter into a settlement agreement with the Federal government. The Settlement Agreement is between the national church and the Federal government respecting the relative financial burden each will bear in trying to repair harm done to students at residential schools administered by The Presbyterian Church in Canada. The Settlement Agreement will not by itself heal the hurt caused by the residential school legacy nor bring about repentance and reconciliation. It was never designed to fulfill either of those goals. But its execution can assist in furthering the work in such important tasks. The Assembly Council hopes that church members do not view the Settlement Agreement as ending the work of The Presbyterian Church in Canada in its vital ministry with Canada's aboriginal peoples, but rather as focusing in the church's efforts away from litigation and towards healing and reconciliation.

The second matter of work for the Assembly Council related to the initial planning of the post-FLAMES Initiative. A weekend meeting with the Life and Mission Agency Committee members helped to begin the formation of a new initiative that The Presbyterian Church in Canada will see more of at this General Assembly and in the coming two years.

The financial health of the church also occupies much of the Council's time and planning. The congregations of our denomination have continued to support *Presbyterians Sharing...* This past year, like the year before it, saw revenues slightly exceeding the approved budgeted amount of the national church despite many economic concerns in Canada and in the church. While the budgets for the past few years have relied upon the gradual decline of prior surplus funds available to the church, it is important to know that the Assembly Council and its 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 several General Assemblies have been able to be fiscally prudent and yet sensitive to the many needed areas of ministry the national church provides.

Assembly Council also had the difficult task of finding two capable and committed people to fill the positions being vacated as at this General Assembly: the position of Chief Financial Officer and Treasurer and the position of Associate Secretary, Assembly Office, and Deputy Clerk of the General Assembly. Our appreciation to Don Taylor and Barbara McLean are expressed below for their years of tremendous service in fulfilling these vital roles in our denomination. We are also pleased to report below that two well-qualified candidates were found to carry on Don's and Barbara's work. The Rev. Donald Muir has been appointed as the new Associate Secretary, Assembly Office, and Deputy Clerk of the General Assembly. Assembly Council is proposing to General Assembly that Mr. Stephen Roche, C.A., be appointed as the Chief Financial Officer/Treasurer.

Finally, we wish to acknowledge that Assembly Council and its committees have been the beneficiaries of so many skilled and dedicated Presbyterians from 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.

MINUTES OF APPRECIATION

MR. DONALD A. TAYLOR, CHIEF FINANCIAL OFFICER AND TREASURER

The General Assembly and the Assembly Council are grateful to God for the long and faithful service of Mr. Donald A. Taylor, Chief Financial Officer and Treasurer, on the occasion of his retirement.

Mr. Taylor was appointed as Comptroller in July 1983, and has served throughout these past twenty years with commitment and diligence. During this time he witnessed many changes with the various committee structures of the General Assembly, got to know numerous staff who have worked in the Church Office, and supported the church with his financial acumen through many different programs such as Live the Vision.

The position of Chief Financial Officer and Treasurer has, over the years become increasingly complex, and Mr. Taylor has provided a very high level of technical service to the church as new legislation and different standards and forms for accounting have been phased in. Mr. Taylor is known for having a vast 'corporate memory' and this has been a great source of information both for management and for various committees over the years. He provided sound financial leadership to Knox College and to the Canadian Council of Churches that illustrates his commitment to assisting various groups related to the church as part of his ministry.

Coupled with Mr. Taylor's skill for numbers and vast knowledge is a very personal approach to his work. It would not be possible to count the number of calls from concerned treasurers, ministers and members of the church he has received and addressed in a clear and sensible way. Whenever his busy schedule allowed, he offered workshops for treasurers in a number of presbyteries throughout the church.

As a member of the Management Team at Church Offices, he brought a competent and fair approach to working through issues affecting both the facilities and people in the office. His ability to bring forward, on an annual basis, the myriad of matters that need attention for the smooth operation of the Assembly Council, its budgeting process and the general good order and financial management of the denomination has been appreciated. Don will be missed as a close and trusted colleague in the office.

Beyond his work at the Church Office, Mr. Taylor is a member of Melville Church where he actively participates in the life of that congregation as an elder and as the envelope secretary. He was a member on the Evangel Hall and Portland Place Boards where he shared his gifts within an inner city ministry. For many summers, Don and his wife, Mary, have been attending Chautauqua, a unique Christian program that offers educational and arts programs, from which they return with a desire to share their enthusiasm with others.

The General Assembly wishes to express its appreciation and God's blessings to Mr. Taylor in his retirement.

Recommendation No. 1 (adopted, p. 18)

That the above minute of appreciation for Mr. Donald A. Taylor be adopted.

MS. BARBARA MCLEAN, ASSOCIATE SECRETARY, ASSEMBLY OFFICE AND DEPUTY CLERK OF THE GENERAL ASSEMBLY

It is with gratitude to God that the Assembly Council and this General Assembly acknowledges the faithful and devoted service of Ms. Barbara McLean upon her retirement as Associate Secretary in the Assembly Office and Deputy Clerk of Assembly. Ms. McLean was appointed to the position July 1, 1992, and has served with distinction since then.

In her eleven years of service, Ms. McLean brought the perspective of a church member and experienced elder, as well as that of the former Clerk of the Presbytery of Waterloo-Wellington, to the work of the Assembly Office. The Clerks of Assembly also benefited from Ms. McLean's experience with various service agencies in the secular world and her keen understanding of political and judicial process. They appreciated her profound love for the church and her deep respect for those who give leadership in ministry. Ms. McLean brought both the spirit and practice of genuine collegiality to the work of the Clerks of Assembly, a spirit and practice without which the work of the Clerks cannot be truly effective.

This Assembly also recognizes Ms. McLean's enthusiastic leadership in preparing for the much-appreciated and helpful Clerks' Consultations held every other year for clerks of presbyteries and synods. In addition, Ms. McLean co-edited and wrote articles for the publication, "For Elders" and issued regular "Clerks' Updates" for presbytery and synod clerks. In such and other ways she sought to support the work of the leadership of this church at every level.

Ms. McLean brought to the office a strong personal faith in Jesus Christ and a deep love for the church informed by long and rich international experience. In this experience, a particular

ability to nurture international relationships, and a commitment to human rights and international development and the important role women have in that, was constantly informing her work and the church.

In addition to her work in the Assembly Office, Ms. McLean has provided ongoing support for the E.H. Johnson Trust and, with her husband Walter, has often been a gracious host to and coordinator of international visitors. Beyond the Assembly Office, Ms. McLean serves on the session at Knox Church, Waterloo, and is convener of the Stewardship Committee.

At the Church Office, Ms. McLean has been a trusted colleague to many of the staff and often a friendly listening ear. Boundless enthusiasm and a dedication to this positive approach has made her presence truly a gift from God.

Ms. McLean is the mother of four married sons, and a proud grandmother.

The Clerks of Assembly and the Assembly Council will miss Ms. McLean's warm-hearted presence and all she contributed to make the work of these two groups as fruitful and enjoyable as it has been. They wish her well in her retirement and pray that God's richest blessing be upon her in the years to come.

Recommendation No. 2 (adopted, p. [18](#))

That the above minute of appreciation for Ms. Barbara McLean be adopted.

APPOINTMENT OF CHIEF FINANCIAL OFFICER AND TREASURER

Following permission granted at the 2002 to circularize presbyteries for nominations for the position of Chief Financial Officer and Treasurer, the Assembly Council established a search committee convened by Mr. Russell McKay. Mr. McKay, a member of the Trustee Board, served as Treasurer of The Presbyterian Church in Canada from 1994-2000. One nomination and nine applications for the position were received. Five applicants were interviewed, and a final shortlist of two received a second interview.

On March 29, 2003, the search committee brought the name of Mr. Stephen Roche, C.A., as its unanimous recommendation to the Assembly Council. Mr. Roche, a member of The Presbyterian Church in Canada brings 25 years of experience as a chartered accountant to this position. His progressive qualifications and work experience in both the 'for profit' and 'not for profit' sectors, primarily in the service and health care industries, equip him admirably for the position. Mr. Roche has extensive experience in various technologies including computer systems and telecommunications. Through the interviews and by means of reference checks, it became clear that Mr. Roche is able to work well with both peers and subordinates. He has a pleasing personality, a friendly sense of humour and a keen inquisitiveness. He demonstrates a sound and secure faith and a commitment to The Presbyterian Church in Canada.

Recommendation No. 3 (adopted, p. [32](#))

That Mr. Stephen Roche, C.A., be appointed Chief Financial Officer and Treasurer of The Presbyterian Church in Canada.

During the search process, the Assembly Council determined that the current stipend for this position was not sufficient to attract nor appropriately to compensate a suitable candidate. After careful deliberation, the Assembly Council agreed that a condition of this appointment must be an increase from the current stipend of approximately \$75,000 (including tax supplement for non-clergy who cannot claim a housing benefit) to \$90,000. The Assembly Council, at the March meeting, set the stipend for the position of Chief Financial Officer and Treasurer to be \$90,000. The Council further referred a review of executive and professorial stipends to the Personnel Policy Committee, to report to Assembly Council in November 2003.

REAPPOINTMENT OF THE REV. DR. TONY PLOMP, DEPUTY CLERK OF THE GENERAL ASSEMBLY

The term of appointment for The Rev. Dr. Tony Plomp as Deputy Clerk expires with this General Assembly. Dr. Plomp has served the General Assembly as Deputy Clerk since 1987 and since that time has been a strong and competent advocate for the polity of our church. With dedication and skill, he has been a valuable member of the team of Clerks of Assembly. Dr. Plomp is well known to the church through his "You Were Asking" articles in *The Record*

through which he responded with grace and knowledge to many real-life situations that arise within the church. The other Clerks of Assembly have come to rely on and appreciate the deep knowledge and experience that he brings to the many consultations that occur through the year. Dr. Plomp has indicated his willingness to continue in this service and for these reasons, the Assembly Council makes the following recommendation:

Recommendation No. 4 (adopted, p. [32](#))

That The Rev. Dr. Tony Plomp be reappointed to the position of Deputy Clerk of the General Assembly for a five year term effective immediately.

APPOINTMENT OF ASSOCIATE SECRETARY, ASSEMBLY OFFICE, AND DEPUTY CLERK

At its March meeting, following a search process convened by The Rev. Helen Hartai, the Assembly Council appointed The Rev. Donald G.A. Muir to the position of Associate Secretary, Assembly Office, and Deputy Clerk. Since the job description for this position (presented to the 2002 General Assembly) includes the stipulation that, "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" no further action with respect to this appointment is required at this Assembly. Pending release by his presbytery, Mr. Muir will commence his work on June 1, 2003, in time to be present at the General Assembly.

Don has served in pastoral ministry for 22 years. He has also served as clerk of presbytery and moderator of the Presbytery of Oak Ridges. He has broad pastoral experience and demonstrates a pastoral understanding of church law. He is currently serving ad minister of St. James Church in Stouffville, Ontario.

COMMITTEES OF COUNCIL

ARCHIVES AND RECORDS MANAGEMENT

Mandate

The Archives and Records Office accessions records, maintains various databases for multi-media record formats, assists researchers (numbering approximately 3,000 annually), establishes and maintains records management services for the Church Office and a parallel advisory service for the national church, ensures preventative measures are maintained on the collections, arranges and catalogues archival collections and produces finding aids for same, co-ordinates a national microfilming program, supervises contract archivists and volunteers, conducts seminars and workshops as needed, completes grant applications to enhance funding opportunities, seeks out and participates in professional development.

Highlights

Much effort is being placed on managing our records in terms of appraising and accessioning new materials for deposit and on records management with the Church Office. Microfilming congregational records from across the country continues on a regular basis. Original records are returned to the congregation with instruction sheets on "care of records". The films are catalogued in the Archives and are available to researchers for viewing. Over the past year, we have experienced a noticeable increase in the number of people using the Archives. To bear this out, computer statistics show that the Archives and Records link on the PCC web site has the highest number of visitors after the main directory, PCCtalk, and the Ministry and Church Vocation links.

Records Management

Our work in this area continues with progress. Since January 2003 we have offered two records management seminars for the staff at the Church Office. There is a large demand for this in the office at present especially because of the recent change in staffing. During the year significant work was completed with the PWS&D records in terms of revising file plans and beginning the records retention scheduling process. The Financial Department will be our focus this year as the Chief Financial Officer and Treasurer is retiring and a records schedule would be beneficial to his successor. The Church Office staff actively participates in all aspects of the records management policies and practices already developed and in place.

Grants and Special Projects

Charlotte Chaffey was on staff with the Archives as a government funded contract archivist for the summer period cataloguing and scanning approximately 1,000 additional photographs in our

collection. She continued to work with us on a separate contract updating and enhancing the cataloguing of our congregational records. This information was then sent on to the Archives Association of Ontario's database ARCHEION to make it available to researchers as part of the federal government sponsored Canadian Archival Information Network Project (CAIN). Approximately 400 Presbyterian congregations will have an entry on this database with more congregational descriptions to be added in future. This contract ended in February 2003. We will, once again, apply for a contract archivist for the summer period for 2003 to continue work on our much-in-demand photograph collection.

Volunteers

We are most fortunate to have a faithful group of volunteers who work with us each week in the Archives on various and necessary projects: Margaret Waterman, Betty Arnold, Roy Arnold and Tom Allen.

Step Into Your Archives

Each year two issues of our newsletter is published and available in PCPak and various church gatherings. As in years past, a new issue in our "Care of Records" series will be prepared in time to circulate at General Assembly.

Congregational Histories

In co-operation with the Committee on History, a booklet is being readied for General Assembly on the subject of how to write congregational histories. This is a long awaited resource for which we have had many requests over the years. Dr. Andy den Otter is the primary author with a contribution from the Archivist. It will be sold through the Bookroom at a modest cost and reprinted as necessary.

Oral History

The Archives and the Committee on History are working in co-operation to see that many of our notable church workers' contributions to the Presbyterian Church are preserved on tape through oral history interviews. John Congram has generously offered to conduct these interviews on our behalf. The recordings will be especially useful in cases where individuals do not have personal papers to offer the Archives. Archives staff met with him in late 2002 and drew up a list of possible candidates for interviewing. Archives staff will assist John with providing any necessary background information on these individuals prior to the interview. A tape recorder and related supplies have been purchased by the Archives. The completed tapes will be stored in the Presbyterian Archives for permanent preservation and access by researchers.

Archives Web Site

Our information sheets have now been placed on our web site for easy viewing and printing. We have plans to improve this site even more as we would like to enhance the type of information that is available on it. For example, we want to make our finding aids (detailed inventories) for catalogued collections available on-line. We have received many positive comments from users regarding our site and strive to make it as useful for church members and other researchers as possible. Our web site is available through www.presbyterian.ca and then click on the "Archives and Records" link. We will, however, continue to mail hard copy resource sheets to anyone who requests that format.

Legal Support

The Archives staff continues to provide legal support through documentation when requested by church officials.

Christian Educators' Workshop

September Fair is a Christian educators program to be held at Crieff in September 2003. At the invitation of Dorothy Henderson, the Archives staff will offer a workshop entitled "Back to the Future: Bringing Canadian Presbyterian History to Life for Children and Youth". By interacting with these educators we can also learn what type of resource would be most helpful to them in their work. We will consider producing a formal resource for children and youth as an Archives' project for 2004. This is a new area of work for us and we view it as an important and exciting opportunity. It was also suggested that youth groups might want to tour the

Archives as an after school event, perhaps with dinner afterwards. The church's regional staff is currently promoting this type of activity to teen leaders in the area.

Visitors to the Archives

A number of delegates from our partner church in Taiwan arrived at the office in January for a week long conference. The Archivist addressed the group outlining a little of our archival legacy, highlighting some Taiwan collections in our holdings, and speaking about how to set up a church archives. Their denomination has secured funds to build their own archival facility and they are eager to learn from our experience designing and constructing a new archives. We have already sent materials along to them which we hope will assist them in the planning phase of this important building project.

Throughout the year we enjoy the opportunity to show many church members through our Archives. Some groups come as organized tours, others might be individual guests in the office who are here for other business. All convey interest and support for our work.

College Support

Each year, students from Knox College and Presbyterian College come to the Archives for a tour. While here, they learn about the various collections of records we hold which are available to them for research purposes. They also learn about the importance of proper care of church records and of the legal value that many of our records possess. The number of students who make use of the Archives in the process of attaining their degree, or for private study, is on the increase.

Bill C-6 (Federal legislation re Privacy and Personal Information)

Issues of protecting private information have been raised by the province and now by the federal government. The Archives staff attends seminars on proposed legislation regarding access to information and subsequently they advise the Management Team on how the legislation may or may not impact on maintaining church records.

Job Shadowing and Mentoring

Many of our contract employees are students and/or graduates of the Faculty of Information Studies at the University of Toronto. We support this program in other ways such as welcoming the students to our office to "shadow" the archivists so that they get a feel of a typical working day in an archives setting. We are also on the school's list to take on a practicum student. In this situation, the student would complete a hands-on project for evaluation purposes.

Our Archives continues to serve the archival community by offering other archives advice on facility improvements and also on archival techniques (appraising, arranging, cataloguing and describing records). Often referrals come through the province's Archives Advisor. Our most recent tours and presentations were given on separate occasions to the students in Archival Studies Program at George Brown College, and to the Archivist for the Ontario Jewish Congress Archives.

We look forward to continuing our service to the church the coming year.

BENEVOLENCE COMMITTEE

The Benevolence Committee oversees the administration of the benevolent funds and bursary funds that have been entrusted to the Assembly Council. There are 10 benevolent funds with a total capital of some \$2,945,000. From the income of these funds, approximately 18 persons received monthly support in 2002. This is a slight decrease from previous years. In view of substantially lower investment revenue, the decline in need was fortuitous. Other emergency grants were made on a confidential basis to seven persons totaling \$9,300. There are 24 bursary funds with a total capital of approximately \$1,215,000. \$55,000 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 income available, and so any additional donations to the funds will be well used. A generous legacy of \$215,000 received this year contributed to the capital base of the student bursary funds.

The Benevolence Committee meets annually to monitor the ongoing bursaries and benevolence funds that are being administered through the Assembly Office. For the 2002-2003 school year, up to \$55,000 in student bursaries have been approved. In view of the decrease in investment income, it may not be possible for this amount to be made available for the next school year. The secretary calls for applications from the colleges at the start of each term. The colleges compile the applications and forward them to the Assembly Office, where the applications are dealt with and grants made.

COMMISSION ON ASSETS OF DISSOLVED AND AMALGAMATED CONGREGATIONS

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

Presbyteries are reminded that in the case of amalgamations of congregations, guidelines regarding the disposition of assets are found at section [200.11](#) in the Book of Forms. This section was amended under the Barrier Act last year and stipulates that presbyteries present the plan for the utilization of all remaining assets to the Assembly Council for consultation prior to taking action. (A&P 2002, p. [455, 34](#))

The Commission prepared, for the consideration of the Assembly Council, a response to Overture No. 12, 2002 re developing a guide for presbyteries re amalgamation or dissolution of congregations. The response, approved by the Council, is presented to the Assembly below on p. [216](#).

COMMITTEE ON CHURCH ARCHITECTURE

The Committee on Church Architecture met seven times in 2002 receiving 11 submissions and 13 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 Council heard regular reports from the Principal Clerk on each significant step of the negotiations regarding the Agreement with the Federal government concerning compensation for Indian Residential schools. A statement on these negotiations and the Agreement itself are included below on p. [222-29](#).

The Executive also dealt with various matters referred to it by Council through the year, including recommendations regarding the makeup and terms of reference for the search committees for the Chief Financial Officer and Treasurer, and the Associate Secretary, General Assembly Office and Deputy Clerk.

EXPERIMENTAL FUND

The Directors of the Experimental Fund are pleased to submit this report to the church with respect to their oversight and administration of the Fund for the year 2002. The purpose of the Fund is to encourage and support forward thinking on Christian ministry in the church through projects of an innovative and creative nature. Support is given through grants from income on investment, the capital (over \$300,000) of which continues to be the gift of an anonymous donor to the church for such purpose. For those who are unaware, the Constitution of the Fund is available on the church's website, www.presbyterian.ca. The application form may also be downloaded from the same site.

Due to a lack of suitable projects in the previous year, the Directors found themselves with more money than usual to distribute in 2002, and a record 11 projects were supported for a total dollar value of \$27,600. Of course, there are always more projects asking for money than the money available. The Directors always make prayerful decisions with respect to the exercise of their mandate when they meet each year in March and October. Application forms should be returned to the secretary/administrator of the Fund by March 1st and October 1st each year, and they must be accompanied by presbytery or agency approval to be considered.

Some examples of projects supported in part or in full in 2002 were: the "Agapeland Evangelism Initiative" of St. Andrew's Church, Duncan, British Columbia; the "Community Garden Project" of Celebration! Church, Whitby, Ontario; a first grant (\$4,000) to the "Flin Flon Institute" in Manitoba on rural and remote ministry; the "Institute for Elders' Education", St. Andrew's Hall, Vancouver, British Columbia; and a grant to create a Chaplaincy at Trent University, Peterborough, Ontario. From 1981 to 2002, the Fund has received submissions from 180 projects, and awarded grants to 70 of them for a total of close to \$130,000.

The permanent Directors of the Fund are the Secretary of the Assembly Council, the General Secretary of the Life and Mission Agency, and the minister of St. John's Church, Cornwall, Ontario. The Directors are pleased to note that the vacancy of St. John's Church will soon be filled. The previous incumbent, who retired from the ministry in September 2001, has continued to fill the position of secretary/administrator of the Fund during the vacancy. Concerned about continuity in this position, the Directors agreed to create the position of non-voting Honorary Director for the secretary/administrator. This decision will be reviewed every two years as to its need, but with the increase in applications coming about through greater awareness, and the prospect of a much greater capital base in the future, with subsequent increase in available income, there is a growing workload with respect to the Fund. It is not possible or desirable to add this to the responsibilities of the permanent Directors at the present time.

Members appointed by the Assembly Council and currently serving are (dates indicate end of term): Mr. Lawrence Pentelow (2003) and Mrs. Esther Powell (2004). During the past year, The Rev. Linda Ashfield completed her allowable term of six years, and the Directors wish to express publicly their great appreciation to Linda for the wisdom, zeal and abilities she brought to the office. The Directors anticipate her place will be taken by The Rev. Noel Gordon, in fulfillment of the requirements of the constitution with regard to this term position.

As a reminder to all prospective applicants, the application form, and/or inquiries concerning the Fund, should now be directed to The Rev. Dr. Fred Rennie, Secretary/Administrator, The Experimental Fund, 109 Jarvis Street, Cornwall, Ontario, K6H 5J1, or john.fred@sympatico.ca. Please note also that an advisory note now prefaces the application form, to provide caution to those whose projects are too ambitious for the present resources of the Fund.

In closing, the Directors wish to once again express their sincere appreciation to the donor of the Experimental Fund, whose foresight, beneficence and continuing interest has supported creative ministry with The Presbyterian Church in Canada for many years.

FINANCE COMMITTEE

Financial Results 2002

Financially, 2002 was a good year for the operations of the church. Revenues exceeded the budget by \$254,800 excluding deferred bequests. *Presbyterians Sharing...* was \$8,711,800 which exceeded the budget by \$11,800 and additional gifts from individuals in the amount of \$191,908 brought the total to \$8,903,708. 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 \$624,600 exceeded budget by \$74,600.

Expenditures of the three agencies/departments were within budget. The net income increased by \$307,000, 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 again for this year.

Financial Statements for The Presbyterian Church in Canada ending December 31, 2002

The Audit Committee and the Assembly Council have reviewed and approved, the audited financial statements for The Presbyterian Church in Canada ending December 31, 2002. The condensed financial information of these statements are provided on pages 235-37.

Recommendation No. 5 (adopted, p. [32](#))

That the audited financial statements for The Presbyterian Church in Canada ending December 31, 2002 be received for information.

Financial Statements for The Presbyterian Church in Canada - Pension Fund ending December 31, 2002

The Audit Committee and the Assembly Council have approved the audited financial statements for The Presbyterian Church in Canada - Pension Fund. The condensed financial information of these statements are provided on page 238.

Recommendation No. 6 (adopted, p. [32](#))

That the audited financial statements for The Presbyterian Church in Canada - Pension Fund ending December 31, 2002 be received for information.

Budget 2004

Revenue includes \$8,800,000 from *Presbyterians Sharing...* which is \$50,000 in excess of the budget for 2003. In view of the results for 2002, 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 \$400,000 against Canada Ministries programs continues because experience shows that there are timing differences in implementing new works compared with the budgeting process.

A summary budget is presented this year on page 233 detailing the major departmental expenditure budgets.

The Assembly Council proposes an operating deficit budget of \$385,731, which will partially use the accumulated surplus held to ensure that The Presbyterian Church in Canada does not incur a deficit. 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. 7 (adopted, p. [36](#))

That the budget for the year 2004 as set out at page 233 be approved.

Recommendation No. 8 (adopted, p. [36](#))

That the revenue and expenditure forecast for 2005 through 2007 as set out on page 234 be received for information.

Funding of Residential Schools Settlement Agreement

In view of the Settlement Agreement with the federal government regarding Residential Schools, the Assembly Council was obliged to establish a compensation fund as per the Agreement. In order to fulfil the churches' implementation of the Agreement, and to allow the church to consider additional steps of healing and reconciliation, a total of three funds have been established: a settlement fund, an implementation fund, and a healing and reconciliation program fund. For details on the terms of these three funds, see the Statement on Negotiations, below on pages 222-29. At the November Assembly Council meeting the Chief Financial Officer/Treasurer was authorized to borrow \$2,600,000 from the Restricted Funds as found on The Presbyterian Church in Canada Balance Sheet in order to fund the first two of these three funds. For the Settlement Fund, \$2,102,282.51 in Canada Treasury Bills were purchased effective January 10, 2003, in order to comply with the terms of the Agreement reached with the Government of Canada and signed on February 13, 2003.

At the March meeting of the Assembly Council, the specific accounts in the Restricted category of the balance sheet used to fund repayment of the loan were determined. The Assembly Council received concurrence from the Life and Mission Agency (p. 335) and the Women's Missionary Society prior to determining funding as follows:

Fund	\$	\$
Dissolved Congregations		
- funds without obligation	956,406	
- unclaimed by presbyteries	161,809	1,118,215
Life & Mission Agency		
- McBeth Baker income fund	1,190,336	
- Barker income fund	144,823	
- International Ministries - Staff Salary Reserve	30,272	1,365,431
- capital		
Emergency Benevolence Fund		65,000
Women's Missionary Society		30,578
Surplus		20,776
Total		2,600,000

The proposal looks first to the dissolved congregations funding which had been held in reserve for the New Congregations Capital fund but not transferred to that fund.

Dissolved Congregations - unclaimed by presbyteries. These funds are the result of the division of funds on dissolution of several congregations. The funds have remained on the books unclaimed by the presbyteries involved for a number of years. We believe that it is in order to use these funds in the interim until they are claimed at which time they could be provided for from other dissolved congregations funds.

The Finance Committee also identified income accounts that are in excess of current requirements to fund the remaining obligations. This funding arrangement will not use the capital accounts so they will continue to produce income for use in the future.

Residential Schools Healing and Reconciliation Program Fund (\$500,000)

The Council agreed in principle, in November, to establish a fund in the amount of \$500,000 to allow the church to respond to situations requiring healing and reconciliation.

The matter of financing the fund was brought to the Finance Committee for consideration. The Assembly Council, in March, agreed to the following plan to fund this program so that \$100,000 total is added to the fund in each of the first five years, funds being available:

1. Interest earned on the Settlement Fund (\$2,100,000) estimated at \$47,500 (2003).
2. Gifts given by the church at large to support the fund (the dollar amount is unknown).
3. A first charge on future Deferred Bequests annually for up to 5 years.

The Life and Mission Agency, under the leadership of Gordon Haynes, has begun work on planning an appropriate program on Healing and Reconciliation.

LIVE THE VISION

The Life and Mission Agency has reported in *The Record* a summary of Live the Vision distributions. A pamphlet will also be available at General Assembly. 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 of Lending Services at the Church Offices at least one month before the statutory meetings of the committee in March and November. Approved loans are funded subject to the availability of funds.

LONG RANGE PLANNING COMMITTEE

The Long Range Planning Committee continues to promote the FLAMES Initiative and the particular emphases through mailings and *The Record*. We are very pleased with the successful year for Evangelism that has just completed and are looking forward to the initiatives that will come as we turn our focus towards Spirituality.

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. Feedback and evaluations have already been gathered on a number of occasions and we are presently having some of our members go through all of this material and bring it to a full discussion of the committee during 2004.

As we have been thinking about the directions that our denomination needs to be taking following the completion of the FLAMES Initiative. In November of 2002 we convened a special meeting of the Assembly Council and the Life and Mission Agency to begin the planning process. We felt that meeting was very fruitful and we are now seeking to widen what was begun there by taking some time during the 2003 General Assembly to foster discussion in table groups and by distributing a workbook entitled "Finding God's Opportunities" during the coming year. We greatly appreciate the input we receive from commissioners to General Assembly and by the wider church.

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

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 this year was the implementation of a building-wide database system.

PERSONNEL POLICY COMMITTEE

The Personnel Policy Committee, in addition to preparing responses to overtures related to their work, continues to provide policy support for the staff at Church Offices.

The Personnel Policy Committee is working on a study of professorial stipends, and has completed a procedure for the Church Office for dealing with complaints under the Policy on Sexual Abuse and/or Harassment Policy of the Church, taking into account the structure of the Church Office working environment.

Minimum Stipend for 2004

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

Recommendation No. 9 (amended and adopted, p. 36)

That the 2004 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, 2002 to May 31, 2003.

RESIDENTIAL SCHOOLS WORKING GROUP

The Residential Schools Working Group has continued to monitor what is happening in regard to residential schools.

The Journey to Wholeness Spending Committee met has made two further distributions of funds since the 128th General Assembly. A list of projects sponsored to date will be made available at the General Assembly.

Stephen Kendall has kept the committee informed of legal matters and the negotiations with the Government of Canada.

Similarly, Ian Morrison has kept the committee informed of the efforts of the Alternate Dispute Resolution Working Caucus. This group has been working on the details of the Alternate Dispute Resolution process and how this can be made acceptable to Aboriginal people. As well, this group is trying to ensure that the process is fair and the validation process credible. The result of this work is a comprehensive application form that is still being revised to make it user friendly. The other part of this process has been choosing adjudicators. Progress is being made and a Chief Adjudicator should be in place before the 129th General Assembly.

The committee has been briefed by Ian Morrison and Stephen Kendall on the settlement and implementation funds and has been asked to co-ordinate putting together a proposal for the Healing and Reconciliation Fund, which has been agreed upon in principle by the Assembly Council. Gordon Haynes is co-ordinating this process. He has made presentations to the Life and Mission Agency, the Assembly Council, the National Native Ministries' Committee and the Presbytery of Winnipeg. A comprehensive proposal will be presented to the November meetings of the Life and Mission Agency and the Assembly Council.

The committee met with the National Native Ministries' Committee of the Life and Mission Agency and briefed it on the Settlement and Implementation Funds and the concept of the Healing and Reconciliation Fund. The report was well received.

The committee anticipates that when it makes its report to the November meeting of the Assembly Council with a proposal on a way forward in healing and reconciliation it may have completed its task.

REFERRALS FROM GENERAL ASSEMBLY

OVERTURE NO. 17, 2001 (A&P 2001, p. [562](#), A&P 2002, p. [211](#))

Re: Review of Minimum Stipends

Overture No. 17, 2001 deals with the "Schedule of Minimum Stipends and Allowances" that is presented to General Assembly each year. 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. At the 2002 General Assembly the Assembly Council requested and received permission to present a final report to this year's Assembly. The Council has discovered that this work is complex and is, unfortunately, not able to bring a final report this year. The Personnel Policy Committee continues to work on this important matter. In order to present a considered response to the Assembly, the Assembly Council requests another year to conclude its work on this overture.

Recommendation No. 10 (adopted, p. [36](#))

That permission be granted to present a response to Overture No. 17, 2001 to the 130th General Assembly.

OVERTURE NO. 7, 2002 (A&P 2002, p. [514](#))

Re: Financial support when a minister is on leave under the Sexual Abuse and Harassment Policy

Overture No. 7, 2002 requests that financial assistance be made available to congregations that find themselves required to continue stipend payments to a minister who is on leave beyond one year due to an allegation of sexual abuse or harassment.

The framers of the overture correctly imply that it is the responsibility of the congregation to provide stipend during such leave. When a congregation, through its interim moderator, presents the call documents to a presbytery, one of those documents is a Guarantee of Stipend, in which a congregation promises to the presbytery that it will provide a stipend to the minister throughout the entire tenure of his/her ministry with them. Stipend must therefore be provided until the presbytery dissolves the pastoral tie. Since the person complained against is always to be considered innocent until proved guilty by due process, it is unlikely that the pastoral tie will be dissolved during a period of investigation and adjudication of an allegation under the policy for dealing with sexual abuse and harassment.

It is also reasonable, as pointed out in the overture, that in the case of an extended leave, the congregation may be faced both with the requirement to bear the financial burden of continuing stipend payments, and the pastoral burden of having no minister. Add to this the uncertainty and perhaps even tension that such a congregation might experience during this time, and a very difficult situation indeed could result.

The Assembly Council, in considering this recommendation, polled presbytery clerks about their experience with such leaves, and is glad to report that most presbyteries have not faced this situation. Only 3 presbyteries out of 20 responding reported one case each within the past 10 years that required paid leave and only one of those extended into the second year. However, those that have faced these situations report that, although congregations and presbyteries have generally found ways of addressing both the financial burden and the need for ongoing ministry, in each case it has been difficult.

The Assembly Council has concluded that the principle of a congregation meeting its obligation to pay stipend, even during leave is important to maintain. The Council also affirms the need for presbyteries to be the first line of assistance when it comes to burdens faced by congregations. Finally, the Council has also concluded that it is reasonable for there to be some level of support for ministry provided if leave extends beyond one year, and that this support ought not to come from *Presbyterians Sharing...*, but rather from presbyteries and/or a self-insurance plan.

Therefore the following policy is presented:

**Policy for Support of Congregations during Extended Ministerial Leave under
The Policy on Dealing with Sexual Abuse and Harassment**

- I. Year one (no self-insurance reimbursement):
 - a. The congregation pays stipend and allowances to minister on leave.
 - b. Stipend and allowances for any interim ministry shall be the joint responsibility of the congregation and the presbytery.
- II. Year two and beyond (possible self-insurance reimbursement):
 - a. The congregation pays stipend and allowances to minister on leave, but may apply to the self-insurance fund for assistance.
 - b. Stipend and allowances for any interim ministry shall be the joint responsibility of the congregation and the presbytery, but the congregation may apply to the self-insurance fund for assistance

Self-insurance plan support:

During year two and beyond, the congregation may apply for funds from the self-insurance plan. Application is made to the Pension and Benefits Board, through the presbytery for reimbursement through the benefits plans. The amount eligible for reimbursement includes:

- up to 50 percent of stipend and allowances for the minister on leave (as allowed in II. a.);
- up to 1 position of interim ministry. Grants for interim ministry will be based on minimum stipend.

The congregation may apply for funds up to 80 percent of these costs. The presbytery or congregation pays the balance of their portion of costs.

A self-insurance plan will be administered similar to the maternity leave (top up) self-insurance plan. As part of the benefits plans a fee of \$102 per annum for each minister of Word and Sacraments position will be included in that premium to each congregation that is part of the benefits plans for each of the first three years. Based on experience, the fee will be adjusted as required in the future.

Presbytery, in forwarding applications to the Pension and Benefits office, shall certify that:

- a. a leave has been imposed, and
- b. it is year two, and
- c. there is a presbytery approved interim ministry in place.

Presbyteries are encouraged to accrue a fund to assist with the portion of the costs they may bear.

Recommendation No. 11 (referred back, p. [36](#))

That the policy for support of congregations during extended ministerial leave under the policy for dealing with sexual abuse and harassment be approved as outlined above.

Recommendation No. 12 (withdrawn, p. [36](#))

That a self-insurance plan for the support of congregations be funded through the benefits plans premiums with a fee of \$102 per year for the first three years included in the premiums for each minister of Word and Sacraments position.

Recommendation No. 13 (withdrawn, p. [36](#))

That the prayer of Overture No. 7, 2002 be granted in terms of the above policy.

OVERTURE NO. 8, 2002 (A&P 2002, p. [514-15](#))**Re: Ethical Investments**

Overture No. 8, 2002 seeks to have The Presbyterian Church in Canada revise its investment guidelines and to inform its fund managers and the presbyteries of those new guidelines. While the content of the new guidelines is not specified, the preamble to the overture makes it clear that the new guidelines should be based on what is commonly referred to as "ethical investing".

"Ethical investing" is a term used to describe the investing in, the maintaining of and the selling of securities (shares, bonds, debentures, options, warrants, etc.) held by an organization on the basis that financial return is not the only consideration upon which to manage such investments. Social, environmental and political concerns must all be considered before purchasing or selling an investment, despite that those concerns may reduce the financial return, increase the financial risk and increase costs to the organization. While recently some "ethical investment" funds have obtained rates of financial return similar to funds investing solely for financial return, the ethical tests (known as "screens") are standard and may not be amended by individual investors (which the denomination would require) and risk and costs attributable to those "ethical investment" funds need to be considered before an accurate analysis can be done. But it must be acknowledged that the principle of ethical investing reaffirms the church's long-standing belief that no economic activity is amoral: all investment decisions have moral implications.

Before any response to the overture can be made or understood, it is important to review the existing investment structure of The Presbyterian Church in Canada, the obligations those investments place on its trustees, and ethical investment issues. This response was prepared after Assembly Council reviewed, among other documents, (i) pertinent provisions set out on pages 310-315 of Acts and Proceedings of the 107th General Assembly, (ii) the Church's Life and Mission Agency (Justice Ministries) Policy on Social Responsibility in Investment, (iii) various religious based and social based articles regarding ethical investing, (iv) legal obligations of the church's trustees, and (v) legal advice on the matter.

The investments of The Presbyterian Church in Canada are held in trust by the Trustee Board. Those investments include investments of the Pension and Benefits Board. The Trustee Board is also responsible for the Consolidated Portfolio that manages the funds for certain other agencies associated with The Presbyterian Church in Canada, including the equity investments of the Presbyterian Church Building Corporation. The Trustee Board is governed by the federal Act Incorporating the Trustee Board (Statutes of Canada 1939, c.64), which, among other legal obligations, requires that the trustees of the Trustee Board to invest only in certain types of investments and to act in a fiduciary capacity with respect to those investments. Similar legislation has been passed in each Canadian province. As well, the incorporating documents of the Presbyterian Church Building Corporation also require it to invest in a similar manner pursuant to federal legislation. While denominational polity may lead one to assume otherwise, no General Assembly action (including actions adopted pursuant to the Barrier Act) can require the Trustee Board or the Presbyterian Church Building Corporation to act in a manner contrary to its obligations under its governing statutes or incorporating documents. In short, regardless of any other rights and obligations the Trustee Board or the Presbyterian Church Building Corporation may have, its statutory obligations take precedence.

In addition to the statutory legal obligations regarding the investments of The Presbyterian Church in Canada, there has been several court decisions that have affected the way trustees may act in connection with the adoption of ethical investing guidelines. Generally, trustees may not limit, for social or political reasons, the full range of investments authorized by the terms of a

trust. However, some latitude may be permitted to trustees if certain investments would contradict or undermine the aims and ministry of the denomination. But again, any latitude provided by the court decisions would be circumscribed by the statutory obligations of the Trustee Board and the incorporating documents of the Presbyterian Church Building Corporation.

Assembly Council considered the content of any ethical tests to be applied to investments held by the denomination, and found that many existing ethical investment funds apply investment criteria that may not be supported by the denomination or at least be subject to considerable debate among Canadian Presbyterians. Should an ethical screen forbid investments in companies involved with environmental, social and political policies such as logging, mining, abortion, genetics, smoking, gambling, national defence and nuclear power, to name but a few issues? It is not at all clear that the ethical tests used at present by most ethical investment funds would be supported by a majority of Canadian Presbyterians. And it is impossible for the denomination to create its own ethical screens without increasing its costs or risks.

The recent example of Talisman Energy (which had oil reserves and a pipeline in Sudan where Christians were being killed pursuant to government policy) highlights difficult ethical investment issues. Should the denomination have sold all of its shareholdings in Talisman to avoid any perception of supporting Sudanese government policy? Should shares have been bought to support Talisman as it built hospitals and schools to help Sudanese? Should some shares be held to challenge management policies at shareholder meetings? Now that Talisman has sold its oil interests to the Government of India, should shares be bought in Talisman to support its “washing its hands” of Sudan? In the past the Trustee Board was able to sell substantially all of its Talisman shares (retaining only 100 shares for symbolic voting at Talisman shareholder meetings) and still satisfy its fiduciary obligations. But any general policy or guideline requiring such action in all instances would not necessarily be ethical in all circumstances, would be difficult to implement and may not satisfy all legal requirements. The questions noted in this paragraph not only require difficult decisions, but also do not address who in the denomination should be responsible and accountable for making such decisions.

In addition, any financial returns sacrificed for “ethical investing” and any additional transaction costs incurred for establishing ethical tests for an investment fund particular to our denomination (which are not small) also cause moral consequences. The investments held by the denomination are held for one reason only: to fund the ministry of the denomination. If less money is earned on investments, less money is available for ministry.

But regardless of the wisdom of adopting ethical investing guidelines, the Assembly Council had to determine whether or not the governing statute for the Trustee Board and the incorporating documents of the Presbyterian Church Building Corporation would permit such ethical investing. Legal advice has been sought previously on this subject and such advice has consistently noted that until the governing statutes of the Trustee Board or the incorporating documents of the Presbyterian Church Building Corporation are amended, the Trustee Board and the Presbyterian Church Building Corporation would be legally accountable if it adopted investment guidelines that did not require financial return to be of paramount importance. The likelihood of amending federal legislation and legislation of ten provinces to permit trustees to use ethical investment guidelines within the next several years would be almost impossible.

The General Assembly is within its power and right to recommend to the Trustee Board or the Presbyterian Church Building Corporation investment criteria or buy or sell recommendations regarding specific companies or industries. The Trustee Board, as a servant of The Presbyterian Church in Canada, consults on an on-going basis with the staff of Justice Ministries of Life and Mission Agency. That consultation includes identifying shares held in the investment portfolios that should be sold, based on ethical concerns that have been identified by General Assemblies over the years. The Trustee Board and the Presbyterian Church Building Corporation may accept the recommendations from General Assembly or Justice Ministries as long as the fund managers of the Trustee Board and the Presbyterian Church Building Corporation can provide assurance that there are alternative investments that provide similar rates of financial return and the diversification of the investment portfolio is not affected. The Trustee Board and the Presbyterian Church Building Corporation are sympathetic to the moral concerns of investments and have taken divestment action in the past (with respect to South African investments,

Talisman shares and others) where ethical concerns have been expressed and where legally permitted. Both bodies expect that they will take such action again in the future. But unless and until the governing statutes of the Trustee Board or the incorporating documents of the Presbyterian Church Building Corporation are amended, those bodies are not permitted to sacrifice higher financial return, lower investment risk and lower transaction expenses to fund the denomination's ministries for the adoption of "ethical investment guidelines" that require non-financial considerations to govern the management of the denomination's investments.

Recommendation No. 14 (adopted, p. [36](#))

That for all the above reasons, the prayer of Overture No. 8, 2002 be not granted.

OVERTURE NO. 12, 2002 (A&P 2002, p. [516-17](#))

Re: Develop a guide for presbyteries re amalgamation or dissolution of congregations

The prayer of Overture No. 12, 2002 is that a step-by-step guide be prepared to assist presbyteries in their handling of the amalgamation or dissolution of congregations.

The framers of the overture note quite rightly that this step in the life of a presbytery and the affected congregations under its care requires great care both procedurally and pastorally. They also note that although each case has its own unique considerations, there are common areas of concern that could form the basis of the requested guide. Although this is true, the Assembly Council believes experience has shown that the unique considerations outweigh the common areas of concern and a step-by-step guide may well risk becoming a kind of 'case law' that would possibly limit the range of responses to the local situation that a presbytery should consider.

The best advice the Assembly Council can give to presbyteries about to consider an amalgamation is to i) refer to the Book of Forms section [200.11](#), and ii) call the Commission on Assets of Dissolved and Amalgamated Congregations at an early date to share the specific situation. This Commission comprises the Chief Financial Officer and Treasurer, the Secretary of the Assembly Council, and the Convener of the Trustee Board. They may readily be contacted at Church Offices. This Commission has gained tremendous experience in a wide variety of situations and is ready to consult with presbyteries on any matter that arises during the consideration of a dissolution or an amalgamation. The changes adopted in 2001 regarding Book of Forms section [200.11](#) provide a mission minded approach for the presbytery to use in seeking the best for the church even when a congregation may be undergoing great change. In the case of a dissolution, Appendix B-6 applies, and, once again, presbyteries are encouraged to contact the Chief Financial Officer and Treasurer as early as possible in the process to discuss the orderly disposition of the property.

Over the past several years, this matter has been under study by the church, and the following references will be useful to any presbytery considering a congregational amalgamation or dissolution:

- Book of Forms section [200.9](#) and Appendix B-6: regarding the dissolution of a congregation.
- Book of Forms section [200.11](#): regarding the amalgamation of a congregation.
- A&P 2001, p. 214-25: report on the results of study in the matter of Book of Forms section [200.11](#), assets of amalgamated congregations.

Recommendation No. 15 (adopted, p. [36](#))

That Overture No. 12, 2002 be answered by the above response.

OVERTURE NO. 14, 2002 (A&P 2002, p. [517-18](#))

Re: Self-Insurance

The prayer of Overture No. 14, 2002 from First Church, Seaforth and the Presbytery of Huron-Perth is to develop a strategy of self-insurance as an alternative to the present practice of paying private companies for insurance.

The overture also expresses concern about the increased cost of insurance, replacement value exceeds reality for congregations and replacement does not suit the needs of the congregation because of changing circumstances.

The insurance industry is caught with major claims, tight premium levels and investments producing reduced returns. They are becoming much more selective about what they will cover and are increasing their rates to cover the aforementioned concerns to them.

Two hundred and eighty of our congregations are covered under a policy created by Marsh Canada Limited which is concurrently under renewal and which is experiencing all the points raised above. Our loss experience for the period January 1, 1998 to August 31, 2001, totaled 42 paid claims valued at \$1,572,000.

Prudent trustees of congregations insure on a replacement cost basis to protect the asset. Insuring on less than this basis leaves the congregation open to having to provide significant dollars to replace the asset if there should be a catastrophe.

For a self insurance scheme to work, we would need a huge base of congregations in order to spread the risk. No doubt in early years we would have to re-insure the pool of assets for fire and catastrophic coverage to protect ourselves. It is debatable that we could decrease the costs by any significant amount. We would still have to re-insure the liability, directors and officers and harassment portions of the policy. We would also require staff to administer the program which adds to the cost.

Actuarial calculations would have to be made to determine if any saving could be had after creating an appropriate pool of reserves before any hope of reducing premiums to congregations.

Recommendation No. 16 (adopted, p. [36](#))

That for the reasons stated above, the prayer of Overture No. 14, 2002 be not granted.

OVERTURE NO. 22, 2002 (A&P 2002, p. [521-22](#))

Re: Translating the Book of Common Worship into French

Overture No. 22, 2002 was referred to the Life and Mission Agency, to consult with the Assembly Council. The Council considered the proposed response (p. [337-38](#)) and concurred.

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.

ASSOCIATE SECRETARY, STEWARDSHIP OF ACCUMULATED RESOURCES (see also p. [348-49](#))

In March 2002 a proposal for a new planned giving program was presented to the Life and Mission Agency and the Assembly Council. The underlying direction and theology of the program is as follows:

A Stewardship of Accumulated Resources program has the potential of enhancing the spiritual well-being of our congregations and denomination as well as providing a solid financial basis for effective mission and ministry in the present and the future. Such a program needs a clearly articulated theology that will undergird its purpose and direction. Such a program must go beyond a fundraising mentality and embrace a theology of stewardship and mission. This program of The Presbyterian Church in Canada is a ministry that will enable it to be faithful to its calling as the church of Jesus Christ in this world and to ensure the financial resources that this requires.

The proposal for a Planned Giving Ministry arose out of our church's past experience with planned giving, conversations with clergy and lay people within our church and interviews with planned giving professionals from various church denominations and nonprofit organizations. The intention of these interviews was to learn how planned giving programs are organized and managed by other agencies and to find out what are the key ingredients of a successful program.

The proposal was approved in principle by both the Life and Mission Agency and the Assembly Council. A task force was appointed by the Life and Mission Agency with representation from the Assembly Council to flesh out this proposal.

This was done and the following were presented to and approved by the Life and Mission Agency and the Assembly Council:

- Terms of Reference for the Planned Giving Ministry,
- Rationale for Associate Secretary Status,
- Position Description,
- Support Structure, and
- Proposed Budget.

TERMS OF REFERENCE FOR THE PLANNED GIVING MINISTRY

Introduction

In considering the many gifts that God has bestowed upon us, we recognize that one of those gifts, money, and how we relate to it is central to how we live our lives as disciples of Jesus Christ. Our interactions with money should be based upon theological principles. We know that God is a God of abundance and grace. Everything that we have or “own” belongs, in fact, to God, and we are merely stewards of it. Part of our growth as Christians includes learning to share our money; to give. If this part of our spiritual growth is not exercised, we fail to mature fully as followers of Jesus. Sharing our resources allows us to participate in many ways in God’s work in this world. The opportunity to share, in the name of Jesus, is a gift in itself, bringing a deep sense of drawing closer to our Lord.

Now, as we experience the opening years of Christ’s third millennium, we recognize that many Canadians have spent their working lives accumulating resources for their own personal future well-being and for that of their children. Other than transferring those funds to their children through their estates, many Canadians have yet to consider additional opportunities, opportunities that will enhance their sense of satisfaction and spiritual well-being now. The purpose of this focused ministry is to provide stewardship opportunities to people at a time in their lives when they can themselves benefit from them. Leaving a bequest is leaving a legacy, a gift from the generation past to coming generations, helping to build the future church.

General Mandate

The vision for the Planned Giving Ministry includes a strong teaching basis, well grounded in the theology of stewardship. This ministry will encourage and enable Canadians to make gifts of their accumulated resources to the church at all levels, starting at the congregational level, but also reaching the national organization and all of its outward extensions. Finally, the program will provide a financial base for the present and future ministry of the church.

This vision of the theology of money should be proactively embraced at all levels of the denomination.

Specific Mandate

The Planned Giving Ministry will help congregations to understand better the linkages between money and faith and provide them with materials and opportunities to integrate related programs into their own stewardship and mission education programs. The ministry will facilitate the efforts of the congregation to understand better how to use money faithfully, in the spirit in which it was bestowed, and to accept that gifts of money are a trust and a blessing. Opportunities to plan ahead and anticipate endowments will be provided to congregational members and managers. Ultimately, the seeds will be sown for the creation of a new sense of generosity and mission among participants.

At the national level, the Ministry for Planned Giving will strive to establish/enhance ministry-based endowments and specific mission initiatives that will invite gifts of money. A national program will encourage generosity, provide a guideline for more definitive and considered decisions concerning giving and the distribution of gifts, and provide a sound financial base for current and future work within the church.

To ensure a truly integrated approach at the national level to the Planned Giving Ministry, it will be important that all aspects of the program, from the invitation to give, to the investment of the gift, to the application of gifts and to long-range planning for the church be well developed and communicated among those who relate to or would benefit from this ministry.

Key leaders in such stewardship programs include clergy. It will be important for the Planned Giving Ministry to provide clergy with materials and opportunities to learn, understand, embrace, and implement stewardship concepts and programs.

To manage the details of all of the mechanisms appropriate to the provision of gifts to the church, the Planned Giving Ministry will facilitate the development of networks of support, consisting of advisors well grounded in the theological and financial basis and objectives of the ministry. As well, where deemed useful, support to regional volunteers at the "grass roots" level will be provided.

RATIONALE FOR ASSOCIATE SECRETARY STATUS

The rationale for associate secretary status needs to begin with the affirmation of the importance of this program for our church.

The importance of this program lies in two areas:

1. It has the potential of strengthening the spiritual well-being of congregations as well as the denomination. The asking, giving and receiving of gifts for ministry are occasions for celebration and growth in faith.
2. It has the potential of providing a solid financial base for effective mission and ministry in the present and the future, both for congregations and for the denomination.

In order to achieve these objectives, the program must go beyond a fundraising mentality and embrace a theology of stewardship and mission. To achieve this end, it needs first of all to have a clearly articulated theology that will undergird its purpose and direction, and by which all of its activities will be measured. Secondly, it needs strategies and directions that will help the denomination, at the congregational and the national levels, to steward financial gifts in a way that engages and optimizes ministry and mission so that the church will be enabled to be faithful to its calling in the name of Jesus Christ. In these ways, this program is to be seen as a ministry.

Now is the time to act. Over the next twenty years it is estimated that a trillion or more dollars will be passed from one generation to the next. Many of those who have generously and faithfully supported the work of Christ in the world through their lives may wish to participate in that work beyond their earthly lifespan.

Congregations, courts and agencies of The Presbyterian Church in Canada need to prepare themselves logistically and theologically in order to ensure that the potential of this wealth transfer is realized by our congregations and the denomination. This source of income will be increasingly important in order that we may continue to maintain and expand our ministry and mission at all levels of the church - locally, nationally and internationally.

But why does this indicate the need for an associate secretary to direct the program?

1. Placing it at an associate secretary level establishes the program as a credible and respected area of work within our denomination. It affirms the church's commitment to this vital ministry. It also indicates a level of expectation of this ministry's performance and achievements.
2. The skills required to carry out the mandate of the program suggest a leader who:
 - Is able to articulate clearly the theological basis for this ministry.
 - Is able to conceptualize the program and oversee its direction. This requires the ability to strategize and to work across the agencies and ministries of the church in bringing together the many aspects of the program.
 - Has the ability to lead people in their commitment to Christ through the joyful experience of planned giving.
 - Has strong organizational and administrative leadership abilities.

These skills are commensurate with the level of associate secretary. However, skills alone are not enough. The person must also be positioned appropriately to implement the various aspects of the program, as indicated in the following.

3. A level of influence and accountability commensurate with that of an associate secretary is required:
 - He or she will relate to other portfolios within the staff structure of our national church office as an equal to other associate secretaries, and in this position will be seen as giving guidance and support to this ministry in Canada.

- This person will also relate to other committees beyond the Life and Mission Agency, such as the Finance Committee, the Assembly Council and any others, as required.
- The person will have credible access to the clergy and other congregational leaders, the courts of the church, people with expertise in the field of finance and planned giving and those with responsibility for developing endowment funds at the congregational and national level.
- All the research indicates that credibility with clergy is key to the effectiveness of the program. It is essential that the person leading the program have the ability to walk alongside clergy, to understand their ministry and have a collegial relationship with them.

POSITION DESCRIPTION

Associate Secretary Planned Giving Ministry

General Qualifications & 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 clear sense of calling to the Planned Giving Ministry;
- An ability to articulate clearly the theological basis for the Planned Giving Ministry;
- An ability to speak with knowledge and passion about the mission and ministry of The Presbyterian Church in Canada;
- An understanding of financial matters, specifically in the field of planned giving and personal financial planning;
- An understanding of the importance of maintaining confidentiality;
- An ability to facilitate group interactions and to work well with committees;
- Strong inter-personal skills including the ability to establish rapport with both clergy and the constituency;
- 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 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 Church Office.

Nature and Scope

The incumbent shall:

- Continue the conceptualization of the program and oversee its implementation;
- 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 the Planned Giving Ministry;
- Maintain the appropriate networks throughout the church with contact persons or groups (e.g. advisory committee, presbyteries, regional staff);
- Maintain appropriate networks throughout the planned giving field through memberships in outside organizations such as The Canadian Charitable Annuity Association and any other outside organizations as appropriate;
- Work closely with the General Secretary, Associate Secretary for Stewardship, and all other associate secretaries in the Life and Mission Agency, Financial Services and the Assembly Council;
- Develop a network of regional volunteers in order to provide support at the grass roots level.

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 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 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;
- Attaining measurable results, including financial results, as established in consultation with the General Secretary.

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 Planned Giving Ministry will be:

- To provide opportunities for people to make gifts of accumulated resources and facilitate the transactions of such gifts;
- To establish, in consultation with the General Secretary and the advisory committee, measurable goals and objectives, including financial, on an annual basis;
- To work with congregations to help them integrate their planned giving ministries into year-round stewardship and mission education programming;
- To assist at the congregational and national level in the development of endowment plans;
- To organize and lead educational events at the presbytery and congregational level;
- To develop and maintain networks of support across the country;
- To write educational and promotional materials;
- 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 the Planned Giving Ministry;
- To support, supervise and direct the ongoing work of office staff directly accountable to the Associate Secretary;
- To establish priorities within her/his area so that available funds can be used wisely;
- To serve as an ex-officio member of the Finance Committee and the Stewardship Advisory Committee;
- 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 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 be available on a consultative basis, and as time permits, to the colleges, WMS, AMS and other such organizations within the church;
- To maintain networks with outside organizations with expertise in the field, as appropriate;
- To engage in personal study and reflection in her/his area of expertise as well as participate in scholarly research and discussions taking place ecumenically;
- To research and keep abreast of developments in the field of planned giving;
- To undertake such other tasks as are from time to time assigned by General Assembly or the Assembly Council acting in its name.

Support Structure

This position, like all other associate secretary positions in the Life and Mission Agency, will work with an advisory committee. The advisory committee will be composed of people with the necessary expertise relating to this portfolio.

The office will be based at 50 Wynford Drive in Toronto. A support staff person at the administrative assistant level will be provided. The necessary office equipment and resources will be provided.

At its March 2003 meeting, the Life and Mission Agency approved the budget for 2004 which includes monies, within current budget levels, to support this ministry.

The Life and Mission Agency has also asked the Assembly Council for permission to call for nominations from presbyteries to fill this position, conditional upon the General Assembly approving the establishment of an executive staff position for Planned Giving, and the budget being approved by the General Assembly.

The Assembly Council approved the position description and granted permission to fill the position in the event that the General Assembly approves its creation.

Recommendation No. 17 (adopted, p. [36](#))

That a position be created at the associate secretary level for Planned Giving, as outlined above.

130TH GENERAL ASSEMBLY

An invitation from the Presbytery of Pickering to host the 130th General Assembly in June 2004 has been gratefully received.

Recommendation No. 18 (adopted, p. [36](#))

That the 130th General Assembly be hosted by the Presbytery of Pickering to be held in Oshawa, Ontario.

STATEMENT ON NEGOTIATIONS WITH THE FEDERAL GOVERNMENT AND THE SETTLEMENT AGREEMENT

History of Negotiations

The first statement of claim related to Residential Schools was filed against The Presbyterian Church in Canada in August of 1998. Although there were many discussions between the churches and with the federal government and aboriginal peoples before and after that date, it was not until June 2000, that negotiations toward an agreement between the government and the churches formally began. At that time the Prime Minister named his deputy of the day, Herb Gray to negotiate an agreement with the churches regarding residential schools litigation. He also established the Office of Indian Residential Schools Resolution under the direction of Mr. Jack Stagg, to facilitate both the negotiations, and the government's management of all Residential schools cases.

The churches had originally understood, and hoped, that the goal of negotiations was to reach an agreement that would resolve litigation outside of the court system and possibly through a broad social policy initiative that would keep healing and reconciliation as a primary outcome. A series of negotiation meetings were held, attended by the Principal Clerk (Stephen Kendall) and the General Secretary, Life and Mission Agency (Ian Morrison), in Toronto, Ottawa and Winnipeg. These meetings prepared the groundwork toward an alternative resolution model that might be acceptable to all parties. In September 2001, the churches' ecumenical negotiating team tabled a proposal to resolve the matter. This proposal coincided roughly with the unilateral action of the government in agreeing to pay 70 percent of valid claims of sexual or physical abuse. The distance at the time between the churches and the government resulted in the breakup of ecumenical negotiations.

At that time the churches (including The Presbyterian Church in Canada) reiterated their commitment:

1. to make a credible contribution in compensation for valid claims,
2. that any agreement should be about more than just money as a way forward to healing and reconciliation,
3. to remain committed to ministry with and among aboriginal people, and
4. to the importance of having an alternative resolution method for credible claims that takes resolution out of the court system.

In the fall of 2001, the Anglican Church of Canada began bilateral negotiations with the federal government. A series of close to 20 meetings were held over the space of a year, leading to a draft Settlement Agreement between the General Synod, the various dioceses, and the federal government. This agreement was presented to the Federal Cabinet for approval. Because the agreement includes a cap on contributions and that was outside of the original mandate given to the Office of Indian Residential Schools Resolution, this step of Cabinet approval was considered essential. Once approved at the Cabinet level, the General Synod solicited the

approval of all 30 dioceses and, on March 11, 2003, the agreement was signed by the parties and came into force.

On September 13, 2002, the United and Presbyterian teams made a proposal directly to Ralph Goodale, the minister now responsible for the Office of Indian Residential Schools Resolution. This letter resulted in a cordial meeting with the minister and discussions related to how our two churches might resume discussions in the light of an imminent agreement with the Anglican Church. We were interested in seeing the Anglican agreement and in November 2002, the Anglican negotiating team gave permission to the government team to discuss the details of the agreement with the Presbyterian and the United Church teams. On November 12th, the Anglican agreement was released to the Presbyterian negotiating team and the United Church in confidence. On November 13th, Ian Morrison and Stephen Kendall met bilaterally with the government team at 50 Wynford Drive to discuss what a similar agreement might look like if it were adapted to our church. On November 24th to 26th the Assembly Council was presented with a draft agreement for consideration. After presentations from the Principal Clerk, John Page (legal counsel for the church, Cassels, Brock and Blackwell) and Jack Stagg (Deputy Minister responsible for the Office of Indian Residential Schools Resolution, Canada), the Assembly Council adopted the following recommendations:

1. That the Convener of the Assembly Council and the Principal Clerk (as officers of the church), and the Trustee Board, be empowered to enter into a Settlement Agreement with the federal government re Indian Residential Schools claims in terms largely as summarized in the presentation.
2. That a Residential Schools Settlement Fund be established in the amount stipulated in the agreement at the time of signing.
3. That a Residential Schools Resolution Fund be established in the amount of \$500,000 to enable the participation of The Presbyterian Church in Canada in the above agreement in a manner that maximizes the possibility for healing and reconciliation through:
 1. alternative processes of validation;
 2. ongoing non-professional participation in litigation (i.e. not legal counsel); and
 3. other rituals such as apologies, closing celebrations, feasts etc., as noted in the agreement or from time to time devised to assist with reconciliation.
4. That a Residential Schools Healing and Reconciliation Program Fund be approved in principle, to be approved in detail subject to availability of funding and the approval by Assembly Council, in consultation with the Life and Mission Agency, of a detailed proposal for its use.
5. That power to issue be granted to the Chief Financial Officer and Treasurer in consultation with the Executive to borrow, from the restricted funds, the amount required to fund the Settlement and Resolution Funds and that the Executive recommend, following consultation with the Life and Mission Agency, back to Council the repayment of the loan from restricted funds to be approved by Assembly Council in March 2003, and to recommend back to Council, the sources of funding for the Healing and Reconciliation Program Fund.
6. That ongoing legal fees continue to be funded through the general operating budget in the manner provided in the past.

Following the November 2002 meeting of Assembly Council, further meetings with the Federal government and legal counsel were held in order to prepare an agreement suitable for signing.

A final copy of the Settlement Agreement was presented to the Trustee Board on December 10, 2002, and the Board adopted a resolution approving the entering of the agreement. On December 12, 2002, The Presbyterian Church in Canada and the federal government initialed the Settlement Agreement at a ceremony in Ottawa. The Minister responsible for Residential Schools, The Hon. Ralph Goodale, announced the agreement in the House of Commons.

On February 13, 2003, in Ottawa, The Hon. Ralph Goodale, Stephen Kendall, and David Jennings (Convener of Assembly Council and member of the Trustee Board) signed the final Settlement Agreement.

A summary of the agreement is presented below on pages 224-27.

OTHER HISTORY RELATED TO THE AGREEMENT

Throughout the discussions and actions leading to the agreement, our Confession of 1994 that calls the church to seek healing and reconciliation with aboriginal people has guided the church. We have also sought to defend the good name of the church and its loyal servants in an appropriate pastoral manner.

At the same time as these negotiations, however, litigation continued, and the church has been faced with preparing a defense in the event that claims proceed to court. This has understandably been a very costly endeavour. Counsel in Manitoba and Ontario have needed to work very hard on behalf of the church to ensure that a prudent defense is ready. The firms Cassels Brock and Blackwell, Toronto, and Filmore Riley, Winnipeg, have provided an excellent standard of legal support. The Principal Clerk has spent considerable time in preparations for court, including examinations for discovery, working with the archivist in document production, and working with legal counsel in order to be well equipped to direct them once advice has been given. The church is indebted to Kim Arnold (Archivist) who has been extremely helpful in researching and providing important documents.

The Executive of the Assembly Council has been informed of all major steps in both negotiations and critical legal decisions. In April of 2002, the Executive discussed and concurred with the following re-statement of principles that have led our negotiations.

1. With appropriate validation of compensable acts, The Presbyterian Church in Canada (the church) will contribute financially to compensation of individual claimants.
2. The church will agree to a percentage between 1 percent and 30 percent.
3. The church will accept a dispute resolution (DR) process for Manitoba set up by the government and plaintiff's counsel to conduct validation and setting of awards. (To be assessed by the church prior to any agreement.)
4. The church contribution to process costs will be nominal, and/or based on participation in the model and/or on a lump sum per claimant basis once a claimant is admitted to the dispute resolution process.
5. The church will participate in closing ritual/ceremonies/apologies/memorializations where liability is found through DR and where such participation may contribute to healing and reconciliation.
6. The church will require a full and final release from each claimant in the DR process.
7. The church will seek to avoid disputes with the government. (E.g. will consider apportionment of liability in specific cases.)
8. The church will favour any ecumenical proposal that is considered.

SUMMARY OF AGREEMENT

The full text of the final agreement is posted on the church website and is available on request.

Summary

The agreement provides for The Presbyterian Church in Canada to establish a settlement fund of \$2,100,000 from which compensation for validated sexual or physical abuse claims (court or alternative process) would be paid. Any liability existing after the fund has been depleted would be borne by the government. The church can choose its level of participation in either court or alternative processes, but in either case, is obliged to provide relevant documents to the government. The church agrees to be present (as a listener) when claimants tell their stories (if desired by the claimant), and at the conclusion of each process for any ritual that might be helpful. Language and culture claims are covered by Part 6 of the agreement, which sets out a different way of handling them, should they arise. This is summarized more fully below, but it has the government take the lead on these cases and agreeing by and large not to involve the church directly through most of the litigation. With this agreement the church is not free of potential liability in respect of these claims. But the risk is one that can be reasonably considered.

The agreement consists of eight parts and one schedule, as follows:

- Preamble
- Part 1: Definitions
- Part 2: Mutual commitment to the fair, safe and effective resolution of claims
- Part 3: IRS settlement fund

- Part 4: Apportionment and payment of compensation
- Part 5: Allocation of responsibilities to validate and settle abuse cases
- Part 6: Other Claims
- Part 7: Resolution of disputes concerning the agreement
- Part 8: General
- Schedule A: Indian Residential Schools related to the church

Preamble

The Preamble acknowledges the participation in the development and operation of residential schools by the church and government, the unintended harm suffered by aboriginal peoples, the apologies/confessions that have been made, and the joint commitment to a fair and safe process to validate claims by a means that will avoid additional trauma for claimants and protect the reputations of named abusers from unfounded allegations. It also recognizes the continuing contribution of the church in Canadian society and the importance of its ongoing viability.

Part 1: Definitions

Various definitions are contained in this part, including the definition of an Indian Residential School (IRS) Abuse Claim (which is a broad definition, except that it excludes a claim based on loss of language and/or culture). A Validated claim includes those validated by either a court or a resolution process under this agreement.

Part 2: Mutual commitment to the fair, safe and effective resolution of claims

This section sets a base line for a process for validating claims outside of the court. The church agrees to work with the government on developing an appropriate resolution process and conducting trials where necessary. The church and government would discontinue all third party claims or cross-claims against each other for abuse claims. We agree to use alternative validation processes that are confidential, safe and respectful, that are cost effective, and that lead to compensation or other remedies for validated claims.

Claimants would participate in alternatives on a voluntary basis, and reserve the right to go to trial if they prefer (though in most cases this will be unlikely since the alternatives are intended to reach the same conclusion and compensation as the court, but in a much less aggressive manner). Counselling and support would be provided to protect the safety of participants.

The government would pay all the costs of running the alternative process except those costs that the church will bear to make possible its own attendance.

Where a claim is validated, a claimant may receive some or all of: money, the establishment of an historical record, acceptance of responsibility by the church and government, apologies, therapy or counselling.

The standard of proof is to be the standard utilized in court for cases of similar seriousness.

A full and final release for the church will be obtained for every case on which compensation is to be paid, preventing an additional claim for any cause related to residential school at any time.

Part 3: IRS Settlement Fund

The settlement fund \$2,100,000 is to be segregated from all other church funds to be available to satisfy the church's 30% of compensation awards. This figure is established based on the percentage of Presbyterian cases (approximately 1.5% of all IRS cases) relative to other churches as at a date in October 2002, according to the government database. The first charge on interest generated on the fund is the payment of the operation of the fund. After that, the interest can be used for any purpose. The Assembly Council agreed in principle that the net interest be used to fund a Healing and Reconciliation Program Fund. (see p. [210](#))

This section of the agreement also provides for remedy to the government in case of default.

Part 4: Apportionment and payment of compensation

Payments are made from the Settlement Fund directly to claimants at the rate of 30% of the compensation set out in a decision, on demand, when counsel for the government certifies that the agreement applies.

If a claim is pre-April 1953, the government is immune from liability for intentional acts and the church would make 100% of the payment. If a claim is post 1969, the government will pay 100%. In any event any church contribution comes from the pre-determined settlement fund and our total payments will never exceed that amount. Any payments of compensation made prior to the agreement being signed will count toward the total.

If all claims have been processed and no more arrive for a period of two years (or 2020, whichever comes first), the Settlement Fund may be dissolved and any funds remaining returned to the church. Any future liability must be paid by the church, but only up to the cap amount that would have been in the fund if it were not dissolved. If our cases (as we believe may well be the case) do not result in large payouts of compensation, we will receive the unspent portion of the Settlement Fund back. If our estimates are low, we will never pay more than the \$2.1 million toward settlements.

This section also provides that once the \$2,100,000 is paid in and out of the Settlement Fund, the government pays all additional claims and settlements and releases and indemnifies the church and the Trustee Board for all continuing IRS Abuse Claims.

Part 5: Allocation of responsibilities to validate and settle abuse cases

In this section the government agrees to resolve and defend all IRS abuse cases. Church participation involves providing relevant information; participate in listening to claimant's stories, and closure ceremonies. We also agree to pay expenses each time we wish to provide a witness in an alternative process or a court hearing. If the government wants a church witness to be present, they are to pay those expenses.

Note: There may be occasions when someone who is accused will want to attend to clear his or her name. In an alternative process the participation of a witness is always voluntary, but there is no protection from criminal charges if a person admits to having committed an abuse. In a court hearing, witnesses can be provided such protection, but are sometimes obliged to attend.

Part 6: Other claims

Other claims refers to those claims not currently recognized as 'compensable actions'. Loss of language or culture is the main example. The agreement indicates that both the church and government will continue with programs to address healing and reconciliation with aboriginal peoples and, where feasible, co-operate in their various programs.

The church and government agree that no basis in law exists to compensate individuals for loss of language and culture.

The government agrees to be the sole defendant in an individual language and culture claim, provided the church agrees to bear some portion of liability if a court were to find liability for a language and culture claim. The compensation paid by the church toward any possible liability may be nominal or greater.

In the event that a court did find liability, then the basis upon which the apportionment would be negotiated in good faith are specified. They include insuring the viability and sustainability of The Presbyterian Church in Canada, and the voluntary nature of the church, among other items. If those good faith negotiations fail then either party can commence a court action to determine apportionment. If the church cannot pay the amount assessed, the government agrees to attempt further resolution using the same principles and if the government wants to enforce the contribution, the church may ask a court to review the final apportionment based on the agreed negotiating criteria. The government agrees to run individual language and culture litigation in a manner that would minimize the costs to the church, but agrees to consult with the church on the best strategy.

A class action claim related to language and culture is handled differently in the agreement. In this case, since it is very important (in the view of the agreement) for all relevant parties to defend themselves at the initial certification hearings, the agreement has the church and government co-operate in the defense at the certification hearing.

Part 7: Resolution of disputes concerning the agreement

This section provides for a two-person steering committee to monitor the agreement, and a process of independent mediation if there is a dispute. A process for mediation is presented. Finally a court can be asked by way of summary application to force compliance.

Part 8: General

If another agreement is worked out with any other church that is overall more favourable, the terms of this agreement will be made to be of the same favourableness, no matter when agreements are signed.

Various other standard boilerplate sections are included here, followed by official mailing addresses and a place for representatives to sign.

Schedule A: Indian Residential Schools related to the church

The list of all schools the church ever had involvement is included here as follows to ensure that any claim that arises will be covered in this agreement.

At any time:

Alberta:	Stoney Plain
Saskatchewan:	Regina Industrial School, Muscowepetung, Crowstand
Manitoba:	Birtle Indian Residential School
Ontario	Cecilia Jeffrey Indian Residential School

Before June 10, 1925

British Columbia:	Ahousaht Indian Residential School, Alberni Indian Residential School
Saskatchewan:	File Hills Indian Residential School, Round Lake Indian Residential School
Manitoba:	Portage la Prairie Indian Residential School

ANALYSIS OF AGREEMENT

The final agreement represents hundreds of person-hours of meetings first with the ecumenical negotiating team, and then bilaterally by the Anglican Church of Canada, and finally with Assembly Council and its officials. It is not a perfect agreement but it is vastly better than no agreement.

The agreement is not the kind of broad social policy response to the litigation that the church had once hoped would be possible. The ecumenical negotiating team had hoped this approach would remove litigation as the driving force in Residential Schools disputes and replace it with a co-operative and three-party (government/church/aboriginal peoples) approach to healing and reconciliation. This agreement is still about managing and resolving a massive amount of litigation. Perhaps the social policy approach was too optimistic. We now realize that gaining a consensus among the churches alone would be difficult, add to that a consensus with the government on social policy and you have what might be an insurmountable situation. Add to that a consensus with aboriginal peoples, and the difficulty and complexity of the task compounds. We have also come to appreciate that we live in a country where the right of access to the courts of the land for justice is a very important principle for our society and not one that can be lightly modified as might have to be the case with a social policy approach. (E.g. where the government might legislate that instead of litigation, something else happens.)

The agreement does include indemnity for sexual and physical abuse claims after we have exhausted our settlement fund, but not indemnity for loss of language and culture. A process for dealing with litigation around language and culture is, however, present. The current agreement is both reasonable from today's perspective and as favourable as is likely to be achieved with the government.

The agreement does meet many of the goals that the church has been working toward for close to four years.

1. It places a cap on church liability for abuse cases.
2. It gives finality to church contributions.
3. It provides for alternatives to litigation for claimants - this has long been a priority.
4. It is manageable both financially and practically for our church.

5. It opens the door for the church to participate more fully where it sees possibilities for healing and reconciliation, and less fully where that seems unlikely. (For example, we could commit to being present at story-telling ceremonies and closure rituals, and not be present in courtrooms. We can take our lead from aboriginal people themselves, instead of the government or the courts).
6. It ends our disputes with the government, except for possible responsibility for language and culture claims.
7. It helps to get on with the job of validating claims and taking the next steps toward healing and reconciliation.
8. Legal costs will be much lower. Far and away, the vast majority of resources have gone to legal costs. The agreement insures that contributions go first and foremost to claimants, many of whom are very old, ill, and have waited a long time.

THE WAY FORWARD

An agreement is both an end and a beginning, both a relief and a challenge. With a signed agreement we now know the extent of church liability and are in a much better position to plan our financial future. But an agreement is only the beginning of resolving each individual claim. There are about 150 individuals (and this number could rise significantly) who have been waiting to lay their case before the church and the government. The task of addressing the cases is still before the church.

The challenge to our church will be to maintain our commitment to healing and reconciliation in the spirit of the 1994 Confession while working through the cases with each individual.

It will take time for each of our cases to work through this system. It will be important for us to monitor the cases and, when the need/opportunity to participate arises, to be present.

What will be the shape of that participation? It is yet to be determined, but whatever it is, the church should act with integrity, and with sufficient funding that we can act promptly and properly. It will mean staff being present for aspects of the process, especially at the beginning as the details are being worked out. Later on, we may be able to call on local volunteers to assist, paying their costs of travel and expenses. If the process of validation moves quickly, perhaps we will need a co-ordinator of settlement to facilitate this.

Proposal re implementation

Council agreed that responsibility for the implementation of the Agreement resides with the General Assembly Office and more particularly with the Principal Clerk, acting in co-operation with the Life and Mission Agency through its General Secretary, and reporting to the Assembly Council. Sufficient resources have been allocated to enable implementation.

Sources of funding

At its March 2003 meeting, the Assembly Council agreed on the specific funds that would be used to provide the Settlement Fund (\$2.1 million) and the Resolution Fund (\$0.5 million). The first source of funding is from the Commission on Assets of Dissolved and Amalgamated Congregations which released approximately \$800,000 of otherwise unallocated funds for payment of claims. The second source of funding is a small number of dormant capital accounts that have previously been designated internally and have been dissolved to benefit these funds. The third and final source of funding is various income accounts that have accumulated money over time. Most fund accounts consist of a capital and an income account. A survey of these funds revealed that there is considerable money accumulated in a number of income accounts. The selection of which funds to use was done in consultation with the WMS, the General Assembly Office and the Life and Mission Agency and in a manner that the charges, insofar as possible, are shared throughout the operation of the Church Office.

Finally, the income generated from the Settlement Fund could be made available to fund, over time, a significant portion of the Healing and Reconciliation Program Fund.

In announcing the agreement to the public, the following statements were made by the Principal Clerk and the Convener of Assembly Council.

The agreement effectively ends longstanding disagreements with the government over how compensation for valid claims of abuse will be shared between the church and

government. It means that the church can focus energy and resources on seeking ways to facilitate healing and reconciliation rather than the costly and time consuming process of litigation. Up to this point, much of the litigation has of necessity been focused on issues of dispute with the government. Now, compensation will be able to go to those aboriginal people with valid claims of sexual or physical abuse. Many of these former students are elderly and have waited a long time for their cases to be considered.

In addition to the settlement fund, Assembly Council approved two additional funds. A Residential Schools Resolution Fund of \$500,000 has been established in order that the church may implement this agreement in a manner that seeks healing and reconciliation wherever possible. Assembly Council is of the view that the church ought to be present where possible and appropriate with claimants through the resolution process, hearing testimony, acknowledging harm done where it is validated, and participating in closing ceremonies and any rituals that may assist both the church and former students to move forward beyond the pain of the past. Finally, Assembly Council has approved in principle a Residential Schools Healing and Reconciliation Fund that would complement the existing Journey to Wholeness Fund, but be a way for the church to initiate and participate in education, and healing and reconciliation initiatives and programs. This might include ecumenical efforts, or programs delivered by the Life and Mission Agency. The funding of this third fund, and the details of its terms of reference are to be developed for future consideration by Assembly Council. The Journey to Wholeness Fund is primarily a grant-making fund that responds to external applications.

David Jennings, convener of Assembly Council, commented on the agreement:

The church could easily justify entering into this agreement solely on the basis of the church's financial savings on legal fees, potential legal damages and the elimination of a large contingent liability. However, the church entered into the original negotiations and this agreement principally to honour the spirit of the 1994 Confession and to move the church beyond an adversarial role with Canada's aboriginal peoples. By removing the church from the litigation activities surrounding residential schools, this agreement allows the church to do what it should always do: model repentance, reconciliation and grace. This agreement should not be seen as "ending the matter" but rather as another step on the path of reconciliation with people who have been hurt by the church's past actions and yet honouring the good work done by so many people faithful to the church's calling.

LIFE AND MISSION AGENCY

The Life and Mission Agency continues to keep the Assembly Council informed of its mission and ministry. At the March 2003 meeting, the Council was pleased to engage in a discussion led by The Rev. Gordon Haynes, Associate Secretary, Canada Ministries, on how the Life and Mission Agency and the Assembly Council might respond with Healing and Reconciliation initiatives with respect to Aboriginal peoples.

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: James Hurd, Helen Hartai, Peter Ruddell, Ken Wild, Murdo Marple, Barbara McDonald, Scott McAndless, Ken Jensen, Ken Innis, Donna Wilkinson and Joe Reed.

SUPPLEMENTARY REPORT

REFUGEE SPONSORSHIP

The Presbyterian Church in Canada, Citizenship and Immigration Canada, Refugee Sponsorship and being a Refugee Sponsorship Holder (SAH)

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. Refugee sponsorship is a commitment to working alongside a refugee in order to ensure that person has the necessary support to integrate into life in Canada.

Sponsoring groups commit to “providing basic financial support (e.g. for lodging and food) and care for the sponsored refugee(s) for up to 12 months, or until the sponsored refugees become self-sufficient, whichever comes first. On occasion, the length of the sponsorship may be up to 24 months.”

Sponsorship is a three-way partnership between sponsors, the Government of Canada, and the refugees themselves.

From 1992 through 2002, The Presbyterian Church in Canada sponsored over 505 refugee cases involving over 741 people through Citizenship and Immigration Canada. Over 50 different congregations have been involved in sponsoring these cases in this twelve-year period.

The Government of Canada only recognizes Sponsorship Agreement Holders (SAH) and their Constituent Groups as the bodies that can sponsor refugees to come to Canada. Sponsorship Agreement Holders are established organizations that have signed the Sponsorship Agreement with the Ministry of Citizenship and Immigration Canada. Currently there are over 80 SAHs across Canada, ranging from religious organizations, to ethno-cultural groups and other humanitarian organizations. The Sponsorship Agreement Holder, or SAH, assumes overall responsibility for the management of sponsorships under their agreement

Presbyterian World Service & Development is the administrator of the Sponsorship Agreement on behalf of The Presbyterian Church in Canada.

The Presbyterian Church in Canada signed a revised agreement with Citizenship and Immigration Canada on May 14, 2003, on the approval of the Assembly Council. In substance the agreement is similar to those signed in 1992 and 1997. The current agreement runs indefinitely, but either party can withdraw given due notice. There is also new legislation dealing with immigration entitled, the Immigrant and Refugee Protection Act and Regulations (IRPA and IRPR). The new agreement reflects the new legislation by way of several new clauses. These clauses include recognition of the importance of keeping families together and an obligation to name all family members on an application and provide a commitment to assist in the settlement of those family members if they also are able to arrive within one year of the principal applicant. The new agreement also clarifies reasonable cause for withdrawing from a sponsorship.

New regulations will be communicated to potential sponsoring congregations by Presbyterian World Service and Development as a part of the usual application package. A copy of the full Agreement is available from Presbyterian World Service and Development or the Assembly Office.

LONG RANGE PLANNING

The Long Range Planning Committee in March 2002 began looking at the next stages of long range planning. The Life and Mission Agency Committee and the Assembly Council met jointly in November 2002 at Jackson's Point to identify some new directions. Art Van Seters lead a process that looked at the challenges and opportunities before the church and society today. The committee later developed the tool, “Finding God's Opportunities” as a means of inviting the wider church to participate in this discussion of future planning for the denomination. This tool will be used by the commissioners and then it is requested that it be circulated throughout the church.

Recommendation No. 19 (adopted, p. [36](#))

That “Finding God's Opportunities” be circulated to sessions, presbyteries, synods and other groups for their use, with responses to be returned to the Long Range Planning Committee by January 15, 2004.

David Jennings
Convener

Stephen Kendall
Secretary

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. No. 24)
7. **Student on Annual Appointment:** Married students on annual appointment do not receive increments, are expected to work full-time when their college is not in session (apart from one month's annual vacation) and must not enroll 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)

	2001 <u>ACTUAL</u> \$	2002 <u>ACTUAL</u> \$	2003 <u>BUDGET \$</u>	2004 <u>BUDGET \$</u>
Revenue				
Contributions from - Congregations	8,630,810	8,711,800	8,750,000	8,800,000
- Individuals	30,014	191,908		
Income from - Investments	393,993	221,769		
- Estates	28,891	25,409		
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	337,947	377,465		
Bequests received for current use	332,323	189,911	50,000	50,000
Gifts received for current use		342	30,000	30,000
All other income	378		550,000	550,000
Total Revenue	<u>9,964,356</u>	<u>9,928,604</u>	<u>9,590,000</u>	<u>9,640,000</u>
Expense				
General Assembly and its Council				
General Assembly	381,838	416,674	464,552	517,403
Assembly Council & its committees	68,052	62,636	70,200	73,200
Secretary's Office	474,418	509,160	498,045	512,855
Archives	9,273	15,571	22,000	22,000
	<u>933,581</u>	<u>1,004,041</u>	<u>1,054,797</u>	<u>1,125,458</u>
125 th Anniversary Committee	3,540	1,543		
	<u>937,121</u>	<u>1,005,584</u>	<u>1,054,797</u>	<u>1,125,458</u>
Life and Mission Agency				
Program Support and Administration	2,049,974	2,084,562	2,206,753	2,235,399
Ministry & Church Vocations	56,246	52,173	76,275	76,275
EFD - Team	48,404	47,428	68,000	52,500
EFD - Mission Education	46,709	48,711	50,200	48,200
EFD - Education for the Faith	17,357	11,436	17,600	17,600
EFD - Youth and Young Adult Ministries	66,354	64,075	110,400	110,400
EFD - Stewardship	52,163	52,650	53,000	53,000
EFD - Worship	9,495	9,779	11,600	11,600
EFD - Evangelism	11,235	37,800	27,800	15,300
Justice Ministries	24,905	33,439	39,000	39,000
Canada Ministries	1,672,289	2,054,057	2,207,215	1,987,215
International Ministries	1,398,692	1,397,293	1,432,115	1,444,335
Stewardship of Accumulated Resources	106,012	7,030	114,540	154,483
Resource Production/Communications	54,133	49,609	88,200	89,060
	<u>5,613,968</u>	<u>5,950,042</u>	<u>6,502,698</u>	<u>6,334,367</u>
Support Services				
Administration	881,799	867,113	848,288	853,296
Human Resources	2,547	4,160	8,150	8,050
Building Maintenance	285,350	385,406	395,000	495,500
Missionary Residence	14,530	116,407	36,000	36,000
Financial Services	111,408	114,451	104,900	107,400
RDC - Sales	57	8,688	2,100	1,600
RDC - Resource Distribution	26,876	18,937	25,600	35,200
RDC - Printing	65,082	71,872	80,500	75,000
	<u>1,387,649</u>	<u>1,587,034</u>	<u>1,500,538</u>	<u>1,612,046</u>
Other				
Contingencies	516,269	267,367	400,000	100,000
Grants to Colleges	842,783	811,674	856,935	853,860
Total Expense	<u>9,297,790</u>	<u>9,621,701</u>	<u>10,314,968</u>	<u>10,025,731</u>
Excess of Revenue over Expense for the Year	666,566	306,903	(724,968)	(385,731)
Inter Fund Transfers	(743,356)	113,051		
Fund Surplus (Deficit) – Beginning of Year	1,453,950	1,377,160	1,797,114	1,072,146
Fund Surplus (Deficit) – End of Year	<u>1,377,160</u>	<u>1,797,114</u>	<u>1,072,146</u>	<u>686,415</u>

Note: EFD = Education for Discipleship

RDC = Resource Distribution Center

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

	2005	2006	2007
	<u>Forecast \$</u>	<u>Forecast \$</u>	<u>Forecast \$</u>
Revenue			
Contributions of congregations	8,850,000	8,900,000	8,950,000
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
Bequest	50,000	50,000	50,000
Income from other sources	550,000	550,000	550,000
	<u>9,660,000</u>	<u>9,710,000</u>	<u>9,760,000</u>
Expenditures			
First Charge			
- Grants to Colleges & Residence	824,740	829,040	830,760
Operating Agencies			
- General Assembly Office, Life & Mission Agency & Support Services	8,703,000	8,783,000	8,830,000
Contingencies	100,000	100,000	100,000
	<u>9,627,740</u>	<u>9,712,040</u>	<u>9,760,760</u>
Excess of revenue over expenditure (expenditure over revenue)	32,260	(2,040)	(760)

**THE PRESBYTERIAN CHURCH IN CANADA
CONDENSED FINANCIAL INFORMATION
AS AT DECEMBER 31, 2002**

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

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

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

The following information has been extracted from the audited financial statements for each entity but has not been audited.

**The Presbyterian Church in Canada
Funds Balance Sheets as at December 31, 2002
(unaudited)**

	Operating Fund	Restricted Funds	Endowment Funds	2002 Total	2001 Total
	\$	\$	\$	\$	\$
Assets					
Current assets					
Cash and short term investments	318,550		7,351,648	7,670,198	9,712,061
Accounts receivable	1,116,922		11,988	1,128,910	1,008,838
Accrued interest	349,080			349,080	322,361
Prepaid and deposits	873,274		500	873,774	900,176
Loans/mortgages receivable current		350,612		350,612	426,348
Executive staff mortgages receivable current		118,892		118,892	117,977
	<u>2,657,826</u>	<u>469,504</u>	<u>7,364,136</u>	<u>10,491,466</u>	<u>12,487,761</u>
Investments		29,509,044	16,805,494	46,314,538	45,379,438
Loans/mortgages receivable		4,039,426		4,039,426	3,752,554
Executive staff mortgages receivable		940,824		940,824	1,075,096
Capital assets		1,753,025	761,497	2,514,522	2,182,508
Properties held for congregational use		6,300,444		6,300,444	6,366,154
Inter fund loan		(182,000)	182,000		
Other assets		114,273	12,000	126,273	44,267
		<u>42,475,036</u>	<u>17,760,991</u>	<u>60,236,027</u>	<u>58,800,017</u>
	<u>2,657,826</u>	<u>42,944,540</u>	<u>25,125,127</u>	<u>70,727,493</u>	<u>71,287,778</u>
Liabilities and Fund Balances					
Current liabilities					
Accounts payable and accruals	860,712	648,203	74,040	1,582,955	983,581
Gift annuities – current		160,812		160,812	176,469
Mortgages/loans payable – current		28,208		28,208	68,015
	<u>860,712</u>	<u>837,223</u>	<u>74,040</u>	<u>1,771,975</u>	<u>1,228,065</u>
Gift annuities payable		1,664,918		1,664,918	1,769,906
Mortgages/loans payable		443,554		443,554	466,865
	<u>860,712</u>	<u>2,945,695</u>	<u>74,040</u>	<u>3,880,447</u>	<u>3,464,836</u>
Fund balances	<u>1,797,114</u>	<u>39,998,845</u>	<u>25,051,087</u>	<u>66,847,046</u>	<u>67,822,942</u>
	<u>2,657,826</u>	<u>42,994,540</u>	<u>25,125,127</u>	<u>70,727,493</u>	<u>71,287,778</u>

**Statement of Revenues and Expenses and Changes in Fund Balances
For the year ended December 31, 2002
(unaudited)**

	Operating Fund	Restricted Funds	Endowment Funds	2002 Total	2001 Total
Revenues	\$	\$	\$	\$	\$
Contributions					
Presbyterians Sharing – congregations	8,711,800			8,711,800	8,630,810
– individuals	191,908			191,908	30,014
Contributions for the work of L & M Agency					
Women’s Missionary Society (W.D.)	150,000			150,000	150,000
Atlantic Mission Society	60,000			60,000	60,000
Presbyterian World Service & Development		2,410,049		2,410,049	2,836,566
Donations, bequest and gifts	190,253	4,127,613	266,549	4,584,415	5,208,590
	9,303,961	6,537,662	266,549	16,108,172	16,915,980
Other revenues					
Income from investments	221,769	1,307,985	31,065	1,560,819	2,580,719
Income from other sources	402,874		588,959	991,833	935,005
	9,928,604	7,845,647	886,573	18,660,824	20,431,704
Expenses					
Operating agencies					
General Assembly and its Council	1,005,584			1,005,584	937,121
Life & Mission Agency	5,950,042			5,950,042	5,613,968
Support Services	1,587,034			1,587,034	1,387,649
	8,542,660			8,542,660	7,938,738
Distributions and other					
Fund distributions		7,942,588	609,559	8,552,147	10,294,739
Other Distributions	267,367			267,367	1,093,501
Grants to colleges and residence	811,674			811,674	842,783
Amortization of capital assets		161,197	44,310	205,507	120,048
	9,621,701	8,103,785	653,869	18,379,355	20,289,809
Excess of revenues over expenses before net change in unrealized market value of investments	306,903	(258,138)	232,704	281,469	141,895
Net change in unrealized market value of investments		(638,696)	(618,669)	(1,257,365)	(219,904)
Excess of revenues over expenses for the year	306,903	(896,834)	(385,965)	(975,896)	(78,009)
Inter fund transfers	113,051	(148,050)	34,999		
Balance – beginning of year	1,377,160	41,043,729	25,402,053	67,822,942	67,900,951
Balance – end of year	1,797,114	39,998,845	25,051,087	66,847,046	67,822,942

**The Presbyterian Church in Canada - J. B. MacLean Bequest Fund
Balance Sheet as at December 31, 2002
(unaudited)**

	Operating Fund	Building Maintenance Fund	McTavish Fund	2002 Total	2001 Total
	\$	\$	\$	\$	\$
Assets					
Current Assets					
Cash and term deposit	88,454	1,805	32,608	122,867	144,776
Accounts receivable	8,150			8,150	12,425
Due from general fund		4,033		4,033	
Prepaid insurance	500			500	4,124
	<u>97,104</u>	<u>5,838</u>	<u>32,608</u>	<u>135,550</u>	<u>161,325</u>
Share of consolidated portfolio of The Presbyterian Church in Canada	1,352,030			1,352,030	1,417,675
Capital Assets	<u>761,497</u>			<u>761,497</u>	<u>789,211</u>
	<u>2,210,631</u>	<u>5,838</u>	<u>32,608</u>	<u>2,249,077</u>	<u>2,368,211</u>
	Operating Fund	Building Maintenance Fund	McTavish Fund	2002 Total	2001 Total
	\$	\$	\$	\$	\$
Liabilities					
Current Liabilities					
Accounts payable and accrued liabilities	30,395			30,395	29,982
Deferred revenue	43,645			43,645	51,825
Due to Maintenance Fund	4,033			4,033	
	<u>78,073</u>			<u>78,073</u>	<u>81,807</u>
Fund balances	<u>2,132,558</u>	<u>5,838</u>	<u>32,608</u>	<u>2,171,004</u>	<u>2,286,404</u>
	<u>2,210,631</u>	<u>5,838</u>	<u>32,608</u>	<u>2,249,077</u>	<u>2,368,211</u>

**The Presbyterian Church in Canada – J. B. MacLean Bequest Fund
Statement of Revenue, Expenditures and Fund Balance
For the year ended December 31, 2002
(unaudited)**

	Operating Fund	Building Maintenance Fund	McTavish Fund	2002 Total	2001 Total
	\$	\$	\$	\$	\$
Revenue					
Revenue from Conference Centre	554,742			554,742	542,611
Investment Income	13,795	28,196		41,991	71,749
Unrealized gain (loss) in investment portfolio	(36,820)			(36,820)	(6,184)
Other revenues	33,157		1,139	34,296	33,430
	<u>564,874</u>	<u>28,196</u>	<u>1,139</u>	<u>594,209</u>	<u>642,838</u>
Expenditures					
Operating expenses	587,133	41,392		628,525	565,652
Other	48,572	30		48,602	42,004
	<u>635,705</u>	<u>41,422</u>		<u>677,127</u>	<u>607,656</u>
Excess (deficiency) of revenues over expenditures	(70,831)	(13,226)	1,139	(82,918)	35,182
Amortization/capitalization	44,310	(11,828)		32,482	53,086
Excess (deficiency) of revenues over expenditures	(115,141)	(1,398)	1,139	(115,400)	(17,903)
Fund balance, beginning of year	2,247,699	7,236	31,469	2,286,404	2,304,307
Fund balance, end of year	<u>2,132,558</u>	<u>5,838</u>	<u>32,608</u>	<u>2,171,004</u>	<u>2,286,404</u>

The Presbyterian Church in Canada - Pension Fund
Statement of Net Assets Available for Plan Benefits
As at December 31, 2002
(unaudited)

	2002	2001
Assets	\$	\$
Investments, at market value		
Bonds and convertible debentures	55,741,066	59,118,613
Stocks	71,997,176	72,331,225
Mortgage	332,184	345,492
Short term notes, at cost which approximate market value	1,926,400	4,793,824
	<u>129,996,826</u>	<u>136,589,154</u>
Contributions receivable	1,210,148	897,443
Accrued interest and dividends receivable	429,997	533,831
Cash	245,092	1,020,098
	<u>131,882,063</u>	<u>139,040,526</u>
Liabilities		
Accounts payable and accrued liabilities	(3,220,751)	(617,359)
Net Assets Available for Plan Benefits	<u>128,661,312</u>	<u>138,423,167</u>

The Presbyterian Church in Canada - Pension Fund
Statement of Changes in Net Assets Available for Plan Benefits
For the year ended December 31, 2002
(unaudited)

	2002	2001
Income and Receipts	\$	\$
Investment Income		
Interest and dividends	5,500,557	5,034,419
Net realized gain/loss on investments	(441,371)	2,411,499
	<u>5,059,186</u>	<u>7,445,918</u>
Contributions		
Plan members	2,793,014	1,807,432
Employers	1,997,758	2,513,469
	<u>4,790,772</u>	<u>4,320,901</u>
Other Receipts		
Estate Income	4,074	83,837
Total Income and Receipts	<u>9,854,032</u>	<u>11,850,656</u>
Costs and Disbursements		
Benefits		
Termination refunds	295,450	466,830
Benefits to Retirees	4,484,732	3,971,526
Benefits to Retirees – non recurring	2,606,421	
	<u>7,386,603</u>	<u>4,438,356</u>
Administrative Expenses		
Managers administrative charges	438,263	377,288
Salaries	209,448	194,227
Other	266,832	337,575
Actuarial	175,223	164,055
	<u>1,089,766</u>	<u>1,073,145</u>
Total Costs and Disbursements	<u>8,476,369</u>	<u>5,511,501</u>
Excess of Income and Receipts Over Costs and Disbursements for the Year	1,377,663	6,339,155
Change in Market Value	(11,139,518)	(8,882,548)
Net Assets Available for Plan Benefits – Beginning of year	138,423,167	140,966,560
Net Assets Available for Plan Benefits – End of year	<u>128,661,312</u>	<u>138,423,167</u>

The Presbyterian Church Building Corporation
Balance Sheet
As at December 31, 2002
(unaudited)

	2002	2001
Assets	\$	\$
Cash	238,744	183,029
Accrued interest and accounts receivable	37,467	154,671
Notes receivable	131,130	165,555
Mortgages receivable	404,403	483,035
Investments	3,203,968	2,849,772
Capital Assets	669,478	748,124
	<u>4,685,190</u>	<u>4,584,186</u>
Liabilities and Equity		
Liabilities		
Accrued liabilities	36,382	36,473
Promissory notes payable	1,081,529	1,080,419
	<u>1,117,911</u>	<u>1,116,892</u>
Equity:		
Invested in capital assets	669,478	748,124
Restricted for endowment purposes	190,000	190,000
Internally restricted	1,181,317	1,158,940
Unrestricted	1,526,484	1,370,230
	<u>3,567,279</u>	<u>3,467,294</u>
	<u>4,685,190</u>	<u>4,584,186</u>
Contingent Liabilities:		
Guarantees of bank loans to congregations	9,648,837	9,425,070

The Presbyterian Church Building Corporation
Statement of Revenue, Expenditure and Accumulated Excess of Revenue over Expenditure
For the year ended December 31, 2002
(unaudited)

	2002	2001
Revenue	\$	\$
Interest and investment income	146,269	186,052
Rental income	46,220	57,155
Donations	50,000	1,710
Gain on sale of capital asset	87,886	137,526
	<u>330,375</u>	<u>382,443</u>
Expenditure		
Salaries and benefits	100,049	100,268
Interest on promissory notes	42,432	45,526
Housing expenses and rent subsidies	64,587	77,192
Professional fees	11,309	11,090
Office expenses	4,569	2,694
Travelling Expenses		
General Manager	2,428	2,757
Directors	3,384	3,422
Annual meeting	1,632	2,054
	<u>230,390</u>	<u>245,003</u>
Excess of revenue over expenditure	<u>99,985</u>	<u>137,440</u>

Colleges
Knox, Presbyterian and St Andrew's Hall
As at December 31, 2002
(unaudited)

	Knox*	Presbyterian	St. Andrew's Hall	2002 Totals	2001 Totals
	College	College			
Assets	\$	\$	\$	\$	\$
Current Assets	485,374	394,679	199,992	1,080,045	1,119,931
Investments	12,438,932	2,512,298	953,385	15,904,615	16,479,386
Capital Assets	490,975	386,062	5,322,703	6,199,740	6,388,931
Total Assets	13,415,281	3,293,039	6,476,080	23,184,400	23,988,248
Liabilities and Funds/Surplus Balances					
Liabilities	609,874	327,530	5,810,099	6,747,503	7,181,529
Funds/Surplus Balances	12,805,407	2,965,509	665,981	16,436,897	16,806,719
Total Liabilities and Fund/Surplus Balances	13,415,281	3,293,039	6,476,080	23,184,400	23,988,248
Note:					
Excess of Revenue over Expenses for the year	(488,167)	23,768	69,414	(394,985)	(509,282)

*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, 2002
(unaudited)

	2002	2001
Assets	\$	\$
Cash	335,247	494,138
Other assets	82,602	1,276
	417,849	495,414
Liabilities and Surplus		
Accounts payable and accruals	16,983	4,128
Subscriptions paid in advance	168,425	175,068
	185,408	179,196
Surplus	232,441	316,218
	417,849	495,414

Presbyterian Record Inc.
Statement of Revenues, Expenditures and Surplus
For the year ended December 31, 2002
(unaudited)

	2002	2001
Revenues	\$	\$
	619,362	647,602
Expenditures	310,599	294,124
Production	392,540	325,014
Operating	703,139	619,138
Excess of revenues over expenditures for the year	(83,777)	28,464
Surplus – Beginning of year	316,218	287,754
Surplus – End of year	232,441	316,218

ATLANTIC MISSION SOCIETY

To the Venerable, the 129th 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 119 auxiliaries and affiliated adult groups in eight presbyteries, with a total of 1,165 members and 609 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 126TH ANNUAL MEETING

The 126th Annual Meeting of the Atlantic Mission Society was held in St. Andrew's Church, Dartmouth, Nova Scotia, September 20-22, 2002, with the theme, "What Does the Lord Require". The meetings were attended by 133 delegates and visitors.

Special guests were Miss Joy Randall, a missionary nurse with The Presbyterian Church in Taiwan and Mrs. Joanne Instance, President, Women's Missionary Society, The Presbyterian Church in Canada. Also participating in the meetings were The Rev. Dr. P.A. (Sandy) McDonald, host minister, Mrs. Frances Perrin, Moderator of the Halifax-Lunenburg Presbytery and Ms. Carolyn Bertram, the Atlantic Synod representative to Presbyterian World Service and Development.

The Rev. Dr. Donald W. MacKay, synod staff person, conducted a commissioning service for Mrs. Janice Carter in preparation for a trip to Nigeria where she represented the Atlantic Mission Society at the Golden Jubilee Celebration of the Women's Guild of the Presbyterian Church of Nigeria, October 15-19, 2002, in Abuja. At the request of the Executive, the male AMS members in attendance selected an AMS Men's Offering Project for the current year. "Clean Water in Malawi" from *Something Extra*, was chosen.

THE PRESBYTERIAN MESSAGE

The Society continues to print *The Presbyterian Message*. Mrs. Janice Carter has been editor since 1987. Ten issues a year are published with a current readership of about 1,700. *The Message* includes study materials, mission information, worship resources and synod news. Extra copies of the October issue are printed for free distribution to all Home Helpers.

EDUCATION

The study themes for the current year are: "Stories of Mission", produced by The Presbyterian Church in Canada, and a series of studies entitled "The Message of Life and The Messengers", compiled by Ann Taylor, Education Convener for AMS and published monthly in *The Presbyterian Message*.

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 27, 2003.

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 the Ukraine", were distributed last year to weekday groups, Sunday Schools and congregations. The current Learning/Sharing study is "Partners - Meeting First Nations Friends in Canada" with the offering being distributed evenly to the five First Nations and Metis locations with which The Presbyterian Church in Canada ministers.

BURSARIES

Four bursaries valued at four hundred dollars each are presented annually. In 2002, only two were awarded, one each to Alexander (Sandy) Sutherland and Gwen May Roberts.

AMS WEB SITE

Visitors are welcome to learn about the Society at www.presbyterian.ca/ams/.

FINANCES (June 30, 2001 - June 30, 2002)

The total receipts for the period of June 30, 2001 to June 30, 2002 amounted to \$125,276. In addition to the \$94,288 given by auxiliaries and presbyterials, \$4,637.50 came in for specific mission projects in Guyana, Haiti, Malawi, India, Taiwan, Central America and for PWS&D. The Children's Learning/Sharing Project total of \$8,791.25 was raised to help provide for "Bread Fees in Ukrainian Schools". An additional \$3,191.65 was added to the previous year's Learning/Sharing Project for "Mosquito Nets For Malawi." The Men's Offering Project "Books for Seminary Students" amounted to \$538.75. An additional \$904.80 was added to the previous year's project "Bikes for Evangelists".

Total Disbursements amounted to \$112,400. The AMS annually sends \$60,000 to *Presbyterians Sharing*. In addition, in 2001-2002, support was given to various projects, including church camps, Canadian Girls In Training, "Needy Children" Cuba Youth Team and disaster relief.

The budget of \$110,000 for 2002-2003 includes \$500 for the FLAMES Initiative (Active Evangelism), \$3,000 for Canada Youth 2003, \$15,000 for Famine Relief in Malawi through PWS&D. A complete financial statement can be found in the 126th Annual Report of the Society.

Discovery Days 2003 will be held at the Nova Scotia Agricultural College, Bible Hill, Nova Scotia, May 2-4, 2003. The theme is "The Fullness Of God - Spirituality In Mission" and the guest speaker is The Rev. Shannon Bell-Wyminga, Cariboo House Church Mission, British Columbia.

The 127th Annual Meeting will be held within St. Andrew's Church, Moncton, New Brunswick, September 18-20, 2003.

Vera J. Hoeg
President

COMMITTEE ON BUSINESS

To the Venerable, the 129th General Assembly:

The Committee on Business presents the following report.

Recommendation No. 1 (adopted, p. [12](#))

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

Recommendation No. 2 (adopted, p. [12](#))

That the sederunts of Assembly be on Tuesday from 9:30 am to 12:00 pm, Tuesday from 2:00 pm to 5:30 pm, Tuesday from 7:00 pm to 9:00 pm, Wednesday from 9:30 am to 12:30 pm, Wednesday from 2:00 pm to 5:00 pm, Thursday from 9:30 am to 12:30 pm, Thursday from 2:00 pm to 5:30 pm, Friday from 9:30 am to 12:30 pm, Friday until the business of the Assembly is completed; all sederunts to be held in the Peter Clark Hall of the University Centre, University of Guelph.

Recommendation No. 3 (adopted, p. [12](#))

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

Recommendation No. 4 (adopted, p. [12](#))

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

Recommendation No. 5 (adopted, p. [12](#))

That in order for the Assembly Office to prepare reports for projection, commissioners who have knowledge that they will be presenting additional motions or amendments be required to prepare them in a preceding sederunt for presentation to the Business Committee.

COMMITTEES OF THIS ASSEMBLY

Recommendation No. 6 (adopted, p. [12](#))

That the Committees of Assembly be constituted as follows:

Committee on Bills and Overtures

Convener: G. Grant Wilson

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

Elders: Linda D. Taylor, Lori Ransom

Commissioners who are clerks of presbytery or synod: Glenn A. Cooper, Raymond Hodgson, Cathrine E. Campbell, Joanne R. MacOdrum, George S. Malcolm, D. Murdo Marple

Young Adult Representative: Andrew Fulford

Committee on Business

Convener: Thomas Kay

Ministers/Diaconal: Jang Woo Lee, Virginia P. Brand, Douglas Rollwage

Elder: Wendy M. Adams, Shirley L. Zehr, James Seidler

Young Adult Representatives: Alexis Dimson, Blake Rudofsky

Committee on Roll and Leave to Withdraw

Convener: Katherine A. Fraser

Minister/Diaconal: Mark W. Buell

Elder: Dirk J. Van Ek, Ellen B. Weinmeyer

Committee on Courtesies and Loyal Addresses

Convener: W.G. Sydney McDonald

Minister/Diaconal: Pok Young (Paul) Ryu, Jennifer L. Cameron

Elder: Peggy Montgomery, Bernice L. Poon

Young Adult Representative: Nicholas Woodfield

Committee to Confer with the Moderator

Convener: J. Mark Lewis

Members: D. Murdo Marple; E.M. Iona MacLean, Herbert F. Gale, Joan L. Sampson, Brenda M. Adamson

A Clerk of the General Assembly

Committee on Remits

Convener: Herbert E. Hilder

Minister/Diaconal: Caroline R. Lockerbie

Elder: Paul D. Lingen

Student Representative: Fred Stewart

Committee to Nominate Standing Committees (Membership named by synods)

Convener: Douglas R. Kendall

Secretary: Clifford Andrews

Ministers: David W.K. Sutherland, Alison M. Sharpe, Stuart Macdonald, J. Wesley Denyer, George B. Yando, Clayton M. Kuhn, C. Joyce Hodgson

Elders: Phyllis E. Hayter, Joan M. Hilliard, Carolyn A. James, David Thompson, Joyce A. Yanishewski, Margaret E. Lupton, Robert A. Fowler, Arlene M. Robertson

Committee to Examine the Records

Convener: Robert H. Kerr

Minutes of the 128th General Assembly:

Helen W. Hartai, Henry Romain, Jennifer M.L. Whitfield

Minutes of the Assembly Council:

Bruce Cossar, Donald A. Donaghey, Robert J. Lowery

Synod of the Atlantic Provinces:
(examined by Commissioners from the Synod of Saskatchewan)
James A. McKay, Irvin Wolfe, Willem H. van de Wall

Synod of Quebec and Eastern Ontario:
(examined by Commissioners from the Synod of Alberta and the Northwest)
R. Glenn Ball, Stephen P. Haughland, Rudolf G. Van Doornum

Synod of Toronto and Kingston:
(examined by Commissioners from the Synod of British Columbia)
Meridyth A. Robertson, William J. Farr, Jan (John) P. Wyminga

Synod of Southwestern Ontario:
(examined by Commissioners from the Synod of the Atlantic Provinces)
Catherine A. Anderson, Larry Ingham, Betty J. Mann

Synod of Manitoba & Northwestern Ontario:
(examined by Commissioners from the Synod of Quebec and Eastern Ontario)
Gordon Walford, Derek J. MacLeod, Cathy Victor

Synod of Saskatchewan:
(examined by Commissioners from the Synod of Toronto and Kingston)
Valerie M. Dunn, Brian R. Ross, Myrtle A.M. Jamieson

Synod of Alberta and the Northwest:
(examined by Commissioners from the Synod of Southwestern Ontario)
Alan M. McPherson, David J. Laphorne, Jennifer L. Cameron

Synod of British Columbia:
(examined by Commissioners from the Synod of Manitoba and Northwestern Ontario)
M. Beth McCutcheon, Audrey J. Johnston, Gladys M. Anderson

LEAVE TO SIT

Recommendation No. 7 (adopted, p. [12](#))

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

AGENDA DOCUMENTATION

The following have been distributed at registration:

1. Original reports: Biographical Information re Ecumenical Guests, Committee on Theological Education Financial.
2. Supplementary reports: Assembly Council, International Affairs Committee, Life and Mission Agency, Pension and Benefits Board.
3. Replacement pages: Assembly Council, Clerks of Assembly, Unreferred Overtures.
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. Draft Policy and Procedures for the Protection and Care of Children, Youth and Vulnerable Adults in The Presbyterian Church in Canada
6. "Finding God's Opportunities" booklet (Assembly Council, see p. [211](#)).
7. General Information: General Assembly and Beyond ... (General Assembly Office Booklet), Transportation Form; Book Room.
8. Voting Cards and Summary of Motions (yellow) for commissioners.

Recommendation No. 8 (adopted, p. [12](#))

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

CONVENERS OF COMMITTEES AND STAFF

Each year, many of the conveners of committees and staff members of committees and agencies of the church are not commissioners. In such cases the General Assembly has granted permission for them to speak to issues during the presentation of their reports.

Recommendation No. 9 (adopted, p. [12](#))

That conveners and staff members of committees and agencies be given permission to speak during their reports.

YOUNG ADULTS REPRESENTATIVES AND STUDENT REPRESENTATIVES

The 1997 General Assembly adopted a recommendation from the Clerks of Assembly requesting the Business Committee to ensure that a recommendation is presented to each successive General Assembly permitting young adult representatives and student representatives to participate in the debates of the Assembly but without vote. (A&P 1997, p. [261](#), [24](#), Rec. No. 6)

Recommendation No. 10 (adopted, p. [12](#))

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

CIRCULATION OF MATERIALS AT GENERAL ASSEMBLY

Any committee wishing to circulate material at the General Assembly must receive permission of the court.

REFERRED OVERTURES

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 eight overtures have been received by the Committee on Business and forwarded 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 Synod of Toronto Kingston re changing name to "Synod of Central and Northern Ontario (referred to Clerks of Assembly, p. [574](#), [281-82](#))
- No. 3 from Presbytery of Vancouver Island re to study the experiences of and prepare guidelines for multiple ministerial teams (referred to Life and Mission Agency (Ministry and Church Vocations), p. [574-75](#), [418](#))
- No. 4 from Presbytery of Vancouver Island re definitions of "senior, associate and assistant minister", their relationship with the courts and each other (referred to Life and Mission Agency (Ministry and Church Vocations), p. [575](#), [418-19](#))
- No. 5 from Presbytery of Ottawa re declaratory Act re the process of appointing special committees or commissions of General Assembly (referred to Clerks of Assembly, p. [575-76](#), [282](#))
- No. 6 from Presbytery of Montreal re posting reports and overtures to General Assembly on the web site (referred to Clerks of Assembly to consult with the Assembly Council, p. [576](#), [282](#))
- No. 7 from Session of Knox Church, Wanham re eliminating violence and sexual exploitation in television, cinema and video games (referred to Committee on Church Doctrine to consult with Life and Mission Agency (Justice), p. [576](#)) (see p. [20](#))
- No. 8 from Session of Millerton-Derby Pastoral Charge re raising the age of retirement of ministers to 75 years (referred to Clerks of Assembly, p. [577](#), [283](#))
- No. 9 from Presbytery of Westminster re Book of Forms section [127](#) re insubstantial complaint against the minister (referred to Clerks of Assembly, p. [577](#), [283](#))

The committee did not refer Overture No. 2 from Presbytery of Winnipeg re process for dealing with amendments to recommendations at General Assembly (p. [574](#), 19) to Clerks of Assembly as was suggested. Instead this overture will be forwarded to Bills and Overtures as per Book of Forms section [67.1](#), regarding the 1967 guidance re substance of overture repeated in previous five years.

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](#)) The text of these overtures are on pages 577-86.

LATE OVERTURES

Sometimes, 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 on History be considered: (Committee on History, Rec. No. 1, p. [295](#) and p. [12](#)).

Thomas Kay
Convener

CHURCH DOCTRINE, COMMITTEE ON

To the Venerable, the 129th General Assembly:

The Committee on Church Doctrine has met twice since the last General Assembly to consider the business that came before it and presents the following report to the General Assembly.

ADDITIONAL MOTION (A&P 1998, p. [42](#); A&P 2001, p. [255](#); A&P p. 238)

Re: Nature and Function of subordinate standards with particular reference to Living Faith/Foi Vivante

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](#); A&P 2002, p. [237](#))

OVERTURE NO. 20, 2000 (A&P 2000, p. [524](#), [16](#); A&P 2001, p. [238-39](#), [38](#), 41; A&P p. 237)

Re: Request to amend Westminster Confession of Faith, Chapter 25, article 6

OVERTURE NO. 6, 2001 (A&P 2001, p. [557](#), [232](#), [268](#), [21](#); A&P 2002, p. [247](#), [18](#))

Re: Producing a resource containing annotated Westminster Confession of Faith and related statements

OVERTURE NO. 13, 2002(A&P 2002, p. [517](#), [22](#))

Re: Removing Westminster Confession of Faith as a subordinate standard and producing a relevant confession

From time to time questions related to the language in particular sections of the Westminster Confession of Faith have been before various General Assemblies. A related issue involved the nature and function of our subordinate standards. The end result of the committee's study and reflection on these issues has resulted in the following report entitled, "Confessing the Faith Today: The Nature and Function of Subordinate Standards".

CONFESSING THE FAITH TODAY: THE NATURE AND FUNCTION OF SUBORDINATE STANDARDS

A Study Document for The Presbyterian Church in Canada

There is a long history of confessing the faith in the Christian church, from the earliest period of the church to the present time. In recent years, a number of questions have arisen in General Assemblies of The Presbyterian Church in Canada that pertain to the nature and status of the confessions of the church. Further questions have arisen about their role as subordinate standards, that is, confessional standards subordinate to scripture in the life of the church.

The 124th General Assembly in 1998 adopted Living Faith/Foi Vivante as a subordinate standard (A&P 1998, p. [471](#), [42](#)). The Assembly thus added these contemporary statements of faith to the existing subordinate standards of the Westminster Confession of Faith (1647, adopted 1875 and 1889) and the Declaration Concerning Church and Nation (adopted 1955). Following the adoption, the General Assembly instructed the Church Doctrine Committee to “prepare a study for sessions and presbyteries on the nature and function of a subordinate standard in the life of the courts and congregations of the church, and on the documents Living Faith and Foi Vivante, in light of the nature and function of subordinate standards within The Presbyterian Church in Canada.” (A&P 1998, p. [42](#))

Besides the action of adopting additional subordinate standards, other matters before the church recently have raised similar questions about the nature of confession. The several overtures in the past few years concerning the language used with reference to the Pope in the Westminster Confession of Faith relate to the issues about the role and function of subordinate standards. These overtures also raise issues about current understandings of and adherence to a document that originated over 350 years ago.

This document, “Confessing the Faith Today”, is the result of the work of the Church Doctrine Committee in response to the General Assembly’s instruction. In carrying out the task of preparing this study document, the committee struck a sub-committee that began to consider the issues. We requested and received permission from the 127th General Assembly (A&P 2001, p. [255](#), [41](#)) to circularize the churches and presbyteries with a series of questions about the understanding, purpose and use of the subordinate standards in the church today. We studied the history of confessionalism within the church and particularly within The Presbyterian Church in Canada. We have attempted to write a thorough and accessible study document that can help the church understand the idea of confessing the faith and the role and functions of subordinate standards in the courts and congregations of the church today.

The document contains several parts.

- The first part, “The Nature of Presbyterian Confessionalism”, is an overview of the nature of confession and its place within the historic Church since the days of the apostles. In particular, this section highlights the characteristics of confessions within the Reformed tradition within which The Presbyterian Church in Canada stands.
- The second part, “Approaches to Confessions as Subordinate Standards in The Presbyterian Church in Canada Since 1875”, focuses on the interpretation of the Westminster Confession of Faith as a subordinate standard in the history of The Presbyterian Church in Canada. This section further is concerned to explain the various understandings of what it means to “subscribe” to a confession as a subordinate standard, and thus to explain how the church relates to and uses subordinate standards in its life.
- The third part, “Replies to the Survey on Subordinate Standards”, reports on the range of responses the committee received to its survey. This part reports on how individuals and congregations currently understand and use the confessions and subordinate standards.
- The fourth section, “Conclusions”, draws on the three previous sections to propose an understanding of the confessions as statements of faith within the church and as subordinate standards to which church leaders subscribe in taking their vows of office.
- The final section, “Confessions in the Presbyterian Heritage”, provides a helpful historical summary and overview of the principal confessions in use in the church today.

PART 1: THE NATURE OF PRESBYTERIAN CONFSSIONALISM

A Confessional Church

The Presbyterian Church in Canada is a confessional church. It is so in a twofold sense: first, in a general sense in that like other Christian churches it receives persons into its membership upon confession or profession of their faith. This confession may be expressed in the words of the Apostles' Creed or in an affirmative response to a question such as: "Do you believe in God as your heavenly Father, in Jesus Christ as your Lord and Saviour and in the Holy Spirit as your guide and comforter?" Secondly, it is confessional in the particular sense that it requires its ministers, elders and deacons to adhere to its confessional standards. These include the ecumenical creeds and Reformation confessions and specifically, the Westminster Confession of Faith, the Declaration of Faith Concerning Church and Nation and Living Faith/Foi Vivante as its "subordinate standards". They are so described because they are subordinate to the primary standard, Holy Scripture.

Indeed, Canadian Presbyterian Church officers make a threefold commitment: first, to Jesus Christ, the only King and Head of the church; secondly, to scripture as the canon of all doctrine by which Christ rules faith and life; and thirdly, to the creeds, confessions and subordinate standards. By its first commitment, the church professes to be evangelical; by its second, to be biblical; and by its third, to be confessional.

Faith is the Mother of Confession

Confession follows upon faith, which is always prior to it. Faith is the gift of God and it comes as a result of hearing, and hearing comes through the preaching of Christ (Romans 10: 9-17). Yet faith is never silent. It expresses itself before God and before fellow human beings in joyful confession. *Credo, ergo confiteor* (I believe, therefore, I confess). The connection between faith and confession has been set out clearly in John Calvin's comment on Paul's words in 2 Corinthians 4:13: "Scripture says, 'I believed and therefore I spoke out', and we too, in the same spirit of faith, believe and therefore speak out." In his customary brief and lucid manner, Calvin states: "... faith is the mother of confession."¹ Further, confession is both an individual and a community act. The individual says "I believe", and as a member of a community affirms, "we believe".

The church confesses its faith not only by its creeds and confessions but also by its life and work, its service and suffering. It would be wrong to understand confession as a matter of the mind only and not also of the whole person. Geoffrey Wainwright and others have drawn our attention to the significance of hymns in expressing and confessing the Christian faith. A hymn is a sung praise of God and its memorability (e.g. "Jesus loves me, this I know; for the Bible tells me so") has a way of penetrating thought and life. Adolf von Harnack has suggested that hymns have played an important part from the beginning in the witness, mission and expansion of Christianity.² Significantly, Charles Wesley called his 1780 hymnbook "a little body of experimental and practical divinity."³ Christian art, church architecture, church music (apart from hymns) are other ways in which the church confesses its faith before others.

Often the most persuasive confession is that of a holy Christian life. Jesus said, "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my father in heaven" (Matthew 7: 21). That is, confession is nonverbal as well as being verbal. To use a simple example, regular church attendance, a nonverbal act, can, in our day of low church attendance, be a witness to our neighbours of our Christian commitment and loyalty. In his discussion of the ministry of the church, Karl Barth lists, in addition to the ministries of speech (praise, preaching, teaching, evangelism, mission and theology), six ministries of action. These include prayer, the cure of souls, personal examples of Christian life and action, diaconal or material service, prophetic action and the establishing of fellowship.⁴ Of the ministry of personal example, Barth writes, "... the community always needs and may point to the existence of specific individuals, who ... stand out as models or examples in their special calling and endowment ..."⁵ The production and existence of saintly lives is very much a Protestant and Reformed concern.

Biblical Confessions

When ancient Israel recounted the story of faith, they preserved in narrative and poem their confessions about God's acts of salvation and God's nature. This confessional story of God's

grace for God's people begins with Abraham. "Now the Lord said to Abram, 'Go from your country and your kindred ... to the land that I will show you'". (Genesis 12:1-9) Perhaps the earliest poem about salvation is the people's response to their redemption from Egypt through God's miracle at the sea, "I will sing to the Lord, for he has triumphed gloriously, horse and rider he has thrown into the sea" (Exodus 15:1-18). The writers of the Old Testament also recorded moments when more self-conscious confessional statements were made. For example, the individual Israelite and the community of Israel confessed in a historical creed: "... A wandering Aramean was my father; and he went down into Egypt ... And the Egyptians treated us harshly, and afflicted us ... and the Lord brought us out of Egypt with a mighty hand and outstretched arm ..." (Deuteronomy 26: 5-9; see also Joshua 24). Later in Israel's life, the Psalms were used in worship to express the faith of the people (see especially Psalms 105-106).

Ancient Israel also used and recorded statements about their belief in God and God's nature. Perhaps the best known of these confessional statements is Deuteronomy 6:4-6. "Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might." Statements about God's sovereignty and creative power are also found in the Psalms and prophets. "For the Lord is a great God, and a great King above all gods. The sea is his, for he made it, and the dry land, which his hands have formed" (Psalm 95:3-5; see also Amos 5:8). Some statements express God's loving nature. The most common statement, found over 150 times in the witness of ancient Israel, is the bold and eloquent statement of trust in God: "God's steadfast love endures forever" (see Psalm 136).

The event of Christ's coming, death and resurrection marked the critical juncture that gave birth to Christian confession. Throughout the New Testament we have Christological confessions beginning with what is probably the first and shortest formula, "Jesus is Lord" (Philippians 2:11; 1 Corinthians 12:3, etc.). Generally, the titles used of Jesus by the gospel writers also witness to early and basic confessions about Jesus identity and work. "You are the Christ, the Son of the living God," confessed Peter on behalf of the disciples in response to Jesus' question, "Who do people say that the Son of Man is?" (Matthew 16: 13-16; cf. also Mark 8: 29). An early Christological confession probably stands behind the hymn-like language of Colossian 1:15-20: "He is the image of the invisible God, the firstborn of all creation ... He is the head of the body, the church; he is the beginning, the firstborn from the dead" Also cited are binitarian confessions, such as, "... yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord Jesus Christ, through whom are all things and through whom we exist" (1 Corinthians 8:6; cf. also Romans 4:24, 1 Timothy 6:13ff, etc.). There is, as well, as the explicitly trinitarian affirmation: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28: 19; cf also 2 Corinthians 13:14).

During the first few centuries of the Christian era, the trinitarian formula was largely employed at the rite of baptism. It became the accepted formula not only because of its use in baptism but also because of the need for the church to articulate the implicit trinitarian faith of the New Testament documents in response to challenges regarding the eternal Sonship of Jesus Christ.⁶ A number of circumstances in the life of the Christian community contributed to creed-like formulas. These included preaching (Acts 2-3); teaching (1 Corinthians 15:3-7); worship (Philippians 2:6-11); baptism (Acts 8:36-38); exorcism (Acts 3:6; Mark 1:24); confession (1 Timothy 6:12-16) martyrdom (Acts 7:54-56); and controversy (1 John 4:2; cf. also 1 Corinthians 12:3).⁷

The Making of Creeds

In a move to achieve doctrinal consensus in the early church, creeds were gradually formulated. Our English word, "creed" comes from the Latin word *credo*, which means, "I believe", with which the Apostles' Creed begins. A creed is thus a brief statement of and summary of the main points of the Christian faith which are held in common by Christians. Two such principal creeds gained authority in the first few centuries. The first is the Apostles' Creed,⁸ which confessed faith in God, Jesus Christ and the Holy Spirit (and church, forgiveness of sins, resurrection of the body and eternal life) in the simple and direct language of the New Testament. The second is the Nicene-Constantinopolitan Creed (more commonly known as the Nicene Creed). This is a longer version that expanded on the Christological and central article of the Apostles' Creed affirming Jesus Christ's oneness with God: "God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father."⁹ It also elaborated on the article of

faith in the Holy Spirit as “the Lord, the giver of life, who proceeds from the Father and the Son,¹⁰ who with the Father and the Son is worshipped and glorified.” The contemporary use of these creeds in the worship services of many Christian denominations is a living witness to our continuity with the early church and the apostolic faith.

Creeds and Confessions

The Protestant Reformation of the sixteenth century proved to be a major turning point and it had the effect of ushering in a number of new confessions. Although the distinction should not be pressed too far, confessions differ from creeds in that they are usually lengthy and pertain to a particular denomination, emphasizing the specific beliefs of that denomination while creeds pertain to the whole church. Confessions do not attempt to replace the ancient creeds but to explain and elaborate them in the light of biblical teaching and in the face of specific issues, such as the doctrines of grace, faith, justification, church ministry and sacraments, church and state, as well as issues particularly related to historical context.

Other Denominations and Confessionalism

It is helpful to compare and contrast the way that Canadian Presbyterianism is confessional in relation to other Canadian churches. The Anglican ordinand is required to believe in the Bible as the Word of God and to conform to the doctrine, discipline and worship of the Anglican Church of Canada.¹¹ This doctrine is not actually specified in the ordination vows. Still, the Anglican communion has probably been the most “creedal” of all churches in its public worship. The Apostles’ Creed is a part of Sunday worship and the Nicene Creed is said either on Sunday at eucharist or at major Christian festivals. Yet, it has been noted that there is now a sizeable body of Anglican opinion that is ill at ease with the continuing use of the traditional creeds in public worship.¹²

Canadian Convention Baptists adhere to the Bible as the Word of God. They have adopted most of our church’s Living Faith/Foi Vivante except for the sections on Baptism, the Lord’s Supper and Ministry. Yet each congregation, in accordance with the congregational polity of the Baptist Convention has its own confession to which the Baptist minister must adhere.

Lutherans are one of the most explicitly confessional of all denominations. Ministers are required to subscribe to the *Book of Concord*, which includes the Augsburg Confession. This latter confession is not only regarded as authoritative but as unchangeable and irreplaceable.¹³ Apart from the *Formula of Concord*, the Lutheran confessions were written from 1529 to 1537 on German soil by Philip Melancthon and Martin Luther. They reflect Luther’s emphasis on justification by faith alone, the experience of salvation, the correction of various church abuses, and Luther’s distinctive teaching of Christ’s presence in the Eucharist. The *Book of Concord* opens with the Apostles’, Nicene and Athanasian creeds affirming that Lutheranism is a continuation of the faith of the one, holy, catholic and apostolic church. It includes the Augsburg Confession (1530), Apology of the Augsburg Confession (1531), the Smalcald Articles (1537), Treatise on the Power and Primacy of the Pope (1537), the Small and Large Catechisms of Martin Luther (1529) and the Formula of Concord (1577).

Roman Catholicism has historically spoken of two sources of revelation, scripture and tradition. Although it regards scripture as primary, the Roman symbols which include the ecumenical creeds and the statements of councils such as Trent, Vatican I and Vatican II are regarded as co-ordinate to and not subordinate to scripture. The position of Greek Orthodoxy is similar in understanding these two sources of revelation.¹⁴

The United Church of Canada has a Basis of Union that is a brief statement of faith¹⁵ and it has formulated A New Creed (1968) which it includes in its new hymnbook, *Voices United*, along with the Apostles’ Creed and the Nicene Creed. United Church ministers, in accordance with the congregational polity of the Congregational Church that entered Church Union in 1925, are not required to subscribe to the ecumenical creeds or to any particular confession of faith.

Reformed Confessionalism

The term “Reformed” refers to those churches of the Reformation which trace their origins to the work of Ulrich Zwingli in Zurich and John Calvin in Geneva. These churches were exceedingly prolific in the production of confessions over a considerable period of time and over a large geographical area where they spread. More than sixty confessions were formulated during the

sixteenth and seventeenth centuries, plus many catechisms, which are basically statements of faith using a question and answer form. This large number and great variety of Reformed confessions is not, as John Leith has pointed out, simply, the accident of history and geography but is rooted in Reformed theology.¹⁶ Zwingli, Calvin, Knox and other Reformed theologians were vigorously opposed to all idolatry, and that meant for them the idolatry of a singular confession.

The large number of Reformed confessions testifies to the Reformed understanding that no one confession can claim or presume to be the one true confession. Having a number of confessions guarded against creedal idolatry. Reformed confessions “will always be many and not one.”¹⁷ Thus Heinrich Bullinger and Leo Jud signed the First Helvetic Confession with these words: “We wish in no way to prescribe for all churches through these articles a single rule of faith. For we acknowledge no other rule of faith than Holy Scripture We grant to everyone the freedom to use his own expressions which are suitable for his church.”¹⁸ Among the major and minor Reformed confessions are the following: Zwingli’s Sixty-Seven Articles of Religion (1523), the Ten Conclusions of Berne (1528), Confession of Basel (1534), First Helvetic Confession (1536), Calvin’s Catechisms (1537, 1541), Scots Confession (1560), Belgic Confession (1561), Heidelberg Catechism (1563), Second Helvetic Confession (1566), Canons of Dort (1619), Westminster Confession of Faith and Catechisms (1647-48), Barmen Declaration (1934), Confession of 1967, Living Faith/Foi Vivante (1983), A Brief Statement of Faith of the Presbyterian Church (USA) (1983) and the Kairos document (1986).

Characteristics of Reformed Confessionalism

1. The primary standard is Holy Scripture. According to the Reformed understanding, the authority of creeds and confessions is not absolute but relative; i.e. subordinate to the authority of scripture. No confession can replace scripture. At the same time, no confession can be regarded as being on a comparable level with the scripture. It belongs to the character of Reformed confessions that they point beyond themselves. The centre of gravity lies outside and not within the confession itself. While faith is the mother of confession, faith does not confess itself but testifies to what is written and what is written witnesses to God’s revelation. Thus the Second Helvetic Confession states that the canonical scriptures are the Word of God. “And in this Holy Scripture, the universal Church of Christ has the most complete exposition of all that pertains to a saving faith, and also to the framing of a life acceptable to God; and in this respect it is expressly commanded by God that nothing be either added to or taken from the same.”¹⁹ The specific content of Reformed confessions has its source in scripture and is authoritative to the extent that it sets out as accurately as possible the biblical witness.
2. The centre of the biblical witness is Jesus Christ, or to employ John Calvin’s phrase, “Christ clothed with his gospel.” Reformed confessions seek to bear witness to God’s self-revelation in Jesus Christ witnessed to by the Holy Spirit in Holy Scripture. To say this is to say that Reformed confessions are trinitarian. While only two verses in the entire Bible, Matthew 28:19 and 2 Corinthians 13:13 are trinitarian in character, the pattern of divine action; namely, that the Father is revealed in the Son through the Holy Spirit, is frequently witnessed to by the New Testament writers.²⁰ This combined witness led the church, during the trinitarian controversies of the fourth and fifth centuries, to formulate the main elements of the doctrine of the Trinity.²¹ This teaching affirms that the one and only God is eternally Father, Son and Holy Spirit, equal in power and glory. Reformed theology not only appropriated the doctrine of the Trinity but also made it central in its confessions and catechisms.²²

The trinitarianism of the Reformed confessions is ensured by the strong emphasis on Christ’s divinity. Jesus Christ stands at the very centre of the church’s confession of faith. This is evident in both the Apostles’ and Nicene creeds. Not only is the second article of both creeds the longest but it also gives content to and strengthens the other two articles or parts of the creeds. Indeed, it may be said that the doctrines taught by the two creeds are related to Jesus Christ as radii to the centre of a circle: the doctrines of God, the Holy Spirit, the church, the forgiveness of sins, the resurrection of the body and eternal life. The Barmen Declaration of the Confessing Churches in Nazi Germany (1934) is a ringing affirmation of the sole Lordship of Jesus Christ. “Jesus Christ, as he is testified to us in Holy Scripture, is the one Word of God, whom we are to hear, whom we are to trust and

obey in life and in death.”²³ Similarly, our Preamble to the Ordination Questions states: “The Presbyterian Church in Canada is bound only to Jesus Christ the Church’s King and Head.”

3. Confessions have a provisional and not a final character. Brian Gerrish has compared Reformed confessions to the Encyclopaedia Britannica that issues revisions every few years. The analogy is a helpful one. Unlike Lutheran confessions and particularly, the Augsburg which is regarded as unchangeable and irreplaceable, Reformed confessions were viewed as capable of being changed or replaced.²⁴ The First Helvetic Confession (1536) was replaced by the Second Helvetic Confession thirty years later. The Belgic Confession was constantly revised from 1561 to 1619. The Scots Confession (1560) was replaced by the Westminster Confession of Faith in 1647 by General Assembly and in 1649 and again in 1690 by the Scottish Parliament. In turn, the Westminster Confession of Faith has been revised by adding chapters as has been done by American Presbyterianism or by making Declaratory Acts as has been the case by Scottish Presbyterianism, a practice which has been emulated by Canadian Presbyterianism. The advantage of employing Declaratory Acts is that they recognise the historical integrity of the Westminster documents and do not seek to change their wording but to update, as it were, after the fashion of the Encyclopaedia Britannica. In more recent times, American Presbyterianism has not continued its practice of altering the content and wording of the Westminster Confession of Faith, but has instead followed the method of producing a Book of Confessions, beginning with the Apostles’ and Nicene creeds and concluding with the Confession of 1967 and A Brief Statement. This is definitely a preferable practice because it views creeds and confessions as important signposts over a stretch of two millennia, directing the church in its worship and witness, its mission and service. The task of revising confessions is pursued by producing new confessions that are seen as “tracts for the times” rather than by changing this or that word, phrase or paragraph in an ancient or more recent document.

Reformed confessions do not claim finality or perfection for themselves. Indeed, they admit their capacity for error. The Scots Confession (1560) makes this clear in its preface by inviting the reader who finds anything in the confession contrary to God’s Word to inform the formulators who will reform what they prove to be amiss.²⁵ The Westminster Confession of Faith asserts in its Chapter 31, Of Synods and Councils: “All synods or councils since the Apostles’ time, whether general or particular, may err; and many have erred; therefore, they are not to be made the rule of faith or practice, but to be used as an help in both.”²⁶ From the beginning, Reformed and Presbyterian churches have always regarded their confessions as open to revision and improvement and even as liable to be superseded as noted above.

4. Confessionalism is a continuing and never a completed task of Presbyterian and Reformed churches. Confessions are not static monuments but guideposts for the Christian community in its journey as a pilgrim church through history. This means that The Presbyterian Church in Canada has a continuing task to confess its faith. The second paragraph of the Preamble to the Ordination Questions makes this clear when after speaking of the subordinate standards, it adds: “and such doctrine as the church in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in the church’s continuing task of reformulating the faith.” This open-ended assertion, to be sure, assumes that all such reformulation is subject to the Barrier Act procedure that requires the approval of all new doctrinal formulations by the presbyteries and by two General Assemblies of the church.

Canadian Presbyterians have always recognized themselves as an *ecclesia reformata, semper reformanda*, that is, as “a reformed church, always reforming”. This is specifically reflected in the Declaration of Faith Concerning Church and Nation, section [11](#) on “Reformation by the Word of God”. Reformation is a never-ending task. It is not change for the sake of change. Rather, it is reformation and renewal in obedience to God’s Word under the guidance of the Holy Spirit, or, as the other phrase of the formula, often omitted, puts it, *secundum verbum Dei*, that is, “according to the Word of God”.

The creeds and confessions of the church serve as directives for its worship, preaching, teaching, mission and service in the world. These creeds, confessions and declarations merit the knowledge, consent, acceptance and respect of the church's ministers, elders, deacons and people. When they are dismissed with a shrug of indifference or neglected, the church's confessional character is put in question. But when the creeds and confessions are known and used by the church, they help us to understand and express our faith and through that, to live our faith in all aspects of the life and ministry of the church.

PART 2: APPROACHES TO CONFESSIONS AS SUBORDINATE STANDARDS IN THE PRESBYTERIAN CHURCH IN CANADA SINCE 1875

The Reformed tradition has been described as an "open-ended" rather than a "fixed" confessional tradition. In an open-ended tradition, a confession sets out a statement of beliefs as adequate and appropriate for a particular context and occasion in the church's life with the expectation that such a statement also contributes to the ongoing life and witness of the church in the future. Such statements take their place as part of a confessional line-up, preceded by statements from the past, and contributing to statements in the future - what one scholar has called, "a wide river with many currents."²⁷ In contrast with an "open" or "open-ended" confessional tradition, a "fixed" or "closed tradition" identifies one or more confessional statements as definitive with the expectation that such statements will provide the doctrinal substance of the life and witness of the church as they become the basis of ongoing interpretation.

The history of the interpretation of the Westminster Confession of Faith in The Presbyterian Church in Canada since 1875 indicates that Canadian Presbyterians have moved between an open-ended and a fixed confessional tradition. Yet, several indications point to a church that has increasingly understood itself as standing within an ongoing open-ended confessional tradition. These indications include the moves the church has made in interpreting the Westminster Confession while refusing to change it, the adoption of the Declaration Concerning Church and Nation (1955), and the adoption of Living Faith/Foi Vivante (1998).

Indications of a "Closed" Confessional Tradition

In the 19th century and early 20th century there appears to have been a tendency within The Presbyterian Church in Canada towards a "closed" or "fixed" confessional tradition, a tradition which exalted the Westminster Standards as the decisive and definitive documents, after the Bible, of the church. This occurred for a number of reasons. First, as William Klempa has noted, "even though the Westminster Confession of Faith was a child of its age" it was quickly recognized as one of the great formulations of Reformed teaching and continued to exercise an enormous influence in the English-speaking Reformed churches over many years.²⁸ As a result, the Westminster Confession was elevated above being one among many statements in a confessional line-up. Secondly, the Westminster Confession of Faith fulfilled a judicial function within Canadian Presbyterianism; i.e. it was accepted as a "subordinate standard" to which all ministers and elders were to subscribe. Thirdly, following the church union crisis of 1925, the continuing Presbyterian Church appealed to its distinctiveness as a confessional church. It meant by this, adherence to "its faith in our ancient and historic standards: the Scriptures of the Old and New Testaments, the Westminster Confession of Faith and the larger and shorter Catechisms."²⁹ These factors seem to have militated against an "open-ended" confessional tradition among Canadian Presbyterians.

Indications of an "Open" Confessional Tradition

This is, however, only part of the story. Since 1875 The Presbyterian Church in Canada has on a number of occasions adopted approaches to the interpretation of the Westminster Confession of Faith which indicate that the church's confessional practice has not been as "closed" or "fixed" as it might appear. Indeed, the practice of confessionalism within The Presbyterian Church in Canada indicates that the church staked out a middle ground between two opposing poles: the church did not affirm the Westminster Confession of Faith as a statement of faith which sets forth eternal truths once, for all time, while at the same time, the church refused to relegate the Westminster Confession of Faith to the past alone.

The tension described above already existed at the creation of The Presbyterian Church in Canada in 1875. In order to effect the union of the four streams of Presbyterianism in Canada,

the basis of union had to deal with the fact that there were significantly different opinions on the part of the uniting churches about the church's relationship to the civil magistrate. They accomplished this by including a qualifying statement concerning the adoption of The Westminster Confession of Faith and the Larger and Shorter Catechisms. "The Westminster Confession of Faith shall form the subordinate standard of this Church; the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people, *it being distinctly understood that nothing contained in the aforesaid Confession or Catechism, regarding the power and duty of the civil magistrate shall be held to sanction any principle or views inconsistent with full liberty of conscience in matters of religion*" (italics ours).

The issue requiring the church to include this qualifying statement had a long history in Presbyterianism prior to 1875. In keeping with the debates in Scotland, it was especially Chapter 23, Of the Civil Magistrate, of the Westminster Confession that presented problems to the new presbyteries and synods in the Atlantic Provinces although the churches still "bound themselves resolutely to the Westminster Confession of Faith."³⁰ In 1854 the Free Church passed a resolution which interpreted Chapter 23 of the Westminster Confession as not sanctioning control of the church by the civil magistrate.³¹ When the Secessionist Synod of Nova Scotia and the Free Church Synod united in 1860, Chapter 23 of the Westminster Confession was again clarified and the same happened with the unification of the Synod of The Presbyterian Church in Canada and the United Presbyterian Church in 1861. The 1866 union of the Synod of New Brunswick and the Synod of the Lower Provinces of British North America followed the 1860 formula. In 1875 the Westminster Confession of Faith was adopted as the subordinate standard with the proviso that "full liberty of conscience" be allowed regarding the power of the civil magistrate. In effect, the church included a declaratory or interpretive statement in the very basis of the 1875 union. This set a precedent in which interpretive statements, either adopted by the General Assembly directly, or following the use of a remit under the Barrier Act, became the means through which The Presbyterian Church in Canada interpreted its own confessional standards. Furthermore, while the qualifying statement appealed to the principle of "liberty of conscience" with reference to the civil magistrate in particular, it had the effect of introducing this as a general principle with reference to the confessional standards of the church.³²

This principle was then applied to resolve the next controversy concerning the Westminster Confession. In the 1880s the Presbyterian Church faced a challenge to the Westminster Confession's teaching on the degrees of consanguinity, i.e. its teaching concerning those who were eligible to marry each other as defined by family relationships. Some argued that it was not necessary to forbid, as the Westminster Confession did, marriage to the sister or brother of a deceased spouse. After attempting unsuccessfully to strike the contentious clause from the Westminster Confession by remits under the Barrier Act in 1887 and 1888, the church approved a remit which affirmed that "Subscription to the formula in which the office bearers of the church accept the Westminster Confession of Faith shall be so understood as to allow liberty of opinion in respect of the proposition that 'the man may not marry any of his wife's kindred nearer in blood than he may of his own.'" When faced with the choice of changing the text of the Westminster Confession of Faith or allowing for liberty of conscience, the church opted for the latter.

Developments during the time of Church Union

Liberty of opinion with respect to the confessional standards of the church appears to have been widely practiced and accepted in the years leading up to the church union of 1925. In reply to an overture from the Maritimes Synod, the General Assembly acknowledged that "the tendency of enlightened and earnest people is to give greater scope to the individual and conscience, and not to tie men down to too many points of belief." The reply also acknowledged that "there are several positions taken in the Westminster Confession of Faith upon which liberty of opinion is already allowed." It proceeded to name creation of the world in the space of six days (Chapter 4), the civil magistrate (Chapter 23), and reference to the Papacy (Chapter 25) as examples. However, the report went on to recommend that presbyteries not be granted power to change the standards of the church. Instead, presbyteries were permitted to consider objections to the confessional standards, and when satisfied that such objections do not touch the substance of the

faith and “are not merely capricious, and thoughtlessly taken, to grant liberty to those applying for licensure, with an accompanying explanation.”

In 1914 the General Assembly considered and adopted a recommendation to change the terms of subscription under the Barrier Act. The second question of the ordination vows as proposed by the revision would have required that ministers affirm that the Westminster Confession of Faith as adopted by The Presbyterian Church in Canada in the Basis of Union in 1875 contained “the system of doctrine which is taught in the Holy Scriptures” and faithfully to adhere thereto in their teaching. The recommendation also included a preamble to be used at ordination in which “the Church recognizes liberty of opinion on such points in her subordinate standards as do not enter into the system of doctrine therein - while she retains full authority in any case which may arise to determine what falls within this description.” This remit was sent down under the Barrier Act. In 1915 the Acts and Proceedings records that “only three presbyteries out of seventy-six reported” concerning the remit of 1914 regarding the Standards of Faith. Therefore, it was not approved by the church.

Immediately following the establishment of the United Church of Canada in 1925, the continuing General Assembly unanimously affirmed adherence to the Westminster Confession of Faith and the Larger and Shorter Catechisms as the subordinate standards for the continuing church. What appeared to some as a move towards pushing the continuing church in the direction of adopting a “fixed” confessional tradition was met with resistance in the years that followed by Walter Bryden, James Smart, and others influenced by the emerging theology of Karl Barth. Barth had argued that the church should look at the Westminster Confession in relation to the 16th century reformers with a view to what the church’s confession must be today.

Later developments towards an “Open” Confessional Tradition

A step was taken towards a more open confessional posture in 1943. At that time the General Assembly adopted a recommendation that a committee “be appointed for the purpose of re-examining our whole confessional position as a church, with a view eventually to stating what we believe, as a Reformed church, in language and concepts relevant to our own day and situation.”³³ In 1945 the Committee on Statement of Faith reported to the General Assembly in the form of a brief statement of faith to be sent down to presbyteries and synods for study and comment. In 1946 the committee was renamed the Committee on Articles of Faith. By the late 1940s the work of this committee began to focus on the need for a statement on church and state. The ambiguity left by the liberty of conscience clause in the 1875 Basis of Union, it was argued, had the effect of leaving “the Church without a confession of faith on this most important doctrine” and introducing “liberty of conscience” as a criterion in matters of faith. This, it was argued further, is “a virtual denial of the Scriptural doctrine of liberty of conscience as set forth in Chapter 20 of the Westminster Confession of Faith.”

The Declaration Concerning Church and Nation was sent down under the Barrier Act in 1954 and finally adopted in 1955. It provided The Presbyterian Church in Canada with a doctrinal statement that, in effect, superseded Chapter 23 of the Westminster Confession of Faith. Ironically, however, while the new statement clearly superseded Chapter 23 of the Westminster Confession of Faith, the new statement did not replace Chapter 23 in the text itself. The new statement became the law of the church, but the relationship between the Declaration Concerning Church and Nation and the Westminster Confession of Faith and the whole question of subscription thereto was left unclear. Between 1957 and 1970 the Articles of Faith Committee set about the task of addressing this problem by studying the question of subscription to the standards and the ordination questions.³⁴

Following the creation of the Articles of Faith Committee, the General Assembly adopted other reports of the committee that provided interpretative statements and comments on the Westminster Confession of Faith. Such statements indicate a willingness of the church to entertain the possibility that interpretation and comment are both required and appropriate to the church’s ongoing task of confessing the faith. For example, in 1945 the special committee set up to deal with a Statement of Faith reported, “In our opinion, the Westminster Confession of Faith does not properly relate the Church directly to the Creative Word and Spirit of God.” In 1948, the Articles of Faith Committee made a statement on Election and Predestination critical of the Westminster Confession of Faith, especially Chapter 3. “When the Westminster

Confession of Faith proclaims Election and Rejection with equal emphasis in sections 3, 4, 5 and 6, the evangelical character of the doctrine of predestination as good news is jeopardized, if not dissolved.”

In 1962 the church made another strategic move in reformulating its confessional heritage by adopting a recommendation that The Presbyterian Church in Canada “recognize the Second Helvetic Confession, the Belgic Confession, the Gallican Confession (Confession of La Rochelle), and the Heidelberg Catechism as standards parallel to our own.” The force of this recommendation was not clear. It seemed to suggest that it was now possible for ministers and elders, especially those being received from sister Reformed churches, to subscribe to a parallel standard in place of the Westminster Confession of Faith. It also seemed to recognize the appropriateness of appealing to parallel confessional standards in the ongoing task of interpreting the Westminster Confession of Faith.³⁵

During the same period, however, and unlike the American Presbyterian experience, The Presbyterian Church in Canada explicitly rejected attempts to change the historic text of the Westminster Confession of Faith, either by addition, deletion, or modification. As noted above, the 1887 remit which proposed amending The Westminster Confession of Faith by striking out a section of the consanguinity clause was defeated. In 1968, an overture from the Presbytery of Paris requested that certain sections of the Westminster Confession of Faith be omitted, namely those sections critical of the Papacy and Roman Catholic doctrine. In reply, the General Assembly adopted a recommendation which affirmed that, “Since the Westminster Confession of Faith is an historical document, the judgement of our Church has always been that it ought not to be altered, but that, where necessary, a declaratory statement or other explanatory note can be made.”³⁶

These questions were partly addressed, at least indirectly, by the adoption of the new preamble and the ordination questions in 1970. The preamble set the Westminster Confession of Faith in a line-up of ecumenical creeds and reformation confessions, and recognized the Declaration Concerning Church and Nation as standing in that trajectory. Furthermore, it introduced the notion of an “open” confessional tradition clearly by stating that the subordinate standards also include “such doctrine as the church, in obedience to scripture and under the promised guidance of the Holy Spirit, may yet confess in her continuing function of reformulating the faith.” The effect of these changes was to situate the Westminster Confession of Faith historically as a constituent part of the church’s tradition, but not as the sum and substance of that tradition to which nothing could or should be added. They also insisted upon the role of the Holy Spirit speaking in the scriptures in the ongoing interpretation and reformulation of the faith. At the same Assembly, a revised version of the 1948 statement on predestination emphasizing election in Christ was adopted as an interim answer on the church’s position.

Finally, in 1998 the General Assembly adopted Living Faith/Foi Vivante as a subordinate standard, granting confessional status to a statement of Christian belief that had been in use in the church for some fifteen years. As in 1955 with reference to the Declaration Concerning Church and Nation, the General Assembly left the relationship between the Westminster Confession of Faith, the Declaration Concerning Church and Nation, and Living Faith/Foi Vivante and the whole question of subscription thereto unclear.

Between 1998 and 2002 questions concerning the possible amendment of the Westminster Confession of Faith were revisited by the General Assembly and its Committee on Church Doctrine. A Declaratory Act stating that The Presbyterian Church in Canada does not see the Pope as antichrist and that the church deplores the legacy of violence and hatred between Reformed churches and the Roman Catholic Church was adopted. At the same time, the General Assembly defeated a motion to re-affirm the 1968 position that the Westminster Confession of Faith is a historical document that should not be altered.

Summary

In summary, The Presbyterian Church in Canada has used eight approaches to the interpretation of the Westminster Confession of Faith as its confessional standard since 1875. These are:

1. Remits under the Barrier Act;
2. Reports of the Articles of Faith Committee and the Church Doctrine Committee;
3. Declaratory Acts;

4. Liberty of Opinion;
5. Adoption of the Declaration Concerning Church and Nation (1955);
6. Adoption of Parallel Reformed Confessions (1962);
7. Situating the Westminster Confession of Faith and the Declaration Concerning Church and Nation in a line-up of ecumenical creeds and Reformed confessions as per the revised ordination vows (1970);
8. Adoption of Living Faith/Foi Vivante (1998).

These approaches demonstrate how The Presbyterian Church in Canada has sought to affirm an “open” confessional tradition while at the same time honouring its commitment to the Westminster confessional standards which played such a constitutive role in the church’s faith and life. In this sense,

The Presbyterian Church in Canada has chosen to handle its connection with the historic creeds of the Reformed tradition in a unique way ... Canadian Presbyterians produce new statements of faith through which the previous statements are to be understood. We recognize that any subordinate standard is both a living document - as it is read and interpreted in changing circumstances - and that it is also an historic text which points to the faith of church at a particular moment in time. As historic texts we have not changed them - rather we have created new lenses either by adding additional subordinate standards, as in the case of the “Declaration Concerning Church and Nation” and “Living Faith/Foi Vivante, or we have adopted Declaratory Acts or Clauses which have sought to interpret the Westminster Confession in our own time. In this way we have acted to honour the past, respecting the work of our ancestors ... While honouring the past, we have fully acknowledged that each of the historic statements of faith is fallible, and in the continuing process of the Spirit’s building and purifying the church, the church is led to further doctrinal statements which illumine what was not seen, and pinpointing blind spots in the historic document. Leaving the statements unchanged, reminds us of our fallibility as human beings, and causes us to recognize that even doctrinal statements which we make today are also historically and culturally bound and will need to be seen through different lenses in the future.³⁷

To explore further how the above developments in The Presbyterian Church in Canada in relation to its subordinate standards impact on our present situation it is helpful to look at the development of formulas of subscription to subordinate standards in Scotland, the United States and Canada. The formulas of subscription, that ministers of Word and Sacraments, elders, missionaries, deacons, and diaconal ministers subscribe to determine more specifically how subordinate standards function within the life of The Presbyterian Church in Canada.

The role of Formulas of Subscription in The Presbyterian Church in Canada

In his paper presented to the 1998 meeting of the Presbyterian Society of Church History, William Klempa describes the prominent role the Westminster Confession of Faith has played in the Scottish and Canadian Presbyterian Churches.³⁸ Our formulas of subscription, which are found in the Book of Forms, Chapter X, represent the formal definition of the way the church relates to subordinate standards. They designate and define our sources of doctrine and describe the ordained or designated person’s responsibility and relationship to the subordinate standards, polity of the church, and Christian ethical behaviour. In this sense the formulas of subscription represent the closest thing we have to a code of ethical conduct for ruling and teaching elders, missionaries, deacons as well as diaconal ministers.³⁹ In the case of teaching elders (ministers of Word and Sacraments) agreement to the formulas of subscription is formally signed at ordination and at each new induction to emphasise the solemnity of the minister of Word and Sacraments’ relationship and responsibility to these standards. Diaconal ministers, since 1992, also sign the formula at the time of designation and each time they are recognized. Teaching elders, missionaries and deacons publicly agree to follow the standards of subscription upon ordination. The vows concerning the subordinate standards differ for ministers of Word and Sacraments, in that their teaching role is more clearly described as “upholding its doctrine under the continual illumination and correction of the Holy Spirit speaking in the Scriptures.” Diaconal ministers and elders promise to accept and be guided by the subordinate standards.⁴⁰

The evolution of our present formulas of subscription can be traced in relation to developments in Scottish and North American Presbyterianism.

Developments in Scotland - "The Substance of the Faith"

After the upheaval of the Episcopal period from 1660-1688 in Scotland, the Westminster Confession and subscription to it gained new prominence. Subscription to the Confession as well as an affirmation that it represents the minister's own faith were required. In 1711 the formula included the following narrow but clear definition of what subscription meant:

I do hereby declare that I do so sincerely own and believe the whole doctrine contained in the Confession of faith ... to be the truths of God, and I do own the same as the confession of my faith.⁴¹

Already at this time there were signs that such formulas of subscription were considered too confining as some ministers were allowed to sign the formula with an explanation.⁴² During the 1760s to 1770s, moderates who held loose views on the meaning of subscription, held sway in the Church of Scotland and with the rise of Secessionist movements and churches, formulas of subscription developed within these groups that removed the idea of confessing the Westminster Confession as one's own faith. In the newly formed United Presbyterian Church (1847) subscription was an acknowledgement of the Westminster as "an exhibition of the sense in which you understand the Holy Scripture."⁴³

In Scotland subscription to the Westminster Confession developed in the direction of recognising that it contains something described as "the substance of the faith." Thomas Torrance traces this concept back to the act of the Scottish Parliament of 1690 where the phrase the "substance of the faith" is first used. This phrase, however, formally entered a formula of subscription in the United Presbyterian Church only in 1879.⁴⁴ The Church of Scotland would follow this development in 1889 by supporting the idea of subscribing to the Westminster Confession in terms of its representation of "the substance of the faith" in the "Act on Subscription of Office Bearers in the Church." The Free Church of Scotland passed a Declaratory Act in 1892 that emphasised liberty of conscience and also used the phrase "the substance of the faith" with the proviso that the church itself, and not the individual, will determine what matters enter "the substance of the faith."

By the time of the 1929 union of the Church of Scotland and the United Free Church, the idea and the definition of "substance of the faith" appeared in the "Articles Declaratory of the Constitution in Matters Spiritual". Torrance argues that these articles reflected Robert Rainy's⁴⁵ view that there are two strata of confessional matter. First there is the "solid core" which cannot be altered without the whole church altering its position. Second there is the "variable element" which could be extended and contracted according to circumstance.⁴⁶ Torrance argues that the "Declaratory Articles of the Constitution in Matters Spiritual" imply in their content and structure that the concept, "the substance of the faith", refers to the Nicene-Constantinopolitan Creed. He argues further that these creeds represent above all "the deposit of faith" as handed down by the Apostles which is not in final analysis a body of belief but "the living substance and foundation of faith in Christ and what he has done for us and our salvation."⁴⁷

Thus subscription to subordinate standards developed in the direction of recognising the importance of the "substance of the faith" within those standards in Scotland.

Developments in the United States - "The System of Doctrine"

In the United States subscription followed a slightly different course. Instead of subscription to "the substance of the faith" ministers of Word and Sacraments were asked to agree that they "... receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scripture."⁴⁸ It is obvious from the discussions in 1873 that there was a range of opinions in the US church about the meaning of the phrase "system of doctrine." From Charles Hodge's discussion of the case it is clear that there were those who read it as meaning the substance of doctrine, which afforded them great freedom to interpret what entered into the substance of doctrine and what not. Hodge was Professor of Oriental and Biblical literature at Princeton, New Jersey, where he taught for more than 50 years and exercised an enormous influence in Presbyterian circles in the United States. Hodge's discussion in 1873 clarified the meaning of "system of doctrine" and became very influential in both the United States and Scottish churches.

Hodge argued that agreeing to the Westminster Confession as a system of doctrine does mean that one agrees with the form of the whole system while it does not mean that one necessarily

agrees with every proposition therein. He clarified that the “system of doctrine” includes three classes of doctrine: that which represents the view of the church catholic, that which represents the protestant position, and that which is specifically reformed. Thus agreeing to the “system of doctrine” of the Westminster does not mean agreement with all three classes of doctrine and particularly with regards to Reformed doctrine.⁴⁹ On matters such as divorce, marriage to one’s deceased wife’s sister, and the role of magistrates, Hodge argued that there is freedom of conscience as these do not enter into the “system of doctrine” be it catholic, protestant or reformed. Hodge rejected another interpretation of “system of doctrine” which would interpret it as “substance of doctrine” in the sense that the Scots were describing “substance of the faith.” Thus, within the Presbyterian churches in the United States subscription to the subordinate standards developed in the direction of recognising the “system of doctrine” within those standards.

As the Presbyterian churches were established in Canada they reflected both the Scottish and United States understandings of the meaning of subscription. A particularly Canadian view ultimately developed within The Presbyterian Church in Canada with our present formulas of subscription including a preamble and new vows adopted in 1970.

Developments in Canada

The relationship of the continuing Presbyterian Church in Canada with the Westminster Confession of Faith is outlined more fully above. A particularly important influence on Canadian developments has been the 1875 publication of Principal W. Caven, “A Vindication of our Doctrinal Standards”. Caven argued that the Westminster should not be regarded as a supreme standard and that the church could revise “our Formularies ... in harmony with Scripture to secure that their presentation of the truth shall be well suited to the peculiar necessities of the period.”⁵⁰ This argument became the first signal of the 1970s position which (1) allowed that the church could add doctrine in “obedience to Scripture under the promised guidance of the Holy Spirit” and (2) affirmed strongly the primacy of Scripture in relation to the subordinate standards (Appendix F, Book of Forms of The Presbyterian Church in Canada).

As indicated above, there has been renewed interest in the subordinate standards of the church especially since the establishment of the “Articles of Faith Committee” by General Assembly in 1943. This renewed interest eventually found expression in new formulas of subscription for ministers of Word and Sacraments, ruling elders, missionaries, deacons and diaconal ministers as per the Book of Forms, Chapter X. The new formulas were approved by General Assembly in 1970.

Traced above are the concepts of “the substance of the faith” originating in Scotland, and the “system of doctrine” originating in the United States, as well as the “open-ended” approach which allows for new doctrine to be added under the “continual illumination and correction of the Holy Spirit speaking in the Scriptures”. All three concepts are evident in the evolution of our understanding of subscription to the subordinate standards within The Presbyterian Church in Canada. As shown above, the Assembly has repeatedly shown a willingness to look critically at the content of the Westminster Confession. The Assembly has not edited the Westminster, but has preferred to deal with issues under contention by means of reports or declaratory statements. The Assembly has affirmed Dr. Caven’s position, on the primacy of scripture and has developed its doctrine, by adding the Declaration Concerning Church and Nation and Living Faith/Foi Vivante to our subordinate standards.⁵¹ The Assembly has also affirmed the idea that it is the role of the whole church to determine our doctrinal position rather than the individual.

The preamble to the ordination vows emphasises the centrality of our responsibility to the living and risen Christ as King and Head of the church. It affirms the primacy of scripture testifying to Christ the Living Word, which reflects Torrance’s opinion on the “substance of the faith”. The preamble also affirms the position that the subordinate standards contain three classes of doctrine by specifically naming these in terms of the ecumenical creeds, the protestant distinctives and specifically Reformed confessions. It also lends a primacy to the ecumenical creeds by naming them first, thus reflecting the Scottish position about the content of the “substance of the faith”, which Robert Rainy described as “... the solid core, which cannot alter unless the conviction of the whole church should alter.”⁵² The preamble also anticipates a continuous reformulation of the faith under the guidance of the Spirit and in obedience to scripture.

The vows that follow the preamble further strengthen this synthesis of positions. The vow concerning submission to government by sessions, presbyteries, synods and General Assembly affirms the corporate responsibility of the church in reading and interpreting the Bible. The vow concerning the subordinate standards reflects both the ideas of agreeing to a "system of doctrine" by alluding to "its doctrine" as well as the idea that such doctrine should always stand the test of scripture as illuminated by the Spirit. In fact this vow specifies "the correction of the Holy Spirit speaking in the Scriptures." This, perhaps, reflects Dr. Caven's argument for a revision of the standards to suit different periods.⁵³

It can be concluded that where ministers of Word and Sacraments, diaconal ministers and ruling elders take the vows of ordination or designation, they bind themselves in two ways to the subordinate standards.

Firstly, they make a respectful acknowledgement of the wisdom and authority of these standards and their role within our understanding of doctrine.

Secondly, the formulas of subscription bind the church and its officers to the subordinate standards in a thoughtful and evaluative role. This role requires them to test continually their relationship to the subordinate standards and their content, against their primary responsibility to the living Christ, their continuing study of the scriptures within the church, and their responsibility to the church catholic through the ecumenical creeds.

PART 3: REPLIES TO SUBORDINATE STANDARDS SURVEY

The survey on the use of subordinate standards elicited responses from 15 presbyteries, 80 ministers, 35 sessions and 20 individual elders, for a total of 150 replies. Although a small number of respondents expressed ignorance and/or lack of interest, the overwhelming majority treated the survey with appreciation and thoughtfulness. Many sessions appear to have used the survey as an opportunity for study and reflection on an area of our church's tradition that has received little attention in our elder training. The lack of knowledge of our confessional tradition is widely deplored and several sessions suggested that we need mandatory workshops on the meaning and importance of subordinate standards. A couple of churches were motivated by their study to implement regular use of Living Faith/Foi Vivante in the Sunday liturgy, and to order copies for every pew.

A few replies (6) declared the subordinate standards to be outmoded and without value. Concern was expressed that they tie us too firmly to the past and prevent change or growth and that our leaders are required to give affirmation to language and ideas completely inappropriate to our current social and ecumenical context. A somewhat larger number felt that the Westminster Confession of Faith should be "retired" but that Declaration Concerning Church and Nation and Living Faith/Foi Vivante remain valid and helpful.

A much larger proportion of ministers who have studied the historical basis of the polity and theology of the church, than of elders whose instruction may have been somewhat haphazard, consider the subordinate standards to be an important expression of our church's faith and ministry. On the whole, a large majority of respondents, whether they use them or not, consider the subordinate standards part of the self-definition of The Presbyterian Church in Canada. "We are a confessional Church."

Definition

Most respondents defined the subordinate standards as statements of belief that are handed down to us from our historic community of faith and which express and summarize the principal teachings of the church and articulate our commonly held faith as Reformed and Presbyterian. As "standards" they provide an instrument by which doctrine and practice can be measured. Some replies suggested that the subordinate standards might be understood as an instruction book or "rules" governing the church.

All agreed that our subscription is hierarchical in nature. Jesus Christ is the only King and Head of the Church, the Living Word to which the Old and New Testaments witness. The subordinate standards are authoritative only to the extent that they are in agreement with scripture and they are under the correction and guidance of the Holy Spirit speaking in scripture. Subordinate standards "sum up", "supplement", "interpret" and "amplify" scriptural teachings.

The responses demonstrate a fairly broad range of understanding of the authority of scripture as the Word of God, but a clear conviction that the subordinate standards are secondary in authority. "The Bible is the rule of God; subordinate standards are the rule of man." "Scripture is inspired by God through the Holy Spirit. Subordinate standards are not subject to the same inspirational standard." "They are written by the Church though they derive their life and meaning from the infallible Word of God."

Subordinate standards are seen as specific to the theological tradition from which they grow, which our church defines as "reformed and ever reforming." This results in a conception of the standards as living documents, culturally based in a particular moment in history, interpretations of the faith for the particular generation from which they spring. They are often developed as a response to uncertainty specific to their context. As such, they are not written in stone but may be added to, explained or even set aside as circumstances evolve. One writer noted that because a subordinate standard is an historical artifact, each generation requires a new one. The church must continually reaffirm its unchanging faith in language accessible to its current members. This is achieved by consensual recognition through the Barrier Act that a particular contemporary confession is a true and faithful expression of what the church believes.

Purpose

A significant minority of respondents questions the current value or relevance of the subordinate standards, particularly the Westminster Confession and parallel standards. Although their polemical importance within the social and religious context in which they were written is clearly understood, several writers declared them to have interest only as historical curiosities or relics of a former age which should no longer have force within our doctrine or practice. One session wonders whether the Westminster Confession is more of an embarrassment than an aid. Other writers expressed appreciation for the link they provide to the beginnings of our doctrine in the Reformation. The Westminster Confession is called an "historical marker" which, although it is a response to a particular time and situation, shows us whence we have come.

The subordinate standards are understood as statements and definitions of the doctrine of the church, expressive of the "Presbyterian distinctive" in a multi-faith, multi-denominational world. They provide a protective barrier against heretical beliefs as well as a coherent framework for interpretation, consolidation, explanation and illumination of scripture. They are the rule of faith for Presbyterians, a directive for worship and an aid in putting belief into practice. As such they are one of the important teaching tools of our church, a catechetical instrument as well as a source of instruction and challenge for mature Christians. One writer called them "a sort of Cole's notes of the Bible."

Function in Relation to the Bible

Half a dozen or so respondents profess not to know, care, or understand the question about the function of the standards in relation to the Bible. Apart from these, the replies show a clear and almost unanimous understanding that the creeds and confessions are subordinate and cannot replace or stand in conflict with the teachings of scripture. The Bible reflects the culture of its writers and compilers and requires the church of each generation to struggle with the text to discover the Word of God through words that reflect the very human attitudes and values of its cultural context. In the same way, the subordinate standards must constantly submit to critical examination and interpretation under the guidance of scripture. "The Word of God alone is the arbiter of truth. Subordinate standards are fallible and time bound." "The Bible is a map. The subordinate standards are a guide to reading that map." The Bible is the source of revelation of God in God's mighty acts of creation and redemption. Creeds and confessions set down the church's understanding of God's Word in the Bible and the Bible's instruction for our time and generation. Therefore the standards of the church must always be understood as a product of the context in which they were written. They are not an addition or a replacement, not a substitute source of truth or a framework into which proof texts can be poured, but a clarification and explication of the truth that is found in scripture. The subordinate standards must always direct us back to scripture to verify our beliefs.

The subordinate standards consolidate the teachings of the church. They are like strands that collect and organize the Bible's teaching on matters of faith and doctrine and highlight aspects of revelation which the church particularly values at any specific moment in time. As new situations evolve, new articulation is required under the guidance of the Holy Spirit as it leads us

in directions not contemplated by our ancestors. Each new generation must be free to disavow certain teachings found in the subordinate standards if such disavowal is founded on the teachings of Holy Scripture; or a new generation might add to the standards to respond to situations not covered in former teachings.

Subordinate standards should cast a light on the Bible, rather than cloud its teaching or offer loopholes in the law. The text of the Bible is given; the interpretation is not. As one respondent noted, we need to converse with the Living God through the pages of Holy Scripture but to avoid allowing that conversation to be subverted by a conversation with our predecessors in the faith through the creeds and confessions.

Uses

Apart from three respondents who do not use Living Faith/Foi Vivante either because they find it too vague, or in one case, because it uses inclusive language, most replies expressed appreciation for Living Faith/Foi Vivante as a subordinate standard of our church. Although a few elders professed never to have seen it and one or two others noted that though it is in the pews, it is seldom or never used, most replies praise it as a most useful resource. It is used in pastoral conversations, catechism classes and as a gift to new members. Sermons grow out of it, unison and responsive readings are commonly presented and several congregations print sections in the Sunday bulletin on a regular basis. It is commended for its clarity, simple language and relevance to day to day life in faith. One note of complaint was that because it does not adequately address the suffering of Jesus on the cross, it is less useful in addressing the suffering people experience in their lives.

Apart from Living Faith/Foi Vivante, the Apostles' and Nicene Creeds receive frequent use in Canadian Presbyterian Churches, most commonly at baptism and communion services, but in several congregations by weekly recitation. The creeds are used for sermons, instruction, Bible study and catechism classes. Some members prefer the older wording to the text printed in the new Book of Praise.

The church is much more divided on the value of the other subordinate standards. The few respondents who knew the Declaration Concerning Church and Nation clearly appreciate it as a clarification of ethics and values around national citizenship, and a few have used it in sermons or studies, but for the most part this document appears to remain a well kept secret.

The majority of writers do not make use of the Westminster Confession. Some profess never to have seen it or to know it only by name; others find it out of date, a barrier to ecumenism and interfaith dialogue, more of an embarrassment than a help. One minister confessed that he had used Westminster in membership classes as an example of what a confession should "not" be like.

Of those who use Westminster, all comment on its presence in ordination vows and many understand it as the basic statement of what the Presbyterian Church believes. It forms a background for teaching and preaching, and one preacher noted the usefulness of the section on adoption into Christ in dealing with an adopted child. The Shorter Catechism is still widely used in teaching; children receive prizes for memorizing it and several congregations use a parallel version of the Shorter Catechism and the Heidelberg for study and reflection. Apart from this, very few respondents make any use of the parallel standards. Many of the elders have never encountered them and did not know that The Presbyterian Church in Canada affirms them. About a dozen of the respondents use the Heidelberg Confession on a regular basis either for personal devotions or in sermons and liturgy.

Should we reprint a collection?

The majority of respondents do not believe that a collection of our standards would justify the effort and expense. Some note that all are easily available on the Internet; others already use the Presbyterian Church (USA) Book of Confessions and see little value in duplicating it. Those who would like the subordinate standards in a single volume also want them annotated or accompanied by a study guide. A good subject, theme and scripture index would be helpful.

The majority of writers expressed no opinion on what it might mean for the minister or elder to accept the subordinate standards. Those who did respond understand the standards as a statement of theological unity and purity that can assure us of the orthodoxy of ministers and

elders within the tradition. One writer commented that anyone who cannot accept our subordinate standards should really question whether they belong in our church.

Subordinate standards place us under the discipline of our tradition. This does not mean that our theological and liturgical practice is unchanging, only that our history, tradition and identity are bound together and that we need always to understand how we got to where we are today. Our subordinate standards provide a kind of benchmark of orthodoxy in the Reformed tradition. As members of the church, we try to understand our history at the same time as we must use our minds and exercise liberty of conscience to reject culturally based teaching that is no longer appropriate, such as disparaging references to the Pope and Roman Catholicism.

The subordinate standards remind us that we are part of the church and do not stand alone. At the same time as we reaffirm our continuity with our own tradition, we understand both our common ground with and our differences from other religious traditions.

A common refrain sounded in the replies was that our subordinate standards are inadequately taught both to elders and to professional church workers. Because subscription involves both knowing and accepting the content, if we are going to demand that people accept them, we need to be more intentional in teaching them. Several people noted that because the Westminster Confession is posted on our church's website, users would necessarily assume that it reflects the church's current position, which may be less than helpful to our relations with Roman Catholics. "We need to work harder at responding to questions and getting our message out."

Influence on ministry

Many elders felt that because they do not know very much about the subordinate standards, the standards have no influence on their ministry and that they are poorly equipped to know how their ministers might be influenced. "The influence must be hidden in our minister's preaching." Some felt that the creeds in particular help them to clarify their faith, make things simple and focus attention on what is important. In these ways they are helped to articulate what they believe. The creeds are authoritative but not inerrant - authoritative because of their faithfulness to the revelation of God; not inerrant because they are humanly contrived. Several respondents appreciate the need to wrestle with the older confessions as a way of reminding ourselves of the historical continuity and providing a point of reference for the future. Several people commented that the Shorter Catechism, particularly the first question and response, had shaped their lives and ministry.

Access

Almost all replies asserted that they have access to the subordinate standards if and when they want them, either through their ministers or over the internet, if they do not already possess print copies. It would be useful to remind people of where to look on the internet and to tell them that the Declaration Concerning Church and Nation is an appendix to the Book of Forms.

General

One hundred fifty is an excellent response for a survey of this type, and the quality and thoughtfulness of many of the answers was impressive. However, we should remember that the 150 probably includes the majority of people who are passionately interested in the subject, and that a larger proportion of the other 93 percent of presbyteries, sessions and ministers consider the subordinate standards a less than pressing issue. One clear note of concern, however, is our failure to educate the church on what they mean.

PART 4: CONCLUSIONS

1. Historically and theologically, confession is at the heart of the Christian Church.
2. Reformed churches share the apostolic faith as defined in the ecumenical creeds and particularly their teaching on the Trinity, the person of Christ and the Holy Spirit.
3. Reformed churches trace their approach to confessions to the renewed understanding of the gospel that emerged in the sixteenth century. Reformed churches have produced a great number of confessions reflecting their understanding of the faith in their specific historical situations. These confessions had a twofold purpose: to define the Protestant Reformed faith and to instruct pastors and people in it.

4. All Reformed churches have accepted the scriptures as the supreme standard of faith and life. Creeds and confessions have always been regarded as subordinate to the scriptures.
5. The great number of Reformed confessions points to the fact that they are regarded as provisional and not final in character.
6. The Presbyterian Church in Canada understands itself as a church always reforming according to the Word of God under the promised guidance of the Holy Spirit. This is evidenced in the formulation of the Declaration Concerning Church and Nation, Living Faith/Foi Vivante, the preamble and ordination/designation vows, and declaratory statements.
7. It has been the practice of The Presbyterian Church in Canada not to alter confessional standards but rather to deal with changes and clarification by means of new confessional statements or declaratory statements.
8. In taking ordination or designation vows, ministers of Word and Sacraments, Diaconal ministers and ruling elders commit themselves first to God the Father, made known in his Son Jesus Christ our Lord, to whom the Holy Spirit witnesses in the scriptures of the Old and New Testaments; secondly, to the scriptures of the Old and New Testaments, the written Word of God, as the canon of all doctrine by which Christ rules the church's faith and life; and thirdly to the confessional heritage of the ecumenical creeds, Reformed Confessions and the subordinate standards of the church, promising to uphold its doctrines under the continual illumination and correction of the Holy Spirit speaking in the Scriptures.
9. In accepting the subordinate standards, ministers of Word and Sacraments, Diaconal ministers and ruling elders make a commitment to a respectful acknowledgement of the wisdom and authority of the subordinate standards, their role in our understanding of scripture and doctrine, and their guidance in teaching the faith. In promising to uphold the church's doctrine, these church officers make a commitment to be engaged in a thoughtful and evaluative dialogue with the subordinate standards, continually testing their own and the church's adherence to the subordinate standards against their primary responsibility to the living Christ and through continuing study and teaching of the scriptures within the church under the guidance of the Holy Spirit.
10. As a reformed and always reforming church, The Presbyterian Church in Canada provides an orderly process through the courts of the church by which church doctrine may be corrected and formulated.

CONFESSIONS IN THE PRESBYTERIAN HERITAGE

There is a long history of confessing the faith, from the earliest period of the church to the present time. The Preamble to the Ordination Questions of our church recognizes this long confessional heritage. In particular, The Presbyterian Church in Canada acknowledges its adherence to the ecumenical creeds, the confessions of the Reformation and its subordinate standards which are three in number, the Westminster Confession of Faith, the Declaration Concerning Church and Nation and Living Faith/Foi Vivante.

THE ECUMENICAL CREEDS

The ecumenical creeds are acknowledged as part of our church's doctrinal heritage. These are five in number: Nicene Creed, Nicene-Constantinopolitan Creed, Chalcedon Symbol, the Athanasian Creed and the Apostles' Creed. A brief description of each follows:

Nicene Creed (325)

The immediate occasion for the formulation of this creed was a debate about the relationship between God, the Father, described in earlier rules of faith as the Creator, and Jesus Christ, the Son of God, confessed as Redeemer. Arius (250-c.336), an Alexandrian priest, stated that the Word or Son, while more than a mere human being, since all things were made through him, was simply a creature; that is, he was created by God and was not with and not one with God from eternity. At issue, to express it starkly, was whether Jesus Christ was a second-rate god, higher than humankind but less than God, the Father and Creator.

The Roman Empire was fractured by this theological controversy. To settle the issue, the Roman Emperor, Constantine assembled 318 bishops to meet in council at Nicea in 325 AD. A

local rule of faith, similar to the Apostles' Creed, was used as a basis and into it were inserted such expressions as "begotten, not made" and "of one substance with the Father". The latter term "of one substance" (*homoousios*) meant of the same essence or reality and was the formulation of Alexander (d. 328), the bishop of Alexandria and his associate and successor, Athanasius (c. 296-373). When the Emperor called for a vote, all but two bishops approved and signed the creed. The two dissenters were exiled.

The "of one substance" clause was not biblical and during the next fifty years a debate raged regarding whether it was the appropriate phrase. Other terms, such as, "of like substance" (*homoiousios*) were tried. The non-inclusion of a simple iota "i" became a matter of orthodox belief. In 381, another ecumenical council affirmed the declaration of Nicea (without the iota) as the only one which does full justice to the conviction that in Jesus Christ we have to do with no one less than God himself.

John Henry Newman's fine hymn, "Praise to the Holiest in the Height" expresses the significance of the Nicene "of one substance" phrase by speaking of Jesus Christ as "God's presence, and his very self and essence all-divine," affirming that Christ is no less than God's very being. The second verse of the Christmas carol, "O Come, All Ye Faithful" sets this Nicene faith to music: "God of God, Light of light, lo, he abhors not the virgin's womb, very God, begotten not created. O come, let us adore him, O come, let us adore him, O come, let us adore him, Christ the Lord."

The Nicene Creed is the most universal of all the creeds since it is the creed of Eastern Orthodox, Roman Catholic and most Protestant churches. It has a threefold structure, the first affirming faith in God, the Father Almighty, maker of heaven and earth; the second, expressing belief in Jesus Christ as God's only begotten Son, begotten before all worlds; and the third, confessing faith in the Holy Spirit. The second article is the longest and central one in the creed.

Nicene-Constantinopolitan Creed (381)

This creed was the work of 150 bishops who met in a second ecumenical council at Constantinople in 381. It affirmed the theology of Nicea but went beyond it in an important respect. In the original form of the Nicene Creed, the third article ended with "and in the Holy Spirit." The Constantinopolitan Council added the words, "the Lord and Giver of Life, who proceeds from the Father, who with the Father and the Son together is worshipped and glorified, who spoke by the prophets." Later the western church added the words "and the Son" following "Father" in the phrase "who proceeds from the Father." The filioque clause ("and Son") meant "a double procession" of the Spirit, from Father and Son and according to eastern theologians it compromised the unique position of the Father as the sole source of divinity. For the Eastern Church, the addition was not only wrong theologically speaking, but it represented a tampering with the original text of the creed. This contributed to the split between the eastern and western churches that occurred in 1054. Some Protestant and Roman Catholic theologians have suggested that the filioque clause should be dropped but this is not likely to happen in the near future. It has however been omitted in The Book of Alternative Services of the Anglican Church of Canada (1983). The Nicene-Constantinopolitan Creed began to be used in the eucharistic service of the Byzantine church at the beginning of the sixth century. It is this form of the creed that is commonly called, "the Nicene."

Chalcedon (451)

This fourth ecumenical council which met at Chalcedon, opposite Constantinople, addressed the question of the person of Jesus Christ. It affirmed that Jesus Christ was truly God and truly man in one person; that is, in one and not two self-conscious and acting subjects. This affirmation of two natures, human and divine in one rather than two persons, was made over against two current positions. One of these was Nestorianism, which took its name from Nestorius (d., 451?), Patriarch of Constantinople. It held that there were two separate, self-conscious and acting persons in the Incarnate Christ, one divine and the other human. The other was Monophysitism or Eutycheanism, called after Eutyches (c. 378-454). It stated that as a result of the union of the human and divine in Christ, the two natures were mixed together and became one nature and one person. The Chalcedonian Council re-affirmed the Nicene-Constantinopolitan Creed that Jesus Christ is of one substance or essence with the Father. Over against the Nestorians, it stated that the union of the two natures is without separation and without division; and over against the Monophysites, it asserted that the union is without

confusion or change. The council at Chalcedon did not attempt to solve the mystery of the union of the human and divine in the one person, Jesus Christ, but it tried to set the boundaries in which thinking about the reality of Christ is to take place so that neither the humanity nor the divinity of Christ is compromised. As has been observed, Chalcedon is a rule of faith, much like grammar is a rule or set of rules about the use of language. Chalcedon also speaks of the Virgin Mary as God-bearer (*theotokos*) and not simply as Christ-bearer (*christokos*) as Nestorius preferred to say.

Chalcedon came under severe criticism in the nineteenth and twentieth centuries. The words "nature" and "person", it must be acknowledged, pose difficulties. Yet what is at stake ultimately are not philosophical terms such as "nature" and "person" but the Christian confession that the person of Jesus Christ unites the reality of God with the reality of humanity, without separation or division, but also without confusion or change, in a way that is sufficient for our salvation. In other words, the creeds are not philosophical abstractions but a matter of practical and pastoral divinity. Athanasius expressed this pastoral concern well by emphasizing that what is unassumed is not saved and consequently insisted that Jesus Christ has assumed our humanity in its totality and not just a part of it.

Athanasian Creed

Since it is not widely used in our day, a brief comment will suffice. The Athanasian authorship of this creed has been questioned because the creed is not found in the genuine writings of Athanasius and is not referred to by the Constantinople and Chalcedon Councils but contains doctrinal statements that reflect a later period than of Athanasius. It appears to have originated in the western rather than the eastern church. The creed is a clear and precise summary of the teaching of the first four ecumenical councils (Nicea, Constantinople, Ephesus and Chalcedon) on both the Trinity and the Incarnation interpreted from an Augustinian perspective. The Reformers honoured this creed and it is approvingly mentioned in the Second Helvetic, Gallican and Belgic confessions. Its damnatory clause, "This is the Catholic Faith: which except a man believe faithfully, he can not be saved", grates harshly on contemporary ears and has made its use problematic in public worship.

Apostles' Creed (c. 700)

The legend that the apostles drafted this summary of the faith shortly after Pentecost, each contributing a clause, was questioned by Lorenzo Valla (c.1406-57), the Italian humanist and the reformers, including John Calvin, rejected a direct apostolic authorship. An early form of the creed goes back to a Roman creed (c. 100) which stated, "I believe in God the Father, in the Son Christ, in the Holy Spirit. I believe in the remission of sins and eternal life through the holy Church."

The Apostles' Creed was also influenced by the Interrogatory Creed of Hippolytus (c. 215) which was used at baptismal services, the presbyter asking the catechumens three questions: "Do you believe in God the Father Almighty; Do you believe in Christ Jesus, the Son of God; and Do you believe in the Holy Spirit?" Other influences include the Creed of Marcellus (340) and the Creed of Rufinus (c. 404). Although the creed did not attain its present form until the eight century, by the fourth and fifth centuries it was widely used in the western church in connection with the instruction of catechumens and was repeated at baptismal services.

The great strength of the Apostles' Creed is its simple narrative form, reflecting New Testament affirmations, which can be learned and grasped by the young. Reformed catechisms used it and gave expositions of its phrases. The creed has a threefold structure revolving around the three Persons of the Trinity. The first article affirms faith in God, the Father Almighty, Creator of heaven and earth and is quite brief. Its second article, which like the Nicene Creed's, is the longest and most central, begins with the word "and". The significance of this connective is to affirm over against the teaching of Marcion that the God of creation is the God of redemption. Jesus Christ, the subject of the second article, was conceived by the Holy Spirit, born of the Virgin Mary, crucified under Pontius Pilate, was buried, raised from the dead, ascended into heaven where he rules with the Father. The third article affirms belief in the Holy Spirit, the church, the communion of saints, the forgiveness of sins, the resurrection of the body and everlasting life. While the creed is trinitarian in form it does not discuss the question of the inner trinitarian relationship, which are the subject and strength of both the Nicene-Constantinopolitan and Athanasian creeds.

CONFESSIONS OF THE REFORMATION

The confessions of the Reformation are too numerous to mention as they include Lutheran, Reformed and Anglican confessions. Brief attention will be given to four Reformed confessions that have been acknowledged by the action of General Assembly in 1962, to be parallel to our subordinate standards. These are: the Belgic Confession, Heidelberg Catechism, Second Helvetic Confession and the Confession of La Rochelle.

The Belgic Confession (1561)

Together with the Heidelberg Catechism, the Belgic Confession has been the recognized confession of Reformed churches in Holland and Belgium and their daughter churches. The confession was written by Guido de Brès who died as a martyr in 1567 in Brussels and it attempted to show the Spanish authorities that Reformed Christians were law-abiding citizens and not rebels. It was translated into Dutch and adopted by synods of Antwerp (1566) and Dort (1619).

The confession contains thirty-seven articles. They emphasize Reformed distinctives including scripture as normative, the sovereignty of God, election, sin, salvation in Christ alone, the twofold grace of justification and sanctification, good works, the law as a guide for Christian living, Calvin's understanding of the sacraments and the state as God's instrument and vehicle of grace. It is a classic statement of Calvinistic teaching.

Heidelberg Catechism (1563)

With the exception of the Bible, Imitation of Christ and Pilgrim's Progress, no Christian writing has been translated so often and used so widely as this catechism. It takes its name from the university city, Heidelberg in the Palatinate and was drawn up at the request of it Elector Frederick III, the first German prince to accept the Reformed faith. He sought by means of this catechism to reconcile Lutherans, Zwinglians and Calvinists. Its authors were two young theologians, Caspar Olevianus (1536-1585) and Zacharias Ursinus (1534-1587) both of whom had studied under John Calvin in Geneva.

The Heidelberg Catechism is a warm, deeply personal, evangelical and ecumenical confession, representing a moderate form of Calvinism that nowhere speaks of double predestination. It opens with two questions and answers, the first having to do with our only comfort in life and in death and the second setting out a threefold outline. Part one deals with our sin and misery (questions 3-11). Part two discusses how we are redeemed (questions 12-85) and it includes questions on the sacraments. Part three is devoted to thankfulness for our redemption (questions 86-129) and it gives an exposition of the Ten Commandments and the petitions of the Lord's Prayer. The catechism was formulated for the instruction of the young, for use by pastors and teachers and in public worship (divided into fifty-two Sundays), and was intended as a source of sermon themes for afternoon or evening worship.

Second Helvetic Confession (1566)

The Second Helvetic (Latin for "Swiss") Confession followed the first in its structure and content but expanded and improved it. Its sole author was Heinrich Bullinger (1504-1575), Zwingli's successor in Zurich. He wrote it as part of his last will and testament. It received the approval of Martin Bucer. When Elector Frederick III was tried by Lutherans for heresy, on account of his support of the Heidelberg Catechism, Bullinger offered this confession to him for his defence. The Imperial Diet of Germany, meeting in 1566, dropped all charges against Elector Frederick. He had the confession printed in Latin and German. It was adopted by the churches of Switzerland. The Church of Scotland approved it in 1566, the Hungarian churches in 1567, the French in 1571 and the Polish Reformed Church in 1571 and 1578. It has been translated into French, English, Dutch, Polish, Hungarian, Italian, Arabic and Turkish in addition to the Latin and German.

The confession is moderate in tone and catholic in spirit. It begins with scripture as the source of authority in the church and speaks of the preached word as the Word of God. It rejects the Roman Catholic understanding of tradition as co-ordinate rather than subordinate to scripture. The doctrine of the Trinity is affirmed. Predestination is seen in close relation to Christ in whom we are elected so that we may lead holy lives. We are to have a good hope for all and not engage in idle curiosity about whether many are damned or saved but are to trust in God's grace

and walk in his way. The confession is mainly concerned with the practical life of the church, its worship, church, order, ministry, the sacraments and marriage.

The Gallican/La Rochelle Confession (1571)

The authors of this confession are John Calvin (1509-1564), who wrote the first draft and his pupil, Antoine de la Roche Chandieu (1534-1591). The confession was adopted by the first national Synod of the French Reformed Church held in Paris in 1559. It was then revised and adopted by the seventh National Synod meeting at La Rochelle in 1571. This meeting was moderated by Theodore Beza (1519-1605), Calvin's successor in Geneva, and it was held in the presence of the Queen of Navarre, her son, Henry IV and Admiral Gaspard de Coligny.

The larger version has forty articles. In Calvinistic fashion, the confession begins with belief in one God, revealed in creation and scripture. The Bible is the Word of God and the sure rule of faith by the inward testimony of the Holy Spirit. To it all customs, edicts and church councils are subject. The Apostles', Nicene and Athanasian creeds are adopted because they are in accordance with the Word of God. With regard to predestination, it teaches that God called out of the corrupt mass those whom he had chosen in Christ, leaving the rest to their condemnation. The Nicene and Chalcedonian Christology is assumed and all ancient and current heresies are condemned. Its teaching on Christ's atonement, his sole intercession, the church, ministry and sacraments is similar to other Reformed confessions. The confession concludes by stating that God has put the sword in the hands of magistrates to suppress crimes against the first as well as the second table of the Decalogue. Not only are we to obey civil authorities but we are also to pay taxes with a good and free will. Those who resist authority, establish a community of goods and overthrow the just order are detested.

SUBORDINATE STANDARDS

Our subordinate standards are now three in number. They are discussed in the order of their adoption by our church:

Westminster Confession of Faith (1646). Adopted in 1875 and 1889

Richard Baxter, the 17th century English Reformed pastor said that he kept the Westminster Confession of Faith next to his Bible. The same can be said of English-speaking Presbyterianism as no other confessional document has been accorded a higher place. Along with the Longer and Shorter Catechism, it has shaped Scottish, and through it the Presbyterianism of its daughter churches, throughout the world.

The Westminster Confession was the work of one hundred and twenty-one divines and thirty lay assessors who met at Westminster Abbey at the call of the English Parliament to achieve a consensus on doctrine, worship and polity for England, Scotland and Ireland. Six commissioners from the Church of Scotland met with the Assembly. Their presence was highly influential in making the work on doctrine, worship and polity Presbyterian in emphasis.

The Westminster Assembly opened on July 1, 1643, in the presence of both Houses of Parliament. Its specific context is the social, political and ecclesiastical strife of the English civil war and the Puritan Revolution. The Assembly was made up of contending parties: Episcopalians, few in number; Presbyterians, the largest group; Independents; and Erastians, who believed that the church was subordinate to the state. Agreement was not always easy to achieve. But the Assembly completed the Form of Presbyterian Church Government in 1645, a Directory of Public Worship also in 1645, the Westminster Confession of Faith in 1646 and The Larger Catechism and The Shorter Catechism in 1648. The English Parliament approved each document but asked the assembly to add scriptural proofs. After 1168 regular sessions (9 am till 1 or 2 pm), the Assembly concluded on February 22, 1649.

The Church of Scotland adopted the Westminster Confession in 1647 and it was ratified by the Estates of the Scottish Parliament in 1649. In Canada, the 1875 union of four branches of Presbyterianism, adopted the Westminster Confession of Faith as the subordinate standard of the new church with the caveat that "nothing in the aforesaid Confession or Catechism, regarding the power and duty of the civil magistrate shall be held to sanction any principle or views consistent with full liberty of conscience in matters of religion." Another caveat was made in 1889 by stating that subscription to the confession permitted liberty of opinion regarding the proposition that "the man may not marry any of his wife's kindred nearer in blood than he may of his own."

The Westminster Confession of Faith is a landmark in the history of Reformed theology and still an important help in Presbyterian faith and practice. It was eminently successful in setting forth the three central principles of the Reformed faith: the glory of God alone, in its emphasis on God's lordship and sovereignty over the whole of creation; Christ alone, in its emphasis on God's redemption of the world in Christ alone, [the Mediator and the means of our being drawn to him; call, justification, adoption, sanctification, faith, repentance, works, assurance]; and the Bible alone, in its emphasis that its authority does not depend on the church but wholly on God, the author thereof. In its chapter 23 on the civil magistrate, the confession gave the civil power authority to call church assemblies. It never arrived at the vision of a free church in a free state.

Declaration of Faith Concerning Church and Nation (1955)

The 1875 Basis of Union of The Presbyterian Church in Canada permitted liberty of conscience regarding chapter 23 of the Westminster Confession of Faith on the power and duty of the civil magistrate. In effect this meant that the relation of church and state was left largely undefined. In the late 1880s, a series of resolutions recommending the complete separation of church and state, were presented to the 1890 General Assembly. The issue was not resolved and it took the crisis of the church conflict with the state in Germany in the 1930s and the resulting Barmen Declaration (1934), to bring the matter before the Canadian Presbyterian Church once again. In 1942, the Presbytery of Paris submitted a memorial to General Assembly, and called on the church to make "a clear and authoritative declaration the doctrine of the liberty of conscience and on the power and duty of the civil magistrate under the Lordship of Jesus Christ." No action was taken at the 1942 Assembly but the next Assembly in 1943 responded to the Paris memorial by appointing a "Committee on Articles of Faith" to consider the issues raised by the Paris Presbytery. This led to the formulation of the Declaration of Faith Concerning Church and Nation and its adoption under the Barrier Act procedure in 1955.

The Declaration is made up of twelve brief paragraphs. Its major thesis throughout is that Jesus Christ is "both Head of the Church and Head of the Civil State." The functions of church and state under Christ are to be differentiated and not confused. It is the church's task to serve God in Christ by the proclamation of the Word, the administration of the sacraments and in the life of faith. The state has been ordained to serve Christ in the administration of his justice and benevolence. This formulation shows the strong influence of Karl Barth who emphasized that Christ is Lord over both the church and the state. The Declaration rejects any doctrine that misconceives the church as the religious agent of the state or of the state as the political instrument of the church. At the same time the church should not be aloof from the affairs of the nation. The Declaration states that the church has a duty to denounce and resist every form of tyranny, political, economic or ecclesiastical, especially when the state becomes tyrannical. Yet it must always remember that its weapons and warfare are not of this world.

Living Faith (1984 and adopted in 1998)

Attempts to produce a new statement of faith for The Presbyterian Church in Canada date back to the 1940s but none of these several projects proved successful. Another effort was made in 1981 when General Assembly authorized the preparation of a new statement of faith for the church and a committee of five persons was appointed: The Rev. Dr. Stephen Hayes (convener), The Rev. Patricia Hanna, The Rev. Dr. Douglas Herron, The Rev. David Marshall and The Rev. Dr. Garth Wilson. Two years later the committee completed its work. After consultation with our church's theological faculties, experts on English style and the Committee on Doctrine, the new statement of faith was presented to the church. In 1984, General Assembly received and commended Living Faith, "as an acceptable statement of faith and as useful in worship and study." During the next fourteen years, Living Faith, came to be used so widely in worship and study groups and enjoyed such general acceptance that a proposal was put forward to make it one of our subordinate standards. In 1998, following the use of the Barrier Act procedure, Living Faith was adopted and took its place alongside the Westminster Confession of Faith and the Declaration of Faith Concerning Church and Nation as a subordinate standard.

Both the style and outline of Living Faith depend on A Declaration of Faith of the Presbyterian Church in the United States. This document produced by the Southern Presbyterian Church (around 1980) failed to be adopted by its General Assembly falling a little short of the seventy-five per cent vote required under their Barrier Act procedure. Yet its style and approach proved to be seminal in both Living Faith and A Brief Statement of Faith (1983) of the Presbyterian Church (USA), the re-united northern and southern churches. Living Faith also shows the

influence of the Confession of 1967 (United Presbyterian Church in the United States), Our Song of Hope (Reformed Church of America), the Heidelberg Catechism (1563) and other Reformed confessions and catechisms.

The style of Living Faith is more poetic than discursive, more narrative than descriptive and, as a result, more metaphorical than theologically precise. As a kind of "prose-poem" it makes for uncomplicated reading for individual study and it is also suitable for unison reading when faith is affirmed in the context of public worship.

Living Faith is a laudable attempt at setting forth "the faith once delivered to the saints". It seeks to be biblically-based and faithful to the early creeds and reformed confessions. Like the latter, it affirms the deity of Christ, the doctrine of the Trinity, the virgin birth, the atonement, the resurrection and ascension, Christ's second coming, and the authority of the Bible. At the same time, it seeks to explore the social implications of the faith in such areas as the family and sexual behaviour, war and peace, justice and the economy. It grapples with the issues of doubt, unbelief, our mission, and other religions. Strongly doxological in character, it frequently bursts out in joyful praise, as for example after confessing Christ's death, resurrection and ascension, it says: "Thanks be to God who gives us the victory through Jesus Christ our Lord!" As its title states, it is concerned to present a faith for our day, a living faith.

Endnotes

1. Calvin, John, *Commentary on the Epistles of Paul, The Apostle to the Corinthians*, English translation by John Pringle, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948, Vol. 2, p. 208-09.
2. Harnack, A., *Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten*, Leipzig: Hinrich, 1924, p. 394f., quoted by Geoffrey Wainwright, *Doxology: The Praise of God in Worship, Doctrine, and Life*, New York: Oxford University Press, 1980, p. 200.
3. Cf. G. Wainwright, p. 201.
4. Barth, Karl, *Church Dogmatics*, Vol. IV/3, edited by G.W. Bromiley and T.F. Torrance, Edinburgh: T&T Clark, 1962, p. 859-901.
5. Barth, Karl, *Church Dogmatics*, Vol. IV/3, p. 888.
6. See Robert W. Jenson's article, "The Bible and the Trinity" in *Pro Ecclesia*, Vol. XI, No. 3, Summer 2002, p. 329-39, in which he argues that the "doctrine of the Trinity and Chalcedonian - in fact Neo-Chalcedonian - Christology are, in appropriate fashion, indeed in the Bible, and most especially in the Old Testament", p. 329.
7. Leith, John H., ed. *Creeds of the Churches*, Atlanta: John Knox Press, 1963, p. 13.
8. The Apostles' Creed was, of course, not written by the apostles but was the culmination of several centuries of reflection on what is central to the Christian faith.
9. This key clause repudiated the teaching of Arius that Jesus Christ, the Son was a creature, that he was made by God, had a beginning and was not eternal. The implication of Arius's teaching was that Christ was less than God.
10. Eastern and Western churches are divided over whether the Spirit proceeds from the Father alone as Orthodoxy teaches or from the Father and the Son, as is expressed in the filioque (and the Son) clause, which was added in the ninth century by the western church.
11. *The Book of Alternative Services of the Anglican Church of Canada*, Toronto: Anglican Book Centre, 1985, p. 645.
12. Wainwright, Geoffrey, *Doxology: The Praise of God in Worship, Doctrine, and Life*, New York: Oxford University Press, 1980, p. 188-89.
13. Cf., Karl Barth's, *The Theology of the Reformed Confessions*, trans. by Darrell L and Judith J. Guder, Louisville: Westminster John Knox Press, 2002, p. 3-6. Barth goes so far as to assert: "I regard it as proven that the difference between Scripture and confession according to the teaching of the Formula of Concord is in fact only a quantitative one and not qualitative" (6). Years later, in his *Church Dogmatics*, Barth is more circumspect. There he poses the question whether in so exalting the *Augustana*, Lutheranism is not in danger of raising it to the level of a second source of revelation, *Church Dogmatics* I/2, trans. by G.T. Thomson and Harold Knight, Edinburgh: T&T Clark, 1956, p. 658.
14. Schaff, Philip, *The Creeds of Christendom*, New York: Harper & Brothers, 1877, Vol. I, p. 8.
15. The "Basis of Union".
16. Leith, John H., *Creeds of the Churches*, p. 127.

17. Barth, Karl, *The Theology of the Reformed Confessions*, p. 16.
18. Schaff, Philip, *Creeds of Christendom*, Vol. I, p. 389-90, quoted by John H. Leith, *Creeds of the Churches*, p. 127-28. Note also the words of George Wishart (1536) quoted in the Introduction to *Living Faith*: "It is not our mind to prescribe a certain rule of the faith to all churches, for we know no other rule of faith but the Holy Scriptures; and therefore we are well contented with those who agree with these things, although they use another manner of speaking." These appear to be a repetition and paraphrase of Bullinger's and Jud's words. Cf. *Living Faith*, Winfield: Wood Lake Books Inc., 1984, p. 3.
19. Second Helvetic Confession, Chapter 1 in John H. Leith's, *Creeds of the Churches*, p. 132.
20. See among many passages: Romans 1:1-7; 2 Corinthians 1:21-22; Galatians 4:6; Ephesians 2:18-22; Titus 3:4-6; 1 Peter 1:2; 1 John 4:13-15.
21. Cf. the sections on the Nicene Creed, the Nicene-Constantinopolitan Creed and Chalcedon in the appendix for a fuller discussion.
22. Cf. The Scots Confession, chapter 1; Heidelberg Catechism, Q. & A. 24-64; The Second Helvetic Confession, chapter iii; The Belgic Confession, Articles 1, 8-11; Westminster Confession of Faith, chapter 2, etc..
23. The Barmen Declaration, 1, in John H. Leith, *Creeds of the Churches*, p. 520.
24. Cf. Karl Barth, *The Theology of Reformed Confessions*, p. 26ff. Barth employs an analogy to illustrate the difference: "The Reformed formation of confessions is, seen as a whole, not a frozen river like the Lutheran, on which one could walk ... It is rather a freely flowing river, in which one can only swim, despite the bulky bodies it carries along" (27). It may be questioned whether this antithesis is historically accurate. Not only has Lutheranism shown flexibility in interpreting its confessions, but also some Reformed confessions, for example the Westminster Confession of Faith, have been regarded by some as "for all posterity" (the term employed in the Formula of Concord to describe the Augsburg Confession).
25. Schaff, Philip, *Creeds of Christendom*, Vol II, p. 438.
26. *Ibid.*, II, p. 670. Karl Barth is mistaken when he states that the Westminster Confession is the only exception to the general practice of Reformed confessions to assert the capacity for error on the part of synods and councils: cf., *The Theology of the Reformed Confessions*, 19. Footnote 181 (p. 238) indicates that Barth has Westminster 31:3 in mind and has failed to notice 31:4.
27. Jan Rohls, *Reformed Confessions: Theology from Zurich to Barmen*, Westminster/John Knox Press, 1998. Rohls writes: "In Lutheranism the process of confessional development came to a conclusion with the Formula of Concord (1577) and the Book of Concord (1580). On the Reformed side there is nothing that corresponds to this conclusion." In the introduction to this book, Jack L. Stotts comments: "The Reformed sector of the Protestant Reformation is one that holds to what can be called an open rather than a closed confessional tradition. A closed tradition holds a particular statement of beliefs adequate for all times and places. An open tradition anticipates that what has been confessed in a formally adopted confession takes its place in a confessional line-up, preceded by statements from the past and expectant of more to come as times and circumstances change. Thus, the Reformed tradition - itself a wide river with many currents - affirms that, for it, developing and adopting confessions is indeed an obligation and not an option. These contemporary confessions are recognized as extraordinarily important for a church's integrity, identity, and faithfulness. But they are also acknowledged to be relative to particular times and places. This occasional nature of a Reformed confession is as well a reminder that statements of faith are always subordinate in authority to Scripture." p. ix.
28. William Klempa, "Canadian Presbyterianism and the Westminster Standards," *Papers of the Canadian Presbyterian History Society*, 1998, p. 51.
29. Acts and Proceedings, 1925, p. 108.
30. Klempa, p. 42.
31. Brian Fraser cited in Klempa, 1988, p. 43.
32. For a fuller discussion of this history, see John S. Moir, *Enduring Witness: A History of The Presbyterian Church in Canada*, Don Mills, Ontario: Presbyterian Publications, 1987.
33. Acts and Proceedings 1943, p. 131.
34. By 1957 the Articles of Faith Committee recommended that the relationship between these two documents be addressed through clarifying the meaning of subscription.
35. Acts and Proceedings 1962.
36. Acts and Proceedings 1968.
37. Peter Bush, "Lecture on the Doctrinal Moves of the PCC Since 1875".
38. Klempa, W., "Canadian Presbyterianism...", 1998.

39. Strictly speaking it is specifically question 4 of the ordination vows of teaching elders, and question 4 for diaconal ministers as well as possibly question 4 for deacons that defines a code of conduct. However, agreement to the other questions also implies a kind of ethic of behaviour that includes the oversight of the church and the teaching of our standards.
40. Book of Forms, Appendix F.
41. Hamilton cited in Klempa, 1998, p. 40.
42. Klempa, 1998, p. 40.
43. *Ibid.*, p. 41.
44. Torrance, T., "The Substance of the Faith," in *The Future of Reformed Theology*, Willis, D., and Welker, M, eds., Grand Rapids: Eerdmans, 1999, p. 167-177.
45. Robert Rainy was Professor of Church History at New College in Edinburgh since 1862 and became principal in 1874. He exercised a great influence on developments in Scottish Presbyterianism.
46. Torrance, 1999, p. 169.
47. *Ibid.*, p. 167.
48. Hodge, Charles, "Adoption of the Confession of Faith," in *Discussions in Church Polity*, Hodge, A.A., ed., New York: Scribner & Sons, 1879, p. 318.
49. Hodge defined these doctrines as the "imputation of Adam", "sinful, innate depravity of nature", "Christ came in the execution of the covenant of redemption ..., and rendered their (His people's) salvation certain", "gratuitous personal election to eternal life", and "the perseverance of the saints", Hodge, 1879, p. 333.
50. Caven cited in Klempa, p. 45.
51. Klempa, 1998, p. 45.
52. Torrance, 1999, p. 169.
53. "Nay, apart from any challenge given, it may be right and proper that our Formularies should at times be carefully revised so as to have them not only in harmony with Scripture but to secure that their presentation of the truth shall be well suited to the peculiar necessities of the period." Cited in Klempa, p. 45.

Recommendation No. 1 (adopted, p. [25](#))

That the report, *Confessing the Faith Today: The Nature and Function of Subordinate Standards* be the response to the Additional motion, A&P 1998, p. [42](#).

Recommendation No. 2 (adopted, p. [25](#))

That the report, *Confessing the Faith Today: The Nature and Function of Subordinate Standards* be the response to Overture No. 4, 1999, Overture No. 20, 2000, Overture No. 6, 2001, and Overture No. 13, 2002.

Recommendation No. 3 (adopted, p. [25](#))

That the General Assembly commend the report, "Confessing the Faith Today" to be circulated for use in the church.

Recommendation No. 4 (adopted, p. [25](#))

That a compact disc be produced (and link to the PCC web page) consisting of the report, *Confessing the Faith Today*, and the texts of the ecumenical creeds, the confessions of the Reformation which the church has recognized as parallel standards, and the subordinate standards.

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](#); A&P 2002, p. [237](#))

The committee expects to be able to review the edited document by the fall of 2003. Once the review is completed the study guide will be made available for use in the church.

OVERTURE NO. 25, 2001 (A&P 2001, p. [566](#), [16](#); A&P 2002, p. [238-41](#), [21](#))

Re: The theology and practice of ordination to the ruling and teaching eldership

Following last year's response to Overture No. 25, 2001 we have explored the related matters and present them in a report entitled, "The Theology and Practice of Ordination in The Presbyterian Church in Canada: A Study Paper".

THE THEOLOGY AND PRACTICE OF ORDINATION IN THE PRESBYTERIAN CHURCH IN CANADA: A STUDY PAPER

In recent decades, issues relating to the theology and practice of ordination have been at the forefront of theological discussion and inquiry within The Presbyterian Church in Canada. In 1955, the Articles of Faith Committee (the former name of the Committee on Church Doctrine) began work on revising the Preamble and Ordination Questions used by The Presbyterian Church in Canada. The carrying out of this task led to a great deal of discussion within the church over the next fifteen years of matters related to ordination before the final draft of the proposed revisions was finally approved. The lengthy debates that preceded and followed for a time the decision of The Presbyterian Church in Canada to ordain female elders and ministers, the concerns and circumstances that resulted in the creation of an Order of Diaconal Ministries, the recent debate within the church over the ordination of practicing homosexuals to the ministry of Word and Sacrament, and the recent interest in empowering the laity for ministry have all kept issues related to the theology and practice of ordination before the church.

Since 1961, there have been sixty-nine memorials and overtures to the General Assembly which raise, either explicitly or implicitly, the issue of ordination. A list of these can be found in the 2002 Acts and Proceedings (p. [238](#)-39). The Committee on Church Doctrine and its predecessor, the Committee on Articles of Faith, have responded to these overtures and memorials with three previous study papers and statements: "The Nature of Authority and Government in the Church" (A&P 1961, p. [278](#)-81); "The Doctrine of Ordination" (A&P 1963, p. [301](#)-303); and "The Doctrine of Ordination: What Does Ordination Mean?" (A&P 1965, p. [318](#)-32). This present paper differs from the previous three studies in that it takes a primarily historical approach to the elucidation of the issues involved.

The origins of the practice of ordination in the early church are obscure. The confident assurance of much earlier modern scholarship that Christian ordination was based and structured on the model of the ordination of the Jewish rabbi has been undermined by more recent scholarship which makes it clear that it is quite impossible to reconstruct Jewish religious practices at the time of Jesus. The data that would be needed to do so is just not available. The suggestion that the Christian rite of ordination is an independent invention of the early church is also incapable of being either proved or disproved on the basis of the scanty documentary evidence available.

The four New Testament passages that refer to the practice of ordination in apostolic times (Acts 6:1-6, Acts 13:1-3, 1 Timothy 4:14, and 2 Timothy 1:6-7) also present their own difficulties of interpretation and application. The passage in Acts 6 that describes the ordination of the first deacons tells us that at the direction of the apostles they were chosen from among themselves by the members of the Jerusalem church. They were then brought before the apostles who prayed and laid hands upon them. In Acts 13, it is the Holy Spirit, probably speaking through one of the prophets within the church, who instructed the members to set aside Saul and Barnabas for a special ministry to the Gentiles. The ordination process began with a time of fasting, followed by prayer and the laying on of hands. 1 Timothy 4:14 tells us that Timothy was ordained by a council of elders who laid hands on him. There is no mention of prayer or fasting here but this does not necessarily mean that neither took place. We are also told here that at the time of his ordination, Timothy received a special gift given by prophetic utterance that was probably bestowed to empower him for ministry. However, 2 Timothy 1:6-7 tells us that this special gift was given to Timothy through the laying on of Paul's hands, and that it bestowed on him a spirit of power and love and self-control. At the very least, the discrepancies in these accounts make it evident that, in the early church, there was a certain amount of flexibility in the rites that were used to ordain those who were called to special ministries within the church. It is also worth noting that, in the apostolic age, people were ordained to offices of preaching and teaching and service within the church but there is no mention whatsoever of people being ordained to administer the sacraments, either baptism or the Lord's Supper. Gradually, however, the emphasis shifted so that during the second century the link between ordination and the right to administer the sacraments became firmly established. During the medieval period, the emphasis on ordination as being set apart to celebrate the Eucharist in the service that came to be known as the Mass gradually led to such a weakening of the connection between ordination and teaching and preaching that both teaching and preaching became the virtual preserve of the Friars.

The nature of the special gift for ministry given to Timothy by the laying on of hands at the time of his ordination has also been the source of an ongoing dispute between Roman Catholic and Reformed theologians. At the time of the Protestant Reformation, when it came to the matter of whether or not some special grace was conferred by the laying on of hands during the rites of ordination, Reformed theologians were unable to reach agreement. Some insisted, following Zwingli, that the laying on of hands during the rite of ordination does not confer any spiritual gift or grace upon the person being ordained. They maintained that the practice of laying on of hands is nothing more than a solemn ceremony by which the church acknowledges that the person being ordained is being set aside for the ministerial offices of the church. However, other Reformed theologians, following Calvin, were prepared to admit that some spiritual gift or grace to empower the ordinand for ministry may be conveyed by the laying on of hands during the rite of ordination. What Reformed theologians had in common is that they all rejected the Roman Catholic view that the charism of individuals that characterised the early church gradually became transmuted into a charism of office, and that this charism is bestowed through the laying on of hands at the time of ordination. This is the basis for the Roman Catholic belief that ordination is a sacrament, and for the further belief that as a result of receiving this sacrament a person is ontologically changed (changed in their very being in some mysterious and indelible way) so that there is a qualitative difference in being and authority between members of the clergy who have been ordained and members of the laity in the church who have not been ordained. This qualitative difference in the being of clergy and laity has its corollary in the hierarchical nature of the Roman Catholic Church with its several orders of ministry, such that each higher order assumes the prerequisites of the order below so that, for example, priests are also deacons, and bishops are both priests and deacons.

As we have said, the 16th century Reformers unanimously rejected the Roman Catholic tradition of ministry and of ordination that had developed during the medieval period. While there was much common ground among the Reformers, their own theologies of ministry and ordination differed at significant points, and were often influenced by factors that were not strictly matters of biblical exegesis. Although the doctrine of the 'priesthood of all believers' was a central belief of the Reformation, this doctrine did not result in the denial of the necessity for a separate category of ministers within the church. John Calvin, for example, was in complete agreement with the Roman Catholic Council of Trent when it declared that "whoever shall say that all Christians have the power to administer the Word and all the Sacraments, let him be anathema." For Calvin and for the Reformed churches the existence of a separate order of pastors and teachers was believed to be a divinely established institution entirely separate from the priesthood of all believers. Calvin himself distinguished four offices or orders in what he called the ordinary and permanent ministry of the church. This fourfold ministry, based on his exegesis of Ephesians 4:11, is comprised of pastors, teachers, elders and deacons. Sometimes, however, he grouped pastors and teachers together so that the ministry comprised only three orders. Pastor-teachers who comprised the ministry proper were ordained with the laying on of hands by those who had already been ordained to this office. Again, of these three orders, only the ministers were allowed to preach and to celebrate the sacraments. In the French Reformed Church, elders were not even allowed to assist the minister in distributing the elements of bread and wine. Due to a shortage of ministers, elders were permitted to assist the minister in Calvin's Geneva, but as soon as there were sufficient ministers available the Genevan churches also adopted the French practice. In both the French and Genevan Reformed churches elders were ordained without the laying on of hands and were considered to be part of the laity. There is then no sense in which it can be said in either the French or Genevan Reformed churches that the office of the presbyterate, as occupied by ministers of Word and Sacraments, was shared with elders.

Calvin interpreted 1 Timothy 5:17 as indicating a distinction between two different orders of presbyters in the apostolic church; namely, those who ruled and those who laboured in Word and doctrine. This is the familiar distinction that we now make between teaching and ruling elders. Most modern biblical scholars reject Calvin's exegesis at this point, as did the Westminster Assembly, by insisting that there is only one order of presbyters indicated in 1 Timothy 5:17 who both teach and preach and through whom Christ rules his church. Calvin's exegetical mistake can be said to have had salutary consequences for the Reformed churches, however, in that the office of the elder was retained, with the result that the laity have been accorded a position of considerable prominence and influence in the governing polity of Reformed Churches. The Westminster Assembly rejected Calvin's exegesis of 1 Timothy 5:17, and also

rejected the argument put forward by George Gillespie, one of its commissioners, that ministers and elders share the one office of the presbyterate.

The Westminster Confession of Faith that was adopted by the Church of Scotland in 1647 mentions the rite of ordination only once. In the chapter on the sacraments it teaches that only “a minister of the word, lawfully ordained” may administer the sacraments of baptism and the Lord’s Supper (XXVII, 4). The manner of ordination is addressed in Westminster’s The Form of Presbyterian Church-Government and of the Ordination of Ministers in two short sections entitled Touching the Doctrine of Ordination and Touching the Power of Ordination. On the basis of 1 Timothy 4:14, it is stated that “Ordination is the act of a presbytery” and that “no single congregation ... can ... assume to itself all and sole power in ordination” It also states that “The preaching presbyters orderly associated, are those to whom the imposition of hands doth appertain” It is further stated that “Ordination is always to be continued in the church”, that “Ordination is the solemn setting apart of a person to some public church office”, and that “Every minister of the word is to be ordained by imposition of hands, and prayer, with fasting, by those preaching presbyters to whom it doth belong”.

The matter of the ordination of ruling elders is passed over in silence. Since a single congregation cannot ordain, it is implied that elders were not ordained in a congregational setting. The Presbyterian Church in Ireland follows the guidance of the Form of Presbyterian Church Government to this day, ordaining elders in presbytery rather than in a congregational setting. The justification that is sometimes given in our own denomination for the minister ordaining elders in a congregational setting is that the minister acts as the executive of presbytery. The difficulty of this explanation is that as the executive of presbytery, the minister acts as sole bishop and not in concert with other bishops or presbyters.

The Form of Presbyterian Church Government has provided a basic structure for Scottish Presbyterian and daughter churches such as The Presbyterian Church in Canada in matters related to the theology and practice of ordination. Thus section [235.1](#) of the Book of Forms states in regard to ministers of Word and Sacraments that “Ordination is with prayer and the laying on of hands, in which all the ministers present and they alone join.” In Scottish practice, the longstanding custom has been that elders are ordained by prayer by the minister without the laying on of hands. However, legislation that was passed at the 2002 General Assembly of the Church of Scotland directs that elders are now to be ordained with the laying on of hands. Formerly The Presbyterian Church in Canada also ordained elders without the laying on of hands. However the service of ordination for ruling elders contained in the 1991 Book of Common Worship states, on page 396, that following the ordination prayer for which the elders-elect are to kneel, “The minister places a hand on the head of each in turn, calling each by his or her Christian name.”

Ordination, like baptism, is regarded as unrepeatable. This does not preclude episcopal churches from not recognizing the ordination of non-episcopal churches or presbyterian churches from not accepting the ordination of congregational churches. Yet when rightly administered in accordance with its own polity, churches do not repeat the ordination rite. Once ordained, always ordained is the usual understanding; that is, ordination is for life. In most Presbyterian churches this principle applies both to the ordination of ministers and elders.

If ordination is for life, does that imply that it confers a character *indelebilis* (“indelible character”)? Roman Catholic theology speaks of ordination as bringing about an ontological change in the person ordained, thus distinguishing that person from the laity and consequently conferring an indelible character. Martin Luther rejected this position since in his view a priest could cease to be a priest and become a layman (cf. *Luther’s Works*, ed. J. Pelikan and H T. Lehmann, Philadelphia: Fortress, vol. 36, p. 117). Generally speaking, Reformed churches have seen the ordained ministry as a lifetime vocation, not to be laid aside as a suit of clothes and then later to be put on again and presumably again and again. The laying aside of ordination was viewed and still continues to be viewed among many Presbyterians as a kind of desertion, evidenced in the remark usually spoken sadly, “you’ve left the ministry”, or “he or she has left the ministry”.

While ordination does not create a special status or confer some indelible quality, nevertheless, it can be argued that, as a significant and total act of a person’s life, much like marriage, the experience of ordination is indelible. Once ordained a minister, a person tends to be seen as

always a minister even when he or she ceases to be so. Ordination has the effect of creating an indelible experience. Yet, to some extent the same is true of teachers, professors, doctors, lawyers, judges and others. Lifelong commitment is the intent of ordination but this does not mean lifelong imprisonment in a calling for which one is ill suited or in which one no longer believes. The freedom of God to act and human freedom to respond need to be maintained. We should avoid using the thought or the term “desertion” to describe someone giving up the ordained ministry while still holding that God’s calling and ordination usually intends and requires a lifetime commitment.

Overture No. 25, 2001 from the Presbytery of Calgary-MacLeod that requested this study paper 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). Since the alleged discrepancies are not stated, it is not altogether clear what these statements mean. The act of the 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 confirmation of God’s inner call. It can also be the physical symbol of the gift of the Holy Spirit. Rather than seeing these different meanings a communicating ambiguity, however, it would be better to understand them as different ways of communicating one multi-faceted reality.

Again, there can and may be a discrepancy between the Reformed understanding of ordination and current liturgical practice within the church. This may mean that the doctrine of ordination should be revised to reflect current practice. It may also mean, however, that some aspects of the current practice of ordination within the church are not in fact Reformed and that it is current practice that should be altered to conform to Reformed doctrine. One of the major difficulties that accounts for at least some of the present confusion and uncertainty about the theology and practice of ordination within our church is that there is not just one, but more than one, Reformed understanding of ordination. With a certain amount of oversimplification of the issues involved, these three different understandings may be set forth as follows:

Understanding A: Basically there is only one office or order of ministry: presbyter or elder. Within this one office, some are set aside to preach and to teach; others are set aside to exercise rule. It is this view that lies behind use of the phrase “teaching and ruling elders.” By assimilating certain lay persons to ministerial office, this understanding lessens the distinction between minister and elder, but not between minister/elders and people. This view was defended by the Scottish Free Church theologian, William Cunningham, in the nineteenth century.

Understanding B: This position holds that there are separate, distinct orders or offices of ministry such as, pastor, teacher or doctor, deacon and ruling elder. Thus John Calvin, for example, spoke of four (sometimes three) offices and made the pastoral office the central one. The distinction between minister and elder is more strongly emphasized in this understanding than in the previous one. In the nineteenth century the position of separate and distinct offices was strongly defended by the Princeton theologian Charles Hodge.

Understanding C: In this view the distinction between clergy and laity is more sharply drawn than in either of the two previous positions. Not only do ministers and elders hold entirely separate offices, the elder does not occupy an ecclesiastical office at all. He or she is simply a lay person who serves as a representative of the people. In his booklet *Eldership in the Reformed Church* (1984), Thomas F. Torrance has set forth a view of the eldership that is akin to this view.

These three understandings of church offices have been present within Reformed churches since the Reformation, and all have had their able defenders. The Reformed churches as a whole, however, have refused, up to the present time, to define any one of these understandings as being the Reformed doctrine on the topic of ordination. They have been prepared to live with a certain amount of doctrinal plurality in regard to the theology of ministry, and with the subsequent doctrinal ambiguity that this plurality has entailed. Since the church’s theology of ordination must, by its nature, be subordinate to and dependent upon that church’s theology of ministry, it must necessarily follow that any attempt by The Presbyterian Church in Canada to define its theology of ordination must take place as part of the larger process of defining the theology of ministry of our denomination, should that ever prove advisable.

STUDY QUESTIONS

1. Of the three understandings of church offices (Understanding A, B and C) outlined in the study paper, which do you think is the most appropriate for The Presbyterian Church in Canada today?
2. What are the implications of the different understandings of ordination and of ministry outlined in the study paper for the church's mission?
3. What is the meaning of the laying on of hands in the service of ordination? Does it or does it not, convey something to the person being ordained? What are the implications of your answer for the traditional distinction that has traditionally been made in many parts of the church between clergy and laity?
4. Should only those who have been ordained to the ministry of the Word and Sacraments be permitted to preach and to administer the sacraments?
5. Is the distinction between ruling and teaching elders that has been the historically dominant view among Reformed churches in past centuries still significant and appropriate in the twenty-first century?
6. When discrepancies arise between theology and practice should the doctrine of the church be reformed to reflect practice, or should the practice of some of our churches be reformed to reflect our theology?

Recommendation No. 5 (adopted, p. [25](#))

That this study paper be the response to Overture No. 25, 2001.

Recommendation No. 6 (adopted, p. [25](#))

That this study paper and its questions be commended for use in the church.

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, A&P 2002, p. [242](#))

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. There has been significant feedback already and we look forward to more comments as congregations continue to use it.

The committee will review these comments as well as the material itself and present a revised catechism to a future General Assembly for approval

ASSEMBLY COUNCIL, REC. NO. 13, 2001 (A&P 2001, p. [213](#), [87](#); A&P 2002, p. [242](#))

The committee has prepared a paper as directed and has asked the Life and Mission Agency for comment. The expectation is that this publication will be completed and made available in the next year.

OVERTURE NO. 15, 2002 (A&P 2002, p. [518](#), [22](#))

Re: The meaning of membership

The committee has prepared a brief response for the Clerks of Assembly.

MEMORIAL NO. 1, 2002 (A&P 2002, p. [523](#), [23](#))

Re: Congregations applying for and receiving funds generated by gambling

The committee forwarded its comments on the draft report prepared by the Justice Ministries of the Life and Mission Agency.

APPRECIATION TO RETIRING MEMBERS

With gratitude we express our thanks to Ron Wallace, Stephen Jackson, Karla Wuebbenhorst, Grace Kim and Zander Dunn who are completing terms of service on the committee. Zander, Grace and Karla have served for six years. Also completing terms as corresponding members are William Herridge and Duncan Cameron.

CLERKS OF ASSEMBLY

To the Venerable, the 129th General Assembly:

RESPONSIBILITIES OF THE CLERKS OF ASSEMBLY

The Clerks of Assembly will change after this General Assembly. Principal Clerk The Rev. Stephen Kendall and Deputy Clerks Ms. Barbara McLean and The Rev. Dr. Tony Plomp have worked together since Mr. Kendall was appointed at the 1998 General Assembly. Ms. McLean was appointed Associate Secretary in the Assembly Office and Deputy Clerk in 1992, at the same time The Rev. Dr. Tom Gemmell was appointed Principal Clerk. Ms. McLean gave notice to the 2002 General Assembly that she planned to retire on July 15, 2003 and at its March 2003 meeting, the Assembly Council named The Rev. Donald Muir as Associate Secretary in the Assembly Office and Deputy Clerk, effective June 1, 2003. Dr. Plomp, minister of Richmond Presbyterian Church in Richmond, British Columbia, was appointed Deputy Clerk in 1988 and his appointment was renewed in 1993 and 1998. The Assembly Council will ask this General Assembly to renew his appointment for another five years (see p. [203-04](#), 32).

The clerks are most visible during the General Assembly where they record the minutes and advise the Moderator on procedure. Recording tasks are divided among the clerks. After each business session, they check the draft minutes before they are printed and distributed to commissioners. During briefing sessions, the clerks meet with commissioners and answer questions about their report.

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 numbers, fax numbers and email addresses of congregations. The Acts and Proceedings is distributed through presbytery clerks in early September and it is also published electronically on CD-ROM. The clerks also review the evaluation forms submitted by commissioners.

Following the Assembly, the Principal Clerk informs the lower courts of matters sent to them from General Assembly; throughout the autumn months, the lower courts frame responses to these matters. The clerks meet in October to divide the work referred to them by the Assembly.

Throughout the year, the three Clerks of Assembly consult on an ongoing basis by email, fax and conference call. On a daily basis, the clerks respond to queries from officers and members of lower courts, and from individual members of the church. In addition, they monitor the receipt of answers from presbyteries to remits sent down under the Barrier Act and to referrals from the General Assembly. They also act as consultants to General Assembly Special Commissions and Committees. At their spring meeting, the clerks finalize the responses to overtures, report on findings from study and report matters and write their annual report to the General Assembly. Matters of polity are discussed at both meetings.

Orientation for Commissioners

Starting with the 2002 Assembly, Principal Clerk The Rev. 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. For a number of years, Deputy Clerk Ms. Barbara McLean has contacted first-time elder commissioners prior to the Assembly and during Assembly, and answered their questions.

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 Ms. Dorothy Henderson of the Life and Mission Agency and Deputy Clerk Ms. Barbara McLean, was first issued in May, 1997. A subject index, updated frequently, enables sessions to file the material in the form of a training manual.

Presbyteries are served by the newsletter for clerks, 'Clerks' Update', as well as by workshops led by one of the clerks as time is available. The Clerks of Assembly respond on a regular basis to queries on law and procedure from clerks of presbytery and synod. Every two years, the Clerks of Assembly organize a consultation for all clerks of presbytery and synod. The next consultation is scheduled for April 2004.

Elders' Institute at St. Andrew's Hall, Vancouver

The Assembly Office is represented on the Advisory Council of the Elders' Institute. Printed resources produced by the Institute for the benefit of ruling elders across the country complement those produced at 50 Wynford Drive.

RESPONSES TO OVERTURES

OVERTURE NO. 9, 2002 (A&P 2002, p. [515-15](#), [235](#), [251](#), [20](#))

Re: To prepare a teaching document on Presbyterian church government

Overture No. 9, 2002 asks that the Clerks of Assembly be instructed to prepare a suitable and readily accessible study document on the denomination's system of church government for use by synods, presbyteries, sessions and congregations. Among the concerns noted in the overture is the statement that a great number of Canadian Presbyterians seem to be largely ignorant of our system of church government. As well, the framers of the overture point out that the State of the Church reports in 1978 and 1996 contained the observation that "creeping congregationalism" is a factor in church life.

In recent years, a number of aids to the study of church government have been produced. *This Presbyterian Church of Ours*, written in 1995 by a former Moderator of the General Assembly, The Rev. John Congram, contains an excellent chapter entitled "Family Discipline: How God Governs the Presbyterian Church". The Rev. Dr. Stephen Hayes' booklet "Being a Presbyterian in Canada Today" has been used for a number of years and has a section on church government. It will soon be available on the church web site. Some sessions give a copy of this resource to newly ordained elders, along with a copy of the Book of Forms. The Elders' Institute, based at St. Andrew's Hall in Vancouver, offered an on-line course entitled "The Wisdom of the Elders: A Guide to Provocative Presbyterian Polity" and is in the process of publishing that course in book form. The Elders' Institute "In a Box" course entitled "The Role of the Elder" contains a lesson on the courts of the church. It is available on the Elders' Institute web site and can be downloaded free of charge.

Other resources include "You Were Asking..." columns written since October 1981 by Deputy Clerk The Rev. Dr. Tony Plomp and published in *The Record*. Dr. Plomp addressed a number of polity questions. His last column was published in the July/August 2002 issue. Columns written by The Rev. Dr. Bruce Miles (1979-1981), The Rev. Dr. Ritchie Bell (1978), The Rev. Dr. L.H. Fowler (1965-1977), The Rev. Dr. A.L. Farris (1963-1964, 1961-1962) and The Rev. Dr. Neil G. Smith (1962) are also available. An index of these columns is available from the office of the Clerks of Assembly. Future issues of the quarterly resource "For Elders..." could contain pieces on governance. Rather than creating a new document, the clerks are hopeful that use will be made of the materials which are now available.

Courses on church government are taught at our three theological colleges in order to equip future ministers, in their role as teaching elders, to interpret the Presbyterian system of church government to elders and congregations. Our theological institutions are best equipped to develop extensive courses in practical ministry to prepare clergy for the increasingly complicated tasks that await them in church government. Leading and teaching God's people becomes a life-long journey as both minister and congregations learn together.

An integral part of every session meeting should be a teaching segment, so that elders are familiar with the strong biblical support which underpins the Presbyterian form of church government. Sermons and congregational newsletter articles could be the basis of educating our people.

The clerks do not feel that more material on church governance is needed. Rather, time needs to be set aside for study and exploration on the subject by presbyteries and sessions.

Recommendation No. 1 (adopted, p. [16](#))

That the above be the response to Overture No. 9, 2002.

OVERTURE NO. 15, 2002 (A&P 2002, p. [518](#))**Re: Meaning of congregational membership**

Overture No. 15, 2002 expresses concern that there is no clear understanding of the meaning and responsibility of membership within The Presbyterian Church in Canada. The overture cites certain alleged facts and points out some of the difficulties involved in keeping membership rolls up-to-date. It generally deplors that the concept of church membership has become confused in our society with membership in golf clubs and service organizations. It is the prayer of the overture that the Assembly “begin a discussion across the church on the nature and meaning of membership in a local congregation ...”, and suggests the exploration of alternative models of congregational membership.

The clerks understand the concerns expressed in the overture about some of these issues since they have had to deal with them in their own pastoral ministries.

The Book of Forms, however, is quite clear in stating the obligations and privileges of professing members (section [140](#) and, specifically section [141](#)). In section [125.5](#) there is a process delineated to recall into active membership those who have become inactive, or to remove them, after due process, from the roll of membership.

The clerks believe that despite the problems surrounding the meaning and responsibilities of membership, the solution does not lie in yet another study paper but rather by ministers and sessions intentionally emphasizing these matters in membership classes as well as by way of study groups, refresher courses and sermons. We do not believe that allowing for renewable annual memberships, or membership restricted to those who participate in a recognized ministry, or allowing voting rights to all the baptized (which presumably involves babies and little children), or restricting membership to those who give leadership within the church, are viable options.

Nevertheless, the clerks would encourage sessions and presbyteries to devote time to finding ways and means to re-enforce the meaning and responsibilities of congregational membership as defined in the Book of Forms. It will never be possible to have all professing members to be equally devoted and committed to Christ and his Church. People’s lives and circumstances change and yet all such changes provide opportunities for pastoral care, even when such pastoral care may at times be difficult to exercise.

The clerks have conferred with the Committee on Church Doctrine which has concurred with the clerks’ response.

Recommendation No. 2 (adopted, p. [16](#))

That the prayer of Overture No. 15, 2002 be not granted.

OVERTURE NO. 16, 2002 (A&P 2002, p. [518-19](#), [22](#))**Re: Filling congregational vacancies when there is more than one minister on staff (Book of Forms section 213)**

Overture No. 16, 2002 expresses concern about the frequent “difficulties, disharmony and general distress” caused when a congregation seeks to fill a vacancy at a church where there is more than one serving minister. The overture points to a sad reality that has in recent years brought more than one congregation to the brink of disaster and notes that thus far neither Ministry and Church Vocations, nor the Clerks of Assembly have followed up on Directives Nos. 14 and 15 of the Special Commission of the General Assembly relating to St. Andrew’s, Kingston (A&P, 1998, p. [255-263](#)). The Directives read as follows:

14. Ministry and Church Vocations is directed to develop and insert a section regarding the call procedures in the vacancy guidelines where there exists two ministers and the senior incumbent vacates the position.
15. Ministry and Church Vocations, is directed, in consultation with the Clerks of Assembly, to study and recommend policy regarding the eligibility of a junior minister to apply for the senior position should it become vacant.

The overture suggests remedial legislation to deal with this matter. The proposed legislation would prohibit the position of the “senior incumbent” (see terminology used in No. 14 above) to be filled by any assistant minister already serving the congregation.

The overture also recommends legislation making it mandatory that when there is a vacancy in a congregation served by more than one minister, an interim moderator be appointed by presbytery to oversee the call process.

Finally, the overture recommends legislation, to wit, that when a leet of candidates is requested by a session, the search committee be charged with identifying the most qualified candidate of those who have preached for the call.

The clerks believe that this final recommendation is not related in substance to the previously suggested items of legislation and should more properly form part of a separate overture. Even so, the clerks believe this suggested legislation is flawed in that it would destroy the very intent of having a leet. The intent of establishing a leet of several candidates (usually three) is for the congregation to choose the one candidate it considers most suitable. Furthermore, the clerks are troubled that sessions would still use this process at a time when Assembly has established "Guidelines for Presbyteries and Interim Moderators" that strongly discourage the use of this process which now is seldom used.

The Clerks have given considerable thought to the main substance of this overture and have consulted, as directed, with Ministry and Church Vocations. In the course of these conversations it became clear that Ministry and Church Vocations has been studying these issues in depth for some time and, indeed, issued an interim report and requested permission of the 128th General Assembly to report more fully to the 129th Assembly. (See A&P 2002, p. [346-47](#).)

The Clerks of Assembly have had a productive consultation with Ministry and Church Vocations and note that this matter is properly before Ministry and Church Vocations.

Recommendation No. 3 (adopted, p. [16](#))

That this response be the answer to Overture No. 16, 2002.

OVERTURE NO. 1, 2003 (p. [574](#))

Re: Change name to "Synod of Central and Northern Ontario"

While the prayer of Overture No. 1, 2003 is a straightforward request that the name of the Synod of Toronto and Kingston be changed to the Synod of Central and Northern Ontario, and, although the Clerks of Assembly see no reason that it should not be granted, they would like several factors to be considered by the lower courts prior to a decision.

1. A change in the name of this Synod requires two changes in the Book of Forms. Sections [301.1](#) and [301.3.1](#), both related to the makeup of the Committee on the Nomination of Standing Committees, refer to the Synod of Toronto and Kingston and would need to be amended.
2. A change in the name of the Synod may involve certain legal costs related to any property or contracts that are under the authority of the Synod. It would be understood that any such costs would be borne by the Synod.
3. There is an administrative cost at the Church Office to making a change to the accounting, statistical and mailing systems. Staff at 50 Wynford Drive would facilitate this.
4. The name of two neighbouring synods contain similar geographic designations (The Synod of Manitoba and North Western Ontario, and the Synod of Southwestern Ontario). The Clerks are hesitant to determine if these names will cause any confusion. Is Northern Ontario inclusive of Northwestern Ontario? Is there a clear dividing line between Southwestern and Central Ontario? Including the Synod of Quebec and Eastern Ontario, is the province of Ontario adequately covered?

In view of these changes, and in particular, in view of the fact that the Book of Forms will need to be changed, the clerks feel that this matter should be considered by the presbyteries and synods that might be affected by this change. Then the 2004 General Assembly could, with confidence, consider the following recommendations:

That the name of the Synod of Toronto and Kingston be changed to the Synod of Central and Northern Ontario.

That sections [301.1](#) and 301.3.1 of the Book of Forms be amended to reflect this change, and that this be remitted to presbyteries under the Barrier Act.

Recommendation No. 4 (adopted, p. [16](#))

That this report be sent to the affected presbyteries and synods for study and report with any objections to a change in name, or other responses directed to the Clerks of Assembly by January 31, 2004.

OVERTURE NO. 5, 2003 (p. [575-76](#))**Re: Declaratory Act re the process of appointing special committees or commissions of General Assembly**

Overture No. 5, 2003 notes that the current practice with respect to the appointment of special committees or commissions is that the Moderator, after having consulted with the Committee to Confer, names them and there is no vote by the Assembly. The framers of the overture present a reasonable case that this practice has diverted from the important principle under girding our polity that courts duly constituted, and not individuals, make decisions. The prayer of this overture requests a Declaratory Act that would have the effect of changing the current practice of the Assembly.

The clerks concur with the prayer of the overture but do not see the need for a Declaratory Act, since section [37](#) of the Book of Forms makes it clear in law that the moderator nominates and does not appoint committees of the court. Section [37](#) reads as follows:

37. The moderator nominates all committees of the court, unless they have been appointed by special rule or resolution of the court. If the convener is not named, the first named member of the committee is convener, and, in his/her absence, the second named.

The Clerks of Assembly will, in future, point out this section to both Moderators and Committees to Confer.

Recommendation No. 5 (adopted, p. [16](#))

That the prayer of Overture No. 5, 2003 be granted in terms of the above report.

OVERTURE NO. 6, 2003 (p. [576](#))**Re: Posting reports and overtures to General Assembly on the web site**

The prayer of Overture No. 6, 2003 is that reports to the General Assembly be posted publicly on the denominational website at least six weeks in advance of the Assembly. The practice of the church has been to reserve all reports to the Assembly for commissioners and resource persons. Section [298](#) of the Book of Forms provides for these reports to be presented to commissioners at the opening of the Assembly:

298. The reports of standing committees should be forwarded to the clerks of Assembly before the date indicated yearly by a circular to the standing committees from the clerks of Assembly in advance of the meeting of Assembly, in order that they may be presented in bound form to the commissioners at the opening of the Assembly.

For many years the reports have been sent to commissioners and resource people well ahead of the Assembly, so that commissioners could be well briefed on the material they will be making decisions about at the Assembly. The Clerks of Assembly believe it to be very important that commissioners are well prepared for their important task of discernment at the Assembly. The clerks have not been eager to make these reports public on the basis that the reports ought not to be in the public realm until they have been 'received' by the Assembly. If the reports are made public, it is less realistic for the Assembly to reserve its right not to receive a report. Further, if reports are made public, there is a risk that commissioners will be subject to the influence of others, and thus the discernment of the Assembly itself may be compromised by the strong will of those who may seek out commissioners and 'lobby' them to vote in a pre-determined manner. The prayerful discernment of commissioners during the sederunts of the Assembly itself is how we believe the Assembly functions best. In addition to these points, there is legislation in the Book of Forms that stipulates that overtures are to be considered confidential until in the hands of the commissioners to Assembly.

296.4 The Committee on Business shall fix an order of business and print the docket to be available for all commissioners before the opening sederunt. Overtures received and directed in accordance with section [296.1](#) shall be printed in the material forwarded to commissioners and marked "confidential".

Nevertheless, it may be time for a change. Concerns about undue influence of commissioners must be weighed against the ongoing interest in openness within the church. The Clerks of Assembly, therefore, are prepared to recommend to the Assembly that reports be posted to the website prior to the Assembly, remaining cognisant of the fact that the Assembly always reserves the right not to receive any report. The Clerks trust that this move will not compromise the independence of commissioners to come free of influence to the Assembly, but will assist the church to ensure that commissioners may be well prepared for their task of discernment. The timing of posting of reports would correspond as nearly as possible with the distribution of the printed Book of Reports.

Such a change ought to be accompanied by a change to section [296.4](#) of the Book of Forms, and so, if a recommendation regarding posting reports to the website is adopted, overtures will be excluded from posting, until the required change in legislation.

Recommendation No. 6 (defeated, p. [17](#))

That the Clerks of Assembly be granted permission to post reports to the Assembly on the denominational website concurrent with the distribution to commissioners of the printed Book of Reports.

Recommendation No. 7 (withdrawn, p. [17](#))

That to facilitate the posting of overtures to the website in advance of the General Assembly, section [296.4](#) be amended as follows, and that this change be remitted presbyteries under the Barrier Act:

296.4 The Committee on Business shall fix an order of business and print the docket to be available for all commissioners before the opening sederunt. Overtures received and directed in accordance with section [296.1](#) shall be printed in the material forwarded to commissioners ~~and marked "confidential"~~.

Recommendation No. 8 (reworded and adopted, p. [24](#))

That the above be the response to Overture No. 6, 2003.

OVERTURE NO. 8, 2003 (p. [577](#))

Re: Raising the age of retirement of ministers to 75 years

The prayer of Overture No. 8, 2003 is to raise the age of retirement of ministers to 75 years. Currently the age of retirement is 70 years, and all members of the pension plan are required by federal law to draw pension by December of the year in which they turn 69. There is currently provision in sections [245.1](#) and [213.2](#) for ministers above the age of 70 to continue in ministry year by year as stated supply. While it is true that a minister must retire at age 70, in the situations noted in the overture, where a minister is still in good health, and a congregation is eager to keep their beloved minister, a presbytery is able to facilitate ongoing ministry by current legislation. The Clerks of Assembly are aware that there are times when, although a minister may wish to remain in his/her congregation beyond the age of 70, for many reasons, this may not be in the best interests of either the minister or the church. For this reason, the clerks believe the current legislation, that requires an annual evaluation beyond the age of 70, is wise. The clerks are not aware of any groundswell of desire among servants of the church to see the normal retirement age advanced to 75, and are concerned that if it were, there may be placed upon servants of the church who are ready to enjoy some happy and much deserved years of rest after a long ministry, a burden that by retiring early (at age 73 for example!), they are letting down the church. For these reasons, the clerks recommend no change to the current retirement age.

Recommendation No. 9 (adopted, p. [24](#))

That the prayer of Overture No. 8, 2003 be not granted.

OVERTURE NO. 9, 2003 (p. [577](#))

Re: Book of Forms section 127 re insubstantial complaint against the minister

Overture No. 9, 2003 arrived just before the final meeting of the Clerks of Assembly and thus there was not sufficient time to prepare a response.

Recommendation No. 10 (adopted, p. [24](#))

That permission be granted to report on Overture No. 9, 2003 to the 130th General Assembly.

REPORT ON MATTERS FOR STUDY AND REPORT

CLERKS OF ASSEMBLY, REC. NO. 2, 2002 (A&P 2002, p. [245](#), [18](#))

In their 2001 report, the clerks responded to Overture No. 11, 2000 which asked that the current definition of a quorum for session meetings in section [122](#) of the Book of Forms (“the moderator and two other members of session ...”) be amended to read “the moderator and fifty percent plus one ...”. Recommendation No. 3 of the Clerks of Assembly read “that the prayer of Overture No. 11, 2000 be not granted.” (A&P 2001, p. [265](#), [21](#))

When the recommendation was put to the Assembly, an amendment was carried. It read as follows: “that the Clerks of Assembly reconsider Overture No. 11, 2000 re session quorum, with a view to amending section [122](#) of the Book of Forms to read, in part, ‘... the moderator and twenty-five percent of ruling elders on the session, or two, whichever is greater, constitute a quorum ...’ ” and report back to the 128th General Assembly.

The Assembly agreed to refer the recommendation back to the Clerks of Assembly.

In their 2002 report to the General Assembly, the clerks noted that they had no objection to the change suggested in connection with the motion to refer. They recommended that the proposed change be sent to synods, presbyteries and session for study and report.

Responses were received from twelve presbyteries and from twenty-two sessions.

In favour: 33
Opposed: 1

In the light of the responses, the clerks now present the following recommendation.

Recommendation No. 11 (adopted, p. [24](#))

That section [122](#) of the Book of Forms be amended as follows and sent down to the presbyteries under the Barrier Act:

122. The moderator and twenty-five percent of ruling elders on the session, or two, whichever is greater, constitute a quorum.

CLERKS OF ASSEMBLY, REC. NO. 11, 2002 (A&P 2002, p. [249](#), [20](#))

While researching the matters raised in an overture, the Clerks of Assembly noted that one section of legislation was not consistent with a widely held practice of the church related to the appointment of ministers at less than full time. The Assembly directed that the following be sent down to sessions and presbyteries for study and report.

That section [201.1](#) of the Book of Forms be amended as follows:

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.

Responses were received from ten presbyteries and from eighteen sessions.

In favour: 25
Opposed: 1
“Seeking guidance”: 2

In the light of the responses, the clerks now present the following recommendation.

Recommendation No. 12 (adopted, p. [24](#))

That section [201.1](#) of the Book of Forms be amended as follows and sent down to the presbyteries under the Barrier Act:

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.

OTHER MATTERS

SPECIAL COMMITTEE TO REVIEW CHAPTER NINE OF THE BOOK OF FORMS

Throughout the year, the clerks have been represented by Ms. Barbara McLean at the meetings of the Special Committee to Review Chapter Nine of the Book of Forms. The clerks are very appreciative of the work of this committee and are particularly impressed with the work that is currently under way on revised legislation. The clerks see this as a very important piece of work on behalf of the church. Now that the committee is at the stage of preparing legislation, the clerks will commit to and look forward to a full and much more direct working relationship with the committee so that at the 2004 Assembly, the proposal for new legislation might have the full concurrence of the committee, the Clerks of Assembly, and through them, the church's legal counsel. (See the report of the Special Committee to Review Chapter 9 on p. [547-49](#))

ANALYSIS OF GENDER DATA IN CONNECTION WITH THE ELDERSHIP

Memorial No. 1, 2001 from the Presbytery of Montreal (A&P 2001, p. [573](#), [71](#)) noted the importance of ensuring that sessions comply with the church's understanding of having women elders. In responding to the overture (A&P 2002, p. [251-52](#)), the Clerks of Assembly noted that the Women in Ministry Committee had raised a number of questions in a letter to the clerks. "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 committee suggested that answers might be obtained through data submitted by congregations in their annual statistical reports. The Clerks reported to the 2002 Assembly that they would review the data and report the results of this review to the church (A&P 2002, p. [252](#)).

A volunteer was recruited to assist in recording the information. Elder Ms. Joanne Dickson, former moderator of the Presbytery of Paris, compiled the data provided on the 2001 statistical reports. Ms. Elizabeth Bartlett, assistant in the General Assembly Office, charted the information in a computer file and contacted presbytery clerks to ask for missing information. The clerks present the findings to the Assembly as follows.

Presbytery	Number of Congregations	Number Reported Male/Female Elders	Total Number On Communicants Roll	Number of Male Elders	Number of Female Elders	% Female Elders	Membership* Not Reporting Male & Female Elders	% of Total Membership* Not Reporting Male & Female Elders
Cape Breton	27	18	2,292	129	42	25	332	14
Newfoundland	3	3	688	36	16	31	0	0
Pictou	44	33	4,170	235	86	27	487	12
Halifax & Lunenburg	20	18	2,981	127	70	36	310	10
St. John	21	19	1,952	111	57	34	130	7
Miramichi	19	15	794	43	4	9	165	21
Prince Edward Island	31	26	3,160	155	72	32	280	9
Quebec	7	6	259	17	13	43	71	27
Montreal	34	30	3,461	192	139	42	288	8
Seaway-Glengarry	29	29	3,333	185	82	31	0	0
Ottawa	21	20	3,618	203	133	40	175	5
Lanark & Renfrew	21	20	2,588	124	66	35	12	0.5
Kingston	17	17	2,037	93	80	46	0	0
Lindsay-Peterborough	32	32	3,659	190	143	43	0	0
Pickering	28	28	4,726	204	167	45	0	0

East Toronto	25	25	4,238	213	219	51	0	0
West Toronto**	26	24	3,112	143	118	45	42	1
Brampton	33	28	6,279	272	213	44	521	8
Oak Ridges	21	19	3,208	122	94	44	296	9
Barrie	42	36	5,492	244	149	38	285	5
Temiskaming	7	7	445	22	23	51	0	0
Algoma & North Bay	10	10	1,333	66	52	44	0	0
Waterloo-Wellington**	33	31	9,081	407	324	44	603	7
Eastern Han-Ca	15	14	2,957	63	1	2	100	3
Hamilton	40	33	6,825	337	217	39	777	11
Niagara	23	22	3,598	164	145	47	19	1
Paris**	18	17	3,043	139	90	39	0	0
London	32	32	5,219	276	169	38	0	0
Essex-Kent	20	20	3,567	188	91	33	0	0
Sarnia	21	21	2,466	129	88	41	0	0
Huron-Perth	25	21	5,586	224	120	35	381	7
Grey-Bruce-Maitland	40	28	5,041	178	87	33	1,378	27
Superior	6	6	1,235	66	53	45	0	0
Winnipeg	13	12	1,378	49	49	50	259	19
Brandon	14	12	1,176	39	57	59	36	3
Assiniboia	15	13	1,085	47	47	50	252	23
Northern Saskatchewan	12	12	996	68	36	35	15	2
Peace River	9	6	383	18	16	47	64	17
Edmonton-Lakeland	20	16	1,633	83	74	47	197	12
Central Alberta	11	11	979	43	50	54	0	0
Calgary-Macleod	17	15	3,958	170	155	48	134	3
Kootenay	8	8	385	19	19	50	0	0
Kamloops	11	11	1,134	45	45	50	0	0
Westminster	27	27	3,839	177	122	41	0	0
Vancouver Island	13	13	2,122	98	84	46	0	0
Western Han-Ca	13	8	1,248	28	1	3	268	21
Total	974	872	132759	6181	4178	40	7877	6

Statistics used are most current available from the 2002 A&P or provided by presbytery clerks

*Membership: is Number on Communicants Roll

** Statistics incomplete:

West Toronto: Coldstream - no statistics provided

Waterloo-Wellington: St. Andrew's, Arthur - no statistics provided

Paris: St. Andrew's Windham Centre - no statistics provided

Summer Congregations and Preaching Points without members not included in number of Congregations:

Cape Breton: Englishtown, St. Mark's; Montreal: Lost River; Barrie: Moonstone, Knox;

Grey-Bruce Maitland: Sauble Beach/Huron Feathers; Northern Saskatchewan: Dore

Lake, St. Mary's, Shipman, Knox, Sylvania, Knox; Peace River: Faro - shared ministry

BOOK OF FORMS ERRORS

The clerks report the following errors in the Book of Forms.

- Section [176.1.7](#) contains an error in the page number reference to one of the Declaratory Acts. (A&P 1995 p. [119](#), [38](#)) It should read (A&P 1995, p. [229](#), [38](#)). This change will be

made and also reflected in the Declaratory Acts Subject Index under Chaplaincy, (change reference from 176.1.6 to 176.1.7) and in the Declaratory Acts Numerical Index under section [176.1.7](#), to which the correct page reference will be added.

Section [210](#) of the Book of Forms refers to ordination of certified candidates who have been appointed by the Life and Mission Agency. The 1995 Declaratory Act reference (A&P 1995, p. [229](#), [38](#)) will be added to this section in the text of the Book of Forms. The numerical index of Declaratory Acts already contains this reference.

2. The Clerks report that the index to the Book of Forms refers to “catechist” in section [278.6](#). “Catechist” does not appear in the section and the reference will be removed from the Index.
3. The Rev. Dr. Douglas Lowery, former Deputy Clerk of Assembly, has pointed out that the use of the word “intrusted” used in section [288](#) of the Book of Forms is historically valid but inconsistent with the more modern usage of “entrusted” in sections [137](#), [158](#), [169](#), [217](#), [281.1](#) and [Appendix A-52.3.8](#). The Clerks thank Dr. Lowery for his advice and will make the suggested change in section [288](#).

Further, Dr. Lowery pointed out that former Principal Clerk E.A. Thomson stressed the capitalization of “The” whenever it is followed by “Presbyterian Church in Canada”. Accordingly, the Clerks intend to make this change in Appendix G-5-2-7 and G-5-5.

ACTS AND PROCEEDINGS 2002, ERRATA

Report of the Presbyterian Record, Inc., Rec. No. 2 (A&P 2002, p. [29](#), [32](#))

On page 29 of the minutes in the 2002 Acts and Proceedings, commissioners were asked by the convener of the search committee to note a change in Recommendation No. 2 from the word “for” to the word “with”.

Recommendation No. 2 now reads:

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

When the recommendation was recorded on page 32, the original wording was inadvertently printed.

The 129th General Assembly is asked to take note of the correct wording as agreed to by the 128th General Assembly.

PROPOSAL TO AMEND SECTION 296, BOOK OF FORMS, RE MEMBERSHIP ON THE COMMITTEE ON BUSINESS

The Clerks of Assembly have noted that the current legislation regarding the makeup of the Committee on Business at General Assembly has created some unnecessary difficulties. The role of the Committee on Business at the Assembly is to monitor all of the business of the Assembly, keep time, and organize the efficient handling of motions and amendments with the clerks. In order for this committee, which does not meet together until the start of Assembly, to function effectively, more than the specified four persons are required, and it is very helpful if at least one member has served the previous year in order to bring experience to the committee. These concerns sometimes outweigh the stipulation that the host presbytery(ies) name one of their own to serve on the committee. Hosting presbyteries have many responsibilities and sometimes find it difficult to find another person to serve this appointment.

The clerks, therefore, propose the following amendment to section [296](#) of the Book of Forms, to accommodate what has, of necessity, and for good reason, become a practice at many Assemblies.

296. The Assembly, on the nomination of the Committee to Nominate Standing Committees, shall appoint a Committee on Business. It shall be composed of **a minimum of** four (4) persons including: **a** convener (**normally** a person from the presbytery where the Assembly meets), ~~convener of the previous committee~~ **the previous convener**, a person from the presbytery ~~wherein~~ **where** the next Assembly will meet **and** the Principal Clerk or his/her appointee.

Recommendation No. 13 (adopted, p. [24](#))

That the above report be sent for study and report to presbyteries, synods and sessions, with responses to be sent to the Clerks of Assembly by January 31, 2004.

**REPORT OF THE COMMISSION RE MATTERS LEFT UNCARED FOR
OR OMITTED**

The Commission, made up of the Moderator of the 128th General Assembly and the Clerks of Assembly, did not meet since no matters were referred to it.

Stephen Kendall, Barbara McLean, Tony Plomp
Clerks of Assembly

ECUMENICAL RELATIONS COMMITTEE

To the Venerable, the 129th General Assembly:

Over the past year, the Ecumenical Relations Committee reviewed and endorsed the following statement and definition on ecumenism, as presented to the 123rd General Assembly (A&P 1997, p. [291-92](#), [35](#)):

The word OIKOUMENE (the whole inhabited world) was first used to describe the great councils of the early centuries of the Christian Era which brought together the leaders of the Christian movement from every community in which the new faith had taken root. Their purpose was to seek convergence on the doctrines and creeds by which the Gospel could be expressed and proclaimed.

The unity of the Church, the whole community of people of all races, tongues and classes, was an essential part of the good news proclaimed by the New Testament writers. Christ prayed that all who believe in Him might be one (John 17:21). The modern ecumenical movement is an effort to reverse the fragmentation of the Christian Church which began with the split between Eastern and Western churches in the eleventh century. In the past hundred years, Christians have become increasingly troubled by the scandal of disunity among churches. The Canadian Council of Churches was formed in 1944, with The Presbyterian Church in Canada as one of its charter members. The World Council of Churches, which began several years later, defined the term 'ecumenical' to describe 'everything that relates to the whole task of the whole Church to bring the gospel to the whole world'.

The ecumenical vision seeks to draw together a commitment to the unity and renewal of the church and a commitment to the reconciliation of God's world. Fundamental to its basis is the conviction that God's covenant includes "every living creature that is on the earth" (Genesis 9:16) and that it is God's "plan for the fullness of time, to gather all things in Him, things in heaven and things on earth" (Ephesians 1:10). The purpose of ecumenism, from its beginning in the ancient Greek speaking church, was to advance the proclamation of the gospel in worship, evangelism and service that all may be one so that the world may believe. The church is called to serve as a credible sign of God's unifying purpose for the whole world.

From its union in 1875, bringing together the Presbyterian and Church of Scotland denominations of the Maritime Provinces and central Canada, The Presbyterian Church in Canada has actively worked for the unity of Christ's church. We recognize the common calling in Christ which we share with all Christians and we seek ways of making visible the unity which God has given us. We affirm one church, one faith, one Lord, sharing in worship, witness and service to the world. As part of the Church Universal, we strive to listen to and learn from one another, to break down the barriers which divide people and to promote justice and peace in the whole human family and the integrity of all creation.

We work toward a church which shares one baptism, celebrates one eucharist and recognizes one ministry. At the same time, we acknowledge that unity is not the same as uniformity and that diversity of polity and practice can be faithfully sustained within Christ's church.

We confess that the history of evangelical mission of many Christian communities including our own has been clouded by cultural imperialism which has distorted Christ's word for all humanity and we commit ourselves to witness to the gospel in the spirit of humility and respect for others, recognizing that truth and goodness we encounter in people of other faith traditions than our own are the work of God's Spirit, the author of all truth. "As beggars telling others where food is to be found, we point to life in Christ". (Living Faith 9.2.1)

The responsibilities of the Ecumenical Relations Committee are to:

- provide information on and co-ordination for ecumenical matters;
- maintain and strengthen relationships with ecumenical councils, committees and consultations, and to recommend to General Assembly the establishing of new ecumenical relationships;
- articulate the church's ecumenical vision;
- endeavour to develop strategies concerning ecumenism;
- educate members and adherents of the church about national and international ecumenical involvements;
- appoint delegates to ecumenical bodies and to enable those delegates to represent The Presbyterian Church in Canada; and
- establish and maintain grants to ecumenical councils.

The Ecumenical Relations Committee has attempted to fulfill these responsibilities over the past year, and submits the following information and recommendations for the consideration of the 129th General Assembly.

THE WORLD COUNCIL OF CHURCHES (WCC)

The World Council of Churches (WCC) is an international fellowship of Christian churches, built upon the foundation of encounter, dialogue and collaboration. The WCC was formed to serve and advance the ecumenical movement, the quest for restoring the unity of the church, by encouraging in its members a common commitment to follow the gospel. It is a fellowship of churches, now 342 in more than 120 countries in all continents from virtually all Christian traditions.

Over the past year, significant issues in the WCC's work have related to the international tensions in the aftermath of the September 11, 2001 tragedies, and to the war in Iraq. Other issues which have informed its work have been issues concerning the relationship of Orthodox churches with the other members of the WCC; issues related to work on sustainable development and climate change; issues related to the WCC Decade to Overcome Violence; and other related issues. It should be noted that serious financial challenges are facing the WCC, resulting in cutbacks to many of its administrative and program areas. The WCC is also in the process of selecting a new general secretary to replace the outgoing General Secretary, The Rev. Dr. Konrad Raiser.

For more information on the WCC's work, please visit their website at <http://www.wcc-coe.org/>.

THE WORLD ALLIANCE OF REFORMED CHURCHES (WARC)

The World Alliance of Reformed Churches (WARC) links more than 75 million Christians in over 100 countries around the world. It is a fellowship of churches with roots in the 16th century Reformation. The churches in the WARC are Congregational, Presbyterian, Reformed and United. Most live and witness in the southern hemisphere; many are religious minorities in their countries.

Last year the Ecumenical Relations Committee reported the names of the delegates who will be attending the upcoming WARC General Council in Accra, Ghana in 2004. They are The Rev. Sandra Franklin-Law of Eckville, Alberta, The Rev. John Borthwick of Guelph, Ontario, Mr. Don MacMillan of Ottawa, Ontario, and The Rev. Stephen Kendall of Toronto, Ontario.

WARC keeps the member churches informed of its work in a variety of ways including general correspondence, copies of studies and reports, quarterly newsletters, and, recently, regular email communication with a contact person in each denomination. The Rev. Dr. Setri Nyomi, General Secretary of the WARC, was the guest speaker at the Knox College Convocation last spring.

For more information about the World Alliance of Reformed Churches, visit their website at <http://www.warc.ch/>.

The Caribbean and North American Area Council (CANAAC)

The Caribbean and North American Area Council is a regional body under the wider auspices of the World Alliance of Reformed Churches. It is made up of WARC member churches from North America and the Caribbean.

Meeting in Tunapuna, Trinidad from October 17-19, 2002, the Caribbean and North American Area Council (CANAAC) held a youth consultation, focused on plans for the meeting in October 2003 in preparation for the 24th General Council in Accra, and began to do a re-visioning process for CANAAC. One of the changes approved was to have a youth secretariat who would be the liaison among the youth of the member churches, participate at the Administrative Committee and provide leadership development. A highlight of this meeting was celebrating the long term service and retirement of the treasurer, John MacFarlane who is a member of Knox Church in Ottawa. The new treasurer is Fred Speckeen, also of our denomination. The delegates to this meeting were: Dorcas Gordon, Terrie-Lee Hamilton, Gary Pluim and Fred Speckeen.

John MacFarlane served CANAAC of the World Alliance of Reformed Churches as Area Treasurer for eighteen years. His fervent attention to detail, his financial vision and broad historical knowledge of WARC and CANAAC made him a fierce exponent of the reformed ecumenical enterprise. He enjoyed travelling to the many parts of the world where the General Council of WARC met in its annual planning. In these meetings his quiet sense of humour and interest in people and their lives endeared him to a great number of people from all parts of the globe. John also mentored many who have served CANAAC and WARC over the years, patiently reminding them of historical precedent and constitutional issues in the midst of planning and visioning. The Presbyterian Church in Canada is indebted to John for his service and unswerving commitment to its ecumenical life for the past eighteen years.

The Administrative Committee which meets between council meetings was given the task to implement changes to the structure of the Council and to plan for new directions. It met in Burlington, Ontario, to begin this process. It is hoped that these changes will enable the Council to interact and learn more about the contextual aspects of the region or country in which it meets. Plans continue for the gathering in New York City in October 2003, with the theme "A Vision of Life in All its Fullness: Global Economic Justice and Sustainable Development" in keeping with the WARC General Council theme for Accra in 2004.

More information about CANAAC can be found at <http://www.warc.ch/fsd/canaac.html>.

THE CANADIAN COUNCIL OF CHURCHES (CCC)

The Canadian Council of Churches is "a community of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfil together their common calling to the glory of one God, Father, Son and Holy Spirit, and also other churches which affirm the same faith but which do not make doctrinal confessions" (Article II of the Council's Constitution). It is a forum of Canadian churches which come together to work on issues of common concern and witness in the Canadian context.

The Presbyterian Church in Canada continues to play a significant role in the Canadian Council of Churches. In addition to representation at the governing board, which met twice during the year, Presbyterians are active on the Executive, the Nominating Committee, the Finance Committee, the Personnel Committee, and on both the commissions: Faith and Witness, and Justice and Peace.

This year, the Council bid farewell to Janet Somerville, who has served exceptionally as General Secretary for many years. The Rev. Dr. Karen Hamilton, a United Church minister, is the newly appointed General Secretary, and has agreed to be an ecumenical visitor to this Assembly. We are very glad to welcome Dr. Hamilton to this position.

The Council continues to respond the September 11, 2001 attacks, with prayer and education, including a full day at the governing board in May 2002 devoted to the topic "Redeemed by

Violence? Who are we Becoming?" which included a seminar and time of reflection with specialists in the historical and geopolitical context of violence today.

The Justice and Peace Commission has helped co-ordinate the churches' response to the situation in Iraq, and is supporting the Biotechnology Reference Group in their work related to human biotechnology questions. The Commission also provided direction for advocacy on health care in light of the release of the Romanow report on Health Care in Canada.

The Commission on Faith and Witness continues to co-ordinate the preparation of the Week of Prayer for Christian Unity resources, and has been working on a national disaster plan for churches in case of national emergency. The commission has also focused energy on the Christian-Muslim dialogue and will host a Christian-Muslim dinner in May of 2003 at the time of the governing board meeting.

The Executive of the Council, in response to requests from member churches, sponsored a conversation on same-sex marriage in view of possible pending federal legislation. Letters have been sent to the government requesting ample time for faith communities to prepare a response.

For more information on the Canadian Council of Churches, you are encouraged to visit their website at <http://www.ccc-cce.ca>

OBSERVER STATUS TO THE EVANGELICAL FELLOWSHIP OF CANADA (A&P 2000, p. [274-75](#), [40](#))

The prayer of Overture No. 17, 1999 (A&P 1999, p. [468](#)) invited the church to explore the implications and responsibilities of denominational membership in the Evangelical Fellowship of Churches (EFC). Subsequently, the 126th General Assembly (2000) passed the following motion:

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

At the time that The Presbyterian Church in Canada became an 'observer' at the EFC, there was a lack of clarity (from both the EFC and our church) as to what 'observer status' implied. Representatives of the Ecumenical Relations Committee were sent to EFC General Council meetings as observers, and reported back to the Ecumenical Relations Committee.

During this initial period of observation, a significant restructuring has taken place at the Evangelical Fellowship of Canada. Previously, the 'General Council', which was a body that represented all of the members and member denominations, was the main decision-making body of the EFC. In October, 2001, however, the General Council decided to change the governance structure of the EFC. This restructuring led to a shift towards a smaller and non-representative board.

As a result of this restructuring, denominations, congregations, groups and individuals are no longer termed 'members' of the EFC, but rather 'affiliates'. All board members are affiliates of the EFC; but not all affiliates are directly represented on the board. 'Affiliates', whether denominations, congregations, groups or individuals, are asked to sign a 'Statement of Faith' (see below). This 'Statement of Faith' is the only theological prerequisite for affiliation.

The EFC board, which is self-selecting and self-perpetuating, makes official decisions and policy positions, and oversees the work of the EFC and its various committees and ministry initiatives. As well as the board, there is a 'Council of Presidents', whose input and advice may be sought by the board, and which is made up of leaders and/or delegate representatives from the affiliate denominations and congregations. The Ecumenical Relations Committee had concerns about whether this form of polity would raise problems for full Presbyterian Church in Canada denominational membership, in that our denomination would be associated with EFC decisions without full representation in the board's decision-making process.

The EFC has been active in a number of social policy and mission initiatives in our country and throughout the world, and the Ecumenical Relations Committee has been impressed with many dimensions of the work and witness of the EFC.

If the church decides to continue as an EFC observer denomination, however, the Ecumenical Relations Committee felt that clarification was needed in terms of the role and responsibility of an observer to the EFC.

Recommendation No. 1 (adopted, p. [36](#))

That The Presbyterian Church in Canada continue as an observer denomination with the Evangelical Fellowship of Canada, with the following clarifications:

1. that an individual, and one alternate, be appointed by the Ecumenical Relations Committee to be the official Evangelical Fellowship of Canada observer, and that the Evangelical Fellowship of Canada be notified of the name and contact information for this observer, on an annual basis;
2. that the observer, or their alternate, be required to attend meetings of the Evangelical Fellowship of Canada Council of Presidents, and report back to the Ecumenical Relations Committee at its regular meetings;
3. that the cost of transportation, accommodation, and registration for our observer to the meetings of the Council of Presidents be covered by the budget of the Ecumenical Relations Committee;
4. that a small financial contribution be made, on an annual basis from the budget of the Ecumenical Relations Committee, to the Evangelical Fellowship of Canada as a way of acknowledging our denominational commitment to this observer relationship.

OVERTURE NO. 24, 2002 - SESSION, ST. ANDREW'S CHURCH, CALGARY (A&P 2002, p. [523](#), [23](#))

Re: Religious observances in public civil services

The prayer of Overture No. 24, 2002 requests the 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."

Both the Canadian Council of Churches (CCC) and the Evangelical Fellowship of Canada (EFC) issued statements regarding the absence of prayer from the memorial services on Parliament Hill in the aftermath of September 11, 2001. The EFC statement, entitled "The Place of Religion in Public Ceremonies", may be found in the 'Resources' section of the Evangelical Fellowship of Canada website (www.evangelicalfellowship.ca).

Both of these organizations felt that the absence of prayer and/or any other religious observance was lamentable absence, not only because of the consolation and strength that comes from prayer, but also since the vast majority of Canadians would identify themselves with some particular religious tradition. The public memorial service on Parliament Hill in September 2001, therefore, was not a representative expression of the feelings and beliefs of the citizens of our country. Similar concerns were raised in relation to the prayer services following the Swissair tragedy, in which members of the Christian clergy may have been discouraged from public prayer in the name of Jesus Christ.

Having been informed that the government was unsure of how to deal with the issue of prayer in an interfaith setting, even though this issue has been dealt with for many years in military and prison chaplaincy situations, the Canadian Council of Churches subsequently distributed a document entitled "Guidelines for Religious Ceremonies Involving More than One Faith Tradition". The text of that document, which was prepared in consultation with Jewish and Muslim representatives, suggests the following:

Prayer involving members of more than one religious tradition is appropriate on public occasions when the wider community comes together to celebrate, or to mourn following tragedy. As members of diverse communities in consultation with one another, we have made the following recommendations to our constituencies.

Such religious ceremonies grow out of, and reflect, respect for all traditions present. This respect needs to be present in the planning as well as in the actual event. Faith communities should take the initiative to work collaboratively in planning such events. They are free to name their own leadership to participate in the actual prayer.

- Introductory bidding prayers should be inclusive, in the form of an invocation that opens the community to the divine presence. Sensitivity toward all participants ought to guide all activities.
- Each participating leader should be free to pray from within his or her own tradition, and to read from texts that are considered sacred in his or her own tradition.
- Leaders may speak positively about their own tradition, not negatively about other faith traditions.
- It is appropriate to pray individually and collectively for the good and well-being of the whole community gathered. It is inappropriate in this context to offer prayers which imply the incompleteness of another faith tradition.

The aim of such religious ceremonies is to foster that respectful presence which enables members of a community to support and affirm each other. These guidelines give all participants the freedom to speak from their own traditions faithfully, and the responsibility to respect other traditions fully.

While the Ecumenical Relations Committee believes that this matter has been effectively handled through national ecumenical organizations of which we are a part, we nevertheless believe that it would be appropriate to encourage the Moderator of the 129th General Assembly to write a letter to the Prime Minister's Office, the office of the Heritage Minister, and the offices of the Provincial Premiers, encouraging the practice of developing and including appropriate religious observances at significant public civil services, as permitted by Canadian law, and in recognition of the spiritual beliefs and practices of a large number of Canadian citizens.

Recommendation No. 2 (adopted, p. [36](#))

That the above be the response to Overture No. 24, 2002.

Recommendation No. 3 (adopted, p. [36](#))

That letters be sent from the Moderator to the offices of the Prime Minister, the Heritage Minister and the Provincial Premiers encouraging the practice of developing and including appropriate religious observances at significant public civil services, as permitted by Canadian law, and in recognition of the spiritual beliefs and practices of a large number of Canadian citizens.

The Ecumenical Relations Committee continues its work on the Multi-Lateral Dialogue with other Canadian denominations, and on various other Christian and interfaith dialogues.

Finally, the members of the Ecumenical Relations Committee would like to state their appreciation for the leadership offered by The Rev. Dr. Philip Wilson as he completes his term as a member of the committee.

Will Ingram
Convener

Moira R. Barclay-Fernie
Secretary

THE NORMAN M. PATERSON FUND FOR MINISTERIAL ASSISTANCE

To the Venerable, the 129th General Assembly:

The Fund for Ministerial Assistance was established by an anonymous gift of one million dollars under an original indenture dated February 8, 1951. In 1983, following the death of the donor one week after his 100th birthday, as an expression of the church's appreciation for the gift, the fund was renamed The Honourable Norman M. Paterson Fund for Ministerial Assistance. Senator Paterson and his beloved wife, Eleanor, maintained a life-long interest in the ministers of the church and their families and they hoped that their generosity might encourage the beneficence of others.

The fund is administered by eleven appointors: three are appointed by the Assembly Council, three by the Life and Mission Agency, and five are ex-officio members: the Principal Clerk of the General Assembly, the Chief Financial Officer/Treasurer, the Associate Secretary of Ministry & Church Vocations, the Associate Secretary of Canada Ministries, and the Minister of St. Andrew's Church, Ottawa. They are not constituted as a regular board or committee of the

General Assembly, but annual reports are submitted to the General Assembly for information. The decisions of the appointors are governed by the strict terms of the original indenture; it has the similar authority over their decisions as would the provisions of a will. Any changes which may seem desirable because of changes within the church and its ministry require careful legal steps to be taken to ensure that such changes are within the authority of the indenture and, where necessary, within applicable legislation.

The indenture stated that gifts were to be made to eligible married ministers. Since then, eligibility has been extended to include ministers who are divorced and have custody of, or financial responsibility for, any children. To be eligible for benefits from the fund, family income must have been less than \$5,000 above minimum stipend (including applicable increments). During the past year, all eligible ministers have received \$400 per annum and all eligible children have received \$400 per annum. An additional Christmas gift of \$500 was given to each eligible minister, plus \$350 for each eligible child. For the period April 1, 2002 to March 31, 2003, there was an average of 42 ministers and 81 children, who received gifts from the fund for a total of \$95,383. A Christmas gift was sent to eleven ministers on long-term disability for a total of \$5,500.

Letters of thanks that were received from recipients of gifts indicate continuing hardship among ministers and their families who are on minimum stipend. We prefer not to decrease the amount of the gifts provided, nor do we wish to encroach on capital. In accord with Senator Paterson's hope that the generosity of others would be sparked by his gift, we continue to appeal to members of our congregations for additional gifts to the capital of the fund so that ministers and their children who are most in need may continue to receive help.

Clerks of presbytery are annually supplied with application forms to be put into the hands of ordained and diaconal ministers who are serving the church at the level of the General Assembly minimum stipend. Those whose stipends are marginally above the minimum should also apply for consideration.

The appointors are grateful to Mathew J. Goslinski, Canada Ministries, who handles the processing of all applications and the sending out of gifts. He also collates all the letters of appreciation from recipients, and forwards them to the Paterson family, who maintain a serious interest in the work of the Fund. We also express our gratitude to The Rev. Gordon R. Haynes, Associate Secretary, Canada Ministries, who serves as the Secretary of the Appointors, and to Donald A. Taylor, Chief Financial Officer/Treasurer, whose regular financial advice and counsel are greatly appreciated.

Finally, the appointors are grateful for the privilege of helping the ministers and their families who are most in need. We earnestly invite members of our churches to continue their financial support and encouragement of the fund.

Recommendation No. 1 (adopted, p. [33](#))

That the continuing need for new infusions of capital into the Fund for Ministerial Assistance to maintain the gifts to eligible ministers and their families be drawn to the attention of sessions and to the members of the churches.

Alan M. McPherson
Convener

Gordon R. Haynes
Secretary

HISTORY, COMMITTEE ON

To the Venerable, the 129th General Assembly:

MANDATE OF THE COMMITTEE

The Committee on History has been charged with the responsibility of making the heritage of The Presbyterian Church in Canada a living reality in order that we might be challenged to obedience as we serve Jesus as faithful servants in our own day and generation. In order to be effective in this task we have reviewed our terms of reference and request that changes be made in our membership. As there is currently only one Professor of History in our colleges we ask that this criteria be altered to "Faculty Representatives." We also ask that the Assistant Archivist position be added.

Recommendation No. 1 (adopted, p. 22)

That the terms of reference for the Committee on History be altered by changing the designation in its membership “Professors of History” to “Faculty Representatives” and that “Assistant Archivist” be added.

ACTIVE EVANGELISM CONFERENCE 2002

To support the FLAMES year of Active Evangelism the Committee on History organized a highly successful conference at Knox College from May 24-25, 2002. The committee has arranged that videos of these presentations should be made available through the Book Room and are now determining how best to publish them as a resource for the entire church. We commend the past convener, The Rev. Peter Bush, for his leadership in not only arranging for this conference but also initially and personally making the videos available.

ORAL HISTORY

The committee is delighted to report that The Rev. John Congram has agreed to become the facilitator for oral history. It has been recognized that oral history is a vital way to ensure that the past is not lost, and as a whole generation passes on, the need to record their memories is imperative. The committee has drawn up a list of individuals who will be interviewed and hopes to pursue this, with the co-operation of the Archivist, with despatch. The Synod of Southwestern Ontario is also pursuing an oral history project. The committee is working with the Evangelical Reformed Church of Poland as they pursue a similar project and shared with a delegation from the Presbyterian Church in Taiwan a common commitment to preserve oral history.

Recommendation No. 2 (adopted, p. 22)

That the General Assembly endorse the Oral History Project of the Committee on History and commend The Rev. John Congram for assuming leadership of this significant task.

PUBLICATIONS

The Committee on History has had a fruitful year in promoting and sponsoring the publication of several documents in regards to our history. It notes a rising interest among Canadian Presbyterians in recording the past. For instance, David Yuille, 40 years an elder in Knox Church, Ottawa, has prepared a book titled *Feet of Clay and Hands of Service: An Anecdotal Account of the Elders in the Church of Scotland 1560-1850*. Many non-professional historians are making a valued contribution to the recovery of our past. Our history is for the entire church to discover and explore.

Biographical sketches of women in the church titled *Gifts and Graces* Volume 1 is now making a profit. A second volume appeared last autumn and is also being well received by the church. A member of the committee, Lois Klempa, has co-authored with Rosemary Doran a history of the Women’s Missionary Society titled *Certain Women Amazed Us* and this significant addition to our understanding of the contribution of women to The Presbyterian Church in Canada was commended by the committee. The committee has been aware of the depleting stocks of the second edition of *Enduring Witness*, the official history of our denomination written by Professor John S. Moir, and are pleased to announce that he is in the process of revising and updating this volume. A request has been made that the Assembly Council authorize the publication of 500 at a cost of \$10,958, to be financed as copies are sold. As this is a textbook for all three of our colleges, and a valuable read for all church members, the committee feels it is essential that there be continuing availability of this vital publication. Dr. Moir has also had two other volumes produced by Laverdure and Associates of Gravelbourg, Saskatchewan: *Christianity in Canada* and *Early Presbyterianism in Canada*. It is hoped that there will be book-signing for the latter at Assembly.

Recommendation No. 3 (adopted, p. 22)

That Professor John Moir be commended for the continuing service he has rendered The Presbyterian Church in Canada in his research and writing and his updating of *Enduring Witness* as an essential study of our history.

Finally, at our request Professor Andy den Otter of Memorial University, a member of the committee, has prepared (in co-operation with the Archivist) a booklet titled provisionally

Handbook For Writing Congregational Histories which it is hoped will be available for purchase (at a cost of five dollars) at the time of the Assembly.

Recommendation No. 4 (adopted, p. [22](#))

That congregations be encouraged in the important task of chronicling their history and endorse the use of *Handbook For Writing Congregational Histories* as a resource.

NATIONAL PRESBYTERIAN MUSEUM

The highlight for the past year for the committee was September 29, 2002, when the National Presbyterian Museum was officially opened and dedicated. A large congregation filled St. John's Church, Toronto, which has graciously agreed to house the museum. The Moderator of the 128th General Assembly, The Rev. J. Mark Lewis, spoke. Tributes were paid to The Rev. Dr. Mel Bailey, Archivist Emeritus, and The Rev. Dr. John Johnston, each of whom were able to celebrate significant birthdays. The excellence of the museum is a tribute both to The Presbyterian Church in Canada but also to persevering work for over 30 years of John Johnston. His latest acquisition for the museum has been the entire library of The Rev. John Keir (1780-1858), first professor of Theology in Princetown, Prince Edward Island, and Durham, Nova Scotia, now housed in the Minister's Study section of the museum. At Dr. Moir's suggestion the committee is requesting that the Canadian Museum Association recognize Dr. Johnston's contribution to the preservation of the past through the National Presbyterian Museum. It is to be noted that the enthusiastic support of the entire church for the museum means that it is financially self-sustaining. Parties regularly visit and conducted tours can be arranged.

Recommendation No. 5 (adopted, p. [22](#))

That thanks be expressed to St. John's Church, Toronto, for its willingness to provide space without cost for the museum, to the many volunteers that serve as hosts, and particularly to The Rev. Dr. John A. Johnston whose vision and foresight and perseverance has made the National Presbyterian Museum a cause of pride and thankfulness on the part of the entire church.

CANADIAN SOCIETY OF PRESBYTERIAN HISTORY

The Rev. Dr. Geoffrey Johnston has taken over the presidency of this organization. Two meetings are planned for the coming year: one on September 27th at Knox College and the other on October 18th in First Church, Pictou, Nova Scotia, prior to the Synod of the Atlantic Provinces. The latter is to celebrate the 200th anniversary of the arrival in Canada of Thomas McCulloch (1776-1843), pioneer educationalist and Presbyterian cleric.

PRESBYTERIAN HISTORY

The Committee on History would encourage individuals who are doing research into our past (of whom there must be many) to submit articles of between 2,000 and 2,500 words to Presbyterian History which appears May and November under the editorship of The Rev. Peter Bush, Box 235, Mitchell, Ontario, N0K 1N0.

PRESBYTERIAN CHURCH INDEX PROJECT

Committee on History member Michael Millar of Barrie, Ontario, continues to work on this much needed project of the Presbyterian Church Index Project, and is currently compiling the section dealing with the Canada Presbyterian Church.

ARCHIVES

The Archives of The Presbyterian Church in Canada continues to be a cause of considerable pride for all who have anything to do with our outstanding staff, Kim Arnold Archivist/Records Administrator and Bob Anger Assistant Archivist. Upwards of 3,000 researchers use this facility each year. The archives also provides records management services for the Church Office and a parallel advisory service for the national church, ensures that preventative conservation measures are maintained, arranges and catalogues archival collections, produces finding aids, co-ordinates a national microfilming program, completes photo orders for researchers, networks with all levels of the church re care of records, supervises archivists and volunteers, conducts seminars and workshops, completes grant applications to enhance funding opportunities and seeks out and participates in professional development. An impressive list of activities. Among significant papers donated to the Archives this year are those of Alexander

MacMillan (1864-1961), father of Sir Ernest, and Mark Young Stark of Dundas, Ontario (1799-1866). If you wish to explore further the archives website, and indeed that of the Committee on History, each will provide much useful information.

The Committee on History continues to urge congregations to microfilm their official church records. Stories come back to us of churches that have closed and their records lost, of fires that have destroyed valuable historical documents improperly stored, or brittle papers no longer readable because they have been kept in space not adequately climate controlled. More than half the congregations in The Presbyterian Church in Canada have yet to microfilm their documents, though we are pleased to report continual progress: Knox Church, Toronto, has begun the process of microfilming their extensive collection which goes back to 1823, and the Archivist has travelled to Montreal to assist the Presbytery of Montreal in preserving their historic records.

Recommendation No. 6 (adopted, p. 22)

That all church courts and congregations be strongly encouraged to complete the microfilming of their official records and that a copy of the microfilm be placed in the Church Archives in Toronto.

HISTORY PRIZES

Each year the committee awards two prizes for works published during the year. The Rev. Dr. Mel Bailey has been asked to review the terms of these prizes and suggest revisions. This year the prizes are:

Congregational Category

Mildred Sinclair for *Ratho Presbyterian Church and Community, 1852 - 2002*

Academic Category

Robert K. Anderson for *Kimchi and Maple Leaves Under the Setting Sun: The Story of the Involvement of the Presbyterian Church in Canada with the Korean Christian Church in Japan*

Congregations and individuals are reminded that books and histories need to be submitted to the Prize Committee, Presbyterian Church Archives by December 31, 2003, for consideration for the 2003 History Prizes.

The Committee on History, the oldest committee in the church, dating back to 1879, gives thanks to Almighty God for the tireless work of so many in preserving the record of our past that we might better be able to serve God in the future.

A. Donald MacLeod
Convener

Clyde Ervine
Secretary

INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable, the 129th General Assembly:

INTRODUCTION

The International Affairs Committee report this year consists of two reports. Both fall within the committee's intention to consider various aspects of peace and reconciliation and stem from the array of concerns following the terrorist attacks on September 11, 2001.

The first section of the report, "God is our Refuge: Security in an Insecure World" is new this year and was suggested by the more stringent security measures introduced as part of the effort to combat terrorist activity. This section presents two major concepts of security: state security and human security. It also examines three issues critical to the security of developing nations: environmental degradation, international trade and development assistance, and the HIV/AIDS epidemic. A report from the Commission on International Affairs in the Church of Norway Council on Ecumenical and International Relations (KISP), suggests that vulnerability is a given, and a positive given, of human experience, essential to our humanity. This concept is explored along with the biblical testimony to the security which is found only through trust in God as our refuge.

The second section, "Reconciliation and Hope in a Multi-faith World" was suggested by the increased attention on Islam in the wake of the events of September 11, 2001. This is a revision of the report which was referred back to the committee by the 128th General Assembly. (A&P 2002, p. 266-75, 15) This report reviews the important Islamic concepts of monotheism and *jihad*, and the historical interactions between Christian and Muslim nations. As is noted in the report, this document does not focus on the comparative truth or untruth of these faiths. Rather, the intention is to look at the context which has shaped past and present relations between Christians and Muslims and the possibilities for constructive interaction and co-operation between Christians and Muslims in Canada and beyond our borders.

GOD IS OUR REFUGE: SECURITY IN AN INSECURE WORLD

The terrorist attacks on the United States on September 11, 2001, have led to heightened attention to the issue of security in that country and the world over. While those events did not initiate a concern for human or state security, they have dramatically created a moment of reflection on a subject of enduring human preoccupation. What is different today is the intensification of the debate on the question of how to achieve security for states and peoples everywhere. This debate occurs in the midst of new policies and regulations, tightening security measures, potential and current armed conflicts. The question for the church is how to frame our thoughts, our views, and our reaction to events that have to do with the heightened security awareness around us. As Christians, we have recourse in the fundamental precepts of our faith and the hope we derive from it. But it is important, as well, that the church converse with the political and military theorists and decision-makers in the secular domain of security. With this aim in mind, we examine two concepts on security: state security and human security.

The consequences of the events of September 11, 2001, have been profound and pervasive experiences of insecurity and fear. Many governments, including Canada's, have introduced new measures or amended existing policies to enhance public security. People deemed suspicious can and are being held indefinitely without trial; sometimes even without a charge being laid. Travelers crossing national boundaries must endure tedious and lengthy inspections. Regardless of their citizenship, some people born in particular Asian countries have been routinely delayed for additional inspection and interrogation at borders. For many months mail inspection, particularly in the United States government offices, was a necessary defence against the threat of chemical warfare. Many Muslims feel vulnerable to acts of hate because some people have prejudicially linked that faith with the September 11th terrorist acts. Paradoxically, as documented by B'nai Brith, incidents of violence, harassment and vandalism against Canadian Jews also rose by 60 percent in 2002, to the highest level in 20 years.¹ The people of Afghanistan have experienced a war waged to topple the Taliban, destroy the Al Qaeda network and attempt to apprehend Osama bin Laden. For months, the United States and Britain, have pressured the international community to approve a war against the Iraqi regime.

As the debates continue about whether to go to war against the Iraqi regime or to pursue peaceful strategies, more reflection should be given to probing the context that gives rise to terrorism. Acknowledging the context may help us understand the conditions that provide fertile ground for terrorism. Understanding the context does not justify terrorist acts, but if peace is ever to take root in regions of intense conflict, then conditions that give rise to conflict need to be addressed. In the Middle East, this context includes the American military presence, support by some Western governments of tyrannical regimes and, perhaps most of all, the American alliance with Israel.

"Human security" is a term which looks at the security of human individuals as well as the more traditional focus on the security of the state. It is a concept that predates September 11, 2001, and one which acknowledges that state security, while necessary to human security, may not guarantee human security, and in some circumstances, may even be antithetical to human security.

As Ernie Regehr, Executive Director of Project Ploughshares, explains:

While the security and behaviour of states are obviously central to the security of persons, the inordinate focus on sovereignty, state structures, the military defence of territory and, in too many cases, straightforward regime survival, frequently comes at the expense of, and with little regard for, the security, welfare or safety of persons. It is not that the doctrine of human security emphasizes personal security over state security, rather it

makes human safety the measure of state security - the extent to which the people of a particular state live in freedom and safety, under just laws, and with their essential needs met is the extent to which that state is secure. Human security values identify the safety and welfare of people as the central objectives of state security.²

A state that pursues human security respects a standard such as the Universal Declaration of Human Rights (UDHR). In its 1998 report the International Affairs Committee considered how the UDHR measured up against the ten commandments and found a wide measure of agreement. (A&P 1998, p. [284-89](#)) The committee noted that the commandments about stealing and coveting taught that everyone has a right to an adequate measure of this world's goods. The UDHR also held that people had a right to work, and their work should provide them with "an existence worthy of human dignity" both for the breadwinners and their dependents. Two commandments, the one about adultery and the one about honouring parents stress the centrality of the family. In the same way the UDHR insisted that families were the "natural and fundamental" units in society and that people had the right to enter into marriages and found families, and to equality within the marriage. In the provisions about bearing false witness and misusing the name of God, the commandments call for an honest system of settling disputes. So does the UDHR in a series of articles dealing with equality before the law and the nature of a proper judicial system. Perhaps most fundamental of all is the stark prohibition of murder. "You shall not kill." This commandment is echoed in Article 3 of the UDHR, "Everyone has the right to life liberty and the security of person." In a sense Article 3 is the foundation of the UDHR, from which all else follows. The UDHR's comprehensive concern for economic and social, civil and legal rights makes it a reasonable basis for judging a society's concern for human security.

The Bible goes beyond the ten commandments. The commandments, like the UDHR, treat everyone alike. Rich and poor are judged by the same standard. But in its 1999 report the committee asserted that the Beatitudes demonstrate God's bias for the weak. (A&P 1999, p. [268-90](#)) Not the rich and powerful, but the poor in spirit, the mourners, the meek, and those who hunger and thirst after righteousness are declared blessed. Jesus did not invent this bias for the weak. The Beatitudes take up a theme that appears throughout the prophetic literature and in Psalm 72, which was composed for an event like a coronation.

Give the king your justice, O God,
And your righteousness to the king's son!
May he judge your people with righteousness
And your poor with justice.

May he defend the cause of the poor of the people,
Give deliverance to the needy,
And crush the oppressor.

(Psalm 72:1-2, 3)

Justice is not something that comes naturally, in the ordinary course of events, which, rather than providing justice, can create and perpetuate injustices as the powerful face each other in a deadly game. As the late Kwame Nkrumah, the first president of an independent Ghana, once remarked, "When the bull elephants fight the grass is trampled." When the powerful are permitted to determine state security issues, the result is often the further oppression of the weak.

Justice is God's gift to the king and the nation. It is also part of that extraordinary Semitic concept of peace called "shalom", a reordering of society so profound that it will only happen in the end times, when "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid" (Isaiah 11:6). Shalom is an idea the International Affairs Committee explored in its 2001 report. (A&P 2001, p. [310-29](#))

Human security draws attention to people as well as states, the people in whom God takes a special interest. As such, the concept of human security provides a basis for living in a caring global community in which Christians can find an echo of the promise of shalom.

THE MEANING OF SECURITY

State Security: A Traditional View of Security

The Treaty of Westphalia of 1648 created in Europe (and eventually throughout the world) the idea of state sovereignty. Key to this idea is the inviolability of the internal power and territorial

integrity of states. The perceived threat to the security of a state was armed insurrection or military invasion by other states. The response to such threats or invasions was military defence.

The security of peoples within state boundaries was part and parcel of the inviolability of the state's sovereignty. The people were deemed secure to the extent that the state of which they were subjects or citizens maintained its security in the face of both external and internal threats. The state ran its internal affairs as its leaders saw fit, and there was nothing anyone else ought or could do about it. This idea remained more or less intact through the changes of later centuries which came to base the legitimacy of the state on the consent of the governed.

However, the reality of the post World War II world did not conform to the traditional assumption of equally sovereign and militarily effective states. The states of the world have increasingly become interdependent. There has been a proliferation of international organizations, principally within the framework of the United Nations. Many states in the world today owe their survival more to international conventions and support from other states than to what their own military capabilities would allow.

There has always been a conflict between idealism and realism in international politics. Realism says that it is up to every state to take care of itself. The emphasis is on sovereignty and the reliance on military might as a guarantor of security. There has also been, however, a vision of building international security on the basis of common interests and co-operation within a framework of respect for human rights and international law. Multilateral institutions such as the UN are the products of such idealism.

State security continues to inform the actions of political leaders around the world. Nevertheless, no statesman of significance today believes that the traditional approach to security is foolproof. The gap between the assumptions and realities of state security became even more pronounced after the end of the Cold War in the early 1990s. Trends that were already evident before that time suddenly became compelling.

1. Conflicts between states have become more dangerous. "Technological advances and proliferation of weaponry mean that future wars between states will exact a horrific toll on civilians." UN Secretary General, Kofi Annan refers here to weapons of mass destruction.
2. "A growing number of armed conflicts are being fought within, rather than between, states." One recalls the horrific mass murders in places like Kampuchea and Rwanda.
3. "Greater exposure to violence" has occurred around the world as a result of "the erosion of state control." Somalia and Liberia are examples of the hazards of having no functioning state.
4. "Opening markets, increased world trade, and a revolution in communications" (the latter allowing for near-instantaneous financial transactions and currency exchange), in addition to providing many benefits, have led to increasing environmental, economic and health crises.

In many countries, the promotion of state security, particularly when it is used as a cloak for regime security, jeopardizes the security of citizens and communities.

Nevertheless, this does not mean that the state security perspective is irrelevant. Whether they act in their own interests or in the interests of the world community, states remain important actors. A good government is a requisite condition for the promotion and maintenance of security. In that sense, the new level of concern for security in Western countries is legitimate. What is in debate is how far security measures should go; in other words, do these measures pose a threat to the security of individuals and communities within those states?

Human Security: A New Perspective on Security

There is a credible alternative to an exclusive focus on state security called human security. Human security was conceived because of the serious flaws in the traditional perspective about security. In the words of Kofi Annan, "the requirements of security today have come to embrace the protection of communities and individuals from violence."

The 1994 Human Development Report of the UN Development Program (UNDP) defined human security as "safety from constant threats of hunger, disease, crime, and repression. It also means protection from sudden and hurtful disruptions in the patterns of our daily lives - whether

in our homes, our jobs, in our communities or in our environments.” At the Millennium Summit, Kofi Annan stressed that people should enjoy “freedom from want” and “freedom from fear”, and declared that these were to be the priority objectives for the United Nations in the years ahead. In January 2001 the UN Commission on Human Security (UNHCS) was formed:

- to promote public understanding, engagement and support of human security and its underlying imperatives;
- to develop the concept of human security as an operational tool for policy formulation and implementation; and
- to propose a concrete program of action to address critical and pervasive threats to human security.

Human security has been called a “people-centered security” or “security with a human face”. Current and former United Nations officials have offered several guiding principles.

Peace and reconciliation. “A first essential element [of human security] is the possibility of all citizens to live in peace and security within their own borders. This implies the capacity of states and citizens to prevent and resolve conflicts through peaceful and non-violent means and, after the conflict is over, the ability to effectively carry out reconciliation efforts.” (Sadako Ogata, former commissioner of the United Nations Human Rights Commission.)

More than the absence of war. “Human security can no longer be understood in purely military terms. Rather, it must encompass economic development, social justice, environmental protection, democratization, disarmament, and respect for human rights and the rule of law.” (Kofi Annan, United Nations Secretary-General).

Human freedom, present and future. “Freedom from want, freedom from fear, and the freedom of future generations to inherit a healthy natural environment - these are the interrelated building blocks of human - and therefore national - security.” (Kofi Annan).

Basic needs. Human security “in its most simple expression, [means] all those things that men and women everywhere in the world cherish most: enough food for the family; adequate shelter; good health; schooling for the children; protection from violence whether inflicted by man or by nature; and a State which does not oppress its citizens but rules with their consent.” (Louise Frechette, United Nations Deputy Secretary-General)

Civic organizations, environmental groups, churches, international organizations have advocated or are practically involved in the promotion of human security. A group of states, including Canada, have set up a human security network. In Canada, human security has been advocated most forcefully by The Hon. Lloyd Axworthy, former Minister of Foreign Affairs. The convention to ban anti-personnel landmines is one note-worthy achievement of his efforts to promote human security.

Human security is aimed at helping the weakest and marginalized groups of humanity. The need for “freedom from fear” and “freedom from want” does not apply to all individuals, communities and peoples alike. The subjects of human security are those (primarily women and children) who are most in need of protection from threats to their lives or livelihoods. These are found preponderantly, though not exclusively, in developing nations. Three critical security issues for these nations are environmental degradation, international trade and development assistance, and the global HIV/AIDS epidemic. These issues are explored in the next sections of this report.

CRITICAL HUMAN SECURITY ISSUES

Environmental Degradation as a Human Security Issue

The survival of humankind is inextricably linked to the preservation of the natural world. This has been emphasized in the recent debate about the ratification of the Kyoto Protocol. The international community can no longer ignore the impact of environmental degradation and climate change on human security. Pollution, deforestation, soil erosion, floods and drought deplete precious land and water resources and create “environmental refugees”.³

Environmental degradation is often the result of armed conflict, leading to further political and social instability. Armed conflict, in and of itself, is destructive to natural systems both during and after hostilities. The destruction of water and sewage systems leads to pollution and

increased water-borne diseases. Agricultural land, sown with landmines, cannot be reclaimed for food production until the landmines are cleared.

One potential impact of environmental degradation is conflict over diminishing resources. Egypt, for example, depends on the Nile River for 90 percent of its water supply. It is, however, the last of eight countries through which the Nile flows, and has no control over the use of water upstream. It is highly vulnerable if any of these countries significantly increases its use of Nile water. Egyptian officials have recognized that action which brought about a dramatic reduction in the flow of the Nile would be seen as a threat to Egypt's security.

Population in the Nile basin is expected to rise from 246 million to 812 million by 2040. Yet as demand for Nile water rises, it is probable that the amount of water in the river will be less, due to environmental conditions such as the recent drought in East Africa. The potential for conflict is significant, unless water-sharing agreements can be worked out among all states using Nile water. Such agreements already exist among states sharing the Senegal and Niger rivers in West Africa.⁴

In light of the serious impact of climate change, already evident in many parts of the world, the church has joined with KAIROS, the World Council of Churches and environmental organizations in supporting the international ratification and implementation of the Kyoto Protocol. The Government of Canada ratified the Kyoto Protocol on December 17, 2002. The challenge now is to encourage individuals, corporations and governments at all levels to take the necessary actions, not only to meet the Kyoto targets, but to surpass them.

It is also important to recognize that the Kyoto targets are just a beginning. They will not prevent climate change. And they are only a first step to limiting the impact of climate change. Many nations and peoples around the world will be confronted with severe social and economic problems in the wake of climate change and other environmental crises. The church must be ready to play a role in alleviating human suffering and enhancing human security through these difficult changes.

The following statement by the World Council of Churches acknowledges that if humans are to enjoy environmental security, the developed world's entitlement to unchecked economic growth at the expense of the developing world must be challenged:

Churches must call into question the dynamics of the present economic systems. They need to point to the contradictions in which society finds itself, despite clear analyses of the threats endangering the future of humankind ... Development is not a constant upward movement. We have to be content if we succeed in containing the process of degradation and maintain a sense of solidarity among the nations and their people.⁵

The call to the church is to resist indifference and take concrete steps to express solidarity with victims of climate change, recognizing that we are all affected and that we are all responsible.

Aid and Trade as a Human Security Issue

There is a growing concern that the "war on terrorism" is displacing priorities intended to advance human rights and to address the basic needs of millions of people. Today, some 1.2 billion people, mostly women and children, live on less than US\$1.00 a day.⁶ The gap between rich world/poor world and wealthy citizen/poor citizen is growing. Twenty-five of the globe's wealthiest citizens have income and assets worth \$474 billion, more than the entire gross national product of all of the countries in sub-Saharan Africa.⁷

While many countries experienced impressive economic growth through the 1990s, this growth was not equitably distributed and did not contribute to greater human security. A report prepared by the North-South Institute, an independent research institute in Ottawa, notes that in the last quarter of the twentieth century, income inequality increased within many countries. The number of countries "in which income is distributed very unequally has increased from 29 in 1980 to 46 by the late 1990s".⁸ In industrialized countries, this growing inequality is especially pronounced in the United States and the United Kingdom.⁹

There are a number of factors that help explain why inequality is growing globally, but this trend points to the fact that economic liberalization, a key element of globalization, has not resulted in

reducing poverty and inequality. The current model of globalization is diminishing the human security prospects for a majority of the world's citizens.

Organizations in civil society, including the churches, continue to propose alternatives to the current globalization model. As noted in previous reports of the International Affairs Committee, the human security agenda, (including human rights) and environmental safeguards should be given equal weight in trade agreements to the liberalized movements of goods. (See A&P 2002, p. [285](#)-86.)

Unequal trade

Negotiations in the World Trade Organization are moving at a snail's pace. Poor countries are at a serious disadvantage in being able to adequately participate in these complex negotiations. Democratization of the World Trade Organization so that the wealthy countries do not hold a disproportionate share of power, would contribute to the issues of the developing world being given more attention.

Unequal trade rules continue to hamper human security. Consider the coffee bean. The price for the raw bean has fallen 70 percent since 1997.¹⁰ The collapse in the world price for coffee is devastating for millions of people. The coffee industry provides employment for 25 million people in some 80 countries; 70 percent of coffee growers are small farmers and they have no control over the world price. In the 1990s, many countries were encouraged by institutions like the World Bank to expand coffee production for export. The foreign exchange earned would be used to pay for essential imports or to pay down the country's debt. But the result of this strategy is serious over supply. The world price is below \$0.60 a pound. Until there are international policies and mechanisms to manage the supply of commodities like coffee, then many developing countries will continue to be vulnerable to the fluctuations and uncertainties in world prices.

There are hopeful alternatives such as Fair Trade. By the end of 2001, 550,000 small farmers and their families were involved in fair trade coffee cooperatives.¹¹ These producers receive at least \$1.26 per pound for their coffee. Fair trade provides a cushion against the fluctuations of the market. Sales of fair trade coffee in Canada increased from 22 metric tons in 1998 to 273 metric tons in 2001.¹² The sales in Europe were over \$300 million in 1998. Fair trade demonstrates that trade can contribute to fairer distribution of wealth and security for producers in poorer countries.

Trade Barriers

Unequal trade barriers weaken human security and have a direct impact on the well being of citizens. Industrialized countries, mostly the European Union and the United States, spent \$353 billion to protect their agricultural economies in 1998.¹³ At the same time, poor countries are pressed to reduce or eliminate their subsidies. Trade barriers by industrialized countries cost developing countries \$100 billion a year, twice as much as the total amount of aid to the Third World. Yet, the entire debt of the 52 poorest countries could be wiped out at a cost of \$71 billion.¹⁴

Global trade can be made to work so that citizens in developing countries share more equitably in the benefits, but the rules need to change.

The Role of Aid

Aid programs, based on principles of partnership, reciprocity and mutual accountability can and do make a difference in peoples' lives. Good aid contributes to human security and acknowledges the mutual vulnerability of the one giving the aid and the one receiving the aid. But the current support by wealthy countries is sobering. Between 1992 and 2000, wealthy countries reduced their aid budgets by \$13 billion. In 2000, the G7 countries provided, on average, 0.19 percent of their gross national income to aid. Industrialized countries outside the G7 contribute an average of 0.46 percent.¹⁵

In 2000, Canada contributed 0.25 percent of its gross national income to overseas development. This put Canada 17th out of 22 aid donors that year. The high point for Canadian aid was 0.54 percent in 1975.¹⁶ The goal set by the Commission chaired by Lester B. Pearson in the 1960s was 0.7 percent. There was some heartening news in the February 2003 federal budget.

Canadian aid will be increased by 8 percent in 2002-2003 and by the same amount in each of the next two years. By 2004-2005, Canada's aid will have increased to 0.27 percent of the gross national income.¹⁷

The Impact of Debt

The debt burden continues to limit development prospects in many developing countries. Global initiatives to adequately address this crisis have been limited to date. The Canadian Government has taken some positive initiatives in the past few years. In 2002, the Government cancelled \$93 million in debt owed by Bolivia (\$10.2 million) and Tanzania (\$83.6 million).

In the February 2003 federal budget, \$75 million was allocated to the Highly Indebted Poor Countries Trust Fund. Before countries are deemed eligible, they must meet stringent conditions that do little to get many poor countries out of the debt trap.¹⁸

Dialogue on Foreign Policy

The Canadian Government began a Dialogue on Foreign Policy in January 2003 that will be completed in May. Three pillars serve as the starting point for this dialogue:

- the protection of our security within a stable global framework;
- the promotion of prosperity and employment; and
- the promotion of the values and culture that Canadians cherish.

The churches' contribution to this dialogue will focus on human security and human rights, fairer distribution of wealth, disarmament and peacekeeping. The church will also have the opportunity to comment on the government's response when it is released.

The HIV/AIDS Pandemic as a Human Security Issue

HIV/AIDS is one of the greatest threats to global human security. Dr. Ulf Kristoffersson, UNAIDS Humanitarian Co-ordinator, acknowledged this in his address to the Human Security Network in Bangkok, January 2002: "The UN Security Council, whose primary responsibility lies in the maintenance of international peace and security, has recognized that the impact of the HIV epidemic is so profound that it is threatening international peace and security, fundamentally challenging the national security and stability of a growing number of states around the globe."¹⁹

While the situation in sub-Saharan Africa has received the most media attention, there is grave evidence that a global threat exists:

- In Asia, home to half the world's population, the HIV/AIDS epidemic is poised to explode to similar, if not greater, levels than Africa.
- In China, home to one fifth of the world's population, the prevalence of HIV rose more than 67 percent in the first 6 months of 2001.
- India has more people living with HIV than any other country, other than South Africa.
- AIDS is now the leading cause of death in a number of countries in the Caribbean.

HIV/AIDS is a serious problem in countries like Canada where most people infected with HIV, live in poverty, isolation, homelessness, and/or without access to medications.

HIV/AIDS can be described as a threat to all forms of security.²⁰

As a personal security issue, HIV/AIDS is

- reducing gains in health longevity and infant mortality;
- threatening agricultural production and food supply;
- leading to family and community breakdown;
- diminishing the chances for a viable future for surviving young people;
- exacerbating ethnic and social divisions; and
- increasing migration.

Because of the unequal and inferior status of girls and women in many countries, they are most highly vulnerable to HIV/AIDS infection and most disadvantaged in coping with its impact.²¹ Dr. Kristoffersson explains, "The security of women is particularly at risk. Whether it is economic security, food security, health security, personal or political security, women and young girls are affected in a very specific way due to their physical, emotional and material

differences and due to the important social, economic, and political inequalities existing between women and men.”²²

As an economic security issue, HIV/AIDS:

- reverses social and economic progress,
- causes national incomes and GDPs to decline.

The HIV/AIDS epidemic is undermining the capacity to produce food. As adults fall ill and die, families face declining agricultural productivity. This is also compounded by the irony that many urban dwellers return to their original villages when they fall ill. According to the UN Food and Agriculture Organization, “while the impact of AIDS on farming communities differs from village to village and country to country, the epidemic is undermining 40 years of progress in agricultural development.”²³

As a communal security issue, HIV/AIDS

- hits hardest the educated and mobile-civil servants, teachers, health-care professionals and police;
- therefore, it breaks down national institutions that govern and serve a society; and
- feeds trends that create violent conflict and humanitarian catastrophe.

Even if one looks at the traditional meaning of security as “threats to, and defence of, the state” HIV/AIDS is a significant factor as it depletes military and police forces. In Africa, many military forces have infection rates as much as five times that of the civilian population. As militaries weaken, nations can become more vulnerable to both internal and external conflict. Countries like South Africa may soon be unable to participate in peacekeeping operations. In January 2000, Kofi Annan pointed out, “The impact of AIDS in Africa was no less destructive than that of warfare itself. By overwhelming the continent’s health and social services, by creating millions of orphans, and by decimating health workers and teachers, AIDS is causing social and economic crises which in turn threaten political security. ... In already unstable societies, this cocktail of disasters is a sure recipe for more conflict. And conflict, in turn, provides fertile ground for further infections.”²⁴

During the UN General Assembly Special Session on HIV/AIDS in June 2001, member states unanimously adopted the UN Declaration of Commitments on HIV/AIDS. By doing so they declared that HIV/AIDS “constitutes a global emergency and one of the most formidable challenges to human life and dignity, as well as the effective enjoyment of human rights, which undermines social and economic development throughout the world and affects all levels of society-national, community, family and individual.”²⁵

The instability that HIV/AIDS has created in much of Africa, in many countries of Asia, and Latin America has been invisible to many in the western world. Stephen Lewis, UN Special Envoy on HIV/AIDS in Africa, has been trying to change that. Why don’t the western countries address the threat of the HIV/AIDS pandemic to global security? Stephen Lewis has probed this question with more questions: Are these nations just insensitive? Are they racist? Are they indifferent? Have they lost all hope? Or are their political leaders perhaps completely out-of-touch?²⁶

The wealthy nations of the world continue to withhold the resources for research, drug distribution, health care, and education that are urgently needed and would make a difference. Professor Jeffrey Sachs, Director of the Center for International Development at Harvard University and the Special Adviser to the Secretary General on the Millennium Development Goals, has lamented the fact that the bulk of research and development focused on diseases prevalent in rich countries rather than those that kill the most people and retard development in most of the world. In illustrating this point, Sachs noted that the total biomedical research in the public and private sectors is estimated to be \$60 billion per year. Research funding for malaria, mainly a developing world disease, is in the range of \$100 million annually. Recognizing that the necessary knowledge and technology now exists, Sachs estimates that US\$27 billion between now and 2010 could eradicate HIV.²⁷

In 2001 the UN General Assembly established The Global Fund for AIDS, TB and Malaria. It was intended to raise US \$10 billion per year. It has received pledges of only \$2.1 billion over

five years. Canada's commitment is \$150 million over four years.²⁸ This is about \$1 per Canadian per year.²⁹

Since 1996, antiretroviral (ARV) drugs have been recognized as the most effective means of combating HIV/AIDS. But, potent ARV combinations known as "drug cocktails" or "triple therapy" that have gained widespread use in countries like Canada have not been available in less affluent countries. However, recently, in many parts of the world, people living with HIV/AIDS have formed organizations to fight for access to treatment. Some of these efforts have been successful not only in gaining access to the drugs, but also in reducing the prices.

A strong activist movement in Brazil persuaded the government to manufacture generic ARVs locally. Generic production by state companies, combined with bulk purchases of imported ARVs, decreased drug costs by 79 percent between 1996 and 2000. When faced with high prices of patented drugs the Brazilian government threatened to override patents by issuing a compulsory license unless drug companies lowered their prices. This strategy has dramatically reduced the prices of patented drugs. Today almost all Brazilians affected by HIV have access to treatment. Mortality from AIDS has dropped by more than half between 1996 and 1999. In addition to prolonging patients' lives, ARV treatment has also saved the government \$472 million in hospitalizations and treatment of opportunistic infections from 1997-1999.³⁰

How can we assist and encourage partners and mission staff who are on the frontline and the people themselves who are living with HIV/AIDS? With so many of God's people living in fear and hopelessness because of HIV/AIDS, we are called to find ways to be instruments of God's transformative love and justice. The church's partners in Africa, Asia and Latin America see and experience first hand the destabilizing effects of HIV/AIDS. We offer assistance through our International Ministries mission staff (*Presbyterians Sharing...*) and PWS&D contributions to health care and education programs. These include programs for AIDS orphans in Malawi, for empowering women and men in impoverished HIV/AIDS-ridden communities in India and getting children off the streets in Central America.

We can also support the recommendations of the Interagency Coalition on AIDS and Development (ICAD), which is asking the Canadian government to increase overseas development aid targeted at improving the health care infrastructure in poorer countries, to provide additional resources to the Global Fund, and to press in international trade negotiations for removing obstacles to the export of generic medicines, so that poorer countries have access to affordable drugs. ICAD notes that the combined worth of the world's top five drug companies is twice the combined gross domestic product of all the countries in sub-Saharan Africa. While generic drug treatments for HIV/AIDS cost US\$300 per patient per year, use of patented pharmaceuticals raises that figure to US\$10,000 per patient per year.³¹

SECURITY AND VULNERABILITY

No individual or community is completely free from threats to security. In fact, problems like poverty, homelessness, the disintegration of families, are present in rich countries too. The tragedy of September 11, 2001, has also brought home to us that, while an immensely powerful state like the United States may be more than capable of protecting its sovereignty, its citizens are not necessarily safe from threats to their security.

Security, in the traditional sense of state security, did not involve a Christian perspective. Security, in the broader sense of human security, does embrace the activity of churches and groups in the development field. But a full-fledged Christian dimension to the concept of security has yet to take shape. The KISP (Commission on International Affairs, Church of Norway Council on Ecumenical and International Relations) document, *Vulnerability and Security*, challenges us to do just that. An important new concept in this paper is the re-valuing of vulnerability, not as the opposite of security, but as a potential basis for security.

All are vulnerable: "The need to protect people against violence and atrocities, but also disaster, calamity and privation, originates in the fundamental vulnerability with which everyone is born. It has not been possible to eliminate this vulnerability."

Vulnerability is a basis for humane interaction: "Vulnerability...represents a unique capacity for susceptibility and compassion that enables people to fulfill their ethical responsibility for their fellow human beings, their community and their surroundings."

Vulnerability is not equally distributed: “The relationships that call us to be responsible for others are generally asymmetrical; it is not a matter here of give and take. ... It is the other person’s vulnerability, pure and simple, that challenges my willingness to act out of mercy and justice.”

The invulnerable human being is inhuman: “It is human to be vulnerable. [The dream of invulnerability] can take the form of a dehumanization of the community and society. [It] is often used to build up and support hostile images, and ... promote fast “final” - which often means violent-solutions to conflicts.” “An invulnerable person would not be able to recognize the ethical challenge that arises from another person’s vulnerability. Fundamentally speaking, the invulnerable person would no longer be human.”

Vulnerability and the right to protection. “The point is not to say that we must accept violations against human vulnerability. ... It is human vulnerability that entitles us to protection and defence against atrocities. ... But the vital point is that this protection defends people’s right to be able to continue to live as vulnerable human beings. We must not remove vulnerability, but defend it.”

Security to be vulnerable. “The vulnerable human being is entitled to protection ... so that he/she can continue to be vulnerable and therefore human. A vulnerable, i.e. an open and democratic society needs protection in order to continue to be vulnerable and therefore open and democratic.”³²

A Christian view of security, according to KISP, must embody two important points: One is to take the perspective of the victim, insisting on their rights and dignity. “The Christian God is first and foremost the God of victims: God is the one who bends down to release an oppressed people, the God who is proclaimed as good news for the poor, the God who identifies with the downcast and despised right into death.”³³

The second is to articulate the spirit of reconciliation and peace. “The churches’ work for peace is built on the prophetic words about the rights of the weakest, as well as on the evangelical mission of reconciliation and love of one’s enemy.” “When confronted by the great international challenges of our times, the churches must above all maintain that recognition that the other party is like oneself-vulnerable and infinitely valuable in God’s eyes, is also a solid foundation in questions of security.”³⁴

CONCLUSION

The scriptures provide a view of human security that is not based upon state sovereignty and military might, but rather upon confidence and trust in God:

A king is not saved by his great army;
a warrior is not delivered by his great strength.
The war horse is a vain hope for victory,
and by its great might it cannot save.

Truly the eye of the Lord is on those who fear him,
on those who hope in his steadfast love,
to deliver their woud from death, and to keep them alive in famine.
(Psalm 33:16-19)

In dying on the cross, Christ was not afraid to identify completely with our vulnerability; his suffering and death reinforced his humanity:

Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death.
(Hebrews 2:14-15)

The following passage from Isaiah 58 emphasizes that the believers’ calling is to work for justice:

Is not this the fast that I choose:
to loose the bonds of injustice,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?

It is not to share your bread with the hungry,
and bring the homeless poor into your house;
when you see the naked, to cover them,
and not to hide yourself from your own kin?
(Isaiah 58:6-7)

Human security in this context is clearly people-centred.

In Luke, Jesus quotes from Isaiah to affirm his calling and the principle that to further the reign of God is to protect the weak and defend the vulnerable:

The Spirit of the Lord is on me,
because he has anointed me
to preach good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to release the oppressed,
to proclaim the year of the Lord's favour.
(Luke 4:18-19)

Our security is in God as our refuge and our strength, even in the midst of conflict and uncertainty. He is our help and our shield, our hope and deliverance, our stronghold and refuge. It is that security in God that allows us to accept that vulnerability is the unavoidable human condition. Our vulnerability connects us to the rest of humanity and is the basis for ethical capacity and responsibility to others. In this ethical perspective the main purpose of security measures is not to remove, but to uphold and defend the paradoxical value of human vulnerability.³⁵

The end of conflict is only the first step in restoring peace. There can be no half-measures in building human security. Malik Rahman describes the plight of his family on returning to Afghanistan. "We came back because we heard there was peace and security. But there is no work and no place we can afford to live. We have freedom now, but we cannot eat that."³⁶ The removal of a military threat is not a sufficient guarantee of peace and security; further measures to enhance human security are needed to protect the vulnerable.

How, then, can we fulfill our calling to protect the weak and the vulnerable and provide a measure of human security? As individuals and as congregations we can:

- Take personal responsibility for our lifestyle choices and educate ourselves as to their ecological, social and political impact. Small changes made with thought and commitment can make a difference.
- Join a local KAIROS or a community peace or environmental group; volunteer at a women's shelter, the local food bank or in children's programs that teach non-violent conflict resolution skills.

Recommendation No. 1 (adopted, p. 15)

That presbyteries and congregations be invited to communicate with provincial and local governments to applaud or encourage positive steps to meet or exceed Kyoto Protocol targets on reducing greenhouse gas emissions.

Recommendation No. 2 (adopted, p. 15)

That the Moderator write to the Government of Canada welcoming the Government's commitment to increase the level Official Development Assistance (ODA) in the next three years and express the church's hope that the levels of ODA relative to our gross national income will minimally reach 0.4 percent before 2010.

Recommendation No. 3 (adopted, p. 15)

That the Moderator commend the Government of Canada for its commitment to the Global Fund for AIDS, TB and Malaria and recommend that the Government provide leadership at the World Trade Organization in changing trade and patent policies so that medicines needed to combat grave public health crises are accessible in an equitable manner to citizens in poor countries.

Sources for more information

World Council of Churches:

Decade to Overcome Violence - <http://www2.wcc-coe.org/dov>

Solidarity with Victims of Climate Change

- <http://wcc-coe.org/wcc/what/jpc/climatechange.pdf>

UN Commission for Human Security - <http://www.humansecurity-chs.org/>

KAIROS, World Social Forum and FTAA electronic action kits - <http://www.kairoscanada.org/>

UNAIDS Core Issues - www.unaids.org/security/issues/human_security.html

The Global Fund to Fight AIDS, Tuberculosis and Malaria

- <http://www.globalfundatm.org/index.html>

Médecins Sans Frontières (MSF) - <http://www.accessmed-msf.org/campaign/hiv01.shtm>

Interagency Coalition on AIDS and Development - <http://www.icad-cisd.com>

RECONCILIATION AND HOPE IN A MULTI-FAITH WORLD

INTRODUCTION

In its report to the 127th General Assembly the International Affairs Committee 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". (A&P 2001, p. 310-12) The task of seeking and upholding the things that make for peace and justice in the world has, in the two years 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.

Last year, the committee brought an earlier draft of the following report to the 128th General Assembly. (A&P 2002, p. 266-75) The report has been revised in the light of several helpful suggestions, and is presented again in the hope of seeking 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.³⁷ While this document clearly comes from a Christian faith context, this is not a confessional statement. It does not attempt to weigh the differing truth claims of Christianity and Islam. It is rather an effort to recognize the potential for creative, productive and collaborative relationships among both Muslim and Christian people of faith who share comparable though distinct values and convictions. The effectiveness of this report will be measured by the extent to which it enables and enhances constructive interaction and co-operation between Christians and Muslims in Canada and beyond.

Context and Perception

In much of the world, since September 11, 2001, peoples have experienced no significant difference in their reality. 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. Colleagues in various ministries of compassion, 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 of 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 they 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 circumstances 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 to understanding, 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 fractured 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 Abraham, a fact which the Qur’an generously and repeatedly acknowledges. Christians, especially those living in Muslim lands, most often begin their worship services, Bible readings or private meditations by invoking the Holy Trinity in the words:

In the Name of the Father and of the Son and of the Holy Spirit, One God, Amen.

Muslims begin their prayer with the ascription that opens every Surah (i.e. 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 Muhammad between about 610 and 632. Muhammad 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. Muhammad’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)³⁸

Monotheism

This uncompromising monotheism is also reflected in the daily call to prayer. "There is no God but God..." Muhammad'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 Muhammad repeatedly castigated them for their blind adherence to the traditions of their ancestors. In the end their opposition became so severe that Muhammad 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. Muhammad 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 the Qur'an's description of the contest with Pharaoh.

Then We sent Moses and Aaron with Our signs to Pharaoh 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 Pharaoh 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. Muhammad], "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."³⁹

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. (339)

Jesus

Muhammad'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 Muhammad 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 Muhammad 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 Muhammad is his prophet.

With the passing of time, as Christian-Muslim interaction increased, Muslim theologians began to recognize the unique Christian claim of the pre-existence of Jesus as the eternal Word of God who was incarnated in the Virgin Mary. Many sympathized with this concept and saw a parallel with what some Muslim thinkers had been advocating about the Qur'an itself, namely that it was

an uncreated and eternal reality standing behind the written or recited Arabic text. This notion of the pre-existence of Christ was further enhanced by the fact that the Qur'an ascribes the conception of Jesus to "the spirit of God". For the majority of Muslim theologians, however, the emphasis remained on Jesus as the prophet of Nazareth who was sent with a message to the Jewish nation.⁴⁰

In their prophetic roles Muhammad of Arabia and Jesus of Nazareth have a good deal in common. Both were powerful preachers and both came from outside the establishment; their authority depended on their sense of mission and the content of their message. 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; Muhammad 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." (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. Although jihad is frequently used to refer to war, 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 job well or to any individual or community effort for the benefit of society. In a famous anecdote, Muhammad told a weary party of soldiers returning from battle: "You are now returning from the lesser jihad to the greater jihad." "O Messenger of God," they asked, "who are we going to face now?" "Yourselves," he replied.⁴¹

For Muslims the term jihad has developed some special meanings over time. The Qur'an and the *Hadith*⁴² use jihad in several different contexts.

1. Jihad in the broader meaning of the term
 - Recognizing 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. (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. (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. (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." (2:190)
 - Gaining freedom to inform, educate and convey the message of Islam in an open and free environment. See 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. (4:58, 5:8, 7:181, 16:90, 22:41)

The pamphlet "*Jihad Explained*"⁴³ 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 Muhammad:

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.⁴⁴

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."⁴⁵

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, 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 Muhammad, 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 Muhammad 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 Muhammad.

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 United States.

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.⁴⁶

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 interweaving would bring fresh tolerance and understanding, such was not to be the case. The political maneuvering 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 and family 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 and 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 United States, 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 (Uzbekistan, Kazakhstan, Kyrgyzstan, Tadjikistan, Turkmenistan). 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 which 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.⁴⁷

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 conflict between Sayyid Qutb and Gamal Nasser. Qutb, through his writings, continues to be one of the most influential 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 had 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 intermittently and subjected to hard labour for 15 years and executed in 1966. Although many see him as a martyr and some recognize a positive impact of his writings in regenerating the confidence and self-esteem of Muslims vis-à-vis Western culture, most reject his advocacy of the militant form of Islam that has become popular in some fundamentalist circles.

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 many 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*,⁴⁸ 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 foreseeable 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".⁴⁹ 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 has been 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 has been a deepening of Christian interest in Islam, which includes 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.”⁵⁰ Several congregations invited Muslim speakers to their churches or began studies on Islam.

Islam and Christianity, along with Judaism, are Abrahamic faiths. In spite of significant distinguishing theological differences, their adherents draw on a shared history and similar perspective on many issues. 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. 4 (adopted, p. 15)

That congregations be encouraged to study this report and initiate or continue activities to engage in dialogue with Muslims in their communities.

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SUPPLEMENTARY REPORT

UPDATE ON ISRAEL/PALESTINE

Over the past year, the deadly cycle of violence met by retaliatory violence has continued in Israel and Palestine. The re-occupation of much of the West Bank, which took place in the spring of 2002, remains in place, and Israel has accelerated the policy of targeted assassinations of those they believe to be leaders of the attacks on Israel. The destruction of the houses of known suicide bombers has been stepped up. Roadblocks and curfews have strangled the Palestinian economy, and the new security fence under construction will even further isolate the West Bank.

While these draconian measures have reduced the number of attacks inside Israel, they have not eliminated them, and Israelis continue to live under very intense pressure. The formerly vital peace movement inside Israel has been decimated, and there is great popular support for the hard-line policies of Prime Minister Sharon. The ongoing crisis has had a devastating impact on the Israeli economy as well; tourism is reduced to a tiny fraction of its former importance, and many Israeli businesses which depended on Palestinian labour, or on selling to Palestinian households, have been severely affected.

The end of the conflict in Iraq has led to another initiative aimed at securing a settlement of the struggle between Israelis and Palestinians, which lies at the heart of Middle East tensions. An international grouping, the "Quartet", which is the United States, the United Nations, the European Union, and Russia, is proposing a new/old set of steps toward a resolution popularly called a "Road Map" to a peaceful resolution of the outstanding issues.

Before this proposal was announced, the "Quartet" insisted that a long debated change take place in the Palestinian leadership. Prime Minister Abbas, known as Abu Mazen, now stands beside President Arafat, and will increasingly exercise the real power in the Palestinian Authority. Both the United States and Israel believe that he can be a "partner for peace". However, he will lose whatever credibility he has with the Palestinians if he is perceived not to be defending their rights.

While the presentation of the Road Map marks the beginning of another era in this decades-long crisis, and the prayers of all people of good will must support it as an alternative to the deadly cycle of retribution, there are grave concerns that it will fail. It requires both sides to make concessions, and the Quartet must apply equal pressure to both sides. Some commentators have noted that the language of the Road Map is very evenly balanced, and this is encouraging in itself. The Palestinians have accepted the Road Map as it was presented; the Israelis have proposed a number of amendments. Time alone can tell if this will be a Road Map to a new era of easing tensions and growing trust, or only another doomed attempt at diplomacy.

Our church partners in the Holy Land and in the region continue to call for our prayers that a way may be found to negotiate a just peace. The Middle East Council of Churches' Department of Service to Palestinian Refugees continues to act as a channel of relief aid to Palestinians. The Rev. Mark Lewis, Moderator of the 128th General Assembly and The Rev. Rick Fee of Presbyterian World Service and Development visited this program last year, and we are kept closely informed of its work. We continue to relate to our partners in the region ecumenically through KAIROS - Canadian Ecumenical Justice Initiatives.

Canadian Presbyterians are growing in their awareness of the issues of this conflict. The internet provides alternate sources of information to those available in the mainstream media; a wide range of perspectives is readily available.

Pray for the peace of Jerusalem. Pray also for the peace, security and well-being of all the peoples of the Holy Land.

UPDATE ON TALISMAN ENERGY CORPORATION & SUDAN

Talisman Energy Corporation's participation in the oil sector in Southern Sudan has been the subject of much controversy since the corporation acquired the asset previously held by a smaller Canadian oil company over four years ago. The oil revenues which flow to the Government of Sudan have allowed that government to purchase sophisticated military weapons and intensify the military conflict with the Southern Sudanese rebels. This long standing conflict (for most of the past 46 years) has resulted in the deaths of more than two million people and the displacement of nearly five million, mostly civilians.

Independent reports have documented systematic violation of human rights in Sudan generally and more so in the regions where there is oil exploration and extraction. The churches in Sudan continue to call for a suspension of all oil activities until there is a just and lasting peace. This position is supported by many churches in Canada, Europe and the United States.

Senior officials and the board of directors of Talisman have faced substantial criticism over its operations in Sudan and its unwillingness to acknowledge that it has any responsibility for the way the government uses these oil revenues. While Talisman has expressed its concern about human rights violations, forced removals of civilians, use of the corporation's air strips by government military helicopters, the corporation has been unable to influence the government's behaviour.

In March 2003, Talisman completed negotiating the sale its 25 percent interest in the Greater Nile Petroleum Operating Company to the ONGC Videsh Ltd. a subsidiary of the Indian National Petroleum Company.

The news that Talisman was selling its Sudan asset was not a moment to celebrate. The corporation's decision pointed to the failure of Canadian churches (including The Presbyterian Church in Canada) and human rights organizations to persuade Talisman to suspend its operation until there was a just and lasting peace.

While Talisman has left the Sudan, the corporation now faces a law suit in the New York State judicial system brought by The Presbyterian Church of Sudan under the Aliens Tort Claims Act. The plaintiffs are asserting that the corporation is complicit in a campaign of kidnapping, rape, murder and land confiscation conducted by the Government of Sudan against Sudanese who lived within 80 km of oil fields and transport systems.

On March 19, 2003, Judge Allen G. Schwartz, federal judge for the Southern District of New York, dismissed Talisman's request that the claim not be heard. One of the legal issues that will be considered in this case is whether corporations can be held liable for violations under international law.

The issue in Canada continues to be the absence of legislation to guide, restrict or prohibit Canadian companies operating in countries where human rights are systematically violated. This legislation is needed but the Canadian Government has stated that "an international approach to this issue of corporate responsibility is essential ..."⁵¹

Another issue is the role of organizations doing social responsibility reviews and audits. In comparing the Corporate Social Responsibility Report of 2002 with that of 2001, PricewaterhouseCoopers, LLP, Calgary, makes no claim to be auditing Talisman Energy's social performance, but simply reviewing it. Such a shift would seem to diminish the scope and importance of an external monitor and hence deflect attention away from corporate social responsibility on the part of the corporation. KAIROS will soon be publishing an assessment of this review prepared by The Rev. Dr. Arthur Van Seters, which will be available from Justice Ministries and KAIROS.

Canadian churches will continue to support the humanitarian and development programs of church partners in Sudan. These are long standing partnerships. Canadian churches will also continue to monitor the impact of oil development on the Sudanese people.

There is limited progress in the peace negotiations between the Government and the Sudanese People's Liberation Movement/Army.

The appointment of Senator Mobina Jaffer as the Canadian Representative to the Inter-Governmental Authority on Development is welcomed. Our prayers are with her as Canada seeks to contribute to peace negotiations.

Recommendation No. 5 (adopted, p. 15)

That the Moderator write to the Minister of Foreign Affairs and International Trade recommending that Government of Canada be asked not to wait for an international approach, but to bring forward legislation governing corporate activity in countries where human rights are systematically violated.

A PEACEMAKING PROGRAM FOR THE PRESBYTERIAN CHURCH IN CANADA

Background

The Presbyterian Church in Canada has shown an interest for some time in creating a Peacemaking Program for our denomination.⁵² Briefly, a peacemaking program would connect congregational groups studying peacemaking into a network supported through denominational and ecumenical resources. Groups would be active in local and global peacemaking projects.

Recent Interest

In 1999, the International Affairs Committee sponsored a member to attend the Presbyterian Church (USA) Peacemaking Conference for the purpose of gathering information about the Peacemaking Program. In 2001, the IAC invited Sara Lisherness, Executive Director of the Presbyterian Church (USA) Peacemaking Program, to a national Round Table held at Wynford Drive. Ms. Lisherness spoke about how their Peacemaking Program was started and the resulting activity at the congregational level. Some participants in the Round Table expressed interest in creating a peacemaking program in The Presbyterian Church in Canada. In January 2003, the committee discussed why a peacemaking program should once again be examined as a possibility:

1. the need to strengthen congregations to witness to God's reign of peace in a world troubled by war and violence, with the hope that Presbyterian congregations would become beacons of light, witnessing to God's peace.
2. the observation that much could be gained through a Presbyterian Peacemaking Program which would complement the work already being done by PWS&D, the Life and Mission Agency and ecumenically. Indeed, the development of a congregational Peacemaking network would create more interest in ecumenical work and all aspects of justice and development work.
3. the expectation that the development of a congregational peacemaking network would strengthen or initiate local connections to ecumenical work and all aspects of justice and development work.

Peacemaking Working Group

The result of this discussion was the establishment of a Peacemaking Working Group, as a sub-committee of the International Affairs Committee, with the mandate of exploring possible next steps. The members of the Peacemaking Working Group are: Walter McLean, Barbara McLean, Harry Klassen, Iain Nicol, George Tattie, Gail Turner, Marjorie Ross, Carol Smith (Co-ordinator).

Over the next year, the Peacemaking Working Group will consult with the Life and Mission Agency, PWS&D, the AMS and WMS and with interested presbyteries and congregations to clarify potential areas of co-operation and ensure any initiative builds on and complements current work. If the result of these consultations proves positive, work will begin on a possible program design for trials by Presbyteries and congregations. The committee's report to the 130th General Assembly will include a report of the findings of the working group and its proposals.

Footnotes

51. Correspondence from the Office of the Prime Minister to the Moderator of the 127th General Assembly, April 23, 2002.

52. International Affairs Committee Reports, A&P 1988, 1989, 1990, 1991, 1992.

APPRECIATION

The International Affairs Committee wishes to express appreciation to several members who have completed their terms: The Rev. Walter McLean, Mr. Douglas Mitchell and Life and Mission Agency appointees The Rev. Dr. Geoff Johnston and Ms. Anne Saunders.

Douglas Mitchell
Convener

Stephen Allen
Associate Secretary

LIFE AND MISSION AGENCY

To the Venerable, the 129th General Assembly:

Program Support/Administration Staff	General Secretary:	J.P. Ian Morrison
	Senior Administrator:	Anne Phillips

INTRODUCTION

The Life and Mission Agency strives to fulfill the mandates given to it by the church in 1992:

1. "striving, under the power of the Holy Spirit to enable the whole church to serve the whole world, and thus be a sign of the reign of God;
2. being faithful to the Mission statement of the church, and to affirm the vision and desire of The Presbyterian Church in Canada to be a church integrating discipleship, evangelism, social action and justice ministry;
3. responding flexibly, creatively and effectively to the needs of congregations and courts of the church as they seek assistance in responding to the call of Jesus Christ in mission; and
4. giving priority to doing what must be done at the national level and facilitating tasks that can be done more appropriately at another level of the church, or ecumenically."

Through the dedication of its staff and committee members, the work of the Life and Mission Agency is guided by these mandates and subsequent emphases, such as the FLAMES Initiative.

We are pleased to present to the 129th General Assembly and to the whole church this report of our stewardship during this past year.

LIFE AND MISSION AGENCY COMMITTEE

We have been blessed by a highly committed and broadly gifted membership from across the country. New members welcomed included The Rev. Daniel Cho, The Rev. Dr. Peter Coutts, The Rev. Dr. Linda Bell and Mrs. Barbara Wedsworth (General Assembly appointments), The Rev. Dawn Griffiths (Assembly Council appointment) and The Rev. Kate Ballagh-Steeper (PWS&D appointment). Mr. Dick Paul has completed his term of service this year. The following people have also completed their term of service but are eligible for reappointment: Mrs. Joan Sampson, The Rev. Ken Stright and The Rev. Ruth Houtby. Ms. Donna Wilkinson has completed her term as an Assembly Council appointee. We are grateful for the valuable contribution the appointees make to the life and work of the committee and through it to the church. The committee also takes this opportunity to recognize the work done by the various advisory committees that support the work of the associate secretaries.

FLAMES INITIATIVE

Years 1, 2 and 3

We continue to promote the earlier FLAMES Initiatives in our ongoing programs and we are contemplating the production of a resource showing what worked and will continue to work in congregations even when the Initiative is complete.

Mission Tours and Twinning between congregations and missions have become established and we continue to develop these programs. (see Education for Mission, p. 340-41)

Canada Youth 2003 will again provide an opportunity for a large number of youth and youth leaders to join together at Brock University between August 19-24, 2003, for a conference entitled "On the Edge of the Wave". (see the Ministry with Children, Youth and Their Families report on p. [345](#))

We continue to promote the equipping of the laity as a major component in all our educational programs.

Year 4 - Evangelism

A complete report on the Year of Active Evangelism will be found in the Evangelism and Church Growth report on p. [342-44](#).

Year 5 - Spirituality

Ken Stright has been contracted to co-ordinate the Spirituality initiative commencing March 1, 2003. Below is an outline of the purpose, goals, objectives, strategies and hoped-for outcomes.

Starting Point

“Spirituality is our continuing response to the reality of God’s grace in Jesus Christ, through the work of the Holy Spirit.”

I pray that, according to the riches of God’s glory, you may be granted strength in your inner being with power through the Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what are the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. (Ephesians 3:16-19)

Purpose

To reclaim, promote and nurture a passion for spirituality within The Presbyterian Church in Canada.

Goals

- Deepen personal relationship with Jesus Christ as Lord and Saviour.
- Use of ‘spiritual disciplines’ as a means of grace.
- Connect with spiritually hungry, unchurched people.
- Identify spirituality sources.
- Nurture a sense of corporate spiritual awareness.
- Deepen church’s relationship with Christ.
- Take age groups into consideration in developing spirituality.
- Create space to be open to the Holy Spirit’s moving.
- Reclaim a rich heritage.
- Sense of growth in a faith journey.
- Nurture hope and expectancy without a fear of failure.

Objectives

The objective in the FLAMES Initiative - Year of Spirituality is the fostering and nurturing of Reformed spirituality through networking, educating and resourcing, and participating.

- Identify spiritual disciplines
- Bible/spiritual reading
- Prayer
- Common worship
- Fasting/abstinence
- Self-examination, confession, awareness
- Ethical living - lived out in the world and community
- Stewardship (celebration of blessing)
- Hospitality
- Spiritual direction, mentoring
- Sabbath living
- Corporate prayer
- Individual prayers prayed together
- Sacraments
- Ritual
- Overcome spiritual poverty

The People Being Addressed in This Year

- Lay and clergy of local churches across Canada as the primary centres of spiritual formation.
- Teachers and professors of colleges and seminaries.
- Chaplains, counsellors and spiritual directors working within the structures of the denomination at camps, institutions, conferences, and workshops.
- Denominational church leaders at the local, regional and national level.
- People of all ages, genders, ethnic groups representing the breadth of The Presbyterian Church in Canada and the diversity of spirituality present.

Resources Presently Available

- Spiritual leaders and directors who have made the study and practice of spirituality the primary focus of life and ministry.
- All national church portfolios as spirituality addresses their primary concerns and objectives.
- People from the arts, media, ecumenical partnerships, publishing industry.
- Sub-committee brainstorming approaches to spirituality with The Presbyterian Church in Canada.
- Life and Mission Agency Committee and its oversight of the initiative.
- Connect with existing networks focusing on spirituality.

Programs Presently (or Easily) Put in Place

- Alpha courses.
- Cursillo weekends and follow-up.
- Congregations on-going life of spiritual development.
- Children and Worship Programs.
- Educational programs within the courts of the church.
- Resources: e.g. *Reformed Spirituality* (H. Rice) as a starting point.
- Exposure tours: Iona, Taize, other spiritual retreat centres within and without our Reformed tradition.
- Canada Youth 2003 (CY2003) will be having a Spirituality Centre open all week long, plus there are workshops in both the Conference Track and Youth Ministry Training Track about spiritual disciplines.

Strategies

- Speak to editors of Presbyterian Record, Presbyterian Message and Glad Tidings and arrange for articles emphasizing the year of Spirituality.
- Prepare a Lenten study for 2004 using excerpts from spiritual classics to encourage spiritual reading.
- Create a website on spirituality, with appropriate content.
- Encourage and sponsor, as funds are available, spiritual conferences and retreats.
- Seek out resources from the margins of the church: Out of the Cold, Evangel Hall, aboriginal centres, etc..
- Develop resources for a congregational Spiritual Emphasis Week and/or Holy Spirit retreat (expressing the Holy Spirit in the life of The Presbyterian Church in Canada).
- Encourage colleges to offer continuing education courses on spirituality.
- Develop resources for family rituals.
- Develop a bibliography of helpful books on spirituality.
- Alpha for Presbyterians - a booklet for Presbyterians using Alpha courses.
- Resources for church courts - educational opportunities within the court.
- Develop a retreat model to prepare leaders with the congregations.
- Liturgy for the year of Spirituality.
- Year of Spirituality website with links to major sites around the world, i.e. PC(USA).
- Data base of leaders already in place available to lead congregations (e.g. use the contacts for workshops developed by CY2000 and CY2003).

Outcomes

- Passionate spirituality
- Comfort with spirituality
- Renewed prayer
- Use of relevant resources

- Awareness and use of education
- Closer walk with God
- Spirituality as a blend of heart, mind and hand

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

That sessions and congregations be encouraged to use this outline, or parts of it as a resource for setting local goals as they focus on this exciting year of ministry.

LIVE THE VISION

While the Live the Vision program is, to all intents and purposes, completed, monies still continue to accrue from donations and interest. As of December 31, 2002, \$9,298,483 has been received. The Life and Mission Agency felt that it was important to help the church understand that a vision, when it is lived in faithfulness, does make a difference. A brochure has been produced bringing to life some of the stories that became reality because of your faithfulness. This brochure was published as an insert in the Presbyterian Record and is available for use in congregations.

STAFFING

Last year we reported on a relative stability in staffing within the Life and Mission Agency over the previous two years. This year has produced a number of changes. Following the retirement of Annette Thomson, Ministry and Church Vocations (MCV) appointed Jackie Nelson as the Records and Referrals Administrator and the half-time Secretary position in MCV has been assumed by Sheila Lang. We are presently without a Program Assistant for Education in the Faith with the work being done in the interim by a contract staff person, Sheilah Alyea. In International Ministries Margaret Zondo was appointed as the Administrator following the retirement of Wilma Welsh. A search committee was appointed to find a replacement for Marjorie Ross who retires this year from the position of Associate Secretary for International Ministries.

MINUTE OF APPRECIATION

Dr. Marjorie Johnston Ross

A deep Christian faith and commitment to justice issues has marked the life of Marjorie Johnston Ross. When she took up the position of Associate Secretary for International Ministries in 1992, she had already given many years of service to The Presbyterian Church in Canada. Indeed she moved to that position from that of Director for Presbyterian World Service and Development where she had served since June 1990. Her contributions to mission, social justice and Christian witness were as a missionary to Nigeria, as a member of the Committee on Inter-church Aid (now Presbyterian World Service and Development), as chair of the Overseas Relations Committee of the former Board of World Mission and as a writer for the Glad Tidings. For twelve years, from 1976 to 1988, she represented our denomination on the Ten Days for World Development National Committee, and for two years, represented The Presbyterian Church in Canada on the committee which co-ordinated all ecumenical justice coalitions.

Many experiences equipped Marjorie for the position of Associate Secretary for International Ministries. One was her membership, in the mid 1980s, on the board of Partnership Africa Canada, the non-governmental agency entrusted with dispensing seventy-five million dollars to overseas projects as part of the Canadian government's Africa 2000 initiative. Another was the contribution she made as Associate Secretary for World Concerns of the Canadian Council of Churches. In 1985 Marjorie was chosen as the representative of Canadian churches on the Canadian government delegation to the United Nations conference held in Nairobi, Kenya to mark the End of the Decade for Women. She participated frequently in meetings between church delegations and officials of the Government of Canada. During the 1980s she twice visited the Middle East to attend meetings arranged by the World Council of Churches and represented Canadian NGOs at the inauguration of the Caribbean Human Rights Network.

Marjorie was born and grew up in Brantford, Ontario, where her father, The Rev. Dr. G. Deane Johnston, was minister of Central Presbyterian Church. Dr. Johnston was chair of the Board of World Mission when, in 1954 under the leadership of E.H. Johnson as Secretary for Overseas Missions, a new partnership was formed with the Presbyterian Church of Nigeria. Several years later, Marjorie and her husband Murray were designated as missionaries to Nigeria where she

served in several capacities. As the author of a history of Uburu Mission Hospital, she creatively used the oral tradition to capture stories and detailed information. She planned and executed an income generating project for Biafran refugee women in the form of a sewing class.

A skilled writer, Marjorie effectively analyzes complex issues and presents them in clear, readable form. After her return from Nigeria, she collaborated on a key study on investment in South Africa entitled "Investment in Oppression". While on the staff of the Task Force on Churches and Corporate Responsibility, she researched and wrote the churches' policy on the debt crisis in the developing world and met with CEO's of major banks.

As noted above, two years prior to her appointment as Associate Secretary for International Ministries, Marjorie used her knowledge of international development as Interim Director of Presbyterian World Service and Development. She continued to contribute to PWS&D by working closely with the new director. During her time as Associate Secretary, she has been known for her recognition of the God-given abilities of others and for her ability to see possibilities for assignments in new places. A clear example was her recognition of the importance of solidarity with the churches in Eastern Europe. As well, Marjorie has been more than willing to spend considerable periods of time patiently sorting out intricate details of the working and personal lives of overseas staff. She has a clear understanding of church policies but has always been ready to adapt those policies to meet the needs of individuals. Her overseas visits have been marked by a keen and sympathetic interest in the everyday work and life of Canadian staff and by forming personal relationships with partners. Marjorie, who was recruited for overseas service by Ted Johnson, has served as secretary of the E.H. Johnson Memorial Trust Fund and has helped to keep alive a church focus on the cutting edge of mission.

Marjorie, of necessity, brought an innovative style to her work. Despite the fact that financing has remained flat, at a time when costs have continued to escalate, she has managed to keep the number of overseas staff at a level which is just lower than pre-1992. She has done this by establishing new categories of missionaries - "associate missionary" and "joint appointment".

Marjorie has laid a foundation for doing things differently that will enable her successor to continue to build on her good work.

Marjorie has been involved in major evaluation and renewal of groups and structures throughout her working life. Her latest contribution began in 2000, when she was chair of the restructuring process for the inter-church coalitions. This led to the creation of KAIROS (Canadian Ecumenical Justice Initiatives) and Marjorie served as its first board chair. She possesses skills in facilitating processes which enable groups to arrive at consensus decisions in which all members feel their contributions have been valued. In concert with ecumenical colleagues, she has contributed to many ecumenical statements and public letters.

All her tasks have been done with intelligence, wit and equanimity; these qualities have made her a valued colleague and friend. Her personal faith is lived out as an elder in Rosedale Presbyterian Church, Toronto and as a member of the choir. In 1991, Knox College bestowed an honorary degree on Marjorie Ross. On that occasion, the citation made particular reference to her work in building partnerships in the Middle East. She will be sorely missed and we pray that her gifts and experience will continue to be used by the wider church.

Recommendation No. 2 (adopted, p. [20](#))

That the above minute of appreciation for Dr. Marjorie Johnston Ross be adopted.

INTERNATIONAL MINISTRIES SEARCH COMMITTEE

At the March 2002 meeting the Life and Mission Agency Committee received notice of Marjorie Ross' intention to retire as Associate Secretary of International Ministries following the 2003 General Assembly.

The Life and Mission Agency Committee adopted the following enabling motions:

That the Life and Mission Agency seek the permission of the General Assembly to circularize the presbyteries for nominations for the position.

That a committee be established to review and revise the position description and bring it to the Life and Mission Agency (LMA) Committee and the Assembly Council for

adoption. That the committee be made up of representatives from LMA (Linda Shaw, convener), PWS&D (Andrew Johnston), International Ministries (Maureen Kelly), Education for Mission (Hugh Donnelly).

That a search committee be established to work with the General Secretary, (Ian Morrison) and that the committee be comprised of the following people; representatives from the Life and Mission Agency Committee (Linda Shaw, Convener), International Ministries Advisory Committee (Maureen Kelly), Education for Mission Advisory Committee (Hugh Donnelly, replaced by Margaret Robertson), PWS&D (Andrew Johnston), church at large, former International Ministries' staff (George Malcolm), WMS or AMS (Joanne Instance).

The committee to review and revise the job description met through a conference call and extensive use of email and presented a position description at a Life and Mission Agency Committee conference call meeting on May 14, 2002. It was approved and presented to the Assembly Council Executive. The 128th General Assembly gave permission to circulate the presbyteries for nominations. In July 2002 a notice went to all presbyteries requesting nominations. The position was advertised in *The Record* and on the PCC Web Site.

Nominations were received from 21 presbyteries for 17 candidates, and 9 people applied. Of the 17 nominees 5 declined and 12 sent in applications. By the end of November there were 21 applications to consider. The search committee requested that all candidates answer three questions in a limited amount of time to assist with the evaluation process. Sixteen candidates replied to the questions.

The search committee met on January 13, 2003, in Brampton to (i) examine the remaining 16 resumes and to "short list" candidates for an interview and (ii) to prepare for the interview day. The search committee chose three candidates to be interviewed.

The search committee interviewed three candidates on February 24, 2003, in Toronto, and unanimously agreed to recommend The Rev. Dr. Ronald Wallace as the candidate for the position of Associate Secretary of International Ministries, subject to a meeting with the General Secretary to clarify the Life and Mission Agency structures and particularly how International Ministries relates to PWS&D and Education for Mission, and to answer any questions. The General Secretary had a positive meeting with Dr. Wallace on February 26th and he assured the General Secretary that he was aware of and willing to work with the structures as presented.

Dr. Wallace is an ordained minister within The Presbyterian Church in Canada since 1976. He served as a missionary to the Korean Christian Church in Japan from 1976-1982 and has ministered in two congregations since returning from Japan. At present he is completing his fourteenth year at St. Andrew's Church, Lindsay, Ontario. He received his Ph.D. degree in the field of missiology from the University of Toronto. Ron says, "I have had a lifelong interest in, even passion for mission, and feel that, in many ways, I have been preparing myself for this position all of my adult life."

All applicants and nominees were notified when they were no longer being considered by the committee.

The following recommendation was presented to, and approved by, the Life and Mission Agency Committee at the March 2003 meeting:

That the Life and Mission Agency appoint The Rev. Dr. Ronald Wallace to the position of Associate Secretary for International Ministries and that the Agency asks the Presbytery of Lindsay Peterborough to release him to take up this position on a date mutually agreed upon by the Presbytery and the Life and Mission Agency.

REGIONAL STAFF

For the first time in eight years there has been no change in the make up of the regional staff. The Life and Mission Agency is very appreciative of the assistance that is provided to them by the various regional staff in helping to make the connection between what the church has asked us to do and how that is filtered down to local congregations. We are also grateful for our partnerships with the AMS, WMS and synod committees in this area.

The yearly meeting between regional and Church Offices staff is appreciated by all as a forum in which there is an open exchange of concerns and interest.

REGIONAL STAFF MODEL REVIEW

The Life and Mission Agency has participated with representatives appointed by the AMS and the WMS in making a comprehensive review of the Regional Staffing Model. Also included in the review was a member of the Assembly Council Staffing and Structure Review Committee.

Summary

This review is mandated by the Assembly Council's instructions to have periodic reviews of staffing and structures. It coincides with a review of Church Offices staffing and structures underway through the Assembly Council. This is a follow up of the reviews held in 1994 and 1998 (see Background, p. 330). This review is of the model of regional staffing and not of the regional staff.

The task force was comprised of Vera Hoeg (AMS); Marg Befus, Druse Bryan, Joanne Instance, Sarah Kim and Carol Mackowski (WMS); Michael Caveney, Janet De Wolfe, Jim Doherty, D'Arcy Lade and Ian Morrison (Life and Mission Agency); and Assembly Council's Convener of the Staffing and Structure Review Committee (formerly Peter Ruddell and currently Charlotte Stuart).

The Life and Mission Agency Committee approved the report at its November 2002 meeting. The WMS Council Executive has approved the report and the report has been presented to the Assembly Council and the AMS for their consideration.

The methodology used was a questionnaire widely distributed to the church and subsequent qualitative analysis plus discussion of issues emerging from the questionnaire (see Methodology on p. [331](#) and Summary of Responses on p. [332](#)).

Issues raised in the responses and discussion amongst the members focused on a number of concerns that are addressed in the following 14 recommendations.

- Communication about and promotion of the work of the regional staff needs to be done by regional committees on an ongoing basis (Recommendation No. 3).
- The work of the WMS/AMS and regional staff (Recommendation Nos. 4 and 5).
- Concerns about WMS/AMS representation on regional committees seems to have been worked out in a satisfactory manner. Any changes to this should be monitored by national bodies.
- The committee recognized that while there was strong support for the concept of regional staffing, the geography of Canada and the nature of how congregations are spread within that geography, make it difficult to meet everyone's needs with the available resources. Care needs to be used in setting priorities for the staff so that the concerns within the regions are addressed and yet there are reasonable expectations set for what can be accomplished (Recommendation No. 6).
- Working conditions and the necessary training and equipment to carry out the responsibilities of the regional staff are addressed in Recommendation Nos. 7 and 8.
- One of the major irritants felt by many was the level of remuneration paid to regional staff. It was recognized that regional differences are important (Recommendation No. 9).
- Recommendations Nos. 10 and 13 to 16 address long term planning and financial matters and try to give assurance that the church is supportive of the regional staffing model.
- Recommendation Nos. 11 and 12 address the need for continuity and planning for regional staffing committees.

Recommendation No. 3 (adopted, p. [21](#))

That the regional staffing committees communicate and promote the role of the regional staff to every congregation using materials such as bulletin inserts, brochures and web pages.

Recommendation No. 4 (adopted, p. [21](#))

That the promotional materials include recognition of the financial partnership among the Life and Mission Agency, WMS/AMS and synods.

Recommendation No. 5 (adopted, p. [21](#))

That regional staffing committees ensure that at least one regional staffing job description in their area includes work with the WMS/AMS.

Recommendation No. 6 (adopted, p. [21](#))

That regional staffing committees ensure that the priorities which are set annually for the regional staff are reasonable, manageable and achievable, and that the regional staff be proactive in fulfilling these priorities, and that there be annual reviews and evaluations by the regional staffing committees and their staff.

Recommendation No. 7 (adopted, p. [21](#))

That regional staffing committees ensure that synods/synodicals provide suitable working conditions for regional staff including the requisite tools to carry out the work.

Recommendation No. 8 (adopted, p. [21](#))

That regional staffing committees work with the regional staff to ensure that continuing education for staff meets both their personal needs and the needs of the church for transformational leadership.

Recommendation No. 9 (adopted, p. [21](#))

That the Personnel Policy Committee of the Assembly Council, in consultation with the Life and Mission Agency and the WMS/AMS, be requested to review the remuneration policies for regional staff synod by synod.

Recommendation No. 10 (adopted, p. [21](#))

That the task force on regional staffing continue to explore, in consultation with the existing regional committees, a long range plan covering organization, finance and implementation of the regional staffing model.

Recommendation No. 11 (adopted, p. [21](#))

That the synods/synodicals ensure that the rotation of membership on their regional staffing committees provides for continuity of leadership.

Recommendation No. 12 (adopted, p. [21](#))

That the biennial regional staffing conveners' meetings include an educational component.

Recommendation No. 13 (amended and adopted, p. [25](#))

That the Life and Mission Agency, in setting its budget, endeavour* to provide for regional staffing at its present financial level plus the mandated increases approved by the General Assembly, for the next five years.

Recommendation No. 14 (adopted, p. [25](#))

That the WMS in setting its budget, endeavour* to provide for regional staffing at its present financial level for the next five years.

Recommendation No. 15 (adopted, p. [25](#))

That the AMS continue to explore increased ways of participating in the regional staffing model within the bounds of the Synod of the Atlantic Provinces.

Recommendation No. 16 (adopted, p. [42](#))

That synods be responsible for any additional costs relating to regional staff within their bounds.

* That all financial things being equal, the Life and Mission Agency and WMS will continue to fund regional staffing as indicated.

Background

This review is an ongoing part of a process that began in 1992 when a Task Force on Regional Structures was established by the Assembly Council. This Task Force reported through the Assembly Council to the 1993 and 1994 General Assemblies. (A&P 1993, p. [208-16](#) and A&P 1994, p. [216-24](#))

Prior to 1994 when the new system was inaugurated regional staff was composed of mission superintendents - up to 8 positions funded by the Board of World Mission; Area Education

Consultants (AECs) - up to 11 positions funded by the WMS: Synod Youth Directors (SYDs) were never intended to be fully funded by the church or mission societies. Some funds were available from these two groups but the majority of the funding came from the respective synod.

It has always been recognized that what is being asked for is more than the church can afford. It was also recognized that some synods would need staff disproportionate to its membership.

The WMS Council agreed to participate under certain terms:

- maintain the current staff if possible (no longer a concern), and
- the number of WMS representatives on all committees related to regional staff be proportionate to their financial contribution (reviewed in the report).

Salaries were set slightly above the minimum stipend but synods were free to pay over and above what the Life and Mission Agency and WMS were able to fund (Task Force meeting September 15, 1994). The discrepancy in salaries from one synod to the next created the most discussion among regional staff at their meeting.

The national church decided that it would need to cap the funds it could pay for expenses but synods could agree to pay over and above the amount set by the national church.

There was an implicit understanding that synods would be expected to put financial resources directly into the cost of providing the staff required.

The General Assembly suggested that from 1994 on, all regional staff positions would be term appointments.

A suggested format was sent in 1994 for job descriptions but most synods did not follow this format. The purpose of the suggested format would be to have some consistency from synod to synod.

A review was conducted in 1998 (A&P 1998, p. [389-95](#)). This coincided with the review of the Assembly Council's Committee on Staffing and Structures.

What Is Now In Place

The WMS has committed \$390,000 and the Life and Mission Agency \$406,612 to support this work in 2003. As well, the WMS participates in supporting financially the annual regional staff retreat (\$2,000), the biennial conveners' meeting (\$2,500) and synodical consultative travel (\$7,000).

The Synod of the Atlantic Provinces has 2 full time staff positions - one funded by the synod and the other by the national church. The AMS funded an additional ½ position for a period of time but this position is currently not filled and the AMS indicates that it will continue to remain unfilled.

The Synod of Quebec and Eastern Ontario has 2 staff at 2/3 time - one to serve the 2 Quebec presbyteries and the other to serve the 3 Ontario presbyteries.

The Synod of Toronto Kingston has 3 full time staff positions - 2 are paid for by the national church and one by the synod.

The Synod of Southwestern Ontario has 3 full time staff positions - 2 are paid for by the national church and one by the synod. Southwestern Ontario is the only synod that has included the camp director as a regional staff. The synod puts in money for extra staffing and contract work.

The Synod of Manitoba and Northwestern Ontario has 1.5 positions - there is one person full time and the money for the ½ time is used for contract work.

The Synod of Saskatchewan has 1 full time position.

The Synod of Alberta has 1½ positions - 1 full time and the other is used for contract work.

The Synod of British Columbia has 2 full time staff positions.

Methodology

A questionnaire was prepared under the following headings: Organization; Implementation/Operations; and Financial, Future and General.

Questionnaires were distributed to the WMS Council (1 to the President), the AMS (1 to the President), presbyteries (46), presbyterials (38), synods (8), synodicals (7), the Life and Mission Agency Committee (1), national office staff (14), regional staff (15), regional staff committees (8), and congregations (111).

A qualitative analysis was done with the responses received from synods (1), synodicals (3), presbyteries (12), presbyterials (15), congregations (17), WMS/AMS (2), regional staff committees (3), regional staff (9), and national staff (2).

It was recognized that in sending out the questionnaires, certain people would not have access to all information in order to respond to all of the questions.

Summary of Responses

Review of Regional Staffing Model Questionnaire

Organization

Recurring Themes/Issues in Structure of Accountability and Support for/Accountability of Staff

1. Cost of staffing
2. Stewardship of resources
3. Confusion or lack of information on staff/roles/availability
4. Geography staff have to cover
5. Reactive vs. proactive role
6. Public relations/communications/reporting profile of workers
7. Various names for oversight committees - should there be continuity of terms across the country?
8. Lack of use by churches
9. No set job description/unaware of job description/no job description
10. WMS and funding issues/WMS and educational focus - WMS not feeling a part
11. Desire for more workers/full-time positions
12. Stipend issues

Clear job descriptions and expectations

There was a general feeling that job descriptions are clear and it was recognized that these job descriptions vary from region to region, depending on the needs of each particular synod. It was also noted that some regions have done more work on job descriptions than other areas, leaving some respondents to say that the descriptions should be more focussed. A number of responses indicated that there should be some leeway in implementing the descriptions based on the particular individual's training and gifts. It was noted that many felt that the job description for their area had quite high expectations and there was a need for more attainable expectations. A question was raised as to the place of the "WMS component" in the present descriptions.

Ability to serve presbyteries and congregations equitably

There was overwhelming concern for covering such vast areas of synods with so many churches and so few staff. Is the church trying to accomplish more than what is realistic to expect, leaving staff to become Jack/Jills of all trades while specializing in nothing? It appeared that most requests for the use of staff come from congregations.

It was felt that time and resources could be better used if there was a more co-ordinated approach to events, such as presbytery wide-events rather than one congregation events or perhaps more than one congregation could use the staff person when they are in a particular area. Another theme which arose was the need for greater publicity and visibility of regional staff. Very often awareness of the staff person was greater in the area where they lived. Seventy-five percent of congregations responding weren't aware of the existence of regional staff but were interested in learning more about the services they had to offer. It was thought that presbytery was a good way for publicity regarding regional staff to take place. It was also suggested a number of times the need for good brochures promoting regional staff.

Working Relationship between Regional Staff/Advisory Council

This area appears to have very few concerns. There seems to be a good working relationship between advisory councils and regional staff across the country. The main problem seems to be one of communication.

National Church

It appears that the regional staff and the national church have a good working relationship. The main concerns seem to be about funding.

WMS/Life and Mission Agency

There appears to be some discrepancy in this area. Some regional staff people attend meetings and support WMS and others do not. The WMS groups that do not feel regional staff support them have concerns as they do pay a lot of money towards salaries.

Implementation/Operations

Most respondents think that regional staff have the necessary resources at hand, although funding varies according to synod finances. These resources include office space and equipment, transportation and communication technology. Adequate program-related resources are available for staff to share and distribute.

Responses varied widely regarding the use made of regional staff. Many respondents stated that this human resource is neither well promoted nor used. Others are delighted with work done by staff and see it as having great impact in vital areas such as youth and young adult work, for example. Clearly, promotion remains a big challenge in many regions. Congregational replies often indicated a rather sketchy understanding of the regional staffing model, and even in some cases almost complete ignorance. The replies from the staff themselves indicated that in some areas it is seldom the clergy who make use of the resources offered by the regional staff.

As one might expect, geography is a significant and continual challenge. Depending on the size of the territory to be covered and also the number of staff allocated to do the necessary work, many of the staff find it impossible to accomplish what they feel is necessary. Efforts are being made and innovations are being tried in some regions where there are multiple staff. These innovations have included carving up territory into smaller regions in order to be more visible and develop relationships. However, some regional staff are servicing vast areas and, in addition, performing (or being asked to perform) multiple specialities.

Many respondents answered that national programs are being supported well by regional staffing, although some staff are seldom called upon to address the FLAMES program overtly or in a focussed way.

Improvements have been made in some regions in the past few years. Some synods and synodicals were slow to take ownership of the new model and are only now focussing on concrete job descriptions, evaluations, policies, performance reviews and staff support. We continue to hear how tough and demanding it can be for staff to be expected to perform different functions, sometimes not even related. Regions are diverse in the priorities they have set for regional staffing, and they wish to retain the freedom to meet regional needs. Throughout the replies, there is an underlying feeling that too much is being expected from too few people with too few funds. We see some regions placing strong focus on a role that is pastor to pastors and congregations, even to doing pulpit supply in a pinch; others are looking for workshops, training and large regional or national event leadership; others for someone to teach, set up learning opportunities; and yet again to concentrate on children and youth; and so on.

A few respondents felt strongly that resources put into regional staffing are not being wisely spent while a few others reminded us that dollars are dwindling, notably in WMS/AMS circles.

All in all, it would seem that in the more populated regions, where the member base is greater and adequate funds are available for office supplies, equipment etc. the staffing model is working well on the whole. In the more spread out regions, where large areas have to be covered and in-house resources and expertise are not so plentiful, the staffing system has serious shortcomings.

Financial, Future and General

Generally, with few exceptions, the responses to the questions were positive regarding the need for the position. Varying degrees of concern were expressed regarding current funding, with definite questions about the future. There is a real need to develop a longer range financial and structure plan to ensure the perception and feeling of security in this work. The real question was raised by a number of the replies, particularly the workers. Can the church do without these

positions? A number of references to ways of alternative funding were raised and these should be looked into. Does the funding formula need to reflect number of congregations, geographic coverage, diversity and disbursement?

The current remuneration levels for the staff appear to be adequate in most cases. The level of non-clergy or non-diaconal perhaps needs some review. There is increasing inconsistency in the provisions for office and administration support as well as funding for health, housing and other benefits. Some administration procedures relating to use of available money and delivery of pay cheques were commented on as well.

The major challenge for the future seems to be the continuing issue of communications. Levels of communication vary but particularly at the congregational level the knowledge of what the regional staffing is all about and how the congregations can utilize and benefit from the position, seems to be missing. The level of staffing can always be increased, but then the question runs into funding and utilization. The making of "connections" is a vital role and needs support. If the communications issue is not solved the value of the regional staff position seems to be a question in the minds of some of the respondents.

A number of items were mentioned as areas for further development or being missed currently. Areas that were mentioned were such as work with seniors, Sunday Schools, families, young adults, WMS components, FLAMES Initiative, and evangelism. Also mentioned was the need for a manual. This is not an exhaustive list but it does reflect a profile of the comments.

Some of the respondents had done some visioning but the majority had not. Outlook for the future was either continuing with the current model, including better communications, to revising the model to meet more contemporary needs. A general desire was to service congregations more equitably and fully. The national level of response indicated a need for better co-ordination of work with the regional staff and visa versa.

Ongoing Challenges

The task force feels that further work needs to be done in following areas as they relate to the regional staffing model:

- The continued development of team work among all the players.
- The work priorities related to the source of funds.
- Communications through synod and General Assembly.
- The work loads for regional staff.
- The need for synod or executive pastor?
- Communications among regional staff.
- Use of technology (conference calls, web pages etc).
- The accountability to the synods/synodicals and the national church.
- The use of contract funds instead of a half-time position in some synods and the need to ensure this is used for work related to work a staff person would do.

WORKING WITH AMS AND WMS

The Life and Mission Agency continues to work with the AMS and WMS and their staff in promoting the education and mission work of the church. As noted above, we worked well together in the review of the regional staffing model and particular attention was paid to ensuring that the voice of the societies was being heard at the regional and national level. We record our thanks to the AMS for its contribution of \$60,000 to the operating costs of the General Assembly for mission work and to the WMS for its contribution of \$150,000 for the same purpose. On top of the \$150,000 the WMS also supports the cost of regional staff with an amount up to \$390,000. A further \$40,000 was given over two years to assist in the Canada Youth 2003. Members from both societies participate in the many advisory committees of the Life and Mission Agency.

LONG RANGE PLANNING

The Life and Mission Agency Committee and executive staff appreciated the opportunity to meet with representatives of the Assembly Council and others to address the ongoing long range planning of the church. The Life and Mission Agency is represented on the committee by Ruth Houtby, Ken Stright and Jim Doherty plus Ian Morrison. As well as working with the Assembly Council's committee the Agency regularly makes its own review of its goals and objectives to

ensure that they reflect what the church is asking the committee to undertake. We have appointed an internal committee to look at the emerging priorities of the Life and Mission Agency. This committee will report to our November meeting.

RESIDENTIAL SCHOOLS

Settlement Fund

The Life and Mission Agency has been kept apprised of the developments on the residential schools resolution and is supportive of the settlement agreement that has been signed between the Government of Canada and The Presbyterian Church in Canada. The Agency has concurred in the use of certain funds that are under its control being used to fund the settlement and implementation costs. This has been reported to the Assembly Council (see p. [210](#)).

Healing and Reconciliation

The Agency Committee is aware that the process for a financial settlement will not necessarily bring healing and reconciliation between the church and our Aboriginal partners. We are participating with the Assembly Council in developing a comprehensive strategy to ensure that every opportunity is given for this healing to take place.

CANADA MINISTRIES

Staff:	Associate Secretary:	Gordon Haynes
	Administrator:	Mathew Goslinski
	Administrative Assistant:	Joan Esdale

2002-2003 IN REVIEW

In 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

In 2003, Canada Ministries changed to new categories and allocated grants in the following categories:

- Creating New Ministries
- Renewing Ministries
- Sustaining Ministries
- Supporting Specialized Ministries

The Canada Ministries Advisory Committee is presently centered 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 meets yearly at Crieff Hills.

Creating New Ministries (22 congregations or missions)

Twenty congregations were able to reduce their grants, allowing funds to be made available for other new work. Three congregations, Callingwood Road, Edmonton (Edmonton-Lakeland), Trinity, Calgary (Calgary-Macleod) and Calvin, Abbotsford (Westminster) stopped receiving any grant at all. Two congregations have been started in the past year.

As funds are available, Canada Ministries normally makes a gift of land for a church building, or a grant toward the cost of land, to New Church Development congregations when they start a building plan. As part of that plan, Canada Ministries worked toward purchasing property or buildings for East Toronto Korean (Eastern Han-Ca). A number of other properties are in the process of being purchased for new congregations at this time.

Renewing Ministries (8 congregations or missions)

Two congregations were able to reduce their grants, which again allowed funds to be used for other work.

In the Presbytery of Temiskaming the congregations of St. Andrew's, Kirkland Lake; Knox, Cochrane; Mackay, Timmins and St. John's, Kapuskasing have joined together to form the Temiskaming Regional Ministry. This ministry will be comprised of one minister of Word and Sacrament and four part-time lay ministers; one in each of the four communities.

Sustaining Ministries (16 congregations or missions)

Five congregations were able to reduce their grants, which again allowed funds to be used for other work. One congregation, Toronto Ghanaian (West Toronto) stopped receiving any grant at all.

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 is being planned to be held in Western Canada.

Supporting Specialized Ministries (33 Congregations or Missions)

Four congregations or missions were able to reduce their grants, which again allowed funds to be used for other work.

Chaplaincies at the University of Lethbridge (Calgary-Macleod) and the University of Saskatchewan (Northern Saskatchewan) were added this year. We presently provide funds toward 15 university chaplaincies across Canada.

The Boarding House Ministry (East Toronto), the Korean Family Ministry (Eastern Han-Ca), and the Stonegate Ministry (West Toronto) continue their necessary work with those most in need in Toronto. Armagh, a shelter for abused women, provides an excellent and much needed service in the Peel Region. Tyndale-St. George's (Montreal) continues its important ministry in Montreal, as does The Rev. Glynis Williams, who works with refugees in Montreal.

Land was purchased for the Anishinabe Fellowship Centre (Winnipeg).

Staffing Change

As of the end of July, Joan Esdale will be retiring as Administrative Assistant. Joan has been an important part of Canada Ministries for a good number of years, and is the voice at the other end of the phone for many telephoning the office. She will be missed.

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 East Toronto Korean (Eastern Han-Ca).

Rural and Remote Congregations

Last year a response was written to Overture No. 2, 2001 asking for the re-instatement of the Compulsory Ordained Missionary system of appointments, and the response was referred to sessions, presbyteries, the colleges and candidates for ministry for study and report to Canada Ministries (A&P 2001, p. [555](#), [339](#), [30](#); A&P 2002, p. [295](#)-99, [16](#)). To this point, a few responses have been received from sessions, and they are continuing to come in. We do not wish to fail to give sufficient time for thoughtful replies to the referral, so Canada Ministries will study the replies during the coming year, and we hope to have a further report for the 130th General Assembly.

GRANT DISTRIBUTION

To show better where grants go, Canada Ministries has broken down its grants according to the synod, and category 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	2002	%	2003	%	2004	%
Atlantic Provinces	\$117,366	7	\$120,216	6	\$104,251	6
Quebec & Eastern Ontario	\$196,852	11	\$203,981	10	\$195,552	11
Toronto Kingston	\$475,311	26	\$539,436	28	\$419,584	25
Southwestern Ontario	\$133,255	7	\$126,241	6	\$80,617	5
Manitoba & Northwestern Ontario	\$235,445	13	\$252,111	13	\$256,995	15
Saskatchewan	\$100,040	6	\$115,680	6	\$112,743	7
Alberta & the Northwest	\$214,132	12	\$185,642	10	\$191,598	11
British Columbia	\$328,269	18	\$402,401	21	\$341,831	20

Category Distribution

Category	2002	%	2003	%	2004	%
Creating New Ministries	\$1,218,799	50.9	\$1,156,111	48.0	\$1,249,932	52.0
Renewing Ministries	\$234,929	9.8	\$342,755	14.2	\$260,616	10.8
Sustaining Ministries	\$269,155	11.3	\$205,512	8.5	\$204,282	8.5
Supporting Specialized Ministries	\$554,985	23.2	\$591,646	24.6	\$584,343	24.3
Administration*	\$114,528	4.8	\$111,191	4.6	\$108,042	4.5

* Administration is a category that includes insurance on properties held for future church buildings, moving costs for ministers, study leave for ministers, conferences, coalitions (KAİROS) and the Presbytery of Peace's River Mission convener travel expense.

GRANT RESTRUCTURING

Much of Canada Ministries' effort has been spent in implementing the new grant structure.

The new categories were first used at the Grants Committee's meeting in October for the 2003 grants, and the budget for 2004 was organized by the new categories.

In January of 2003, new work under the category of "Creating New Ministries" started with the new five year grants structure. As well, 9 congregations which were under the old grant structure were given the choice of staying on it, or moving to the new one. Two congregations have already moved to the new grant structure and 2 others have indicated that they wish to move to it in 2004. One congregation has told us that they want to stay on the old grant system.

Finally, the process of creating covenants with the various works that deal with Canada Ministries has begun and will continue over a three year period.

OVERTURE NO. 22, 2002 (A&P 2002, p. [521](#), [22](#), [23](#))**Re: Requesting French Translation of Book of Common Worship**

The prayer of Overture No. 22, 2002 "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 of the 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."

The overture was referred to Canada Ministries and the sub-committee of the Worship Advisory Committee to consult with the Assembly Council. Canada Ministries has worked with that sub-committee on the response to this overture, and has consulted with the Assembly Council on this matter as well (see p. [217](#)).

In answer to the request it is noted that what is being requested is not only the adoption of the principle of a complete translation of Book of Common Worship, but also the adoption of the Book of Common Worship as an official text of our church.

The second part of this request would give a French translation more authority in the church than the present English version of the Book of Common Worship. The English translation has been adopted for only voluntary use. Given that this is not a mandated requirement it would be a serious mistake to give the translated text a status not in the original language.

Our other concern is the actual amount of use such a document would have, given only two congregational francophone contexts in the whole of our church. We have helped ministers in the context of baptismal, funeral and weddings bilingual services. While we will continue to help ministers in these individual contexts and others, we believe it would not be prudent to adopt an “official text in French”.

Recommendation No. 17 (adopted, p. 42)

That the prayer of Overture No. 22, 2002 not be granted for the above reasons.

LA DEMANDE NO. 22, 2002

Re: Demande de traduction complète du Book of Common Worship

La prière de Demande No. 22, 2002 est que la 128^{ème} Assemblée Générale “adopte le principe de traduire complètement le Book of Common Worship et d’adopter le texte français comme texte officiel de notre église et que cette traduction soit faite sous la direction de Canada Ministries et le sous-comité Worship Advisory Committee ou de faire autrement comme l’Assemblée Générale, dans sa sagesse, en décidera.”

Cette demande a été référée a “Canada Ministries” et le sous-comite “Worship Advisory Committee” pour consultation avec le Conseil de l’Assemblée (Assembly Council). “Canada Ministries” a travaillé avec le sous-comite “Worship Advisory Committee” pour en arriver à une réponse à cette demande. Nous avons également consulté le Conseil de l’Assemblée à ce sujet.

Pour répondre à cette demande, on note que la demande est non seulement pour l’adoption du principe d’une traduction complète du Book of Common Worship, mais aussi pour l’adoption du Book of Common Worship en français comme texte officiel de notre église.

La deuxième partie de cette demande donnerait une autorité plus grande au texte français qu’au texte anglais du Book of Common Worship tel qu’il existe. La version anglaise du Book of Common Worship a été adoptée pour l’usage facultatif seulement. Ce serait une erreur grave de donner un status au texte français qui n’existe pas dans la langue originale.

L’autre préoccupation est l’usage actuel qu’un texte en français aurait compte tenu du fait qu’il n’existe que deux contextes francophones dans l’Église presbytérienne au Canada. Nous avons aidé les pasteurs avec des services bilingues du baptême, de funérailles, et de mariage. Nous allons continuer à aider les pasteurs dans ces contextes individuels et au besoin, mais nous croyons que l’adoption du Book of Common Worship en français comme “texte officiel” de notre église ne serait pas prudent.

Nous recommandons que la prière de la Demande 22 ne soit pas accordée en vertu des raisons ci-haut mentionnées.

Canada Ministries Advisory Committee

The Rev. H. D. Rick Horst (convener), The Rev. Christine O’Reilly, The Rev. Thomas B. Vais, Mr. Doug Brown, Mrs. Elaine Allen, The Rev. Kirk Summers, and Mrs. Anita Evans.

EDUCATION FOR DISCIPLESHIP

EDUCATION IN THE FAITH

Staff:	Associate Secretary:	Dorothy Henderson
	Program Assistant:	Brian Doyle (until January 2003)
		Sheilah Alyea (contract from January 2003)

In the movie, “Yentl”, the movie producer provides us with a wonderful portrayal of young people who have an absolute passion for learning the scripture, debating the scripture and living out the scripture. It is this vision, a hunger and thirst for God’s word and how we should live it in the world, that produces the passion for the Education in the Faith department and the work that is done for the church from that department.

Curriculum Chart

Canadian congregations continue to ask for a choice in curricula. Specifically, people are asking for more choice around a lectionary-based curriculum, choices for the rotation model of Sunday school, and options for small church schools. Again this year, the Education in the Faith Advisory Committee reviewed new and prospective curricula. A new curriculum chart was

completed and sent to every congregation in the PCPak. Extra copies are available from Church Offices on request. A special edition of an Adult Bible Study Curriculum Chart will be available by fall, 2003.

TLC (Teacher/Leader Courses)

Leaders' development, especially for the active core of teachers and leaders of children and youth, is an on-going need in our denomination. To address this need, the Education in the Faith department offers TLC courses across the country. The courses are practical, oriented to the size of the congregation, and give teachers and leaders take-home skills and ideas. The courses are usually offered on a weekend, and are initiated, supported and advertised through a presbytery or region. Since last General Assembly, four TLC courses were offered in Edmonton, Winnipeg, Crieff, Toronto and the Niagara region. There were 185 participants in these courses. The leadership from these courses is offered by national and regional staff, skilled congregational leaders, professors and teachers, as well as local, skilled people.

The TLC brochure offers 64 workshop choices, but the most popular have been: simple steps to planning a good lesson, understanding and using a variety of learning styles, spiritual nurture of children and youth, transformation of the heart, using drama with children and youth, music for the musically challenged, supporting and encouraging teachers, what it means to have "Reformed" educational ministry, the art of good story-telling, and discipline 101.

Additional Leader Development

In addition to TLC, Linda Shaw, Winnipeg, Manitoba, national director of the Children and Worship program, continues to co-ordinate a team of six people across Canada who train worship leaders, greeters and helpers for the Children and Worship program. Since last General Assembly, our church has trained 12 groups of people.

Elizabeth Denbeigh, Waterloo, Ontario, continues to offer information, orientation and training possibilities for people interested in the LOGOS program.

APCE (Association of Presbyterian Church Educators)

The Presbyterian Church in Canada works closely with three other Presbyterian and Reformed denominations to lead and co-ordinate the work of APCE. After six years of faithful service, The Rev. Bill Lamont (Kitchener, Ontario) completed his term on the APCE Cabinet. The Rev. Lonnie Atkinson (Ingersoll, Ontario) will be our Presbyterian Church in Canada representative on the Cabinet. The Rev. Anne Yee-Hibbs (regional staff for Synod of Southwestern Ontario) continues on the Cabinet as Asian representative. The Rev. Maria Papp (Welland, Ontario) was elected this year as the Canadian regional representative.

Until 2003, Canadians who were APCE members, were linked to American regions for activities that happened during the year. In the fall of 2002, the Education in the Faith department and the APCE representatives made application for Canada to become its own autonomous region within APCE. This was voted on, and accepted, at the APCE February 2003 annual meeting in Denver. The 19 Canadians who were present at the annual APCE conference in Denver received a certificate of regional membership. Much of the impetus for becoming a region came from the 300 Canadian Presbyterians who attended APCE last year when it was in Toronto. We look forward to the APCE conference in 2005, which will be held in Vancouver.

One of the advantages of becoming a region is that some of the profit from the large, annual APCE conference is given back to the region so people can run smaller, local conferences and workshops during the year. Planning is underway to begin these smaller conferences, possibly in three locations across the country.

The Denver APCE conference was an excellent event, featuring Dr. Tom Troeger as plenary speaker, Stephanie Walker as worship leader, and The Rev. Hugh Donnelly (Beaches Church, Toronto, Ontario) as community builder and song leader. Several Canadians provided workshop leadership: Jim Czeglédi and Dorothy Henderson from Church Offices, Jo Morris, Marion Barclay and Hugh Donnelly.

New Resources

Our denomination produced three new resources since last year's General Assembly: "The Joyful Feast in God's Household: Communion Lessons for Children", written by Carolyn

Boyer, "Pathways to Leadership: A Leadership Program for Children", written by June Holohan, "An Interactive Study Guide to Living Faith", written by Carolyn Boyer. In addition, a revised version of "Glorifying and Enjoying God", written by Karen Horst, Dorothy Henderson, and Gordon Timbers, was republished.

Education in the Faith Advisory Committee

Ms. Lynda Forbes, Mr. Peter Greathead, Ms. Elizabeth Paterson, The Rev. Ann Blane, The Rev. Dr. Doug Brown

EDUCATION FOR MISSION

Staff	Associate Secretary:	Annemarie Klassen
	Program Assistant:	Heather Chappell
	Mission Interpretation Coordinator:	Barbara Nawratil

Educational Resources

One of the tasks of Education for Mission is the production of resources telling the story of the mission and ministry of The Presbyterian Church in Canada.

Resources produced this year included mission capsules, mission connections, bulletin inserts, bulletin backs, an advent calendar and articles in Equip.

The Advent calendar continues to be a popular resource. The Advent calendar for 2003 will feature a story from Ukraine, written by Anna Pandy-Szekeres, whose husband David is one of our mission workers in Ukraine.

A new *Something Extra* was mailed to congregations in the fall of 2002. This educational package describes mission projects that can be supported over and above a congregation's contribution to *Presbyterians Sharing...* . Many congregations find *Something Extra* a helpful resource for mission education while also enjoying the opportunity it provides for designated mission funding.

The Church's Study - Making Connections: The Bhil People of India

The study for this year, "Making Connections: The Bhil People of India", has been written by Anne Saunders. Based on the Great Commission in Matthew 28:16-20, the six-session study begins with the story of Presbyterians from Canada going to Central India over a hundred years ago to share the good news of Jesus Christ. It proceeds to tell of the faithfulness of the Bhil Christians as God works through them. Saunders writes,

This study is not simply about the Bhil people of India. Neither is it simply about a mission partnership between Canadians and Bhils. That would be like saying that the Acts of the Apostles is only about the Gentile people of the Roman Empire or only about the partnership between the early church of Jerusalem and the Gentiles. Like the book of Acts, this resource tells stories about the growth of the church in a particular region along with some of the opportunities, struggles, and celebrations experienced by members of that church.

As in past years, this resource has been produced by Education for Mission, together with the Women's Missionary Society, in consultation with other departments in the Life and Mission Agency. The traditional users of this resource have been the Women's Missionary Society and the Atlantic Mission Society. It is our hope that this study will be seen as a valuable resource not only by these groups but by congregations in their ministries of evangelism and mission. It has application for small group study, in worship settings, or as a mission/evangelism resource. Saunders writes,

As in Acts, the stories in this resource are stories of evangelism and mission, of discipleship and leadership, of challenge and courage, of faith and joyous celebration. May these stories about our Bhil brothers and sisters help Canadian Presbyterians reflect on themselves as apostles who proclaim the good news, are open to experiences of the Spirit, and who are commissioned to take their faith out into the world in a way that brings God's love, justice, and abundant life to all of God's people.

Mission Interpretation

Mission staff continued to visit congregations across Canada, telling stories of mission and ministry. The mission interpretation office co-ordinated visits of mission staff working in

Canada and overseas, Church Office staff and visiting partner representative, Bishop Laxman Maida, from the Church of North India. The following international staff people shared the story of their work: Joy Randall, Richard and Ling Schwartz, David Villalonga, Makram Barsoum, Joe Reed, Glenn Inglis, Margaret Vanderzweerde, Heather Jones, Lillian Sparling and Jim Patterson.

Five congregations from across Canada have twinned with congregations in Malawi. The relationship is in the early stages but all concerned hope that this will result in long and fruitful Christian friendship.

The mission trip program is becoming increasingly popular. Many congregations wish to learn about the mission work of our church in an interactive way. We often hear that congregations want to get involved in "hands-on" mission. The main purpose of a mission trip is for congregations to meet our partners and to learn about their lives. It is an opportunity for mutual sharing and learning. Often a congregation will also choose to contribute to the building of a project that the partner has identified as a priority. This is a wonderful way for a congregation to make a concrete gift to a partner while at the same time building friendship, mutual understanding and solidarity. Most people return from the mission trip feeling transformed and report that they learned and received far more than they gave.

The following congregations participated in a mission trip in 2002:

Lakeview, Thunder Bay visited El Salvador;
St. Andrew's, Thunder Bay visited El Salvador;
Knox, Dunnville visited El Salvador and Guatemala;
Myung Sung, Toronto visited Guatemala;
A group of Presbyterians from diverse congregations in the Guelph area visited Nicaragua.

In 2003 there are eight overseas trips being planned including two clergy study tours to Eastern Europe and Central America. A trip to Anamiewigummig Fellowship Centre in Kenora is also being planned. The Yu-Shan Theological College and Seminary Choir will arrive in September for a tour of Western Canada and Ontario.

There are nine congregations and presbyteries in the early stages of planning mission trips for 2004.

Education for Mission Advisory Committee

The Rev. Hugh Donnelly (convener), The Rev. Rodger Hunter, The Rev. Margaret Robertson, Ms. Anne Saunders, Ms. Mary Chudley (YIM staff), Ms. Gloria Wasacase (WMS representative), Ms. Ann Taylor (AMS representative, by correspondence).

EVANGELISM & CHURCH GROWTH

Staff: Associate Secretary: James F. Czegledi
Program Assistant: Grace-ann McIntyre

Someone once said that evangelism is something Presbyterians talk about with a quiet voice. This year, The Presbyterian Church in Canada celebrated as part of its FLAMES Initiative, the year of Active Evangelism. This has helped to give Presbyterians the opportunity to speak about evangelism with a louder voice.

During this year we endeavored to elevate the profile of evangelism and be more intentional in reaching people for Christ's church. Our mission was to support local leaders and local evangelism initiatives. We believe that evangelism has to happen at the local level and that evangelism is the responsibility of every Christian. Our focus for evangelism is sharing the hope and hospitality of the Gospel of Jesus Christ. Our goal was to have congregations use their religious imaginations and think in new ways about how they can spread the good news of the gospel.

Our strategy is to encourage and support local congregations with resources so that they will do evangelism in their own context. To this end, 10 ideas for congregational use were developed and shared throughout the church through a special mailing in June 2002.

2002-2003 is the FLAMES Year of Active Evangelism

10 Ideas Your Church Can Use To Celebrate

Here are some practical program resources to help your congregation develop a strategy to do evangelism.

1. Pray first
Ministry is a spiritual enterprise. See the website at:
<http://www.elca.org/etteam/resources/GrowPrayMin.htm>
2. The ministry of Welcome
Do this training program for your church's ushers and greeters.
Go to <http://www.presbyterian.ca/evangelism>
3. Bible Studies and Small Groups
Start a small group or bible study on the theme of evangelism. Your presbytery representative will have studies for you to choose from.
4. Invite a friend to Church Sunday
Hold a special Sunday when everyone in your church is encouraged to bring a friend. Go to <http://www.elca.org/etteam/resources/FaithSharing.htm>
5. Alpha
Run this 10 week video series for your congregation and community. For more information contact: website: <http://www.alphacanada.org> or phone 1-800-743-0899.
6. Faith Sharing
Learn to share your faith more effectively and intentionally with a do-it-yourself workshop. Go to <http://www.elca.org/etteam/resources/FaithSharing.htm>
7. Attend an evangelism conference, watch a video or read an evangelism book.
Visit a church that is currently doing evangelism in an area that is of interest to you. Go to <http://www.presbyterian.ca/evangelism> or call the Book Room at 1-800-619-7301 ext. 234 to borrow a video.
8. Choose and hold an Active Evangelism Sunday and use the FLAMES Year of Active Evangelism liturgy.
Dedicate a Sunday service to this theme.
9. Increase your Congregational Awareness
Use the awareness studies of The study group to research causes of denominational decline and proposals for recovery of congregational health (A&P 2000, p. 307-312, A&P 2001, p. 347-56) or download at <http://www.presbyterian.ca/evangelism/declinereport.html>. Work through the congregational awareness tools which will be available in 2002-3. The four units are: Church Health; Church Leadership; Congregational Mission & Vision; and Planning for Evangelism.
10. Natural Church Development
Evaluate your church's ministries with this survey. More information will be available from your regional staff or presbytery representative or go to: <http://www.ncdcanada.com> or phone 1-800-804-0777.

And ... be creative! Use your God-given spiritual gifts and religious imaginations to think of a special event. See *Something Extra*, which identifies special projects for congregations and groups, for ideas your church can do to encourage missional thinking in your community and abroad.

Now that the official FLAMES Year of Active Evangelism is drawing to a close, it is our hope that the initiatives that congregations began this year will continue. Further resources on these 10 Ideas and other evangelism related resources can be found at www.presbyterian.ca/evangelism.

Churches are encouraged to keep the 10 Ideas active by weaving the evangelism programs, ideas and ministries into the fabric of their congregations. There are at least five ways this can be done according to church consultant Kennon Callahan, writer of *The Future That Has Come*, (Jossey-Bass, 2002).

1. Seasonal:
 - Vacation Bible School is a seasonal approach to evangelism
 - The ministry of Welcome

- Invite a friend Sunday
 - Share your faith
 - Active Evangelism Sunday
2. One Time:
Habitat for Humanity is a one-time approach to mission and evangelism.
Evangelism Resources:
- Watch an evangelism video
 - Read an evangelism book
 - Invite a speaker to speak on the subject
 - Attend an evangelism conference or workshop
 - Visit another church which is doing evangelism and learn from their programs.
3. Short Term Programs of Three To Five Sessions:
This approach is great for integrating new and younger people in the church.
- Small Groups and Bible Studies
 - Awareness Studies-Church Health, Leadership, Maintenance to Mission and Action Plan for Evangelism
4. Long Term Programs of Six or More Sessions:
Evangelism and Mission projects are examples of long term mission activities.
- The Alpha Program
 - Natural Church Development
5. Weekly, Monthly, Year Round:
Turn one time events into seasonal, short or long term or weekly, monthly and year round events.
Ministry is a Spiritual Enterprise

When churches offer a variety of these five approaches to ministry and mission, they can: spiritually grow their leaders; integrate new people into their church; attract and reach new people; expand their leadership base; initiate change in their congregation.

In January 2003, four Awareness Studies were produced and were authorized for distribution by the 127th General Assembly. These reports and tools help congregations look at health, leadership, mission, and evangelism in their own context. Synod regional staff persons known as the Local Champions of these studies have resources to assist congregations.

These Awareness Studies are designed to help encourage dialogue among leaders in congregations in the areas of church health, leadership, mission and vision, and action plan for evangelism. We hope to increase and focus the appreciation of the gifts for the work of evangelism that the Holy Spirit has given our congregations.

The Associate Secretary continues to preach and conduct worship in a number of churches across the country. He has also led seminars on matters relating to Evangelism, Church Growth, Worship and congregational development at synods, presbyteries as well as our theological colleges.

From time to time we are asked about the Presbyterian approach to evangelism. In 1994, the General Assembly endorsed face to face evangelism as a priority for The Presbyterian Church in Canada. Evangelism face to face means the kind of evangelism which is conducted at a personal or relational level, individually and in small groups. It is relational evangelism.

Relational evangelism is the outreach to people by people, one on one or face to face. It works hand in hand with Christian hospitality and was the method used by Jesus and his disciples in the New Testament. The gospels tell us about Jesus calling others to follow him. His primary concern was not with programs to reach multitudes, but rather with training disciples whom the multitudes would follow. It is the model or style of evangelism endorsed by the General Assembly of The Presbyterian Church in Canada.

In personal terms, relational evangelism means people befriending others and sharing their faith. This includes sharing the struggles and questions that faith presents. The Good News can be communicated in a life-transforming way, and congregations model this form of outreach as they approach or welcome people who are unchurched. Identifying and participating with these people through quality personal relationships can communicate this life-changing message. If

you could say only one thing about your Christian faith, what would you say? What difference has your faith made in your life?

Relational evangelism happens when God's Spirit leads people to share their faith in word or action, inside and outside the church. It happens when people engage one another in faith-sharing conversations, when unchurched family, friends, business associates or neighbours are invited to come to church. The local church is the centre of evangelism efforts. People are encouraged to participate in the life and ministry of a congregation, which it is hoped is a warm and welcoming presence of God.

This happens when people greet and welcome others to the church, when inactive or drop-out members are visited, and when follow-up visits or calls are made to newcomers. Any opportunity to make personal contact with people is an opportunity for relational evangelism. It includes meeting people and establishing a relationship at church bazaars, community concerts, little league games or Girl Guide banquets. Networking through the friends, associates, neighbours and relatives of church members can plant seeds for future ministry. Establishing a relationship of trust is critical. It is an ongoing process which takes time and prayer.

While much has changed since 1994 when the General Assembly endorsed this method of evangelism for our church, the need to evangelize has not. Consistent with our understanding of evangelism as articulated in Living Faith/Foi Vivante, a subordinate standard of The Presbyterian Church in Canada, we recommend:

Recommendation No. 18 (adopted, p. 42)

That relational evangelism continue to be endorsed as a priority for The Presbyterian Church in Canada.

Thanks to all who participated in the FLAMES Year of Active Evangelism. It is our prayer that everyone will remain active in their ministries of evangelism in the years to come.

Evangelism Advisory Group

Mr. Colin Campbell, The Rev. Will Ingram, The Rev. Peter Ma, Mr. Bill McGowan, The Rev. Carey Nieuwhof, The Rev. Cheol Soon Park, The Rev. Ferne Reeve, The Rev. Frances Savill, Mr. Jim Steel, The Rev. Dr. Wallace Whyte.

MINISTRY WITH CHILDREN, YOUTH AND THEIR FAMILIES

Staff: Associate Secretary: Dorothy Henderson
 Program Assistant: Brian Doyle (until January 2003)
 Sheilah Alyea (contract from January 2003)

Across the country, creative and life-changing ministry continues with faithful leaders and faith-growing young people. These activities include retreats, mentoring and peer training programs, camping, special weekly programming, young adults becoming elders, life skill training, service and mission projects.

Partners: Meeting First Nations Friends in Canada

Each year our church produces a *Partners* resource for children and younger youth. This book contains stories, crafts, music, food, games and information about the children of one of our mission partners. This year, we focus on First Nations friends who may be in our community. *Partners: Meeting First Nations Friends in Canada* was distributed to each congregation in the PCPak. An accompanying 5-minute video called *The Dreamcatcher* was also produced. For 2003-2004, the *Partners* resource will focus on Bhil children in India.

Policy for the Protection of Children, Youth and Vulnerable People in The Presbyterian Church in Canada

After two years, a draft copy of a Policy for the Protection of Children, Youth and Vulnerable People is available for reading. The 129th General Assembly is asked to approve a recommendation that the policy be circulated to all presbyteries for study and report. The feedback results will modify and improve the policy which will, hopefully, be presented for approval at the 130th General Assembly in 2004. Since this policy expresses the minimal protection practices for children, youth and vulnerable adults, congregations are urged to use this policy now if it is necessary for them to establish specific policies or if insurance companies are

urging specific compliance. Copies of the draft Policy for the Protection of Children, Youth and Vulnerable Adults are available at the 129th General Assembly in the display area.

Recommendation No. 19 (amended and adopted, p. 42)

That permission be given for the draft Policy for the Protection of Children, Youth and Vulnerable People in The Presbyterian Church in Canada to be circulated to all presbyteries to read and report back to the Education in the Faith department of Life and Mission Agency by January 31, 2004.

The Work of the CCCY (Covenant Community with Children and Youth) Committee

The Committee Reviews its Progress

At the November, 2002, meeting of the CCCY meeting in Sackville, New Brunswick, the committee listed "chunks" of significant work it had done in the previous four years. Some of this work included a review of Triennium and Canada Youth 2000, deciding how children and youth might be included in FLAMES initiatives, reviewing curriculum and resources, running a national camp symposium at Camp Geddie, developing the child protection policy, and peer counseling initiatives.

The committee also discussed areas in which it would like to focus in the next three years. These areas are leadership development, hands-on mission ideas for children and youth, the "First Six Years" project, strengthening the link between family and church, experiential spirituality, bullying/violence, drama and storytelling as powerful ways to express the gospel, and how we help congregations relate to the community regarding youth issues. It was agreed that a timeline to address these issues was important and necessary.

Review of New Resources

Members of the Advisory Committee for Children and Youth provide a valuable service to the church by reviewing new resources. Reviews of valuable resources, books, CDs, videos, computer programs, are featured in the *Newsletter for Leaders of Children and Youth* which goes out in the PCPak.

Bullying Project

The CCCY committee has undertaken study of an enormous and under-rated problem in North American society, bullying. At the end of their work-study period, the committee will have suggestions and resources available to help congregations know what they can do in their communities of faith and the communities in which they live.

Canada Youth 2003 - On the Edge of the Wave

Canada Youth 2003 (CY2003) is a five-day residential event at Brock University in St. Catharines, Ontario, where youth, young adults and youth leaders from across Canada will come together to live, play and worship in a Christ-centred community. CY2003 will be a new community gathered during August 19-24, 2003, to celebrate diversity, to be challenged and enabled to respond to God's call, and to recognize and proclaim the Good News of God's love.

CY2003 focuses on the youth and youth ministry of our denomination. The event has three tracks, each with a separate focus:

The Conference Track: Youth (ages 15-19) will gather to share their stories, meet new friends, laugh and play, pray and worship with other young people from across the country. We will focus on the tremendous power and energy of God in our lives as we face the future as a renewed generation.

The Mission Track: Young adults (ages 18-25) will be on the edge of the wave in hands-on action. Working together in partnership, participants will offer their gifts serving others in work projects and service programs in and around the St. Catharines community.

The Youth Ministry Training Track: This is an opportunity for youth leaders (ages 21+) to replenish the spirit, rejuvenate energy and refine youth ministry programs. The featured plenary speaker is Dr. Kenda Creasy Dean, assistant professor of youth, church and culture at Princeton Theological Seminary. She will speak to the challenges youth leaders face and what skills they need to continue the important work they do. This track also features 30 workshops from which participants can choose.

For more information: email: cy2003@presbycan.ca or call Jo Morris at 306-781-7382.

Triennium 2004

Our denomination has a long history with the Triennium youth conference held each third summer in Purdue, Indiana. While this conference has been powerful and faith-building for many young people, there have also been significant concerns about safety, financial and logistical issues. After serious consideration, the Life and Mission Agency Committee voted to put more energy, money and time in a second Canada Youth event (CY2003) and put less emphasis on Triennium. Subsequently, it was negotiated that 150 Canadian youth could still attend Triennium as international guests.

At their fall meetings, synods were given the opportunity to decide how they would like to establish a fair and equitable process for selecting delegated participants for Triennium 2004. If people are wondering what process has been chosen for their synod, they should contact the synod clerk.

Youth in Mission (YIM)

Youth in Mission had a busy summer in 2002, with almost 30 volunteers and adult leaders participating in projects throughout Canada and around the world. In Eastern Europe we continue to work with the Ars Longa Foundation in the implementation of summer camps and programs in Hungary and Croatia. Our team also worked with International Ministries staff, Sonya Henderson in Romania and Linda Shaw, who joined our team for her leadership in the Children and Worship training in Romania.

At Mistawasis native reserve, a team of 7 worked for ten days under the continuing leadership of David and Anne Phillips. This year there was a new focus on leadership training and program building.

Five young people were a part of Canadian Connection projects, traveling to Edmonton, Vancouver Island, Camp Douglas in British Columbia, and Montreal, participating in summer camps and church community programs.

Unrest and political instability in Guyana forced us to cancel the Guyana trip a week and a half prior to departure. Disappointed team members decided to work together in Toronto at several different inner city Toronto missions for a week. This proved beneficial and full of learning and experience.

In April 2003, there is a YIM trip planned to Ghana. A large YIM team will visit and participate in PWS&D projects, and will be warmly hosted by our sisters and brothers of the Presbyterian Church of Ghana. YIM has a large part in the co-ordination of Canada Youth 2003, specifically the Mission Track. YIM also plans to return to Eastern Europe and Mistawasis.

Plans for Spring-Summer 2004 include Nicaragua and China, as well as continuing Mistawasis, Eastern Europe and Canadian Connection trips.

Mary Chudley, Montreal, Quebec, continues to promote not only the work and ministry of YIM, but general mission education as she visits churches and connects with young adults across Canada.

Research Project - Why Do Young Adults Stay in Church?

In January, 2003, Dorothy Henderson, Associate Secretary for Education in the Faith, began a research project entitled, "Why Do Young Adults Stay in Church?" The goal of this project is to determine what formative-year factors may have been influential in encouraging youth to stay in the church as young adults. The project aims to interview 150 young adults. All young adults who have or will be interviewed are currently between the ages of 18 and 30, may or may not be still involved in the church, may be single, married or in a committed relationship but have no children, but have all attended church regularly as a child between the ages of 4 and 12. The interviews explore childhood experiences of worship, Sunday school, mission/service activities, relationships to others in the church, and meaningful involvement in activities. It is anticipated that the research and results of the research will be available by March 2004.

Youth in Mission Advisory Committee

Ms. Adele Halliday, Ms. Joelle Turner, Ms. Catherine Inglis, Mr. Spencer Edwards, The Rev. Larry Turner, Ms. Jessica Henderson, Mr. David Phillips.

Covenant Community with Children and Youth (CCCY) Advisory Committee

The Rev. John Crawford, The Rev. Ruth Houtby, The Rev. Ken Stright, Ms. 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 (by correspondence): Ms. Margaret Reynolds, The Rev. Sarah Kim, Ms. Marg Befus, Ms. Merle McGowan, Ms. Ina Borger and Ms. Betty Siverns.

STEWARDSHIP/PRESBYTERIANS SHARING...

Staff:	Associate Secretary:	Annemarie Klassen
	Program Assistant:	Heather Chappell

Stewardship

You shall take some of the fruit of all the fruit of the ground ... and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name.
(Deuteronomy 26:2)

The scripture verse from Deuteronomy chapter 26 forms the basis of this year's stewardship theme, *Let God Lead: As You Gather and Give*. When we let God direct our life, our receiving and our giving become opportunities to experience God's grace.

Every year, we participate with the Ecumenical Stewardship Centre in the production of stewardship theme materials. This year's theme and its accompanying materials are full of rich meaning and application. Congregations will find them helpful in their stewardship programs.

The annual stewardship mailing sent out in the spring of this year included the *Let God Lead* theme materials, the *Giving* magazine and other stewardship educational resources.

Over the year the stewardship office has served congregations through telephone consultations and meetings with ministers, stewardship committees and presbyteries; we have provided support in programs such as *Consecrating Stewards* and the pre-authorized remittance program, and with a variety of written and audiovisual materials.

We continue to participate in ecumenical networks, offering educational events for clergy and laity. In April 2004 the Ecumenical Stewardship Centre will be hosting the North American Conference on Christian Philanthropy in St. Louis, Missouri, with Martin Marty as guest speaker. In June 2004 the Canadian Interchurch Stewardship Committee will be hosting the North American Stewardship Conference in Toronto. Reginald Bibby and Rick Lowery are two confirmed speakers. These events will provide excellent opportunities for clergy and lay people to become better equipped as stewardship leaders in the congregation.

Stewards by Design

Plans are well underway for the two upcoming Stewards by Design events with Kennon Callahan:

- *Faithful Living ... Faithful Giving*: October 24-27, Canmore, Alberta; and
- *Enduring Gifts ... Enduring Witness*: October 31-November 3, Jackson's Point, Ontario.

We expect that about 50 congregations will benefit from these events. At time of writing, the Canmore event is oversubscribed; a few places are still available for Jackson's Point.

The Jackson's Point event is designed for already-endowed congregations and for those seeking to develop endowment funds. Planned gifts are an often-overlooked source of financial support. They can provide a solid funding base that will enable congregations to fulfill those ministries that God has given them, now and in the future. However, they may also be a mixed blessing or even a hindrance if there is confusion and conflict about how best to use them. We trust that the learnings from this conference will provide new stewardship possibilities for congregations in the broader church.

Presbyterians Sharing...

Congregational givings to *Presbyterians Sharing...* in 2002 were \$8,710,280. This is almost \$80,000 over the previous year. It also exceeds the budget by \$10,000.

Every year it is amazing to see the money come in from over 900 congregations across the country, and somehow the target is always approximated. In 2001 and 2002 we even surpassed it.

We can never take this for granted, but must be grateful for the many small and large congregations across Canada that believe in doing ministry together and give faithfully to that end. In this way, God has blessed our church. We are humbled and pray that this money and the life of our church will glorify God.

Information about givings to *Presbyterians Sharing...* in 2002:

- Congratulations to the Presbyteries of Sarnia and Halifax and Lunenburg which gave between 90 and 99 percent of their total suggested allocation.
- 194 congregations gave their suggested (scale) allocation or more.
- 603 congregations gave the same or more than they had in the previous year.
- In 2002 a few congregations gave considerably less than they had in previous years. Yet the increase in givings from many other congregations made up for this difference.

A decrease in givings may have various causes. There may be a decrease in membership; escalating costs, especially as related to major renovations for aging buildings or increased ministry costs; or a weak level of financial stewardship in the congregation. Congregations are encouraged to form a strong stewardship committee that will lead the congregation in nurturing generosity and developing financial support for its ministry and mission. Congregations may take advantage of educational workshops and resources offered through the stewardship office, as well as opportunities provided through Education for Mission for more personal connections in mission through deputation, twinning and exposure tours.

The role of presbyteries in communicating with congregations regarding their allocations and in distributing up-to-date information at presbytery meetings is essential and appreciated.

Over the past year *Presbyterians Sharing...* workshops were held in nine presbyteries across the country. These were opportunities for lay people to find out more about *Presbyterians Sharing...* and to ask questions, share information and provide feedback. This workshop is available to presbyteries upon request.

A number of resources were produced this year to help congregations raise awareness of the work funded through *Presbyterians Sharing...*:

- The 2003 *Presbyterians Sharing...* brochure
- Mission Connections, profiling the work and country of some of our mission staff
- An Advent calendar
- An annual report cover
- A set of four bulletin inserts
- A giving thermometer chart
- *For Elders*, November 2002 and February 2003 issues

Presbyterians Sharing... Sunday - September 28, 2003

As adopted by the 123rd General Assembly, the last Sunday of September of each year is designated *Presbyterians Sharing... Sunday*. Congregations are encouraged to set aside this Sunday or an alternate to celebrate the mission and ministries of The Presbyterian Church in Canada. Worship resources for use on this Sunday, written by The Rev. Judee Archer Green, have been sent to all congregations.

Stewardship of Accumulated Resources

In March 2002 a proposal for a new planned giving program was presented to the Life and Mission Agency and the Assembly Council. The underlying direction and theology of the program is found in the preface to the proposal:

A Stewardship of Accumulated Resources program has the potential of enhancing the spiritual well-being of our congregations and denomination as well as providing a solid financial basis for effective mission and ministry in the present and the future. Such a program needs a clearly articulated theology that will undergird its purpose and direction. Such a program must go beyond a fundraising mentality and embrace a theology of stewardship and mission. This program of The Presbyterian Church in Canada is a

ministry that will enable it to be faithful to its calling as the church of Jesus Christ in this world and to ensure the financial resources that this requires.

The proposal for a Planned Giving Ministry arose out of our church's past experience with planned giving, conversations with clergy and lay people within our church and interviews with planned giving professionals from various church denominations and nonprofit organizations. The intention of these interviews was to learn how planned giving programs are organized and managed by other agencies and to find out what the key ingredients of a successful program are.

The proposal was approved in principle by both the Life and Mission Agency and the Assembly Council. A task force was appointed by the Life and Mission Agency with representation from the Assembly Council to flesh out this proposal, specifically to work on: the terms of reference for the Planned Giving Ministry, the rationale for Associate Secretary status, a position description, the support structure, and a proposed budget.

The report of the task force was presented to the Life and Mission Agency Committee at its November 2002 meeting. The following motions were adopted:

- That a position be created at the Associate Secretary level for the Planned Giving Ministry.
- That the position description as attached be approved.

The report of the task force (see Assembly Council report, p. [217-22](#), 36) and these recommendations were presented to the Assembly Council for approval and implementation. The Assembly Council approved the level and the position description and agreed to take the necessary enabling motions to the General Assembly.

At its March 2003 meeting, the Life and Mission Agency Committee approved the budget for 2004 which includes monies to support this ministry.

The Life and Mission Agency Committee has also asked the Assembly Council for permission to call for nominations from presbyteries to fill this position, conditional upon the General Assembly approving the establishment of an executive staff position for the Planned Giving Ministry, and the budget being approved by the General Assembly.

Stewardship Advisory Committee

The Rev. Dr. Herb Gale (convener), The Rev. Mary Bowes, The Rev. Wes Denyer, Mr. Gordon Fielding, Ms. Joan Masterton, Mr. Shane Mayes, The Rev. Clive Simpson, Ms. Chris Thorn

WORSHIP

Staff: Associate Secretary: James F. Czeglédi
Program Assistant: Grace-ann McIntyre

On Sunday mornings and at other times during the week, Christians go to church and gather to worship God. We worship in response to God's great desire to live in communion with us. We go to church to have relations with God and to praise God and be spiritually nurtured. We go to church and worship alongside other believers and enjoy Christian fellowship. We yearn to experience the Holy in our lives. This is the spirit we offer to God in worship.

The structure of Presbyterian worship is largely based on the historical and biblical four-fold pattern found in Acts 2:42: "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers." This passage suggests that worship has two primary foci: Word and Table. Christians gather to experience God through these means of grace and are sent out into the world to live lives of faithfulness.

Hence, many Christians pattern their worship using the four acts of Gathering, the Word, Thanksgiving and Dismissal. The worshipper enters into God's presence, hears God speak, celebrates at the Table, and is sent out to serve. This has been the traditional movement of Presbyterian worship.

In these four movements of worship, the Christian Gospel is presented. The faithful enter with reverence and joy into God's presence: they hear God speak through scripture, sermon and song; they respond to God by giving thanks over bread and wine as they have been touched by God's presence. They are then sent out into the world to love and serve God.

In the FLAMES Year of Active Evangelism we are reminded of the relationship between Worship and Evangelism. By its very nature, authentic worship which is well done is evangelical. It speaks of the Good News of God's salvation in Jesus Christ. People respond to this message by attending church, encouraging others to come, sharing their faith and doing acts of faithful discipleship. Worship is approached in ways that will connect the church and the unchurched, in ways that will evangelize members and visitors alike. All of this contributes to evangelism.

The underlying theme of Active Evangelism is sharing Christian hope and hospitality. This also poses an interesting question of our worship. Does our worship reflect the hope of the Christian gospel, and is it hospitable?

We need always to remind ourselves that Canadian society is becoming less and less Christian. This means that when some people attend our churches they do so with little or no Christian or religious memory. Many are attending for the first time. Will they hear a message of Christian hope and hospitality?

Professor of Worship Studies, Robert Webber uses the metaphor of hospitality to the four-fold acts of worship. He likens worship where we are guests in God's house to having guests in our homes. Think of the analogy of attending worship and being the host for dinner.

The first word, at home or at church, is a word of welcome, an act or ritual of gathering. As we enter God's presence and are made welcome, we likewise welcome others into our presence. We tell people that it is good to see them and that we are glad they could come. This helps to set the tone of joy and hospitality.

Then, you sit in the living room and await the word of invitation "dinner is ready." The host invites us to partake and to enjoy.

Then, you go to the table and enjoy a meal and fellowship. You offer thanksgiving to God in prayer for the meal and for the fellowship which you share. Here deeper levels of fellowship can be shared.

Following dinner, you may leave the table and look at your watch and realize that it is getting late and you need to be going. You may hug or kiss and say farewell. You are dismissed with peace from your host.

So it is, when we enter God's house and prepare to worship.

The beginning of the worship celebrates the Gathering rites of the community. A word of welcome is said, perhaps announcements are made, and a call to worship and prayers of approach and confession and declaration of pardon are offered. At the beginning of worship we acknowledge that we are not perfect, that we have sinned and God gives us the amazing assurance of pardon through grace.

Then, the Word of God is read and preached. The ritual of invitation is extended.

Following the Word are acts or rituals of Thanksgiving: prayers, offering - financial, musical and communion when it is celebrated. Here we acknowledge that all things come from God including our lives and possessions and in response, we return to God what is rightly God's. The prayers we offer should reflect our personal concerns and those for the world in which we live.

Following the rite of thanksgiving is the dismissal: the ritual of sending is extended where we are blessed, charged, commissioned and prayed for, to be sent out into the world.

These four acts or movements of worship help present the unfolding drama of the Gospel; the salvation history of Jesus Christ. They also describe a way in which we can come to faith. We are first called or gathered into fellowship with God, challenged by God's word, are sustained and nurtured by the gifts of God for discipleship and are sent back to our community to serve.

Worship can be a means by which we share Christian hope and hospitality.

The Worship department continues to focus on assisting local church leaders, and on recommending and providing resources in the area of worship. This is done by supporting, editing and producing the worship resources of The Presbyterian Church in Canada, including

Sunday worship bulletins, Prayer Partnership, These Days, the Book of Praise in its various editions, the Psalter and the Lectionary. We also respond to a number of worship, church and copyright-related inquiries. A CD version of the Book of Common Worship is now available through the Book Room and we are in the process of developing a worship resource links area on our worship web page. If you would like to make a contribution, please email it to Grace-ann McIntyre at gm McIntyre@presbyterian.ca.

The Worship department is responsible for the administration of The Worship and Liturgy Trust Fund. This fund's purpose is to encourage and assist people who are committed to improving their knowledge and skills as leaders in worship in The Presbyterian Church in Canada.

Grants given from the accrued interest of the fund are available for persons engaged in the following pursuits:

1. Accredited Study Program
 - (a) A continuing education program which has a focus on worship and liturgical concerns.
 - (b) A postgraduate program in liturgical studies.
2. Personal Program
 - (a) Study and research resulting in the development and publication of a paper.
 - (b) Presentation of an outstanding essay on a specific subject.

Eligibility

- 1a, 1b and 2a will be available to any member of The Presbyterian Church in Canada.
- 2b will be available to a certified student in one of the theological colleges related to The Presbyterian Church in Canada.

For more information on this fund please contact:

The Rev. Dr. Jim Czegledi
 Education for Discipleship
 The Presbyterian Church in Canada
 50 Wynford Drive
 Toronto, Ontario, M3C 1J7

The Associate Secretary continues to preach and conduct worship in a number of churches across the country. He has also led seminars on blended, and indigenous worship, i.e. employing people's spiritual gifts, congregation's local or unique settings and local influences to worship styles and matters relating to congregational development at synods, presbyteries as well as our theological colleges.

Worship Advisory Group

Mr. Jonathan Agg, Ms. Maggie Dickson, The Rev. Bob Smith, The Rev. Maria Papp, Mrs. Mary Taylor, The Rev. James Weir, Mr. Lenard Whiting.

INTERNATIONAL MINISTRIES

Staff:	Associate Secretary:	Marjorie Ross
	Administrator:	Margaret Zondo
	Secretary:	Gladys Stover
	Financial Administrator:	Mary Beth McLean

INTRODUCTION

Eleven years ago, at the time of restructuring, the report from International Ministries contained the following:

The cornerstone of the Board of World Mission policy in International Ministries has been partnership: taking seriously those churches with whom our church is joined in mission; knowing them well enough to converse frequently with them about ways in which it is felt that God is leading us forward together in witness, in fellowship, in service, during these days of rapid social change. (A&P 1992, p. [585](#))

It is perhaps fitting at the time of another staff change that the renewal of several of our partnerships has been our priority over the past year. It is perhaps also appropriate in this report, as in that submitted in 1992, to draw attention to the challenges that lie ahead.

PARTNERSHIPS

East Asia

Early in 2003, a ten person delegation from the Presbyterian Church in Taiwan, led by their Moderator, The Rev. K.S. Wang, and their General Secretary, The Rev. William Lo, visited our church for a week long Partnership Consultation. The Presbyterian Church in Taiwan is our oldest mission relationship, beginning in 1872. A formal written partnership agreement had been adopted by our respective General Assemblies in 1992. At this year's consultation a revised partnership agreement was discussed and adopted, and signed by moderators of both churches, their general secretary, and the General Secretary of the Life and Mission Agency. The consultation itself was a memorable event, with several substantive papers being delivered and discussed, several great worship services, and a number of fine evenings of fellowship.

Later this year, a similar, though smaller scale, consultation will take place at Crieff Hills with a delegation from the Korean Christian Church in Japan. Prior to that event, there will be a visit to Japan of a Canadian delegation to mark the 75th year of our relationship with that church. This delegation will include a number of those who served with the Korean Christian Church in Japan as well as representatives of the Life and Mission Agency.

In the year just past, several Canadian church visitors to the Shanghai offices of the China Christian Council, including the International Ministries Associate Secretary, have been very warmly received. In 2003, our church, together with our ecumenical partners in Canada, (Anglican Church of Canada and the United Church of Canada) is welcoming two delegations from China. Two officers of the China Christian Council are coming as part of a larger church/state visit, and later in the year, the Council itself will send a delegation. The Chinese church has recently changed its leadership, and is making the renewal of its overseas partnerships, in North America and in Europe, a high priority. The Canadian churches are planning to receive six students from Chinese seminaries to take part in the "theological English language" program at the Vancouver School of Theology in July of this year. The costs of this initiative will be shared ecumenically.

The Amity Foundation is a social service and development organization established by Chinese Christians to provide a way through which their overseas partners are able to support programs in China. Meetings with the officials of the Amity Foundation in December 2002 have re-established their relationship with The Presbyterian Church in Canada. Several of their health programs and a children's program will be included as projects in *Something Extra*.

The Presbyterian Church in Canada has received an invitation to be part of a four-way consultation to be held in Korea in June. Those taking part are two Canadian churches (The Presbyterian Church in Canada and the United Church of Canada) and their Korean partners, the Presbyterian Church of Korea and the Presbyterian Church in the Republic of Korea. This is a new initiative on the part of the Korean churches, and is a positive indication of their desire for closer ties.

It is significant that these churches in East Asia, all of which have strong leadership and a vibrant witness in their own countries, are reaching out for a renewal of their partnership with our church. They do not "need" us in the sense that they did in the years when our church sent people to their countries to preach the gospel, and build schools and hospitals. But they recognize that both they, and we, are impoverished in our task of witnessing to God's redeeming love for the world if we "go it alone". We are strengthened by each other's faith, and enriched by each other's experiences.

New Partnership

Late in 2002, The Presbyterian Church in Canada, through the Life and Mission Agency, signed a partnership agreement with SAT-7, the Christian satellite television agency in the Middle East. This was a significant step forward in our relationship with an initiative which is reaching out to the millions of Arabic speaking Christians in the Middle East and Europe. Very recently, SAT-7

has added programming in Farsi, the language of Iran. In these times when the whole of the Middle East is torn with violence and hatred, a message of peace is sorely needed.

Partnership Challenges

It would be misleading not to report on the challenges which confront us in some partnerships.

A century ago, agreements between North American mission boards "assigned" some countries in Central America to the various churches active in mission. Thus, the strong Protestant churches in Mexico and Guatemala are the product of Presbyterian missions; the strong Protestant churches in El Salvador and Nicaragua are the fruit of Baptist missions. In the absence of a Presbyterian or Reformed partner in Nicaragua and El Salvador we established partnerships with the local Baptist churches. Now, we are realizing that our model of partnership assumes a strong central structure whereas Baptist structures are congregational in nature. This has led to some misunderstandings occurring between the "head offices" concerned. In contrast, contact between people of our church and Nicaraguan and Salvadoran Baptists at the congregational level have been warm and mutually empowering. We are working on revisions to our partnership agreements in order to reflect the different natures of our two churches better.

The International Ministries Advisory Committee has discussed the challenges faced by our staff working within a partner church in countries in which social attitudes are very different from those accepted in Canada. Our staff is advised to conform to local customs, and work through their discomfort over situations which they believe to be unjust. Occasionally, however, they are confronted with circumstances which are considered wrong in that culture, as well as in ours, but which are not being addressed by hard-pressed local leadership. These circumstances call for pastoral counseling and support of our staff but also for frank discussion between partners. There are times when it is necessary to "speak the truth in love", if the partnership is to maintain its integrity.

PERSONNEL AND PARTNERSHIPS

The following overview shows the rich complexity of our international relationships, and the staff who sustain them:

Bahamas - Lucaya Presbyterian Kirk (Church of Scotland)	The Rev. John and Mrs. Jillian Fraser *
Brazil - Independent Presbyterian Church of Brazil	The Rev. Lincoln Rezende (in Canada)
Cameroon - Wycliffe Bible Translators	Mr. Sean and Ms. Lezlie Allison *
Caribbean & Latin America	The Rev. Joseph Reed - liaison staff
Central America - Christian Education	The Rev. Fernando Cascante ***
China - China Christian Council - Amity Foundation	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) - IMU	The Rev. James and Ms. Brenda Patterson
Ghana - Presbyterian Church of Ghana	Ms. Allison Burns
Guatemala - COVERCO	The Rev. Tetteh Akunor (in Canada)
- Francisco Coll School	Mr. Ken and Ms. Kennis Kim
Guyana - The Guyana Presbyterian Church	Ms. Marlene Peck
India - Church of North India	The Rev. Christopher Jorna
Japan - Korean Christian Church in Japan	Dr. Pauline Brown
Japan - United Church of Christ	
Kenya - The Presbyterian Church of East Africa	Mr. Michael and Ms. Wendy Lessard-Clouston *
Korea - Presbyterian Church of Korea	Dr. Richard Allen, The Rev. Dr. Ian Clark

Malawi - Church of Central Africa, Presbyterian Blantyre Synod	Ms. Clara Henderson, The Rev. Glenn and Ms. Linda Inglis
Livingstonia Synod Chigodi Women's Centre	Ms. Heather Paton
Mauritius - The Presbyterian Church in Mauritius	
Middle East - The Middle East Council of Churches SAT-7 (Television Ministry)	Mr. Makram and Ms. Mona Barsoum
Mozambique - The Presbyterian Church of Mozambique	
Nepal - The United Mission to Nepal	Dr. Richard and Dr. Ling Schwarz **
Nicaragua - Asociacion Cristiana de Jovenes (YMCA) Soynica	Dr. David and Ms. Aleida Villalonga
Nigeria - The Presbyterian Church of Nigeria	Ms. Denise Van Wissen
Pakistan - The Church of Pakistan	The Rev. Arlene Onuoha
Romania - The Hungarian Reformed Church	Dr. William and Ms. Sheila McKelvie **
Taiwan - The Presbyterian Church in Taiwan	Mr. Brian Johnston, Ms. Sonya Henderson Ms. Florabelle and Mr. John Geddes, Ms. Joy Randall, Ms. Louise Gamble, Rev. Dr. Michael Tai *
Ukraine - The Hungarian Reformed Church	Dr. David and Ms. Anna Pandy-Szekeres, Mr. Steve Ross

* Associate Missionary

** Shared appointment with InterServe Canada

*** South to South Contract Staff

During 2002, 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 Guatemala, El Salvador, Grenada, Japan, China
 The Rev. Mark Lewis, Moderator of the 128th General Assembly, to Middle East, Malawi
 Ms. Linda Shaw, to the seminary in Cluj, Romania
 The Rev. Rick Fee, to Middle East, Malawi, Korea
 The Rev. Stephen Kendall, Principal Clerk, to Ghana, Nigeria
 The Rev. Ian Morrison, to Ghana, Nigeria
 Ms. Wilma Welsh, to India
 Ms. Margaret Zondo, to Malawi, Zimbabwe, Kenya
 Mr. Jean-Frederic Beauchesne (PWS&D), to Ghana, Nigeria, Kenya
 Ms. Karen Plater (PWS&D), to Guatemala, Sarajevo, Ukraine, Geneva
 Ms. Agnes Gollan, Ms. Janice Carter, The Rev. Sarah Kim, to Nigeria
 St. Andrew's Thunder Bay to El Salvador
 YIM group to Eastern Europe
 Youth Group from Myung Sung Korean Presbyterian Church to Guatemala
 Lakeview, Thunder Bay to El Salvador
 St. Paul's, Simcoe to Guatemala
 Dayspring, Edmonton to El Salvador
 Presbytery of Sarnia to Nicaragua
 Youth Group from Presbytery of Calgary-Macleod to Guatemala

Visitors to Canada from Overseas Partners

General Assembly Visitors

The Rev. Daniel Gunya, Church of Central Africa Presbyterian, Blantyre Synod
 The Rev. Riad Jarjour, Middle East Council of Churches, Cyprus
 The Rev. Jung-Kuang William Lo, General Secretary, The Presbyterian Church in Taiwan

The Rev. Dr. Kim, Sang Hak, The Presbyterian Church of Korea
The Very Rev. Dr. John Dunlop, The Presbyterian Church in Ireland (E.H. Johnson Award recipient)

Delegation from The Presbyterian Church in Taiwan

The Rev. Kuang-Syh Wang, Moderator, The Presbyterian Church in Taiwan
The Rev. Jung-Kuang William Lo, General Secretary, The Presbyterian Church in Taiwan
The Rev. Tsung-Jeng Lin, Associate General Secretary, The Presbyterian Church in Taiwan
The Rev. Dr. Yan-En Cheng, Academic Dean & Associate Professor, Taiwan Theological College and Seminary
The Rev. Dr. Po-Ho Huang, President, Tainan Theological College and Seminary
Elder Susan Chang, Ecumenical Committee, The Presbyterian Church in Taiwan
Ms. Li-Chuang Chu, Women Delegate, The Presbyterian Church in Taiwan
Ms. Hsiu-Chen Ho, Youth Delegate (Indigenous), The Presbyterian Church in Taiwan
The Rev. Yung-Huang Chang, Aborigine Committee, The Presbyterian Church in Taiwan
The Rev. Hsin-Shen Tsai, Seven Stars Presbytery, The Presbyterian Church in Taiwan

Other Visitors

Bishop and Mrs. Laxman Maida, Bishop of Bhopal Diocese, Church of North India
Dr. Bernard Sabella, Department for Service to Palestine Refugees (DSPR), Palestine
Mr. Rakesh Mittal, Church of North India
The Rt. Rev. John and Mrs. Mary Miller, Moderator, Church of Scotland
The Rev. Dr. Sam Prempeh, Moderator, Presbyterian Church of Ghana
The Rev. Benebo Fubara-Fubara Manuel, Principal Clerk, Presbyterian Church of Nigeria
Rev. Sangster Nkhandwe, Church of Central Africa, Presbyterian, Livingstonia Synod
The Rev. Ken Ross, General Secretary, International Ministries, Church of Scotland

Theological Student who spent time with our partner during 2002

Ms. Kelly McPhail, Presbyterian College to Institute for Development Education, India

Students from Partner Churches studying at our colleges under the Leadership Development Program

The Rev. Keun Kim, Korean Christian Church in Japan, studying at Vancouver School of Theology
The Rev. Augustus Oku, Nigeria, studying at Knox College, Toronto
The Rev. Patrick M'bang, Church of Central Africa, Blantyre Synod, studying at Knox College, Toronto

Leadership Development Program grants for students studying outside Canada

The Rev. Harold Mbeza, Church of Central Africa, Presbyterian, Blantyre Synod, Malawi to study music at University of Fort Hare, South Africa
The Rev. Daniel Imo, Presbyterian Church of Nigeria, studying at Lutheran School of Theology, Chicago, Illinois
Elder Mercy Chilapula, Church of Central Africa, Presbyterian, Blantyre Synod, studying theology at University of Fort Hare, South Africa
The Rev. Ahuama Jr. Jonas, Presbyterian Church of Nigeria, studying law at Abia State University, Uturu, Abia State, Nigeria
The Rev. Kenneth Elu, Presbyterian Church of Nigeria, studying theology at Cincinnati Bible College and Seminary, Cincinnati, Ohio

ECUMENICAL RELATIONSHIPS

International Ministries participates in, and supports financially the work of KAIROS, the ecumenical justice organization described elsewhere in this Life and Mission Agency report (see p. [360-63](#)).

In addition, International Ministries participates in:

- Canadian Churches Forum for Global Ministries
- Board - Dr. Marjorie Ross, Ms. Wilma Welsh
- Personnel Committee - Ms. Margaret Zondo
- Canadian Mackay Committee - Ms. Wilma Welsh

Canada-DPR Korea Association - Dr. Marjorie Ross, The Rev. Glen Davis
 Japan-North American Council on Mission (JNAC) - Dr. Marjorie Ross
 Caribbean-North American Council on Mission (CANACOM) - Dr. Marjorie Ross, The
 Rev. Ruth Houtby, The Rev. Ken Stright

EMERGING ISSUES

International Ministries takes note of several parts of its work where there seems to be change, new pressures, new opportunities. These are the growing edges, where we see issues of importance which lie somewhere between our mandate and other parts of our church structure.

A Global Ministry

Many Christian organizations in this country now take account of the reality that, in the last quarter of the twentieth century, the world has come to Canada. The old divisions between "home" and "overseas" are no longer easy to make.

From Hungary and the Netherlands have come people whose Reformed faith dates from the sixteenth century. Thousands of others have come to Canada from areas that were once our "mission fields": China, Taiwan, Korea, India, Guyana, Trinidad and Nigeria, or from countries which were "mission fields" of our sister churches in Scotland, Ireland and the United States: Ghana, Egypt, Syria and Pakistan. A significant number of these newcomers identify themselves as Presbyterians.

In this time of cheap air travel and email, people of the first and second generation keep in touch with home. There is no longer a great gulf between "here" and "there". As we talk with our international partners we often find that they are keenly interested in how members of their churches who have come to Canada are faring here, in our country and in our congregations. Ministers and elders who have moved from their church to ours keep a foot in both places, and are frequently the best interpreters of one church to another, and the interpretation is not only confined to language.

Our policy has assumed that "ethnic" congregations would exist for a few generations only, after which their people would be absorbed into English-speaking congregations. While many in the second and third generations have migrated to other churches, ongoing immigration keeps many congregations alive. This seems appropriate, even desirable, in a Canada which officially celebrates its multicultural character. We in the church marvel at the joyful worship and faith-filled dedication of our partners overseas. Many of these same qualities are found in congregations transplanted here from overseas. These are gifts to be nurtured within our Canadian denomination, but how can we, as a church, effectively reach out to these newcomers?

We have made progress in several ways. Within the Life and Mission Agency, Canada Ministries and International Ministries have effective "fine-line groups" to address specific issues, such as the calling of ministers from the Presbyterian Church of Ghana to Ghanaian congregations here. International Ministries has been intentional in searching out ways in which these parts of our church can feel part of our program. The development of partnerships in Eastern Europe was in part a response to our Hungarian congregations. The appointment of Makram Barsoum and the partnership with SAT-7 is strongly supported by our Arabic speaking congregations. Two of our overseas staff, Ken Kim and Peikang Dai, have their roots in east Asia, and David Pandy-Szekeres has roots in Hungary.

Yet, it seems so much more could be done. We have not as yet been very successful in involving immigrant congregations in supporting the work of our church through *Presbyterians Sharing...*, or Presbyterian World Service and Development (PWS&D). Their mission givings, often at a level far above the average, usually go back to their home countries, even though other projects in those countries are supported by International Ministries or PWS&D. This lack of integration in the national programs of the church is often reflected at the presbytery level. Presbyteries burdened with many other tasks have little time or energy to support these newcomers.

Since immigration has affected mainly the large urban centres, the reality described here is not experienced in many parts of the country. Nevertheless, International Ministries believes that this is a challenge for the urban presbyteries of our church as we move into this new century. International Ministries has a role to play, but it is only one player among many.

Contextual Theological Education - "The Preaching Task"

Another growing edge of our program has been the intersection between promoting the mission calling of the church and the training of our ministers. The first is the task of the Life and Mission Agency, of which International Ministries is a part, and the second belongs to our colleges. For many years International Ministries has provided an opportunity for an "internship" for one student from our colleges to experience the life and ministry of a partner church. This is gradually becoming more integrated into the program of the colleges, and several students have had their internship period officially recognized by the college towards its requirements for graduation.

Within the past year, we have taken this collaboration a step further. We wanted to provide an opportunity for the colleges to explore contextual theology, specifically the task of preaching the gospel in a way that was relevant to peoples' lives, and do so together with some mission partners. Their context differs from ours, but it is the same gospel, and the task of proclaiming it to illumine peoples' lives is the same the world over. In April 2002, an initial conference was held in Antigua, Guatemala. One student from each of our colleges, and a faculty member from Knox College and Presbyterian College met for a week with their counterparts from seminaries in Nicaragua, Guatemala and El Salvador. For everyone, it was a memorable experience.

In January, a highlight of the consultation with the Presbyterian Church in Taiwan was a paper presented by Professor Yang-en Cheng of Taiwan Theological College on the perspective in Taiwan of "The Contextualization of Theological Education". Growing out of that discussion came an agreement to hold a conference in 2004 in Taiwan based on the model proved successful in Guatemala. This time, however, we hope to have the three Canadian colleges and the three Taiwanese colleges study the same scripture passages and interpret them in their local context.

This is an initiative which has caught the imagination of our colleges and those of our partner churches. International Ministries' role is one of facilitator. Clearly, this is one way to empower the church of the future to be engaged in mission.

The Challenge For the Future

Sometimes we are asked, "What requests do you have for personnel?" The answer is: we have long-standing requests from East Asia for ministers or English teachers who are prepared to commit to long-term service, probably a minimum of ten years, and learn a new language. Short-term people are welcome, but long-term missionaries are still very much appreciated. They, like the immigrants to Canada, have a "foot in both places" and are unsurpassed in interpreting one church to the other.

In Africa we have requests for doctors, ministers, teachers, theological teachers and technical people. All of these are most useful if they will commit to five years.

We have the requests. Are there people in our church ready to commit themselves? In the future, International Ministries must be far more pro-active than we have been in the past in seeking out such people. It is not only a question of responding to those who feel they have a call. Sometimes, the church must present a call to those who are seen to have the gifts for the tasks to which God is calling us.

Volunteers

Mr. Steve Ross - to Ukraine
Ms. Allison Burns (IDS Student) - to Guatemala
Ms. Marlene Peck - to Guatemala
Ms. Heather Paton - to Malawi

Completion of Assignments

The Rev. John and Ms. Gladys Bushby, Grenada
Ms. Sylvie Babarik, Guatemala
The Rev. Kenneth Stright, Guyana
Ms. Marlene Peck, Malawi
The Rev. David and Ms. Sandra Heath, Puerto Rico

Deaths

Miss Margaret M. Ramsay (former staff in Guyana)
Mrs. Margaret McCutcheon (former staff in Taiwan)

CONCLUSION

Last year the International Ministries report to the General Assembly noted that “the low value of the Canadian dollar and rising costs of maintaining staff overseas places a severe limit on the number of personnel that can be recruited and sent”. This challenge remains, and will continue to grow.

This church has a great history in international mission. This work carries on into the future. God continues to call us to work with our partners to proclaim the gospel and to bind up the wounds of a broken world.

May we prove equal to our calling.

ADVISORY COMMITTEE MEMBERS

Mrs. Maureen Kelly (convener), The Rev. Russell Hall, The Rev. Tom Rodger, Mrs. Jean Dancey, The Rev. Ann Blane, The Rev. Sarah Kim, Mrs. Annemarie Klassen, Staff - Dr. Marjorie Ross, The Rev. Richard Fee, Ms. Margaret Zondo

REPORT OF THE E.H. JOHNSON MEMORIAL TRUST FUND

The late Rev. Dr. Edward (Ted) Johnson was a visionary leader in The Presbyterian Church in Canada who gave outstanding leadership in mission. 2003 is the twentieth anniversary of the E.H. Johnson Memorial Trust Fund, which was established to honour the work and missionary spirit of Dr. Johnson. Ted Johnson worked as a staff person with the Student Volunteer Movement in New York. Then he and his wife, Kitty, served in the late 1930s and during the first years of World War II as missionaries of The Presbyterian Church in Canada in Manchuria, northeastern China. These experiences shaped Ted's life and work, providing him with a global view of mission. For many years, he was Secretary for Overseas Missions of The Presbyterian Church in Canada, persuading many professional lay people as well as ministers to serve in developing countries. After the Cultural Revolution, he was the first missionary to return to China. Dr. Johnson led Presbyterians into strategic relationships with African churches. He was elected Moderator of the 95th General Assembly and in the latter years of his life, gave leadership to the World Conference on Religion and Peace (WCRP).

Ted Johnson believed that the churches throughout the world should contribute to one another's growth. He felt that learning takes place best through first-hand encounters and sought to develop opportunities for Christian men and women to become acquainted with different countries and cultures. He challenged young adults to make a commitment to the church and to become involved both in Canada and abroad.

Anniversary Events

Spring 2003 Reception

The trustees have planned two events to mark the 20th Anniversary of the Trust. This report is being written prior to the first event. It will be a reception of remembrance at Wynford Drive on April 25, 2003. The focus will be on the contribution of E.H. Johnson in the following areas:

- developing and strengthening mission partnerships;
- mission education, youth recruitment and congregational involvement;
- establishing and re-establishing non-traditional contacts; and
- leadership in peacemaking.

The event will serve as a remembrance of Dr. Johnson's life and ministry. Guests have been asked to bring written reminiscences and verbal contributions will be taped at the event. The trustees are delighted that the Moderator of the Church of Scotland, The Rev. Dr. Finlay Macdonald, will be present at the reception to bring greetings and to reflect upon the importance of the recently concluded exchange. The Moderator of the 128th General Assembly, The Rev. Mark Lewis, will be an honoured guest.

Fall 2003 Consultation on “What is Mission Today?”

A consultation with invited participants who have participated in mission tours, exchanges and visits with partner churches will take place in the fall of 2003. The objective is to explore some

common themes for the new millennium as it affects our understanding of mission. The consultation is being planned with the support of the International Affairs Committee of The Presbyterian Church in Canada and will include two participants from each of the five round tables. These roundtables were recently sponsored by the International Affairs Committee. The trustees will share the findings of the consultation in its report to the 2004 General Assembly.

Before planning for the consultation began, the Trustees consulted with the Stated Clerk of the Presbyterian Church (USA), The Rev. Dr. Clifton Kirkpatrick, and with The Rev. Dr. Setri Nyomi, General Secretary of the World Alliance of Reformed Churches (WARC). They are distinguished church leaders who have wide experience in global mission trends. During their separate visits to Canada, they provided important insights and inspiration.

The Second Volume of *The Cutting Edge*

On the 10th Anniversary of the Trust, addresses delivered by the first ten award recipients were published in a booklet entitled *The Cutting Edge*. The volume included a short biography of E.H. Johnson. During the winter of 2003, a second volume has been edited and prepared. It will be launched at the spring reception. The second volume will contain the addresses of the second ten award recipients and short biographical sketches of all twenty recipients. A letter will be sent to all presbyteries, urging representative elders to purchase copies for their church libraries.

The Annual Award

This is the primary activity of the E.H. Johnson Memorial Trust Fund. At the annual E.H. Johnson Mission Luncheon held during the General Assembly, the award is presented to a person who has individually or through an organization, worked and witnessed on "the cutting edge of mission". The recipient delivers an address to commissioners and guests. When possible, the recipient spends several days meeting appropriate leaders within church and civil society.

Award Recipients

Since the inception of the Trust, the following awards have been made:

1983	The Rev. Roy Neehall	Caribbean Council of Churches
1984	The Rev. In Ha Lee	The Korean Christian Church in Japan
1985	Archbishop Rev. Edward Scott	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	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
1995	The Rev. Dr. Timothy Njoya	The Korean Christian Church in Japan
1996	Dr. Daniel Szabo	Human Rights Advocate, Kenya
1997	The Rev. Dr. John Fife	Hungarian Reformed Church
		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
2002	The Very Rev. Dr. John Dunlop	The Presbyterian Church in Ireland

2003 Award "For Service on the Cutting Edge of Mission"

The 2003 award recipient is The Rev. Nangula Kathindi, General Secretary of the Council of Churches of Namibia. Rev. Kathindi is an Anglican and was the first woman to be ordained to

the Christian ministry by her denomination. The award recognizes her contribution to the post-apartheid church in southern Africa. During the week prior to the Assembly, Nangula will undertake a program which will include ecumenical meetings and exposure to Canadian multiculturalism. She will speak at the annual mission luncheon to be held during the General Assembly on Tuesday June 3, 2003.

Exchanges

Periodic exchanges take place between The Presbyterian Church in Canada and one of our partner churches. Past exchanges have involved the Presbyterian Church of Nigeria, the Korean Christian Church in Japan, the Church of Central Africa Presbyterian, the China Christian Council, the Middle East Council of Churches, the Presbyterian Church of Korea, the Presbyterian-Reformed Church in Cuba and the Church of Scotland. Discussions have begun among the trustees about the shape of future exchanges. When the Trust's exchange 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 or mission or 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 sustained by the income from the Trust but 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 which are on the "cutting edge" of mission. An offering is received during the annual mission luncheon. Presbyterians are encouraged to remember the E.H. Johnson Memorial Trust in their wills. The fund has charitable status and all gifts are acknowledged by a receipt from The Presbyterian Church in Canada. On instruction of the trustees, the office of the Chief Financial Officer and Treasurer administers all monies belonging to the fund.

Trustees

The Hon. Rev. Dr. Walter McLean is convener. Other trustees are Dr. Ruth Alison, The Rev. Dr. Dorcas Gordon, Ms. Sandra Demson, The Rev. Dr. John A. Johnston, Ms. Sherma Mitchell, The Rev. Ronald Mulchey and Ms. Deborah Schlichter. The Rev. Duncan Jeffrey of 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.

The Rev. Dr. Walter McLean
Convener

Dr. Marjorie Ross
Secretary

JUSTICE MINISTRIES

Staff: Associate Secretary: Mr. Stephen Allen
Program Assistant: Ms. Gail Turner

INTRODUCTION

Justice Ministries strives to work with courts of the church and with individual Presbyterians in our common project to witness to a broken world. We do not underestimate the challenges of inserting the Gospel message into complex public policy issues, nor do we underestimate the challenges of having some impact on these deliberations. By engaging with the church across Canada and collaborating ecumenically, we strengthen our capacity to bring healing and justice.

ECUMENICAL COALITIONS

KAIROS: Canadian Ecumenical Justice Initiatives

KAIROS: Canadian Ecumenical Justice Initiatives brought together ten ecumenical coalitions under one organization in July 2001. There are six program areas. Justice Ministries

participates in three and has initiated several workshops in the past year to profile KAIROS' programs and to provide opportunities for Presbyterians to learn more about these issues and to become involved in specific campaigns.

KAIROS: Ecological Justice Program Committee (EJPC)

Gail Turner represents Justice Ministries on the Ecological Justice Program Committee. In 2001-2002, the committee's policy and education work focused on the Kyoto Protocol.¹ Information and action pamphlets in support of Canadian ratification of the Kyoto Protocol were distributed to churches and local ecumenical groups. Participants in this campaign were asked to contact their federal and provincial representatives on the importance of ratifying the Protocol.

The federal government ratified the Protocol on December 17, 2002. The focus will now turn to implementation of the Kyoto Protocol and encouragement of provincial-federal co-operation to meet the Kyoto targets.

In 2003, the EJPC is also focusing on biotechnology and seed patenting. This is a concern in many third world countries. In addition the EJPC is beginning research on the potential implications of trade in water. In co-operation with other KAIROS committees, the EJPC is also giving some attention to Canadian corporations involved in resource extraction in third world countries.

Justice Ministries supported the Peacemaking and Social Justice Committee of the Synod of Toronto-Kingston in planning a workshop at the synod meeting with Nancy Palardy, KAIROS' Researcher/Policy Advocate on Ecology.

Justice Ministries co-operated with the Everdale Environmental Learning Centre in Hillsburgh, Ontario, in offering a workshop on practical ways to reduce greenhouse gas emissions and to highlight church policies. Information about the workshop was sent to every congregation in seven nearby presbyteries. Twenty people from Kitchener to Thornhill braved an early snow to attend. A short tour introduced the group to solar heat technology and straw-bale construction. Ray Barrack from Energuide for Houses² and Ryan Kennedy of Arise Technologies spoke on how to have an energy audit done on your home and the potential of wind-generated electricity. Mr. Kennedy also spoke of the Green Tags³ program, through which consumers can direct their electricity suppliers to purchase wind-generated rather than coal-generated electricity.

Participants were pleased with the workshop and commended this joint venture. Justice Ministries is available to work with a presbytery or synod (or other groups in the church) on a similar theme with a local environmental centre.

Canadian Social Development Program Committee (CSDP)

Stephen Allen represents Justice Ministries on the Canadian Social Development Program Committee. The Program focuses on three areas: Health care policy; PLURA, now called the KAIROS anti-poverty fund; and Refugees and migration, with attention in Canada to education about refugees and other migrants.

Health Care

In partnership with Faith and the Common Good (an inter-faith group with a similar mandate), KAIROS sponsored workshops on the health care system in order to assist church groups and church members to submit presentations to the Royal Commission on the Future of Health Care in Canada (the Romanow Commission). The workshops emphasized the values which support public health care. Each workshop drew together a team which incorporated the concerns of the group into a brief for the Royal Commission. Several individuals also prepared briefs. Other teams from each workshop prepared to visit their Members of Parliament and their provincial representatives.

Justice Ministries promoted the workshops. Gail Turner attended the workshops in Peterborough and in Kitchener-Waterloo. Other Presbyterians also participated in these workshops and one in St. John's, Newfoundland-Labrador.

KAIROS is recommending that both levels of government (federal and provincial/territorial) implement the recommendations in the Romanow report. Health care also figures in the primary

action of 2002-2003, as part of the campaign to "Say NO to the FTAA. It's Hazardous to your Health" (see Global Economic Justice report, see below).

Poverty & Social Policy

Justice Ministries hosted a national consultation on social policy and poverty in November 2002 called "For the Common Good". The consultation brought together members of the church involved in community outreach and social justice. Guest speakers included The Rev. David Pfrimmer, Director of the Lutheran Office for Public Policy, (a ministry of the Evangelical Lutheran Church in Canada) and Laurel Rothman, the national co-ordinator of Campaign 2000.⁴

The consultation sought to deepen our understanding about poverty and social policy in Canada, to reflect theologically and ethically on these issues, to share ideas of ways congregations are involved in outreach and to profile KAIROS' program in this area.

We learned that the gap between rich and poor in Canada is growing. The most glaring and worrying indication of this growing gap (based on Statistics Canada data) is that in 1973, the top 10 percent had average income 20 times that of the bottom 10 percent. In 1996, the top 10 percent were making 314 times more than the bottom 10 percent. In levels of child poverty, Canada ranks 17 out of 23 countries (number 1 having lowest level of child poverty) in the Organization for Economic Development & Cooperation (OECD). Some progress is being made in reducing levels of child poverty, in part due to the introduction of the federal Child Tax Benefit. In 1989, 1 in 6 children were poor. It is now 1 in 7.

We were reminded that child poverty is family poverty. The forum reviewed the church's current policies on poverty and looked at the role of policy in public witness. This event was an initial step in bringing together Presbyterians concerned about these issues. There is interest in holding a similar forum in the future. As one participant noted, "charity and justice both need to be linked to walking humbly with our God". A report on the forum is available from Justice Ministries.

KAIROS: Global Economic Justice Program Committee (GEJP)

The Rev. Dr. Geoff Johnston represents Justice Ministries on the Global Economic Justice Program Committee. Research carried out by program staff focuses on trends in the global economy. Attention is paid to bodies such as the World Trade Organization and to trade agreements such as the proposed Free Trade Agreement of the Americas (FTAA), which, to date, have granted inordinate power to corporations and have provided inadequate safeguards to protect human rights and the environment.

The global economic justice program continues to monitor the debt issue and has developed policies recommending provisions to include illegitimate and ecological debt in the global debt cancellation campaign. In co-operation with other programs in KAIROS, the global economic justice program includes policy work focusing on legislation that would restrict or prohibit the activities of Canadian corporations in jurisdictions where human rights are systematically violated.

Program staff have contributed to the development of "Alternatives for the Americas", a proposal of Christian and secular organizations drawn from all countries in the western hemisphere called the Hemispheric Alliance. This document is a comprehensive response to the proposed Free Trade Agreement of the Americas. "Alternatives for the Americas" supports trade between and among nations in the Americas based on four principles: (a) democracy and participation, (b) sovereignty and social welfare, (c) the reduction of inequalities, and (d) sustainability. It has developed a number of specific proposals for fair trade from these principles.

KAIROS' 2002-2003 theme for the education and campaign program was "Living Hope: Building Movements for Global Justice". It was designed to create awareness of the various movements and organizations KAIROS works with around the world and practical ways to become involved in those movements through KAIROS.

The campaign focused on the western hemispheric movement that is represented at the annual World Social Forum in Porto Alegre, Brazil, and the initiative to present alternatives to the proposed Free Trade Area of the Americas. Canadian participants in KAIROS were encouraged

to send "Messages of Hope" with the KAIROS delegation to the World Social Forum in January 2003, and "Messages of Resistance" to the international leaders negotiating the FTAA. Several KAIROS staff and volunteers attended the World Social Forum.

The theme of the "Messages of Resistance" is "Say NO to the FTAA. It's Hazardous to your Health." To help deliver this message KAIROS gathered signatures on a petition to the federal government calling for a halt in negotiations for the FTAA and for protection of Canada's public health care and environmental protection legislation from erosion under the rules of trade and investment liberalization. The petition and background information are posted on the KAIROS web site.⁵

Contribution to KAIROS: \$15,500 in 2002 and in 2003.

Church Council on Justice & Corrections (CCJC)

The Rev. Alex Mitchell is our representative on the Board of the Church Council on Justice and Corrections.

In 2002, through a series of reflective processes, the membership of CCJC endorsed its mission as "A Faith Vision of Healing Justice". Healing is central to the vision of restorative justice: healing the victim, healing the offender, and healing the community harmed by crime.

The following values statement speaks to CCJC's mission. "We believe we can help guide all communities responding to the effects of crime and thereby contribute to a healing process by: naming the harm done, attending to the healing of all parties involved, encouraging social responsibility, developing and exploring resources for all communities."

In November each year CCJC promotes Restorative Justice Week, which is sponsored by Corrections Service Canada (CSC). The 2002 theme was "Toward a Justice that Heals". Information and worship resources are available free of charge from CSC. Order forms for 2003 resources will be distributed in the summer PCPak.

CCJC has published a number of resources on restorative justice including the brochures "Restorative Justice: What are we talking about?" and "Justice for the Soul". Other more substantive resources are the books: *Satisfying Justice* (about alternatives to incarceration) and *Community and Personal Safety* (about community approaches to dealing with crime and criminal offenders). There is also a comprehensive kit: "Fire in the Rose", for congregations wishing to explore the issues of domestic violence. All of these are available from either CCJC or Justice Ministries. "The Well" is a monthly e-mail newsletter and Update/A Jour is an occasional print newsletter. CCJC is currently working on a video and a series of Advent resources.

CCJC is also involved in two other initiatives. The Collaborative Justice Project assists those affected by crime to achieve satisfying justice through a restorative approach. The Taking Responsibility Project helps communities develop a restorative justice approach to community safety. Eight Taking Responsibility workshops were held in Northern Ontario in 2002.

CCJC held a consultation with church representatives in February 2003. Participants recommended various strategies designed to increase the CCJC's profile and to consider ways to co-operate with other groups on criminal justice issues involving Aboriginal people and refugees.

Contribution to CCJC: \$1,500 in 2002 and in 2003

Canadian Council of Churches - Commission on Justice & Peace

Stephen Allen, Associate Secretary serves as chair of the Commission on Justice & Peace (CJP). The Commission participates in the Ecumenical Health Care Network and provided leadership in presenting a brief to the Royal Commission on the Future of Health Care in Canada. The Commission is in the early stages of a project that will invite representatives from sister churches in the United States and Mexico to begin a theological and ethical reflection on globalization. Our common lens in this reflection is the proposed Free Trade Agreement of the Americas. Churches in other regions of the globe (Africa, Asia/Pacific, Europe and Latin America) are involved in similar discussions. The Lutheran World Federation, the World

Alliance of Reformed Churches and the World Council of Churches are connecting to these conversations.

Other

In addition to KAIROS and CCJC, Justice Ministries provides small grants to other ecumenical groups, some of them on-going, some of them emerging or one-time efforts. In 2002, grants of \$200 to \$250 were provided to Citizens for Public Justice, the Interfaith Social Assistance Review Coalition (ISARC), Challenge for Change and the Everdale Environmental Learning Centre. Further grants were made to volunteers who participated in ecumenical conferences. One grant enabled a volunteer to attend a conference on health care sponsored by the Canadian Council of Churches and another supported a participant in a conference on genetics.

GENETICS

On December 5, 2002, the Supreme Court of Canada ruled by a narrow 5 to 4 margin, against allowing the patenting of higher life forms in Canada. This decision was welcomed by the Canadian Council of Churches (CCC) and the Evangelical Fellowship of Canada (EFC), which had intervened together before the Supreme Court of Canada on this matter. The CCC and the EFC stated that this issue is too vital to be left to the Supreme Court and should be dealt with in Parliament.

What was at stake was not only whether a mouse would be patented, but whether all higher animal forms of life (excluding humans) could be patented. Harvard has held patents on the technical processes. Harvard had applied for a patent on the mouse itself.

Genetics is transforming science. It is transforming how society relates to the natural world and how we understand our humanness. Genetics offers many promises to treat or cure diseases. The church welcomes these advances. The intellectual gifts that make these advances possible are gifts from God. But can we then consider biological developments which involve living matter the same as a new clock, or a smaller and faster computer?

The case was between the Canadian Commissioner of Patents (federal government) and the Fellows of Harvard University. It took 17 years to move through the Canadian patent and judicial systems. The Federal Court of Appeals (the second highest appeal court) overturned an earlier decision not to grant the patent. Many organizations, including the CCC's Commission on Justice & Peace wrote to the Prime Minister urging his government to seek leave to appeal this ruling. In October 2000, the government announced that it would appeal this decision to the Supreme Court of Canada.

The Supreme Court's ruling went against that of the Federal Court of Appeals and upheld the decision by the Commissioner of Patents in 1995 that Harvard could not be granted a patent on a mouse that had been genetically modified to induce cancer for research purposes.

In Canada, a patent may be granted on an innovation that constitutes a new and useful art, process, machine, manufacture or composition of matter or an improvement on any of these. A patent gives the owner the right to exclude all others from making, constructing, using or selling an invention for 20 years. A patent does not give the owner the right to sell the product. There are laws for example, that prohibit making and selling dangerous products.

Granting a patent on a higher animal life form as a product that has been invented raises many theological and ethical issues. And it was these issues that the CCC and the EFC raised before the Court. The CCC and the EFC acknowledged the role of patenting in scientific and technological development. But patenting is also supposed to benefit society and with rights come responsibilities.

In September 2001, the CCC and the EFC requested intervenor status with the Supreme Court on this case. Shortly after, Harvard appealed to the Court requesting that the CCC and the EFC not be granted intervenor status on the grounds that the theological and ethical issues the churches would raise were not pertinent to what was a case about the interpretation of the patent law. The Court dismissed Harvard's appeal. The CCC and the EFC submitted its brief to the Court in April 2002, and were given the privilege of making an oral presentation before the Court later in May. On December 5, 2002, the Court ruled against granting a patent to Harvard.

Writing for the majority, Mr. Justice Michel Bastarache stated that the reading of the words of the Act supports the conclusion that higher animal life forms are not patentable. Higher life forms cannot be conceptualized as mere compositions of matter within the context of the Patent Act. Mr. Justice Bastarache also noted that “This Court does not possess the institutional competence to deal with issues of this complexity, which presumably will require Parliament to engage in a public debate, a balancing of competing social interests and intricate legislative drafting.”

The minority argued that legislators could not have foreseen other inventions such as computers when patent legislation was written in the 19th century any more than they could have foreseen the development of biotechnology and genetics and this was therefore not a reason for denying the patent.

The CCC and EFC brief stated that patenting animals as something invented by humans, rather than being a part of nature, would represent a morally problematic shift in humans’ perception of the natural world. How do we understand the notion that a mouse (or any higher animal form) can be invented by inserting a gene with specific characteristics. Objectifying the natural world, of which humans are part and for which they have a responsibility of care granted by God, would inevitably objectify humans.

As noted in the CCC/EFC brief, “the notion that a part of a species of complex animal life should be viewed as an invention, a mere industrial product, is based in the metaphysical position which holds implicitly that nature and/or the environment is simply composed of manipulable data - a standing reserve of calculable forces, completely subject to human manipulation. ... [Such a notion] fundamentally objectifies the natural world and would inevitably objectify humans, as they are part of the natural world...” While the Harvard scientists modified a complex life form, they did not invent that life form. God creates life.

After the Court’s Decision

On the same day that the Supreme Court announced its ruling, representatives from the biotechnology industry met with federal government officials to press the government to bring forward legislation that would allow the patenting of higher animal life forms. The patenting of human beings will never be permitted in Canada. There is a need to ensure that this prohibition includes precursors to the human body from zygotes to fetuses. This issue is included in the proposed Assisted Human Reproduction Act. Human genes and human cells can be and are being patented in Canada as well as in other jurisdictions.

As this report was being written, it wasn’t clear if or when the government would bring forward legislation to permit the patenting of higher animal life forms. If the government chooses not to change the patent legislation, then it means that the 700 to 1,000 patents that awaited a decision by the Supreme Court on the Harvard oncomouse will not be considered.

With the Court ruling, Canada is at odds with other jurisdictions such as the United States (patents have been granted on thousands of mice), the European Union (although the patent is being challenged), Japan and Australia. There will be considerable pressure for Canada to change its patent legislation. The church has a role to play in this debate. There are differing views in the legal, scientific and biotech companies about granting patents on higher animal forms (unicellular life forms can be patented in Canada). There are also concerns that the rush to patent life forms is having the unintended consequence of inhibiting the sharing of scientific and technical information.

The church is advised to review and strengthen the policy made by the 115th General Assembly. The specific recommendation stated: “That the Minister of Justice be informed of our concern for the patenting of life forms, especially those that have implications for human health” (A&P 1989, Rec. No. 19, p. [348](#), [68](#)).

The 1989 statement on genetics reminded the church that humankind was created in the image of God. Humans have been given delegated, but not ultimate, authority with respect to the created order (Genesis 2). God calls us to be responsible stewards. This stewardship is informed by certain principles set out in scripture - love, justice, equality. In applying these principles to scientific research generally and specifically to genetic engineering, this research is to be

encouraged so that humanity might benefit from new knowledge and the application of this knowledge.

The pursuit of this knowledge is subordinate to God by whose authority the exercise of stewardship proceeds. The patenting of life forms in order to claim an exclusive authority over them and in order to pursue a claimed authority to do with that life form whatever the patent holder wishes to do, usurps the delegated authority of stewardship and is an affront to God, the One on whose behalf authority is exercised.

“Discoveries of treatments for genetic diseases must be made available to all researchers and treatment offered to all people regardless of wealth, race, sex, religion, occupation or country of residence. While business needs to support research, it must let its findings be available to all and not limited to those with the ability to pay.” (A&P 1989, p. [347](#))

We affirm the 1989 statement’s assertion that all human life is holy in God’s sight and therefore the sharing of scientific discoveries of all research groups in areas of genetic engineering should not be limited for commercial reasons (A&P 1989, Rec. No. 18, p. [348](#)). We also affirm that in light of the sovereignty of the Creator over his creation, in light of the subordinate authority of humankind to exercise a limited, responsible stewardship of the created order and in light of the biblical principles of justice, equality and love which we affirm and uphold that the church opposes granting patents on higher animal life forms.

The church acknowledges the important role patents play in scientific and technological advancement. The church recognizes that patent owners also have responsibilities to society.

Recommendation No. 20 (adopted, p. [42](#))

That The Presbyterian Church in Canada does not accept in principle that higher (multi-cellular) animal life forms are patentable objects.

Recommendation No. 21 (adopted, p. [42](#))

That the Moderator write to the Prime Minister stating the opposition of The Presbyterian Church in Canada to extending the patent law to include higher (multi-cellular) animal life forms.

A New Resource from the Canadian Council of Churches

The Biotechnology Reference Group at the Canadian Council of Churches published a resource entitled “Life: Patent Pending - A discussion guide on Biotechnology and the Oncomouse”. This resource may be ordered (free of charge) from Justice Ministries.

HEALTH CARE

Justice Ministries participates in the Ecumenical Health Care Network (EHCN). Stephen Allen, the Associate Secretary, serves as co-chair. In the past year, the EHCN submitted a brief to the Royal Commission on the Future of Health Care in Canada (the Romanow Commission). The churches’ brief included an appendix called “A Health Care Covenant For All People in Canada”, which outlined some key values the churches felt needed to undergird the health care system. These included community, compassion, efficiency, equity and solidarity. In addition, the brief noted that health care should be viewed as public service, not a commodity and that health should be seen as holistic, including physical, emotional, social and spiritual well-being.

The churches brief recommended the introduction of national homecare and pharmacare programs and strong, stable federal funding for health care. The churches recommended that there be no further expansion of for-profit health care delivery.

The final report of the Royal Commission on the Future of Health Care was released in November 2002. Before highlighting some of the recommendations in the report, we would like to quote an excerpt from the report of the Board of Evangelism and Social Action to the 89th General Assembly in support of the creation of the system we came to know as Medicare.

All people have been created in the image and likeness of God and are of infinite value in His sight. Every person, therefore, deserves to be treated with dignity and respect and is entitled to a decent standard of living and adequate medical care. When a national health service is provided for all people indiscriminately, the dignity of each is enhanced and the

possibility of some being branded as second class citizens is eliminated. (A&P 1963, p. [316](#))

This principle, adopted by the 89th General Assembly, has stood the test of time and serves as a reminder that through God, we are relational beings. A health care system which values the dignity of all, which sees health care as a sacred moment, is a health care system that ultimately benefits all of us. This concept finds resonance in the following excerpt from the Romanow Report: “Canadians consider equal and timely access to medically necessary health care services on the basis of need as a right of citizenship, not a privilege of status or wealth”.⁶

The Romanow Report is not a panacea to all of the challenges facing the health care system. Opinions vary as to what Mr. Romanow should or should not have included in the report. Shortcomings aside, it is a substantial report. Its recommendations, if adopted, will pave the way for the renewal of Medicare and set it on a course in which new programs can be included as resources permit.

Mr. Romanow underscored the importance of health care as a moral enterprise. And the title of the report, “Building on Values”, speaks to the importance Romanow gave to values. Some of the recommendations in the report include:

- Federal and provincial governments establish a Canadian Health Covenant.
- National homecare program be created. Initially this would include support for home mental health case management and intervention services, post-acute home care and palliative care home care. Mr. Romanow also recommended a new program for unpaid care-givers. This would allow caregivers to take time off work and qualify for benefits under Canada’s Employment Insurance Program.
- A pharmacare program be created to cover catastrophic costs (\$1,500 ceiling for individuals, then pharmacare is implemented).
- Funds would also be directed to rural care, diagnostic and primary care.

Mr. Romanow addressed the assertion that for-profit care should be expanded. When he began his tenure, he invited submissions that were evidence based and peer reviewed that for-profit care was as effective, efficient and equitable as non-profit. He stated in his report that the “evidence has not been forthcoming”. Mr. Romanow also warned of the potential threats of international trade agreements.

The Commissioner acknowledged the contribution of the churches’ “A Health Care Covenant For All People in Canada”. In the churches’ oral testimony before the Commission, the biblical basis of covenant was explained to Mr. Romanow.

More could have been said in the report about the social determinants of health. This weakness notwithstanding, the report is noteworthy for the exhaustive work it carried out. The report drew on 18 months of work, 480 statements from experts, 40 discussion papers and 1,418 abstracts and submissions from many Canadians.

As this report was being written, the First Ministers were meeting to discuss the Romanow Report and the federal government’s funding and program proposals. The churches, through the Ecumenical Health Care Network will assess the impact of decisions reached by the First Ministers in the months to come and will inform members of their respective denominations and organizations of ways the churches can contribute to this important public debate. Unraveling the financial agreement between the federal and provincial/territorial governments will require some time. The agreement is silent or equivocal on several issues including the expansion of for-profit services.

Recommendation No. 22 (adopted, p. [42](#))

That the Moderator write to the Prime Minister seeking assurance from the federal government that the health care system is not vulnerable to international trade agreements.

MEMORIAL NO. 1, 2002 - THE REV. PETER G. BUSH (A&P 2002, p. [523](#), [23](#))

Re: Congregations applying for and receiving funds generated by gambling

Memorial No. 1, 2002 was referred to the Life and Mission Agency (Justice Ministries) in consultation with the Committee on Church Doctrine. In respect to the church’s policy on

gambling, it asks “if it is appropriate for congregations to apply for and receive funds from foundations or agencies whose income comes from gambling.”

The church’s position on gambling and lotteries was set out in 1954 (80th General Assembly), 1973 (99th General Assembly), 1990 (116th General Assembly) and 1999 (125th General Assembly). All have stated the church’s opposition to lotteries and all forms of gambling. The 116th General Assembly commended to congregations a statement on Gambling and Lotteries for study. Some items from that study are worth noting:

Government lotteries are inefficient ways of supporting charitable organizations or community projects. High costs of advertising, administration and prizes reduce the benefit to the community. Time, talent and energy could, in most cases, be used more effectively for service to others.

Government lotteries are an irresponsible way of raising government funds. They are borne unevenly by the population and the income is unpredictable and not assured.

One of the recent pressures on the churches has been to tolerate, if not support, lotteries - if the proceeds are devoted to good causes. It is the old question of the end justifying the means and by association becoming guilty of evils inseparable from the process. (A&P 1990, p. [250](#))

Although lotteries and casinos are promoted as a way to support charities, very little of the revenue actually benefits charitable endeavours. For example, according to a Toronto Star article the Ontario Lottery and Gaming Corporation grossed \$5.47 billion in its 2001-2002 fiscal year. About 20 percent was paid out in prizes. Other costs accounted for an additional \$2.5 billion leaving a net income to the government of \$1.98 billion. Most of this goes into general revenues with a significant portion (\$1.4 billion) designated for health care. The \$100 million directed to charities through the Trillium fund represents only 5 percent of the profits and less than 2 percent of the gross revenue.⁷ Recent government announcements regarding the distribution of Trillium fund grants indicate that more will be available to community projects and still less to charities.⁸

At the same time, as noted in the Justice Ministries report to the 125th General Assembly, charities are under increasing pressure to turn to proceeds from gambling as federal and provincial governments reduce their funding to social programs and support to the non-profit sector. (A&P 1999, p. [325](#))

The 116th General Assembly called on all Presbyterians to resist the temptation to participate in government lotteries, and indeed, all other forms of gambling. (A&P 1990, p. [249-50](#))

While no statement speaks specifically of the use of funds “from foundations or agencies whose income comes from gambling” it would follow that this is just as much a form of participation in gambling as purchasing a ticket or placing a bet, and is to be resisted on the same basis.

Recommendation No. 23 (adopted, p. [42](#))

That the above statement be the answer to Memorial No. 1, 2002.

Recommendation No. 24 (amended and adopted, p. [43](#))

That congregations be urged to resist participation in gambling through applying for and receiving funds from government foundations or agencies whose primary source of funds are revenues from gambling.

REVISION OF THE SOCIAL ACTION HANDBOOK

The production of a revised Social Action Handbook was approved in principle by the 124th General Assembly (A&P 1998, p. [339-40](#), [26](#)). The Terms of Reference were approved by the 125th General Assembly as was a grant toward the costs of the revision (A&P 1999, p. [326-27](#), [18](#)).

The Social Action Handbook (SAH) first appeared in 1978. There was a second edition in 1984 and a third in 1988. As of 1998, it was clear that not only was a new revision needed, but a new approach was needed in revising the SAH. It was no longer feasible to gather and add new information on an annual basis. It had become necessary to establish clearer criteria in deciding what content to include and how this content could be most effectively organized. Given the

length of the SAH (over 700 pages) it was no longer feasible to include the full text of lengthy reports. A revised SAH would extract the most salient points of an issue as well as the decisions, theology and policy which continues to guide the public witness of the church, long after references to current events have become stale and statistics have become outdated.

To determine what users want from the SAH, a survey was included with the 1999 updates. Two focus groups helped refine the priorities gleaned from the questionnaire. The advice was to concentrate on two questions:

- What is the position of the church on the issue?
- Why does it take this position?

The first task was to review all of the articles in the SAH and summarize the information. These summaries were then checked against the relevant Acts and Proceedings for each year so that pertinent information could be carefully footnoted.

Then a short section on the history of the church's action on each issue was added. In some cases this is limited to making a statement, such as the approval in 1976 of the new national interest in physical fitness. In other cases the church has produced resources, encouraged studies, asked congregations and presbyteries to engage their community and advocate with their elected representatives on matters of provincial, national and international concern, not only once, but repeatedly over the course of many years.

Where it is pertinent, the historical context is summarized. For example, the church's statements on French-English relations in Canada were made in the context of the renewal of Francophone culture in the 1960s, the Royal Commission on Bilingualism and Biculturalism which delivered its report in 1969, the rise of the separatist movement in the province of Quebec, with additional material reflecting the referenda held in Quebec and the national referendum on the Meech Lake Accord.

While much of this material is currently in the SAH, it is often buried in the body of a report. Now it will be possible to see quickly what stimulated the production of a report, the authorization of a study, or the adoption of a policy.

Each entry of the new SAH is divided into four sections:

- The Church Speaks: a short point-form summary of the church's position on a particular issue.
- The Church Acts: a brief history of the church's actions relating to the issue and of the social environment in which these actions were taken.
- The Church Reflects: short excerpts from the reports and statements which give insight into the thinking of the church on the issue.
- Sources: references to the Acts and Proceedings cited in the earlier sections as well as to other relevant reports, statements and resources.

The new SAH has been re-organized as well. Similar and related topics are now found in the same section of the book. So Healing, Health Care, LSD & Narcotics, Physical Fitness and Smoking, currently found separately, are in a section on Healing, Health and Health Care. For further ease of use, there is a table of contents and a comprehensive index. The new SAH includes a glossary of acronyms, a summary of the process of creating and responding to an overture, and a short history of the various boards, committees, agencies and departments whose work touches most closely on the public witness of the church.

The new SAH is more than a revision of an existing work. To a significant extent it is a new effort. Nevertheless, the SAH remains, above all, a handbook, that is a reference for those who need to know what the church's position is on an issue. The hope is that the new SAH is now even more a handbook and less an encyclopedia.

All efforts have been made to insure sufficient reference to original sources for those wishing to review a full report or who may wish to do more in-depth research. In the electronic versions of the SAH, there will be active links to the full reports in the Acts and Proceedings and/or the 1988 Social Action Handbook.

The new SAH will be available for the 129th General Assembly. The process has been long and arduous, but the intention has been to produce an accessible resource for individuals and courts of the church.

The completion of the revised SAH is one major step in a larger project. The 1999 terms of reference include the following tasks:

- Identify those areas in which current policy is weak or non-existent and prepare a list of priority issues that require policy development. This will be submitted to the Life and Mission Agency.
- Recommend a process to regularly review social justice policies so that the church's statements on issues are relevant to new and changing contexts such as new technology, new scientific information or to changes in public policy.
- Submit a report to the Life and Mission Agency when the project is completed. The report will include directions suggested in the points above and reflections on what has been learned from the process that would be helpful in preparing future revisions.

This year's task has been to produce a revised SAH. In the coming year, work will begin to update the SAH on the web site for compatibility with this new resource and complete the work on the terms of reference as listed above. A final report will be made to the 130th General Assembly.

COMMUNICATIONS

Justice Ministries produces a semi-annual newsletter, *In Our Small Corner*, and the annual updates to the Social Action Handbook. In addition, it assists the International Affairs Committee in the production of the bulletin inserts "Time for Justice!" and the brochure on HIV/AIDS. In 2003 it produced a worship resource on religious persecution. An email listserv⁹ distributes information to over 200 subscribers. The urgent action network has 30 participants. Regional sub-groups for some areas (e.g. Greater Toronto) have been set up to convey information pertinent to that region. Those interested in receiving these resources or participating in the listserv or urgent action network are invited to contact Justice Ministries.

Justice Ministries contributes to other church publications such as EQUIP, Mission Capsules, Prayer Partnership and PCCconnect. In 2002 Justice Ministries contributed some funds to Canada Youth 2003 for the production of a youth resource.

Justice Ministries Advisory Committee

The Rev. Martin Wehrmann (convenor), Mr. Ken Jensen, Ms. Mary Lou Johnston, The Rev. Carol Smith, The Rev. Helen Smith, The Rev. Nam Soon Song, The Rev. Barry Van Dusen.

Footnotes

1. The Kyoto Protocol is an international framework agreement on the reduction of the greenhouse gas emissions which contribute to global warming. It was negotiated and signed in Kyoto in 1997. Canada agreed to reduce its emissions to 6 percent less than its 1990 emissions by 2010-2015. To become internationally effective, the Protocol had to be ratified by 55 countries whose cumulative contribution to greenhouse gas emissions accounted for 55 percent of total global emissions. By the summer of 2002 more than 100 countries had ratified, but as many of them were not major producers of greenhouse gas emissions, the second criterion had not yet been achieved. Canada's ratification (as a major producer of greenhouse gas emissions) was therefore important to the international implementation of the Protocol, especially after the US withdrew its support.
2. Energuide for Houses is a federal government program which does energy efficiency audits for home-owners and suggests ways of improving energy efficiency. For information on this program, call toll-free 1-888-546-8414.
3. For more information about the Green Tags program in Ontario, call Green Tags Ontario at 866-546-8414 or see the web site: www.greentagsontario.com.
4. Campaign 2000 is a national organization which does research, education and advocacy on child poverty in Canada. It publishes an annual "report card" on current levels of child poverty and the impact of poverty on children. It takes its name from a 1989 resolution of Parliament "to eliminate child poverty in Canada" by the year 2000.
5. <http://www.kairoscanada.org/english/programme/FTAA/index.htm>.

- 6. Building on Values: The Future of Health Care in Canada - Final Report, Royal Commission on the Future of Health Care in Canada, November 2002, Ottawa, p. XVI
- 7. "You Asked Us", Toronto Star, January 17, 2003.
- 8. "Charities upset by Tory plan to divert cash to small towns", Toronto Star, February 8, 2003.
- 9. A listserv is a means for sending a single email to a large group of people. People interested in the type of news the listserv sends out subscribe to the listserv. To receive information from the Justice Ministries listserv, contact Justice Ministries. There is no cost for this subscription.

MINISTRY AND CHURCH VOCATIONS

Staff:	Associate Secretary:	Susan Shaffer
	Senior Administrator:	Margaret Henderson
	Administrative Assistant:	Jackie Nelson
	Secretary (part-time):	Sheila Lang

PREAMBLE

Ministry and Church Vocations continues to keep before it the goals developed with its advisory group. These goals are:

- 1. to provide caring, competent and appropriate support to the courts and individual members of The Presbyterian Church in Canada;
- 2. to help church leadership and staff to have knowledge and background to interpret and respond to new information and trends;
- 3. to research and monitor changes in church and society and the requirements for leadership for the support of professional church workers by the courts of the church; and
- 4. to facilitate the sharing of information and talent among various regions and courts.

As it works to realize these goals, Ministry and Church Vocations has focused on the tasks of education, research and communication.

EDUCATION

Seminars were held with theological students on maintaining appropriate pastoral boundaries and in the areas of conflict resolution. 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 Muskoka Task Group has been preparing the final comprehensive paper that will describe the theology and practice of ministry in our denomination. This paper is being presented to this General Assembly.

Current study topics include the recognition or endorsement of lay persons in specialized ministries (Overture No. 23, 2000), the educational requirements for chaplaincy (Overture No. 24, 1997), registering candidates who are refused certification (Overture No. 19, 2002), ministers' moving expenses (Overture No. 6, 2002), time-limited appointments for ministers (Overture No. 21, 2002), policies re retired ministers remaining in the community where they last served (Overture No. 3, 2002), parish nursing (Overture No. 11, 2002), 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

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. Over the years several study papers have been presented to the church for study and report. The task group appreciated the many responses it received from presbyteries, sessions and individuals, and valued the comments that were made. These comments were considered seriously and had a significant effect on the composition of the final paper now being presented. For instance, care has been taken to increase the ease of readability of the paper, so that a wide range of interested persons in the church can read and understand it. The role of lay people in Christ's ministry has been highlighted and in fact is presented as the framework from which all offices of ministry must be understood. The corporate rather than individual nature of the church's life has been emphasized and a chapter included on the ministry provided by our church courts. The possibility of having congregational deacons to assist with pastoral care in the congregation is discussed within the chapter on the ruling elder, rather than as a separate chapter, in response to the widely expressed opinion that instituting deacon's courts was not the way many sessions wished to strengthen the pastoral care they provide. Further, in the chapter on the ministry of Word and Sacraments, there is greater development of the leadership roles of ordained ministers (beyond a discussion of the functions they perform), their relationship with the session, and the meaning of ordination.

Ministry and Church Vocations wishes to thank all those who have shared in the writing of this document, in particular, the members of the task group. In this regard, special mention is made of The Rev. Jean Armstrong, The Rev. Dr. Harris Athanasiadis, The Rev. Raye Brown, The Rev. Lynda Reid, The Rev. Dr. James Sitler, The Rev. Dr. James Thomson (Convener), and The Rev. Richard Topping.

We wish also to thank the presbyteries, sessions, Church Doctrine Committee, and individuals who took the time to study the papers and provide comment. In addition to assisting in shaping the final document, these efforts have contributed to discussion throughout the church. Many respondents, from sessions in particular, thanked the task group for the way the papers had provided the occasion for study and reflection together on topics that matter to them.

THE THEOLOGY AND PRACTICE OF MINISTRY IN THE PRESBYTERIAN CHURCH IN CANADA

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INTRODUCTION

HISTORY OF THE PROJECT

In 1993 a task group was assembled by The Rev. Dr. James A. Thomson at the request of the Associate Secretary, Ministry and Church Vocations, The Rev. Jean Armstrong. Initially the group was composed of the four ministers in the District of Muskoka, thus providing the task group with its name. It was charged with responsibility for examining and summarising the responses to the "Green Paper" on the theology and practice of ministry in The Presbyterian Church in Canada.¹ This paper had raised numbers of significant issues concerning ministry but had not received wide acceptance in the church.

Consequently, the task group was instructed to examine these issues together with a study document produced in 1992 by the Presbyterian Church (USA), "A Proposal for Considering the Theology and Practice of Ordination in the Presbyterian Church (USA)". The task group was given responsibility for determining whether an entirely new statement was needed for our church to replace or proceed forward from the "Green Paper". The Muskoka Task Group determined that a new document was required and that it was prepared to proceed to work on this project. As a result, The Rev. Jean Armstrong, and The Rev. Lynda Reid representing diaconal ministries, were added to the task group.

The original Muskoka members, in addition to Dr. Thomson, were The Rev. Dr. James Sitler, The Rev. Richard Topping and The Rev. Raye Brown. Over time the group's membership changed as some moved on or had changes in responsibility. Later additions consisted of The Rev. Susan Shaffer, who replaced Jean Armstrong as Associate Secretary, who nonetheless remained a member of the task group, The Rev. Dr. Harris Athanasiadis, and by correspondence several members of the Church Doctrine Committee acting as liaison with that committee.

Studies and papers from many sources were researched. Among these were papers specifically prepared for the task group at its invitation by theologians within our church. The Principals of Knox and Presbyterian Colleges provided varieties of source material. The task group spent many hours consulting papers, writing proposals and debating issues. As a result of this activity, study papers were written and presented to the church for study and report back to the task group.²

The task group appreciated the many responses it received from presbyteries, sessions and individuals, and valued the comments that were made. These comments were considered seriously and had a significant effect on the composition of the final paper now being presented.

THE THEOLOGY AND PRACTICE OF MINISTRY IN THE PRESBYTERIAN CHURCH IN CANADA

This document is presented as a resource to the church, rather than as a final doctrinal statement. Ministry in its broadest aspects is an evolving form. This document provides an historical, biblical study aimed at assisting the church to appreciate the distinctive understanding of offices of ministry that is ours within the family of Reformed and Presbyterian churches. It traces the evolution of these offices over the centuries, with particular attention to scripture and to the work of key theologians and church bodies.³ Further, it discusses current challenges and possibilities, thereby attempting to assist the church in the 21st century to move forward in its service to God.

This document is offered to the church for a wide variety of uses: as a resource for candidates for ministry, either of minister of Word and Sacraments, ruling elder, or diaconal minister; as a resource for sessions and presbytery candidates' committees who give guidance to candidates for ministry; as a resource for those considering professed membership in the church; as a general resource for study groups in congregations concerning their role as lay people in the ministry of Christ; as a resource to anyone interested in the way The Presbyterian Church in Canada understands its theology and practice of ministry. The use of this document will be as broad and imaginative as people make it.

Consideration of ministry within The Presbyterian Church in Canada will continue as new situations arise that place strains on older understandings. As new situations arise, it will be necessary to understand where we have come from and why, and how the Holy Spirit, speaking to us through scripture, continues to guide us. In these endeavours it is the hope of the Muskoka Task Group that this paper will serve as a useful resource for years to come, generating discussion and insight.

ENDNOTES

1. The document "Towards a Framework for the Theology and Practice of Ministry in The Presbyterian Church in Canada", which came to be called the "Green Paper", was circulated to presbyteries and sessions for study and report to the Board of Ministry in 1991. The Green Paper was an initiative of the Board of Ministry to examine this denomination's understanding of its ministry, with particular attention to the place of members of The Order of Diaconal Ministries.

2. The study papers were as follows: "The Ruling Elder", A&P 1996, p. [350-62](#); "The Deacon", A&P 1997, p. [351-59](#); "The Ministry of the Laity", A&P 1998, p. [342-48](#); "Diaconal

Ministry”, A&P 2000, p. [356-62](#); “The Ministry of Word and Sacraments”, A&P 2000, p. [346-56](#).

3. While many theologians, church bodies and documents have influenced the development of ministry in Reformed churches and in this denomination in particular, certain key persons and groups have exerted a dominant impact. These include John Calvin, John Knox, the Westminster Assemblies and the documents they produced (*The Westminster Confession of Faith*, *The Form of Presbyterian Church Government*), and more recently, *Living Faith: A Statement of Christian Belief*. (*The Westminster Confession of Faith* and *Living Faith* are included among our subordinate standards.)

CHAPTER 1

THE MINISTRY OF CHRIST THROUGH THE MINISTRY OF THE CHURCH

The Presbyterian Church in Canada affirms a number of foundational beliefs about Christ, about Christ’s church, and about ministry. These have been articulated in two documents that are widely used across the Church. “The Preamble to the Ordination Vows” is read each time ruling elders are ordained, diaconal ministers are designated or recognized, or ministers of Word and Sacraments are ordained or inducted. *Living Faith: A Statement of Christian Belief* is used frequently in services of worship and in teaching ministries.

FOUNDATIONAL PRINCIPLES

There is one minister, the Lord Jesus Christ, and one ministry, the ministry of Christ. All other ministries come from and are sustained by the ministry of Christ.

The church is Christ together with his people called both to worship and to serve him in all of life.¹ Through the church, the Lord continues his ministry. All members of the church are called to participate in Christ’s work in the world, and all have been given gifts by God to do so. Christians are initiated into this ministry through baptism, the sign and seal of their union with Christ and with his church. The church’s ministry begins with the worship of God, through which God sustains the life of the church. In union with Christ, the church prays for and works toward the healing and salvation of the world.

While Christ calls all Christians to share in his ministry, he also recognizes that there are specific and necessary forms of leadership and responsibilities within the ministry of the church.² Such “offices of ministry” are the means by which Christ orders ministry for the continual renewal and nurturing of the church. To support the church in fulfilling its mission, God gifts and calls individuals to serve particular offices of ministry. In The Presbyterian Church in Canada, these offices are ruling elder, congregational deacon, diaconal minister, and minister of Word and Sacraments.

Since the church is Christ together with his people, there are no individual ministries. Ministries are corporate in nature. When a Christian lay person makes sandwiches in a community soup kitchen, when an elder offers prayer for people in their home, when a diaconal minister helps the church school set goals, when a minister of Word and Sacraments proclaims the word and lifts the bread and wine, Christ’s ministry unfolds. All ministries are Christ’s ministry, given flesh among particular people in a particular place and at a particular time.

THIS PAPER

The goal of this paper is to describe the ministry of The Presbyterian Church in Canada. The chapters that follow will focus on the unique contributions of the laity, the church courts, and the offices of ruling elder, congregational deacon, diaconal minister and minister of Word and Sacraments. For each, biblical roots, historical development, and current challenges and possibilities will be explored. This discussion of these distinct and different roles is grounded in the conviction that they are interdependent. We are in ministry together.

ENDNOTES

1. *Living Faith*, 7.1.1, 7.2.1, 7.6.1, 7.3.
2. *A Proposal for Considering the Theology and Practice of Ordination in the Presbyterian Church (USA)*, 1992, p. 51.

CHAPTER 2

THE MINISTRY OF THE PEOPLE OF GOD

To each is given the manifestation of the Spirit for the common good.
(1 Corinthians 12:7).

Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. (1 Peter 4:10)

The Presbyterian Church in Canada believes that all members of the church are called to participate in Christ's work in the world, and that all have been given gifts by God to do so.¹ Like the church in every age, however, this church faces the question of how such belief can be lived out in the lives of its people and communities. How do the people of God use their gifts to share Christ's work? What challenges are before the church as it seeks to support lay ministry?

THIS CHAPTER

This chapter will examine the biblical usage of the term 'people' and trace the church's changing understanding of the role of the people of God in the ministry of God over the centuries. The chapter will develop a theology of the ministry of the people of God based on our common baptism, and explore the challenges and possibilities for lay ministry today.

WHERE DOES OUR UNDERSTANDING OF LAITY ORIGINATE?

BIBLICAL USAGE OF THE TERM "PEOPLE"

Old Testament Understanding of the Laity

The word 'laity' is an English derivative of the Greek word *laos*, which simply means 'people'.² In the overwhelming number of cases it refers to Israel as God's chosen, covenant people. It expresses the special relationship that Israel has with God.

In passages such as Deuteronomy 26:16-19 and Exodus 19:5-6, Yahweh (the most sublime name of God in the Old Testament) not only declares Israel to be his obedient people, but commands the nation to bring the knowledge of God to the Gentiles. It is in this sense that the whole people can be described as a 'priest-nation'. Yahweh's calling of Israel is not for privilege, but for faithfulness and service. When Israel breaks this covenant relation, they are in danger of being called "not my people" (Hosea 1:9). Yahweh, however, remains faithful to the people, even in their disobedience, calling them back to faithfulness. This reminds us that Israel is a people of God, not through its own achievements, but only because of Yahweh's faithfulness to them.

New Testament Understanding of Laity

In the New Testament, *laos* occurs 141 times and has a variety of uses and implications. It can refer to:

1. 'nations' (Luke 2:31ff, Romans 15:11) (i.e. ethnic groupings or countries);
2. the common people in contrast to a ruling class (Luke 22:22, Acts 6:12);
3. the broad mass of the people as opposed to the priest (Hebrews 5:3);
4. ordinary people as opposed to the few witnesses of the resurrection (Acts 10:41);
5. the Christian church as a whole.

When *laos* is used in situations that are related to ministering to the world in the name of Christ, it is transferred to the Christian church as a whole. Jesus Christ creates a new faith community and gives to it the responsibility for communicating the gospel to the world.

Link between Old and New Testament Understandings

Many of the covenanting passages from the Old Testament between God and Israel are taken up in the New Testament and applied directly to the Christian church. God has taken from the nations (*ethne*) a people (*laos*) for God's name (Acts 15:14). Even the local church is spoken of as the temple and *laos* of God (2 Corinthians 6:16 ff). By faith in Jesus Christ as the Lord, the church becomes the people of God, irrespective of the national background, gender or social standing of its members (1 Corinthians 12:13; Galatians 3:26; Colossians 3:11).

Further, the First Epistle of Peter reflects the link between the Old Testament and the New Testament significance of the term *laos*. Like Israel, Christ's people are charged as a whole with

the priestly tasks of offering spiritual sacrifices and engaging in proclamation³ (1 Peter 2:5,9). Like Israel, as God's chosen people the church is commanded to keep covenant holiness as well as to offer witness to the world (1 Peter 1:15-16). In other words, 'ministry' in the New Testament consists not only in the sacramental 'ministry' of the community leaders, but also in the priestly ministry of the whole people of God in the world.

LAITY IN THE MIDDLE AGES

The Early Church

In the early church, the mission activity of spreading the faith to others had included the active participation of all the baptized. Even as leadership roles within the community developed during the first centuries of the church's existence, the whole community of faith had, to one extent or another, been the avenue of spreading the gospel. Within the church, individuals were seen to participate in the church's ministry according to the personal gifts (*charisms*) each had received from the Holy Spirit. The sacrament of the Lord's Supper was celebrated weekly, even daily.

The Distinction between Clergy and Laity

Distinctions between clergy and laity begin to appear in Christian literature sometime in the third century. The terms for laity (*laos*) and clergy (*kleros*) are used to distinguish between two different classes of Christian. *Laos* now becomes associated with the non-specialist, uneducated masses. Influenced by the Judaism of the Greek-speaking world,⁴ the *laos* are now defined by what they are not. The term *laos* acquires the sense of "those people not consecrated for divine service".

At the same time, there is a shift from St. Paul's understanding of personal gifts (*charisms*) as the basis for ministry, to that of the *charism* of office. Instead of seeing Spirit-given abilities as the basis for ministry, the church comes to regard office-holding as the gift. Therefore only individuals who held an office were viewed as individuals with ministries.

In addition to the negative use of the term 'laity' (i.e. those who are not clergy), from the third century the term 'priest' is used increasingly to describe one who presides in the liturgical and sacramental life of the church. 'Ministry' becomes equated with the sacramental work of the clergy by the fifth and sixth centuries. Consequently, by the time of the Middle Ages, most people were excluded from the priestly ministry. The laity are understood to have access to God only through a person who had been set apart from all others. Thus theological and political developments in church leadership from the third century laid the basis for the exclusion of the laity from active participation in worship altogether in the later Middle Ages.

The Dominance of the Monasteries

By the Middle Ages, the missionary activity of the church is carried out largely by the monastic community. This takes place because the literacy level in the western Roman Empire drops when large portions of it are overrun by Germanic tribes. It was now primarily the missionary activity of the monasteries that enabled the faith to make vast inroads into the life of these tribes. Thus here again, the role of the average lay person was restricted from that of an earlier time.

A Passive Laity

The position of the laity during the Middle Ages can be characterized as almost completely passive. The language of the liturgy was in a foreign tongue for most people. Actions and responses that had been the part of the laity in worship in the first two centuries were now completely taken over by the priests. The central words of the Mass were said so quietly by the priests that they could not be heard. The reading of scripture had been reduced to a few sentences, also said in Latin. The sermon had disappeared. A screen before the altar meant that the people could rarely see the priest's actions. Although the priest celebrated the sacrament of communion daily, participation by the people was reduced to once a year. The 'work' of the laity had been reduced to providing material support. This support was used to maintain the structure of the 'clergy classes' within the church.

This is not to suggest that there were no evidences of 'lay' ministry within this general period. This was the time during which the great cathedrals and imposing parish churches were built all across Europe. The skills of master masons and other stoneworkers created the imposing

structures that gave evidence to the whole community of the presence of God in its midst. The later, or High Middle Ages, saw a flowering of creative expressions of the faith through the eyes of artists and the hands of sculptors.

It was also a time, however, when the concept of 'ministry' was focussed on the Crusades, which sought to regain the Holy Land from the Muslim empires. For tens of thousands of European Christians - clergy, laity, men, women and children - service to Christ came to be identified with military action supporting this cause. The crusades caused great suffering to all concerned. In spite of the suffering, the role of the Christian was to accept passively the dictates of their church and state. Any who dared to dissent, whether clergy or laity, were defined as heretics and treated brutally.

THE CALVINIST REFORMATION

The Reformers of the 15th and 16th centuries sought to correct what they regarded as imbalances in the life of the church. The major thrust of the Reformers was to return the church to the practice and theology of the Bible, and particularly to that of the New Testament.

Priesthood of all Believers

One of the major contributions of the German Reformer, Martin Luther, to the understanding of a ministry of the laity was his emphasis on the doctrine of the 'priesthood of all believers'. Each Christian, he originally taught, is open to the guidance of the Holy Spirit and is called to be a vehicle of God's work on earth. However, this concept was pushed to extremes by many enthusiasts of his time. Some even fomented uprisings and rebellions. This created havoc throughout parts of the German principalities. Many of the leaders of these movements claimed to have been directly inspired by the Holy Spirit to take these actions. Luther later modified his position to one that was advocated by John Calvin, the Geneva Reformer, who taught that the actions of individuals must always be subject to the work of the Spirit speaking through the church.

Calvin and the Place of the Laity

John Calvin, working in Geneva, Switzerland, made some significant recoveries in regard to the work and place of the laity in the life of the church and the faith. In regard to worship, the liturgy was now said in the language of the people. The sermon was recovered as a major part of Sunday worship. Calvin also demanded the return of weekly celebrations of the Sacrament of Holy Communion as the practice of the New Testament, but failed to achieve this biblical goal. The singing of the psalms by the laity was recovered.

At the same time as he restored the place of the laity, Calvin affirmed the setting apart of some individuals within the community. Like all the major Reformers, Calvin recognized that God called certain individuals and gifted them for ministry of Word and Sacraments. Unlike the Middle Ages, however, this setting apart did not confer any special or 'holy' status upon those so called.

Calvin and His Time

The Calvinist documents regarding the work of the laity are reflective of the time and conditions in which they were produced. They must be understood in their own context, so that the principles on which they were based may be properly applied to today's conditions.

The Calvinist Reformation documents, including the writings of John Calvin and the later confessional statements of Calvinist churches (for example, *The Westminster Confession of Faith* and other documents), all assume a state or national church setting. Consequently the call to people to acknowledge each other as brothers and sisters in Christ and to live in a mutually supportive manner had implications for the whole of society.

Not only was each citizen a member of a city or nation state, but each citizen was also a member of the church that was established by law within that city or state. This imposed upon the theological authors of the time a certain set of assumptions about the Christian responsibilities of each citizen. For one thing, taking a stand against the teachings of the state church became equated with treason against the state itself, thus leading to some of the more distasteful events that took place throughout the Reformation period, such as the various wars of religion and the persecution of dissenters.

Christian Life for Calvin

For John Calvin, there were two essential parts of the Christian life: (1) the love of righteousness⁵ and (2) the following of a rule that conforms us to Christ. Calvin maintained that the sum of the Christian life is that of denial of ourselves to accomplish the following things, which define the biblical concept of the priest-nation as stated in 1 Peter 2:9 ff:

1. that we may devote ourselves to God;
2. that we may seek to serve God and neighbour;
3. that we may patiently bear the cross (in fulfillment of Jesus' command in Matthew 16:24-26);
4. that we may know in what manner we ought to use the present life and its material benefits. "Necessity demands that we possess all things as though we possessed them not; that we bear poverty with mildness, and abundance with moderation."⁶

Calvin did not intend this to justify the oppression of the poor. He called those who possessed more of the world's goods to support the needs of those less fortunate. In so doing, he created a moral and religious obligation on the part of the wealthy to support the needy.

Calvin's Disciplines of Faith

For Calvin, living the Christian life required certain disciplines of faith without which there could be no expression of Christian life, no growth in grace. Since we all have access to God through Christ, it is the responsibility of every Christian to pray daily. As Calvin states, "When we are accustomed to flee to God, our heart is enflamed with a strong desire to seek, love, and adore him."⁷ Faith in God and God's promises is to be revived constantly by prayer that we may persevere in love of and obedience to God. This means that the service of the people of God to others does not stand as an end in itself, but grows out of their devotion to God.

It is not surprising to discover that many of the sections on the Christian laity in Calvin's major work, *The Institutes of the Christian Religion*, deal with the exercise of those practices that strengthen faith. These practices are prayer, devotions, meditation on one's own faults and shortcomings, and the seeking of God's help through the Spirit in one's living and corporate witness to the world. In Calvin's view, Christians could live and witness faithfully only if they were anchored to the spiritual reality of faith experienced in prayer and devotion to God.

THE WESTMINSTER CONFESSION OF FAITH AND THE LAITY

The Westminster documents, subordinate standards of The Presbyterian Church in Canada, reaffirm Calvin's basic position. *The Larger Catechism* does not speak anywhere of a 'ministry of the laity,' but requires certain things of every Christian:

1. an acknowledgment of the moral law as contained in the Ten Commandments;
2. the recognition that all humans fall short of this standard;
3. the necessity of utilizing to the fullest the gracious gifts of God in the word, sacraments and prayer. Through these, and by the edification of the Spirit, all of Christ's people are to evidence in their daily lives a practice consistent with the gospel.⁸

In Chapter 26 of *The Westminster Confession of Faith*, there is a recognition of the corporate nature of the faith. Every Christian has a responsibility to make use of the gifts God has given him or her so as to meet the needs of every other member of the community of faith. The 'ministry' of every Christian is to fulfill daily a service of worship and devotion to God, and of love and support of each other.

THE MINISTRY OF THE PEOPLE OF GOD TODAY

WHO WE ARE

This church's theology of the ministry of the people is rooted in our understanding of who we are as baptized Christians. We believe that God acts in baptism, by the power of the Holy Spirit, to graft us into the body of Christ.⁹ Through baptism, we share in all that God has accomplished for us in Christ, and we become united with him.

As baptized Christians, we become part of a unique community of faith. We become God's own children, part of the people God has set apart.¹⁰ It is within this covenant community that Christian faith is formed, and that God acts to form vocation or calling.

A Called People

Baptism is the Christian's ordination into the priesthood of all believers.¹¹ We are called to be in relationship with God in Christ. This relationship is our primary purpose. As *The Shorter Catechism* says: "Our chief end is to glorify and enjoy God forever."¹²

We are also called to serve and represent Christ in the world. Just as we share in the death and resurrection of Christ through our baptism, so too are we commissioned to his service.¹³ At baptism we receive a vocation or calling for mission. We are to bring Christ's healing presence to the world for which he died, his peace to its pain and anguish.¹⁴ We are to reveal God to the world as we do what Christ is doing, just as the Son reveals God to the world as he does what the Father does. (John 5:19, 1:18)

There are no limits to the variety of forms that Christ's service can take. From a Reformed faith perspective, this calling of the baptized Christian is not limited to the calling of ministers of Word and Sacraments. Rather whatever one does in devotion to God is Christian vocation. God gives each of us a vocation that involves our total selves, who we are and our God-given gifts. Thus, in a Christian sense, vocation is not primarily what is done to earn a living, but includes all aspects of daily life.

Who Are the Laity?

The ministry of the people of God, a ministry that is grounded in our baptism, is the ministry of the whole church. Hence the term 'the people of God', or the 'laos', includes the entire covenant community of baptized Christians. From this viewpoint, all persons in the church belong to the 'laity'.

However, this viewpoint is in opposition to our common usage of the expression 'lay people' in modern secular society. People commonly express the desire that their doctors explain what is happening in their bodies in terms 'lay people' can understand. So too economists, engineers and others with specialized roles are urged to communicate well with the public who are not in those specialized roles, that is, with the 'lay people'. Add to this the church's long-standing use of the term 'laity' to refer to those who are 'not clergy', and there is considerable impetus for using the term to mean those who are neither ministers of Word and Sacraments nor diaconal ministers. How should we use the terms 'laity' or 'people of God'?

Perhaps the best approach to this confusion of terms is to continue to speak of 'lay people' or the 'laity' as those persons who have not been set apart to serve as ministers of Word and Sacraments or as diaconal ministers. Nevertheless we do so with a firm understanding that there are not two ministries, but one. There is one ministry of the whole people of God to which all contribute, with some serving in special leadership roles for the equipping of the saints and the building of the body of Christ.

WHAT IS LAY MINISTRY?

The role and work of the whole people of God has received much emphasis over the past number of decades. The liturgical renewal in the Western church from the end of the nineteenth century up to the present time gave a primary focus on the role of the people of God in the worship of God. This emphasis has led some to identify the ministry of the laity with what Christians do when they worship. Our Reformed tradition, on the other hand, has historically defined what we now call the ministry of the laity in terms of what Christian people do in the workplace. Consequently, the expression 'the ministry of the laity' is being used in our denomination with a variety of meanings, such as:

1. lay people doing tasks in worship services that ordained ministers normally do;
2. lay people exercising gifts within the structures of The Presbyterian Church in Canada;
3. lay people exercising gifts outside the structures of The Presbyterian Church in Canada;
4. lay people serving Christ within the context of the Christian's everyday life.

Which of these properly describes the ministry of the laity?

A ministry of the people of God that is grounded in our baptism includes all of these types of contexts for ministry. Simply stated, there are no limits to the variety of forms and contexts for which Christ calls, gifts and commissions his people.

Unlimited Forms and Contexts

It is clear that the people of God participate in a rich variety of ministries.¹⁵ Such ministry involves men, women, youth and children, and takes place both within the congregations and other ministries of this church and in the world.

Within congregations, lay persons use their gifts while participating actively in the life of the congregation. These gifts are offered through activities such as regular attendance at Sunday worship, faithful stewardship, teaching Sunday School, leading youth group, visiting, bible study and belonging to various church groups. The leadership of Sunday worship provides another focus where lay people offer their gifts: singing in the choir, reading scripture, leading in prayer, presenting 'moments for mission', and preparing and conducting special services (e.g. WMS/AMS Thankoffering, youth). In exceptional circumstances, during periods in a congregation's life when an ordained minister is not available, the lay people take responsibility for many aspects of the worship service.

Congregational ministries also find lay people serving within ministries of The Presbyterian Church in Canada that take them far and wide into the world community. These ministries include mission exposure tours across Canada and around the world, as well as programs that seek to meet needs within local communities ('out of the cold', food banks, literacy). They also include mission appointments through which lay people serve with international mission partners.

Lay ministries outside the structures of this church are also enthusiastically endorsed. Great value is given to participation in community programs both in Canada and internationally, such as Meals on Wheels, Guides and Scouts, Doctors Without Borders, Habitat for Humanity, and various volunteer boards and service clubs.

Lay service in the world extends past church and community programs. Lay ministry encompasses home and occupation where Christians have the opportunity to serve God in everything they do. Witnessing to the love of God in Christ is done as much by lived example that lets people know God loves them, as by a call to conversion.

SUPPORTING LAY MINISTRY

This church believes that Christ has called and gifted all his people to share in his ministry in the world, and that, with the guidance of the Holy Spirit, our lay people continue to respond. How can the whole church support lay people in their ministries?

Worship and Discipleship

We must recognize the essentially spiritual nature of ministry. Ministry is much less about 'doing' and much more about 'being' in loving relationship with God who has come to us in Christ. We can reveal God in Christ to the world only to the extent that we, like branches, cling to the Vine (John 15:5).

This reality underlines the absolute priority we must give to worshipping God, both publicly and privately, and to all the means of grace by which our faith in God can grow. Each particular congregation needs to explore how to do so within its particular context. How can we open ourselves to God's Spirit, who is developing discipleship among us? How can our faith and confidence in the promises of God grow? How can we know and love God in Christ more deeply? How can we hear and respond more fully to God's call?

Engaging these questions is critical to ministries that seek to bring Christ's healing presence to the world.

Affirming Vocation

We must affirm the vocation of all baptized Christians. We must affirm that the church's ministry, Christ's ministry, is carried out by Christ's people in a myriad of contexts: at work, at home, at play, in the congregation, and in the community.

This church recognizes the significant role congregations can play in affirming the vocation of the laity. Congregations can be communities where lay people can flourish, a place where they receive support and education as they grow in faith and discipleship. Congregations that are welcoming and open to change, and that can listen and love unconditionally are able to support

their people as they work out the shape their ministries will take. Recognition in the service of worship of the vocations in the congregation would be a visible sign of the Reformed belief that Christian vocation encompasses all of life.

It must be acknowledged that affirming lay ministry will require resisting a double standard that exists in our church's lived view of ministry. On one hand, we state our belief that Christ has only one ministry. Further, we believe that it is to renew and nurture this one ministry that Christ calls individuals to serve in particular leadership roles.¹⁶ On the other hand, we succumb to the misconception that the real ministry of the church is carried out by those serving in the offices of the church (ministers of Word and Sacraments, diaconal ministers, ruling elders, congregational deacons), while the ministry of the people is something less than the church's real ministry. We live out this faulty belief in a number of ways, sometimes subtle. Whenever church members sidestep responsibility for ministry that could be theirs, whenever ministers hoard responsibility for ministry in which others could share, whenever anyone assumes that growing in faith and discipleship is important only for lay people, we fall prey to this misunderstanding. To what extent does misconception keep us from offering our best in Christ's service? Addressing this question is important for affirming lay ministry in The Presbyterian Church in Canada.

Keeping Faith and Life Together

Christians in all ages may have been tempted to keep their Christian faith separate from their daily lives. However, the temptation to do so is enormous in today's increasingly secular Canadian society.

We recognize that the principal ministry of the laity is to enact genuine, committed service to God in every sphere of one's life. However, what will that look like? The central issue for the laity today is how to practice faith in a multi-value culture where the laity work and play. The situation of the Christian church in Canada is changing. Where Christians used to form the majority of the population and the dominant culture in Canada, they are fast becoming the minority. The Christian church thus has less influence in the community as Canada becomes a more secular and multi-religious society. It is often more difficult for individual Christians to express and live their faith. In fact, Christians in Canada can meet with indifference or even antagonism from those around them.

To recover the Reformed understanding of vocation as the life that is lived daily in the world will require ways for the people of God to explore creatively the question: how can we live in our world as salt and light and yeast? (Matthew 5:13-14, 13:33)

CONCLUSION

Lay ministry is lay people offering themselves as they share in Christ's ministry in the world, in response to Christ's call in baptism. Lay ministry encompasses all of life, everything one is and does in grateful devotion to God. By faith and with the guidance of God's Spirit, lay ministry is carried out with confidence that the One who began a good work among us will bring it to completion by the day of Jesus Christ. (Philippians 1:6)

ENDNOTES

1. *Living Faith*, 7.2.1.
2. When discussing the Old Testament we will do so only in terms of the Greek translation that was made of the Hebrew scriptures about two centuries before the birth of Jesus, and is known as the Septuagint, to avoid confusion in terminology. *Laos* occurs some 2,000 times in the Septuagint.
3. Compare 1 Peter 2:5,9 with Romans 12:1, Philippians 4:18 and Hebrews 13:15,16.
4. Judaism as it developed in the Greek-speaking world, as opposed to the Judaism of Palestine.
5. Following a life-style consistent with the will of God.
6. Pringle, Wm., in "One Hundred Aphorisms" appended to the text of John Calvin, *Institutes of the Christian Religion*, translated by Henry Beveridge, James Clarke and Co., London 1953, Aphorism 51.4.
7. *Ibid.*, Aphorism 56.
8. *The Larger Catechism*, questions 91-196.

9. *Living Faith*, 7.6 and John Calvin, *Institutes of the Christian Religion*, John T. McNeil ed., Ford Lewis Battles tr., Philadelphia: Westminster, 1960, 4.15.6. All citations from *Institutes* are from this edition.
10. Galatians 3:26-27 and Calvin, *Institutes*, 4.15.1, 4.15.6.
11. For those baptized in infancy, this statement should read, “baptism and profession of faith”; *Living Faith* notes the importance of those baptized in infancy later making a profession of faith (7.6.4).
- For further discussion of the importance of baptism (and profession of faith), see James D. Smart, *The Rebirth of Ministry* (1965). Smart states that “baptism and confirmation are the primary ordination to the ministry of Jesus Christ to which all else is secondary.” (p. 11). See also *Towards a Framework for the Theology and Practice of Ministry in The Presbyterian Church in Canada*, Thesis 4, p. 4.
12. This important statement answers question 1 in both the larger and the shorter catechisms.
13. *Living Faith*, 7.6.1.
14. *Ibid.*, 8.1.2.
15. The responses to the study paper on the ministry of the laity described many forms and contexts through which people express their Christian faith.
16. *Living Faith*, 7.2.6, 7.2.2.

CHAPTER 3

THE MINISTRY OF THE COURTS OF THE CHURCH

The corporate nature of our church’s life finds expression in its system of government through church courts. Beginning at the level of the congregation, the authority to govern rests first of all with the session, and then, moving upward through the system of courts, with the presbytery, the synod, and finally the General Assembly. The lower court is accountable to the court(s) above it, and the higher court is responsible for the court(s) below it. For example, a presbytery is accountable to the synod and General Assembly that are above it, and at the same time is responsible for the sessions and congregations within its bounds. This structure places church courts in a hierarchy, but never places individuals in a hierarchy. In fact, the same individuals often serve in courts at different levels. Within any particular court, all members serve as colleagues. Each one has an equal voice and vote, “to take away all occasion of tyranny.”¹

The courts of our church have ministries. Therefore the ministry of The Presbyterian Church in Canada cannot be understood apart from them.

THIS CHAPTER

This chapter presents an overview of the courts of the church: their composition and the special focus and nature of their ministries. The biblical roots and historical developments are covered elsewhere, in the chapters on the offices of ruling elder and minister of Word and Sacraments.

SESSION²

Every congregation has a session that is comprised of a minister or ministers, active members of the Order of Diaconal Ministries serving in the congregation and ruling elders. Each has a voice and a vote. However the moderator votes only to break a tie.

The ministries of sessions centre upon leadership, nurture and the pastoral care of the members and adherents of the congregation. The corporate nature of the session is seen in the exercise of its leadership and authority, which reside in the session as a whole.

Sessions are active in leadership ministries as they enable the people of the congregation to live in the world faithfully as Christian disciples. Reaching out to the wider community also calls for dedicated people of God, trained and experienced, to engage in the ministry of mission and evangelism with knowledge, skill and sensitivity.

Sessions exercise a primary care for the welfare of the congregation. It is the responsibility of the session to oversee the observance of the sacraments, the time and place of worship services, the stewardship needs for ministry, the spiritual nurturing of the congregation, including all aspects of Christian Education, and the encouragement of potential candidates for ministry within the church. The competent conducting of the business of session, and the guidance and discipline of the membership, are important parts of this ministry.

Sessions provide pastoral care to their congregations through regular contact with members and adherents. Visitation programs and specialized activities in ministry all help to build strong relationships based in the love of God. Awareness of issues, consistent contact and specific programming are all aspects of pastoral care.

PRESBYTERY³

Presbyteries are made up of all the called or appointed ordained and diaconal ministers serving within their bounds, and the congregational ruling elders who have been appointed by their sessions as representative and parity elders⁴. Together these individuals, each with voice and vote, form the constituent roll of the presbytery⁵.

The ministries of presbyteries focus on pastoral care, guidance and discipline. Teaching, preaching and worship leadership form some part of these ministries, while not their primary focus. Presbyteries have responsibility for the pastoral oversight of congregations, ministers and candidates for ministry within the bounds of the presbytery. Presbytery's responsibility for the care and good order of its congregations includes providing pulpit ministry in them.⁶

Presbyteries engage in pastoral ministries as they worship and as they pray for those under their care and for others. The ministries of presbyteries, like all pastoral ministries, are strongest when based on well-developed, caring and compassionate relationships. Therefore presbyteries visit congregations, meet with candidates for ministry, and provide opportunities for the members of presbytery to meet and support one another.

Presbyteries also make decisions. Types of decisions made by presbyteries include: erecting and dissolving congregations; reviewing requests by congregations for mission funds; approving calls to ministers by congregations; recruiting and certifying individuals as candidates for ministry; ordaining, inducting and recognizing ministers; dissolving pastoral ties between ministers and congregations; responding to requests sent from other church courts; promoting the plans and programs of the higher courts.

SYNOD⁷

The synod is composed of all ministers, members of the Order of Diaconal Ministries and the elders on the roll of the presbyteries within the bounds, as set by the General Assembly. The synod meets annually and each member of synod has a voice and a vote.⁸

The ministries of synods focus on the review and certification of the effectiveness of the ministries of the presbyteries and sessions within their bounds. The synod transmits to and deals with all items received from the General Assembly, and engages the church through educational, informational and fellowship conferences and events.

Issues of administration and discipline are within the purview of this court. As with all courts of the church, the synod's ministry and actions are subject to review by the next highest court, the General Assembly.

GENERAL ASSEMBLY⁹

As the highest court of the church the General Assembly is unique. It meets annually and elects its own moderator.¹⁰ Representation consists of one-sixth of the total number of ministers and members of the Order of Diaconal Ministries whose names are on the constituent rolls of the presbyteries, and an equal number of ruling elders.

The corporate nature of the General Assembly is seen in many ways from its membership, to the decision-making processes, to proportional representation¹¹ on standing committees and in the exercise of discipline.

The ministries of the General Assembly focus on doctrine, policy and discipline as pertaining to all the congregations, sessions, presbyteries and synods, and to all the professional church workers that make up The Presbyterian Church in Canada.

Like the other courts of the church, the ministries of the General Assembly involve making legislative, executive and judicial decisions. The General Assembly is, in effect, responsible for the spiritual and temporal welfare of the denomination. It is the final court of appeal and its decisions are final.

The General Assembly raises a budget for its ministry and missions both at home and abroad. National support is provided to ministries such as theological education through the theological colleges. Through the Life and Mission Agency, support is provided for education for discipleship, justice ministries, missions in Canada and internationally, ministers and congregations concerning ministerial issues, and communications. Other ministries include national archives, and the work of history, church doctrine and ecumenical relations committees, and the General Assembly itself.

Standing committees are appointed by the General Assembly for the transaction of the regular business of the church throughout the year. They report annually to the General Assembly and present recommendations for consideration, debate and decision. On occasion, commissions are appointed by the General Assembly, which defines their terms of reference. Commissions have no legislative function but deal with administrative or judicial matters.

The law of the church is enacted by the General Assembly.¹² The General Assembly may affirm what it understands to be the law of the church by passing a Declaratory Act, but may only change the standing law of the church with the approval of presbyteries under the provisions of the Barrier Act. In some cases the General Assembly gives a proposed law the force of law during the year when presbyteries are debating and judging the matter, by passing an Interim Act which requires a two-thirds majority of those present. However the proposed legislation ceases to have standing if the subsequent General Assembly, following the procedures under the Barrier Act, does not pass the law.

The General Assembly ceases to exist as a court as soon as it is closed. The Moderator presides over the Assembly while it meets, and is the only commissioner to hold his/her post once the General Assembly is dissolved. Over the intervening year between Assemblies, the office and work of the Moderator are seen as a focus for the unity of the denomination.

CORPORATE MINISTRIES

These are the ministries of the courts of this church. Nevertheless, as indicated above, their actual ministries are much broader, because the ministries of any court include the ministries of all those under their care. For example, the ministries of the presbyteries include the ministries of all the congregations within their bounds and all the members and adherents of those congregations. Equally, the ministries of sessions are not confined to the particular decisions and actions they carry out, but also include the ministries of all persons under their care.

In a similar way, the ministry of a particular ruling elder cannot be completely described or understood apart from the ministry of session in whose work s/he shares. Equally, the ministry of a particular minister of Word and Sacraments is not limited to his/her leadership and participation in the ministries of the congregation, but includes his/her involvement in the presbytery, synod and General Assembly.

By governing itself through church courts, The Presbyterian Church in Canada seeks to exercise corporate ministry. We believe that the Spirit of God moves and is discerned within the community of Christian believers, from the local congregation to the highest court, the General Assembly.

SUPPORTING THE MINISTRIES OF OUR CHURCH COURTS

Our Presbyterian system of church government possesses a number of strengths. In the first place, our form of church order provides a structure, time and place for the Spirit of God to be at work within Christian community and to be discerned by it. As the Committee on Articles of Faith noted some years ago.¹³

Presbyterian order in this way provides for a deep organic unity between the membership of the church and the government of the church, and further, between the episcopate¹⁴ in each congregation and the episcopate embracing each congregation.

Further, expectations of responsibility and accountability permit better decisions for the common good where more distance is possible. In very tangible ways, accountability can serve to keep us honest, while responsibility can serve to keep us connected to one another. Finally, the pooling of our resources (human, material and monetary) allows us to accomplish more than we might otherwise, in a strictly congregational church system.

Along with the strengths of our form of church government come some ongoing challenges. Since all ministry is spiritual in nature, seeking to grow as disciples of Christ has central importance. The ability of our church courts to reveal God in Christ to the world is linked integrally to our ability to glorify and enjoy God.

Strong Christian discipleship is foundational as well to building communities of trust and mutual support. Expectations of mutual accountability and responsibility bear good fruit in the fertile ground of well-developed, caring and compassionate relationships. To edify the Body of Christ in this way will require faith, vision, commitment, courage and a sense of hope. It will also require the development of knowledge and skills, including communication skills. How can The Presbyterian Church in Canada seek to create environments within our church courts and communities that encourage our members and adherents to offer their gifts in Christ's ministry, both inside and outside our church's structures? Our answers to this question will influence the kind of corporate witness to God's love in Christ we present to the world.

ENDNOTES

1. Book of Forms section [4](#).
2. Book of Forms section [105-138](#).
3. Book of Forms section [176-258](#).
4. There is one representative elder from each pastoral charge or mission field in which there is an organized session. In addition, there are sufficient 'equalizing' or 'parity' elders to make the number of ruling elders equal to the number of ministers and members of the Order of Diaconal Ministries. See Book of Forms sections [176.2.1](#) and [176.2.2](#).
5. Presbyteries also maintain an appendix to the roll which lists all ministers and members of The Order of Diaconal Ministries who are living within the bounds of the presbytery and not serving ½ time or more in ministries recognized by the presbytery. Individuals on the appendix to the roll remain subject to the discipline of the presbytery. Such individuals have no vote in the presbytery, but are often invited to speak and to serve in a variety of ways, including membership on committees of presbytery. Ministers and diaconal ministers remain on the appendix to the roll at the discretion of the presbytery, since being on the appendix is considered a privilege, not a right (Book of Forms section [176.3](#)).
6. Such pulpit ministry is put in place by call of the congregation approved by the presbytery, by appointment by the presbytery, or by arrangements made by the interim moderator. (An interim moderator is a minister appointed by the presbytery to moderate the session and give leadership in the congregation during the time when the congregation is seeking to fill a ministerial vacancy.)
7. Book of Forms sections [259-276](#).
8. Synods may decide to function through commissioners appointed by its several presbyteries (Book of Forms section [260](#)).
9. Book of Forms sections [277-312](#).
10. Presbyteries and synods elect their own moderators annually as well. Synods meet annually, while presbyteries meet more frequently.
11. See Book of Forms sections [301.1-301.3](#).
12. Book of Forms sections [293-293.4](#). It should be noted that the 'majority of presbyteries' required under the Barrier Act is defined as the majority of presbyteries that reply to the General Assembly about the proposed legislation, provided they constitute an actual majority of ministers, members of the Order of Diaconal Ministries and elders on the constituent rolls of all presbyteries.
13. Further discussion of the corporate nature of ministry within The Presbyterian Church in Canada is found in the report of the Committee on Articles of Faith, A&P 1965, p. [327f](#).
14. 'Episcopate' means overseeing or supervision.

CHAPTER 4

THE MINISTRY OF THE RULING ELDERSHIP

Christ has furnished some in the church, beside ministers of Word and Sacraments, with gifts for government, and commissioned them to use these gifts, when called, joining with the minister in the government of the church.¹

The ruling eldership is the secret weapon of The Presbyterian Church in Canada.²

The Presbyterian Church in Canada ordains people, elected by the congregation where they are professing members, to the office of ruling eldership. Elders serve the office of the ruling eldership as members of the church court called the session. Together ruling elders and the minister of Word and Sacraments share the authority and responsibility for leadership, pastoral care and oversight of the congregation. When appointed as representatives of congregations to do so, elders also share in the ministries of presbyteries, synods and General Assemblies.

How do ruling elders use their gifts for governing and leadership to share Christ's work? What challenges are before the church as it seeks to support the ministry of the ruling elders?

THIS CHAPTER

This chapter will examine key, historical precedents, along with their scriptural foundations, for the office of the ruling elder in The Presbyterian Church in Canada. The chapter will outline the role, responsibilities, election and ordination of ruling elders, and explore ways to support the ministry of the ruling eldership.

WHERE DOES OUR UNDERSTANDING ORIGINATE?

Our Canadian Presbyterian office of the ruling elder can be traced back to three historical roots:

1. John Calvin (1509-1564);
2. The Scottish Church's *Books of Discipline* (1560 and 1578); and
3. The Westminster Assembly's *The Form of Presbyterian Church Government* (1645).

THE RULING ELDER ACCORDING TO JOHN CALVIN

The theology and practice of John Calvin in Geneva laid the foundation for the office of ruling elder as exercised in The Presbyterian Church in Canada. While another Swiss Reformer, Huldreich Zwingli (1484-1531), had established the office of elder before Calvin, the authority and function of elders in Calvin's consistory (i.e. session) set the precedent for French, Dutch and Scottish Reformed churches.³

Calvin affirmed the elder as one of the four⁴ permanent offices in the church that scripture attested. In Calvin's Genevan church, ruling elders were chosen from among the people to "join with the pastors in the spiritual rule of the church."⁵ Calvin followed the conventional view that the church needed spiritual discipline, and offered biblical support for that discipline (Matthew 16:19, 18:15-18).⁶ However he claimed that elders, who were neither clergy nor civic magistrates, could carry out such oversight. In this, Calvin departed from the positions both of the Roman Catholic Church, which relied on the clergy, and of Zwingli, who depended on the state, for moral discipline.

Although the first elders in Calvin's Genevan consistory were chosen from among the civic magistrates, they were installed as elders before they served as officials of the church exercising discipline. Unlike Zwingli, Calvin believed that the church's authority in matters of morality came directly from God, and that it should not entrust this to the state. Therefore, to exercise properly the discipline of morals, "governors" (1 Corinthians 12:28),⁷ "rulers" (Romans 12:8)⁸ or supervisory presbyters (1 Timothy 5:17)⁹ were selected from among non-ministers.¹⁰

Again unlike Zwingli, Calvin was reluctant to use Old Testament quotations to support his case for ruling elders. In Israel, "civic" officials were also leaders in the congregations of God's people and, therefore Calvin believed, did not provide a proper model for Christian church order.¹¹

The role of ruling elders, as they ruled with pastors (i.e. ministers of Word and Sacraments) in Calvin's Geneva, was clearly focussed on matters of discipline: rebuking and correcting the morals of erring Christians. Calvin saw the elder functioning within the consistory "to supervise morals", "to investigate vices,"¹² to be "judges of morals",¹³ and "to admonish amicably those whom they see to be erring or to be living a disordered life, and where it is required, to enjoin fraternal corrections themselves and then to make them along with others."¹⁴ In short, Calvin's ruling elders were a kind of "spiritual" police force.

Discipline in Calvin's Geneva was not an entirely negative function, including as it did religious education, guidance and corporate counselling.¹⁵ Nonetheless, its main purpose was to enforce

the Christian rule of personal conduct. "Governance was almost synonymous with the correction of errors and faults."¹⁶

It should be noted that the jurisdiction of ruling elders did not extend to ministers of Word and Sacraments. Only ministers disciplined ministers in Calvin's Geneva.

THE RULING ELDER IN THE FIRST AND SECOND BOOKS OF DISCIPLINE

The second historical precedent for the office of ruling elder comes from the Scottish Church's *Books of Discipline*. The importance of these sources is to be immediately seen in the number of references made to them in the current Book of Forms of The Presbyterian Church In Canada, especially in setting out the "principles and practice of Presbyterian Churches" and throughout the chapter on the session.¹⁷ The *First Book of Discipline* (1560) and the *Second Book of Discipline* (1578) were attempts to reorganize non-Roman Catholic churches in Scotland by following Reformed church principles.

The office of ruling elder developed in Scotland primarily because Scottish reformer John Knox, a disciple of Calvin, transplanted the Genevan practice. The *First Book of Discipline*, despite being hastily composed and not always consistent, presents a fairly well developed view of the office. In Scotland, as in Geneva, elders were elected annually. In Scotland, unlike Geneva, elders were nominated from among "every rank and class" by both retiring elders and deacons and by members of the congregation. Nominations were made of twice the number of elders needed, and from this list the congregation chose the elders-elect.¹⁸

In another departure from Genevan practice, a Scottish session exercised discipline over ministers as well as members of the congregation.¹⁹ Further, while the city of Geneva had only one consistory, in Scotland every congregation had its own session because the congregations were scattered throughout the country rather than located in one place. The very geography of Scotland led to the need for a more developed Presbyterian polity and thus to the more detailed *Second Book of Discipline*.

According to T. Wardlaw Taylor, a long-time Clerk of the General Assembly, the *Second Book of Discipline* "set the [ruling] eldership on an unassailable scriptural foundation."²⁰ In agreement with Calvin, this book grounds the perpetual and spiritual office of ruling elder on the "presidents" or "governors" referred to by the Apostle Paul in 1 Corinthians 12:28.²¹ The *Second Book of Discipline* also refers to the rotation of the Levites serving in the temple as a justification for rotating the service of elders who, although by this time elected for life in contrast with the *First Book of Discipline*, may relieve another for a reasonable space.²²

The *Second Book of Discipline* reflects Calvin's understanding of the office, but also goes beyond it. The development of presbyteries meant that the scope of an elder's "governance" expanded beyond the bounds of the congregation. However, ruling elders did not have equal status with clergy in presbytery - in fact they were not even obliged to take part in presbytery's proceedings. As with Calvin, ruling elders are very much responsible, individually and collectively, for discipline and the supervision of Christian morals in the congregation.²³ However in addition to this duty, the Scottish church added that ruling elders were to assist the pastor in the work of examining the religious knowledge of those who come to the Lord's Table and in visiting the sick.²⁴ They were also to look for the fruition of the word that was taught by the ministers of Word and Sacraments.

THE RULING ELDER IN THE FORM OF PRESBYTERIAL CHURCH GOVERNMENT (1645)

The third historical precedent for the office of ruling elder is to be found in the Westminster Assembly's *The Form of Presbyterial Government* of 1645. This document was an attempt by the Westminster Assembly to advise the English Parliament on a form of church government that was agreeable to scripture and that would help to bring peace and a measure of agreement between the churches of Scotland and England. One sharp point of dispute among the churches was the role of ruling elders in the government of the church.

Following Calvin, Westminster recognized other "church governors" (i.e. our ruling elders) as one of the four "ordinary and perpetual" officers within the church.²⁵ Unlike Calvin, however, this document stated that the biblical precedent for the ruling elder was to be found in the Old Testament practice of having "elders of the people" join with the priests and Levites in the

government of the church (2 Chronicles 19:8-10).²⁶ Once the precedent for “elders of the people” is established by Old Testament practice, the gift of governance given by Christ to the church (Romans 12:8; 1 Corinthians 12:28) provides further justification for its continued practice in the church.²⁷

For the members of the Westminster Assembly, the function of church-governors (commonly called ruling elders) was always corporate. They were “to join with the minister in the government of the church.”²⁸ Their primary responsibility was, as in Geneva, that of discipline and oversight of the moral behaviour of the Christian community. This involved, amongst other things, persuading people to attend church regularly, determining whether or not parents were instructing their children in the faith, and overseeing the general department of Christians in society. However, as in the *Second Book of Discipline*, they look for the fruition of the word taught and sown by the doctor and the pastor. Barring a person from the Lord’s Table was one of the potent means at the disposal of the ruling officers of the congregation.²⁹ In the session records of many Canadian Presbyterian congregations in the mid to late 1800s are found many examples of sessions acting on this authority, often barring a communicant for a period of months for such offenses as public drunkenness or profanity.

What is absent from the Westminster document is the role of the individual elder in the life of the community. All governing functions are carried out collectively whereas in the *Second Book of Discipline* and the writings of Calvin, the duties of ruling elders are both collective and individual. There, admonition is carried out privately by a single elder and, if not heeded, the offender is then brought to the assembly of the eldership. In the Westminster documents however, no individual or private functions are listed for a ruling elder at any court - session, presbytery, synod or general assembly. *The Form of Presbyterian Church Government* appears to operate under the conviction that ruling elders exercise the function of governance authoritatively only as an assembly moderated by “one whose office is to labour in the word and doctrine.”³⁰

THE OFFICE OF THE RULING ELDER TODAY

What use has The Presbyterian Church in Canada made of this biblical and historical inheritance? As may be seen in the following discussion, this church has been strongly influenced by the biblical and historical precedents in its development of the office of the ruling elder.

The Presbyterian Church in Canada ordains³¹ people, elected by the congregations where they are professing members, to the office of the ruling eldership. What this church believes about the office of the ruling elder can be seen in three key official documents: the “Preamble to the Ordination of Ruling Elders”, *Living Faith*, and the Book of Forms.

The “Preamble to the Ordination of Ruling Elders”³² is read each time elders are ordained in a congregation. It states: “That the church may be continually renewed and nurtured for her ministry, Christ furnishes her with officers, among whom are ruling elders.” The Preamble then cites *The Form of Presbyterian Church Government* with its reminder:

... that Christ has furnished some in the church, beside the Ministers of Word, with gifts for government and with commission to execute the same, when called thereunto, who are to join with the Minister in the government of the church, which officers Reformed churches commonly call elders.

Living Faith, one of the subordinate standards of our church, also reveals the strong influence of biblical and historical precedents. This document follows Westminster’s *The Form of Presbyterian Church Government* in connection with the office of the ruling elder and quotes no other historical document on the subject in its “Notes” section.³³ *Living Faith* lists Romans 12:6-8 and 1 Corinthians 12:28 as the scriptural warrants for the office. Our church identifies ‘the one who rules’ of Romans 12:8 and the governor/administrator of 1 Corinthians 12:28 with the ruling elder.³⁴

Living Faith also quotes a text that has not been central among the biblical justification generally offered for ruling elders: Acts 14:23.³⁵ The point of the text (along with Acts 11:30 and 13:22) is that ruling elders are like the elders in the Book of Acts, who were lay leaders (“elders of the people”) along the model of the synagogue. Thus the office of the ruling elder has its warrant in

the practice of the Pauline churches in Acts, not in the later pastoral epistles where the term 'elder' is closer to what we call ministers of Word and Sacraments.³⁶

Living Faith describes the office of the ruling elder in the section on 'Ministry'. It states: "Through the office of the ruling elder men and women are ordained to share with the minister in the leadership, pastoral care, and oversight of the congregation."³⁷

While the influence of the historical precedents is evident, perhaps the most significant departure from them is the extent to which ruling elders now participate in the higher courts of the church. For instance, where ruling elders were not always required to attend presbytery, and in some cases were requested not to be in attendance when matters of ecclesiastical discipline that concerned ministers was under consideration³⁸, our church now requires that the number of ruling elders equals the number of ministers in the presbytery.³⁹ In addition, elders may now moderate the proceedings of all courts of the church with the exception of the local session. Ruling elders share equally with ministers of Word and Sacraments as members of the courts of the church, with the exception of the laying on of hands at ordination. Consequently, the office of ruling elder has grown significantly from the time of Calvin and Knox. Now ruling elders who are members of presbytery, synod or general assembly have as much say in the determination of doctrine as do the ministers of Word and Sacraments.

When considering the role of ruling elders within congregations, it is very important to note that it is the session as a whole that holds authority and bears responsibility for the duties assigned to elders. Not all elders possess all of the gifts necessary to fulfill the responsibilities set out in *Living Faith* and more specifically in the Book of Forms⁴⁰. It is the gifts of individual elders, shared collegially in the session, that provide the congregation with its guidance and rule.

RESPONSIBILITIES OF RULING ELDERS

Ruling elders share with the minister in the core functions of leadership, pastoral care and oversight of the congregation. In fact, the chapter of the Book of Forms dealing with the session could be summarized under these three general areas.

Leadership

This is a useful term for the task the ruling elders share with the minister of nurturing and setting direction for the congregation. The term generally used in the Book of Forms to describe this function is 'responsible'. The words, "The session is responsible for..." begin almost every section of Chapter III of the Book of Forms.⁴¹ They could be reworded to read, "The session has the task of leadership in...", or, "Sessions lead congregations in these areas...".

Sessions are responsible for facilitating the ongoing life of the congregation in the key areas of worship, education, pastoral care, mission and stewardship. In particular, sessions provide leadership with respect to the use of church buildings and property, the recruitment and care of members, the hours and forms of public worship, the entire program of Christian education, and all aspects of stewardship and mission. The Book of Forms describes these areas of responsibility in broad terms, without specific policies and goals. This, in turn, highlights the critical role that focused clear-sighted leadership by the session plays in setting policy and establishing good order in the particular congregation's life. Sessions need to work at a biblical and theological understanding of the tasks of the church in the world, as well as familiarity with the strategies and resources available.

Pastoral Care

Elders are also responsible for sharing with the minister in the pastoral care of the congregation. As a group, the session is responsible for ensuring that applicants for church membership are properly instructed in Christian faith.⁴² This duty involves examining candidates to see that such instruction has been given, as well as formally admitting candidates to 'professing membership'. The duty of assisting the minister in examining candidates for membership has been carried on from both the *Second Book of Discipline* and *The Form of Presbyterian Church Government*. Transfer of membership, exclusion "for just cause", and restoration of professing members is also a pastoral function of the session.⁴³

While the session oversees the pastoral care of the congregation as a group, the actual carrying out of pastoral care is performed individually by each elder. Elders are assigned a district and

encouraged to “cultivate a personal relationship with those persons [in their district] through visiting, counselling and encouraging them in the Christian life”.⁴⁴ In continuity with the *Second Book of Discipline*, elders assist the minister by performing individually the work of pastoral visiting. Eldership is thus “a pastoral office as well as a ruling one.”⁴⁵

This pastoral role of the eldership has received the most attention recently in our denomination’s development and promotion of resources for the office.⁴⁶ This may be because pastoral visitation requires more preparation and training than other aspects of the eldership. It may also be true that the pastoral role of the elder is most needed in the denomination at present. The benefit of a pastorally trained eldership allows, in the words of Samuel Miller, “all the principal advantages which may be expected from being under the pastoral care of four or five ministers, without having the disadvantages of having to support so many pastors.”⁴⁷ A second benefit has to do with a congregation’s perception of the session. Perhaps because the pastoral role of the ruling elder has not been well performed always,⁴⁸ sessions are perceived sometimes as remote, autocratic and uncommunicative. By encouraging the pastoral role of the ruling eldership, we may also address the issue of congregations feeling distant from the sessions responsible for leading them.

Congregational Deacon

One way by which the session may delegate some of their pastoral duties is through the office of congregational deacon.⁴⁹ The congregational deacon is ordained to this office whose responsibility it is to administer charity and works of mercy in the community, to visit the sick and generally to administer the love of Christ in a hurting world. It should be noted that the authority to establish deacons’ courts already exists.⁵⁰

Historically, deacons had a very responsible service to provide the church. From the first to the sixth centuries, deacons were primarily responsible for pastoral care and administering church charities. Much of this activity ended when the church became the official religion of the Roman Empire. Many of the tasks performed by the deacons were taken over by state institutions. Today, we discover a reverse trend taking place. Many services to the community previously provided by government agencies are now being returned to private interests. Because of this, sessions may find themselves with opportunities of service in the name of Christ to their communities of a kind not required of them for many years. Yet, working to carry out an already full slate of duties, a session may not find the time or strength to develop such service. The reinstitution of a congregational diaconate might enable congregations to enter into new and exciting forms of Christian service to the world.

Oversight

The third core function, oversight, is also shared by the ruling elders with the minister. Oversight raises the issue of authority. In Reformed churches, the “keys of the kingdom” (Matthew 16:19) and “the power of binding and loosing” (Matthew 18:17-18) are vested neither in individuals nor in congregations, but in the courts of the church as they rule under the gospel. Oversight, therefore, is more than a function of the session: it carries with it an assumption that the session has behind it the authority of the church courts. All congregational members are “subject to the authority and discipline of the session”.⁵¹ Similarly, all the “associations of members and adherents connected with the congregation” are under the supervision and oversight of the session. They may be established only by “first receiving the approval of session”.⁵² Education, leadership, worship including sacraments, pastoral care, mission - in fact, all aspects of church life - receive the session’s oversight so that the life both of the congregation as a whole and its individual members are in harmony with the gospel.

One way in which ruling elders can delegate their duties is through session committees, which are composed not only of elders but also of other members of the congregation. In fact, the number of elders on such committees could be quite small, thus making greater use of the specific gifts of many others in the congregation. Decisions of these committees would be in the form of recommendations to session, brought forward by an elder member of the committee. Session would always have the final word in the implementation of such recommendations.

ELECTION AND ORDINATION OF ELDERS

The *Book of Forms* provides a number of ways by which elders are to be elected by the congregation.⁵³ The session may appoint a nominating committee and spread the process of

nominations over at least three successive Sundays. Nominations from the congregation must be in writing and made by at least two persons. A voting day is announced, with voting normally being done by ballot. Alternatively, a meeting of the congregation may be called by the session for the purpose of nominating persons qualified for the office. A list of such nominees is then drawn up and presented to the professed membership, for response by ballot by a fixed date.

The session may also simply call a meeting of the congregation for the purpose of electing elders without the above nomination process. The session may also simply ask the professed membership to submit voting papers with the names of candidates to the number required by a certain date.

In all of the cases listed above, the existing session is required to examine the candidates as to their fitness of the office. Thus, while the right of electing elders is vested in the professing members of the congregation, it is the session that has the final authority in the determination of the candidates to be elected. After election and approval by the session, the session informs the congregation of the upcoming ordination.⁵⁴

Ordination of elders takes place within a service of worship in the congregation.⁵⁵ After the reading of the Preamble to the Ordination Vows, the elders-elect profess their faith in God - Father, Son and Holy Spirit - and their acceptance of the subordinate standards and government of this church. They promise to share in and submit themselves to the lawful oversight of the courts of the church, and to perform faithfully their duties in the grace of the Lord Jesus Christ. The congregation, for its part, professes its faith in God, affirms its willingness to receive the elders as chosen by God through the voice of the congregation, and agrees to encourage them and respect their decisions. With prayer and the laying on of hands by the minister of Word and Sacraments, who acts on behalf of the presbytery, the elders-elect are declared to be ordained and admitted into the session of the congregation.

Ruling elders are ordained to this office for life, but actively participate in the office only within the congregation that has elected them. If an elder moves away from the bounds of a congregation or becomes a member of another congregation, that elder ceases to be a member of the former session but remains an ordained elder. General Assembly has also given permission for sessions, with the approval of presbytery, to institute a period of term service for elders, established at six years.⁵⁶ Elders may also resign as members of session for cause, but they remain ordained to that office and may be re-elected to the session later when the cause of their resignation no longer applies, such as family or business pressures. Unfortunately, sometimes a situation arises where an elder's conduct requires the session to petition the presbytery to remove the elder. In severe cases, the elder may be deposed from office.

SUPPORTING THE OFFICE OF RULING ELDER

Suggestions have been made that the office of the ruling elder be widened to include some aspects of the work of the ministry of Word and Sacraments. This idea has arisen in locations where obtaining ministerial supply has been consistently difficult. However, there is no general support throughout the church for this enlargement of responsibility.

What is of more general concern is the fact that many elders feel overwhelmed by the scope of the requirements for the office as outlined in the Book of Forms. The historical and biblical outline in this chapter indicates how the office has grown over the centuries. There can be no doubt that the office of the ruling elder offers churches of the Reformed tradition, such as our own, a most unique and useful gift for the up-building of the church.

Selection of Elders

For this reason, sessions must be careful to select candidates for nomination to the office who clearly demonstrate an ability to fulfill the requirements of the office or who show a willingness to learn and develop their gifts so that they may do so. These gifts and abilities include:

- mature Christian faith that is literate in the basics of Christian doctrine and the content of scripture, for the sake of leadership that is Christian;
- an awareness of the resources and strategies that can help provide direction, vision and goals to a given congregation in a specific time and place;
- a familiarity with the areas of responsibility assigned to the session listed in the Book of Forms;

- a willingness to look out for the spiritual welfare of the congregation;
- an ability to offer basic Christian guidance and encouragement and to pray with people in the congregation (or a willingness to see that this is done by others);
- an ability to assess whether candidates for church membership have been properly instructed in Christian faith;
- an ability to communicate the Christian gospel in a variety of contexts (pastoral, evangelical, educational);
- a genuine concern for the life struggles and circumstances of people of a variety of age groups (the ability to relate to people);
- a willingness to be accountable to the courts of the church for the supervision of the life of the congregation;
- the ability to confront in love people in the congregation who are engaged in behaviour that is self-destructive or neighbour-destructive (behaviour inconsistent with the gospel);
- a knowledge of the groups that are meeting under the auspices of the church;
- a basic ability to review Sunday school curricula, Bible study guides, or other Christian education materials considered for church programs.

Of course, some of these characteristics will be essential for every elder to possess (such as mature Christian faith), while others may be expressed more strongly by some elders than others. As noted previously, it is the gifts of individual elders, shared collegially in the session, that provide the congregation with its guidance and rule. When congregations are guided to consider these gifts and abilities during the nomination and election process, it will be easier to resist the tendency to choose individuals for the sake of popularity or as a reward for previous activity.

Training Opportunities

Training opportunities for present and future elders must be given a high priority, since the development of individual gifts that enable elders to serve Christ in the church is of utmost importance.⁵⁷ Sessions need to give time to the study of scripture and the relationship of such study to the functioning of their office. Elders need to be aware of the importance and function of the higher courts in order to fulfil their responsibilities as representative elders should they be so appointed. Given that many people in our congregations now come from Christian backgrounds other than Presbyterian, elders need to be very clear in their own minds about the nature of our church's polity. Every opportunity should be taken by the courts and national agencies of the church to provide easily accessible training in pastoral care in order that the reluctance of many elders to perform the visitation of individuals within districts might be overcome.⁵⁸ Knowledgeable, well-equipped sessions are central to strengthening our church and enabling the whole Christian community to serve its Lord and Saviour to the fullest.

CONCLUSION

Presbyterians have a unique office in the ruling elder. It brings to each congregation a rich treasury of gifts of the Holy Spirit in persons of faith, dedication, and ability. Where sessions are careful in the presenting of candidates for the office to their congregations, where elders are concerned to hear the call of God within their office, where time and talent are shared for the health of the community of faith - there will be found the genius of Presbyterian polity. Let us use and honour the office well.

ENDNOTES

1. Book of Forms section [412](#) (paraphrased).
2. Tony Plomp, in "You Were Asking?", *The Presbyterian Record*, June 1992.
3. Calvin was dependent upon others for the unique way in which the ruling elder came to share in church discipline. In particular, Calvin drew on the work of John Oecolampadius (1482-1531) and Martin Bucer (1491-1551). See R.E.H. Uprichard, "The Eldership in Martin Bucer and John Calvin", *Evangelical Quarterly* 61:1, January, 1989, p. 21-37.
4. The other three permanent offices were pastors (i.e. ministers of Word and Sacraments), teachers (whom Calvin called 'doctors' and who would be closer to our theological professors) and deacons. Calvin, *Institutes*, 4.3.4, 4.3.8, 4.3.9.
5. *Ibid.*, 4.11.1.
6. *Ibid.*, 4.11.1.

7. 1 Corinthians 12:28 “And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership (κυβερνησεις - ‘governors’), various kinds of tongues.”
8. Romans 12:8 “...the exhorter, in exhortation; the giver, in generosity; the leader (προισταμενος - one who presides, rules, governs), in diligence; the compassionate, in cheerfulness.”
9. 1 Timothy 5:17 “Let the elders (πρεσβυτεροι) who rule well be considered worthy of double honor, especially those who labour in preaching and teaching.” Using this text, Calvin established the distinction between two types of presbyters: those who labour in the Word and those who rule but do not preach. (*Institutes*, 4.11.1). Many later commentators believe that, by the time the pastoral epistles such as the letters to Timothy were written, the term πρεσβυτερος would have been used to refer exclusively to pastor-presbyters (i.e. ministers of Word and Sacraments).
10. *Institutes*, 4.11.1. For those interested in a detailed analysis of Calvin’s use of these texts in his support for the office of ruling elder see E.A. McKee, *Elders and the Plural Ministry: The Role of Exegetical History in Illuminating John Calvin’s Theology*, Geneva: Librairie Droz S.A., 1988.
11. See Elsie Anne McKee, “The Offices of Elders and Deacons in the Classical Reformed Tradition,” in *Major Themes in The Reformed Tradition*, Donald McKim, ed., Grand Rapids: Eerdmans, 1992, p. 345.
12. Calvin, *Institutes*, 4.11.1.
13. Calvin, *The Epistles of Paul to the Romans and Thessalonians*, R. MacKenzie tr., David Torrance and Thomas F. Torrance, eds.; Eerdmans: Grand Rapids, 1973, p. 270.
14. “Draft Ecclesiastical Ordinances” in *Calvin’s Theological Treatises*, J.K.S. Reid, tr., Philadelphia: Westminster Press, p. 63
15. See E.A. McKee ‘Elders’, in *Encyclopedia of the Reformed Faith*, Donald McKim, ed., Louisville: Westminster/John Knox, 1992, p. 118.
16. Joan S. Gray and Joyce C. Tucker, *Presbyterian Polity for Church Officers*, 2nd ed., Louisville: Westminster/John Knox, 1986, p. 35.
17. In the Book of Forms, the “principles and practice” are outlined in section 3 and Chapter III is devoted to the session.
18. See Janet G. MacGregor, *The Scottish Presbyterian Polity: A Study of its Origins in the Sixteenth Century*, London: Oliver and Boyd, 1926, 41.
19. Gray and Tucker, op.cit., pp. 35-36. On this point these authors are dependent on MacGregor, op.cit., p. 51.
20. T. Wardlaw Taylor, *The Ruling Elder: His Offices and Duties*, Toronto: Presbyterian Publications, 1950, p. 11.
21. It should also be noted that, as Calvin, the *Second Book of Discipline* used 1Timothy 5:17 to provide the biblical justification for elders who are not also teachers of the word. The *Second Book of Discipline*, Adam Lees, ed., (1992), Agreed Upon in the General Assembly 1578, 6.3.
22. *Ibid.*, 6.2. Previously elders were elected annually. See MacGregor, op.cit., p. 122.
23. *Ibid.*, 6.9. This would include seeing that ‘naughty persons’ are brought back into the way (7.11) that the word is rightly preached, the sacraments rightly ministered, discipline rightly maintained and ‘ecclesiastic good incorruptly distributed’. *Ibid.*, 7.12.
24. *Ibid.*, 6.6. The work of examining children in religious knowledge was forbidden to elders in the French Reformed Churches of this period. See MacGregor, op.cit., p. 91.
25. *The Form of Presbyterian Church Government in The (Westminster) Confession of Faith*, Edinburgh: William Blackwood & Sons, 1979, 172.
26. The Westminster document does not use 1 Timothy 5:17 to support two kinds of presbyters, but uses this text solely to support the multifaceted work of the pastor-presbyter. ‘Of the Officers of a Particular Congregation’ in *The Form of Presbyterian Church Government*, note 4, p. 175. See G. D. Henderson, *The Scottish Ruling Elder*, London: James Clarke and Co., 1935, p. 194-196.
27. ‘Other Church Governors’, in *The Form of Presbyterian Church Government*, 174.
28. *Ibid.*, 174.
29. ‘Of Congregational Assemblies,’ in *The Form of Presbyterian Church Government*, p. 177. See also *The Westminster Confession of Faith*, chapter 30 ‘Of Church Censures.’
30. ‘Of the Officers of a Particular Congregation’ in *The Form of Presbyterian Church Government*, 175-176.
31. ‘Ordain’ means literally “to place in an order”.

32. The *Preamble* was approved by the General Assembly in 1971. Book of Forms section 412, and *The Book of Common Worship*, The Presbyterian Church In Canada, 1991, p. 392-3. A service of ordination to the office of ruling elder begins at p. 390.
33. In *Living Faith*, notes for section 7.2.4 are found on p. 38.
34. As does also Calvin, the *Second Book of Discipline*, and *The Form of Presbyterian Church Government*. See notes 7 and 8 of this chapter for scripture, notes 10, 20, 26 for historical precedents.
35. In *Living Faith*, scriptural references for section 7.2.4 are found on p. 33.
36. For a discussion of the interpretation of 1 Timothy 5:17, used by Calvin and the *Second Book of Discipline* to support the office of ruling elder, see Stephen Hayes' book, *Eldership In Today's Church*. Hayes echoes some contemporary scholars in maintaining that later New Testament references to 'elders', like those in Timothy and Titus, "refer primarily to ministers", p. 5.
37. *Living Faith*, 7.2.4. The word 'share' is used in *Living Faith*, whereas in the *Second Book of Discipline* the word 'assist' is used where it speaks of the relationship ruling elders have to ministers of Word and Sacraments. There may be something in this change in vocabulary. Sharing could be taken to mean that ruling elders do the same work, whereas assisting points more to the auxiliary role of ruling elders as an end in itself.
38. See discussion of the *Second Book of Discipline* above.
39. A concept called 'parity'. See Book of Forms section [176.2.2](#). There is no provision, however, for equalizing clergy. In other words, while the number of elders must be equal to the number of ministers and diaconal ministers, nothing is mentioned about the number of ministers being equal to the number of elders at presbytery.
40. Book of Forms, Chapter III on the session extends from sections [105](#)-138.1 inclusive.
41. This is further emphasized by the wording of the liturgy for the ordination of elders in *The Book of Common Worship* (1991), authorized by the General Assembly, p. [394](#). The implication is that they accept the responsibility of 'fostering Christian belief, worship, and service among the people.'
42. Book of Forms section [110](#)-110.3.
43. Book of Forms sections [110.6](#)-110.8.
44. Book of Forms sections [109.4](#), 110.8.
45. See also Stephen Hayes, op. cit., 13.
46. For example, the video "What Do You Say After Hello?"; John Cameron's *Not By Constraint*, 1985; Bruce Miles' *The Elder: Who and What?*, 1984; *Prayer Guide For Elders*, 1992; *Elder's Record Binders* designed to record pastoral care and communion attendance.
47. Cited in Gray and Tucker, op. cit., p.39.
48. The State of the Church Committee reported to the General Assembly in 1994 (A&P 1994, p. [396](#)) that one third of the respondents to their survey had not had a visit in two years from a ruling elder.
49. While the study paper promoting the possibility of the restoration of the office of congregational deacon was not received well by the church generally, nonetheless many congregations might benefit from its suggestions. See A&P 1997, p. [352](#)-59.
50. Book of Forms, section [113.4](#). "The session will see that the congregation provides for persons in need of financial or material assistance both among its members and in the community. The session may ask the congregation to elect a deacons' court for this purpose."
51. Book of Forms section [109](#).
52. Book of Forms section [109.1](#).
53. Book of Forms section [132.1.1](#)-132.4.
54. Book of Forms section [132.3](#) and 132.4.
55. See foot note 32 of this chapter.
56. Term service can reduce the stress on dedicated elders, while at the same time broadening the pool of gifted elders within a congregation. It is interesting to note that while this has been a long debated issue in our denomination, in the case of the *First Book of Discipline* noted earlier, elders then were elected annually. While annual elections had disappeared by the time of the *Second Book of Discipline*, that document still allowed term service for elders.
57. Many responses to the study paper expressed this point strongly.
58. For example, the 'Detailed Self-Evaluation Tool' in *For Elders*, November 1998, and Crissfield, E. *The Role of the Elder: An Elders' Institute in a Box Course*, St. Andrew's Hall Institute for Elders' Education, 2002. See also, Matthew, Stewart and Ken Lawson, *Caring for God's People: A Handbook for Elders and Ministers on Pastoral Care*, new edition, Saint

Andrew Press, Edinburgh, 1995 and Matthew, Stewart and Kenneth Scott, *Leading God's People: A Handbook for Elders and Ministers*, new edition, Saint Andrew Press, Edinburgh, 1995.

CHAPTER 5 **DIACONAL MINISTRY**

“I am among you as one who serves.” (Luke 22:27)

The model for diaconal ministry is Jesus Christ, ‘one who serves’. Servanthood is the key to understanding the “call” to diaconal ministry. Servanthood ministry is being a physical and positive presence to others, enabling them to experience God’s grace and redemption. It presumes an image of God whose love and care extends to all people. It is a call to be in relationship with God and God’s world, to accept, support, comfort, equip and encourage others to use their gifts to fulfil their potential in service and in life.¹

Diaconal ministry in The Presbyterian Church in Canada encompasses Christian education, pastoral care and social ministries. Congregational ministries include youth leadership, family ministries, leadership development, program development, administration, spiritual direction, and preparation for baptism, communion and new membership. Other ministries focus on hospital visitation, inner-city missions, new church development, international ministry and social justice.

Historically, The Presbyterian Church in Canada sought to guide those who were being called into diaconal ministry by creating a religious Order of Deaconesses. An order is a community of dedicated and trained individuals recognized and set apart by the authority of the church and accountable to the church, called to a life-long journey of faith as servants of Jesus Christ. A distinctive mark of an order is the support and encouragement it provides for its membership and its collegial approach to ministry.

The creation of the Order of Diaconal Ministries (Deaconesses) was consistent with this church’s belief that God ‘orders’ Christ’s ministry through the church by calling some to special tasks in equipping the saints. Men and women are designated to The Order of Diaconal Ministries:

to lead and serve the people of God, and, with the ordained and the laity, to enable the whole people of God to participate in the reconciling ministry of Jesus Christ.²

Currently The Presbyterian Church in Canada finds itself at a crossroads with respect to diaconal ministry. While provision for designation to the Order of Diaconal Ministries remains in place, in recent years few candidates have presented themselves for designation. At the same time however, many individuals who are not members of the Order of Diaconal Ministries are providing diaconal ministry in a wide variety of contexts.

How has diaconal ministry found expression in The Presbyterian Church in Canada? What challenges are before the church as it seeks to support diaconal ministry today?

THIS CHAPTER

This chapter will examine the biblical and historical foundations for diaconal ministry. It will trace the ways diaconal ministry has found expression in The Presbyterian Church in Canada, with special emphasis on the Order of Diaconal Ministries, and explore the possibilities and challenges of the current context.

WHERE DOES OUR UNDERSTANDING OF DIACONAL MINISTRY ORIGINATE?

THE BIBLE

The Greek word ‘*diakonos*’ is used in various ways in the New Testament. It can refer to servants who carry out normal household activities (John 2:5) or to those who are servants of Christ, as “Epaphras ... a faithful minister [*diakonos*] of Christ on your behalf” (Colossians 1:7).

The ‘Seven’ in Acts 6:1-6 are often considered to be definitive of the office of deacon, although the word *diakonos* is never used to refer to them. The Seven had primary responsibility for

administering the resources of the church as it cared for the poor among its members. The qualifications for the office of deacon in 1 Timothy 3:8 indicate that deacons were primarily administrators with special responsibility for money and without teaching duties.

THE GOLDEN AGE OF THE DIACONATE (100-600 AD)

In the first centuries of the Christian church, congregations provided many forms of charity and pastoral care under the oversight of the bishop. This work was administered by deacons, who at times needed subdeacons to assist them.

In the fourth century when Christianity became the official religion of the Roman Empire and the church became part of the state, the real diakonia of the church was swallowed up by state-sanctioned services. Institutions such as hospitals and monasteries became the focus of Christian service to the needy, rather than congregations. Deacons no longer served as personal staff to bishops but gradually became liturgical assistants to priests.

THE REFORMATION

Calvinist theologians saw ministry as consisting of four offices: 'presbyters' who led in worship and ministered as pastor, teacher and elder; and 'deacons' who administered the affairs of the poor and cared directly for them. Deacons also read scripture and led the congregation in the prayers of the people.

The Church of Scotland initially made provision for deacons, who were to sit with the elders when discussing their business.³ Later documents⁴ make no reference to deacons, effectively restricting diaconal service to the individual activity of each Christian.

In North America, some churches lacked a diaconate from the beginning and others blurred the distinction between elder and deacon. In some Presbyterian and Reformed churches, "deacons' courts" administered local charitable activity of congregations and administered the finances of the congregation. In many others, these responsibilities were divided between sessions and boards of management. Voluntary societies came into existence which gave expression to diakonia but existed outside church structures. Christians were expected to exercise charity as individuals, but churches did not recognize their corporate responsibility to practice *diakonia*.

THE DEACONESS MOVEMENT OF THE 19TH CENTURY: A NEW CREATION

The deaconess movement initiated by Lutherans in Germany in the 19th century borrowed the idea and the name from the early church and applied them to a new creation.⁵ Unlike the early church model of congregation-based ministry to the needy, this diaconate was a para-church ministry connected to motherhouses which were independent corporations.

The Anglican Church in Britain developed a diaconate as "an association of free or independent women, affiliated with one another simply as a group in any profession would be."⁶ They became involved in pastoral work and education, particularly catechetical instruction.

Both types of the European diaconate were brought to North America and influenced each other. Diaconal ministry in hospital ministries, education, Christian education and social service are interwoven into the histories of the Lutheran, Methodist and Presbyterian communions.

HOW HAS DIACONAL MINISTRY FOUND EXPRESSION IN THE PRESBYTERIAN CHURCH IN CANADA?

The Presbyterian Church in Canada has always been engaged in diaconal ministry, particularly through the service of its lay women. In the 1870s and 1880s women missionaries had been sent overseas to do work with women with whom male missionaries were not allowed to mingle. Realizing the need to train women for this overseas work, the Ewart Missionary Training Home was established by the Women's Foreign Missionary Society in 1897. Its mandate was:

1. to provide special training for young women who are looking forward to foreign missionary work; and
2. to afford opportunity of judging by kind and careful oversight as to the physical, mental and spiritual fitness of candidates to enter upon the trials and responsibilities of foreign missionary life.⁷

By 1907 requests concerning this training reached the General Assembly through overtures from the Presbytery of Toronto and the Synod of Manitoba. The following year the committee reporting on this issue recommended "that the Assembly sanction the institution of the Order of Deaconesses for The Presbyterian Church in Canada."⁸ The report mentioned an increasing demand in the church "for the consecrated service of Christian women" for both the foreign field and for mission in Canada. Thus, the Order of Diaconal Ministries (Deaconesses) was organized as a means of giving official denominational recognition and structure to the work that women were already doing.

Much of the work of the deaconesses in Canada was to aid immigrants, organize charity work in congregations, nurse in remote hospitals and teach in pioneer schools. In the 1930s, social agencies developed and assumed much of the work of the deaconesses and the church. The deaconess' role shifted to preparing and leading bible studies with children, youth and adults in the congregation. "Many were also called to start ministry in rural areas where they might be the only representative of any church, even conducting worship in areas where there were no ministers."⁹

Diversity of deaconess work continued throughout the 1940s, 1950s and 1960s. Deaconesses who worked in congregations visited the sick and shut-ins, assisted in church school and other organizations in the church, participated in any welfare programs carried out by the congregation, and did secretarial work, which included maintaining the roll of the congregation. Those who were employed in a presbytery did "van work", travelling to isolated congregations and small communities with no church building, where they visited in homes, conducted services of worship, and led Christian education, where permitted, in government schools. Alternatively, they served as hospital visitors, church extension workers, port workers, downtown workers (including counselling and contacts with social work agencies) and institutional workers. Other deaconesses worked at the synod or national level in the church, in interdenominational positions, or overseas in education, social work, medical or student work.

Since the Ewart Missionary Training Home was established in 1897, the school continued to be a major part of the training for deaconess work in The Presbyterian Church in Canada. In 1969 the primary focus of Ewart College, as it was then known, was changed to provide specialized training in Christian education. Two factors contributing to this change were:

1. the request of congregations for graduates to give leadership in Christian education; and
2. the continual professional developments in the Christian education field.

This major change in the Ewart curriculum had a significant impact on the qualifications the next generation of Ewart graduates brought to their role as deaconesses. "The graduating deaconesses were no longer generalists with some training in a variety of forms of Christian service. This was a significant departure from previous practice and one that changed the role of the deaconess to that of Christian educator almost exclusively."¹⁰ Although most active diaconal ministers held responsibilities in the area of Christian education, some others served in hospitals, inner-city missions and administration.

In the early 1970s, Ewart College implemented a four-year degree-diploma program. Students earned a university level B.A. concurrently with a diploma in Christian Education from Ewart College.

A cluster of decisions in the late 1980s and early 1990s has had a profound impact on the place of members of the Order of Diaconal Ministries¹¹ within this church. In 1990, the Board of Ewart College introduced the requirement of a Bachelor's level university degree, making the college's three-year diploma in Christian education a post-graduate certificate. Also in 1990, the General Assembly mandated that all stipend categories must receive the cost of appropriate accommodation; this was the first time the church had required congregations to provide their diaconal ministers with a housing allowance.

In 1991, members of the Order of Diaconal Ministries in active service were made members of the courts of the church, with voice and vote. The reasons given in support of this recommendation by the Board of Ministry can be summarized as follows:

1. The ministry of the diaconate is central to the church's work and witness, a fully recognized part of the total ministry of the church.

2. Members of the Order already meet the basis for membership in the church courts by making a commitment to the church's doctrinal standards and to its discipline. In their service of designation, they are asked essentially the same questions as are asked of ministers, elders and deacons. Moreover, other Presbyterian denominations have granted full membership in the courts of the church to active deaconesses (England, 1965; New Zealand, 1966; Scotland, 1990.) There appears to be no constitutional reason why the church courts must always be made up exclusively of ministers and elders.
3. Members of the Order of Diaconal Ministries would bring insights and experience from their serving ministries to the courts of the church.
4. Doctrinally, we understand diaconal ministry to be a distinctive office in the church, complementary to that of the ministry of Word and Sacraments.
5. The Order of Diaconal Ministries has a distinctive place in the law of the church.
6. It is right and just that the place of active diaconal ministers in the church's practice of ministry be recognized by granting them full membership in the courts of the church.¹²

In 1991, Ewart College and Knox College were amalgamated, and the gap in educational requirements between diaconal ministers and ministers of Word and Sacraments was eliminated. Diaconal ministers are required to earn a B.A. degree (or equivalent) and a M.Div. at Knox College in the Christian education, pastoral care or social ministry specializations. Minimum stipend requirements for individuals serving in diaconal positions continue to be set lower than for ministers of Word and Sacraments.

In 1992, the General Assembly approved the establishment of special course requirements by which members of the Order of Diaconal Ministries could qualify for ordination to the ministry of Word and Sacraments. Since then, most of the diaconal ministers in active service have applied for and been assigned such special courses. Many have completed these courses, and been certified for ordination and ordained as ministers of Word and Sacraments, seeking ways to exercise diaconal ministry through this office. A few members of the Order of Diaconal Ministries in active service have chosen to continue within the special diaconal role, without seeking ordination to the ministry of Word and Sacraments. Today the number seeking entry into the Order of Diaconal Ministries is small.

One of the significant contributions of the Order of Diaconal Ministries is the flexibility with which its members have sought to meet the ministry needs of the church. The story of the Order of Diaconal Ministries is one of adaptation and change: Christians responding to God's call to leadership and service in changing contexts.

DIACONAL MINISTRY TODAY

How has diaconal ministry in The Presbyterian Church in Canada evolved alongside the changes to the Order of Diaconal Ministries? The decisions made in the early 1990s collectively could bear the message that the church no longer has need of diaconal ministers. However, diaconal ministry continues to be a vibrant part of the church's ministry. What differs is that diaconal ministry is no longer carried out exclusively by members of the Order.

Instead, congregations are calling associate or assistant ministers of Word and Sacraments to have primary responsibility in the areas of Christian education, pastoral care or social ministry. Like diaconal ministers, these ordained ministers have had their call discerned and affirmed by the church and have been educated for ministry at a theological seminary.

In other cases, congregations are employing gifted lay people to carry out specialized ministries, particularly to children and youth. Most of these church workers have no formal theological education. Even fewer have studied in a seminary of The Presbyterian Church in Canada. None have received the formal guidance of the church in discerning their calling, beyond the decision of the particular congregation to employ them. This is in stark contrast to the rigorous candidacy process for preparation and discernment completed by ministers of Word and Sacraments and members of the Order of Diaconal Ministries. In most cases, presbyteries have not reviewed the position description, the qualifications of the individual or the terms of the contract, as stipulated in the Book of Forms. Contracts for these workers frequently offer part-time level remuneration at rates much less than set by the General Assembly for either diaconal ministers or untrained lay missionaries.

The current context is particularly challenging for the Order of Diaconal Ministries and for The Presbyterian Church in Canada. It is clear that our denomination recognizes the call of people to a variety of ministries. It is also clear that congregations require help to work with the youth and to develop leadership skills of volunteers. However there is considerable diversity of opinion about whether the church needs to provide structure for all who are engaged in diaconal ministry.¹⁴

There is concern that the current educational requirements are a deterrent to individuals considering designation to the Order. One solution would be to revisit the educational qualifications for designation. For instance, the present requirements of a Master of Divinity degree could be changed to a university undergraduate program that includes a specialization in diaconal ministry.

The church is favourable to employing lay people to give leadership in Christian education, pastoral care and social ministries. To support these leaders and to give guidance to congregations, the church needs to take seriously a number of issues. How can the church work with the lay people providing diaconal ministry to discern their gifts, calling and suitability for service in this Church? Should the church's role in such discernment take place at the level of the congregation or the presbytery? What educational qualifications, if any, should be set? How should these lay leaders relate to the courts of the church? How can appropriate position descriptions that include adequate remuneration be developed?

CONCLUSION

Diaconal ministry by its very nature remains fluid, flexible and responsive to the grace of God. The church has before it the question of how formally it wants to regulate those serving in diaconal ministry. Even as the church addresses this question, God is calling individuals to a wide variety of specialized ministries, thereby giving the church new opportunities to share in Christ's servant ministry.

ENDNOTES

1. "A Study of Diaconal Ministry", a working paper from DIAKONIA: World Federation, 1998.
2. *Living Faith*, 7.2.2, 7.2.5, 7.2.6, and the Service for Designation in *The Book of Common Worship*, p. 382.
3. *Second Book of Discipline* as cited in Book of Forms sections [135](#)-138.1.
4. Such as *The Westminster Confession of Faith*.
5. F.S. Weisner, "The Origins of the Modern Diaconate for Women" in Bloesch, *Servants of Christ*, p. 19.
6. *Ibid.*, p. 32.
7. Irene Dickson and Margaret Webster, *To Keep the Memory Green: A History of Ewart College*, Ewart College, 1986, p. 8.
8. A&P 1908, p. [313](#).
9. Karen Timbers, "A History of the Deaconess Movement within The Presbyterian Church in Canada", unpublished paper, 1985, p. 12.
10. *Ibid.*, p. 16.
11. Diaconal Ministers were called members of The Order of Diaconal Ministries prior to 1991.
12. A&P 1991, p. [346](#)-47.
13. Book of Forms sections [112.7.1](#)-112.7.4.
14. Responses to the study paper ranged widely on this question. Some respondents favoured a comprehensive candidacy process for lay people performing diaconal ministry, while others preferred to leave discretion over these matters to the individual and the employing session. Similarly, a wide range of educational 'requirements' were recommended, from the current university undergraduate and M.Div. degrees required for designation to occasional, short-term workshops chosen by the individual.

CHAPTER 6

THE MINISTRY OF WORD AND SACRAMENTS

The gifts (Christ) gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for

building up the body of Christ, until all of us come to the unity of the faith and the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. (Ephesians 4:11-13).

That the Church may be continually renewed and nurtured for ministry, Christ furnishes the Church with pastors and teachers. He requires and enables the Church to discern and to confirm by ordination those whom he calls to this pastoral and teaching office. The standards of his Church he entrusts in a special degree of responsibility to their care.¹

Unto this catholic visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life....²

There be only two sacraments, ordained by Christ our Lord in the gospel, that is to say, Baptism and the Supper of the Lord; neither of which may be dispensed by any but a minister of the word, lawfully ordained.³

Ministers of Word and Sacrament are set apart to preach the Gospel, celebrate Baptism and Holy Communion and exercise pastoral care in Christ's name. Their ministry is an order which continues the work of the apostles.⁴

The Presbyterian Church in Canada ordains men and women to the office of minister of Word and Sacraments. Such ordination follows the individual's completion of an extensive process of preparation and discernment, culminating in the acceptance of a call from a congregation or agency of this church.⁵ Ministers of Word and Sacraments serve this office as members of church courts called presbyteries. Within congregations, ministers of Word and Sacraments share with the ruling elders the authority and responsibility of the session for leadership, pastoral care and oversight. They also share with other ministers of Word and Sacraments, with diaconal ministers, and with appointed ruling elders in the ministries of presbyteries, synods and, when commissioned to do so, General Assemblies.

How do ministers of Word and Sacraments use their gifts within the pastoral and teaching office to share Christ's work? What challenges are before the church as it seeks to support the ministry of Word and Sacraments?

THIS CHAPTER

This chapter will examine biblical and historical precedents for the office of minister of Word and Sacraments in The Presbyterian Church in Canada. It will outline the role and responsibilities of the office, and explore ways to support the ministry of Word and Sacraments today.

WHERE DOES OUR UNDERSTANDING ORIGINATE?

THE BIBLE

The models for ministry in the Bible are numerous. In selecting appropriate models for the ministry today, we must be sensitive to the relevant contexts then and now. For instance, a church that was serving within a Christendom (establishment) context⁶ would find the biblical models of the temple priesthood and the court prophet quite appealing. On the other hand, a church serving within a religiously pluralistic, secular, indifferent and sometimes hostile environment would find the model of the teaching rabbi/prophet/healer to a dispersed, exiled ('diaspora') faith community, or the pastor/shepherd of a counter-cultural "flock" or "remnant", much more appealing.⁷ This latter group of models for ministry is particularly relevant for our Reformed ministry in Canada today. In this group we would find the ministry model of Jesus and the apostles.

Teacher, preacher and prophet

Teacher, preacher and prophet are the terms most frequently used to describe the activity of Jesus and the apostles. "Teacher" (or rabbi) is by far the most frequently used term to describe Jesus' ministry. Used by his disciples (Mark 4:38, John 1:38) and others (Matthew 9:11), it was also the term Jesus used for himself (Luke 6:40). The apostles continued the tradition by being teachers themselves (Acts 2:42, 4:02, 18:11). The church's greatest treasure is the gospel and the gospel is something that needs to be taught. A primary way through which the gospel is taught is through the act of "preaching" (Matthew 4:17, Luke 9:2, Acts 5:42). Often "preaching"

and “teaching” are joined in the same sentence in the New Testament. Both Jesus and the apostles taught by preaching. The term “prophet” is a little less clearly defined. Many people, even some of his own disciples, thought of Jesus as a prophet (Matthew 14:5, 13:57, Luke 24:19, John 9:17). Yet Peter’s confession in the gospel also makes it clear that the Messiah is more than just a prophet (Mark 8:27-30). Much of what Jesus and the apostles taught and preached, however, was “prophetic” - i.e. a revelatory communication or insight from God with a future/present thrust, as well a call to moral accountability and justice, individually and socially. Prophecy also became a particular gift in distinction from preaching and teaching in the early church (e.g. Acts, 1 Corinthians). It was also an office that clearly included women (Exodus 15:20, Judges 4:4, 2 Kings 22:14, Nehemiah 6:14, Luke 2:36, Acts 21:9).

Shepherd, pastor (Latin)

Shepherd and pastor are important metaphors in the New Testament describing the role of Jesus and “elders” (pastor-leaders) of the church in relation to believers - the “flock.” They point to the caring, nurturing, and guiding aspects of ministry (Hebrews 13:20, Revelation 7:17, 1 Peter 5:1-4, Acts 20:28-29). Jesus feels compassion for the crowds whom he sees as “sheep without a shepherd” (Mark 6:34, Matthew 9:36), and also for individual sheep within the flock that go astray (Luke 15:3). But the best known reference to Jesus as shepherd is John 10. The “good shepherd” shows his love for his sheep by being ready to “lay down his life” for them (v. 11). He must also protect them from thieves whose only motive is to kill and destroy (v. 10). The good shepherd also has an intimate relationship with each one of the sheep. “He calls his own sheep by name” (v. 3) and “they know his voice” (v. 4).

Physician, healer

Physician and healer describe a central aspect of the ministry of Jesus and the apostles. Along with teaching and preaching, they also healed. Healing was a visible sign that God’s reign was truly present in Jesus. The apostles heal “in the name of Jesus” and in the power of his Spirit (the Holy Spirit) (Acts 3:6,16). But God’s reign also required a willing, open heart to which alone the gift of faith was granted. Jesus challenged those who came to him for healing to believe that they could be healed (Luke 8:48, Matthew 8:10). In some places Jesus was unable to heal because of a lack of faith on the part of people (Mark 6:1-6).

What kind of healing did Jesus and the apostles perform? The most obvious effects of healing were external - the healing of body and the casting out of demons. But much more essential was the healing of the human spirit. Even though Jesus challenged the prevailing notion that sickness was a consequence of sin, he treated sickness and sin together. He spoke of healing as the liberation of the human spirit, a liberation to love, celebrate and become a follower of the way of the cross in spirit and in truth. Sometimes the sin had to do with worldly attachments or idols and the healing involved the challenge to let them go (Luke 18:18-28). Sometimes the sin was self-righteous pride and the healing involved a call to repentance (Luke 18:9-14). Sometimes the sin had to do with an inability to accept oneself and the healing involved absorbing the gospel of God’s embracing, accepting love (Luke 18:9-14). Other times the sin had to do with bitterness or anger and the healing involved becoming capable of forgiveness (Luke 15:25-32). Often healing was as basic as comforting the afflicted and afflicting the comfortable (Luke 10:25-37). In any and all of these ways, healing was viewed as a necessary accompaniment to teaching and preaching in the pastoral ministry.

THE REFORMED TRADITION

Calvin

Central to the doctrine of ministry and the church within the Reformed tradition is the tenet of the priesthood of all believers.⁸ All members of the church are called to engage and participate actively in the ministry to which God’s Word and Spirit call the church. Further, the ministry of the church is never an end in itself. It is an expression of the ministry of Jesus Christ to the world. The church’s ministry can only be authentic and legitimate if it is an effective witness to and vehicle for Christ’s ministry to take place.

According to Calvin, the scriptural office of pastor and teacher was to be understood within this framework. Commenting on Ephesians 4:11, Calvin held that the offices of apostle, prophet and evangelist were raised up by God in the early days of the church, and revived again from time to

time as needed. But the office of pastor and teacher was the only “ordinary” (permanent) office noted in this scriptural passage, and one that continued to be essential for the church’s life.⁹

Calvin described the role of the office of ministry in terms of teaching the gospel:

In order that the preaching of the gospel might flourish, (God) deposited this treasure in the church. He instituted ‘pastors and teachers’ (Ephesians 4:11) through whose lips he might teach his own; he furnished them with authority.¹⁰

The authority of the ministers was derived from the way their preaching and teaching gave faithful witness to Christ, rather than from any aspect of their person or personality. Ministers were entrusted with keeping the church’s understanding of the gospel pure.¹¹ The goal of the pastoral and teaching offices was of the highest importance: equipping the saints for ministry, and building up the body of Christ until it reached unity in the faith and in the knowledge of the Son of God and maturity in the full measure of Christ (Ephesians 4:11-13).

How was this teaching of Christ’s disciples to be carried out by ministers? Ministers held prime responsibility in three areas that were the “marks” of the church: preaching the Word of God, administering the sacraments, and exercising pastoral care/discipline.¹²

Calvin gave the church a significant role in the call of a minister to the pastoral, teaching office. Such a call had both inner and outer dimensions. Calvin spoke of the inner call, in which the minister was conscious of being called by God. The church had no formal role in witnessing the inner call. By contrast, however, the church was required to test the outer call. The church was to choose individuals who possessed sound doctrine and a holy life, adequacy and fitness to bear the responsibilities of the office, and who had developed the necessary skills. Recognizing the seriousness of these decisions, the church fasted and prayed as it made them.¹³

Ministers were to be chosen by the whole people.¹⁴ According to Calvin, calls to ministers were considered to be lawful, according to the Word of God, when those who seemed fit were chosen by the consent and approval of the people, with pastors presiding over the election.

Ministers were admitted into the office of Word and Sacraments by the rite of ordination: the laying on of hands by the pastors alone, in the presence of the people. Calvin felt that this act continued the practice of the apostles. Further, it commended the dignity of the ministry to the people and warned the one ordained “that he (sic) was no longer a law unto himself, but bound in servitude to God and the church”.¹⁵

The Form of Presbyterian Church Government (1645)

The Presbyterian movement in England that developed into the Westminster Assembly¹⁶ in the 1640s pitted Presbyterian “Puritans” against “Independents” and “Congregationalists”. One of the key issues was the status of the clergy. Presbyterians favoured a distinctive leadership by the clergy. Independents and Congregationalists feared that too much authority vested in the clergy would lead to an abuse of power and tyrannical control.

In an attempt to advise the English Parliament how to resolve these and other controversies dividing the churches of Scotland and England, the Westminster Assembly produced *The Form of Presbyterian Church Government*. This document was strongly influenced by and consistent with the teachings of Calvin. The Assembly anticipated that there would be one officer in each congregation, the minister, who would “labour in word and doctrine” and who would rule¹⁷. Thus, ministers were understood to have authority in teaching, spiritual care, direction, and moral example. However the minister did not carry the responsibilities for ruling alone. On the contrary, lay church-governors (ruling elders) were required to join with the minister in the government of congregations and at the level of the presbytery. As well, the entire congregation was given a significant role in the call and ordination of ministers.¹⁸

The Presbyterian vision of a distinctive spiritual leadership by the ordained ministers had implications for their preparation for ordination and service. In independent and congregationalist communions, lay preachers and teachers were quite common. Presbyterians, however, felt this was a negative development on the whole. Such preachers/teachers were regarded as “mechanic” (less than the genuine article). They were viewed as untested, uneducated, and uncultivated in the sacred arts.

By contrast, Presbyterians placed a strong accent on the education of their ordained ministers. The presbytery was to examine the person to be ordained rigorously, noting the individual's diligence and proficiency in studies, degrees taken in the university and the length of time in studies there. Presbyteries were to consider evidences of the grace of God in the minister, at the same time assessing the minister's learning and sufficiency.

However in Presbyterian churches, the ordained ministers were not the only ones to be receiving education in the faith. On the contrary, all Christians were to be practicing the disciplines of Christian faith, thereby seeking maturity as disciples of Christ. It is in this context that people of the congregation were given input into the choosing of their minister.¹⁹

Thus the vision of the Westminster Assembly - strong ministerial leadership serving among active, committed lay leaders and participants - can be placed in the middle of Christian tradition. It gives a much more active and informed role to lay Christians than did the church in the Middle Ages, while at the same time giving a more distinctive leadership role to the ordained minister than did the anabaptist, congregationalist churches.²⁰

THE OFFICE OF MINISTRY OF WORD AND SACRAMENTS TODAY

What use has The Presbyterian Church in Canada made of this biblical and historical inheritance? As may be seen in the following discussion, this denomination has been strongly influenced by the biblical and historical precedents in its development of the office of ministry of Word and Sacraments.

The Presbyterian Church in Canada ordains people who are professing members of its congregations to the office of minister of Word and Sacraments. What this denomination believes about this office can be seen in three key official documents: The "Preamble to the Ordination of Ministers of Word and Sacraments", Living Faith, and the Book of Forms.

The "Preamble to the Ordination of Ministers of Word and Sacraments"²¹ opens by affirming the Lordship of Christ and by asserting that the church's ministry, to which all members are called, is the ministry of Christ.²² Against this foundation, The Preamble describes the office of the ministry of Word and Sacraments:

That the church may be continually renewed and nurtured for ministry, Christ furnishes the church with pastors and teachers. He requires and enables the church to discern and to confirm by ordination those whom he calls to this pastoral teaching office. The standards of his church he entrusts in a special degree of responsibility to their care.²³

Thus The Presbyterian Church in Canada regards the pastoral and teaching office as a gift of Christ to the church. The purpose of this office is the continual renewal and nurturing of the church for ministry.

This denomination recognizes that it is Christ who calls ministers, at the same time equipping the church for its essential role in testing and validating such calls. Ministers are called by and responsible to Jesus Christ. Their ministries are not their own, but are a participation in the one ministry of Jesus Christ in the church and to the world. At the same time, ministers are called by and responsible to the church. Their ministries must be validated by the church and must be directed at enabling, equipping, and empowering the "whole people of God" to participate in Christ's ministry.²⁴

With the call of ministers to the pastoral and teaching office, Christ places in their care in a special way the teachings of the church. Thus ministers of Word and Sacraments have a special responsibility to help the church understand the gospel and to give leadership to the church as it seeks to offer a faithful witness to the gospel.²⁵ Thus The Presbyterian Church in Canada believes ministers of Word and Sacraments are to be teachers and leaders.²⁶ For this reason, they are sometime called 'teaching and ruling elders'. As in Calvin's church, the authority of ministers is derived from the way their preaching and teaching gives faithful witness to Christ, rather than from any aspect of their person or personality.

The Presbyterian Church in Canada also believes ministers of Word and Sacraments are to be servants. In the scriptural references for the section on 'ministry', *Living Faith* draws attention to Jesus as the model for ministry: "For the Son of Man came not to be served but to serve, and to give his life a ransom for many."(Mark 10:45). The word 'minister' means servant or slave.

To minister is to serve. This Bible passage (Mark 10:35-45) reminds the church to understand ministry as service, service to Christ and to the church, for "... whoever wishes to be first among you must be slave of all."

Living Faith describes the ministry of Word and Sacraments²⁷ as an order that continues the work of the apostles. The church recognizes the people Christ calls to ministry in the act of ordination. Ministers of Word and Sacraments are set apart to preach the gospel, celebrate the sacraments of baptism and holy communion and exercise pastoral care in Christ's name.

RESPONSIBILITIES OF THE MINISTRY OF WORD AND SACRAMENTS

In everything they do, ministers of Word and Sacraments are responsible to teach faithfully the gospel - how to receive, understand and live it. The content of their teaching is not their own ideas or philosophies, nor is it the latest trends and cultural fads. Rather it is the gospel, and the gospel is nothing but the "good news" of "Jesus Christ, and him crucified" (1 Corinthians 2:2). Ministers of Word and Sacraments become teachers of the gospel only after having been "learners" (disciples) of Christ. The aim of teaching is to "make disciples" (Matthew 28:18). Disciples are made by hearing and inwardly receiving the good news that God's reign is at hand in the preaching, teaching, healing, dying and rising of Jesus the Christ. God's reign is at hand when the afflicted are comforted by the good news of divine love and forgiveness, and the comfortably complacent are afflicted by the demand for heart-felt repentance and a turning to Christ for healing, wholeness and peace (Mark 1:15, Luke 4:16-21, John 3, Matthew 5-7, Luke 6:17ff).

The church safeguards the purity and authenticity of the gospel through its scriptures, creeds, standards and courts.²⁸ Ministers are therefore responsible to the larger church for the quality and content of their teaching. The intended purpose of teaching is to inspire a deeper devotion to Christ, a more profound fellowship among members of Christ's body, and a greater witness of compassion and justice in the world (Acts 2:42-47, 1 Corinthians 12:12-28).²⁹

Preaching

Preaching is the act of proclaiming the gospel with all its words of judgment and of grace. This is done through explaining the biblical narrative, reflecting on what it means in biblical and theological terms, and pointing the listeners to connections between their lives and the biblical text.

Classic³⁰ Presbyterian sermons contained three basic elements:

1. "Opening" or understanding the biblical text itself. What are the contextual, linguistic and interpretive features that are essential for understanding the text? It is important to note that Presbyterian preaching has always been rooted in an exposition of scripture.
2. "Dividing" or theologically reflecting on the text. Where does it fit into the larger doctrine and understanding of Christian faith?
3. "Application" or "uses" of the text. What does the text have to say for us today? Application was the most important part and, as can be expected, the most controversial depending on how the preacher was applying the text and its teaching to the particulars of his/her time and place. But application was also the climax of the sermon, without which no sermon was complete.

Classic Presbyterian sermons at their best³¹ were very structured and substantial in terms of content. Preachers expected a lot of mental focus from their hearers. There was a lot to teach! They also guarded against two extremes: 1) preaching that was spontaneous and extemporaneous, without structure, without much content or depth, aimed simply at the emotional level of the hearer; and 2) preaching that was sophisticated, intellectual, witty and entertaining, without being clear, practical and spiritually engaging.³²

Sacraments

Right teaching of the gospel leads to a right participation in the sacraments (baptism and the Lord's supper). The Reformed view is that sacraments do not reproduce the once for all nature of Christ's redemptive death, nor do they confer salvation and eternal life in and of themselves. But they are unique and special means of spiritual blessing and transformation appointed by God and instituted by Christ.

A wrong understanding/application of the sacraments can lead, on the one hand, to a false sense of spiritual security. We cannot depend on the sanctity of the minister or of the church, nor can we depend on some magical benefit through sacramental participation. We come to the sacrament on the basis of our faith (or the faith of our parents/guardians), as feeble and imperfect as it may be. We are at one and the same time accountable to God and dependent on God's grace alone for the inner benefit of being joined to Christ, supported and sustained by our faithful trust in God's love.

A wrong understanding/application of the sacraments can lead, on the other hand, to a false sense of fear and insecurity. Again, this arises when we depend on human beings, the church or our moral worthiness to establish the benefit of the sacrament. It is God's grace alone, appropriated and received by faith alone, that provides us with confidence and assurance on the one hand, and a desire to respond with thanksgiving, obedience and participation on the other.

This is why it is critical that the minister teaches about the meaning of the sacraments and effective participation in them. Sound teaching about and proper administration of the sacraments will help the people to be receptive to the testimony of the Holy Spirit, who brings the grace of God to them in and through the sacraments.³³

The development of 'fencing the table'

The practice of examining communicants before they were permitted to participate in communion was based on Paul's admonition to the Corinthians about examining oneself before participating in the Lord's supper (1 Corinthians 11:27-32), as well as Christ's words about the church's authority in retaining and forgiving sin (Matthew 16:19). This practice began with Calvin and later intensified in the Reformed tradition. It is easy to see how this practice could be the basis of abuse and many felt unfairly excluded from the sacrament.

But was there a worthy intention behind the practice? In an era when everyone in society was 'Christian', would it not make a mockery of the sacrament to have openly immoral people partake of it? Some examples might be the greedy shopkeeper who defrauded his clients, the merchant who lacked compassion for his debtors, the husband who was negligent toward his children or unfaithful to his wife. 'Fencing the table' could be viewed as a way of trying to encourage those who took part to do so in sincerity and truth. Even though the minister was to lead the process of examination through preaching and teaching, it was the elders who were assigned the task of interrogating and examining communicants where necessary. If participation in the sacrament was to be taken seriously, its spiritual benefit had to be safeguarded for those who were sincere in their desire to receive spiritual life through the forgiving, transforming love of God in Jesus. This was also part of the spiritual teaching and care for those who needed to be confronted as well as those who needed to be strengthened.

In Puritan circles it also became essential to distinguish formal Christians from sincere ones by expecting some kind of testimony of inner conversion and newness of life. Thus, "covenant" members of the church would be those who claimed some experience of change in their lives, change in terms of a powerful conviction of their sinfulness and a joyous experience of resurrection from spiritual death rooted in the forgiving love of God. Only covenant members were welcomed to the table.

But how can all of this inform our practice today? It is essential that the church teach about the sacraments and challenge those seeking to participate in baptism or holy communion to examine themselves - their sincerity of faith and openness to God's grace - in order that the sacraments serve their intended life-giving purposes as instituted by Christ. However, the church no longer believes it should make judgements of the heart, where only God has the right. The minister and the church teach, set standards and testify by loving example. Individuals must confront themselves in all sincerity in the presence of God and in community with God's people.

Children too have a place at the Lord's table, although this is something that Presbyterians have permitted only recently. Children can be taught to approach the Lord's Supper with a sincere heart, believing that this Jesus whom they celebrate in the sacrament is both the living embodiment of God's forgiveness of them and a God-given example for them to model their lives. By receiving the sacrament, they are committing themselves to spiritual union with Christ.³⁴

Pastoral Care (Discipline)

Pastoral Care and Teaching

Whether in terms of comfort to the afflicted or affliction to those who are too comfortable, pastoral care or "soul-care" has always been an essential function of the teacher/pastor. People need spiritual guidance through the particular situations, circumstances, relationships, struggles, and issues of their lives. The great Scottish and Puritan divines were known not simply for their great preaching and teaching, but for their pastoral care. In correspondence by pastors such as the apostle Paul, Calvin, Knox, Rutherford, Baxter, and many others more contemporary, we have abundant testimony of spiritual comfort and guidance of the faithful through all the trials and tribulations of life. Without such guidance the gospel remained abstract and distant in its applicability, as did God. Making connections between the tenets of Christian faith and the particulars of one's life was essential for growth and strengthening in the Christian life. This continues to be central for ministry today.

Having said all this, we are also confronted today with the growth of psychological counselling, therapy, and the use of therapeutic drugs. Theory and technique have become so sophisticated and specialized that the average pastor often feels intimidated and afraid of doing more harm than good in engaging in pastoral care. One alternative is simply to refer people to the "professionals". The other is to resist any interference by "secular" therapy. Beyond this, however, there is the path of working together. Most "professional" therapists are now quite open to the spiritual dimensions of the person and there is no reason why people cannot be treated psychologically, as they are medically, and yet still require the spiritual counsel and guidance that are an essential part of the pastor's role.

Psychotherapists can tell us the cause and effect of why people think, act, and react the way they do. They can also offer helpful techniques for dealing with destructive patterns of thinking and behaviour, as well as prescribe medication (psychiatrists).

But ministers offer a resource that is not part of the repertoire of the medical professional, namely the gospel of Jesus Christ. In their pastoral and teaching role, ministers can help a person understand how sin can obstruct the flow of God's Spirit in his/her life and bring moral degradation into his/her relationships. They can help a person learn how to open up to God in ways that nurture a conviction of his/her infinite worth in God's eyes. They can help a person discover his/her life purpose in surrender to God and a moral foundation for discerning right from wrong in the face of life's injustices. All these are essential to the goals of the teaching ministry for "equipping" the people of God with the gospel of Christ.

Pastoral Care and Healing

Another essential component of pastoral care in the Reformed view of ministry has always been healing. But of what exactly does healing consist? We have already discussed above the relationship between physical and spiritual healing as practiced by Jesus and the apostles, as well as the deepest spiritual goals of the healing process according to the Reformed reading of the gospel: inner freedom and renewal in receiving, accepting and inwardly digesting the forgiving love of God in Jesus as well as engaging ourselves in the life-long, life-giving struggle to obey God's will of loving compassion in all we think, say and do. Reformed pastors are called to proclaim this transforming gospel not only publicly, but also privately and individually as a pastoral caregiver. They are called also to walk with their people on their individual spiritual journeys through the highs and lows of their lives, seeking always to discern the voice of God. Reformed pastors are also called to provide resources and cultivate means for their people to grow through their spiritual journeys. People need to learn how to pray, what prayer can accomplish, how to discern answers to prayer as well as what can obstruct the hearing of God's voice in their lives. People need to learn how to read and inwardly digest scripture, how to meditate and reflect in a way that opens them up to God, and how to apply biblical principles in their particular lives.

Pastors also have to help their people discover inspiration to believe in the healing power of faith and the boldness to expect miracles as a sign of God's presence and working within and among them.

Pastoral Care and Discipline

The fencing of the table and the interrogation of communicants were part of a larger practice of discipline in the church. Today we think of discipline in cases of clergy misconduct or church members' severe offence to another. In the past, it was considered quite legitimate to look into the private lives of church members for evidence of unrepentant sin. The Book of Forms provides for a basic structure of discipline following Matthew 18:15-18. As can be expected, there has been considerable abuse here, even as early as in Calvin's day.

Nonetheless, a key intention behind the practice of discipline must not be lost because of failure in practical application. Frequently one needs to be confronted and challenged in order to hear the gospel afresh and to grow. Pastoral care is about helping believers locate the stumbling blocks to God working in them and strengthening them on the Christian journey. The pastor has a key role to play here, not only in preaching the gospel and administering the sacraments, but also in guiding members through their individual life journeys. Discipline is about believers feeling accountable before God and to each other for the quality and sincerity of their Christianity. It is also about the integrity and substance of the witness of the church in obedience to Christ. If love is not a visible mark of the church and if the spirit of love is not evident in the church, then Christ cannot be present either. Within this framework of obedience to the law of love as taught by Christ, discipline is a legitimate and necessary aspect of pastoral care in the practice of ministry.

Teaching

Besides preaching, administering the sacraments and exercising pastoral care, a minister fulfills his/her task of teaching the faithful through a variety of teaching-learning activities. In the early church there developed the practice of the "catechumenate" which involved a period of up to several years of Christian education before one was admitted to full membership in the church. Throughout the history of the church there has also been the practice of organizing various study groups focusing on the bible, Christian doctrine, and the mission of the church.

All of this has taken place within Reformed churches also. Indeed, Bible study was a key component in fueling the Puritan revolution and the empowerment of lay people (including women, well before they were being admitted into ordained ministry). By being involved in Bible study led by the minister, people were taking charge of their spiritual lives and their role as Christians in the leadership of their church as well as an active ministry of witness and service in the world. Lay people also became educated and articulate about their faith, as well as more demanding of quality from their ministers. Through such study, the minister was also able to understand his/her people and offer them guidance specific to their struggles and needs in body and soul.

Leadership through the Courts of the Church

The ministries of ministers of Word and Sacraments are not limited to the things they do "as individuals". Within congregations, ruling elders share with ministers of Word and Sacraments the authority and responsibility of the session for leadership, pastoral care and oversight. Nor are the ministries of ordained ministers limited to the way they lead and participate in the ministries of their congregations or agencies of the church. On the contrary, ministers also exercise their pastoral and teaching office as members of church courts. With other ministers of Word and Sacraments, with diaconal ministers and with appointed ruling elders, they share in the ministries of presbyteries, synods and, when commissioned to do so, General Assemblies.

It is instructive to note that, although ministers of Word and Sacraments are integrally involved in almost all aspects of the church's life that are detailed in the Book of Forms, there are very few sections that 'single out' ministers for tasks not shared by ruling elders. Notable exceptions³⁵ include the minister's role in worship: "As the executive of the presbytery, the minister is responsible for the conduct and content of public worship and for the supply of the pulpit." As well, only ministers of Word and Sacraments moderate meetings of the session. Similarly, ministers of Word and Sacraments have unique roles in asking the questions and laying on hands at the ordination of a minister, ruling elder, or deacon.

ORDINATION TO THE MINISTRY OF WORD AND SACRAMENTS

The Presbyterian Church in Canada upholds the Reformation tenet that the church community is responsible to test and confirm the call to the ministry of Word and Sacraments. For this reason,

the candidacy process for preparation and discernment of ministers³⁶ assigns key roles to a number of church bodies: the session, the presbytery and the theological college, and, at the time of a call to a particular congregation, the calling congregation and presbytery.

The church's confirmation of the call to the ministry of Word and Sacraments comes in the form of ordination, setting apart the minister (Romans 1:1) and placing him/her in an order that continues the work of the apostles today.³⁷ Ordination by the presbytery takes place within the service of worship in the congregation.³⁸ After the reading of the "Preamble to the Ordination of Ministers of Word and Sacraments", the person to be ordained professes his/her faith in God - Father, Son and Holy Spirit - and acceptance of the subordinate standards and government of this church. The candidate promises to uphold the church's doctrine, relying on the Holy Spirit. The candidate promises further to share in and submit to the lawful oversight of the courts of the church, and to conduct him/herself in his/her public and private lives as befits a minister of the gospel. For its part, the calling congregation promises to receive the minister to be its minister "as from Christ". With prayer and the laying on of hands by the ministers of Word and Sacraments, the individual is received in the name of the Spirit of God and ordained to the Ministry of Word and Sacraments in the holy catholic church. The right hand of fellowship is extended to the newly ordained minister by all members of the presbytery. This includes all representative elders and ordained ministers of the presbytery, as well as other ministers present. The newly ordained minister is asked to sign "The Formula", in the presence of the people, testifying to adhere to those things declared and required in the preamble and questions at the ordination of a minister.

Whenever the minister subsequently begins a new ministry, a similar covenant is made, with repetition of all the steps except ordination.³⁹

CONTEXTS FOR MINISTRY OF WORD AND SACRAMENTS

Congregational Ministry

The most common context for ministry of Word and Sacraments in this denomination is the congregation (or multi-point pastoral charge) that has one minister of Word and Sacraments. In such contexts, the ministers of Word and Sacraments become involved in all aspects of the responsibilities outlined in the preceding sections, as they help the church to understand the gospel and as they lead the church in faithful discipleship.⁴⁰

In multi-staff congregations, however, a division of roles and responsibilities occurs. While the pastoral staff as a whole takes responsibility for all aspects of the ministry of Word and Sacraments, the different ministers take primary responsibility for different areas of the church's life. For instance, one minister might focus on the preaching, visioning and leadership, while another might focus on pastoral care, teaching or youth ministry.

Specialized Ministry

The majority of the church's ministers of Word and Sacraments exercise their pastoral and teaching office while called or appointed to congregations within The Presbyterian Church in Canada. However, some ministers exercise their pastoral and teaching office in specialized, non-congregational contexts. Several ministers teach at theological colleges, both the colleges of this church and other colleges. A few ministers serve in independent teaching and evangelizing ministries. Several ministers serve as chaplains in hospitals, universities, the military, and other institutions. Several ministers serve in street missions, urban native ministries, and refugee and para-church organizations. Several ministers provide leadership in the national agencies and courts of the church; examples include the Principal Clerk of the General Assembly, some executive staff of the Missionary Societies and the Life and Mission Agency, and some synod staff. Ministers appointed as overseas missionaries serve in a variety of contexts, including congregations of our partner churches.

SUPPORTING THE MINISTRY OF WORD AND SACRAMENTS

We believe that a strong, compassionate and spirit-filled church requires strong, compassionate and spirit-filled ministers who lead courageously by preaching, teaching, administering the sacraments and providing pastoral care, rooted in a Christ-centred, biblically based faith and spirituality. We also believe that such ministers are inspirations and enablers for the

“equipping” of the laity in the development and exercise of their leadership and gifts in church and world.⁴¹

What challenges and possibilities does The Presbyterian Church in Canada face as it seeks, with the guidance of the Holy Spirit, to bring its life in line with its belief? How can we support the ministry of Word and Sacraments within this denomination?

Developing Christian Discipleship

The first step in supporting the ministry of Word and Sacraments is to seek to develop mature Christian disciples among the people of The Presbyterian Church in Canada. For the reality is that, notwithstanding the fact that many fine ministers have entered the ministry of this denomination from other branches of the Christian church, most of the individuals who have served the office of ministry of Word and Sacraments among us have been nurtured in Canadian Presbyterian congregations. The first step in supporting the ministry of Word and Sacraments is to grow Christian disciples.

‘Calling Out’ Individuals To Serve

The Presbyterian Church in Canada has an ongoing task of seeking out those whom it believes have the gifts and calling for ministry in the church. As stated in the Preamble to the Ordination of Ministers of Word and Sacraments, “(Christ) requires and enables the church to discern and to confirm by ordination those whom he calls to this pastoral and teaching office.”⁴² The responsibility for ‘calling out’ individuals to serve the office of ministry of Word and Sacraments rests primarily with sessions and presbyteries:

Sessions and presbyteries are enjoined to make diligent and careful inquiry whether any men and women are to be found within their bounds whose attention should be specially directed to the claims of Christ upon them with respect to the ministry of the church, to aid and encourage in all proper ways suitable young men and women who may declare their purpose to consecrate themselves to this sacred vocation, and watchfully to keep their eyes upon any who are prosecuting a liberal arts education and whose piety and abilities make it desirable that their thoughts should be turned towards the ministerial office.⁴³

The significant leadership role carried out by ministers requires sessions and presbyteries to exercise care in their discerning and ‘calling out’ role.⁴⁴ They seek individuals who clearly demonstrate an ability to fulfill the requirements of the office or who have the capacity and the willingness to learn and develop their gifts so that they may do so. These gifts and abilities include:⁴⁵

- a Christian faith
- an integration of faith and life
- a call to ministry
- the ability to express this faith and call in a way that is real, articulate and integrated
- awareness of having gifts for ministry
- awareness of qualities or circumstances that may be obstacles to ministry
- a spiritual discipline
- an ability to create a support system for self
- active involvement in a congregation of this church
- tested and affirmed leadership in this church
- an acceptance of the Reformed understanding of the faith
- acceptance of the diversity in The Presbyterian Church in Canada
- understanding of the mission of the church
- understanding of the role of the minister of Word and Sacraments
- integration of faith, view of the church and concept of ministry
- a realistic assessment of self
- mental and emotional health
- potential for growth
- a commitment to learning
- ability to relate to others and work with others
- ability to give leadership
- ability to handle conflict
- ability to cope with stress
- compassion

- a healthy attitude toward authority
- a good command of language
- ability to study at a Master's level
- a capacity for critical reflection
- a plan to finance studies.

We believe that Christ calls individuals to the pastoral and teaching office to meet the needs of the church. Creating an environment where individuals and the church can hear and respond faithfully to those calls is essential for supporting the ministry of Word and Sacraments.

Fostering Partnership between Ministers of Word and Sacraments and the Laity

Fruitful exercise of the ministry of Word and Sacraments requires partnership between ministers of Word and Sacraments and the laity. Whenever minister and people share the life of discipleship and the church's work to the best of each one's ability, whenever the contributions of each are valued, the church lives faithfully.

Sharing the life of discipleship means recognizing that all, ministers and people alike, are Christ's disciples and God's children. Like the disciples going up to Jerusalem, we are all on the road, and Jesus is walking ahead of us (Mark 10:32). There simply are no pedestals in Christ's church.⁴⁶

Sharing the church's work requires minister and people to honour the roles and responsibilities that properly belong to them, neither hoarding nor neglecting their part. Ministers must be prepared to teach the gospel and to lead the church in a faithful witness. For their part, the people must be prepared to be taught and to be led. The absolute necessity of ministers and people growing in their Christian faith so that each can do their part faithfully cannot be overstated. Are we, ministers and people alike, learning and growing in faith and open to hearing the gospel's prophetic voice, as evidenced by the fruits of the Spirit? Seeking to strengthen the partnership between ministers and people requires the church to address spiritual questions such as these.

Providing Leadership in a Shifting Landscape

Supporting the ministry of Word and Sacraments requires the church to recognize that its contexts for ministry have been changing dramatically. Recent decades in Canada (and the rest of the western world) have seen the end of Christendom, the end of the church having a high degree of respect and influence in society, and the end of Christian tradition shaping culture. At the same time, expectations about the value and necessity of participating in church have also changed.

In the midst of such changes, there is no question that the church is experiencing stress. To some extent, the church is confused about the role and place of the church in the world. Who are we, now that we no longer have a dominant, prestigious voice? The church is also grieving, for moving from the old to the new always involves loss. How can the church navigate this transition in healthy ways? To a similar extent, the church is confused about the role and place of the minister and the role and place of the people in the church. In church communities where healthy responses to anxiety are not practiced, blaming, denial and other destructive behaviours are distracting the church from its mission.

Ministers of Word and Sacraments have an important leadership role in helping the church acknowledge and address the stresses it is experiencing, as well as the opportunities that accompany change. At the same time, any growth in health and maturity in the church as it meets these challenges will serve to support the ministry of Word and Sacraments.

CONCLUSION

The ministry of Word and Sacraments is one of Christ's gifts to the church. Today Christ continues to call men and women to the pastoral and teaching office. These individuals serve Christ, helping the church to understand the gospel and leading the church as it seeks to offer a faithful witness. With appropriate support from the church, the ministry of Word and Sacraments serves the purpose for which God made it: the renewal and nurturing of the church for ministry.

ENDNOTES

1. "The Preamble to the Ordination of Ministers of Word and Sacraments", *The Book of Common Worship*, p. 325.
2. *The Westminster Confession of Faith*, 25:3.
3. *Ibid.*, 27:4.
4. *Living Faith*, 7.2.3.
5. In some cases, presbyteries have recognized as a gospel call the offer of employment an individual has received from an agency outside the formal structures of The Presbyterian Church in Canada, and have proceeded to ordination.
6. By "Christendom" or "establishment" we mean Christianity as the official religion and the church as the official religious institution of the state. This has been the case for the last 1700 years in Europe and in the colonial era in North America.
7. Biblical terms such as "diaspora", "remnant", or "flock", refer to the faithful of Israel or the disciple community as a minority within a culture indifferent if not hostile to its existence.
8. See Calvin, *Institutes*, 4.19.28, p. 70, where the point is made that "Calvin frequently affirms the priesthood of all Christians, stressing the offering of ourselves unreservedly to God".
9. *Ibid.*, 4.3.4.
10. *Ibid.*, 4.1.1
11. *Ibid.*, 4.3.4. Included with ministers in this task were 'doctors' (theologians and theological professors), to whom Calvin gave a special place.
12. Following Luther, Calvin stated explicitly two marks of the church of God, the pure preaching and hearing of the word of God and the administration of sacraments according to Christ's institution (*Institutes*, 4.1.9). However, he also stressed church discipline as an essential ministry of the authentic church (*Institutes*, 4.7).
13. *Ibid.*, 4.3.11 and 4.3.12.
14. *Ibid.*, 4.3.15.
15. *Ibid.*, 4.3.16.
16. Out of which *The Westminster Confession of Faith* was produced.
17. *The Form of Presbyterian Church Government*, p. 175.
18. *Ibid.*. See p. 175 and 178 for the role of lay church-governors, and p. 180 for the congregation's role in the call and ordination of its minister.
19. *Ibid.*. The extensive "rules of examination" for presbyteries (p. 183-186) that preceded the decision to ordain an individual included input from the 'calling' congregation, after the individual had preached in worship and conversed with them.
20. These views have traditionally been described as "high church" and "low church", respectively. Fuller discussion of the relative roles of ordained ministers and lay people can be found in chapter 2 of this document, in the sections on the middle ages and Reformed tradition.
21. The "Preamble to the Ordination of Ministers of Word and Sacraments" was approved by the General Assembly in 1970, revised 1992. It is found in the Book of Forms section [409](#), and *The Book of Common Worship*, The Presbyterian Church in Canada, 1991, p. 325, 354, 372, along with the service for ordination and induction, the service for induction, and the service for ordination.
22. These concepts, central in the teachings of Calvin and the Westminster Assembly, are found as well in the work of 20th century Reformation theologians. Barth: The ministry of the church is the ministry of Jesus Christ. The church's role is to witness to Christ (what he has done once for all - incarnation, cross, resurrection - and what he continues to do) without taking his place. (*Church Dogmatics*, IV.3.2). Bonhoeffer: The role of the church is to enable the meeting between Christ and the people. This is an activity of proclamation and witness for the whole people of God. (*Spiritual Care*. Translated by J.C. Rochelle.) See also J.C. McLelland, *A New Look at Vocation*, p. 8-28.
23. *The Book of Common Worship*, p. 325.
24. In support of the 'double responsibility' of a minister, see the Report of the Church Doctrine Committee in A&P 1979, p. [222](#); also, W. Bryden, *Separated Unto the Gospel*, p. 118.
25. The priority of the teaching, preaching and prophetic office of the minister is wonderfully highlighted in J. Stanley Glen's *The Recovery of the Teaching Ministry*, p. 9-26. Also in James D. Smart's *The Teaching Ministry of the Church*, p. 11-20.
26. The high status of the minister of Word and Sacraments is a consistent emphasis of Canadian Presbyterianism, as reflected in David Hay, "The Adventures and Misadventures of

the Presbyterian Doctrine of Holy Ministry”; Walter Bryden, op. cit., p. 120-6; James D. Smart, *The Rebirth of Ministry*, p. 11-12.

27. *Living Faith*, 7.2.3.

28. *The Westminster Confession of Faith*, 25.3; *Living Faith*, 1.2-1.5; Book of Forms section [409.1-3](#).

29. See also Book of Forms section [409.4](#).

30. By “classic” is meant the kind of basic consensus position developed among Presbyterian preachers in England, Scotland and the New World beginning in the late 16th and early 17th centuries.

31. Some examples include William Perkins in England, John Knox and later Samuel Rutherford in Scotland, and Jonathan Edwards in New England.

32. See John Leith, *An Introduction to the Reformed Tradition*, Atlanta: John Knox, 1978, p. 82, 84, 176, 191.

33. Calvin, *Institutes*, 4.14.3. The sacraments require preaching to beget faith (4.14.3). Like the word of scripture, however, the sacraments cannot serve to establish and increase faith, the goal for which our Lord instituted them, without the action of the Holy Spirit (4.14.9 and 4.14.17).

34. A&P 1987, p. [243](#).

35. Book of Forms, for the role in worship, see sections [111](#) and [198.2](#); for moderating the session, see [115](#), 115.1-2; for role in ordinations, see sections [235](#), 235.1, [132.6](#), [413](#), and *The Book of Common Worship*, p. 396.

36. *The Candidacy Process of Preparation and Discernment for Ministry in The Presbyterian Church in Canada*, approved by the General Assembly in 1999, is available through the Book Room at Church Offices.

37. *Living Faith*, 7.2.3.

38. *The Book of Common Worship*, p. 316-36.

39. *Ibid.*, p. 347-60.

40. In fact, the majority of the responses from sessions and presbyteries to the study paper on the ministry of Word and Sacraments indicated that the paper’s description of this ministry reflected their understanding and experience very well. Further, a number expressed their pride in their ministers and in this denomination’s ministerial tradition.

41. Such ministers would never be a hindrance to the laity. See notes 15 and 24 of this chapter re the minister being the servant of Christ and of the church.

42. See foot note 1 of this chapter.

43. Book of Forms section [202](#).

44. The Book of Forms has a separate section (Appendix J) to assist sessions and presbyteries in their roles of discernment and pastoral care of candidates for the ministry.

45. *The Candidacy Process of Preparation and Discernment for Ministry in The Presbyterian Church in Canada*, p. 5. This list of gifts and abilities was compiled from the questions in Appendix J of the Book of Forms.

46. Except the one on which God has placed the Lord Jesus Christ, the only King and Head of the Church (Book of Forms sections [409](#), [412](#), [414](#)).

NEXT STEPS

With thanks to all who have contributed to it, the above document is now presented for use in the church. As noted in the introductory chapter, a wide variety of uses are anticipated for it, including: a resource for candidates for ministry, either of Word and Sacraments, ruling elder or diaconal minister; a resource for sessions and presbytery candidates’ committees who give guidance to candidates for ministry; a resource for those considering professed membership in the church; a general resource for study groups in congregations concerning their role as lay people in the ministry of Christ; a resource to anyone interested in the way The Presbyterian Church in Canada understands its theology and practice of ministry. If accepted, the document will be published in booklet form, complete with a glossary of terms and a bibliography.

Recommendation No. 25 (adopted, p. [45](#))

That the document entitled *The Theology and Practice of Ministry in The Presbyterian Church in Canada* be accepted for use in the church.

PREPARATION FOR MINISTRY

Guidance Conferences

In 2002, guidance conferences were held at Crieff Hills Community, Puslinch, Ontario, in April/May and August.

- 21 candidates were recommended for certification.
- 2 were recommended for certification with additional comments.
- 1 was 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. 19, 2002 (A&P 2002, p. [520](#))

Re: Requesting a registry of candidates for ministry who have been refused certification

Overture No. 19, 2002 from the Presbytery of Edmonton-Lakeland was referred at the request of the Presbytery to the Life and Mission Agency (Ministry and Church Vocations). The overture asks the General Assembly to establish a registry of all persons who have been refused certification as students for the ministry and to develop procedures for its use.

The overture points to the long-standing regulation that requires a presbytery to inform the other presbyteries and the governing boards of the theological colleges whenever it decides not to certify a candidate for ministry (Book of Forms section [203.1](#)). The goal of this practice has been to ensure that a presbytery, when asked by a session to certify an individual as a candidate for ministry, has been alerted to the fact that certification for ministry has been refused previously (by the same or another presbytery). The overture notes that this process of 'circularizing the presbyteries' is limited by the length of memories of the presbyters, and hence requests the keeping of a denominational registry.

The overture envisages a registry that contains the reasons for the presbytery's refusal to certify. The registry would be used by presbyteries making decisions about certification for ministry, but would have much wider application as well. In fact, all the courts of the church would be directed to check against the registry the names of any individuals applying for lay professional leadership positions who are not diaconal ministers or ministers of Word and Sacraments.

Although the proposed registry is intended as a way to assist The Presbyterian Church in Canada in discerning suitable individuals for professional leadership positions, there are significant problems with it. Decisions by presbyteries not to certify account for only some of the individuals who do not continue with the process of candidacy for ministry. More frequently when individuals do not continue, they have not been refused certification but have withdrawn from the process. Of course, individuals may do so for any number of personal reasons, including a changing sense of where God is calling them. Nevertheless, in some cases individuals withdraw from candidacy to avoid a negative decision by their presbytery. For their part, presbyteries may encourage candidates they consider unsuitable to withdraw, wishing to spare the individual the embarrassment of a negative decision by the presbytery and themselves the possibility of having such a decision challenged. Therefore, keeping track of decisions not to certify will identify only some individuals who have left the process of candidacy for ministry. A registry of individuals refused certification for ministry will not provide the proposed benefits. Other solutions are needed to assist with decisions about certification for ministry and about hiring lay professional staff.

For Decisions about Certification for Ministry

Presbyteries making decisions about certification for ministry could be directed to ask prospective candidates whether they have begun previously a discernment process for ministry, either in The Presbyterian Church in Canada or in some other denomination. When this is the case, the presbytery may ascertain how far the person proceeded and the outcome. Presbyteries may also require prospective candidates to provide references from supervisors in previous church employment or discernment processes.

To provide guidance to presbyteries in this matter, the following additional sections are proposed for the Book of Forms, Appendix J: Procedures in the Pastoral Care of Candidates.

During Initial Certification

That the following question be added to Appendix J in the Book of Forms:

Have you ever previously begun a discernment process for the ministries of The Presbyterian Church in Canada or another church? If so, how far did you proceed in this process and why did you discontinue it?

This question is to be inserted as No. 5 in J-4: Questions asked by session - Initial Recommendation. The current questions No. 5-8 are renumbered No. 6-9. The questions used by sessions are also suggested for presbyteries, so this new question would be used also in the questions asked by presbyteries at initial certification.

During Certification for Ordination

That the following sentences be added to Appendix J:

If the candidate has not been under the care of presbytery prior to making the request to be examined for certification as a candidate for ordination, the presbytery should ascertain if the candidate has previously requested examination for certification for ordination in any other presbytery of The Presbyterian Church in Canada and the outcome of that process.

If the candidate is applying to enter the church from another denomination, the presbytery should ascertain how far the candidate proceeded in that denomination's discernment process and the outcome.

These sentences are to be added at the end of No. 2 in J-11: Examination.

For Decisions To Hire Lay Professional Staff

Providing assistance for decisions about lay professional staff is complicated by the complete absence of any denominational candidacy process or qualification standards for them. For lay professional staff, there is no parallel to the intensive process of preparation and discernment followed by candidates for diaconal ministry and the ministry of Word and Sacraments. Nevertheless, there is a growing awareness that some form of discernment process is needed. In fact, the General Assembly in 2002 received and referred an overture requesting the development of qualification standards and pay scales for lay staff (Overture No. 23, 2002; A&P 2002, p. [522-23](#)). Therefore, the question of helping the church to choose the best individuals for lay professional staff positions, the intention of the proposed registry, is already before the church.

For these reasons, the following recommendations are presented:

Recommendation No. 26 (adopted, p. [45](#))

That sections be added to Appendix J of the Book of Forms, as outlined above.

Recommendation No. 27 (adopted, p. [45](#))

That the prayer of Overture No. 19, 2002 not be granted for the reasons given above.

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. A new video produced by the Anglican Church of Canada, *Sexual Misconduct in Our Churches: Learn to Spot It. Learn to Stop It*, has been added to these and other resources on the topic of sexual harassment which are available from The Book Room at Church Offices. The brochure also can be viewed on and obtained from the church's web site: www.presbyterian.ca/mcv.

INTERIM MINISTRY

Ministry and Church Vocations produced a resource on interim ministry in 2001. *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.

CALLS IN CONGREGATIONS WITH TWO OR MORE MINISTERS

The General Assembly Special Commission for Appeal No. 7, 1997 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, A&P 1998, p. [263](#)). 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, A&P 1998, p. [263](#)). Therefore, the first question is one of policy: may the associate minister be considered and called to the position of minister in the same congregation? The second question is one of procedure: given the answer to the question of eligibility, what process should be followed in the calling of ministers in multi-minister congregations?

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. Matters were often complicated by procedural irregularities that might have caused problems, quite apart from the question of calling the associate minister to serve as minister. 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 some cases, the candidacy and calling of the associate minister to the position of minister have proceeded harmoniously and resulted in fruitful ministries.

Consultation with the Clerks of Assembly and others with relevant experience has revealed a number of issues that need to be considered, as outlined below:

- The presbytery must be equipped to offer appropriate guidance.
- Fairness to all eligible candidates interested in the position of minister must be ensured.
- Our denominational experience with calls of associate ministers to minister positions in the same congregations has been mixed.
- The practice of The Presbyterian Church in Canada has been to give its congregations the widest possible freedom in choosing their ministers, by the guidance of the Holy Spirit and with the approval of the presbytery.
- An existing pastoral relationship between an associate minister and a congregation complicates matters. On the one hand, how free will the congregation feel to consider the question of the associate minister's candidacy for the position of minister? When the

people have grown to appreciate, respect and love the minister and his/her ministry as associate and the associate applies for the minister position, the people might find it too difficult even to consider saying 'no'. On the other hand, there certainly will be some difference of opinion in the congregation. How constructively will the congregation and associate minister respond, and how may the potential for discord limit the congregation's freedom still further?

- Some denominations, such as the Presbyterian Church (USA), strictly prohibit the consideration of the associate minister for the position of minister in the same congregation.

Consultation has yielded three quite different answers to the question of whether associate ministers should be eligible to apply for the position of minister: "no", "yes", or "yes, with prior presbytery approval". In light of this diversity of opinion, what is proposed is that three different sets of policy and procedures be outlined for the church to discuss and provide comment.

Before moving to outline the three options, it is important to note that other scenarios in congregations with more than one minister could raise the same issues. One example would be the development of a new, third ministerial position, and one of the two ministers wishing to apply. Another example in a congregation with two co-ministers would find one co-minister applying for the other position when it became vacant. This means that any consideration of the associate minister/minister question should be generalized to include one minister applying for another ministerial position in the same congregation or pastoral charge. However, for the purpose of simplicity, the associate minister/minister situation will be used in the discussion that follows.

Option 1: An associate minister may not apply for the position of minister in the same congregation or pastoral charge.

The procedure in this case is simple:

1. The presbytery appoints an interim moderator.
2. Through the interim moderator, the presbytery ensures that both the session and the associate minister act in accordance with this policy, and that the session has communicated effectively within the congregation the fact that the associate minister may not be considered.

Option 2: An associate minister may apply for the position of minister in the same congregation or pastoral charge.

In this case the process of search and selection unfolds much as it usually does for ministers, with the exception that the associate minister who applies is considered as a sole candidate. No other candidates are considered until the decision has been made not to call the associate minister as minister.

1. The presbytery appoints an interim moderator.
2. The interim moderator ascertains from the associate minister whether s/he wishes to apply for the position of minister.
3. If the associate minister does wish to apply, the interim moderator informs the session that the associate minister is the sole candidate to be considered at this point. The vacant ministry position will not be advertised, and no other ministerial profiles will be sought or accepted.

Under the guidance of the interim moderator, the session leads the congregation through a consideration of its ministry needs and the preparation of a congregational profile. The search and selection process continues with the associate minister as sole candidate until a decision is made about his/her candidacy. If the associate minister is not called as minister, the search and selection process is then opened for the consideration of other candidates.

If the associate minister does not wish to apply, the session, under the guidance of the interim moderator, leads the congregation through all aspects of the search and selection process as usual.

4. Through the interim moderator, the presbytery ensures that the session provides clear, appropriate information to the congregation throughout the call process.

Considerations for the Associate Minister in Deciding Whether to Apply

The associate minister needs to consider the capacity of the congregation to handle differences of opinion. When a pastoral relationship has already been developed between the associate minister and the congregation, there certainly will be some difference of opinion about whether the associate minister should be called as minister. How free will the people feel to decide 'yes' or 'no' and how constructively can they be expected to deal with the matter? What is the congregation's track record, both past and recent, for solving problems early, while the issue remains "the issue"? What is the congregation's history with respect to forming factions and creating the kind of dynamics where issues become blurred or lost entirely, and where persons are "attacked"?

What is the associate minister's own tolerance for diversity of opinion? How able is s/he to keep issues separate from personalities? If the congregation does not choose the associate minister for the position of minister, what impact does the associate minister think this might have on him/her and his/her continuing ministry in that congregation?

If the associate minister's answers to these questions indicate any difficulties and yet s/he wishes to serve in the position of minister within a multi-minister congregation, s/he would be well advised to seek an opportunity to do so in some other congregation.

Option 3: An associate minister may apply for the position of minister in the same congregation or pastoral charge, with prior presbytery approval.

In this procedure the presbytery makes a decision about whether the associate minister may apply for the position of minister, before the associate minister may be considered by the session. If the associate minister becomes a candidate for the position of minister, s/he does so as sole candidate. The search and selection process is opened to other candidates only after the associate minister is not selected.

1. The presbytery appoints an interim moderator.
2. The interim moderator ascertains from the associate minister whether s/he wishes to apply for the position of minister. If the associate minister does wish to apply, the interim moderator communicates this request to the presbytery. Also, the interim moderator informs the session that the vacant ministry position will not be advertised and no ministerial profiles will be sought or accepted until the question of the associate minister's candidacy, if permitted by the presbytery, is decided.
3. The presbytery receives and considers a report from the interim moderator on the question of the associate minister's eligibility to candidate for the position of minister. The presbytery decides the matter.
4. Under the guidance of the interim moderator, the session leads the congregation through a consideration of its ministry needs and the preparation of a congregational profile.
5. If presbytery permits the associate minister to apply, the search and selection process continues with the associate minister as sole candidate until a decision is made about his/her candidacy. If the associate minister is not called as minister, the search and selection process is then opened for the consideration of other candidates.

If the associate minister decides not to apply or does not receive presbytery approval to do so, the session, under the guidance of the interim moderator, leads the congregation through all aspects of the search and selection process as usual.

6. Through the interim moderator, the presbytery ensures that the session provides clear, appropriate information to the congregation throughout the call process.

Considerations for the Associate Minister in Deciding Whether To Request Permission To Apply

The associate minister needs to consider the capacity of the congregation to handle differences of opinion. When a pastoral relationship has already been developed between the associate minister and the congregation, there certainly will be some difference of opinion about whether the associate minister should be called as minister. How free will the people feel to decide 'yes'

or 'no' and how constructively can they be expected to deal with the matter? What is the congregation's track record, both past and recent, for solving problems early, while the issue remains "the issue"? What is the congregation's history with respect to forming factions and creating the kind of dynamics where issues become blurred or lost entirely, and where persons are "attacked"?

What is the associate minister's own tolerance for diversity of opinion? How able is s/he to keep issues separate from personalities? If the congregation does not choose the associate minister for the position of minister, what impact does the associate minister think this might have on him/her and his/her continuing ministry in that congregation?

If the associate minister's answers to these questions indicate any difficulties and yet s/he wishes to serve in the position of minister within a multi-minister congregation, s/he would be well advised to seek an opportunity to do so in some other congregation.

Considerations for the Presbytery in Deciding Whether To Permit the Associate Minister To Apply

The congregation will need effective, objective leadership from the presbytery throughout the entire search process. Even apart from the question of the associate minister being considered, calls to multi-minister congregations are more complex, and the need for excellent communication increases.

The presbytery needs to consider the capacity of the congregation to handle differences of opinion that might result if the associate minister is considered for the position of minister. If the presbytery knows that the congregation already has well-developed factions or if the presbytery has observed the congregation respond in harmful ways when its people disagree, the presbytery would be well advised to decide that the associate minister may not apply for the position of minister.

Next Steps

Three different sets of policy and procedures have been outlined for the church to discuss and provide comment. Therefore, the following recommendation is presented:

Recommendation No. 28 (adopted, p. [45](#))

That this report along with questions for discussion be sent to sessions and presbyteries for study and comment to the Life and Mission Agency, Ministry and Church Vocations, by January 31, 2004.

OVERTURE NO. 3, 2003 (p. [574-75](#))

Re: To study the experiences of and prepare guidelines for multiple ministerial teams

Overture No. 3, 2003 from the Presbytery of Vancouver Island was referred at the request of the Presbytery to the Life and Mission Agency (Ministry and Church Vocations). The overture requests study of the experience of congregations and presbyteries with multiple ministerial staff teams within the denomination, including identification of primary causes for problems in such situations. It highlights the need of presbyteries to be equipped to offer guidance to congregations prior to their developing staff teams, noting such matters as job descriptions and issues of responsibility and accountability within those staff teams and in relation to the session and presbytery. Further, the overture requests the development of guidelines and resources useful for sessions, congregations and presbyteries in working with multiple ministerial staff teams.

Since more time is required to carry out this work, the following recommendation is presented.

Recommendation No. 29 (adopted, p. [45](#))

That the Life and Mission Agency (Ministry and Church Vocations) be given permission to report on Overture No. 3, 2003 to the 130th General Assembly.

OVERTURE NO. 4, 2003 (p. [575](#))

Re: Definitions of "senior, associate and assistant minister", their relationships with the courts and each other

Overture No. 4, 2003 from the Presbytery of Vancouver Island 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 requests definitions of the terms “senior minister”, “associate minister” and “assistant minister”. Further, it requests guidelines regarding how such positions within a multiple ministerial team should relate to each other and to the courts of the church, with particular attention to issues of authority and accountability between the senior minister and associate and/or assistant minister.

Since more time is required to carry out this work, the following recommendation is presented:

Recommendation No. 30 (adopted, p. [45](#))

That the Life and Mission Agency (Ministry and Church Vocations) be given permission to report on Overture No. 4 , 2003 to the 130th General Assembly.

OVERTURE NO. 21, 2002 (A&P 2002, p. [521](#))

Re: Presbytery making time-limited appointments of ministers

Overture No. 21, 2002 from the Presbytery of East Toronto 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. It asks for changes to the Book of Forms that will enable presbyteries to make time-limited appointments of ministers of Word and Sacraments to congregations when requested by the sessions.

Consultation with the Clerks of Assembly has revealed that, at the previous General Assembly (the same one at which this overture was received), the clerks proposed changes to a relevant section of the Book of Forms. (A&P 2002, p. [249](#)) The proposed changes were sent to sessions and presbyteries for study and report. Since it might prove helpful to allow the results of that study and report to inform consultation on the request being made by Overture No. 21, 2002, the following recommendation is presented:

Recommendation No. 31 (amended and adopted, p. [46](#))

That the response to Overture No. 21, 2002 be deferred until a decision is made by a General Assembly about changes proposed to section [201.1](#) of the Book of Forms

SUPPORT FOR PROFESSIONAL CHURCH WORKERS

Support for New Ministers

The early years of ministry are critically important in the life of an ordained minister of Word and Sacraments or a designated diaconal minister. Experience in this denomination and others, as well as research by the Alban Institute, have shown that the first five years of ministry can help a new minister lay the foundation for long and fruitful service in the church. Unfortunately, these beginning years can also lead to a new minister’s discouraged resignation from the ministry or settling into unhealthy patterns that persist throughout a troubled 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, a 3-year Canadian ecumenical pilot project, was launched. “Starting Well: First Years in Ministry” brings new ministers together annually to reflect on their contexts and encourage their participation in collegial groups. The modular format of the program makes it possible to enter the program in any year, without having attended in previous years. In 2001, 15 new ministers gathered at Knox College for four days for the first module of the program.

In June 2002, the second event took place at Emmanuel College, Toronto. Nine new Presbyterian ministers gathered with 8 other new ministers for 4 days, to explore issues of ministerial identity, pastoral boundaries, ministry among people engaging in difficult behaviour, the minister’s spiritual life, and self-care. Each minister was given opportunities to address personal concerns arising out of his/her own practice of ministry. Group activities included worship, small and large group discussion, lectures, and the examination of case studies written by the participants. The Associate Secretary of Ministry and Church Vocations served as 1 of 2 program facilitators. As with the first event, the participants were enthusiastic about the event and their desire to participate in the coming year. One encouraging outcome of this event has

been the formation of a colleague support group by a few of the participants who live in the same area.

Plans are underway for the third event to be held at Toronto School of Theology in June 2003. The design team includes representatives of all the sponsoring groups: Churches' Council for Theological Education, Knox College, Emmanuel College, Toronto School of Theology, and staff from denominational ministry offices of the Presbyterian and United Churches. As in the previous two years, Ministry and Church Vocations has written to all new Presbyterian ministers to invite their participation and offer subsidies to those travelling a distance. The Associate Secretary of Ministry and Church Vocations will again serve as a facilitator of the event.

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 (A&P 2002, p. [512-13](#))

Re: Retired ministers and families absents 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 draws attention to the unfortunate reality that, in some cases, the continuing presence of the retired minister in the pastoral charge causes difficulty for the session and particularly for the new incumbent minister. While some retired ministers gracefully manage the transition in role from active, called minister of a congregation to retired minister within the presbytery, others permit old patterns of pastoral interactions to continue between themselves and their former parishioners, with painfully divisive results.

The church has recognized the potential for difficulty and the need to limit the pastoral activities of ministers in pastoral charges where they are not serving currently. Section [247.1](#) of the Book of Forms states that all ministers "... before agreeing to undertake pastoral services ... in a congregation other than the one where they are the current incumbent, are required to consult with and receive permission in writing from the session of the local congregation."

Despite this legislation, however, anecdotal information and perusal of presbytery minutes and congregational visitation reports suggest that the limitations set in section [247.1](#) are not always honoured. Given the vulnerability a new incumbent might feel with the prospect of challenging a former, well-loved minister, one suspects that such abuses of pastoral authority are under-reported.

While Overture No. 3, 2002 highlights dynamics that can negatively affect the life of congregations, it is not clear that the requested legislation is the best solution. First of all, good legislation already exists that limits, not the retired minister's choice of congregation with which to associate, but how s/he functions within that context (section [247.1](#)). However as noted above, the church does not always have the will to obey or enforce this rule.

Secondly, imposing the requirement that retired ministers absent themselves for a period may not always be necessary. In cases where retired ministers have prepared themselves and their parishioners well for their change in relationship and are graciously refusing any requests for pastoral care that nevertheless come from former parishioners, one year might be too long. Besides, many retired ministers who remain in the community voluntarily absent themselves from their former pastoral charge, finding ways to contribute to the life of the presbytery through participation and leadership in the other congregations. In other cases where retired ministers are interfering in the pastoral charge, no amount of time would be enough. Moreover, while it might be possible to monitor the minister's attendance at Sunday worship, no limitations can be placed on interactions that occur in the coffee shop and grocery store. Furthermore, the church cannot legitimately impose the requested restrictions on the families of retired ministers.

Rather than new legislation, the church needs resources to educate retiring ministers and their congregations about what their changing relationship will entail. Many ministers would benefit from discussion of how to prepare themselves and their people for this shift, and how to respond when requests come. What do you say when a family for whom you have cared pastorally for two decades asks you to bury their mother? For their part, the people may not know what requests they can make appropriately. In all congregations with retiring ministers, the value of clear communication cannot be overstated. Perhaps the departing minister and session could develop a covenant that is affirmed by the minister and congregation in their final service of worship together. ("I will not listen to or participate in any criticism. We will not voice any criticism of the congregation's ministry in your presence.")

Ministry and Church Vocations has been gathering resources on this important topic from other denominations and from Alban Institute and other publishers. A working group will be appointed this spring to develop resources for use in The Presbyterian Church in Canada.

Therefore, for the above reasons, the following recommendation is made.

Recommendation No. 32 (adopted, p. 48)

That the prayer of Overture No. 3, 2002 be not granted.

OVERTURE NO. 6, 2002 (A&P, 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 asks for study of issues related to the costs incurred by ministers who sell their houses to move to a new pastoral charge.

The overture states correctly that calling congregations are required to pay necessary moving expenses to settle their new minister in the pastoral charge (Book of Forms, Appendix A-10). Moving expenses typically deemed to be 'necessary' have included the cost of the moving van to move the household belongings, with some provision for the professional packing of breakables, and the cost of travel and accommodation for the minister and family to the new location. (For ministers immigrating to Canada, calling congregations have been required to cover these costs from the point of entry into Canada.)

The overture draws attention to the fact that ministers who are home-owners face additional costs when they move: the costs associated with selling their houses and possibly with buying new ones. It asserts that these costs are part of the full costs of moving that should be paid by the calling congregations. Central to the argument is the provision Canadian tax law makes for claiming such costs as a tax deduction, whenever an individual moves to start new employment. Cited as well is the practice of some employers in business and government to cover these costs when moving their upper level employees. The situation is further complicated for the church by the reality that some calling pastoral charges pay these expenses as part of 'necessary moving expenses', while many others do not. Although the overture recognizes that a requirement to cover the minister's real estate related costs would burden any congregations that are struggling financially, it nevertheless argues for consistency in the church's practice.

There are some serious difficulties with the rationale presented in the overture. To begin with, the goal of home ownership is wider than the provision of housing, for which it is seldom the only option. People own houses to earn equity in them, a fact recognized by ministers who, increasingly, seek to own their homes if possible. This means that selling and buying houses are investment decisions, and the costs associated with such real estate transactions are investment costs. Moreover, ministers who own houses are not required to sell them when they move to the new pastoral charge. In some cases, ministers might decide to retain title to their houses, perhaps to provide a home for their children who stay behind or as a rental property.

From this perspective, the costs associated with selling and buying a house are not properly considered 'necessary moving costs'. It follows that calling congregations should not be required to pay them.

Nevertheless, congregations are urged to enquire regularly concerning the needs of their ministers, and to meet those needs, including any financial ones, as generously as they can,

beyond minimum requirements. Whenever such discussions lead to the congregation paying some portion of the minister's real estate related costs, this may be seen as a positive outcome.

In conclusion, there appears to be no reason to change existing requirements of congregations with respect to the moving costs of their new ministers. Therefore the following recommendation is presented.

Recommendation No. 33 (adopted, p. 48)

That the prayer of Overture No. 6, 2002 be answered in the terms outlined above.

CONTINUING EDUCATION

In 2002, the Continuing Education Committee provided \$6,070 in grants to 15 people, an average of \$405 to each person. Ten new applicants sought courses that will increase their knowledge and enhance their skills in pastoral counselling, conflict resolution, congregational leadership, teaching and interim ministry. One of these applicants was in a Doctor of Ministry program. As well, the fund supported the ongoing studies of five previous applicants enrolled in postgraduate degree programs.

Applicants found their chosen courses and conferences to be extremely helpful in furthering their professional growth and development.

Since the General Assembly approved a 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.

Ministry and Church Vocations and the Continuing Education Committee hope that congregations and presbyteries will inform and encourage their ministers to take advantage of the many opportunities for continued growth and study each year.

Thanks are due to the members of the committee for their commitment of time and wisdom: Kathleen Gibson, Peter Ross and Helen Hartai.

PERSONNEL SERVICES

Personnel services link people searching for a call with congregations seeking someone to call. Through the congregational profile, professional church workers and candidates certified for ordination can learn about congregations. Through the personal profile, professional church workers and candidates certified for ordination can introduce themselves to a search committee and search committees can receive profiles of candidates. An up-to-date listing of ministry opportunities and interim moderators is maintained on the church's web site: www.presbyterian.ca/mcv; follow the link to Ministry Opportunities and Interim Moderators.

In addition to ministry opportunities leading to calls, the referral services continue to be used for stated supply and interim ministry appointments.

Some time is spent doing outplacement, career and crisis counselling for professional church workers. For those who request it, personal profiles are also reviewed and critiqued.

At the time of writing this report in February, Ministry and Church Vocations records indicated that 66 professional church workers and graduating students, representing 5.3 percent of ministers now on the rolls of presbyteries, were seeking a call. There were 70 pastoral charges looking for a minister, representing 7.2 percent of the pastoral charges in The Presbyterian Church in Canada. The numbers last February showed a wider gap between the number of people looking for a call and the number of pastoral charges looking for a minister, but this year the numbers have returned to a more usual pattern.

WOMEN'S PERSPECTIVES

Women's Perspectives is a newsletter that keeps women, both lay women and women who work professionally within the church, in contact with each other. It provides a place for women to share with the whole church their theological perspectives, biblical insights, special interests, joys and concerns. Two issues were published in 2002. The May 2002 issue, "Circles of Community", was edited by Marion Barclay and Dianne Ollerenshaw. It focused on the many kinds of community that touch our lives and provide us with an opportunity to grow, be challenged and reach out and support others. The November 2002 issue, "Lessons for a Lifetime", was edited by Laurie Mackenzie and focused on the lessons that our churches have

taught and are teaching girls and young women. Articles from a recent issue are posted on the church's web site: [www.presbyterian.ca/wim/Women's Perspectives](http://www.presbyterian.ca/wim/Women's_Perspectives). Promotional issues are distributed through the Book Room.

WOMEN IN MINISTRY COMMITTEE

The Women in Ministry Committee has continued to meet during the past year to monitor and consider issues relating to women in ministry. We had four regular meetings (in March, June, September and December) where we continued to share ideas, issues and concerns that are related to our mandate to support women in ministry, to advocate for women within the structures of the church and to develop an educational strategy for the church at large concerning the role of women.

The Women in Ministry Committee has regular members, ex-officio and staff members, as well as regional representatives from different regions throughout the country. We keep in touch with the regional representatives by email or phone and by sending them the minutes of our meeting. At the time of the General Assembly we invited those representatives who were at Assembly or lived near the location of assembly for a lunch to update them on the ongoing work of the committee. Three members of our committee met with regional representatives and found it a supportive and worthwhile gathering.

In September our convener, Carolyn Jones finished her term and Maria Papp became convener. We welcomed a new member, Maureen Coleman from the Presbytery of Pickering. We also welcomed Connie Lee as a representative from the Presbytery of Eastern Han-Ca.

The September meeting was held at Knox College, and we invited female students to join us for lunch to let them know about our committee and the support we offer.

Our special attention last fall was on women in ethnic ministries as well as on female elders within The Presbyterian Church in Canada. To this end, we appreciated an invitation to hold our December meeting in St Timothy's Church in Etobicoke and enjoyed a Korean meal with women from the congregation. Studies and meetings will continue concerning these two very important issues.

We supported Paulette Brown to attend a Women's Ecumenical Conference, "Remembering and Revisioning Faith: Women Doing Theology in Canada" in Winnipeg in May. In our June meeting, Paulette reported about the conference. In October, three members of our committee and a staff person attended a conference entitled "Birthing a New Vision of Health, Wellness and Identity". This gathering was sponsored by the Women in Ministry Committee of the National Council of Churches of Christ, USA.

THE ORDER OF DIACONAL MINISTRIES

The year 2002 was busy with conferences for members of the Order of Diaconal Ministries. Besides the Order's Council meeting, two international conferences were held in Canada. In February the Association of Presbyterian Church Educators (APCE) was held in Toronto. The leadership was tremendous with The Rev. Dr. Herbert O'Driscoll as the theme speaker, The Rev. John Bell as the song leader, The Rev. Marion Barclay as worship leader and numerous leaders from all over North America to lead workshops. The Order financially assisted 13 Knox and VST students to attend this informative and stimulating conference. Marion Barclay received the prestigious award of Educator of the Year and Norma Goldsmith received a Life Achievement Award.

In April the Order held its Biennial Council meeting. The members studied the role of servanthood in our church and dealt with the business of the Order. The fellowship was excellent and members were renewed in their calling. It has been many years since there have been graduates to join the Order so our group is becoming small though the need for Christian education has certainly not diminished. Finally, in June, we had the privilege of hosting the Diakonia of the Americas and the Caribbean (DOTAC) conference in Winnipeg. We had members serve in the organizing of this conference and several benefited from attending. The Rev. Lynda Reid is presently the secretary of DOTAC.

Frances Sullivan
Administrator/Treasurer of the Order of Diaconal Ministries

SPECIAL MINISTRIES

Canadian Forces Chaplaincies

The Canadian Military Chaplaincy is competently served by nine ministers of The Presbyterian Church in Canada, who are chaplains in the Regular Force:

Major Robert E. Baker	CFB Kingston
Major Lloyd M. Clifton	No. 8 Wing, Trenton
Captain Charles Deogratias	CFB Gagetown
Lt. Col. David C. Kettle	Director of Chaplaincy Policy, Chaplain General's Office National Defense Headquarters, Ottawa
Lieutenant(N) Bonnie Mason	CFB Halifax
Captain Dwight Nelson	CFB Petawawa
Captain Robert H. Sparks	Canadian Air Defence Hdqtrs., Winnipeg
Major J. Edward Wylie	Post-Graduate Training
Commander George L. Zimmerman	Commandant Chaplain School & Centre, Borden

There are many other ministers of this church who serve as Reserve Force Chaplains, and who are subject to being called out to overseas service in cases of need. All serve the needs of members of the Canadian Forces and their families with dedication, grace and distinction. Our church has more Regular Force Chaplains than our numbers warrant, so it is unlikely that any new Regular Force Chaplains will be appointed from among ministers of this church in the next few years. Reserve Force Chaplains are appointed as needed and requested by the Commanding Officers of the Reserve Force units, with no restriction on numbers by denomination.

Regular Force Chaplains of The Presbyterian Church in Canada meet once a year at the annual retreat, which is for all Regular Force Chaplains. This year, the retreat will be held at NavCan in Cornwall, Ontario June 9 to 13, 2003. Major Robert Baker has been appointed to be the representative of our chaplains at this year's General Assembly.

I continue to serve as the representative of The Presbyterian Church in Canada to the Interfaith Committee on Canadian Military Chaplaincy (ICCMC), which normally meets three times a year. Also represented are the Canadian Council of Churches, and the Anglican, Baptist, Lutheran, United, and Pentecostal and other Protestant churches. The ICCMC is also served by Colonel Commandant Vice Admiral (Retired) L. Murray, and by the Chaplain General, Commodore Tim Maindonald, and his staff at National Defence Headquarters. The Executive Director is Lieutenant Commander John Wilcox, who succeeded Major Lloyd Clifton in this position in 2002.

The ICCMC continues to make significant strides in developing ecumenical relationships between denominational groups and other religious organizations, while supporting the military chaplains in their challenging ministry of spiritual guidance and pastoral care in an increasingly diverse populace in Canada and beyond. Recently, and for the first time, the ICCMC has endorsed a Muslim cleric, a First Nations Baptist Minister, and an officer of the Salvation Army as candidates for the Regular Forces Chaplaincy. A priest of the Ukrainian Orthodox Church has been endorsed as a candidate for the Reserve Forces. These developments raise new policy issues regarding endorsement authority for non-Christian faith groups, and regarding interpretation of the requirement for two years' parish experience.

The main focus of the ICCMC is support for the professional church workers who extend ministry to military families. The chaplains serve Canada and their faith groups by offering ministry to Canadian Forces personnel serving on peacekeeping missions and in the operation against terrorism. They offer ministry in military base chapels across the country. Chapel offerings are returned to denominational church offices on a proportional basis.

In the current geopolitical climate, all who serve in and with the military have significant responsibility in the interests of Canada and world stability. Significant annual meetings between the ICCMC and the Minister of National Defence provide an opportunity to express the concerns of the faith groups for the quality of life and the well-being of members of the Canadian Forces and their families. The Honourable John McCallum, M.P., shares these concerns and expresses deep appreciation for the contributions of the Canadian Forces Chaplains.

The Presbyterian Church in Canada can be proud of its ministers who provide a unique ministry to those who serve Canada in the Canadian Forces with courage, honour, and distinction in dangerous and difficult situations. Together, they deserve all the support our nation and Church can provide. Let us continue to uphold this truly remarkable group of chaplains with our prayers and support.

Thomas Gemmell
Convener, Canadian Forces Chaplaincy Committee &
Representative to the ICCM

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.

Since more time is needed to complete this study, the following recommendation is presented.

Recommendation No. 34 (adopted, p. [48](#))

That the Life and Mission Agency (Ministry and Church Vocations) be given permission to report on Overture No. 23, 2000 to the 130th General Assembly.

OVERTURE NO. 11, 2002 (A&P 2002, p. [516](#))

Re: Role of parish nursing within the denomination

Overture No. 11, 2002 from the Presbytery of Huron-Perth was referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Clerks of Assembly. It asks that the role, accountability and qualification standards for parish nurses serving within The Presbyterian Church in Canada be defined in particular ways.

The overture points out that a number of congregations across this denomination have introduced parish nursing ministries and requests that parish nursing be recognized as complementary congregational pastoral care ministry. Stating that parish nurses, as professional church staff, should be accountable to a governing body in the church, it suggests that parish nurses should be under the direction and care of the church courts which have employed them. Further, the overture proposes that the qualifications and standards of the Canadian Association of Parish Nursing Ministry be adopted as suitable for parish nurses practising within The Presbyterian Church in Canada.

To study these issues, a working group will be appointed this spring, including individuals who have experienced parish nursing from a variety of perspectives. For this reason, the following recommendation is presented.

Recommendation No. 35 (adopted, p. [48](#))

That the Life and Mission Agency (Ministry and Church Vocations) be given permission to report on Overture No. 11, 2002 to the 130th General Assembly.

OVERTURE NO. 23, 2002 (A&P 2002, p. [522](#))

Re: Develop standards and pay scales for lay staff

Overture No. 23, 2002 from the presbytery of Ottawa was referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Assembly Council and the Clerks of Assembly. The overture requests the establishment of guidelines for appropriate qualification standards and stipend scales for paid lay staff. Further, it asks that the sections of the Book of Forms that govern these matters presently (sections [112.7.1](#)-[112.7.4](#)) be revised to reflect the denomination's current practice.

To carry out the necessary study and consultation, a working group will be appointed this spring, including individuals who have experienced these issues from a variety of perspectives. For this reason, the following recommendation is presented.

Recommendation No. 36 (adopted, p. 48)

That the Life and Mission Agency (Ministry and Church Vocations) be given permission to report on Overture No. 23, 2002 to the 130th General Assembly.

MINISTRY AND CHURCH VOCATIONS ADVISORY COMMITTEE

Mr Alex Bisset, Ms. Betty Crossley, Ms. Jo-Ann Dickson, The Rev. Dr. Tom Gemmell, Mr. David Laphorne, The Rev. Dr. Clyde Ervine (who is replacing The Rev. Dr. Stuart Macdonald while he is on sabbatical), The Rev. Elias Morales, The Rev. Kathryn Strachan.

CALLED TO COVENANT: STRENGTHENING CONGREGATION-PRESBYTERY RELATIONSHIPS

Called to Covenant is a project of the Life and Mission Agency, which was designed to respond to a widely held perception that congregation-presbytery relationships need to be strengthened and enhanced. The project's mandate is to carry out a process of consultation, research and reporting on this concern. A ten-member working group, augmented by seven corresponding members from across the church, works with Tom Gemmell who has served as Project Co-ordinator. The project time-line was extended until the 130th General Assembly (2004) to accommodate a period of health leave for the co-ordinator.

During the past year, work has progressed on collating and analyzing the nearly 150 submissions received from sessions and presbyteries in response to a request for information on key issues and strategies involved in strengthening congregation-presbytery pastoral relations. The working group is now developing a draft report on its discoveries. The draft report will be studied and refined at a consultation with our corresponding members and representatives of several presbyteries, which is being planned for September 19-21, 2003.

The final report will be presented to the Life and Mission Agency Committee in March 2004 and then to the General Assembly. It is envisioned as a smorgasbord of options available to address the concerns and issues involved in our covenantal relationships, with a focus on regular pastoral oversight, crisis intervention, and planning and accountability. The working group is encouraged by the level of participation in the project by sessions and presbyteries. The very process of engaging our church and its two primary courts in conversation about the nature and realities of our covenantal relationships has been productive and health-giving.

PRESBYTERIAN WORLD SERVICE & 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
	Summer Intern:	Kyle Marnoch
	Knox College Intern:	Katherine McCloskey

INTRODUCTION

The Presbyterian Church in Canada is being called upon to respond to an increasing number of emergency relief situations and to a staggering array of requests to help churches and communities who wish to embark upon self-help developmental projects. Presbyterian World Service & Development staff have established excellent links with church based, ecumenical and community-based organizations which also have competent staff who are active in working with people in many programs bringing a renewed sense of hope, compassion and confidence. In our response to these requests, the members of The Presbyterian Church in Canada share their faith and exercise their stewardship in many far-flung nations. It was for this very reason why the General Assembly had the vision to establish the mechanism which is today PWS&D: to respond efficiently, effectively and with the unified voice of the entire church.

FINANCIAL SUPPORT

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 2002 that figure was \$2,137,682 down

slightly from the 2001 figure of \$2,386,850, which is accounted for by the tremendous outpouring following the September 11, 2001 events. Government support for our program has remained at the same level for the past ten years despite significant increases in support to PWS&D from the Presbyterian constituency. These figures do not include our food security programming with the Canadian Foodgrains Bank, which in 2002 accounted for another four million dollars.

2002 Revenue

(The following figures have not been audited as audited figures were not available at the time of printing.)

Description of Revenue	\$
Undesignated	1,287,264
Designated	493,109
Designated relief	357,309
CIDA	398,000
Saskatchewan Government	8,116
Interest	24,890
Total PWS&D Revenue	2,568,688

PWS&D/CFGB Revenue

Description of Revenue	\$
Interest at CFGB	3,457
Grain donations	7,005
Grain cashed out	135,667
CFGB Cash donations	50,000
CFGB Cash received	118,150
CIDA via CFGB Program	4,108,575
Total PWS&D/CFGB Program Revenue	4,422,854

Undesignated Contributions

Undesignated contributions help PWS&D ensure that all projects and relief activities are sufficiently supported so that they can achieve a significant impact. Undesignated contributions are also used to fund emergencies that are small and not well publicized. In the past few years, undesignated donations have increased significantly, as seen from the chart below.

Year	Total Undesignated Revenue (\$)
1995	573,104
1996	571,025
1997	603,998
1998	835,252
1999	883,355
2000	1,056,993
2001	1,117,779
2002	1,287,264

Designated Contributions

PWS&D has observed that congregations and individuals often wish to identify with select designated projects. They also express the need for direct information on emergency disaster situations where they have made donations. We attempt to respond to all of these requests, matching congregations with projects and ensuring that we send out timely and pertinent information on the programs that are being supported.

PWS&D receives emergency appeals every week, but carefully chooses which ones to send out to congregations, to minimize donor fatigue. An appeal is issued when the disaster is very large and requires significant funds, and when there is large media coverage and congregations are asking how they can respond.

EMERGENCY RELIEF PROGRAM

PWS&D raised \$357,309 for emergency appeals in 2002. PWS&D is able to respond in a much greater way because of our membership in Action by Churches Together and the Canadian

Foodgrains Bank (CFGB), as seen in the chart below. Contributions from other members in the CFGB, together with matching grants from the Canadian International Development Agency, allowed PWS&D to program significant relief programs in the Ukraine, North Korea and Malawi.

Description of Contribution	Amount
Congo Volcano Relief (ACT)	\$23,238
India Orissa Floods Relief (ACT)	\$30,000
India Bihar & Assam Flood Relief (ACT)	\$15,395
Afghanistan Relief (ACT)	\$122,864
Afghanistan Relief (CFGB)	\$60,000
Malawi Food Crisis Relief (ACT)	\$15,000
Malawi Food Crisis (CCAP - Livingstonia)	\$20,155
Malawi Food Crisis Relief (CFGB - Livingstonia)	\$1,837,536 *
Ethiopia Relief (CFGB)	\$27,000
Sierra Leone Relief (ACT)	\$20,000
Colombia Relief (ACT)	\$30,000
North Korea Relief (ACT)	\$17,000
North Korea Relief (CFGB)	\$4,449,427 *
Palestine Relief for Victims of Conflict (ACT)	\$37,500
Palestine Assistance for Schools (ACT)	\$13,000
Nicaragua Flood Relief (CIVEMN)	\$47,500
Sudan Relief for IDP's (SSERDA)	\$4,000
Tanzania Bariadi Earthquake Relief (AICT)	\$31,004
Operating Budget, Rapid Response and Capacity Building (ACT)	\$25,000
Zimbabwe Food Crisis (ACT)	\$20,000
Europe Flood Relief (ACT)	\$2,000
Ukraine Seeds and Food Security (CFGB)	\$73,196 *
Cuba Relief (ACT)	\$2,000
Total:	\$6,922,815

* This amount includes funds from other members of the Canadian Foodgrains Bank and the Canadian International Development Agency.

Presbyterian Growing Projects

Once again, drought made 2002 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. The following congregations and community groups donated various percentages of their crops to the PWS&D account at the Canadian Foodgrains Bank.

Growing Projects 2002	% to PWS&D	Crop	Amount to PWS&D Account
Admaston & Area		29.35 mt wheat	Tba
Big Head River (Meaford)	100	70 mt barley, canola, wheat	\$11,986
Blyth		8 mt corn, 44 mt soy	\$416
Chesley Community	50	11.97 mt soy	\$3,450
Glencoe Crop Share	100	4.97 mt soy, corn	\$1,353
Harriston Community Churches	40	62.95 mt soy	\$9,115
Henderson Site	49	17.9 mt wheat	\$2,766
Invernaugh Community	33	10 acres soy	\$1,800
Kent & Area Cornshare	100	7.5 mt soy, corn	\$4,565
Kirkwall-West Flamborough	100	27.01 mt wheat, soy	\$8,120
Knox, Dawn	100	11.44 mt soy	\$3,926
Knox, Drayton	100	21.46 mt wheat	\$2,789
Knox, Listowel	100	51.35 mt wheat	\$10,380
Loaves and Fishes		470.708 mt wheat	Tba
Milverton & Area	4.8	105.06 mt wheat	\$1,067
Monkton Corn Share		Soy	Tba

Mount Brydges			\$2,100
North Grey Community		21.8 mt corn	Tba
Rodney, Kintyre, New Glasgow		14.728 mt soy	\$200
Sharing God's Harvest, Wallaceburg	33	161 mt corn, 23 mt soy	\$11,221
St. Andrew's, Molesworth	100	54.98 mt corn, barley	\$12,442
St. Paul's, Carluke	100	44 mt corn, soy, wheat, barley	\$14,642
St. Paul's Youth Group, Carluke		Included above	Tba
St. Paul's, Leaskdale	100	59.12 mt corn	\$8,355
St. Paul's (U.C), Paris	30	43.57 mt corn, soy	\$2,416
Shakespeare, North Easthope	100	40.14 mt corn, 7.3 mt soy	\$12,172
Teeswater	100	62 mt wheat	\$21,500
Tri County	25	45.96 mt corn	\$1,716
Tweedsmuir, Orangeville	100		\$4,295
Ugali	7	55 mt corn	\$923
Warwick	20	14.75 mt soy	\$1,640
TOTAL			\$155,355

CFGB Volunteer Co-ordinator David Hobbs of Armour Heights Church, Toronto, is volunteering to PWS&D to co-ordinate the Ontario growing projects for 2003. He will be encouraging rural and urban congregations to take on growing projects and speaking with congregations on the overall emphasis of the PWS&D/CFGB program.

Democratic People's Republic of Korea: PWS&D is the lead member agency for food shipments to North Korea for the Canadian Foodgrains Bank. Together with support from other churches, and matching grants from the Canadian International Development Agency (CIDA), the CFGB has provided approximately \$32,487,000 in food aid since 1996 when North Korea issued an international appeal for help. That is the largest amount of non-governmental food aid provided to North Korea.

While there have been some significant improvements in the nutritional status of people in North Korea, the need for food continues. A slump in donations for its emergency operation in North Korea forced the United Nation's World Food Program (WFP) to halt food assistance to three million people in need, making support from the CFGB particularly important. In 2002, supported by the Christian and Missionary Alliance, Pentecostal Assemblies of Canada, Canadian Baptist Ministries, the Church of the Nazarene Canada, the United Church of Canada, Christian Reformed World Relief Committee, the Mennonite Central Committee Canada, the Evangelical Missionary Church and World Relief Canada, PWS&D was once again the lead agent and chair of the CFGB/DPRK Steering Committee programming a \$4,165,936 shipment of 7,000 metric tonnes of Canadian wheat into North Korea.

The wheat was milled into flour to provide food assistance to three million women and children for a three-month period. The women are pregnant or nursing mothers and the children are in orphanages, kindergartens and schools. A United Nations agency found that over 50 per cent of the children have suffered stunted growth and development due a number of factors, the primary one being lack of food. The flour was made into fortified biscuits and noodles in North Korea prior to distribution, which were fortified with iron and Vitamin A supplements that were included in the shipment.

A delegation from the Canadian Foodgrains Bank to North Korea in October 2002 noted significant changes in the conditions of children in the orphanages, kindergartens, primary schools and hospitals; the designated recipients of CFGB food aid. "While we observed noticeable stunting in children, they do appear healthier, and not as malnourished as on previous visits. Children are smaller by two to four years of growth," explained PWS&D Director Richard Fee, who has made four visits to the DPRK since 1996.

The World Food Programme asked that non-governmental humanitarian organizations not retreat and reverse the significant progress that has been made. It is even more important now to

continue to assist North Korea in its hunger situation and to encourage it towards a path of peace and reconciliation.

Ukraine Seeds Project - In close collaboration with International Ministries and through our membership in the CFGB, PWS&D was able to program \$73,196 for a seed project in the Ukraine. The purpose of the project is to help farmers re-establish their fields and to increase productivity by using improved seeds and learning better farming techniques. The program will also help get farmers in the new economy used to paying for farm inputs. A portion of their first crop will be used to pay for the seed they received. This payment will help make the seed farm self-sustaining.

Working closely with David Pandy-Szekeres and newly appointed International Ministries' staff, Steve Ross, PWS&D contracted Mark Gordon to commence the project which saw winter wheat distributed to farmers. Four thousand families will benefit for years to come from purchasing low cost, high quality seed wheat from the seed farm.

Malawi Food Crisis - The food crisis in Malawi continued to grow more desperate throughout 2002 and into 2003. Food resources from the meager 2002 harvest were gone by September 2002, and food prices skyrocketed beyond the reach of most people. Millions of people were dependent on food aid to survive from September 2002 to April 2003. Canadian Presbyterians worked to help families survive, donating over \$190,000 to PWS&D to help the relief effort since an appeal was launched in early 2002. With matching grants from Canadian International Development Agency (CIDA) and funds from other CFGB member churches, PWS&D took the lead in helping The Church of Central Africa Presbyterian's Livingstonia Synod respond, providing over \$1.4 million in relief and recovery aid. Presbyterian Disaster Assistance (USA) took the lead in helping the Blantyre Synod. Both synods are involved in emergency maize distribution and "likuni phala" wet feeding programs. (Likuni phala is a locally made, high protein, vitamin-enriched food supplement for children under the age of five.)

PWS&D and the Canadian Foodgrains Bank shipped 1,140 metric tonnes (mt) of corn to Livingstonia Synod. This corn was distributed to 3,800 families in Northern Malawi out of warehouses in Mpherembe, Emfeni, Mphompha and Nyungwe. Each family received 50kg bags of corn each month from December to April. The corn helped prevent families from eating and selling seed packages provided during the planting season by the Synod and government. PWS&D is also working on another 570 metric ton shipment of corn to feed even more families.

While the provision of food helped people survive, PWS&D is also working on agriculture rehabilitation programs to help communities improve their capacity to produce adequate and diversified food supplies. Seeds, tools and training in appropriate agricultural technology, are helping farmers during the planting season. Complementary economic development programs are also helping people diversify their income base, so they can have funds to buy food when crops fail.

Ethiopia - As the World Food Programme (WFP) estimated more than 11 million people were facing severe food shortages in Ethiopia, PWS&D joined with other members of the CFGB to ship 9,700 tonnes of wheat to the people of Ethiopia for the worst drought to strike Ethiopia in the last decade. The boatload of Canadian wheat for Ethiopia left Montreal in January 2003 and arrived for discharge and bagging in Djibouti at the end of February. From there the wheat was trucked inland to approximately eight distribution points in places like Mekele, Tigray, Dira Dawa and Awasa. Distribution was managed by local agencies who are partnered with Foodgrains Bank member churches. The 9,700 tonnes of wheat was enough to help feed over three-quarters of a million people for a month. The food was to be used in a variety of ways ranging from emergency relief to food-for-work, depending on the situation and needs in each village.

Palestine - The on-going conflict in Gaza and the West Bank continued to drive Palestinians deeper into poverty and isolation. The Rev. Richard Fee, The Rev. Mark Lewis, the Moderator of the 128th General Assembly of The Presbyterian Church in Canada, and Mrs. Donna Fitzpatrick-Lewis visited Palestine in August 2002, and witnessed some of the hardships the Palestinians are experiencing. Mark Lewis reported that:

We were pleased to see that the work of the Department of Service to Palestine Refugees (DSPR) is carried out with much efficiency and compassion. In particular we were

impressed with their work taking food convoys to hungry children, teaching new agricultural techniques, providing practical and academic education for young people, funding medical clinics for people who would otherwise have no medical care, and striving to maintain an open dialogue between all conflicting parties in the Middle East.

I also believe that our ongoing and increased presence in the Middle East through the DSPR will have an even greater benefit. We observed that all parties in the Middle East conflict behaved very differently in the presence of an international Christian presence. At a time when many Christians are leaving Palestine we should enhance our presence to ensure that the parties which are in conflict will be aware that the world is watching them and that they must therefore act fairly and justly.

PWS&D has been 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).

Afghanistan - PWS&D supported relief and rehabilitation programs for Afghanistan through the Canadian Foodgrains Bank. CFGB Project No. 1603 provided a supplementary food ration for 10,600 women and their children in May and June 2002. As a result of the prolonged conflict, the number of widow-headed households has increased to alarming proportions. During the Taliban era, these women were not allowed to work outside the home, which made it very difficult for them to feed their families. The take-home monthly food ration consists of 32 kg wheat, 9 kg lentils, beans, or chickpeas, and 4.5 kg cooking oil to each household. With the change of government in Afghanistan, it is anticipated that these women will now be allowed to find work outside the home and will again be able to provide for their families as the situation stabilizes. Support from the Presbyterian constituency was remarkable for this appeal.

CFGB Project No. 1678 provided basic food rations for 4,500 families that fled their homes and farms because of the war in Afghanistan. Each family received 20 kg rice, 5 kg beans and 5 kg edible oil each month for three months. The food was purchased in Pakistan and transported to the camp located 50 km south of Kabul.

CFGB Project No. 1788 helped provide wheat, pulses and oil for tuberculosis patients being treated by MedAir, a non-governmental organization that operates a health program in Afghanistan. The key part of the program is to provide food for patients that are in long term treatment for tuberculosis either on an out-patient or an in-patient basis. Each month, the patients were given a ration of 60 kg wheat, 4.5 kg beans and 4.5 kg edible oil. The primary beneficiaries were the 2,580 people who are suffering from tuberculosis and in treatment at the hospitals and clinics operated by MedAir. In addition to the patients, the food was used to help patient's family members who need good nutrition to keep their immune systems strong to resist contracting tuberculosis. The average family size is five people.

Through Action by Churches Together, PWS&D assisted returning refugees and internally displaced people's (IDP's) in two provinces (Balkh and Jawzjan) in northern Afghanistan. The program provided three-month food rations (flour, beans, sugar, and ghee) to help the most vulnerable groups survive the winter. It improved access to primary/secondary education by constructing/reconstructing schools for boys and girls and providing equipment. School kits were provided and they encouraged pupils to go to school. Health services were restored. Houses were built for returnees. Wells were drilled to provide clean drinking water. To address environmental concerns, trees were planted at the schools and health centres. Female-headed families were provided with raw materials for carpet weaving courses to increase their income.

OVERSEAS DEVELOPMENT PROGRAM

In its international community development program in 2002, PWS&D programmed over \$509,934 through CIDA-supported partnerships and \$927,060 for our own Presbyterian constituency funded projects. Both of these programs supported projects designed and implemented by local partners. In the CIDA program, matching funds continued to extend the impact of donations to PWS&D. The following are some of the program highlights.

Africa Program Highlights

The PWS&D Africa Program identified and supported new projects in the areas of good governance, community-based rehabilitation, water sanitation, HIV/AIDS awareness and peace building.

The 2000-2003 PWS&D/CIDA program is coming to a close. Programs supported during this period include the Church of Central Africa Presbyterian (CCAP's) Livingstonia Synod Ilanga Integrated Development Program, CCAP's Blantyre Synod's Community-based Orphan Care Program, The Presbyterian Church of Ghana's People's Participation program and Garu Community-based Rehabilitation, and The Presbyterian Church of East Africa's HIV/AIDS Control Program. The impact made at the community level during this three-year program has been remarkable.

The ongoing food crisis in Southern Africa has kept our southern African partners busy with CFBG programming.

Kenya: Presbyterian Church of East Africa (PCEA), HIV/AIDS Control Program

This is a joint program of the PCEA Health Board, Projects Department and Communication Department. The program has been operating since July 1998 and tackles HIV/AIDS prevention by facilitating various levels of training. The program uses the PCEA infrastructure as a vehicle to target and to involve the whole community. Although the emphasis of the HIV/AIDS Control Program is on prevention, components on home-based care and counselling are also included. The program conducts a four-week residential course for the training of trainers (TOT). Once trained, these individuals do not directly teach the community about HIV/AIDS, but train and monitor another category of trainees called Community AIDS Educators (CAEs). Most TOTs are selected from local PCEA parishes. The parishes nominate several individuals and from these individuals the program chooses the most appropriate trainees. While most TOTs are members of the PCEA, TOTs from other denominations and from the Muslim community have also been trained. In all cases, TOTs function as volunteers. As of July 2002, 196 TOTs have completed the 4-week training. Another 35 TOTs should be trained by April 2003, bringing the number up to about 230 by the end of the present PWS&D three-year period of funding. At this point, 25 of PCEA's 28 presbyteries will have been covered. As of July 2002, approximately five thousand Community AIDS Educators have been trained by TOTs through 40-hour courses.

Malawi: CCAP-Blantyre, Church and Society (C&S) Transition Program

The transition of the Church & Society Program from the Projects Office to the Synod General Secretary's office is going smoothly. In the past year, the C&S team has taken a lead role in developing a C&S national framework for CCAP-Malawi, and strengthening the grassroots advocacy among Blantyre Synod presbyteries. The C&S Program is monitoring human rights violations in Malawi, including a controversial 'Presidential Third Term Bid' which is being pursued by the ruling party's top officials. This Third Term proposal is adversely unconstitutional as it undermines the substance, credibility, and legitimacy of Malawi's constitution. In response, the Blantyre Synod's C&S Program mobilized other institutions of the CCAP (in all three synods), the Catholic Commission for Justice and Peace, the Malawi Human Rights Resource Centre, and the donor community to vehemently oppose the Third Term issue.

Malawi: Ekwendeni Hospital, Livingstonia Synod AIDS Programme (LISAP) World AIDS Day

In early October, PWS&D provided the Livingstonia Synod AIDS Programme (LISAP) with a grant of \$5,145.49 for their World AIDS Day Campaign. The CCAP Malawi is embarking on a three-synod jointly funded home-based care program for people who are terminally ill with AIDS. The General Synod for CCAP agreed to launch a World AIDS Day campaign throughout the entire church in Malawi and in northern Zambia. The Synod of Livingstonia AIDS Control Program is the lead department for the Home-Based Care (HBC) programming and for the organization of the World AIDS Day program. This proposal ties in with the new 2003-2006 PWS&D/CIDA program, wherein the Blantyre Synod Home-based Care program supports people living with, or affected by, HIV/AIDS.

Ghana: Presbyterian Church of Ghana, Garu Community Based Rehabilitation (CBR)

The Garu Community-Based Rehabilitation Program is entering its third year of PWS&D/CIDA funding. Following very successful implementation of planned activities, Garu's CBR program has been incorporated into the next three-year PWS&D/CIDA program. While the program has had a tremendous impact at the community level, it continues to face several challenges. For example, the centre does not have an appropriate workshop space for its training program. For years, all differently-abled young adults receiving training at Garu were being taught skills in a very small room, with a shed attached to it for weaving, tie dye and batik classes. CBR

submitted a proposal for the construction of a new workshop, and PWS&D extended a grant of \$9,500 (Cdn). The new building contains a large training hall, an office for administration, a room for teaching equipment and materials, as well as a storage area for finished goods and products to be sold. This facility enables Garu to continue providing much needed skills to the differently-abled, in an environment that is much more conducive to learning and teaching.

Mozambique: Co-operation Canada Mozambique (COCAMO), Associação de Educadores dos Consumidores de Água (AMASI)

AMASI was founded in mid 1996 as an organization of educators of rural water users. AMASI is one of COCAMO's local partners whose progress has actually exceeded expectations, and in which all of the commitments outlined in their last proposal were carried out. In September, PWS&D approved a grant of \$15,000 towards the work of AMASI. With this grant, AMASI intends to assist twelve communities in forming water committees in order to effectively manage their water wells.

Malawi: CCAP-Blantyre, Orphan Families in Crisis (OFIC)

PWS&D was the first Blantyre Synod Projects Office partner to fund OFIC. Since its inception, the program has expanded significantly. Activities carried out by the OFIC include emergency relief (food supplies, cooking utensils and other basic necessities), house construction/rehabilitation, education sponsorship, skills training and small enterprise development for child-headed families. OFIC offers a range of support activities and seeks to gain community support and ownership of interventions.

The program targets orphaned children who live in run-down housing, have inadequate food supplies, and survive without any real adult or community support. Over the last two years, the program has grown and developed to meet orphan care requirements within the community. There are 74 families currently in the OFIC program, 13 families were in the "single sick" category (a child headed family with one sick parent) and out of these, 12 "single sick" parents died. OFIC facilitated assistance of 117 families representing 535 individual family members. To date, all OFIC volunteers have received home-based care training. Efforts to mobilize community support have been made.

An evaluation of the OFIC Program was conducted in November 2002, and several recommendations were made regarding what approach the program might take in the future to continue facilitating support to orphans, their families and the community. Despite the program's solid impact and community participation, there is a definite need for greater involvement of church and political leaders in addressing Malawi's orphan family crisis. It has become very clear that community mobilization around families should become the focus in second funding cycle. OFIC and CBOC staff have been asked to submit new proposals and come up with a 3-5 year strategic plan/vision for their programs.

Malawi: Ekwendeni Hospital, Soil Food and Healthy Communities (SFHC)

PWS&D funds are used to support the Organic Matter Technology component of the program. The program is entering its third year of funding from PWS&D. The SFHC project has grown substantially over the past year. The number of participating farmers has more than doubled; from 183 to 456 households.

Tanzania: Africa Inland Church Tanzania (AICT), Integrated Community Seed and Rainwater Harvesting Program

The Africa Inland Church of Tanzania - Diocese of Shinyanga, is an established partner of PWS&D with a wealth of experience in sustainable agriculture, water sanitation, and relief programming. AICT is legally registered by the Government of Tanzania as an evangelical church that provides both spiritual and community development services to the communities in Tanzania. In December 2002, PWS&D funded year one of its three-year Integrated Community Seed and Rainwater Harvesting program. The main goal of this project is to "improve food security through sustainable agriculture and access to clean drinking water by 2005, in Shinyanga District". The project has a duration of three years (2003-2005), and will benefit 11,304 people and their families. It will also complement both past and ongoing PWS&D funded food security programs of AICT.

AICT's project will address food insecurity in Shinyanga by introducing drought resistant sorghum seeds (pato) in order to increase local food production. Targeted communities also establish seed and tool banks to ensure the availability of sorghum seeds in times of drought. The project will also provide rural communities and primary school children with access to safe and clean water sources within their vicinity. This will primarily be achieved through the provision of rainwater tanks, each with a capacity of 30,000 litres. In addition, these tanks will provide water to irrigate agricultural crops, reduce the burden of walking long distances in search of drinking water during the dry season, and decrease incidences of diarrhea, cholera and other water borne diseases.

Monitoring Visits to Africa

Kenya, Ghana, Nigeria

In January 2003, Jean-Frédéric Beauchesne traveled to Kenya to monitor and evaluate the HIV/AIDS work of the Presbyterian Church of East Africa, and to meet with PWS&D partners, World Student Christian Federation (WSCF) and Shauri Yako. He then traveled to Ghana where he was met by PWS&D full committee member, Geoff Olsen. In Ghana, they met with the Presbyterian Church of Ghana's leadership and received briefings on that church's new structure. They had an opportunity to meet with directors from various departments, and to learn about each department's roles, mission and vision. Prior to Geoff's arrival, Jean-Frédéric traveled to Begoro to hold a focus group interview with People's Participation Program (PPP) beneficiaries, and discuss the CIDA program with their co-ordinator, The Rev. Kissiedu-Ayi. Geoff and Jean-Frédéric spent ten days traveling to project sites, meeting with program managers and beneficiaries. In Kumasi, they had an opportunity to meet with the Presbyterian Centre for Vocational Instructors Development (PRÉCEVID) planning team, and discuss planned activities. They then traveled to the Upper East District to see the work implemented by the Garu Community-based Rehabilitation Program (CBR). Following a full day with the Garu CBR team, they traveled to Gambaga to visit the Gambaga Outcast Home. On their way to Cape Coast, they stopped by the Bead Makers Association Program (a PPP-funded initiative) in Begoro to meet with BMA representatives, and learn about the art of traditional bead making. Their last stop was Nigeria, where they visited the Presbyterian Church of Nigeria. The majority of their time was spent discussing Presbyterian Church of Nigeria's PresbyAIDS and Women's Empowerment Program (WEP). Overall, the trip was a very successful one, and provided excellent exposure to PWS&D partners, and their programs.

Kenya, Tanzania, Mozambique

In August 2002, Jean-Frédéric Beauchesne visited Kenya, Tanzania and Mozambique in order to meet with partners, visit community development and relief programs, and discuss partnership issues. In Kenya, Jean-Frédéric met with the staff of Shauri Yako, an emerging non-governmental organization of great promise, World Student Christian Federation (WSCF), and the Presbyterian Church of East Africa (PCEA). In Tanzania, Jean-Frédéric spent eight days with the Africa Inland Church of Tanzania, visiting the Integrated Community Seed and Rainwater harvesting projects. He also travelled to Bariadi to visit earthquake affected villages and witness a distribution of relief items to earthquake victims. On September 7th, he was met by The Rev. Rick Fee in Mozambique where they attended a Partner Consultation organized by The Presbyterian Church of Mozambique (IPM). This Consultation allowed PWS&D to "take the pulse" of this partnership, meet with the IPM Projects Commission, and receive briefings on ongoing programs of the IPM. This meeting provided a greater understanding of the vision and capacity of the Projects Department to implement programs. It also helped us identify opportunities for creative collaboration in community-based development and relief programming. Following the IPM consultation, JF travelled with representatives from Presbyterian Disaster Assistance (PC(USA)) to Xai Xai District and met with Manjacaze Wells Program beneficiaries and village water committees. Following the field visit, Jean-Frédéric met with Church World Service (CWS) consultant Ivan deKam to draw up terms of reference for the final evaluation of the six PWS&D-funded Manjacaze wells.

Malawi

In January 2002, Jean-Frédéric travelled to Malawi in response to requests from the Blantyre Synod to address the ongoing food insecurity situation in Malawi. For the first four days, JF was accompanied by Luke Asikoye, of Presbyterian Disaster Assistance (PDA), PC(USA). The two

of them assessed Blantyre Synod Projects Office (BSPO) and Blantyre Synod's capacity to program food aid. In addition, they were also tasked with ascertaining who, within CCAP-Blantyre, might be responsible for future relief and emergency work in Southern Malawi.

Luke and Jean-Frédéric also called on Churches Action in Relief and Development (CARD) for a briefing on its mandate, structure and programs. Together with Blantyre Synod staff and CARD, they explored areas of potential collaboration between PC(USA)/PDA, PWS&D, CCAP-Blantyre, and CARD. Meetings were set up with The Rev. Gunya and The Rev. Glenn Inglis to discuss capacity building opportunities in disaster preparedness and relief programming within CCAP-Blantyre. The trip also provided an opportunity to enhance our partners' knowledge and understanding of CFGB, PDA, and PWS&D's relief programs and modus operandi.

In addition, informal meetings with various program managers (Development Through Literacy (DTL)), Community-based Orphan Care (CBOC) and Church & Society (C&S) and field visits to CBOC centres and orphan families were interspersed over five days. Following the Blantyre visit, Jean-Frédéric spent an additional six days in Ekwendeni with the Synod of Livingstonia's Development Department and Ekwendeni Hospital's Primary Health Care (PHC) Program. This trip provided an opportunity to meet with the new PHC Director (Kistone Mahango), the new Malaria Control Program (MCP) Co-ordinator (Mrs. Dhlamin), and the entire Soil, Food, and Healthy Communities (SFHC) Team. The trip was timely in that it allowed PWS&D and its many partners to review ongoing projects, identify new Overseas Initiatives, and plan the next CIDA program.

In Ekwendeni, Jean-Frédéric also had the opportunity to meet Sangster Nkhandwe, Development Department Co-ordinator, and Jim McGill, Livingstonia Synod Water Program Co-ordinator. The time spent with the Development Department allowed Jean-Frédéric to meet with Program Managers, assess the progress of the biogas program, and revise the CCAP-Livingstonia CFGB food aid proposal. Soon after the visit, a critical emergency assistance proposal was accepted, and CFGB funds transferred. The Synod of Livingstonia's Relief and Recovery Program is currently being implemented and supervised by Mr. Phiri, Development Department Relief Co-ordinator.

Asia Program Highlights

India

PWS&D continues to be a strong supporter of the community health programs under the Church of North India. Tremendous efforts and dedication have saved the lives of thousands over the years thanks to the promotion of preventative health practices and better access to health care facilities for rural populations in Jobat and Mendha. Village Health Workers, two per village, are trained and supported in their work to help improve the health of the people in their villages. Similar programs are also supported in Ratlam, Barwani, Shivangaon and Revgaon. In 2002, PWS&D started supporting an innovative HIV/AIDS prevention project aimed at the truckers and at the women who have sex with them along the highways in exchange for money.

The Institute for Development Education in Chennai (Madras) continues to create empowering opportunities for marginalized communities. Night Tuition Centres for adult literacy, typewriting and computer courses, self-help groups, street theatre, all help to improve lives in the slums and villages. The new Director of IFDE, Anitha Mehendiran, was awarded a Ph.D. from the University of Madras. Her speciality is the empowerment of women.

Roofs for the Roofless, also in Chennai, continues to reach out and respond to the needs of the most vulnerable people in the surrounding villages. They help the elderly and the physically challenged to find dignity in their lives. They also support people with veterinarian assistance for their animals (goats, cows, etc.). This is an important step which has positive financial repercussions in those families. Sewing and embroidery classes, along with computer training, help the young to acquire skills that will help them earn an income for their families.

The Madurai Non-Formal Education Centre (MNEC) has been working with women to provide them with literacy, access to basic health care, nutrition and health education, income generation opportunities, savings groups, and organizational skills so that their associations can improve the

lives of their communities. MNEC follows up on individual cases of abuse and helps the victims get the required counselling and support in the process.

Through the World Council of Churches, PWS&D also continued to support the Dalit Solidarity People's organization in defense of the rights of the most marginalized and oppressed people in India.

Central America/Caribbean Program Highlights

Dominican Republic

In 2002, Sonrisas (the Foundation for Disease Prevention and Children's Dental Health) carried out the third phase of their project of community health awareness through computer training supported by PWS&D. The project has been a great success from the perspective of the beneficiaries, the communities, and Sonrisas, and continues to be the only project of its kind in the Dominican Republic. Topics included oral health and hygiene, sexually transmitted diseases and HIV/AIDS, drug abuse and first aid.

El Salvador

The Institute for Women (IMU) continued to work with women's groups and associations at the community, municipal and national levels to improve the status of women in El Salvador. Municipalities are encouraged to change their by-laws so that they are more inclusive for women and gender neutral. Alliances were made between IMU and a number of municipal councils in order to work together towards more gender equality and to improve the basic living conditions in the communities. Community health and women's rights continued to be the main foci of attention. In 2002, IMU completed post-earthquake reconstruction and inaugurated the 25 houses and the daycare centre that were built following donations from Canadian Presbyterians through PWS&D.

As an International Ministries initiative, PWS&D helped Canadian congregations assist financially and physically with the construction of houses in other areas of El Salvador, under the guidance of The Rev. Jim Patterson and churches of the Federation of Baptist Churches of El Salvador (FEBES).

Guatemala

The Centre for Integrated Studies and Community Development (CEIDEC) intensified its work with more than 30 communities in the Izabal region of Guatemala. Agriculture is limited due to land tenure challenges. Increasingly, these isolated communities are finding alternative ways to earn an income. Maize mills continue to be provided to groups after proper preparation. This activity has had positive results, particularly in freeing up time for women to get involved in other income generating activities. Workshops were offered on the use and maintenance of mills, egg production, sewing and tailoring, and women's participation in the community.

The Fraternidad de Presbiteriales Mayas received increased support from PWS&D in 2002. They have been working hard at helping women's groups to find alternative income generation opportunities. They have also continued to hold workshops in various parts of the country on literacy, embroidery, tailoring, raising small animals and on women's rights. Despite the diversity of different indigenous groups organized in the FPM, which include several different languages, they come together as one and become stronger as they share their experiences and knowledge.

Nicaragua

PWS&D supports the Integrated Centre for Life and Hope for Women and Children (CIVEMN) in an area close to the capital but also reaching out to remote rural areas. The project includes basic education for children and adults, vocational training, small loans for business development, health education and youth programs.

The Institute for Human Promotion - Community and Family Program (INPRHU) reached out to more children in the toughest markets of Managua. Educators helped children at risk to find protection from abuse and helped working children to find a way back to school. Social and cultural activities continue to be promoted to help with the healthy development of vulnerable children. Training key community actors such as teachers, police, vendors, in children's rights has been useful in improving the lives of children and in protecting them.

The Asociación Soya of Nicaragua (Soynica) continued to strengthen its networks of health and nutrition educators. The main topics of interest are promoting breast feeding, supporting lactating mothers, supporting pregnant mothers with nutritional tips, and helping poor families to get a healthy diet despite their limited financial resources. Soynica also helps hundreds of children to get an early education in pre-schools. Mothers benefit with the time freed up to earn an income for their families.

The Batahola Centre received support from PWS&D for the vocational training programs that they run. The Centre is in a period of transition as a result of the deaths of the two founding leaders. PWS&D is accompanying them through this time.

Monitoring Visits to Central America

Nicaragua

A monitoring visit to Nicaragua was carried out in March 2002 and included the participation of The Rev. Derek Macleod of the Synod of Quebec and Eastern Ontario, and Ms. Carolyn Bertram of the Synod of Atlantic Provinces, both committee members of PWS&D. All were particularly impressed with the dedication of local partners to help their own people. It was noted that our assistance makes a difference in the lives of thousands of people every year.

Regional Program Highlights

Kenya: World Student Christian Federation (WSCF) - Building a Culture of Peace: Training of Trainers in the Great Lakes Region and the Horn of Africa

Since 1997, WSCF has been organizing peace building conferences and conflict transformation workshops in the Horn of Africa and the Great Lakes region. WSCF has identified the need to build the capacity of young people towards their peaceful engagement and response to conflict. The organization also believes in building a 'think tank' team among youth to continuously reflect on conflict and peace issues. In September, PWS&D approved a grant towards Wasco's latest peace building initiative, "Building a Culture of Peace: Training of Trainers in the Great Lakes Region and the Horn of Africa". This program is a follow-up to the Peace Building and Conflict Transformation Workshop in April 2001, in Yeta, Sudan. Participants at this year's conference had a chance to develop strategies for youth and civil society participation in peace processes, address the child soldier "problem", and discuss the role of women as peace agents. They were also tasked with drafting a concrete plan of action, as well as a monitoring and evaluation strategy for the future.

The Maquila Solidarity Network, a Canadian network that works with groups around the world where exploitative working conditions need to be addressed, continued to provide PWS&D with regular updates on struggles that need our support. They are working with Southern partners on corporate campaigns to have effective 'codes of conduct' monitoring. They also continue to sponsor innovative south-south exchanges that bring together Latin American women's groups working in the garment sector with their Asia counterparts working in free trade zones.

PWS&D provided a grant to TransFair Canada which helps to promote and license Fair Trade coffee companies. Fairly traded coffee helps provide a sustainable income to small farmers in co-operatives in coffee producing countries. It is also an alternative to the ever stronger free trade agenda which is often damaging to communities in poor countries.

CONGREGATIONAL INITIATIVES

In 2002 the following congregations received matching funds from PWS&D for projects they initiated with partners outside the main sphere of PWS&D's work. Each congregation developed the partnership, evaluated the program's sustainability, and developed a plan to monitor and evaluate the work. Erskine Church, Ottawa supported Flodan International Academy, Ghana. Trafalgar Church in Oakville continued to raise support for the library and community centre of Masooli-Kitettika, Uganda. St Cuthbert's in Hamilton helped support St. Stephen's Hospital Church of Uganda. First Hungarian, Toronto, provided support for the House of Compassion, Reformed Church in Nagyvarad, Osi Reformed Church, Romania. First Hungarian, Toronto, helped equip agriculture labs at Reformed University in Romania. Innerkip Church helped build a school with a Baptist Church in Nicaragua.

Women's Missionary Society

PWS&D has embarked on a unique partnership with the WMS and Chigodi Women's Training Centre in Blantyre Synod, Malawi. In this three-party project, the WMS is providing a grant of \$25,000 per year for three years administered through PWS&D to help the Chigodi Centre train women leaders. With Canadian WMS support, special emphasis will be placed on educating adolescent girls and young women, with a special focus on HIV/AIDS and enhancing their Christian self esteem in the face of cultural pressures to marry young, or engage in sexual activity before they are ready. PWS&D will administer the grant and monitor the program along with its other programs within that Synod. It is hoped that the WMS will take an active interest in the project, visiting and following the development of the Centre.

International Ministries Initiatives

Through our collegial and close co-operation with International Ministries, PWS&D helps administer a number of development projects that come about due to the work of International Ministries' staff in the various regions. In 2002, houses and a clinic were built in El Salvador with the assistance of Jim Patterson.

DEVELOPMENT EDUCATION PROGRAM

Advent/Lent Liturgies: The 2002 Advent liturgies were written by The Rev. Bonnie Wynn, minister at Knox Church, Harvey Station and Acton Church in New Brunswick. The 2003 Lent liturgies were written by The Rev. John F.K. Dowds, Dayspring Church, Edmonton, Alberta. Translations of the Advent Liturgy in French and Korean were available. These resources were very well received across the denomination.

Educational Materials: Once again, PWS&D produced a poster, placemat, bulletin cover, bookmark and children's resource with a common theme. The theme for 2002/2003 was: "Weaving a Culture of Peace with Healing". The photo used was of an Afghan refugee in Pakistan, by Paul Jeffrey of Action by Churches Together. They were produced in conjunction with the Anglican and United Church, saving on costs, and were distributed in a fall mailing with the Advent and Lent liturgies.

PWSDevelopments: For the 55th Anniversary, PWS&D produced a special eight page edition of the Spring PWSDevelopments. It was interesting to go through the Archives and see how PWS&D's work has developed over the past 55 years. The larger format also enabled us to elaborate in more detail work in Colombia and with the Maquila Solidarity Network in addition to articles on Afghanistan and Guatemala.

The fall 2002 PWSDevelopments continued the eight page format. Highlights included work in the Middle East, food programs in Malawi, relief programs in Tanzania, community seed banks in Tanzania, rebuilding a community in India, income generating programs in Guatemala, a youth centre in Nicaragua and peace conferences in Africa.

Something Extra: A new Something Extra was produced in collaboration with Education for Mission, International Ministries, and Canada Ministries, and was distributed in the fall of 2002. Project descriptions were revised to include new projects and provide financial breakdowns showing the impact a donation can have. This is the second Something Extra produced in this format. The first edition lasted two and a half years.

Silent Famine Video: This video was produced by Presbyterian Disaster Assistance (PDA), who agreed to include PWS&D information in the video. PDA covered the cost of production, and PWS&D staff had some input into the script. The video was mailed to all congregations and helped raise awareness about the famine crisis in Malawi and Southern Africa. This was particularly important as there was little mass media coverage on this crisis. PWS&D celebrates the response of the congregations to this video through financial contributions which have provided the basis of our largest African food and program to date.

Speaking Connections: PWS&D staff and committee members continued to engage congregations by speaking on Sundays and at special events. A Maritime speaking tour with Luis Rodriguez from Guatemala and Palani Manoharan from India was conducted following PWS&D's spring committee meetings. Abel Majige went to Alberta where he visited congregations and groups. Unfortunately, Mr. Manoharan fell sick half way through the tour

and ended up staying in Summerside hospital for ten days. He is now fully recovered. PWS&D was extremely grateful to the members of Summerside Church who provided bedside support for Mr. Manoharan during his illness.

In the fall of 2002 Luis Rodriguez visited the Synodical and the Synod of British Columbia, and spoke at a variety of churches. Abel Majige visited congregations in Ontario and groups in Manitoba.

In September 2002, the CFGB brought the director of the Relief and Development Department of Livingstonia Synod, Church of Central Africa Presbyterian in Malawi for an extensive speaking tour of growing projects in Ontario. This afforded farmers and church members an opportunity to ask questions directly of the person responsible for programming the food at the other end. This was highly successful and the visit greatly appreciated.

HIV/AIDS Educational Resources: PWS&D worked with Justice Ministries and International Ministries to produce a resource to help churches and individuals reflect on HIV/AIDS for World AIDS Day (December 1st). An article in the January 2003 Presbyterian Record highlighted the growing concern of HIV/AIDS. Many people wanted to know how to respond through the Presbyterian Church so PWS&D prepared a two page article for the February 2003 issue of the Record.

Website and Email Connections: The website is ever evolving. We try to have something new posted every other week. PWS&D submits current news for PCConnect, and also uses the email tree for emergency updates and information between the regular monthly publications.

PWS&D Sunday: Congregations are encouraged to mark the first Sunday in February or another Sunday throughout the year as PWS&D Sunday. PWS&D produced resources to be used for this special day. Included were a call to worship, prayers, children's story, reflection and benediction. The reflection was written to include the participation of a variety of readers and several churches reported back that they had good participation by members of their congregation. Other ministers adapted the stories into a more traditional sermon format. There was a tremendous response to the material.

55th Anniversary: PWS&D worked on a number of initiatives for the 128th General Assembly. Special bookmarks and magnets were distributed to commissioners, and later made available for churches to order. Six photos were blown up to hang in the auditorium throughout General Assembly. These are currently displayed at 50 Wynford Drive and can be used for other occasions. PWS&D was given 30 minutes for a special celebration time. The Rev. Andrew Johnston introduced the celebration and opened in prayer. Richard Fee gave a brief sketch of the history of PWS&D, followed by a special multimedia presentation. Speeches were then delivered by Ray Burzynski from CIDA, The Rev. Daniel Gunya, Blantyre Synod, Malawi representing PWS&D partners, and Ms. Mackie Robertson, Bainsville, Ontario representing CFGB growing projects.

Presbyterian Record, Glad Tidings and Presbyterian Message: PWS&D continues to enjoy the support and encouragement of the three main published media of the Presbyterian family. We believe the constituency appreciates the news and insights that are shared from our partners, stories of faith and courage, hope and challenge.

Overseas Exposure Tour Grant Program

PWS&D exposure tour grants continued to help a great diversity of people experience life and mission in developing countries in 2002. Groups from St. Andrew's, Thunder Bay, and Dayspring, Edmonton, visited partners and built houses in El Salvador. Presbyterian Message editor Janice Carter attended the Women's Guild Fiftieth Anniversary celebrations in Nigeria, and visited churches and projects there. Korean Myung Sung Presbyterian Church visited projects in Guatemala. Students from Presbyterian College participated in the GATE program in Mexico. The Presbytery of Sarnia went to Nicaragua, and St. Paul's, Simcoe built a clinic with PWS&D's partner CEIDEC in Guatemala.

ECUMENICAL COALITIONS

World Council of Churches

PWS&D supported the World Council of Churches through grants towards the Dalit Solidarity, India (\$20,000) and the HIV/AIDS Initiative in Africa (\$10,000) through the World Council of Churches.

KAIROS Canadian Ecumenical Justice Initiatives (CEJI)

On November 20, 2000, the domestic and international social justice coalitions supported by the mainline churches in Canada and by several religious orders were amalgamated into one administrative structure. On July 1, 2001, the name KAIROS: Canadian Ecumenical Justice Initiatives was adopted. Today a staff of twenty-four collaborates on world-wide programs in social justice.

Global Partnerships Program of KAIROS

This international program is being integrated into the overall thrust of KAIROS. A grant from the Canadian International Development Agency (CIDA) of six million dollars every three years makes possible an increased witness in many countries on what can be accomplished through Christian cooperation. It is hoped that CIDA will continue to support this program when a renewal application is submitted in 2003 and PWS&D has strongly advocated for this continued government support.

Education and Animation Committee of KAIROS

The educational theme for 2002-2003 for KAIROS is "Living Hope: Building Movements for Global Justice". They have produced a bilingual poster with a full colour front, education and theme introduction process on the back, bilingual throughout for local churches and community groups. KAIROS also produced profiles of six social movements with whom we work, and outlined action suggestions on the World Social Forum in Porto Alegre and popular responses to the Free Trade Area of the Americas (FTAA). The intended audience is local churches, ecumenical groups, activist groups of all kinds. A 36 page network handbook provides activities for building skills to help elaborate how to do social justice work for ecumenical and broadly based social justice groups, especially in local churches and faith communities.

Regional meetings for the five regions, and one francophone partnership (in Quebec) of KAIROS were held in the fall of 2002. Local activists who work on social justice rooted in their faith commitments, local church people who wanted to connect with people from other denominations on issues of social justice, local and regional denominational staff people, volunteers with responsibilities for social justice, and members of a KAIROS local groups all joined together to plan social justice work for their regions.

Cooperation 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 2002, PWS&D funded SALAMA, Caixa das mulheres rurais, and AMASI through COCAMO.

Heads of Agencies Network (HOAN)

The Heads of Agencies Network serves as a body bringing together Christian development and relief agencies, which are in association with the World Council of Churches. Issues of common concern and collaboration are brought to this network which has seen enhanced collaboration with partner churches in developing countries. We have joined with Norwegian Church Aid, Christian Aid (UK) and others on innovative programs in several countries. Since 1995, this grouping of organizations has given birth to Action by Churches Together (ACT) and the Ecumenical Advocacy Alliance (EAA).

Ecumenical Advocacy Alliance (EAA)

The Ecumenical Advocacy Alliance is a unique, broadly-based ecumenical body, launched in Geneva on December 9, 2000. It has pledged to undertake educational projects in regards to the issues of global trade and HIV/AIDS. The members of this organization, housed within the World Council of Churches, vowed to "speak out with one voice against injustice, to confront structures of power, practices and attitudes that deprive human beings of dignity and to offer alternative visions based on the Gospel." In 2001 PWS&D became a member of the EAA as did the United and Anglican Churches of Canada.

Canadian Council for Refugees

The Canadian Council for Refugees (CCR) is a "non-profit umbrella organization committed to the rights and protection of refugees in Canada and around the world, and to the settlement of

refugees and immigrants in Canada.” Its membership is made up of organizations concerned with the settlement, sponsorship and protection of refugees and immigrants.

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 2002, PWS&D and The Presbyterian Church in Canada approved 40 refugee sponsorship cases for a total of 83 refugees, from seven congregations. These included First Church, Thunder Bay (45); St. Andrew’s Church, Ottawa (3); First Church, Winnipeg (1); St. James Church, Winnipeg (1); St. Andrew’s Church, Guelph (1); First Church, Collingwood (1); St. Andrew’s Church, Fergus (1). The refugees and refugee families sponsored in 2002 originated from the following countries: Somalia, Burma, Ethiopia, Afghanistan and Iran.

The Presbyterian Church in Canada received a letter from Bev Allridge, Acting Director, Resettlement Division, Refugee Branch (CIC), stating that our Sponsorship Agreement with Canada Immigration and Citizenship (CIC) had been automatically renewed until January 2003, under the same terms and conditions as the previous agreement. The renewal period lasted from February 15, 2002 to December 31, 2002. On January 1, 2003, CIC expected to introduce a new Sponsorship Agreement to reflect the Legislative changes that arise from the implementation of the new Immigration and Refugee Protection Act (IRPA).

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 one day this is required by government regulations.

COLLABORATION WITHIN THE LIFE AND MISSION AGENCY

The staff and committee continued to collaborate with International Ministries, Mission Interpretation, Education for Discipleship and Youth in Mission. The Memorandum of Understanding was further refined to help guide our collaborative work.

PWS&D STAFF

The PWS&D Committee acknowledges the strong and generous support of Canadian Presbyterian congregations and individuals and wishes to place on record its confidence of this support being properly administered and programmed through a very competent and professional staff. The five PWS&D staff members have developed into an effective team implementing a very wide range of development, relief and refugee programs that is acknowledged nationally and internationally. Our partners are being empowered; our witness is spreading in word and in action. Jean-Frederic Beauchesne, Africa Program Co-ordinator has accepted a position with the Government of Nunavut. He leaves PWS&D regretfully. The PWS&D Africa program has been most ably handled and enhanced during his time with the church.

PWS&D COMMITTEE

The national committee of PWS&D continues to be a strength and a blessing. Highly qualified and dedicated volunteers gather for twice-annual meetings and regular teleconference calls to oversee the policies and decision making. Committee members promote the work of PWS&D throughout the year in their regions. Geoff Olsen of Knox Church, Scarborough and Kate Ballagh-Steeper of London, Ontario, joined the committee when Karen Horst, Fraser MacKay and Alison Coke completed their terms.

Canadian Members: The Rev. Kathleen Ballagh-Steeper, Ms. Carolyn Bertram; The Rev. Roy Gellatly, Mr. Michael Hwang, Ms. Mary Jesse, The Rev. Andrew Johnston (convener), The Rev. Derek Macleod, Mr. Geoff Olsen, Ms. Susan Woods.

Southern Partners: Mr. Abel Majige (Africa Inland Church of Tanzania (AICT) - Diocese of Shinyanga); Mr. Palani 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. J.P. Ian Morrison, The Rev. Sarah Kim.

Recommendation No. 37 (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. 38 (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.

Recommendation No. 39 (adopted, p. 25)

That congregations be encouraged to include PWS&D as a line on their envelopes in order to point out that PWS&D relies upon donations from individuals over and above their regular contributions to their local congregation and to *Presbyterians Sharing...*

Recommendation No. 40 (adopted, p. 25)

That the Assembly note with appreciation the many bequests that have been received by PWS&D recognizing how these funds enable a great deal of work to be accomplished.

Recommendation No. 41 (adopted, p. 25)

That the many congregational contacts who promote and educate congregations on the work of PWS&D be thanked and congregations that have not yet named congregational contacts be encouraged to do so and inform PWS&D.

Recommendation No. 42 (adopted, p. 25)

That the sincere appreciation of PWS&D for the services of Don Taylor who has acted as de facto treasurer of PWS&D for the past twenty years be recorded.

Recommendation No. 43 (adopted, p. 25)

That the sincere appreciation of PWS&D be recorded for the services of Dr. Marjorie Ross, Associate Secretary for International Ministries and former Director of PWS&D and ex-officio Adjunct Staff of PWS&D for the past eleven years, upon her retirement.

Andrew Johnston
Convener

RESOURCE PRODUCTION AND COMMUNICATION

Staff: Associate Secretary:	Keith Knight
Production Design Co-ordinator:	Pat Martin
Web Administrator:	Ian MacCready

INTRODUCTION

The two worlds of communication seem to converge within this department. There is the 450 year old world of print communication where we deal with text on paper and then we have the 20 year old world of digital technology where Presbyterians meet in a virtual world called PCCTalk to discuss matters of theology and community.

This is the church in the 21st century: a marriage of old and new technologies, perhaps even of old and new theologies. Resource Production and Communication continues a centuries-old tradition of producing a wide range of resources for use within our congregations. It works in close co-operation with the other departments of the Life and Mission Agency as well as with other offices and committees of the denomination to provide quality resources designed to equip the church for service in the world.

Digital technology has swept North America. Just four years ago, this department was encouraging churches to buy computers and become familiar with the internet. A year ago this

department developed an email network that connects almost all congregations by email. The church today is discussing not if congregations should develop websites but how they can be used most effectively.

These are both exciting and challenging times in the world of communication. The challenge comes from attempts to remain at the leading edge of digital technology so that the church is able to provide leadership in this field.

The Life and Mission Agency has expressed its strong support of digital technology and how it can be used by the church by funding a full-time staff person to keep the website current and also by investing funds to ensure that the related technology can adequately meet the needs of the entire denomination.

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, a package of material sent out four times a year to every congregation. All of the materials produced in-house are also available on the web site. Primary among these resources are two publications, Equip and For Elders. Equip consists of articles written by associate secretaries in which they reflect on latest projects or resources. For Elders, as the name implies, has proven to be an excellent educational tool for elders.

This department also edits most of the department and ministry reports which make their way to General Assembly. In addition, most resource materials produced by the various departments normally pass through this department for final editing.

Resource Production was also instrumental in creating a 'new look' for the Life and Mission Agency departments, replacing display boards with vibrant posters. This look made its debut at the 128th General Assembly. It will be carried through other educational resources. Many of these large posters have become bulletin-board-size posters for use in local churches.

COMMUNICATION

The major focus in communication continues to be digital technology. An intentional shift is taking place this year, however. There is no longer a need to urge or convince local churches to become connected to the internet. Most churches have already established Internet connections, either through a church office computer or through an individual in the congregation. And most churches receive the monthly electronic newsletter, PCConnect, from Church Offices that provides regular updates on what is happening within the denomination.

The shift in focus is moving toward a more effective use of the internet and digital technology. Now that most churches are connected, how can that connection enhance the sense of community? This is the newest challenge facing this department and the denomination. The computer needs to become more than a gateway to information and documents; it needs to become a gateway to community. That can be accomplished in a variety of ways, not the least of which is a fresh look at PCCTalk, the website's discussion forum. This forum needs to become more than a coffee shop discussion among a handful of people; it needs to become a vibrant town hall where thousands of Presbyterians gather throughout the day for dialogue, discussion, chats and even formal study. The internet, and more particularly our website, has the ability to draw Presbyterians together in community. This is the challenge that this department faces over the next year or two: leading the denomination into a sense of community.

Internet Advisory Committee

The Rev. John Crowdis (convener), The Rev. Rick Hein, Ms. Jane Anne Waller, Mr. Matthew Brough, Mr. Ian MacCreedy and Mr. Keith Knight.

CONCLUSION

The Life and Mission Agency strives to be faithful in the stewardship of the resources we have been given to fulfill the mandates of the church. We are grateful to God for all the people, committees and partners who participate in our ministry to the church and the world.

**SUPPLEMENTARY REPORT
MINISTRY AND CHURCH VOCATIONS**

COMMITTEE ON EDUCATION AND RECEPTION

The Committee on Education and Reception recommends programs of study for mature students entering the ministries of this church, for diaconal ministers of this church seeking ordination to the ministry of Word and Sacraments, and for students who attend theological colleges other than those of The Presbyterian Church in Canada. It is also the committee's responsibility to review the applications of ministers from other denominations who wish to work within this branch of the church.

CURRENT GUIDELINES

Graduates of Other Theological Colleges Applying for Certification for Ordination

1. Candidates for the ministry of The Presbyterian Church in Canada are normally required to acquire a B.A. degree, or equivalent, from an accredited university plus an M.Div. degree, and diploma, or equivalent, from a theological college of The Presbyterian Church in Canada.
2. Candidates who are considering attending colleges other than those of The Presbyterian Church in Canada shall 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.

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 ATS accredited colleges, the applicants shall normally be required to pass an examination on The Presbyterian Church in Canada (its history, doctrine and polity) and on Christian Education in The Presbyterian Church in Canada.
4. Graduates of non-affiliated colleges shall normally be required to complete satisfactorily not less than 1 year of study at one of our colleges, which year shall include those areas of study listed in guideline 3.
5. In cases where the General Assembly does not approve a recommendation of the Committee on Education and Reception with regard to a particular candidate, the matter will be referred back to the Committee on Education and Reception for further consideration and report.
6. All candidates who have English as a second language, and who are applying for a special course of studies given in English will be required to pass an English language examination under the supervision of the college the candidate proposed to attend.
7. The financial obligations for travel and an assigned course of study are the responsibility of the candidate and his/her presbytery of care.
8. All recommendations to the General Assembly concerning candidates are conditional upon receipt of a satisfactory medical certificate, if requested.

CASES IN WHICH ACTION HAS BEEN COMPLETED

Special Course Candidates Certified for Ordination by Presbyteries as Shown

1. Herma H. Dunnewold, Presbytery of Pictou
2. Donna M.C. Jackson, Presbytery of Brampton
3. Susan M. Smith, Presbytery of Grey-Bruce-Maitland

Ministers of Reformed Churches Received by Presbyteries as Shown

1. Randall S. Benson, Presbytery of Brampton
2. Byung-Ryul Choi, Presbytery of Eastern Han-Ca
3. Harold W.E. Hunt, Presbytery of Superior
4. Kyung Ryul Kwak, Presbytery of Eastern Han-Ca
5. Johannes Olivier, Presbytery of London
6. Jeong Ho Park, Presbytery of Eastern Han-Ca
7. Laszlo M. Peter, Presbytery of Ottawa

Ministers of Other Churches Received by Presbyteries as Shown

1. Paul G.U. An, Presbytery of Eastern Han-Ca
2. Joseph N. Gray, Presbytery of Brampton
3. Bradley J. Watson, Presbytery of Essex-Kent

CASES IN PROGRESS

Special Course Candidates

1. Julia E. Apps-Douglas, Presbytery of Hamilton
Has completed 16 credits of her 3 year program
2. Robert G. Bowen, Presbytery of Calgary-Macleod
Has completed the Arts component of his program
3. Brynn C. Carson, Presbytery of Seaway-Glengarry
Has completed 1 year of Arts and 14 courses of theological study
4. Benoit G. Cousineau, Presbytery of Ottawa
Has completed 1 year of Arts and 1 year of theological study
5. C. Craig MacInnis, Presbytery of Lindsay-Peterborough
Studying part-time. Has completed 13 credits of his program
6. Heather J. Malnick, Presbytery of Barrie
Has completed Arts component of her program
7. Henry J. Sikkema, Presbytery of Grey-Bruce-Maitland
Has completed 1 year of Arts and the equivalent of 27 courses of theological study
8. Daniel L. West, Presbytery of Grey-Bruce-Maitland
Has completed 19 credits of his 3 year program
9. Dennis D. Wright, Presbytery of Pickering
Has completed 11 credits of his 3 year program

Graduates of Other Theological Colleges Applying for Certification for Ordination

1. Henry W. Huberts, Presbytery of Paris
Has completed 1 year (2 semesters) of theological study
2. Paul Sakasov, Presbytery of Grey-Bruce-Maitland
Has completed 1 year (2 semesters) of theological study

Members of the Order of Diaconal Ministries Applying for Certification for Ordination

1. Terrie-Lee Hamilton, Presbytery of East Toronto
Continuing studies
2. Ruth M. McCowan, Presbytery of Vancouver Island
Studying to complete theology component of her program
3. E. Beth Anne Yando, Presbytery of Northern Saskatchewan
On hold

Ministers of Other Churches

1. Richard C. Cleaver, Presbytery of Paris
Has completed 1 year of theological study
2. Charles M. Kahumbu, Presbytery of Ottawa
Studying to complete Theology component of his program
3. Bradley S. Nelson, Presbytery of Quebec
Studying to complete Arts component of his program

CASES TO BE DROPPED

Recommendation No. 44 (adopted, p. [33](#))

That the cases of Heather L. Balsdon, Donna L. Petter, Thomas D. Petter and David J. Skinner be dropped.

NEW APPLICATIONS**Special Course Candidates**

1. James E. Stewart, Presbytery of Barrie

Recommendation No. 45 (adopted, p. [33](#))

That Mr. James E. Stewart complete 4 semesters in Arts, and 6 semesters 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. Marilyn Chan, Presbytery of Oak Ridges

Recommendation No. 46 (adopted, p. [33](#))

That permission be granted to the Presbytery of Oak Ridges to examine Ms. Marilyn R. Chan 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. Oceanna Hall-Heston, Presbytery of Edmonton-Lakeland

Recommendation No. 47 (adopted, p. [33](#))

That permission be granted to the Presbytery of Edmonton-Lakeland to examine Ms. Oceanna Hall-Heston for certification for ordination, subject to no competent objections being raised by a presbytery of this church by August 7, 2003, and subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church.

3. Doo-Hoe Kim, Presbytery of Eastern Han-Ca

Recommendation No. 48 (adopted, p. [33](#))

That permission be granted to the Presbytery of Eastern Han-Ca to examine Mr. Doo-Hoe Kim for certification for ordination, subject to no competent objections being raised by a presbytery of this church by August 7, 2003, and subject to satisfactory completion of an undergraduate degree (or equivalent) followed by 3 semesters of theological study at one of the colleges of this church.

4. Matthew Young Bae Kim, Presbytery of Edmonton-Lakeland

Recommendation No. 49 (adopted, p. [33](#))

That permission be granted to the Presbytery of Edmonton-Lakeland to examine Mr. Matthew Young Bae Kim for certification for ordination, subject to no competent objections being raised by a presbytery of this church by August 7, 2003, and subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church, with concentration on Systematic Theology, the Reformed Tradition and Pastoral Theology and Practice.

5. Philip Kim, Presbytery of Eastern Han-Ca

Recommendation No. 50 (adopted, p. [33](#))

That permission be granted to the Presbytery of Eastern Han-Ca to examine Mr. Philip Kim for certification for ordination, subject to no competent objections being raised by a presbytery of this church by August 7, 2003, and subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church.

6. Erik Kraglund, Presbytery of St. John
Recommendation No. 51 (adopted, p. [33](#))
 That permission be granted to the Presbytery of St. John to examine Mr. Erik W. Kraglund for certification for ordination, subject to no competent objections being raised by a presbytery of this church by August 7, 2003; and subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church, with such studies to include an in-depth congregational experience in a Presbyterian Church in Canada congregation.
7. Jeanie Lee, Presbytery of Eastern Han-Ca
Recommendation No. 52 (adopted, p. [33](#))
 That permission be granted to the Presbytery of Eastern Han-Ca to examine Ms. Jeanie J. Lee for certification for ordination, subject to no competent objections being raised by a presbytery of this church by August 7, 2003, and subject to satisfactory completion of 2 semesters of Arts and 3 semesters of theological study at one of the colleges of this church, completing the Arts courses with a B average prior to enrolling in theology.
8. Gwen Roberts, Presbytery of Halifax & Lunenburg
Recommendation No. 53 (adopted, p. [34](#))
 That permission be granted to the Presbytery of Halifax-Lunenburg to examine Ms. Gwen M. Roberts for certification for ordination, subject to no competent objections being raised by a presbytery of this church by August 7, 2003, and subject to satisfactory completion of 2 semesters of Arts and 3 semesters of theological study at one of the colleges of this church, completing the Arts courses with a B average prior to enrolling in theology; and that major emphasis should be given in the theological studies to Old Testament and New Testament, Systematic Theology and Reformed Tradition.
9. Jacqueline Ross, Presbytery of Halifax & Lunenburg
Recommendation No. 54 (adopted, p. [34](#))
 That permission be granted to the Presbytery of Halifax-Lunenburg to examine Ms. Jacqueline O. Ross for certification for ordination, subject to no competent objections being raised by a presbytery of this church by August 7, 2003, and subject to satisfactory completion of 2 semesters of Arts and 6 semesters of theological study, including supervised field education, at one of the colleges of this church, completing the Arts courses with a B average prior to enrolling in theology.

Ministers of Other Churches Applying for Reception

1. Graeme Illman, Presbytery of Pickering
Recommendation No. 55 (adopted, p. [34](#))
 That the Rev. Graeme Illman be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to successful completion of an M.Div. degree 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. Sam Ill Ahn, Presbytery of Eastern Han-Ca
2. Kyungmann Cho, Presbytery of Eastern Han-Ca
3. Willem Jacobus DuPlessis, South Africa
4. Szabolcs Genda, Romania
5. Sang Hyuk Jun, Presbytery of Western Han-Ca
6. Aime Tshianza Kazadi, Presbytery of Pickering
7. Hong Bum Kim, Presbytery of Brampton
8. Hoo Sik Kim, Presbytery of Western Han-Ca
9. Jang Ho Kim, Presbytery of Eastern Han-Ca
10. Sungho Ma, Presbytery of Eastern Han-Ca
11. Samuel Marx, South Africa
12. Anita Demeter Sipos, Hungary

13. David S.Thompson, USA
14. Karin L. Tschanz, Presbytery of Westminster
15. Jacobus van Niekerk Genis, South Africa
16. Willem van der Westhuizen, South Africa

Rosemary Doran
Convener

Susan Shaffer
Secretary

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

IRAQ

Presbyterian World Service & Development has been working to mobilize resources to address the unfolding humanitarian crisis in Iraq. Working through Action by Churches Together, PWS&D helped provide food, water, shelter and medical support to the victims of the war.

Before the war began Action by Churches Together (ACT) pre-positioned relief supplies at over 50 churches and mosques around Baghdad, Kirkuk, Mosul and Basra. Fifty wells that were drilled at churches in Baghdad had pumps put in and were operational. A joint water project with the Iraqi Red Crescent in Baghdad provided water equipment to make drinking water available to over 20,000 people. The churches prepared shelters for internally displaced Iraqis, and people who fled to the neighbouring countries of Jordan, Syria, Turkey and Iran.

After the war, ACT continued to work to provide relief to the people of Iraq. Relief centers provided supplies to displaced and affected people. ACT members worked hard to deliver water and set up pumping stations to beleaguered communities in southern and northern Iraq. Medical equipment and supplies were delivered to hospitals in Hillah and other settlements close to Baghdad. Medical treatment was supplied to people suffering from diarrhea, fever, coughing and malaria in northern Iraq.

The humanitarian efforts continue to show solidarity and co-operation between Christians and Muslims and between the people of Iraq and "outsiders." All work is governed by humanitarian aid priorities calculated on the basis of need alone, and not used to further a particular political or religious standpoint.

BADGER, NEWFOUNDLAND

On Saturday, February 15, 2003, the entire village of Badger, Newfoundland, was evacuated when an ice jam caused three rivers to flood their banks. The flash flood on the Exploits River filled the streets and homes of Badger with water, which then froze, destroying many buildings. The entire village of 1,500 was evacuated to emergency accommodations in the neighbouring community of Grand Falls-Windsor.

PWS&D immediately advanced \$5,000 to the Red Cross for assistance to the victims. At the Easter Sunday service at St. Matthew's Church in Grand Falls-Windsor a cheque for \$22,000, representing donations made by individuals, Presbyterian congregations and other groups across Canada was presented to the Canadian Red Cross for rebuilding efforts in Badger.

The Red Cross has co-ordinated a campaign for \$3 million. The recovery assistance program is based on guidelines developed through the organization's extensive history of helping people cope with devastating situations like the Badger Flood. It is not intended to replace government assistance, private insurance or cover all of the losses resulting from the disaster. The assistance focuses on providing people with the basic necessities-helping replace household goods like stoves, refrigerators or beds, provide assistance with children's needs, school supplies and other special needs as identified through an extensive needs assessment process.

NORTH KOREA

The United Nation's World Food Program (WFP) working in North Korea has confirmed a desperate need for food assistance for young children, and pregnant and nursing women, the most vulnerable groups in that country. The WFP had reported that they had to suspend some distribution activities and local food production operations as many food stocks had run out. In May, WFP had also suspended cereal rations to the elderly, caregivers, and some child institutions on both east and west coasts. The food situation in North Korea remains precarious and further cuts in cereal distributions are expected in the fourth quarter of 2003 unless additional contributions are received.

Responding to this humanitarian need, PWS&D is working with other members of the Canadian Foodgrains Bank to put together a shipment of wheat flour for North Korea worth approximately \$1.5 million. While smaller than our previous shipments, this shipment will contribute to the overall need of 95,000 metric tonnes of cereals, enabling local food production factories to continue to operate and providing for the vulnerable people of this society.

Ian A. Gray
Convener

J.P. Ian Morrison
General Secretary

MISSION REPORTS: CANADA MINISTRIES

SYNOD OF ATLANTIC PROVINCES

The Rev. Tim Archibald, Kings Church, New Minas, Nova Scotia: “Why does Kings Church exist?” The elders considered this question in the spring of 2002 as a way to sharpen our congregation’s focus and future. At first, the answers were diverse, but by September we had discovered our common vision by answering, “We are Jesus’ community of grace in service to all.” This is who we are and why we exist. Our vision is that this focus will, like yeast, bubble up and spread through our congregation, molding, shaping and enthusing us in all we do as a community of faith and as individuals. We have challenged every group in the congregation to consider how they can live this focus through their ministry. Here are some ways we enacted this in 2002.

“We are Jesus’ community”: a winter sleigh ride; in September, four new small groups (including over 35 people); a family dance to celebrate our anniversary; “Guess Who’s Coming to Dinner” as part of our mission project for Keswick Church; meals for those discharged from hospital or those with new babies; sharing the “Peace of Christ” in worship; conversations in the narthex before worship; coffee and cookies every Sunday following worship; potlucks and pizza parties in the Great Hall; informal get-togethers in each other’s homes; an elder’s retreat on visitation; monthly revisions of elder’s districts; and sharing of pastoral concerns.

“Of grace”: being a place of welcome to all regardless of their past; learning about grace through hearing scripture read and preached upon, through prayer and singing, and through baptism and communion; Lenten and Advent devotionals for every household; Maundy Thursday drama; Dennis Dewey’s biblical story telling; John Bell’s preaching and singing; Jody Clark’s ideas on family living; the new Children and Worship program; and plans for hiring a music director in 2003.

In service”: organizing and hosting a song service for Kingsway Assembly (Pentecostal) after their fire; hosting the Atlantic Synod; two special mission projects - Keswick Presbyterian Church (New Church Development) and the Fundy Food Bank; gifts for the community of Brochet (Northern Manitoba); 40 exam time cookie tins for Acadia University students; doubling of givings to Presbyterian World Service & Development; 11 Christmas hampers to wider community; finishing our first upstairs classroom (by volunteers); Christmas fruit baskets for “at home” seniors; surpassing our goal for *Presbyterians Sharing...*; and responding to phone calls of need from the wider community.

“To all”: yearly workshop on hospitality; inclusion of drums in worship; 2,000 “A Place of Welcome” pamphlets delivered to the community; vacation Bible school; community use of our building (Clan Donald dinners, music for young children Christmas concert, Valley Co-op Funeral Home meetings); ministry of the sign board out front; sign language interpretation in worship; Little Lambs Play Group for parents and tots; welcoming 20 new members and adherents in 2002; naming of the new liaison person for university students; a joint communion service with New Minas United and a joint Thanksgiving/communion service with Kingsway Assembly; and publicizing our events in the wider community.

Our challenges for 2003 include implementing a new structure for our board of managers, increasing congregational givings by \$25,000, and adjusting to changes in key leadership positions. Please keep these in your prayers. On behalf of Kings Church, I offer our deep appreciation to Canada Ministries and to Presbyterians across the country whose contributions have given us the tools for creating a vibrant and growing ministry in a county of Nova Scotia where Presbyterians previously had no visible presence.

The Rev. Janet DeWolfe, Elmsdale and Hardwood Lands Pastoral Charge, Nova Scotia: St. Matthew's, Elmsdale, and Hardwood Lands Presbyterian Churches exist now as a two-point pastoral charge following years of being part of a four-point ministry shared with two United churches. For the first time in decades, each congregation is worshipping every week in its own building with enthusiasm and greater attendance. The mood is now "Let's get on with it!" We have lots of good news to share.

Hardwood Lands congregation is lively, resilient and resourceful. They welcome fresh approaches to worship, love children and have a healthy mix of generations. Humour is abundant, and that is also the case in session and board of managers. The impression is of healthiness, joy, family, good conflict management skills and eagerness for adventure. Hardwood Lands is a rural congregation at its best.

This congregation loves to sing, and appreciates a blend of diverse styles of music. Attendance in the first six months under the new arrangement was 30-45, and holding at 20 all summer. Traditionally the younger folk disappear for the summer after the last day of Sunday school until mid-September. There is potential to "retrain" and offer summer programming and activity for kids and young parents. Givings are up roughly 10 per cent over this time last year. While caring well for one another, the members are looking beyond themselves. For example, they realize their building has potential for use as a rural family resource centre and are eager to share in such ministry. They have long had the attitude that the church building is for people beyond those in the congregation; they want it made available in the spirit in which Jesus moved among and welcomed people. The challenge is to renovate the basement and improve the signage.

While dense, urban style population growth is not anticipated within a few miles of the church, there is nonetheless an opportunity for numerical growth. Families and early retirees are intentionally distancing themselves from the city of Halifax. They are settling in the area just beyond the suburbs, more so in the immediate vicinity of the Elmsdale Church, but also in the picturesque, more rural area of gently rolling hills closer to Hardwood Lands. For those looking for wooded lots, they are available too. And this is a reasonable commute to Halifax, Dartmouth, and Truro.

St. Matthew's, Elmsdale, is now home to three streams of worship: blended, contemporary, and Christian rock. The blended service is in the morning. The contemporary service happens Sunday evenings, with a talented worship team and wonderful music. It also has two complete Christian rock bands, which alternate in their leadership. The church is alive with music most evenings during the week. A full set of drums and a transparent drum screen "live" prominently in the sanctuary. Worship teams function like small groups with a devotional and study life and ministry focus. The youth/rock outreach has been operating for six years, often helping teens at risk, lost, or abusing drugs, alcohol and relationships. Several adults in the congregation offer themselves as mentors.

A passion for outreach drives this congregation. Its bands go "on the road" by invitation, frequently to large community gatherings, and to youth ministry focused events. The contemporary worship team enjoys opportunities to introduce ministry in that style to other churches. Every Sunday afternoon last summer on the church lawn there was an outreach program with free barbecued food and live music. As well, a small group organized themselves to provide from one to two hours of stimulation therapy daily to a one-year-old child was just diagnosed with cerebral palsy. Also, an intercessory prayer group became a top priority.

Attendance for the first six months of the new St. Matthew's was: blended worship 30, holding at 15-20 in the summer; contemporary worship 25-30 plus worship and technical team; rock outreach 45-60 plus band and technical people. Givings are well above this time last year. Morning worship has easily become a blended style, with people liking solid, biblical preaching, an uplifting and lively mix of music, and an end to dull, unchallenging worship.

The congregation is grateful to be worshipping in their own way, in their own building. However, members know the limitations of their building and are eager to meet the challenges it presents. There is energy to fund raise for a new building, or to move the building, or to renovate and put a basement under it. The Elmsdale area has great growth potential. An "East Hants Socio-Economic Study" was prepared in May 1999 to assist with future regional development decisions. Coincidentally, one area of focus has St. Matthew's Church in Elmsdale

as its geographic centre. Many features of the environment make this area a desirable place to live. The congregation anticipates increased opportunity to serve Christ and his church. St. Matthew's passion for outreach will find fertile ground as it continues to grow to become an even more vital force in the community.

The Rev. James K. Stewart, St. Luke's Church, Bathurst, New Brunswick: The members of St. Luke's Church are grateful for the much needed grant from Canada Ministries. It will give the congregation another chance to engage in the evangelistic ministry it once set out to do. Since the loss of members that threatened our survival in 2002, we requested assistance. Bearing that in mind, all efforts in the church from the pulpit to the greeter are now focused on active evangelism. We anticipate the Ralph Bell Celebration (a Billy Graham associate). We are now in the process of setting up displays in the church on the Andrew/fisherman theme to create a visual reminder. We will also be putting the names of non-believers and non-churchgoers onto paper fish, putting those fish in the webbing of the net, and then praying for them regularly.

The thrust of the Sunday morning sermon is to encourage each and every one of us to pray for others "outside" the church, that the Holy Spirit might inspire their hearts to learn more of our Lord Jesus. There are many activities planned and we will need prayers for this congregation and for me. All of this is new to this congregation. They are apprehensive, fearful, slow to respond to "big city ideas," but they are a great and loving congregation of God's people.

One change that has taken place at St. Luke's is a time of coffee and fellowship following the Sunday worship service. The warmth of fellowship at this time has amazed even the long time members. Everyone marvels and comments on the wonderful fellowship. It has since turned into a light lunch, especially for the seniors. After all these years people, who have only nodded to one another in church, are now getting to know each other.

For the past twenty-five years St. Luke's has kept to itself, continually struggling along, and now it has become a smaller congregation. Not only does the congregation need to change that image of themselves in their own thinking, but also in the thinking of the community. It has many elderly members who cannot participate in the same way as the younger ones. Please support and encourage them through your prayers. I too will need your prayers of support and encouragement that God will give me the strength and wisdom to pastor a congregation who so desperately needs a minister and wants to hear the Word of God proclaimed. As a congregation of God's people, we look to the future. The congregation is not opposed to change in principle, but members struggle with letting change happen. At the time of writing, the congregation has stabilized and has remained faithful in their attendance and in their givings. Two young families have recently joined in the Christian fellowship at St. Luke's and two more people have responded to our multi-media advertising campaign. The advertising campaign includes flyers, newspaper and radio ads.

Please pray for us. Pray that God's Holy Spirit will move within this congregation, reviving and enlivening it to the glory of God Almighty.

The Rev. John Valk, Campus Ministry, University of New Brunswick, Fredericton, New Brunswick: The last Inter-Varsity Christian Fellowship (IVCF) meeting continued what has now become a popular tradition. Everyone sat in a circle on the floor in the dimly lit Alumni Memorial Lounge. As a candle was passed around, students spoke to the question, "How is God working in your life?" Students spoke about how much they appreciated the Thursday evening community, and how important it was to them. They spoke about their fears for the future, concerns about relationships, and questions about where their studies were headed, and what they should do with their lives. But in light of the concerns, there was an overriding peace, contentment, and trust in God.

On December 15, a dedication ceremony was held to officially open the first Habitat for Humanity home in Fredericton. The Johnson family was elated, and moved in that very day. Their Christmas was extra special this year. About 50 people were in attendance, including the Lieutenant Governor. I participated in the ceremony by saying the opening prayer.

One of the delights for me at the end of the semester is to read students' final reflection papers for their World Cultures and Religion class. It gives me an opportunity to see what impact this

course has had on their lives. This semester has been much the same as those of previous years. All students are now aware of the importance of worldviews, both in their own lives, those of others, and certainly in the world of scholarship. All students have spent time reflecting on their own worldview, recognizing that they even have one, and coming to understand what it might be. A significant number have come to reclaim and reaffirm their own Christian worldview. This was enjoyable for me to see. These students have come to understand that their own Christian tradition is more profound and meaningful than they had thought. The visit to the cathedral has become a turning point in many students' lives. In the near future I hope to see how they integrate this new understanding into their learning. The nature of the Renaissance College program encourages students to assess the worldview of others as well as develop an understanding of their own.

I have had an interesting discussion with Gkisedtanamoogk and Margaret Tusz-King (Tatamagouche Centre), who are both working with a bridge-building project (Lnapskuk-Good Neighbours Project) between First Nations and others. We discussed the possibility of doing something at the university, either through Renaissance College and/or through campus ministry.

Much of December was spent completing end of semester business-final assessments, closure on courses taught, faculty meetings, planning for the next semester, reports. I attended a dinner hosted by the office of the dean of student affairs and services.

The Rev. Joanne Barr reports that both services commemorating the December 6th Montreal Massacre were well received. One was held at Wilmot United Church and the other was held on campus in the SUB. Over 50 individuals attended the candle-lighting SUB event, with participation from staff, students and faculty. She participated in the Christmas service in the chapel and had the opportunity to visit with attendees during the reception that followed the service. She attended the faculty women's Christmas tea at the president's home and a presentation on campus ministry to the Woolastook Presbytery. She did an on-air piece for CHSR, the lunch box show, about violence against women.

Joanne also attended the International Students Holy Days afternoon activity and had the opportunity to meet a number of students from other countries. As well, she had the privilege of sharing with one another personal family traditions and religious traditions that surround the different holy days. She co-celebrated the marriage of Maggie Haryward, former representative on the Council for Christian Ministry Campus from New Maryland United Church. This took place just before New Year's. She has also been preparing for courses she will co-facilitate in March and April.

SYNOD OF QUEBEC AND EASTERN ONTARIO

The Rev. Ellie Hummel, Ecumenical Chaplain, Concordia University Campus Ministry, Montreal: "Hi. I'm Ellie Hummel, the ecumenical chaplain at Concordia University." That's how I often introduce myself to others at church meetings and gatherings. Usually this introduction launches us into a great discussion. After all, Concordia University has been on the radio, TV and in the printed media. The whole country and beyond seems to know what is happening here. Most people have an opinion on the riot that happened here a few months ago, student activism and the issue of freedom of speech. While this is all part of the truth, the situation at Concordia University is much more multi-faceted than the media reports. Also, it is much more hopeful.

For me, Concordia is a place where ministry can truly happen, for it is a place of both crucifixion and resurrection. Yes, there has been much upheaval at the university. There are also personal stories of hardship and struggle. Some students are struggling financially or are in difficult family situations. Others are dealing with the transition from adolescence to adulthood or juggling family, job and school. Some students are wrestling with questions of values, beliefs and faith. Other students are trying to make sense of life events. These are situations of struggle and of crucifixion. The church needs to be present and with people at such times.

Of course, as our Christian faith tells us, there is also the hope of resurrection and there are stories of transformation. These stories are lived at Concordia University as well. Over the last few months, I have been engaged in many discussions and dialogues with people of other faiths. There are often moments of joy as we discover our common hopes. There have been moments

of grace, as people find a way out of a seemingly desperate situation or recognize the many blessings they have in their lives. There are moments of hope as students rediscover their paths to and with God, and embark anew on their spiritual journey. There have been moments of healing and laughter as our multi-faith chaplaincy team has planned and hosted events to educate, challenge, and nurture the whole Concordia community. There have been moments of communion and community as we share a meal. There have been moments of unity as we offer our prayers to God. Moments of resurrection do indeed abound at Concordia University.

All these experiences have provided me with opportunities for reflection. I believe, more than ever, that the church has an important role to play at universities like Concordia. It is in the midst of everyday life that people ask important questions and seek God. It is in the times of suffering, of hope, of struggle and of joy that the church needs to be there to guide and support, to walk beside, to challenge and to heal. I feel privileged that I can offer this ministry on your behalf at Concordia University. Through discussion groups and informal gatherings, over meals or a cup of tea, in impromptu discussions or formal events, in encounters with individual students, I pray that I might offer ministry and share Christ's love with others. I want to thank you for the trust you put in me and the support you offer me. Please pray that I might indeed share Christ's love with those I meet.

The Rev. J. Ross H. Davidson, St. Andrew's Church, Inverness, Quebec: St. Andrew's is a small congregation that began 165 years ago with Scottish settlers arriving in this part of Canada. The present building has served since 1862. At Christmas time we traditionally sponsor the annual community Christmas party, and this year about 25 local children attended. We celebrated Christmas Eve with our annual service when our special Christmas choir of ten contributed five musical messages, two of which were in French.

Last summer we hosted a local talent show for our pastoral charge to a full house. The program included music from piano, guitar and our newly-renovated pump organ. Others sang, read poetry, displayed paintings, showed local photographs, or entertained with magic tricks and other light-hearted fare.

The congregation has 45 members, but only 24 of them still live in the area. The last addition to our membership was in 1999. The exodus of English-speaking young people continues to affect us.

Patricia Rossie, Executive Director, Tyndale-St. Georges Community Centre, Montreal: Our 75th anniversary year has been a busy and exciting year. We are pleased to provide you with an update on all that has been taking place at Tyndale-St. Georges Community Centre throughout the past year.

School Aged Programs

The after-school program is offered to children in Grades 1 to 6 who are bussed to the centre each week day after school to receive special tutoring and homework assistance from a competent team of educators. The role of the program is help them succeed in their studies. Tutors also provide the children with an opportunity to discuss personal issues and to develop the tools required to deal with their situation. This year we have increased participation from 50 to 70 students. We currently have 30 more children on the waiting list.

The evening program, a new initiative this year, is particularly important for inner-city children. We provide a safe and supervised place for evening sports and enjoyment. We place special emphasis on developing relationships between the youth and animators, who are positive role models. We focus on physical fitness as many of the youth do not have frequent access to sports activities due to cutbacks in the schools. Activities include: basketball (9-12 years) and (12-15 years), multi-media (12-15 years), leadership in action (12-15 year old girls), parent-child art (parents and children 9-12 years), volleyball (9-12 years), and drama (9-12 years). There is a need to increase participation in these programs from 30-55.

The weekend program, also a new initiative, provides children with an opportunity to increase their knowledge of the arts. They learn about the rich cultural history of their local community and the city. Music, dance, drama and art classes are offered. The children are also given the opportunity to go on field trips to the theatre, symphony, art galleries and other events that offer a broadening experience. Professionals in the arts lend a hand to enrich this program.

Beginning in 2001 with 25 children, we now have 55 enrolled with a waiting list of 19. This program is completely run by volunteers.

Adult Development Program

The language training program, offered in collaboration with Concordia University, provides English language classes, primarily to the immigrant and refugee community in Montreal. Each year the program attracts more than 600 participants from 90 countries. While the primary goal of this program is to provide quality language instruction, we also help the participants make new friends and facilitate their integration into Canadian society. New classes are continually being added to improve the participants' knowledge and pronunciation.

Recently, a new course was introduced to better prepare the students writing the university entrance exam. This program has grown by 300 students over the last two years, but the resources have remained the same.

One area that we are looking into developing is the need for specialized aspects of language construction and to develop more structured approaches for the social integration of immigrants and refugees. We plan to develop this area throughout the next year.

Early Childhood Programs

We offer a variety of services aimed at preparing children and their parents for the school system. Families with young children are invited to take part in activities designed to encourage a supportive parent-child relationship. The objective is to stimulate the child's cognitive, social and emotional development in an enhanced learning environment. As well, we seek to break the isolation felt by many parents in this community. Programs are offered in partnership with a wide range of local, provincial and national groups, agencies and institutions including the CLSC-St. Henri, Amitié Soliel (a local women's drop-in centre), the Montreal Children's Library, Community Action Program for Children (CAPC) and the new Centre de la Petite Enfance (CPE) Tyndale-St. Georges which opened in 2002.

Over the past year we have increased the number of interactive groups in which parents and children learn and play. Talks and demonstrations cover a range of relevant subjects including nutrition, effective parenting styles, and child development. Children are exposed at an early age to rhyme, language and books through a program operated with the Montreal Children's Library, a branch of which is located within the centre. Information workshops stimulate discussion and exchange around a range of topics such as effective parental leadership, safety, and relaxation techniques. Our goal for the upcoming year is to increase our programming from 25 families to 50, establish a parent resource centre and purchase specialized learning materials.

Volunteers & Interns

Tyndale-St. Georges' 300 volunteers contributed over 30,000 hours last year. They include our treasurer, 50 after-school tutors, 50 language teachers, ten adult development workers, and the numerous volunteers that help with special events, cultural programs teachers (dance, music, drama), fundraising and much more. Their support is truly appreciated.

The Rev. Glynis Williams, Action Réfugiés, Montréal: The full impact of September 11th on refugees became clear in 2002. Security concerns dominated most discussions with government. For refugee advocates, it appeared that the concern to protect refugees was lost. Evidence of this was the signing of the "safe third country agreement" with the United States. When implemented, it will prohibit most refugees travelling through the US to make a refugee claim in Canada. On the surface this may sound reasonable, but in reality it will have a serious impact on certain groups. Presbyterians will appreciate this fact considering the number of Central American refugees who received asylum in Canada during the 1980s when the United States accepted only 3 per cent of these refugee claims. Another blow was the decision by the Immigration Minister Denis Coderre not to create the Refugee Appeal Division. An appeal mechanism was the greatest achievement of the new Immigration and Refugee Protection Act, and made other restrictions on refugee protection palatable. Even though the act was passed in Parliament in November 2001, the minister made this announcement in May 2002, just before the act was to be implemented. One laments the state of democracy when a key provision passed by the elected members of Parliament can simply be dropped. The only reason cited was

lack of resources. Sadly, many more financial and human resources have been deployed to the removals and enforcement branches of Immigration.

The litany of bad news could go on. However, you may be asking what this has to do with the work of Action Réfugiés. A lot! Our work in detention has increased because many more people are detained, including women and children. The attitudes toward refugees in the general population are increasingly suspicious even though there is little evidence that terrorists have used the refugee system to gain entry to Western countries. This negative public perception translates into funding challenges. Women refugee claimants who are part of our "twinning" program face tougher challenges in the determination process. A refusal with no appeal means there is no safety net for a "bad" decision by a board member or a poor lawyer. We have worked with people who have been on the receiving end of "bad" decisions.

Nancy is one such person. Originally from Iran, she has been refused by the Immigration and Refugee Board, and is now under threat of deportation. Nancy has been a victim of repeated harassment and interrogation by the Iranian authorities for more than 20 years because of the political activities of her first husband. He was imprisoned and tortured in a notorious prison for more than eight years. The authorities often use coercive treatment on spouses and children to obtain information about opponents of the regime. Nancy's daughter is in hiding now, unable to pursue her university studies. While in Iran, Nancy started attending an Armenian church where she felt "at peace". However, conversion is dangerous especially for someone who has had political problems. She had not yet been baptized when her family decided she should flee Iran because the situation was becoming increasingly dangerous for her. Today she is involved in her church and rejoices that she has "found God"! Her refugee claim was refused because the board member stated that Nancy's pastor "may be convinced that she is a Christian but the panel is not." Action Réfugiés has joined her pastor and others in making written submissions to show that her life would be at risk should she be returned to Iran.

Now for the good news! The Presbyterian Church in Canada is part of the good news. Through *Presbyterians Sharing...* this ministry has been supported since we began in 1994. The financial support is a tangible reminder of steadfastness in faith, one of the pillars of Christian community. It is comforting to refugees to hear from us that, in spite of the negative press that refugees get these days, there are many ordinary folk who care about them. This is truly a gift.

Please pray for refugees and for this ecumenical ministry of the Presbyterian and Anglican churches, that we may remain faithful and effective advocates for refugees. Thank you so much for you support. We are blessed by your participation.

SYNOD OF TORONTO & KINGSTON

The Rev. Kirk MacLeod, Keswick Church, Keswick: It has been an exciting year at Keswick Church, culminating with the hiring of an architect in December to do conceptual drawings and a model for the church. This milestone follows five exciting years, full of much prayer and hard work.

As in previous years, we have again been fortunate to add gifted and committed people to our church family. Leadership is arising in ministries like our youth ministry. Our youth program has not only expanded on Sunday mornings, when we now have four children's classes plus the nursery, but it has also expanded to a mid-week youth group for 7-9 year olds, called JAY (Jesus and You). This group is in addition to the group for 14 year olds and the group for the senior high group. Another example of new leadership is the emergence of lay leaders willing to teach and mentor adults. We have had three different individuals lead adult classes this past year, with the newest class - a discipleship group for women-occurring every Sunday morning prior to worship. We continue to add to our music program and now have a worship team of seven musicians with three guitars, one bass, flute, violin, keyboard, and an occasional oboe and mandolin.

Last summer we were privileged again to have a summer student with the help of the Cooke's Fund. This enabled the church to run five Back Yard Clubs as well as numerous other activities through the spring and summer. Three families say they have attended Keswick because of its summer program. The Christmas Eve outdoor candlelight "Parkas and Praise Service" has also

been an example of effective outreach. Recently a mother and her son have joined the church having attended three Christmas Eve services and now wanting to have a church home.

Keswick Church continues to be a place where God amazes us in bringing strangers together and making them into a family. Grace abounds in freely given and shared hugs, in adults praying aloud with children during the children's story, and in the minister receiving a basketful of goodies on Pastor Appreciation Sunday! Canada Ministries and the generosity of Presbyterians from coast to coast to coast have made this possible.

We are excited about what God has done in our midst this past year, but we are even more excited about what God will do in us and with us in 2003.

The Rev. Paulette Brown, University Church, Toronto: It is not an easy task to work with the challenges that racial, ethnic and cultural diversities bring to a congregational setting. Yet, it is in these situations that we often witness the work of the Holy Spirit, breaking down boundaries, moving barriers, and releasing the energies and resources of the people of God for ministry.

University Church continues to be the home church for peoples from South America (Guyana), the Caribbean, Ghana, Nigeria and Canada. Whenever we experience the removal of barriers and boundaries, and the release of God's peoples for ministry, we celebrate. Recently we celebrated the incorporation of the Ghanaian Christian tradition of "Harvest Thanksgiving" into our community. This annual event brings our community together in a wonderful experience of joy and fellowship, with the rendering of thanksgiving to God by way of special offerings and tithes.

Over the past two years, we have experienced great difficulties with the Created for Life youth program (CLF). As the CLF youth grew into young adults, we were unable to provide appropriate leadership and financial resources to suit the new and evolving needs. After being through a "desert" time, we are now picking up and going forward with this ministry, with the understanding that if we ground our trust and hope in God, then we shall renew our strength, rising on wings like eagles.

A major frustration comes from seeing great opportunities for ministries to the youth and children in the Jane-Finch community where we are situated, but lacking the human and financial resources to undertake them. However, we are determined to find a way of doing youth and children ministry in our community. With the help of God, we know that we will find a way.

The Rev. Penny Garrison, St. Giles Church, Cambridge: In October 2001 the St. Giles' session opened up the church visioning and planning process to the whole congregation. A series of congregational meetings resulted in the development of vision, mission, values and principles statements for St. Giles. The session approved the statements in January 2002 and the congregation adopted them at the annual meeting. We now have a solid framework in which to develop short-term and long-range plans.

Leadership: The session and board of managers have been meeting regularly, and the skills and understanding of leadership are growing. We have decided to seek six new elders (to fill four existing vacancies and create two new positions). The process of nominating, electing, ordaining and training elders will occur over a four-month period. Committee work is growing and volunteers are assuming increased responsibilities and ministries.

Worship: Worship is a growing and vibrant part of St. Giles. We have been enjoying the singing of both familiar and new hymns. Our worship has come alive with the addition of instruments like shakers and tambourines, along with clapping, movement and the occasional drama. In the fall we focused on "Body Building at St. Giles" when we looked at what is important in a healthy, growing community of faith. We have enjoyed the participation of a new worship team that is sharing in the worship leadership along with the minister. We have regularly incorporated congregational resources from the *Seasons of the Spirit* church curriculum into the worship services, allowing us to connect the children's learning to the congregational worship experience. With 25 children involved, the Sunday school Christmas pageant "The Fumbly, Bumbly Angels" was a definite highlight for both the participants and the audience.

Growth: We have grown numerically, particularly since September, in Sunday morning worship services and Sunday school, and in most areas of congregational life. There has also been steady growth spiritually and relationally in the congregation, evidenced by the friendships forming, the meaningful conversations occurring, the commitment to ministry and service, and the sharing of these experiences. There is great enthusiasm and energy in the air! Since September we have welcomed eleven people into membership and have celebrated eight baptisms.

Fellowship: Fellowship opportunities have been plentiful this past year. Many of them have been food events like the pancake supper, beef dinner, Good Friday breakfast, salad supper and German supper. Others were connected to events such as the church family picnic and games day in June and the kick-off BBQ in September. Great camaraderie was experienced by the search committee whose work culminated with the ordination and recognition service for The Rev. Penny Garrison on June 9, 2002. The St. Giles women's group gatherings included a Christmas bazaar. The "Holy Rollers" continue to meet regularly for pie-making and the quilting group meets every Wednesday afternoon. Monthly euchre games offer fun evenings for St. Giles people and the larger community.

Service and Outreach: St. Giles has continued support for five Alcoholics Anonymous groups that meet at the church. Cub and Scout groups have returned after a period of absence and we look forward to them joining us for worship in February and serving a pancake supper in March. The congregation continues to support the local food bank and a child through World Vision. We hosted a coffee break morning for the Alzheimer Society and the women's group financially sponsored a number of local organizations through out the year. In our large Christmas effort, the pastoral care and outreach team led the congregation to give 29 presents to seniors in a nearby nursing home along with 20 presents to children through an Angel Tree program. St. Giles also provided 126 mittens, several hats and scarves, and 453 pounds of food for the joint local firefighters - Basket Fund Drive for families in need. While the congregation may be small in size, it has a large heart and a great capacity to give!

There are a number of items in the works for the upcoming year. We want to implement our visioning/planning process, continue supporting the expansion of the children's ministry and begin a youth group. We will be looking at ways to involve adults in faith-building activities and hope to begin one new initiative in this area.

In addition, we want to grow in our understanding and practice of good stewardship as it relates to time, treasure and talent. We will continue to help people discover and use their gifts both within and outside of the church. We will continue to try creative and new ideas in worship and fellowship, including additional intergenerational events and repeating activities that have worked well in the past.

We also seek to become more visible in our community through participation in a variety of church and local community events. For example, this past Christmas we participated in the live nativity drama of the city of Cambridge. Two of our members were shepherds and the minister was the narrator. What a great way to get involved and to become known in our community! We are also discussing a door-to-door canvass, mail-out or church-sponsored community event as a way to get better acquainted with our neighbours and to invite them to become part of our church family.

The Rev. Lucy Reid, Ecumenical Campus Ministry, University of Guelph: The ecumenical ministry on the Guelph campus is part of a multi-faith team consisting of three Christian campus ministers, a Muslim imam, a Hindu priest and a Jewish representative. There are also close links with the local Buddhist and Baha'i communities. Where possible we work as a team, offering a model of religious co-operation and mutual support, learning from one another and working to create a climate of respect on campus. This has been especially important since September 11, 2001, and we have organized events at which prayers and readings from many faiths have all raised a voice for peace.

Within the Christian context, the ecumenical ministry operates in the name of Anglican, United and Presbyterian churches, and has a mandate to the whole campus community, regardless of denomination. While active church membership is not the norm in our society now, there is still a hunger for God and an increasing interest in spirituality, so campus ministry aims to address these needs in a variety of ways.

Programs: The four thrusts of the ecumenical ministry are education, spirituality, community-building and counselling. We want to teach, inspire, nurture, support and guide those who make up the university community-whether students, faculty, staff or administrators. Typical programs that we offer are:

- Study groups (such as science and faith)
- Retreats (for reflection, de-stressing, meditation, learning)
- Spirituality groups (to bring the sacred into everyday life)
- Community dinners (for international students at Thanksgiving)
- Residence visits (to connect with students where they are)
- Grief counseling (especially to bereaved students)

Struggles and Hopes: Tragedy sometimes enters the world of campus life. Questions about God, meaning, justice and hope abound at such times, for example, when a fatal car accident takes the life of a student in her prime, suicide ends the life of another, parental death and divorce shatter assumptions, war erupts in an international student's home country. Along with excellent counseling services offered by secular parts of the campus, faith support from Campus Ministry can complement the outreach and address the deep and difficult questions that arise.

In the classroom, spiritual issues emerge. There was a request for ministry to the students of human anatomy at the end of their year of dissection of cadavers. They felt a need to pay tribute to the donors of those bodies, and wanted a memorial service. This has now become a regular part of the curriculum, never enforced but always well attended.

At the University of Guelph an extensive arboretum graces the campus, providing beauty and space. Many people go there for peace and reflection, as well as for weddings, memorials, and just an energetic run. There is a dream to establish a sacred garden within a portion of the arboretum; a space set aside for worship and meditation in the midst of God's splendour in creation. We have no chapel on campus other than a small room. For many people, the arboretum is their church. Our dream is to recognize that fact and provide ministry there.

New Models of Ministry-Campus ministry at Guelph is ministry in a secular, largely post-Christian environment. It demands imagination and innovation to find ways to connect and be heard, in the midst of a culture of rationalism, cynicism and materialism. Our endeavours are often experimental, from offering dance-as mediation classes to staging multi-faith vigils for peace. We try, as St. Paul wrote, to "become all things to all people" in order "by all means" to reach some. And we do it all "for the sake of the gospel," the good news that God, who has many names and faces, loves us all in all our variety.

The Rev. Elias Morales, Spanish Ministry, North Park Church, Toronto: Last year was a year of great challenges, full of work and fun. We began the year with the creation of a brochure to invite people to our community of faith. This initiative did not bring that many people, but got our youth group organized in a way that involved them in the life of the congregation. They organized three Youth Sunday services: Good Friday, International Day of Children and Christmas Time. The youth group was also responsible for a puppetries program for children. We began using puppets during the children's time of the Sunday service and developed it into a one Saturday afternoon a month program that allows us to reach out to families in the community.

With the help of the Ewart Endowment for Theological Education, we have developed a series of leadership training seminars. We have put together a group of trained leaders that have helped the congregation organize around different events like family camping, social nights, a spiritual retreat, friendship days, and Sunday school teacher training. Our weekly activities include Wednesday night adult Bible study and Thursday night youth Bible study, both at the church, and Friday and Saturday night small group home Bible study.

In order to reach out to our community, we have developed a program using Christmas stories. A ten-story CD was produced and broadcast on Spanish radio station CIRV 88.9 FM. We have received lots of positive reaction. In God, we trust this may bring to us new opportunities to share the good news.

We are also reaching out to the community through a Spanish newspaper, the *Correo Canadiense*. Every Monday we have a full page that includes: a pastoral note, opinion article,

stories, humour and the advertising of upcoming events. Our intention is to be more visible to the community, promoting our activities and sharing the Christian message.

What are our special challenges? Some of the challenges this ministry faces include:

- A community with no political power in this society
- Many new immigrants with no status in Canada
- Low income people
- Widespread job insecurity
- Community transience-people with no permanent place to live
- Inconsistency with respect to people's commitments
- Lack of real unity
- Little Spanish leadership

There is hope-Programs and activities are keeping us busy. It is our prayer that this ministry may be effective. There is light that gives us hope: in 2002 the congregation welcomed four new members and ordained two new elders; we have six Sunday school classes; and we have a youth group of 22 people.

The Rev. Carol Smith, Good News Cluster Ministry, Baxter, Cookstown and Ivy Churches: Since November of 2001, the leaders at Cookstown, Baxter and Ivy have been deliberately considering their long-term future. Along with many meetings among ourselves, we also had a workshop with synod mission consultant Keith Boyer. It was at this workshop that the idea for an amalgamation first arose. It was clear that Baxter and Cookstown had similar needs and a vision for a new beginning. At this time Ivy members expressed a different vision for themselves - that is to stay in their community and develop their ministry in the community. Our cluster model of ministry has as one of its priorities that the individuality and uniqueness of each congregation be honoured. This has helped us to respect the different visions that have emerged.

The members of Cookstown and Baxter had come to realize that as their churches became more active it became more obvious that their buildings would hinder long-term future development. Both structures were built for ministry in another era and are lacking in space for Christian education, fellowship time and adequate parking. There is little room for expansion in either situation.

Representatives from all three congregations, including Ivy, formed A Future Directions Committee. Ivy felt it was important to explore all possibilities before making a final decision. New church structures were visited, financing, and amalgamation were researched, Canada Ministries was visited. This research resulted in the sessions, with the board's support, agreeing to take it to congregational meetings. The results were: Cookstown 70 per cent and Baxter 80 per cent for amalgamation; Ivy 89 per cent against.

Cookstown and Baxter have progressed since last fall with their amalgamation plans. Teams facilitate the work that needs to be done to move the plan forward. As I write, the site team has located a piece of land and steps are being taken to see if the township will be open to rezoning it. Since last fall, the Presbytery of Barrie has approved the plans to amalgamate and they are involved in helping us through this year of transition.

Ivy has also moved ahead. The congregation is raising money through pledges to make improvements to their building and the attitude is positive. All three congregations realize how much the cluster ministry experience has brought new health and vitality. The cluster model helped us to develop into more mission-minded congregations. It helped us realize the importance of ministry staff to give leadership. It helped us realize the importance of training lay leaders, and there has been a great increase in lay persons who have taken training for various aspects of ministry. We also have one person in the cluster who is pursuing a call to ordained ministry, Heather Malnick. Another young woman, Anita Hawkins, has just begun the process of exploring training for diaconal ministry.

The coming year will be a transitional year for us. Because of our experience with cluster ministry we will be looking for ways to explore different possibilities for cooperative ministry for the future. The sessions of Essa Road (in Barrie) and Ivy are planning to meet to discuss some creative possibilities. We continue to seek the guidance and wisdom available to us from

the Presbytery (Neal Mathers), the Synod (Keith Boyer), and from Canada Ministries (Gordon Haynes). We deeply appreciate the faith that Canada Ministries has had in our cluster experiment and we feel that it has been a catalyst for the radical changes we are about to make.

The cluster ministry team has been active in speaking with others on the benefits of cluster ministry. We traveled to the Paris Presbytery and Melville Church last year to share information on cluster ministry.

The Rev. Lincoln Resende, Portuguese Ministry, Igreja Evangélica Presbiteriana, Toronto: The year has been a good year for our congregation. Our congregation continues to be multicultural. We have many immigrants and refugees from Angola. The majority of the members and adherents from Angola came from the Reformed Church of Angola. During the celebrations of our 14th anniversary as a congregation we had the privilege to have as our guest preacher a Baptist minister from Azores, Portugal. This minister came to Canada when he was a baby and he is able to preach fluently in both Portuguese and English!

The music in our congregation has been very good because of its multicultural aspects. The Angolans sing and dance during our services expressing their African heritage. This year for the first time we decided to celebrate the national day of every country that is represented in our congregation. Angola was the first one and it was a beautiful celebration. The attendance went beyond our expectations. The next celebration will be for Brazil. We have a committee that planned the celebration for April. After Brazil we will celebrate the national day for Portugal. In this way, we try to live together despite our cultural and theological diversity. Because of this diversity I decided to take the Doctor of Ministry program at the Toronto School of Theology. I am in my third year and the thesis is related to this multicultural diversity.

Our Sunday school continues to be alive. Many people are also involved in our Sunday school Bible study. Our prayer meetings and Bible studies on every Wednesday have been good. We try to have relevant Bible study for our multicultural congregation.

Our relationship with St. Paul's Church has also been good. We decided to have an annual joint communion service, which we had for the first time in December. I was invited by St. Paul's to preside over the communion. Also our congregation was invited to participate in its anniversary service. We had a good time together. I preached the sermon for the children in English.

We had the opportunity to receive a Brazilian missionary from the Independent Presbyterian Church, my former denomination in Brazil, who is working as a missionary in Mozambique. She is responsible for a mission project with poor children in Mozambique. The session decided to help with some money and also our Sunday school children are collecting money every Sunday for this mission. We also are helping Evangel Hall and many refugees from Angola and Brazil.

We thank God who is blessing us through The Presbyterian Church in Canada, and making us a blessing for those who come to our Portuguese-speaking Presbyterian Church. We are a poor congregation, but with the support we receive we can minister to the Portuguese-speaking community in Toronto. We continue praying for our denomination, Canada Ministries and our Presbytery. May God bless every one who is supporting the ministry of the Portuguese-speaking Presbyterian church.

The Rev. Mark Richardson, Kitchener East Church, Kitchener: It has been another great year for us as a congregation! We have experienced many blessings of God's love and faithfulness and we have sought to share God's love and grace with everyone who comes through our doors as well as to the people all around us. We have been blessed with 19 people making commitments to Christ as they joined our congregation. We shared in the joy of our first Easter choir cantata and we are so thankful for the multitude of musically gifted people who share with us, weekly and seasonally. There is a growing understanding of the people all being gifted by God for faithful and loving service in Christ's church, and one of the ways this is manifesting itself is by a larger number of people leading several worship services in 2002. We are planning on greater participation in worship and on a more regular basis.

Our annual vacation Bible school (VSB) continues to grow, welcoming more children from the community as well as providing opportunities for more of our members to serve in it. Several new families have become part of our faith community as a result of the VBS! The *Young*

Children and Worship program has grown so much that the children are taking over the whole lower hall, which is a great situation to have! Small group Bible studies and fellowship times continue to be enjoyed. The session completed work on our core values and has found the process and the end result to be worthwhile. We also experienced the sad but celebratory time as one of our original elders, Grace Ogram, died.

Prayers have been answered; in the midst of stressful and joyful times we have experienced the love, peace and care of our Lord and we are so thankful! We certainly are grateful for the continued support of Canada Ministries and The Presbyterian Church in Canada! Please pray for us as we seek to meet the financial challenge of becoming self-supporting by the end of 2003. Pray that we will grow in our faithfulness to God and that, with God's grace and gentleness, we will share the love of Jesus with all we meet, to the praise and glory of God.

SYNOD OF SOUTHWESTERN ONTARIO

The Rev. Carol Wood, Ecumenical Campus Chaplaincy, McMaster University, Hamilton: Free pizza? At one time the phrase "free pizza" guaranteed a significant number of students at the Chaplaincy Centre. Seven years ago, so many students came to the centre that they overflowed into the hallway. Now most of the more than 100 student clubs offer free pizza for social events. As of April 2002, the Chaplaincy Centre has an office in the new student centre and barely accommodates two people in the reception area. We're grateful to be included in the new centre, but it does present challenges for our ministry. We are a "small frog" in a very big pond of more than 24,000 graduate and undergraduate students. There are more than 12 active Christian groups on campus. Each of them offers Bible studies, worship and social events.

The Chaplaincy Centre impacts a relatively small number of the total student population. Those who are troubled will usually find their way to our office. There, over a cup of tea, troubles will be poured out, and resources sought for a spiritual crisis, a financial dilemma, or an issue of discernment. Many others will connect with us at the beginning of the year for our annual barbeque on the deck of the graduate student pub. We will see some of them at our weekly Thursday night dinners or for lunch-time discussions. Given the academic regime, four years pass quickly, and we are left with fond memories of the people who connected in one way or another with the chaplaincy.

We are a keeper of memory and a symbol of constancy in an ever-changing campus community. Our challenge is to be present with people in need of spiritual counsel; to be available as resource people for students, staff and faculty; and to be a tangible reminder of Christianity on a secular campus.

The Rev. John Crowdis, Presbyterian Chaplain, University of Western Ontario: Chaplaincy within a campus environment has continued to be both an exciting and a challenging ministry. When I first came to the University of Western Ontario (UWO) to work as the Presbyterian chaplain, I compared working in a congregation with driving on a road. The congregation is like a vehicle; there is generally a route map to follow, some common directions to move in. On occasion, the car needs to be tuned up or repaired, and occasionally we go off the road; but generally, within a congregation, we can expect certain fluid movements as we move throughout the year. University chaplaincy has its own rhythm. If congregational ministry is like driving a car, then campus ministry is like rock climbing. It is often slow, methodical, and the progress that we make is not always immediately visible; the rewards can be breathtaking when we stop to take a look around, but most often we look for the next foothold, carefully looking ahead to what will help us move further up the rock face.

At the university, I am an active partner in the life and work of the chaplains association. We see students on a regular basis for counseling, social interaction, and of course, theological reflection. I was personally responsible for the organization of several services on campus in 2002, including Ash Wednesday, a remembrance for September 11th, and Remembrance Day. The latter occasion was by far the largest service we had in 2002. In addition to my own leadership, we had participating students from many different backgrounds, gathering together to remember people who have died in world conflicts, and to pray for peace. Several hundred students were present for this special occasion. I also play a direct role in representing the chaplains to the student life committee on campus, keeping other services and students aware of

all the activities that are taking place through the chaplains office, as well as offering our support to those people who support the students.

In June 2002, the UWO chaplains organized and hosted the National Campus Chaplains Conference, which welcomed university and college chaplains from across Canada, as well as from the Netherlands and the United States. Entitled "Called to Campus Ministry," The Rev. Dr. Tom Sherwood (Ecumenical Chaplain, Carleton University) was the guest speaker. I led the workshop "Addressing Post-modern Spirituality in the Campus Environment," which was attended by approximately 55 of the 60 conference participants. Feedback for this was encouraging, as we try to understand the extraordinarily different environments into which we are called. Another benefit from this conference is the revitalization of a national Campus Chaplaincy Association. The next conference will be held in June 2003 in Waterloo.

On the main campus, we have been looking at the way in which chaplaincy is part of the life and work of the university. For a number of years, the role and priority for campus ministry have unfortunately been sidelined. However, many departments on campus are beginning to realize the value of spirituality within the academic environment. Given the diversity of cultures at Western, we expect it will play an increasing role in the future. The UWO Chaplains Association is undergoing a change. There will be the creation of an inter-faith council which will provide a means to address issues of spirituality on campus. The chaplains association will be gaining a more formalized role as we will become a chaplains department. Where the Inter-faith Council will include different clubs and groups on campus, the chaplains department will be made up of those qualified individuals appointed and paid by their respective faith groups to function as chaplains on campus. This marks a significant step forward for us, and we hope to have it in place by June 2003. It will allow us greater access on programs concerning spirituality, particularly in residences. In light of the Ontario "Double Cohort" in 2003 (graduating students from both grades 13 and 12), there will be a far greater need for student services in the fall of 2003. We are hoping to be ready for this crush of students when they arrive.

The wonderful thing about campus ministry is that I never know who is going to be walking through the door next; whether it will be a student looking for advocacy and help on issues around campus, or someone simply wanting to talk theology. I look forward to the coming months, to see what else is in store on the campus of the University of Western Ontario, and how I might be a part of Christ's ministry as a representative of The Presbyterian Church in Canada.

The Rev. Terry Hastings, DaySpring Church, London: Last year was a "hard work" year at DaySpring. The session of DaySpring spent a great deal of time working on a strategic plan that would enable the congregation to face the challenges of ministering to a new community. Much new construction has been happening in our area, and we have been working on ways to raise our profile.

We spent a number of months studying Kennon Callahan's book, *Effective Church Leadership*. It has been a good resource for the session. Callahan encourages congregations to focus on their strengths, not on their weaknesses. We have been focusing on our strengths: lively worship, strong relationships and a healthy mission attitude. This was affirmed when session hosted a one-day strategic planning day in September called "Invitation to Conversation" inviting the entire congregation to share their thoughts and ideas about what makes a strong church. Four areas of focus were pinpointed:

- Lively, dynamic worship
- The need to build strong relationship groups
- Focused intentional mission
- A strategy for youth ministry.

Since September, DaySpring has been working diligently to build upon these strengths and make them stronger.

Lively-dynamic worship: This is our greatest strength. We continue to promote excellence in worship while nurturing lay worship leadership and participation. Our music program has taken some bold steps this year, trying various forms of new music, as well as inviting music team members to try solos and duets on a more regular basis.

Strong relationship groups: This has been an exciting aspect of our church's ministry. Two new lay-led study groups have started up this past season, averaging about ten people in each. We come together to study a book that assists in faith growth, like Phillip Yancey's book *The Jesus I Never Knew*. Conversation is always lively and unrestricted. No minister is allowed. Our noon prayer group has also provided creative, worshipful relationship-building opportunities, as people come together to worship and pray for thirty minutes every Monday.

Focused intentional mission: This has been both a strength and an area of need for us. Globally, our mission work has been phenomenal. Two mission fundraisers for Malawi have raised over \$6,500 for Malawi famine relief and HIV/AIDS work. We used 25 cent coin rolls, "Roll-AIDS", to raise \$2,600 for Malawi AIDS Orphan Care. And our Christmas project encouraged people to decorate our Christmas tree by buying an ornament for \$10 toward Malawi famine relief. The tree was practically buried under 400 ornaments! We have also maintained a good communication relationship with Glenn and Linda Inglis, The Presbyterian Church in Canada's mission workers in Malawi. This has helped raise awareness and interest in our projects. Our local mission efforts have been a little more hit and miss. We continue to help out with the Youth Action Centre for street youth, donating sleeping bags to kids who sleep on the streets, as well as food for their Wednesday lunches. We also worked closely with other denominations in our area to run a series of justice workshops, focusing on poverty, racism, and youth issues. The workshops helped to raise awareness and motivate individuals to active response. Six churches were involved. More mission efforts in our immediate community will be a priority for us in the coming year.

Strategy for youth ministry: The needs of our youth continue to be a high priority. We tried, unsuccessfully, to develop a youth music program this year. Leadership was difficult to arrange, but we will try to make it happen in 2004. We are looking at new and innovative ways to reach youth within the congregation, as well as within the community, with a gospel that is welcoming and engaging.

We welcome your prayers particularly for our local mission efforts and for our youth ministry.

SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO

The Rev. Henry L. Hildebrandt, Anamiewigummig Fellowship Centre, Kenora, Ontario: As I write this at the end of January, we are once again in the midst of our five-month shelter program at the Anamiewigummig Fellowship Centre. The shelter is now in its sixth season. Nine extra staff help run this program, some new and some who have returned from past years. The staff is a mixture of aboriginal and non-aboriginal people, supervised by the able leadership of Doris Home. For the staff, it is a learning experience to work together with people on the street, some of whom have severe mental health problems along with various addictions, each with a story to tell. All are seeking human warmth and a sense of belonging.

Sometimes the human needs seem so overwhelming, and one feels a sense of helplessness. Yet the year has seen signs of people making a turn around and beginning a journey back to our waiting and compassionate God. One middle-aged man told me recently that he now had four months of sobriety after many years on the streets of Kenora and other Canadian cities. Another man, after a long time on the streets, has just begun a month-long treatment program. God works in mysterious ways his wonders to perform. The Holy Spirit uses many people to help others get on the road of recovery, and the Fellowship Centre seeks to play a small part in that work. The mission of the church is indeed bound up with the foolishness of God that "is wiser than human wisdom, and God's weakness [that] is stronger than human strength" (1 Corinthians 1:25).

One highlight of the past year was the visit of a group of travelling Christians seeking to integrate faith in Jesus Christ with aboriginal culture. For many First Nations Christians in our "Treaty 3" area, this is still a challenge. But this group with its drum, dancing, singing and personal testimony demonstrated it has wrestled deeply with these issues, while keeping to the fore that Jesus Christ is Lord. On other occasions we have hosted an evangelistic meeting put on by local First Nations Christians. A few months ago, this included a visit from First Nations people at a Bible school in Fort Qu' Appelle, Saskatchewan.

Our drop-in centre continues to host a weekly health clinic on Thursdays, with a nurse from the Kenora Health Access Centre in attendance. Once a month, a person from legal aid comes over to the Fellowship Centre to help and listen to people with legal issues. Also, a traditional healing group with elder Nancy Morrison meets from time to time.

We continue to gather for worship at the Fellowship Centre chapel on Sundays at 2 pm. On occasion, The Rev. Sidney Chang has visited us, and sometimes he has been the guest preacher. For the first time we tried the presentation of a Christmas pageant, "The Gifts of Christmas," on December 23rd. Children, teens and adults were involved as the characters. The play was interspersed with singing various carols. Some of our regulars at the drop-in were able to be in the limelight while telling the Christmas story. Despite anxious moments around practices, everything came together well in the end. This event was followed by our annual Christmas-New Year's feast on January 8, 2003.

Pastoral visitation at the hospital and jail has taken up a significant amount of my time. This work has included being present to those who are terminally ill, helping them and their families make the journey through the valley of deepest darkness. One feels helpless at times, but where our power and resources come to an end, there "God tabernacles in our weakness." This is a phrase that Marva Dawn uses in her work on the "theology of weakness".

It is heartening to see a few of our flock participating in the wider life of the church, whether it be a presbytery service at Rainbow Stage in Winnipeg, a candlelight Christmas service at First Presbyterian in Kenora, or a service in the Week of Prayer for Christian Unity. In turn, it is good to see the wider church taking an interest in what goes on in the daily routine of a mission that reaches out to the marginalized. Our hope is that Jesus' practice of inclusion will continue to draw us together into one beloved community.

The Rev. Margaret Mullin, Anishinabe Fellowship Centre, Winnipeg: Anishinabe Fellowship Centre is a not-for-profit mission of The Presbyterian Church in Canada, serving primarily the aboriginal community in the inner-city of Winnipeg. We offer a variety of services that encourage healing, reconciliation and wholesome life. Everything we do is done to serve God and help develop the capacities of the individual and the community. Our staff is dedicated to helping people find their own solutions to problems that affect them. We encourage the development of healthy habits that will allow individuals to live life to their fullest potential. We work on a one-to-one basis to help individuals take charge of their life.

Our approach is to offer free confidential services and to advocate for the individual with health care, justice, education systems and social service agencies. Our goal is to connect the individuals we serve to appropriate agencies and services. Through personal encouragement, support and pastoral counseling, our staff helps these individuals access the many community programs and services available to them. In many instances, we personally accompany individuals to the various agency appointments to support and advocate for them. Without this type of personal support, our people often fail to make use of the services available to them. To the extent that we successfully return individuals to a productive life cycle, the burden on government and service agencies decreases.

Our program and services are tailored to relate directly to the individual's personal needs. We employ a "First Steps to Wholesome Life" philosophy. Individuals living in poverty and/or living in dysfunctional families and social units may need to take many first steps before they will be able to function in a healthy way. Addictions need to be conquered, life skills learned, education and health levels improved, outstanding charges in the justice system cleared, and past wounds of abuse and family violence healed. Our programming is, and will remain, flexible to meet individual needs.

Church and Sunday School: Three years ago we started worshipping with five adults and one child. Now the worship fellowship has grown to 60-70 adults and 20-35 children each Sunday. Space is a big problem, but a wonderful problem to have! To watch people grow spiritually is one of the major blessings of this ministry. Sadly, within a calendar year, we have had thirteen tragic deaths within the fellowship. The people who died were from two years old to 44 years old; the deaths were a result of AIDS, suicide, severe fetal alcohol syndrome (FAS) effects, drug and alcohol overdoses, motor vehicle accidents, beatings, stabbings, rape and strangulation, and gunshot wounds. And, God is in the midst!

Children's Program: Errol Boulanger has been on paternity leave for the past four months. Christy Bird, an aboriginal young woman, is capably continuing the children's program portion of his position. She was originally hired for the summer by a grant from the Canadian Aboriginal Human Resource development summer student grant program. This year we were also successful in obtaining a \$4,000 grant from the Winnipeg Foundation, which enabled us to send children to week long summer camps and to hold day camps in the city twice a week. What a wonderful opportunity to minister to the children of the inner city! When one 11-year-old boy returned to the city from Bible camp, he said that he enjoyed the "talking and singing stuff" the best.

Parish Nurse Program: What a blessing parish nurse Sandy Belisle has been! Her involvement in this community reaches into all areas of life: health concerns, housing problems, meeting basic human needs, advocacy within the social services agencies, healing of past emotional wounds, sharing circles, programs aimed at increasing self-esteem and self-worth, risk management and harm reduction programs. One of her efforts this year mobilized many people and businesses in Winnipeg to provide Anishinabe with sleeping bags, tarps and warm winter clothing to reduce the risk of death for the city's homeless population.

First Steps Program: We have had a "first steps to employment" program at Anishinabe for two years now. Nine out of fifteen participants to date have gone back to school or found jobs. Two of the most recent participants were men in their 40s. One of them has remained sober for two years and has completed grade 9. He is working full-time in a machine shop and doing well. He turned his life over to Christ six months ago and is also growing in his faith. It is amazing to watch him come out of his depression and begin to feel good about himself and the world. The other man also attends church each Sunday. He was in our First Steps program for six months and is now employed at Anishinabe as the computer resource person. The evening hours are perfect for him as he continues his courses at the adult learning centre. This man has been sober for five years and has been in school the last two years taking advanced computer courses.

Computer Lab: We were successful earlier this year in obtaining a large grant through the Winnipeg Foundation. The money was used to create state-of-the-art computer labs at both Anishinabe and Flora House. The grant included enough money to hire a computer resource person at each centre to staff the labs 15 hours per week for one year. At Anishinabe the lab is opened from 6-9 pm on Monday to Thursday and 1-4 pm on Saturday. Both centres hired aboriginal people into the new positions. The Presbyterian Church in Canada Live the Vision funding has guaranteed the operation of the labs for a further five years. Children, youth and adults in the community will benefit from this wonderful gift!

Proposed Housing Project: We are in the process of developing a proposal now for funding from the government (municipal, provincial and federal) to expand the work at Anishinabe. If successful, we will receive 100 per cent of the capitol costs for building a 40-unit residence for non-elderly singles needing support, and also some funding for the increased numbers of staff that will be required to help people (who are committed to change) to get ahead in life. The government programs were impressed with our concept paper submitted earlier in the year and have given us the funds to hire a consultant to work with us to wend our way through the process of a feasibility study and project planning and development proposal. The proposal will face stiff competition for the available dollars. Please pray for our success.

Alcoholics Anonymous: The "It's about time" group started two years ago in November and meets twice a week at Anishinabe. There are always new faces with a limited, but encouraging growth in the group size. A 16-week step study will be started for those who are growing in the program and in their commitment to it.

Meeting Basic Needs: Everything starts over coffee and conversation. People drop into the Fellowship Centre just to check it out, or to get warm, use the facilities, ask for emergency food help, shop in the clothing depot, use the free phone in the kitchen, or talk to "the Reverend" or the "nurse". Relationships develop and trust grows; we get invited into their lives. God calls us to this ministry and we strive to do the best we can to be the presence of Christ in the people we serve.

Social Work Student: Susan Dyck is a regular volunteer at the centre and our much valued 2-4 year old Sunday school teacher. She is also a mature student in the social work program at

William and Catherine Booth College. Anishinabe hired Susan for the summer to do a community study, receiving funding for her salary from one major contributor who wishes to remain anonymous. What a gift her time with us was! She provided coverage for staff holidays, helped with the summer day camping, reorganized storage areas, made the Fellowship Centre more cozy, and gathered information and community statistics required for our new housing project proposal.

Warren Whittaker, Director, Flora House, Winnipeg: "I lift up my eyes to the hills-from where will my help come? My help comes from the Lord, who made heaven and earth" (Psalm 121:1-2). Upon reflection, this has been a year of much progress in my ministry at Flora House. My new title of director has enabled me to move into an administrative position at the mission. The administrative duties include: promotion, correspondence and the implementation of programs and services. These tasks are increasingly important each year for the maintenance of this vital ministry.

We have made great progress in securing additional staff. We now have a full-time outreach worker and a one day/week parish nurse, who have particularly helped our adult ministry with women and girls. This past summer we received a provincial grant that enabled us to hire three full-time students, two of whom worked directly in children's programs and the third painted the inside of the mission. With the assistance of another grant from the Winnipeg Foundation, we were able to hold a much needed morning and afternoon children's program featuring a nutritious breakfast and lunch. In the morning we provided a time for videos (Veggie Tales) and games. After lunch we took children to many outdoor locations, including the zoo, water slides, museums and a farm.

The most exciting event of the year was the acquisition of a \$50,000 grant from the Winnipeg Foundation that was used jointly with our sister mission, Anishinabe Fellowship Centre, for the purchase of ten computers and equipment, along with the hiring of two computer resource teachers. Each mission is currently operating a computer program Monday through Friday evening for residents of their communities. The computers are a wonderful asset for the citizens we serve. We have been informed that there is also money available from the Life and Mission Agency to enable our missions to employ resource people for the next five years.

Although there have been many positives, there are still many challenges in our ministry. We are serving people who struggle with many challenges of living in an impoverished situation. We minister to those who come to us from abusive situations or are trying to master addiction challenges. We are also working with those who are trying to live in residences that are sub-standard. In addition, we are trying to support those residents of our communities who are trying to improve themselves and are frustrated by a social system that penalizes them if they earn too much income.

In conclusion, I ask for your prayers for the citizens of our mission who are struggling with the challenges associated with living in poverty. I also ask that you pray for those that have addictions that they might be able to break free from them. Finally, I ask for your prayers for those among our communities who are making efforts at improving themselves, but are being frustrated by a short-sighted social support system.

Sandy Lynne, Outreach Worker, Flora House, Winnipeg: The past year was a year of answered prayers and many changes. We have been blessed with wonderful volunteers and paid workers. Over the summer we were able to hire students through the provincial Green Team to help with our day camps. We were able to send 60 children and five families to summer camps in Manitoba with no cost to Flora House. Some children who attended these camps gave their lives to Christ. Also, my position was changed to full-time. The increased help and time has impacted the children's clubs and community members in a positive way.

Weekly Bible studies over the past year have grown into a worshipping body. A sense of spiritual maturity has begun to be nurtured at Flora House through meeting and sharing with each other. During the first part of the year, we learned about the basics of Christianity through a youth Alpha course. Due to demand of our participants in September, we split our study into two groups with one in the morning and one in the afternoon. I became the leader of the afternoon study and Warren Whittaker became the leader of the morning group. The participants in the studies have formed strong friendships and have been a support to each other.

I have also spent the last year restructuring all the after-school children's clubs and activities. What a challenge to come up with programming that is God-centred and fun for the children! Warren and I have based our club on Dorothy Henderson's model of "Eight Ways of Knowing/Learning." We have also pulled ideas and topics from Sunday school teacher manuals. I have found it good to have variety for the children because God has made us all different and unique. This September we were able to hire a helper to work in the children's clubs. The consistency of this individual has made the children's programming stronger and more dynamic. As a result the number of children coming to after-school clubs has risen.

Over the year the ladies' cooking club has been a lot of fun. An average of 11 women attend. We have made wonderful dishes to take home to their families. We have also enjoyed wonderful fellowship with each other. Many great discussions of family and women's needs have been facilitated through subjects brought up by our parish nurse. Also, over the year, the women have helped us at Flora House with our annual Spring Tea and at Christmas time when we sewed bags for the children's gifts. One time the ladies and I were able to go on a special outing to a bowling lane. I experienced great joy when they cheered each other on as they bowled. We had so much fun since some ladies had never bowled before and the nurse was able to help a blind lady to bowl.

In order to be more effective in my community outreach, I have enrolled in an applied counseling course through the University of Manitoba. This program is hands-on and teaches and equips participants to help others. My most valuable lesson learned was to find strengths in families and not to focus on the weaknesses. At Flora House we are surrounded by dysfunctional and hurting people. It is easy to focus on the problems as we try to fix them, but sometimes this is not helpful. I constantly need to focus on people's strengths and to encourage them.

Much ministry is also done over the phone or in the van when we're giving community members a ride. We still have a high need for clothing and food and sometimes for household items like furniture. A constant need in this area is for appropriate and safe housing. Please keep the people coming to Flora House in your prayers. Please pray for continued strength, encouragement and healing.

SYNOD OF SASKATCHEWAN

The Rev. Stewart Folster, Saskatchewan Native Circle Ministry, Saskatoon: I admire people who have the patience and gifts to work with youth. My wife, Terry, and I still volunteer to be part of a team that leads the city-wide Presbyterian Kid's Klub. In January we had eight children from the Native Circle who were attending the Kid's Klub. And as the year ends, we still have five children whom we pick up every Friday evening and who participate in the activities of the rest of the group. (There are about 21 young people in total.)

On Easter Sunday I officiated at two infant baptisms. I felt that I was truly blessed and honoured to be able to administer the holy sacrament to two new members of the church. One of the children was from Parkview Church and the other child was from Circle West Church. It is a good feeling to know that God calls me to ministry even outside of the Saskatoon Native Circle Ministry, and that there are many non-Native people who will allow me to do this, and trust me, and respect my gifts as a minister of Word and Sacraments.

I officiated at one wedding in June: Arther Beaudry married Treena Head. They are both Native students working towards degrees in social work and commerce. Our Christmas party was better than ever. We had 50 in attendance. Our Christmas service included a skit that focused on "The Twelve Days of Christmas". It was organized and adapted and led by Terry. After the service we enjoyed a turkey potluck dinner and we played our gift-sharing game called "Indian Bingo," which provided lots of laughs and good fellowship in the spirit of giving and sharing and friendship.

Our twinning relationship with the Church of St. Andrew and St. Paul, Montreal, is truly a blessing and we look forward to many good times and the sharing of ministry with them. Last January, my family and I went to visit them. We led a circle worship with their college and careers group and outreach committee. I shared the children's story and the meditation with them on the Sunday. Terry taught the Sunday school group about Native spirituality and she did

a Native craft with them. We now look forward to three of their church elders visiting us and a possible summer student exchange. I can't say enough about the warm hospitality and the welcome we received from the people of St. Andrew and St. Paul.

In the spring we started an Alpha Bible study in the homes where some of our single mothers reside. It takes some organization and patience to make this happen. We pay for babysitting and I start picking people up around 6:30 pm, getting everyone to one apartment by 7 pm. The Native Circle Board bought a TV-VCR combo unit for us to use for our programs so we carry that along with all the other materials needed. Despite the work, the adults who take part in the Bible study have said that their faith is stronger, their lives more balanced, and they have started to attend Sunday worship on a regular basis. Praise God for all His works!

I want to thank the Journey to Wholeness Healing Fund for their support that allowed us to start a healing circle and a parent support group. I want to thank Canada Ministries, the national church staff, and all of those individual members and groups who continue to support us in every way. You enable us to do this healing ministry and to bring the good news to the poor. Megwetch.*

* "Megwetch" means "Thank you" in many Algonquin languages.

The Rev. Ursula J. Wiig, The Ecumenical Chaplaincy, University of Saskatchewan, Saskatoon: The fall was particularly busy. Even when classes ended there was lots of activity around the chaplaincy. For the duration of the two-week exam period we supervised the late night study sessions providing refreshments and a comfortable place for students to study. The sleep deprivation we incurred during this time is more than balanced by the students' appreciation for this service and the opportunity to meet students we wouldn't otherwise meet!

We worked on a web site over the past year. While it is still in the draft stages, we do have it up and running. The address is: www.usask.ca/uscm/ecumenical. At this site you can become more acquainted with our program at the university. Once the events section is running, it will be updated on a regular basis to announce up and coming events.

We are thankful for the financial support this year from Canada Ministries, and for the encouragement and recognition that this represents. Such support is vital to the continuation of our ministry and I hope that together we can better serve the students.

SYNOD OF ALBERTA

The Rev. Tim Nethercott, Chaplain, United/Presbyterian Campus Ministry, University of Calgary: Greetings from the United/Presbyterian Campus Ministry at University of Calgary! We have news mainly on two fronts: the growth of our student community and the first campus ministry dinner.

The St. Mac's Community is the name of our student group. Now three years old, St. Mac's has included Anglican, Alliance, Baptist, Roman Catholic, Christian Reformed, Lutheran, and of course, Presbyterian and United students, as well as some students from outside the Christian faith. The community has strong student leadership and is growing slowly but steadily. The centre of the community's life is Worship @ St. Mac's and lunch on Tuesdays. A second centre is The Word @ St. Mac's, which is held on Wednesdays. The format we use for this is known as "lectio divina," which is not so much Bible study but a form of devotional prayer using scripture. The mission of the community is discerned through worship and prayer. Generally, our focus rests upon issues having to do with social justice like homelessness, war and poverty.

On campus people are feeling acutely the effects of September 11th and the war on terrorism. Various fundamentalisms conflict with uncomfortable results. As a chaplain, I have been pre-occupied with inter-faith matters like recruiting multi-faith chaplains. This has been the greatest theological and intellectual challenge I have ever encountered. I feel deeply that "the people of the book" (Jews, Christians and Muslims) must enter more deeply into dialogue in order to learn from one another and to find common cause.

The financial support of the campus ministry and the lack of volunteer help have been problems for us. We held a campus ministry dinner in October to address these issues. Thirty-six people came, several of whom volunteered to help in the office and with fundraising. Our funding

plans are now under way and it is with great confidence that we look toward the future of this ministry.

The Rev. Glenn Ball, Sherwood Park Church, Sherwood Park: Last year in The Park, many things happened to the buildings, but more importantly, to the people of this growing congregation. Physically we have been able to upgrade four of the five furnaces in the building and to incorporate the garage into the fellowship hall. The latter was done by much volunteer labour and a few special donations. This remodeled hall has become the centre of the congregation's life in fellowship and study. It has hosted a garage sale, a quilting retreat, a study session for leaders in the congregation, an Alpha course, pot luck meals, first aid course for children, youth groups, men's breakfast, presbytery supper, women's fellowship meetings, Sunday school, vacation Bible school, and of course the coffee time after church. Having a building given to us by the national church was a great gift from God. Being able to transform it into our own idea of what a church should be, with the labour of our own hands and at a cost we can afford, has been a great gift from God. The congregation is now realizing how much they can do with God's help.

Involvement in the Chamber of Commerce Trade Fair in April gave us a chance to present Christ to the community. We also learned some valuable lessons in organization and presentation. We learned the magnitude of Jesus' miracles as we presented cookies to the 20,000 visitors to the trade fair. We also made many friends in the community through this involvement and answered a lot of questions about the Presbyterian church in the greater Edmonton area.

For the first time in decades there have been weddings (three) in the building, baptisms (three), and no funerals. We rejoice in these joyous occasions and look for many more as God's light continues to shine through us into the community. But the greatest growth has been in the faith and faithfulness of the congregation's members. Many people are getting back into church after years on their own spiritual quest and they are coming with an openness and faith that is a joy to see. The Alpha course has been a wonderful opportunity for people to ask questions and to seek ways in which they can live a growth faith. The Sunday school enrolment is up and we recently broke the Sunday attendance record with 20 students. We hope we can make that the average attendance, or better still, a low Sunday. We hope that when the Sunday school peaks, the congregation's attendance is also at its highest.

We have strengthened the music ministry with the addition of Mrs. Donalee Inglis-Gorfer as choir director-accompanist. She brings the warmth of her Nova Scotia folk music heritage, blended with her classical music training from the University of Alberta, her experience in leadership with the German choirs in Edmonton, her willingness to try new music, and her enthusiasm make for vibrant worship services. As a result, people trying the Presbyterian church again or for the first time are impressed with the "aliveness" of this congregation and with "how much is going on". We rejoice that God is able to use us and we pray that God will continue to bless our efforts to be Christ's church.

The Rev. Shirley Cochrane, Knox, Wanham, and Munro, Blueberry Mountain Churches: Last year brought mixed blessings in our two-point charge. The congregation at Wanham continues to be stable with a small growth in attendance. We completed an Alpha course in the late winter with 15 people. We planned to send someone to the Facilitators Conference, but missed the one closest to us last year for a number of reasons. However, that is still on the agenda and we will hopefully take this wonderful resource to the wider community in 2003.

Our outreach program to the Wanham community children continues to be popular each spring and fall with an average of 20 children participating. Vacation Bible school also had an excellent response, particularly from the 11 to 14 year olds this year. We initiated the "workshop rotation" model for Sunday school this fall. It seems to be working well although there are not many children who attend regularly.

We continue to take part in many community events like the plowing match with an ecumenical worship service and a fund-raising booth. We catered to two community dinners and to the annual seniors' Christmas dinner. The choir sang at two Christmas festivals.

The attendance at Munro Church, Blueberry Mountain, has been fairly stable, however our major contributor was re-located and so the congregation is in financial difficulties. Our annual

vacation Bible school also was good with 13 children attending. This year Maggie vanden Berg (age 13) has been playing the organ for our worship services. She has been a real blessing! The joint sessions and boards are meeting in early January to discuss the ongoing possibilities in our combined ministries.

The farming situation continues to be unstable. The Peace River area was blessed with a heavy snowfall last winter replenishing the water table quite well. However, winter remained until late May, resulting in late planting. The weather then turned hot and dry, which is poor for germination. Frosts in early August damaged many of the crops, followed by another period of hot and dry. These stresses have resulted in poor crops for many farmers. Neither snow nor rain has returned as of late December so we are getting dry again. It is predicted that if the drought continues throughout Alberta, 90 per cent of farmers will be unable to rely on any harvest in the coming year.

I continue to be associate chaplain for the regional hospital, secretary for the N.W. Chapter of the Alberta Pastoral Care Association, and a member of the local area ministerial. On a personal note, in mid-October my husband was diagnosed with a rare form of terminal abdominal cancer called peritoneal mesothelioma. We feel blessed to have such wonderful supportive folk in both congregations and in the community as we go forward on this difficult journey.

The Rev. Dianne Ollerenshaw, Valleyview Church, Calgary: We have much to celebrate over the past year.

We give thanks for the youth ministry and leadership development in worship, stewardship and outreach. The youth provided a great example to the whole congregation as they shared their many gifts. Some of the highlights of their ministry include:

- 24-hour lock-in with proceeds going to Presbyterian World Service & Development's famine relief in Malawi
- "Dessert First" stewardship program including 23 dozen chocolate chip cookies, creating devotional resource, packaging it all and distributing kits to every home
- Two youth did "Thoughts for the day" daily for one week on the local CTV station, which has over 10,000 viewers
- Participating in Zoolights (in minus 18°C weather) and singing carols outside for 90 minutes, sharing Christmas joy and telling people they were from Valleyview, and inviting people to come to church.

We give thanks for the promotion of prayer in our homes. Two workshops were held on "Teaching children to pray". In addition, Advent litanies were sent to every home and devotional materials were made available to adults for Lent and throughout the year through the daily devotional publication, *These Days*.

We are also thankful for the Sunday school's support for bread fees for Roma children in Ukraine and for our local outreach efforts. A team organized a flyer drop of 3,000 to the local neighbourhood and we continue to invite neighbours to worship.

We were grateful for the success of the Pre-Authorized Remittance Plan, with one quarter of our congregation participating. We give thanks that we rose to the challenge of meeting our budget, decreasing our debt and increasing our mission givings.

We have goals and challenges for growing in spiritual maturity in the coming year. We would like to meet the needs of young people and encourage their participation in worship. We are exploring a youth-led monthly service. We also have a goal to commence a club for young people in grades 5 and 6 but we require leadership from the congregation, from parents and youth, for it to succeed. We plan to promote one-time events that support families in spiritual growth, relationship building, communications, and life skills. We would also like to plan one new service that would make a link with the greater community. We would also like to see a stewardship campaign for the fall, one that will be as exciting and as enjoyable as "Dessert First". As we move to becoming self-supporting in 2004, we recognize the need to be diligent about meeting and monitoring the 30 per cent budget increase for 2003.

THE SYNOD OF BRITISH COLUMBIA

The Rev. Alfred Heung Soo Lee, Soojung Church, Port Coquitlam: Once again, our gracious Lord has blessed Soojung Church abundantly in 2002. In terms of membership and

Sunday worship attendance, the congregation has doubled. The church received strong financial and prayerful support both from Canada Ministries and the Presbytery of Han-Ca West. The ministry continues to emphasize an outreach program to the 1.5 generation (which refers to those people who were born in Korea, but whose childhood was split between Korea and Canada) and the people born in this land. Often called "bi-cultural" people, these Korean-Canadians are the main target for our church ministry. As families of immigrants grow, their children often find themselves caught between old world traditions and the new culture of Canada. They are people who are comfortable in the two worlds and are looking for a church that can help bridge these two worlds. Our number one objective is to link the two cultures and the generations through our celebration and public gatherings. Our desire is to see peoples' lives transformed as they encounter the God of all nations.

We celebrate God's glory every Friday night and Sunday. During the week, we build community through life-changing small groups called cells. The congregation has four districts and nine cell groups for Bible study and fellowship. Last year, our church offered a conversational English program four times for Korean housewives who had recently settled in Canada. It was an exciting and successful program for reaching out to newcomers. Also, a new senior school was offered at a local community centre, Pinetree Community Centre, to reach out to seniors and to serve the community by way of integrating two cultures. Our young adults group produced a major Christmas play presentation, which performed on the stage of the Douglas Performing Arts Centre. It attracted a large audience and raised \$1,700 in mission funds to be used for outreach to Korean visa students and youth.

We continue to have space problems for worship and Christian education. Please pray that our church finds ways to resolve these issues. We hope to rent office space that could be used for Christian education programs on weekdays. In the year of 2003-2004, our church will engage in leadership training for deacons and cell leaders.

The Rev. Dr. Harold McNabb, West Shore Church, Victoria: The past year has been a year of "downs" and then some "ups". We began the year newly arrived in our present building, a renovated house on five acres of property in what will be Victoria's newest housing development. With the move, we lost a number of families. We began the year pre-occupied with the challenges of turning an undeveloped piece of property into a church home. As the year progressed and we engaged in evangelism and community building, we began to see success from the seeds that were planted even before our move to our new site.

Before moving, we surveyed our neighbourhood, calling on hundreds of households around our soon-to-be location. The results of our survey were mixed. Some people were welcoming, some were opposed to our coming, and most took a "wait-and-see" attitude. We learned from the experience that the people who had moved into what had been an older, semi-rural area had no sense of community. And, there was no community centre. This seemed like the first and most obvious way to impact the residents by offering ourselves as a community presence and centre.

In the first months we hosted community seminars on health and wellness, making use of the talents and resources of our congregation. We were hampered in this by the fact that the property had no lighting and a narrow and dangerous road into it, off an unlit road. We have since installed good night lighting and we are getting tenders on widening the driveway into the property.

In the summer we hosted a community-wide event we called our Summer Sunfest. We have a large (about ¾ acre) grassy portion of our property that the municipality has designated as flood abatement and will not allow us to develop. We decided to use it as a community resource in the dry summer months. We advertised that we would hold a massive neighbourhood garage sale, welcoming neighbours to participate free of cost. Many people brought garage sale items as well as handicrafts. Our church rented an inflatable "jumpy castle" for the children, sold hot dogs and snow cones for a dime, and provided live music. The pastor, who along with other ministers in the community, participated in a clergy stock car race, brought his racing car for the children to play in. We rented western costumes and took souvenir photos of visitors. Through the Sunfest, we met perhaps 200 neighbours and they endorsed the event enthusiastically. We plan to repeat the event this coming summer, adding a new dimension. We are working on plans to use our grassy field as a community recreation area, with a view to hosting community drop-

in evenings. From the survey we also learned that families are complaining of the stress of many demands that pull them in many directions. We plan to offer an evening each week for families to come and play together and meet their neighbours.

We have faithfully hosted an Alpha group twice a year, which is a key part of our strategy of reaching the community and offering teaching to our own members. We plan two to three events each year, which we will promote as outreach opportunities for members to invite their friends. We have an active prayer group and Bible study group alongside our Alpha program. We also have a prison ministry to inmates and families of William Head federal institution nearby. One of our members leads an "alternatives to violence" project and the church is growing into a community of welcome to families of men in federal prison. There is a possibility that, with government cut-backs, our church may be asked to offer the Alpha program to inmates.

Our church began praying for ten families to join us. We then shifted our focus to praying for people to help us in leadership roles. We have a small Sunday school, but our congregation struggles in finding people able and willing to teach Sunday school. More recently we began praying not so much for people we need, but for people who need us. It is so easy to focus on our deficits and not see our assets!

The Rev. Bruce Gourlay, First Church, Prince Rupert, and Kitimat Church: The past year saw several major changes for our congregations. It began with a spirit of depression and despair. Limited finances did not help this malaise. In Prince Rupert the mill remains closed. Many have left the community and a number of faithful members and adherents also moved away. The Rev. Ina Golaiy left Kitimat on April 1st. Altogether by summertime, a dozen members of Kitimat Church had moved. Financially at this point, even with grants, neither congregation would have been able to support a full-time minister. And, one question had to be considered: did both congregations want a full-time minister?

In April there was a visitation by members of presbytery and The Rev. Wayne Stretch, the regional minister. The discussions included the possibility of the churches in Prince Rupert and Kitimat sharing a minister. This was finally agreed upon with the plan that the minister would alternate communities, spending one week in Kitimat, then one week in Prince Rupert. At the presbytery meeting in May, it was decided to implement this on an experimental basis for a period of one to two years, with reviews after nine and eighteen months. It began immediately. It was emphasized that travelling back and forth could be extremely dangerous, especially in winter. I prepared for this by purchasing a 4 X 4; and since there was no manse, I bought a motor home in which to live while in Kitimat.

Problems with this new arrangement were seen and felt immediately in the summer and fall. For example, the schedule was upset when I attended PYPS (the May long weekend, General Assembly the first week of June, took holidays, attended Presbyterian Young Peoples Society (PYPS) the Thanksgiving weekend and attended synod. Whenever I miss one week, then I am necessarily away from one congregation for three consecutive weeks. I ended up at Prince Rupert only one Sunday in August, one in September, and one in October. By the end of October, I felt more like a visitor in both congregations.

It was observed that I was moving from a "Timothy position" (pastoral) to a "Paul position" (overseer), which greatly alters the dynamics of ministry. In order to be "home" more often, I turned down opportunities to attend a conference for youth workers and the national Rural and Remote Conference in Winnipeg. Attending these events would have meant one more month where I'd be with the congregation only one Sunday. As a result, I was able to be "at home" for all of November and December. By the end of the year I felt much more positive and not so much a visitor.

The plan for 2003 is that I will be in Kitimat on the first and third Sundays, and in Prince Rupert on the second and fourth Sundays. When there is a fifth Sunday, like in March, I will take a study leave. I hope this will lead to a more ordered schedule and provide the opportunities for a few days away. Overall, as we look at our situation, we need to try a different approach. I'm looking at the possibility of a cluster ministry and the feasibility of another staff person to do innovative ministry, like community counseling and youth work. We looked into these possibilities in the spring of 2003.

In Kitimat, we did begin an Alpha Bible study group in the fall. We need to continue this and have other Bible studies and discussion groups as well. The principal initiative in Prince Rupert this year was the Saturday morning community breakfast. It started with just a few attending, but now we are feeding 60-70 people most weeks. We have served more than 700 meals since August 2002!

In the fall each congregation completed the Outreach Canada Fitness Survey, which helped show us our strengths and weaknesses. Throughout 2003 we will continue to look at the survey results and concentrate our efforts at becoming a much healthier church, especially in the areas of worship, evangelism and discipleship.

The Rev. David and Linda Webber, Cariboo Church: Fourteen years ago we began our house church ministry in the Cariboo. Today we are all over the one-fifth of the province that is known as the Cariboo-Chilcotin, with two missionary families at work full-time and another part-time person under yearly contract.

For the past couple of years, we have focused our mission work in the southern half of the Cariboo-Chilcotin where we serve a good size traditional rural congregation in Lac La Hache and house church congregations in Watch Lake, Sheridan Lake, Canim Lake, McLeese Lake and William's Lake. We meet with each group on a weekly basis, (except William's Lake, which we share alternate weeks with The Rev. John Wyminga), doing all the stuff in each place that a church would do in Vancouver or Toronto. The Rev. Charles McNeil helps out every second week at Lac La Hache and Watch Lake on a pulpit supply basis and will work full-time for three months this summer, his second with us. Some of the house churches are small (ten people or less), while others are as large as some urban congregations. The only thing that you can count on with house churches is that they always seem to be changing. For example, a couple of years ago McLeese Lake had less than a half dozen people participating. Today there are 38 people, with 15 children under the age of 12. Linda oversees all the children's ministry in the south, as well as getting out our quarterly newsletter, *Northern Light*, which has been crucial for raising support across the church.

Over the years we have been part of a creative team of elders and ministers and we have learned a great deal from our efforts. We pray that others will also learn from the successes and the mistakes that have been part of our ministry in the Cariboo.

The Rev. John Wyminga and The Rev. Shannon Bell-Wyminga, Cariboo Church: Any given week of serving the Lord takes Shannon and me on a journey of several hundred kilometres. We are privileged to meet with the people of God all over the northern part of our territory. Let me take you on a mini-tour of a typical week.

Every other Sunday leads one of us from Nazko to Williams Lake where we worship with anywhere from 12 to 20 people. The last year there has been an eventful one. It included the reception of five new members who affirmed their faith in Jesus Christ. In one Sunday, this house church doubled its "formal" membership! We also finished the year with a moving baptism of our newest, youngest participant, Warren Carl Scrooby. Additionally, some of our friends from the McLeese Lake House Church have been joining us on Sunday mornings.

On alternate Sundays, one of us travels the mountainous roads to the remote town of Wells to worship with a smaller, but always appreciative gathering there. This ministry is carried on by the Anglican and United Church ministers from Quesnel on the weeks that we are not there. On every other Monday we're off to Parson Meadows with Bill and Lou Ripley for an intimate time of fellowship and worship.

Tuesday is one of the fullest days. We spend the morning getting ready to host up to 20 children in what has become known in Nazko as "Bible Class." It's a two-hour adventure of songs, Bible stories, crafts and games. Children from kindergarten to grade 3 join us one week and grades 4 to 7 the next week. Over the years this has become a popular and well-attended event. This year 49 of the 63 students in the Nazko school are registered. After Bible class and a quick bite to eat, we are off to the Nazko Valley House Church. A total of 18 people have been participating, a dramatic increase from a year ago. The many children who worship with us always make sure it is an eventful evening. The last year has, unfortunately, been a sad one for the people of Nazko. In the fall, Shannon and I were called to lead or participate in four funerals; three for

people somehow connected with the Nazko community and the fourth was for a 15 year old girl who had killed herself. As you can imagine, the grief still lingers for many people.

Our final trip of the week is on every other Wednesday. My ultimate goal is the Punchaw House Church, but on the way I usually stop at Trout Lake, a remote ranching settlement about a half an hour north of Nazko. There I visit with Jonah and Lashway and some of their adult children and grandchildren who still live there. At times communication can be difficult as Jonah and Lashway are more comfortable speaking Carrier, but their children and grandchildren help us understand each other. The Jesus film in Southern Carrier was popular for a while in Trout Lake. Then I am off to Punchaw where I worship the Lord with the extended Migvar clan and other brothers and sisters of Christ. Anne and Mike Migvar have been ranching in the area for many years and have raised their children in the ranching life. Now they see many of their grandchildren being raised the same way. If all goes well, our week finishes on Thursday when we spend time in the office getting ready to do it all again the next week.

Of course each year we get involved in other activities that don't necessarily fit into this weekly schedule. Last summer we once again hosted a team of youth and adults from Langley Church. They led a vacation Bible school and other ministry activities in McLeese Lake. As they were finishing up, another youth team joined us in Nazko. The "Love Corps" team came from the Vancouver Korean Church for the fifth year. Then in September I had the privilege of traveling with four other people from Nazko to a four-day gathering of Native Christians in Lillooet. It was a great blessing to see pow-wow drums, regalia, and dance surrendered to Jesus and used to honour him. The theme of the gathering was "Restoring Dignity and Culture to Native Christians" and I can assure you it accomplished the task. All who went were richly blessed.

The town of Quesnel was also a special place of ministry for us last year. Since we know so many people living there and we pass through so frequently, we often dropped in on people for fellowship. Two of the four funerals we led in the fall took place in Quesnel at the Friendship Centre. On a happier note, we were privileged to participate in the dedication of the Southern Carrier translation of the New Testament in early December. This was a significant accomplishment. Southern Carrier is one of only two First Nations languages in the province that has its own New Testament. The other language is Central Carrier.

The Lord has been wonderfully at work in the northern and southern parts of our territory. Rest assured that the financial contributions of the Life and Mission Agency are put to good use in the Cariboo. We appreciate this support and the support of all our contributors for this enables us to continue the Lord's mission here. We invite representatives of the Life and Mission Agency to join us for an extended visit to the Cariboo to experience this mission personally.

INTERNATIONAL MINISTRIES

CENTRAL AMERICA AND THE CARIBBEAN

The Rev. Dr. Joe Reed, Area Missionary for Central America and the Caribbean: When I am nervous, my hands sometimes tremble and in public my voice occasionally breaks. Happily, my voice was fine in Cornwall last year and, after years of practice, I know enough to clasp my hands. The opening service of the 128th General Assembly marked a change for me in ministry and the opportunity to address General Assembly will be something to treasure. I had felt enormously honoured and very surprised to be elected moderator, and equally relieved to pass the charge on to our new moderator. Understandably, I suppose, preaching that opening sermon made General Assembly feel strange: for me and me alone, the biggest thing was over before General Assembly really began.

Some of you will have read of images I cherish from that year: going home with Pauline Brown to Jobat in India and dancing with the villagers; speaking with native villagers in the southern part of that country, in a community where the oldest people remember wandering as nomads and the youngest are studying computer science; sharing meals in soup kitchens from the Maritimes to British Columbia and listening to people's stories; sitting with theological students in Kenya hearing of the pastoral challenges presented by the HIV/AIDS pandemic; and enjoying our own Presbyterian hospitality in Miramichi, Quebec, Ontario, Manitoba (where former workers at residential schools shared their hurts and their stories), and in the British Columbia

Interior. I want to thank all those who welcomed me into their pulpits, their homes and their hearts, and to say again how good I feel to be a part of this family.

My home in Managua continues to bring me great pleasure. Our church has supported the Batahola community in a number of ways over the years, from buying typewriters and computers for some of the classrooms to allowing me to stop over to visit Sister Marguerita, one of the founders, when she was dying in the United States. It has also become a focus of my own work as the community centre tries to broaden its basis of financial and prayer support.

In February the Central American staff met in Guatemala and then attended a theological conference sponsored by International Ministries. The conference offered an opportunity for us to meet with each other, but also with representatives of Canadian and Central American seminaries. Each of the seminary presentations moved us, but perhaps the most powerful came from the Central Americans. One representative spoke of his experience as a "street child" in San Salvador, growing up in a public park during the war. Another person talked about what happened when the Guatemalan army invaded his native village. Both presentations brought listeners to tears.

I anticipate a number of challenges. As mentioned above, I hope to have day to day involvement with the Batahola Centre, a Christian base community* founded two decades ago in a poor neighbourhood in Managua. I also hope to begin writing a history of our work in the region. Finally, I will continue to seek ways for congregations and individuals to become involved in a "hands-on" way with our witness. With a wide-range of activities from human rights to nutrition to pastoral training, our church's testimony really is magnificent in this region!

*A Christian base community (CBC) is a group of Christians who regularly gather together in their homes to share their faith, analyze their problems and confront them with the gospel. Together they strive to live their faith daily, in order to transform society in the direction of the realm of God. The model for CBC comes from the early Christian communities described in the Acts of the Apostles.

The Rev. Dr. Fernando A. Cascante, Christian Education Advisor, Education Ministry in Central America and Cuba: Three trips encompassed my work this year, all during the first half of the year. I could not do more trips due to the process of applying for a change of my immigrant status and the expiration of my H1B1 visa last June. That is why I had to refuse two invitations for the second part of the year (one to return to Guatemala and one to return to El Salvador). I am still waiting for the resolution from the Immigration and Naturalization Service (INS) of the US government in order for my family and me to be given the "resident" status for which we have applied.

My first trip in 2002 was to Guatemala (April 19-24). First, I participated in the evaluation and planning meeting of our Central American Staff Team. Right after that meeting I participated in the initial days of the Theological Consultation sponsored by International Ministries of The Presbyterian Church in Canada and organized by The Evangelical Center for Pastoral Studies of Central America (CEDEPCA). It was a great opportunity for regional colleagues to share their concerns and hopes for the future of ministry in Central America. It was also a wonderful opportunity to be part of the first effort to establish a dialogue between theological institutions and people from The Presbyterian Church in Canada, and between the theological institutions and people from countries in our region. I commend this effort and, based on the lessons learned, I encourage more experiences of this kind.

During my second trip I visited Costa Rica (June 11-16). I led a two-day workshop for pastors and leaders from the Fellowship of Independent Evangelical Churches (FIEC) on the theme "Four Approaches to Christian Education". A total of 42 people participated. I also had the opportunity to preach at my home church in Calle Blancos and to visit briefly with friends and family.

My third trip was to El Salvador (June 17-22). On five mornings I taught an intensive course for a group of students of SEBLA's (Seminario Bautista Latinoamericano) Bachelor of Theology program. During the evenings I taught a shorter and simplified version of that course to a group of leaders from several denominations in Santa Ana, which is the third largest city in El Salvador. The theme of both courses was "Four Approaches to Christian Education". It was

wonderful to work with more than 20 lay leaders (men and women, young and old), who were eager to equip themselves to serve their churches and communities better. I also led a short seminar for parents and adolescents at Shekinah Baptist Church on "Growing up with our adolescents".

As I look forward to the next year, I am concerned that I have not yet received my resident status card, which will allow me to travel freely out of the US. This situation obliges me to accept only tentatively the invitations I have received to work with SEBLA in El Salvador, FIEC in Costa Rica, and CEDEPCA in Guatemala. I anticipate hearing from the INS before too long for a year has already past since I applied for resident status. The process, however, could take four to six more months.

Since this work began in 1997, both International Ministries in Canada and the churches and seminaries in Central America have developed a pattern of expectations and work. Together we have clearly offered an answer to a much needed aspect of ministry: the training of pastors and leaders for our churches in Central America. As long as The Presbyterian Church in Canada is able and willing to provide the funds, I will be able and willing to be the human resource for this particular ministry.

My prayer is that God will keep providing 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, will continue to do so in the years ahead.

The Rev. Jim and Ms. Brenda Patterson, El Salvador: Our focus this year has been two-fold: helping Salvadorans to help each other, and training Salvadorans to do the work that we do. We do this with the hope that Salvadorans will be able to sustain the work's momentum when we leave in 2004.

Theologically, the work of The Baptist Federation of Churches of El Salvador (FEBES) tends to be called "Integrated Contextual Theological Reflection and Praxis," which means "Helping the poor in their day to day struggle toward justice and abundant life based on the principles and conditions of God's kingdom." This approach differentiates FEBES from the vast majority of churches in El Salvador whose goal is to prepare people for heaven regardless of their present needs. (For further reading, see James 2:14-17 and page 178 of *Person, Faith and the Revolution* by Gutierrez, Dagoberto, published by Ediciones Ven y Sigeame, El Salvador, 1993.)

As Baptist churches, the local congregations are autonomous with authority to initiate work in their own right. In this regard, this year a new congregation in Zacatecoluca, in the Central Zone, built a clinic to benefit the poor mothers and children of their community. They raised over half the building cost and put in a great quantity of time. St. Andrew's Church, Sarnia, supplied the balance of the cost through a special gift. With Pastor Felix and Deacon Transito of Ahuachapán, Brenda helped put the roof on the clinic. We attended the dedication of the new building in early December.

Recently I attended worship and the monthly business assembly of Dios Compasivo (Compassionate God) Church in Ahuachapán. The crowded church included a mixture of young and old, men and women; quite poor even by Salvadoran standards. They have come to Dios Compasivo from diverse religious backgrounds, or from none. Some young men used to be in the gangs; some were alcoholics or drug abusers; over 50 per cent of them are illiterate. The reflection for the day was based on Numbers 14:1-3 and Psalm 40 and relevant to the growing pains of Dios Compasivo. It is not easy to be a church seeking to do mercy and justice amid a religious culture that generally seeks to anaesthetize the population, allowing venal governments, judiciaries and big business to continue the 500 year long process of consuming people. The members of Dios Compasivo wonder if they will aim to be a "promised land," or will they choose to return to the days of quiet submission to injustice and repression? Older faces show the silent scars of terror from the years of suffering systematic abuse; their eyes reveal pain and fear as the preacher mentions the old days "in Egypt." Younger faces show determination. Brother Colocho, a wise and patient pastor, acknowledged the reality of both young and old, and the congregation took one more step toward a better future and a better country. At the business assembly, I was amazed that in only a year and half the poorly educated people of Dios Compasivo have begun to implement democratic church government;

they presented clear and concise reports; and they conducted an orderly meeting. Still there is much work to be done. People remain afraid to ask questions, to challenge, or to suggest.

Dios Compasivo Church has already reached out and established three missions: in Barra Ciega, in Chancuyo and in El Refugio. My work with all these groups and the mother church has focussed on developing the leadership abilities of Pastor Felix Lino Sanchez and the church leaders so they can lead these new churches toward God's kingdom and live under the principles of the Baptist Federation. (See <http://www.febes.com/Principles.htm>.) This work has included writing and implementing a book of church procedures, preparing and teaching a new song book, and preparing a preaching resource for use in Dios Compasivo and the missions. Since lay people with little training do much of the preaching (at least four times per week), the resource begins to organize the teaching ministry. In 2003, the focus will be on training the lay preachers. Brenda has faithfully accompanied the women in El Refugio with the women's group and the church school. In Chancuyo, she has accompanied the process of forming the literacy classes and the church school. At the main Dios Compasivo Church, she has given English classes to the leadership course participants.

In Metapan, the prison work of the Miguel Portillo Church continues. Pastor Ramon Ramirez has organized a Committee of Ecumenical Theological Students comprised of one or two representatives from each cell block to determine the needs of the men and to develop resources to meet these needs. The committee has worked with Ramon and myself to develop a project to seek scholarship funding for the children of the prisoners, many of whose families have been left with little or no financial means when the man of the family was imprisoned (sometimes unjustly). Many prisoners, all who are ex-police officers, have strong leadership potential. I have been supplementing Pastor Ramon Ramirez' theology classes with classes in leadership development. A chronic prison problem is overcrowding, which in turn means lack of physical space for occupational workshops and classrooms. Through the committee, Pastor Felix from Ahuachapán and Brenda have developed a plan to add 540 square metres to the facility. A highlight of the year was the Father's Day dinner put on by the committee assisted by Brenda and Luisa from El Refugio. Participation far exceeded the expected 80 people. By the end of the day, over 150 people had been served, including some of the guards. God is, indeed, generous.

Another emphasis for Miguel Portillo Church is the many poor children of Metapan and the surrounding area. Reflecting on the task of re-orienting the entire population, the church has conceived a project for a community radio. I am helping to write the proposal. The project aims to provide critical reflection, information and common sense theology for the community. The initial funded investment will be repaid to a fund to provide scholarships for poor children to be educated. The land where the transmitter will be located will be used to cultivate soya beans, providing a source of income for a campesino (farmer), who will serve as watchman for the property. At SEBLA (Seminario Bautista Latinoamericano), the FEBES seminary, I have been part of a process to start five new missions and train ten new pastors, using the trainees to establish and work the missions as part of their theological training. I have just completed giving an introductory Greek course at the Pentecostal Seminary through their partnership with SEBLA. Professor Ruth Rodriguez of SEBLA and now two of my students from the Pentecostal Seminary are capable of giving the course.

Lastly, Brenda and I have been intimately involved in the process of reconstruction of housing after the earthquakes of 2001. To date, thanks to Presbyterian World Service & Development (PWS&D) and numerous congregations of The Presbyterian Church in Canada, dwellings for 28 families have been constructed, with more planned for 2003. Due to cutbacks in staff at FEBES, and to the still unresolved project management problems in El Refugio, we found it necessary to pitch in and help, not only with the groups who have come to build, but also with teaching accounting procedures and writing project reports. In addition to her many tasks, Brenda is in charge of keeping the books in order, obtaining supplies for the church schools, distributing medicines and clothing that visiting groups bring, cooking, being house mother to the visitors, and generally being supportive of whatever happens to be going on at any given moment. She led the women of the Barra Ciega community in a nutrition workshop as part of the plan to decrease the malnutrition among women and children. Through her, a local lawyer has become involved in the ongoing struggle for justice in El Refugio, and in helping some of the prisoners

in Metapan. Also through Brenda's efforts, the follow-up for the soya workshops is being arranged with a local woman skilled in that area.

We wish to thank International Ministries for their great patience and support, and for providing us with the opportunity to work with such exciting people.

The Rev. Christopher Jorna, Guyana Presbyterian Church: It was a challenging year for Guyana, and for Sonia and me.

In 2002 we settled into a new parish. I enjoy my work with the people of the six congregations of the Essequibo Coast Parish. We had planned to begin Alpha as the cornerstone of evangelistic outreach in the life of all six of the congregations. While we weren't quite ready to launch it by year end, Alpha did begin on February 11, 2003.

After many years of negotiation, the Guyana Congregational Union, the Presbytery of Guyana, and the Guyana Presbyterian Church started the Formation for Ministry and Mission program in 2002. A class of 21 students drawn from all three denominations meets once every two weeks for three courses each term. The courses were as follows: Introduction to Old Testament I, Worship and Preaching I, Spiritual Formation for Ministry. This program is continuing into the second term of its first year. It is designed so that students who complete the three years of weekend classes will be able to function in parish ministry with little supervision from ordained ministers. As the program develops into the College for Ministry and Mission Studies, we are hoping it will help solve the clergy shortage faced by all three founding denominations. One of the instructors on the course is a Methodist and there is potential for the college to expand to involve Anglicans, Methodists and possibly Lutherans and Moravians.

Since February 2002 we have been living and working in the context of a violent crime spree that has gripped Guyana. In a population of less than 800,000 there were more than 100 murders in 2002 (*Stabroek News*, January 3, 2003). On February 3, 2003, yet another police officer was shot dead bringing the total number of police officers murdered by gunmen to 19 since April of 2002 (*Stabroek News*, February 4, 2003). Gunmen organized assaults on five police stations between February 2002 and early January 2003. The violence is restricted to Georgetown and the East Coast of Demerara around the now infamous village of Buxton. But this area is the economic and political heartland of the country, and the transportation and communication hub of the nation. Approximately one half Guyana's population lives in the area directly affected by this violence. Even though the Essequibo Coast is not immediately impacted, the violence has far reaching effects: people do not want to travel; people are concerned for their relatives and friends; business is slow; unemployment is high; and due to the unrest, The Presbyterian Church in Canada cancelled plans for a Youth in Mission team to minister in Guyana last August.

Against the backdrop of this mayhem, Sonia and I faced two personal difficulties. The first difficulty was the decision of the Canadian Immigration office to deny Sonia a visitor's visa to Canada on the grounds that they believed she had insufficient incentive to return to Guyana. This was a serious disappointment that wrecked our plans to vacation in Canada. The second difficulty was in the renewal of my Guyana work permit due to a tax dispute. After many months and many stressful exchanges, this situation was finally resolved in November.

As 2002 came to a close, we prayerfully confirmed our decision that 2003 would be the end of this sojourn in Guyana. We sense that it is time for me to return to Canada. For Sonia, her migration with me will be her first experience of Canada. For me there is a sweet sadness to savouring our last days in Guyana and preparing for a new chapter in our life together. For Sonia it is more sadness than sweetness. She is naturally apprehensive about leaving her country and heading into the great unknown. Many Guyanese seem to believe that the emigration potential Sonia received through marriage to a Canadian citizen is the chief end of humanity. Ironically, Sonia has never had any desire to leave Guyana. Her decision to do so is part of her sacrifice in the service of our Lord and in love for me. It is difficult for us to deal with people's attitudes on this issue. People tend to pray, "O Lord, bless our dear minister for all the sacrifices he has made to leave his home and family to come to us in Guyana", overlooking the fact that Sonia too has left her family on the other side of the country to come to this parish. And with a tendency to envy her emigration potential, many people overlook the real emotional costs for her to leave Guyana and start life in Canada.

The longer I'm in Guyana the more I understand and the more I realize I don't understand! Perceptions are such strange things. What we see depends so much upon what we expect to see. I once wrote that there were no Christmas trees in Guyanese homes. I hadn't seen any and it struck me as different from what we are used to in Canada. The next Christmas I was visiting some Guyanese friends who had read my Christmas tree foolishness in *The Presbyterian Message*. They challenged me on what I had written, "But Christopher, we have a Christmas tree right here today." One of them pointed to the top of the television and sure enough there was a perfect *little* Christmas tree. I had been looking for the *big* Christmas tree. After that I could see Christmas trees all around. They had always been there, but I wasn't seeing them because I was expecting something different.

That is perhaps a trivial example but it demonstrates so much about perceptions. We see what we expect to see and are blind to what does not match the model of our expectations. Marriage to Sonia has opened up whole new vistas of perception to which I had been completely blind. It is as if before marriage I had been skimming the surface of Guyanese society, and now being married to a Guyanese, I've suddenly plunged into the depths. It is the same reality; I've just never seen it this way before. It's the same mystery; I've just never noticed the depth of it before.

Over the years I've come to understand that the problems of humanity go deeper than what can be addressed by teaching and administration alone. All of us have fundamentally failed in our love of neighbour and our love of God. While teaching and administration have important roles, they alone cannot remedy the difficulties we experience in our life together. Those difficulties are spiritual problems that emanate from the depths of our being. It takes God's Spirit working in the depths before good teaching and administration can have any effect.

I believe the crises of the Guyana Presbyterian Church, the Reformed churches in Guyana, and Guyana as a whole are manifestations of the universal spiritual crisis of sinful humanity. The resolutions of the conflicts crippling the Guyana Presbyterian Church and its relations with the other Reformed churches are spiritual as well. There is a crisis of vision; but even deeper than that, there is a crisis of love. As long as members of presbytery and local church leaders nurse the pains of past offences; as long as leaders and members make themselves their own law and rebel against Godly authority; as long as character assassination is tolerated as a political tool within the church; as long as envy seeks to pull down, paralyze or destroy one's neighbour; as long as leaders at all levels seek to control rather than to liberate, there will be no positive resolution to the crises of the Guyana Presbyterian Church and the Reformed churches in Guyana. I believe repentance is needed - real repentance, repentance that seeks to restore justice to those who have been wronged. Only with repentance and obedience to the commands to love God and neighbour will there be a revival of the Guyana Presbyterian Church and the Reformed churches in Guyana.

Lord, have mercy. Bring repentance, for you take no joy in judgment.

The Rev. John Fraser, The Bahamas: Mention "The Bahamas" and what comes to mind? Lush resorts, sandy beaches, swaying palms, blue skies and a warm sun are all synonymous with The Bahamas. The country is portrayed as the ideal vacation place. Whether it's fun in the sun, dining on native delicacies, or gambling in local casinos, the government of The Bahamas will claim that they have something for everyone. The local economy depends on the tourist dollar. However, there has been one big problem since September 11, 2001: tourism is down and the dollars are few and far between. The lack of tourists and their dollars have had a ripple effect on the economy: businesses are suffering; hotel rooms are not as full as they used to be; fewer cruise ships come in to port. Everyone says that things will change as soon as the weather "up north" turns cold and forces all the sun worshippers south! In the meantime local people look to the government for help, hope and the fulfillment of election promises. Early this year there was an election that "swept the house clean" and new residents have moved into government offices. There is a spirit of "wait and see" among many Bahamians with few people willing to take a chance on investing in the local economy.

One of the first phrases to greet me when I arrived in mid-July was, "Bahamians love to go to church." They really do love to go to church, although they might not always be on time! Attendance during the summer months was down at the kirk as in many churches. However, once vacations were over, school started and the temperatures dropped in countries in the North,

the numbers began to spiral upwards. Sunday attendance has increased along with the weekly activities of Bible studies, prayer groups, fellowship meetings and Sunday school. For the past few months the kirk has been on the leading edge of a radio ministry to the island. The local radio station whose signal covers the island nicely but not the American shoreline, carries our weekly programs of "Great Hymns of the Faith," plus an edited version of our Sunday morning worship service. One beach vendor declared to me, "I don't open my shop until after your program because that's my church!" We are also proud of our web site for which we have received some positive comments.

My priorities have always been preaching, visitation that includes crisis intervention, and study. I am relatively pleased with my work in these areas but realize there are new fields to develop. I look forward to a youth ministry, a support ministry to parents of young children, plus a women's "morning out" ministry. A long term goal is to have the ministry of the kirk funded entirely by Sunday tithes and offerings. Presently a lack in givings means there is a real need for work projects to raise necessary funds. The fund raising projects include: selling Christmas trees (the major project), Guy Fawkes Night, Robbie Burns Night and plant sales. While work projects are fun, we find that the same people are always involved and they get tired. Perhaps in the foreseeable future we will have just as many work parties but the funds will go to support projects of outreach while the heart of ministry will be supported by tithes and offerings.

I would like to see the development of a youth ministry in 2003. To this end, my first priority will be to call together adults who want to provide leadership to the youth. I want to work with and train adults who will provide the actual leadership.

Being new in the field I have yet to learn all the ways and means of how International Ministries' staff can support this ministry among the Bahamian people. I look forward to working closely together in 2003. I have appreciated the many letters I've received offering words of encouragement and promised prayers.

On a personal note, my wife, Jillian, and I are pleased to have two of our daughters with us. Jillian and our oldest daughter, Natalie, have both secured teaching positions within the local schools. Our youngest daughter, Crystal, is busy taking her final year of school studies via the internet with a school board in Canada. She is also taking a couple of courses through one of the local schools here on the Island, which provides an avenue to new friends. Our third daughter, Diana, is in Canada where she is in second year university.

EUROPE

Mr. Brian Johnston, Hungarian Reformed Church, Romania: This year I have once again witnessed increased connections between The Presbyterian Church in Canada and the Hungarian Reformed Church in Eastern Europe. I feel truly blessed to be able to continue working in the Hungarian Reformed Seminary in Cluj, Romania, appointed by International Ministries.

In continuing our English program in the theological institute, I am fortunate to work closely with Sonya Henderson, also appointed by International Ministries. We are able to provide a more individualized program keeping class sizes to a minimum, with a special emphasis on oral development.

The male choir which toured Canada in 2001 has continued to develop. Many students graduated, leaving gaps to fill, but the new recruits have done admirably and the choir has performed on several occasions throughout 2002. In March, 2002 we made a weekend excursion to Tigr Mures, a city 100 kilometres from Cluj. On the Saturday we performed at a local high school combined with an exhibition of my photos of Transylvania. On Sunday we provided special music in the services of two churches. Throughout the year we sang in four other congregations in various regions in Romania. Often we go to places where the students have never visited, singing God's praises and at the same time establishing new connections with our brothers and sisters in Christ.

In May 2002, we had our annual Festival of Song, held in the sanctuary of our institute. We celebrated with a varied repertoire of opera, classical, art songs and spiritual music. We were indeed happy that professional singers from the town continue to participate in this special event. On this occasion we honoured Attila Tokes, our pianist and assistant conductor who graduated in July 2002. Our choir has really benefited through his assistance and we ask God's blessing in

his future ministry, both as a minister and as a musical leader. We wish to extend a special thanks to International Ministries for helping Attila purchase a second hand upright piano for his future ministry.

Another interesting development occurred when we had to decide what to do with the money raised during the 2001 Ontario choir tour. As a result of the decision by International Ministries that this money would be for the benefit of the total student body of the Reformed Theological Seminary, Sonya and I formed a committee. The committee included representatives from the student body and proposals were then ratified by student vote. Students appreciated having a voice through this democratic process.

In early July two staff members of Education for Mission of The Presbyterian Church in Canada, Heather Chappell and Barbara Nawratil, visited us. They had the opportunity to meet choir members again who had been in Canada, to visit some of them in their homes, and to witness their ongoing Christian service. They also enjoyed a short performance of the theological mixed choir whose members were preparing a CD recording at the time. A donation to help defray the costs of producing the CD came from the Ontario choir tour funds.

On behalf of the students, I say a special thanks to International Ministries and to all Canadians who have so generously contributed to our continued service in Christ's name.

Ms. Sonya Henderson, Hungarian Theological Institute and Lamont Centre, Hungarian Reformed Church, Romania: I am thankful for the opportunity to serve in God's ministry in Cluj, Romania. During the school year, I taught half-time at the Hungarian Theological Institute and half-time at the Lamont Centre, a centre for adults with physical disabilities. At the Institute, I worked closely with Brian Johnston, mission staff of The Presbyterian Church in Canada. My English language classes varied in ability and style. The students are keen and challenge me to meet their language learning needs. My work at the Lamont Centre continued to be challenging and rewarding. I taught more English language classes than I did last year; and the students not only included members of the centre, but also many of the other volunteer teachers. I increased my "teaching repertoire" to include computer skills twice a week-web page design and skills in Microsoft Word.

Romania is working towards legal changes to protect minority groups (i.e. people with disabilities) from systematic exclusion from society. The Lamont Centre is striving to be part of that change process by participating in consciousness-raising on disability issues, programs encouraging the recognition of individual talents, gatherings with members of the national and international community with the same purpose and vision, and the world-wide disabled activist movement. To that end, in February, the Lamont Centre held a conference entitled "From Getting to Giving". The conference focused on how participants could use their talents in the disabled movement in Cluj, in Romania, and in the rest of the world.

The sports program expanded and continued to be highly rewarding and successful. Through competition, members gained experience, ambition to learn more, and self-confidence. In 2002 the sports team competed for the first time in an international sporting event in Debrecen, Hungary. In June the Lamont Centre also hosted the 3rd Annual Transylvania Cup competition in table tennis and chess, welcoming competitors from other countries for the first time.

In the summer, I participated in camps in Hungary, Croatia and Romania. Two Youth in Mission (YIM) groups came and I was pleased to get to know and work along side these volunteers. I spent two weeks in the southern part of Hungary where I worked with the Ars Longa Foundation in the small village of Kakics. YIM volunteers Mark Chiang, Donna Mansfield, Ana Szabo and Chris Embree participated in a work camp there. In anticipation of the upcoming children's camp, our main task was to renovate one section of the barn with a new kitchen and sleeping area, clean the site for the upcoming camp, and build a new pig barn away from the camp area. Julia McPherson, Keith Knight and YIM co-ordinator, Mary Chudley arrived two weeks later to participate in the children's camps. Like last year, there was more than one camp during the two-week period and we split our staff among the four camp sites. I worked in the village of Szent Laszlo in Croatia. In the two-week camp for children, we focused on animal stories in the Bible. The children had lots of fun learning Bible stories, memorizing a "golden phrase" (i.e. Bible verse) each day, playing games, doing arts and crafts, learning English, and learning new songs. In this particular camp, volunteers from four different

countries ran the camp. Under the shadow of a war-torn and bullet-marked church, it was truly wonderful to see what people could do when working together in a Christian community.

In August in Cluj, I organized an English camp for ministers, theological and diaconal students, and Christian educators. The camp introduced and trained participants in *The Young Children and Worship* program that is currently used in many Presbyterian churches in Canada. The camp would not have been possible without the wonderful leadership of Linda Shaw, Children and Worship co-ordinator for The Presbyterian Church in Canada, who volunteered her time and skills to instruct us all in this wonderful program. Many thanks go to YIM volunteers Chris Embree, Julia McPherson, and Ana Szabo for their assistance. Thank you also to International Ministries, *Presbyterians Sharing...*, the WMS, and the individual congregations who donated money and supplies for the camp. Participants not only received instruction, but also the material to enable them to put their learning into use.

In September, I returned to Toronto for a month-long study leave. I attended Language Studies Canada where I worked towards my CELTA (Certificate of English Language Teaching to Adults) certification. The course was intensive and difficult, but highly practical. I have been able to apply my new skills throughout the fall term.

I want to thank all of the individuals, WMS and AMS groups, and congregations who have taken a special interest in my work in Romania. Your prayers and support continue to be a great blessing to me.

Mr. Steve Ross, Reformed Church of the Sub-Carpathian Ukraine, Ukraine: I arrived in Budapest, Hungary on July 29, 2002, close to a year after I had last been in the region participating in The Presbyterian Church in Canada's Youth in Mission (YIM) trip to Hungary, Croatia and Romania. For some time before that I had had an inclination to work abroad helping others in some capacity. When embarking on the YIM trip, I had told myself that if this desire prevailed afterwards, then I would seek an international position. Those five weeks influenced me. As I travelled home, I knew that my life was about to change and that this line of work was for me. I did not know, and still do not know, how successful I will be in the vocation of "missionary". However, I do know that I must at least try.

I have already learned that there are many things that a person has little control over and that God has been gracious to me. Sonya Henderson (mission worker in Romania and a good friend) told me of the missionary position in the Sub-Carpathian area of Ukraine, a position that involved working in essentially the same area, and with many of the same people, that I had experienced on the YIM trip. A large portion of the work focused on agricultural aid because of the establishment of a wheat seed project. The agricultural aid aspect of the position was the "topper" for me. I am originally from a dairy farm near Norwood, Ontario. I had often wondered if the best way for me to help elsewhere might be by sharing the experience and expertise gained as a "farm boy" on the family farm. Feeling that I was being guided to go back to East and Central Europe, I applied for the position for which I was later accepted.

From the beginning of 2002 to the middle of the summer, I was given time to prepare for the two years I would spend in Ukraine and time to think about the decision that I had made. Where was I going? What would I be doing there? Did I make the right decision? These questions led me into the two and a half week missionary orientation course presented by the Canadian Churches' Forum for Global Ministries. With great thanks to International Ministries, I joined a small eclectic group of future missionaries. I soon realized that I was not alone with these questions and hesitations. The course proved to be an intense one; yet, one that I can only say should be mandatory for any future missionary. Because of the forum's orientation course, I feel I was balanced and prepared for what was to come. I thank the leaders for such a life-altering experience.

I spent the first month (August 2002) in Budapest in language training. Then I found myself heading east towards the Ukrainian border in my newly purchased, but previously owned, minibus. As I crossed the border I decided that I would never again refer to Hungary as Eastern Europe; this is the decided border between east and west. I am beginning to understand that the work that is needed in Ukraine can sometimes seem overwhelming. I was expecting a crisis of financial poverty here. I did not expect, however, to find the more imposing crisis of spiritual poverty. These two impoverishments are being dealt with by many dedicated missionaries and

aid workers, one of these being David Pandy-Szekeres. I have seen first hand the impressive commitment of David and his wife, Anna, and I give thanks to The Presbyterian Church in Canada and to God that I have the chance to be with the devoted group of workers here.

I have now assumed the role of David's assistant and my varied day-to-day activities have included: chauffeuring visitors or local missionaries, being a delivery man of used clothing, organizing and testing used computers for future distribution in the area, and helping local high school students with their English studies. I have been working in the basic organization of the local missionary network, helping with many of the groundwork tasks that are time-consuming but essential to the success of the projects. My work will later include managerial work concerning the wheat seed project that is being supported by Presbyterian World Service & Development (PWS&D) through the Canadian Foodgrains Bank.

I pray that my work here will become even more useful as I gain experience and expertise. Please keep the people of the Ukraine in your prayers as the process of education and guidance continues.

AFRICA

The Rev. Ian A. Clark, The Presbyterian Church of East Africa (PCEA), Kenya: I am appointed to St Paul's United Theological College, which is a collective ministry of the Anglican Church of Kenya, the Presbyterian Church of East Africa (PCEA), the Methodist Church in Kenya, the Reformed Church in Kenya and the National Council of Churches in Kenya. Surprisingly, in this time of economic difficulty, we have a student body larger than ever. The first year B.D. class is 100 per cent larger than the average intake.

St. Paul's will celebrate its centenary in 2003 and that fact has had a significant impact on the number of meetings. It has also become clear that our provisional status as a University with two departments, Theology and Business Administration, has stalled on the question of land. We are 13 acres short of the minimum 50 acres required for university status. To correct this requires money, and money is in short supply in Kenya these days. As a recent economic report states, Kenya not only has the largest economy in East Africa, but also the weakest. As I prepare this report, the Presbyterian students face possible expulsion by the denomination for non-payment of their fees. The other distraction in the college is political. Kenya faces a general election with potential and real possibility for significant change. The party that has ruled Kenya since independence faces defeat at the polls. (This in fact did happen. Mr. Mwai Kibaki, leader of the Democratic Party and the broad based alliance, the National Rainbow Coalition (NARC), won the December 27th elections defeating the ruling KANU party.)

Last year I reported that the college had an arrangement with Aberdeen University for a Master's degree by thesis. Now our first two students have graduated and four other students have been accepted into the program, including one from Zambia, sponsored by the Church of Scotland. In addition, the college now has a second Masters program under a relationship with the University of Wales. It will focus on understanding and providing pastoral care to those caught up in the HIV/AIDS pandemic. There will be 24 students in this program, which will be offered on an "in-service" basis.

During the two semesters of 2002, I had an interesting and enjoyable workload. In the first semester (January-May), I taught four courses. Two of these were Christian education courses and so I was able to work in areas that I had not covered previously. In the pastoral education course, I learned first hand of some of the hardships faced by patients in Kenya's hospitals, where many patients share one bed while other patients are not discharged for weeks, sleeping on the ward floor until their fees are paid. Thankfully my workload was reduced to three full courses in the second semester (August-December). One of these courses, psychology, sent me digging into university work that I had not visited for a long time!

I have continued to focus on college work. Nevertheless, I have participated in denominational activities in the college and some preaching in Presbyterian congregations. One Sunday, I joined a dozen Presbyterian students as we undertook all the worship services of a particular parish. The church has allowed the college to recruit self-sponsored students and that has contributed to the increase in enrolment. These students are highly motivated since they have yet to convince the selection committee that they have a call to the ministry. On several Sundays

I have worshipped at a new congregation which was established a month after my arrival in Kenya. It has now completed a permanent building, without grants or debts, has a regular attendance of over 100, and a Sunday school and youth program of the same number. In many ways, this particular congregation is unique, being formed from two outlying elders' districts from a large city congregation. In other ways, it is an example of the dynamic growth of the church in Africa.

On a personal note, St Paul's continues to be a happy, friendly and united community. I continue to feel enriched through the fellowship of colleagues, both national and overseas. Catherine was able to be with me for several months this year and was responsible for the acquisition of 12 telephone lines for the college campus, including one for our home. Her work with the University of Toronto, the University of Nairobi and the non-governmental organization (NGO) community of Kenya has established several projects in 2002, but none so far that have brought her for extended periods.

As we await the election, our prayer is for a peaceful transition that will benefit the ordinary population, which is suffering economically, and for the recovery of the economy. Events like the Mombassa bombings have not helped Kenya's tourist image abroad. Ongoing concerns include the devastating effect of the HIV/AIDS pandemic, decline in the national education system, and the growing rift between rich and poor. Perhaps two specific examples of the economic situation will suffice: the school teachers' salary award agreed to in 1997 has yet to be implemented; and many Presbyterian ministers have not been paid for a whole year. Pray that Kenya chooses the appropriate direction, helped by strong Christian leadership.

The Rev. Arlene Leona Onuoha, Presbyterian Church of Nigeria (PCN): I continued my two main jobs in 2002, with the National Directorate of Missions (NDM) and Women Empowerment Project (WEP).

I am financial officer with the National Directorate of Mission (NDM). This involves receiving all money: gifts, donations, support, offerings, and grants. I am also responsible for paying the salaries and allowances of all our missionaries (presently 18), our full time northern zone co-ordinator, and the office secretary for the northern zone office. I also ensure that that office is equipped according to what we can afford and I take care of the financial aspects of our programs. I have developed an accounting database that involved going back to the beginning to insert all transactions (as much as possible). From this, however, I was able to present accounts, and to send accounts of contributions to parishes and individuals.

Last April, I had the opportunity to go on the NDM two-week tour of some of the northern missions stations. The tour was one of the highlights of my year. In seeing stations and missionaries, I saw intimately some problems and joys of the mission field. Unable to afford the expense of a vehicle to transport us, we travelled by bus, taxi, motorcycle, boat and trekking. This helped us experience the difficulties the northern co-ordinator had to overcome regularly. For me the whole journey was an adventure that reminded me of why I came to Nigeria in the first place. It lifted me back to the spirit and confidence I had in those days. I knew that God wanted me to be there.

Last year we interviewed several new missionaries but could not train or assign them because of our poor financial situation. Toward the end of 2002, the director of missions (The Very Rev. Dr. James Ukaegbu), the northern co-ordinator (The Rev. Friday Inya), and myself met with the moderator and new principal clerk of the PCN (The Rev. Benebo F. Fubara-Manuel) to discuss the future of the NDM. We had asked that ordained ministers also be appointed to work with the NDM as missionaries. Together we came up with new plans. While the General Assembly of the PCN had not previously been supportive of the NDM, they now seem to be taking the mandate for mission seriously. I believe the presentation that Friday Inya gave during our General Assembly, as well as the attitude toward mission of The Rev. Fubara-Manuel, are contributing factors here. The General Assembly Office and the executive of the NDM agreed to work together on the church's mandate for mission. We are working on preparations for a policy manual and conditions of service for missionaries.

Insufficient time and the NDM's poor financial situation continue to make my work frustrating. I have found it difficult to find the time to do everything that should be done. And several times

plans have had to be aborted because of lack of funds. Even paying missionary salaries on time is not always possible.

The Presbyterian Women Empowerment Project (WEP) is a project under the Department of Presbyterian Community Services and Development (PCS&D), which is directed by The Rev. Okechukwu Kalu Iro. Three staff are involved: the director of PCS&D (The Rev. Iro), one program officer (Miss Nnenna Onuoha), and the project manager (myself). We began the year by sending Nnenna to Ijebu-Ode for training. We also made some visits to strategic people and offices in the name of advocacy before beginning any of the events. We had a launching which brought together representatives from each of the five local government areas as well as other interested people. At the same time we had focus group discussions and did some background needs assessments to help us determine what we needed to teach in our workshops.

A capacity building workshop was held for all PCS&D staff, as well as other church leaders in Aba. Resource people from Justice, Development and Peace Commission of the Roman Catholic Diocese of Ijebu-Ode facilitated the workshop. We then set up a series of five-day workshops in the five local government areas (LGAs). Political events in the country caused delays, but eventually all were successfully held. In each LGA the women formed groups and went back to their local communities to mobilize the women and teach them what they had learned. Some women ran for political posts and others joined together to support them. Nnenna visited them on a regular basis and monitored their progress.

Some of the other work I did in 2002 included:

- Teaching at the seminary, Essien Ukpabio Presbyterian Theological College, in Itu until October.
- Being the secretary and the acting treasurer of the board of governors of the Presbyterian Urban Health Centre in Aba, which entailed hosting visitors, addressing the structural problems with the compound, which led to the decision to buy a new site and build, and now fundraising to develop the new site while still maintaining operations at the present site, and doing the accounting. The centre is understaffed and poorly equipped with lack of money being a constant problem.
- Being a member (initially as secretary and now as treasurer) of the management committee of the Presbyterian Academy, a secondary school of the Aba North Presbytery.
- Being the minister in charge of the children's department at my local church, St. Paul's Church in Ogor Hill Parish where we have about 700 children of various ages. The number of leaders has increased this past year and the department is going well. With gifts from several congregations of The Presbyterian Church in Canada, we have been able to purchase a new public address system, new speakers, several fans, and a TV-VCR set. We've been able to send more workers for training in Children's Evangelism Ministry (CEM) in Aba. We are also trying to help the children learn about mission and giving by giving (through donations from the children and their families) money and used clothing to our parish's mission station (NDM) at Bauchi and to victims of a serious crisis at Jos and at Agon.
- Being a member of the parish session, of Aba North Presbytery, and of the diaconal council of the PCN.
- Attending in February a partners' consultation held in Festac (Lagos). This included representatives from the Church of Scotland, the Presbyterian Church(USA), the Netherlands Reformed Church, and The Presbyterian Church in Canada.
- Receiving in August two visitors from The Presbyterian Church in Canada: Stephen Kendall, the Principal Clerk and Ian Morrison, the General Secretary of The Life and Mission Agency, who stayed for the opening of the General Assembly at Calabar.
- Attending in October the Women's Guild jubilee celebrations in Abuja. Several international visitors came including three delegates from The Presbyterian Church in Canada: Agnes Gollan, the first missionary to PCN in 1954; Sarah Kim, executive secretary of the WMS; and Janice Carter, executive secretary of the AMS.

Although the past year has been good in many ways, I have also experienced a number of problems. First of all I have felt the pressure of being perpetually behind in everything, like someone running on a treadmill. Since I got behind in my work in 2001, particularly in my accounts, I have never really been able to catch up. Some days I have looked at all the things I needed to do and I have felt paralyzed, not knowing where to begin. Usually, the most imminent

would be the one addressed. I found myself sacrificing the important things to do the urgent. This often made me feel tired and depressed, and always busy.

I am also coping with the challenges of being a widow. To recap, I was first appointed to Nigeria in 1978. Except for periods of furlough I stayed in Nigeria until July 1986 at which time I took a five-year leave of absence for study. During that leave of absence I earned my Bachelor of Arts degree from Waterloo University, graduating in 1988. I also married David Agwu Onuoha and had a son and a daughter before returning to Nigeria as a mission worker of The Presbyterian Church in Canada in 1991. I continued with my assignment to the Presbyterian Church of Nigeria and had another daughter. I took my last furlough from January to April 2001. Shortly after I returned to Nigeria my husband, David, was killed in a motor accident. Now my three children are in the preteen and teenage years. All of them have suffered from the loss of their father, each being affected uniquely. Maybe none of us have properly dealt with David's death. I have found the responsibilities of bringing up my children in these difficult times very heavy. Coping with the pressures of being both mother and father, and making all the choices and decisions for the family alone, has not been easy. But, God has helped us and I pray that God will continue to help us through this.

Ms. Clara Henderson, Blantyre Synod, Church of Central Africa Presbyterian (CCAP), Malawi: In the summer 2002 semester, I completed the course requirements for my Ph.D. in ethnomusicology at Indiana University. I did well in my courses and was awarded the Richard Dorson Dissertation Research award to purchase a digital video camera for my fieldwork. In January and February 2003 I took the comprehensive written and oral Ph.D. examinations. I had intended to take my exams in the fall 2002 semester, but a re-scheduling of required courses combined with unexpected surgery caused a postponement of the exams. After taking my exams, the remaining components of my Ph.D. program will be to conduct research and to write my dissertation.

In October I attended the annual Society for Ethnomusicology meeting in the Colorado Rockies. I presented my video documentary on the music and dance of the women's guild of Blantyre Synod of the Church of Central Africa Presbyterian (CCAP), Malawi. I also initiated the formation of a dance research group within the society and we had our inaugural meeting at that time.

I will return to Malawi in April and begin a work-study arrangement whereby I will work part-time for Blantyre Synod while I conduct research for my dissertation. My work for Blantyre Synod will be to compile a songbook for the women's guild; an ongoing project in which I have been involved for a number of years.

My dissertation research will focus on the dance and music of the women's guilds (Mvano) of Blantyre Synod. Through an examination of the Mvano's use of dance, rhythm and music to reinterpret or Africanize translated European hymns, I will investigate Malawian Presbyterian and Scottish Presbyterian attitudes towards dance as spiritual expression and the body as a conduit for worship. This research is a continuation of my master's thesis which presented an overview of the music of Blantyre Synod and of the women's guilds.

I continue to enjoy my involvement at First Presbyterian Church where I attend an adult study group. I have fully recovered from my surgery and have resumed my regular routine of playing tennis.

Mr. Sean and Ms. Lezlie Allison, Wycliffe Bible Translators, Cameroon: The focus of our work is on language analysis and development, literacy and translation with the Kotoko people of the Logone-et-Chari Department of the Far North Province in Cameroon, under the auspices of Wycliffe Bible Translators, SIL and The Presbyterian Church in Canada.

In December 2001 we returned to Cameroon after a year of furlough in the US and Canada. We celebrated Christmas in our home in Makary and settled back into life in northern Cameroon. We launched back into home-schooling our two boys. We were joined by our colleague, Paul Huey, who came to help us with the literacy work. In early January 2002 we ran our first literacy training course in the village with twelve men and seven women completing the course. Together with the course participants, we looked at how to develop the necessary materials to begin teaching people how to read and write in the Kotoko language. In April we travelled to

the capital of Cameroon, Yaoundé, where we celebrated Easter and attended a spiritual retreat with other Wycliffe missionaries.

We returned to Makary in late May and continued our work of literature production, linguistic analysis and ongoing language learning during the rainy season months of July, August and September. In early October, we returned to Yaoundé from where Sean flew to Accra, Ghana for a conference on translation issues in the socio-religious context in which we work. Returning again to Makary at the end of October, the family remained in the village while Sean crossed over the border to N'Djamena, Chad for a course in text analysis. The goal of the course was to understand better the structure of the languages in which we work in order to make informed decisions with respect to text translation.

During this past year we opened up a computer laboratory/library in the village. Here people can receive an introduction to the world of computers and browse through books in French, English, German and Chadian Arabic. In the coming year we hope to make available small booklets written in the Kotoko language.

We are grateful for our Lord's provision and protection during 2002, and are excited to be able to serve our Lord in this capacity for the coming year.

SOUTH ASIA

Dr. Pauline Brown, Jobat Christian Hospital, Church of North India (CNI), India: This has been a fairly quiet year, although there have been some wonderful highlights. The first few months passed more or less uneventfully, but busy with the usual routine of medical board business meetings, as well as a number of committee meetings regarding health, development and the Mid-India Board of Education (nurses). I attended several health-related meetings in Delhi. It is great to see the strides being made by the Synodical Board of Health under the able leadership of Dr. Sam Kishan. It is a big job, but he seems able to manage in an impartial manner all the 60-odd hospitals of the CNI; not an easy task by any means.

On the home front, Dr. Deborah Tezlo and all the capable staff of Jobat Hospital demonstrate Christ's love and caring in their daily service to those who come for assistance. Likewise, Mrs. Mercy Ravikant and all the wonderful nurses and staff of the community-based health centres are busy working in the villages at all hours of the day or night. I would like to note a special word of appreciation for the drivers of the health vehicles. These men are called at any place at any time to go anywhere! They take staff or bring patients, or perform dozens of jobs and often receive little acknowledgment. Without their cheerful input, we would be lost.

In the last quarter of 2002 I was more out of Jobat than at home. I had thought the days of workshops were more or less on the wane, but it seems not. I travelled from Delhi to Vellore in the south of India, to Nagpur in the centre of the country, and up north and east to Ranchi in Bihar. Through it all, the Lord has granted me wonderful health and strength. It was also a special treat to have Wilma Welsh here on a board assignment. She was busy visiting our work, as well as renewing friendships and meetings new friends. It was great to see the warm welcome she received wherever she went.

My wish and prayer for you in the coming year is that you will be enjoying in a full measure our Lord's grace, love and power. How wonderful is the assurance that the Lord is able!

Ms. Kelly MacPhail, 2002 Summer Intern, Institute for Development Education, Madras, India: When I arrived in Madras I was warmly welcomed by Anitha Guruswamy, the director of the Institute for Development Education (IFDE), a partner of Presbyterian World Service & Development with whom I was to work for the summer. I found her and the past director, Robert Guruswamy, to be a great help in every way. They both became trusted friends. Robert went out of his way to take me along on his travels into the countryside and introduced me to many people. A sad point in my summer was occasioned by the death of his wife, Kasthuri.

A normal day for me in Madras began early at the YWCA International Guest House. At about 8 o'clock, I set out for Strasti Nagar slum in an auto-rickshaw through horrendously exciting traffic. The first order of the day was typewriting classes and computer instruction. With the typewriting students, my role was to mark the English drills and encourage the students. The computers were another matter because the slums often had power outages. For a long time,

there was not enough current to run them. I went back to the YWCA for my lunch and in the early afternoon I either went back to the same slum or to Ms Nagar for spoken English classes. This was an area in which I had a significant impact. IFDE had a teacher filling this role and I assisted him by going through exercises with the students and correcting their work. I also taught entire classes when he was unable to attend.

The biggest change to this routine came later in the summer when I began taking two days a week to visit the villages to the south of Madras. Here I was involved in similar programs as in the city, though I visited more with a tailoring class and spent each afternoon with a tuition class for young school children.

Interspersed with this routine were visits to many different venues in Madras, including other development agencies, hospitals, and Bible studies. Several individuals came to speak with me while I was at the institute and I was able to tutor a few people academically. I was treated well wherever I went and have many rich memories of the people, especially when I was invited to their homes for a meal or a visit. A special treat was an invitation to tour two seminaries, the United Theological College in Bangalore, and the Gurukul Lutheran Seminary in Madras. I was interested to see theological education in the Indian context. The United Theological College has a huge, modern library, complete with the Dewey Decimal System. It was the first of several Indian libraries I looked at that used a conventional Western cataloguing system.

I also visited the community health work and micro-projects of PWS&D's partner, the Church of North India, in the area around Jobat. I was thrilled to visit with International Ministries mission staff, Pauline Brown, and others at the medical mission, as well as the churches throughout that region. I had a tour of villages, health centres, churches and schools.

In the late summer just before I left Madras, I accompanied about 20 IFDE staff and students from the two slums and the villages to a Scripture Union campground for training in various Dalit cultural folk arts, namely two dances, drumming and several songs. Some short lectures on Dalit issues were also included. The Dalit people are those people considered outcasts or untouchables by the ancient Indian caste system. It was truly amazing to see these people gain confidence in their abilities and in their knowledge of the art forms of their people. A number of songs and skits were also utilized that carried a strong message of liberation and social action regarding current issues affecting Dalits and the poor.

Dr. Richard and Dr. Ling Schwartz, International Nepal Fellowship (INF), Nepal: During the first half of 2002, Richard worked in reconstructive surgery in both the Western Regional Hospital (WRH) and Green Pastures Hospital (GPH). The work at WRH consists of cleft surgery, and burn treatment and surgery. Dr. Dig Vijay, a Nepali surgeon whom Richard had trained and encouraged in reconstructive surgery, moved to a nearby medical college, unfortunately leaving WRH as it was before with regards to plastic surgery. Work at GPH focuses on reconstructive surgery for leprosy patients, but also offers increasingly more care for other disabled patients, like those with old burn contractures, club feet, polio and cerebral palsy. This is a rewarding service. We have the privilege of seeing children, who have never walked, walk out of the hospital; useless hands put to work again; and hopeless spirits given new hope and new life. As a mission hospital, about 25 per cent of the GPH employees are Christians. It can be a wonderful place of spiritual, as well as physical, healing.

In June Richard took over the role of medical superintendent of GPH. This has taken up considerable time in administrative duties, and also carries spiritual responsibilities. It has been a positive, learning experience. We were encouraged to see how God provides in times of need. Gifts by various believers balanced our budget. The hospital is full now with needy, disabled people. Richard gave four presentations at a national surgery conference, was the guest speaker at a national orthopedic conference, and gave a radio interview; in each case raising the hospital's national profile. We have also seen a growth in the zeal for prayer among staff and in patient fellowship. Richard continued to run reconstructive camps in far-flung districts, reaching some of the least served people in Nepal. This has become more difficult due to the war, which often disrupts transport. Many of the towns where he and the team go have experienced major rebel attacks this year, so we appreciate prayer for this.

A highlight this year was to be invited to Tibet in June for two weeks of reconstructive surgery at a regional hospital. Richard trained two Tibetan surgeons in cleft surgery and burn surgery,

and performed 74 major procedures. Ling served as physician and interpreter. Tibet is needy from both a medical and a spiritual perspective. This was a great opportunity in the fullest sense.

Ling continues as a member of the mission council, the highest decision-making body in the International Nepal Fellowship (INF). The function is to envision what the mission, as a whole and in its parts, is to be doing in Nepal to fulfill its role in God's kingdom. She also does some medical work for the mission. Again this past year she had the opportunity to help some women with income generation work. The children are doing fine. Christina has been at pre-school all year. Jon (9) and Daniel (7) are enjoying school and their life here. Christina was seriously ill needing hospitalization during our trip to Tibet. By God's grace and the prayers of God's people, she recovered.

From July until September we were in Canada on furlough, travelling to different provinces for numerous speaking commitments. Our deputation was well-organized around Vancouver Island and South Fraser Valley areas. We enjoyed meeting people in different congregations and appreciated their interest in our work and the church's mission work. Richard went to Brazil in the middle of furlough to give presentations of his research and talks on surgery at the World Congress of Leprosy. Richard's father died while he was in Brazil so he returned abruptly.

Politically, Nepal remains unstable with civil war affecting most of the country. Hundreds are killed monthly and many more suffer from food or medical deprivation. A total of 5,000 people have been killed in the last year. Displaced peoples are increasing. INF is mobilizing resources for these people. Parliament was dissolved in the spring and recently the king fired the prime minister and all his ministers. The war is unlikely to end until the root causes of corruption and injustice are dealt with. Violent and disruptive transportation strikes are common. An indefinite school strike has been called for February, which could impact our kids. Bombings of schools are becoming more common.

In our church life, Richard co-leads a house fellowship in a landless community. It is rewarding to see the growth in faith and prayer, and the practical outworking of faith in people's lives. Richard took a group to the INF mission's 50th jubilee celebrations to give a song and dance presentation. Ling continues to teach in Sunday school and to start work projects for needy women. Richard is also part of the men's fellowship. We are grateful to be here, a part of God's kingdom in Nepal. It is a privilege to be a part of the church in Pokhara, and we enjoy our work and other areas of service. We can see God's hand at work in and through our lives.

EAST ASIA

Ms. Betty Geddes, The Presbyterian Church in Taiwan (PCT): Last year began as usual with the preparation of the year-end financial statements for five mission boards. One mission no longer has missionaries here, but continues to financially support several projects.

In February, Maria and Rob Milne gave us our twelfth grandchild, Justin. We had to be content with the pictures received until we saw him in July. At Easter, our brother-in-law, Barry Whinfield, died in Owen Sound. We were kept informed of his illness via email and many telephone calls. In June, I accompanied Jack to the Netherlands for ten days where he presented a paper on the Taiwanese Presbyterian hymn book at the international conference at Leiden University. Our daughter, Heather, and granddaughter, Kate, arrived here the end of June. Kate had a month's internship at Overseas Radio and Television, while Heather visited for ten days.

In September I felt called to teach the Sunday school class for two and three year old children at Taipei International Church. There hadn't been a class and our grandson, Alex, who lives with us, was three in June. What a blessing it is teaching these youngsters about God, creation, Abraham and Isaac, Noah, and then Jesus' birth for the four Sundays in December. Alex has since invited his Japanese friend, who is also his classmate at English preschool, so that I now have eight little ones in my class. (The Japanese mother learned her English at Christian schools in Japan)

After starting this class, I was challenged to lead a women's English Bible class on Friday mornings since the leader had to leave Taiwan. Jack encouraged me to accept this challenge so I am keeping myself busy preparing for these two classes.

Soon we will be busy packing our shipment for home and assisting with the move to an apartment for our son, David, and his wife, Chia-Chi, Alex and the new baby expected the end of May.

We are praying for God's wisdom and guidance in the days ahead.

Ms. Joy M. Randall, The Presbyterian Church in Taiwan (PCT): I spent 2002 in Taiwan until early September and then on furlough in Canada until early 2003. It has been a busy and continuing challenge serving in Taiwan and at Changhua Christian Hospital.

In 2002, the Nursing Association of Taiwan recognized me for over 30 years of nursing service and recognized the nursing department for 30 years in the hospital. Many of these events take place near Nurses' Day on May 12th. The nursing department has a candle lighting service, promoting it as a religious service as well as a time of special recognitions. Now that we have more nursing staff in the Erhlin Branch Hospital, we have a separate celebration there. Our nursing department has a choir and they sing at these celebrations. In the last few years, the choir has numbered nearly 100 nurses on these special days. It also goes to the churches six to seven times a year to sing and do special clinics (along with our community health department and doctors) for the church and community. At least one of these visits is to an aboriginal church. This encourages nurses to be involved in health promotion and education in these communities.

On furlough I spoke to groups in many parts of Canada. First, I went to the Atlantic provinces for the AMS annual meeting and then I visited other places in Nova Scotia, Prince Edward Island and New Brunswick. This gave me a chance to share with many groups and churches. I have really appreciated their support and prayers over the many years I have been in Taiwan. During the remainder of the time, I was in Ontario and I visited many places near Ottawa and around Toronto. It was a special privilege for me to speak to the WMS Council in November. All these were special times of renewing friendships and making new ones. During my time in Canada, I was also able to visit previous Taiwan mission staff, Jeanne Walvoord, in Holland, Michigan and Estelle Wilkerson in Black Mountain, Montreat, North Carolina. Both women served as nurses in our hospital for several years and especially in nurses' training.

While I was in Canada, the new research building (part 4) of Changhua Christian Hospital opened. As well as research, the building includes more educational facilities and a larger chapel and lecture hall for 700 people. With this new building there are changes in the locations of the various departments. The nursing department is now in B1 of Part 11 of the Nan Guo section. I now share an office with the other director of nursing, Miss Chang. I am only there part-time, spending the remainder of my time in Erhlin Branch Hospital. In the coming year, the hospital hopes to complete the new pediatric hospital, located behind the third part of Nan Guo Medical Centre.

The hospital continues to prepare for medical accreditation in 2003. There is a new process and the inspectors will be with us for 48 hours, round the clock! Everyone is working hard to prepare for this. This is our third time to be examined as a medical centre and if successful, the designation will be permanent this time. The Erhlin Branch also has its accreditation in March 2003. There are also plans to have a few more qualified nurses in the nursing department (as specialists in research, in-service education and quality care) and to have three to four supervisors in the clinical area. We pray this will help with the administration and maintenance of our nursing standards and care. I feel confident that our department will continue to grow and improve. Also in Erhlin, the supervisor continues to grow more responsible and capable of carrying on after I retire. I am thankful that several of our nurses have their Masters of Arts now and many more with university degrees and more nurses working towards these. Please pray for them and that a few may work towards their Ph.D. in Nursing, especially Miss Chang, the director of nursing. I admire the nurses, as they are busy with the stress of work, and family responsibilities, and then the stress of studying. Some of my time is spent in helping the nurses to improve their English, to understand research papers better, and to promote more evidence-based nursing and problem-based training. More English research papers are required for our accreditation each time.

In the Presbyterian Church in Taiwan, I am a member of the Aborigines Land Holding Committee. This helps me understand the situation in the churches in Taiwan. I am also a

member of Changhua Presbytery. My church, Eng Hok Church, has been without a minister for over a year now and I pray that they will decide soon.

Tentatively, I plan to retire in 2004. I will confirm the dates later in 2003. Most likely I will leave after the Presbyterian Church of Taiwan General Assembly in early April 2004, to be in Canada for General Assembly in June, 2004. With my retirement, there will be no Canadian Presbyterian missionaries in Taiwan, ending that part of the continuing partnership between the Presbyterian Church of Taiwan and The Presbyterian Church in Canada.

I have appreciated the continuing support, interest and prayers of International Ministries. I pray for wisdom and guidance for old and new staff in 2003.

Mr. Michael Lessard-Clouston, United Church of Christ in Japan, Kwansei Gakuin University: In 2002, I continued to work as a missionary professor here. This involves dealing with various constituencies at the university. My base remains the School of Economics, where I teach four different undergraduate English as a Foreign Language (EFL) courses in listening, composition, and conversation (two levels) to Japanese students, and I lecture a few times each year in a university-wide introductory Canadian Studies course. I am also cross-appointed to the Graduate School of Language, Communication and Culture, where I teach three courses (namely language and culture, TESOL methods and research projects) and supervise graduate students' research in related areas. While teaching occupies much of my time during the spring and fall terms, administration (especially meetings!) seems to continue throughout the year. Key tasks also include counseling students, writing university entrance examinations, and overseeing the work of part-time (particularly foreign) English teaching staff. As a result, my academic research usually gets relegated to whatever time is left over. The focus there continues to be my doctoral dissertation, which is coming along slowly but steadily. One challenge of being involved in many different courses and activities is juggling my various roles and responsibilities.

As a missionary I see my work as a professor and researcher as "mission" through scholarship from a Christian perspective, but I also continue to be involved in a variety of other Christian activities on campus. I support the (Japanese) chaplain in the School of Economics; I co-ordinate and do most of the speaking in a weekly English chapel there; and Wendy and I lead an English Bible study twice a month in our home, mostly for Kwansei Gakuin undergraduate and graduate students, but also involving some people from our Japanese church and community. I also work as a servant leader for a missionary/pastors' prayer fellowship for western Japan. Though this is "work," it is encouraging to meet and pray a number of times throughout the year, and especially at our Men's Prayer Summit each spring.

Throughout 2002 we continued to attend our local Japanese church, where I've been involved in the Christmas choir, and an English language international church in Kobe, where I help out as needed in children's church, the nursery, and Sunday school. While I have contact with many people, the nature of life and culture here tends to be rather superficial, and as a result I often feel lonely. I am grateful that God is faithful and always with us, and I continue to appreciate the prayers and support of International Ministries and The Presbyterian Church in Canada.

Wendy Lessard-Clouston, United Church of Christ in Japan: The year 2002 brought several changes for our family. One of the biggest was that both our sons started new schools. In February, Joel (8) changed from the local Japanese elementary school to St. Michael's, a British international school in Kobe. We have been continually impressed by the curriculum and positive atmosphere at this school and we have seen wonderful changes in Joel's attitude and progress. In April, Caleb (4) entered the kindergarten associated with our Japanese church. He seems to enjoy it, and interacts well with his teachers and classmates. Taking Caleb to and from school daily has enabled me to meet other families in the community, and to use Japanese more regularly.

Another change was that in September I began teaching weekly religious education classes for grades 1 to 3 at St. Michael's. It is challenging at times to introduce, with sensitivity, various world religions to an international group of students. It is taking much more preparation time than I anticipated, but I am enjoying it, especially classes about Jesus and Christianity.

One of my most encouraging activities continues to be the women's Bible study. Again this year, we have had some changes in membership, but average attendance continues to be about ten each meeting. We completed a study on women of the Old Testament and started studying women of the New Testament. It is encouraging to see the growing Bible knowledge of participants and the way they support one another between meetings. With several of the children starting kindergarten this year, we now have only one child regularly attending, but we continue to include children for special events. A highlight of the year was a puppet show in our backyard in which the gospel message was presented in Japanese. Both the mothers and children enjoyed it very much.

Our family is attending an international church (Kobe Union) most weeks, and attending our Japanese church (Kwansei Gakuin) about once per month. I am now teaching the grade 2-3 Sunday school class at Kobe Union. Many of the children are attending Japanese schools, and the church is slowly recognizing their needs more often. At the Japanese church, there is a new ministry for young families that we try to support. In June, I did a presentation in Japanese on Canada for a city-sponsored lecture series on international topics. The following week, I repeated the presentation for the church group.

I also continue to teach a weekly English conversation class, speak in chapel services at the university, host groups of students in our home, and co-lead an evening Bible study with Michael. With such a variety of activities, as well as the usual routines involved with the care and nurture of our sons (like supervising homework, swimming lessons, dentist appointments), I am often over-extended and I struggle with prioritizing and managing my time. There is no lack of opportunities for service, but it is sometimes challenging to choose what is best from many "good" choices.

I am grateful for the prayers, interest and notes of encouragement from many congregations and individuals. As I look to 2003, I pray for wisdom and guidance for the year ahead.

The Rev. Dr. Peikang and Ellen Rae Dai, Church of Christ in China, Jiangsu Province, People's Republic of China: "Let your light shine before others, so that they may see your good works and give glory to your Father in heaven" (Matthew 5:16). A church elder from the Shuangjian Church where the Dais worship chose this verse as the title for a group of pictures reviewing the past year's labours together.

Thanks to support from International Ministries of The Presbyterian Church in Canada, China Connection in the US, and the Community Church in Hong Kong, the foot care centre has grown into a team of about 30 volunteers. Among the volunteers are choir members, church elders, nursing students, former patients and primary and junior high students. The main problems are scabies and fungal infections like beriberi. Besides washing and caring for the wounds, the volunteers instruct people on proper personal hygiene and a nutritional diet to eliminate the causes. Under the direction of Ellen Rae, hundreds of rural folks have had their feet cared for. Many came with wounds, but left with wonders about "why do they do this for us?" Many came with suspicion, but left with satisfaction. Many came with hurts, but left with a hunger for His love. And many came with pain, but left relieved and with a panoramic view of the Christian community.

Thanks to the support from International Ministries of The Presbyterian Church in Canada and the Community Church in Hong Kong, funds have been distributed, under the supervision of the local church, to help Christians and non-Christians alike with desperate needs. The funds have assisted orphans with food and education, widows and widowers with hospital expenses, school drop-outs due to family abandonment with tuition, the terminally ill with medical and nutritional aid, and children and the aged with bus fare to visit their family members in prison.

Thanks to the support from International Ministries of The Presbyterian Church in Canada, the dental clinic in Huangji Commune continues to serve folk from near and far alike. Peikang's patients include local farmers, orphans, college students, teachers and their children and Amity Foundation teachers from the US and Sweden serving in this area. Prosthodontic treatment, orthodontic appliances, ultrasonic cleaning and cosmetic procedures are provided to those who are in need. The Evangelical Medical Aid Society (EMAS) continues to support the Huangji Commune Hospital and has donated a modern X-ray unit. The unit will greatly enhance clinical diagnosis and dental radiography.

Thanks to the support from International Ministries and the WMS, the literature ministry continues to serve young and old alike. Books, tapes and VCDs have met the needs of many people. A mobile library is open at the Sunday service in Shuangjian Church. The demand for literature is such that the Dai home can no longer house the Bethlehem Book House. On January 1, 2003, it will move into premises on the main street of the Huangji Commune to serve the community better.

Newspapers and television stations continue to carry news of the Dai family in China. Most noted this year was a documentary about Ellen Rae's life in China broadcast on a Jiangsu provincial station during the national holiday in October. It showed Ellen Rae receiving the Jiangsu Friendship Award given by the Jiangsu Provincial Government in Nanjing.

Both Peikang and Ellen Rae believe in the importance of shaping young lives for the future. The Dais' teaching at several institutions enables them to share with hundreds of young people. Ellen Rae continues to teach at the Jiangsu Food Science College and the Huaiyin Health College. Peikang has finished his teaching assignment at Nanjing Medical University and continues to teach at the Huaiyin Health College and the Huaiyin School of Culture and Art.

We received many loved ones during the course of the year: folk with physical and spiritual needs on a daily basis from the local community, nursing students who volunteer at the foot care centre, friends from our home church, Knox Church in Toronto, doctors and nurses from Canada, Amity Foundation workers serving in China. A highlight was the visit of Dr. Marjorie Ross, Associate Secretary of International Ministries. Her visit has strengthened the relationship between The Presbyterian Church in Canada and the Amity Foundation, and has also led to the drawing up of detailed plans and logistics for the Dai's service in 2003.

MACLEAN ESTATE COMMITTEE

To the Venerable, the 129th General Assembly:

Crieff Hills Community serves as a retreat and conference centre for The Presbyterian Church in Canada. 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.

The past year has been a year of transition at Crieff Hills. As a result of the resignation of Mr. Greg Sumner on June 30, 2002, the position of Managing Director became vacant. Mr. Lawrence Pentelow, a motivated layperson and Presbyterian, was selected as the Managing Director on January 1, 2003. He is working closely with the Maclean Estate Committee as well as our supporting committees, and will be a key player in planning future development and growth demands, including a focus on mid-week usage. Under Lawrence's leadership, our prayer is that the profile of Crieff Hills will be raised and will become the conference and retreat centre of choice for many denominations and groups.

On December 31, 2002, and at the end of a three-year contract, The Rev. Judee Archer Green was recognized for her dedicated service as quarter-time Chaplain. Over the next year, the committee will develop both short and long term goals. Consequently, the decision has been made not to fill the position until this work is completed.

The continuing work of all other key staff during the past year has been exemplary. All staff have responded well to the challenge of increased productivity and efficiency, and we commend them for their outstanding efforts. As a result of significant increase in usage of our facility year-round, additional full-time staff was hired.

Each season on our 250 acre property brings its own beauty, and our guests appreciate and enjoy our many nature trails. The six retreat homes and three lodges continue to be upgraded. We have recently completed a renovation of the Maclean Dining Hall, bringing back the old fashioned charm to the one-roomed school house.

New areas of programming have been arranged for 2003 to develop and equip laypeople, elders, seniors and youth. Crieff Hills Community looks forward to working closely with individuals and church groups with the view to offering focused and meaningful programs. We are

The Rev. R.J. Graham Kennedy	Niagara
The Rev. Donald W. MacKay	Calgary-Macleod
Ms. Judy McCallum	Kingston
The Rev. Paul D. McLean	Ottawa
The Rev. H. Kenneth Stright	Cape Breton
Ms. Patti Talbot	Kingston
The Rev. Dr. Ronald Wallace	Montreal, Waterloo-Wellington, Winnipeg
Ms. Donna Wilkinson	Northern Saskatchewan, Central Alberta
The Rev. John Yoo	Eastern Han-Ca, Western Han-Ca

ASSOCIATE SECRETARY, GENERAL ASSEMBLY OFFICE, AND DEPUTY CLERK

The Rev. Catherine Calkin	Huron-Perth
The Rev. Judith Archer Green	Hamilton
Ms. Terrie-Lee Hamilton	Lanark & Renfrew
The Rev. Herbert E. Hilder	St. John, Ottawa, Kamloops, Westminster
The Rev. Karen A. Hincke	Seaway-Glengarry
The Rev. James T. Hurd	Prince Edward Island
The Rev. Thomas J. Kay	Ottawa
The Rev. Caroline R. Lockerbie	Huron-Perth
The Rev. George S. Malcolm	Ottawa
The Rev. Donald G.A. Muir	Seaway-Glengarry, Ottawa, East Toronto
The Rev. Susan Shaffer	Pickering, Westminster
Mr. Stephen Shields	Hamilton
The Rev. Pieter van Harten	Brampton, Winnipeg
The Rev. Kenneth C. Wild	Cape Breton, Halifax-Lunenburg, Hamilton, Niagara, Essex-Kent, Grey-Bruce-Maitland

PENSION AND BENEFITS BOARD

To the Venerable, the 129th General Assembly:

The Pension and Benefits Board met on two occasions during the year, in October and February, and will meet again in April. In addition, there was a meeting by conference call. There were also meetings of the various sub-committees and many consultations by telephone, fax and email.

PENSION PLAN

The status of the following members of the Pension Plan changed during the period since our last report:

Applications to Receive Pension Benefits

2002		2003	
March	The Rev. John C. Duff The Rev. Neville F. Jacobs Mr. Russell Smith	February	The Rev. Charles F. Boyd Mrs. Evaline M. Breeze The Rev. Evelyn M.I. Carpenter The Rev. Dr. H. Glen Davis The Rev. Joyce Davis The Rev. Stephen Surman
April	The Rev. Patrick A. Maxham Mr. Robert D. Sandford		
May	The Rev. Elizabeth S. Kidnew The Rev. Donald S. Moore The Rev. Blake W. Walker		
June	The Rev. Hugh Appel		
July	The Rev. Soon K. Hong The Rev. David R. Nicholson The Rev. Dr. Iain G. Nicol		
August	Ms. M. Wilma Welsh		

- September The Rev. Dong S. Chung
 The Rev. Anthony R Dallison
 The Rev. Alice E. Iarrera
 The Rev. Robert Wayne Maddock
 The Rev. Ronald D. Mulchey
 The Rev. Patricia A. Rose
 The Rev. Garth B. Wilson
- October Mr. Jamie Castillo
 The Rev. John D. Congram
 The Rev. Dr. Cecil J. Kirk
 Ms. Annette Thomson
- November Mrs. Louise Bryon
 The Rev. L. Dale Gray
 The Rev. Annalies Lauber
 The Rev. J. Andrew Turnbull
- December The Rev. Dr. Arnold A. Bethune
 The Rev. Samuel Choi
 The Rev. Dr. Graeme E. Duncan
 The Rev. Lois J. Lyons
 Mr. Hee Min Park
 Ms. Susan Perry-Gore
 The Rev. Cornelis Vanbodegom

Annuitants Deceased

2002

- Jan. 21 The Rev. Laszlo A. Polyak
- Feb. 9 Mrs. Molly Stewart
- March 4 Mrs. Grace Jackson
- March 7 Mrs. Helen Mark
- March 11 Mrs. Jane Moncrieff
- March 14 The Rev. Chester H. Lewis
- March 29 The Rev. Dr. H. Douglas Stewart
- April 3 Mrs. Ann Farraday
- April 4 The Rev. Henry H. Russell
- April 8 Mrs. Nellie Inglis
- April 13 Ms. Marjory Cummings
- April 20 The Rev. James P. Schissler
- April 23 The Rev. Warren H. Mabb
- April 23 Mrs. Lucy See K. Zi
- May 2 Mrs. Annie Knox
- May 8 The Rev. Andrew Shung K. Lee
- May 27 The Rev. Kenneth Rooney
- June 25 Mrs. Alomene Hadjiantoniou
- June 28 The Rev. Mary P. Farmery
- June 29 The Rev. Hamish M. Kennedy
- July 27 Mrs. Mary Beattie
- Aug. 23 The Rev. James Shaw Gilchrist
- Sept. 15 Mrs. Elizabeth McKinney
- Sept. 22 The Rev. Dr. David J. Crawford
- Oct. 18 Mrs. Emma Casselman

2003

- Jan. 8 The Rev. George Peters
- Jan. 24 Mrs. Marie MacSween
- Jan. 28 The Rev. Dr. Allison MacLean
- Jan. 29 The Rev. George Cunningham
- Feb. 10 The Rev. Dr. John A. Ross

Nov. 5 Mrs. Leona Heustin
Nov. 9 The Rev. George McMichen
Dec. 10 The Rev. Jack Chiang
Dec. 15 Mrs. Helen Roulston
Dec. 23 The Rev. Fred Cromey

Active Members Deceased

2002

June 24 The Rev. Dr. Christopher J. Vais
Oct. 18 The Rev. Kathleen M. Matic

Audit of all Pensions

In April 2000, the Board, having become concerned at the number of individuals who had raised questions regarding the accuracy of the pension which was being paid, engaged the services of Stan Borthwick as a consultant. One of the tasks assigned to him was to conduct an internal audit of every file to find out if every retiree was now receiving the full pension to which each was entitled. In the process of this audit it was discovered that there were a number of incorrect pensions being paid. The Board received an explanation of the discrepancies which were found.

Many of the discrepancies are a result of the nature of the Plan itself, and the changes which the General Assembly has made to the Plan. These changes have been the basis of the amended Constitution of the Plan. The original Plan was optional and was based on years of service while a member of the plan. In 1974 a new Plan was introduced with an annual pension based on 2 percent of total career pensionable earnings. Those who had been in the old plan received a pension based on two parts, one from each plan. In 1990 the Pension Plan was completely redesigned so that pensions are based on years of service and a formula indicating maximum pensionable earnings. This formula has been changed twice since 1990. All previous plans were rolled into this plan. This means that there should be one calculation based on years of service, but with variations due to late or early retirement and on choice of spousal pension, and the possibility of a guaranteed length of pension payment.

Each time there has been a change of pension format different information has been required as part of the calculation. Our consultant has discovered that the many changes in the plan and a multitude of other variables have caused a number of inaccuracies because either the data being recorded in the files was inadequate or the General Assembly made changes to the plan in a way that was difficult to incorporate.

Over the last few years, and especially as the records have been transferred to a computer data base, it has been the objective of the Board to have in place a data base which is adequate and accurate, so that formulas for calculating pensions and cost of living increases can be readily applied. Achieving this has been much more challenging than we could have imagined. We now, thanks to our consultant, are confident that our computerized files are as we would wish them to be.

We can report that pensioners who have been receiving less than they should, will have their pensions corrected and receive the arrears with interest. This will be effected in April 2003.

HEALTH AND DENTAL PLAN

In the report to the 128th General Assembly, the Board proposed a revision of the Health and Dental Plan, which would have involved a measure of co-insurance, and would have resulted in a decreased cost for the Plan. The Assembly debated the proposal, then referred it back to the Board to report to the 129th General Assembly (see A&P 2002, p. 443-47, 35, 41).

The Board gave careful consideration to the action of the last General Assembly, and the details of the debate on its recommendation. We have come to the conclusion that the concept of a measure of co-insurance is not acceptable to many of the members of the Plan. We are therefore not recommending any changes in the Plan.

The Board also was asked to consider the implications of funding the plan on the dollar base figure. Careful study of this aspect indicates that it might lead to a lower cost for smaller

congregations, a reasonable cost for larger congregations with multiple staff, and a very high cost for larger congregations with one staff person. There are also a large number of persons who are members of the Plan who are not in congregations: staff at 50 Wynford Drive, staff at our colleges, etc.. We are therefore not recommending any changes in the payment for the Plan, continuing with the unit cost per position to cover the total cost of the Plan.

We remind the Assembly that the 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.

Recommendation No. 1 (adopted, p. [26](#))

That there be no change in the content of the Health and Dental Plan, and that payment for the plan continue to be the unit cost per position to cover the total costs of the Plan.

CONSTITUTION OF THE PENSION PLAN

A. Members who Retired in 1989

The 127th General Assembly in 2001 approved Section 3 of the Appendix to the Constitution providing for an increase to the pension for a member who retired (or terminated) before January 1, 1989. (A&P 2001, p. [521](#); p. [29](#)). In the audit it was discovered that pensions of members who retired in 1989 were not suitably adjusted. We therefore propose an amendment to the Pension Plan:

That new Section 4 be added to the Appendix to the Constitution effective July 1, 2003, as follows:

- 4 Effective July 1, 2003, the annual pension payable to a Member who retired (or terminated) during 1989 shall be increased by the amount, if any, necessary to provide a minimum normal pension entitlement, including any and all pension increases or bonuses already granted since retirement, equal to \$470.94 per annum per year of Pensionable Service (hereinafter referred to as "the Minimum Pension"). Such Minimum Pension shall be further adjusted as follows:
 - (a) by the application of subsequent increases as in Section 1 above.
 - (b) if the Member retired before or after the Normal Retirement Date, as currently defined in Section 8.1:
 - (i) by the deduction of 0.5% from the said Minimum Pension for each complete month that the actual retirement date was earlier than the Normal Retirement Date, or
 - (ii) by the addition of 0.5% to the said Minimum Pension for each complete month that the actual retirement date was later than the Normal Retirement Date.
 - (c) if the Member elected an optional form of pension, by the actual percentage adjustment that would apply to such pension option, based on the factors in use on July 1, 2003.
 - (d) If the member died before or after retirement but before July 1, 2003, the Minimum Pension payable to any surviving Spouse, or dependent child or children, shall be determined as follows:
 - (i) by calculating the Minimum Pension that would have applied if the Member had still been alive on July 1, 2003, and
 - (ii) by adjusting the amount in (i) above by the applicable percentage of the Member's pension that is payable to the surviving Spouse, or dependent child or children, provided that the percentage used for a surviving Spouse shall not be less than 66 2/3%.

Notwithstanding the above, the Minimum Pension shall not exceed the maximum pension allowable under Applicable Legislation.

Recommendation No. 2 (adopted, p. [34](#))

That a new Section 4 as defined above be added to the Appendix to the Constitution of the Pension Plan of The Presbyterian Church in Canada effective July 1, 2003.

B. Proposed Extension of Children's Benefit to Age 25

At present the Constitution of the Plan requires that pensions to dependent children must cease at age 21. As many young people have not completed their post-secondary education at that age, we propose that the benefit be extended to age 25.

This would require revising section 15.4 of the Constitution to read as follows:

15.4 Notwithstanding the above, in the sole discretion of the Pension and Benefits Board, the age for a child's benefit may be extended from 18 to 25, provided that the child is unmarried, dependent, and continues to attend school, college, or university.

Recommendation No. 3 (adopted, p. 34)

That Section 15.4 of the Constitution of the Pension Plan of The Presbyterian Church in Canada be revised as defined above, effective July 1, 2003.

C. Adjusting Spouses' and Children's Benefits

The Board approved amendments to bring spouses' pensions up to the proposed minimum, and automatically link both retirement and post-retirement children's benefits to the spouse's pension. At the present time, most children's benefits are fixed amounts set out in the Appendix, and consequently are not automatically increased.

This would require revising and amending various sections of the Constitution to read as follows:

1. Revise the first paragraph of Section 14.4 to read as follows:

14.4. If, on the death of a Member in Pensionable Service, the Member is survived by a Spouse, a monthly pension shall be payable to that Spouse for the balance of the Spouse's lifetime. The amount of such pension shall be 66 2/3% of the pension which has accrued to the Member under Section 8 or 9 to the date of death of the Member, but shall, in any event, not be less than *66 2/3% of the pension which would have accrued to the Member in respect of twelve (12) years of Pensionable Service [or, if less, the Pensionable Service the Member would have accumulated if the Member had continued in Pensionable Service until the Member's Normal Retirement Date], nor less than the amount of pension whose Commuted Value is equal to the Commuted Value of the pension accrued to the Member under Section 8 or 9 on and after January 1, 1987. Notwithstanding the foregoing, the amount of pension payable to any Member's Spouse shall not exceed the maximum amount allowable under Applicable Legislation.*

2. Replace existing Sections 15.1 and 15.2 with the following:

15.1 On the death of a Member, *who is not in receipt of a pension under Section 8, 9, or 10, and who is survived by a dependent child or children, an additional annual benefit shall be payable to the surviving Spouse of the Member or to the guardian of the child or children during continuance of dependency of such child or children.*

15.2 The amount of the benefits payable *under Section 15.1*, in respect of a dependent child or children shall be as follows:

(a) While a surviving Spouse of the Member is living and is entitled to a pension in accordance with Section 12, 13, or 14, the annual benefit shall be payable for the child/children of the Member *on the following basis:*

- | | |
|--------------------------|---|
| (i) For the first child: | <i>one-sixth of the benefit payable to the Spouse</i> |
| (ii) For a second child: | <i>80% of the benefit payable for the first child</i> |
| (iii) For a third child: | <i>70% of the benefit payable for the first child</i> |
| (iv) For a fourth child: | <i>50% of the benefit payable for the first child</i> |

(b) If a Member dies and is survived by a dependent child or children, but is not survived by the Member's Spouse, or if a deceased Member's Spouse dies while any dependent child qualifies for a child's benefit, the annual amount of the child's benefit for *the first* child shall be equal to the annual amount of the Spouse's pension which was payable, or would have been payable, under Section 12 or 14.

(c) If there is more than one *such* child, a benefit shall be payable for each *child after the first on the following basis:*

- (i) For the second child: one-sixth of the benefit payable to the first child
- (ii) For a third child: 80% of the benefit payable for the second child
- (iii) For a fourth child: 70% of the benefit payable for the second child
- (iv) For a fifth child: 50% of the benefit payable for the second child

Notwithstanding the foregoing, the total amount of benefits payable in any month to the surviving Spouse and dependent child/children of the Member under Sections 15.1 and 15.2 shall not exceed 100% of the retirement pension which would have accrued to the Member in respect of twelve (12) Years of Pensionable Service (or, if less, the Pensionable Service the Member would have accumulated if the Member had continued in Pensionable Service until the Member's Normal Retirement Date) or the maximum benefit allowable under Applicable Legislation.

3. Add the following new sections 15.3 and 15.4:

15.3 On the death of a Member who is in receipt of a pension under Sections 8, 9 or 10, and who is survived by a dependent child or children, an additional annual benefit shall be payable to the surviving spouse of the Member or to the guardian of the child or children during continuance of dependency of such child or children.

15.4 The amount of the benefits payable under Section 15.3, in respect of such a dependent child or children, shall be as follows:

(a) While a surviving Spouse of the Member is living and is entitled to a pension in accordance with Section 12, 13, or 14, the annual benefit shall be payable for the child/children of the Member on the following basis:

- (i) For the first child: one-sixth of the benefit payable to the Spouse
- (ii) For a second child: 80% of the benefit payable for the first child
- (iii) For a third child: 70% of the benefit payable for the first child
- (iv) For a fourth child: 50% of the benefit payable for the first child

(b) If a Member dies and is survived by a dependent child or children, but is not survived by the Member's Spouse, or if a deceased Member's Spouse dies while any dependent child qualifies for a child's benefit, the annual amount of the child's benefit for the first child shall be equal to the annual amount of the Spouse's Pension which was payable, or would have been payable, under Section 12 or 14.

(c) If there is more than one such child, a benefit shall be payable for each child after the first on the following basis:

- (i) For the second child: one-sixth of the benefit payable to the first child
- (ii) For a third child: 80% of the benefit payable for the second child
- (iii) For a fourth child: 70% of the benefit payable for the second child
- (iv) For a fifth child: 50% of the benefit payable for the second child

Notwithstanding the foregoing, the total amount of benefits payable in any month to the surviving Spouse and dependent child/children of the Member under Sections 15.3 and 15.4 (including amounts payable pursuant to any guaranteed period that may be provided under Section 13) shall not exceed 100% of the retirement pension that would have been payable to the Member for that month.

4. Revised Section 12.1 to read as follows:

"12.1 Except as otherwise provided under Section 13, on the death of a Member or Paid-up Member who is in receipt of a pension and who leaves no surviving Spouse and no surviving child entitled to benefits under Section 15, pension payments shall then cease".

5. In addition to the above revisions,

- the existing Sections 15.3 and 15.4 are renumbered 15.5 and 15.6 respectively, and
- the existing Section 2 of the Appendix is deleted and the existing Section 3 of the Appendix renumbered as Section 2.

Recommendation No. 4 (adopted, p. 34)

That Sections 12, 14, and 15, and the Appendix of the Constitution of the Pension Plan of The Presbyterian Church in Canada be revised and amended as outlined above.

D. Maternity/Parental Leave

Federal and provincial legislation regarding maternity and parental leave, and the necessity of administering the benefits relative to these have been a continuing concern of the Board and its administration. Aspects of the legislation require change in the Constitution of the Pension Plan, as we are required to provide the option for members to continue their contributions to the Plan, or to opt not to continue these during the period of their leave.

This will require the addition of a new Section 18.13 to the Plan as follows:

18.13 Maternity and Parental Leave.

When a Member is granted maternity or parental leave, in accordance with Applicable Legislation:

(a) except as provided in (c) and (d) below, the Member shall continue to accrue Pensionable Service during the period of the leave and the Member and the Member's employer shall continue to make contributions pursuant to sections 6 and 7 during such period;

(b) for the purpose of (a), the Member's annual Pensionable Income during the period of the leave shall be deemed to be equal to the Pensionable Income of the Member immediately prior to the date the leave commenced;

(c) notwithstanding (a) above, the aggregate of such periods of leave that may be counted as Pensionable Service shall be limited to 3 years, or such other period as may be allowed under Applicable Legislation.

(d) Notwithstanding (a) above, the Member may elect, by giving notice in writing to the Pension and Benefits Board prior to the commencement of the leave, not to participate in the Plan during such leave, in which case the period of the leave shall not be included in the Member's Pensionable Service and the Member shall not make contributions pursuant to Section 6 and the Member's employer shall not make contributions pursuant to Section 7.2 during the period of the leave.

(Note: Section 7.2 refers to employees other than ministers in congregations, such as employees of Synod, Presbytery, 50 Wynford Drive, Colleges, etc.. Congregations will continue to contribute to the Pension Fund on the basis of Section 7.1.)

Recommendation No. 5 (adopted, p. [34](#))

That a new Section 18.13 be added to the Constitution of the Pension Plan of The Presbyterian Church in Canada as outlined above.

Actuarial Valuation

The Actuarial Report to the Pension Board on the Pension Plan of The Presbyterian Church in Canada as at December 31, 2000 was received by the Board in March 2002. It is appended to this report for information (see p. [505-16](#)). The next actuarial report will be done as at December 31, 2002 (see p. [516-20](#)).

Administrative Staff

The Pension and Benefits Administration staff is: Mrs. Judy Haas, Senior Administrator, Ms. Nicole DeSilva, Administrator, Ms. Kimberly Evans, Pension and Benefits Clerk and Mrs. Liane Maki, Pension and Benefits Clerk. We appreciate their efforts. We have also been ably assisted by Stan Borthwick, who has served as our Consultant and Interim Manager throughout the past year.

Retiring Member of the Board

The Rev. Graham Kennedy is leaving the Board this year, having completed two successive three year terms as a member. The Board expresses gratitude to Mr. Kennedy for his diligent service over the past six years.

SUPPLEMENTARY REPORT

APPLICATIONS TO RECEIVE PENSION BENEFITS

In reporting on p. [497-98](#) of the applications to receive Pension Benefits, the Board neglected to request approval, and now correct that oversight.

Recommendation No. 6 (adopted, p. 34)

That the action of the Pension and Benefits Board in approving these applications be sustained.

CONSTITUTION OF THE PLAN

E. Members in Part-time Service

A significant and increasing number of members of the Pension Plan are employed in less than full-time service. It is desirable that the contributions to the Plan of members in part time service receive equitable treatment. We propose the following amendments to the Constitution of the Plan to achieve this.

1. Add the following sentence to Section 6.1 (*calculation of Member Contributions*)

For any period during which a Member is in part-time service, the Member's contributions as determined above shall be reduced based on the ratio of actual service to full-time service, with such ratio being determined using the formula specified in section 1.19.

2. Add the following sentence to Section 7.2 (calculation of Employer Contributions for salaried employees):

For any period during which such a Member is in part-time service, the Employer's contributions as determined above shall be reduced based on the ratio of actual service to full-time service, with such ratio being determined using the formula specified in section 1.9

3. Revised Section 8.2(c) by adding the words in italics:

(c) the period of the Member's Pensionable Service (measured in years and complete months) as *defined in Section 1.19*.

Recommendation No. 7 (adopted, p. 34)

That Sections 6.1, 7.2 and 8.2(c) of the Constitution of the Pension Plan of The Presbyterian Church in Canada be revised as defined above, effective in the year 2003 and subsequent years.

F. Voluntary Contributions

In the past there has been opportunity for Members to make voluntary contributions in excess of that required, or to transfer commuted value payments from a previous employer's pension plan. These arrangements have been terminated by most plans, as RRSPs are widely available and preferred by most employees. As administration of small numbers of voluntary contributions complicates administration, the Board proposes to cease making these available. This would require the following changes in the Plan.

1. Revise Section 6.2 to read as follows (changes in italics):

6.2 In addition to the contributions required to be made under the terms of Section 6.1, *prior to July 1, 2003* voluntary contributions may be received from or on behalf of any contributing Member within the limits prescribed under the Income Tax Act (Canada). Such additional contributions shall be accumulated for such Member separately from those required to be made in accordance with Section 6.1. The accumulation of such additional contributions and Interest shall be applied to provide additional benefits Actuarially Equivalent thereto at retirement, death or withdrawal from Pensionable Service, as the case may be. In accordance with Applicable Legislation, and pension benefits provided under this Section 6.2 shall be purchased from a licensed life insurance company.

Effective from July 1, 2003:

- (a) *No voluntary contributions may be made by or on behalf of any Member, and*
- (b) *a Member may elect at any time to receive the accumulation of additional contributions and interest in cash (provided there are no locking-in restrictions) or as a transfer to a registered retirement savings plan or any other registered arrangement allowable under Applicable Legislation (provided such plan includes any locking-in restrictions or other provisions required by Applicable Legislation)."*

Recommendation No. 8 (adopted, p. [34](#))

That Section 6.2 of the Constitution of the Pension Plan of The Presbyterian Church in Canada be revised as defined above, effective July 1, 2003.

OVERTURE NO. 18, 2002 (A&P 2002, p. [519-20](#), [22](#))

Re: Changes to pension plan re members involved in academic studies.

Overture No. 18, 2002 requests the Pension and Benefits Board to review the Constitution of the Pension Plan as regards permission for members doing extended studies other than doctoral studies to be permitted to make up their contributions to the Pension Plan as now applies to those who pursue studies for a doctoral degree.

As there are a number of implications in this request, the Pension and Benefits Board is consulting with Ministry and Church Vocations in its preparation of a response.

Recommendation No. 9 (adopted, p. [34](#))

That permission be granted to report on Overture No. 18, 2002 to the 130th General Assembly.

ACTUARIAL VALUATION

In the initial material provided for this report, the Board included the Actuarial Valuation as at December 31, 2000. (This was not available to be included with last year's report to Assembly) With the changes in investment returns, and with the increased expenditures resulting from the changes to the Constitution in 2001 which increased pensions for retired members effective January 1, 2001, we are including with this supplementary report some preliminary information from the Actuarial Valuation as at December 31, 2002. (p. [516-20](#))

News reports have carried stories of some financial disasters in some pension plans over the past two years. We are pleased to report that is not true of the Pension Plan of The Presbyterian Church in Canada. The Actuarial Valuation shows that the contributions to the Plan as required by the Constitution can support the cost of benefits. The Board will continue to monitor the Fund and annually report to the Assembly on the current situation.

APPRECIATION OF DON TAYLOR

The Pension and Benefits Board has benefitted greatly from the wisdom, dedication and competence of Don Taylor as a member of the Board for several years. His competent guidance with the Technical and the Group Benefits sub-committees of the Board, his sensitive insights that assisted the Board in many decisions, and his sensitive oversight of the administration of the Board have been of great benefit. We shall miss him in many ways, and we wish him a relaxing and fulfilling retirement.

J.J. Harrold Morris
Convener

Judy Haas
Senior Administrator

ECKLER PARTNERS LTD.

**ACTUARIAL REPORT TO THE PENSION BOARD ON THE PENSION PLAN
OF THE PRESBYTERIAN CHURCH IN CANADA
AS AT DECEMBER 31, 2000**

We were instructed to perform a valuation of the Pension Plan of the Presbyterian Church in Canada (the "Plan") as of December 31, 2000 in accordance with Section 17.3 of the Constitution governing the Plan and in accordance with the requirements of the Pension Benefits Act of Ontario.

Our previous valuation was completed as of December 31, 1998.

The purposes of this report are:

- to review the financial position of the Plan as of December 31, 2000;
- to assess whether the contributions to the Plan, at the rates specified in the Constitution, are sufficient to meet the cost of benefits provided in the Constitution; and
- to provide the actuarial certifications required by Regulations under the Pension Benefits Act (Ontario) and the Income Tax Act (Canada).

HISTORY OF THE PLAN

The General Assembly of The Presbyterian Church in Canada adopted the present earnings-related pension plan on January 1, 1974, to provide pension and ancillary benefits for Plan members. The Plan was merged with the Retirement Fund for Church Employees effective January 1, 1987, and all the assets and liabilities under the Retirement Fund were transferred to and assumed by the Plan as of that date. The pension formula under the Plan was substantially revised effective January 1, 1990, and subsequently has been amended from time-to-time.

Since our previous valuation, the General Assembly has approved the following changes to the Plan:

- A. The 2000 General Assembly approved the following changes to the Constitution:
 - various amendments to comply with the requirements of Canada Customs and Revenue Agency, and
 - formal amendments for benefit improvements effective July 1, 1999, (the "1999 Amendments") that were approved in principle by the 1999 General Assembly.
- B. The 2000 General Assembly also gave the Pension Board approval, at its discretion and subject to adequate surplus being available, to increase the pensions of retirees, spouses and children as of January 1st in each of the years 2000 through 2003. Such pension increases shall apply to pensions which have been in the course of payment for at least one year, and shall be based on increases in the consumer price index, to a cumulative maximum of 3% per year. To date, the Pension Board have approved increases of 2.1% effective January 1, 2000 and 2.5% effective January 1, 2001.

The costs of the 1999 Amendments referred to in A above were estimated in our previous valuation. This valuation takes into account the actual costs of the 1999 Amendments, as well as the pension increases referred to in B above.

The 2001 General Assembly approved further changes to the Constitution. These included amendments to comply with pension legislation in various provinces, as well as amendments to resolve several ambiguities and inconsistencies in the wording of the Constitution. The revised benefits resulting from the above amendments have not yet been implemented, pending a review of the membership records of the plan. Consequently, the financial effects of these amendments are not included in this valuation. They will be included in the results of a subsequent valuation once the review of membership data is completed.

A summary of the main provisions of the Plan as of December 31, 2000, is included as Appendix A of this report.

DATA

The valuation is based on membership and financial data compiled as at December 31, 2000 and provided by the administrative staff of the Church. The membership data as at December 31, 2000, are summarized briefly below, along with comparative figures from the previous valuation. A more detailed summary of the December 31, 2000 data is provided in Appendix B.

	December 31, 1998	December 31, 2000
Actives		
a) Full-time employees		
- number	820	801
- average age	48.8 yrs	49.5 yrs
- average pensionable income	\$40,411 (1998)	\$45,253 (2000)
b) Part-time employees		
- number	28	34
c) Disabled employees		
- number	9	9
Paid-Ups		
- number	249	267

Retirees*

-	number	629	720
-	average age	76.7 yrs	76.4 yrs
-	monthly pension		
	paid by Canada Life	\$436,069	\$437,425
	paid by Royal Trust	60,397	294,638
	total	496,466	732,064

* Pensions for retirees up to early 1997 were purchased from Canada Life. Pensions provided since then (including ad-hoc pension increases for pre-1997 retirees) are paid by Royal Trust in monthly instalments from the pension fund.

We subjected the data provided to us to such tests of reasonableness, accuracy and consistency with the data used in the previous valuation as we considered necessary and, subject to the comments below, were satisfied that they are sufficiency complete and accurate for the purposes of this valuation.

The membership data for retired members were reviewed during 2001. This included a comparison of the records maintained by the church and Canada Life for pensions which were purchased through that company prior to early 1997. This review resulted in making certain adjustments to the retiree data.

The results of this valuation are based on the data currently contained in the pension administration records. In order to implement the plan changes approved by 2001 General Assembly, it is necessary to undertake a review of all membership records. Any modifications that may result from this review will be included in a subsequent valuation.

The assets of the Plan are invested by various external managers. For the purpose of this valuation, we have relied on the audited financial statements supplied by the Church.

ACTUARIAL ASSUMPTIONS AND METHODS**Assumptions**

A summary of the actuarial assumptions used in this valuation is set out in Appendix C. With one exception, these are the same assumptions that were used in the previous valuation. The main economic assumptions are as follows:

- an investment return of 6% per annum;
- general salary increases of 2% per annum; and
- a provision for ad hoc post-retirement indexing of 1% per annum. For this valuation, this provision is also made for pre-retirement indexing of pensions of paid-up members.

The Plan does not provide contractual pension indexing after retirement. Pension increases to retirees are made on a fully discretionary (ad hoc) basis and in past years have been granted on a regular basis. Since the Plan does not provide for contractual indexing after retirement, there is no requirement for the Plan actuary to allow for pension indexing in the valuation. In valuations prior to 1998, the assumptions were deliberately conservative; one of the reasons for that practice being to provide a margin for surpluses to emerge in future valuations, which could then be used to increase pensions. For the 1998 and current valuations, we have adopted more "realistic" assumptions, in which case there will be less margin for future surpluses to emerge. In that environment, we believe it is appropriate to include some explicit provision in the valuation for expected future pension increases. The level of the expected increases that was deemed to be appropriate, after discussions with the Pension Board in 1998, is 1% per annum, which represents 50% of the underlying rate of inflation in the economic assumptions.

The above discussion also applies to the discretionary (ad hoc) pension increases granted to paid-up (vested terminated) members during the period before retirement. Since these pensions have been increased on an ad hoc basis in past years, we believe it is appropriate also to include some explicit provision in the valuation for expected increases during the period before retirement for these benefits. The level of expected increases that was deemed to be appropriate, after discussions with the Pension Board in 2001, is also 1% per annum.

Note: It is important to observe that the indexing provision in the valuation is merely a mechanism to anticipate future benefits. The Board's intention is that the actual

amounts of indexing provided will continue to be made on a discretionary ad hoc basis, as in the past.

Methods

For this valuation, we have used the “unit credit” funding method, under which the future service contribution rate represents the cost of benefits for the year following the valuation. One feature of this method is that future service costs are sensitive to the average age of active members. The contribution rate will increase (decrease) as a percentage of pensionable incomes if that average age increases (decreases) from time to time.

Valuation of Assets

For valuation purposes, we must place a value on the Plan assets for actuarial purposes. Generally, market values are not appropriate, due to their fluctuations over short periods of time (this applies to both bonds and equities). The method we have used is to “smooth” market values by amortizing capital gains and losses over a 3 year period. On that basis, this valuation recognizes only 1/3 of the gains from the latest 12 month period and 2/3 of the gains from the previous 12 month period. This is the same method that we used in the previous valuation.

Using the above method, the adjusted asset value at December 31, 2000 is as follows:

Market Value at December 31, 2000	139,695,196
Less 1/3 of capital gains in 1999	(3,781,718)
Less 2/3 of capital gains in 2000	(2,774,131)
Adjusted Value at December 31, 2000	<u>133,139,347</u>

The adjusted value is 95.3% of market value, thereby providing a reserve of 4.7% of market value.

VALUATION RESULTS

A. Going Concern Valuation

The results of the regular “going concern” valuation of the Plan as at December 31, 2002, are summarized in the following valuation balance sheet, which also includes the comparative figures from the previous valuation. Our calculations were based on the Plan provisions summarized in Appendix A, the membership data summarized in Appendix B and the actuarial assumptions and methods summarized in Appendix C.

	December 31, 2000	December 31, 1998
Assets		
At adjusted market value	<u>133,139,000</u>	<u>112,002,000</u>
Liabilities		
Accrued for service to date of valuation		
- retired members		
- total	84,927,000	67,563,000
- less portion purchased from Canada Life	<u>(43,949,000)</u>	<u>(43,187,000)</u>
- net payable from Plan	40,978,000	24,376,000
- active members	75,558,000	70,501,000
- paid up members	<u>8,452,000</u>	<u>6,459,000</u>
- total liabilities	124,988,000	101,336,000
Actuarial Surplus for Accrued Benefits	<u>8,151,000</u>	<u>10,666,000</u>
	<u>133,139,000</u>	<u>112,002,000</u>

The above actuarial balance sheet shows that as at December 31, 2000, the Plan has an estimated actuarial surplus of \$8,151,000. The derivation of this surplus is approximately as follows:

1. Surplus at previous valuation with expected interest (6% per year) to December, 2000	11,984,000
2. Decrease due to difference between contributions required (13.1%) and actual contributions remitted in 1999 (9.65%) and 2000 (10.1%)	(2,445,000)

3.	Decrease due to cost of benefit improvements		
	- ad hoc pension increases at January 1, 2000 and 2001	(1,898,000)	
	- 1999 Amendments (difference between the actual cost and the estimate used in the previous valuation)	<u>(572,000)</u>	
			(2,470,000)
4.	Increase due to favourable experience from January 1999 to December 2000		
	- investments	3,282,000	
	- Maximum Qualifying Income	(972,000)	
	- all other experience	<u>(243,000)</u>	
			2,067,000
5.	Decrease due to retiree data corrections, as described in Section 3		(672,000)
6.	Decrease due to change in actuarial assumptions, as described in Section 4A		<u>(313,000)</u>
7.	Surplus at December, 2000		<u>8,151,000</u>

Future Service Contributions

Under the actuarial cost method used for this valuation, the future service contribution represents the estimated value of the benefits for service in the year following the valuation date. Based on the data and assumptions described above, the total required future service contribution rate (inclusive of member contributions), expressed as a percentage of pensionable incomes, is as follows:

-	cost of benefits	12.0%
-	administrative expenses	<u>1.1%</u>
-	total required contribution rate	13.1%

The administrative expense allowance of 1.1% of pensionable incomes is higher than the allowance used in our previous valuation (0.7%), and reflects the actual level of administrative expenses during 1999 and 2000.

COMPLIANCE WITH REGULATORY REQUIREMENTS

Provincial Funding Requirements

Members and participating employers contribute to the Plan in accordance with a formula specified in the Constitution. The formula provides for contribution rates which increase steadily each year up to 2003. Based on information provided by the church, we estimate that the expected total contributions should be equivalent to the following rates during the next several years [Note: an estimate is required since the contributions from congregation are based on the total income raised by congregations, and not on the Pensionable Incomes of the ministers].

Year	Total Contributions (as % of Pensionable Incomes)
2001	10.95
2002	11.75
2003	12.55
after 2003	13.30

The required future service contribution rate is 13.1% of pensionable incomes, as set out in 'Future Service Contributions' above. The above estimated rates are less than 13.1% required rate for the next 3 years. The difference, or shortfall, will be applied to reduce the actuarial surplus of the Plan. Based on estimated Pensionable Incomes during this period, we calculate that the value on December 31, 2000 of these expected shortfalls is about \$1,500,000. This reduces the "unallocated" surplus at December 31, 2000 to \$6,651,000. The estimated contribution rate after 2003 (13.3%) exceeds the required rate of 13.1%. Since the Plan has an actuarial surplus that is more than sufficient to withstand the reduced contributions up to 2003 and the estimated contributions after 2003 are higher than the required rates, the funding

requirements of the Ontario Pension Benefits Act are being met (and in fact exceeded) as of December 31, 2000.

Solvency Valuation

The Pension Benefits Act (Ontario) requires that, when a pension plan valuation is performed, its financial status be examined on a "solvency basis" as well as on that of an ongoing arrangement. This is required for a variety of reasons, an important one being to ensure minimum funding requirements. A solvency valuation is one which is intended to duplicate the valuation that would be performed if the plan were terminated in its entirety as of the valuation date. If a deficiency emerges on this basis, the actuarial certificate corresponding to the valuation must specify the amount of solvency deficiency and the proposed method for its amortization. If no such deficiency arises, the certificate must so indicate. We have carried out a solvency valuation as of December 31, 2000, and are of the opinion that the Plan does not have a solvency deficiency. Details of the actuarial assumptions used and the results of the solvency valuation are provided in Appendix D.

Maximum Eligible Contributions

The Regulations under the Income Tax Act (Canada) and Regulations specify the maximum "eligible employer contributions" that may be made to a registered pension plan. In determining the maximum eligible contributions, allowance may be made for anticipated future increases in the level of pensions where it is reasonable to expect that such increases may be granted, even though the pension plan does not contractually provide such increases. Pensions in payment under this Plan have been increased regularly. We have determined that the pension increases provided under the Plan during the years since 1980 have been approximately equal to the increase in the Consumer Price Index during that period. Thus, for the purpose of determining the maximum eligible employer contributions, it is reasonable to anticipate future ad hoc pension increases at 100% of the increase in the Consumer Price Index. To estimate the financial position of the Plan on that basis, we assumed increases in the Consumer Price Index of 2% per annum. We estimate that taking account of such anticipated ad hoc pension increases after retirement, the Plan would have an actuarial deficit for accrued benefits of \$6,350,000 as of December 31, 2000. The deficit would have to be amortized over a maximum period of 15 years by payments of \$635,000 per year, which is equivalent to about 1.7% of the pensionable incomes of active members. In addition, the required future service contribution rate (inclusive of member contributions) would increase to 14.3% of members' pensionable incomes. Thus, the maximum permissible employer contributions that may be made to the Plan from January 1, 2001, to the date of the next actuarial valuation are 16.0% of members' pensionable incomes.

Summary

The rates of contribution to the Plan are specified in the Constitution and, as set out in "Provincial Funding Requirements" (p. 17.1.11), are approximately equal to 10.95% of members' pensionable incomes in 2001, increasing to 13.30% after 2003 (inclusive of members' contributions). Contributions at the above rates exceed the minimum requirements of Ontario pension legislation and are less than the maximum permissible contributions allowed under the Income Tax Act. Our actuarial opinion required under the Plan for the purposes of the Regulations under the Pension Benefits Act (Ontario) and the Income Tax Act (Canada) is included on page 17.1.13 of this report.

SUMMARY OF RESULTS

The Plan is in sound financial condition, having an estimated actuarial surplus of \$8,151,000 as of December 31, 2000. Of this actuarial surplus, \$1,500,000 should be allocated as a reserve for contribution shortfalls during the next 3 years. This reduces the "unallocated" surplus to \$6,651,000.

Contributions to the Plan may continue to be made at the rates specified in the Constitution. These rates satisfy both the minimum funding requirements of Ontario pension legislation and the deductibility requirements of federal tax legislation.

The above results do not allow for changes to the Constitution that were approved by the 2001 General Assembly. These changes are not yet implemented, and their financial impact on the Plan will be included in a subsequent actuarial report.

ACTUARIAL OPINION

This opinion forms a part of the actuarial report on the Pension Plan of the Presbyterian Church in Canada as of December 31, 2000. This Plan has been assigned Registration No. 0368902 by Canada Customs and Revenue Agency and the Financial Services Commission of Ontario.

The purpose of the report was to prepare actuarial estimates of the funded position of the Plan as of December 31, 2000, as well as the relationship between the projected contributions that will be made to it, at the rates specified in the Constitution governing the Plan, and the amounts needed to meet the funding requirements of the Plan for the period from January 1, 2001, to the effective date of the next valuation (which will be due to be made not later than as of December 31, 2003) in such a manner as to comply with applicable legislation.

The required employer normal cost contributions under the Plan (including administrative expenses) for the period referred to above are 13.1% of members' pensionable incomes less members' required contributions. The Plan was fully funded as of December 31, 2000, having an actuarial surplus of \$6,651,000 after allowing for a reserve for contribution shortfalls during the next 3 years. The Plan did not have a solvency deficiency as of December 31, 2000. The value of the Plan assets would be greater than the actuarial liabilities if the Plan were to be wound up as of the valuation date. The maximum eligible employer contributions during the period, taking into account ad hoc post-retirement pension increases that may reasonably be expected to be provided, are 16.0% of members' pensionable incomes less members' required contributions. The Plan does not have an actuarial surplus that exceeds the amount permitted to be disregarded pursuant to paragraph 147.2(2)(d) of the Income Tax Act.

In my opinion, the contributions that will be made to the Plan in accordance with the Constitution governing the Plan will be sufficient to meet the funding requirements set forth in item 2 above and will not exceed the amounts referred to in item 6 above.

In my opinion:

- a. the data on which this report is based are sufficient and reliable for the purpose of the valuation;
- b. the assumptions are, in aggregate, appropriate for the purpose of the valuation; and
- c. the methods employed are appropriate for the purpose of the valuation.

Notwithstanding the foregoing opinions, emerging experience differing from the assumptions that I used will result in gains or losses, which will be revealed in future valuations. This report has been prepared and this opinion given in accordance with accepted actuarial practice.

SUMMARY OF PENSION PLAN PROVISIONS

Effective Date

The present plan came into effect on January 1, 1974, superseding a number of previous plans.

Eligibility

Ministers, missionaries, professors, graduates of Ewart College, executive staff of the church and salaried employees of the church or a congregation are eligible to become members of the Plan provided they are in pensionable service with an eligible employer.

Contributions

Members and participating employers contribute to the Plan in accordance with a formula specified in the Constitution, as follows:

	Members (% of Pensionable Income)	Congregations (% of Dollar Base)*	Other Employers (% of Pensionable Income)
2001	4.8	2.4	7.0
2002	5.2	2.6	7.0
2003	5.6	2.8	7.0
after 2003	6.0	3.0	7.0

* Dollar Base represents the total raised for all congregational purposes, as defined in the Constitution.

For the purpose of the Plan, pensionable income in any year is the stipend or salary paid to a Member, subject to the Maximum Qualifying Income for that year (\$51,600 in 2001).

Normal Retirement Date

Normal retirement date is the first day of the month next following a member's 65th birthday.

Normal Pension

The annual pension payable to a member on normal retirement is equal to:

- i. 1.5% of the Average Maximum Qualifying Income; multiplied by
- ii. the member's Highest Income Ratio; multiplied by
- iii. the member's Pensionable Service, where

Average Maximum Qualifying Income is the average of the Maximum Qualifying Incomes in the year of retirement and the preceding 4 calendar years. The Maximum Income is \$51,600 for 2001 and in each subsequent year is set at 160% of the top level of minimum stipend for that year.

Highest Income Ratio is the average of the ratios of the members' pensionable incomes to the maximum qualifying income in any 5 calendar years (not necessarily consecutive);

Pensionable Service is the period of service during which the member made contributions to this Plan or any other plan of the Church. It also includes (i) any service with an employer which is recognised under an agreement with the Church, (ii) eligible service as a full-time doctoral student and (iii) eligible back service in respect of a previous period of pensionable service.

The pension payable to a member who was a contributor on December 31, 1989, is subject to a "grandfathered" minimum equal to the amount that would have been payable under the provisions in effect on December 31, 1989, (i.e. the pension accrued under the previous formula as at December 31, 1989, plus 2% of total pensionable income after December 31, 1989).

Early Retirement

A member whose age and pensionable service total 95 or more may retire before Normal Retirement Date with entitlement to the full normal pension accrued up to the date of retirement.

A member who has attained age 55 may retire before Normal Retirement Date with entitlement to a pension based on the pension accrued up to the date of retirement, but reduced by 0.5% for each month by which the age at retirement is less than 65.

Form of Pension

The normal form of pension is payable for the member's lifetime with 66 2/3% of the pension continuing to the member's surviving spouse after his death. Optional forms of pension are available on an actuarial equivalence basis.

Death Benefits

The surviving spouse of a member who dies before or after retirement is entitled to a pension equal to 66 2/3% of the member's accrued pension payable until the spouse's death. Dependent children are entitled to additional benefits.

A minimum death benefit is payable on the death of a non-retired member equal to:

- a) the member's contributions made up to December 31, 1986, with interest, plus the value of the member's accrued pension entitlements after December 31, 1986; less
- b) the value of the surviving spouse's pension and/or children's pension payable in respect of the member.

Termination Benefits

A member whose employment terminates after completing two years of plan membership or five years of pensionable service is entitled to a deferred pension commencing at age 65 equal to the pension accrued up to the date of termination. The amount of deferred pension is also subject to the minimum requirements of provincial pension legislation.

Such a member may elect to leave his or her pension entitlements in the fund ("paid up" member) or, if the member is under age 55, transfer the value of the pension entitlements to a

subsequent employer's pension plan, to an individual RRSP or to purchase a lifetime pension. A "paid up" member may elect to retain entitlement to pre-retirement spouse and children's pensions by paying premiums equal to 3% of the paid up pension (minimum \$60 per year). Any other terminating member is entitled to a refund of the member's contributions with interest.

Special Provisions for Employees in Various Provinces

Notwithstanding the other provisions of the Plan, special provisions for compliance with pension legislation in provinces other than Ontario apply to members employed in those provinces.

Administration

The administration of the Plan is the responsibility of a Pension Board consisting of members appointed by the General Assembly.

SUMMARY OF MEMBERSHIP DATA

Active Members

Full-Time Employees

Age nearest birthday	Number of members	Years of Pensionable service	2000 pensionable income
Males			
25-29	8	17.00	336,508
30-34	27	99.24	1,178,999
35-39	56	428.23	2,490,495
40-44	85	936.64	4,051,346
45-49	101	1,315.06	4,621,308
50-54	100	1,501.16	4,723,148
55-59	84	1,711.60	3,949,489
60-64	68	1,649.16	3,351,794
65-69	27	657.65	1,261,692
70-74	<u>3</u>	<u>52.67</u>	<u>139,095</u>
Total Males	<u>559</u>	<u>8,368.41</u>	<u>26,103,874</u>
Females			
25-29	2	5.09	93,196
30-34	15	46.79	596,361
35-39	23	191.21	898,120
40-44	33	245.83	1,379,614
45-49	50	503.41	2,131,331
50-54	47	417.43	1,926,855
55-59	39	385.55	1,707,773
60-64	24	375.92	1,016,872
65-69	8	90.66	342,270
70-74	<u>1</u>	<u>21.00</u>	<u>51,600</u>
Total Females	<u>242</u>	<u>2,282.89</u>	<u>10,143,992</u>
Total Full Time Actives	801	10,651.30	36,247,866
Average Attained Age	49.46		
Part-Time Employees			
Total Part time Actives	34	241.47	1,435,867
Disabled Employees			
Total Disabled Actives	9	155.66	371,863

Paid-Up Members

Age nearest birthday	Number of members	Accrued annual pension
Males		
25-29	1	\$ 1,203
30-34	2	2,141

35-39	7	16,432
40-44	21	46,279
45-49	37	155,262
50-54	28	174,150
55-59	26	153,644
60-64	27	158,605
65-69	<u>11</u>	<u>27,545</u>
Total Males	<u>160</u>	<u>735,261</u>
Females		
25-29	3	1,896
30-34	4	4,031
35-39	11	22,790
40-44	25	94,604
45-49	19	79,011
50-54	13	42,640
55-59	19	80,843
60-64	12	51,216
65-69	<u>1</u>	<u>427</u>
Total Females	<u>107</u>	<u>377,458</u>
Total Actives	<u>267</u>	<u>1,112,719</u>
Average attained age	50.5	

Retired Members

Age nearest birthday	Number of members	Annual Pensions		
		Canada Life \$	Royal Trust \$	Total \$
Males				
60-64	21	23,112	283,344	306,456
65-69	77	170,124	1,071,012	1,241,136
70-74	106	1,098,876	654,396	1,753,272
75-79	82	941,736	180,636	1,122,372
80-84	56	560,424	193,524	753,948
85-89	42	408,588	206,508	615,096
90-94	6	41,508	20,364	61,872
95-100	<u>1</u>	<u>11,760</u>	<u>3,780</u>	<u>15,540</u>
Total Males	<u>391</u>	<u>3,256,128</u>	<u>2,613,564</u>	<u>5,869,692</u>
Females				
55-59	2	8,796	744	9,540
60-64	18	54,456	116,364	170,820
65-69	37	213,132	192,000	405,132
70-74	61	320,964	156,000	476,976
75-79	59	408,252	113,616	521,868
80-84	71	458,880	167,856	626,736
85-89	49	287,028	126,432	413,460
90-94	18	131,520	29,328	160,848
95-100	<u>14</u>	<u>109,956</u>	<u>19,740</u>	<u>129,696</u>
Total Females	<u>329</u>	<u>1,992,984</u>	<u>922,080</u>	<u>2,915,076</u>
Total Retirees	<u>720</u>	<u>5,249,112</u>	<u>3,535,644</u>	<u>8,784,768</u>
Average attained age		78.4	76.4	76.4

ACTUARIAL ASSUMPTIONS AND METHODS

Investment Return	6.0% per annum (net of investment expenses)
Salary Increases	2.0% per annum plus seniority increases in accordance with a table, extracts from which are shown below:

	Age Group	Salary Index %
	25	0.78
	35	0.88
	45	0.98
	47 and over	1.00
Ad hoc Pension Indexing	1% per annum, applicable to all post-retirement pensions and pre-retirement pension of paid up members.	
Mortality	1971 Group Annuity Mortality Table rated down 2 years in age.	
Retirement	50% are assumed to retire at the earliest date at which an unreduced retirement 50% are assumed to retire at age 65	
Termination of Employment	Ignored (assumed that all members would continue in employment until death or retirement).	
Administrative Expenses	An allowance for non-investment expenses of 1.1% of pensionable incomes (Investment expenses are allowed for in the investment return assumption).	
Maximum Pension under Income Tax Act	\$1,722 per year of pensionable service, increasing after 2004 by 2.0% per annum.	
Proportion Married and Martial Statistics	90% members are assumed to be married and wives, on average, are assumed to be three years younger than husbands.	
Actuarial Cost Method	Unit Credit (projected accrued benefit) actuarial cost method. Under this method, the future service contribution rates are those percentages of pensionable incomes which will be sufficient to finance the benefits earned in the year following the valuation date. The stability of this percentage in future years depends on the maintenance of a stable average age of the active employees. This stability will be achieved provided new entrants continue to join the Plan at lower ages replacing older employees who die, terminate or retire.	

SOLVENCY VALUATION

Actuarial Methods and Assumptions

In carrying out a solvency valuation, the following rules apply:

1. Solvency assets consist of invested assets, which are to be valued at market value, reduced by assumed wind-up expenses of \$250,000.
2. The benefits to be valued are the vested pensions to which members would be entitled under the Pension Benefits Act and the Plan if the Plan were terminated on the valuation date. For members located in Ontario and Nova Scotia whose age and service adds to 55 or more, such vested pension would start as of any date on which an early retirement pension would have been available if the Plan had continued in effect and the member had remained in employment with a participating employer. For all members located outside Ontario and Nova Scotia and for Ontario and Nova Scotia members whose age and service adds to less than 55, the vested pension would start at age 65.
3. The Pension Benefits Act allows the value of pension indexing to be ignored for the purposes of a solvency valuation. Consequently, for the purpose of this solvency valuation, we have made no allowance for ad hoc pension indexing.
4. The value of the vested pensions (hereinafter referred to as the "solvency liabilities") is to be determined on a basis that would apply if the Plan was wound up as of the valuation date. For this purpose, we have used the following assumed rates of investment return: for active members and terminated members with vested entitlements, 6½% per annum for

- 15 years and 6% thereafter (this is the rate determined in accordance with the Canadian Institute of Actuaries Recommendations for the Computation of Transfer Values for Registered Pension Plans); and for pensioners, 6¼% per annum (this is representative of single premium annuity rates at December 31, 2000 where the average single premium certificate is greater than \$75,000).
5. We have assumed that mortality after pension commenced will be according to the 1983 Group Annuity Mortality Table. The value of the vested pension has not been discounted for termination of employment or death before the pension start date.

Solvency Valuation Results

Based on the above methodology, the solvency balance sheet as at December 31, 2000 is as follows:

Solvency Assets		
Invested assets at market value	139,695,000	
Provision for wind up expenses	(250,000)	
Net Assets		<u>139,445,000</u>
Solvency Liabilities		
Solvency Liabilities for		
- retired members		
- total	77,828,000	
- less portion purchased from Canada Life	<u>(43,497,000)</u>	
- net payable from Plan	34,331,000	
- active members	66,041,000	
- paid up members	<u>7,567,000</u>	
Total Solvency Liabilities		<u>107,939,000</u>
Solvency Excess		<u>31,506,000</u>

Based on the above, the Plan had a solvency excess (i.e. an excess of assets over solvency liabilities) of \$31,506,000.

Prepared and submitted by:
John Pettigrew, Eckler Partners Ltd.

ECKLER PARTNERS LTD.

ACTUARIAL REPORT TO THE PENSION BOARD ON THE PENSION PLAN OF THE PRESBYTERIAN CHURCH IN CANADA AS AT DECEMBER 31, 2002

The purpose of this report is to set out the preliminary results of our actuarial valuation of the pension plan as at December 31, 2002. The valuation includes the financial effect of the changes to the Constitution [*the 2001 Amendments*], which increased pensions for retired members effective January 1, 2000 and have now been finalized.

A formal actuarial report will be filed with the regulatory authorities at December 31, 2002. The latest filed report as of December 31, 2000 did not include the financial effect of the 2001 Amendments and confirmed that these "will be included in the results of a subsequent valuation once the review of membership data is completed."

MEMBERSHIP DATA

Our calculations are based on membership data from the administrative records of the plan as of December 31, 2002. These records have been updated since our previous valuation in the following respects:

- the auditing of records of retired members, including calculation of revised pensions based on the 2001 Amendments, has been completed;
- the records of paid-up members have been amended to reflect the provisions of the Constitution [i.e. to include minimum pension amounts for pre-1989 paid-up members and indexing amounts for other paid-up members].

- the pension records of disabled members have been updated to reflect the Constitution [pension accruals include as pensionable service only periods of disability on and after January 1, 1998).

A summary of the data at December 31, 2002, including a comparison with the data used for our December 31, 2000 valuation, is set out in Schedule 1.

There are a number of members who we believe have transferred their benefits out of the Plan and have therefore been ignored for the purposes of these preliminary results. If we subsequently discover that any of these members still have entitlements under the Plan, this will increase the liabilities, although we would not expect these changes to be significant.

PLAN PROVISIONS

We have based our valuation on the plan provisions of the present Constitution. As noted above, our calculations include the increase in pensions for retired members resulting from the 2001 Amendments.

ASSUMPTIONS AND METHODS

Assumptions

We have used the same actuarial assumptions and methods that we have used for the valuations since December 31, 1998. The main economic assumptions are as follows:

- an investment return of 6% per annum;
- general salary increases of 2% per annum; and
- a provision for ad hoc post-retirement indexing (and pre-retirement indexing of paid-up members) of 1% per annum.

As requested by the Board, we have also provided valuation results using no provision for ad hoc pension indexing.

The plan does not provide contractual pension indexing after retirement. Pension increases to retirees are made on a fully discretionary (ad hoc) basis and, until 2002, have been granted on a regular basis. Since the plan does not provide for contractual indexing after retirement, there is no requirement for the plan actuary to allow for pension indexing in the valuation. In valuations prior to 1998, the assumptions were deliberately conservative; one of the reasons for that practice being to provide a margin for surpluses to emerge in future valuations, which could then be used to increase pensions. For the 1998, 2000 and current valuations, we have adopted more “realistic” assumptions, in which case there will be less margin for future surpluses to emerge. In that environment, we believe it is appropriate to include some explicit provision in the valuation for expected future pension increases. The level of the expected increases that was deemed to be appropriate, after discussions with the Pension Board in 1998, is 1% per annum, which represents 50% of the underlying rate of inflation in the economic assumptions.

Note: It is important to observe that the indexing provision in the valuation is merely a mechanism to anticipate future benefits. The actual amounts of indexing provided in future will continue to be made on a discretionary ad hoc basis, as in the past.

Assets have again been valued on an adjusted market value basis, in order to smooth the effects of capital gains and losses. Assets at December 31, 2002 are based on the draft financial statements for the pension fund provided by Don Taylor. The adjusted value at December 31, 2002, is as follows:

Market Value at December 31, 2002	\$129,652,249
Plus 1/3 of capital losses in 2001	2,517,016
Plus 2/3 of capital losses in 2002	<u>7,724,801</u>
Adjusted value at December 31, 2002	<u>139,534,066</u>

The adjusted value at December 31, 2002 is 107.6% of market. [Note: The adjusted value at December 31, 2000 was 95.3% of market.]

VALUATION RESULTS

The results of our valuation at December 31, 2002 are set out below based an allowance of 1% and 0% for ad hoc pension indexing [December 31, 2000 results, are also provided for comparison purposes]. Results are in two parts: a review of the plan’s financial status for

service up to December 31, 2002, and a calculation of the contribution rates required to fund current benefits.

	December 31, 2002		December 31, 2000
	no pension indexing \$ millions	1% pension indexing \$ millions	1% pension indexing \$ millions
A. Approximate Financial Status			
Assets (at adjusted value)	<u>139.5</u>	<u>139.5</u>	<u>133.1</u>
Liabilities for service to valuation date			
- retired members			
- total	94.3	101.1	84.9
- less portion purchased from Canada Life	<u>(40.1)</u>	<u>(40.1)</u>	<u>(43.9)</u>
- net payable from plan	54.2	61.0	41.0
- active members	66.7	72.4	75.5
- paid-up members	7.3	8.3	8.5
- benefits outstanding	0.3	0.3	-
- total liabilities	128.5	142.0	125.0
Actuarial Surplus (Deficit) for Accrued Benefits	11.0	(2.5)	8.1

Based on a 1% ad hoc allowance, the plan has an actuarial deficit of about \$2.5 million at December 31, 2002. The main sources of the deficit are the investment return (reduction of \$8.5 million) and the cost of pension improvements from the 2001 Amendments (reduction of \$7.3 million). These items have been partially offset by favourable experience in other areas (e.g. no ad hoc increases being granted in 2002 or 2003) compared to the 1% assumption and lower increases in the Maximum Qualifying Income than assumed).

B. Future Service

Contribution rate required to fund future service benefits accruing in year following valuation

- cost of benefits	11.3	12.2	12.0
- administration expenses	<u>1.1</u>	<u>1.1</u>	<u>1.1</u>
- total	12.4	13.3	13.1

The allowance for future administration expenses (excluding investment expenses) is 1.1% of pensionable earnings, as per the valuation as at December 31, 2000. The actual administration expenses in 2001 and 2002 averaged 1.77% of pensionable incomes; the average for the previous two years was 1.1%. The expenses for the latest two years includes significant expenditures relating to the data audit, which are not expected to continue in future years. We have therefore assumed that future expenses will revert to the previous levels.

CONTRIBUTION REQUIREMENTS

As part of the actuarial valuation, the actuary needs to certify that the contributions to the plan, at rates specified in the Constitution, are sufficient to meet the cost of benefits promised under the Constitution. In order to do this, a comparison must be made between the expected contributions and the contributions required to provide the proposed benefits.

Expected Contributions

Based on the latest available data and the contribution rates set out in the Constitution, the expected total contributions to the plan should be equivalent to the following rates.

Total	Total Contributions (% of Pension Incomes)
2003	13.25
after 2003	14.05

The above percentages are estimates, since the contributions from congregations are based on the total income raised by congregations (“dollar base”), and not on Pensionable Incomes of the ministers. The above percentages are higher than the estimates we made in the December 2000 valuation [the reason for this is the actual dollar base in 2003 is higher than the expected amount]. For example, in the December 2000 valuation, we estimated that the contribution rate for years after 2003 would be 13.30% of pensionable incomes, compared with the above estimate of 14.05%.

Required Contributions

The contribution required to pay for the promised benefits depend on the actuarial assumptions used. In this plan, an important issue is the size of the provision for ad hoc pension indexing. In section 4, we have determined costs based on a provision of 0% and 1%.

Under provincial legislation, contributions required to fund benefits are in two parts.

- i) Future service contributions, as set out in 4B.
- ii) If the plan’s financial status in 4A shows a deficit (i.e. excess of liabilities over assets) additional “past service” contributions are required in order to pay off the deficit over a maximum period of 15 years. Past service contributions are not required if the plan’s financial status shows a surplus.

Based on the valuation results in 4. above, the contribution requirements would be as follows:

	no pension indexing	1% pension indexing
i) Future service	12.4	13.3
ii) Past service	-	0.6
Total	<u>12.4</u>	<u>13.9</u>

Summary

It is clear that the expected contributions are higher than the required amounts based on no provision for ad hoc pension indexing. Since this is the minimum test required by provincial legislation, the actuary can provide the required certification that the contributions are more than sufficient to pay for the promised benefits.

Based on the above analysis, the expected contributions are very close to the level required to provide for ad hoc indexing of 1% per year; the analysis indicates there will be a contribution shortfall of about 0.65% of pensionable incomes in 2003, followed by contribution excesses in future years of about 0.15% of pensionable incomes.

SOLVENCY VALUATION

Pension legislation also requires an actuarial report to examine a plan’s financial status on a “solvency” basis, as well as on that of a going concern basis. This is required mainly for minimum funding purposes.

A solvency calculation is intended to duplicate a valuation that would be required if the plan were terminated as of the valuation date. If the financial status shows a deficit, it must be funded over a short period (maximum 5 years). A solvency valuation is based on the benefit promised under the plan - i.e. with no provision for future pension indexing.

We have completed a solvency valuation at December 31, 2002, and confirm that the plan does not have a solvency deficit. The ratio of solvency assets to liabilities has decreased to 104% in December 31, 2002, from 129% in December 31, 2000. A summary of the results are set out in Schedule 2.

**SCHEDULE 1
MEMBERSHIP DATA**

	December 31, 2002	December 31, 2000
Actives		
Full-time employees		
- number	762	801
- average age	49.5 yrs.	49.5 yrs.
- average pensionable income	\$47,241 (2002)	\$45,253 (2000)
Part-time employees		
- number	52	34
Disabled employees		
- number	7	9
Paid-ups (total)		
- number	261	267
Retirees		
- number	780	720
- average age	75.6	76.4
- monthly pension		
paid by Canada Life	\$412,321	\$437,425
paid by Royal Trust	\$392,762	\$294,638
total	\$805,083	\$732,063
- average monthly pension	1,032	1,017

(amounts at December 31, 2002, excluding increases from 2001 Amendments.)

**SCHEDULE 2
SOLVENCY VALUATION RESULTS**

	December 31, 2002 \$ millions	December 31, 2000 \$ millions
Solvency Assets		
Invested assets at market value	129.7	139.7
Provision for wind-up expenses	0.3	0.3
Net assets	129.4	139.4
Solvency Liabilities		
Retired members		
- total	95.4	77.8
- less portion purchased from Canada Life	41.0	43.5
- net payable from plan	54.4	34.3
Active members	62.0	66.0
Paid-up members	7.3	7.6
Benefits outstanding	0.3	-
Total liabilities	124.0	107.9
Solvency Excess	5.4	31.5
Ratio of Solvency Assets to Liabilities	104%	129%

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

To the Venerable, 129th General Assembly:

During the year ended December 31, 2002, The Presbyterian Church Building Corporation (the Corporation), continued to fulfil its objectives and was assisting 59 congregations with building projects and 19 retired church servants with housing requirements. The audited financial statements as at December 31, 2002 evidence the continuing financial soundness of the Corporation.

The operations of the Corporation are subject to continuous internal review and internal audit by the General Manager, an annual external audit by chartered accountants, annual credit analysis and review by its bankers and review by legal counsel whenever required. The Corporation is subject to regulatory control, which require annual filings of audited financial statements and annual renewal of registrations as a corporation and as a charitable institution with Government of Canada and agencies of provincial governments. By the Corporation's full disclosure and transparent reporting it complies with standards of sound business and financial practices and corporate governance.

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 2007, are as follows:

Recommendation No. 1 (adopted, p. 17)

That 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, be elected Directors of The Presbyterian Church Building Corporation for the next four years and to retire in 2007.

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 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, Buckhorn, Ontario; The Rev. Dr. F. Ralph Kendall, Scarborough, Ontario; Mrs. Joycelyn MacKay, St. Laurent, Quebec; and The Rev. J.P. Ian Morrison, Scarborough, Ontario.

Retiring in 2006: The Rev. Evelyn M.I. Carpenter, Chatham, Ontario; The Rev. Gordon R. Haynes, Scarborough, Ontario; Ms. Sheila Limerick, Toronto, Ontario; The Rev. Dr. Kenneth G. McMillan, Thornhill, Ontario; and Mr. Kenneth Wilson, Saskatoon, Saskatchewan.

Thomas H. Thomson
Convener

James T. Seidler
General Manager

PRESBYTERIAN RECORD INC.

To the Venerable, the 129th General Assembly:

INTRODUCTION

It has been a year of substantial change in the workings of the *Presbyterian Record*. With the retirement of John Congram, and the arrival of David Harris, the *Record* is now setting itself to meet the many challenges we will face in the next few years. 2002 was a year of transition, not simply with the arrival of a new editor, but also with the continued growth of the Presbyterian Record Inc. as a non-profit corporation.

When David was interviewed he set out the direction he hoped to follow in the following words: "The most important changes would come from meeting with Presbyterians - laity in the pews, lay leaders and ministers, as well as the organizational church leadership at the various levels of church government - to discover what they would like to see in the publication and to find out from those who don't read it what would make it a 'must read' for them." While all this is unfolding during David's probationary year (to August 1, 2003), this direction seems hopeful. The board is aware that it has the responsibility to give special oversight to developments in the publication and content of the *Record* and of David Harris' editorship and will be reporting on this in more detail to the 130th General Assembly in 2004.

2002: A YEAR OF TRANSITION

David Harris officially began his work as editor in August 2002. Following the 128th General Assembly in Cornwall, John Congram proceeded with his retirement plans, but remained in the office to show David the ropes. On September 23, 2002, the Board of Directors held a special night of celebration of John's work. The board convener, John Crowdis, served as Master of Ceremonies, with substantial help from Rob Congram, Zander Dunn, and the many guests who helped celebrate the years of John's work. On hand also at this celebration were a great many of John's friends, including James Dickey and David Harris, John's predecessor and successor respectively.

On September 24, 2002, the Board of Directors met for the first time with editor David Harris, in which we discussed the various issues and challenges that we face as a board. David shared the draft of the October issue, the first issue published under his editorial leadership. He discussed some of his hopes and dreams for the *Record*. To help discern what direction the *Record* needs to take, David proposed and the Board agreed the commissioning of a readership survey that would take place in January 2003. Lee Simpson of PSI, INC conducted the survey. Ms. Simpson has an extensive background in magazine publishing and is currently studying for a Masters of Divinity at Emmanuel College in Toronto. Summaries of the survey results are included later in this report.

HIGHLIGHTS FROM 2002-2003

As 2002-2003 marks the "E" year for the FLAMES Initiative, "Active Evangelism" has been a driving theme for a series of articles within the *Record*. This pattern follows what the *Record* has done in previous years, running this particular set from September to the following July/August issue, paralleling the year's theme through the life of the church. As with the previous efforts, the FLAMES related articles will be compiled and made available online through the *Record's* web site (www.presbyterian.ca/record).

With the striking question on the front "What if her Daddy is a terrorist?" the October issue brought the issues of faith alongside our efforts to help those in need in developing countries. Current issues meeting head-on with faith has been one of characteristics of the magazine since then.

The board is very much aware that David Harris comes to the *Record* from outside of our denomination. This fact was clearly debated at the 128th General Assembly and his appointment was passed by a substantial margin. It was expected that some voices would be raised during this year to question this decision and that these could include regular contributors to the *Record*. As Editor, David has taken a special effort to immerse himself in knowing the life and work of The Presbyterian Church in Canada, and has brought a considerable set of skills to ensure excellence in the publication of our denominational magazine. It is the board's responsibility to give appropriate oversight to the editor and editorial policy and performance and to report this accountability to the General Assembly. We will seek to do that both in providing David with necessary encouragement and in ensuring that the *Record* continues to function as a vital organ of communication in our church.

BUDGET, SUBSCRIPTIONS AND CIRCULATION

The board has been aware that the 2002 and 2003 fiscal years would have its challenges. In previous budgets, a five percent decline in subscription had been factored into the overall income expected with the corporation. In all of the efforts of transition last year, this decline was simply not factored into the equation of expected income. Income was therefore overestimated by \$28,000. Also, with John Congram's retirement this year, we were in a situation of dual-salary. This meant that for approximately two months the *Record* was paying for both the outgoing and the incoming editor. This, combined with very poor interest rates, means that the corporation suffered an income shortfall of approximately \$82,700 for 2002.

Fortunately, David Harris has moved quickly to attempt to reduce these losses as soon as possible, and the *Record's* retained earnings allowed us to absorb the shortfall. The 2003 budget has factored in a larger reduction in subscription rates, and we are no longer in a dual-salary situation. Also, our revenue from advertising has been increasing beyond our expectations. That having been said, the budget for *Record* accounts for a \$16,000 deficit for the 2003 fiscal year, being conservative on our estimate for income. It is the board's intention that some

additional sources of income will be found through various government grants that will have us end the year in the black.

It is also important to note that January 2003 also saw a rise in our subscription rates. This raising of rates is not related to the shortfall of the fiscal year. The *Record* is mailed to recipients with the help of a federally funded postal subsidy. In the fine print of this agreement, the subsidy requires that publishers charge a minimum of \$12 a year in order to qualify. The Every Home Plan for the *Record* had previously charged a yearly subscription rate of \$9, which was scaled up with Club 50 members and individual subscriptions. Given this new information, the board agreed to raise subscription rates in order to meet the requirements for the postal subsidy. Had the board not done so, and we had lost the qualification for the subsidy, our mailing costs would go up by a factor of ten. Such a situation would create unmanageable operational costs, so the board moved to correct this. As a result, the subscription rates now stand at \$12 per year for subscribers on the Every Home Plan, \$13 for subscribers of the Club 50 Plan, and \$18 per year for individual subscribers. This rate is still very affordable for our readership, given that many secular magazines often charge between \$8 and \$12 per issue. The board expects some loss given this price increase, but not significant enough to alter our current budget.

With regard to circulation, the *Record* is looking to streamline its efforts in 2003. Circulation manager, Eva Breeze and part-time clerk, Zainab Kamalia retire in 2003. The software that the *Record* is currently using is in serious need of updating, yet the program that we are using is no longer supported. As an additional complication, the pending Ontario Privacy Act means that the *Record* is not permitted by law to share a common database with the Church Offices. As a result, we are seriously looking at outsourcing the circulation database of the *Record*. Initial investigations suggest considerable cost-savings in undertaking such a move. Staff will report to the board at a future date.

READERSHIP SURVEY

In January 2003, the *Record* published an “in-book” readership survey. With the board’s blessing, David Harris commissioned Lee Simpson of PSI, Inc. to compile the survey, as well as to analyse its results. The response was a healthy one, more than enough to give us an accurate read of our audience. Upon the writing of this report, the findings of this survey were completed with some very significant results.

Some important facts that we have learned from this survey is that the *Presbyterian Record* does a very good job of reaching the expectations of its current audience. The magazine has been well rated amongst its readers. The irony is, however, that the future of the publication is actually threatened by the age of its readership. From the results of the survey, some 68 percent of the readers of the *Record* are older than 65 years of age. Looking a bit closer, some 38 percent are over 76. While the *Record* is currently meeting the needs of this audience, we will lose half of our readers within the next ten years due to old age. No matter how excellent the product might be, the magazine without a readership base ceases to be. We are certainly aware that this parallels the challenges that the larger church faces.

Not only that, but what is clear from the survey is that the *Presbyterian Record* has been failing to meet the needs of those members of the church that it most requires to grow or even maintain its present readership. Those who are younger (under 50), working, better educated and in larger households spend less time reading the *Record*. That having been said, we do appear to be moving in the right direction, the recent editorial changes seem to be striking a chord with younger readers. These readers are also those who have a stake in the long-term future and work of The Presbyterian Church in Canada, and are the ones whose needs we must address.

WHAT TO EXPECT

The board is seeking excellence in the working of our denominational magazine. Our goal is to have the *Presbyterian Record* as a “must read” publication, that our members and congregations cannot live without. In providing ways for people to realize that their faith is in conversation with the world around them, and to realize that God’s people exist well beyond their own church walls. Over the next 18 to 24 four months there will be some additional changes to the style and format to increase the accessibility of the magazine. The style and format will be designed to assist readers in accessing the magazine, but the real strength, of course is in the content.

This is an exciting time for the *Record*; we look forward to what is in store!

DIRECTORS OF THE PRESBYTERIAN RECORD, INC.

Retiring in 2003: The Rev. Ian Fraser, Point Claire, Quebec; Mr. Ian MacKenzie, Portage La Prairie, Manitoba; The Rev. Wayne G. Smith, Cookstown, Ontario.

Retiring in 2004: Mr. Michael Cobb, Simcoe, Ontario; Mrs. Peggy Humby, Moncton, New Brunswick; Ms. Mary Wilson, Toronto, Ontario.

Retiring in 2005: The Rev. John Crowdis, London, Ontario; The Rev. Herb Gale, Guelph, Ontario; The Rev. Dr. Arthur Van Seters.

John F. Crowdis
Convener

David Harris
Editor

REMITTS UNDER THE BARRIER ACT

To the Venerable, the 129th General Assembly:

The following are the replies from presbyteries to the remits sent down under the Barrier Act by the 2002 Assembly:

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](#))

Approved: 42 presbyteries (1,400 ministers/diaconal ministers/elders on constituent roll) Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, Miramichi, Prince Edward Island, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Algoma & North Bay, Waterloo-Wellington, Eastern Han-Ca, 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: 1 presbytery (31 ministers/diaconal ministers/elders on constituent roll) St. John.

Total Presbyteries: 46 (1,502 ministers/diaconal ministers/elders on constituent roll, see Book of Forms section [293.4](#))

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”.

Approved: 39 presbyteries (1,285 ministers/diaconal ministers/elders on constituent roll) Newfoundland, Pictou, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Lanark & Renfrew, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Eastern Han-Ca, Hamilton, 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: 6 presbyteries (201 ministers/diaconal ministers/elders on constituent roll) Cape Breton, Montreal, Seaway-Glengarry, Ottawa, Kingston, Niagara.

Total Presbyteries: 46 (1,495 ministers/diaconal ministers/elders on constituent roll, see Book of Forms section [293.4](#))

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”.

Approved: 35 presbyteries (1,226 ministers/diaconal ministers/elders on constituent roll) Pictou, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Montreal, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Algoma & North Bay, Waterloo-Wellington, Eastern Han-Ca,

Niagara, Paris, London, Essex-Kent, Sarnia, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Northern Saskatchewan, Peace River, Calgary-Macleod, Kamloops, Westminster, Vancouver Island, Western Han-Ca.

Disapproved: 8 presbyteries (216 ministers/diaconal ministers/elders on constituent roll)
Cape Breton, Newfoundland, Seaway-Glengarry, Hamilton, Huron-Perth, Assiniboia, Central Alberta, Kootenay.

Total Presbyteries: 46 (1,496 ministers/diaconal ministers/elders on constituent roll, see Book of Forms section [293.4](#))

SPECIAL COMMITTEE RE SEXUAL ORIENTATION

To the Venerable, the 129th General Assembly:

INTRODUCTION

Since the General Assembly meeting in 1997, the Special Committee on Sexual Orientation has studied many issues related to the overture that originally brought our committee into being. That was Overture No. 15, 1997 from the Session of Pineland Church in Burlington, Ontario, which asked us "to clarify the limits of the role that homosexual and lesbian people play within The Presbyterian Church in Canada." (A&P 1997, p. [503](#), [19](#))

In 1998, a second overture, Overture No. 34, 1998 was added to our mandate from the session of Rosedale Presbyterian Church in Toronto (A&P 1998, p. [536](#), [23-25](#)). The terms of reference for this overture were as follows (A&P 1998, p. [54](#)):

1. To investigate and explore the biblical, theological, pastoral, scientific and medical understanding of the phenomenon commonly called "sexual orientation".
2. That the Special Committee report annually to General Assembly, providing information, reporting progress and inviting discussion and feedback.
3. That the Special Committee consult with persons with relevant expertise and competence.
4. That the Special Committee also be in regular dialogue with the Committee on Church Doctrine, Ministry and Church Vocations and the Clerks of Assembly.
5. In order that the Special Committee be funded appropriately it is asked to present a budget to the Assembly Council for its consideration.

Overture No. 22, 1998 from the Presbytery of Montreal was assigned to the Special Committee after being referred to the Committee on Church Doctrine. It was essentially the same as Overture No. 34, 1998 but it added the term "psychological" to the list of areas to be explored. Overture No. 15, 2001 has already been answered at an earlier Assembly. (A&P 2002, p. [470](#))

The committee has worked diligently and reported faithfully to each meeting of the General Assembly. We have consulted with experts in the various fields. In the biblical field, we heard presentations from Dr. Patricia Dutcher-Walls, Dr. Stephen Farris, Dr. Dorcas Gordon, and Dr. Bradley McLean. We also watched a video offered by Dr. Terrence Donaldson from the Anglican Church of Canada. In the field of theology and ethics: Dr. Arthur Van Seters, Dr. Iain Nicol, and Dr. William Klempa spoke to the committee and we studied a paper written for us by Dr. Joseph McLelland. From a pastoral perspective, we listened to presentations by The Rev. Calvin Brown, The Rev. Cameron Brett, The Rev. John Congram, former editor of The Presbyterian Record, and The Rev. Susan Maybey from the Metropolitan Community Church. In the field of science, medicine and psychology, Dr. Ruthanna Dyer spoke to the committee as did Dr. Steven Atkinson. We reviewed the results of interviews with Dr. Janice Ristock, Dr. Richard Barham, Dr. J.R.M. Smith, and Dr. Michelle Owen. We were constantly in dialogue with The Rev. Stephen Kendall, Principal Clerk of General Assembly for guidance and direction on such things as legal matters, correct procedure, and committee needs. The Rev. Susan Shaffer from Ministry and Church Vocations was interviewed about procedures and questions asked at guidance conferences and psychological testing for students for ministry. We shared dinner and a time of dialogue with the Committee on Church Doctrine and one member of our committee was also on the Doctrine Committee. We have had as a consultant to our committee, Dr. Richard Isaac. We also spent time with members of SAGA (St. Andrew's Gay Association) and ANN (A New Network). Mr. Richard Ford made a presentation to the committee about the sexual orientation study sessions that have been held at St. Giles Church, Sarnia.

When the committee began its work, we requested stories from people within our church, personal stories from the perspective of a homosexual or heterosexual (or family member). We received many contributions from across the country that gave us a framework in which to work. We are grateful to all who contributed. You will not find any of these stories in this final report but they were used in the 2000 report to General Assembly (A&P 2000, p. 483-86) and the study guide. They were most helpful in putting a face to the issues around sexual orientation.

The production of a study guide entitled "Listening..." was a major project undertaken in the fall of 2002, a copy of which was sent to the clerks of session of all the churches. This study guide is intended to promote dialogue and encourage discussion. It is available through the Book Room or on the church's website.

Now as the final report is completed, we find ourselves with many unanswered questions; questions that you will find throughout this report. We are fully aware that this report will leave many unsatisfied. Those who were hoping for a report with recommendations that would radically change the traditional stance of our denomination will undoubtedly be disappointed. Those who longed to see a deeper entrenchment and reaffirmation of the status quo will likely be frustrated with our efforts, too.

Still, however, we prayerfully submit this document, believing it to be a faithful response to the task we were asked to accomplish. We realized early in our discussions that if any one position were to 'win', the church would inevitably be the loser. We have tried hard to present a balanced report that respects and includes all of God's people. We have also tried to maintain unity within our denomination.

We do not believe this will be or should be the last word spoken on the topic. In fact, we are convinced that dialogue and study must continue. The problems that inevitably arise around discussions of sexual orientation are not going to go away. To ignore them or pretend they do not exist is both foolish and harmful. Our prayer is that this report will be carefully considered, appreciating that it is not intended to support or promote any one side or opinion. Our hope is that we can all live and work together in faithful service to God.

Over the years, the people who have served as members of the committee are Donald Muir, Amanda Currie, Phillip Chiang, Kevin Livingston, Alice Wilson, Andrew Foster, Georgia Cordes, Stewart Gillan, Philip Lee, Dianne Ollerenshaw and Wendy Paterson (Convener).

BIBLICAL AND THEOLOGICAL

The committee looked to the scriptures for guidance and authority. As the Shorter Catechism has assured us:

The Word of God which is contained in the Scriptures of the Old and New Testaments is the only rule to direct us how we may glorify and enjoy him.

The committee approached the various texts not as proof-texts providing easy answers to all our questions, but rather as in the spirit of Living Faith:

The Bible has been given to us
by the inspiration of God
to be the rule of faith and life.
It is the standard of all doctrine
by which we must test any word which comes to us
from church, world, or inner experience.
We subject to its judgement
all we believe and do.
Through the Scriptures
the Church is bound only to Jesus Christ its King and Head.
He is the living Word of God
to whom the written word bears witness. (5.1)

The Bible is to be understood in the light
of the revelation of God's work in Christ.
The writing of the Bible was conditioned
by the language, thought,

and setting of its time.
The Bible must be read in its historical context.
We interpret scripture
as we compare passages,
seeing the two Testaments in light of each other,
and listening to commentators past and present.
Relying on the Holy Spirit,
we seek the application of God's word for our time. (5.4)

Biblical Texts Relating to the Subject of Homosexual Behaviour

In the Old Testament, the following texts are concerned with homosexual acts:

Genesis	19:1-29
Judges	19:22-29; 20:1-7
Deuteronomy	23: 17-18
Leviticus	18:22
Leviticus	20:13

The Genesis and Judges texts are not really germane to our subject as they have to do with violent criminal behaviour, with homosexual rape. And the Deuteronomy passage deals with the subject of temple prostitution, both heterosexual and homosexual.

Both of the Leviticus readings, are from the Holiness Code, Yahweh's command to Israel through Moses, about those ways in which the people of God are to be different from the other nations.

The Lord spoke to Moses saying: Speak to the people of Israel and say to them: I am the Lord your God. You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not follow their statutes. My ordinances you shall observe and my statutes you shall keep, following them: I am the Lord your God. (Leviticus 18: 1-4)

Among the statutes in the Holiness Code is that concerning homosexual behaviour.

You shall not lie with a male as with a woman; it is an abomination. (Leviticus 18:22)

And the penalty for violation of this statute is given in a later chapter.

If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death; their blood is upon them. (Leviticus 20:13)

In the New Testament, only Paul deals directly with the subject of homosexuality. In 1 Corinthians 6:9-10, he lists several categories of wrongdoers which will forbid their practitioners from inheriting the kingdom of God.

Fornicators, idolaters, adulterers, male prostitutes, sodomites, thieves, the greedy, drunkards, revilers, robbers - none of these will inherit the kingdom of God.

It would seem that, although Paul's teaching abandoned the Holiness Code in many respects such as the prohibition of certain foods and certainly in the area of proscribed punishments, he adheres closely to the Code in matters of sexual behaviour. In a similar passage, 1 Timothy 1:8-11, he again catalogues "the Godless and sinful, ... the unholy and profane." The Law, he argues, has been laid down not for innocent persons but rather:

For those who kill their father or mother, for murderers, fornicators, sodomites, slave traders, liars, perjurers, and whatever else is contrary to the sound teaching that conforms to the glorious gospel of the blessed God, which he intrusted to me.

Paul in his letter to the Romans offers a similar list of wrongdoing. Because of their idolatry:

God gave them up to degrading passions. Their women exchanged natural intercourse for unnatural, and in the same way, also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error. (Romans 1:26-27)

Paul goes on to list:

Evil, covetousness, malice, [those who are] full of envy, murder, strife, deceit, craftiness, they are gossips, slanderers, God-haters, insolent, haughty, boastful, inventors of evil, rebellious toward parents, foolish, faithless, heartless, ruthless. (See Romans 1:29-32)

Several comments might be made about these scriptural references.

1. Texts dealing with the subject of homosexuality are sparse. In both covenants much more attention is paid to heterosexual misconduct. In the New Testament, there seems to be much more concern about greed, love of money, lack of compassion for the poor than about sexual misconduct of any kind. This is not to say that sexual concerns are a matter of indifference, but this is not where the priority lies.
2. Even though little is said about homosexual activity, when it is dealt with, it is always in a very negative way.
3. Homosexual practice, however, is not singled out as being a particularly heinous sin in terms of other sins. In the Old Covenant it is not taken more seriously than heterosexual misconduct. In the New Covenant Paul does not highlight homosexual sin, but rather lists it along with adultery, gossip and greed.
4. Whether the authors of these scripture passages were aware of our modern concept of "sexual orientation" is unknown. Whether they recognized the possibility of a long-term, committed, sexual relationship between same sex couples is not known. Whether such modern concepts would have made a difference in their view of the matter remains a question.

The Bible on Male-Female Relationships

It is important to note that both the Old and New Testaments have an extremely positive view of male-female sexuality. In the creation story, we are told that:

God created humankind in his image, in the image of God he created them; male and female he created them. (Genesis 1:26-31)

There is an indication that the two sexes of humanity as complementary to one another compose a complete expression of humanity which is a reflection of the completeness of God.

In a parallel account of the creation, the reason for the creation of woman is for companionship for the man.

Then the Lord God said, "It is not good that the man should be alone; I will make him a helper as his partner."

The man responded with what is undoubtedly one of the earliest love poems:

This at last is bone of my bones,
and flesh of my flesh;
This one shall be called woman,
For out of man this one was taken. (Genesis 2: 18-25)

So, this unique relationship is the Creator's gift for humanity to address the condition of human loneliness. Jesus, in his teaching on divorce, speaks of this Genesis text in the most positive terms:

Have you not read that the one who made them at the beginning 'made them male and female' and said, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh"? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate. (Matthew 19:4-6)

St. Paul goes so far as to employ the image of marriage between a man and a woman as a metaphor for the mystical union between Christ and the church. He goes to the same creation text and perhaps also recalls Jesus' commentary on the passage.

For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh. This is a great mystery, and I am applying it to Christ and the church. Each of you, however, should love his wife as himself, and a wife should respect her husband. (Ephesians 5:21-33)

The Bible on Love and Grace

The scriptures are also assuring to all people that God's love is all powerful and inclusive beyond our human understanding. The following are only a few examples from among many. Paul seems to put all believers on a level playing field:

For there is no distinction, since all have sinned and fall short of the glory of God; they are now justified by his grace as a gift, through the redemption that is in Christ Jesus ... then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. (Romans 3:22-27)

And yet in the same passage, Paul makes it clear that he is not lapsing into anti-nomianism:

Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law. (Romans 3:21-31)

And there is Paul's inclusive word in Galatians uniting all believers in Christ:

As many of you as were baptized into Christ have clothed yourself with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. (Galatians 3:28-29)

And again in Ephesians there is an affirmation of grace:

For by grace you have been saved through faith, and this is not your own doing; it is the gift of God - not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life. (Ephesians 2:8-10)

Some Further Thoughts Which Arise from the Biblical Study

On the One Hand

1. The biblical texts are clear in considering sexual purity to be of utmost importance to Jews and Christians. Sexual impurity of various sorts are seen to be dangerous because it threatens the harmony of the community and the reputation of the community. Sexual impurity is recognized as the typical practice of the gentiles, the world, but the Lord God has provided a better way for the Covenant community.
2. The biblical texts are also relatively clear in including homosexual practices within the catalogue of sexual impurity. The classic texts from Leviticus (Leviticus 18:22 and 20:13) specifically forbid male homosexual activity.
3. Paul, in echoes of the Leviticus texts, declares that "the sexually immoral", along with other wicked persons, "will not inherit the kingdom of God." Among the "sexually immoral," he lists, "adulterers, ... male prostitutes ... homosexual offenders." In the letter to the Romans (Romans 1:26, 27) Paul includes female homosexuality in his list of sexual impurities. "Even their women exchanged natural relations for unnatural ones. In the same way, men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion."
4. The scriptures are extremely positive about a proper sexual relationship between man and woman.

From the beginning (Genesis 1:27), a fundamental, perhaps the fundamental characteristic of humanity is this unique relationship between man and woman. "In the image of God he created him [mankind]; male and female he created them." Jesus himself recalls this text in his teaching on divorce (Matthew 19:4-6): "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'?" So they are no longer two, but one. Therefore what God has joined together, let man not separate." The author of Ephesians employs the unique relationship between man and woman as a metaphor for the unique relationship between Christ and the church. Therefore the sexual relationship between man and woman is given a spiritual dimension (Ephesians 5:25-33): "Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the Word ... In the same way, husbands ought to love their wives as their own bodies. He

who loves his wife loves himself. After all, no one has ever hated his own body, but he feeds and cares for it, just as Christ does the Church, for we are members of his body. 'For this reason a man will leave his father and his mother and be united to his wife, and the two will become one flesh. This is a profound mystery - but I am talking about Christ and the Church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.'"

5. The position of The Presbyterian Church in Canada on this subject is also unambiguous. The 1994 "Statement on Human Sexuality" adopted by the 120th General Assembly (A&P 1994, p. [252-74](#)), re-affirmed the biblical and traditional view that: "Committed heterosexual union is so connected with creation in both its unitive and procreative dimensions that we must consider this as central to God's intention for human sexuality. Accordingly, Scripture treats all other contexts for sexual intercourse, as departures from God's created order." In light of this stance, and in recent precedence, The Presbyterian Church in Canada is not prepared to ordain unrepentant practicing homosexuals or to allow public worship services blessing same-sex relationships.

On the Other Hand

1. Paul has taught us that (Romans 3: 20-23) "no human being will be justified in [God's] sight by works of the law ..." and that "there is no distinction [in believers] since all have sinned and fall short of the glory of God." While this teaching does not justify any sinful act, it certainly does place all believers in the same category in regard to their sins and offences. All are dependent on God's gracious act of forgiveness through the Cross of Christ.
2. Often homosexual people have been singled out within the church as having committed a particularly heinous sin. While the sins of adultery and fornication have been overlooked or forgiven within the church, homosexuality has become the focal point of moral concern. In one of the same passages in which the Apostle Paul condemns same sex relationships (Romans 1:26-31), he also catalogues a number of offences, some of which have not been taken with much seriousness by our denomination: "They are filled with all manner of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, malignity, they are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, ruthless, heartless. Though they know God's decree, that those who do such things deserve to die, they not only do them but approve those who practice them."
3. In an age of much sexual misconduct, among respectable persons, same-sex unions have become the focus of the church's concern. In an intemperate condemnation of one sin, the church tends to ignore Jesus' admonition (Matthew 7:1-5) to "Judge not, that you be not judged ... Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?"
4. Many faithful church members are made to feel like second-class members of Christ's church because of their same-sex unions being unrecognized by the church. Some feel that within their sexual orientation they have chosen a life of commitment to one partner, which should be regarded as the best possible choice given their circumstances.
5. Many creative, dedicated men and women, because of their homosexual practice, are being excluded from the ministry of Word and Sacraments. These persons feel frustrated because they cannot serve in the area in which they would like to serve. At the same time, the church is being deprived of some very talented and faithful servants in the ordained ministry.

A Third View

1. Is it possible to suggest that homosexual acts were considered sinful and repulsive in the Holiness Code primarily because they were not on the side of the 'holy'? In the New Testament, much of what is rejected as contaminated according to the Old Testament laws, is no longer mentioned. Prohibitions such as the eating of shellfish or the wearing of clothing of mixed fibres are examples. But Paul still considers homosexuality unclean. Is it possible that Paul, like many in our own time, did not understand same gender sex and consequently believed that the laws about it were different? It is important to remember as well that Paul lived before the concept of 'orientation' was developed. Could Paul, as a

man of his day who witnessed the abuses of common sexual practices, have missed the side of homosexuality that is wholesome and loving?

2. Several texts in the New Testament refer to 'false prophets'. We are taught that false prophets can be identified by their works. Similarly, we read about the fruits of the Spirit - love, joy, peace, patience, etc. in Galatians (5:22-23), the good things that come when one is filled with the Holy Spirit. In both cases, the results are considered in the evaluation. Is their any value in considering the results we often see from our present attitudes about homosexuality? Could it be suggested, for instance, that the high rate of suicide among homosexual teens is partially related to experiences of rejection, low self-esteem, and other problems resulting from lack of acceptance? Is it valid to consider the many marriages that come to a painful end when a gay person can no longer 'play the straight game'?
3. People in the Reformed tradition believe in the continual illumination of the Holy Spirit active in the lives of Christ's followers. Over the years, the understanding of scripture has developed and changed through the guidance of the Spirit on such matters as slavery and the place of women in the church. Could we consider that the Holy Spirit might be trying to lead us today into a different understanding of the traditional texts relating to homosexuality? Or are the texts sufficiently clear and definite that it is wrong to compare them to other changing social positions?
4. As a Reformed church, we appreciate the overall message of God's word. A clear theme, especially in the New Testament, is the emphasis on love. "Love one another because love comes from God." "I give you a new commandment, love one another. As I have loved you, so you must love one another." "The greatest of these is love." "Love your neighbour as you love yourself." Love is clearly what God wants for creation and what Christ taught as the best way to live. Is a committed, monogamous relationship between two people of the same sex when expressed physically, always contrary to the will of God? Is it possible that there could be exceptions to the rule? What makes some forms of sexual behaviour holy and others unholy?
5. Is it possible to say that we do not have all the answers and likely never will? Other churches and individuals have also made careful and prayerful studies and come to different conclusions about how to interpret God's word. In all the areas the committee was asked to explore, more work is being done and research carried out. Are we ready to say that it is not a good idea to try to make final conclusions?

THE SCIENCES

Introduction

Part of the mandate of the Special Committee on Sexual Orientation was to investigate and explore the scientific, medical and psychological understanding of the phenomenon commonly called "sexual orientation". The committee has chosen to combine those areas within one section entitled "The Sciences", which also includes social science perspectives. Although not practical to include in this final report, the committee's research did reveal information about the historic development of issues, theories, research and practices up to the present, as well as differing ethnic, cultural and faith perspectives. Some references to these are included in this section.

The committee's mandate directed it to consult with persons with relevant expertise and competence. Each part of this section consists of summaries that are fairly representative of what was discovered as the current understanding of the issues within the respective fields of expertise. Although not exhaustive in scope, the committee believes that each of the summaries touch on the wide spectrum of issues, beliefs and views which were learned in our many interviews and readings, as well as within our church and society today.

We also understand that many people may agree or disagree with some or all of the content in this section. But the committee has been faithful in endeavouring to share what it has learned from the scientific arena. Hopefully this information will serve to open another window on further education, which will enrich continuing dialogue and understanding of the many issues which are presented.

Biological

The Special Committee on Sexual Orientation interviewed biologist Ruthanna Dyer, Ph.D., in November 1998. At that time she was a course director and is currently an assistant professor at Atkinson Faculty, York University, and is a professor of Health Sciences at Seneca College. The following summary of her presentation includes biological, genetic, medical, sociological, and research information.

Gender Identity and Sexual Orientation

Development is a sequential process based on:

- Genetics cannot provide all the answers; still many unanswered questions regarding human development.
- Internal environment
 - chemical mediators,
 - structural relationships.
- External environment
 - physical and chemical factors,
 - social factors.

Only recently have the professionals who focus on these two groupings begun to dialogue.

Some Terminology

- Sex: one's reproductive anatomy; biologically male or female.
- Gender: one's function as a sexual being; the view of one's self as masculine or feminine.
- Gender Identity: one's self identity as male or female. Gender identity develops at the same time as a child begins language expression (e.g. "me girl", "you boy"). Counselling later in life to reverse one's self identity as male or female has not been successful.
- Gender Role: the expression of gender identity within society.
- Gender Schema: the mental concept of what constitutes male vs. female. Each individual has their own gender schema. These mental concepts are broadened by one's own maturity, and by societal change (e.g. when males began wearing their hair longer in the 1960s, comments were made about not being able to tell if they were male or female).
- Sexual Orientation: the attraction to a person of the same or different gender. Previously thought to be formed around the time of puberty, mostly based on anecdotal and first person accounts. Not aware of any well-documented studies on the development of sexual orientation comparing gay, lesbian, bisexual and heterosexual populations.

Factors Which Influence the Development of Gender Identity include

- Chromosomal Inheritance - The father determines gender.
 - XX - female
 - XY - male
- Genetic Inheritance: The SRY (Sex-determining Region of the Y gene) from the Y chromosome, if active, will cause testes to develop and the embryo will be male. In the absence of a Y chromosome, no SRY gene will be present and the embryo will be female.
- Embryonic Hormones: Six to seven weeks after fertilization the testes produce testosterone. If and how it interacts with receptors on cell membranes will determine the formation of external genitalia.
- External Genitalia: The degree and method of reception of embryonic hormones will determine the clarity or ambiguity of external genitalia for both boys and girls. Ambiguity occurs where external genital development is altered by environmental factors. Before assigning gender/one's sex, chromosome testing and ultrasound should be administered, and assessment of the following:
 - Will reproduction be possible?
 - Which assignment will allow for expression of sexuality?
 - How well will society accept the assignment?
- Programming of the Brain: There doesn't seem to be a relationship between embryonic hormone levels and later development. (It is not ethical to undertake research to alter embryonic hormones in humans; therefore other primates are used. These studies are not directly transferable to humans.)

- Birth and Sex Assignment: A critical point, when the physician/midwife announces the baby's sex and society begins to relate to the child as a boy or a girl.
- Social Factors such as vocalizing, play, and dress penetrate throughout our lives. How the baby is received and treated appears to influence one's gender identity.
- Puberty and Secondary Sexual Characteristics between ages nine and twelve reinforce gender identity.
- Sex Partner: The choice is made of a sex partner with whom to express one's sexuality. Eighty to ninety percent of the population choose the opposite gender schema. If one chooses a sex partner of the same gender schema, it is from their own comfort/clarity in their own gender identity.

Controversy remains over the percentages regarding sexual orientation in the population. There is a continuum of sexual behaviour.

What Makes a Scientific Study Valid?

Have acceptable research procedures been established and implemented in this area? Do the results address the intentions of the study? Reporting on studies through the internet and media often is misleading, sensational and inaccurate. The source of research funding (and motives) often has an impact on the outcome, with restrictions on reporting. Always look for corroborative research before accepting results.

Much more research will be done in the next decade regarding sexual orientation. Some preliminary research has been done, but we do not have the answers. Even if and when we do, the information will often be used against others, rather than as a means of increasing social acceptance. Scientific "proofs" are often used to reinforce social stereotypes.

Update - March 2003

Dr. Ruthanna Dyer has noted the increased interest in and speed of research, and the emergence of changing paradigms with respect to sex and gender. She reported that the only change that is significant in scientific research, since her presentation to the Special Committee on Sexual Orientation in 1998, is the increased pressure to identify the genetic basis for sexual orientation. This has resulted from the increased research in genetics arising from the Human Genome Project, and the assumption (as yet unsubstantiated) by some sociobiologists and behaviour psychologists that behaviours are genetic in origin.

PSYCHOLOGICAL

Sexual Identity: Fixed or a Social Construct

Science can provide us with valuable psychological/social information and concepts which can be helpful to us as we attempt to understand homosexual identity. In our deliberations, the committee reflected, not only on what it is to be a sexual being, but also on what it may mean to be, or to identify as a homosexual person.

Do those who have a homosexual sexual orientation always consider their sexual orientation to be their primary identity? Do those with a heterosexual sexual orientation consider their heterosexuality to be their primary identity?

In other words, do we human beings think of ourselves only in terms of our sexual orientation? Is that how we think of ourselves, ultimately? Or do we perhaps understand and identify ourselves simply as male or as female, or perhaps as a member of a particular racial or ethnic group? These are important questions to reflect upon as we more thoroughly attempt to understand sexual orientation versus sexual behaviour.

In her paper: *Constructing Identity: The Nature and Meaning of Lesbian, Gay & Bisexual Identities*,¹ Ellen Brodido asks what for her is a fundamental question: "Is there a difference between engaging in same-gendered sexual relationships, experiencing same-gendered romantic relationships, and identifying as gay, lesbian or bisexual"?² The paper then sets out a response to this question from two points of view:

1. Citing numerous studies, she posits one theory which says that "some aspects of people are fixed, stable and fundamental to their sense of self".³ Those who hold to this theory will

look for the root causes of same-gendered desire considering it to be either genetic or environmental, or a combination of both these influences.

2. The second theory posited is that one's sexual identity, whether heterosexual or homosexual, is a social construct: "Identities are chosen or 'constructed' from the models available within a given society or context."⁴ Thus, if a society did not recognize homosexuality or even heterosexuality as possible identities, people would not thus identify themselves. Those who hold to this theory do not look for the root causes of same-gendered desire; rather they will argue that only the meaning of sexual orientation is worthy of study, particularly, "how societies define and grant power to ways of being sexual and forming loving relationships."⁵

Historical Perspective⁶

From her research, Broido presents a brief historical view from the social/psychological perspective. There have been same-gender (and other-gender) sexual behaviour for many millennia. However, the concept of using sexuality as a way of framing a person's identity dates only to the 17th century. The first documented use of the word "homosexuality" was in 1869.

In the mid-1800s a homosexual person was considered to be affected in his total being by his homosexuality. It was a time in which a person's particular behaviour was considered to be the fundamental aspect of a person's identity for good or ill. This is why a person's same-gendered sexual "behaviour" was deemed behaviour linked to "constitutional degeneracy" and thus conceived as criminal. Towards the end of the 19th century, homosexual behaviour was then linked with mental illness and thus became the basis for almost all medical and psychological views on homosexuality for much of the following century.

In 1973 the American Psychiatric Association (APA) removed homosexuality from its official diagnostic manual. Their review of literature and consultation led the APA to determine that homosexuality no longer meets the criteria for mental illness:

... homosexuality per se implies no impairment in judgment, stability, reliability, or general social or vocational capabilities ... homosexuality is neither mental illness nor a moral depravity. It is simply a way a minority of our population expresses human love and sexuality.⁷

The challenge was made and argued that society had created the role of "homosexual" as a form of social control.

... nor is homosexuality a matter of individual choice. Research suggests that the homosexual orientation is in place very early in the life cycle, possibly even before birth ... Research findings suggest that efforts to repair homosexuals are nothing more than social prejudice garbed in psychological accoutrements.⁸

A question to consider:

The terms "homosexual" and "sexual orientation" are important in terms of identifying sexuality. But for those who identify themselves as lesbian, gay or bisexual, does an emphasis on these terms lead us to ignore other important aspects of their humanity, e.g., who we are in our vocational life, in our religious life, in our lives as family members, in our lives within a particular racial or ethnic group?

SUPPLEMENTAL INTERVIEWS - 2001

The Special Committee on Sexual Orientation realized that meeting only twice a year presented a number of challenges. Not the least of these were restrictions on the time, arrangements, locations and regional diversity of additional interviews we would like to conduct. One strategy to gain additional information in between meetings was for individual committee members to personally volunteer to conduct interviews in their respective regions.

The committee had previously agreed to questions that would be uniformly used. The following names were referred from within academic communities to the interviewers:

- Dr. Richard Barham, Ph.D., Human Development & Family Relations, University of Guelph.
- Dr. J.R.M Smith, family physician, currently Medical Director of Nine Circles Community Health Centre, Winnipeg, Manitoba.

- Dr. Janice Ristock, Ph.D., (Community Psychology), currently Chair of Women's Studies, University of Manitoba.

In 2001, three supplemental interviews were conducted with the above individuals, using the following questions which are highlighted below. The responses were compiled and discussed when the entire committee next met. The following summary outlines the questions and the responses, which were fairly consistent for each question. Names are not attributed where the replies were the same or similar.

What is Sexual Orientation?

Sexual orientation is the innate, instinctual attraction to a person of either the opposite gender, the same gender, or both genders. Invariably the attraction correlates with romantic, emotional and sexual attraction. (Dr. J.R.M. Smith)

Sexual orientation consists of a continuum from homosexuality to bisexuality to heterosexuality. There is fluidity within and between categories. Individuals will seek arrangements in their lives which reflect their sense of who they are. (Dr. Janice Ristock)

Gender itself is not the black and white, all or nothing bi-polar category generally taken for granted. There is the need to distinguish between (biological) sex and (socially constructed) gender, which do not always line up in the way we have been taught to expect (e.g., transgendered and transsexual people). (Dr. Richard Barham)

What is Homosexual Orientation?

Homosexual orientation is the romantic, emotional and sexual attraction to a person of the same gender. (Dr. J.R.M. Smith)

Homosexual orientation identifies persons of the same gender as being the primary and, generally, sustained focus of erotic attraction. (Dr. Richard Barham)

Is Sexual Orientation, and in particular Homosexual Orientation... ?

Genetic or Developmental, or Both?

Both. Although all of the mechanisms are not yet understood, there is quite compelling evidence of there being a biological basis to sexual orientation. Like any behaviour, there will also be environmental and cultural factors which will help shape the particulars (including the timing) of its expression and suppression. (Dr. Richard Barham)

Determined (Given) or a Matter of Choice, or Both?

The primary attraction is a given, and not a matter of choice.

Reversible (Changeable) or Not?

There is no scientific evidence that sexual orientation is reversible. Profound damage can result from attempts to do so. Conversion therapy is not advocated by many medical, psychological and psychiatric associations because it is contrary to professional ethics and acceptable practices. Such therapy is not consistent with the psychological perspective of therapy to accept and empower oneself, and not to deny one's sense of self.

Variable Over Time?

According to some personal accounts and clinical reports, some individuals appear to experience shift in the focus of their sexual orientation over time, within the continuum of sexual orientation. People of all orientations can discover their true orientation over time.

What is the incidence of homosexuality in our society?

Dr. Ristock reported that the general incidence is ten to fifteen percent of the population are gay or lesbian. Dr. Smith noted that there are five to ten percent of males and three to six percent of females whose exclusive orientation is homosexual.

Responding to the above question with precision is always a challenge. It is difficult to assess the number of individuals whose orientation is not near one of the poles on the continuum of sexual orientation. The homophobia widely embedded in our culture has a direct impact on accurate disclosure in surveys. (Dr. Richard Barham)

What does the literature in your field say about depression and suicide among gays and lesbians?

There is evidence of elevated rates of bipolar disorder, anxiety and depression at some points in their lives. More than half will have had thoughts of suicide, and eighteen percent will have attempted suicide. It is difficult to know the percentage for suicides if homosexual orientation was never discussed or disclosed by the individual, or revealed by the family at time of death. (Dr. J.R.M. Smith)

The adolescent to young-adult years are the most dangerous time for gay men to struggle with their sexuality. The likelihood for this to be manifested in the form of disorder, depression and suicide is an alarming three to seven times higher.

What does the literature in your field say about celibacy, and the imposition of celibacy?

Dr. Smith reported that nine to thirteen percent of gay males are celibate. In psychology, Dr. Ristock noted that individuals have the right to be fully expressed, and the imposition of celibacy is viewed as a form of denial and repression of an individual to fully express themselves sexually.

SUPPLEMENTAL INTERVIEWS - 2002

The Special Committee on Sexual Orientation had heard fears expressed based on the perception of a direct correlation between the incidence of pedophilia and homosexuality, and between the incidence of pornography and homosexuality. The committee sought clarification regarding these matters. Once again academic communities were contacted, and the following names were referred:

- Dr. Richard Barham, Ph.D., Human Development & Family Relations, University of Guelph.
- Dr. Michelle Owen, Ph.D., Department of Sociology, University of Winnipeg.
- The following are summaries of two interviews conducted in 2002.

Is there any reliable data that indicate the incidence of pedophilia among heterosexual people and among homosexual people? (With Dr. Richard Barham)

One study (Freund & Watson, 1992) has reported the ratio of hetero-to-homosexual pedophiles as being about 11:1. That is within the approximate population ratio of straight-to-gay men (i.e. the rate of offending for the two groups appears to be much the same). Other studies indicate that, for straight or for gay offenders, the fact that the victim is a child is a greater determinant than the gender of the child. A child's risk of being molested by his or her mother's heterosexual partner is over 100 times greater than by someone who might be identifiable as being homosexual, lesbian or bisexual.

The matter of language and word usage deserves attention in this discussion. Any adult-child sexual interaction is designated as being an instance of *child abuse*, within specific age limits which vary between jurisdictions. They are also all instances of *pedophilia* according to some common uses of the term. At times *child abuse* is labeled as incest (i.e. between family members). Where non-family members are involved, such adult/child sexual interactions are commonly referred to as *child sexual abuse* or, less commonly, as *pedophilia*. There are some who will call all familial cases of child sexual abuse *incest*, and all non-familial cases as *pedophilia*. None of the italicized terms have positive connotations, but the term *pedophilia* is especially ominous. It is often used selectively in debate to have an impact on listeners' attitudes and sympathies.

Is there any reliable data that indicate the incidence of pornography among heterosexual people and among homosexual people? (With Dr. Michelle Owen)

Dr. Owen knew of no reliable data which concluded that the incidence of pornography usage among the heterosexual population was different than the incidence among the homosexual population, or the incidence within our society in general. In her opinion,

- The images and sexual portrayal of women found in various media have permeated our society for decades, and are considered more "socially acceptable" because they appeal to heterosexual males.

- It is easier in our society to access straight/heterosexual pornography than to access gay (male) pornography.
- Heterosexual men are more secretive about and less likely to reveal their usage of pornography than are homosexual men.

Conclusion

"Is there is a genetic link to homosexuality?" is a question which is often asked. It is suggested that if only the research could prove such a link, our understanding would be more clear and subsequent decision-making perhaps "easier". While neither overwhelming nor conclusive, the evidence suggests a biological basis for homosexual orientation, while at the same time recognizing an environmental and social influence.

Some in our church would not have science enter this debate at all, claiming that the only true debate is a biblical one. As mentioned elsewhere in this report, the biblical authority has been the committee's primary guide. For Christians the Bible is the ultimate authority in matters of faith, but not the ultimate authority in matters of science. However we need not see science and the Bible as being at odds with one another, but view the relationship as a friendly one.

We know from history that the church at first refused the new astronomy of Copernicus and Galileo. One generation may have a "crystal-clear meaning of scripture", another generation may find that same passage of scripture presents new challenges for understanding and interpretation.

In the words of the scientist and biblical scholar whose collaborative effort has been cited above:

Science is not theology's enemy; they are friends because from time to time science forces Christians to re-examine their interpretive principles and in the process make important new discoveries about the Bible.⁹

PASTORAL CARE

How we live together as a Christian community and how we care for one another all bears witness to Jesus Christ.

At times the issues around homosexual orientation have not always been easy to discuss. Our small committee which represents a microcosm of The Presbyterian Church in Canada has grown and been blessed by the Spirit working among us as a community. Although the road we have travelled together has not always been clear or without difficulties, we have upheld care for one another and respected one another despite our varied views on doctrine. Over the past six years we have agreed on a common language, learned about an issue from different fields of academia, asked deep questions which have led to many more questions, and trusted in the Spirit to guide us and provide us with wisdom. Although many of the readers of this report may be disappointed with our findings and recommendations, we believe the Spirit has been at work among us, speaking to the church.

Fear is an emotion that has been identified around the work of the Special Committee on Sexual Orientation. Throughout the church some have feared the findings of the committee's work: expressing a fear of apostasy, a fear of schism, a fear of discrimination when "breaking the silence" or a fear of vilification when saying what one thinks from the heart, a fear of conflict with church and state, and a fear of opening a plethora of issues around human sexuality that the church would prefer to ignore rather than address.

Examining a moral dilemma within the church is not an easy task. Nancy J. Duff, in a chapter entitled, *How to Discuss Moral Issues Surrounding Homosexuality When You Know You are Right*, points out that people on either side of the debate often talk past each other, although they may argue their own position vehemently trying persuade those who have not yet made up their minds on the subject.¹⁰ More energy is going into developing a winning strategy than listening to the opposing points of view.

Referring to an essay *On Liberty* by John Stuart Mill, Duff suggests that those who hold a position of great conviction must listen to their opponents otherwise they may silence a portion or all of the truth, or they may use the truth as a weapon. Duff believes this coincides with the essence of the gospel. "Although there are isolated times when scriptures counsel us to throw out an offender, we are taught by the gospel to disagree in love."¹¹

When speaking with the Syrophoenician woman, Jesus was challenged to re-evaluate his understanding of inclusivity (Mark 7: 24-30). She caused Jesus to rethink his position and moved him from a stance of excluding to one of including. In a commentary on Mark's gospel, entitled, *Say to This Mountain*, we read, "Oppressed people often have a profound analysis of social situations, and know the paths of justice. People in positions of authority need to heed them."¹² Dialogue is a blessing for the church and the world. Learning to speak about difficult issues can only strengthen the church as the body of Christ. It is a way for the Spirit to speak to the people of God and discern the truth while addressing those moral or social issues with which the church is confronted within its culture and context.

A pastoral concern for our committee is that members of The Presbyterian Church in Canada be able to discuss issues of sexuality without fear or anger, and that in the act of debate, we remember all of us stand under the judgment and the grace of God.

In our interim report in 2000, The Special Committee on Sexual Orientation stated that all members of our church regardless of sexual orientation must be regarded as brothers and sisters in Christ in need of forgiveness, understanding and compassion (A&P 2000, p. 487). No one among us should be held to be unworthy of fellowship. "Therefore you have no excuse, whoever you are, when you judge others; for in passing judgment on another you condemn yourself, because you, the judge, are doing the very same things." (Romans 2:1)

In the Report of Human Sexuality (6.23) we read (A&P 1994, p. 267),

The Church is called to be a welcoming, nurturing, loving and supportive community, a true church family, where all are welcomed, nurtured, loved and supported. Sadly, the Christian Church has frequently shunned homosexuals and failed to minister to them and with them. The Church as a whole must repent of its homophobia and hypocrisy. All Christians whether our sins are of the spirit or of the flesh, whether heterosexual or homosexual, need God's forgiveness and mutual forgiveness as we pursue together the path of holy living. Grace abounds, and in our weakness God's strength is made known.

As the church we are to provide pastoral care for one another. Pastoral care takes place within a worshipping community and involves all of us who "are simultaneously saint and sinner, no matter how far we have walked on the road of sanctification..."¹³ Can we agree that whatever the race, nationality, gender, social class, employment, vocation, lifestyle, sexual orientation, intelligence, health, appearance, beliefs, attitude, wealth or any other characteristic of a human being does not exclude us from God's unconditional love?¹⁴ Since we are all "justified and at the same time sinners" (Martin Luther) we are all in need of pastoral care. The same quality of support should be given to all people within the congregation. Compassion and sensitivity should inform our pastoral oversight.

Obviously our theology and interpretation of scripture also informs our understanding of such themes as incarnation and creation, covenant and community, sin and grace, holiness and obedience, redemption and love, which in turn informs our strategies and method of pastoral care. As a denomination within the Reformed tradition it is important that we wrestle with scripture and that we pray for understanding as we strive to live in unity with the Holy Spirit and one another. While biblical and theological principles inform our pastoral care we must remember that "principles are in the service of building up the body of Christ and not the other way around. The incarnational takes precedence over the philosophical, the real over the ideal. The pastoral emphasis reminds us that we're not just dealing with disembodied doctrine but with real live individual people with faces and names."¹⁵

The reality of providing pastoral care in our time is that it is often short term. "Ministers offering brief pastoral counseling to troubled people need to ignite hope - a hope that recognizes the past, takes action in the present, and moves into the future."¹⁶ We are called to provide spiritual direction, support, and hospitality to people in need, recognizing people's strengths while helping them explore options and ways to change, develop and grow.

Some questions and concerns that have been raised in our deliberations include the following:

- What makes some forms of sexual behaviour holy, others unholy, and what has this to do with God's own holiness?¹⁷

- Why does the church continue to regard sexual sins as more serious than other sins? What is its justification for doing so?
- Can we uphold the bond of marriage in male-female relationships as paramount and the ideal; yet also maintain that God calls some people into gay and lesbian monogamous relationships?
- Does the affirmation of faithful, loving and constant same-sex unions challenge the essential value of the male-female relationship any more than the affirmation of celibacy does?
- While some people fear homosexual orientation as a “threat to family values” we know that domestic violence, infidelity, child abuse, poverty, children having children, unsupportive parents, stressed relationships, lack of time together and substance abuse are some factors that contribute to the destruction of families. How effectively are we in the church providing support and pastoral care in these situations? What can we improve upon?
- Discrimination in the form of active or passive prejudice against lesbians and gays is a reality in our society. Anger, hatred, and acts of denigration towards gay and lesbian people should not be tolerated within a congregation or the greater community. Physical violence (including assaults and murder) needs to be named, addressed, stopped and prevented. What is holding us back in pursuing justice on these issues?
- At times pastors and leaders in the church are called to confront and challenge practices and acts of injustice that are hurting the body of Christ while also being involved in a ministry of reconciliation. What do we need to learn from the Spirit in order to be a discerning and compassionate community that cares for our neighbour?
- There is a saying, “When children come out of the closet, the parents go in.”¹⁸ Talking about sexual issues is difficult for many, including we who are in the church. Helping families to talk about their feelings and their situations can help reduce isolation and fear. How can we provide pastoral care to parents and relatives whose family members are gay or lesbian? How might we in the church provide a safe environment for all people to seek support and pastoral care?
- A variety of sources suggest that lesbian and gay teens commit suicide at a higher rate than heterosexual teens. Often they end up on the streets and as a result of discrimination are disproportionately represented in the street youth population, experiencing a higher rate of alcohol and drug problems.¹⁹ Are we willing to examine how our prejudices may be hurting our children and youth?

Presbyterians need to learn and understand more about sexual orientation in order to live with this diversity in our congregations.

In our liturgy there should be prayers for those who are suffering from sexual issues as well as prayers asking for God’s help in freeing us from sexual bigotry and prejudice.

Sessions should provide support groups if needed and/or requested for those who are struggling with sexual issues, to support parents whose children are gay or lesbian, individuals facing sexual discrimination, and victims of sexual abuse to name a few. Presbyteries should also provide similar pastoral care of their ministers.

The church should involve people wherever they find themselves in the “continuum of sexual identity” (Human Sexuality Report, 6.18) in the loving family of God. They should not be excluded from the privileges and responsibilities of church membership.

In Living Faith we are reminded:

All Christians are members both of a human family
and of the church, the household of God.
We honour our parents who gave us life,
and also the church which has nurtured us in the faith. (8.2.1.)

The church is the family of God.
Here all should be valued for themselves.
We are one body in Christ:

together rejoicing when things go well,
supporting one another in sorrow,
celebrating the goodness of God
and the wonder of our redemption. (8.2.6)

The Lord continues his ministry
in and through the church.
All Christians are called
to participate in the ministry of Christ.
As his body on earth
we all have gifts to use
in the church and in the world
to the glory of Christ, our King and Head. (7.2.1)

In the act of baptism often the congregation will pray as the minister blesses the one being baptized as a “child of God, disciple of Christ, and member of the church”.²⁰ In this sacrament all who are baptized are united with Christ and with the church and commissioned for service. Together we are invited to share our talents and unique gifts in ministry for the glory of God. Leaders in the church need to equip all the saints by encouraging, respecting, and affirming the variety of gifts with which they have been blessed.

There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. But each of us was given grace according to the measure of Christ’s gift. (Ephesians 4:4-8)

In the covenant of baptism together we promise to support and care for one another in the love of Jesus Christ. Let us continue to build up the body of the Christ as we care for one another regardless of sexual orientation.

LEGAL

The committee consulted with the Clerks of Assembly and, through them, with church solicitors who, in this case, were based in Ontario. We bear in mind that Canadian constitutional responsibilities have resulted in some differences in human rights legislation in each of the provinces and territories and that there are both federal and provincial areas of human rights law.

Concerning denial of employment based on sexual practices or on sexual orientation, there is as yet no reported case of a direct challenge to the doctrine and practice of a religious institution based on human rights legislation as written and as further interpreted by the courts. The area of human rights and sexual orientation is one of active ongoing legal review by the courts and legislatures, for example in the recent British Columbia school board case in the Supreme Court of Canada (*Trinity Western University vs. British Columbia College of Teachers* (2001) 1 S. C. R. 772). The courts attempt to balance the charter principles of protection of religious freedom and the prevention of discrimination based on sexual orientation.

The courts would analyze the nature of an employed position within The Presbyterian Church in Canada and its basis in church doctrine and practice. If adherence to church doctrine is not a substantial relevant concern in the employment position, employment cannot be denied based on sexual orientation or on sexual practice. To ground a valid discrimination based on sexual orientation or on sexual practice, there must be a substantial doctrinal element in the employed position. (The doctrine must be significantly relevant to the employment position in question.) Thus, a custodian or an office worker should not be subject to exclusion from church employment. Moreover, the doctrine must be clearly stated and properly enacted. It should be consistent within the whole church and consistent with The Presbyterian Church in Canada faith and belief structure. It should be uniformly and not selectively applied, and applied with a fair process. The application process should be based on good evidence. We are advised that where these criteria are met, doctrine relevant to homosexual practice and ordination may arguably be supported in the courts.

For example, an unmarried heterosexual person in a sexual relationship should be treated on the same basis as an unmarried homosexual person in a sexual relationship.

Once employed, benefits cannot be denied to a homosexual person except to the extent that they are validly restricted by a third party benefit provider.

We note that the definition and procedures around marriage in the civil marriage service are currently also under active review.

CONCLUSION

Summary

The committee members brought many different understandings, experiences and viewpoints to the study and discussions. However, the conclusions represent consensus rather than compromise. No principles had to be yielded and no doctrine had to be re-interpreted to bring us to the point at which we concluded our work with broad agreement among the Committee members. The area of agreement still encompasses a variety of understandings, but represents a suitable place at which to pause and take stock of progress in the church's study of this topic.

To be faithful to the two principal overtures to which we responded, the committee used many resources, both scriptural and secular, but the focus was fixed firmly on biblical authority. We were guided by the words of the preamble to the ordination of ministers and elders, relying on the promised guidance of the Holy Spirit while we listened to the many voices that speak on this subject.

In the committee's study guide for congregations, entitled, *Listening...* we noted our aim that "the discussion and discernment process should not force an answer before its time."²¹ It became obvious to the committee members from an early stage that any definitive recommendation concerning the roles of homosexual people in the church would be divisive, regardless of the direction taken. The committee believes that the time has not yet come for that answer. We also believe, and recommend, that the discussion should continue beyond the term of the present committee, with the prayer that the material we have collected and the conclusions we have reached in the course of our work will help in the church's continuing studies.

Our sources of information and wisdom begin and end with the Bible, and include many scholars, church members, clergy and scientists.

The committee has been criticized for not hearing sufficient evidence from groups who advocate conversion programs. We have listened to, but have not used material from organizations that have not supported their positions with scriptural or scientific evidence. Such evidence would have enabled us to consider them in the same spirit of enquiry that we have applied to other areas of the study.

A challenge faced by the committee was to understand and relate the contexts of this topic to the times of the Old Testament writers, the New Testament writers, and to the present time. We saw in the New Testament a lessening of the harshness of the Old Testament laws, and we believe that nearly two thousand more years of biblical and theological scholarship, together with the evolution of science, have brought greater insight to our understanding of human sexuality and humanity's relationship with God. In facing this challenge we have taken the centuries-old approach that the church is led by the scriptures and enlightened by science.

The biblical texts relating to homosexuality must be read carefully, and most importantly, in their proper contexts, in order to understand their intent. Some texts consider sexual crime and abuse; some reflect contemporary morality; while others concern the sense of order believed necessary to maintain a stable and continuing society. The concept of sexual orientation as we now understand it appears not to have been known to the biblical writers, but we cannot say this with absolute certainty from our reading of the scriptures. A formal definition of homosexuality does not appear in the scientific literature until the late 19th century.

The central issue from the outset of this work has been the concept and understanding of sin. We have considered the words of Jesus in his statement (Mark 10: 2-12) that one who divorces and remarries commits the sin of adultery. The church has long accepted and welcomed such people at all levels of membership and service, believing them to be repentant and forgiven sinners under God's law. Are we able to accept that this state is reached when they commit themselves to remain loving and faithful to their new partners? The reality of the failure of

marriages, for many reasons, is a fact that the church has come to understand well, and with compassion.

Can we now accept that, based on the considerable body of evidence presented to us, sexual orientation is the characteristic that governs sexual activity? If this is true, is it now reasonable to believe that committed and enduring love can and does exist between people of the same sex? And if this is also true, can we go on to say that their sinfulness under God's law is no less amenable to repentance and forgiveness through God's grace than that of divorced and remarried people?

The above statement, while based on the present doctrine of the church, might invite a counter argument. This could be that the loving, committed homosexual person, in expressing fidelity to a partner, is not sinful in expressing that love and therefore feels no reason to repent of it. By the fact of not deliberately and perversely departing from what is now widely believed to be an innate characteristic, does the homosexual person no more sin against God's will for his created order than do those living the biblical norm of heterosexual marriage?

In considering these two positions, we must take care to understand the differences between established doctrine and a view that the church has not accepted. The committee is well aware that the propositions set out in the preceding paragraphs raise further questions that will sustain this debate rather than bring it to a close. However, we believe that it would be beneficial to focus further study on this area.

The question we must now ask as a result of reaching this position is: "Is the faithful, sinful, loving homosexual person therefore no less a person in God's sight than the faithful, sinful, loving heterosexual person?" If so, can we now say with conviction that we are not a community divided by acceptance or rejection based on the expression of our sexuality? Can we now say with confidence that we are whole, the indivisible Body of Christ?

To some who were confident of their own righteousness and looked down on everybody else, Jesus told this parable: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood up and prayed about himself: 'God, I thank you that I am not like other men - robbers, evildoers, adulterers - or even like this tax collector. I fast twice a week and give a tenth of all I get.' "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.' "I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."²² (Luke 18:9-14)

Scientific, psychological and medical; pastoral, theological and biblical understanding of sexuality

The weight of scientific evidence presented to the committee points to the conclusion that sexual orientation is innate, established early in life, and not a matter of choice. We were left with little doubt that it is caused and influenced by numerous factors beyond the choice of the individual.

The scientific evidence indicates that sexual attraction and activity depend predominantly on a person's place on the spectrum of sexual orientation. The orientation of those at the extremes of the spectrum appears to be well defined and unlikely to change significantly, and their sexual activity - heterosexual or homosexual - will be similarly well defined.

The evidence of experience and the opinion of specialists indicates that for those at the centre of the spectrum, whose orientation is less clearly defined, an element of choice in sexual activity may exist. Their orientation may be unclear to them, and their sexual preferences may change as their lives continue to unfold.

We have come to understand that it is never appropriate to refer to sexual orientation as a "lifestyle choice". The scientific evidence shows this description to be inaccurate, and homosexual people who have responded to the committee find it to be an offensive and demeaning term, indicating an absence of understanding of the meaning of sexual orientation on the part of those who use it. The lifestyles voluntarily adopted by people of either orientation are not a matter of innate sexuality but of social expression. It is only this superficial, outward expression that can be a matter of choice, and it affects every one of us to some degree.

As we discussed above, the clarity of sexual orientation evidently varies, and in some cases, is ambiguous. Where such ambiguity occurs, the evidence does not lead us to believe that it can safely be interpreted as presenting a general case for the implementation of 'conversion' programs.

We understand that many people do have faith in the ability of conversion programs to change sexual orientation, and this topic has been examined carefully in our discussions with the specialists. Yet, our studies have not revealed any scriptural, scientific or pastoral basis or justification for such programs. We have learned that, where counselling of any kind is sought by a homosexual person, the greatest of care must be taken to ensure that it is provided by a properly qualified person, and that it is appropriate to the specific case.

Our studies have indicated no scriptural, scientific, legal or pastoral justification for imposing conversion or any other kind of treatment on homosexual people. We have found that such actions, whether for therapeutic or punitive purposes, have been increasingly rejected by the scientific and legal communities since the middle of the last century.

The higher than normal risk of suicide among homosexual people, and especially among the younger ones, is well documented, and must be understood by those who counsel them.

The roles of homosexual people in the church

Our reading of the scriptures leaves no doubt that the heterosexual union was considered to be the norm under God's laws as they were received by the community of the faithful. But is this union exclusive of all others? How does it relate to our understanding and acceptance of the undeniable diversity that we see among the creation? What is the role of those who are created to be different? How does their orientation affect the way in which they may serve God and God's people?

We open up these texts and believe we have discerned their meanings, but time and cultural changes slowly obscure their meanings from us. Can we accept that this is a continuing process, and that they must be reopened with fresh eyes and minds for succeeding ages to understand them?

It is widely accepted that homosexual people hold office in the church. "Neither scripture nor Church prohibits ordination on the basis of one's sexual attraction to others, whether homosexual or heterosexual" (A&P 1996, p. 444). On the basis of a precedent derived from an understanding of scriptural authority, a person described as a "self avowed and practising homosexual" (A&P 1996, p. 444) may be refused ordination to the ministry of Word and Sacraments in The Presbyterian Church in Canada. We have learned that others, while in the process of preparing for the ministry, have declared their homosexual orientation and have been advised to withdraw or to transfer to another denomination. The reasoning has been that such a person contravenes the currently accepted standards and practice of The Presbyterian Church in Canada, and is therefore not acceptable as a minister of Word and Sacraments. We infer that such people are considered to be unrepentant sinners. However, we must take great care in our understanding and use of the word 'unrepentant' when it is used in judgment against others.

At present, the church appears to be allowed under civil law - within certain limits - to question students for the ministry regarding their sexual orientation and activity, based on the belief that their lives should reflect the present standards and practice of the church in its acceptance of candidates for ordination. This is supported by legal opinion but has not been tested by the courts. It is to be noted that 'standards' do not necessarily mean the laws of the church as enacted by General Assemblies.

Based on current legal advice obtained at the request of the committee, the Principal Clerk of Assembly offered the following interpretation regarding the matter of inquiring into sexual orientation and practice during the candidacy process:

... questions related to sexual orientation and practice are likely legally permitted only when the church is sure that a clear requirement for ordination is adherence to a certain behaviour and that behaviour is clearly based on our theological beliefs. If a presbytery (when dealing with candidates for ministry) is consistent in applying this theological framework, then it is fair to expect those becoming part of the ordained clergy to adhere and thus the necessary questions can be asked.

The church has been very careful to draw the distinction between homosexual orientation and homosexual activity. A celibate homosexual minister or member of the Order of Diaconal Ministries may still be ordained/designated under the present laws and practice of The Presbyterian Church in Canada.

Is the homosexual person entitled to the same rights, privileges and pastoral care as any other church member? We believe this to be so. The right to acceptance and to privacy surely belongs to the homosexual person as much as to any other, and none should ever feel that there is a risk of exposure of their private lives in the church or elsewhere. While this is easily stated, the committee believes that the church should take steps to ensure that full pastoral care is extended to all people, regardless of sexual orientation, and that all congregations and courts of the church anticipate the pastoral needs of homosexual people among their fellowship.

The Presbyterian Church in Canada has never limited the roles of its members on the basis of their sexual orientation. These roles include church school teachers, musicians, youth leaders, ruling elders, teaching elders and members of the Order of Diaconal Ministries. No legislation has ever existed for this purpose and, following six years of study, the Special Committee on Sexual Orientation finds that none is needed.

We pray that we have been faithful to God in listening to his word throughout our task. Let us close by observing that the basis for any study of, and by, God's people is surely Genesis 1:27: So God created humankind in his own image, in the image of God he created them; male and female he created them.

Recommendations No. 1 (adopted, p. [40](#))

That this report be referred to the Life and Mission Agency, the Committee on Theological Education and the colleges for study and use in educational resources of the church.

Recommendation No. 2 (adopted, p. [43](#))

That the Life and Mission Agency, Committee on Theological Education, and the colleges be asked to continue to study and/or conduct research on questions of human sexuality.

Recommendation No. 3 (adopted, p. [43](#))

That Life and Mission Agency be urged to ask Education for Discipleship to provide educational resources for congregations regarding human sexuality

Recommendation No. 4 (defeated, p. [43](#))

That congregations and sessions be encouraged to use the study guide entitled *Listening...* and to return the questionnaire to The Rev. Wendy Paterson, 3200 Woodland Ave., Windsor, ON, N9E 1Z5, for compilation of statistics. (*Listening...* is available on the church web site or through the Book Room.)

Recommendation No. 5 (amended and adopted, p. [44](#))

That congregations, presbyteries and their ministries be urged to be and to create safe spaces in which people of differing sexual orientations, and with differing views on sexual orientation, may encounter each other in prayer, story-telling, and truth-telling in a spirit of love, toward mutual understanding and Christian community.

Recommendation No. 6 (adopted, p. [44](#))

That the above be the responses to Overture No. 15, 1997, Overture No. 34, 1998, and Overture No. 22, 1998.

Recommendation No. 7 (amended and adopted, p. [45](#))

That the committee be discharged.

Endnotes

1. Broido, Ellen M., "Constructing Identity: The Nature and Meaning of Lesbian, Gay, and Bisexual Identities", in *Handbook of Counseling and Psychotherapy with Lesbian, Gay, and Bisexual Clients*, Ruperto M. Perez, Kurt A. DeBord, Kathleen J. Bieschke, Eds., American Psychological Association, 2000.
2. *Ibid.*, p. 14.
3. *Ibid.*, p. 15.
4. *Ibid.*, p. 16.

5. Ibid., p. 17.
6. Ibid., p. 17-19.
7. cited in Bellis, Alice Ogden and Hufford, Terry L., *Science Scripture and Homosexuality*, The Pilgrim Press, 2002, p. 42.
8. Ibid., p. 43.
9. Ibid., p. 77.
10. Nancy J. Duff, "How to Discuss Moral Issues Surrounding Homosexuality When You Know You are Right, within Homosexuality and Christian Community", Choon-Leong Seow, ed., p. 145.
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12. Ched Myers, Marie Dennis, Joseph Nangle, Cynthia Moe-Lobeda, Stuart Taylor, ed. by Karen Lattea, *Say to This Mountain Mark's Story of Discipleship*, p. 85.
13. Howard W. Stone, "The Changing Times: A Case for Brief Pastoral Counseling within Strategies For Brief Pastoral Counseling", Howard W. Stone, ed., p. 15.
14. Cameron Brett, "A Pastoral Response to the Special Committee Re: Rosedale Overture", published in A New Network, The bulletin of A New Network within The Presbyterian Church in Canada, June 2001.
15. Andrew Lester and Howard W. Stone, "Helping Parishoners Envision the Future within Strategies For Brief Pastoral Counseling", Howard W. Stone, ed., p. 58.
16. A.K.M. Adam, "Disciples Together, Constantly within Homosexuality and Christian Community", Choon-Leong Seow, ed., p. 123.
17. Jan James, "The Power of Valuing in Brief Pastoral Counseling, within Strategies For Brief Pastoral Counseling", Howard W. Stone, ed., p. 23.
18. What We Wish We Had Known, Breaking the Silence, Moving Toward Understanding, A Resource for Individuals and Families, First Tuesday Group The Presbyterian Church Mt. Kisco, New York, p. 20.
19. Ontario Association of Social Workers' Statement of Principles on Promoting Equity For Lesbians and Gays, February 25, 1995, p. 2.
20. The Book of Common Worship, The Presbyterian Church in Canada, 1991, p. 130.
21. *Listening... Understanding Human Sexuality*, published by The Presbyterian Church in Canada, January 2003.
22. New International Version, Zondervan Publishing House.

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- Brett, Cameron, *A Pastoral Response to the Special Committee Re Rosedale Overture*, published after presentation to the Special Committee in *A New Network*. The bulletin of A New Network within The Presbyterian Church in Canada, June 2001.
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Wendy Paterson
Convener

SPECIAL COMMITTEE RE REVIEW OF CHAPTER 9, BOOK OF FORMS

To the Venerable, the 129th General Assembly:

INTRODUCTION AND TERMS OF REFERENCE

The Special Committee re Review of Chapter 9, Book of Forms was formed by an action of the 125th General Assembly in response to a recommendation from the Committee on Church Doctrine: "That a special committee of the General Assembly be established, to include persons in the church experienced in civil and church law, to review Chapter 9 of the Book of Forms and recommend such changes as may be required to produce a legally current and clear code of procedure for ecclesiastical process." (A&P 1999, p. [235](#), [24](#))

MEMBERS OF SPECIAL COMMITTEE

The members of the Special Committee remain: Peter D. Ruddell (convener), Robert Garvin, James T. Hurd, Carey Nieuwhof, ministers; and Carol Westcott, elder.

RESPONSES TO REPORT TO 128TH GENERAL ASSEMBLY

The Special Committee presented an extensive report to the 128th General Assembly which was sent down to synods, presbyteries and sessions for study and report. Responses were received from 98 sessions and 16 presbyteries. The Special Committee thanks those courts which took the time and made the effort to study the report and to reply. The calibre of the responses, especially those from sessions, was excellent. The Special Committee sensed that the review of Chapter 9 to make it clearer and easier to use was important to the courts.

BIBLICAL AND THEOLOGICAL REFLECTION

The Special Committee's attempt to create a biblical and theological context for the exercise of discipline was largely well received. It was generally held that this was helpful. A number of responses raised concerns about this section. Some indicated that there should be more New Testament texts used. Others pointed out that the Old Testament texts touched on current societal concerns about discipline. If these were to be used, additional work on interpretation would be required. The Special Committee appreciates both the general support for this section and the suggestions for further work to be done. Many of the responses confirmed the placing of a section like this in a companion guide or in an appendix in the Book of Forms.

SOME HISTORY BEHIND THE BOOK OF FORMS

Some of the responses found this section helpful. Others found it interesting but not particularly helpful. If such information did go into a companion guide or an appendix, it should be edited to a shorter form. The Special Committee sees some sense of the history behind our laws and practices as being useful.

A STANDING JUDICIAL COMMITTEE

The Special Committee noted in its report to the 128th General Assembly the comments made by presbyteries in responses to its previous questionnaire. There was further concurrence from sessions and presbyteries around the issues raised. The Special Committee had suggested that a standing judicial commission could be formed to provide assistance and advice to church courts. There was little support for a judicial commission. However, there was definite support for a judicial committee with specific terms of reference. Some thought a number of these could be appointed on a regional basis. The Special Committee supports beginning with a national standing judicial committee which would serve to provide assistance with procedures for church courts dealing with matters of discipline or judicial process.

REFLECTIONS ON THE CHURCH AND LAW

The responses from sessions and presbyteries brought great of appreciation for this section. There was strong support for placing elements of this section in a companion guide or an appendix to the Book of Forms.

COMPANION GUIDE OR APPENDIX IN THE BOOK OF FORMS

The replies from sessions and presbyteries expressed interest in a companion guide or an appendix in the Book of Forms where there would be supportive material for using Chapter 9. While the Special Committee is leaning towards an appendix so that all information would be available in one place in the Book of Forms, it is likely that supportive information, a flow chart for both informal and formal process and a glossary of terms used in Chapter 9 will be provided in both a companion guide and an appendix. For example, supportive information could go into a companion guide while a flow chart and a glossary of terms could go into an appendix.

LAWFUL OVERSIGHT

The Special Committee appreciates the insight on this matter that came in the responses from the sessions and presbyteries. The special committee will report on this matter in a future report.

NEW LEGISLATION

The Special Committee has completed new legislation with respect to Chapter 9. As it worked, the Special Committee followed these criteria:

- to have respect for the requirements of procedural fairness/natural justice;
- to capture the importance of community and Torah in our processes;
- to present the chapter in clear language and readable style;
- to set out general principles;
- to delineate steps for informal process and formal process;
- to identify the point of movement from informal to formal process; and
- to order the sections of the chapter to reflect the flow from informal to formal process.

The Special Committee forwarded its new legislation to the Clerks of Assembly for their review. (p. 285) The Clerks reviewed the legislation proposed by the Special Committee and were strong in their appreciation and support. Therefore, they proposed that the Clerks and the Special Committee join forces during the fall of 2003 and the spring of 2004 to complete the development of new legislation that would be reported to the 2004 General Assembly with a recommendation that it be sent down to the lower courts for study and report. The Special Committee was pleased to agree to this proposal and is ready to move forward with its work in conjunction with the Clerks. The church's legal counsel would also be a part of this process.

The Special Committee offers the following timeline for the forward movement of its work and the completion of its mandate.

Year	
2003 - 2004	The Special Committee will work in conjunction with the Clerks of Assembly and in consultation with the church's legal counsel to complete the preparation of new legislation.
2004	The Special Committee will report the new legislation developed in conjunction with the Clerks in consultation with the church's legal counsel to the General Assembly with a recommendation that it be sent down for study and report. Work will move forward on a companion guide and/or an appendix.
2004 - 2005	The Special Committee will fine tune, in conjunction with the Clerks and with the church's legal counsel, legislation that would be recommended to General Assembly to be sent down to presbyteries under the Barrier Act. Work will move forward on a companion guide and/or an appendix.
2006	Presbyteries would reply to the General Assembly as agreeing or disagreeing. If a majority agrees, the Committee on Remits would be free to recommend to the 2006 General Assembly that the new legislation become the law of the church and that the Book of Forms be revised accordingly.

APPRECIATION

Ms. Barbara McLean, Associate Secretary, Assembly Office and Deputy Clerk was the Clerk assigned to work with the Special Committee. Her constant support, helpful suggestions and commitment have been highly appreciated by the Special Committee. The Special Committee records its appreciation for the competent and gracious way in which Ms. McLean has fulfilled all her responsibilities in her work with the Special Committee and her work in the wider church. She is a faithful servant of our Lord and his Church.

CONCLUSION

Again, the Special Committee expresses its appreciation to the sessions and presbyteries for their replies to Special Committee's report to the 128th General Assembly and their continued prayers for the Special Committee's work. The Special Committee is gratified by this support and the prayers.

Peter D. Ruddell
Convener

THEOLOGICAL EDUCATION, COMMITTEE ON

To the Venerable, the 129th General Assembly:

MEMBERSHIP AND APPRECIATION

The committee expresses its appreciation to the following members who complete their term of service with this General Assembly: Brian Cass, Joyce Harrison and Kate Jordan who were appointed by the Assembly; and Ken Sheward from Knox College Governing Board and Charles Burns from the Board of St. Andrew's Hall.

Beth McCutcheon was the convener this year and the committee expresses its appreciation for her leadership and for her guidance shared both during the meetings and throughout her term. She will continue to serve as a member of the committee.

VISION FOR THEOLOGICAL EDUCATION

A major area of work for the committee this year has been the financial situation of theological education especially as it relates to the colleges. Last summer and fall, the colleges prepared financial histories and projections for delivering theological education for this denomination within each of their institutions. In February, the committee worked through a process to address first the vision for theological education within the denomination which will form a basis to look at new directions and to address some of the financial concerns and hopes.

A number of historic understandings and values regarding theological education have been established by the General Assembly over many years. These include a commitment to an educated clergy and diaconate; ecumenical co-operation within theological education consortia which include relationships to universities and membership in the Association of Theological Schools for accreditation; and denominational ownership, oversight and funding for multiple colleges within a residential model. College faculty are normally ordained ministers of The Presbyterian Church in Canada with pastoral experience. The church, along with the college faculty, is committed to providing a holistic, integrated and complete program of theological education in the Canadian context. More recently, the General Assembly has given the colleges a mandate for lay education reflecting a more recent commitment to an educated laity.

Over the past few years, the colleges have been identifying areas which are unique to their own institution and those areas where they can co-operate. The college representatives made a joint presentation on a vision for theological education as one part of the committee's process for discussing future plans for education within the church. They identified questions for further discussion and research in areas such as designing curriculum, mentoring and supervision of students, different approaches to administration, and financial implications. The Committee on Theological Education appreciates the leadership of the colleges as it seeks ways to work together and acknowledged this co-operative and collegial frame of working. The committee commended the formation of the Council of Canadian Presbyterian Theological Colleges. This

council is comprised of the Principals of Presbyterian College and Knox College, Dean of St. Andrew's Hall, conveners of the governing boards and it has permission to add members. The council will continue to develop strategic plans for theological education.

COLLEGE VISITS

In November 2002, the committee met at Presbyterian College in Montreal during which there was a visit with the college community. Many members expressed the importance of seeing the facilities at Presbyterian College and meeting the faculty, students and senate members within their own environment. This visit enabled the committee to see how theological education is delivered in the Presbyterian College setting and to become more familiar with its distinctive features such as the In Ministry Program for third year and the co-operation among the colleges within the Faculty of Religious Studies in a way that written reports are unable to convey.

St. Andrew's Hall and Vancouver School of Theology will be visited next by the committee, hopefully in 2004.

PRESBYTERIAN COLLEGE - ENTENTE WITH UNIVERSITY OF MONTREAL (A&P 2002, p. [482-88](#), [24](#))

The General Assembly last year approved the entente with the University of Montreal that will enable students to study theology in French. Any student in this program is registered as a student of Presbyterian College. Since the approval last year, some changes were made to this entente which are identified in the report from Presbyterian College (see p. [559](#)).

FACULTY APPOINTMENTS

Principals/Dean

Presbyterian College - The Rev. Dr. John A. Vissers

In 1999, the 125th General Assembly appointed The Rev. Dr. John A. Vissers the Principal of The Presbyterian College, Montreal for a five year term. The senate did a review of Dr. Vissers' performance and has requested that, consistent with the history of appointments to the principalship, he be re-appointed as Principal without term. The review was conducted by a committee of the senate which included a recent graduate, a faculty member, a representative from the Joint Board of Theological Colleges, and the convener of the original search committee.

The committee reviewed his accomplishments and his goals for the next few years. Both the committee and senate were highly laudatory of John's leadership and remarked on the substantial progress and good harmony in the college in the last few years under his principalship. The Task Force established during these years examined the issues of recruitment, delivery and resources. There has been a substantial increase in enrolment due to his efforts in recruitment, a lively interest in matters related to delivery of program, and a renewed interest in increasing the financial base of the college. There is a very positive perception of his present accomplishments and agreement on future goals within both the college community and the senate.

Recommendation No. 1 (adopted, p. [14](#))

That The Rev. Dr. John A. Vissers be appointed as Principal at the Presbyterian College and Chair of the Senate and that the appointment be without term.

Knox College - The Rev. Dr. J. Dorcas Gordon

A positive review of The Rev. Dr. J. Dorcas Gordon as Principal of Knox College was conducted and the Board of Governors unanimously approved that a request be made to the Committee on Theological Education, and through it to General Assembly, that Dr. Gordon be reappointed for a further five-year term effective July 1, 2004, when the current term expires.

Dorcas Gordon is dedicated to delivering a high level of theological education which is evident in her care and oversight to challenge students in their own personal faith, and to think theologically. She regards her scholarship as fundamental to her work at Knox. It is a challenge for her to find time for teaching preparation with the demands of the Principal's job. Her consensus building leadership style allows her to be the "agent of change" with the faculty and she possesses exceptional leadership skills.

The college faces major administrative challenges and Dorcas has provided capable and strong leadership throughout these challenges as she has assisted the college to move forward in finding clarified administrative structures. Under her leadership, a very positive and viable relationship with the Board of Governors has been developed that augurs well for meeting these challenges.

Recommendation No. 2 (adopted, p. 14)

That The Rev. Dr. J. Dorcas Gordon be re-appointed as Principal of Knox College for an additional five year term effective July 1, 2004.

St. Andrew's Hall - The Rev. Dr. Stephen Farris

The position of Dean of St. Andrew's Hall became vacant in November 2001. The position of Director of Presbyterian Denominational Formation was also vacant at that time.

In reviewing the staffing needs of the Hall and the Vancouver School of Theology, four areas of significant need were identified: Dean of St. Andrew's Hall and VST faculty positions in Presbyterian denominational formation, homiletics and ethics. It was judged best, at that time, for St. Andrew's Hall to meet its commitment of 1.3 VST faculty positions through appointing a Dean and a Director of Presbyterian Denominational Formation.

Accordingly, the job description for Dean of St. Andrew's Hall and Director of Presbyterian Denominational Formation was designed. The appointment of the Dean would be made by the General Assembly. The Boards of St. Andrew's Hall and Vancouver School of Theology have the authority to appoint, at their discretion, the Director of Presbyterian Denominational Formation.

The job description received the approval of the two Boards in November 2001.

In February 2002, the Committee on Theological Education approved the job description and gave St. Andrew's Hall permission to enter into a search process. The date of October 31, 2002, was set as the last date to receive applications.

The search committee, convened by Mr. Charles Burns, convener of the Board of St. Andrew's Hall, met throughout the fall of 2002.

Six applications were received. A short list of four candidates was created and they were interviewed in November.

The committee determined that The Rev. Dr. Stephen Farris was the sole successful candidate for Dean of St. Andrew's Hall and Director of Presbyterian Denominational Formation. It unanimously passed a motion to recommend his name to the Boards of St. Andrew's Hall and Vancouver School of Theology.

After the search committee had made its selection, it was suggested to St. Andrew's Hall by Vancouver School of Theology that the school would benefit from Dr. Farris' gifts and experience in teaching homiletics. The School proposed, given the discretion shared by itself and St. Andrew's Hall in relation to the appointment of faculty other than the Dean, that they might wisely consider contracting another person to teach the courses in Presbyterian Denominational Formation in order for the two boards to appoint Dr. Farris as Professor of Homiletics at the Vancouver School of Theology.

It is important that the General Assembly recognize this discussion was held subsequent to the search committee's decision to recommend Dr. Farris as Dean of St. Andrew's Hall and Director of Presbyterian Denominational Formation. The search committee had no role in it and it had no effect on the integrity of the search. We also stress to the General Assembly that the decision of the Boards of St. Andrew's Hall and Vancouver School of Theology to appoint Dr. Farris as Professor of Homiletics is entirely within their discretion.

We rejoice that, in the grace of God, this appointment, should it receive the approval of the General Assembly, will enable The Presbyterian Church in Canada to hold 1.8 positions on the faculty of Vancouver School of Theology (Professor of Homiletics [1.0], Professor of Ethics [1.8], Director of Presbyterian Denominational Formation [0.5]) while financing the 1.3 positions to which our agreement with the School commits us. The Vancouver School of Theology will pay the salary of the Director of Presbyterian Denominational Formation who is

appointed by the Board of St. Andrew's Hall and endorsed by the Vancouver School of Theology.

On February 15, 2003, the Committee on Theological Education passed a motion to recommend that the General Assembly appoint The Rev. Dr. Stephen Farris as the Dean of St. Andrew's Hall.

Biography of S. Farris

Stephen Farris has served since 1986 as Professor of Preaching and Worship at Knox College in the Toronto School of Theology, the University of Toronto. Before that time, he was, for five years, minister of Trinity Presbyterian Church, Amherstview, Ontario. He is a graduate of the University of Toronto, Union Theological Seminary in Virginia and Cambridge University, England, from which he received his Ph.D..

He is the author of three books, many academic and popular articles, dictionary and encyclopedia entries and a murder mystery short story. His most recent book is *A Textual Commentary on Preaching Grace* soon to be published by Abingdon Press. In 1992, Dr. Farris was President of the Academy of Homiletics, the international society of teachers of preaching. Dr. Farris has traveled widely and has spoken in churches on six continents. He has served on many local, national and international committees including the Executive Committee of the World Alliance of Reformed Churches. He edited the book of Bible studies for the 23rd General Council of that body.

Stephen has been active in the courts of The Presbyterian Church in Canada having served on many committees including Church Doctrine, its sub-committee on Human Sexuality, on several presbytery committees, and as Moderator of the Presbytery of Pickering. He continues to be much in demand as a speaker and preacher.

Stephen Farris is married to Patricia Farris, a principal in the Toronto District School Board, and has two sons, Allan and Daniel.

Recommendation No. 3 (adopted, p. [14](#))

That The Rev. Dr. Stephen Farris be appointed Dean of St. Andrew's Hall as of July 1, 2003.

Re-Appointments and Tenure

The Rev. Dr. Clyde Ervine - Director of Pastoral Studies, Presbyterian College

The 126th General Assembly appointed The Rev. Dr. W.J. Clyde Ervine Director of Pastoral Studies, The Presbyterian College, Montreal for a three year term at the rank of Associate Professor in August 2000. This year the senate conducted a review process for Dr. Ervine in order to request that he be re-appointed to this position. The review consisted of an interview with Dr. Ervine and input from In-Ministry-Year students, recent graduates, field education supervisors, the principals and directors of studies from the other two colleges in the consortium, the convener of the B.Th. Committee at the Faculty of Religious Studies, and staff and faculty colleagues. Evaluations of courses which he taught were also considered by the committee.

Dr. Ervine has made significant contributions and accomplishments during his first term including mentoring of students and modeling of Christian ministry; commitment to scholarship, teaching, the church, practice of preaching and pastoral ministry; pastoral care of students; co-operative spirit in the ecumenical consortium at the University of McGill; and his infectious enthusiasm.

Recommendation No. 4 (adopted, p. [14](#))

That The Rev. Dr. W.J. Clyde Ervine, M.Th., Ph.D., Diploma in Ministry, be re-appointed as the Director of Pastoral Studies at The Presbyterian College for a five year period at the rank of Associate Professor effective August 1, 2003.

Tenure and Promotion Reviews at Knox College

In 2000, when Professors Nam Soon Song and Bradley McLean were appointed to Knox College by the Board of Governors (as associate professors), the board requested that a tenure and promotion review be held at the end of the first three-year appointment. Both Professor

Song and Professor McLean brought to Knox a wealth of teaching experience and strong publishing records. Both already had tenure in their previous institutions.

As a result, two separate Tenure and Promotion Review Committees began their work in the fall of 2002. Representation included appointees from the Board of Governors of Knox College, the Academic Policy Committee of the Board, faculty, and The Toronto School of Theology (TST). The Principal convened both reviews according to the process set forth in the Knox College Faculty Handbook. Each review committee sought submissions from the faculty members, students, staff and four external academic examiners familiar with the work of Professors Song and McLean. The committees also considered student evaluations at both the basic degree and the advanced degree levels and comprehensive self-evaluations written by the professors.

The Faculty Handbook outlines areas in which faculty are to be assessed for the purpose of regular, tenure and promotion reviews. These include criteria for teaching and scholarship; an assessment of other contributions to the church and community; and criteria relating to Knox's institutional values. The reviewers unanimously endorsed both Dr. Song and Dr. McLean in each of these areas.

The Rev. Dr. Bradley McLean - Professor of New Testament Language and Literature, Knox College

Professor Bradley McLean is a scholar who is making, and will continue to make, a significant contribution to scholarship on an international scale. He has recently completed two major publications and is working out the focus of the next stage of his scholarship. Professor McLean has found a deep affinity with the Presbyterian tradition of scholarship and its preparation of well-schooled ministers. He respects this tradition and sees himself adding to it through his scholarly pursuits. Dr. McLean has found his place within Trafalgar Presbyterian Church where he gives leadership within the life of the congregation. He also makes himself available for preaching within the presbytery.

In summary, Dr. McLean loves learning and working with new ideas, and at present is working to focus his scholarship. He has an enthusiasm for preparing ministers for The Presbyterian Church in Canada and has engaged wholeheartedly in teaching in the Lay Certificate Program recently begun at Knox. Students and faculty colleagues recognize his gifts for teaching and his ongoing desire to understand how people learn, and to apply these findings to his work with students who are being prepared for congregational ministry. He is giving leadership to Knox College in the area of distance education; his course on "Reading the Bible" is available through his web-site. As a teacher, he respects learners and encourages them to take ownership of their own learning; he uses seminars and problem-based situations to encourage them to think deeply about what they are learning. His goal is to help students to think about the scriptures in a way that is insightful to their role as preachers and teachers in congregational ministry.

Recommendation No. 5 (adopted, p. 16)

That The Rev. Dr. Bradley McLean be granted tenure and promoted to full professor as Professor of New Testament Language and Literature.

Dr. Nam Soon Song - Ewart Professor of Christian Education and Youth Ministry

Dr. Song is to be commended for her holistic approach to teaching. It is clearly an excellent model for a theological school and one she is encouraged to share with faculty colleagues. The review committee would commend her on the quality of her research, her writing, and academic papers presented. The submissions of the external assessors consistently affirm that she has something exciting and challenging to offer Christian educators and the church.

The review committee commended Professor Song for the extraordinary amount of time she has spent on familiarizing herself with The Presbyterian Church in Canada. Although she is an active member of Agincourt Presbyterian Church, she commits an extraordinary amount of time to the Korean-Canadian Church in Ontario and the Presbytery of Eastern Han-Ca. Particularly is she concerned for the ministry of women within the Korean-Canadian Church. For its part, Knox College affirms that Professor Song is a gift to the whole church, not just the Korean community.

The review committee commends Professor Song for the excellence of her contribution to the church and the wider community of the Toronto School of Theology (TST). Her work within

the TST and her oversight in areas of Lay Education and the Asian Centre are exemplary. The final area on living Knox College's institutional values needs little comment given the much repeated and enthusiastic endorsement of her availability, her compassion, and her respectful spirit.

Recommendation No. 6 (adopted, p. [16](#))

That Dr. Nam Soon Song be granted tenure and promoted to full professor as Ewart Professor of Christian Education and Youth Ministry.

OVERTURE NO. 13, 2001 (A&P 2001, p. [560-61](#), [14](#))

Re: Providing courses on youth ministry within diaconal education

Overture No. 13, 2001 re providing courses on youth ministry within diaconal education envisions an expanded understanding of the role of the diaconal minister. The overture outlines some of the issues that can arise when youth workers are unfamiliar with the life of The Presbyterian Church in Canada and proposes a response that would involve the colleges in providing training in this area.

The Committee on Theological Education is aware of the financial deficits and the serious financial challenges in all of our theological colleges and questions whether it is realistic to ask them to shoulder this additional cost.

While the committee agrees that education of our children and youth is of vital importance to the mission and future of the church, there may be less agreement on how that should be fostered. There is general agreement that these leaders should be well educated, well trained and well supported.

Currently, there are courses and programs available to students at our colleges that focus on youth ministry. For example, at Toronto School of Theology there are at least four courses a year offered in youth ministry. In addition, Knox College will be beginning a new Master of Religious Education degree program in the fall of 2003 with both Christian Education and youth ministry courses. There are also interesting and innovative programs offered through the Elders' Institute at St. Andrew's Hall.

Whether this avenue ought to be through the existing diaconal ministries stream of study or through a separate classification of ministry is unclear. It is an issue of importance to the church and needs further exploration and support. Therefore, it is recommended that the prayer of the overture be not granted but that the issues raised by it be referred to the Life and Mission Agency and the colleges for study and action in their planning for the future.

Recommendation No. 7 (adopted, p. [16](#))

That the prayer of Overture No. 13, 2001 be not granted.

CONSULTATION RE KOREAN STUDENTS (A&P 2000, p. [497](#); A&P 2002, p. [482](#))

The consultation concerning Korean students and theological education was held in April 2002 with about twenty students and individuals providing leadership from a variety of areas. There were general issues raised by the students such as the candidacy process, support for them during their studies and especially as they related to balancing responsibilities within the congregations and field education, and second language assistance. The various concerns were communicated to the Han-Ca Presbyteries and the colleges.

LOCATION OF DIACONAL EDUCATION (A&P 1999, p. [443-44](#), [34-35](#), A&P 2000, p. [495-96](#), [24](#); A&P 2002, p. [482](#))

The committee is continuing its work on the issue of the location of diaconal education and will report at a future Assembly.

STUDENT DEBT LOAD STUDY (A&P 1999, p. [206](#), [22](#); A&P 2000, p. [497](#); A&P 2002, p. [482](#))

A summary report on the issues of student debt load was reviewed by the committee. It raised further issues which a sub-committee will incorporate into the final report which is expected to be presented to the November meeting. The committee plans to conclude its work on this and to report to the next General Assembly.

LAY THEOLOGICAL EDUCATION

Each college has focused on developing programs for the laity. The Elders' Institute is moving from its pilot project stage to being an established program of St. Andrew's Hall (see p. [566-69](#)). This year, Presbyterian College has established a diploma in lay education (see p. [558-59](#)). Knox College is in its second year of the lay certificate program and began to offer it in satellite locations, and the college saw students begin studies for a Masters of Theological Studies which is a lay degree (see p. [562](#)). The colleges are also involved in ways of working together to offer lay education such as sharing of faculty and resources.

FLAMES INITIATIVE

Education for clergy and lay is the 2004-2005 FLAMES Initiative. The committee is in the initial stages of developing ideas and plans for this initiative.

FUNDING FOR THEOLOGICAL EDUCATION

The amount received from *Presbyterians Sharing...* in 2002 for the support of colleges was \$811,669. The distribution to the colleges was:

The Presbyterian College	16%	(\$129,872)
Knox College	70%	(\$568,638)
St. Andrew's Hall	14%	(\$113,638)

EWART ENDOWMENT FOR THEOLOGICAL EDUCATION

Grants

The projects and amounts approved in November 2002 for the 2003 grants from the Ewart Endowment for Theological Education are:

- 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:
 - Presbytery of Niagara for its lay seminar in the amount of \$700 for 2002 and \$700 for 2003; and
 - Association of Presbyterian Church Educators - Canadian Region for initial programming and structure in the amount of \$10,000 (\$5,000 each year of the 2 year grant).
- Grants awarded in this category are those which have received approval for an ongoing grant:
 - Knox College for its lay certificate program in satellite locations, \$12,000 (second year of a three year grant);
 - Knox College for the Professor of Christian Education and Youth Ministry, \$65,000 (third year of a five year grant);
 - Knox College for the McKay Resource Centre, \$7,000 (third year of a five year grant);
 - Life and Mission Agency - Education for Discipleship for Canada Youth 2003, \$40,000 (second of a two year grant);
 - North Park for the Spanish Ministry project, \$10,000 (third of three year grant);
 - Presbyterian College for its global education program, \$10,000 (second year of a three year grant); and
 - St. Andrew's Hall for the Elders' Institute, \$15,000 (fourth of four year grant).
- Grants awarded in this category are for one year only:
 - Presbyterian College for the diploma in lay education leadership in the amount of \$15,000;
 - St. Andrew's Hall for the completion of the Canadian Presbyterian History course in the amount of \$8,000; and
 - Synod of British Columbia for the establishment of a mobile Vacation Bible School in the amount of \$8,000.

The new grants awarded since last reporting total \$42,400. The total amount awarded since the beginning of the fund is \$1,567,650. Each year, 10 percent of the income realized is returned to capital and in 2002 that amount was \$11,242.

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.). Since the inception of the fund, almost all of the doctoral candidates who have received grants have completed their studies. One award was granted for the 2002-2003 academic year. At the end of 2002, the capital amount of the fund was \$513,435.

Beth McCutcheon
Convener

Terrie-Lee Hamilton
Secretary

REPORT OF THE COLLEGES

THE PRESBYTERIAN COLLEGE, MONTREAL, SENATE OF

The 136th Convocation

The 136th Convocation of The Presbyterian College, Montreal was held on Thursday, May 8, 2003, at The Church of Saint Andrew and Saint Paul. The convocation speaker was The Rev. Richard Topping, minister of The Church of Saint Andrew and Saint Paul. The following seven 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: Kelly Graham, Charles Kahumbu, Kelly MacPhail, Devon Pattemore, Joel Sherbino, Todd Statham, and Bradley Watson. The degree Doctor of Divinity (honoris causa) was conferred on The Rev. Robert Cruickshank, minister of St. John's Presbyterian Church, Medicine Hat, Alberta. Retired Professor Robert Culley was appointed as Emeritus Professor.

Student Enrolment 2002-2003

Thirty-four students were enrolled in regular programs at the college during the 2002-2003 academic year. Seven additional graduate students were affiliated with the college and approximately fifteen lay students took courses in the new Diploma in Lay Leadership program. Since 1999 the enrolment in the regular M.Div. program has moved from 16 full-time and part-time students (1999-2000), to 26 full-time and part-time students (2000-2001), to 31 full-time and part-time students (2001-2002), to the present level of enrolment.

Senate

The senate is the governing board of the college and consists of eighteen members appointed annually by the General Assembly, drawn from areas roughly near to the institution, and the principal (convener), professors, two student representatives, and two Graduates Association representatives. During the 2002-2003 academic year the senate met four times: September and December 2002, and February and April 2003. The senate operates with an executive and the following standing committees: Academic, Nominating, Bursary, Lay Education, Building, and Finance.

Faculty and Staff

The full-time administrative and teaching staff of the college for 2002-2003 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 Emeritus 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). McGill instructors Professor Gerbern Oegema and Dr. James Kanaris were appointed to the college faculty by the senate by virtue of the 1969 agreement with McGill University and the Joint Board of Theological Colleges which makes professors at McGill University's Faculty

of Religious Studies who are members or ministers of the Presbyterian Church in Canada eligible for appointment on an annual basis. The college continues to work cooperatively with the faculties of the United Theological College, the Montreal Diocesan Theological College, the McGill Faculty of Religious Studies, and the Faculty of Theology at the University of Montreal in the delivery of its courses and programs. Nine congregational ministers acted as field education supervisors during 2002-2003: The Rev. Shawn Seaman, The Rev. James Statham, The Rev. Barry Mack, The Rev. Robert Martin, The Rev. Ian MacMillan, The Rev. Coralie Jackson-Bissonnette, The Rev. Cedric Pettigrew, The Rev. Peter Szabo, and The Rev. Bert de Bruijn. 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.

Association of Theological Schools Accreditation

The Presbyterian College, as a member of the Joint Board of Theological Colleges, and in association with the McGill University Faculty of Religious Studies, is an accredited member of the Association of Theological Schools. In June 2001 this accreditation was reaffirmed for a period of seven years. The reaffirmation of accreditation included approval of the Master of Divinity (M.Div.) program. The Joint Board of Theological Colleges was encouraged to give attention to maintaining and enhancing the following strengths: the distinctive presence in this setting of the rich array of academic disciplines and religious traditions from both east and west; a collaborative ecclesial and university relationship maintained by both the Joint Board and the Faculty of Religious Studies of McGill University; the excellent in-ministry year process, during which faculty work hard to administer the program and together, with students, critically reflect upon various ministry settings; and the provision of individualized, supportive attention given by members of the entire faculty to students through their various courses of study. The Joint Board was also encouraged to give attention to a joint educational mission statement, executive leadership, planning and evaluation procedures, institutional planning, and financial planning. The Presbyterian College together with the Joint Board of Theological Colleges and the McGill University Faculty of Religious Studies is now preparing for an Association of Theological Schools' focus visit in February 2004 to follow through on the recommendations made in 2001 concerning these issues.

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 2002-2003 college students received instruction from Professor Fred Wisse (New Testament), Professor Patricia Kirkpatrick (Hebrew Bible), Professor Douglas Farrow (Christian Theology), Professor Torrance Kirby (Church History), Professor Ian Henderson (New Testament), Professor Gerbern Oegema (Greco-Roman Judaism and Hebrew Bible) and Dr. James Kanaris (Philosophy of Religion). Principal Vissers serves as Faculty Lecturer in Christian Theology. Mr. Kevin MacDonald, a graduate of the college, taught Elementary New Testament Greek. Dr. Glenn Smith taught the required course "Christianity in a Global Perspective".

Joint Board of Theological Colleges

The Joint Board of Theological Colleges affiliated with McGill University is the ecumenical theological consortium of Protestant theological schools of which Presbyterian College is a member. This consortium is committed "to advance co-operation of theological colleges in the training of candidates and students for the ministry of the Christian Church and for other forms of Christian service as stated in the original documents of incorporation. Its mission is to assist, to support or to lead this partnership depending on the needs of a given time." In recent years the Joint Board has been engaged in negotiating the renewed agreement with McGill University on behalf of the colleges. During the past year the Joint Board became a partner in the renewed agreement with the University of Montreal to provide theological education in French. Also during the past year, and in response to the recommendations arising from the re-accreditation by the Association of Theological Schools, the Joint Board engaged in strategic planning. In Fall 2002 the Joint Board adopted the mission statement cited above. In 2003 the Joint Board has been dealing with the action plans, suggested priorities and implementation strategies of the new mission statement. Among the issues currently being reviewed are: a new public name for the Joint Board; the encouragement of ecumenical activities among colleges, in particular among students; the high level priority of creating an environment to foster spiritual, academic and

personal growth; a review of the role and length of the administrative officer; and simplifying the governance structure. 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 chair, Ms. Linda Mavriplis, (senate representative) and Mr. Steven Filyk (student representative).

The Lyall Lectureship

The Rev. Dr. Martin Marty, Professor Emeritus, University of Chicago delivered The William Lyall Lectureship at the college on Saturday, January 18, 2003, on the topic: "The Congregation as Private Circle and Public Event". This event was co-sponsored by The Church of Saint Andrew and Saint Paul and was well-attended.

The Campbell-Wadsworth Lecture

The Presbyterian College participated in this McGill Faculty of Religious Studies Lectureship along with the Church of Saint Andrew and Saint Paul on Monday, February 10, 2003. The Rev. Dr. John Webster, Lady Margaret Professor of Divinity, Oxford University presented a lecture on "Karl Barth and the Reformed Confessions".

Continuing Theological Education

One program of continuing theological education was held from February 17-21, 2003. The leaders for this program were: Professor Darrell Guder on "The Continuing Conversion of the Church"; Professor Clark Pinnock on "Divine Attributes"; Dr. Clyde Ervine on "Congregational Leadership"; Professor Fred Wisse on "Preaching from the New Testament"; and Ms. Nan Cressman on "Conflict Resolution".

The Alison Stewart-Patterson Fund

The Alison Stewart-Patterson Endowment Fund in memory of the late Rev. Dr. Alison Stewart-Patterson was established to fund seminars, continuing education programs, workshops, research, and lectures on a subject related to the role of women in the Church and/or to mutuality of men and women in ministry, historically and in the future. The fund also provides for scholarships for women candidates for the ministry at Presbyterian College. In addition to awarding the scholarship to two women students in 2002-2003, the college hosted a workshop in February 2003, on conflict resolution called "Many Members, One Body: Dealing with Differences in the Family of Faith". The leader for this six hour workshop was Nan Cressman who was the Co-ordinator of Canada's first church-based conflict resolution service, Mennonite Brethren in Christ Conciliation Services of Canada. She now works as a conflict resolution consultant, trainer and mediator under the auspices of the non-denominational Conciliation Services of Canada.

Global and Inter-Cultural Theological Education

In November 2001 the Committee on Theological Education approved a three year grant from the Ewart Endowment for Theological Education to support an inter-cultural and global experience for third year M. Div. (in ministry year) students at the college. At present, the theological colleges in the McGill consortium participate in a ten day excursion to Mexico City called GATE (Global Awareness Through Experience). In early January 2003, six Presbyterian College students accompanied by the Principal and his wife and three members of the Montreal Diocesan Theological College participated in this program. This exposure to ecumenical and global concerns in a two-thirds 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 develop a missional paradigm for ministry in the Canadian Presbyterian context.

Diploma in Lay Leadership

In 2002, the senate approved a new program which will focus on lay leadership. This is intended to be a flexible program for lay Christians from all walks of life and from the range of Christian denominations. The program is intended to provide theological education for lay people which will equip them for leadership in both church and society. The diploma is not a professional qualification. Normally, the diploma would be taken over a number of years (two to five years), through courses delivered in a variety of ways. During the past year courses have

been offered in Old Testament, New Testament, The Reformed Tradition, Introduction to Ministry, Reformed Spirituality, and Preaching. The development of the program has been assisted by grants from the Presbytery of Montreal and the Ewart Endowment for Theological Education. At present approximately fifteen people are enrolled. Presbyterian College is also working co-operatively with Knox College in the delivery of off-site lay theological education, initially in the Synod of the Atlantic Provinces.

University of Montreal

In June 2002, the General Assembly approved the Entente between the Presbyterian College, the United Theological College, the Montreal Diocesan Theological College, and the University of Montreal. The approval of this Entente makes it possible for candidates for the ordained ministry of The Presbyterian Church in Canada to complete part of their studies in French at the University of Montreal 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. Since its approval by the General Assembly (A&P 2002, p. 488), the Entente has been renewed for a second three year period 2002 - 2005 (the original agreement ran from 1999 to 2002). The renewed Entente remains substantially the same with the following amendments to be noted:

1. Page 3, No. 4 - The Joint Board joined the Entente as a signatory. The initial agreement was between the three colleges and the University of Montreal. Since the Joint Board governs the Master of Divinity program, it decided last year that it should also be party to the agreement in order to facilitate the approval of M.Div. degrees.
2. Page 6, No. 8.01 - The Entente is in place for a period of three years beginning June 2002.
3. Page 6, No. 8.02 - The University of Montreal Faculty of Theology will seek associate membership in the Association of Theological Schools.
4. The addendum to the agreement, namely the profile type of the 90 credit B.Th. program, has been amended according to curricular revisions in the Faculty of Theology.

Co-operation with Knox College and St. Andrew's Hall/Vancouver School of Theology

The senate and faculty of the Presbyterian College are encouraged by the current level of co-operation among the church's three theological schools and the potential to pursue creative and constructive opportunities in the delivery of theological education together for The Presbyterian Church in Canada. For example, the Principal serves as an on-line instructor in theology for the St. Andrew's Elders' Institute and has taught a summer school course in the Vancouver School of Theology's Chalmer's Institute. The faculties of Presbyterian College and Knox College are pursuing the possibility of joint ventures in off-site lay theological education and continuing theological education. The collaboration of the three colleges together with the Committee on Theological Education provides an opportunity to utilize the church's resources for theological education in the most efficient manner while continuing to affirm the unique contexts and programs offered by each of the church's colleges.

Financial Planning

In recent years the senate has continued to make solid progress towards achieving a renewed vision for the college which includes the strengthening of a financial base for annual operations and long-term funding. This vision is broadly built upon a framework that sees the college:

1. continuing to be a valuable means of developing future leadership for The Presbyterian Church in Canada;
2. maintaining and enhancing high quality core academic and pastoral educational programs;
3. increasing its focus on continuing education and lay education, through new initiatives;
4. reaching out, through targeted publicity and communication, to a wider pool of potential students than may have been done in the past; and
5. maintaining and developing strategic partnerships in the delivery of theological education programs onsite and through distance education.

In 2002 the senate reported on the work of the Task Force on Recruitment and Development and the adoption of an identity statement, a new mission statement, a philosophy of theological

education, a statement of goals and objectives, and an outline of strategic plans for implementation. The work of the task force was done in concert with the work of the senate finance committee which developed a five-year financial plan in consultation with the Committee on Theological Education and in relation to the accreditation standards of the Association of Theological Schools.

The first and most pressing issue has been the annual operating budget of the college. In recent years the college has operated with an annual structural operating deficit. This modest but significant and ongoing deficit is the direct result of a cutback in the college's grant from *Presbyterians Sharing...* in the 1990s. From 1993, the college has seen its annual grant reduced by 26 percent. Meanwhile, general inflation has continued, including the implementation of salary increases mandated by the General Assembly. The trend over the past twenty years has been similar. In 1982 The Presbyterian Church in Canada's grant constituted approximately 37 percent of the operating budget, and covered around 40 percent in 1984 and 1986; in 2001 the *Presbyterians Sharing...* grant covered approximately 20 percent of the operating budget. The structural deficit which resulted from these cutbacks has been in the order of 5-7 percent of the annual operating budget, and has been funded by capital from the endowment fund, thus reducing future income. The college operates on a controlled and fixed budget within the very efficient and effective multi-institutional program arrangements enabled by the college's participation in the Joint Board of Theological Colleges and its affiliation with McGill University and the University of Montreal. This is extremely limited for cost-cutting. Therefore, the senate has requested the Committee on Theological Education to support the restoration of the college's grant to earlier levels consistent with the Presbyterian College's historic role within The Presbyterian Church in Canada and the current scope of the college's ministry.

The second and more exciting issue has to do with the growth and development of the college. As the student population at the college continues to grow and as new programs are developed and implemented, particularly programs undertaken in co-operation with other institutions, new sources of funding will be required to staff and resource students and programs. The senate is committed to the principle that new programs be self-funded and/or supported by special funding beyond the normal operating requirements. In recognition of the ongoing financial needs of the college the senate has taken a number of steps to generate income for annual operations and ongoing development. The college has appointed a part-time development officer whose responsibilities include the implementation of the annual fund-raising campaign focused on alumni, churches, foundations, and other parts of the Presbyterian College constituency. In addition, the senate is examining the feasibility of a capital campaign to increase the endowment fund, perhaps in concert with the other two Canadian Presbyterian theological schools.

Overall, the planning done by the senate portrays a challenging but feasible financial situation for the Presbyterian College, Montreal. The senate is confident that in the next five years the college can be placed on a firm financial footing as a centre of faith and learning, permitting it to contribute effectively in the medium and long-term to the ongoing and future life and ministry of The Presbyterian Church in Canada.

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. Phillip Allen, Ms. Donna McIveen, The Rev. Wally Hong, Ms. Mary Lou De Silva, Ms. Rose Mackie, and Mr. John MacLean. We are indebted to those who serve the cause of the 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 159th Convocation

The 159th Convocation took place on May 14, 2003, in Convocation Hall, University of Toronto. The following students received degrees, diplomas and certificates.

Master of Divinity Degree: Michelle A. Butterfield-Kocis, Mary F. Campbell, Donna M. Carter-Jackson, David G. Cooper, Amanda Currie, Barbara J. Fotheringham, Sherif Garas, Margaret J.I. Harper-McLeod, Janice L. Hazlett, Graeme M. Illman, M. Catherine Kay, Alexander N. MacLeod, Katherine E. McCloskey, Kathleen D. Morden, Susan M. Smith, Frederick A. Stewart

Diploma of the College: Michelle A. Butterfield-Kocis, Donna M. Carter-Jackson, David G. Cooper, Barbara J. Fotheringham, Sherif Garas, Janice L. Hazlett, Graeme M. Illman, M. Catherine Kay, Alexander N. MacLeod, Katherine E. McCloskey, Kathleen D. Morden, Susan M. Smith, Frederick A. Stewart

Special General Assembly Certificate: Herma Dunnewold

Master of Theological Studies: Mathew P. John

Master of Theology: Myung-Seok Oh

The degree of Doctor of Divinity (honoris causa) was awarded to The Rev. Dr. Arthur Van Seters, Principal Emeritus of Knox College. Dr. Van Seters has taught and held senior administrative positions at all three of The Presbyterian Church in Canada's colleges. He is a pastor, a scholar and a creative leader who has served the church since 1965. He has published widely and served the church on numerous boards.

This year's convocation speaker was Dr. Heather Johnston, the first woman and layperson to be honoured with a Doctor of Divinity from Knox College (1984). She has been active in the work of Oikocredit both nationally and internationally, as well as the World and Canadian Councils of Churches. The title of her address was "Church Without Borders, Romans 15:7".

Professor of Preaching and Worship

The Board of Governors at its February meeting received the resignation of The Reverend Doctor Stephen Farris as Professor of Preaching and Worship. Stephen came to Knox College in 1986 and during the ensuing seventeen years has served the college in an admirable way. During the week Stephen is in the classroom while Sunday often finds him in various pulpits throughout southwestern Ontario and beyond. Stephen is recognized for his teaching and publishing as well as for his contributions to the Pastoral Department of the Toronto School of Theology and for his many administrative roles at Knox. Stephen will be missed on the Knox faculty for his knowledge of theological education within The Presbyterian Church in Canada. Knox College wishes him well as he moves (pending General Assembly approval, p. 552, 14) to his new position as Dean of St. Andrew's Hall.

Tenure and Promotion Reviews

The tenure and promotion review of Dr. Nam Soon Song was held and the Board of Governors unanimously approved her promotion to full professor as Ewart Professor of Christian Education and Youth Ministry and again unanimously approved that a request for tenure and promotion be made to the Committee on Theological Education and through them to General Assembly. The details concerning the process and reasons why the Board of Governors is enthusiastically recommending tenure and promotion are fully laid out with the recommendation to the General Assembly in the report of the Committee on Theological Education. (see p. [554](#), 16)

The tenure and promotion review of Dr. Bradley McLean was held and the Board of Governors unanimously approved his promotion to full professor as Professor of New Testament Language and Literature and again unanimously approved that a request for tenure and promotion to full professor be made to the Committee on Theological Education and through them to General Assembly. The details concerning the process and reasons why the Board of Governors is enthusiastically recommending tenure and promotion are fully laid out with the recommendation to the General Assembly in the report of the Committee on Theological Education. (see p. [553](#), 16)

Renewal of Principal's Term

A review of The Rev. Dr. J. Dorcas Gordon as Principal of Knox College was conducted and the Board of Governors has presented a recommendation, through the Committee on Theological Education, that she be re-appointed for another five year term (see p. [551](#), 14)

Academic Programs

Last year Knox College received approval from the Association of Theological Schools to offer a Master of Theological Studies (M.T.S.). A two-year degree for lay people it provides a course of study in the range of theological disciplines. At present, Knox has 6 students registered in the program. Our first two graduates, who transferred from the M.Div. program, received their degrees at the May convocation.

In February 2003, Knox College received approval to offer a Master of Religious Education degree. Beginning in September 2003, this program is designed for specialization in the various aspects of Christian Education, i.e. youth ministry, adult or children's ministry. Part of the requirements include practice in a congregational or other church related setting. Students who are in the M.Div. program can receive the M.R.E. with one extra year of full-time study.

Certificate in Christian Faith and Life

The first graduates of this program received their certificates at the Spring convocation. Additions to the program include the development of an extension site in Winnipeg and the offering of a Korean Language Certificate in Christian Faith and Life (Spring 2003).

Centre for Continuing Education

In July 2002 the Toronto School of Theology (TST) discontinued its Continuing Education department. As a result individual colleges within the TST began to design programs for their graduates and Knox is no exception. During 2003 the Centre for Continuing Education, although in the early stages of development, is offering eight workshop/seminars. Some programs are a continuation of long-standing lectureships (the MacDonald Lecture and the Laidlaw Lectures) while others are new, others are carried out in partnership with local churches. All our workshops and seminars seek to serve our commitment to learning that is life-long and enhances ministry practice.

In October 2002 the generous funding of the MacDonald Lectureship allowed us to hold the event "Creative Worship" led by Andrew Donaldson, Director of Music, and Hugh Donnelly, minister of Beaches Presbyterian Church. It was well attended, and evaluations commended the college and asked for more of the same type of workshop.

In March 2003 St. Andrew's, King Street and Knox College co-sponsored an event "Sink or Swim in the New Millennium: A Theology of Incarnational Leadership" with Dr. Leonard Sweet as the presenter. This is the third year of our working together and there has been an enthusiastic response for all three events.

Other Initiatives of Faculty

At present the Knox faculty are working in a number of areas to strengthen their role in the preparation of students for ministry. These include:

- defining more clearly policies and procedures for programs of study;
- instituting a new system of faculty advising for students to enable closer contact between a faculty member and each student over the whole of a student's program;
- working on details of the new M.R.E. program for students, including requests from several current students who wish to do a combined M.Div./M.R.E.;
- designing a new M.Div. curriculum defining better skills, knowledge and competencies needed for M.Div. education, including better defined admission standards; and
- welcoming new students to the M.T.S., helping to define that program as it becomes established at the college.

Consider Your Call

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 25th and was attended by 15 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.

Financial and Administrative Issues

Once again it has been a difficult year for Knox College as we seek to be good stewards of the resources given to us. The 2002 fiscal year again saw us in a deficit position vis-à-vis our operating costs. Not only was it a year for low market returns, but the cost of maintaining an old building, and the ongoing decreases in government and denominational funding, have led the board to charge the executive committee to develop a plan for the ongoing viability of the college. Meanwhile budget cuts are a reality in all areas of the college's life.

In the midst of much uncertainty, some achievements need to be named:

- the deficit was lower than planned;
- financial information is now available to allow Knox College to plan properly for future financial viability; and
- financial reporting by department has been simplified to enable management, faculty and staff to understand the financial accountability of every position at Knox College

Development

Through the work of the Development Office, the college has continued to reach out to congregations and individual Presbyterians to keep them informed on the work of the college. The newsletter "Connexions" is published three times per year and a special newsletter aimed at congregations is published twice per year. There are 67 people who are Knox College representatives in their congregations keeping both their congregation and the college informed. Fifty-five congregations have celebrated Knox College Sunday by having a representative of the college speak or having information on the college available during a particular worship service designated Knox College Sunday.

Fund raising is an important function of the Development Office and increasingly needed in these financially challenging times. In 2002 the Annual Fund goal (unrestricted donations) of \$100,000 was reached but much more will be needed in the future to keep the college financially viable. The funding of theological education will be a challenge to both the college and the whole church.

Staff Changes

During the past year Knox College has seen several changes in its staff. Sue Perry-Gore took early retirement from her position as Administrator's Secretary after eight years at Knox. Michael Joshua has been appointed as the Controller and May Chan has been named as part-time Administration Assistant in the financial office.

Appreciation

Three members of the Board of Governors have completed two terms of service. We heartily thank The Rev. Cameron Bigelow, Ms. Evelyn Murdoch and Mr. Ken Sheward for their service to the board and the college. The Rev. Tetteh Akunor has completed one term of service and with his imminent return to Ghana is unable to continue on the board. Mr. Mervyn Matier has served one three-year term and we thank him for his willingness to be re-nominated for a further three-year term. The continuing strength of the Board of Governors is vital to the strength of the college. As a result of the 2001 accrediting review by the Association of Theological Schools, the board has reviewed and revised committee mandates, spent time on board education, and established a stronger system of accountability for much of its work especially finances.

J. Dorcas Gordon
Principal

Ken Sheward
Convener

ST. ANDREW'S HALL

With thanks to God we acknowledge that in the midst of continued transition it has been a good year.

The relationship of Vancouver School of Theology (VST) and St. Andrew's Hall is strong and growing. The Elders' Institute has provided exciting challenge and support to ruling elders. Our housing operation has been a blessing to the many guests and residents.

This was our first year operating under the new governance and accountability model for St. Andrew's Hall. We were pleased with the greater sense of board responsibility and with the initiative of our active and expanded committees. We are pleased at the progress made to date. Where board vacancies have occurred we have sought to maintain our strength by asking others to sit as non-voting members. In early fall the board held a retreat in a pleasant location where team building was combined with business, particularly with extensive planning for the redevelopment of the Hall's property.

At this time of many challenges and opportunities the Board of St. Andrew's Hall is anxious for all its members to be active participants and prays that those who are appointed by the General Assembly will be more than simply names from the regions.

There are 30 Presbyterian students registered at VST with 26 in the M.Div. program. It is expected that the following students will graduate in May, 2003: Master of Divinity - Matthew David Brough, Emery John Cawsey, Shih-Chang (Wesley) Cheng, Kristian Davidson, Mary Fontaine, Laura Todd Kavanagh, Jennifer Lynn Macdonald, Philip John Murray, Th.M. - Young Jin Kim, Ting-Yin Lee.

Faculty and Staff

Our interim co-deans both resigned this year after marvellous service during the transition. The Rev. Dr. Tom Gemmell resigned after health concerns but he continues to maintain a lively and helpful interest in our work. The Rev. Dr. Hans Kouwenberg resigned to take on new responsibilities and he too maintains an interest in our work while continuing to convene the Elders' Institute Advisory Council. We could not have wished for more helpful and wise support than that offered by Tom and Hans.

The Rev. Dr. Ted Siverns, in addition to his duties as Interim Director of Presbyterian Formation, was appointed Interim Dean. This has provided us with continuity and a measure of stability. At the same time we are looking forward to the appointment of a new dean at the time of this Assembly.

With approval of the Committee on Theological Education we began a search for the position of Professor Homiletics or Ethics. Eleven possible candidates were considered with a short list and interviews of three with The Rev. Dr. Philip Crowell of Miramichi, New Brunswick, appointed as Assistant Professor of Ethics from July 1, 2003, subject to a call being approved by the Presbytery of Miramichi. Philip is currently serving the congregations at Miramichi, Black River Bridge and Kouchibouquac, New Brunswick. Philip holds a B.A. (Honours.) and M.Div (Honours.) from Acadia University, M.A. from the University of New Brunswick and Ph.D. from the University of Waterloo. He has combined a lively pastoral ministry with an ongoing involvement in academia including teaching at the University of New Brunswick, Acadia University, St. Thomas University, and Mount Allison University. Dr. Crowell will serve VST 80 percent of the time and St. Andrew's Hall 20 percent.

After a thorough search and interviews The Rev. Dr. Stephen Farris was unanimously selected for the position of Dean of St. Andrew's Hall/Director of Presbyterian Formation at Vancouver School of Theology. This position was redefined however to Dean, St. Andrew's Hall/Professor of Homiletics VST with the unanimous agreement of both St. Andrew's Hall and VST. Such a recommendation was prepared for the General Assembly through the Committee on Theological Education (p. [552](#)). Dr. Farris will serve VST fifty percent of the time and St. Andrew's Hall fifty percent.

Dr. Farris is currently teaching at Knox College in Toronto. He holds a B.A. (Honours) from the University of Toronto, Th.M. and D.Min from Union Theological Seminary in Virginia and a Ph.D. from Cambridge University. Further biographical information is presented in the report of the Committee on Theological Education (p. [551](#)).

To facilitate this change VST offered and the board agreed to the appointment of The Rev. Dr. Ted Siverns as Director of Presbyterian Formation, a half-time position effective July 1, 2003.

Phil Murray has served as undergraduate chaplain, a part-time but valuable position. Phil is regularly present to encourage the residents and co-operate with the community co-ordinators.

He will soon present us with recommendations on how to provide better support for Presbyterian students on the University of British Columbia campus.

Transition in our support staff continues, with new administrative staff settling in well.

Presbyterian Formation

Worship defines much of our life together. Presbyterians gather for denominational worship on Tuesday mornings. It is also a time for announcements and concerns and the opportunity to practice worship skills. Community worship on Thursdays joyfully brings together all denominations including students, faculty and staff. Students are also expected to worship at local congregations each Sunday.

We were inspired by the presence on February 6, 2003, of the Moderator of the 128th General Assembly, The Rev. Mark Lewis. Mr. Lewis was able to be with our first year class, to participate in community worship, join us for a joint St. Andrew's Hall/VST reception and provide leadership at an evening gathering of elders sponsored by the Elders' Institute. We were also pleased to welcome church and seminary leaders of the Presbyterian Church in Taiwan who graced us with their presence.

Residence Life

There is no other residence like St. Andrew's Hall at University of British Columbia and no other that we are aware of in Canada. We are very pleased that our vision for such a community has come to life!

We are blessed to have a lively group of community life staff at St. Andrew's Hall. Community co-ordinators and floor advisers live in residence, are on call 24/7, and provide an invaluable service to the Hall. Each of them hosts regular events for their area of the residence and also participates in community events that are planned for everyone. Having such a varied group of students in residence adds much to everyone's experience. Community events have included: pumpkin carving at Halloween, Singing Candy Grams at St. Valentine's, a Christmas banquet for Manson House students, a Christmas chapel service, the Fall Barbecue (an annual event since 1995!) and a Spring Garden Party.

In February, we experienced a Norwalk virus outbreak in the Manson House dormitory. At least six students were treated in the emergency department at University of British Columbia Hospital for the effects of this nasty gastrointestinal virus. The Vancouver Health authorities advised that, at the time, the virus was prevalent throughout the campus and the city of Vancouver.

Our community newsletter, the Sixty-Forty is published bi-weekly and our Development Committee publishes the Hall Mark, a quarterly newsletter for external distribution. Each illustrates a slice of life at St. Andrew's Hall.

Finances

2002 was a successful year from a financial point of view with all commitments met and revenue exceeding expenses. Nonetheless because of unexpected 2000-2001 disbursements a major catch-up is required. In addition to a one-time withdrawal of \$65,000 from our capital reserve funds we were not able to contribute our 2001 remittance to the Capital Replacement Reserve. This "internal borrowing" needs to be repaid and therefore we have implemented a plan to catch up on the transfer of funds to our Capital Replacement Reserve.

Significant financial planning has occurred to ensure that the Elders' Institute is able to continue. It is anticipated that the proceeds from the sale of a sub-lease of a portion of our property, as well as the renewal of our mortgage, will generate sufficient funds to provide for the majority of the Institute's work in the long term.

Development Plans

We are surrounded by bulldozers, front-end loaders and trucks as the infrastructure to our theological neighbourhood is changed. Chancellor Place is the name chosen for this area (VST, St. Andrew's, Carey Hall and St. Mark's) by the university's Board of Governors. Roads, utilities, communications ducts, etc are upgraded or changed and work has begun on the new and renewed VST and Carey Hall buildings.

It is expected that St. Andrew's will not be far behind as we anticipate new residences and market housing on our site. The board has established a Property Development Committee that has begun the work required to create a 99 year lease for sale to a developer. The remainder of the St. Andrew's Hall property will continue under our original 999 year lease.

On the institutional portion of our property, we plan to demolish the 1957 dormitory and build more residences and facilities for students and centralize our offices. The board has also agreed to consider with VST the possibility of some shared facilities such as chapel and food services. In the words of Bruce Barton: "When you're through changing, you're through." We're not through!

Institute for Elders' Education Pilot Project Report

Theological Statement

Throughout scripture there are many images of journey: Abraham and Sarah, Moses, Ruth and Naomi, Jesus, the disciples, Paul. These journeys were undertaken in answer to God's call, with a mixture of faith and doubt, with hope that the journey would end in the promised land, and facing uncertainty along the way. The Elders' Institute is on a journey that we believe is in response to God's call. It is a journey that has been characterized by challenges, but we are encouraged by the response of the people of God and hopeful that this ministry will continue to be a vital part of the church.

Introduction

The following are the mission statement and goals of the Elders' Institute pilot project:

Mission Statement: To provoke Canadian Presbyterian elders to lead the church into more faithful, effective and wise ministry and mission.

Goals:

- To develop programs and resources that most appropriately serve the current needs of Canadian Presbyterian elders.
- To fund and staff the proposed three-year pilot project.
- To create an institutional culture dedicated to constant improvement in the strategic and business plans for the Institute.
- To develop alliances and partnerships that further the purpose of Canadian Presbyterian elders' education.
- To identify and assess desired results on a regular basis.

We believe that the Elders' Institute has championed the cause of elders and has initiated a revival of interest and enthusiasm for eldership. Through our three program streams, we have directly reached 10 percent of the 11,000 ruling elders in The Presbyterian Church in Canada. Feedback from the programs and courses has been highly positive, even laudatory. The Elders' Institute has good leadership and has set a good pedagogical model for distance and distributed learning. We have been able to target our market niche with integrity and knowledge. All of our programs are of high quality and our leadership reflects the theological spectrum and geographical spread of our denomination. The Elders' Institute is a national institution that is committed to a depth and breadth of elders' education rather than to occasional or local initiatives. We have been surprised by joy in the response to the Institute and believe that we are raising the bar by raising expectations and drawing attention to the needs of elders.

Program Statistics

Synod	Online Courses		In a Box		On the Road	
Atlantic Provinces	2	(2%)	26	(7%)		
Quebec and Eastern Ontario	4	(4%)	24	(6%)		
Toronto-Kingston	18	(16%)	78	(20%)	34	(5%)
Southwestern Ontario	28	(25%)	62	(16%)	475	(73%)
Manitoba & North Western Ontario	7	(6%)	7	(2%)	15	(2%)
Saskatchewan	5	(4%)	5	(1%)		
Alberta & The Northwest	10	(9%)	22	(6%)		
British Columbia	35	(31%)	25	(7%)	127	(20%)
Not known/other	2	(2%)	136	(34%)		
Totals	112		398		651	

Evaluation - Elders' Institute In a Box

There are many strengths of the "Elders' Institute In a Box" program. It is inexpensive and can be 100 percent computer-free. It can be used by individuals and by groups and is easy to obtain, easy to use, and easy to present. The time commitment for elders is more than what is required by an Elders' Institute On the Road event and less than the time needed to participate in an online course. It provides an opportunity for elders to interact, is a good tool for pre-ordination training and continuing education, and can accommodate a wide variety in numbers of participants. With the first course, participants heard about the course in numerous ways and the word-of-mouth publicity has been very high. An additional five titles are in development.

Davida Stewart, an elder at St. Mark's Church in Charlottetown, covenanted with five other elders to do an in-depth study of 'The Role of the Elder'. In this group were two elders who have been serving for over thirty years, one for over fifteen years, one for ten years and two who were ordained in the last year. After studying each lesson, the group members then presented an overview at a session meeting. This process stimulated much discussion and sharing which was the most important aspect of the course. One elder said that he would gladly do the whole course again and others suggested that parts of it would be excellent for recruiting potential elders. Davida shares: "It has challenged us and made us look at our role in a different light - it was an awakening and an encouragement. It made me want to be bold and daring."

Evaluation - On the Road

The "Elders' Institute On the Road" program has the benefit of being able to reach large numbers of participants, which in turn provides an experience of commonality and a sense of the larger church. These events enliven sessions that attend together and stimulate thinking and learning. The energy created can be a catalyst for more training and education and can whet the appetite for other learning opportunities. They are a comfortable starting point for many elders as they are time-limited and require little effort to participate. This program personalizes, or puts a face on, the Elders' Institute. In addition, the Elders' Institute provides leadership but publicity, registration and hosting arrangements are co-ordinated locally.

David Brough, an elder at St. John's Church in Winnipeg, has taken two online courses with the Elders' Institute. It was after participating in his first course, 'Hope and Hospitality: A Primer on Evangelism', that David approached his session about holding a session retreat through the "Elders' Institute On the Road" program. Twelve ruling elders and their teaching elder participated in a two-day retreat held outside Winnipeg. David and the other elders found this retreat to be a time to build relationships, to become a better team, and to understand their roles and responsibilities better. They described the weekend as a time of "... fun, laughter, freedom-to-be, dialogue, fellowship ..."

Evaluation - Online Courses

An important strength of the "Elders' Institute Online Courses" program is the in-depth nature of the courses which provide students with new ideas that trigger thoughtful responses that can be applied in their own congregations. Students also experience significant personal and spiritual growth through these courses. The use of this new educational technology enables students to interact with elders from across the country, to share their experiences, to see similarities in their congregations, and to benefit from the access to expert instructors from different parts of our denomination. The small group setting provides a positive learning environment, as does the attention to the specifics of online pedagogy. Students receive quality technical support that both enables them to engage the course well and to improve their computer skills generally. Two key benefits of this way of learning are flexibility related to when and where students can access the course, that is, asynchronous learning and remote access. Online courses include a variety of ages, locations, levels of education, and experience and serve to equalize voices in the online classroom. The core catalogue of courses together provides a holistic picture of what eldership is about. Several students have participated in two or more online courses.

Sepkje Lind, an elder at St. Andrew's Church in Kamloops, has taken three online courses with the Elders' Institute. After participating in 'Youth Ministry Matters: A Guide to Envisioning and Enabling Effective Youth Ministry', Sepkje started a "Dream Team" in her congregation. This team has done an assessment of their congregation's strengths and weaknesses and has begun to implement creative ways of being more inclusive of youth and young adults in the

worship and life of the congregation. Sepkje says she "became a more capable elder in life skill situations in family visitations in the congregation" after participating in 'Pastoral Care for Presbyterian Elders'. When asked about the value of online courses she suggests that we "absolutely continue this great method of teaching elders across the nation."

Funding

The pilot project has been funded in a number of ways. In total, over \$445,000 has been raised for the pilot project. Currently, our budget is approximately \$200,000 per year. The fees charged for each program are set so that they will keep the programs accessible while covering some of the costs of offering the program. Our initial hope that, upon completion of the pilot project, this ministry would become self-sustaining has not proved to be the case. Nonetheless, we are convinced by both the obvious need and achieved success of the pilot project that this ministry should be continued, and that it deserves the support of the denomination. St. Andrew's Hall continues to see the Elders' Institute as part of its mission to provide theological education and is seeking ways to support the program financially. We believe that elders' education is part of the mission of St. Andrew's Hall, but is also a broader mission of the church and we challenge the church to take ownership by providing a portion of the funding. We expect future funding will be developed from several sources including program fees and an ongoing fundraising program. However, we believe that the Institute needs the security of an annual contribution to the budget in order to continue this ministry.

St. Andrew's Hall is therefore committing its own resources to this ministry in the following ways:

- In the short-term, St. Andrew's Hall has pledged up to \$110,000 to meet the budget for the pilot project.
- In the mid-term, St. Andrew's Hall will seek a loan to fund the Elders' Institute over the next 2-5 years.
- In the long-term, St. Andrew's Hall will repay the loan and include the Elders' Institute in its operating budget through proceeds from the development of property.

Funding Statistics

Individuals & Congregations		\$154,892	(33.6%)
Ewart Endowment for Theological Education		\$105,000	(22.7%)
St. Andrew's Hall		\$60,889	(13.2%)
Program Funding (Online Courses)			
Presbyterian Innovative Ministries	\$7,500		
Priscilla and Stanford Reid Trust	\$7,500		
The Presbyterian Church in Canada	\$15,000		
Agnes Davidson Family	\$2,550		
St. Andrew's Hall	\$2,500		
Program Funding (In a Box)			
Experimental Fund	\$2,500		
Donations	\$325		
Program Funding (Total)		\$37,875	(8.2%)
Presbyterian Innovative Ministries		\$40,000	(8.7%)
St. Andrew's Board members, Advisory Council, Staff		\$20,234	(4.4%)
Program Fees			
Online Courses	\$13,279		
On the Road	\$6,679		
In a Box	\$50		
Total		\$20,008	(4.3%)
Advisory Council			
The Presbyterian Church in Canada	\$10,000		
Women's Missionary Society	\$5,000		
Total		\$15,000	(3.3%)
The Presbyterian Church in Canada		\$7,500	(1.6%)
Total		\$461,398	

Conclusion

We have taken the concept endorsed and commended by the General Assembly and made it a reality. The Elders' Institute in its pilot project period has proven the concept and clearly established the likelihood of continued success. The response to the programs has revealed how much more can be done as the Elders' Institute seeks to serve God's church and to engage and encourage leaders. We now seek the continued support of the denomination to help us fulfil the task that you have set us. The mission and goals of the continuing ministry of the Elders' Institute are as follows:

Mission Statement: To provoke Canadian Presbyterian elders and other leaders to lead the church into more faithful, effective and wise ministry and mission.

Goals

1. To improve the confidence and performance of elders in designing the ministry and mission of the church.
2. To equip elders in their five areas of responsibility as prescribed in the Book of Forms: supervision and oversight, membership and pastoral care, worship, Christian education, and stewardship and mission.
3. To develop the Elders' Institute's role in enabling leaders to discern a call to eldership, in encouraging an understanding of eldership as servant leadership, and in assessing the needs of elders and of the church.
4. To make designated programs available to other church leaders.

Thanksgiving

We thank The Rev. Dr. Hans Kouwenberg for his gifted leadership as the interim convener of the Advisory Council. We also thank the members of the advisory council for their commitment, enthusiasm, and hard work: Dr. Norah Lewis, Mr. David Jennings, Mr. Leslie Young, Ms. Bernice Shih, Mrs. Gretta Redahl, Mr. Spencer Edwards, Dr. Mary Rogers, Dr. David Stewart, Mr. Claude Meslage, Mrs. Davida Stewart, Mrs. Cheryl Weeks, Mrs. Barbara McLean, The Rev. Ian Morrison, The Rev. Dr. James Czegledi, The Rev. Dr. Beverly Cushman, Ms. Joan Stellmach, and Ms. Helen Anderson.

Charles Burns
Convener St. Andrew's Board

Ted Siverns
Interim Dean, St. Andrew's Hall

VANCOUVER SCHOOL OF THEOLOGY

The year 2002-2003 has been both challenging and exciting: the continuing challenge of our financial situation, and the excitement of the first sale of our property; the challenge of the extensive self-study in preparation for the accreditation review by the Association of Theological Schools (ATS), and the subsequent success of the visit. We have made significant changes to the curriculum. And now, the challenge of planning the move from the Iona building to the Chancellor building for a year or so while the Iona building is renovated and the excitement of designing its new interior; and many other challenges.

Financial Challenges

Early in 2002, the provincial government eliminated its grant to VST. We lost approximately \$240,000 of our annual income; we know it will be very difficult to replace that amount. At the same time, we have had to address our salary scales. Our governors agreed we had to be just employers and increased the salaries to compensate for the increased tax due to the loss of housing as a non-taxable benefit and to bring faculty salaries more in line with those of faculty in other theological schools. On the basis of the same principles, we are now reviewing staff salaries.

Association of Theological Schools (ATS) Self-Study

For over a year and under the direction of the Dean, a group of representatives from the board, students, staff and faculty have been working on a self-study that is required by the ATS prior to the accreditation review. The self-study is complete and the review took place in early February. As the group worked through the process, they were able to identify those things that were not working well and start to plan changes even before the review. Although the process was time-

consuming and challenging, it generated energy and enthusiasm to plan major changes to the curriculum starting in the fall of 2003, changes that we expect will increase our enrollment, along with giving us a sense of mission to people who want to learn theology in a two-year graduate M.A. degree. The ATS visit went exceedingly well and, among other things, the new degrees were approved.

Academic Curriculum

The Board of Governors of VST has now approved the changes to the curriculum recommended by Faculty Council. We will offer two M.Div. programs: one for those planning to be ordained in one of the three denominations that constitute VST, and one for those in lay ministries or in other denominations. We will also offer new M.A. degree with concentrations in Biblical Studies, History/Theology, and Christian Spirituality. These changes will make our program more versatile and accessible, and responds to the changing needs of students.

New Faculty

During the fall, St. Andrew's Hall and VST have been searching for two members of faculty. The success of these searches is reported elsewhere in this joint report, and here we simply add our pleasure with the results. (see p. [564](#))

Property Development

An Order in Council from the provincial government has been signed that has allowed us to subdivide and develop our land for market housing. In the fall, we leased the first piece of land; it's the site on the southwest corner of Chancellor Boulevard and Theology Mall. Development has begun, and the services are now being installed. We are now working in a construction zone. A special worship service honouring the property and the transition was held on February 6, 2003.

We are planning to move the School from the Iona building into the Chancellor building and some portables for the duration of the renovation of Iona. This move will be completed in early August after the two Summer Schools. The Trinity residence will be used for offices, and we will have only limited residential space for students. St. Andrew's Hall is being very helpful in this area. Although a lot of organization still needs to be done, we know we can fit into the space so we have concentrated our efforts on the re-design of the Iona building. This is a wonderful opportunity to ensure the space is flexible and effective and that we have the electronic access we need. The re-design will have to be completed this month.

We are grateful for the support of many people from many different places. We are delighted with the partnership with St. Andrew's Hall, and await with eager anticipation the arrival of new colleagues Philip Crowell and Stephen Farris while being pleased that Ted Siverns will be remaining. Thanks to Tom Gemmell for his wisdom during the interim, and to the entire St. Andrew's Hall community. May our joint ministry continue to be blessed.

Ken MacQueen
Principal

TRUSTEE BOARD

To the Venerable, the 129th General Assembly:

The Trustee Board of The Presbyterian Church in Canada is incorporated by Federal Statute and by ancillary legislation in every province. The board met five times during 2002 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 Mr. Alan Hitchon who served as Secretary to the board for the past six years and welcomes Elza Furzer as his successor.

Don Taylor will retire after this General Assembly. He will be sorely missed. For 20 years he has been the kingpin, the mainstay, on the Trustee Board. It is difficult to imagine future meetings without relying on his thorough knowledge of matters financial. The heart-felt thanks of every member accompany him. May the Lord grant him a long, well-earned retirement.

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.

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, 2002 on behalf of the funds of the church.
- A list of properties whose title is held by the Board for various organizations of the church.
- A list of loans outstanding.

The following are currently members of the Trustee Board:

Dr. Derek Chisholm	Mr. Russell E. McKay
Mr. George Gordon	Mr. Gordon McNeill
Mr. Bert Hielema	The Rev. Dr. J.J. Harrold Morris
The Rev. Stephen Kendall	Mr. James Robb
Mr. David Jennings	Mr. Donald A. Taylor
Mr. Peter D. Marlatt	Ms. Lisa Whitwell

Ex-officio without vote:

Ms. Elza Furzer, Secretary
Mr. H. Donald Guthrie, Q.C., provides counsel to the Trustee Board at its invitation.

Bert Hielema
Convener

Elza Furzer
Secretary

WOMEN'S MISSIONARY SOCIETY

To the Venerable, the 129th General Assembly:

The Council Executive of the Women's Missionary Society respectfully submits the following report for 2002.

ANNUAL COUNCIL MEETING

In keeping with the year's FLAMES Initiative on Evangelism, the 87th Council Meeting, held at Crieff Hills Community, focused on the theme "Evangelism Is Mission". To reflect on this theme the Bible studies and worships focused on the theme of how we evangelize, as individuals and as a Society.

Other highlights included various mission presentations by some of our missionaries, including, Makram Barsoum (SAT-7, Middle East) and Wilma Welsh (Taiwan). Mary Rogers was invited to speak on the Elders' Institute. Most of the regional staff were new and so were invited to attend and also to speak about their work. On Monday night, Karen Plater (PWS&D), Barbara Nawratil (Education for Mission), and Heather Chappell (Education for Mission) did a PowerPoint presentation on the work of their respective areas. On Tuesday evening, the new mission study was introduced by Karen Horst, writer, *Making Connections: Aboriginal Peoples in Canada*. As well, Dorothy Henderson introduced the learning/sharing offering project for 2002-2003, *Partners - Meeting First Nations Friends in Canada*.

CHANGES IN STAFF

The WMS had several changes in staff this past year. In August of 2002, Margaret Robertson was called to congregational ministry in Elmvale, Ontario. Council Executive received her

resignation as program secretary with regret. As well, the Book Room assistant manager, Laurie Elsdon will go on maternity leave in March 2003 for one year. Last but not least, after 14 years of work with the WMS (7 years in Church Offices before that), Jeanette Whynotte will retire in April 2003. We will miss Jeanette and wish her well in her retirement.

The Society has temporarily filled all three vacancies by contract work. We are happy that Anne Saunders will continue the work of the program secretary, Stephen Orticeo will fill the position of resource consultant in The Book Room, and Mary Taylor will do the work of the financial officer.

Katherine Allen, Office Secretary and Circulation Manager, was promoted to Administrative Assistant by Council Executive in February 2003.

PROMOTION OF THE SOCIETY

The WMS history book, *Certain Women Amazed Us*, is published and available through the Book Room. At the Council Executive meeting of February 2003, the authors and book committee were invited to celebrate the publishing of the book. Council Executive was glad of the opportunity to recognize and show appreciation to the writers and the book committee for all their hard work. A preliminary book launch is planned for May Council 2003. We look forward to the main launch to take place at this General Assembly.

The WMS video *Still Moving* was finished last year, just in time to be presented at the last General Assembly. We are happy with the video which we think presents an interesting historical overview of the WMS and which we hope 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 2003. It is encouraging to note that a growing number of congregations are observing this designated day. The bulletin insert to go with the day is about the project at Chigodi House, Malawi, as the WMS embarks on a three year joint partnership with PWS&D to support the work being done at this centre for women.

MISSION RESOURCES

Still Moving, a glossy, two-colour, WMS popular report was produced for the third 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 2002 this report was once again printed separately from the main report in a loose-leaf format called *Stories of Mission*.

THE BOOK ROOM

The WMS continues to work in partnership with The Presbyterian Church in Canada to offer the valuable service of the Book Room to congregations and individuals under the capable management of Susan Clarke.

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 Crieff Hills.

The Executive Secretary and General Secretary also attended meetings of synod regional consultative committees as needed. As well, they participated in the Regional Staffing Model Review Committee meetings. This committee will be reporting to this General Assembly with recommendations. (see p. [329-34](#))

The WMS shared with the Life and Mission Agency in the costs of both the Regional Staffing Model 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 for salaries and benefits for regional staff as well as share the expenses of the national meetings and consultations. Synodicals are actively represented on consultative committees for regional staff.
2. In addition to the contribution of \$150,000 to the General Fund of The Presbyterian Church in Canada, the Society has directed the use of grants from investments to assist mission projects in Canada and overseas, leadership training and development conferences for youth and adults, theological student bursaries, to name a few. Grants for Christian Literature in the amount of \$10,000 were given in 2002 to provide printed resources for Nigeria, Middle East Council of Churches, Ukraine, and various ministries across Canada. From undesignated legacies, a grant of \$10,000 was made to the Cariboo House Church Ministry in British Columbia; \$15,000 grant was given for educational materials about HIV/Aids to Dr. Richard Allen in Kenya, as well as \$25,000 for Chigodi House in Malawi. The WMS also supported the Canada Youth 2003 event with a grant of \$40,000 from undesignated legacies.
3. The WMS continues to work with the Life and Mission Agency to produce the Church's mission study resources. Anne Saunders has written *Making Connections: the Bhil People of India* for 2003-2005. A decision was made to produce a study every two years rather than every year in order to allow groups and congregations to have time for all the other material provided in *Stories of Mission*. The next study will be available in May of 2005.
4. The WMS continues to give a grant of \$10,000 to assist the work of the Covenant Community with Children and Youth (CCCY).

FINANCES

The following is a summary of receipts and disbursements for 2002.

Receipts:	Synodicals	751,637
	Special Gifts	7,555
	Undesignated Legacies	266,819
	Bank & Investment Interest	76,292
	Life Membership (Pins) Income	1,313
	Designated Legacies	6,234
	Total	<u>1,109,850</u>
Disbursements	Presbyterians Sharing	150,000
	Mission Education & Regional Staff	719,637
	Administration & Grants	177,304
	Undesignated Legacies	95,234
	Grants, Bursaries, etc. from Investments	47,938
	Gifts Received & Sent Overseas	1,966
	Investment Fee	12,770
	Total	<u>1,204,849</u>

An audited statement can be found in the Annual Report of the Society.

The Society expresses its deep gratitude for the generosity of its members, which has allowed the Society to support the mission work of the church in many ways. A brochure describing all of the Society's Endowment Funds is available from the WMS office.

Joanne Instance
President

Sarah Kim
Executive Secretary

OVERTURES - 2003

NO. 1 - SYNOD OF TORONTO AND KINGSTON

Re: Change name to “Synod of Central and Northern Ontario”

(Referred to Clerks of Assembly, p. 281-82, 245, 16)

WHEREAS, the Synod of Toronto and Kingston includes congregations and/or presbyteries west of Toronto and East of Kingston and both north and south of the line between those cities, and

WHEREAS, the Synod of Toronto and Kingston is the only synod in Canada named for urban centres rather than for its geographical area, and

WHEREAS, it is the will of the Synod’s constituency that the name accurately reflect who we are,

THEREFORE, the Synod of Toronto and Kingston humbly overtures the Venerable, the 129th General Assembly, to change the name to “The Synod of Central and Northern Ontario”, or to do otherwise as the Assembly, in its wisdom, may deem best.

NO. 2 - PRESBYTERY OF WINNIPEG

Re: Process for dealing with amendments to recommendations at General Assembly

(Referred to Clerks of Assembly, then re-referred to Committee on Bills and Overtures, p. [245](#), 18-19)

WHEREAS, in response to Overture No. 2, 2002, the Clerks of Assembly reported that amendments are not placed before the court until the Moderator recognized the mover of said motion, and

WHEREAS, at various points in the 128th General Assembly, “possible” amendments were presented to the commissioners on the screen before the mover had been recognized by the Moderator, and

WHEREAS, comments by the Principal Clerk or others on these “projected” items not yet properly before the court is a significant change in wont and usage, and

WHEREAS, technology ought to serve the court and not vice versa, and

WHEREAS, formulating a possible amendment and submitting same in advance to the Business Committee for “vetting” and entry into electronic support systems ought not to give precedence in nor alter the normal “flow” of debate, and

WHEREAS, these changes in process not only are contrary to our wont and usage, and the comments of the Clerks of Assembly in their report to the 128th General Assembly, but also are confusing to some commissioners,

THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 129th General Assembly, to refrain from any practice by which amendments are considered by the court until a commissioner, duly recognized and invited to speak by the Moderator, formally makes the motion, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 3 - PRESBYTERY OF VANCOUVER ISLAND

Re: To study the experiences of and prepare guidelines for multiple ministerial teams

(Referred to Life and Mission Agency (Ministry and Church Vocations), p. [418](#), [45](#); [245](#))

WHEREAS, a small number of the congregations within The Presbyterian Church in Canada appear to employ a multiple ministerial staff team, and

WHEREAS, many congregations which have experimented with multiple ministerial staff teams have encountered difficulties within those staff teams, resulting in conflict within the congregation and requiring often disciplinary interventions by presbyteries, and

WHEREAS, such conflicts caused by a failure of a ministerial staff team to work in an effective collegial effort result in undue pain and suffering both to the congregation and to the individuals involved, and

WHEREAS, many presbyteries do not have experience with multiple ministerial staff teams and are limited in their ability to provide adequate guidance to congregations prior to developing staff teams concerning job descriptions, issues of responsibility and accountability within those staff teams and in relation to sessions, boards of managers, congregations and presbytery,

THEREFORE, the Presbytery of Vancouver Island humbly overtures the Venerable, the 129th General Assembly, to instruct the Ministry and Church Vocations office of the Life and Mission Agency to:

1. examine the experience of congregations and presbyteries with multiple ministerial staff teams within the denomination;
 2. identify the primary causes, if such exist, for the apparent poor record for effective multiple ministerial staff teams within the denomination;
 3. develop guidelines and provide resources useful for sessions, congregations and presbyteries in working with multiple ministerial staff teams,
- or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 4 - PRESBYTERY OF VANCOUVER ISLAND

Re: Definitions of “senior, associate and assistant minister”, their relationship with the courts and each other

(Referred to Life and Mission Agency (Ministry and Church Vocations), p. [418-19](#), [45](#); [245](#))

WHEREAS, sections 201.1 and 201.2 of the Book of Forms fail to provide clear definition of the terms “senior minister”, “associate minister”, “assistant minister”, and

WHEREAS, sections 201.1 and 201.2 of the Book of Forms fail to provide helpful guidance regarding how such positions within a multiple ministerial staff team should relate to each other and to the courts of the church, particularly so concerning issues of authority and accountability between the senior minister and the associate and/or assistant minister, and

WHEREAS, the church has, on too many occasions, witnessed the tragedy of the breakdown of effective working relationships within multiple ministerial staff teams because of confusion and lack of clarity regarding issues of responsibility and accountability,

THEREFORE, the Presbytery of Vancouver Island humbly overtures the Venerable, the 129th General Assembly, to instruct the Clerks of Assembly, in consultation with the Ministry and Church Vocations Office of the Life and Mission Agency, to present to a future General Assembly clear, practical and useable definitions of the terms “senior minister”, “associate minister” and “assistant minister” together with guidelines regarding how such positions within a multiple ministerial staff team should relate to each other and to the courts of the church, particularly so concerning issues of authority and accountability between the senior minister and associate and/or assistant minister, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 5 - PRESBYTERY OF OTTAWA

Re: Declaratory Act re the process of appointing special committees or commissions of General Assembly

(Referred to Clerks of Assembly, p. [282](#), [16](#); [245](#))

WHEREAS, pursuant to church law, the Assembly “appoints ... committees to consider matters specifically referred to them” (Book of Forms section [288](#)), and

WHEREAS, the historic principle of collegial oversight by the courts of the church foundational to Presbyterian polity sustains the action of a court rather than an individual appointing the members of a committee or commission, and

WHEREAS, the provision of the law of the church that the Assembly shall appoint a committee to confer with the moderator in the selection of names for special committees (Book of Forms section [303](#)) does not mandate that the moderator name the members of the committees but merely permits the moderator to present nominations, and

WHEREAS, in recent years moderators have named rather than nominated, denying the court as a whole active participation in the appointment of the members of special committees or commissions, and

WHEREAS, the provision, duty, and practice of the Assembly to appoint upon proper motion the members of standing committees only after careful consideration of the report of the Committee to Nominate should apply to the appointment of members of special committees or commissions, which are entrusted with equal or greater responsibilities than standing committees,

THEREFORE, the Presbytery of Ottawa humbly overtures the Venerable, the 129th General Assembly, to adopt by way of a declaratory act on section [303](#) the following:

The moderator, having consulted with the committee to confer with the moderator, will be invited to present nominations for appointments to special committees or

commissions established by the General Assembly, such nominations to be considered by the Assembly prior to the Assembly's appointing members to such special committees or commissions, it being understood that the Assembly itself shall vote upon the appointment of members to special committees or commissions.
or to do otherwise as the Assembly, in its wisdom, may deem best.

NO. 6 - PRESBYTERY OF MONTREAL

Re: Posting reports and overtures to General Assembly on the web site

(Referred to Clerks of Assembly to consult with the Assembly Council, p. [282-83](#), 17, 24; 245)

WHEREAS, it is important for the commissioners to General Assembly be as well informed as possible about the issues and decisions facing The Presbyterian Church in Canada, and

WHEREAS, many commissioners find the task of reading through all of the briefing material they receive on their own a daunting one, and lack the background information to interpret the documents they do read, and

WHEREAS, The Presbyterian Church in Canada has already invested in the technological means to facilitate the sharing of information and pooling of wisdom, and

WHEREAS, the optimal time for thinking about the material on the agenda of General Assembly is before, rather than after, decisions are made, and

WHEREAS, the Clerks of Assembly have ruled that the reports, recommendations and overtures to Assembly are confidential documents, not to be publicly posted on the denominational web site until they have been officially "received" by Assembly and prior to that available only to commissioners and resource people planning to attend Assembly, and

WHEREAS, it is the practice of both the Presbyterian Church (USA) and the Church of Scotland to post the reports, recommendations and overtures to their General Assemblies on their respective national web sites well in advance of those Assemblies,

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 129th General Assembly, to post all reports, recommendations and overtures at the denominational web site at least six weeks prior to the opening of that year's Assembly, or that they do otherwise for this object, what to their wisdom, may deem best.

NO. 7 - SESSION, KNOX CHURCH, WANHAM

Re: Eliminating violence and sexual exploitation in television, cinema and video games

(Referred to Committee on Church Doctrine to consult with Life and Mission Agency (Justice), p. [245](#), re-referred p. [20](#))

WHEREAS, there is increasing physical violence and explicit sexual content with television programming, movies and videos for rent or purchase, and

WHEREAS, the seemingly prime purpose of many interactive video games is the promotion of "killing the virtual players" and other forms of abuse and destruction, and

WHEREAS, movies, programs and games of this nature are readily available to children and vulnerable persons in Canada, and

WHEREAS, there is increasing evidence as to the mental and physical harm perpetrated through continuous exposure to violence and sexual exploitation in these forms of media, and

WHEREAS, there is increasing evidence that materials of this nature have enormous influence teaching that violence and sexual exploitation are both acceptable and normal, and

WHEREAS, the above is contrary to Christ and scriptural teaching (e.g. Romans 1:18-32), and

WHEREAS, the church has a responsibility to speak out against sin and evil (Romans 2, Revelations 3:16),

THEREFORE, we the Session of Wanham Church, Wanham, Alberta, humbly overtures the Venerable, the 129th General Assembly to:

1. recognize this problem and its impact on children and Canadian society as a whole, and
 2. that The Presbyterian Church in Canada take a positive stand in supporting organizations and individuals who are working toward eliminating violence and sexual exploitation in television, cinema and interactive video games,
- or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Peace River.

NO. 8 - SESSION, MILLERTON-DERBY PASTORAL CHARGE**Re: Raising the age of retirement of ministers to 75 years**

(Referred to Clerks of Assembly, p. [283](#), 24; 245)

WHEREAS, aging congregations in small rural charges find it difficult to attract ministers, and
 WHEREAS, there is a shortage of ministers willing to work in small rural charges, and
 WHEREAS, congregations get agitated and distressed when a much loved pastor approaches the mandatory retirement age of 70 years, and
 WHEREAS, many ministers do not reach the peak of their performance and wisdom until late in life, and
 WHEREAS, advances in medicine and in personal care has for long now ensured an enhanced quality of life well beyond middle age, and
 WHEREAS, many men and women ministers are in excellent health and spirits at age 70 and beyond and do wish to remain in active ministry until age 75 years, and
 WHEREAS, remaining active in a calling with a sense of calling is beneficial to one's health and is a vital contribution to the church at large, and
 WHEREAS, requiring a minister to quit active congregational ministry at age 70 years is discriminatory and arbitrary and contrary to current human rights legislation in many countries, including Canada, and
 WHEREAS, the call of the gospel is for life without blame,
 THEREFORE, the Session of the Millerton-Derby Pastoral Charge humbly overtures the Venerable, the 129th General Assembly, to remove any and all restrictions on the employment of ministers before their 75th birthday subject to continuing good health and good standing with their congregations and with The Presbyterian Church in Canada, or do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Miramichi.

NO. 9 - PRESBYTERY OF WESTMINSTER**Re: Book of Forms section 127 re insubstantial complaint against the minister**

(Referred to Clerks of Assembly, p. [283](#), 24; 245)

WHEREAS, section [127](#) of the Book of Forms states, "The session cannot entertain a complaint against its moderator", and
 WHEREAS, this statement has historically been interpreted as having to do with serious and substantial complaints, and
 WHEREAS, section [127](#) can possibly be misinterpreted to encourage and allow frivolous complaints against a minister to be brought before the presbytery, and
 WHEREAS, if a complaint is considered by the session to be truly insubstantial and the session believes it can resolve the issue(s) on the basis of Matthew 18:15ff, thus preventing damage to all parties concerned and avoiding the often painful and costly process of a presbytery investigation,
 THEREFORE, we, the Presbytery of Westminster, overture the Venerable, the 129th General Assembly, to request the Clerks of Assembly to study this matter and to consider adding the following sub-section to section [127](#):

The session may first consider the complaint to see if it be serious and substantial, and if not, attempt to find resolution between the member(s) and the minister(s).
 or do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 10 - SESSION, KNOX CHURCH, OAKVILLE, ONTARIO**Re: Permitting adherents to vote in the election of elders and call of minister**

(Referred to Clerks of Assembly, p. [19](#))

WHEREAS, The Presbyterian Church in Canada has a reformed and catholic understanding of baptism, the Lord's Supper and membership in the church, and
 WHEREAS, Knox Church, Oakville, as do other congregations, has adherents who are baptized and confirmed members of the Christian church and worship regularly with us, and
 WHEREAS, we have professing members who worship with us very infrequently, and
 WHEREAS, we think it is not in harmony with The Presbyterian Church in Canada's reformed and catholic views of membership in the Christian church, to restrict the privilege of voting in the election of elders, and the call of a minister to only "professing members of the congregation",
 THEREFORE, the Session of Knox Church, Oakville, humbly overtures the Venerable, the 129th General Assembly, to enact legislation to permit adherents who are baptized and

confirmed members of the church and who have worshipped regularly with the congregation for twelve (12) months, to have the privilege of voting in the election of elders and the call of a minister, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Brampton.

NO. 11 - SESSION, KNOX CHURCH, OAKVILLE, ONTARIO

Re: Seeking permission for adherents to be elected as elders

(Referred to Clerks of Assembly, p. [19](#))

WHEREAS, The Presbyterian Church in Canada holds a Reformed understanding of baptism and membership in the church, in that one is baptized into the Holy Catholic Church, and profession of one's faith in Christ as Lord and Saviour admits one into membership in the Holy Catholic Church, and

WHEREAS, The Presbyterian Church in Canada in accord with its catholic understanding of baptism and church membership, offers the sacraments of baptism to children of adherents who are members of the Christian church (Book of Forms section [110.4](#)) and the sacrament of the Lord's Supper to all who are members of the Christian church, and

WHEREAS, there are adherents who do not become professing members of a congregation for a variety of reasons, such as the following: they come from a church background where people leave their professing membership in the congregation where they first made their profession of faith; they know they are only going to be located in a particular community for a short time (e.g. 3-5 years); they see no particular need to locate membership in Christ's church in a particular congregation or denomination, their emphasis is on being a member of the Church Catholic, and

WHEREAS, the Spirit gives gifts to individuals for ministry in the church regardless of their status as professing members in a particular congregation, and

WHEREAS, The Presbyterian Church in Canada believes that ordination to the eldership is catholic in nature and we do not require elders ordained in other congregations or in communion with similar doctrine as The Presbyterian Church in Canada, to be re-ordained, and

WHEREAS, the Session of Knox Church, Oakville, believes that we have adherents who possess the gifts for the ministry of the eldership, have worshipped regularly with the congregation for twenty-four (24) months, and would fulfill all requirements of candidates for that office, as set forth in the Book of Forms sections [106](#) and [132](#), and the teaching of the Holy Scriptures, and

WHEREAS, section [106.1](#) of the Book of Forms limits congregations in calling people to the eldership with its "professing members of the congregation" requirement, and

WHEREAS, as noted above The Presbyterian Church in Canada does not require, "professing membership in the congregation" for participation in the sacraments, or to serve in any of the diverse ministries of a congregation, except the eldership, and

WHEREAS, we believe that it would be a blessing to the church to permit adherents to be called to the eldership, who are baptized and confirmed members of the Christian church who have worshipped regularly with the congregation for twenty-four (24) months, and willing to take instruction provided by the session on the nature of the eldership in The Presbyterian Church in Canada,

THEREFORE, we the Session of Knox Church, Oakville, humbly overture the Venerable, the 129th General Assembly, to enact legislation to permit adherents to be called to the eldership, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Brampton.

NO. 12 - PRESBYTERY OF NIAGARA

RE: Outreach and evangelism to the Jewish people

(Referred to Ecumenical Relations Committee, to consult with the Committee on Church Doctrine, p. [19](#))

WHEREAS, our church advocates relational evangelism which it defines as "sharing the Good News of God with another person or with a small group of people, and this happens when we share our faith with friends, relatives, neighbours and business associates", and

WHEREAS, the Apostle Paul (a Jew, and a Christian) teaches in the scriptures (Romans 1:16) "For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first, and also to the Greek", and

WHEREAS, in Romans 11:11-16, the Apostle Paul reminds us of our debt to the Jewish people: "So I ask, have they stumbled so as to fall? By no means! But through their stumbling salvation has come to the Gentiles, so as to make Israel jealous. Now if their stumbling means riches for the world, and if their defeat means riches for Gentiles, how much more will their full inclusion mean! Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I glorify my ministry in order to make my own people jealous, and thus save some of them. For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead! If the part of the dough offered as first fruits as holy, then the whole batch is holy; and if the root is holy, then the branches also are holy", and

WHEREAS, we currently have no active evangelism and mission outreach to the Jewish people, THEREFORE, the Presbytery of Niagara humbly overtures the Venerable, the 129th General Assembly, to:

1. establish a deliberate active outreach and dialogue with the Jewish people, and
2. include in our evangelism and mission material statements that we are actively sharing the gospel with the Jewish people, and
3. establish formal connections with established Jewish agencies, and
4. develop materials and training workshops to enable congregations and individuals to witness to Jewish people, and
5. ask the moderator to call the church to sustained prayer that the Jewish people have the opportunity to accept Jesus Christ as their Messiah,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 13 - PRESBYTERY OF KINGSTON

Re: Placing ministers on appendix to the roll on the constituent roll when serving as interim moderators

(Referred to Clerks of Assembly, p. [19](#))

WHEREAS, it is sometimes necessary and/or desirable for presbyteries to appoint ministers from the appendix to the roll to serve as interim moderators or as stated supply on a less than half-time basis, and

WHEREAS, section [176.1](#) stipulates that members on the constituent roll shall be those whose ministry is carried out on a minimum of a half-time basis, and

WHEREAS, sections [176.1.8](#) and 176.1.9 of the Book of Forms allows a presbytery to make application to the General Assembly to include on the constituent roll those deemed to be rendering active service, and

WHEREAS, a presbytery may well consider those who have been appointed as interim moderators or as stated supply on a less than half-time basis to be rendering active service for the presbytery, and

WHEREAS, in addition to their representative elder, it may be very helpful for a congregation to also have on the roll of presbytery, the person who serves as moderator of their session, and

WHEREAS, such appointed active service may well be of a duration that would be concluded by the time General Assembly consideration is given,

THEREFORE, the Presbytery of Kingston humbly overtures the Venerable, the 129th General Assembly,

- to permit presbyteries to include on their constituent roll, ministers from the appendix to the roll who are serving as interim moderators or as moderators of a session by virtue of a less than half-time appointment as stated supply, and that
- such ministers would be returned to the appendix at the conclusion of their presbytery appointment, and that
- this placement on the constituent roll would not include eligibility to be a commissioner to synod or General Assembly,

or to do otherwise as the Assembly, in its wisdom, may deem best.

NO. 14 - SESSION, ST. ANDREW'S CHURCH, WESTVILLE, NOVA SCOTIA

Re: Pulpit supply for those attending General Assembly and committee meetings

(Referred to Assembly Council, p. [19](#))

In recent years, commissioners to General Assembly traveling by air have been told to stay over a Saturday night. This direction has been given to save the Assembly a significant amount of money, given that airlines usually offer a reduced fare for passengers staying

overnight on a Saturday between flights. Gatherings such as the Clerks' Conference, held every second year, have also given the same direction to participants. Unfortunately, clergy and the congregations they serve have not been reimbursed for the cost of pulpit supply required by the Saturday night stay over. Since it is General Assembly that makes the requirement and reaps the financial benefit, we believe that Assembly should pay the costs resulting from the decision.

THEREFORE, the Session of St. Andrew's Presbyterian Church, Westville, Nova Scotia, humbly overtures the Venerable, the 129th General Assembly, to immediately institute a policy of paying the cost of pulpit supply when a minister of our church is required to stay overnight Saturday when flying to a meeting of Assembly or one of its boards, agencies or committees, or to do otherwise as General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Pictou, without comment.

NO. 15 - PRESBYTERY OF NEWFOUNDLAND

Re: Amending Book of Forms section 127.2 re complaints against ministers

(Referred to Clerks of Assembly, p. [19](#))

Throughout the church there is discussion concerning judicial procedures in the various courts of the church. Many are concerned with the fairness of our procedures. We also need to ensure that all parties be given proper access to any process in which they are involved.

Following upon discussion of these matters, the Presbytery of Newfoundland humbly overtures the Venerable, the 129th General Assembly, to amend section [127.2](#) of the Book of Forms to read:

In case of complaints against ministers and members of the Order of Diaconal Ministries, members of the church have direct access to the presbytery, but the session, all sessions of a multiple point charge, and the minister or member of the Order of Diaconal Ministries against whom the complaint is made, be given due notice before presbytery considers the matter.

or to take such other action in this matter as the Assembly considers prudent.

NO. 16 - PRESBYTERY OF WESTMINSTER

Re: Courses in Canadian Church History and Polity for executive staff

(Referred to Assembly Council to consult with the Life and Mission Agency (Education and Reception), p. [19](#))

WHEREAS, ministers ordained in Word and Sacraments who are received into The Presbyterian Church in Canada from other denominations are required to successfully complete at minimum courses in the polity and history of The Presbyterian Church in Canada, and

WHEREAS, these educational requirements are currently not required of executive and parallel positions of The Presbyterian Church in Canada, and

WHEREAS, individuals who fill such positions influence the polity and theology of The Presbyterian Church in Canada, and

THEREFORE, the Presbytery of Westminster humbly overtures the Venerable, the 129th General Assembly, to require that in all future appointments those filling executive or parallel positions of The Presbyterian Church in Canada, who have not previously done so, be required to complete (under the direction of one of our colleges or presbyteries) a course in Canadian Presbyterian Polity and a course in Canadian Presbyterian History, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 17 - PRESBYTERY OF KAMLOOPS

Re: Establishing educational standards for lay missionaries

(Referred to Life and Mission Agency, to consult with the Committee on Theological Education, p. [19](#))

WHEREAS, The Presbyterian Church in Canada affirms the Reformed tradition of the priesthood of all believers and has desired to raise up the leadership of the laity within our churches, and

WHEREAS, there are more and more small churches who find it difficult to attract and call ordained ministers or Word and Sacraments to minister among them especially in rural and remote areas, and

WHEREAS, there are lay people within our church who feel called by God to give leadership in worship, teaching and pastoral care, yet are not able or do not feel called to fulfill the university requirements for ordination within the denomination, and

WHEREAS, our church maintains a category of ministry for lay missionaries and lay missionaries with special training, and

WHEREAS, there is, to this point, no standard means of certifying or licensing lay missionaries within the denomination so that their status within the church is transferable from one ministry situation to another such as is the case with ordained and diaconal ministers, and

WHEREAS, it would benefit the whole church to encourage people to follow a call to lay mission work within congregations and in other mission areas within the church and to have a recognized process and standards for lay missionaries,

THEREFORE, the Presbytery of Kamloops humbly overtures the Venerable, the 129th General Assembly, to instruct the Committee on Theological Education, in co-operation with the Life and Mission Agency, to develop a simple and basic standard of training and licensing for people seeking to serve as lay missionaries within The Presbyterian Church in Canada which will be both accessible and affirming, which will not be a barrier, but an encouragement for those who feel called to mission, but not to ordained ministry within The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 18 - PRESBYTERY OF PARIS

Re: Addressing concerns about the removal of “Christmas” in media and programs during the Christmas season

(Referred to Ecumenical Relations Committee, p. [19](#))

WHEREAS, Canada was established within the framework of Judeo-Christian principles, and

WHEREAS, Canada is a nation tolerant of many religious traditions, and respectful of the practices and celebrations within these traditions, and

WHEREAS, the Christmas season is a Christian celebration of God’s gift in the incarnation of Jesus Christ, our Lord and Saviour, and

WHEREAS, the giving gifts for Christians is an expression of gratitude to God the Father for this gift given, and

WHEREAS, advertising increasingly focuses on giving, without any mention of Christmas such as the National Mint’s promotion of coins during the “Giving Season”, and

WHEREAS, Presbyterians, as part of the Christian Church, need to express their concerns regarding the absence of the word Christmas in most facets of advertising and media,

THEREFORE, we, the Presbytery of Paris, humbly overtures the Venerable, the 129th General Assembly, to explore the possibility of joining with other denominations of the Christian Church, to work in solidarity opposing the removal of the word Christmas from matters relating to the season in which Christ’s birth is celebrated, and correspond with the appropriate offices within the major Canadian media outlets, television, radio and newsprint, to register our concern and displeasure at the removal of the word Christmas in advertising and promotion during the Christmas season, and to create guidelines, with ways and means, whereby the grassroots of The Presbyterian Church in Canada may, more effectively, voice their concerns in this area, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 19 - PRESBYTERY OF PARIS

Re: Defining the use of synod assessments and creating a system of grants for synod programs

(Referred to Assembly Council, to consult with the Life and Mission Agency, p. [19](#))

WHEREAS, the commonly understood position has been that dues (assessments) for synods and presbyteries are set to keep the “machinery” of the courts functioning, and

WHEREAS, dues are non negotiable but an obligation which must be met, and

WHEREAS, the synods, in particular, seem to be moving in the direction of expanding program with attending staff (e.g. a synod minister in the Synod of Southwestern Ontario), and

WHEREAS, cost for staff and program are passed to the congregation as dues, and

WHEREAS, many congregations are finding the dues burdensome due to continuing increases, and

WHEREAS, there is merit in having synod investment in program expansion, and

WHEREAS, our support for *Presbyterians Sharing...* is commonly thought to cover all aspects of the work of the General Assembly, and

WHEREAS, the synods do receive significant grants such as from the Women's Missionary Society, but the future contribution of such grants may not be sustainable at the present level resulting in even more pressure for dues increases, and

WHEREAS, congregations and presbyteries are adapting new models for ministry for both effectiveness and cost efficiencies,

THEREFORE, the Presbytery of Paris, humbly overtures the Venerable, the 129th General Assembly to:

1. redefine again the proper use and understanding of dues as assessments, and
2. institute some system of grants for synods to cover the cost of such programs, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 20 - PRESBYTERY OF ASSINIBOIA

Re: Establishing standards, educational programs and responsibilities for lay missionaries

(Referred to Life and Mission Agency, to consult with the Committee on Theological Education and the Clerks of Assembly, p. [19](#))

WHEREAS, the difficulty in attracting ordained clergy to small centres and rural congregations especially outside of the Provinces of Ontario and Quebec is increasingly leading to congregations seeking lay missionaries to provide pastoral and teaching leadership, and

WHEREAS, at present there are no set standards or requirements in the Book of Forms or Acts and Proceedings, other than stipend classification, to cover the appointment of lay missionaries, and because, historically, there has been ongoing uncertainty as to the definition, standards, and role of the lay missionary, and

WHEREAS, lay missionaries may be required to take vows similar to an ordained elder or clergy and to provide a congregation with all ministerial activities usually associated with an ordained clergy (with the exception of administering the sacraments and moderating session) but have no voting voice in the business of the church, and

WHEREAS, many lay missionaries are appointed in small presbyteries of isolated congregations already experiencing a scarcity of ordained clergy to fulfill roles required by the Book of Forms (e.g. interim moderator), and this situation creates greater pressure on ordained clergy to responsibly minister to multiple charges in her/his care (especially in travel requirements - up to 5 hours one way to preside at the sacraments and moderate session), and

WHEREAS, lay missionaries are frequently valued by ordained clergy in presbytery as being equal colleagues, but the exclusion of lay missionaries from full participation in presbytery establishes a undesirable working hierarchy among individuals, and fails to address the added work burden of ordained clergy, and

WHEREAS, in small presbyteries with multiple charges and several lay missionaries, there develops an imbalance of clergy to elders which affects the work and energy of the presbytery, and

WHEREAS, in the past (1966), the lay missionary (then called "catechist") was offered a comprehensive training program to increase competency and foundation in Presbyterian distinctives and ministry skills, and

WHEREAS, the Presbyterian Church has had a proud history of solid academic and pastoral preparation for people providing ministry (be they clergy or diaconal ministry), and

WHEREAS, similar denominations in other countries (e.g. the Presbyterian Church (USA), the Uniting Church in Australia), recognizing the problem of drawing clergy to more remote areas, have led the way in establishing sound, stringent, and accountable systems of preparation which combine partnerships with seminaries to provide online and in-house academic training, and presbytery supervised and evaluated work experience, and

WHEREAS, these studies lead to the commissioning of qualified lay pastors to fulfill ministerial and pastoral responsibilities (which may include administering the sacraments, moderating session under the supervision of the minister moderator; have a voice and a vote in meetings of presbytery, and perform marriages (Presbyterian Church (USA) Book of Order G-14.0801c, UCA Regulations 2.13. & 3.4.15 & 3.4.4(n)) within a specific congregation for temporary periods,

THEREFORE, the Presbytery of Assiniboia humbly overtures the Venerable, the 129th General Assembly, to establish:

1. a set of standards or requirements to cover the appointment of lay missionaries by presbyteries;
2. a program combining both distance and in-house seminary study and presbytery supervised on site ministry so as to result in the training and commissioning of lay missionaries;
3. a system of recognizing lay missionaries for temporary periods as full members of presbytery, which permits the presbytery, at its own discretion, to authorize lay missionaries to:
 - i. administer the sacraments,
 - ii. moderate session under the supervision of the interim moderator,
 - iii. have voice in meetings of presbytery,
 - iv. have vote in meetings of presbytery,
 - v. perform marriages when invited by the session and when licensed by the province.

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 21 - PRESBYTERY OF HURON-PERTH

Re: Re-designing *Presbyterians Sharing...* so that there is designated giving

(Referred to Life and Mission Agency (Education for Discipleship/Stewardship), p. [19](#))

WHEREAS, what congregations reported giving to *Presbyterians Sharing...* increased by 3 percent between 1992 and 2001, and

WHEREAS, what congregations reported giving to other benevolences increased by 69 percent between 1992 and 2001, and

WHEREAS, many congregations perceive remitting funds to *Presbyterians Sharing...* to be a duty and giving to other benevolences as a joyfully given gift;

THEREFORE, the Presbytery of Huron-Perth humbly overtures the 129th General Assembly to modify *Presbyterians Sharing...* to permit congregations to be intentional in their giving allowing congregations to choose specific portions of the national church's mission endeavours for their designated giving, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 22 - PRESBYTERY OF HURON-PERTH

Re: Amending *Presbyterians Sharing...* formula

(Referred to Life and Mission Agency, p. [20](#))

WHEREAS, together the congregations of The Presbyterian Church in Canada consistently remit to *Presbyterians Sharing...* an amount which is about two-thirds of the allocation goal for a given year, and

WHEREAS, the national church budget is written with the expectation that two-thirds of the allocation goal for a given year will be the actual received by *Presbyterians Sharing...*,

THEREFORE, the Presbytery of Huron-Perth humbly overtures the 129th General Assembly to take steps to amend the *Presbyterians Sharing...* formula to more accurately represent what congregations are actually giving to *Presbyterians Sharing...* (For example: 10 percent on the first \$50,000; 14 percent on the next \$50,000; and 17 percent on the remainder), or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 23 - PRESBYTERY OF HURON-PERTH

Re: Mutual ministry of a congregation with the United Church of Canada

(Referred to Ecumenical Relations Committee, to consult with the Clerks of Assembly, p. [20](#))

WHEREAS, in rural and remote areas there may be congregations that, although self sustaining, can only afford a minister part-time, and

WHEREAS, this is not a situation exclusive to The Presbyterian Church in Canada, and

WHEREAS, there are times and circumstances which indicate that an agreement with a coterminous United Church congregation to share a minister would benefit both congregations, and

WHEREAS, such agreements are currently only allowed for aid-receiving charges, and

WHEREAS, such arrangements have proved mutually beneficial in bringing the Good News to congregations and communities who might otherwise be unable to sustain a ministry,

THEREFORE, the Presbytery of Huron-Perth overtures the Venerable the 129th General Assembly to allow for the entering into an agreement by a Presbyterian Church in Canada presbytery with a United Church of Canada presbytery for the mutual ministry between a congregation of The Presbyterian Church in Canada and a congregation of the United Church of Canada, or, do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 24 - PRESBYTERY OF CALGARY-MACLEOD

Re: Definition of “cognate ministry”

(Referred to Clerks of Assembly, to consult with the Life and Mission Agency, p. [20](#))

WHEREAS, the index to the Book of Forms lists a single reference to the word “cognate” within the section on ‘Membership of Presbytery’ (176.1.6), and

WHEREAS, within the reference on membership, the word cognate is never mentioned, and

WHEREAS, within the usage of the church, the term is used to adjudicate such membership as either constituent roll or appendix of presbytery, and

WHEREAS, the section on “Ministers in Cognate Work” (section 13) in “The Statement on Ministry of Word and Sacraments” of the Church Doctrine Committee adopted by the General Assembly in 1978 fails to define “cognate work” while allowing presbyteries freedom to determine membership on constituent roll or appendix,

THEREFORE, the Presbytery of Calgary-Macleod humbly overtures the Venerable, the 129th General Assembly, to define the usage of the term “cognate ministry” within The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 25 - SESSION, AILSA CRAIG CHURCH, AILSA CRAIG, ONTARIO

Re: Providing clearly stated stipend and benefits information for part-time ministers

(Referred to Life and Mission Agency (Ministry and Church Vocations), p. [20](#))

WHEREAS, during a recent search and call for a part-time (22.5 hours) minister, the explanation of benefits and stipend contained in the Interim Moderator’s handbook was unclear, and

WHEREAS, there was conflicting information shared from different departments at our national office, specifically in regard to the congregation’s obligations concerning benefits,

THEREFORE, the Session of Ailsa Craig humbly overtures the Venerable, the 129th General Assembly, to instruct Ministry and Church Vocations to provide a resource to congregations that clearly states the stipend ranges and benefits for a part-time minister, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of London.

NO. 26 - SESSION, KNOX CHURCH, WATERDOWN

Re: Maternity/parental leave policies and cost sharing for this program

(Referred to Pension and Benefits Board, p. [20](#))

WHEREAS, the Federal Government of Canada enacted legislation which, as of December 31, 2000, extends parental leaves up to thirty-five weeks, and which, when combined with the already permissible maternity leave of fifteen weeks, permits biological mothers to be eligible for a combined maternity/parental leave of up to fifty weeks, or fathers or adoptive parents to be eligible for a parental leave of up to thirty-five weeks, and

WHEREAS, the current policies of The Presbyterian Church in Canada regarding parental leaves adopted by the General Assembly in 1998 & 1999 predate current legislation of the Federal Government of Canada, and

WHEREAS, said policies adopted in 1998 & 1999 by the General Assembly presume a context of parental leaves which were no longer than six months, and

WHEREAS, current top-up benefits provided by the Health and Dental Plan also presume a context of a six-month leave, and

WHEREAS, said policies require congregations to endure what is approximately equivalent to a vacant pulpit for each and every parental leave their minister partakes of, and

WHEREAS, at present, during parental leaves congregations must choose either to fill the pulpit with weekly supply, or to bear any additional costs for full-time interim ministry/stated supply themselves (the approximate additional financial burden to a congregation is roughly equivalent to the value of a second housing allowance each and every time their

minister takes a parental leave) [Please note: all references herein to “housing” or “housing allowance” should be interpreted as referring also to “utilities” and any other insurable earnings received by a minister taking maternity/parental leave excluding his/her stipend], and

WHEREAS, such a vacancy-like context may have been reasonable for parental leaves of up to six months, a context of thirty-five to fifty weeks is a significantly longer period, and

WHEREAS, requiring congregations to endure a vacancy-like context of up to thirty-five weeks for each parental leave that a minister, who is a father or adoptive parent, chooses to take could lead to a reasonably foreseeable bias against calling clergy who are of parenting age, and

WHEREAS, requiring congregations to endure a vacancy-like context of up to fifty weeks for each combined maternity/parental leave that a minister, who is a biological mother, chooses to take could lead to a reasonably foreseeable bias against calling clergy who are women of parenting age, and

WHEREAS, we acknowledge that interim ministers or stated supply ministers are not always available for each and every maternity/parental leave that arises, and that such a limitation cannot obligate the denomination to provide interim ministry or stated supply when or where none may be available, and

WHEREAS, the Session of Knox Church, Waterdown believes that provision for interim ministry or stated supply for congregations whose ministers take maternity/parental leave is essential, and that the continuation of full housing for ministers who take maternity/parental leave is also essential, and

WHEREAS, the Session of Knox Church, Waterdown believes that provision for a stipend top-up benefit is not essential,

THEREFORE, the Session of Knox Church, Waterdown humbly overtures the Venerable, the 129th General Assembly to review current policies of The Presbyterian Church in Canada regarding maternity/parental leaves such that:

1. housing for a minister on maternity or parental leave be maintained at its full level for the duration of the maternity/parental leave in a manner analogous to our current policies; and
 2. any costs to a congregation for the provision of interim ministry or stated supply for maternity or parental leaves which exceed the amount that the congregation would normally be providing for their minister if their minister were not on leave, should be shared in an equitable manner by the denomination as a whole, either by revisions to the Health and Dental Benefit Plan or by other means; and
 3. the revised policies herein overtured in point 2 above be retroactive to December 31, 2000 in keeping with the date of changes in Federal legislation; and
 4. in order to allow for the cost of such revisions, that the future stipend top-up benefits for maternity/parental leaves be withdrawn;
- or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Hamilton.

NO. 27 - SESSION, KNOX CHURCH, WATERDOWN

Re: A handbook containing maternity/parental policies and designating staff person

(Referred to Assembly Council (Support Services), to consult with the Pension and Benefits Board and the Life and Mission Agency (Ministry and Church Vocations), p. [20](#))

WHEREAS, some confusion has arisen in the recent past regarding the correct interpretation of denominational policies for maternity/parental leave, and

WHEREAS, no procedures currently exist for the provision of interim ministry or stated supply for maternity/parental leaves, and

WHEREAS, current policies and future revisions to policies may be found within several different Acts and Proceedings of the General Assembly or its constituent committees, and

WHEREAS, all policies and procedures relating to maternity/parental leaves should be located in one place under the oversight of one body,

THEREFORE, the Session of Knox Church, Waterdown humbly overtures the Venerable, the 129th General Assembly to request that Ministry and Church Vocations:

1. Create, maintain, and administer a set of comprehensive policies and procedures for the provision of interim ministry/stated supply for maternity/parental leaves;

2. Create and maintain a handbook on maternity/parental leaves which would include
 - i. All current and relevant denominational policies and procedures relating to maternity/parental leaves, including any such policies or procedures which might rightly fall under the oversight of another agency of the church;
 - ii. Information on current relevant civil legislation and pertaining to maternity/parental leaves;
 - iii. Instructions for congregational treasurers and ministers to ensure they understand how to fill out all relevant applications and forms correctly;
3. Designate a current staff position to be responsible for competent knowledge of the content of said handbook.
or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Hamilton.

PETITIONS - 2003

NO. 1 - SESSION, KNOX CHURCH, WATERDOWN

Re: Unresolved discrepancies re maternity/parental leave for The Rev. S. Ingram-Kerr
(Not received, Committee on Bills and Overtures, Rec. No. 20, p. [20](#))

CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS AND CONGREGATIONS

STUDENTS CERTIFIED AS CANDIDATES FOR THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX-LUNENBURG

Daniel Pyke, June 18, 2002
Mary Anne Grant, June 18, 2002
Gwendolyn Roberts, November 19, 2002
Jacqueline Ross, February 20, 2003

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Charles Hamelin, June 2002

PRESBYTERY OF MONTREAL

Bart Alexander, October 15, 2002
Henry Huberts, October 15, 2002
Kosta Theofanos, November 19, 2002
Todd Statham, January 21, 2003
Jung Yeon Ho, April 15, 2003

PRESBYTERY OF SEAWAY-GLENGARRY

Brynn Carson, September 17, 2002
Kelly Graham, September 17, 2002
Mary Pickard, June 19, 2001

PRESBYTERY OF OTTAWA

Rachel Fenton, May 20, 2003
Teresa Grant, May 20, 2003

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH

Dewald Delpont, January 21, 2003

PRESBYTERY OF BRAMPTON

In So Kong, October 15, 2002

PRESBYTERY OF OAK RIDGES

Sameh Hanna, October 15, 2002

PRESBYTERY OF BARRIE

Heather Malnick, November 12, 2002
Marlene Buwalda, January 14, 2003,
Eugene McKinnon, April 8, 2003

PRESBYTERY OF WATERLOO-WELLINGTON

Shelly Butterfield-Kocsis, January 14, 2003
Dara Goulet, January 14, 2003
John Frey, January 14, 2003
Jack Mooney, January 14, 2003
Brian Hornibrook, January 14, 2003
Morag McDonald, January 14, 2003
Bruce Yeates, January 14, 2003

PRESBYTERY OF EASTERN HAN-CA

Daniel Jae Hoon Cho, November 2002
Soo Jin Chung, November 19, 2002
Joseph Hwang, March 2000
John Dong Sup Jung
Chong Sun Erin Ko, September 2002
Kevin Kyu In Lee, March 2001
In Sub Issac Paik, May 2002
Kwangyil Park, November 1999
Susan Suh
Cecilia Yoo, May 1994

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Mark Chian, November 13, 2003
Emily Stares, May 13, 2003

PRESBYTERY OF NIAGARA

Elaine Anderson, February 19, 2003

PRESBYTERY OF PARIS

Henry Huberto, June 2003

PRESBYTERY OF ESSEX-KENT

Michael Maroney, March 18, 2003

PRESBYTERY OF HURON-PERTH

Susan Moore, June 19, 2002
Tracey Whitsom-Bahro, June 19, 2002
Alex Bisset, June 19, 2002
Mark Wolfe, April 3, 2003

PRESBYTERY OF GREY-BRUCE-MAITLAND

David Gladwell, October 8, 2002
Henry Sikkema, October 8, 2002

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Laura Kavanagh, June 25, 2002
Oceana Hall-Heston, January 14, 2003

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Steven Filyk, May 1, 2002

PRESBYTERY OF WESTMINSTER

Emery J. Cawsey, September 17, 2002
Toshie Wilson, March 4, 2003

PRESBYTERY OF WESTERN HAN-CA

Youngsun (David) Kim, March 4, 2003
Christopher Yue, March 4, 2003

CANDIDATES CERTIFIED FOR ORDINATION

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Michael W.A. Henderson, December 29, 2001

PRESBYTERY OF HALIFAX & LUNENBURG

Jennifer MacDonald, February 20, 2003

PRESBYTERY OF MIRAMICHI
Kelly MacPhail, February 15, 2003

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL
Gabriel Jawad Jaouni, June 11, 2002
Todd Statham, March 18, 2003
PRESBYTERY OF SEAWAY-GLENGARRY
Kelly Graham, February 13, 2003
PRESBYTERY OF OTTAWA
J. Gregory Davidson, June 18, 2002
Amanda Currie, March 18, 2003

Synod of Toronto and Kingston

PRESBYTERY OF WEST TORONTO
David Cooper, March 11, 2003
PRESBYTERY OF BRAMPTON
Donna Carter-Jackson, March 18, 2003
PRESBYTERY OF OAK RIDGES
Joel Sherbino, February 18, 2003
PRESBYTERY OF BARRIE
Fred Stewart, January 14, 2003
PRESBYTERY OF EASTERN HAN-CA
Kevin Kyu In Lee, November 19, 2002
Billy Park, March 18, 2003

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
Kathleen Morden, February 11, 2003
PRESBYTERY OF LONDON
Janice Hazlett, January 14, 2003
PRESBYTERY OF GREY-BRUCE-MAITLAND
Susan M. Smith, September 10, 2002

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND
Laura Kavanagh, March 11, 2003

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Shih-Chang (Wesley) Cheng, January 7, 2003
Emery J. Cawsey, January 7, 2003

ORDINATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON
Shirley F. Murdock, May 19, 2002
PRESBYTERY OF PICTOU
Calvin Crichton, December 6, 2001
PRESBYTERY OF PRINCE EDWARD ISLAND
Kimberly Barlow, September 10, 2002

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL
Hye-Sook Kam, November 17, 2002
PRESBYTERY OF OTTAWA
Marilyn Savage, July 7, 2002

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON
Anne-Marie Jones, October 6, 2002

PRESBYTERY OF EAST TORONTO

Pamela Emms, September 8, 2002

John Hong, November 3, 2002

Wes Chang, April 13, 2003

PRESBYTERY OF BRAMPTON

Sean Foster, June 9, 2002

Patrick Voo, July 28, 2002

Sherif Garas, January 19, 2003

PRESBYTERY OF WATERLOO AND WELLINGTON

Penny Garrison, June 9, 2002

Catherine Kay, May 25, 2003

PRESBYTERY OF EASTERN HAN-CA

Linda Park, July 22, 2002

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Catherine J. Campion, December 22, 2002

PRESBYTERY OF LONDON

Theresa McDonald-Lee, September 29, 2002

PRESBYTERY OF ESSEX-KENT

Margaret Wisner, September 8, 2002

PRESBYTERY OF GREY-BRUCE-MAITLAND

Susan M. Smith, February 9, 2003

Barbara J. Fotheringham, June 8, 2003

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF SUPERIOR

Harold Hunt, February 7, 2003

PRESBYTERY OF WINNIPEG

Matthew Brough, June 8, 2003

Synod of Alberta and The Northwest

PRESBYTERY OF CENTRAL ALBERTA

Anja Oostenbrink, May 19, 2003

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Emery J. Cawsey, May 10, 2003

PRESBYTERY OF WESTERN HAN-CA

Bokgyoum (Joanne) Kim, September 29, 2002

Jin Hyuk (Thomas) Kim, October 20, 2002

DESIGNATION TO ORDER OF DIACONAL MINISTRIES

None reported.

RECEPTIONS FROM OTHER DENOMINATIONS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Laszlo M. Peter, Hungarian Reformed Church, January 21, 2003

Synod of Toronto and Kingston

PRESBYTERY OF BRAMPTON

Randall S. Benson, March 9, 2003, Presbyterian Church (USA)

PRESBYTERY OF WATERLOO-WELLINGTON

Joseph A. Gray, June 18, 2002, Presbyterian Church (USA)

PRESBYTERY OF EASTERN HAN-CA

Sandra Kim, January 21, 2003, Presbyterian Church (USA)

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Johannes Olivier, July 6, 2002, Dutch Reformed Church in South West Africa

PRESBYTERY OF ESSEX-KENT

Bradley Watson, March 26, 2003, United Church of Canada

INDUCTIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Shirley F. Murdock, North River and North Shore, May 19, 2002

Michael W.A. Henderson, St. Paul's, Glace Bay, June 13, 2002

Susan M. Smith, Boularderie Pastoral Charge, February 23, 2003

PRESBYTERY OF PICTOU

Calvin Crichton, Blue Mountain Pastoral Charge, December 6, 2001

Richard E. Sand, St. Andrew's, New Glasgow, March 19, 2002

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

Robert L. Adams, St. James, Hanwell, September 1, 2002

PRESBYTERY OF PRINCE EDWARD ISLAND

Andrew Hutchinson, Zion Church, Charlottetown, October 1, 2002

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Hye-Sook Kam, Maplewood, Chateauguay, November 17, 2002

PRESBYTERY OF SEAWAY-GLENGARRY

Ruth Y. Draffin, St. John's, Cornwall, April 6, 2003

PRESBYTERY OF OTTAWA

Marilyn Savage, St. Andrew's, Perth, July 7, 2002

Gwen M. Ament, St. Andrew's, Stittsville, July 31, 2002

PRESBYTERY OF LANARK & RENFREW

Marilyn Savage, St. Andrew's, Perth, September 6, 2002

Daniel H. Forget, First, Pembroke, September 29, 2002

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON

Anne-Marie Jones, St. Andrew's, Belleville, October 6, 2002

PRESBYTERY OF LINDSAY-PETERBOROUGH

Jay Brennan, Old St. Andrew's, Colborne and St. Andrew's, Brighton, June 9, 2002

Richard J. Hein, St. Andrew's, Campbellford and St. Andrew's, Burnbrae, August 4, 2002

Linda Park, St. Andrew's, Lindsay, August 11, 2002

PRESBYTERY OF EAST TORONTO

Pamela Emms, Queen Street East, Toronto, September 8, 2002

John Hong, Knox, Toronto, November 3, 2002

Wes Chang, Trinity Mandarin, Toronto, April 13, 2003

PRESBYTERY OF WEST TORONTO

Robert B. Sim, Mimico, Toronto, October 6, 2002

Marion F. Schaffer, Albion Gardens, Toronto, November 24, 2002

PRESBYTERY OF BRAMPTON

Sean Foster, Hopedale, Oakville, June 23, 2002

Kristine O'Brien, Trafalgar, Oakville, September 8, 2002

Bruce J. Clendening, Norval and Union, January 12, 2003

Joseph A. Gray, Knox Milton, February 9, 2003

PRESBYTERY OF OAK RIDGES

Barry E. Van Dusen, St. Paul's, Nobleton, June 23, 2002

Heather L. Jones, Thornhill, Thornhill, November 10, 2002

John C. Henderson, St. Andrew's, Newmarket, March 9, 2003

Donald G.A. Muir, Associate Secretary in Assembly Office and Deputy Clerk, May 20, 2003

PRESBYTERY OF BARRIE

Patrick Voo, Zion, Angus, August 18, 2002

Margaret A. Robertson, Elmwood and Knox, Flos, August 22, 2002

PRESBYTERY OF TEMISKAMING

Janice Hamalainen, St. Andrew's, New Liskeard, January 12, 2003

PRESBYTERY OF WATERLOO-WELLINGTON

Aubrey Botha, Central, Cambridge, May 23, 2002

William Bynum, Knox (Preston) Cambridge, June 23, 2002

John C. Borthwick, St. Andrew's, Guelph, January 12, 2003

Sarah Travis, Knox, Guelph, May 22, 2003

Catherine Kay, Knox, Crieff, May 25, 2003

PRESBYTERY OF EASTERN HAN-CA

Sung Hwan Jang, Toronto Korean, Toronto, September 22, 2002

Joseph Choi, Toronto Korean, Toronto, September 22, 2002

Paul An, Westside Korean, Toronto, July 28, 2002

Jeongho Park, East Toronto Korean, Toronto, July 7, 2002

Kyung Ryul Kwak, Montreal Korean, Toronto, February 23, 2003

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Garfiled Havemann, Chedoke, Hamilton, January 26, 2003

PRESBYTERY OF NIAGARA

Mark A. Ward, Knox, Dunnville, September 8, 2002

Catherine J. Campion, St. Andrew's, Beamsville and Smithville, January 5, 2003

PRESBYTERY OF PARIS

John van Vliet, Knox, Woodstock, December 8, 2002

PRESBYTERY OF LONDON

Kirk T. Summers, New St. James, London, September 15, 2002

Lynn Nichol, Knollwood Park, London, October 6, 2002

Kathleen S. Ballagh-Steeper, Ailsa Craig, January 26, 2003

Johannes Olivier, Dorchester and South Nissouri, April 27, 2003

PRESBYTERY OF ESSEX-KENT

Elizabeth Jobb, St. Andrew's, Amherstburg, September 10, 2002

Apack R. (Andrew) Song, St. Andrew's, Dresden and Blenheim, October 27, 2002

David S. Heath, Knox, Wallaceburg, November 10, 2002

Joan Ashley, St. Andrew's, Lakeshore, March 26, 2003

Bradley Watson, St. Andrew's, Lakeshore, March 26, 2003

PRESBYTERY OF SARNIA

Jo-Anne E. Symington, Guthrie, Alvinstone and St. Andrew's, Napier, August 4, 2002

Margaret Wisner, Knox Mooretownship and St. Andrew's, Mooretown, September 15, 2002

PRESBYTERY OF HURON-PERTH

Theresa McDonald-Lee, Monkton-Cranbrook Charge, October 2, 2002

Terry Hastings, Knox, Stratford, May 20, 2003

PRESBYTERY OF GREY-BRUCE-MAITLAND

Lorna J.M. Thompson, Erskine, Dundalk and St. Andrew's, Swinton Park, March 9, 2003

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF SUPERIOR

Harold Hunt, Lakeview, Thunder Bay, February 7, 2003

PRESBYTERY OF WINNIPEG

Matthew Brough, Knox, Selkirk, July 13, 2003

Synod of Alberta and the Northwest

PRESBYTERY OF PEACE RIVER

Gordon Strain, St. James, Dawson Creek, December 13, 2003

PRESBYTERY OF EDMONTON-LAKELAND

John C. Rhoad, Collingwood Road, Edmonton and Parkland First, Stoney Plain, October 9, 2002

Harry Currie, First, Edmonton, May 2, 2003

PRESBYTERY OF CENTRAL ALBERTA

Anja Oostenbrink, Camp Kannawin, Sylvan Lake, May 19, 2003

PRESBYTERY OF CALGARY-MACLEOD

Leslie L. Walker, Grace, Calgary, October 7, 2002

Synod of British Columbia

PRESBYTERY OF KOOTENAY

Ronald Benty, St. Stephens, Creston, January 10, 2003

PRESBYTERY OF KAMLOOPS

Jonathan Dent, St. Andrew's, Armstrong, April 4, 2003

PRESBYTERY OF WESTMINSTER

Michael Koslowski, Knox, New Westminster, August 11, 2002

Emery J. Cawsey, Whalley, Surrey, May 10, 2003

PRESBYTERY OF WESTERN HAN-CA

Jin Hyuk (Thomas) Kim, Surrey Korean, Surrey, October 20, 2002

Ku Dong Cho, North Vancouver Korean, North Vancouver, November 3, 2002

INSTALLATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF ST. JOHN

John Allison, interim minister (full-time for one year) at Bethel, Riverview, June 19, 2002

APPOINTMENTS AND RECOGNITIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Murdock J. MacRae, Grand River/Framboise/Loch Lomond Charge, December 1, 2002

PRESBYTERY OF HALIFAX-LUNENBURG

Janet A. DeWolfe, St. Matthew's, Elmsdale & Hardwood Lands, February 1, 2002

PRESBYTERY OF ST. JOHN

Kimberly Barlow, ordained missionary, Stanley-Williamsburg Pastoral Charge, September 22, 2002

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Blake Walker, stated supply, Cotes des Neiges, Montreal, June 18, 2002

John A. Simms, stated supply, Montreal West, January 21, 2003

Cirric Chan, Montreal Presbyterian Bible Church Mission, Montreal, June 8, 2003

PRESBYTERY OF SEAWAY-GLENGARRY

David Skinner, lay missionary, St. Matthew's, Ingleside, September 1, 2002

William MacLellan, interim minister, St. John's, Cornwall, April 16, 2002 to August 15, 2002

Lorna J.M. Thompson, interim minister, St. John's, Cornwall, October 8, 2002 to February 28, 2003

PRESBYTERY OF OTTAWA

Cathy Victor, Osgoode, Vernon, November 19, 2002 - September 2003

Lazlo M. Peter, stated supply, Calvin Hungarian, Ottawa, March 18, 2003 to March 18, 2004

PRESBYTERY OF LANARK & RENFREW

David R. Nicholson, stated supply, Fort Coulonge and Bristol, October 15, 2002

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH

William W.H. Baird, stated supply, St. Andrew's, Lakefield and Knox, Lakehurst, December 1, 2002

PRESBYTERY OF BRAMPTON

Sherif Garas, Mississauga Arabic Mission, Mississauga, January 19, 2003

PRESBYTERY OF OAK RIDGES

John D. Congram, interim minister, St. Andrew's, Aurora, January 5, 2003

PRESBYTERY OF BARRIE

Carolyn B. McAvoy, interim minister, St. Andrew's, Barrie, June 16, 2002

James T. McVeigh, Bonar, Port McNichol and St. Paul's, Victoria Harbour, October 27, 2002

PRESBYTERY OF WATERLOO-WELLINGTON

Penny Garrison, St. Giles, Cambridge, June 9, 2002

PRESBYTERY OF EASTERN HAN-CA

Byung Ryul Choi, Windsor Sarang, Windsor, November 19, 2002

Ung Be Kim, Sohrae, Markham, June 16, 2002

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Charles J. Fensham, Assistant Professor of Systematic Theology, Knox College, Toronto, September 25, 2002

Douglas DuCharme, interim minister, Knox, Waterdown, January 25, 2003

PRESBYTERY OF LONDON

Kathleen S. Ballagh-Steeper, part-time stated supply, Burns, Mosa, June 2002

Johannes Olivier, full-time stated supply, Dorchester and South Nissouri, February 1, 2003

PRESBYTERY OF ESSEX-KENT

Barry Stillman, lay missionary, Lakeshore St. Andrew's, Tecumseh, March 26, 2003

Kevin Birmingham, lay missionary, Lakeshore St. Andrew's, Tecumseh, March 26, 2003

PRESBYTERY OF HURON-PERTH

Ian K. Johnston, interim minister, St. Andrew's, Stratford, September 8, 2002

Case Vanbodegom, stated supply, Durham, January 1, 2003 to July 31, 2003

Synod of Manitoba and Northwestern Ontario

PRESBYTRY OF WINNIPEG

Frank D. Breisch, interim minister, First, Winnipeg, April 6, 2003

Synod of Alberta and The Northwest

PRESBYTERY OF PEACE RIVER

B. Joanne Kim, North Peace Territorial Ministries and Strang, Dixonville, October, 2003

PRESBYTERY OF EDMONTON-LAKELAND

Kenneth M.L. Wheaton, stated supply, Mill Woods, Edmonton, January 8, 2002 to 2004

PRESBYTERY OF CENTRAL ALBERTA

Anja Oostenbrink, Camp Kannawin, Sylvan Lake, May 19, 2003

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Elizabeth (Betty) McLagan, (quarter-time stated supply) Bradner, May 7, 2002

Ping-Hsien (Peter) Wu, pastoral assistant, Vancouver Taiwanese, July 1, 2002

Chris Yue, pastoral assistant, Vancouver Chinese, August 1, 2002

DESIGNATION OF OVERSEAS MISSIONARIES

None reported.

**PLACED ON CONSTITUENT ROLL
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Karen MacRae, September 17, 2002

H. Kenneth Stright, September 17, 2002

PRESBYTERY OF ST. JOHN

Robert L. Adams, September 1, 2002

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Blake W. Walker, June 18, 2002

Hye-Sook Kam, November 17, 2002

John A. Simms, January 21, 2003

PRESBYTERY OF SEAWAY-GLENGARRY

Lorna J.M. Thompson, November 19, 2002

PRESBYTERY OF OTTAWA

Marilyn Savage, July 7, 2002

Gwen M. Ament, July 31, 2002

PRESBYTERY OF LANARK & RENFREW

Daniel H. Forget, October 1, 2002

David R. Nicholson, October 15, 2002

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH

Jay Brennan, June 9, 2002
Richard J. Hein, August 4, 2002
Linda Park, August 11, 2002
William W.H. Baird, December 1, 2002

PRESBYTERY OF EAST TORONTO

Pamela Emms, September 8, 2002
John Hong, November 3, 2002

PRESBYTERY OF WEST TORONTO

Marion F. Schaffer, November 24, 2002

PRESBYTERY OF BRAMPTON

Sean Foster, June 23, 2002
Kristine O'Brien, September 8, 2002
Bruce J. Clendenning, January 12, 2003
Sherif Garas, January 19, 2003
Joseph A. Gray, February 9, 2003

PRESBYTERY OF OAK RIDGES

John D. Congram, January 1, 2003
John C. Henderson, March 9, 2003

PRESBYTERY OF BARRIE

Carolyn B. McAvoy, June 16, 2002
Patrick Voo, August 18, 2002
Margaret A. Robertson, August 22, 2002
James McVeigh, October 27, 2002

PRESBYTERY OF TEMISKAMING

Janice Hamalainen, January 12, 2003

PRESBYTERY OF WATERLOO-WELLINGTON

Aubrey Botha, May 23, 2002
Penny Garrison, June 9, 2002
William Bynum, June 23, 2002
John C. Borthwick, January 12, 2003
Sarah Travis, May 22, 2003
Catherine Kay, May 25, 2003

PRESBYTERY OF EASTERN HAN-CA

Sung Hwan Jang
Jeong Ho Park
Paul An
Kyung Ryul Kwak

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Douglas DuCharme, January 6, 2003
Garfiled Havemann, January 26, 2003

PRESBYTERY OF NIAGARA

Catherine J. Campion, January 5, 2003

PRESBYTERY OF PARIS

John vanVliet, January, 2003
John Herman, February, 2003

PRESBYTERY OF LONDON

Lynn Nichol, October 6, 2002

PRESBYTERY OF SARNIA

Jo-Anne E. Symington, August 4, 2002
Margaret Wisner, September 15, 2002

PRESBYTERY OF HURON-PERTH

Terry Hastings, May 20, 2003

Synod of Alberta and The Northwest

PRESBYTERY OF PEACE RIVER

B. Joanne Kim, October 23, 2002

PRESBYTERY OF EDMONTON-LAKELAND
Harry Currie, First, Edmonton, May 2, 2003

Synod of British Columbia

PRESBYTERY OF KOOTENAY
Ronald Benty, January 10, 2003
PRESBYTERY OF WESTMINSTER
L.E. (Ted) Siverns, September 17, 2002
N. Elaine Nagy, March 4, 2003
Emery J. Cawsey, May 10, 2003
PRESBYTERY OF WESTERN HAN-CA
Hoo Sik Kim, February 18, 2003
Sank Hyuk Jun, February 18, 2003

**PLACED ON THE CONSTITUENT ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON
Shirley F. Murdock, May 1, 2002

Synod of Toronto-Kingston

PRESBYTERY OF OAK RIDGES
Dorothy Henderson, April 1, 2003

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
Margaret Read, April 8, 2003

**PLACED ON THE APPENDIX
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU
H. Kenneth Stright, October 31, 2001
Michael W.A. Henderson, June 11, 2002
PRESBYTERY OF HALIFAX-LUNENBURG
W. Stirling Keizer, November 14, 2001
Janet A. DeWolfe, November 19, 2002
PRESBYTERY OF ST. JOHN
Karen MacRae, January 1, 2002
David A. Dewar, January 30, 2002
Terrance R. Trites, February 6, 2002
John M. Allison, April 30, 2002
Colleen J. Gillanders-Adams, September 11, 2002
PRESBYTERY OF PRINCE EDWARD ISLAND
Kimberley Barlow, September 10, 2002
M. Wayne Burke, November 1, 2002

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY
Edward Stevens, November 20, 2001
Edward O'Neill, December 1, 2002
PRESBYTERY OF OTTAWA
Daniel H. Forget, June 18, 2002
Marilyn Savage, July 7, 2002
Edward J. Wiley, September 1, 2002
Laszlo M. Peter, January 21, 2003
Thomas Gemmill, May 20, 2003
William C. MacLellan, November 20, 2001
PRESBYTERY OF LANARK & RENFREW
David R. Nicholson, June 30, 2002

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON

Anne-Marie Jones, October 6, 2002

PRESBYTERY OF LINDSAY-PETERBOROUGH

Donald A. Madole, September 7, 2002

PRESBYTERY OF PICKERING

Annalise Lauber, October 31, 2002

H. Glen Davis, January 31, 2003

Joyce I. Davis, January 31, 2003

PRESBYTERY OF EAST TORONTO

Kathleen Matic, September 15, 2002

John Hong, November 3, 2002

Robert N. Faris

John D. Congram, October 1, 2002

PRESBYTERY OF WEST TORONTO

James B. Cuthbertson, November 1, 2002

PRESBYTERY OF BRAMPTON

Sean Foster, June 9, 2002

Iain G. Nicol, July 1, 2002

Randall S. Benson, March 9, 2003

S. Duncan Fryfogal, March 31, 2003

PRESBYTERY OF OAK RIDGES

Michelle McVeigh, October 15, 2002

PRESBYTERY OF BARRIE

John A. Fraser, June 30, 2002

Allyson Voo, August 1, 2002

Michelle McVeigh, October 27, 2002

PRESBYTERY OF WATERLOO-WELLINGTON

Carolyn B. McAvoy, February 3, 2002

Helen R. Allum, May 14, 2002

Walter R. Allum, May 14, 2002

Joseph A. Gray, June 18, 2002

Vernon W. Tozer, December 31, 2002

PRESBYTERY OF EASTERN HAN-CA

Young Ki Eun, July 31, 2002

Shin Ki Kim, July 31, 2002

Jin Ki Kim, April 30, 2003

Samuel Choi, August 31, 2002

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Catherine J. Campion, December 22, 2002

Paul Kantor, February 11, 2003

PRESBYTERY OF NIAGARA

Laurie K. McKay-Deacon, February 28, 2003

PRESBYTERY OF PARIS

Vernon W. Tozer, January 2003

Robert F. Flindall, April 2003

PRESBYTERY OF LONDON

Hugh Appel, July 1, 2002

Johannes Olivier, July 6, 2002

PRESBYTERY OF ESSEX-KENT

Evelyn M.I. Carpenter, December 31, 2002

PRESBYTERY OF HURON-PERTH

William S. Keizer, September 25, 2002

Karen R. Horst, April 30, 2003

PRESBYTERY OF GREY-BRUCE-MAITLAND

Susan M. Smith, February 9, 2003

Barbara J. Fotheringham, June 8, 2003

Synod of Manitoba and North Western Ontario

PRESBYTERY OF SUPERIOR

L. Blake Carter

Synod of Alberta and the Northwest

PRESBYTERY OF PEACE RIVER

Robert D. Sandford, April 13, 2003

PRESBYTERY OF EDMONTON-LAKELAND

Joseph E. Riddell, March 31, 2003

PRESBYTERY OF CALGARY-MACLEOD

Donald C. Hill, June 23, 2002

Kirk T. Summers, September 1, 2002

Drew D. Strickland, June 1, 2002

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Karen McAndless-Davis, June 30, 2002

Allen J. Aicken, April 1, 2003

PRESBYTERY OF VANCOUVER ISLAND

Ronald Benty, September 24, 2002

Cecil J. Kirk, September 30, 2002

Iris M. Ford, November 26, 2002

Michael F. Caveney, January 15, 2003

Geoffrey B. Jay, February 28, 2003

Allen J. Aicken, April 1, 2003

**PLACED ON THE APPENDIX TO THE ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

None reported.

**REMOVED FROM APPENDIX
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Terrance R. Trites, November 29, 2001

Kathleen S. Ballagh-Steeper, March 26, 2002

Michael W.A. Henderson, June 11, 2002

H. Kenneth Stright, September 17, 2002

PRESBYTERY OF HALIFAX AND LUNENBURG

Robert E. Baker, June 30, 2002

W. Stirling Keizer, August 31, 2002

PRESBYTERY OF ST. JOHN

John M. Allison, May 15, 2002

Mary Farmery, June 28, 2002

Karen G. MacRae, September 11, 2002

PRESBYTERY OF PRINCE EDWARD ISLAND

D. John Fortier, February 21, 2003

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

John A. Simms, January 21, 2003

PRESBYTERY OF LANARK-RENFREW

David R. Nicholson, October 15, 2002

Synod of Toronto and Kingston

PRESBYTERY OF WEST TORONTO

Michael Fesenko, April 7, 2003

PRESBYTERY OF BRAMPTON

Sean Foster, June 23, 2002

PRESBYTERY OF OAK RIDGES

Michelle McVeigh, October 15, 2002

PRESBYTERY OF TEMISKAMING

John D. Blue, March 3, 2003

PRESBYTERY OF WATERLOO-WELLINGTON

David Ketchen, May 14, 2002

Aubrey Botha, May 23, 2002

Carolyn B. McAvoy, June 25, 2002

John J. Hibbs, June 25, 2002

Frederick H. Cromey, December 19, 2002

Joseph A. Gray, January 25, 2003

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Robert Haven, September 10, 2002

PRESBYTERY OF ESSEX-KENT

Joan Ashley, March 26, 2003

PRESBYTERY OF SARNIA

Jo-Anne E. Symington, August 4, 2002

PRESBYTERY OF GREY-BRUCE-MAITLAND

Susan M. Smith, February 10, 2003

Barbara J. Fotheringham, June 10, 2003

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 PEACE RIVER

Robert D. Sandford, April 13, 2003

PRESBYTERY OF CALGARY-MACLEOD

David J. Crawford, September 21, 2002

Kirk T. Summers, September 1, 2002

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

George N. Peters, January 8, 2003

**REMOVED FROM APPENDIX TO ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

Synod of Southwestern Ontario

PRESBYTERY OF ESSEX-KENT

Ruth McDowell, May 20, 2003

PLACED ON CONSTITUENT ROLL BY LEAVE OF ASSEMBLY

None reported.

LEAVE OF ABSENCE

Synod of the Atlantic Provinces

PRESBYTERY OF PRINCE EDWARD ISLAND

Paula E. Hamilton, September 1, 2002 to August 31, 2003

Christine Schulze, November 1, 2002 to October 31, 2003

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Duncan S. Kennedy, January 4, 2003 to February 3, 2003

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Susan K. Kerr from January 5, 2003 to January 5, 2004

Synod of British Columbia

PRESBYTERY OF VANCOUVER ISLAND

Michael F. Caveney, December 1, 2002 to January 15, 2003

Geoffrey B. Jay, September 1, 2002 to February 28, 2003

TRANSLATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Kevin H. Steeper to the Presbytery of London, March 31, 2002

PRESBYTERY OF HALIFAX AND LUNENBURG

W. Stirling Keizer to the Presbytery of Huron-Perth, August 31, 2002

PRESBYTERY OF MIRAMICHI

Phillip D. Crowell to the Presbytery of Westminster, April 26, 2003

PRESBYTERY OF PRINCE EDWARD ISLAND

Harry Currie to Presbytery of Edmonton-Lakeland, May 1, 2003

W. Stirling Keizer to the Presbytery of Halifax and Lunenburg, November 13, 2001

Synod of Toronto and Kingston

PRESBYTERY OF WEST TORONTO

John C. Borthwick to Presbytery of Waterloo, December 15, 2002

PRESBYTERY OF OAK RIDGES

Bryn E. MacPhail, to Presbytery of West Toronto, May 26, 2002

Margaret A. Robertson, to Presbytery of Barrie, August 9, 2002

James T. McVeigh, to Presbytery of Barrie, October 25, 2002

PRESBYTERY OF BARRIE

Dorothy Henderson, to Presbytery of East Toronto, September 10, 2002

John C. Henderson, to Presbytery of Oak Ridges, February 28, 2003

PRESBYTERY OF WATERLOO-WELLINGTON

David Ketchen, to Presbytery of Paris, May 14, 2002

Carolyn B. McAvoy, to Presbytery of Barrie, June 25, 2002

John J. Hibbs, to Presbytery of Hamilton, June 25, 2002

Elizabeth Jobb, to Presbytery of Essex-Kent, August 31, 2002

Vernon W. Tozer, to Presbytery of Paris, January 12, 2003

Joseph A. Gray, to Presbytery of Brampton, January 12, 2003

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Robert L. Adams to Presbytery of St. John, June 11, 2002

Robert Sim, to Presbytery of West Toronto, September 10, 2002

Catherine J. Campion, to Presbytery of Niagara, December 22, 2002

PRESBYTERY OF PARIS

Paul Kantor to Presbytery of Hamilton, September, 2002

Bruce J. Clendingen to Presbytery of Brampton, December 27, 2002

Janice Hamalainen to Presbytery of Temiskaming, December 29, 2002

John P. Vaudry to Presbytery of Montreal, July 31, 2003

PRESBYTERY OF LONDON

Ian K. Johnston to Presbytery of Huron-Perth, September 10, 2002

Terry Hastings to Presbytery of Huron-Perth, May 18, 2003

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Kirk T. Summers, to Presbytery of London, September 1, 2002

Synod of British Columbia

PRESBYTERY OF KOOTENAY

Jonathan Dent, to Presbytery of Kamloops, April 1, 2003

PRESBYTERY OF VANCOUVER ISLAND
Gordon Strain, to Presbytery of Peace River
Ronald Benty, to Presbytery of Kootenay

RESIGNATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF ST. JOHN
Karen MacRae, Eastern Charlotte Pastoral Charge, December 31, 2001
Ruth N. Houtby, St. James, Port Elgin, June 30, 2002
PRESBYTERY OF PRINCE EDWARD ISLAND
M. Wayne Burke, Central Parish Pastoral Charge, October 31, 2002

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO
Kathleen Matic, Gateway Community, Toronto, September 15, 2002
PRESBYTERY OF BRAMPTON
Allyson Voo, Tweedsmuir, Orangeville, August 1, 2002
PRESBYTERY OF OAK RIDGES
Vincent Lee, Markham Chinese, June 30, 2002
Michelle McVeigh, St. Andrew's, Aurora, October 15, 2002
Donald Pollock, St. Andrew's, Markham, October 31, 2002
PRESBYTERY OF EASTERN HAN-CA
Young Ki Eun, Galilee, July 31, 2002
Shin Ki Kim, Brantford Korean, July 31, 2002
Jin Ki Kim, Niagara Falls Korean, April 30, 2003

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
Colleen J. Gillanders-Adams, St. Paul's, Carlisle and Knox, Binbrook, June 11, 2003
PRESBYTERY OF NIAGARA
Laurie K. McKay-Deacon, Stamford, Niagara Falls, February 28, 2003
PRESBYTERY OF ESSEX-KENT
Evelyn M.I. Carpenter, First, Chatham, January 31, 2003
PRESBYTERY OF HURON-PERTH
Robbin D. Congram, Shakespeare and North Easthope, May 31, 2003

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY MACLEOD
Drew D. Strickland, Anam Chara, Calgary, June 1, 2002

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Karen McAndless-Davis, St. Andrew's-Newton, Surrey, June 30, 2002
Michael F. Caveney, St. Andrew's, Victoria, January 15, 2003
Geoffrey B. Jay from St. Andrew's, Victoria, February 28, 2003

DISSOLUTION OF PASTORAL TIE

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX AND LUNENBURG
Janet A. DeWolfe, St. Matthew's Elmsdale & Hardwood Lands, November 19, 2002

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY
Edward J. O'Neill, Maxville, Moose Creek and St. Elmo, December 1, 2002
PRESBYTERY OF OTTAWA
Daniel H. Forget, Gloucester, Ottawa, June 3, 2002
Cathy Victor, Kars and Vernon, November 19, 2002

Synod of Toronto and Kingston

PRESBYTERY OF BRAMPTON
S. Duncan Fryfogal, Dixie, March 18, 2003

RETIREMENTS

Synod of the Atlantic Provinces

PRESBYTERY OF NEWFOUNDLAND

John C. Duff, February 28, 2002

PRESBYTERY OF HALIFAX AND LUNENBURG

Patricia A. Rose, August 31, 2002

PRESBYTERY OF ST. JOHN

Dale L. Gray, October 31, 2002

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY

Edward J. O'Neill, June 1, 2003

PRESBYTERY OF OTTAWA

Ernest E.T. Zugor, December 31, 2002

PRESBYTERY OF LANARK & RENFREW

David R. Nicholson, June 30, 2002

Synod of Toronto and Kingston

PRESBYTERY OF PICKERING

Annalise Lauber, October 31, 2002

H. Glen Davis, January 31, 2003

Joyce I. Davis, January 31, 2003

PRESBYTERY OF EAST TORONTO

John D. Congram, October 1, 2002

PRESBYTERY OF WEST TORONTO

James B. Cuthbertson, November 1, 2002

PRESBYTERY OF BRAMPTON

Iain G. Nicol, July 1, 2002

PRESBYTERY OF BARRIE

Lois J. Lyons, November 30, 2002

PRESBYTERY OF EASTERN HAN-CA

Samuel Choi, August 31, 2002

Synod of Southwestern Ontario

PRESBYTERY OF PARIS

Warren K. McKinnon, July 1, 2003

PRESBYTERY OF ESSEX-KENT

Evelyn M.I. Carpenter, February 1, 2003

PRESBYTERY OF HURON-PERTH

Graeme E. Duncan, November 2002

Nicholas Vandermeij, October 2003

PRESBYTERY OF GREY-BRUCE-MAITLAND

Cornelis Vanbodegom, December 31, 2002

Synod of Alberta and The Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Joseph E. Riddell, March 31, 2003

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Cecil J. Kirk, Victoria, September 30, 2002

Allen J. Aicken, April 1, 2003

Robert C. Garvin, June 30, 2003

CERTIFICATES GRANTED

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Kathleen S. Ballagh-Steeper, to Presbytery of London, March 26, 2002

Michael W.A. Henderson, to Presbytery of Cape Breton, June 11, 2002

PRESBYTERY OF HALIFAX-LUNENBURG

Robert E. Baker to Presbytery of Kingston, June 30, 2002

Patricia A. Rose to Presbytery of Pictou, August 31, 2002

W. Stirling Keizer to Presbytery of Huron-Perth, August 31, 2002

PRESBYTERY OF ST. JOHN

James T. Hurd, to Presbytery of Ottawa, September 11, 2002

Karen G. MacRae to Presbytery of Pictou, September 11, 2002

PRESBYTERY OF PRINCE EDWARD ISLAND

Kimberley Barlow, to Presbytery of St. John, September 11, 2002

W. Stirling Keizer, to Presbytery of Halifax and Lunenburg, November 13, 2001

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Blake W. Walker, to Presbytery of Ottawa, September 2002

PRESBYTERY OF OTTAWA

Lloyd M. Clifton, to Presbytery of Kingston, July 10, 2002

Marilyn Savage, to Presbytery of Lanark & Renfrew, September 6, 2002

Daniel H. Forget, to Presbytery of Lanark & Renfrew, September 29, 2002

William C. MacLellan, to Presbytery of East Toronto, July 31, 2002

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH

William Bynum to Presbytery of Waterloo-Wellington, July 1, 2002

Lorna J.M. Thompson to Presbytery of Seaway-Glengarry, October 25, 2002

Robert F.Flindall to Presbytery of Paris, November 26, 2002

PRESBYTERY OF BRAMPTON

Allyson Voo, to Presbytery of Barrie, August 1, 2002

PRESBYTERY OF OAK RIDGES

D. Patricia Strung, to Presbytery of Hamilton, September 17, 2002

Michelle McVeigh, to Presbytery of Barrie, October 15, 2002

Donald Pollock, to Presbytery of East Toronto, October 31, 2002

Gordon A. Beaton, to Presbytery of East Toronto, February 18, 2003

PRESBYTERY OF TEMISKAMING

John D. Blue, to Presbytery of Kingston, March 3, 2003

PRESBYTERY OF WATERLOO-WELLINGTON

David Ketchen, to Presbytery of Paris, May 14, 2002

Carolyn B. McAvoy, to Presbytery of Barrie, June 25, 2002

John J. Hibbs, to Presbytery of Hamilton, June 25, 2002

Elizabeth Jobb, to Presbytery of Essex-Kent, August 31, 2002

Vernon W. Tozer, to Presbytery of Paris, January 2, 2003

Joseph A. Gray, to Presbytery of Brampton, January 15, 2003

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Walter A. Donovan, to Presbytery of Niagara, June 21, 2002

Synod of Alberta & the Northwest

PRESBYTERY OF CALGARY-MACLEOD

David J. Heath, to Presbytery of Essex-Kent, November 10, 2002

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Iris M. Ford, to Presbytery of Vancouver Island, November 5, 2002

HISTORICAL CERTIFICATES

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Michael H. Farris, May 15, 2003

LETTER OF STANDING GRANTED

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX AND LUNENBURG

Jane Johnson, May 26, 2002

Synod of Toronto and Kingston

PRESBYTERY OF OAK RIDGES

Vincent Lee, June 30, 2002

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Robert Haven, September 10, 2002

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Yme Woensdregt, May 6, 2002

DEMITTED FROM MINISTRY

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO

Phyllis Snyder, April 9, 2002

SUSPENSION FROM THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX AND LUNENBURG

Judithe Adam-Murphy, June 18, 2002, suspended without a stated duration

DEPOSITION FROM THE MINISTRY

None reported.

DEATHS IN THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX AND LUNENBURG

Allison O. MacLean, January 29, 2003

PRESBYTERY OF ST. JOHN

Mary Farmery, June 28, 2002

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Hamish M. Kennedy, June 29, 2002

J. Elizabeth (Betty) Campbell (Diaconal), October 26, 2002

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON

Frieda Matthews (Diaconal), March 29, 2003

PRESBYTERY OF PICKERING

James S. Gilchrist, August 23, 2002

PRESBYTERY OF EAST TORONTO

Kathleen Matic, October 8, 2002

PRESBYTERY OF WEST TORONTO

Michael Fesenko, April 2003

PRESBYTERY OF OAK RIDGES

Lucie A. Milne, June 1, 2003

PRESBYTERY OF BARRIE

Kenneth J. Rooney, May 27, 2002

Chris J. Vais, June 24, 2002

George E. Cunningham, January 29, 2003

PRESBYTERY OF WATERLOO-WELLINGTON

Frederick H. Cromey, December 19, 2002

Kristy Todd Gant, February 9, 2003

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Alan B. Embree, May 11, 2003

Synod of Alberta and The Northwest

PRESBYTERY OF PEACE RIVER

Robert D. Sandford, April 13, 2003

PRESBYTRY OF CALGARY MACLEOD

David J. Crawford, September 21, 2002

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

George N. Peters, January 8, 2003

PRESBYTERY OF WESTMINSTER

George McMichen, November 9, 2002

John A. Ross, February 10, 2003

CHANGE OF STATUS OF PRESBYTERY

None reported.

CONSTITUTION OF NEW CONGREGATIONS

Synod of Toronto and Kingston

PRESBYTERY OF EASTERN HAN-CA

Dahdrim, Toronto, November 19, 2002

Synod of British Columbia

PRESBYTERY OF WESTERN HAN-CA

North Vancouver Korean, North Vancouver, November 3, 2002

CHANGE OF NAME OF CONGREGATION

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Trinity, London to Trinity Community Church-Presbyterian, September 10, 2002

CHANGE OF STATUS OF CONGREGATION

Synod of the Atlantic Provinces

PRESBYTERY OF ST. JOHN

Sackville and Port Elgin Pastoral Charge became single-points, St. Andrew's, Sackville, and St. James, Port Elgin

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Town of Mount Royal and Maisonneuve St. Cuthbert's became a single pastoral charge, June 18, 2002

PRESBYTERY OF OTTAWA

St. Andrew's, Kars and Osgoode, Vernon, became single points, November 19, 2002

Synod of Toronto and Kingston

PRESBYTERY OF OAK RIDGES

St. Andrew's Beaton and Fraser, Tottenham, became single points, December 31, 2002

PRESBYTERY OF BARRIE

Bonar, Port McNicoll and St. Paul's, Victoria Harbour became a two-point charge, December 11, 2002

PRESBYTERY OF WATERLOO-WELLINGTON

St. Giles, Cambridge, became grant receiving, June 1, 2002

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

First, Prince Rupert and Kitimat, Kitimat became a two-point charge, May 1, 2002

DEDICATION OF CHURCH BUILDINGS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

St. Paul's, Ottawa, expanded Christian Education facilities, March 20, 2003

Synod of Toronto and Kingston

PRESBYTERY OF BRAMPTON

Mississauga Chinese, Mississauga, Mach 31, 2003

PRESBYTERY OF BARRIE

St. Andrew's Huntsville, June 16, 2002

Trinity Community, Oro, February 9, 2003

DISSOLUTION OF CONGREGATION

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

St. Andrew's, The Falls, December 1, 2002

Synod of Southwestern Ontario

PRESBYTERY OF SARNIA

Brigden, November 3, 2002

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Dore Lake, a preaching point, January 12, 2002

AMALGAMATION OF CONGREGATIONS

Synod of Toronto and Kingston

PRESBYTERY OF WEST TORONTO

Coldstream and Fairbank, Toronto, new name is Celebration, June 8, 2003

PREACHING POINT ESTABLISHED

None reported.

TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY

None reported.

MEMORIAL RECORDS

THE SYNOD OF THE ATLANTIC PROVINCES

Presbytery of Halifax & Lunenburg

THE REV. DR. (A.O.) ALLISON OSBORNE MACLEAN

The Rev. Dr. Allison Osborne MacLean, CD, B.A., D.D., 88, died on January 28, 2003 in Halifax, Nova Scotia. He was born in Scotsburn, Nova Scotia, and was a graduate of the Pictou Academy, Pictou, Nova Scotia, Acadia University, and The Presbyterian College, Montreal. He was ordained as a minister of The Presbyterian Church in Canada by the Presbytery of Montreal on April 12, 1939. He was the minister of the Harvey Station Pastoral Charge, New Brunswick from 1939-1942 after which he served as a chaplain in the Royal Canadian Navy until 1945. He then served as the minister of St. Andrew's, Moncton, New Brunswick, of St. Andrew's, Cobourg, Ontario, and Calvin Church, Halifax, Nova Scotia, where he was the minister from 1957 until 1982 when he retired. In 1976 he received an Honorary Doctor of Divinity degree from The Presbyterian College, Montreal.

During his ministry, he also served as a chaplain of the Reserve Army in Moncton, New Brunswick, and Halifax, Nova Scotia, and as a chaplain at Dorchester Penitentiary in New

Brunswick, as a member of the Mission Board, as a member of the Senate of The Presbyterian College, Montreal and on the Board of the Coverdale Foundation for many years; recently he was honoured for 50 years of service to Coverdale. He was the moderator of the Synod of the Atlantic Provinces in 1952-1953. Dr. MacLean will be remembered for his love for Christ and the church, for mission and new church development, for his care in preparing for leading in worship, for his devotion to pastoral care, and for his sense of humour.

He is survived by his wife of almost 64 years, Eva; two sons, both of whom are elders in the churches that they attend: James (Pat), Halifax and Ian (Willa), Fredericton, by 5 grandchildren and 10 great grandchildren. He was predeceased by his daughter, Elizabeth Anne and four brothers, one of whom was The Rev. Robert U. MacLean.

A memorial service was held at Calvin Church, Halifax, on January 31, 2003, conducted by the minister, The Rev. W.G. Sydney McDonald who was assisted by The Rev. P.A. McDonald.

THE SYNOD OF QUEBEC & EASTERN ONTARIO
Presbytery of Ottawa

J. ELIZABETH (BETTY) CAMPBELL

J. Elizabeth Irving was born in Preston, Ontario on March 19, 1916. She attended high school in Galt (now Cambridge), Ontario. She studied at Ewart College, to be a deaconess.

Betty married Dr. J. Alex Campbell in 1939 and moved to Ottawa. Together, with their strong Christian family values, they raised two children, Barbara and Bill.

Betty taught Sunday school for many years including the early days of St. Stephen's Church, even before the church building was erected, when the congregation met in rented facilities. During their many years of faithful service to their Almighty, the Presbyterian Church and St. Stephen's, Alex was a ruling elder and Betty served on many committees including the writing of a history of St. Stephen's. She was a faithful disciple of missionary and outreach work and a strong supporter of the Women's Missionary Society (WMS). She was on the appendix to the roll of the Presbytery of Ottawa as a deaconess.

Betty was for many years a very active member of the Ottawa Chapter of the Canadian Celiac Association.

Betty passed away peacefully in Ottawa on October 26, 2002, in her 86th year. Her husband predeceased her in 1993. We will all miss her example of strength in her faith and her very wise counsel.

THE SYNOD OF TORONTO-KINGSTON
Presbytery of East Toronto

THE REVEREND KATHLEEN MATIC

The Reverend Kathleen Margaret Matic died on October 8, 2002, in St. Peter's Hospital, Hamilton, after a long and heroic struggle with various aspects of cancer. She had been minister at Gateway Community Church, Toronto, from September 2000 until September 2002. Kathie grew up and went to school in Beamsville, Ontario, where she was a member of the Lincoln Agricultural and Beamsville Fair Society. She married Frank Matic, and had three children, Debbie who is married and currently in Halifax, Nova Scotia, Michael who lives in Hamilton, Ontario, and Rob who is married, has a son and a daughter and is currently living in London, Ontario.

Kathie Matic was enthusiastic about Guiding both as a youngster and in her adult life. As a leader, camp co-ordinator and trainer of adult Girl Guide leaders, she had many friends in the Guiding movement.

Kathie served for several years, until about 1985, as the secretary for Strathcona Church in Burlington, Ontario, where Gary Morton was the minister. For one year, she was the associate staff at Ryerson United Church in Ancaster where she was involved in the leadership of some of the youth and church educational programs.

During the late 1980s, Kathie heard the call to full time ministry and did the first part of her studies through correspondence courses from Waterloo University. She attended Knox College

to receive her degree in theology. She was ordained to the ministry of Word and Sacraments in 1991 when she was called to Markdale, where she served the joint charge of Cooke's Church, Markdale, and Burns Church, Feversham, in the Presbytery of Grey-Bruce-Maitland for six and a half years.

Kathie was widowed in 1997, and she then left Markdale in the spring of 1998 and took some time before seeking another pastoral charge and receiving the call to Gateway Community Church in the Presbytery of East Toronto.

The Rev. Kathleen Matic brought to her ministry a positive, welcoming and caring personality and a lively personal Christian faith born out difficult life experiences and participatory leadership skills gained from working in Girl Guides, and as a church secretary.

A memorial service was held on Friday, October 11, 2002, at South Gate Church in Hamilton.

Presbytery of West Toronto

THE REVEREND MICHAEL FESENKO

The Reverend Michael Fesenko graduated from Princeton Theological Seminary and was ordained by the Presbyterian Church (USA) in 1929. His intention was to return to his homeland in Ukraine to minister to his compatriots. But, in the years following World War I, the redrawing of national boundaries had left him as a man without a country and he was unable to get a visa to return.

Instead, he responded to an invitation to engage in missionary work among the Ukrainian immigrants in Toronto. He was appointed to the position in May 1929, recognized by the Presbytery of Toronto in the fall, spent a year of study at Knox College, and was received by the General Assembly into the ministry of The Presbyterian Church in Canada in June 1930.

Mr. Fesenko's whole ministry was spent within the Presbytery of Toronto and then in the subsequent Presbytery of West Toronto. He began the mission with only one family. By 1931 there were twenty-three families. His method of work was combining a mission of evangelistic and social effort by means of gospel meetings in homes, personal visitation, visitation of hospitals and prisons, open-air meetings, relief work, and distribution of literature.

By 1937, a congregation, the Ukrainian Church, Toronto, was constituted and in 1942 a church building was erected and dedicated.

To address the spiritual needs of a wider spectrum of Ukrainians, Mr. Fesenko began the printing of a religious journal, *The Evangelical Truth*, printed in the Ukrainian language. The last issue in 2002 concluded 62 years of publishing which had reached people on all continents. In addition he completed the translation of the Westminster Confession of Faith, the Larger and Shorter Catechisms and several other religious books.

In 1946, Mr. Fesenko began radio broadcasts which were eventually carried to several communities in Canada and later to Ukraine by Trans World Radio. By way of this medium, Mr. Fesenko was able to accomplish his original intention of being a minister to the people of the Ukrainian Republic. Both his broadcasting and his printed literature were keenly anticipated by many people, not only in Canada and Ukraine, but also in other areas of the world. Even though his ministry was centered in Toronto, it spread out in many directions.

Mr. Fesenko was deeply involved in many ways with the Ukrainian community. He was president of the Council of Ukrainian Evangelical Churches in Canada, president of the Ukrainian Evangelical Alliance in North America, and secretary of the worldwide Ukrainian Protestant Council.

A faithful and diligent presbyter, his quiet and thoughtful comments always contributed to the discussion and debate. He served a term as moderator of the Presbytery of West Toronto. He retired from full-time ministry in 1976, although he continued his radio ministry and publishing activities for several years.

On April 7, 2003, Mr. Fesenko died in his 103rd year. He is survived by two daughters, four grandchildren and five great-grandchildren.

Presbytery of Oak Ridges

THE REVEREND LUCIE ANN MILNE

The Rev. Lucie Milne died June 1, 2003. Lucie had struggled with health issues for some time. Through the various hospital stays and recuperation she maintained a faithful and continuing interest in the things that mattered to her. Amongst these were her family circle, and the grandchildren in particular. They were not only her grandchildren, but her friends. She knew how to play with them and be a nurturing grandmother as well.

Born in the Philippines, Lucie at an early age experienced life in a concentration camp. At twelve years of age her father died. Moving to the United States she trained to become a nurse. It was at this time that she became a Christian. A congregation in Syracuse was a means of grace to her as she grew in her faith and life in Christ. An accomplished violinist, she shared in the congregation's ministry of music.

In due course Lucie and Bill were off to India where they served together in the mission of The Presbyterian Church in Canada. Lucie's support in his ministry was important; at the same time she had her own ministry. She was regarded with much love by the people served because she was as one of them in her relationship and service in the gospel. What made this possible was her language ability, learning the language of the area and one of the most difficult of dialects in India. She not only learned them, but mastered them. She made it her principal task to understand the culture and to appreciate it as Clarence McMullen stated at the funeral service, held June 6, 2003 in Newmarket, where Lucie and Bill had resided since retirement.

Following 12-15 years in India, with a break in the two periods of service, they returned to Canada. Lucie prepared herself for the ministry of Word and Sacraments. During a period of ministry in Guelph she came in touch with a family with an autistic son. In time she wrote a book regarding Andrew and her relationship to him and the family.

While her husband Bill was continuing his ministry in Mitchell, Lucie was minister to the Cromarty congregation for nine years. She spoke highly of the people she served there. Her pastoral skills, writing in the area of Christian Education for the church at large, and her considerable intellect were very much present in her life and work with the Cromarty people.

For a time while associated with St. Andrew's, Aurora, Lucie gave leadership in Bible study sessions. To be a participant in such a setting with Lucie was to appreciate her being one who wanted to raise questions in such a way as to help others grow in their knowledge and love of God in Jesus Christ. This quiet, intelligent, articulate, artistic, compassionate and encouraging Christian in the past few years shared in a Newmarket women's ecumenical Bible study group. As one of the women who spoke at the funeral service said with heart and soul, "We are going to miss Lucie."

Lucie is survived by her husband, The Rev. Bill Milne, daughters, The Rev. Ann Blane (Robert), Debbie Johnson (Steve) and sons, Jim (Caroline) and Dan (Beth). Lovingly remembered by the grandchildren, Mikhaila, Dillon, Scott, Mason and Sarah; and by her brother, Charles Goebel.

SYNOD OF SOUTHWESTERN ONTARIO Presbytery of London

THE REVEREND ALAN BRYAN EMBREE

The Rev. Alan Bryan Embree, a retired minister of The Presbyterian Church in Canada, passed away in the peace of the Lord on May 11, 2003 at University Hospital, London, Ontario. Devoted husband of Doris, loving father of Bryan and his wife Sandra, Garth and his wife Sharon, Jan and her husband Bruce, and Michael and his wife Bernice. Dear grandpa of Jonathan, Bryan Jr., Elizabeth, Ian, Holden, Larissa, Drew, Lauren, Daniel, Reece and Taya.

Alan served faithfully within The Presbyterian Church in Canada at Knox in Welland, St. Giles in Galt, Paris, and St. Andrew's in Markham, as well as an interim position at Knox in St. Thomas. Alan was a veteran of World War II with the Queen's Own Rifles, Toronto Regiment.

Alan brought many gifts to ministry, but will be remembered for his evangelical preaching, and his pastoral concern for his people. He built a strong foundation of Christian love and fellowship wherever his ministry took him.

Prior to his call to ministry, Alan built homes with his father in Toronto, and a love for carpentry followed Alan throughout his life. He built a family home in Paris, and lovingly made many pieces of furniture.

The Presbytery service of witness and praise was conducted by The Rev. Jim Redpath, moderator of the Presbytery of London in New St. James Church on May 15, 2003, with the internment at Woodland Cemetery, London.

The Presbytery of London records its sorrow at the loss of this faithful and committed servant of Christ. We give thanks to God for Alan, this wise and master builder, who built his life upon the Rock, Jesus Christ (Matthew 7:24).

SYNOD OF BRITISH COLUMBIA
Presbytery of Westminster

THE REVEREND GEORGE MCMICHEN

The Rev. George McMichen died on November 9, 2002. He was predeceased by his wife Marjorie in 1960 and is survived by his daughters Helen, Caroline and Frances.

George was born on May 16, 1913, in Boarhills by St. Andrew's, Scotland. He enjoyed rugby, soccer and golf. George graduated from St. Andrew's University with an Masters of Arts and from St. Mary's College with a Bachelor of Divinity "with distinction" in 1936. George served as assistant minister in a number of congregations in Scotland and was ordained to the ministry of Word and Sacraments in 1945.

In 1952 George was called to St. Andrew's Church, Nanaimo. He also served and taught at the Presbyterian Residence in Saskatoon and ministered in Rosetown, Saskatchewan, St. Stephen's, New Brunswick, and Huntingdon, Quebec. George was a scholarly preacher, yet practical and inspirational. He was much loved by his family and by many to whom he ministered. A service was held on November 13, 2002, for Mr. McMichen within Calvin Church, Abbotsford, officiated by The Rev. Dr. J.H. (Hans) Kouwenberg.

THE REV. DR. JOHN ADDISON ROSS

The Rev. Dr. John Addison Ross died on February 10, 2003. He is survived by his wife Kay and his children: Robin, Dawn, Martin and Karen.

John was born on October 17, 1919 in Stayner, Ontario. At 16 years of age John answered Christ's call to the ministry. He attended the University of Toronto with a full scholarship. He finished his final year at Knox College extramurally, while ministering to a four-point charge. John married Kathleen Cosens in 1943, and was ordained in 1944.

After ministering in the Toronto area, John was called to be the first Dean of St. Andrew's Hall in 1957, where he served until his retirement in 1983. John had a keen interest in both theology and science, enabling him to help students and faculty in their faith struggles, and to prepare students for ministry.

John was remembered in a Celebration of the Resurrection on February 15, 2003, at Cooke's Church, Chilliwack, officiated by The Rev. Herbert Hilder and The Rev. Katharine Michie, The Rev. Dr. Tony Plomp and The Rev. Dr. Ron Foubister, moderator of the Synod of British Columbia, paid tribute to his influence in their lives, and the far-reaching impact of his ministry.

SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES

Ashley, Joan	Dip. C.E.	Ewart College, Toronto, Ontario
	B.A.	University of Toronto, Ontario
	G.A. Cert.	Knox College, Toronto, Ontario
Ball, Kathy	B.A.	University of Toronto, Ontario
Clare, Roberta	S.T.M.	Union Theological Seminary, New York
	Ed.D.	Columbia University, New York
Cox, Stan	B.A.	University of Dubuque, Iowa
	M.Div.	University of Chicago
	D.Min.	Princeton University, Princeton
Cruickshank, Robert W.	D.Div.	Presbyterian College, Montreal, Quebec
Foster, Sean	B.A.	Brock University, St. Catharines, Ontario
	M.Div.	Knox College, Toronto, Ontario
Hamalainen, Janice	B.A. (Hons.)	University of Toronto, Ontario
	M.Div.	Knox College, Toronto, Ontario
Heath, David	B.A.	Carleton University, Ottawa, Ontario
	M.Div.	Presbyterian College, Montreal, Quebec
Holmes, Vickie	M.Div.	Knox College, Toronto, Ontario
Garrison, Penny	B.J. (Hons.)	Carleton University, Ottawa, Ontario
	Dip. C.S.	Regent, Vancouver, British Columbia
	M.Div.	Knox College, Toronto, Ontario
Jobb, Elizabeth	B.A.	York University, Toronto, Ontario
	M.Div.	Knox College, Toronto, Ontario
Jones, Anne Marie	B.Sc.	University of Waterloo, Waterloo, Ontario
Jones, Hugh	D.Min.	Columbia University, Georgia
Jorna, Christopher	B.Sc.	
	M.Div.	Knox College, Toronto, Ontario
Kim, B. Joanne	M.Div.	Vancouver School of Theology, British Columbia
Loach, Jeffrey F.	D.Min.	Ashland Theological Seminary, Ohio
McDonald, Theresa	M.Div.	Vancouver School of Theology, British Columbia
McIntyre, Jan	D.Min.	Ashland Theological Seminary, Ohio
Martin, Linda	B.A.	Trent University, Peterborough, Ontario
	M.Div.	Knox College, Toronto, Ontario
Olivier, Johan	B.A.	University of Pretoria, South Africa
	B.D.	University of Pretoria, South Africa
O'Reilly, Christine	D.Min.	Austin Theological Seminary, Texas
Savage, Marilyn	B.Mus.	Mount Allison University, Sackville, New Brunswick
	M.T.S.	Tyndale Seminary, Toronto, Ontario
	M.Div.	Presbyterian College, Montreal, Quebec
Song, Andrew	B.A.	Soochun University, Taiwan
	M.Div.	Knox College, Toronto, Ontario
Stewart, James	M.Div.	Knox College, Toronto, Ontario
Summers, Kirk	M.Phil	United Theological College, Wales
Timbers, Gordon	B.Ed.	University of Western Ontario, London, Ontario
Waite, Harry	D.D.	Knox College, Toronto, Ontario
Watson, Bradley	B.R.E.	Emmanuel Bible College, Kitchener, Ontario
	B.Th.	Emmanuel Bible College, Kitchener, Ontario
	M.Div.	Tyndale Seminary, Toronto, Ontario
	G.A. Cert.	Presbyterian College, Montreal, Quebec

SYNOD CLERK CONTACT INFORMATION

Atlantic Provinces	Rev. Glenn Cooper Box 1078 Westville, NS, B0K 2A0	902-396-3233	gacooper@eastlink.ca
Quebec & Eastern Ontario	Ms. Donna McIlveen 1711 County Rd. #2, R. R. #3 Prescott, ON, K0E 1T0	613-657-3803	david.mcilveen@sympatico.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@bmts.com
Manitoba & North Western Ontario	Mrs. Joanne Instance 11-131 Tyndall Avenue Winnipeg, MB, R2X 0Z3	204-633-6480 (R)	jinstanc@mts.net
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

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	C. Weeks	E. McLean					D. Mawhinny
1. Cape Breton	R. Lyle	W. Sneddon	W. MacKeigan	J. Forsyth	R. Robinson			
2. Newfoundland	I. Wishart							
3. Pictou	C. McPherson	A. Pearson	C. Crichton	J. Fleischer	D. Stewart	G. Matheson	C. McPherson	C. McPherson
4. Halifax-Lunenburg	P.A. McDonald	J. Ross	A. Taylor	A. Taylor	L. G. Macdonald	P.A. McDonald	P.A. McDonald	P.A. McDonald
5. St. John	B. Lowery	B. Lowery	R. Houtby	B. Wynn	N.E. Thompson	R. Adams	B. Wynn	N.E. Thompson
6. Miramichi	K. Burdett							
7. Prince Edward Island	R. Adams	S. MacDonald	P. Hamilton	R. MacPhee	S. Boose	R. Adams	R. MacPhee	S. Boose
Quebec & Eastern Ontario	D. McIlveen	D. Milne	D. Bryan		C. Barclay	M. duCharme		D. Milne
8. Quebec	J. Davidson	I. Beattie	S. MacDonald	J. R. Davidson	J. R. Davidson	J. R. Davidson	J. R. Davidson	J. R. Davidson
9. Montreal	M. Pattem	T. Lloyd			R. DeVries			
10. Seaway-Glengarry	D. McIlveen	I. MacMillan	W. Froats	G. Blatch	R. Martin			
11. Ottawa	J. Hurd	P. Campbell	J.C. Fair		M. duCharme	W. Ball		N. Rebin
12. Lanark & Renfrew	S. McCuan	S. McCuan	M. Fraser	M. Fraser	J. Ferrier		M. Fraser	J. Hilliard
Toronto & Kingston	J. Smith	C. Steele	J. Gordon	A. Blane		R. Shaw		
13. Kingston	Y. Pollock	R. Woods		R. Jones	D. Hickey			
14. Lindsay- Peterborough	R. McMillan	D. Carpenter	L. Harvey	D. Carpenter	P. Greathead	P. Greathead	L. Harvey	P. Greathead
15. Pickering	E. Briard	R. Kendall	G. Ross	L. Reid	A. Allison			
16. East Toronto	J. Biggs	T. Nettleton	W. Elliott	F. Reeve	W. Hancock			T. Nettleton
17. West Toronto	J. Williams	M. Mawhinny	A. Wilson	L. Odland	L. Odland	B. Flude	B. Flude	B. Flude
18. Brampton	P. van Harten	R. Fenton	G. Read	E. Dowdles	H. McWilliams			
19. Oak Ridges	B. Tough	D. Acheson		B. Van Dusan	J. Young	J. Hazlewood	B. Van Dusan	J. Hazlewood
20. Barrie	J. Sitler	A. Cowan	N. Mathers	P. Voo	G. Booy		P. Voo	G. Booy
21. Temiskaming	B. Taylor		M. Hamilton	D. Stewart	L. Martin			
22. Algoma & North Bay	C. Farrar	D. Laity			L. Drayer		J. Marshall	D. Laity
23. Waterloo- Wellington	I. Dudgeon	E. Fairbairn	D. Reese	T. Kay	M. Gedcke	T. Kay	K. Vandermey	M. Gedcke
24. Eastern Han-Ca	C. Park	H. Kwak	K. Cho	S. Lim	I. Kim			

Southwestern Ontario	K. Wild	A. Wearn	W. Vanderstelt	A. Miller	K. Wild	J. Johnston	K. Wild	G. Kennedy
25. Hamilton	J. Archer-Green	A. Forsyth	C. Simpson		B. Lyall	M. Bailey		
26. Niagara	G. Kennedy	B. Sinclair	M. Wehrmann	H. Jones	H. Jones	J. Harrison	G. Kennedy	H. Jones
27. Paris	K. Smith	J. Cruickshank	K. Strachan	M. Gaskin	P. White			
28. London	L. Nichol	A. Gordon			K. Fraser			K. Fraser
29. Essex-Kent	J. Loach	C. Congram	J. Ashley	J. Ashley	M. Templer			
30. Sarnia	R. Hodgson	D. McCord	S. Samuel	D. Adlam	J. Hodgson			
31. Huron-Perth	C. Campbell	J. Moore	K. Horst	M. Davidson	J. Zondag			
32. Grey-Bruce-Maitland	K. Wild		W. Vanderstelt	W. Lampman	J. Sanderson		W. Lampman	K. Wild
Manitoba & NorthWestern Ont.	J. Instance	K. Innes	I. Golaiy					
33. Superior	J. MacOdrum	K. Haggerty	B. Vancook	H. Hunt	M. McLennan			M. Vezina
34. Winnipeg	B. McCutcheon	E. Boris	R. Currie	M. Mullin	W. Whittaker	J. Cambell		
35. Brandon	I. MacKenzie	M. Trealor				E. Medd		
Saskatchewan	D. Wilkinson	E. Parsons				J. McKay		
36. Assiniboia	D. Irving		M. Morris	M. Findlay	S. Barker-Kirby			
37. Northern Saskatchewan	A. Wallace	T. Folster	S. Kim	B. Shih	S. Folster			
Alberta & the Northwest	W. Haliburton	G. Vanderham	M. Johnston					
38. Peace River	G. Malcolm	J. Malcolm	J. Yanishewski	S. Cochrane	L. Purves	G. Malcolm	G. Malcolm	G. Malcolm
39. Edmonton-Lakeland	H. Currie	K. Wheaton	S. Haughland	R. Frotten	J. Dowds	R. Glen		
40. Central Alberta	R. Sigurdson	R. Anderson	B. Wilson					
41. Calgary-Macleod	M. Marple	H. Eisenhauer	D. Beach	P. Coutts	D. Strickland	P. Coutts	P. Coutts	G. Richie
British Columbia	H. Hilder	B. Coram	A. Lee		A. Lee			
42. Kootenay	B. Hayashi	M. Robertson	R. Benty	J. Deeney	R. Foubister	B. Hayashi	B. Hayashi	B. Hayashi
43. Kamloops	J. Grainger	D. Monteith	R. Moffatt	C. Cross	R. Ferguson	J. Grainger	C. Cross	J. Grainger
44. Westminster	B. Wilson	R. Pollock	Carnie/Hilder	E. Birnie	S. Cleland	T. Plomp	R.C. Garvin	S. Cleland
45. Vancouver Island	E. Forrester	J. Neufeld	D. Lindsay	B. Crosby	H. McNabb			
46. Western Han-Ca	A. Lee	I. Kim	Y. Cho	J. Kim	B. Oh		J. Lee	

SYNOD OF THE ATLANTIC PROVINCES
1. PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Baddeck, Knox - Englishtown, St. Mark's - St. Ann's, Ephraim Scott	Lloyd A. Murdock Summer Mission Charge	Donald P. MacDonald	Box 184, Baddeck, NS, B0E 1B0
2 Birch Grove, Victoria	Vacant	Robert A. MacLeod Robert Johnson	Box 574, Baddeck, NS, B0E 1B0 1089 Birch Grove Rd., Birch Grove, NS, B1B 1K1
3 Boularderie Pastoral Charge - Big Bras d'Or, St. James - Ross Ferry, Knox	Susan Smith	Mervyn A. MacAulay Mervyn A. MacAulay	1829 Old Route 5, Bras d'Or, NS, B1X 1A5 1829 Old Route 5, Bras d'Or, NS, B1X 1A5
4 Glace Bay, St. Paul's	Michael W.A. Henderson	Kevin Strong	Box 431, 262 Brookside St., Glace Bay, NS, B1A 6B4
5 Grand River - Framboise, St. Andrew's - Loch Lomond, Calvin	Murdock J. MacRae	Norman Bartholomew John MacCormick Dan A. Morrison	Box 4, Grand River, NS, B0E 1M0 R.R. #1, Gabarus, NS, B0A 1K0 c/o Kenneth MacDonald, Mt. Auburn, RR 1, St. Peters, NS, B0E 3B0
6 Little Narrows - Whycocomagh, St. Andrew's	J. Barry Forsyth	Gerald Gillis Fred Matthews	R.R. #1, Little Narrows, NS, B0E 1T0 R.R. #1, Whycocomagh, NS, B0E 3M0
7 Louisbourg-Catalone Pastoral Charge - Louisbourg, Zion - Catalone, St. James	Vacant	Kaye MacLeod	375 Main-A-Dieu Rd., Catalone, NS, B1C 1S9
8 Mira Pastoral Charge - Marion Bridge, St. Columba - Mira Ferry, Union	Vacant	Clayton Bartlett	c/o 280 Brickyard Rd., Albert Bridge, NS, B1K 2R4 c/o 280 Brickyard Rd., Albert Bridge, NS, B1K 2R4
9 Middle River, Farquharson - Kenloch - Lake Ainslie	Vacant	Malcolm MacKenzie Hugh Cameron Charles N. MacDonald	c/o Box 735, Baddeck, NS, B0E 1B0 c/o 102 Lakeview Dr., Scotsville, NS, B0E 3E0 R.R. #1, Whycocomagh, NS, B0E 3M0
10 Neil's Harbour, St. Peter's	Vacant		Neil's Harbour Rd., Neil's Harbour, NS, B0C 1N0
11 North River and North Shore - Indian Brook, William Reid - North River, St. Andrew's	Shirley Murdock	Roy Kerr	c/o Box 184, Baddeck, NS, B0E 1B0 c/o Box 184, Baddeck, NS, B0E 1B0 c/o Box 184, Baddeck, NS, B0E 1B0
12 North Sydney, St. Giles	R. Ritchie Robinson	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
 15 Sydney Mines, St. Andrew's

Robert Lyle
 Kenneth W. MacRae

Charles D. Greaves
 James Selfridge

9 Brookland St., Sydney, NS, B1P 5B1
 3 Queen St., Sydney Mines, NS, B1V 1K4

Appendix to Roll

1 Retired	Georgine G. Caldwell
2 Retired	Adam Lees
3 Without Charge	Anna LeFort
4 Retired	Angus MacKinnon
5 Retired	Ian G. MacLeod
6 Retired	Neil J. McLean
7 Without Charge	James D. Skinner

Clerk of Presbytery: Rev. Robert Lyle, 12 Lorway Ave., Sydney, NS, B1P 4Z2. Phone 902-564-4001 (O & Fax); 902-564-5009 (R).
 (For telephone directory see page 820, for statistical information see page 775) rlyle@syd.eastlink.ca

SYNOD OF THE ATLANTIC PROVINCES

2. PRESBYTERY OF NEWFOUNDLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Grand Falls/Windsor, St. Matthew's	Vacant	George Scott	c/o G. Scott, 33 Gardner St., Grand Falls/Windsor, NL, A2A 2S4
2 St. John's, St. Andrew's	David W.K. Sutherland	Bruce Templeton	P.O. Box 6206, St. John's, NL, A1C 6J9
3 St. John's, St. David's	Cassandra H. Wessel	Lillian Crawford	98 Elizabeth Ave., St. John's, NL, A1B 1R8

Without Congregation

1 Retired Ian S. Wishart

Appendix to Roll

1 Retired John C. Duff

Diaconal Ministries - Other

1 Mrs. Jean Tooktoshina Rigolet, Labrador, NL, A0P 1P0

Clerk of Presbytery: Rev. Ian Wishart, Box 6206, St. John's, NL, A1C 6J9. Phone 709-722-3769 (R), 709-726-5740 (Fax)
 (For telephone directory see page 820, for statistical information see page 775) iwishart@avint.net

SYNOD OF THE ATLANTIC PROVINCES

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Barney's River - Marshy Hope	Lorne A. MacLeod	Marjorie Murray	R.R. #1, Barney's River Stn., NS, B0K 1A0

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
2 Blue Mountain, Knox - East River St. Mary's, Zion - Garden of Eden, Blair	Calvin Crichton	Joan Coady Donald Cameron Kay MacDonald	R.R. #5, New Glasgow, NS, B2H 5C8 R.R. #5, New Glasgow, NS, B2H 5C8 R.R. #5, New Glasgow, NS, B2H 5C8
3 East River Pastoral Charge - Caledonia, Bethel - Springville - St. Paul's - Sunnybrae, Calvin	Don Shephard	Grant Cruickshank Mike McCulloch Mike McCulloch Mike McCulloch	R.R. #1, Aspen, NS, B0H 1G0 R.R. #2, New Glasgow, NS, B2H 5C5 R.R. #2, New Glasgow, NS, B2H 5C5 R.R. #2, New Glasgow, NS, B2H 5C5
4 Hopewell, First - Gairloch, St. Andrew's - Rocklin, Middle River	Gary Tonks	Lloyd MacDonald Clarence Nelson Phyllis Hayter	Hopewell, NS, B0K 1C0 R.R. #2, Westville, NS, B0K 2A0 R.R. #2, Westville, NS, B0K 1C0
5 Little Harbour - Pictou Landing, Bethel	Joanne M. Vines	Harry Ferguson Wm. MacPherson	R.R. #1, New Glasgow, NS, B2H 5C4 R.R. #2, Trenton, NS, B0K 1X0
6 MacLennan's Mtn., St. John's 7 Marine Drive Kirk's Pastoral Charge - Glenelg - Sherbrooke, St. James	Supply Vacant	W. Douglas Fraser Wm. A. MacDonald Marion Weir	R.R. #4, New Glasgow, NS, B2H 5C7 R.R. #1, Aspen, NS, B0H 1E0 Box 281, Sherbrooke, NS, B0J 3C0
8 Merigomish, St. Paul's - French River	Gail Johnson	Harry B. MacDonald Ian Cross	R.R. #1, Rte. 245, Merigomish, NS, B0K 1G0 R.R. #3, Merigomish, NS, B0K 1G0
9 Moser River, St. Giles	Supply	Angus H. Moser	c/o A. Moser, Box 156, Sheet Harbour, NS, B0J 3B0
10 New Glasgow, First 11 New Glasgow, St. Andrew's 12 New Glasgow, Westminster	Glen Matheson Richard E. Sand Fennigina van Zoeren	Nancy Samson Barrie MacMillan Sharon Mason	208 MacLean St., New Glasgow, NS, B2H 4M9 37 Mountain Rd., New Glasgow, NS, B2H 3W4 114 Temperance St., New Glasgow, NS, B2H 3A7
13 Pictou, First 14 Pictou, St. Andrew's 15 Pictou Island, Sutherland 16 River John, St. George's - Toney River, St. David's	E.M. Iona MacLean H. Alan Stewart Supply Jeanette G. Fleischer	Vicki Campbell John C. Cowan Earl Johnson James W. Fraser	Box 1003, Prince St., Pictou, NS, B0K 1H0 Box 254, High St. Pictou, N.S. B0K 1H0 River John, NS, B0K 1N0 R.R. #4, River John, NS, B0K 1N0

17	Scotsburn, Bethel - Earltown, Knox - West Branch, Burns Memorial	Lara Scholey	Beverley Jorden Edna Matheson Millie Langille	R.R. #2, Scotsburn, NS, B0K 1R0 R.R. #5, Tatamagouche, NS, B0K 1V0 R.R. #1, Scotsburn, NS, B0K 1R0
18	Springhill, St. David's - Oxford, St. James - Riverview, St. Andrew's	Larry A. Welch	Reginald A. Mattinson Robert Hunsley Dorothy Dixon	Box 2039, Springhill, NS, B0M 1X0 P.O. Box 257, Oxford, NS, B0M 1P0 c/o D. Dixon, RR 1, Cumb Cty, Port Howe, NS, B0K 1K0
19	Stellarton, First	Charles E. McPherson	Jim Hood	Box 132, Stellarton, NS, B0K 1S0
20	Tatamagouche, Sedgewick Mem. - Pugwash, St. John's - Wallace, St. Matthew's	Martyn Van Essen	Robert Foote James MacPherson David Dewar	Box 98, Tatamagouche, NS, B0K 1V0 Pugwash, NS, B0K 1L0 c/o Box 216, Wallace, NS, B0K 1Y0
21	Thorburn, Union - Sutherland's River	Glenn S. MacDonald	Gerald MacLellan Nina Clarke	Box 38, Thorburn, NS, B0K 1W0 R.R. #1, Thorburn, NS, B0K 1W0
22	West River Pastoral Charge - Durham, West River - Greenhill, Salem - Salt Springs, St. Luke's	Barbara J. Fotheringham	David Lavers Fern MacDonald Sandra MacCulloch	c/o D. Lavers, RR 3, Scotsburn, NS, B0K 1R0 R.R. #1, Westville, NS, B0K 2A0 R.R. #1, Salt Springs, NS, B0K 1P0
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	D. John Fortier
4	Retired	R. Sheldon MacKenzie
5	Retired	Lee M. MacNaughton
6		Karen MacRae
7	Retired	William Reid
8	Retired	Patricia A. Rose
9	Retired	Robert Russell
10	Without Charge	A. Gordon Smith
11	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 820-21, for statistical information see page 776-77)

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 - Musquodoboit Harbour	P.A. (Sandy) McDonald	Alex Bruce c/o P.A. McDonald	216 School St., Dartmouth, NS, B3A 2Y4 4 Pinehill Rd., Dartmouth, NS, B3A 2E6
3 Dean, Sharon	UCC Minister (Gary Burrill)	George W. Graham	c/o G. Graham, R.R. #2, Upper Stewiacke, NS, B0N 2P0
4 Elmsdale, St. Matthew's - Hardwood Lands	H. Kenneth Stright	Grant MacDonald Ralph Colburn	143 Hwy 214, Elmsdale, NS, B2S 1G7 c/o C. DeMont, 7041 Hwy 14, Nine Mile River, NS, B2S 2V5
5 Halifax, Calvin	W.G. Sydney McDonald	Murray Nicoll	3311 Ashburn Ave., Halifax, NS, B3L 4C3
6 Halifax, Knox	L. George Macdonald	Clarence Croft	5406 Roome St., Halifax, NS, B3K 5K7
7 Halifax, Church of St. David	D. Laurence DeWolfe	Murray Alary	1537 Brunswick St., Halifax, NS, B3J 2G1
8 Lower Sackville, First Sackville	Cheryl G. MacFadyen	James Copp	Box 273, Lower Sackville, NS, B4C 2S9
9 Lunenburg, St. Andrew's - Rose Bay, St. Andrew's	D. Laurence Mawhinney	Robert Parks D.L. Mawhinney	Box 218, Lunenburg, NS, B0J 2C0 c/o D.L. Mawhinney, Box 218, Lunenburg, NS, B0J 2C0
10 New Dublin-Conquerall: - Conquerall Mills, St. Matthew's - Dublin Shore, Knox - West Dublin, St. Matthew's	Vacant	Mrs. Ola Hirtle Mrs. Ola Hirtle Mrs. Ola Hirtle	c/o Mrs. J. Lohnes, RR 4, Bridgewater, NS, B4V 2W3 c/o Mrs. Hirtle, R.R.#1, La Have, NS, B0R 1C0 c/o Mrs. Hirtle, R.R.#1, La Have, NS, B0R 1C0
11 New Minas, Kings	Timothy F. Archibald	Barbara Wedsworth	5563 Prospect Rd., New Minas, NS, B4N 3K8
12 Truro, St. James' - McClure's Mills, St. Paul's	Vacant	Struan Hale Darlene Pyke	142 Queen St., Truro, NS, B2N 2B5 142 Queen St., Truro, NS, B2N 2B5
13 Windsor, St. John's - Noel Road, St. James'	Vacant	Beverley Harvey Mrs. Sandra N. Cameron	Box 482, Windsor, NS, B0N 2T0 c/o Mrs. S.N. Cameron, R.R.#2, Kennetcook, NS, B0N 1P0

Without Congregation

- 1 Manager, Spiritual Care Services Donald C. Hill
- 2 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)

5	Without Charge	Janet A. DeWolfe
6	Retired	R.A.B. MacLean
7	Retired	G. Clair MacLeod
8	Retired	John Pace
9	Retired	J. Bruce Robertson
10	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 821-22, for statistical information see page 777-78)

SYNOD OF THE ATLANTIC PROVINCES

5. PRESBYTERY OF ST. JOHN

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Eastern Charlotte Pastoral Charge - Pennfield, The Kirk - St. George, The Kirk	Vacant	John A. Brown Mrs. Bea Stewart	5055 Route 1, Pennfield, NB, E5H 2M1 180 Brunswick St., St. George, NB, E5C 3S2
2 Fredericton, St. Andrew's 3 Hampton, St. Paul's - Barnesville	Douglas E. Blaikie Kent E. Burdett	Mrs. Janet Higgins Ron Clark Lonnie Bradley	512 Charlotte St., Fredericton, NB, E3B 1M2 101 Dutch Point Rd., Hampton, NB, E5N 5Z2 12 Grassy Rd., Grove Hill, NB, E5N 4P5
4 Hanwell, St. James 5 Harvey Station, Knox - Acton	Robert L. Adams Bonnie M.G. Wynn	Mrs. Wina Parent Larry Jamieson Larry Jamieson	1991 Route 640 Highway, Hanwell, NB, E3C 1Z5 2410 Route 3, Harvey, York Co., NB., E6K 1P4 2410 Route 3, Harvey, York Co., NB., E6K 1P4
6 Kirkland, St. David's 7 Moncton, St. Andrew's	Vacant J. Martin R. Kreplin	Peter Humby	c/o R. Carson, 305 Ivey Rd., Limestone, NB, E7N 2N5 90 Park St., Moncton, NB, E1C 2B3
8 Port Elgin, St. James 9 Riverview, Bethel 10 Sackville, St. Andrew's	Vacant John M. Allison (Int. Min.) Ruth Houtby	Mrs. Janet Tower Fred Thorburn Brian McNally	1493 Route 16, Baie Verte, NB, E4M 2H8 600 Coverdale Rd., Riverview, NB, E1B 3K6 36 Bridge St., Sackville, NB, E4L 3N7
11 St. Andrew's, Greenock - St. Stephen, St. Stephen's	Vacant	Ken MacKeigan Mrs. Georgia Roberts	146 Montague St., St. Andrews, NB, E5B 1H8 35 Main St., St. Stephen, NB, E3L 1Z3
12 Saint John, St. Columba 13 Saint John, St. Matthew's 14 Saint John, St. John & St. Stephen	Donald G. Wilkinson Vacant N.E. (Ted) Thompson Catherine Anderson (Diaconal)	Miss Doris Taylor Delvan G. O'Brien Netta G. Chase	1454 Manawagonish Rd., Saint John, NB, E2M 3Y3 90 Douglas Avenue, Saint John, NB, E2K 1E4 101 Coburg St., Saint John, NB, E2L 3J8

(cont'd)

5. PRESBYTERY OF ST. JOHN

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
15 Stanley, St. Peter's - Williamsburg, St. Paul's	Kimberly Barlow	Guy Douglass Mrs. Martha Sparkes	21 English Settlement Rd., Stanley, NB, E6B 2C7 1883 Route 107, Williamsburg, NB, E6B 1W9
16 Woodstock, St. Paul's	Vacant	Dr. W.M. Mutrie	113 Victoria St., Woodstock, NB, E7M 3A4

Without Congregation

1 District Director, Canadian Bible Society	Paul A. Brown
2 Chaplain, Gagetown	Charles Deogratias

Appendix to Roll

1 Retired	Gordon L. Blackwell
2 Retired	Steven C.H. Cho
3 Retired	David A. Dewar
4 Without Charge	Colleen J. Gillanders-Adams
5 Retired	J. Douglas Gordon
6 Retired	Murray M. Graham
7 Retired	L. Dale Gray
8 Retired	Philip J. Lee
9 Retired	Basil C. Lowery
10 Retired	Charles H.H. Scobie
11 Without Charge	Walter V. Tait
12 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), edba@nb.sympatico.ca

(For telephone directory see page 822, for statistical information see page 778-79)

SYNOD OF THE ATLANTIC PROVINCES

6. PRESBYTERY OF MIRAMICHI

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Bass River, St. Mark's - Beersville, St. James - Clairville, St. Andrew's - West Branch, Zion	Vacant	Willah Ryan James Cail Alfred Filmore Fred Wilson	7739 Route 116, Bass River, NB, E4T 1L2 c/o J. Cail, 4538 Rte 465, Cail's Mills, NB, E4T 1Z5 1220 Route 465, Clairville, NB, E4T 2L7 806 Zion Church Rd., West Branch, NB, E4W 3H9
2 Bathurst, St. Luke's	James K. Stewart	Ian MacPherson	395 Murray Ave., Bathurst, NB, E2A 1T4

3	Dalhousie Charge - Campbellton, Knox - Dalhousie, St. John's	Vacant	Ruth Luck Raymond MacNair	29 Duncan St., Campbellton, NB, E3N 2K5 142 Edward St., Dalhousie, NB, E8C 1P8
4	Millerton, Grace - Derby, Ferguson	Murdo MacKay	Gerald Hubbard	c/o J. Vanderbeck, 4981 Hwy 108, Millerton, NB, E1V 5B8 c/o Kathryn Parks, 4694 Hwy. 108, Derby, NB, E1V 5E1
5	Miramichi, Calvin - Black River Bridge, St. Paul's - Kouchibouquac, Knox	Vacant	Robert A. MacKinley Kenneth A. Glendenning Connie Barter	37 King St., Miramichi, NB, E1N 1M7 K. Glendenning, 475 North Napan Rd., Napan, NB, E1N 4W9 c/o C. Barter, 11307 Rte 134, Kouchibouquac, NB, E4X 1N5
6	Miramichi, St. James	J. Gillis Smith	Gordon Nowlan	275 Newcastle Blvd., Miramichi, NB, E1V 7N4
7	New Carlisle, Knox	Vacant	Louis Smollett	137 rue Gerrard D. Levesque, New Carlisle, QC, G0C 1Z0
8	Sunny Corner, St. Stephen's - Warwick, St. Paul's	Gerald E. Sarcen	Joseph Sheasgreen Joseph Sheasgreen	1780 Highway 425, Sunny Corner, NB, E9E 1J3 471 Route 415, Warwick Settlement, NB, E9E 1Y9
9	Tabusintac, St. John's - New Jersey, Zion - Bartibog Bridge, St. Matthew's (Oak Point)	John Crawford	Laurie Palmer Laurie Palmer Laurie Palmer	#7 Hierlihy Rd., Tabusintac, NB, E9H 1Y5 19 Burnt Church Rd., New Jersey, NB, E9G 2J9 809 Route 11, Bartibog Bridge, NB, E1V 7H8

Appendix to Roll

1	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 822-23, for statistical information see page 779-80)

SYNOD OF THE ATLANTIC PROVINCES

7. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Alberton - West Point	Vacant	David Arsenaault Mary Lou Rogers	P.O. Box 340, Alberton, PE, C0B 1B0 P.O. Box 340, Alberton, PE, C0B 1B0
2 Belfast, St. John's - Wood Islands	Roger W. MacPhee	Donald S. MacTavish Francis G. Panting	Belfast, PE, C0A 1A0 Belle River, PE, C0A 1B0

3	Charlottetown, St. James	Geoffrey M. Ross	Lorne Moase	35 Fitzroy St., Charlottetown, PE, C1A 1R2
4	Charlottetown, Zion	Blaine W. Dunnnett Andrew Hutchinson (Minister of Outreach & Development)	Allan Balderston	P.O. Box 103, Charlottetown, PE, C1A 7K2
5	Charlottetown, St. Mark's - Marshfield, St. Columba's	Thomas J. Hamilton (Team Paula Hamilton Ministry)	Mrs. Davida R. Stewart Earl Foster	19 Tamarac Ave., Charlottetown, PE, C1A 6T2 124 St. Peter's Rd., Charlottetown, PE, C1A 5P4
6	Central Parish Pastoral Charge - Canoe Cove - Churchill - Clyde River, Burnside - Nine Mile Creek	Stephen Stead	Neil McFadyen Neil McFadyen Neil McFadyen Neil McFadyen	Box 427, Cornwall, PE, C0A 1H0 Box 427, Cornwall, PE, C0A 1H0 Box 427, Cornwall, PE, C0A 1H0 Box 427, Cornwall, PE, C0A 1H0
7	Richmond Bay Pastoral Charge - Freeland - Lot 14 - Tyne Valley - Victoria West	Christine Schulze	Verna Barlow Verna Barlow Verna Barlow Verna Barlow	Box 47, Tyne Valley, PE, C0B 2C0 Box 47, Tyne Valley, PE, C0B 2C0 Box 47, Tyne Valley, PE, C0B 2C0 Box 47, Tyne Valley, PE, C0B 2C0
8	Freetown	Vacant	Ms. June Gardiner	c/o Mrs. Mae MacLean, Freetown, PE, C0B 1L0
9	Hartsville	Vacant	Kenneth A. MacInnis	c/o G. Nicholson, RR 2, North Wiltshire, PE, C0A 1Y0
10	Hunter River - Brookfield - Glasgow Road	Vacant	Mrs. Ishbel Connors Allister Cummings Donald Matheson	c/o Flora MacLennan, RR 4, Hunter River, PE, C0A 1N0 c/o Flora MacLennan, RR 4, Hunter River, PE, C0A 1N0 c/o Flora MacLennan, RR 4, Hunter River, PE, C0A 1N0
11	Kensington - New London, St. John's	Linda R. Berdan	Betty J. Mann Allison Andrew	P.O. Box 213, Kensington, PE, C0B 1M0 Box 8036, R.R. #6, Kensington, PE, C0B 1M0
12	Montague, St. Andrew's - Cardigan, St. Andrew's	Daphne A. Blaxland	Gladys MacIntyre Allison Myers	Box 28, Montague, PE, C0A 1R0 R.R. #4, Cardigan, PE, C0A 1G0
13	Murray Harbour North - Caledonia - Murray Harbour South - Peter's Road	Vacant	Malcolm MacPherson Malcolm MacPherson Malcolm MacPherson Malcolm MacPherson	R.R. #4, Montague, PE, C0A 1R0 R.R. #1, Montague, PE, C0A 1R0 Murray Harbour, PE, C0A 1V0 R.R. #4, Montague, PE, C0A 1R0
14	North Tryon	Vacant	Wyman Waddell	c/o Box 2807, Borden, PE, C0B 1X0
15	Summerside	Vacant	Mrs. Mary Wilcox	130 Victoria Rd., Summerside, PE, C1N 2G5

Appendix to Roll

1 Retired	J. Harvey Bishop
2 Retired	Mrs. Angus Brown (Diaconal)
3 Studying	Mark W. Buell
4 Without Charge	M. Wayne Burke
5 Retired	Anne Cameron (Diaconal)
6 Retired	John R. Cameron
7 Retired	W. James S. Farris
8 Retired	Raymond L. Gillis
9 Retired	Ian C. Glass
10 Retired	Marion Jardine (Diaconal)
11 Retired	Susan M. Lawson
12 Without Charge	Gael I. Matheson
13 Retired	Gordon J. Matheson
14 Retired	Allison J. Ramsay
15 Retired	William Scott
16 Studying	Barbara Wright-MacKenzie

Clerk of Presbytery: Mr. Robert Adams, R.R. #1, York, PE, C0A 1P0. Phone 902-629-1311 (R), 902-368-8853 (Fax).

(For telephone directory see page 823, for statistical information see page 780-81)

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	339 des Érables, Inverness, QC, G0S 1K0
2 Leggatt's Point	Vacant	Donald Campbell	Box 189, Price, QC, G0J 1Z0
3 Melbourne, St. Andrew's	Mark Godin	Jeanne Reed	1169, Route 243, Richmond, QC, J0B 2H0
4 Quebec, St. Andrew's	Supply	Mrs. Gina Farnel	106 Ste. Anne, Quebec City, QC, G1R 3X8
5 Scotstown, St. Paul's	Vacant	Wayne Mouland	42 rue Albert, Scotstown, QC, J0B 3B0
6 Sherbrooke, St. Andrew's	Vacant	Ross Beattie	c/o M. Cox, 470 Swede Rd., Compton, QC, J0B 1L0
7 Valcartier, St. Andrew's	Supply	Mrs. Vivian Johnston	2 Chemin du Lac Ferre, Valcartier, QC, G0A 4S0

Appendix to Roll

1 Teaching	Scott G. Emery
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Clerk of Presbytery: Rev. J. Ross H. Davidson, 702, rue Lafontaine, Thetford Mines, QC, G6G 3J6. Phone: 418-334-0587, 418-334-0614 (Fax)
 jrhdavidson@globetrotter.net

(For telephone directory see page 823, for statistical information see page 781)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Beauharnois, St. Edward's	Vacant	Irene Legassic	72 St. Georges St., Beauharnois, QC, J6N 1Y9
2 Chateauguay, Maplewood	Hye-Sook Kam	Betty Jordan	215 McLeod Ave., Chateauguay, QC, J6J 2H5
3 Fabreville	R. L. Inglis	James Bradley	442 Hudon St., Fabreville, QC, H7P 2H5
4 Hemmingford, St. Andrew's	Supply	Earle Orr	519 Champlain, Hemmingford, QC, J0L 1H0
5 Howick, Georgetown	Vacant	Robert Barr	920 Rte. 138, Howick, QC, J0S 1G0
- Riverfield		Kenneth Roy	Box 347, Howick, QC, J0S 1G0
- St. Urbain, Beechridge		Neil MacKay	c/o Mr. Neil MacKay, 333 Rang Double, St. Urbain, QC, J0S 1G0
6 Huntingdon, St. Andrew's	Katherine Jordan	Jean Armstrong	33 Prince St., Huntingdon, QC, J0S 1H0
- Athelstan		Donald W. Grant	139 Ridge Road, Athelstan, QC, J0S 1A0
7 Lachute, Marg. Rodger Mem	David A. Stewart	Wm. G. Murray	648 Main St., Lachute, QC, J8H 1Z1
8 Laval (Duvernay), St. John's	Supply	Roger Garand	2960 Blvd. de la Concorde, Duvernay, Laval, QC, H7E 2H5
9 Longueuil, St. Andrew's, St. Lambert	D. Barry Mack	Philippe Gabrini	496 Birch Ave., St. Lambert, QC, J4P 2M8
10 Lost River	Summer Supply	Eileen Dewar	c/o Mrs. Eileen Dewar, 5150 Lost River Rd., Harrington, QC, J8G 2T1
11 Mille Isles	Summer Supply	John D. Reeves	1247 Mille Isles Rd., RR 1, Bellefeuille, QC, J0R 1A0
Montreal:			
12 Briarwood	Derek Macleod	Virginia Bell	70 Beaconsfield Blvd., Montreal, QC, H9W 3Z3
13 Chambit	Timothy Hwang	Sung Kil Kim	581 Charon St., Montreal, QC, H3K 2P4
14 Chinese	Vacant	Warren Wong	5560 Hutchison, Montreal, QC, H2V 4B6
15 Cote des Neiges	John P. Vaudry	Kenneth Bell	3435 Cote Ste. Catherine Rd., Montreal, QC, H3T 1C7
16 Eglise St. Luc	Marc-Henri Vidal	Lembeka Lutonga	5790 17e Avenue, Montreal, QC, H1X 2R8
17 Ephraim Scott Memorial	Coralie Jackson-Bissonnette	Judith LeFeuvre Allan	5545 Snowdon Ave., Montreal, QC, H3X 1Y8
18 First (Verdun)	Stated Supply	Robert Page	501 5th Ave., Montreal, QC, H4G 2Z2
19 Ghanaian	Vacant	Samuel Ofosuhene	c/o Samuel Ofosuhene, 8615 Birnam St. Montreal, QC, H3N 2V4

20	Hungarian	Peter M. Szabo	Dr. Ilona Saly	c/o 1969 Charles Gill St., Montreal, QC, H3M 1V2
21	Knox, Crescent, Kensington & First	J. Kenneth MacLeod	Ken Harris	6225 Godfrey Ave., Montreal, QC, H4B 1K3
22	Livingstone	Peter M. Szabo	Vacant	7110 de l'Epee Ave., Montreal, QC, H3N 2E1
23	Montreal West	John A. Simms (Stated Supply)	Frank Smith	160 Ballantyne Ave. N., Montreal, QC, H4X 2C1
24	St. Andrew & St. Paul	Richard R. Topping	J. Laurence Hutchison	3415 Redpath St., Montreal, QC, H3G 2G2
25	St. Columba by the Lake (Pointe Claire)	Ian D. Fraser	Terril Doman	11 Rodney Ave., Montreal, QC, H9R 4L8
26	Taiwanese Robert Campell	Hui-Chi Tai	Fan-Hsuing Lin	2225 Regent Ave., Montreal, QC, H4A 2R2
27	Town of Mount Royal	Roberta Clare	Alberta M. Abbott	39 Beverley Ave., Montreal, QC, H3P 1K3
	- Maisonneuve-St. Cuthbert's	(Stated Supply)	David Lambert	1606 Letourneux St., Montreal, QC, H1V 2M5
28	Westminster (Pierrefonds)	Roland DeVries	Dan De Silva	13140 Monk Blvd., Montreal, QC, H8Z 1T6
29	Ormsdown - Rockburn	John McPhadden	Karen D' Aoust Shirley McNaughton	52 Lambton St., Ormsdown, QC, J0S 1K0 c/o S. McNaughton, 2488 Boyd Settlement Rd., Rockburn, QC, J0S 1H0
30	Pincourt, Ile Perrot	Vacant	Eric Clegg	242-5th Ave., Pincourt, QC, J7V 5L3
31	St. Andrew's East	Vacant	Peter Steimer	5 John Abbott St., St. Andre d'Argenteuil, QC, J0V 1X0

Without Congregation

1	Montreal Presbyterian Bible Church Mission	Cirric Chan
2	Director, Pastoral Studies, Presbyterian College	W.J. Clyde Ervine
3	Student Services, University of Montreal	Jean F. Porret
4	Missionary to Central America	Joe W. Reed
5	Librarian, Presbyterian College	Daniel J. Shute
6	Principal, Presbyterian College	John A. Vissers
7	Refugee Co-ordinator	Glynis Williams

Appendix to Roll

1	Without Charge	Chen Chen Abbott
2	Retired	J.S.S. Armour
3	Retired	Gordon Bannerman
4	Without Charge	Maurice Bergeron

Appendix to Roll (cont'd)

5	Without Charge	D. Lynne Donovan
6	Without Charge	Alice E. Iarrera
7	Retired	Arthur Iarrera
8	Without Charge	Kwang Oh Kim
9	Retired	William J. Klempa
10	Retired	D. Joan Kristensen (Diaconal)
11	Retired	Harry Kuntz
12	Retired	A. Ross MacKay
13	Teaching	Sam A. McLauchlan
14	Retired	Joseph C. McLelland
15	Supply, First Church, Verdun	Ronald Mahabir
16	Retired	William Manson
17	Retired	Patrick A. Maxham
18	Retired	Donovan G. Neil
19		Blake W. Walker
20	Without Charge	John Wu

Diaconal Ministries - Other

1 Mrs. Emily Drysdale 736 Ste. Marguerite St. Montreal, QC, H4C 2X6

Clerk of Presbytery: Dr. Michael Pettem, 3495 University St., Montreal, QC, H3A 2A8. Phone 514-845-2566 (O), 514-845-9283 (Fax).
presbymtl@qc.aibn.com

(For telephone directory see page 824, for statistical information see page 782-83)

SYNOD OF QUEBEC & EASTERN ONTARIO

10. PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE

MINISTER

CLERK OF SESSION

MAILING ADDRESS OF CHURCH

1	Avonmore, St. Andrew's	Mark Bourgon	Dean McIntyre	Box 104, Avonmore, ON, K0C 1C0
	- Finch, St. Luke's-Knox		Garry Nugent	Box 220, Front Street, Finch, ON, K0C 1K0
	- Gravel Hill, St. James-St. Andrew's		Basil Gallinger	c/o Bryce Robinson, Box 132 Monkland, ON, K0C 1V0
2	Brockville, First	J. David Jones	Max Farrelly (Acting)	10 Church St., Box 885, Brockville, ON, K6V 5W1

3	Caintown, St. Paul's - Lansdowne, Church of the Covenant	Gregory W. Blatch	Ms. Angela Cowan Donald McCuaig	c/o 344 Old River Rd., RR 3, Mallorytown, ON, K0E 1R0 Box 138, Lansdowne, ON, K0E 1L0
4	Cornwall, St. John's	Ruth Y. Draffin	Ms. Susanne Matthews	28, 2nd St. E., Cornwall, ON, K6H 1Y3
5	Chesterville, St. Andrew's - Morewood	Bert de Bruijn	Mrs. Ann Langabeer Mrs. Ruth Pollock	c/o A. Langabeer, Box 671, Winchester, ON, K0C 2K0 Box 777, Chesterville, ON, K0C 1H0
6	Dunvegan, Kenyon - Kirk Hill, St. Columba	Vacant	Mrs. Annabelle Hartrick D. Alexander MacLeod	1630 Church Street, Dunvegan, ON, K0C 1J0 Box 81, Dalkeith, ON, K0B 1E0
7	Ingleside, St. Matthew's	David Skinner (Lay Missionary)	Reid McIntyre	Box 520, Memorial Square, Ingleside, ON, K0C 1M0
8	Iroquois, Knox - Cardinal, St. Andrew's & St. James	Geoffrey P. Howard	Mrs. Lorraine Norton Donna McIlveen	24 Church St., Box 88, Iroquois, ON, K0E 1K0 Box 399, 2140 Dundas St., Cardinal, ON, K0E 1E0
9	Kemptville-Oxford Mills Pastoral Charge - Kemptville, St. Paul's - Oxford Mills, St. Andrew's	Paul E.M. Chambers	Ron Stewart Ken Janes	Box 797, 319 Prescott St., Kemptville, ON, K0G 1J0 Box 113, Oxford Mills, ON, K0G 1S0
10	Lancaster, St. Andrew's - Martintown, St. Andrew's	Ian C. MacMillan	Lyall MacLachlan Earl Fourney	Box 524, Church St. S., Lancaster, ON, K0C 1N0 c/o Heather Buckan, R.R. #1, Apple Hill, ON, K0C 1B0
11	Maxville, St. Andrew's - Moose Creek, Knox - St. Elmo, Gordon	Vacant	Wilfred Vallance A. Stuart McKay Douglas McLennan	Box 7, 21 Main St., Maxville, ON, K0C 1T0 Box 192, Moose Creek, ON, K0C 1W0 1996 Highland Rd., RR 1, Maxville, ON, K0C 1T0
12	Morrisburg, Knox - Dunbar	Darren K. May	Allen Claxton Bert Geertsma	Box 1042, Morrisburg, ON, K0C 1X0 c/o B. Geertsma, RR 2, Chesterville, ON, K0C 1H0
13	Prescott, St. Andrew's - Spencerville, St. Andrew's-Knox	C. Ian MacLean	J.E. MacDiarmid James Purcell	425 Centre St., Box 94, Prescott, ON, K0E 1T0 Box 81, Spencerville, ON, K0E 1X0
14	Vankleek Hill, Knox - Hawkesbury, St. Paul's	Robert Martin	Muriel Belanger Robert Martin	Box 41, 29 High St., Vankleek Hill, ON, K0B 1R0 166 John St., Hawkesbury, ON, K6A 1X9
15	Winchester & Mountain Charge - Winchester, St. Paul's - Mountain, Knox	Carol Bain	Vacant Vacant	c/o Rev. Bain, Box 1046, Winchester, ON, K0C 2K0 Box 35, South Mountain, ON, K0E 1W0

Appendix to Roll

1 Retired	Malcolm A. Caldwell
2 Without Charge	Susan Clarke (Diaconal)
3 Retired	Allan M. Duncan
4 Retired	Marion Johnston
5 Retired	James Peter Jones
6 Retired	S.J. Kennedy
7 Retired	Samuel J. Livingstone
8 Retired	D. Ross MacDonald
9 Retired	Wallace MacKinnon
10 Retired	Donald N. MacMillan
11 Without Charge	Donna McIlveen (Diaconal)
12 Retired	Edward O'Neill
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 824-25, for statistical information see page 783-84)

SYNOD OF QUEBEC & EASTERN ONTARIO

11. PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Aylmer, Que., St. Andrew's	John C. Fair	Randall A. Russell	Box 656, Aylmer, QC, J9H 6L1
2 Kanata, Trinity	W.L. Shaun Seaman	Jennifer Kunar	110 McCurdy Drive, Kanata, ON, K2L 2Z6
3 Kars, St. Andrew's	Vacant	Susan McKellar	Box 219, Kars, ON, K0A 2E0 K1V 0M5

4	Manotick, Knox	Adrian Auret	Brad Williams	Box 609, Manotick, ON, K4M 1A6
5	Orleans, Grace	James H.W. Statham	Bruce Finlay	1220 Old Tenth Line Rd., Orleans, ON, K1E 3W7
Ottawa:				
6	Calvin Hungarian	Laszlo Peter (Stated Supply)	Susan Toth-Blackburn	384 Frank St., Ottawa, ON, K2P 0Y1
7	Erskine	Cedric C. Pettigrew	Doreen McDougall	343 Bronson Ave., Ottawa, ON, K1R 6J2
8	Gloucester	Vacant	J.G. Davidson (pro tem)	91 Pike St., Ottawa, ON, K1T 3J6
9	Greenview	Wally Hong	Nelson Gillette	c/o 84 Grenadier Way, Nepean, ON, K2L 4L5
10	Knox	Stephen A. Hayes	Douglas A. Shedden	120 Lisgar St., Ottawa, ON, K2P 0C2
11	Parkwood	James T. Hurd	Dale Atkinson	10 Chesterton Dr., Nepean, ON, K2E 5S9
12	St. Andrew's	Andrew J.R. Johnston	Mrs. Nancy Pinck	82 Kent St., Ottawa, ON, K1P 5N9
13	St. David & St. Martin	Vacant	Stacey Townson	444 St. Laurent Blvd., Ottawa, ON, K1K 2Z6
14	St. Giles	D. Ian Victor	J. William Ferguson	174 First Avenue, Ottawa, ON, K1S 2G4
15	St. Paul's	Jack L. Archibald	Scott W. Hurd	971 Woodroffe Ave., Ottawa, ON, K2A 3G9
16	St. Stephen's	Charlene E. Wilson John R. Wilson	Beverley VanderSchoot	579 Parkdale, Ave., Ottawa, ON, K1Y 4K1
17	St. Timothy's	Alex M. Mitchell	George L. McCully	2400 Alta Vista Dr., Ottawa, ON, K1H 7N1
18	Westminster	William J. Ball	Laura Kilgour	470 Roosevelt Ave., Ottawa, ON, K2A 1Z6
19	Richmond, St. Andrew's	Tony Boonstra	Eileen Brown	Box 910, Richmond, ON, K0A 2Z0
20	Stittsville, St. Andrew's	Gwen Ament	Douglas J. Hall	20 Mulkins St., Stittsville, ON, K2S 1A6
21	Vernon, Osgoode	Cathy Victor	John K. Campbell	c/o C. Victor, 36 Huntview Private, Ottawa, ON,

Without Congregation

1	Synod Area Education Consultant	Christina Ball (Diaconal)
2	Co-Manager, Gracefield Camp	Dorothy Herbert (Diaconal)
3	CFB	David C. Kettle
4	CFB Chaplain	George L. Zimmerman

Appendix to Roll

1	Retired	Mary Campbell (Diaconal)
2	Retired	Mariano DiGangi
3	Retired	Thomas Gemmell
4	Retired	Kalman Gondocz
5	Without Charge	Duncan S. Kennedy
6	Without Charge	Joyce Knight (Diaconal)
7	Teaching	Elizabeth McCuaig (Diaconal)

Appendix to Roll (cont'd)

8 Retired	Dorothy Nekrassoff (Diaconal)
9 Retired	Wm. J. Nesbitt
10 Teaching	Arthur M. Pattison
11 Retired	James E. Philpott
12 Without Charge	Linda E. Robinson
13 Retired	Willis E. Sayers
14 Retired	R. MacArthur Shields
15 Retired	James M. Thompson
16 Studying	J. Edward Wiley
17 Without Charge	Gordon E. Williams
18 Retired	Margaret Williams (Diaconal)
19 Retired	Ernest J. Zugor

Missionaries - Active

1 India	Miss Pauline Brown
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Clerk of Presbytery: Rev. James T. Hurd, 10 Chesterton Dr., Ottawa, ON, K2E 5S9. Phone 613-225-6648 (C), 613-225-8535 (Fax), jthurd@sympatico.ca

(For telephone directory see page 825, for statistical information see page 784-85)

SYNOD OF QUEBEC & EASTERN ONTARIO**12. PRESBYTERY OF LANARK & RENFREW**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Almonte - Kinburn, St. Andrew's	James D. Ferrier	Elford Giles Dr. Wayne Senior	111 Church St., Box 1073, Almonte, ON, K0A 1A0 Box 112, Kinburn, ON, K0A 2H0
2 Arnprior, St. Andrew's	Milton A. Fraser	Harold MacMillan	80 Daniel St. N., Arnprior, ON, K7S 2K8
3 Carleton Place, St. Andrew's	Hugh N. Jack	Doanld MacPhail	Box 384, Carleton Place, ON, K7C 2V2
4 Cobden, St. Andrew's - Ross, St. Andrew's	Patricia L. Van Gelder	Shelley Bulmer Roberta Olmstead	Hwy. 17, Box 258, Cobden, ON, K0J 1K0 c/o Box 258, Cobden, ON, K0J 1K0
5 Fort Coulonge, St. Andrew's - Bristol Memorial	David R. Nicholson	Barry Stitt Dalton Hodgins	207 Main St., Box 73, Fort-Coulonge, QC, J0X 1V0 c/o D. Hodgins, Box 292, Shawville, QC, J0X 2Y0
6 Kilmaurs, St. Andrew's	Supply	Neil Ross	c/o Rev. J. Ferrier, Box 1073, Almonte, ON, K0A 1A0
7 Lake Dore	Vacant	Delmar MacDonald	c/o D. MacDonald, 240 Belmont Ave., Pembroke, ON, K8A 2C5

8	Lochwinnoch	Vacant	Burt Virgin	R.R. #1, Renfrew, ON, K7V 3Z4
9	McDonald's Corners, Knox - Elphin - Snow Road	Vacant	Ivan McLellan Thelma Paul Wm. Donald Roche	Box 28, McDonald Corners, ON, K0G 1M0 R.R. #1, McDonald Corners, ON, K0G 1M0 Snow Road Station, ON, K0H 2R0
10	Pembroke, First	Daniel H. Forget	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 - Point Alexander	Vacant	Mrs. Catherine Saunders Mrs. Mona Kirkwood	24 Ethel St., Petawawa, ON, K8H 2C1 c/o 24 Ethel St., Petawawa, ON, K8H 2C1
13	Renfrew	Alison Sharpe Brian Sharpe	Joan Hilliard	460 Raglan St. S., Renfrew, ON, K7V 1R8
14	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	Box 393, Westport, ON, K0G 1X0

Without Congregation

1	Deep River Community Church	Ruth M. Syme
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Appendix to Roll

1	Retired	James J. Edmiston
2	Without Charge	Patricia Elford
3	Retired	Robert J. Elford
4	Retired	Thomas A. (Ian) Hay
5	Retired	Robert Hill
6	Retired	Leo E. Hughes
7	Retired	Hugh MacDonald
8	Retired	Larry R. Paul
9	Retired	P. Lyle Sams
10	Retired	S. Reid Thompson

Diaconal Ministries - Other

1	Mrs. Emma Barren	322 Supple St., Pembroke, ON, K8A 3H5
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Missionaries - Retired

1	Miss Mary Nichol	40 Pearl St., Apt. 215, Smith Falls, ON, K7A 5B5
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Clerk of Presbytery: Mr. Sandy McCuan, R.R. #2, Carleton Place, ON, K7C 3P2. Phone 613-257-1955 (R); 613-257-8758 (Fax); planren@storm.ca.

(For telephone directory see page 825-26, for statistical information see page 785-86)

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	Anne-Marie Jones	Karen Stickle	67 Victoria Ave., Belleville, ON, K8N 2A1
4 Belleville, St. Columba	Alan Barr	Jane Cox	520 Bridge St. E., Belleville, ON, K8N 1R6
5 Gananoque, St. Andrew's	Douglas R. Kendall	Jane Taylor	Box 67, Gananoque, ON, K7G 2T6
Kingston:			
6 St. Andrew's	Lincoln G. Bryant	Mrs. Noreen Shales	130 Clergy St. E., Kingston, ON, K7K 3S3
7 St. John's (Pittsburgh) - Sand Hill	Vacant	Jean Cooper Samuel Nuttall	2368 Middle Rd., Kingston, ON, K7L 5H6 c/o S. Nuttall, 3293 Sand Hill Rd., R.R. #1 Seeley's Bay, ON, K0H 2N0
8 Strathcona Park	Job van Hartingsveldt	John Campbell	244 McMahon Ave., Kingston, ON, K7M 3H2
9 Madoc, St. Peter's	Stephen Thompson	Miss Lamoine West	P.O. Box 443, Madoc, ON, K0K 2K0
10 Picton, St. Andrew's - Deseronto, Church of the Redeemer	Robert C. Jones	Louw Terpstra Gerald Loney	Box 923, Picton, ON, K0K 2T0 155 St. George St., Box 431, Deseronto, ON, K0K 1X0
11 Roslin, St. Andrew's	Vacant	James Cross	c/o James Cross, R.R. #1, Roslin, ON, K0K 2Y0
12 Stirling, St. Andrew's - West Huntingdon, St. Andrew's	Vacant	Harold Snider Grant Thompson	Box 118, Stirling, ON, K0K 3E0 Box 118, Stirling, ON, K0K 3E0
13 Trenton, St. Andrew's	A. Donald MacLeod	W.D. (Bill) Templeton	16 Marmora St., Trenton, ON, K8V 2H5
14 Tweed, St. Andrew's	Vacant	Ms. Louise Wannamaker	Box 435, Tweed, ON, K0K 3J0
Without Congregation			
1 Chaplain, CFB Kingston	Robert A. Baker		
2 CFB Trenton	Lloyd M. Clifton		
Appendix to Roll			
1 Without Charge	John D. Blue		
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	Teaching	William Morrow
10	Retired	D. Garry Morton
11	Retired	Paul D. Scott
12	Retired	Stanley D. Self
13	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 826, for statistical information see page 786)

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	Vacant	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	Elizabeth Nicholls	Box 829, Site 8, R.R. #6, Woodville, ON, K0M 2T0
- Kirkfield, St. Andrew's		Fae Quinn	Box 38, Kirkfield, ON, K0M 2B0
- Woodville Community		Ralph 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 - Brighton, St. Andrew's	Jay Brennan	John R. Rutherford Emily Rowley	Box 328, Colborne, ON, K0K 1S0 Box 352, Brighton, ON, K0K 1H0
10 Fenelon Falls, St. Andrew's - Glenarm, Knox	W. Rod Lewis	Arthur Griffith Grace Jess	Box 867, Fenelon Falls, ON, K0M 1N0 c/o Grace Jess, RR #1, Coboconk, ON, K0M 1K0
11 Lakefield, St. Andrew's - Lakehurst, Knox	William Baird (Int. Min.)	Nancy Prikker Marjorie Fawcett	Box 1316, Lakefield, ON, K0L 2H0 R.R. #1, Peterborough, ON, K9J 6X2
12 Lindsay, St. Andrew's	J. Desmond Howard (Int.) Linda Park	Evelyn McLean	40 William St. N., Lindsay, ON, K9V 4A1
13 Nestleton, Cadmus	Stated Supply	Graham W. Ham	Box 77, Nestleton, ON, L0B 1L0
14 Norwood, St. Andrew's - Havelock, Knox	Roger S.J. Millar	Ross Althouse Mrs. Sharon Howard	Box 327, Norwood ON, K0L 2V0 Box 417, Havelock, ON, K0L 1Z0
15 Peterborough, St. Giles	Nicolaas F.S. Mulder	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. Paul's 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 - Hastings, St. Andrew's	Craig MacInnis (Lay Missionary)	Ona Carlaw Jacqueline Beamish	Box 276, Warkworth, ON, K0K 3K0 Box 686, Hastings, ON, K0L 1Y0
Without Congregation			
1 Principal, Knox College	J. Dorcas Gordon		
2 Dir., Basic Degree & Field Education, Knox College	Stuart Macdonald		
3 Assoc. Sec., International Ministries, Life & Mission Agency	Ronald Wallace		

Appendix to Roll

1	Retired	J. Morrison Campbell
2	Retired	John B. Duncan
3	Retired	William Fairley
4	Retired	Donald H. Freeman
5	Without Charge	G. Dennis Freeman
6	Retired	Mabel Henderson
7	Retired	Donald Howson
8	Retired	Marshall S. Jess
9	Retired	Donald A. Madole
10	Retired	Edward G. Smith
11	Retired	Roy A. Taylor

Missionaries - Active

1	Taiwan	Miss Joy Randall
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Clerk of Presbytery: Rev. Reg. McMillan, 1140 St. Pauls St., Peterborough, ON, K9H 7C3. Phone 705-743-4411 (C & Fax), 705-745-8584 (R);
rmmcilla@kawartha.net

(For telephone directory see page 826-27, for statistical information see page 787-88)

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 Biggam	Bill Collier	35 Church St. N., Ajax, ON, L1T 2W4
2	Ajax, St. Timothy's	Dennis J. Cook	Mrs. Margaret Hanna	97 Burcher Road, Ajax, ON, L1S 2R3
3	Ashburn, Burns	Graeme Illman	Ron Ashton	765 Myrtle Rd. W., Ashburn, ON, L0B 1A0
4	Leaskdale, St. Paul's	Andrew J. Allison	Gwen Lyons	Box 138, Leaskdale, ON, L0C 1C0
Oshawa:				
5	Knox	Edward Musson	Douglas Leslie	147 Simcoe St. N., Oshawa, ON, L1G 4S6
6	Korean	David J.S. Shin	Kyongchul Chia	333 Rossland Rd. W., Oshawa, ON, L1J 3G6
7	St. James	Vicki L. Homes	Mrs. Dorothy Colleran	486 Simcoe St. S., Oshawa, ON, L1H 4J8
8	St. Luke's	Helen W. Hartai	Edward Franklin	333 Rossland Rd. W., Oshawa, ON, L1J 3G6
9	St. Paul's	Lois Whitwell	Mrs. Eleanor Kisil	32 Wilson Rd. N., Oshawa, ON, L1G 6C8
10	Pickering, Amberlea	C. Morley Mitchell	Lynda Burke	1820 White's Road, Pickering, ON, L1V 1R8
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	Vacant	John Anderson	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	Ms. Grace Wuthrich	140 Guildwood Pkwy., Toronto, ON, M1E 1P4
17	Knox, Agincourt	Vacant	Katherine Bruce	4156 Sheppard Ave E., Toronto, ON, M1S 1T4
18	Malvern	R. Wayne Kleinsteuber	Julia Pallek	1301 Neilson Rd., Toronto, ON, M1B 3C2
19	Melville, West Hill	Ralph Fluit	Wayne Donaghey	70 Old Kingston Rd., Toronto, ON, M1E 3J5
20	St. Andrew's	C. Duncan Cameron	Mrs. Yvonne Long	115 St. Andrew's Rd., Toronto, ON, M1P 4N2
21	St. David's	Vacant	Ken Persaud	1300 Danforth Rd., Toronto, ON, M1J 1E8
22	St. John's, Milliken	Vacant	Ms. Maxine DaCosta	410 Goldhawk Trail, Toronto, ON, M1V 4E7
23	St. Stephen's	Gerard J.V. Bylaard	John Jenkinson	3817 Lawrence Ave. E., Toronto, ON, M1G 1R2
24	Westminster	James Liebenberg	George Reid	841 Birchmount Rd., Toronto, ON, M1K 1K8
25	Wexford	Mary E. Bowes	Florence Milne	7 Elinor Ave., Toronto, ON, M1R 3H1
26	Uxbridge, St. Andrew's-Chalmers	Lawrence V. Turner	David Phillips	40B Toronto St. S., Uxbridge, ON, L9P 1G9
27	Whitby, Celebration!	Ron Van Auken	Peter Irish	Box 24100, 601 Dundas St.W., Whitby, ON, L1N 8X8
28	Whitby, St. Andrew's	Issa A. Saliba	Jim Thompson	209 Cochrane St., Whitby, ON, L1N 5H9
	Without Congregation			
1	Assoc. Sec., Canada Ministries	Gordon R. Haynes		
2	Gen. Sec., Life & Mission Agency	J.P. (Ian) Morrison		
3	Area Educational Consultant	Lynda Reid		
4	Assoc. Sec., Ministry & Church Vocations	Susan Shaffer		
	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	Retired	Ian A. Clark
7		Marie Coltman (Diaconal)
8	Retired, Minister Emeritus, St. Timothy's, Ajax	Frank Conkey
9	Retired	H. Glen Davis
10	Retired	Joyce I. Davis
11	Without Charge	Scott Elliott
12	Without Charge	Annetta Hoskin
13	Retired	F. Ralph Kendall
14	Retired	Elizabeth Kenn (Diaconal)
15	Retired	Annalise Lauber
16	Retired	W. Wendell MacNeill
17	Retired, Minister Emeritus, St. Andrew's, Whitby	W. James S. McClure
18	Retired	Stuart O. McEntyre
19	Retired	Edward McKinlay
20	Retired	Emmanuel Makari
21	Retired	George A. Malcolm
22	Retired	David Murphy
23	Without Charge	Victoria Murray
24	Retired, Minister in Association, Westminster	Fred J. Reed
25	Without Charge	Susanna Siao
26	Retired	Sheina B. Smith
27	Retired	Charles Townsley
28	Retired	Harry E. Waite
29	Retired	Donald M. Warne
30	Retired	Wallace E. Whyte
31	Minister Emeritus, Clairlea Park	George E. Wilson
32	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	Japan	Michael & Wendy Lessard-Clouston
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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 827, for statistical information see page 788-89)

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	Michael Nettleton	105 Wilson Ave., Toronto, ON, M5M 2Z9
2 Beaches	T. Hugh Donnelly	Don Anderson	65 Glen Manor Dr., Toronto, ON, M4E 3V3
3 Calvin	Ian A.R. McDonald	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	Vacant	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	David McIntyre	1 Glenview Ave., Toronto, ON, M4R 1P5
10 Iona	James F. Biggs	Donna M. Wells	1080 Finch Ave. E., Toronto, ON, M2J 2X2
11 Knox	J. Kevin Livingston Wayne R. Hancock John Hong	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	Pamela Emms	David Cummins	947 Queen St. E., Toronto, ON, M4M 1J9
14 Riverdale	Vacant	John D. Spears	662 Pape Ave., Toronto, ON, M4K 3S5
15 Rosedale	William C. MacLellan	Alexandra Johnston	129 Mount Pleasant Rd., Toronto, ON, M4W 2S3
16 St. Andrew's	G. Cameron Brett George C. Vais	Grant A. Farrow	75 Simcoe St., Toronto, ON, M5J 1W9

17	St. John's	Charlotte M. Stuart	David Pratley	415 Broadview Ave., Toronto, ON, M4K 2M9
18	St. Mark's	Harris Athanasiadis	Don Hazell	1 Greenland Rd., Toronto, ON, M3C 1N1
19	Toronto Central Taiwanese	Stated Supply	Edward Chung	670 Eglinton Ave. E., Toronto, ON, M4G 2K4
20	Toronto Formosan	Vacant	Kwan Kao	31 Eastwood Rd., Toronto, ON, M4L 2C4
21	Trinity Mandarin	Wes Chang	Lily Lee	38 Ellerslie Ave., Toronto, ON, M2N 1X8
22	Trinity, York Mills	Ferne Reeve	Robert C. Campbell	2737 Bayview Ave., Willowdale, ON, M2L 1C5
23	Westminster	Jan E. McIntyre	Sheila Crichton	154 Floyd Ave., Toronto, ON, M4K 2B7
24	Westview	Vacant	Mrs. Cathy Callon	233 Westview Blvd., Toronto, ON, M4B 3J7
25	Willowdale	Walter M. Hearn	Jean Rankine	38 Ellerslie Ave., Willowdale, ON, M2N 1X8

Without Congregation

1	Dir., Evergreen Youth Mission	Karen S. Bach
2	Assoc. Sec., Ed. for Discipleship	James F. Czegledi
3	Chaplain, East Toronto Hosp.	Nita DeVenne (Diaconal)
4	Assoc. Secretary, PWS&D	Richard W. Fee
5	Exec. Dir., Churches Council on Theological Education	D. Stewart Gillan
6	Admin., Assembly Office	Terrie-Lee Hamilton (Diaconal)
7	Chaplain, Toronto East Toronto	Theresa Han
8	Exec. Dir., Women's Inter-Church Council	Karen A. Hincke
9	Boarding House Ministries	Rodger Hunter
10	Principal Clerk of Assembly	Stephen Kendall
11	Greenhouse Ministry	Jane E. Swatridge

Appendix to Roll

1	Retired	Jean S. Armstrong
2	Retired	Gordon A. Beaton
3	Without Charge	Robert S. Bettridge
4	Consultant	John C. Bryan
5	Supply Minister, Toronto Central Tawianese	Stephen Y. Chen
6	Retired	Stuart B. Coles
7	Working in China	Peikang Dai
8	Retired	Andrew M. Duncan
9	Retired	James W. Evans
10	Without Charge	Robert N. Faris
11	Without Charge	Louise Gamble (Diaconal)
12	Pastoral Psychotherapist	A. Ross Gibson
13	Retired	Peter F. Gilbert

Appendix to Roll (cont'd)

14	Without Charge	Agnes Gollan (Diaconal)
15	Retired	J. Patricia Hanna
16	Without Charge	John B. Henderson
17	Minister Emeritus, Calvin	Douglas G.M. Herron
18	Retired	Leone How (Diaconal)
19	Minister Emeritus, Leaside	James D.C. Jack
20	Without Charge	Lois C. Johnson (also Diaconal)
21	Retired	R. Stuart Johnston
22	Without Charge	Nak Joong Kim
23	Without Charge	Dorothy Knight (Diaconal)
24	Without Charge	Hye-Ok Lee (Diaconal)
25	Retired	Edward Ling
26	Assist. Min. Emeritus, Knox	George A. Lowe
27	Retired	Alex S. MacDonald
28	Retired	A. Goodwill MacDougall
29	Retired	E. Margaret MacNaughton (also Diaconal)
30	Without Charge	Susan McElcheran (Diaconal)
31	Studying	Paul D. McLean
32	Without Charge	Joseph Mok
33	Retired	J.J. Harrold Morris
34	Retired	Margaret Near (Diaconal)
35	Retired	May Nutt (Diaconal)
36	In Nigeria	Arlene Onuoha
37	Retired	Donald Pollock
38	Without Charge	Doronty Roberts (Diaconal)
39	Retired	Earle F. Roberts
40	Without Charge	Magdy Sedra
41	Retired	Russell Self
42	Without Charge	Jean Sonnenfeld (Diaconal)
43	Without Charge	Ann Spaulding (Diaconal)
44	Retired	C. Rodger Talbot
45	Retired	Arthur Van Seters
46	Missionary	John W. Voelkel
47	Studying	Maureen Walter
48	Retired	Stanley D. Walters
49	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. Jim Biggs, 1080 Finch Ave. E., Toronto, ON, M2J 2X2. Phone 416-494-2442 (C), 416-494-6476 (Fax)
 postmaster@tri-church.org

(For telephone directory see page 828, for statistical information see page 789-90)

SYNOD OF TORONTO AND KINGSTON**17. PRESBYTERY OF WEST TORONTO**

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	Marion F. Schaffer	D. Hopper	80 Thistle Down Blvd., Rexdale, ON, M9V 1J2
3 Bonar-Parkdale	Vacant	Mrs. Dorothy Clark	250 Dunn Avenue, Toronto, ON, M6K 2R9
4 Celebration	Allan Lane	Russell Morden	500 Coldstream Ave., Toronto, ON, M6B 2K6
5 First Hungarian	Zoltan Vass	Tibor Szucs	439 Vaughan Road, Toronto, ON, M6C 2P1
6 Ghanaian	Vacant	Roseline La-Kumi	c/o Roseline La-Kumi, 5371 Longhorn Trail, Mississauga, ON, L4Z 3G4
7 Graceview	Jan Hieminga	Mrs. Joan Kohar	588 Renforth Dr., Etobicoke, ON, M9C 2N5
8 Mimico	Robert B. Sim	Greg Sword	119 Mimico Ave., Toronto, ON, M8V 1R6
9 Morningside High Park	William Ingram	Evelyn Walker	4 Morningside Ave., Toronto, ON, M6S 1C2
10 North Park	Elias Morales	Cecilia Morales	50 Erie St., Toronto, ON, M6L 2P9
11 Patterson	Alexander Wilson	Edith Gear	109 Harvie Ave., Toronto, ON, M6E 4K4
12 Pine Ridge	Lawrence J. Brice (part-time)	A. Speers	39 Knox Ave., Weston, ON, M9L 2M2

13	Portuguese Speaking	Lincoln Resende	Kelinton Sganzerla	100 Hepbourne St., Toronto, ON, M6H 1K5
14	Rexdale	Vacant	G. King	2314 Islington Ave., Etobicoke, ON, M9W 5W9
15	Runnymede	Susanne M. Rescorl	Susan Holian	680 Annette St., Toronto, ON, M6S 2C8
16	St. Andrew's, Humber Heights	Brian R. Ross	Robert Bethune	1579 Royal York Rd., Weston, ON, M9P 3C5
17	St. Andrew's, Islington	George E.C. Anderson	M. Mawhinney	3819 Bloor St. West, Islington, ON, M9B 1K7
18	St. Giles, Kingsway	Bryn MacPhail	Miss Sandra Hamlyn	15 Lambeth Rd., Etobicoke, ON, M9A 2Y6
19	St. Paul's	Joyce E.C. Elder	Wm. Weir	100 Hepbourne St., Toronto, ON, M6H 1K5
20	St. Stephen's, Weston	Wayne Wardell	Cathy McCulloch	3194 Weston Road, Weston, ON, M9M 2T6
21	University	Paulette M. Brown	Belinda Paul MacDonald	1830 Finch Ave. W., Downsview, ON, M3N 1M8
22	Victoria-Royce	Vacant	Mr. Peter Price	190 Medland St., Toronto, ON, M6P 2N7
23	Weston	Lance T. Odland	Jean Malpass	11 Cross St., Weston, ON, M9N 2B8
24	Wychwood-Davenport	Garth B. Wilson	Mrs. Margaret Millar	155 Wychwood Ave., Toronto, ON, M6C 2T1
25	York Memorial	Winston A. Newman	Roy Ferris	1695 Keele St., Toronto, ON, M6M 3W7

Without Congregation

1	Professor, Knox College	Patricia Dutcher-Walls
2	Professor, Knox College	Calvin A. Pater

Appendix to Roll

1	Without Charge	Brenda Adamson (Diaconal)
2	Retired	William J. Adamson
3	Without Charge	Sang Jin An
4	Without Charge	Daniel Cho
5	Without Charge	Giovanna Cieli
6	Retired	Harry A. Crawford
7	Retired	James B. Cuthbertson
8	Retired	Gordon Fish
9	Retired	W. George French
10		Florence Goertzen (Diaconal)
11	Retired	Nora A. Gorham
12	Retired	Lorand Horvath
13	Retired	Raymond A. Humphries
14	Retired	E.H. Hunter
15	Retired	Kenrich Keshwah
16	Without Charge	Harry J. Klassen

17	Retired	William J.M. McLean
18	Retired	W.J. Moorehead
19	Without Charge	Richey Morrow
20	Retired	John A. Robertson
21	Retired	Edmund Seress
22	Retired	Howard L. Shantz
23	Retired	R. Campbell Taylor
24	Without Charge	Mark A. Tremblay
25	Retired	Lawrence Vlasblom
26	Retired	Joseph E. Williams

Missionaries - Active

1	Ukraine	David Pandy Szekeres
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Missionaries - Retired

1	Malawi	Miss Irma I. Schultz
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Clerk of Presbytery: Rev. Joe Williams, 190 Medland St., Toronto, ON, M6P 2N7. Phone: 416-769-8079 (O), 416-751-7469 (R), 416-769-6450 (Fax)

(For telephone directory see page 828-29, for statistical information see page 790-91)

SYNOD OF TORONTO AND KINGSTON

18. PRESBYTERY OF BRAMPTON

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	Lesley Risinger	723 Balmoral Dr., Bramalea, ON, L6T 1X5
4 Bramalea North	W. Grant Johnston	Atul Solanki	925 North Park Dr., Brampton, ON, L6S 5R8
5 Brampton, St. Andrew's	J. Wesley Denyer	J. Farquhar McDonald	44 Church St. E., Brampton, ON, L6V 1G3
6 Brampton, Heart Lake	Edward S. Dowdles	Claudia Russell-Placencia	25 Ruth Ave., Brampton, ON, L6Z 3X3
7 Campbellville, St. David's	Glen C. Soderholm	Russell Hurren	Box 235, Campbellville, ON, L0P 1B0
- Nassagaweya		Marion Snyder	Box 235, Campbellville, ON, L0P 1B0

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
8 Claude	Randall Benson	Doreen M. Shackleton	c/o Doreen Shackleton, 15175 Hurontario St., R.R. 1, Inglewood, ON, L0N 1K0
9 Erin, Burns - Ospringe, Knox	John P. Young	Wendy McDougall Ralph Sinclair	155 Main St., Box 696, Erin, ON, N0B 1T0 c/o Ms. Elaine Wiesner, 5532 2nd Line, R.R. #3, Acton, ON, L7J 2L9
10 Georgetown, Knox - Limehouse	Robert C. Spencer (Int. Minister)	Herman Donker W.R. Karn	116 Main St. S., Georgetown, ON, L7G 3E6 General Delivery, Limehouse, ON, L0P 1H0
11 Grand Valley, Knox	Vacant	Isabelle Clarke	Box 89, Grand Valley, ON, L0N 1G0
12 Hillsburgh, St. Andrew's	Fairlie Ritchie	Shane Tanner	Hillsburgh, ON, N0B 1Z0
13 Malton, St. Mark's	Kathy Brownlee	Fred Daggley	7366 Darcel Ave., Malton, ON, L4T 3W6
14 Milton, Knox	Joseph A. Gray	Karl Reichert	170 Main St. E., Milton, ON, L9T 1N8
Mississauga:			
15 Chinese	Hugo King-Wah Lau	George Shui	5230 River Forest Crt., Mississauga, ON, L5V 2C6
16 Clarkson Road	Mary B. Campbell	Ms. Barbara Sypher	1338 Clarkson Rd. N., Mississauga, ON, L5J 2W5
17 Dixie	Vacant	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	Douglas Scott	Brian Diggle	6945 Meadowvale TC Circle, Mississauga, ON, L5N 2W7
21 Norval - Union	Bruce J. Clendening	Phil Brennan Marion Lookman	Box 58, Norval, ON, L0P 1K0 RR 4, 16789 22nd Sideroad, Georgetown, ON, L7G 4S7
Oakville:			
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	Kristine O'Brien	Margaret Cornell	354 Upper Middle Rd. E., Oakville, ON, L6H 7H4
26 Orangeville, Tweedsmuir	Harvey A. Self	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 | Almanarah Mission Church | Sherif Garas |
| 2 | 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 | Without Charge | Willem Jacobus (Kobie) DuPlessis |
| 8 | Retired | E. Robert Fenton |
| 9 | Without Charge | Sandy D. Fryfogel |
| 10 | | Cheryl Gaver |
| 11 | Retired | Helen L. Goggin |
| 12 | Without Charge | Elizabeth Jack |
| 13 | Retired | J. Beverley Kay |
| 14 | Without Charge | Hong Bum (David) Kim |
| 15 | Retired | Trevor J. Lewis |
| 16 | Teaching | John McGurrin |
| 17 | Without Charge | R. Wayne Maddock |
| 18 | Retired | Iain G. Nicol |
| 19 | Retired | J. Glynn Owen |
| 20 | Retired | Gerald Rennie |
| 21 | Without Charge | Kenneth J. Rowland |
| 22 | Without Charge | Fred W. Shaffer |
| 23 | Studying | Susan Sheridan |
| 24 | Without Charge | Creola Simpson (Diaconal) |
| 25 | Retired | Donald C. Smith |
| 26 | | 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), 519-780-2561 (R), 519-853-5494 (Fax)
presbrampton@excite.com

(For telephone directory see page 829, for statistical information see page 791-92)

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	John D. Congram (Int. Min.)	Joan Shaw	32 Mosley Street, Aurora, ON, L4G 1G9
2 Beeton, St. Andrew's	Vacant	William Siddall	P.O. Box 164, Beeton, ON, L0G 1A0
3 Bolton, Caven	Jeremy R. Lowther	Steve Niepage	110 King St. W., Bolton, ON, L7E 1N2
4 Bradford, St. John's	Daniel Scott	Ms. Christine Simpson	Box 286, Bradford, ON, L3Z 2A8
5 Keswick	Kirk MacLeod	Diane Davidson	Box 73, Keswick, ON, L4P 3E1
6 King City, St. Andrew's	Christopher Carter	J.D. Agnew	13190 Keele St., King City, ON, L7B 1J2
7 Maple, St. Andrew's	Nader H. Awad	Alexander Kerr	9860 Keele St., Maple, ON, L6A 1R6
8 Markham, Chapel Place	Vacant	Makram Keriakis	8 Chapel Place, Markham, ON, L3R 9C4
9 Markham, Chinese	Vacant	Michael Lai	2250 Denison St., Markham, ON, L3S 1E9
10 Markham, St. Andrew's	Alan Goh	Vacant	143 Main St. N., Markham, ON, L3P 1Y2
11 Newmarket, St. Andrew's	Samuel M. Priestley, Jr.	George Smith	484 Water St., Newmarket, ON, L3Y 1M5
12 Nobleton, St. Paul's	John C. Henderson	John Mullings	Box 535, Nobleton, ON, L0G 1N0
13 Richmond Hill	Laura Duggan	Mrs. Sheila Gault	10066 Yonge St., Richmond Hill, ON, L4C 1T8
14 Schomberg, Emmanuel	Barry E. Van Dusen	Peter McKinnon	Box 121, Schomberg, ON, L0G 1T0
15 Stouffville, St. James	George W. Beals	John Hazlewood	6432 Main St., Stouffville, ON, L4A 1G3
16 Sutton West, St. Andrew's	Vacant	Gayle Clarke	P.O. Box 312, Sutton West, ON, L0E 1R0
	James A. Young		

17	Thornhill	Robert H. Smith Heather L. Jones Vacant	Bruce Smith Jim Allan	271 Centre St., Thornhill, ON, L4J 1G5 Box 745, Tottenham, ON, L0G 1W0
19	Unionville	Gordon E. Timbers Vacant	Lynn Taylor A.K. Cameron	600 Village Parkway, Unionville, ON, L3R 6C2 10150 Pine Valley Dr., Box A4, RR 2, Woodbridge, ON, L4L 1A6
20	Vaughan, St. Paul's			
21	Woodbridge	David E. Sherbino	A. Whitmore	7971 Kipling Ave., Woodbridge, ON, L4L 1Z8

Without Congregation

1	Assoc. Secretary, Education for Discipleship	Dorothy Henderson (Diaconal)
2	Director of Church Relations, World Vision Canada	Kenneth G. McMillan
3	Associate Sec., Assembly Office, Deputy Clerk	Donald G.A. Muir
4	Director, Outreach Programs, Evangel Hall	M. Helen Smith

Appendix to Roll

1	Without Charge	Marion Ballard (Diaconal)
2	Teacher	J.N. Balsdon
3	Retired	Charles Boyd
4	Retired	Wm. I. Campbell
5	Without Charge	Jean Cook (Diaconal)
6	Mayor	W.D. Cousens
7	Studying	Bruce Dayton
8	Minister Emeritus, St. Andrew's, Markham	Russell T. Hall
9	Without Charge	June Holohan (Diaconal)
10	Missionary, Guyana	Christopher Jorna
11	Studying	Allyson MacLeod
12	Retired	J. William Milne
13	Retired	Theodore W. Olson
14	Without Charge	Lori Scholten-Dallimore

Clerk of Presbytery: Mrs. Beth Tough, 12 Wentworth Court, Unionville, ON, L3R 7N5. Phone 905-477-5319 (R), 905-479-2098 (Fax), beth.gilmore@sympatico.ca

(For telephone directory see page 829-30, for statistical information see page 792-93)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Alliston, Knox - Mansfield, St. Andrew's	Robert J. Graham	Barbara Knox Mrs. Shirley Orr	160 King St. S., Alliston, ON, L9R 1B9 160 King St. S., Alliston, ON, L9R 1B9
2 Angus, Zion	Patrick Voo	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	N. Elaine Nagy	Ward Charlebois	170 Steel Street, Barrie, ON, L4M 2G4
6 Bracebridge, Knox	Michael Barnes	Jan Kaye	45 McMurray St., Bracebridge, ON, P1L 2A1
7 Coldwater, St. Andrew's - Moonstone, Knox	Ed P. Hoekstra	Gladys Hawke Eileen Fowler	Box 821, 30 Gray St., Coldwater, ON, L0K 1E0 c/o 30 Gray St., Box 821, Coldwater, ON, L0K 1E0
8 Collingwood, First	Vacant Tim Raeburn-Gibson	Don Doner	200 Maple St., Collingwood, ON, L9Y 2R2
9 Cookstown - Baxter - Ivy	Carol Smith	Larry Brolley Dorothy Edgar Lyall McLean	Box 528, Cookstown, ON, L0L 1L0 R.R. #1, Angus, ON, L0M 1B0 c/o 4954 20th Side Rd., RR 3, Thornton, ON, L0L 2N0
10 Creemore, St. Andrew's	Vacant	Erel Blackburn	Box 135, Creemore, ON, L0M 1G0
11 Dunedin, Knox	Vacant	Jean Rowbotham	Box 47, R.R. #4, Creemore, ON, L0M 1G0
12 Elmvale - Flos, Knox	Margaret A. Robertson	Angela Kirtton Donald Bell	22 Queen St. E., Elmvale, ON, L0L 1P0 c/o Carole Huth, RR 1, 2383 Vigo Rd., Phepston, ON, L0L 2K0
13 Gravenhurst, Knox	James A. Sitler	Don Jones	315 Muskoka Rd. N., Gravenhurst, ON, P1P 1G4
14 Hillsdale, St. Andrew's - Craighurst, Knox	Vacant	Marian Drennan Carl Adams	6 Mill St., Hillsdale, ON, L0L 1V0 c/o Mrs. P. Miller, R.R. #1, Hillsdale, ON, L0L 1V0
15 Horning's Mills, Knox	Vacant	Quentin Hardy	c/o Quentin Hardy, Box 66, Shelburne, ON, L0N 1S0
16 Huntsville, St. Andrew's	Raye A. Brown	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 - Torrance, Zion	Steven Smith	Donald Crowder	Box 283, Port Carling, ON, P0B 1J0 1046 Torrance Rd., Torrance, ON, P0C 1M0
25	Port McNicoll, Bonar - Victoria Harbour, St. Paul's	James T. McVeigh	Isabel Savage	c/o Mrs. I. Savage, Box 498, 599 Simcoe Ave., Port McNicoll, ON, L0K 1R0
26	Stayner, Jubilee - Sunnidale Corners, Zion	Timothy R. Purvis	Ella Murray Donald McNabb Elaine Steele	P.O. Box 400, Victoria Harbour, ON, L0K 2A0 Box 26, 234 Main St. E., Stayner, ON, L0M 1S0 R.R. #1, Stayner, ON, L0M 1S0
27	Stroud	H. Douglas L. Crocker	Vacant	2180 Victoria St., Innisfil, ON, L9S 1K4
28	Trinity Community	Carey Nieuwhof	Myrle Strachan	110 Line 7 South, Box 8, Oro, ON, L0L 2X0
29	Uptergrove, Knox - East Oro, Esson - Jarratt, Willis	Jeffrey E. Smith	David Drybrough Mrs. Evelyn Horne Mrs. Marie Schandlen	R.R. #7, Orillia, ON, L3V 6H7 c/o E. Horne, 63 Calverley St., Orillia, ON, L3V 3T3 c/o Mrs. M. Schandlen, 4084 Wainman Line, RR 2, Orillia, ON, L3V 6H2
30	Vankoughnet, St. David's	Vacant	Graydon Boyes	c/o Graydon Boyes, RR 3, Bracebridge, ON, P1L 1X1
31	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

Appendix to Roll

1	Retired	Eric A. Beggs
2	Retired	John Brush
3	Retired	Thomas A.A. Duke
4	Retired	Sheila Fink
5	Missionary, Bahamas	John A. Fraser
6	Retired	Clare Hagan (Diaconal)
7	Retired	Kenneth A. Heron
8	Without Charge	Mark Hoogsteen
9	Without Charge	David M. Howes
10	Without Charge	Jeff E. Inglis
11	Retired	Robert Little
12	Retired	Lois J. Lyons
13	Retired	Donald R. McKillican
14	Without Charge	Michelle McVeigh
15	Retired	Grant D.M. Noland
16	Without Charge	Diane Reid (Diaconal)

Appendix to Roll (cont'd)

17 Retired	A. Alan Ross
18 Retired	Peter D. Ruddell
19 Without Charge	Wayne G. Smith
20 Retired	Dorothyann Summers (Diaconal)
21 Retired	Malcolm D. Summers
22 Retired	A. Laurie Sutherland
23 Retired	James A. Thomson
24 Hillsdale/Craighurst (45% time)	J. Andrew Turnbull
25 Without Charge	Allyson Voo
26 Retired	David A. Whitehead
27 Without Charge	Linda L. Whitehead

Missionaries - Active

1 Taiwan	Marlene Buwalda
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Clerk of Presbytery: Rev. Dr. James A. Sitler, R.R. 3, Bracebridge, ON, P1L 1X1. Phone 705-646-2432 (Pres.), 705-645-5650 (R), presbar@muskoka.com
(For telephone directory see page 830-31, for statistical information see page 793-94)

SYNOD OF TORONTO AND KINGSTON**21. PRESBYTERY OF TEMISKAMING**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Cochrane, Knox	Vacant	Don Stewart	Box 1394, Cochrane, ON, P0L 1C0
2 Englehart, St. Paul's - Tomstown	Linda J. Martin	Janet Johnstone	Box 737, Englehart, ON, P0J 1H0
3 Kapuskasing, St. John's	Vacant	Ruth Watters	R.R. #1, Box 4, Englehart, ON, P0J 1H0
4 Kirkland Lake, St. Andrew's	Vacant	Mrs. Anne Jamieson	17A Ash St., Kapuskasing, ON, P5N 3H1
5 New Liskeard, St. Andrew's	Janice Hamalainen	Archie McInnes	P.O. Box 1093, Kirkland Lake, ON, P2N 3L1
6 Timmins, MacKay	Vacant	Lia Wall	Box 908, New Liskeard, ON, P0J 1P0
		Rick Dinesen	Box 283, Timmins, ON, P4N 7E2

Appendix to Roll

1 Retired	Ivan Dambrowitz
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Clerk of Presbytery: Mr. Bruce Taylor, Box 1568, New Liskeard, ON, P0J 1P0. Phone 705-647-6558 (R), btaylor@onlink.net
(For telephone directory see page 831, for statistical information see page 794-95)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Burk's Falls, St. Andrew's - Magnetawan, Knox - Sundridge, Knox	Leslie Drayer	Ms. Jean Schmeler Doris Langford John MacLachlan	Box 249, Burk's Falls, ON, P0A 1C0 Box 194, Magnetawan, ON, P0A 1P0 Box 1005, Sundridge, ON, P0A 1Z0
2 North Bay, Calvin	Robert R. Robinson	Ms. Linda Oudekerk	580 Commercial St., North Bay, ON, P1B 4E6
3 Sault Ste. Marie, St. Paul's - Victoria	Vacant	Penny Hunter Mrs. Joan Marshall	136 Cathcart St., Sault Ste. Marie, ON, P6A 1E3 766 Carpin Beach Rd., Sault Ste. Marie, ON, P6A 5K6
4 Sault Ste. Marie, Westminster	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 831, for statistical information see page 795)

SYNOD OF TORONTO AND KINGSTON
23. PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Arthur, St. Andrew's - Gordonville, St. Andrew's	Brice L. Martin	Christopher MacIntosh Ms. Dianne MacDonald	Box 159, Arthur, ON, N0G 1A0 R.R. #4, Kenilworth, ON, N0G 2E0
2 Baden, Livingston Cambridge:	Vacant	Ms. Wendy von Farra	44 Beck St., Baden, ON, N3A 2P3
3 Central	Aubrey Botha	Dr. Lynda Pinnington	7 Queen's Square, Cambridge, ON, N1S 1H4
4 Knox's Galt	Wayne Dawes	George R. Ingram	2 Grand Ave. S., Cambridge, ON, N1S 2L2
5 Knox Preston	William Bynum	Ray Czerwonka	132 Argyle St. N., Cambridge, ON, N3H 1P6
6 St. Andrew's Galt	John A. Deyarmond	Dorothy Menges	130 Victoria Ave. Cambridge, ON, N1S 1Y2
7 St. Andrew's Hespeler	Jeff Veenstra Robbin D. Congram	Mrs. Betty Clarke	73 Queen St. E., Cambridge, ON, N3C 2A9
8 St. Giles	Penny Garrison	Donald W. McLeod	146 Ballantyne Ave., Cambridge, ON, N1R 2T2
9 Crieff, Knox	Catherine Kay	Derek Jamieson	R.R. #2, Puslinch, ON, N0B 2J0
10 Elmira, Gale	Linda J. Bell	Ms. Mary Haight	2 Cross St., Elmira, ON, N3B 2S4
11 Elora, Knox - Alma, St. Andrew's	Kees Vandermey	Arthur Hinds Ms. Jo-Anne Hall	Box 638, Elora, ON, N0B 1S0 c/o Jo-Anne Hall, Box 73, Alma, ON, N0B 1A0
12 Fergus, St. Andrew's Guelph:	David J. Whitecross	John Zettel	325 St. George St. W., Fergus, ON, N1M 1J4
13 Knox	Thomas J. Kay Sarah Travis	Mrs. Vera I. Teasdale	20 Quebec St., Guelph, ON, N1H 2T4
14 Kortright	Donald P.J. McCallum	Thomas Bolton	795 Scottsdale, Dr., Guelph, ON, N1G 3R8
15 St. Andrew's	John Borthwick	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 Kitchener:	Calvin M. Lewis	Dr. Kenneth Fisk	Box 689, Harriston, ON, N0G 1Z0
18 Calvin	Mark W. Gedcke	John Nanson	248 Westmount Rd., Kitchener, ON, N2M 4Z1
19 Doon	Angus J. Sutherland	Ms. Mary Shelley	35 Roos, Kitchener, ON, N2P 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 - Conn, Knox	Nan St. Louis	Bob Leith Mrs. Helen Widdis	196 Birmingham East, Mt. Forest, ON, N0G 2L0 Conn, ON, N0G 1N0

23	Palmerston, Knox - Drayton, Knox	F. James Johnson	Ms. Anna Marie Toner Reg Samis	Box 652, Palmerston, ON, N0G 2P0 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 - Eden Mills	Linda Paquette	Ray Death G. Wallace Lasby	c/o Box 669, Rockwood, ON, N0B 2K0 168 Henry St., Rockwood, ON, N0B 2K0
26	Waterloo, Knox	E. Brooke Ashfield Linda J. Ashfield	George MacAskill	50 Erb St. W., Waterloo, ON, N2L 1T1
27	Waterloo, Waterloo North	Vacant	Cathy Abbott	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
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Appendix to Roll

1	Without Charge	Samir Aboukeer
2	Without Charge	Wayne C. Allen
3	Retired	Helen Ruth Allum
4	Retired	Walter R. Allum
5	Retired, Minister-in-Association, Knox, Guelph	Arnold Bethune
6	Retired	A.R. Courtenay
7	Retired	Peter J. Darch
8	Retired	Robert T. Duncanson
9	Without Charge	Shirley Gale
10	Retired	Gordon Griggs
11	In France	Deborah Huber-McBride
12	Retired	Robert A. Jackson
13	Retired	John E. Kurtz
14	In United States	Campbell Laker
15	Retired	Charles A. MacDonald
16	Retired	Grant R. MacDonald
17		Marjorie MacKay (Diaconal)
18	Retired	Dorothy McCombie (Diaconal)
19	Retired	Angus D. McGillivray
20	Minister-in-Association, Knox, Waterloo	Walter F. McLean
21		Wilfred A. McLeod
22		Marnie Runhart (Diaconal)
23	Retired	Donald R. Sinclair
24	Retired	Robert R. Whitehead

Appendix to Roll (cont'd)

25	Without Charge	James J. Wyllie
26	Retired	F. Norman Young
27	Without Charge	Denise Zimmer (Diaconal)

Diaconal Ministries - Other

1	Mrs. R. Barar	77 Dudhope St., Cambridge, ON, N1R 4T6
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Missionaries - Active

1	Taiwan	Mr. John E. & Betty Geddes
2	Romania	Brian Johnston

Missionaries - Retired

1	Mrs. Catherine (Moodie) McKay	302 Erb St. W. #307, Waterloo, ON, N2L 1W3
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Clerk of Presbytery: Ms. Janet MacDowell, 395 Lee Ave., Waterloo, ON, N2K 2G4. Phone 519-747-9237, janet2b@rogers.com
 (For telephone directory see page 831-32, for statistical information see page 795-96) watwell@rogers.com

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	Kang Il Yoon	130 Duke St. W., Kitchener, ON, N2H 1A7
4 London, Korean Christian	Young-Sun Lee	S. Y. Rhee	530 Topping Lane, London, ON, N6J 3M7
5 Mississauga, Westside Korean	Hun Seung Park Paul An	Chi Hoon Lee	3637 Grand Park Dr., Mississauga, ON, L5B 4L6
6 Montreal, Korean	Kyung Ryul Kwak	Kyung Jai Kim	6225 Godfrey Ave., Montreal, QC, H4B 1K3
7 Niagara, Korean	Jin Woo Kim	Jin Chul Yang	4898 Kitchener St., Niagara Falls, ON, L2G 1R7
Toronto:			
8 Dahdrim	Vacant		c/o 16 Normark Dr., #28, Thornhill, ON, L3T 3P9
9 East Toronto Korean	Peter S. Han Jinsook Ko	Sang Kyun Oh	40 Yarmouth Road, Toronto, ON, M6G 1W8
10 Galilee	Soo Taeg Lim Young Ki Eun	Sup Park	1183 Davenport Rd., Toronto, ON, M6H 2G7
11 Korean Myung Sung	Jeongho Park	Moo Sung Lee	1 Greenland Road, North York, ON, M3C 1N1

12	Mahn-Min	Kyu Gon Kim	Bok Yong Kim	21 Swanwick Ave., Toronto, ON, M4E 1Z2
13	Pilgrim Korean	Chang-Gil Soh	Ho Il Kwak	100 Ranleigh Ave., Toronto, ON, M4N 1W9
14	St. Timothy	In Kee Kim Connie Lee	Chung Il Lee	106 Ravencrest Dr., Toronto, ON, M9B 5N6
15	Toronto Korean	Cheol Soon Park Sung Hwan Jang Joseph Choi	Hyuck Kwon	67 Scarsdale Rd., Toronto, ON, M3B 2R2
16	Yae Dalm	Kyung Won Cho		129 St. Clair Ave. W., Toronto, ON, M4V 1N5

Without Congregation

1	Windsor Sarang Mission	Byung Ryul Choi
2	New Covenant Mission	Jong Hwan (John) Kim
3	Korean Canadian Family Ministry	Myung Chun Kim
4	Sohrae Mission	Ung Be Kim

Appendix to Roll

1	In Korea	Yun Sook Cho
2	Working in Nicaragua	Dave W. Choi
3	In Korea	Nak Gyoo Choi
4	Retired	Samuel Choi
5	Without Charge	Robert Kim
6	Working for a mission group	Shin Ki Kim
7	Working for mission	Yeon Wha Kim
8	Without Charge	Young Min Koh
9	Without Charge	Won Kyu Lee
10	Working for United Church	Young-Ki Min
11	Without Charge	Wan Tai Oh
12	Working in South Africa	Young Huem Ohm
13	Without Charge	Kwang Nam Paik
14	In Korea	Hyung Soon Park
15	In Korea	Yoon Seok Park
16	In United States	Joong Hyun Shin
17	Working for Univ. of Toronto	Young Sik Yoo
18	In United States	Tae Gon Yoon

Missionaries - Active

1	Guatemala	Ken Kim
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Clerk of Presbytery: Rev. Cheol Soon Park, 67 Scarsdale Rd., Toronto, ON, M3B 2R2. Phone 416-447-5963 (C), 416-222-4817 (R),
416-447-6029, (Fax), cparckpc@yahoo.co.kr

(For telephone directory see page 832, for statistical information see page 797)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Ancaster:			
1 Alberton	Vacant	Wilma Butter	Box 42, Alberton, ON, L0R 1A0
2 St. Andrew's	Ronald C. Archer	Doris Thompson	31 Sulphur Springs Rd., Ancaster, ON, L9G 1L7
3 St. Paul's, Carluke - Knox, Binbrook	Vacant	Margaret Johnson Angus Ptolemy	R.R. #2, 526 Carluke Rd. W., Ancaster, ON, L9G 3L1 Box 24, Binbrook, ON, L0R 1C0
Burlington:			
4 Aldershot	Richard A. Brown	Leanne McDougall	937 LaSalle Pk. Rd., Burlington, ON, L7T 1M8
5 Brant Hills	Robert C. Dawson	Moira Forbes	2138 Brant St., Burlington, ON, L7P 3W5
6 Knox	Howard T. Sullivan Frances Sullivan (Diaconal)	C.W. Lemmex	461 Elizabeth St., Burlington, ON, L7R 4B1
7 Pineland	Andrew D.M. Reid	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	Richard Johnson	117 Argyle St. N., Caledonia, ON, N3W 1B8
11 Dundas, Knox	Donald A. Donaghey	Faye Riddell	23 Melville St., Dundas, ON, L9H 1Z7
12 Grimsby, St. John's	Robert R. Docherty	J. Jones	10 Mountain St., Grimsby, ON, L3M 3J6
13 Hagersville, St. Andrew's - Port Dover, Knox	James F. Douglas	Joan Nixon Penni Lewis	44 Main St. S., Box 705, Hagersville, ON, N0A 1H0 101 Chapman St.W., Box 1258, Port Dover, ON, N0A 1N0
Hamilton:			
14 Calvin-Grace	Vacant	Mrs. Eva Googe	c/o Centenary United Church, 24 Main St. W., Hamilton, ON, L8P 1H2
15 Central	Alan M. McPherson	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	Garfield Havemann	Kay Robertson	865 Mohawk Rd. W., Hamilton, ON, L9C 7B9
18 Eastmount	Philip Wilson	Sandra Brown	720 Ninth Ave., Hamilton, ON, L8T 2A3
19 Erskine	Ian McPhee	Wendy Slavin	19 Pearl St. N., Hamilton, ON, L8R 2Y6
20 John Calvin Hungarian	Vacant	E. Herczegh	121 Birch Ave., Hamilton, ON, L8L 6H8
21 MacNab Street	J. Mark Lewis	J. Middleton	116 MacNab St. S., Hamilton, ON, L8P 3C3
22 New Westminster	Vacant Margaret Read (Diaconal)	I. Pedler	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 - St. David's	Barry Luxon	Roy Spong Gordon Burns	19 Tisdale St. N., Hamilton, ON, L8L 8A7 476 Wentworth St. N., Hamilton, ON, L8L 5W9
28	St. Paul's	James R. Dickey	Mrs. Jennifer MacLean	70 James St. S., Hamilton, ON, L8P 2Y8
29	South Gate	Robert S. Geddes	B. Podio	120 Clarendon Ave., Hamilton, ON, L9A 3A5
30	Jarvis, Knox - Walpole, Chalmers	Kathleen Morden	Linda Miller J. Willis	Box 9, Jarvis, ON, N0A 1J0 R.R. #1, Jarvis, ON, N0A 1J0
31	Kirkwall - Sheffield, Knox	Heather J. Vais (Stated Supply)	Norma Reeve Helen McInnis	c/o H. Vais, 209 MacKenzie Cres., Caledonia, ON, N3W 1A7 c/o H. Vais, 209 MacKenzie Cres., Caledonia, ON, N3W 1A7
32	Stoney Creek, Cheyne	Stephen R. Lindsay	J.A. McIntosh	7 King St. W., Stoney Creek, ON, L8G 1G7
33	Stoney Creek, Heritage Green	Vacant	Susan Hammond	360 Isaac Brock Dr., Stoney Creek, ON, L8V 2R2
34	Waterdown, Knox	Douglas duCharme (Int.)	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	Without Charge	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	Without Charge	Jeffrey P. Chalmers
7	Retired	Larry J. Cowper
8	Retired	J. Reay Duke
9	Teaching	Ruth Gadsby (Diaconal)
10	Retired	Donald J. Herbison
11	Retired	R. Bruce Herrod
12	Interim Ministry Specialist	John J. Hibbs
13	Retired	Derwyn J. Hill
14	Retired	John A. Johnston
15	Maternity Leave	Susan Kerr
16	Retired	Ross N. Macdonald
17	Nursing	Margaret MacLeod (Diaconal)

18	Retired	Robert G. MacMillan
19	Director, Hamilton Community Counselling Centre	David L. McInnis
20	Retired	Evelyn G. Murdoch (Diaconal)
21	Retired	Malcolm E. Muth
22	Retired	Marie Muth (Diaconal)
23	Retired	Byron A. Nevin
24	Retired	Willard K. Pottinger
25	Retired	C. Gordon D. Reid
26	Without Charge	J. George Robertson
27	Counsellor	Hank Ruiters
28	Without Charge	Tori Smit (Diaconal)
29	Without Charge	D. Patricia Strung
30	Retired	Jon van Oostveen
31	Retired	JoAnne Walter
32	Retired	James R. Weir
33	Retired	Donna Wilson (Diaconal)
34	Retired	Kenneth J. Wilson
35	Retired	Wilbert L. Young

Regional Staff

1 Synod Youth Consultant Spencer Edwards

Suspended (sine die)

1 Brian Weatherdon 1005 - 2263 Marine Dr., Oakville, ON, L6L 5K1

Missionaries - Retired

1 Miss Doreen Morrison Apt. 712, Walton Place, 835 Birchmount Rd., Toronto, ON, M1K 5K1

Clerk of Presbytery: Rev. Judee Archer Green, 495 Golf Links Rd., Ancaster, ON, L9G 4X6. Phone 905-304-9201 (R), 905-304-9202 (Fax)

(For telephone directory see page 832-33, for statistical information see page 797-98)

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 - Smithville	Catherine J. Campion	Joyce Harrison James Dickson	Box 954, Beamsville, ON, L0R 1B0 Box 345, Smithville, ON, L0R 2A0
2 Dunnville, Knox	Mark A. Ward	Joff Boer	223 Lock St. W., Box 84, Dunnville, ON, N1A 2X1

3	Fonthill, Kirk-on-the-Hill	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	Andrew Patersen	6136 Lundy's Lane, Niagara Falls, ON, L2G 1T1
7	Stamford	Vacant	Joan Weaver	3121 St. Paul Ave., Niagara Falls, ON, L2J 2L8
8	Niagara-on-the-Lake, St. Andrew's	Gordon Ford	W. King	Box 441, Niagara-on-the-Lake, ON, L0S 1J0
9	North Pelham, First	Mary I. Whitson	Diane McMillan	606 Metler Rd., R.R. #3, Fenwick, ON, L0S 1C0
	- Rockway		Donna Bachur	2582 Centre St., R.R. #1, St. Catharines, ON, L2R 6P7
10	Port Colborne, First	Larry Beverly (Int. Min.)	Don MacDonald	176 Elm St., Port Colborne, ON, L3K 4N6
St. Catharines:				
11	Knox	R.J. Graham Kennedy	Margaret Stewart	53 Church St., St. Catharines, ON, L2R 3C3
12	St. Andrew's	Linda N. Robinson	Anne McMillan	372 Merritt St., St. Catharines, ON, L2P 1P5
13	St. Giles	Tijs 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		Charles Tully	Box 266, St. David's, ON, L0S 1P0
16	Thorold, St. Andrew's	Douglas Robinson	Joe Mocsan	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	Glenn Mount	335 Fitch Street, Welland, ON, L3C 4W7
19	Welland, St. Andrew's	Ron Sharpe	Linda Moore	29 Bald Street, Welland, ON, L3C 5B7

Appendix to Roll

1	Retired	Louis K. Aday
2	Retired	S. Murray Barron
3	Without Charge	Linda Bigelow (Diaconal)
4	Retired	Frank M. Devries
5	Retired	Walter A. Donovan
6	Retired	J.R. Esler
7	Retired	James A. Goldsmith
8	Retired	Norma Goldsmith (Diaconal)
9	Retired	Gordon G. Hastings
10	Retired	Charles D. Henderson
11	Retired	Geoffrey D. Johnston

12	Retired	Elizabeth S. Kidnew
13	Without Charge	Margaret L. Kirkland
14	Retired	William I. McElwain
15	Retired	Alvin McIntosh
16	Without Charge	Laurie McKay-Deacon
17		William Penny
18	Retired	Donna J. Riseborough
19	Retired	William Skelly
20	Retired	George A. Tattrie
21	Retired	Margaret Vanderzweerde (Diaconal)
22		Dorothy Wilson (Diaconal)

Clerk of Presbytery: Rev. Graham Kennedy, 53 Church St., St. Catharines, ON, L2R 3C3. Phone 905-641-8868 (O); 905-687-9257 (R), 905-227-3587 (Fax); gkenedy@niagara.com

(For telephone directory see page 833-34, for statistical information see page 799)

SYNOD OF SOUTHWESTERN ONTARIO

27. PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Brantford:			
1 Alexandra	Kathryn A. Strachan	Vacant	410 Colborne St., Brantford, ON, N3S 3N6
2 Central	Mark B. Gaskin	Cathie Trickey	97 Wellington St., Brantford, ON, N3T 2M1
3 Greenbrier	Donald N. Young	Mary Purdy	11 Whiteoaks Ave., Brantford, ON, N3R 5N8
4 Knox - Mt. Pleasant	Vacant	Mary Douglas Robert Dungavell	11 Aberdeen Ave., Brantford, ON, N3S 1R6 715 Mount Pleasant Rd., Mount Pleasant, ON, N0E 1K0
5 Delhi, Calvin	Ferenc Szatmari	John Semjen	21 Lansdowne Ave., Delhi, ON, N4B 3B6
6 Embro, Knox - Harrington, Knox	David Ketchen (Int. Min.)	Allan Matheson Robert Dunseith	Box 159, Embro, ON, N0J 1J0 c/o R. Dunseith, 69 Woods St., Stratford, ON, N5A 1M2
7 Ingersoll, St. Paul's	Lonnie S. Atkinson	Robert J. Clemens	56 Thames St. S., Ingersoll, ON, N5C 2S9
8 Innerkip	Christopher Wm. Little	Wm. Chesney Jr.	Box 99, Innerkip, ON, N0J 1M0
9 Norwich, Knox - Bookton	Vacant	Roy L. Arn Arnold Ward	67 Main St. W., Norwich, ON, N0J 1P0 c/o A. Ward, R.R. #1, Norwich, ON, N0J 1P0
10 Paris	J. Stanley Cox	Mrs. Jane Hutchinson	164 Grand River St. N., Paris, ON, N3L 2M6
11 Ratho	John Herman (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	John van Vliet	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	Robert F. Flindall
4 Retired	James M. Grant
5 Retired	W. Douglas (Biff) Jarvis
6 Retired	Warren K. McKinnon
7 Retired	Donald Moore
8 Retired	A.C. Grant Muir
9 Retired	Hugh Nugent
10 Retired	Gabe Rienks
11 Retired	Vernon W. Tozer
12 Without Charge	Milton D. Tully

Diaconal Ministries - Other

1 Mrs. John Hiscocks	R.R. #3, Lakeside, ON, N0J 1J0
2 Mrs. Frances Nugent	14 Gilkison St., Brantford, ON, N3T 1Z5

Clerk of Presbytery: Mr. Ken Smith, 208 Woodland Dr., R.R. #4, Simcoe, ON, N3Y 4K3. Phone 519-426-3100, bettyken@kwic.com

(For telephone directory see page 834, for statistical information see page 800)

SYNOD OF SOUTHWESTERN ONTARIO

28. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Ailsa Craig	Kathleen Ballagh-Steeper	Brian Luscombe	Box 2, Ailsa Craig, ON, N0M 1A0
2 Appin	Amanda Birchall	Hugh A. Fletcher	c/o Rev. A. Birchall, RR 3, Appin, ON, N0L 1A0
- Melbourne, Guthrie		Tom Jeffery	c/o Rev. A. Birchall, RR 3, Appin, ON, N0L 1A0
3 Belmont, Knox	Gloria Langlois	Joanne Lisiecki	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 - Largie, Duff	Brian Nichol	Alan Carroll Jacqueline Leitch	c/o Alan Carroll, R.R. #1, West Lorne, ON, N0L 2P0 c/o Jacqueline Leitch, R.R. #1, Dutton, ON, N0L 1J0
5 Dorchester - South Nissouri	Johannes Olivier	Sam D. Gallagher Nancy Fedyk	c/o Sam Gallagher, 2473 Kellerton Ave., London, ON, N5V 1S3 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 - Port Stanley, St. John's	James Redpath	Thomas Marshman Kay Hirtle	Box 35, Fingal, ON, N0L 1K0 c/o 247 Colborne St., Port Stanley, ON, N5L 1B9
8 Glencoe - Wardsville, St. John's	Joye Platford	Joan Puspoky Don Nisbet	c/o Box 659, Glencoe, ON, N0L 1M0 128 Davis St., Wardsville, ON, N0L 2N0
9 Ilderton, Bethel	Douglas W. Miles	Carl Crossett	c/o Carl Crossett, R.R. #2, Denfield, ON, N0M 1P0
10 Kintyre, Knox - New Glasgow, Knox - Rodney, St. John's	Duncan A. Colquhoun	Earl Morden Marlene Manneke Rev. D. Colquhoun (pro tem)	Box 292, Rodney, ON, N0L 2C0 Box 292, Rodney, ON, N0L 2C0 Box 292, Rodney, ON, N0L 2C0
11 North Caradoc-St. Andrew's - Komoka, Knox	Kathy Fraser	Sharon Peckham Mrs. Ann Dahl	c/o Tracey Skinner, 24499 Amiens Rd., RR 1, Strathroy, ON, N7G 3H3 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	Vacant	John Tarasuk	1880 Phillbrook Dr., London, ON, N5X 3A1
14 Elmwood Avenue	Kevin Steeper	Robert A. Evans	111 Elmwood Ave. E., London, ON, N6C 1J4
15 Knollwood Park	Lynn Nichol	David Laphorne	977 Oxford St. E., London, ON, N5Y 3K5
17 New St. James	Kirk T. Summers Donald G.I. McInnis	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	Ms. Sandra Hamilton	1475 Dundas St. London, ON, N5W 3B8
16 St. Lawrence	Harold Kouwenberg	Ben Ormseth	910 Huron St., London, ON, N5Y 4K4
20 Trinity Community-Presby.	Mark L. Turner	Ms. Sheila McMurray	590 Gainsborough Rd., London, ON, N6G 4S1
21 Westmount	Michael J. Stol	Robert A. Simpson	521 Village Green Ave., London, ON, N6K 1G3

22	Mosa, Burns	Vacant	Ray Walker	c/o Ray Walker, Box 1498, Glencoe, ON, N0L 1M0 55 Hincks St., St. Thomas, ON, N5R 3N9
23	St. Thomas, Knox	Andrew Human	Robert Holt	

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	Without Charge	Karen Baxter (Diaconal)
3	Retired	Robert Beattie
4	Without Charge	Douglas Cameron
5	Retired	Deane G. Cassidy
6	Without Charge	Jean Cassidy (Diaconal)
7	Retired	Hugh M. Creaser
8	Without Charge	Mavis A. Currie
9	Retired	Lee S. Donahue
10	Without Charge	Shirley Dredge (Diaconal)
11	Retired	Leslie R. Files
12	Retired	Jessie Horne (Diaconal)
13	Without Charge	Elizabeth Johnston (Diaconal)
14	Retired	Evan H. Jones
15	Retired	Gale A. Kay (also Diaconal)
16	Without Charge	Gunar J. Kravalis
17	Graduate Studies	Ruth M. MacLean
18	Retired	Gordon J. MacWillie
19	Without Charge	J. Daniel McInnis
20	Retired	Peter D. Mellegers
21	Retired	Frederick Neill
22	Retired	G. James Perrie
23	Retired	J. Murdo Pollock
24	Without Charge	Joyce Pollock (Diaconal)
25	Retired	Patricia K. Shaver
26	Retired	Alex J. Simpson
27	Retired	David Stewart
28	Retired	Victor H. Turner
29		Barbara Willis (Diaconal)

Clerk of Presbytery: Rev. Lynn Nichol, 977 Oxford St. E., London, ON, N5Y 3K5. Phone: 519-455-2860 (C), lynn.nichol@sympatico.ca
(For telephone directory see page 834-35, for statistical information see page 800-01)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Amherstburg, St. Andrew's	Elizabeth Jobb	Robert F. McLean	129 Simcoe St., Amherstburg, ON, N9V 1L8
2 Blenheim	Vacant	Peggy Roger	27 George St., Box 179, Blenheim, ON, N0P 1A0
3 Chatham, First	Vacant	Wm. McKenzie Ross	60 Fifth Street, Chatham, ON, N7M 4V7
4 Chatham, St. James	Vacant	Ms. Linda Willis	310 McNaughton Ave. W., Chatham, ON, N7L 1R9
5 Dover, New St. Andrew's - Valetta	Kathleen Pfeffer-McIntosh	Dave Millard Robert Reid	R.R. #8, Chatham, ON, N7M 5J8 R.R. #1, Merlin, ON, N0P 1W0
6 Dresden, St. Andrew's - Rutherford	Apack R. (Andrew) Song	Alex MacTavish Keith Houston	Box 93, Dresden, ON, N0P 1M0 R.R. #4, Dresden, ON, N0P 1M0
7 Lakeshore, St. Andrew's	Charles N. Congram Brad Watson Joan Ashley	Ed McDermid	235 Amy Croft Dr., Tecumseh, ON, N9K 1C8
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 - Duart	Vacant	George Brown Ernest C. Koehler	29 Anne Street, Box 543, Thamesville, ON, N0P 2K0 R.R. #1, Muirkirk, ON, N0L 1X0
11 Wallaceburg, Knox	David S. Heath	Carl MacLean	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	Vacant	Andrew Ainslie	3149 Forest Glade Dr., Windsor, ON, N8R 1W6
15 Paulin Memorial	Wendy Paterson	Ms. Carla Johnson-Hicks	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	Aziz Bassous		
2 Retired	Alan M. Beaton		
3 Retired	John W. Burkhart		

4	Retired	Evelyn Carpenter
5	Retired	H. Lane Douglas
6	Without Charge	Carol Hamilton
7	Retired	Donald B. Hanley
8	Counsellor	Lori Jensen
9	Without Charge	Rodger D. McEachern
10	Social Services	Tony Paton

Diaconal Ministries - Other

1 Mrs. Muriel Brown #206 - 3855 Southwinds Dr., Windsor, ON, N9G 2N2

Clerk of Presbytery: Rev. Dr. Jeff Loach, 405 Victoria Ave., Windsor, ON, N9A 4N1. Phone 519-252-6501 (C), 519-252-6248 (Fax), loach@jet2.net

(For telephone directory see page 835, for statistical information see page 802)

SYNOD OF SOUTHWESTERN ONTARIO

30. PRESBYTERY OF SARNIA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Alvinston, Guthrie - Napier, St. Andrew's	Jo-Anne E. Symington	Philip Clements Wray Taylor	R.R. #6, Alvinston, ON, N0N 1A0 c/o Mr. Wray Taylor, RR 2, Alvinston, ON, N0N 1A0
2 Beechwood, St. Andrew's - Centre Road, Knox - Kerwood, West Adelaide	Larry Amiro	Mrs. Mary McLachlan Dunbar Cox Arnold Watson	c/o M. McLachlan, RR 1, Ailsa Craig, ON, N0M 1A0 R.R. #6, Strathroy, ON, N7G 3H7 c/o Mr. A. Watson, 8840 Egremont Rd., R.R. #8 Watford, ON, N0M 1S0
3 Corunna, St. Andrew's 4 Forest, St. James	Vacant Dennis I. Carrothers	Gloria Hands Mrs. C. Collins	437 Colborne St., Box 1381, Corunna, ON, N0N 1G0 Box 219, Forest, ON, N0N 1J0
5 Moore Township, Knox - Mooretown, St. Andrew's	Margaret Wisner	Mrs. Nora Grigg Charles Nisbet	c/o Mrs. Nora Grigg, 1879 Rokeby Line, R.R. #1, Mooretown, ON, N0N 1M0 1334 St. Clair Pkwy., Courtright, ON, N0N 1H0
6 Petrolia, St. Andrew's - Dawn Township, Knox	Dean Adlam	Bob Landon Bruce McCallum	Box 636, Petrolia, ON, N0N 1R0 c/o Mrs. G. Wilson, RR 2, Oil Springs, ON, N0N 1P0
7 Point Edward Sarnia:	Vacant	Fred McCord	c/o F. McCord, 1155 Thomas Dr., Sarnia, ON, N7V 3W1
8 Laurel-Lea-St. Matthew's 9 Paterson Memorial	C. Joyce Hodgson Thomas A. Rodger	Harold Ebert June Rummerfield	837 Exmouth St., Sarnia, ON, N7T 5R1 120 S. Russell St., Sarnia, ON, N7T 3L1

(cont'd)

30. PRESBYTERY OF SARNIA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
10 St. Andrew's	Raymond Hodgson	Kay Robertson	261 N. Christina St., Sarnia, ON, N7T 5V4
11 St. Giles	Terrance G. Samuel	Ed Leitch	770 Lakeshore Rd., Sarnia, ON, N7V 2T5
12 Strathroy, St. Andrew's	Steven A. Boose	James Patterson	152 Albert St., Strathroy, ON, N7G 1V5
13 Thedford, Knox	Christine O'Reilly	Gerald Jamieson	Box 56, Thedford, ON, N0M 2N0
- Watford, St. Andrew's		Gordon Aitken	c/o G. Aitken, R.R. #8, Watford, ON, N0M 2S0
14 Wyoming-Camlachie Charge	Susan Samuel	Shirley Johnson	Box 587, 2639 Hamilton Rd., Bright's Grove, ON, N0N 1C0
- Wyoming, St. Andrew's		Mrs. M.J. Gardiner	Box 587, 2639 Hamilton Rd., Bright's Grove, ON, N0N 1C0
- Camlachie, Knox			

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

Missionaries - Active

1 Kenya	Dr. Richard Allen
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Clerk of Presbytery: Rev. Dr. Raymond Hodgson, 261 N. Christina St., Sarnia, ON, N7T 5V4. Phone 519-332-2662, raymond.hodgson@sympatico.ca

(For telephone directory see page 835-36, for statistical information see page 802-03)

SYNOD OF SOUTHWESTERN ONTARIO

31. PRESBYTERY OF HURON-PERTH

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		Mrs. Sharon Stewart	66 Victoria Street, Gorrie, ON, N0G 1X0
13	Monkton, Knox	Theresa McDonald-Lee	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	Vacant	John Zehr	Box 129, Shakespeare, ON, N0B 2P0
	- North Easthope, Knox		Arthur Horne	Box 129, Shakespeare, ON, N0B 2P0
17	Stratford, Knox	Terry V. Hastings	Lois Tutt	142 Ontario St., Stratford, ON, N5A 3H2
18	Stratford, St. Andrew's	Ian K. Johnston (Int. Min.)	Margaret Steel	25 St. Andrew St., Stratford, ON, N5A 1A2

Without Congregation

1	Director of Camp Kintail	Gwen Brown
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Appendix to Roll

1	Retired	William Barber
2	Retired	Robert B. Cochrane
3	Retired	Graeme Duncan
4	Without Charge	Andrew Fullerton
5	Without Charge	Karen R. Horst
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), 519-887-9717 (Fax)
cecampbell@wightman.ca

(For telephone directory see page 836, for statistical information see page 803-04)

SYNOD OF SOUTHWESTERN ONTARIO**32. PRESBYTERY OF GREY-BRUCE-MAITLAND**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Ashfield Presbyterian - Ripley, Knox	Vacant	Robert N. Simpson Mary MacDonald	R.R. #3, Goderich, ON, N7A 3X9 Box 208, Ripley, ON, N0G 2R0
2 Bluevale, Knox - Belmore, Knox	Linda G. Moffatt	Larry Elliott Brian Deyell	42 Clyde Street, Bluevale, ON, N0G 1G0 R.R. #1, Wroxeter, ON, N0G 2X0
3 Chatsworth, St. Andrew's - Dornoch, Latona	William Vanderstelt	Mac Gamble Doug Riddell	Box 280, Chatsworth, ON, N0H 1G0 Box 280, Chatsworth, ON, N0H 1G0
4 Chesley, Geneva	Kenneth Oakes	Janet Kink	Box 609, Chesley, ON, N0G 1L0
5 Dromore, Amos - Holstein, Knox - Normanby, Knox	Pearl Vasarhelyi	Harvie Leith Lloyd Morrison Orville Lee	General Delivery, Holstein, ON, N0G 2A0 General Delivery, Holstein, ON, N0G 2A0 General Delivery, Holstein, ON, N0G 2A0
6 Dundalk, Erskine - Swinton Park, St. Andrew's	Lorna J.M. Thompson	Glenn Scott Susan Furlong	Box 323, Dundalk, ON, N0C 1B0 c/o S. Furlong, RR 4, Durham, ON, N0G 1R0
7 Durham	Vacant	Donna Clark	Box 256, Durham, ON, N0G 1R0
8 Hanover, St. Andrew's - Ayton, Knox	Alice E.M. Wilson	D. Clarke G. Ritchie	Box 20004, Midtown Postal Outlet, Hanover, ON, N4N 3T1 General Delivery, Ayton, ON, N0G 1C0
9 Kincardine, Knox	J. Allan Paisley	R. McCall	345 Durham St., Kincardine, ON, N2Z 1Y6
10 Lucknow - South Kinloss	M. Margaret Kinsman	Joan Pollard Ruth Bell	P.O. Box 219, Lucknow, ON, N0G 2H0 Box 219, Lucknow, ON, N0G 2H0

11	Markdale, Cooke's - Feversham, Burns	Vacant	Florence Hellyer Burt Hale	Box 248, Markdale, ON, N0C 1H0 Box 248, Markdale, ON, N0C 1H0
12	Meaford, Knox	Steven W. Webb	Maarten Keyzer	591 St. Vincent St., Meaford, ON, N4L 1X7
13	Owen Sound, St. Andrew's	Edward J. Creen Scott Sinclair	Faye Lemon	865-2nd Ave. W., Owen Sound, ON, N4K 4M6
14	Paisley, Westminster - Glammis, St. Paul's	John E. Baker	Jack Cumming Ron Thompson	260 Queen St., Box 359, Paisley, ON, N0G 2N0 c/o R. Thompson, R.R. 2, Tiverton, ON, N0G 2T0
15	Port Elgin, Tolmie Memorial - Burgoyne, Knox	Julia Morden	Ms. Marion McGillivray	Box 1239, Port Elgin, ON, N0H 2C0 c/o Box 1239, Port Elgin, ON, N0H 2C0
16	Priceville, St. Andrew's	Vacant	Mrs. Winnifred Smith	c/o W. Smith, Box 231, Flesherton, ON, N0C 1E0
17	Sauble Beach, Huron Feathers	Vacant		Markdale, ON, N0C 1H0
18	Southampton, St. Andrew's	Kenneth C. Wild	David Poland	Box 404, Southampton, ON, N0H 2L0
19	Stokes Bay, Knox	Summer Mission Field	Peter Longmore	Stokes Bay, ON, N0H 2M0
20	Tara, Knox - Allenford, St. Andrew's	Vacant	Mrs. Jean Mills Madalene Gowan	Box 151, Tara, ON, N0H 2N0 Box 324, Tara, ON, N0H 2N0
21	Teeswater, Knox - Kinlough	Harvey Osborne	John A. MacDonald Donald Bushell	Box 399, Teeswater, ON, N0G 2S0 c/o Mr. D. Bushell, RR 2, Holyrood, ON, N0G 2B0
22	Thornbury, St. Paul's	Frances A.E. Savill	Ian Shaw	Box 1056, Thornbury, ON, N0H 2P0
23	Tiverton, Knox	Wendy Lampman	Donelda MacKinnon	Box 35, Tiverton, ON, N0G 2T0
24	Walkerton, Knox	Jeremy Sanderson	Don Letham	Box 1632, Walkerton, ON, N0G 2V0
25	Whitechurch, Chalmers	Vacant	Archie Purdon	R.R. #3, Wingham, ON, N0G 2W0
26	Wiarton, St. Paul's	Vacant	Wm. Saranchuk	Box 118, Wiarton, ON, N0H 2T0
27	Wingham, St. Andrew's	Vacant	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	Retired	Cornelis Vanbodegom

Diaconal Ministries - Other

- 1 Mrs. Alexandra Barker 874-27th St. E., Owen Sound, ON, N4K 6P3
- 2 Miss Kim Calvert #204, 1195 6th Ave. W., Owen Sound, ON, N4K 6P2
- 3 Mrs. Ruth McDowell 219 Morpeth St., Southampton, ON, N0H 2L0

Missionaries - Retired

- 1 Mrs. Eleanor (Knott) Crabtree 503 Ridge Road, Meaford, ON, N4L 1L9

Clerk of Presbytery: Rev. Ken Wild, Box 404, Southampton, ON, N0H 2L0. Phone 519-797-5684 (R); 519-797-2077 (C), 519-797-1912 (Fax), kwild@bmts.com

(For telephone directory see page 836-37, for statistical information see page 804-05)

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

33. PRESBYTERY OF SUPERIOR

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Fort Frances, St. Andrew's	Vacant	Ronald King	324 Victoria Ave., Fort Frances, ON, P9A 2C2
2 Greenstone, St. Andrew's	Joanne R. MacOdrum	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	Harold Hunt	Bill Bragg	278 Camelot St., Thunder Bay, ON, P7A 4B4
6 St. Andrew's	Bert Vancook	Peggy Graham	201 S. Brodie St., Thunder Bay, ON, P7E 1C1

Appendix to Roll

- 1 Retired John R. Carson
- 2 Without Charge L. Blake Carter
- 3 Missionary, El Salvador James M. Patterson

Diaconal Ministries - Other

- 1 Miss Isabella Hunter 218 Brodie St., Suite #1, Thunder Bay, ON, P7C 3S5

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 837, for statistical information see page 806)

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	Matthew Brough	James Kidd	341 Eveline St. at McLean Ave., Selkirk, MB, R1A 1M9
4 Stonewall, Knox	Vacant	Ellen Gros	Box 1425, Stonewall, MB, R0C 2Z0
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	Frank Breisch (Int. Min.)	K. Reimer	61 Picardy Place, Winnipeg, MB, R3G 0X6
8 Kildonan	Brenda Fraser	Richard Graydon	2373 Main St., Winnipeg, MB, R2V 4T6
9 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	David Brough	251 Bannerman Ave., Winnipeg, MB, R2W 0T8
13 Westwood	R. Ian Shaw	Bill Voort	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 Retired	Richard J. Gillanders
4 Without Charge	Richard C. Kunzelman
5 Retired	Bruce A. Miles
6 Retired	Florence C. Palmer
7 Retired	Neville W.B. Phills

Appendix to Roll (cont'd)

8 Retired	Christine Shaw (Diaconal)
9 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. Beth McCutcheon, 1476 Portage Ave., Winnipeg, MB, R3G 0W3. Phone 204-783-1133 (C & Fax), MbMcC@mts.net

(For telephone directory see page 837, for statistical information see page 806)

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

35. PRESBYTERY OF BRANDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Bellafield	Vacant	Wm. Worden	Box 83, Ninette, MB, R0K 1R0
2 Brandon, First	Dale S. Woods	Flo Lockart	339-12th Street, Brandon, MB, R7A 4M3
3 Brandon, St. Andrew's	Vacant	Ms. Connie Brown	361 Russell St., Brandon, MB, R7A 5H6
4 Brandon, Southminster	Vacant	Donald E. Clark	1260-5th Street, Brandon, MB, R7A 3M4
5 Carberry, Knox-Zion	Vacant	Ralph Oliver	Box 429, Carberry, MB, R0K 0H0
6 Flin Flon, St. Andrew's	Ina Golaiy	Lee Davis	200 Whitney St., Flin Flon, MB, R8A 0A9
7 Hartney, St. Paul's	Vacant	Miss Mary Graham	Hartney, MB, R0M 0X0
8 Lenore	Vacant	Grant Wilson	Lenore, MB, R0M 1E0
9 Melita	Barbara J. Alston	Mrs. Marion Greig	Box 412, 56 Ash Street, Melita, MB, R0M 1L0
10 Neepawa, Knox	Gladys Anderson	Margaret Kaspick	Box 445, Neepawa, MB, R0J 1H0
11 Ninga	Vacant	Richard Pugh	Box 1681, Killarney, MB, R0K 1G0
12 Portage la Prairie, First	Jean E. Bryden	Bernice Tashiro	17 Royal Rd. S., Portage la Prairie, MB, R1N 1T8
13 Virden, St. Andrew's	Vacant	Shirley Nolan	Box 1089, Virden, MB, R0M 2C0
14 Winnipegosis, Knox	Vacant	Miss Edna Medd	228 2nd St., Box 111, Winnipegosis, MB, R0L 2G0

Appendix to Roll

1 Retired

David S. Wilson

Clerk of Presbytery: Mr. Ian MacKenzie, 2 Burns Bay, Portage la Prairie, MB, R1N 3P3. Phone 204-857-4938 (R), Fax 204-857-7984.
uillian@mb.sympatico.ca

(For telephone directory see page 838, for statistical information see page 807)

SYNOD OF SASKATCHEWAN**36. PRESBYTERY OF ASSINIBOIA**

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
- Grenfell, Trinity		Mrs. Wendy Urschel	Box 730, Grenfell, SK, S0G 2B0
- Qu'Appelle, St. Andrew's	(Lay Missionary)	Mrs. Marg Hyndman	Box 269, Qu'Appelle, SK, S0G 4A0
3 Kipling, Bekevar	Vacant	Sherri Kish	Box 247, Kipling, SK, S0G 2S0
4 Moose Jaw, St. Mark's	Vacant	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	Eric Muirhead	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: Mr. Dennis R. Irving, 2109-12th Ave N., Regina, SK, S4J 7J9. Phone: 306-545-5751, 306-695-3700, denri@sasktel.net
Fax: 306-695-3532; 306-546-2571

(For telephone directory see page 838, for statistical information see page 807-08)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Biggar, St. Andrew's	Vacant	Ed Beeson	Box 553, Biggar, SK, S0K 0M0
2 Melfort, St. James - Tisdale, St. Andrew's	Vacant	Vacant William J. Allan	Box 1586, Melfort, SK, S0E 1A0 Box 547, Tisdale, SK, S0E 1T0
3 Mistawasis	Vacant	Vacant	c/o Mrs. Eva Ledoux, Box 346, Leask, SK, S0J 1M0
4 North Battleford, St. Andrew's	M.E. (Betty) Marsh	Linda Ard	1401 - 98 St., North Battleford, SK, S9A 0M3
5 Prince Albert, St. Paul's	George P. Yando	Norman Hill	Box 514, Prince Albert, SK, S6V 5R8
6 Sandwith, St. Philip's	(Stated Supply)	Craig Marsh	R.R. 1, Glenbush, SK, S0M 0Z0
Saskatoon:			
7 Calvin Goforth - McKercher Drive	Seung-Rhyon Kim	Dr. Georgina Bone Bob Wright	1602 Sommerfeld Ave., Saskatoon, SK, S7H 2S6 925 McKercher Drive, Saskatoon, SK, S7H 4T9
8 Circle West - Parkview	Donna Hagen	Pearl Brown Ms. Joan Sande	143 Wedge Road, Saskatoon, SK, S7L 6P9 821 Ave. "E" North, Saskatoon, SK, S7L 1S7
9 St. Andrew's	Vacant (Team Annabelle Wallace (Ministry (Presbytery Mission) (Preaching Point)	Mrs. Arline Sanderson	436 Spadina Cres. E., Saskatoon, SK, S7K 3G6
10 Shipman			c/o Mrs. Rose Whitford, Box 64, Shipman, SK, S0J 2H0
11 Sylvania, Knox			c/o Gwen Ratcliffe, Box 44, Sylvania, SK, S0E 1S0
Without Congregation			
1 Saskatoon Native Circle Ministry	Stewart Folster		
Appendix to Roll			
1 Without Charge	Beverly Cushman		
2 Without Charge	Robert Ewing		
3 Without Charge	Sui-Man Lee		
4 Retired	James A. McKay		
5 Retired	Bernice Shih (Diaconal)		
6 Retired	Michael Tai		
7	Adriana Van Duyvendyk		
8 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	

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 838, for statistical information see page 808)

SYNOD OF ALBERTA & THE NORTHWEST

38. PRESBYTERY OF PEACE RIVER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 North Peace Territorial Ministry - Dixonville, AB., Strang	B. Joanne Kim	Mrs. E. Gibbons	Box 170, Dixonville, AB, T0H 1E0
2 Chetwynd, BC, Shared Ministry	Mary Parslow (Anglican)	Ian Campbell	Box 2200, Chetwynd, BC, V0C 1J0
3 Dawson Creek, BC, St. James	Gordon Strain	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	Douglas Lawson (Lay Missionary)	Mrs. Connie Shortt	9907-98th St., Fort St. John, BC, V1J 3T9
6 Grande Prairie, AB, Forbes	George S. Malcolm	Gerry Rigler	9635-76 Avenue, Grande Prairie, AB, T8V 5B3
7 Hudson's Hope, St. Peters	Vacant	Pat Markin	Box 455, Hudson's Hope, BC, V0C 1V0
8 Wanham, AB, Knox - Blueberry Mtn., AB, Munro	Shirley Cochrane	Stan Sather Betty Purves	Box 37, Wanham, AB, T0H 3P0 c/o Box 36, Blueberry Mountain, AB, T0H 0H0

Appendix to Roll

- 1 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 839, for statistical information see page 809)

SYNOD OF ALBERTA & THE NORTHWEST

39. PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Chauvin, Westminster - Wainwright, St. Andrew's	Vacant	Beverly A. Giggs W. Robert Butler	Box 356, Chauvin, AB, T0B 0V0 406 12 Street, Wainwright, AB, T9W 1L8
Edmonton:			
2 Antioch	Yon Jae Kim	Les Young	8318 - 104 St., Edmonton, AB, T6E 4E8
3 Callingwood Road - Stony Plain, Parkland First	John C. Rhoad	John Jaglal Sharon Sikkema	6015 - 184 St., Edmonton, AB, T6M 1T8 6015 - 184 St., Edmonton, AB, T6M 1T8

(cont'd)

39. PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
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	Harry Currie	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 - Galahad, St. Paul's	Stephen Haughland	Barbara Cox D. McMahan	Box 281, Killam, AB, T0B 2L0 Box 69, Galahad, AB, T0B 1R0
14 Lloydminster, Knox - Ganton	David Leggatt	Evelyn Warren	5115-49 St., Lloydminster, AB, T9V 0K3 R.R. #3, Vermilion, AB, T9X 1Y8
15 St. Albert, Braeside	Vacant	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 Retired	Peter D. McKague		
9 Retired	Thomas Nyarady		
10 Without Charge	Brian P. Penny		
11 Retired	Joseph Pungur		

12 Retired	Joseph E. Riddell
13 Retired	Mrs. Pat Riddell (Diaconal)
14 Retired	Richard C. Smith
15 Without Charge	Ariane Wasilow
16 Retired	D. Allan Young
17 Without Charge	Jill Ziniewicz (Diaconal)

Clerk of Presbytery: Rev. Harry Currie, 10025 - 105th St., Edmonton, AB, T5J 1C8. Phone 780-422-2937 (C), 780-460-1465 (R), 780-429-3873 (Fax)
first.church@3web.net

(For telephone directory see page 839, for statistical information see page 809-10)

SYNOD OF ALBERTA & THE NORTHWEST

40. PRESBYTERY OF CENTRAL ALBERTA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Eckville, St. Paul's	Sandra Franklin-Law	Evelyn Onofryszyn	Box 248, Eckville, AB, T0M 0X0
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, RR 2, Three Hills, AB, T0M 2A0
5 Red Deer, Knox	Andrew S. Burnand	Dot Egan	4718 Ross St., Red Deer, AB, T4N 1X2
6 Red Deer, St. Andrew's - Penhold, Chalmers	Robert Shields (Lay Missionary)	Mary Glover Donna Serres	3628 - 57th Ave., Red Deer, AB, T4N 4R5 1205 Windsor Ave., Penhold, AB, T0M 1R0
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 - Valley Centre, St. Andrew's	Vacant	Norman Steele Mrs. J. Alderson	c/o Mrs. Bev Olson, R.R. #1, Penhold, AB, T0M 1R0 c/o Mrs. J. Alderson, R.R. #3, Red Deer, AB, T4N 5E3

Without Congregation

1 Director, Camp Kannawin	Anja Oostenbrink
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Appendix to Roll

1 Retired	Gordon A. Cunningham
2 Retired	Agnes Hislop (Diaconal)
3 Retired	Ian P. MacSween
4 Retired	J. Brown Milne
5 Retired	John D. Yoos

Clerk of Presbytery: Mrs. Ruth Ann Sigurdson, Box 1015, RR 1, Sylvan Lake, AB, T4S 1X6. Phone & Fax: 403-887-3699

(For telephone directory see page 839, for statistical information see page 810)

sigurdsonra@hotmail.com

SYNOD OF ALBERTA & THE NORTHWEST

41. PRESBYTERY OF CALGARY-MACLEOD

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 - Gem	Fiona Wilkinson	Beverly Smillie Loyce Christianson	Box 566, Bassano, AB, T0J 0B0 c/o L. Christianson, Box 14, Gem, AB, T0J 1M0
Calgary:			
3 Calvin, Hungarian	Karoly Godollei	Eva Nagy	101-14 Ave. S.W., Calgary, AB, T2R 0L8
4 Centennial	Linda Brown Ewing	Doug Bonar	103 Pinetown Pl. N.E., Calgary, AB, T1Y 5J1
5 Grace	Victor S.J. Kim Leslie Walker	Jin Nichol	1009-15 Ave. S.W., Calgary, AB, T2R 0S5
6 Knox	D. Murdo Marple	W.D. (Bill) Ross	3704-37 St. S.W., Calgary, AB, T3E 3C3
7 St. Andrew's	Peter D. Coutts Marion R. Barclay	Sylvia Cummer	703 Heritage Dr. S.W., Calgary, AB, T2V 2W4
8 St. Giles	David B. Vincent	Dawn Flint	1102-23 Ave. N.W., Calgary, AB, T2M 1T7
9 Trinity	W. Kendrick Borden	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	Vacant Tom C. Brownlee	Joan Stellmach	4612 Varsity Dr. N.W., Calgary, AB, T3A 1V7
12 Westminster	Ian A. Gray	Richard Bryant	290 Edgepark Blvd. N.W., Calgary, AB, T3A 4H4
13 Lethbridge, Bethlen	Vacant	Margaret Varga	1020-10 Ave. N., Lethbridge, AB, T1H 1J8
14 Lethbridge, St. Andrew's	Virginia P. Brand	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 Regional Staff, Synod of Alberta & The Northwest	Wayne Menard		
2 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	J. Karl English		
5 Retired	Gordon Firth		
6 Retired	M. Roy Gellatly		

7	Without Charge	Deborah Lannon
8	Retired	David W. Paterson
9	Retired	Hector Rose
10	Retired	Samuel J. Stewart
11	Without Charge	Diane Strickland
12	Without Charge	Drew Strickland
13	Retired	George Telcs
14	Retired	Keith E.W. Wilcox
15	Without Charge	Lyla Wilkins (Diaconal)

Diaconal Ministries - Other

1	Mrs. Barbara English	11228 Wilson Rd. S.E., Calgary, AB, T2J 2E2
2	Ms. Shirley Smart	76 Huntmeadow N.E., Calgary, AB, T3K 1M3

Clerk of Presbytery: Rev. Murdo Marple, 3704 - 37th St. SW, Calgary, AB, T3E 3C3. Phone 403-242-1808 (C), 403-242-4875 (R), knox@knoxcalgary.ca
(For telephone directory see page 839-40, for statistical information see page 811)

SYNOD OF BRITISH COLUMBIA

42. PRESBYTERY OF KOOTENAY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Castlegar, Grace	Vacant	Ms. Bev Hayashi	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	Ronald Benty	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	Vacant	Serena Baylis	602 Kootenay St., Nelson, BC, V1L 1L2
6 Slocan, St. Andrew's	Murray Garvin	David Barclay	Box 327, Slocan, BC, V0G 2C0
- Slocan Valley Community	(part-time)	Frank Kalmakoff	Box 93, Slocan Park, BC, V0G 2E0
7 Trail, First	Gavin L. Robertson	Dan Boateng	1791 Riverside Ave., Trail, BC, V1R 3Z3
	Meridyth Robertson		

Clerk of Presbytery: Ms. Bev Hayashi, 1805 Birchwood Dr., Castlegar, BC, V1N 3L6. Phone: 250-365-6166; hayashi@shaw.ca
(For telephone directory see page 840, for statistical information see page 811-12)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Armstrong, St. Andrew's	Jonathan Dent	Jean Williamson	3020 Wright St., Armstong, BC, V0E 1B1
2 Cariboo Region, Cariboo Presbyterian Church	David Webber	Shannon Bell-Wyminga (pro tem)	R.R. 1, Comp. 17, Dunsmuir Rd., Lac La Hache, BC, V0K 1T0
	John P. Wyminga Shannon K. Bell-Wyminga		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 Penticton, St. Andrew's	Colin J. Cross	Maureen Gillman	157 Wade Ave. W., Penticton, BC, V2A 1T7
6 Prince George, St. Giles	Rod A. Ferguson	Harold Dawes	1500 Edmonton St., Prince George, BC, V2M 1X4
7 Prince Rupert, First - Kitimat, Kitimat Presbyterian	Bruce W. Gourlay Vacant	Carol Hadland A.M. Boyd	233 4th Ave. E., Prince Rupert, BC, V8J 1N4 1270 Nalabila Blvd., Kitimat, BC, V8C 2H6
8 Salmon Arm, St. Andrew's	Douglas G. Swanson	John Hanna	1981 - 9th Ave. NE, Salmon Arm, BC, V1E 2L2
9 Summerland, Lakeside	Vacant	Ronald Bailey	R.R. #1, S12, C19, Summerland, BC, V0H 1Z0
10 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 Retired	Nancy Kerr		
5 Retired	Maurice D. McNabb		
6 Without Charge	Charles McNeil		
7 Retired	Fred J. Speckeen		

Clerk of Presbytery: Mrs. Joan Grainger, 3105 Nechako Dr., Prince George, BC, V2M 3B2. Phone 250-563-9814, 250-563-9816 (Fax).

(For telephone directory see page 840, for statistical information see page 812)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Abbotsford, Calvin	J.H. (Hans) Kouwenberg Guy Sinclair	Mrs. Joan Grant	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	Vacant	20867-44th Ave. Langley, BC, V3A 5A9
8 Maple Ridge, Haney	Vacant	Ms. M. Bradley	11858-216th St., Maple Ridge, BC, V2X 5H8
9 Mission, St. Paul's	Robin D. Ross	Cathie Nielson	8469 Cedar St., Mission, BC, V4S 1A1
10 New Westminster, First	Vacant	Wm. 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	Margaret Williams	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	Bruno Gartner	15964-88th Ave., Surrey, BC, V4N 1H5
16 Surrey, St. Andrew's-Newton	Vacant	Barbara Marshall	7147-124th St., Surrey, BC, V3W 3W9
17 Surrey, Whalley	Emery J. Cawsey	Robert Astop	13062-104th Ave., Surrey, BC, V3T 1T7
Vancouver:			
18 Central	James G. Smith	Linda MacLeod	1155 Thurlow St., Vancouver, BC, V6E 1X2
19 Chinese	Morgan T.S. Wong	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	Glenn E. Inglis	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

(cont'd)

44. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
26 West Vancouver	Paul Myers	Andrew Whitelaw	2893 Marine Drive, West Vancouver, BC, V7V 1M1
27 White Rock, St. John's	Vacant Diane Tait-Katerberg	Eben Louw	1480 George St., White Rock, BC, V4B 4A3
Without Congregation			
1 Education Ministries, BC Synod	Kathy Ball (Diaconal)		
2 Professor, VST	Philip D. Crowell		
3 Dean, St. Andrew's Hall	Stephen C. Farris		
4 Director, Presbyterian Formation, VST	L.E. (Ted) Siverns		
5 Regional Minister, BC Synod	Wayne Stretch		
Appendix to Roll			
1 Retired	Allen J. Aicken		
2 Retired	Robert L. Allison		
3 Retired	Douglas Anderson		
4 Without Charge	Harry F. Bailey		
5 Retired	John Bodkin		
6 Retired	Donald G. Carson		
7 Retired	Calvin Chambers		
8 Iona Community, Scotland	Nancy L. Cocks		
9 City-In-Focus Ministry	Thomas J. Cooper		
10 Retired	Tamiko Corbett (Diaconal)		
11 Without Charge	Derrick V. Dick		
12 Consultant, Forensic Social Work	Robert J.P. Foulis		
13 Suspended	Brian J. Fraser		
14 Retired	Robert C. Garvin		
15 Chaplain, MSA Hosp., Abbotsford	John C. Haycock		
16 Retired	Ivy Howard (Diaconal)		
17 Retired	I. Larry Jackson		
18 Retired	Rinson T.K. Lin		
19 Without Charge	Karen McAndless-Davis		
20 Retired	J. Desmond McConaghy		
21 Retired	Elizabeth McLagan		
22 Without Charge	Mokbel Makar		
23 Retired	M.H. Ross Manthorpe		
24 Retired	Sandor K. Meszaros		

25	Retired	Fred W. Metzger
26	Retired	Jack W. Mills
27	Retired	Andrew M.L. Ng
28	Retired	W. Oliver Nugent
29	Retired	Bobby J. Ogdon
30	Moved to Scotland	Anthony Pfaff
31	Retired	Robert M. Pollock
32	Retired	Ian S. Rennie
33	Retired	Laszlo Szamozkozi
34		(Paul) C.C. Tong

Diaconal Ministries - Other

1	Mrs. Janet (Paddy) Eastwood	3400 Fairbrook Cres., Richmond, BC, V7C 1Z6
2	Ms. Janie Goodwin	4879 53rd St., Delta, BC, V4K 2Z3
3	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	Ms. Jennifer Martin	3549 West 40th, Vancouver, BC, V6N 3B7
6	Rev. Diane Tait-Katerberg	11289-89 Ave., Delta, BC, V4C 3G2

Missionaries - Retired

1	Mrs. Beth McIntosh	6040 Iona Dr., Apt. 122, Vancouver, BC, V6T 2E8
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Clerk of Presbytery: Rev. Grant Wilson, 2725 Fir St., Vancouver, BC, V6J 3C2. Phone 604-736-0510, 604-736-0514 (Fax)

fairview@canadawired.com

(For telephone directory see page 840-41, for statistical information see page 812-13)

SYNOD OF BRITISH COLUMBIA

45. PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Campbell River, Trinity	Elizabeth Forrester	Jim Turner	Box 495, Campbell River, BC, V9W 5C1
2 Comox, Comox Valley	D'Arcy W. Lade	Ms. Fran McLean	725 Aspen Rd., Comox, BC, V9M 4E9
3 Duncan, St. Andrew's	Kerry J. McIntyre James Saunders (Lay Missionary)	George Heyd	531 Herbert St., Duncan, BC, V9L 1T2
4 Nanaimo, St. Andrew's	Donald K. Lindsay	Mrs. Meryilyn 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

(cont'd)

45. PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Victoria:			
9 Chinese	Paul Lam	John Lee	816 North Park St., Victoria, BC, V8W 1T1
10 Knox	Vacant	Mary Carroll	2964 Richmond Rd., Victoria, BC, V8R 4V1
11 St. Andrew's	Vacant	Leona Johns	680 Courtney St., Victoria, BC, V8W 1C1
12 Trinity	Brian J. Crosby	Michael Kellogg	2964 Tillicum Rd., Victoria, BC, V9A 2A8
13 West Shore	Harold A. McNabb	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 Without Charge	Michael F. Caveney		
5 Retired	R.F. Cunningham		
6 Retired	Arthur W. Currie		
7 Retired	Iris M. Ford		
8 Counselling Ministry	Ian E. Gartshore		
9 Without Charge	Geoffrey B. Jay		
10 Retired	John J. Jennings		
11 Retired	R. Noel Kinnon		
12 Retired	Cecil J. Kirk		
13	Ruth McCowan (Diaconal)		
14 Without Charge	David J. Mills		
15 Retired	David C. Robertson		
16 Retired	Charles A. Scott		
17 Retired	David A. Smith		
18 Retired	Gilbert D. Smith		
19 Retired	Wm. Campbell Smyth		
20 Retired	Louis Vietorisz		
21 Retired	Flora Whiteford (Diaconal)		
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 | Rm. 211, Traveller's Lodge, 1290 Nelson St., Nanaimo, BC, V8S 2K5 |
| 3 Mrs. Winnifred Roseborough | 1552 Kenmore Rd., Victoria, BC, V8N 2E3 |
| 4 Mrs. Carol Sharpe | 2832 Wentworth Rd., Courtenay, BC, |
| 5 Mrs. Hazel Smith | 912 St. Andrew's Lane, Parksville, BC, V9P 2M5 |

Clerk of Presbytery: Rev. Elizabeth Forrester, 129 Stag Rd., Campbell River, BC, V9W 6J4. Phone 250-923-3776, Fax 250-923-9944, trinity@connected.bc.ca

(For telephone directory see page 841, for statistical information see page 814)

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	2087 McMillan Rd., Abbotsford, BC, V2S 4Y3
2 Burnaby, Korean	Brian E. Oh	D.C. Park	7457 Edmonds St., Burnaby, BC, V3N 1B3
3 Burnaby, Trinity	Vacant	G.L. Lee	6050 Sussex Ave., Burnaby, BC, V5H 3C2
4 Calgary, Korean	Chang Sun Choi	Sung Sam Kim	1112-19th Ave. NW, Calgary, AB, T2M 0Z9
5 Edmonton, Korean	Eui Jong Kim	K.S. Bae	9920-67 St., Edmonton, AB, T6A 2R2
6 Jasper	Pol Young (Paul) Ryu	B.C. So	Box 2589, 1124 Cabin Creek Dr., Jasper, AB, T0E 1C0
7 Nanaimo, Korean	Vacant	J.W. Lee	4235 Departure Bay Rd., Nanaimo, BC, V9T 1C9
8 North Vancouver Korean	Ku Dong Cho		1748 Dempsey Rd., North Vancouver, BC, V7K 1T4
9 Port Coquitlam, Soojung	Alfred H.S. Lee	N. Cho	c/o 21-2352 Pitt River Rd., Port Coquitlam, BC, V3C 5Y2
10 Surrey, Korean	Sung Deuk Hong Jin Hyuk (Thomas) Kim	D.U. Cho	15964 - 88th Ave., Surrey, BC, V4N 1H5
11 Surrey, Kwangya	Hi-Won Kang	E.K. Oh	c/o 14219-88th Ave., Surrey, BC, V3W 3L5
12 Vancouver, Galilee Korean	Young-Taik Cho	I.S. Kim	5808 Crown St., Vancouver, BC, V6N 2B7
13 Vancouver, Korean	Gyeong Jin Kim	T.H. Lee	205 W. 10th Ave., Vancouver, BC, V5Y 1R9
14 Winnipeg, Manitoba Korean	Sang Hwan Kim	I.K. Jeon	383 Dufferin Ave., Winnipeg, MB, R2W 2Y2

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), hancawest@telus.net

(For telephone directory see page 841, for statistical information see page 814-15)

CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS

Statistical

A summary of the statistical reports from congregations for the year ended December 31, 2002, and received by Financial Services, as of June 30, 2003:

	<u>2002</u>	<u>2001</u>
Number of ministers	1,270	1,245
Number of elders	10,884	10,766
Baptisms	3,015	3,025
Professing members	129,684	130,287
Households	98,761	98,567
Church school pupils	25,656	26,653

Financial

A summary of the financial reports from congregations for the year ended December 31, 2002, and received by Financial Services, as of June 30, 2003:

	<u>2002</u>	<u>2001</u>
Total raised by congregations	106,286,361	103,202,456
Total raised for congregational purposes	91,030,372	88,366,136
Remitted to Presbyterians Sharing	8,861,056	8,587,332
Other missionary and benevolent purposes	6,395,709	6,248,988
Raised by WMS & Atlantic Mission Society	1,159,251	941,489
Stipends of principal minister	24,567,456	23,595,341
Total normal congregational expenditures	96,938,377	93,055,142
Dollar base	86,560,882	83,229,825

STATISTICAL AND FINANCIAL REPORT

Code for Column Headings:

ELD: number of elders
SS: number of pupils in all departments of Sunday School
HOU: total households
BP: total baptisms
AD: total added to Communicants Roll
RE: total removed from Communicants Roll
MB: number on Communicants Roll, December 31
ATD: average attendance at communion
ADH: adherents under pastoral care
M: manse, rented house, housing allowance

Code for Column Headings:

TOT REV: total revenue for all purposes
FROM CONG: total amount raised by congregation
CONG PURP: total raised for all congregational purposes
PRES. SHARE: amount raised for Presbyterians Sharing
OTH BEN: amount raised for other missionary & benevolent purposes
WMS: amount raised by WMS
ST'PD: stipend of principal minister
NORM EXP: total normal expenditures
\$ BASE: base for calculating Presbyterians Sharing formula & Pension contributions

CONGREGATIONAL TELEPHONE AND FAX NUMBERS

1. PRESBYTERY OF CAPE BRETON

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Baddeck, Knox Englishtown, St. Mark's St. Ann's, Ephraim Scott	902-295-1522 none none		www.angelfire.com/nh/Lyle/cbp1.html www.angelfire.com/nh/Lyle/cbp1.html www.angelfire.com/nh/Lyle/cbp2.html
Birch Grove, Victoria	none		www.angelfire.com/nh/Lyle/cbp2.html
Boularderie Pastoral Charge Big Bras d'Or, St. James Ross Ferry, Knox	902-674-2798 902-674-2798		
Glace Bay, St. Paul's	902-842-0150		www.angelfire.com/nh/Lyle/cbp5.html
Grand River Framboise, St. Andrew's Loch Lomond, Calvin	none none none		www.angelfire.com/nh/Lyle/cbp6.html www.angelfire.com/nh/Lyle/cbp6.html 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 Marion Bridge, St. Columba	none		www.angelfire.com/nh/Lyle/cbp9.html www.angelfire.com/nh/Lyle/cbp9.html www.angelfire.com/nh/Lyle/cbp9.html
Middle River, Farquharson Kenloch Lake Ainslie	none none none		www.angelfire.com/nh/Lyle/cbp10.html www.angelfire.com/nh/Lyle/cbp10.html 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 Indian Brock, William Reid North River, St. Andrew's			nrrncharge@ns.sympatico.ca nrrncharge@ns.sympatico.ca nrrncharge@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

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Grand Falls/Windsor, St. Matthew's	709-489-9529	709-489-5892	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

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Barney's River-Marshy Hope	902-924-2432		
Blue Mountain, Knox East River St. Mary's Zion Garden of Eden, Blair	902-922-2238 902-922-2287 none		
East River Pastoral Charge Caledonia, Bethel Springville St. Paul's Sunnybrae, Calvin	none none none none		

3. PRESBYTERY OF PICTOU (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Hopewell, First	none		
Gairloch, St. Andrew's	902-396-4206		
Rocklin, Middle River	902-396-1457		
Little Harbour	902-752-2235		
Pictou Landing, Bethel	902-752-7434		
MacLennan's Mountain, St. John's	none		
Marine Drive Kirk's Pastoral Charge			
Glenelg	none		
Sherbrooke, St. James	902-522-2224		
Merigomish, St. Paul's	902-926-2112		
French River	none		
Mosers River, St. Giles	none		
New Glasgow, First	902-752-5691	902-755-2055	glen.matheson@ns.sympatico.ca
New Glasgow, St. Andrew's	902-752-5326		
New Glasgow, Westminster	902-752-7418		
Pictou, First	902-485-4298	902-485-1562	ionamac@eastlink.ca
Pictou, St. Andrew's	902-485-5014		boblove@ns.sympatico.ca
Pictou Island, Sutherland	none		
River John, St. George's	902-351-2219		
Toney River, St. David's	902-351-2439		
Scotsburn, Bethel	902-485-6137	902-485-6137	
Earltown, Knox	none		
West Branch, Burns Memorial	none		
Springhill, St. David's	902-597-2626		
Oxford, St. James	902-447-3013		
Riverview, St. Andrew's	none		
Stellarton, First	902-752-6548		charles@hankin.ns.ca
Tatamagouche, Sedgwick Memorial	902-657-2748		
Pugwash, St. John's	none		
Wallace, St. Matthew's	902-257-2811		
Thorburn, Union	902-922-2366		
Sutherland's River	902-922-3276		
West River Pastoral Charge			
Durham	none		
Greenhill, Salem	none		
Saltsprings, St. Luke's	none		
Westville, St. Andrew's	902-396-3233	902-485-1562	wthomp@atcon.com

4. PRESBYTERY OF HALIFAX-LUNENBURG

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Dartmouth, Iona	902-434-2203	902-462-3395	jack.kh@ns.sympatico.ca
Dartmouth, St. Andrew's	902-469-4480	902-466-6247	pamcdonald@ns.sympatico.ca
Musquodoboit Harbour	902-469-4480	902-466-6247	
Dean, Sharon	902-671-2606		frances.perrin@ns.sympatico.ca
Elmsdale, St. Matthew's	902-883-2550		macdog@dbis.ns.ca
Hardwood Lands	902-758-3103		ralph.hittje@ns.sympatico.ca
Halifax, Calvin	902-455-7435		smcd@supercity.ns.ca
Halifax, Knox	902-454-5253		lgmacdonald@ns.sympatico.ca
Halifax, Church of St. David	902-423-1944	902-423-2185	stdavids@ns.sympatico.ca
Lower Sackville, First Sackville	902-865-3930		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)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
New Dublin-Conquerall:			
Conquerall Mills, St. Matthew's	902-688-2321		labellnova@ns.sympatico.ca
Dublin Shore, Knox	902-688-2321		
West Dublin, St. Matthew's	902-688-2321		
New Minas, Kings	902-681-1333	902-681-1246	kingspcc@glinx.com
Truro, St. James'	902-893-9587		stjamespresbyterian@eastlink.ca
McClure's Mills, St. Paul's	902-893-9587		
Windsor, St. John's	902-757-2445		
Noel Road, St. James'	902-369-2696		

5. PRESBYTERY OF ST. JOHN

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Eastern Charlotte Pastoral Charge			
Pennfield, The Kirk	506-755-3851		rtucker@maritechmarine.com
St. George, The Kirk	506-755-3851		rtucker@maritechmarine.com
Fredericton, St. Andrew's	506-455-8220	506-458-8419	sapc@sapc.ca
Hampton, St. Paul's	506-832-7619		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		wynn@nb.sympatico.ca
Kirkland, St. David's	506-328-2640	506-325-7448	wynn@nb.sympatico.ca
Moncton, St. Andrew's	506-382-7234	506-388-7157	kreplin@nbnet.nb.ca
Port Elgin, St. James	506-382-7234	506-388-7157	kreplin@nbnet.nb.ca
Riverview, Bethel	506-386-6254	506-386-1939	bethelch@nbnet.nb.ca
Sackville, St. Andrew's	506-536-3786		rhoutby@nb.sympatico.ca
St. Andrew's, Greenock	506-529-4480		kenmac@nb.sympatico.ca
St. Stephen, St. Stephen's	506-466-1335		georgiar@nb.sympatico.ca
Saint John, St. Columba	506-672-6280		revdonald@hotmail.com
Saint John, St. Matthew's	506-672-5165	506-652-3488	debway@nb.sympatico.ca
Saint John, St. John & St. Stephen	506-634-7765	506-693-3223	church.sjss@nb.aibn.com
Stanley, St. Peter's	506-367-2415	506-367-2415	kbarlow@nbnet.nb.ca
Williamsburg, St. Paul's	506-367-2415	506-367-2415	kbarlow@nbnet.nb.ca
Woodstock, St. Paul's	506-328-2640	506-325-7448	synn@nb.sympatico.ca

6. PRESBYTERY OF MIRAMICHI

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Bass River, St. Marks	506-785-4383		
Beersville, St. James	506-785-4383		
Clairville, St. Andrew's	506-785-4383		
West Branch, Zion	506-785-4383		fredwin@nb.sympatico.ca
Bathurst, St. Luke's	506-546-4645	506-548-8144	jamesk@nbnet.nb.ca
Dalhousie Charge			
Campbellton, Knox	506-753-7300		
Dalhousie, St. John's	506-684-2459		
Millerton, Grace	506-622-3318	506-622-6165	revmurdo@nbnet.nb.ca
Derby, Ferguson	506-622-0687		
Miramichi, Calvin	506-773-7141		
Black River Bridge, St. Paul's	506-228-4988	506-228-0116	gregan@hotmail.com
Kouchibouquac, Knox	506-876-2904		
Miramichi, St. James	506-622-1648	506-622-1648	rachsmi@nbnet.nb.ca
New Carlisle, Knox (PQ)	418-752-2822		lewis@globetrotter.net

6. PRESBYTERY OF MIRAMICHI (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Sunny Corner, St. Stephen's	506-836-7459		phylissarcen@hotmail.com
Warwick, St. Paul's	506-836-7459		phylissarcen@hotmail.com
Tabusintac, St. John's	506-779-1812		jrector@nb.sympatico.ca
New Jersey, Zion	506-776-3630		
Bartibog, St. Matthew's	506-773-4709		

7. PRESBYTERY OF PRINCE EDWARD ISLAND

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Alberton	902-853-3193		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	kirkstjames@pei.sympatico.ca
Charlottetown, Zion	902-566-5363	902-894-7895	zion@isn.net
Charlottetown, St. Mark's	902-892-5255		hamilton@isn.net
Marshfield, St. Columba's	902-894-3205		hamilton@isn.net
Central Parish Pastoral Charge			
Canoe Cove	902-675-3175		deans@pei.sympatico.ca
Churchill	902-675-3175		deans@pei.sympatico.ca
Clyde River, Burnside	902-675-3175		deans@pei.sympatico.ca
Nine Mile Creek	902-675-3175		deans@pei.sympatico.ca
Richmond Bay Pastoral Charge			
Freeland	902-831-2341		wjt_hilltop@pei.sympatico.ca
Lot 14	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
Freetown	902-887-3155		
Hartsville	902-621-0284		
Hunter River	902-621-0169		
Brookfield	902-621-0169		
Glasgow Road	902-621-0169		
Kensington	902-836-3266		lberdan@pei.sympatico.ca
New London, St. John's	902-836-3266		lberdan@pei.sympatico.ca
Montague, St. Andrew's	902-838-3139		bnrcraig@isn.net
Cardigan, St. Andrew's	902-583-2437		bnrcraig@isn.net
Murray Harbour North	902-962-2906		
Caledonia	902-962-2906		
Murray Harbour South	902-962-2906		
Peter's Road	902-962-2906		
North Tryon	902-855-2616		
Summerside	902-436-2557	902-436-0811	spchurch@pei.sympatico.ca

8. PRESBYTERY OF QUEBEC

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Inverness, St. Andrew's	418-334-0587	418-334-0614	jrh davidson@globetrotter.net
Leggatt's Point	418-775-4834		
Melbourne, St. Andrew's	819-826-5076	819-826-3664	magodin@hotmail.com
Quebec, St. Andrew's	418-694-1347	418-694-3331	standrewsqc@sympatico.ca
Scotstown, St. Paul's	819-657-1054		
Sherbrooke, St. Andrew's	819-562-5968		
Valcartier, St. Andrew's	418-525-7038		

9. PRESBYTERY OF MONTREAL

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Beauharnois, St. Edward's			
Chateauguay, Maplewood	450-691-4560		
Fabreville	450-622-3097		
Hemmingford, St. Andrew's	none		
Howick, Georgetown	450-825-2507		
Riverfield	none		
St. Urbain, Beechridge	450-427-2241		
Huntingdon, St. Andrew's	450-264-6226		kate-byron.jordan@sympatico.ca
Athelstan	450-264-6226		kate-byron.jordan@sympatico.ca
Lachute, Margaret Rodger Memorial	450-562-6797	450-562-6797	praise@netcom.ca
Laval (Duvernay), St. John's	450-661-2916		
Longueuil, St. Andrew's St. Lambert	450-671-1862	450-671-1862	St-andrews.St-lambert@sympatico.ca
Lost River	819-687-2813		
Mille Isles	none		
Montreal:			
Briarwood	514-695-1879	514-695-1307	briarwood.church@sympatico.ca
Chambit	514-989-2094		chambitchurch@yahoo.ca
Chinese	514-270-4782	514-270-4782	
Cote des Neiges	514-738-6115		
Eglise St. Luc	514-722-3872	514-722-8546	egl.presb.st.luc@bellnet.ca
Ephraim Scott Memorial	514-486-8922		
First (Verdun)	514-769-7591		
Ghanaian	514-278-8109		ghanapresbymontreal@hotmail.com
Hungarian	514-331-1510	514-331-2850	
Knox, Crescent, Kensington & First	514-486-4559		
Livingstone	514-272-7330	514-331-2850	
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		
Orms town	450-829-4108		
Rockburn	450-829-3619		
Pincourt, Ile Perrot	514-453-1441		
St. Andrew's East	none		

10. PRESBYTERY OF SEAWAY-GLENGARRY

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Avonmore, St. Andrew's	613-346-1055		mark.bourgon@sympatico.ca
Finch, St. Luke's-Knox	613-984-2201		mark.bourgon@sympatico.ca
Gravel Hill, St. James-St. Andrew's	613-346-5538		mark.bourgon@sympatico.ca
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	pcstjohnscnwl@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)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Iroquois, Knox	613-652-4457	613-652-4457	gl.howard@sympatico.ca
Cardinal, St. Andrew's & St James	613-657-3291	613-652-4457	gl.howard@sympatico.ca
Kemptville-Oxford Mills Charge			
Kemptville, St. Paul's	613-258-4136		perlcham@sympatico.ca
Oxford Mills, St. Andrew's	613-258-7716	613-824-9941	perlcham@sympatico.ca
Lancaster, St. Andrew's	613-347-7340	613-347-2244	a3100@glen-net.ca
Martintown, St. Andrew's	613-528-4651		a3100@glen-net.ca
Maxville, St. Andrew's	613-527-5497		
Moose Creek, Knox	613-538-2582		
St. Elmo, Gordon	613-527-5476		
Morrisburg, Knox	613-543-2005		darren.may@sympatico.ca
Dunbar	613-448-3170		darren.may@sympatico.ca
Prescott, St. Andrew's	613-925-3725	613-925-2510	imaclean@recorder.ca
Spencerville, St. Andrew's-Knox	613-658-2000	613-658-2750	imaclean@recorder.ca
Vankleek Hill, Knox	613-678-3985	613-678-3806	rmartin@hawknet.ca
Hawkesbury, St. Paul's	613-678-2826	613-678-3806	rmartin@hawknet.ca
Winchester and Mountain Charge			
Winchester, St. Paul's	613-774-4440	613-774-4681	revcarol@magma.ca
Mountain, Knox	613-774-4440	613-774-4681	revcarol@magma.ca

11. PRESBYTERY OF OTTAWA

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Aylmer, Que., St. Andrew's	613-727-0739		fairmj@magma.ca
Kanata, Trinity	613-836-1429	613-836-6045	shaun.seaman@aibn.com
Kars, St. Andrew's	613-489-2516		
Manotick, Knox	613-692-4228		knox_church_manotick@magma.ca
Orleans, Grace	613-824-9260	613-824-0747	jhwstatham@graceorleans.ca
Ottawa:			
Calvin Hungarian	613-824-0409		mboroca@sympatico.ca
Erskine	613-232-3144	613-235-8319	cedric.pettigrew@sympatico.ca
Gloucester	613-737-3820		gpchurch@magma.ca
Greenview	613-825-2333		light@rogers.com
Knox	613-238-4774	613-238-4775	knoxottawa@sympatico.ca
Parkwood	613-225-6648	613-225-8535	office@parkwoodchurch.ca
St. Andrew's	613-232-9042	613-232-1379	office@standrewsottawa.ca
St. David & St. Martin	613-745-1756	613-745-1265	saints@magma.ca
St. Giles	613-235-2551	613-233-3620	st.giles@eisa.com
St. Paul's	613-729-3384	613-729-2861	office@stpaulspc.com
St. Stephen's	613-728-0558	613-728-8440	jcwilson@magma.ca
St. Timothy's	613-733-0131	613-733-7330	sttimothys@on.aibn.com
Westminster	613-722-1144		westmin@magma.ca
Richmond, St. Andrew's	613-838-3723	613-838-3723	boonstra@cyberus.ca
Stittsville, St. Andrew's	613-831-1256	613-831-1256	st.and@on.aibn.com
Vernon, Osgoode	613-260-9601		cathyvictor@cyberus.ca

12. PRESBYTERY OF LANARK-RENFREW

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Almonte	613-256-2184	613-256-2184	apc@trytel.com
Kinburn, St. Andrew's	613-256-2184		
Arnprior, St. Andrew's	613-623-5531		standrew@bellnet.ca
Carleton Place, St. Andrew's	613-257-3133	613-257-8758	hnjack@storm.ca

12. PRESBYTERY OF LANARK-RENFREW (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Cobden, St. Andrew's	613-646-7687		vangp@sympatico.ca
Ross, St. Andrew's	613-646-7687		
Deep River Community	613-584-2812		syme@magma.ca
Fort Coulonge, St. Andrew's	819-683-2773		
Bristol Memorial	819-647-2146		
Kilmaurs, St. Andrew's	613-623-3663		
Lake Dore	613-735-6784		
Lochwinnoch	613-432-6249		
McDonald's Corners, Knox	613-278-2858		
Elphin	613-278-2858		
Snow Road	613-278-2858		
Pembroke, First	613-732-8214	613-732-8214	firstpc.office@sympatico.ca
Perth, St. Andrew's	613-267-2481		
Petawawa	613-687-4052		
Point Alexander	613-687-4052		
Renfrew	613-432-5452	613-432-1286	
Smith Falls, Westminster	613-283-7527		westmins@falls.igs.net
Westport, Knox	613-273-2876		bccossar@kos.net

13. PRESBYTERY OF KINGSTON

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Amherst Island, St. Paul's	none	613-384-2369	zndunn@sympatico.ca
Amherstview, Trinity	613-389-9558	613-389-0066	www.canlink.com/pccc/trinity.html
Belleville, St. Andrew's	613-968-8998	613-968-8998	preach73@hotmail.com
Belleville, St. Columba	613-962-8771		revalan@kos.net
Gananoque, St. Andrew's	613-382-2315	613-382-2690	presbygan@kos.net
Kingston, St. Andrew's	613-546-6316	613-546-8844	standrews@kos.net
Kingston, St. John's	613-544-0719		
Sandhill	613-382-2576		
Kingston, Strathcona Park	613-542-5579	613-542-5579	strapark@kos.net
Madoc, St. Peter's	613-473-2091		steptomn@netscape.net
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	
West Huntingdon, St. Andrew's	613-395-5006	613-395-2847	
Trenton, St. Andrew's	613-392-1300	613-965-5727	standrewstrenton@sympatico.ca
Tweed, St. Andrew's	613-478-2380	613-478-2380	

14. PRESBYTERY OF LINDSAY-PETERBOROUGH

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Ballyduff	705-277-2496		
Beaverton	705-426-9475		
Gamebridge	705-426-5505		
Bobcaygeon, Knox	705-738-4086		dcarpntr@lindsaycomp.on.ca
Rosedale			
Bolsover, St. Andrew's	705-426-9382		john.ufkes@sympatico.ca
Kirkfield, St. Andrew's	705-438-3603		john.ufkes@sympatico.ca
Woodville Community	none		john.ufkes@sympatico.ca
Bowmanville, St. Andrew's	905-623-3432		
Campbellford, St. Andrew's	705-653-3396		mcculloch@accel.net
Burnbrae, St. Andrew's	705-653-3396		

14. PRESBYTERY OF LINDSAY-PETERBOROUGH (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Cannington, Knox	705-432-3131		jimsyl@lindsaycomp.on.ca
Cresswell, St. John's	none		
Wick	none		
Cobourg, St. Andrew's	905-372-7411		andrcob@bellnet.ca
Colborne, Old St. Andrew's	905-355-1337		
Brighton, St. Andrew's	613-475-4675		
Fenelon Falls, St. Andrew's	705-887-3797		
Glenarm, Knox	none		
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@trytel.net
Peterborough, St. Paul's	705-745-1411		www.ptbo.igs.net/~stpauls/
Peterborough, St. Stephen's	705-743-4411	705-743-4411	rmmcilla@kawartha.net
Port Hope, St. Paul's	905-885-2622		
South Monaghan, Centreville	705-939-2421		
Warkworth, St. Andrew's	705-924-2522		craig.macinnis@sympatico.ca
Hastings, St. Andrew's	705-924-2522		craig.macinnis@sympatico.ca

15. PRESBYTERY OF PICKERING

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Ajax, St. Andrew's	905-683-7311	905-683-7325	www.inforamp.net/~bheal/
Ajax, St. Timothy's	905-683-6122	905-683-6122	sttimothy.ajax@attcanada.ca
Ashburn, Burns	905-655-8509		www.burnschurch.org
Leaskdale, St. Paul's	905-852-1171		leaskdalepres@interhop.net
Oshawa:			
Knox	905-728-8673	905-728-8673	
Korean	905-436-7972	905-436-7972	oshawa_kpc@hotmail.com
St. James	905-725-3161		vhomes0728@rogers.com
St. Luke's	905-725-5451		helenhartai@rogers.com
St. Paul's	905-725-8462		stpauls@rogers.com
Pickering, Amberlea	905-839-1383		
Port Perry, St. John's	905-985-4746		
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

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Toronto:			
Armour Heights	416-485-4000	416-485-2304	arran@netcom.ca
Beaches	416-699-5871		beachespc@sympatico.ca
Calvin	416-923-9030	416-923-9245	calvinpc@interlog.com
Celebration North	905-944-0999	905-944-0999	pma@axxent.ca
Chinese	416-977-5625	905-977-0065	
Faith Community	416-699-0801		
Gateway Community	416-429-0568		wtsponce@sympatico.ca
Glebe	416-485-1881		billlelliott@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		
Rosedale	416-921-1931	416-921-7497	rpcmain@interlog.com
St. Andrew's	416-593-5600	416-593-5603	cbrett@standrewstoronto.org
St. John's	416-466-7476	416-466-3539	charlotte.agnes@sympatico.ca
St. Mark's	416-444-3471	416-444-4170	stmarkspresb@lycos.com
Toronto Central Taiwanese	416-283-1888	416-281-1181	
Toronto Formosan	416-778-9615	416-778-9615	
Trinity Mandarin	416-226-1525	416-226-1525	
Trinity, York Mills	416-447-5136	416-447-5137	Trinityyorkmills@aol.com
Westminster	416-425-2214	416-425-9812	
Westview	416-759-8531	416-759-8531	
Willowdale	416-221-8373	416-221-8875	wpch@pathcom.com

17. PRESBYTERY OF WEST TORONTO

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Bermuda, St. Andrew's	441-292-7601	441-236-4826	standprs@ibl.bm
Toronto:			
Albion Gardens	416-741-3205		minnie4@iprimus.ca
Bonar-Parkdale	416-532-3729	416-537-7196	
Celebration	416-781-8092		coldstream@aol.com
First Hungarian	416-656-1342		zoltan.vass@utoronto.ca
Graceview	416-621-0888		graceview@sympatico.ca
Ghanaian	416-661-0464	416-661-3712	
Mimico	416-255-0213		porch@blachford.ca samcam@sympatico.ca will.ingram@utoronto.ca
Morningside High Park	416-766-4765		
North Park	416-247-2641		
Patterson	416-654-8072		gdick@globalcon.com
Pine Ridge	416-749-4220		
Portugese Speaking	416-531-3644		
Rexdale	416-741-1530		
Runnymede	416-767-2689		
St. Andrew's, Humber Heights	416-247-0572	416-247-4433	standhh@on.aibn.com
St. Andrew's, Islington	416-233-9800	416-233-9504	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		
Victoria-Royce	416-769-6176		vic-royce@canada.com

17. PRESBYTERY OF WEST TORONTO (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Weston	416-241-1571		
Wychwood-Davenport	416-653-6271		
York Memorial	416-653-7756		

18. PRESBYTERY OF BRAMPTON

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Acton, Knox	519-853-2360	519-853-5494	Knox.Acton@excite.com
Boston	905-875-2804		scroll@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	905-854-9800		pilgar@idirect.com
Claude	905-838-3512		wmhorton@idirect.com
Erin, Burns	519-833-2902		
Ospringle, Knox	519-833-2902		
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	905-819-4487	905-819-9382	info@m-cpc.ca
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		twtdsmuir@sympatico.ca
Port Credit, St. Andrew's	905-278-8907	905-278-1295	
Streetsville, St. Andrew's	905-826-2061		

19. PRESBYTERY OF OAK RIDGES

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Aurora, St. Andrew's	905-727-5011	905-841-2864	standrewsaurora@hotmail.com
Beeton, St. Andrew's	905-729-0055		john.morris2@sympatico.ca
Bolton, Caven	905-857-2419	905-857-9384	beanfield@idirect.com
Bradford, St. John's	905-775-7274		ddscott@rogers.com
Keswick	905-476-3485	905-476-3485	info@kespres.com
King City, St. Andrew's	905-833-2325	905-833-1326	
Maple, St. Andrew's	905-832-2061		standrewsmaple@sympatico.ca
Markham, Chapel Place	905-946-0907	905-946-0320	cppc@rogers.com
Markham, Chinese	905-946-8656	905-946-1725	markcpc@ipoline.com

19. PRESBYTERY OF OAK RIDGES (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Markham, St. Andrew's	905-294-4736	905-294-1841	standmark@netrover.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
Schomberg, Emmanuel	905-939-7309		emmanuelpresby@aol.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			rmanning@bconnex.net
Unionville	905-475-6233	905-944-0632	upcadmin@bellnet.ca
Vaughan, St. Paul's	905-832-8918		
Woodbridge	905-851-0672		dsherbino@tyndale.ca

20. PRESBYTERY OF BARRIE

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Alliston, Knox	705-435-5081	705-435-5081	robert.graham1@sympatico.ca
Mansfield, St. Andrew's	none		robert.graham1@sympatico.ca
Angus, Zion	705-424-6118		
Barrie, Essa Road	705-726-6291	705-726-5415	essard@sympatico.ca
Barrie, St. Andrew's	705-728-3991	705-728-3506	
Barrie, Westminster	705-728-0541	705-728-0562	doulos@coralwave.com
Bracebridge, Knox	705-645-4521		puxon@muskoka.com
Coldwater, St. Andrew's	705-686-3648		edhoekstra@encode.com
Moonstone, Knox	none		
Collingwood, First	705-445-4651		
Cookstown	705-458-1622		carolsmith@bellnet.ca
Baxter	none		carolsmith@bellnet.ca
Ivy	none		carolsmith@bellnet.ca
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
Nottawa, Emmanuel	705-444-6823	705-444-6544	craig514@csolve.net
Orillia, St. Andrew's	705-325-5183	705-325-0319	arnmat@bconnex.net
Orillia, St. Mark's	705-325-1433		opc.min@encode.com
Parry Sound, St. Andrew's	705-746-9612		standrew@zeuter.com
Penetanguishene, First	705-549-9072		booyes@primus.ca
Port Carling, Knox	705-765-3797	705-765-3797	sksmith@muskoka.com
Torrance, Zion	705-765-3797	705-765-3797	
Port McNicoll, Bonar	705-549-2776		
Victoria Harbour, St. Paul's	705-534-3809		
Stayner, Jubilee	705-428-2653		seraph@sympatico.ca
Sunnidale Corners, Zion	705-428-2653		
Stroud	705-436-3323		dcrocker@sympatico.ca
Trinity Community	705-487-1998	705-487-2298	cnieuwhof@trinitycommunity.org

20. PRESBYTERY OF BARRIE (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Uptergrove, Knox	705-329-0931		
East Oro, Esson	705-329-0931		
Jarratt, Willis	705-329-0931		dwoodrow@cois.on.ca
Vankoughnet, St. David's	none		
Wasaga Beach Community	705-429-1461		wbpres@georgian.net

21. PRESBYTERY OF TEMISKAMING

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Cochrane, Knox	705-272-5842		
Englehart, St. Paul's	705-544-3515		
Tomstown	705-544-3515		
Kapuskasing, St. John's	705-335-5338		
Kirkland Lake, St. Andrew's	705-567-6466		
New Liskeard, St. Andrew's	705-647-8401		standrnl@ntl.sympatico.ca
Timmins, Mackay	705-264-0044		

22. PRESBYTERY OF ALGOMA & NORTH BAY

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Burk's Falls, St. Andrew's	705-382-2032		
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

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Arthur, St. Andrew's	519-848-3710		bricelmartin@yahoo.com
Gordonville, St. Andrew's	519-848-3710		
Baden, Livingston	519-501-6993		rduncanson@look.ca
Cambridge:			
Central	519-623-1080	519-623-1189	centralpress@bellnet.ca
Knox Preston	519-653-6691	519-653-7194	knoxpres@porchlight.ca
Knox's Galt	519-621-8120	519-621-8129	knoxgalt@golden.net
St. Andrew's Galt	519-621-3630	519-621-2055	standrews1@golden.net
St. Andrew's Hespeler	519-658-2652	519-658-1076	standrews@golden.net
St. Giles	519-621-2380	519-621-7739	stgilespres@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
Kitchener, Calvin	519-744-4061	519-744-4263	calvin@netflash.net

23. PRESBYTERY OF WATERLOO-WELLINGTON (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
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	519-578-4430	519-578-6730	mailbox@standrewskw.com
Mount Forest, St. Andrew's	519-323-2827		nstlouis@myexcel.ca
Conn, Knox	none		
Palmerston, Knox	519-343-3201		jim.johnson1@sympatico.ca
Drayton, Knox	519-638-5956		jim.johnson1@sympatico.ca
Puslinch, Duff's	519-763-1163		duffschurch@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

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Brantford	519-751-0373		joyfulls@hotmail.com
Chatham, Korean Church of	519-352-6830		
Chatham-Kent			
Kitchener-Waterloo Korean	519-742-2929	519-742-2929	revjongpark@hotmail.com
London, Korean Christian	519-473-5257	519-473-1813	lkccoffice@londonkoreanchurch.ca
Mississauga, Westside	905-803-8800	905-276-9598	bible66@hotmail.com
Montreal	514-481-6896	514-481-6896	kkrys@hotmail.com
Niagara	905-354-0191	905-871-2204	
Toronto:			
Dahdrim	647-292-1140		ptl0325@hotmail.com
East Toronto	416-530-1143	416-530-1142	sukhyonhan@hotmail.com
Galilee	416-533-4596	416-533-4681	sootaeglim@yahoo.ca
Korean Myung Sung	416-444-8002		pjohnho@hotmail.com
Mahn-Min	416-690-6050		kyugon@hotmail.com
Pilgrim	416-243-9097		changgilsoh@hotmail.com
St. Timothy	416-626-9615	416-626-7089	inkee@hotmail.com
Toronto	416-447-5963	416-447-6029	cparktkpc@yahoo.co.kr
Yae Dalm	416-288-1335		yaedalm@hotmail.com

25. PRESBYTERY OF HAMILTON

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Ancaster:			
Alberton	none		
St. Andrew's	905-648-6024	905-304-1789	Standrew@interlynx.net
St. Paul's, Carluke	905-648-6338		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@sympatico.ca
Pineland	905-632-0273	905-632-5597	andrew.reid@sympatico.ca
Strathcona	905-637-5155	905-637-5155	carolinelockerbie@cogeco.ca
St. Paul's	905-332-8122	905-332-8122	stpauls.presbyterian@sympatico.ca
Caledonia	905-765-4524	905-765-7699	cal.presbyterian@bellnet.ca
Dundas, Knox	905-627-3043	905-627-7148	don.donaghey@sympatico.ca
Grimby, St. John's	905-945-5352		stjohns@iaw.on.ca

25. PRESBYTERY OF HAMILTON (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Hagersville, St. Andrew's Port Dover, Knox	905-768-1044 519-583-2344	905-768-1929	st_andrews_hagersville@hotmail.com knox_portdover@hotmail.com
Hamilton:			
Calvin-Grace Central	905-529-2656 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	office@chedokechurch.ca
Eastmount	905-385-5984	905-385-0437	
Erskine	905-529-2255		Erskine@on.aibn.com
John Calvin Hungarian MacNab Street	905-525-3641 905-529-6896	905-574-0178 905-529-2557	macnabstreet@msn.com new_westminster@hotmail.com
New Westminster	905-545-3575		aforasyth2@cogeco.ca
Roxborough Park	905-662-5147		revhjb@ican.net
St. Columba	905-549-8053		stcuth@nas.net
St. Cuthbert's	905-529-9067		pgreylin@netcom.ca
St. Enoch	905-545-0593		Barryluxon@hwcn.org
St. John & St. Andrew St. David's	905-522-1755 905-522-1355		stdaids@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 Walpole, Chalmers'	519-587-2565 519-587-2565		
Kirkwall Sheffield, Knox	519-623-9880 519-624-5920	519-624-7500	
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@sympatico.ca
West Flamborough	905-628-6675		vceldridge@aol.com

26. PRESBYTERY OF NIAGARA

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Beamsville, St. Andrew's Smithville	905-563-0558 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@mergetel.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		gford@omputan.on.ca
North Pelham, First	905-892-4716		marywhitson@computan.on.ca
Rockway	none		marywhitson@computan.on.ca
Port Colborne, First	905-834-4288		
St. Catharines:			
Knox	905-641-8868		knox@niagara.com
St. Andrew's	905-684-9514		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		p.shobridge@cogeco.ca
St. David's, First	905-262-5227		
Thorold, St. Andrew's	905-227-4844		robinson@vaxxine.com
Welland, Hungarian	905-735-0636		pmaria@cogocable.net
Crowland	905-384-2316		

26. PRESBYTERY OF NIAGARA (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Welland, Knox	905-735-3050		knoxwell@iaw.on.ca
Welland, St. Andrew's	905-734-4831		sta@iaw.on.ca

27. PRESBYTERY OF PARIS

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Brantford:			
Alexandra	519-753-1602		Alexandra@bfree.on.ca
Central	519-752-4932		cpc@bfree.on.ca
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	
Embros, 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		sppc@kwic.com
Tillsonburg, St. Andrew's	519-842-8665		
Windham Centre, St. Andrew's	519-842-8665		
Woodstock, Knox	519-537-2962	519-537-3927	knox2@bserv.com

28. PRESBYTERY OF LONDON

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Ailsa Craig	519-293-3899		
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@sympatico.ca
Largie, Duff	519-762-3724		revrev@sympatico.ca
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		jplattford@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	office@dayspringlondon.com
Elmwood Avenue	519-438-3492	519-438-0671	elmwood@lon.imag.net
Knollwood Park	519-455-2860		
New St. James	519-434-1127	519-434-7209	www.newstjames.com

28. PRESBYTERY OF LONDON (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Oakridge	519-471-2290	519-471-0128	www.oakridge.london.on.ca
St. George's	519-455-5760	519-455-2269	stgeorge@execulink.com
St. Lawrence	519-439-2523		calel@gent.net
Trinity Community	519-473-5375		pastor@trinity-ccp.com
Westmount	519-472-3443		wstmt@execulink.com
Mosa, Burns	519-287-2296		
St. Thomas, Knox	519-631-2414	519-631-2414	knoxkirk@execulink.com

29. PRESBYTERY OF ESSEX-KENT

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Amherstburg, St. Andrew's	519-736-4972		revjobb@mnsi.net
Blenheim	519-676-4436		peggy@southkent.net
Chatham, First	519-352-2313	519-352-2318	frstprsb@ciaccess.com
Chatham, St. James	519-352-1240	519-352-1210	lwillis@ciaccess.com
Dover, New St. Andrew's	519-727-9997	519-727-6615	revkate@hotmail.com
Valetta			
Dresden, St. Andrew's	519 683-2442		apackson@sympatico.ca
Rutherford			
Lakeshore St. Andrew's	519-979-8082	519-979-8084	www.lakeshorestandrews.net
Leamington, Knox	519-326-4541	519-326-1761	www.wincom.net/~andless/
Ridgetown, Mount Zion	519-674-3487		www.ciaccess.com/njackson1/ mtzion.homepage.html
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	519-972-3627	paulinmemorial@on.aibn.ca
Riverside	519-944-5470	519-944-5470	riversiderev@hotmail.com
St. Andrew's	519-252-6501	519-252-6248	www.wincom.net/standrew

30. PRESBYTERY OF SARNIA

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Alvinston, Guthrie	519-898-2862		fsmith@odyssey.on.ca
Napier, St. Andrew's	519-245-0364		
Beechwood, St. Andrew's	519-232-4288	519-232-4460	
Centre Road, Knox	519-232-9153		
Kerwood, West Adelaide	519-247-3157	519-247-3642	
Corunna, St. Andrew's	519-862-3641		
Forest, St. James	519-786-5154		
Moore Township, Knox	519-862-4440	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	519-337-6845	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)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
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@ebtech.net
Camlachie, Knox	none		

31. PRESBYTERY OF HURON-PERTH

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Atwood	519-356-2551		atwoodpresb@porchlight.ca
Avonton	519-393-6395		calkin@quadro.net
Motherwell-Avonbank	519-393-6395		calkin@quadro.net
Bayfield, Knox	519-565-2913		
Brussels, Melville	519-887-9831	519-887-9717	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@porchlight.ca or jzondag@porchlight.ca
Milverton, Burns	519-595-8953		
North Mornington	none		
Mitchell, Knox	519-348-9080		knoxmit@quadro.net
Molesworth, St. Andrew's	519-291-1180		owacoughlin@earthlink.net
Gorrie, Knox	519-291-1180		
Monkton, Knox	519-347-2130		reutheresa@porchlight.ca
Cranbrook, Knox	519-887-6777		reutheresa@porchlight.ca
St. Marys	519-284-2620		stmaryspreschurch@on.aibn.com
Seaforth, First	519-527-0170		jnvandermeij@tcc.on.ca
Clinton, St. Andrew's	519-482-7368		jnvandermeij@tcc.on.ca
Shakespeare	519-625-8440		
North Easthope, Knox	519-625-8440		
Stratford, Knox	519-271-0373	519-271-0080	knoxs@cyg.net
Stratford, St. Andrew's	519-271-5668		standrews@cyg.net

32. PRESBYTERY OF GREY-BRUCE-MAITLAND

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Ashfield	none		
Ripley, Knox	519-395-2656		
Bluevale, Knox	519-357-9292		
Belmore, Knox	none		
Chatsworth, St. Andrew's	519-794-3793		ilgamble@bmts.com
Dornoch, Latona	none		ilgamble@bmts.com
Chesley, Geneva	519-363-5050		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)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
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@grey.net
Sauble Beach, Huron Feathers			
Southampton, St. Andrew's	519-797-2077	519-797-1912	kwild@swbi.net
Stokes Bay, Knox	519-592-5654		plong@log.on.ca
Tara, Knox	none		
Allenford, St. Andrew's			
Teeswater, Knox	519-392-6955		osborne@scsinternet.com
Kinlough	none		osborne@scsinternet.com
Thornbury, St. Paul's	519-599-6645		stpauls@bmts.com
Tiverton, Knox	519-368-7235		knoxtiverton@bmts.com
Walkerton, Knox	519-881-1431	519-881-0462	knox.walkerton.on.ca
Whitechurch, Chalmers	none		
Wiarion, St. Paul's	519-534-2711		ejbc@log.on.ca
Wingham, St. Andrew's	519-357-2011		

33. PRESBYTERY OF SUPERIOR

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Fort Frances, St. Andrew's	807-274-5891	807-274-9209	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

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Kenora, First	807-468-9585	807-468-9585	jgilbert@kenora.com
Pinawa Christian Fellowship	204-753-8439	204-753-2610	pfc@granite.mb.ca
Selkirk, Knox	204-482-6425		
Stonewall, Knox	204-467-2181		
Thompson, St. Andrew's	204-677-4151		
Winnipeg:			
Calvin	204-775-3543		
First	204-775-0414	204-772-2032	www.presbycan.ca/churches/firstwpg/ kpresbyc@mts.net
Kildonan	204-339-3502		
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	
Anishinabe Fellowship	204-942-8682		
Flora House	204-586-5494		

35. PRESBYTERY OF BRANDON

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Bellafield	none		
Brandon, First	204-727-5874	204-728-7037	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	
Flin Flon, St. Andrew's	204-687-6440	204-687-6440	
Hartney, St. Paul's	204-858-2670		
Lenore	none		
Melita	204-522-3128	204-483-3350	taglston@snug.mb.ca
Neepawa, Knox	204-476-5522	204-476-5387	
Ninga			
Portage la Prairie, First	204-857-4351	204-857-4822	jbryden@mbsympatico.ca
Virden, St. Andrew's	204-748-2642	204-748-2642	
Winnipegosis, Knox	204-656-4804	204-656-4804	

36. PRESBYTERY OF ASSINIBOLA

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Estevan, Westminster	306-634-4188		
Indian Head, St. Andrew's	306-695-3559		
Grenfell, Trinity	306-697-3060	306-697-3494	
Qu'Appelle, St. Andrew's	306-699-2243		
Kipling, Bekevar	306-736-2456		
Moose Jaw, St. Mark's	306-692-8914		
Briercrest, Knox	306-799-2016		
Moosomin, St. Andrew's	306-435-2155		
Whitewood, Knox	306-735-4338		
Regina, First	306-522-9571	306-522-9571	firstpresregina@sk.sympatico.ca
Regina, Norman Kennedy	306-543-9080	306-721-2636	nkpreschurch@accesscomm.ca
Swift Current, St. Andrew's	306-773-4406		
Weyburn, Knox	306-842-2776		
Yorkton, Knox	306-782-2066		
Dunleath	306-782-2066		

37. PRESBYTERY OF NORTHERN SASKATCHEWAN

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Biggar, St. Andrew's	306-948-3964		
Melfort, St. James	306-752-5321		
Tisdale, St. Andrew's	306-873-2451		
Mistawasis	306-466-4891		
North Battleford, St. Andrew's	306-445-5901		betty.m@sk.sympatico.ca
Prince Albert, St. Paul's	306-764-4771		grandbayando@sasktel.net
Sandwich, St. Philip's	306-342-4514		
Saskatoon:			
Calvin-Goforth	306-374-1455		seungrk@sk.shaw.ca
McKercher Drive	306-955-4500		
Circle West	306-384-4100		outoftheordinary@shaw.ca
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

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
North Peace Territorial Ministry	780-971-2122		strangpc@telusplanet.net
Dixonville (AB), Strang	780-971-2270		amdumas@telusplanet.net
Chetwynd Shared Ministry (BC)	250-788-9313	250-788-9341	redryder@pris.bc.ca
Dawson Creek (BC), St. James	250-782-1574		gmstrain@shaw.ca
Faro (YT), Church of the Apostles	867-994-3396		
Fort St. John (BC)	250-785-2482	250-785-2482	presbyterian@solarwinds.com
Grande Prairie (AB), Forbes	780-539-5125	780-532-5039	forbespc@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

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Chauvin, Westminster	780-858-3732		
Wainwright, St. Andrew's	780-842-4606		bobel@telusplanet.net
Edmonton:			
Antioch	780-432-3620	780-432-3620	www.lookjesus.org
Callingwood Road	780-487-8531		cprc@telus.net
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		spchurch@edmc.net
Westmount	780-455-6431		
Fort McMurray, Faith	780-743-5754		revirwin@telusplanet.net
Killam			
Galahad, St. Paul's	780-385-2147		stephenh@telusplanet.net
Lloydminster, Knox	780-875-9313	780-875-2799	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

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Eckville, St. Paul's	403-746-3131	403-746-3032	sjlaw@ccinet.ab.ca
Innisfail, St. Andrew's	403-227-1945	403-227-1945	
Olds, St. Andrew's	403-556-8894		
Orkney, St. Andrew's	403-823-9751		
Red Deer, Knox	403-346-4560	403-346-4584	knox1898@yahoo.ca
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	tiessenr@telus.net
Sylvan Lake, Memorial	403-887-2416	403-887-4674	memorials@rttinc.com
Willowdale, Zion	403-887-2442		
Valley Centre, St. Andrew's	403-887-2442		

41. PRESBYTERY OF CALGARY-MACLEOD

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Banff, St. Paul's	403-762-3279	403-760-3818	davidmc@abmonarch.net
Bassano, Knox	403-641-4090	403-641-4091	rhood@cidnet.org
Gem	403-641-4090	403-641-4091	

41. PRESBYTERY OF CALGARY-MACLEOD (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Calgary:			
Calvin Hungarian	403-262-4122	403-269-5993	kmre@shaw.ca
Centennial	403-285-7144	403-280-8411	centennial.church@shaw.ca
Grace	403-244-5861	403-229-3108	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	stgiles@telus.net
Trinity	403-256-5500	403-256-8030	browne.c@shaw.ca
Valleyview	403-249-6006	403-249-6720	mail@valleyviewpc.net
Varsity Acres	403-288-0544	403-288-8854	office@vapc.ca
Westminster	403-241-1443	403-241-8463	westminster@wpchurch.net
Lethbridge, Bethlen Hungarian	403-327-5844		
Lethbridge, St. Andrew's	403-327-2582	403-320-5214	andrewst@telusplanet.net
Medicine Hat, Riverside	403-527-2017		cherlouie@hotmail.com
Medicine Hat, St. John's	403-526-4542	403-504-1755	st_johns@telusplanet.net

42. PRESBYTERY OF KOOTENAY

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Castlegar, Grace	250-365-6166		hayashi@shaw.ca
Cranbrook, Knox	250-426-7165	250-426-7762	foubister@cyberlink.bc.ca
Creston, St. Stephen's	250-428-9745	250-428-3575	bentybunch@shaw.ca
Kimberley, St. Andrew's	250-427-4712	250-427-3735	Standrews@cyberlink.bc.ca
Nelson, First	250-352-7014	250-352-7487	
Slocan, St. Andrew's	250-355-2471		murraygarvin@telus.net
Slocan Valley Community	250-226-7540	250-226-7540	davebarclay@telus.net
Trail, First	250-368-6066	250-364-0335	Tworevs@shaw.ca

43. PRESBYTERY OF KAMLOOPS

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Armstrong, St. Andrew's	250-546-6334	250-546-6334	armpcc@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
Penticton, St. Andrew's	250-492-8304	250-492-3779	standrew@vip.net
Prince George, St. Giles	250-564-6494	250-564-6495	stgiles@bcgroup.net
Prince Rupert, First	250-624-4944	250-624-4944	prprschr@citytel.net
Kitimat	250-632-2044	250-632-2044	kpresbyterian@uniserve.com
Salmon Arm, St. Andrew's	250-832-7282	250-832-9490	standrews@jetstream.net
Summerland, Lakeside	250-494-3291	250-763-7256	www.summerland.net/presbyterian
Vernon, Knox	250-542-8613	250-542-8674	knoxpcc@junction.net

44. PRESBYTERY OF WESTMINSTER

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Abbotsford, Calvin	604-859-6902	604-859-6901	calvinpresb@telus.net
Bradner			bmclagan@direct.ca
Burnaby, Brentwood	604-291-7017		larryklin@hotmail.com
Burnaby, Gordon	604-521-4242	604-298-6604	gordonpc@telus.net
Chilliwack, Cooke's	604-792-2154	604-792-2686	cookespreschurch@telus.net
Coquitlam	604-939-6136	604-939-6197	cpcvision@telus.net
Langley	604-530-3454	604-530-3466	office@langleypresbyterian.ca
Maple Ridge, Haney	604-467-1715	604-463-1730	haneypres@uniserve.com
Mission, St. Paul's	604-826-8481	604-826-8481	rross@telus.net
New Westminster, First	604-522-2801	604-522-2802	firstchurch@lightspeed.ca
New Westminster, Knox	604-524-6712	604-524-3774	knoxnw@telus.net
New Westminster, St. Aidan's	604-526-4914	604-543-7597	bruce@staidans.bc.ca

44. PRESBYTERY OF WESTMINSTER (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
North Vancouver, St. Andrew's & St. Stephen's	604-987-6800	604-987-6865	pastorg@sasspc.bc.ca
Richmond	604-277-5410	604-277-6999	richpres@telus.net
Surrey, St. Andrew's-Newton	604-591-8533		
Surrey, Grace	604-589-5051	604-589-5071	
Surrey, Whalley	604-581-4833		bobastop@dccnet.com
Vancouver:			
Central	604-683-1913	604-683-0505	centralchurch@telus.net
Chinese	604-324-4921	604-324-4922	morgantswong@hotmail.com
Fairview	604-736-0510	604-736-0514	fairview@canadawired.com
First Hungarian	604-437-3442		szigetim@shaw.ca
Kerrisdale	604-261-1434	604-261-1407	kpc@telus.net
St. Columba	604-321-1030	604-321-1030	mkuntel@shaw.ca
Taiwanese	604-266-0820		wang5805@shaw.ca
West Point Grey	604-224-7744		wassyl@telus.net
West Vancouver	604-926-1812	604-913-3492	wvpres@planeteeer.com
White Rock, St. John's	604-536-9322	604-536-9384	office@saint-johns.ca

45. PRESBYTERY OF VANCOUVER ISLAND

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Campbell River, Trinity	250-923-3776	250-923-9944	trinity@connected.bc.ca
Comox, Comox Valley	250-339-2882	250-339-2882	cvpc@shaw.ca
Duncan, St. Andrew's	250-746-7413	250-746-7450	revkerry@cowichan.com
Nanaimo, St. Andrew's	250-758-2676	250-758-2675	standrewspc@pacificcoast.net
Parksville, St. Columba	250-248-2348	250-248-4546	columba@nanaimo.ark.com
Port Alberni, Knox	250-723-7751	250-723-7759	knoxpc@telus.net
Sidney, Saanich Peninsula	250-656-2241	250-656-2241	revbarb@wwdc.com
Sooke, Knox	250-642-4124	250-642-1522	knoxsooke@shaw.ca
Victoria:			
Chinese	250-384-4911		
Knox	250-592-6323	250-592-6310	knoxpcvic@telus.net
St. Andrew's	250-384-5734	250-384-5738	standrewsvic@telus.net
Trinity	250-388-4525	250-388-4525	
West Shore	250-454-0452	250-454-0452	ws_pres@islandnet.com

46. PRESBYTERY OF WESTERN HAN-CA

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Abbotsford	604-504-7970	604-504-7970	leejwoo@hotmail.com
Burnaby	604-525-0977	604-515-0593	wisdomoh@hotmail.com
Burnaby, Trinity	604-451-0191	604-451-0355	luke35@hotmail.net
Calgary	403-685-0000	403-246-2873	
Edmonton	780-466-3524	780-440-3653	
Jasper	780-852-5772	780-852-5772	
Nanaimo	250-758-2676	250-758-0175	
North Vancouver	604-724-8308		chokd2000@hanmail.net
Port Coquitlam, Soojung	604-788-3765	604-944-2670	hancawest@telus.net
Surrey	604-581-4911	604-589-4056	sdhong5@hotmail.com
Surrey, Kwangya	604-582-5751	604-582-5751	hwk1004@hotmail.com
Vancouver, Galilee	604-657-3937	604-980-7700	youngtaikcho@hotmail.com
Vancouver	604-875-1200	604-875-1209	gyeong@shaw.ca
Winnipeg, Manitoba	204-582-8338	204-589-4215	

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 Samia
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	Congregation	Presbytery
A			
Abbotsford		Angus, Zion	20
Calvin	44	Appin	28
Korean	46	Melbourne, Guthrie	
Acton (ON), Knox	18	Armstrong, St. Andrew's	43
Acton (NS) (see Harvey Station)	5	Arnprior, St. Andrew's	12
Agincourt:		Arthur, St. Andrew's	23
Knox	15	Gordonville, St. Andrew's	
Ailsa, Craig	28	Ashburn, Burns	15
Ajax:		Ashfield	32
St. Andrew's	15	Ripley, Knox	
St. Timothy's	15	Athelstan (see Huntingdon)	9
Alberton (ON)	25	Atwood	31
Alberton (PEI)	7	Aurora, St. Andrew's	19
West Point		Avonmore St. Andrew's	10
Albion Gardens (Toronto)	17	Gravel Hill, St. James-St. Andrew's	
Aldershot (Burlington)	25	Finch, St. Luke's-Knox	
Allenford, St. Andrew's (see Tara)	32	Avonton	31
Alliston, Knox	20	Motherwell-Avonbank	
Mansfield, St. Andrew's		Aylmer, St. Andrew's	11
Alma, St. Andrew's (see Elora)	23	Ayton, Knox (see Hanover)	32
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		
B			
		Baddeck, Knox	1
		St. Ann's, Ephriam Scott	
		Englishtown, St. Mark's	
		Baden, Livingston	23
		Ballyduff	14
		Banff, St. Paul's	41
		Barney's River-Marshy Hope	3
		Barnesville (see Hampton, St. Paul's)	5

Congregation	Presbytery	Congregation	Presbytery
Barrie:		Bradner	44
Essa Road	20	Bramalea:	
St. Andrew's	20	St. Paul's	18
Westminster	20	North	18
Bartibog Bridge, St. Matthew's (Oak Point).	6	Brampton:	
Bass River, St. Mark's	6	St. Andrew's	18
Beersville, St. James		Heart Lake	18
Clairville, St. Andrew's		Brandon:	
West Branch, Zion		First	35
Bassano, Knox	41	St. Andrew's	35
Gem		Southminster	35
Bathurst, St. Luke's	6	Brantford:	
Bayfield, Knox	31	Alexandra	27
Baxter (see Cookstown)	20	Central	27
Beaconsfield, Briarwood (see Montreal)	9	Greenbrier	27
Beamsville, St. Andrew's	26	Knox	27
Smithville		Mount Pleasant	
Beauharnois, St. Edward's	9	Korean	24
Beaverton	14	Briercrest, Knox (see Moose Jaw)	36
Gamebridge, Knox		Brighton, St. Andrew's (see Colborne)	14
Beechridge, St. Urbain (see Horwick)	9	Bristol (see Fort Coulonge)	12
Beechwood, St. Andrew's	30	Brockville, First	10
Centre Road, Knox		Brookfield (see Hunter River)	7
Kerwood, West Adelaide		Brussels, Melville	31
Beersville, St. James (see Bass River)	6	Belgrave, Knox	
Beeton, St. Andrew's	19	Burgoyne (see Port Elgin)	32
Belfast, St. John's	7	Burk's Falls, St. Andrew's	22
Wood Islands		Magnetawan, Knox	
Belgrave, Knox (see Brussels)	31	Sundridge, Knox	
Bellafield	35	Burlington:	
Belleville:		Aldershot	25
St. Andrew's	13	Brant Hills	25
St. Columba	13	Knox	25
Belmont, Knox	28	Pineland	25
North Yarmouth,		Strathcona	25
Belmore, Knox (see Bluevale)	32	St. Paul's	25
Bermuda, Hamilton, St. Andrew's	17	Burnaby:	
Big Bras d'Or, St. James (see Boularderie) ..	1	Korean	46
Biggar, St. Andrew's	37	Brentwood	44
Binbrook, Knox (see Carluke)	25	Gordon	44
Birch Grove, Victoria	1	Trinity	46
Black River Bridge, St. Paul's		Burnbrae, St. Andrew's (see Campbellford) .	14
(see Miramichi, Calvin)	6		
Blenheim	29	C	
Blue Mountain, Knox	3	Caintown, St. Paul's	10
East River, St. Mary's, Zion		Lansdowne, Church of the Covenant	
Garden of Eden, Blair		Caledonia, Bethel (NS) (see East River)	3
Blueberry Mountain, Munro		Caledonia (PEI)	
(see Wanham)	38	(see Murray Harbour North)	7
Bluevale, Knox	32	Caledonia (ON)	25
Belmore, Knox		Calgary:	
Bobcaygeon, Knox	14	Calvin, Hungarian	41
Rosedale		Centennial	41
Bolsover, St. Andrew's	14	Grace	41
Kirkfield, St. Andrew's		Knox	41
Woodville Community		Korean	46
Bolton, Caven	19	St. Andrew's	41
Bookton (see Norwich)	27	St. Giles	41
Boston	18	Trinity	41
Omagh		Valleyview	41
Boularderie Pastoral Charge	1	Varsity Acres	41
Big Bras d'Or, St. James		Westminster	41
Ross Ferry, Knox		Cambridge:	
Bowmanville, St. Andrew's	14	Central	23
Bracebridge, Knox	20	Knox Preston	23
Bradford, St. John's	19	Knox's Galt	23

Congregation	Presbytery	Congregation	Presbytery
St. Andrew's Galt	23	Clinton, St. Andrew's (see Seaforth)	31
St. Andrew's Hespeler	23	Clyde River, Burnside (see Central Parish) ..	7
St. Giles	23	Cobden, St. Andrew's	12
Camlachie, Knox (see Wyoming-Camlachie Charge)	30	Ross, St. Andrew's	
Campbellford, St. Andrew's	14	Cobourg, St. Andrew's	14
Burnbrae, St. Andrew's		Cochrane, Knox	21
Campbell River, Trinity	45	Colborne, Old St. Andrew's	14
Campbellton, Knox (see Dalhousie)	6	Brighton, St. Andrew's	
Campbellville, St. David's	18	Coldwater, St. Andrew's	20
Nassagaweya		Moonstone, Knox	
Canoe Cove (see Central Parish)	7	Collingwood, First	20
Cannington, Knox	14	Comox, Comox Valley	45
Cresswell, St. John's		Conn, Knox (see Mount Forest)	23
Wick		Conquerall Mills, St. Matthew's (see New Dublin-Conquerall)	4
Carberry, Knox-Zion	35	Cookstown	20
Cardigan, St. Andrew's (see Montague)	7	Baxter	
Cardinal, St. Andrew's and St. James	10	Ivy	
(see Iroquois)		Coquitlam	44
Cariboo Region, Cariboo	43	Cornwall, St. John's	10
Carleton Place, St. Andrew's	12	Corunna, St. Andrew's	30
Carlisle, New, Knox	6	Cote des Neiges (see Montreal)	9
Carluke, St. Paul's	25	Craighurst (see Hillsdale)	20
Binbrook, Knox		Cranbrook (BC), Knox	42
Castlegar, Grace	42	Cranbrook (ON), Knox (see Monkton)	31
Catalone, St. James (see Louisburg-Catalone Charge)	1	Creemore, St. Andrew's	20
Central Parish Pastoral Charge	7	Cresswell, St. John's (see Cannington)	14
Clyde River, Burnside		Creston, St. Stephen's	42
Canoe Cove		Crieff, Knox	23
Churchill		Crinan, Argyle	28
Nine Mile Creek		Largie, Duff's	
Centre Road, Knox (see Beechwood)	30	Cromarty	31
Centreville (see South Monaghan)	14	Crowland (see Welland)	26
Charlottetown:			
St. James	7	D	
St. Mark's	7	Dalhousie Charge	6
Marshfield, St. Columba's		Campbellton, Knox	
Zion	7	Dalhousie, St. John's	
Chateauguay, Maplewood	9	Dartmouth:	
Chatham:		Iona	4
First	29	St. Andrew's	4
Korean Church of Chatham-Kent	24	Musquodoboit Harbour	
St. James	29	Dawn, Knox (see Petrolia)	30
Chatsworth, St. Andrew's	32	Dawson Creek, St. James	38
Dornoch, Latona		Dean, Sharon	4
Chauvin, Westminster	39	Delhi, Calvin	27
Wainwright, St. Andrew's		Derby, Ferguson (see Millerton)	6
Chesley, Geneva	32	Deseronto, Church of the Redeemer (see Picton)	13
Chesterville, St. Andrew's	10	Dixonville, Strang	38
Morewood		Doon (see Kitchener)	23
Chetwynd, Shared Ministry	38	Dorchester	28
Chilliwack, Cooke's	44	South Nissouri	
Chinese		Dornoch, Latona (see Chatsworth)	32
Celebration North	16	Dover, New St. Andrew's	29
Markham	15	Valetta	
Mississauga	18	Drayton, Knox (see Palmerston)	23
Montreal	9	Dresden	29
Toronto	16	Rutherford	
Vancouver	44	Dromore, Amos	32
Victoria	45	Holstein, Knox	
Windsor	29	Normanby, Knox	
Churchill (see Central Parish)	7	Duart (see Thamesville)	29
Clairville, St. Andrew's (see Bass River)	6	Dublin Shore, Knox (see New Dublin-Conquerall)	4
Clarkson Road (see Mississauga)	18	Dunbar (see Morrisburg)	10
Claude	18		

Congregation	Presbytery	Congregation	Presbytery
Duncan, St. Andrew's	45	Fergus, St. Andrew's	23
Dundas, Knox	25	Feversham, Burns (see Markdale)	32
Dundalk, Erskine	32	Finch, St. Luke's-Knox (see Avonmore)	10
Swinton Park, St. Andrew's		Fingal, Knox	28
Dunedin	20	Port Stanley, St. John's	
Dunleath (see Yorkton)	36	Flin Flon, St. Andrew's	35
Dunnville, Knox	26	Flos, Knox (see Elmvale)	20
Dunvegan, Kenyon	10	Fonthill, Kirk on the Hill	26
Kirk Hill, St. Columba		Forest, St. James	30
Durham (ON)	32	Formosan, Toronto	16
Durham (NS) (see West River)	3	Fort Coulonge, St. Andrew's	12
Dutton, Knox-St. Andrew's	29	Bristol Memorial	
Duvernay, St. John's (see Laval)	9	Fort Erie, St. Andrew's-Knox	26
E		Fort Frances, St. Andrew's	33
Earlton, Knox (see Scotsburn)	3	Fort McMurray, Faith	39
East Oro, Essen (see Uptergrove)	20	Fort St. John, St. John	38
East River Pastoral Charge	3	Framboise, St. Andrew's (see Grand River) .	1
Caledonia, Bethel		Fredericton, St. Andrew's	5
St. Paul's		Freeland (see Richmond Bay)	7
Springville		Freetown	7
Sunnybrae, Calvin		French River (see Merigomish)	3
East River, St. Mary's Zion (see		G	
Blue Mountain)	3	Gairloch, St. Andrew's	
Eastern Charlotte Charge	5	(see Hopewell)	3
Pennfield, The Kirk		Galahad, St. Paul's (see Killam)	39
St. Georges, The Kirk		Galt, Knox's (now Cambridge)	23
Eckville, St. Paul's	40	Galt, St. Andrew's (now Cambridge)	23
Eden Mills (see Rockwood)	23	Gamebridge, Knox (see Beaverton)	14
Edmonton:		Gananoque, St. Andrew's	13
Antioch	39	Ganton (see Lloydminster)	39
Callingwood Road	39	Garden of Eden, Blair	
Stony Plain, Parkland First		(see Blue Mountain)	3
Calvin (Hungarian)	39	Gem (see Bassano)	41
Dayspring	39	Georgetown, Knox	18
Eastminster	39	Limehouse	
First	39	Glace Bay, St. Paul's	1
Korean	46	Glamis (see Paisley)	32
Mill Woods	39	Glasgow Road (see Hunter River)	7
Parkland First (Stony Plain)	39	Glenarm, Knox (see Fenelon Falls)	14
St. Andrew's	39	Glencoe	28
Strathcona	39	Wardsville, St. John's	
Westmount	39	Glenelg (see Marine Drive Kirk)	3
Elmira, Gale	23	Gloucester (see Ottawa)	11
Elmsdale, St. Matthew's	4	Goderich, Knox	31
Hardwood Lands		Gordonville, St. Andrew's (see Arthur)	23
Elmvale	20	Gorrie, Knox (see Molesworth)	31
Flos, Knox		Grand Falls/Windsor, St. Matthew's	2
Elora, Knox	23	Grande Prairie, Forbes	38
Alma, St. Andrew's		Grand River	1
Elphin (see McDonald's Corner)	12	Framboise, St. Andrew's	
Embro, Knox	27	Loch Lomond, Calvin	
Harrington, Knox		Grand Valley, Knox	18
Englehart, St. Paul's	21	Gravel Hill, St. James-St. Andrew's	
Tomstown		(see Avonmore)	10
Englishtown, (Baddeck-St. Anne's)	1	Gravenhurst, Knox	20
Erin, Burns	18	Greenhill, Salem (see West River)	3
Ospringle, Knox		Greenstone, St. Andrew's	33
Estevan, Westminster	36	Grenfell, Trinity (see Indian Head)	36
Exeter, Caven	31	Grimsby, St. John's	25
F		Guelph:	
Fabreville	9	Knox	23
Faro, Church of Apostles	38	Kortright	23
Fenelon Falls, St. Andrew's	14	St. Andrew's	23
Glenarm, Knox		Westminster-St. Paul's	23

Congregation	Presbytery
H	
Hagersville, St. Andrew's	25
Port Dover, Knox	
Halifax:	
Calvin	4
Knox	4
Church of St. David	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. David (see St. John & St. Andrew)...	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	
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
Hopewell, First	3
Gairloch, St. Andrew's	
Rocklin, Middle River	
Horning's Mills, Knox	20
Howick, Georgetown	9
Riverfield	
St. Urban, Beechridge	
Hudson's Hope, St. Peters	38

Congregation	Presbytery
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
Brookfield	
Glasgow Road	
Huntingdon, St. Andrew's	9
Athelstan	
Huntsville, St. Andrew's	20
I	
Ilderton, Bethel.....	28
Indian Brook, William Read (see North	1
River and North Shore)	
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	
Ivy (see Cookstown)	20
J	
Jarrett, Willis, (see Uptergrove)	20
Jarvis, Knox	25
Walpole, Chalmers	
Jasper Korean	46
K	
Kamloops, St. Andrew's	43
Kanata, Trinity	11
Kapuskasing, St. John's	21
Kars, St. Andrew's	11
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

Congregation	Presbytery	Congregation	Presbytery
Kingston:		L	
St. Andrew's	13	Lac La Hache, Caribou	43
St. John's (Pittsburgh)	13	Lachute, Margaret Rodger Memorial	9
Sand Hill		Lake Ainslie (see Middle River)	1
Strathcona Park	13	Lake Dore	12
Kinlough (see Teeswater)	32	Lakefield, St. Andrew's	14
Kinloss, South (see Lucknow)	32	Lakehurst, Knox	
Kintyre, Knox	28	Lakehurst, Knox (see Lakefield)	14
New Glasgow, Knox		Lakeshore, St. Andrew's	29
Rodney, St. John's		Lancaster, St. Andrew's	10
Kipling, Bekevar	36	Martintown, St. Andrew's	
Kirk Hill, St. Columba's (see Dunvegan)	10	Langley	44
Kirkfield (see Bolsover)	14	Lansdowne, Church of the Covenant	
Kirkland, St. David's	5	(see Caintown)	10
Kirkland Lake, St. Andrew's	21	Largie, Duff (see Crinan)	28
Kirkwall	25	Laval (Duvernay), St. John's	9
Sheffield, Knox		Leamington, Knox	29
Kitchener:		Leaskdale, St. Paul's	15
Calvin	23	Leggatt's Point	8
Doon	23	Lenore	35
Kitchener East	23	Lethbridge:	
Kitchener-Waterloo Korean	24	Bethlen	41
St. Andrew's	23	St. Andrew's	41
Kitimat (see Prince Rupert)	43	Limehouse (see Georgetown)	18
Knollwood Park (see London)	28	Lindsay, St. Andrew's	14
Knox, Sixteen	18	Listowel, Knox	31
Komoka, Knox (see North	28	Little Harbour	3
Caradoc-St. Andrew's)		Pictou Landing, Bethel	
Korean:		Little Narrows	1
Abbotsford	46	Whycocomagh, St. Andrew's	
Brantford	24	Lloydminster, Knox	39
Burnaby Korean	46	Ganton	
Burnaby, Trinity	46	Loch Lomond, Calvin (see Grand River)	1
Calgary	46	Lochwinnoch	12
Edmonton	46	London:	
Jasper	46	Chalmers	28
Kitchener-Waterloo	24	DaySpring	28
Korean Church of Chatham-Kent	24	Elmwood Avenue	28
London, Christian	24	Knollwood Park	28
Mississauga, Westside	24	Korean	24
Montreal	24	New St. James	28
Nanaimo	46	Oakridge	28
Niagara Falls	24	St. George's	28
Oshawa	15	St. Lawrence	28
North Vancouver	46	Trinity Community	28
Port Coquitlam, Soojung	46	Westmount	28
Surrey:		Longueuil, St. Andrew's (St. Lambert)	9
Kwangya	46	Lost River	9
Korean	46	Lot 14 (see Richmond Bay)	7
Toronto:		Louisbourg-Catalone Pastoral Charge	1
Dahdrim	24	Louisbourg, Zion	
East Toronto	24	Catalone, St. James	
Galilee	24	Lower Sackville, First Sackville	4
Mahn Min	24	Lucknow	32
Myung Sung	24	South Kinloss	
Pilgram Korean	24	Lunenburg, St. Andrew's	4
St. Timothy	24	Rose Bay, St. Andrew's	
Toronto	24	M	
Yae Dalm	24	MacLennan's Mountain, St. John's	3
Vancouver	46	Madoc, St. Peter's	13
Vancouver, Galilee	46	Magnetawan, Knox (see Burk's Falls)	22
Waterloo, Kitchener Waterloo	24	Maisonneuve, St. Cuthbert's (see Town of ...	9
Winnipeg	46	Mount Royal, Montreal	
Kouchibouguac, Knox (see Miramichi,		Malton, St. Mark's	18
Calvin)	6	Manotick, Knox	11
		Mansfield (see Alliston)	20

Congregation	Presbytery	Congregation	Presbytery
Maple, St. Andrew's	19	Westside Korean	24
Maple Ridge, Haney	44	White Oak	18
Maple Valley, St. Andrew's	20	Mission, St. Paul's	44
Marine Drive Kirk's Pastoral Charge	3	Mistawasis	37
Sherbrooke, St. James		Mitchell, Knox	31
Glenelg		Molesworth, St. Andrew's	31
Marion Bridge, St. Columba (see Mira		Gorrie, Knox	
Pastoral Charge)	1	Moncton, St. Andrew's	5
Markdale Cooke's	32	Monkton, Knox	31
Feversham		Cranbrook, Knox	
Markham:		Montague, St. Andrew's	7
Chapel Place	19	Cardigan, St. Andrew's	
Chinese	19	Montreal:	
St. Andrew's	19	Briarwood	9
Marshfield (see Charlottetown, St. Mark's) .	7	Chambit	9
Marshy Hope (see Barney's River)	3	Chinese	9
Martintown, St. Andrew's (see Lancaster) ...	10	Côte des Neiges	9
Maxville, St. Andrew's	10	Eglise St. Luc	9
St. Elmo, Gordon		Ephriam Scott Memorial	9
Moose Creek, Knox		First (Verdun)	9
McClures Mills, St. Paul's		Ghanaian	9
(see Truro, St. James)	4	Hungarian	9
McDonald's Corners, Knox	12	Knox, Crescent, Kensington & First	9
Elphin		Korean	24
Snow Road		Livingstone	9
Meaford, Knox	32	Maisonneuve-St. Cuthbert's (see Town	
Medicine Hat:		of Mount Royal)	9
Riverside	41	Montreal West	9
St. John's	41	St. Andrew and St. Paul	9
Melbourne:		St. Columba by the Lake (Pointe Claire)9	
Guthrie (see Appin)	28	Taiwanese Robert Campbell	9
St. Andrew's	8	Town of Mount Royal	9
Melfort, St. James	37	Maisonneuve-St. Cuthbert	
Tisdale, St. Andrew's		Tyndale-St. George's Centre	9
Melita	35	Westminster (Pierrefonds)	9
Merigomish, St. Paul's	3	Moonstone, Knox (see Coldwater)	20
French River		Moore Township, Knox	30
Middle River, Farquharson	1	Mooretown, St. Andrew's	30
Lake Ainslie		Moose Creek, Knox (see Maxville)	10
Kenloch		Moose Jaw, St. Mark's	36
Midland, Knox	20	Briercrest, Knox	
Millerton, Grace	6	Moosomin, St. Andrew's	36
Derby, Ferguson		Whitewood, Knox	
Mille Isles	9	Morewood (see Chesterville)	10
Milton:		Morrisburg, Knox	10
Boston	18	Dunbar	
Omagh		Mosa Burns	28
Knox	18	Moser's River, St. Giles	3
Milverton, Burns	31	Motherwell, Avonbank (see Avonton)	31
North Mornington		Mountain, Knox (see Winchester &	
Mira Pastoral Charge	1	Mountain Charge)	10
Mira Ferry, Union		Mount Forest, St. Andrew's	23
Marion Bridge, St. Columba		Mount Pleasant, Brantford (see Knox)	27
Miramichi:		Mount Royal, Town of (see Montreal)	9
Calvin	6	Maisonneuve-St. Cuthbert's	
Black River Bridge, St. Paul's		Murray Harbour North	7
Kouchibouquac, Knox		Caledonia	
St. James	6	Murray Harbour South	
Mississauga:		Peter's Road	
Chinese	18	Murray Harbour South	
Clarkson Road	18	(see Murray Harbour North)	7
Dixie	18	Musquodoboit Harbour (see Dartmouth)	4
Erindale	18		
Glenbrook	18	N	
St. Andrew's (Port Credit)	18	Nanaimo:	
St. Andrew's (Streetsville)	18	Korean	46
		St. Andrew's	45

Congregation	Presbytery	Congregation	Presbytery
Napier, St. Andrew's (see Alvinston)	30	O	
Nassagaweya (see Campbellville)	18	Oak Point, St. Matthew's, Bartibog Bridge... ..	6
Neepawa, Knox	35	(see Tabusintac)	
Neil's Harbour, St. Peter's	1	Oakville:	
Nelson, First	42	Hopedale	18
Nepean (see Ottawa):		Knox	18
Greenview	11	Knox Sixteen	18
Parkwood	11	Trafalgar	18
Nestleton, Cadmus	14	Olds, St. Andrew's	40
New Carlisle, Knox	6	Omagh (see Boston)	18
New Dublin-Conquerall:		Orangedale, Malagawatch, River Denys	1
Conquerall Mills, St. Matthew's	4	Orangeville, Tweedsmuir Memorial	18
Dublin Shore, Knox	4	Orillia:	
West Dublin, St. Matthew's	4	St. Andrew's	20
New Glasgow (NS):		St. Mark's	20
First	3	Orkney	40
St. Andrew's	3	Orleans, Grace	11
Westminster	3	Ormstown	9
New Glasgow (ON), Knox (see Kintyre)	28	Rockburn	
New Jersey, Zion (see Tabusintac)	6	Oro, Trinity	20
New Liskeard, St. Andrew's	21	Oshawa:	
New London, St. John's (see Kensington) ...	7	Knox	15
New Minas, Kings	4	Korean	15
New Westminster:		St. James	15
First	44	St. Luke's	15
Knox	44	St. Paul's	15
St. Aidan's	44	Ospringe, Knox (see Erin)	18
Newmarket, St. Andrew's	19	Ottawa:	
Niagara Falls:		Calvin Hungarian	11
Chippawa	26	Erskine	11
Drummond Hill	26	Gloucester	11
Korean	24	Grace (Orleans)	11
Stamford	26	Greenview	11
Niagara-on-the-Lake, St. Andrew's	26	Knox	11
Ninga	35	Parkwood	11
Nine Mile Creek (see Central Parish)	7	St. Andrew's	11
Nobleton, St. Paul's	19	St. David & St. Martin	11
Noel Road, St. James (see Windsor, Ns)	4	St. Giles	11
Normanby, Knox (see Dromore)	32	St. Paul's	11
North Bay, Calvin	22	St. Stephen's	11
North Battleford, St. Andrew's	37	St. Timothy's	11
North Caradoc-St. Andrew's	28	Trinity (Kanata)	11
Komoka, Knox		Westminster	11
North Easthope, Knox (see Shakespeare) ...	31	Owen Sound, St. Andrew's	32
North Mornington (see Milverton)	31	Oxford, St. James (see Springhill)	3
North Peace Territorial Ministry	38	Oxford Mills, St. Andrew's (see Kemptville- Oxford Mills)	10
North Pelham, First	26	P	
Rockway		Paisley, Westminster	32
North River and North Shore:		Glammis, St. Paul's	
North River, St. Andrew's	1	Palmerston, Knox	23
Indian Brook, William Reid	1	Drayton, Knox	
North Sydney, St. Giles	1	Paris	27
North Tryon	7	Parry Sound, St. Andrew's	20
North Vancouver		Parksville, St. Columba	45
Korean	46	Pembroke, First	12
St. Andrew's & St. Stephen's	44	Penetanguishene, First	20
North Yarmouth, St. James (see Belmont) ...	28	Pennfield, The Kirk (see Eastern Charlotte Pastoral Charge)	5
Norval	18	Penhold, Chalmers (see St. Andrew's, Red Deer)	40
Union		Penticton, St. Andrew's	43
Norwich, Knox	27	Perth, St. Andrew's	12
Bookton		Petawawa	12
Norwood, St. Andrew's	14	Point Alexander	
Havelock, Knox			
Nottawa, Emmanuel	20		

Congregation	Presbytery	Congregation	Presbytery
Peterborough:		Renfrew	12
St. Giles	14	Rexdale	17
St. Paul's	14	Richmond (BC)	44
St. Stephen's	14	Richmond, St. Andrew's (ON)	11
Peter's Road (see Murray Harbour North) ...	7	Richmond Bay Pastoral Charge:	
Petrolia, St. Andrew's	30	Freeland	7
Dawn, Knox		Tyne Valley	7
Pickering, Amberlea	15	Victoria West	7
Pictou, St. Andrew's	13	Lot 13	7
Deseronto, Church of the Redeemer		Richmond Hill	19
Pictou:		Ridgetown, Mount Zion	29
First	3	Ripley, Knox (see Ashfield)	32
St. Andrew's	3	River Denys (see Orangedale)	1
Pictou Landing, Bethel (see Little Harbour)	3	Riverfield (see Howick)	9
Pictou Island, Sutherland	3	River John, St. George's	3
Pierrefonds, Westminster (see Montreal)	9	Toney River, St. David's	
Pinawa, Pinawa Christian Fellowship	34	Riverview:	
Pincourt, Ile Perrot	9	St. Andrew's (see Springhill, NS)	3
Pittsburgh, St. John's (see Kingston)	13	Bethel (NB)	5
Sandhill		Rockburn (see Ormstown)	9
Point Alexandra (see Petawawa)	12	Rocklin, Middle River (see Hopewell)	3
Point Edward	30	Rockway (see North Pelham)	26
Pointe Claire, St. Columba by the Lake (see		Rockwood	23
Montreal)	9	Eden Mills	
Port Alberni, Knox	45	Rocky Mountain House, Memorial	40
Port Carling, Knox	20	Rodney, St. John's (see Kintyre)	28
Torrance, Zion		Rose Bay, St. Andrew's (see Lunenburg)	4
Port Colborne, First	26	Rosedale (see Bobcaygeon)	14
Port Coquitlam, Soojung	46	Roslin, St. Andrew's	13
Port Credit, St. Andrew's		Ross, St. Andrew (see Cobden)	12
(Mississauga)	18	Ross Ferry, Knox (see Bourlarderie)	1
Port Dover, Knox (see Hagersville)	25	Rutherford (see Dresden)	29
Port Elgin:			
Tolmie Memorial (ON)	32	S	
Burgoyne, Knox		St. Albert, Braeside	39
St. James (NB)	5	St. Andrew's East	9
Port Hope, St. Paul's	14	St. Andrew's, Greenock	5
Port McNicoll, Bonar	20	St. Stephen, St. Stephen's	
Victoria Harbour, St. Paul's		St. Ann's, Ephraim Scott (see Baddeck)	1
Port Perry, St. John's	15	St. Catharines:	
Port Stanley, St. John's (see Fingal)	28	Knox	26
Portage la Prairie, First	35	St. Andrew's	26
Portuguese Speaking	17	St. Giles	26
Prescott, St. Andrew's	10	Scottlea	26
Spencerville, St. Andrew's-Knox		West St. Andrew's	26
Priceville, St. Andrew's	32	St. David's, First	26
Prince Albert, St. Paul's	37	St. Elmo, Gordon (see Maxville)	10
Prince George, St. Giles	43	St. George, The Kirk (see Eastern Charlotte	
Prince Rupert, First	43	Pastoral Charge)	5
Kitimat		St. John's:	
Pugwash, St. John's (see Tatamagouche)	3	St. Andrew's	2
Puslinch, Duff's	23	St. David's	2
Q		St. Lambert, St. Andrew's (see Longueuil) ...	9
Qu'Appelle, St. Andrew's (see Indian Head)	36	St. Marys	31
Quebec, St. Andrew's	8	St. Paul's (see East River)	3
R		St. Stephen, St. Stephen's (see Greenoch)....	5
Ratho	27	St. Thomas, Knox	28
Red Deer:		St. Urbain, Beechridge	9
Knox	40	Sackville, St. Andrew's	5
St. Andrew's	40	Saint John:	
Penhold, Chalmers		St. Columba	5
Regina:		St. John and St. Stephen	5
First	36	St. Matthew's	5
Norman Kennedy	36	Salmon Arm, St. Andrew's	43
		Saltsprings, St. Luke's (see West River)	3
		Sand Hill (see St. John's, Kingston)	13

Congregation	Presbytery	Congregation	Presbytery
Sandwich, St. Philip's	37	Stoney Creek	
Sarnia:		Cheyne	25
Laurel-Lea-St. Matthew's	30	Heritage Green	25
Paterson Memorial	30	Stouffville, St. James	19
St. Andrew's	30	Stratford:	
St. Giles	30	Knox	31
Saskatoon:		St. Andrew's	31
Calvin Goforth	37	Strathroy, St. Andrew's	30
McKercher Drive	37	Streetsville, St. Andrew's	
Circle West	37	(Mississauga)	18
Parkview	37	Stroud	20
McKercher Drive (see Calvin Goforth)..	37	Sudbury:	
Native Circle Ministry	37	Calvin	22
Parkview (see Circle West)	37	Hillside	22
St. Andrew's	37	Knox	22
Sauble Beach, Huron Feathers	32	Summerland, Lakeside	43
Sault Ste. Marie:		Summerside	7
St. Paul's	22	Sundridge, Knox (see Burk's Falls)	22
Victoria		Sunnidale, Zion (see Stayner)	20
Westminster	22	Sunnybrae, Calvin (see East River)	3
Schomberg, Emmanuel	19	Sunny Corner, St. Stephen's	6
Scotsburn, Bethel	3	Warwick, St. Paul's	
Earlton, Knox		Surrey:	
West Branch, Burns Memorial		Grace	44
Scotstown, St. Paul's	8	Korean	46
Seaforth, First	31	Kwangya	46
Clinton, St. Andrew's		St. Andrew's, Newton	44
Selkirk, Knox	34	Whalley	44
Shakespeare	31	Sutherland's River (see Thorburn)	3
North Easthope, Knox		Sutton West, St. Andrew's	19
Sheffield, Knox (see Kirkwall)	25	Swift Current, St. Andrew's	36
Sherbrooke:		Swinton Park, St. Andrew's	
St. James (see Marine Drive Kirk)	3	(see Dundalk)	32
St. Andrew's	8	Sydney, Bethel	1
Sherwood Park	39	Sydney Mines, St. Andrew's	1
Shipman	37	Sylvan Lake, Memorial	40
Sidney, Saanich Peninsula	45	Sylvania, Knox	37
Simcoe, St. Paul's	27		
Slocan, St. Andrew's	42	T	
Slocan Valley Community		Tabusintac, St. John's	6
Smiths Falls, Westminster	12	New Jersey, Zion	
Smithville (see Beamsville)	26	Bartibog Bridge, St. Matthew's (Oak Point)	
Snow Road (see McDonald's Corners)	12	Tara, Knox	32
Sooke, Knox	45	Allenford, St. Andrew's	
South Kinloss (see Lucknow)	32	Tatamagouche, Sedgewick Memorial	3
South Monaghan, Centreville	14	Pugwash, St. John's	
Southampton, St. Andrew's	32	Wallace, St. Matthew's	
South Nissouri (see Dorchester)	28	Teeswater, Knox	32
Spencerville, St. Andrew's-Knox (see		Kinlough	
Prescott).....	10	Thamesville, St. James	29
Springhill, St. David's	3	Duart	
Oxford, St. James		Theford, Knox	30
Riverview, St. Andrew's		Watford, St. Andrew's	
Springville (see East River)	3	Thompson, St. Andrew's	34
Stanley, St. Peter's	5	Thorburn, Union	3
Williamsburg, St. Paul's		Sutherland's River	
Stayner, Jubilee	20	Thornbury, St. Paul's	32
Sunnidale Corners, Zion		Thornhill	19
Stellarton, First	3	Thorold, St. Andrew's	26
Stirling, St. Andrew's	13	Thunder Bay:	
West Huntingdon, St. Andrew's		Calvin	33
Stittsville, St. Andrew's	11	First	33
Stokes Bay, Knox	32	Lakeview	33
Stonewall, Knox	34	St. Andrew's	33
Stony Plain, Parkland First (see	39	Tillsonburg, St. Andrew's	27
Callingwood Road, Edmonton)		Windham Centre, St. Andrew's	

Congregation	Presbytery	Congregation	Presbytery
Timmins, MacKay	21	Toronto Formosan	16
Tisdale, St. Andrew's (see Melfort)	37	Trinity Mandarin	16
Tiverton, Knox	32	Trinity (York Mills)	16
Tomstown (see Englehart)	21	University	17
Toney River, St. David's (see River John) ...	3	Victoria-Royce	17
Toronto:		Westminster	15
Albion Gardens	17	Westminster	16
Armour Heights	16	Weston	17
Beaches	16	Westview	16
Bonar-Parkdale	17	Wexford	15
Bridlewood	15	Willowdale	16
Calvin	16	Wychwood-Davenport	17
Celebration	17	York Memorial	17
Celebration North	16	Torrance, Zion (see Port Carling)	20
Chinese (Toronto)	16	Tottenham, Fraser	19
Clairlea Park	15	Town of Mount Royal (see Montreal)	9
Faith Community	16	Maisonneuve-St. Cuthbert's	
Fallingbrook	15	Trail, First	42
First Hungarian	15	Trenton, St. Andrew's	13
Gateway Community	16	Truro, St. James'	4
Ghanaian	17	McClure's Mills, St. Paul's	
Glebe	16	Tweed, St. Andrew's	13
Glenview	16	Tyndale, St. George's	9
Graceview	17	Tyne Valley (see Richmond Bay)	7
Grace	15		
Guildwood Community	15	U	
Iona	16	Union (see Norval)	18
Knox (Agincourt)	15	Unionville	19
Knox (Toronto)	16	Uptergrove, Knox	20
Korean		East Oro, Essen	
Dadrim	24	Jarratt Willis	
East Toronto	24	Uxbridge, St. Andrew's-Chalmers	15
Galilee	24		
Korean Myung Sung	24	V	
Mahn-Min	24	Valcartier, St. Andrew's	8
Pilgrim	24	Valetta (see Dover)	29
St. Timothy	24	Valley Centre, St. Andrew's	40
Toronto	24	(see Willowdale)	
Yae Dalm	24	Vancouver:	
Leaside	16	Central	44
Malvern	15	Chinese	44
Melville	15	Fairview	44
Mimico	17	First Hungarian	44
Morningside High Park	17	Galilee	46
North Park	17	Kerrisdale	44
Patterson	17	Korean	46
Pine Ridge	17	St. Andrew's and St. Stephen's (North	
Portuguese Evangelical	17	Vancouver)	44
Queen Street East	16	St. Columba	44
Rexdale	17	Surrey Korean (see Surrey)	46
Riverdale	16	Taiwanese	44
Rosedale	16	West Point Grey	44
Runnymede	17	West Vancouver	44
St. Andrew's (Humber Heights)	17	Vankleek Hill, Knox	10
St. Andrew's (Islington)	17	Hawkesbury, St. Paul's	
St. Andrew's (Scarborough)	15	Vankoughnet, St. David's	20
St. Andrew's (Toronto)	16	Vaughan, St. Paul's	19
St. David's	15	Verdun, First (see Montreal)	9
St. Giles, Kingsway	17	Vernon, Osgoode (ON)	11
St. John's	16	Vernon, Knox (BC)	43
St. John's (Milliken)	15	Victoria:	
St. Mark's	16	Chinese	45
St. Paul's	17	Knox	45
St. Stephen's	15	St. Andrew's	45
St. Stephen's (Weston)	16	Trinity	45
Toronto Central Taiwanese	16	West Shore	45

Congregation	Presbytery	Congregation	Presbytery
Victoria (see Sault Ste. Marie)	22	Windsor:	
Victoria Harbour, St. Paul's (see Port McNicoll)	20	Chinese	29
Victoria West (see Richmond Bay)	7	First Hungarian	29
Virden, St. Andrew's	35	Forest Glade	29
W		Paulin Memorial	29
Wainwright, St. Andrew's (see Chauvin)	39	Riverside	29
Walkerton, Knox	32	St. Andrew's	29
Wallace, St. Matthew's (see Tatamagouche) 3		St. John's (NS)	4
Wallaceburg, Knox	29	Noel Road, St. James	
Walpole, Chalmers (see Jarvis)	25	St. Matthew's (NF)	2
Wanham, Knox	38	Wingham, St. Andrew's	32
Blueberry Mountain, Munro		Winnipeg:	
Wardville, St. John's (see Glencoe)	28	Calvin	34
Warkworth, St. Andrew's	14	First	34
Hastings, St. Andrew's		Kildonan	34
Warwick, St. Paul's (see Sunny Corner)	6	Lockport Community	34
Wasaga, Wasaga Beach Community	20	Manitoba Korean	46
Waterdown, Knox	25	St. Andrew's	34
Waterloo:		St. James	34
Kitchener-Waterloo Korean	24	St. John's	34
Knox	23	Westwood	34
Waterloo North	23	Winnipegosis, Knox	35
Watford (see Thedford)	30	Winterbourne, Chalmers	23
Welland:		Woodbridge	19
Hungarian	26	Wood Islands (see Belfast)	7
Crowland		Woodstock:	
Knox	26	Knox (ON)	27
St. Andrew's	26	St. Paul's (NB)	5
West Branch, Zion (see Bass River)	6	Woodville (see Bolsover)	14
West Branch, Burn's Memorial		Wyoming-Camlachie Charge	
(see Scotsburn)	3	Wyoming, St. Andrew's	30
West Dublin, St. Matthew's		Camlachie, Knox	30
(see New Dublin-Conquerall)	4	Y	
West Flamborough	25	Yarmouth, North, St. James (see Belmont) ..	28
West Huntingdon, St. Andrew's		Yorkton, Knox	36
(see Stirling)	13	Dunleath	
West Point (see Alberton)	7		
West River Pastoral Charge	3		
Durham, West River			
Green Hill, Salem			
Saltsprings, St. Luke's			
West Vancouver	44		
Westport, Knox	12		
Westville, St. Andrew's	3		
West Vancouver	44		
Weyburn, Knox	36		
Whitby:			
Celebration!	15		
St. Andrew's	15		
Whitechurch, Chalmers	32		
White Rock, St. John's	44		
Whitewood, Knox (see Moosomin)	36		
Whycocomagh St. Andrew's			
(see Little Narrows)	1		
Warton, St. Paul's	32		
Wick (see Cannington)	14		
Williamsburg, St. Paul's (see Stanley)	5		
Willis Jarratt (see Uptergrove)	20		
Willowdale, Zion	40		
Valley Centre, St. Andrew's			
Winchester & Mountain Charge:			
Winchester, St. Paul's	10		
Mountain, Knox	10		
Windham Centre, (see Tillsonburg)	27		

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 2003 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	702	Cape Breton	24	742	Eastern Han-Ca
2	703	Newfoundland	25	744	Hamilton
3	703	Pictou	26	746	Niagara
4	706	Halifax & Lunenburg	27	748	Paris
5	707	St. John	28	749	London
6	708	Miramichi	29	752	Essex-Kent
7	709	Prince Edward Island	30	753	Sarnia
8	711	Quebec	31	754	Huron-Perth
9	712	Montreal	32	756	Grey-Bruce-Maitland
10	714	Seaway-Glengarry	33	758	Superior
11	716	Ottawa	34	759	Winnipeg
12	718	Lanark & Renfrew	35	760	Brandon
13	720	Kingston	36	761	Assiniboia
14	721	Lindsay-Peterborough	37	762	N. Saskatchewan
15	723	Pickering	38	763	Peace River
16	726	East Toronto	39	763	Edmonton-Lakeland
17	729	West Toronto	40	765	Central Alberta
18	731	Brampton	41	766	Calgary-Macleod
19	734	Oak Ridges	42	767	Kootenay
20	736	Barrie	43	768	Kamloops
21	738	Temiskaming	44	769	Westminster
22	739	Algoma & North Bay	45	771	Vancouver Island
23	740	Waterloo-Wellington	46	773	Western Han-Ca

A

A 9	Abbott, Chen Chen , (B.Sc, Ph.D., B.Th Hons, M.Div) 9, av. de l'Eglise, Pointe Claire, PQ, H9S 5J1
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.) RR #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 , (B.B.A., M.Div.) Box 636, Petrolia, ON, N0N 1R0
A 41	Agar, Gordon K. , (B.A.) 6363 Simcoe Rd. S.W., Room 506, Calgary, AB, T3H 4M3
A 44	Aicken, Allen J. , (B.A., B.D.) 27957 96 Ave., Maple Ridge, BC, V2W 1L4
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 Dr., 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.) 1007-200 Shakespeare Dr., Waterloo, ON, N2L 6C1
A 23	Allum, Walter R. , (B.A., M.Div., D.D.) 1007-200 Shakespeare Dr., Waterloo, ON, N2L 6C1
35	Alston, Barbara J. , (B.A., B.Th., M.Div.) Box 148, Hartney, MB, R0M 0X0
11	Ament, Gwen M. , (B.A., M.Div.) 20 Mulkins St., Stittsville, ON, K2S 1A6
30	Amiro, Larry , (M.Div.) c/o General Delivery, Parkhill, ON, N0M 2K0
24	An, Paul , 3637 Grand Park Dr., Mississauga, ON, L5B 4L6
A 17	An, Sang Jin , (B.A., M.Div.) 521-2431 Finch Ave. W., 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., M.A., D.D.) 101 Creswell Dr., Beaconsfield, PQ, H9W 1E1
A 16 **Armstrong, Jean S.**, (M.A.) 20 Glebe Rd. W., Unit 15, Toronto, ON, M5P 1C9
23 **Ashfield, E. Brooke**, (B.A., B.D., M.Div.) c/o 50 Erb St. W., Waterloo, ON, N2L 1T1
23 **Ashfield, Linda A.**, (B.A., B.D., M.Div.) c/o 50 Erb St. W., Waterloo, ON, N2L 1T1
29 **Ashley, Joan**, (Dip. C.E., B.A.) 235 Amy Croft Dr., Tecumseh, ON, N9K 1C8
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. D.Th.) Box 609, Manotick, ON, K4M 1A6
A 25 **Austen, Fred H.**, 45-860 Rymal Rd. E., Hamilton, ON, L8W 2X6
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
14 **Baird, William W.H.**, (M.Div.) 68 Lang Rd., RR #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.) 136 Neville Point Rd., Erinsville, ON, K0K 2A0
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**, (B.A., Dip.C.E.) 11722-94 Ave., 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
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 St., 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.**, RR #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. S.W., 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
7 **Barlow, Kimberly**, (B.A., M.Div.) 21 English Settlement Rd., Stanley, NB, E6B 2C7
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. N.E., 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 St., Harrow, ON, N0R 1G0
15 **Beaton, David A. (Sandy)**, (B.A., M.Div.) 319 Queen St., Box 1135, Port Perry, ON, L9L 1A9
A 16 **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. S.W., 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.) RR #5, Box 6, Niyas Site, Quesnel, BC, V2J 3H9
 18 **Benson, Randall**, 14650 Heart Lake Rd., RR #1, Inglewood, ON, L0N 2K0
 42 **Benty, Ronald**, (B.A., M.Div.) Box 255, Creston, BC, V0B 1G0
 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
 26 **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., Toronto, ON, M2J 2X2
 15 **Bigham, John**, (B.Sc. (Hons.), M.Div.) 35 Church St. N., Ajax, ON, L1T 2W4
 28 **Birchall, Amanda**, 23225 Thames Rd., RR #3, Appin, ON, N0L 1A0
 A 7 **Bishop, J. Harvey**, (B.A., B.D.) 7-5 Belvedere Ave., Charlottetown, PE, C1A 6A9
 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, RR #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 13 **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
 30 **Boose, Steven A.**, (B.A., M.Div.) 152 Albert St., Strathroy, ON, N7G 1V5
 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.) 400 Midpark Blvd. S.E., Calgary, AB, T2X 2K4
 23 **Borthwick, John C.**, (B.A., M.Div.) 161 Norfolk St., Guelph, ON, N1H 4J7
 23 **Botha, Aubrey J.**, (B.A., B.D., Th.D.) 7 Queen's Square, Cambridge, ON, N1S 1H4
 10 **Bourgon, Mark R.J.**, (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
 34 **Breisch, Frank D.**, (B.A., B.D., Th.M., D.Min.) 61 Picardy Place, Winnipeg, MB, R3G 0X6
 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 Ave., 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
 34 **Brough, Matthew**, 341 Eveline St., Selkirk, MB, R1A 1M9
 DA 7 **Brown, Mrs. Angus**, RR #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.) 908-555 Berkshire Dr., 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. N.W., 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. N.W., Portage la Prairie, MB, R1N 3L3
 A 7 **Buell, Mark W.**, (B.B.A., B.Th., M.Div.) 1194 Susan Dr., Lower Sackville, NS, B4E 1P1
 5 **Burdett, Kent E.**, (B.A., M.Div.) 101 Dutch Point Rd., Hampton, NB, E5N 5Z2
 A 7 **Burke, M. Wayne**, (B.R.E., M.A.T.S., Dip. in Min.) 23-36 Rochford St., Charlottetown, PE, C1A 3T3
 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., Debart, 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 Freetle St., London, ON, N6H 3P3
 31 **Calkin, Catherine**, (B.A., M.A., M.Div.) RR #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.**, (B.A., 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
 A 14 **Campbell, J. Morrison**, 1486 7th Line, RR #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.) 1210-8111 Yonge St., Thornhill, ON, L3P 4V9
 26 **Campion, Catherine J.**, (M.Div.) Box 954, Beamsville, ON, L0R 1B0
 29 **Carle, Nancy**, (B.A., B.S., M.C.M., S.T.M., M.Div.) 840 Esdras Place, Windsor, ON, N8S 2M7
 A 29 **Carpenter, Evelyn M.I.**, (B.A., B.Ed., B.D., Th.M.) 24 Ellwood Ave., Chatham, ON, N7M 3K3
 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.) 401-245 Red Deer Dr. S.W., Medicine Hat, AB, T1A 8P4
 A 45 **Caveney, Michael F.**, (B.A., S.T.M., D.Min.) 4833 Maplegrove St., Victoria, BC, V8Y 3B9
 44 **Cawsey, Emery J.**, 13062-104th Ave., Surrey, BC, V3T 1T7
 A 15 **Chalin, Catherine**, 5 Ruddell Place, Toronto, ON, M1C 3E4
 A 25 **Chalmers, Jeffrey P.**, (B.Th., B.A., M.Div.) 44 Linnington Trail, Dundas, ON, L9H 7A3
 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
 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.) 314-200 Ronald St., Winnipeg, MB, R3J 3J3
 16 **Chang, Wes**, (M.Div.) 38 Eilerslie Ave., Toronto, ON, M2N 1X8
 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
 A 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
 A 5 **Cho, Steven C.H.**, (B.D., M.Div., M.Th., D.D.) 11 Vista Ridge Cres., Saint John, NB, E2J 4K4
 46 **Cho, Young-Taik**, (M.A., M.Div., M.Th., D.M.) 5808 Crown St., Vancouver, BC, V6N 2B7
 A 24 **Cho, Yun Sook**, (B.Sc., M.Div.) In Korea
 24 **Choi, Byung Ryul**, 910-1333 Ouellette Ave., Windsor, ON, N8X 4V4
 46 **Choi, Chang Sun**, (B.A., M.Div.) 1112-19th Ave. N.W., Calgary, AB, T2M 0Z9
 A 24 **Choi, Dave Won**, (B.A., M.Div.) c/o 67 Scarsdale Rd., Toronto, ON, M3B 2R2
 24 **Choi, Joseph**, (M.Div.) c/o 67 Scarsdale Rd., Toronto, ON, M3B 2R2
 A 24 **Choi, Nak Gyoo**, In Korea
 A 24 **Choi, Samuel**, 1011-2085 Islington Ave., Etobicoke, ON, M9P 3R1
 A 17 **Cieli, Giovanna**, (B.Sc., M.Div.) 809-28 Empress Ave., Toronto, ON, M2N 6Z7
 9 **Clare, Roberta**, (B.A., M.Div., S.T.M., Ed.D.) 23-5255 Chemin de la Cote-St. Luc, Montreal, PQ, H3W 2H5
 A 15 **Clark, Ian A.**, (M.A., B.D., M.Th., D.Min.) 5 Ruddell Place, Toronto, ON, M1C 3E4
 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
 18 **Clendening, Bruce J.**, (B.A., M.Div.) 402 Draper St., Norval, ON, L0P 1K0

- 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, M. 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., RR #1, Tecumseh, ON, N8N 2L9
- 19 **Congram, John D.**, (B.A., B.D.) 36 Wallingford, Toronto, ON, M3A 2T9
- 23 **Congram, Robbin D.**, (B.A., M.Div.) 73 Queen St. E., Cambridge, ON, N3C 2A9
- 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 0W4
- 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, 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.D.) 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.) RR #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. S.W., Calgary, AB, T2V 2W4
- A 25 **Cowper, Larry J.**, (B.Th.) 33 Beston Dr., Hamilton, ON, L8T 4W5
- 27 **Cox, J. Stanley**, (B.A., B.D., M.Div., D.Min.) 164 Grand River St. N., Paris, ON, N3L 2M6
- DA 4 **Craig, Margaret** (R.N.), 38 Milsom Ave., Halifax, NS, B3N 2B9
- 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. S., London, ON, N6K 2V9
- 32 **Green, 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**, (M.Div.) RR #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
- 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.) 1920 Marconi Blvd., Unit 8, London, ON, N5V 4X8
- 44 **Crowell, Philip D.**, (B.A. (Hons.), M.A., M.Div., Ph.D.) VST, 6000 Iona Dr., Vancouver, BC, V6T 1L4
- 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., D.D.) 504 Second St. S.E., Medicine Hat, AB, T1A 0C6
- A 40 **Cunningham, Gordon A.**, (B.A.) 3821-59th Ave. Cres., Red Deer, AB, T4N 4V9
- 39 **Cunningham, Irwin B.**, (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**, RR #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
- 39 **Currie, Harry**, (B.Sc., B.Ed., M.Div.) 10025-105 St., Edmonton, AB, T5J 1C8
- 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
- A 17 **Cuthbertson, James B.**, (B.A., M.Div.) 335 The Westway, Etobicoke, ON, M9R 1H1
- 16 **Czegledi, James F.** (B.A., M.Div., D.Min.) c/o 50 Wynford Dr., 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.) Box 689, New Liskeard, ON, P0J 1P0
- 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, Theftord Mines, PQ, G6G 3J6
- 31 **Davidson, Mark**, (B.A., B.Ed., M.Div.) 220 Livingstone Ave. N., Listowel, ON, N4W 1P9
- A 15 **Davis, H. Glen**, (B.A., B.D., M.Th., D.D.) 213 Birkdale Rd., Toronto, ON, M1P 3R9
- A 15 **Davis, Joyce I.**, (B.A., M.Ed., Dip.C.E.) 213 Birkdale Rd., Toronto, ON, M1P 3R9

- 23 Dawes, Wayne, (B.D., M.A., Ph.D., D.Min.) 2 Grand Ave. S., Cambridge, ON, N1S 2L2
 25 Dawson, Robert C., (M.Div.) 2138 Brant St., Burlington, ON, L7P 3W5
 A 19 Dayton, D. 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
 43 Dent, Jonathan, (B.A., Dip.C.S., M.T.S., S.T.M., Cert.Min. Ph.D.) 3020 Wright St., Armstrong, BC,
 V0E 1B1
 18 Denyer, J. Wesley, (B.A., M.Div.) 44 Church St. E., Brampton, ON, L6V 1G3
 5 Deogratias, Charles, (B.A., M.Div.) 41 Dakota Dr., Ormoco, 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 Crt., Beamsville, ON, L0R 1B5
 9 DeVries, Roland, (M.Div.) 13140 Monk Blvd., Pierrefonds, PQ, H8Z 1T6
 4 DeWolfe, D. Laurence, (B.A., M.Div., D.Min.) 1537 Brunswick St., Halifax, NS, B3J 2G1
 A 4 DeWolfe, Janet A., (B.A., M.Div.) 34 Rosehurst Close, Halifax, NS, B3S 1J6
 A 5 Dewar, David A., (C.D., B.Th.) 272 Victoria St., Fredericton, NB, E3B 1W4
 23 Deyarmond, John A., (B.A., M.Div.) 130 Victoria Ave., Cambridge, ON, N1S 1Y2
 A 39 Dezse, Gabor, (B.Ed.) 12937-86 St., Edmonton, AB, T5E 3A9
 A 44 Dick, Derrick J., (B.A., M.Div.) 30-2525 Yale Crt., 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 Bilson, Deborah E., (B.A. M.Div.) 208 Mosley St., 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 26 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
 10 Draffin, Ruth Y., (B.Theo., M.Div.) 28 Second St. E., Cornwall, ON, K6H 1Y3
 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
 25 DuCharme, Douglas, (B.A.Hons, M.Div., Th.M.) Box 221, Waterdown, ON, L0R 2H0
 A 2 Duff, John C., (B.A., B.D., Th.M.) 661 St. Thomas Line, Paradise, NL, 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 St., 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.) 1509-50 Graydon Hall Dr., 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.) RR #1, Norland, ON, K0M 2L0
 A 23 Duncanson, Robert T., (B.A., B.D.) 131 Pinehurst Cr., Kitchener, ON, N2N 1E3
 A 13 Dunkin, Stephen, (B.Com., M.Div.) 719 Woodside Dr., Kingston, ON, K7P 2R4
 A 13 Dunn, C.A. (Zander), (B.A., M.A., B.D., M.Th. D.D.) General Delivery, 245 Macdonald Lane, Stella, ON,
 K0H 2S0
 7 Dunnett, Blaine W., (B.A., M.Div.) Box 103, Charlottetown, PE, C1A 7K2
 A 18 DuPlessis, Willem Jacobus (Kobie), 116 Main St. S., Georgetown, ON, L7G 3E6
 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.) RR #6, Airport Rd., Pembroke, ON, K8A 6W7
 A 12 Elford, Robert J., (B.A., Mus.G.Paed., A.Mus., M.Div.) RR #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 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 **Emms, Pamela**, (M.Div.) 947 Queen St. E., Toronto, ON, M4M 1J9
 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. S.E., 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**, (B.A., M.A., M.Div.) 1183 Davenport Rd., Toronto, ON, M6H 2G7
 A 16 **Evans, James W.**, (B.A., B.Ed., D.D.) 303-1057 Don Mills Rd., Toronto, ON, M3C 1W9
 41 **Ewing, Linda Brown**, (B.A., M.Div., D.Min.) 103 Pinetown Place N.E., 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 Bordsenside Rd., Ottawa, ON, K2C 3P3
 A 14 **Fairley, Wm.**, Cameron, ON, K0M 1G0
 A 16 **Faris, Robert N.**, (B.A., M.Div., M.Th.) 21 Monarch Park Ave., Toronto, ON, M4J 4P9
 44 **Farris, Stephen C.**, (B.A., D.Min., Th.M., Ph.D.) 6040 Iona Dr., Vancouver, BC, V6T 2E8
 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.) 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 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, RR #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., M.Div.), Box 142, River John, NS, B0K 1N0
 A 27 **Flindall, Robert F.**, (B.A.(Hon.), M.Div.) 89 Earls court Cres., Woodstock, ON, N4S 5H2
 15 **Fluit, Ralph**, (B.A., M.Div.) c/o 70 Old Kingston Rd., Toronto, ON, M1E 3J5
 37 **Folster, Stewart**, (M.Div.) 530 Sherry Place, Saskatoon, SK, S7M 5S3
 26 **Ford, Gordon**, (B.A. M.Div.) Box 441, Niagara-on-the-Lake, ON, L0S 1J0
 A 45 **Ford, Iris M.**, (B.A., M.Div.) P.O. Box 135, Qualicum Beach, BC, V9K 1S7
 12 **Forget, Daniel H.**, (I.B.B., M.Th.) 257 Pembroke St. W., Pembroke, ON, K8A 5N3
 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., RR #1, River Denys, NS, B0E 2Y0
 A 3 **Fortier, D. John**, (B.A.) 3180-RR #1, Port Howe, NS, B0K 1K0
 18 **Foster, Sean**, (B.A., M.Div.) 156 Third Line, Oakville, ON, L6L 3Z8
 3 **Fotheringham, Barbara J.**, (M.Div.) RR #2, Pictou, NS, B0K 1H0
 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.) c/o #F-143, 4631 N.W. 31st Ave., Fort Lauderdale, Florida, USA, 33309-3433
 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., RR #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
 A 18 **Fryfogel, S. Duncan**, (B.A., M.Div.) 361 Fiona Terrace, Mississauga, ON, L5A 3E5
 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
18 **Garas, Sherif**, (M.Div.) 100 City Centre Dr., Box 2349, Mississauga, ON, L5B 3C8
A 36 **Garner, Douglas**, (B.A., M.Div.) 14 Lion's Place, Carlyle, SK, S0C 0R0
23 **Garrison, Penny**, (B.J. (Hons.), Dip. C.S., M.Div.) 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 2E0
A 44 **Garvin, Robert C.**, (B.A., M.Div.) 12225 Senda Crt., Mission, BC, V4S 1B8
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
A 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 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.) 29 Michael Ave., Hanwell, NB, E3C 2A5
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**, (B.A., 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.) RR #1, Wallacetown, ON, N0L 2M0
8 **Godin, Mark**, (B.A., M.A., M.Div.) 1169, Route 243, Richmond, PQ, J0B 2H0
41 **Godollei, Karoly**, 101-14 Ave. S.W., Calgary, AB, T2R 0L8
DA 17 **Goertzen, Florence**, 328-105 Clement Rd., Toronto, ON, M9R 4C2
A 18 **Goggin, Helen L.**, (B.A., B.D., M.A., Ed.D.) 301-2185 Marine Dr., 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 Flom, 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.) 215-81 Duncan Lane, Fredericton, NB, E3B 9T1
22 **Gordon, James J.**, (B.A., B.D., Dip.Th., D.D.) 134 Brock St., Sault Ste. Marie, ON, P6A 3B5
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
18 **Gray, Joseph A.**, 170 Main St. E., Milton, ON, L9T 1N8
A 5 **Gray, L. Dale**, (B.A., B.Th., M.Div.) Light Keeper's Cottage, Cape Spencer, 3525 Red Head Rd., Miscpec, NB, E2J 4X6
41 **Gray, Ian A.**, (B.A., M.Div., D.Min.) 290 Edgepark Blvd. N.W., Calgary, AB, T3A 4H4
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 Cres., Hamilton, ON, L9C 5M5
14 **Griffiths, Dawn**, (B.Sc.N., M.Div.) 45 Bond St., Lindsay, ON, K9V 3P9
A 23 **Griggs, Gordon**, (B.A., B.D.) 278A Cedar Sands Roadway, RR #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.) 903-8111 Yonge St., Thornhill, ON, L3T 4V9
21 **Hamalainen, Janice**, (B.A. (Hons.), M.Div.) Box 908, New Liskeard, ON, P0J 1P0
A 29 **Hamilton, Carol**, (B.Sc.N., M.Div.) 50 Finch Crt., Chatham, ON, N7L 1H9
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 Cres., 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.) 421-49 Thorncliffe Park Dr., 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
31 **Hastings, Terry V.**, (B.A., M.Div.) 142 Ontario St., Stratford, ON, N5A 3H2
39 **Haugland, Stephen P.**, (B.A., M.Div.) c/o Killam Pres. Church, Box 663, Killam, AB, T0B 2L0
25 **Havemann, Garfield**, 865 Mohawk Ave. W., Hamilton, ON, L9C 7B9
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
29 **Heath, David S.**, (B.A., M.Div.) 251 Duncan St., Wallaceburg, ON, N8A 5G5
14 **Hein, Richard J.**, (B.A., M.Div.) Box 787, Campbellford, ON, K0L 1L0
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 19 **Henderson, Dorothy**, (B.A., A.R.C.T., Dip.C.E., M.A.) 765 Sutherland Ave., Newmarket, ON, L3Y 1E9
A 16 **Henderson, John B.**, (B.Sc., M.Div., M.Th.) 354 Stanfield Dr., Oakville, ON, L6L 3P6
19 **Henderson, John C.**, (B.A., B.D., M.Th.) 484 Water St., Newmarket, ON, L3Y 1M5
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.**, (M.Div.) RR #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
27 **Herman, John**, (B.Th.) RR #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
4 **Hill, Donald C.**, (B.Sc., M.Div., M.Th.) 1216-1796 Summer St., Halifax, NS, B3H 3A7
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 **Hoeckstra, Ed P.**, (M.Div.) RR #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., RR #1, Unionville, ON, L3R 2T6
15 **Homes, Vicki L.**, (M.Div.) 486 Simcoe St. S., Oshawa, ON, L1H 4J8
16 **Hong, John**, 630 Spadina Ave., Toronto, ON, M5S 2H4
46 **Hong, Sung Deuk**, (M.Div.) 15714-84th Ave., 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. S.E., 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
A 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.) 203-130 Old Kingston Rd., Ajax, ON, L1T 3Z2
5 **Houthy, Ruth**, (B.Th., M.Div.) 13 West Ave., Sackville, NB, E4L 4P2
DA 16 **How, Leone**, 3 Southill Dr., Toronto, ON, M3C 2H6
DA 44 **Howard, Ivy H.**, (Dip.C.E.) c/o St. Jude's Anglican House, 810 West 27th Ave., Vancouver, BC, V5Z 2G7
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.) RR #1, Kimmount, 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 Ave., Edmonton, AB, T5B 0T2
 A 17 **Humphries, Raymond A.**, (B.A., B.D., M.Th., Ph.D.) 310 Glenlake Ave., Toronto, ON, M6P 1G3
 33 **Hunt, Harold**, (B.A., M.Div.) 278 Camelot St., Thunder Bay, ON, P7A 4B4
 A 17 **Hunter, E.H.**, (M.A.) 603-2314 Islington Ave., 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., RR #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
 15 **Illman, Graeme M.**, (M.Div.) 765 Myrtle Rd. W., Ashburn, ON, L0B 1A0
 44 **Inglis, Glenn E.** (B.A., B.Th., M.A., M.Div.) 2733 W. 41st Ave., Vancouver, BC, V6N 3C5
 A 20 **Inglis, Jeff E.**, (B.A., B.Th., M.A., M.Div.) 9 Elizabeth St. W., General 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
 A 18 **Jack, Elizabeth**, (B.A., B.Ed., M.Div.) 402 Draper St., Norval, ON, L0P 1K0
 12 **Jack, Hugh N.**, (B.A., M.Div.) Box 384, Carleton Place, ON, K7C 2V2
 A 16 **Jack, James D.C.**, (B.A.) c/o Helen Smith, 94 Calvin Chambers Rd., Thornhill, ON, L4J 1E7
 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.) 602-50 Tillsley Dr., 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**, RR #3, Charlottetown, PE, C1A 7J7
 A 27 **Jarvis, W. Douglas (Biff)**, (B.A., M.Div.) 69 Allen St., Tillsonburg, ON, N4G 4V8
 A 45 **Jay, Geoffrey B.**, (B.A., M.Div.) 2583 Empire St., Victoria, BC, V8T 3M5
 A 32 **Jeffery, Shirley M.**, (B.A., B.D.) 59 Main St., Box 246, Drayton, ON, N0G 1P0
 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.) RR #1, Coboconk, ON, K0M 1K0
 29 **Jobb, Elizabeth**, (B.A., M.Div.) 129 Simcoe St., Amherstburg, ON, N9V 1L8
 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.) RR #1, Rte. 245, Merigomish, NS, B0K 1G0
 A 16 **Johnson, Lois C.**, (B.Th.) 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-Napoc 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.) 649 Lakeshore Rd., RR #7, Dunnville, ON, N1A 2W6
 A 39 **Johnston, George A.**, (B.A., B.D., M.Div.) 5703-52 Ave., Beaumont, AB, T4X 1B5
 31 **Johnston, Ian K.**, (Dip.Th., B.Th., C.D., Th.M.) 25 St. Andrew St., Stratford, ON, N5A 1A2
 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 Ave., 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
 13 **Jones, Anne-Marie**, (M.Div.) 67 Victoria St., Belleville, ON, K8N 2A1
 A 28 **Jones, Evan H.**, (B.A., L.Th., C.D.) 31-681 Commissioners Rd. W., London, ON, N6K 4T9
 19 **Jones, Heather L.**, (B.A., B.Ed., M.Div.) 271 Centre St., Thornhill, ON, L4J 1G5
 26 **Jones, Hugh C.**, (B.A., M.A., M.Div., D.Min.) 6136 Lundy's Lane, Niagara Falls, ON, L2G 1T1
 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, J. Christopher**, (B.Sc., M.Div.) c/o Presbyterian Manse, Muktighar Church Compound, Cottonfield, Essequibo Coast, Guyana

K

- 9 **Kam, Hye-Sook**, (M.Div.) 215 McLeod Ave., Chateauguay, PQ, J6J 2H5
 46 **Kang, Hi-Won**, (B.A., M.Div.) c/o 14219-88th Ave., Surrey, BC, V3W 3L5
 A 25 **Kantor, Paul**, (B.A., B.D., M.Div.) 2489 Regional Road 46, Delhi, ON, N4B 2E7
 23 **Kay, Catherine**, (M.Div.) 4 Glebeholm Cr., Guelph, ON, N1H 5M2
 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.) Ste. 5-93 St. Vincent St. N., Stratford, ON, N5A 6H5
 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.) 2037 Beaconwood Dr., Gloucester, ON, K1J 8L7
 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.A.) 921 Wembley Rd., Parksville, BC, V9P 2E6
 A 25 **Kerr, Susan K.**, (B.A., B.Ed., M.Div.) 36 Pentland Rd., Watford, ON, L0R 2H5
 A 17 **Keshwah, Kendrick**, 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.) 83610 Old River Rd., RR #3, Wellandport, ON, L0R 2J0
 38 **Kim, B. Joanne**, (M.Div.) Box 170, Dixonville, AB, T0H 1E0
 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
 A 18 **Kim, Hong Bum (David)**, 1204 Meredith Ave., Mississauga, ON, L5E 2E2
 24 **Kim, In Kee**, (B.A., M.Div.) 3625 Haven Glen, Mississauga, ON, L4X 1X7
 46 **Kim, Jin Hyuk (Thomas)**, 15964-88th Ave., Surrey, BC, V4N 1H5
 24 **Kim, Jin Woo**, 4898 Kitchener St., Niagara Falls, ON, N2G 1R7
 24 **Kim, Jong-Hwan (John)**, 298 Rudar Rd., Mississauga, ON, L5A 1S3
 M 24 **Kim, Ken**, c/o GUA629, 8424 N.W. 56th St., Miami, Florida, USA, 33166
 24 **Kim, Kyu Gon**, 21 Swanwick Ave., Toronto, ON, M4E 1Z2
 A 9 **Kim, Kwang Oh**, 765 av. Mont-Royal est, Montreal, PQ, H2J 1W8
 24 **Kim, Myung Chun M.**, (B.A., M.Div.) 125-3740 Don Mills Rd., 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 Ave. 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.) 24 Adelaide St., Fort Erie, ON, L2A 5K5
 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, RR #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**, (B.Sc., M.Div.) 40 Yarmouth Rd., Toronto, ON, M6G 1W8
 A 24 **Koh, Young Min**, In United States
 44 **Koslowski, Michael**, (M.Di.v.) 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, Gumar J.**, (B.A., M.Div., Th.M. M.Th.) 202-1297 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
 24 **Kwak, Kyung Ryul**, 6225 Godfrey Ave., Montreal, PQ, H4B 1K3

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 N.W., Calgary, AB, T3K 3Z7
 18 **Lau, Hugo King-Wah**, (B.R.E., M.Div.) 5230 River Forest Crt., Mississauga, ON, L5V 2C6
 A 15 **Lauber, Annalise**, (M.Div., C.E., E.C.E.) 24 Irvington Cres., Toronto, ON, M2N 2Z1
 L 38 **Lawson, Douglas**, 9703 86A St., Fort St. John, BC, V1J 5L8
 A 7 **Lawson, Susan M.**, (B.A., Dip.Soc.Sci.) RR #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**, (B.A., M.Div.) 1333 Bloor St. W., Unit 1818, Mississauga, ON, L4X 1X7
 DA 16 **Lee, Hye-Ok**, (Dip. C.E.) 203 Borrows St., Thornhill, ON, L4J 2W5
 46 **Lee, Jang Woo**, (B.Th., Th.M., M.Div.) 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 Lyndcock Cres., Toronto, ON, M3A 2A7
 A 24 **Lee, Won Kyu**, 47 Valleywood Rd., Unit 90, Toronto, ON, M3A 2R5
 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.) RR #1, Whycommagh, 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, RR #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., Harrison, 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, RR #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 L.**, (B.A., B.D., Dip.Ed., B.Ed.) 10825 Dillabough Rd., Mountain, ON, K0E 1S0
 29 **Loach, Jeffrey F.**, (B.A., M.Div., D.Min.) 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.) 223-602 Melita Cres., 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. W., RR #1, Phelepston, 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.) 309-11 Margaret Ave., 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, B0K 1W0
- 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.) 109 Raglan St. N., Renfrew, ON, K7V 1N7
- 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, RR #6, Kincardine, ON, N2Z 2X4
- A 25 **Macdonald, Ross N.**, (B.A., M.Div.) 3002-245 Grand River St. N., Paris, ON, N3L 3B8
- 14 **Macdonald, Stuart**, (B.A., M.A., M.Div., Ph.D.) 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.) RR #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 Hwy., 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.) 129-6001 Promontory Rd., Sardis, BC, V2R 3E3
- A 1 **MacKinnon, Angus**, (M.A.) 916 Mira Bay Dr., Mira Gut, NS, B1C 2B8
- 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
- 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
- A 16 **MacLellan, William C.**, (B.Sc., B.D.) 129 Mount Pleasant Rd., Toronto, ON, M4W 2S3
- 13 **MacLeod, A. Donald**, (B.A., M.A., B.D., D.D.) 16 Marmora St., Trenton, ON, K8V 2H5
- A 19 **MacLeod, Allyson A.**, (B.A., M.Div.) Box 73, Keswick, ON, L4P 3E1
- 9 **Macleod, Derek J.M.**, (M.Div.) 70 Beaconsfield Blvd., Beaconsfield, PQ, H9W 3Z3
- A 4 **MacLeod, G. Clair**, (B.A., M.A.) 679 College Rd., Truro, NS, B2N 2R3
- A 1 **MacLeod, Ian G.**, (B.A., B.D., D.D.) 1837 Baddeck Bay Rd., RR #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.) RR #1, Barney's River Station, NS, B0K 1A0
- 44 **MacLeod, Malcolm**, (M.Div.) 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.) 524-5314 Lakeshore Rd., 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.) RR #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 3 **MacRae, Karen**, (B.P.E., B.C.S., M.R.E., M.Div.) RR #10, Charlottetown, PE, C1E 1Z4
- 1 **MacRae, Kenneth**, (B.A., M.Div.) 3 Queen St., Sydney Mines, NS, B1V 1K4
- 41 **MacRae, Murdock J.**, (B.A., B.D.) 8 Armstrong Dr., North Sydney, NS, B2A 3R9
- A 40 **MacSween, Ian P.**, (B.A.) 61 Dixon Cres., Red Deer, AB, T4R 2H4
- A 28 **MacWillie, Gordon J.**, (Ph.D.) RR #1, Box 541C, Weymouth, NS, B0W 3T0

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 **McArdless-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.) RR #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 Ave., Halifax, NS, B3L 4G3
 31 **McDonald-Lee, Theresa**, Box 190, Monkton, ON, N0K 1P0
 A 29 **McEachern, Rodger D.**, (B.Sc., M.Div.) 9675 Esplanade Dr., Windsor, ON, N8R 1J7
 DA 16 **McElcheran, Susan**, 25 Aziel St., 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 Cr., 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, RR #3, Prescott, ON, K0E 1T0
 A 25 **McInnis, David L.**, (B.A., M.A., M.Div.) 539 Ontario St., Ancaster, ON, L9G 3E1
 28 **McInnis, Donald G.L.**, (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., D.Min.) 154 Floyd Ave., Toronto, ON, M4K 2B7
 L 45 **McIntyre, Janet**, c/o 531 Herbert St., Duncan, BC, V9L 1T2
 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
 A 37 **McKay, James A.**, (B.A., M.Div.) 305 Copeland Cres., Saskatoon, SK, S7H 2Z4
 A 26 **McKay-Deacon, Laurie K.**, (B.A., M.Div.) 6889 Barker St., Niagara Falls, ON, L2G 1Z4
 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.) 1003-20 Guildwood Parkway, Toronto, ON, M1E 5B6
 A 27 **McKinnon, Warren K.**, (B.A., B.D., D.Min.) 203-251 Colborne St., Brantford, ON, N3T 2H3
 A 4 **McLagan, Elizabeth**, (B.Th., M.Div.) 214-22015 48th Ave., 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.) 1710-101 Subway Cres., 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
 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 Ave., Vernon, BC, V1T 8B3
 A 43 **McNeil, Charles R.**, (B.A., M.Div.) 207-174 Oriole Rd., 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,
 BOE 2Y0
 25 **McPhee, Ian**, (B.A., M.A., B.Th., Ph.D.) 348 Aberdeen Ave., 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
 20 **McVeigh, James T.**, (B.A. (Hon.), M.A., M.Div.) Box 706, Port McNicoll, ON, L0K 1R0
 A 20 **McVeigh, Michelle**, (B.A., M.Div.) Box 706, Port McNicoll, ON, L0K 1R0
 18 **McWhinnie, Ian B.**, (B.A., M.Th., M.Div.) 3535 South Common Cr., Mississauga, ON, L5L 2B3
 18 **McWilliams, A. Harry W.**, (B.A., M.Div.) 89 Dunn St., Oakville, ON, L6J 3C8

M

- 16 **Ma, Peter T.**, (B.A., M.Div.) 15 Muster Cr., Markham, ON, L3R 9G5
 9 **Mack, D. Barry**, (B.A., M.A., M.Div., Ph.D.) 496 Birch Ave., St. Lambert, PQ, J4P 2M8

- A 18 **Maddock, Robert Wayne**, (B.A., M.Div.) 27 George St., Hillsburgh, ON, N0B 1Z0
A 14 **Madole, Donald A.**, RR #2, Haliburton, ON, K0M 1S0
A 9 **Mahabir, Ronald**, (B.A. (Hons.), M.A., M.Ed, M.Div.) 127 Royal St., Chateaugay, PQ, J6J 3T6
A 44 **Makar, Mokbel**, 2-1150 Johnston St., Coquitlam, BC, V3B 7G1
A 15 **Makari, Emmanuel**, c/o Mrs. P. Shokry, 26 Chapelton 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
A 38 **Malcolm, George S.**, (B.A., M.Div.) 10015-88th Ave., 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.) RR #1, Nottawa, ON, L0M 1P0
A 7 **Matheson, Gael I.**, (B.Th., M.A., M.Div.) c/o 11-41 Belvedere Ave., 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
4 **Mawhinney, D. Laurence**, (B.A., B.D.) Box 1972, Lunenburg, NS, B0J 2C0
A 9 **Maxham, Patrick A.**, (B.A., M.L.S., M.Div.) 905-2525 Cavendish Blvd., Montreal, PQ, H4B 2Y6
42 **Maxwell, Douglas W.**, (B.A., M.Div.) 117 Norton Ave., Kimberley, BC, V1A 1X8
10 **May, Darren K.**, (B.A., M.Div.) 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.) 18 Hidden Creek Manor, Calgary, AB, T3A 6L7
A 44 **Meszáros, Sándor K.**, (B.A., B.C.) 52-31313 Livingstone Ave., Abbotsford, BC, V2T 4T1
A 44 **Metzger, Frederick W.**, (D.D.) 70-3180 E. 58th Ave., 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 Ave., 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 **Miller, 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 N.W., Calgary, AB, T3L 2K2
A 19 **Milne, J. William**, (B.A., M.Div., M.A., M.Th.) MacKenzie Place, 52 George St., Newmarket, ON, L3Y 4V3
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 Crt., 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
25 **Morden, Kathleen D.**, (M.Div.) Box 9, Jarvis, ON, N0A 1J0
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. S.W., 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.) 805-635 Canterbury St., Woodstock, ON, N4S 8X9
19 **Muir, Donald G.A.**, (B.A., M.Div.) c/o 50 Wynford Dr., Toronto, ON, M3C 1J7
36 **Muirhead, Eric**, (M.Div.) 2170 Albert St., Regina, SK, S4P 2T9
A 32 **Mulchey, Ronald D.**, (B.A., M.Div.) 216 Summerhill Rd., Southampton, ON, N0H 2L0
14 **Mulder, Nicolaas F.S.**, 785 Park St. S., Peterborough, ON, K9J 3T6
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**, (B.Sc. (Hons.), Th.M., M.Div.) 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

- 20 **Nagy, N. Elaine**, (B.A.Mus., M.Div.) 170 Steel St., Barrie, ON, L4M 2G4
 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, RR #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, RR #1, Clinton, ON, N0M 1L0
 A 11 **Nesbitt, William J.**, (B.A., B.L.S., Dip.Th.) 506-1025 Richmond Rd., Ottawa, ON, K2B 8G8
 A 25 **Nevin, Byron A.**, (B.A.) 40 Hosten Dr., Ancaster, ON, L9G 2S5
 17 **Newman, Winston A.**, (B.A., B.Th., B.D.) York Memorial Pres. Church, 1695 Keele St., Toronto, ON, M6M 3W7
 A 44 **Ng, Andrew M.L.**, (L.Th.) 6080 Manitoba St., Vancouver, BC, V5Y 3T4
 28 **Nichol, Brian D.**, (B.A., M.Div.) 13115 Largie Rd., RR #1, Dutton, ON, N0L 1J0
 28 **Nichol, Lynn A.**, (B.A., M.Div.) 977 Oxford St. E., London, ON, N5Y 3K5
 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 N.**, (B.A., LL.B., M.Div.) RR #1, Comp. 126, Hawkstone, ON, L0L 1T0
 A 20 **Niemand, Grant D.M.**, (B.Sc., B.D., S.T.M.) 106-1 Blake St., 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 **Nuft, 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
 18 **O'Brien, Kristine E.**, (B.A., M.Div.) 354 Upper Middle Rd. E., Oakville, ON, L6H 7H4
 17 **O'Dland, 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.) 84-15500 Rosemary Hts. Cres., Surrey, BC, V3S 0T1
 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
 28 **Olivier, Johannes**, (B.A., B.D.) 22405 Heritage Rd., RR #3, Thorndale, ON, N0M 2P0
 41 **Ollerenshaw, M. Dianne**, (B.Sc., M.Div.) 7655-26th Ave. S.W., Calgary, AB, T3H 3X2
 A 19 **Olson, Theodore W.**, (A.B., B.D., Ph.D.) 244 Harrygan Cres., Richmond Hill, ON, L4C 4J1
 A 10 **O'Neill, Edward (Ted)**, (B.A.) Box 7, 15 Fair St., Maxville, ON, K0C 1T0
 A 16 **Onuoha, Arlene**, (B.A.) c/o Presby. Church of Nigeria, Box 2635, Aba, Abia State, Nigeria
 40 **Oostenbrink, Anja R.**, (B.A., Dip.C.E.) 4-19 Nyberg Ave., Red Deer, AB, T4P 1R5
 30 **O'Reilly, H. Christine**, (B.A., M.Div., D.Min.) 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.) 910-1240 Marlborough Crt., Oakville, ON, L6H 3K7

P

- A 4 **Pace, John**, (B.A., B.D., D.D.) 701-1881 Brunswick St., 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-Szekeress, 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.) 313-2 Silver Birch Dr., 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, Jeong Ho**, 1 Greenland Rd., Toronto, ON, M3C 1N1

- 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**, (M.Div.) c/o 40 William St. N., Lindsay, ON, K9V 4A1
 A 24 **Park, Yoon Seok**, In Korea
 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 S.E., Medicine Hat, AB, T1B 1P6
 29 **Paterson, Wendy**, (B.A., M.Div.) 3170 Massey Crt., 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, Arthur 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. N.W., Edmonton, AB, T6J 5K7
 A 26 **Penny, Wm. D.**, (B.A., M.Div.) 5 Prince Paul Crt., St. Catharines, ON, L2N 3A8
 A 28 **Perrie, G. James**, (B.A.) 27787 Kerwood Rd., General Delivery, Kerwood, ON, N0M 2B0
 11 **Peter, Laszlo (Leslie)**, 1730 Gage Cres., Ottawa, ON, K2C 0Z9
 11 **Pettigrew, Cedric C.**, (B.A., B.D., M.A.) 343 Bronson Ave., Ottawa, ON, K1R 6J2
 A 44 **Pfaff, Anthony**, (BSc., FFA, M.Div.) Moved to Scotland
 29 **Pfeffer-McIntosh, Kathleen E.**, (B.A., M.Div.) RR #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.) 207-1385 Main St. N., 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 16 **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.) RR #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 St., Chianghua, Taiwan, 500, R.O.C.
 18 **Read, G. Walter**, (B.A., M.Div.) 2301 Cavendish Dr., Unit 25, Burlington, ON, L7P 3M3
 D 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.**, 212-10 Carabob Crt., 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.) 664 Indian Rd., Toronto, ON, M6P 2C9
 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
 A 39 **Riddell, Joseph E.**, (B.A.) 27 Hawthorne Cres., St. Albert, AB, T8N 6N5
 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, J. 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., Toronto, 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.) 608-1218 Meadowlans East, 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.) 68 Campbell St., North Sydney, NS, B2A 2C7
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 Crt., 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 N.W., 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.) RR #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
7 **Ross, Geoffrey M.** (B.A., M.Div.) 35 Fitzroy St., Charlottetown, PE, C1A 1R2
44 **Ross, Robin D.**, (B.A., B.D.) 8469 Cedar St., Mission, BC, V4S 1A1
A 30 **Roushorne, Daniel**, (B.A., M.Div.) c/o 1932 Winslow, Bright's Grove, ON, N0N 1C0
A 18 **Rowland, Kenneth J.**, (B.A.) 4 Ruth Ave., Brampton, ON, L6Z 3X5
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, TOE 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**, (M.Div.) 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
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**, (B.Mus., M.T.S., M.Div.) 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.) 201-267 Viewmont Dr., Nepean, ON, K2E 7E7
17 **Schaffer, Marion F.**, (B.A., A.R.C.T., M.Div.) 5 McGillivray Ave., Toronto, ON, M5M 2X9
3 **Scholey, Lara**, (B.Sc. (Hons.), M.Div.) RR #2, Scotsburn, NS, B0K 1R0
A 19 **Scholten-Dallimore, Lori**, (B.A., M.Div.) 39 Queen St., Sussex, NB, E4E 2A6
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 D.**, (B.A., M.C.S., M.Div., D.Min.) Box 286, Bradford, ON, L3Z 2A8
18 **Scott, Douglas**, (B.A., B.D., M.Th.) 6945 Meadowvale TC Circle, Mississauga, ON, L5N 2W7
A 13 **Scott, Paul D.**, (B.A., B.D., D.D.) RR #1, Mountain Grove, ON, K0H 2E0
A 7 **Scott, William**, (B.A., B.Th.) RR #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, Stanley D.**, (C.D., B.A., Dip., M.Div., D.Min.) 47 Barbara St., Trenton, ON, K8V 1Z6
A 17 **Seress, Edmund**, 3529 Miskolc, Gesztenyes ut 16, Hungary
A 18 **Shaffer, Frederick W.**, (B.Sc., Th.M., M.Div.) c/o Knox College, 59 St. George St., Toronto, ON, M5S 2E6
15 **Shaffer, Susan**, (M.Div., B.Sc., M.R.E., M.Div.) c/o 50 Wynford Dr., Toronto, ON, M3C 1J7
A 17 **Shantz, Howard L.**, (M.A., D.Min., B.A.) Lakeshore Pk. Estates, 411-3845 Lakeshore Blvd. W., 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 Maccoomb 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.) RR #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**, (M.Div.) 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**, RR #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.) 3495 University St., Montreal, PQ, H3A 2A8
 A 15 **Siao, Susanna**, (B.Sc., M.Ed., M.Div., Th.M.) Address Unknown
 9 **Simms, John A.**, (B.A., B.D., D.D.) 457 Brock Ave. N., Montreal West, PQ, H4X 2G6
 17 **Sim, Robert B.**, (B.A., B.Th., M.Div.) 119 Mimico Ave., Toronto, ON, M8V 1R6
 A 28 **Simpson, Alex J.**, (B.S.A., B.D., M.Div.) RR #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 St., Orangeville, ON, L9W 1E6
 A 23 **Sinclair, Donald R.**, (B.A.) RR #1, Orangeville, ON, L9W 2Y8
 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.) RR #3, Bracebridge, ON, P1L 1X1
 44 **Siverns, L.E. (Ted)**, (B.A., B.D., M.Th., Ph.D.) c/o VST, 6000 Iona Dr., Vancouver, BC, V6T 1L4
- A 26 **Skelly, Wm.**, (M.A.) 84 Glenridge Ave., St. Catharines, ON, L2R 4X3
 L 10 **Skinner, David**, 34 Pine St., 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.) 912 St. Andrew's Lane, Parksville, BC, V9P 2M5
 A 18 **Smith, Donald C.**, (B.A., B.D., Ph.D.) 14 Garnett Dr., Georgetown, ON, L7G 1K6
 A 10 **Smith, Earl F.**, 809-3 Apple St., Brockville, ON, K6V 4X5
 A 14 **Smith, Edward G.**, (B.A., M.Div., M.Th.) 602-126 Colborne St. W., Lindsay, ON, K9V 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.) RR #6, Perth, ON, K7H 3C8
 20 **Smith, Steven K.**, Box 283, Port Carling, ON, P0B 1J0
 1 **Smith, Susan M.**, (M.Div.) 1829 Old Route #5, Big Bras d'Or, NS, B1X 1A5
- 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
- A 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
 29 **Song, Apack R.**, (B.A., M.Div.) Box 93, Dresden, ON, N0P 1M0
- DA 16 **Sonnenfeld, Jean**, 305-280 Simcoe St., 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 Ave., 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.) RR #2, Cornwall, PE, C0A 1H0
 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.) 36985 Scotch Line, RR #1, Port Stanley, ON, N5L 1J1
- D 3 **Stewart, Debbie**, (Dip.C.E.) 296 MacGregor St., New Glasgow, NS, B2H 5A4
 3 **Stewart, H. Alan**, Box 254, High St., Pictou, NS, B0K 1H0
 6 **Stewart, James K.**, (M.Div.) 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
 38 **Strain, Gordon**, (B.A., M.Div.) 1719 Cedarwood Crt., Dawson Creek, BC, V1G 4N4
 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 Rancho Place N.W., Calgary, AB, T3G 1C7
 A 41 **Strickland, Drew D.**, (B.Sc., B.Ed., M.Div.) 236 Rancho Place N.W., Calgary, AB, T3G 1C7
 4 **Stright, H. Kenneth**, (B.A., M.Div.) 143 Hwy. 214, Elmsdale, NS, B2S 1G7
 A 25 **Strung, D. Patricia**, (B.Sc., M.Div., Reg.N.) 178 Central Dr., Ancaster, ON, L9G 2A4
 16 **Stuart, Charlotte M.**, (D.D.) 191 Browning Ave., Toronto, ON, M4K 1W9
 D 25 **Sullivan, Frances**, 1264 Aldridge Cres., Burlington, ON, L7M 1H9
 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. M. Phil.) 280 Oxford St. E., London, ON, N6A 1V4
 DA 20 **Summers, Dorothyann**, (B.A.) 222 Lillian Cres., Barrie, ON, L4N 5Y6
 A 20 **Summers, Malcolm D.**, (B.A., M.S.W.) 222 Lillian Cres., 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, NL, A1C 6J9
 43 **Swanson, Douglas G.**, (B.A., M.Div.) 921-20th St. N.E., Salmon Arm, BC, V1E 2L2
 16 **Swatridge, Jane E.**, (B.A., M.Div.) 1316 Kingston Rd., Toronto, ON, M1N 1P6
 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
 30 **Symington, Jo-Anne E.**, (B.A., B.Th., M.Div., B.R.E.) 4903 Forest Rd., RR #3, Watford, ON, N0M 2S0
 9 **Szabo, Peter M.**, (B.A., B.D.) 1969 Charles Gill St., St. Laurent, PQ, H3M 1V2
 A 44 **Szamoskozi, Laszlo**, 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.) RR #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., B.S.W., M.A., M.Div.) 2320 Wyandotte St. W., Windsor, ON, N9B 1K4
 26 **Theijsmeijer, Tjjs**, (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, RR #1, Wolfville, NS, B0P 1X0
 32 **Thompson, Lorna J.M.**, (M.Div.) Box 323, Dundalk, ON, N0C 1B0
 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., B.Ed., Th.M.) 600 Village Parkway, Unionville, ON, L3R 6C2
 A 44 **Tong, (Paul) Chiun-Chia**, (B.A., B.D., M.Th., D.D.) 1479 West 57th Ave., 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 **Townesley, Charles**, (B.A.) 30 Woodland Park Rd., Toronto, ON, M1N 2X6
 A 27 **Tozer, Vernon W.**, (B.A., M.Div., D.D.) 21 McCormack Way, Brantford, ON, N3V 1E6
 23 **Travis, Sarah**, (M.Div.) 20 Quebec St., Guelph, ON, N1H 2T4
 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. Marys, ON, N4X 1A1
 A 27 **Tully, Milton D.**, (B.A., M.Div.) RR #3, Princeton, ON, N0J 1V0
 A 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., M.Th.) 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**, (B.R.Z., B.A., M.Div.) 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

- 16 **Vais, George C.**, (B.A., B.D., D.D.) RR #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 37 **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**, (B.Th., M.Div.) 244 McMahon Ave., Kingston, ON, K7M 3H2
 A 25 **Van Oostveen, Jon**, (B.A., M.Div., C.P.E.) 2058 Trillium Crt., 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
 A 32 **Vanbodegom, Cornelis**, (M.Div.) 1608-108 Collier St., Barrie, ON, L4M 5R5
 33 **Vancook, Hilbertus (Bert)**, (B.A., M.Div.) 201 S. Brodie St., Thunder Bay, ON, P7E 1C1
 23 **Vandermeij, Kees**, Box 638, Elora, ON, N0B 1S0
 31 **Vandermeij, 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
 27 **van Vliet, John E.**, (B.A., M.A., B.Ed., M.Div.) 59 Riddell St., Woodstock, ON, N4S 6M2
 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
 9 **Vaudry, John P.**, (B.A., S.T.M.) 3435 Cote Ste. Catherine Rd., Montreal, PQ, H3T 1C7
 23 **Veenstra, Jeff**, (B.A., M.Div.) 73 Queen St. E., Cambridge, ON, N3C 2A9
 11 **Victor, Cathy**, (M.Div.) 36 Huntview Private, Ottawa, ON, K1V 0M5
 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 Ave., 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. N.W., 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
 A 20 **Voo, Allyson**, (M.Div.) 10 Ashburton Cres., Angus, ON, L0M 1B0
 20 **Voo, Patrick**, (M.Div.) 8 Margaret St., Angus, ON, L0M 1B0

W

- A 15 **Waite, Harry E.**, (B.A., B.D., D.D.) 325 William St., Unit 26, Shelburne, ON, L0N 1S1
 A 9 **Walker, Blake W.**, (M.A., B.D.) 5723 Wentworth St., Cote St. Luc, PQ, H4W 2S2
 41 **Walker, Leslie L.**, (B.A., M.Div.) 1009-15 Ave. S.W., Calgary, AB, T2R 0S5
 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.) 50 Wynford Dr., Toronto, ON, M3C 1J7
 A 25 **Walter, JoAnne**, (M.Div.) 28 Muscot Dr., Stoney Creek, ON, L8J 1X2
 A 16 **Walter, Maureen**, (B.A., M.Div.) 402 Willard Ave., 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
 26 **Ward, Mark A.**, (B.A., B.D., M.Th.) 223 Lock St. W., Box 84, Dunnville, ON, N1A 2X1
 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
 29 **Watson, Brad**, (B.R.E., B.Th., M.Div.) 235 Amy Croft Dr., Tecumseh, ON, N9K 1C8
 A 13 **Weaver, Stephen J.**, (B.A., Grad.Dip., M.B.A., B.Th., M.Div.) 1003-94 Wright Cres., 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 25 **Weir, James R.**, (B.A., M.Div.) 13 Birchwood Ave., RR #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, NL, 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
21 **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 **Whitton, Mary I.**, (M.Div., A.L.C.M.) 602 Metler, RR #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.A., 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. S.W., Calgary, AB, T2T 0C2
5 **Wilkinson, Donald G.**, (L.Th.) 321 Manchester Ave., Saint John, NB, E2M 4H5
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.) 25-1410 Guy St., 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.) 209-25 Marshall St., 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
25 **Wilson, Philip**, (B.A., M.Div., D.Min.) 720 Ninth Ave., Hamilton, ON, L8T 2A3
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, NL, A1B 2T1
30 **Wisner, Margaret**, (M.Div.) 120 Emi Ave., Box 391, Courtright, ON, N0N 1H0
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., RR #3, Brechin, ON, L0K 1B0
A 7 **Wright-MacKenzie, Barbara**, RR #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.) RR #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 Silk**, (M.Div., M.L.S.) 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 Ave., Sylvan Lake, AB, T4S 1G8
45 **Young, Barbara A.**, (M.Div.) 9296 East Saanich Rd., Sidney, BC, V8L 1H8
A 39 **Young, D. Allan**, 408-2203-118 St., 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.) 402-65 Speedvale Ave. W., Guelph, ON, N1H 1J7
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

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