

THE
ACTS AND PROCEEDINGS
OF
THE ONE HUNDRED AND THIRTY-FIRST
GENERAL ASSEMBLY
OF
THE PRESBYTERIAN CHURCH IN CANADA

EDMONTON, ALBERTA

JUNE 5TH - JUNE 10TH, 2005

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OFFICERS OF THE 131ST GENERAL ASSEMBLY

Moderator: The Rev. M. Jean Morris
 Principal Clerk: The Rev. Stephen Kendall
 Deputy Clerks: The Rev. Donald Muir, The Rev. Dr. Tony Plomp

MODERATORS OF GENERAL ASSEMBLY

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

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

1985 Guelph,	Joseph C. McLelland, M.A., B.D., Ph.D., D.D., Pointe Claire, Quebec
1986 London,	J. Charles Hay, M.A., B.D., Ph.D., D.D., Toronto, Ontario
1987 Cornwall,	Tony Plomp, B.A., B.D., D.D., Richmond, British Columbia
1988 Toronto,	Bruce A. Miles, B.A., D.D., Winnipeg, Manitoba
1989 Montreal,	J.J. Harrold Morris, B.A., B.Ed., B.D., Th.M., D.D., Toronto, Ontario
1990 Vancouver,	John F. Allan, U.E., B.A., B.D., D.D., Victoria, British Columbia
1991 Barrie,	John R. Cameron, B.A., B.D., D.D., Charlottetown, Prince Edward Island
1992 Hamilton,	Linda J. Bell, B.A., M.Div., D.Min., McDonald's Corners, Ontario
1993 St. Catharines,	Earle F. Roberts, B.A., D.D., Don Mills, Ontario
1994 Toronto,	George C. Vais, B.A., B.D., D.D., Toronto, Ontario
1995 Waterloo,	Alan M. McPherson, M.A., B.D., Th.M., D.D., Hamilton, Ontario
1996 Charlottetown,	Tamiko (Nakamura) Corbett, B.A., D.D., Toronto, Ontario
1997 Ottawa,	John D. Congram, B.A., B.D., North York, Ontario
1998 Windsor,	William J. Klempa, B.A., M.A., B.D., Ph.D., D.D., Montreal, Quebec
1999 Kitchener,	Arthur Van Seters, B.A., B.D., Th.M., Th.D., D.D., Toronto, Ontario
2000 Hamilton,	H. Glen Davis, B.A., B.D., M.Th., D.D., Agincourt, Ontario
2001 Toronto,	Joseph W. Reed, B.A., M.A., M.Div., D.D., Montreal, Quebec
2002 Cornwall,	J. Mark Lewis, B.A., M.Div., Hamilton, Ontario
2003 Guelph,	P.A. (Sandy) McDonald, B.A., B.D., D.D., Dartmouth, Nova Scotia
2004 Oshawa,	Richard W. Fee, B.A. (Hon.), M.Div., Toronto, Ontario

CLERKS OF ASSEMBLY

Rev. J.H. MacKerras, B.A., M.A.	June 15, 1875 - January 9, 1880
Dr. W. Reid, M.A. D.D.	June 15, 1875 - January 19, 1896
Dr. W. Fraser, D.D.	June 15, 1875 - June 9, 1892
Dr. R. Campbell, M.A., D.D.	June 9, 1892 - March 13, 1921
Dr. R.H. Warden, D.D.	June 11, 1896 - November 26, 1905
Dr. J. Somerville, M.A., D.D.	June 13, 1906 - May 31, 1919
Dr. T. Stewart, 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. M.B. McCutcheon
Secretary	Ms. T. Hamilton
Assembly Council: Convener	The Rev. G.S. Malcolm
Principal Clerk of the General Assembly	The Rev. S. Kendall
Associate Secretary, Assembly Office and Deputy Clerk	The Rev. D.G.A. Muir
Chief Financial Officer/Treasurer	Mr. S. Roche
Atlantic Missionary Society: President	Mrs. H. Humphreys
Business, Committee on, 2005 Assembly: Convener	The Rev. J.F.K. Dowds
Church Doctrine, Committee on: Convener	The Rev. C.D. Cameron
Ecumenical and Interfaith Relations, Committee on: Convener	The Rev. J.M. Lewis
Fund For Ministerial Assistance: Convener	The Rev. Dr. A.M. McPherson
History, Committee on: Convener	The Rev. A.J. Sutherland
International Affairs Committee: Convener	The Rev. I.A. Saliba
Life and Mission Agency: Convener	The Rev. R. Houtby
General Secretary	The Rev. Dr. R.W. Fee
Associate Secretaries:	
Canada Ministries	The Rev. G.R. Haynes
Education for Discipleship	The Rev. J.F. Czeglédi
Education for Discipleship	Mrs. D. Henderson
Education for Discipleship	Mrs. A. Klassen
International Ministries	The Rev. Dr. R. Wallace
Justice Ministries	Mr. S. Allen
Ministry and Church Vocations	The Rev. S. Shaffer
Planned Giving	The Rev. H.F. Gale
Presbyterian World Service and Development	
Resource Production and Communication	Mr. K. Knight
Maclean Estate Committee: Convener	The Rev. L.J. Ashfield
Managing Director, Crieff Hills Community	Mr. L. Pentelow
Nominate, Assembly Committee to: Convener	Ms. K. Patterson
Pension and Benefits Board: Convener	Mr. E. Reynolds
Administrator	Ms. J. Haas
Presbyterian Church Building Corporation: Convener	Mr. T. Thomson
General Manager	Mr. J. Seidler
Presbyterian Record: Convener	
Editor	The Rev. D. Harris
Theological Education, Committee on: Convener	The Rev. S.B. Cairnie
Knox College Board of Governors:	
Principal	The Rev. Dr. J.D. Gordon
Convener	Dr. P. Ross
Presbyterian College Board of Governors:	
Principal	The Rev. Dr. J.A. Vissers
Convener	Rev. M.H. Vidal
St. Andrew's Hall Board, Vancouver:	
Convener	The Rev. Dr. J.H. Kouwenberg
Dean	The Rev. Dr. S.C. Farris
Vancouver School of Theology: Principal	The Rev. Dr. K. MacQueen
Trustee Board: Convener	Mr. J.H. Robb
Secretary	Ms. E. Furzer
Women's Missionary Society: President	Mrs. M.J. McGillivray
Executive Director	The Rev. S.Y.M. Kim

THE ATTENTION OF THE COURTS IS DRAWN TO THE FOLLOWING

2005 Remits which are sent down to presbyteries under the Barrier Act. Please note: a report on these remits is to be sent by each presbytery to the Clerks of Assembly in terms of Book of Forms sections 257 and 297.3.

Remit A, 2005 That the new legislation for Chapter 9, Book of Forms (see p. 537-53) be sent down under the Barrier Act for reply to the 132nd General Assembly (Special Committee re Review of Chapter 9, Book of Forms, Rec. No. 1, p. 535, 30).

Remit B, 2005 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 to presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 9, p. 276, 19):

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"~~.

**THE ACTS AND PROCEEDINGS OF
THE ONE HUNDRED AND THIRTY-FIRST GENERAL ASSEMBLY
OF
THE PRESBYTERIAN CHURCH IN CANADA
HELD AT EDMONTON, ALBERTA
JUNE 5-10, 2005**

FIRST SEDERUNT

At the city of Edmonton, Alberta, and within First Presbyterian Church there, on Sunday the fifth day of June in the year of our Lord two thousand and five, 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 Oshawa, Ontario, in its final sederunt on the eleventh day of June 2004.

Public worship was conducted by The Rev. Irwin B. Cunningham, Moderator of the Presbytery of Edmonton-Lakeland and The Rev. Harry Currie, Minister of First Church, Edmonton. The prayers of approach and confession were offered by The Rev. John F.K. Dowds. Scripture was read by I.B. Cunningham, Ms. Mary Fontaine and Ms. Fiona MacKenzie. Ms. Fontaine also sang "Amazing Grace" in Cree. Further musical leadership was provided by Mr. Joachim Seeger and Ms. Marnie Giesbrecht of First Presbyterian Church, Edmonton, Mr. Gord McCrostie of Dayspring Presbyterian Church; the mass choir from area churches; vocal soloists Ms. Betty Kolodziej, Mr. WeiHsi Hu, and Ms. Kristel Harder; instrumentalists Ms. Mary Noyes, Mr. Charles Solte and Mr. Trevor Brandenburg; the "Con Fuoco" vocal group of Ms. Nadia Chana, Ms. Sable Chan, Ms. Stephanie Schuurman, Ms. Dawn Bailey, Ms. Leanne Dammann and Ms. Kalea Turner-Beckman; and the brass ensemble "Festival City Winds" directed by Wendy Grasdahl. The communion elements were distributed by elders and young people from the Presbytery of Edmonton-Lakeland.

The Rev. Dr. R.W. Fee preached the sermon which was entitled, "A Cross With a View - To Joy". The celebration of the Lord's Supper then took place, with I.B. Cunningham, H. Currie and R.W. Fee officiating.

ASSEMBLY CONSTITUTED

Thereafter, with prayer, the Moderator, R.W. Fee 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)	
Lloyd A. Murdock, Baddeck	Duncan J. MacDonald, Baddeck
Shirley F. Murdock, Baddeck	Shirley W. 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)	
Calvin Crichton, New Glasgow	Faye M. Acorn, Thorburn
Glen Matheson, New Glasgow	William A. Thompson, Westville
Lara Scholey, Scotsburn	Andrew L. Williamson, Tatamagouche
Donald M. Shephard, New Glasgow	M. Cliff Wood, Pictou

4. Presbytery of Halifax-Lunenburg (Nova Scotia)

Timothy F. Archibald, New Minas
D. Laurence DeWolfe, Halifax

Douglas J. Campbell, Bedford
Harold D. Smith, Halifax

5. Presbytery of St. John (New Brunswick)

Kimberly L. Barlow, Stanley
Ruth N. Houtby, Sackville
J. Martin R. Kreplin, Moncton

Marlene M. Phillips, Harvey
Rosemary Smith, Moncton
Martha C. Sparkes, MacLaggan Bridge

6. Presbytery of Miramichi (New Brunswick)

J. Gillis Smith, Miramichi

Myles Wishart, Tabusintac

7. Presbytery of Prince Edward Island (Prince Edward Island)

William F. Dean, Belfast
Barbara Wright-MacKenzie, Alberton

Dori S. MacLean, Tyne Valley
Donald S. MacTavish, Belfast

II. SYNOD OF QUEBEC & EASTERN ONTARIO**8. Presbytery of Quebec (Quebec)**

John Barry Forsyth, Waterville

Robin M. Converse, Richmond

9. Presbytery of Montreal (Quebec)

Ian D. Fraser, Pointe Claire
Peter M. Szabo, Montreal
Richard R. Topping, Montreal
Glynis R. Williams, Montreal

Elizabeth Johnston, Chateaugay
Thea Calder, Westmount
Angus F. Goodfellow, Dorval
Margaret Schippreck, Chateaugay

10. Presbytery of Seaway-Glengarry (Ontario)

Paul E.M. Chambers, Kemptville
Bert de Bruijn, Chesterville

Carolyn I. Barclay, Cornwall
Angela Cowan, Mallorytown

11. Presbytery of Ottawa (Ontario)

William J. Ball, Ottawa
Wally W. Hong, Ottawa
James T. Hurd, Ottawa
George L. Zimmerman, Manotick

Deborah E. Brown, Gatineau
John G. Davidson, Manotick
Gweneth A. Gaebel, Stittsville
A. Douglas Lee, Ottawa

12. Presbytery of Lanark & Renfrew (Ontario)

Daniel H. Forget, Pembroke
Seung Rhyon Kim, Petawawa

Ann M. Thomson, Pembroke

III. SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA**13. Presbytery of Kingston (Ontario)**

Robert E. Baker, Erinsville
Kelly R. Graham, Kingston

Mary D. Mikkelsen, Tweed
Pieter Roeper, Stirling

14. Presbytery of Lindsay-Peterborough (Ontario)

Noel C. Gordon, Bowmanville
Dawn Griffiths, Lindsay
Roger S.J. Millar, Norwood

Dorothy I. McGill, Orono
Carolyn A. McNeil, Peterborough
Hugh H. Moore, Colborne

15. Presbytery of Pickering (Ontario)

John P. Bigham, Ajax
R. Wayne Kleinsteuber, Toronto
J.P. Ian Morrison, Toronto
Edward W. Musson, Oshawa
David J.S. Shin, Oshawa

Jim Bamford, Toronto
Nancy Bone, Courtice
Jean M. Dancey, Oshawa
Ray I. Porter, Ashburn
Douglas W. Townsend, Toronto

16. Presbytery of East Toronto (Ontario)

James F. Biggs, Toronto
Richard W. Fee, Toronto
John K.S. Hong, Toronto
J. Kevin Livingston, Toronto
Ian A.R. McDonald, Toronto
* Ferne Reeve, Toronto
George C. Vais, Toronto

Edward Chung, Markham
Woon-Yong Chung, Toronto
David E.W. Cummins, Toronto
N.J. Thomas Cummins, Thornhill
Lily Meng Chad Lee, Thornhill
Maureen C. McQueen, Toronto
Linda Williamson, Toronto

17. Presbytery of West Toronto (Ontario)

George E.C. Anderson, Toronto
 Allan C. Lane, Toronto
 Winston A. Newman, Toronto
 Lincoln Resende, Toronto
 Zoltan Vass, Toronto

Toyin C. Agbaje, Brampton
 Sam G. Awuku, Newmarket
 Robert D. Dobson, Toronto
 J. Donald Moffatt, Toronto
 Cecilia C. Morales, Toronto

18. Presbytery of Brampton (Ontario)

W. Grant Johnston, Brampton
 Ian B. McWhinnie, Mississauga
 Michael J. Marsden, Oakville
 Harvey A. Self, Orangeville
 Pieter van Harten, Acton

Dianne Douglas, Mississauga
 Jerry T. Halliday, Mississauga
 Arie J. Rutgers, Orangeville
 Henry E. Stewart, Mississauga
 Margaret I. Toth, Acton

19. Presbytery of Oak Ridges (Ontario)

Heather L. Jones, Thornhill
 Gordon E. Timbers, Unionville
 Barry E. Van Dusen, Nobleton
 James A. Young, Sutton West

Diane L.M. Davidson, Keswick
 John K. Donaldson, Nobleton
 John H. Hazlewood, Stouffville
 Anne Neuman, Stouffville

20. Presbytery of Barrie (Ontario)

H. Douglas L. Crocker, Barrie
 Thomas T. Cunningham, Barrie
 Robert J. Graham, Rosemont
 A.R. Neal Mathers, Nottawa

Peter C. Bloom, Huntsville
 Alan R. Ewing, Stayner
 Bryce Hawkins, Alliston
 Sheila M. McNeice, Gravenhurst

21. Presbytery of Temiskaming (Ontario)

Jean MacAulay, Timmins

Donald E. Stewart, Cochrane

22. Presbytery of Algoma & North Bay (Ontario)

Deon L. Slabbert, Sault Ste. Marie

Thomas W. McGibbon, Sudbury

23. Presbytery of Waterloo-Wellington (Ontario)

E. Brooke Ashfield, Waterloo
 William J. Bynum, Cambridge
 Stuart W. Dawes, Cambridge
 Penny L. Garrison, Cambridge
 Mark W. Gedcke, Kitchener
 Donald P.J. McCallum, Guelph

James J. B. Akerstream, Guelph
 Richard D. Breese, Guelph
 Ian Dudgeon, Cambridge
 Robert J. Renton, Guelph
 Grant W. Scott, Kitchener
 R. Gary Stewart, Cambridge

24. Presbytery of Eastern Han-Ca

Kyung Won Cho, Toronto
 Kyungmann Cho, Brantford
 Kyu Gon Kim, Toronto
 Soo Taeg Lim, Toronto
 Billy Park, Kitchener

Song Chan Chung, Brampton
 * Sang Chang Lim, London
 Chan-Hyou Park, Richmond Hill
 Sejin Ryu, Oakville

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

James R. Dickey, Hamilton
 Robert R. Docherty, Grimsby
 Garfield G. Havemann, Hamilton
 Margaret Read, Burlington
 Thomas G. Vais, Caledonia
 M. Anne Yee-Hibbs, Dundas

Robert W. Baxter, Hamilton
 William J. Lyall, Dundas
 Leanne J. MacDougall, Burlington
 Ken H.A. Sheward, Grassie
 Kathleen W. Spong, Hamilton
 Mark P. Stuppel, Burlington

26. Presbytery of Niagara (Ontario)

Gordon Ford, Niagara-on-the-Lake
 Maria Papp, Welland
 Martin A. Wehrmann, St. Catharines

Barbara M. Griffith, Fonthill
 William R. MacTaggart, Smithville
 Lee D. Smith, Dunnville

27. **Presbytery of Paris (Ontario)**
John W. Cruickshank, Simcoe
Ferenc Szatmari, Delhi
Donald A. Gribben, Brantford
Arnold R. Wearn, Woodstock
28. **Presbytery of London (Ontario)**
John R. Bannerman, London
Harold H.A. Kouwenberg, London
Kevin H. Steeper, London
Margaret C. Field, Glencoe
Thomas W. Jeffrey, Appin
Hugh Orchard, Shedden
29. **Presbytery of Essex-Kent (Ontario)**
Joan A. Ashley, Tecumseh
David S. Heath, Wallaceburg
Kate Pfeffer-McIntosh, Belle River
Lois H. Currie, Chatham
Robert F. McLean, Amherstburg
30. **Presbytery of Lambton-West Middlesex (Ontario)**
Larry Amiro, Parkhill
Margaret W. Wisner, Courtright
Harold Ebert, Sarnia
Nora E. Grigg, Mooretown
31. **Presbytery of Huron-Perth (Ontario)**
Catherine Calkin, St. Paul's
David D. Clements, Goderich
M. Mark Davidson, Listowel
Gwen Johnston, Clinton
Alex McMillan, New Hamburg
Susanna W. Orr, Stratford
32. **Presbytery of Grey-Bruce-Maitland (Ontario)**
Edward J. Creen, Owen Sound
Wendy O. Lampman, Tiverton
Alice E. Wilson, Hanover
Joanne H. Lennips, Lucknow
Cathy Messer, Paisley
Margaret H. Newton, Walkerton
- V. **SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**
33. **Presbytery of Superior (Ontario)**
Harold Hunt, Thunder Bay
Richard Maloney, Thunder Bay
34. **Presbytery of Winnipeg (Manitoba)**
Henry L. Hildebrandt, Kenora
Margaret I. Mullin, Winnipeg
Roberta R. Debiuk, Winnipeg
Irene G. Sedge, Pinawa
35. **Presbytery of Brandon (Manitoba)**
Jean E. Bryden, Portage la Prairie
Devon L. Pattermore, Virden
Kevin J. McPhail, Brandon
Bernice R. Tashiro, Portage la Prairie
- VI. **SYNOD OF SASKATCHEWAN**
36. **Presbytery of Assiniboia (Saskatchewan)**
Eric Muirhead, Regina
Joyce A. Rasmuson, Weyburn
37. **Presbytery of Northern Saskatchewan (Saskatchewan)**
Annabelle Wallace, Saskatoon
Doreen E. Silvernagle, Biggar
- VII. **SYNOD OF ALBERTA & THE NORTHWEST**
38. **Presbytery of Peace River**
B. Joanne Kim, Dixonville
Joyce A. Yanishevski, Spirit River
39. **Presbytery of Edmonton-Lakeland (Alberta)**
Irwin B. Cunningham, Fort McMurray
Richard W. Frotten, Edmonton
John A. Green, Edmonton
Edgar F. Baker, Edmonton
Felicity R. Hey, Edmonton
Jan Vogelaar, Edmonton
40. **Presbytery of Central Alberta (Alberta)**
Ron D. Tiessen, Rocky Mountain House
Catherine M. Ellis, Olds
41. **Presbytery of Calgary-Macleod (Alberta)**
Marion R. Barclay, Calgary
Victor Kim, Calgary
M. Jean Morris, Calgary
Lesley A.E. McNutt, Banff
Gordon R. Ritchie, Calgary
Linda A. Sonley, Medicine Hat

VIII. SYNOD OF BRITISH COLUMBIA

- 42. **Presbytery of Kootenay (British Columbia)**
 Douglas W. Maxwell, Kimberley
 Gregory A. Smith, Nelson
- 43. **Presbytery of Kamloops (British Columbia)**
 Rod A. Ferguson, Prince George
 Bruce Gourlay, Prince Rupert
 Edward F. Millin, Vernon
 Ginny-Lou Alexander, 100 Mile House
 Lois E. Irish, Penticton
 Deborah L. Miller, Armstrong
- 44. **Presbytery of Westminster (British Columbia)**
 Kathy Ball, Delta
 S. Bruce Cairnie, Langley
 Sylvia D.P. Cleland, Vancouver
 Katharine J. Michie, Chilliwack
 Robin D. Ross, Mission
 Guy Sinclair, Abbotsford
 Janette McIntosh, Vancouver
 Larry W. Richardson, New Westminster
 William T. Strong, Vancouver
 Susan Swanney, Abbotsford
 Timothy Tam, Vancouver
 Henry Woensdregt, Surrey
- 45. **Presbytery of Vancouver Island (British Columbia)**
 Laura T. Kavanagh, Victoria
 Donald K. Lindsay, Nanaimo
 Harold A. McNabb, Victoria
 John Lee, Victoria
 Bill McColl, Victoria
 David S. Smith, Saanichton
- 46. **Presbytery of Western Han-Ca**
 Young Taik Cho, North Vancouver
 Alfred Heung Soo Lee, Port Coquitlam
 Eric E. Choi, Edmonton
 In Sun Kim, North Vancouver

YOUNG ADULT REPRESENTATIVES AND STUDENT REPRESENTATIVES

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

Young Adult Representative

- 2. Newfoundland
Jennifer Pallard, Topsail, NL
- 4. Halifax-Lunenburg
John Sommerville, Halifax, NS
- 6. Miramichi
Marly Cail, Harcourt, NB
- 10. Seaway-Glangarry
Barry Wade, Vankleek Hill, ON
- 12. Lanark & Renfrew
Heather Savage, Perth, ON
- 13. Kingston
Julie Sharp, Stirling, ON
- 15. Pickering
Megan Green, Toronto, ON
- 16. East Toronto
Emilete E. Nicolas, Toronto, ON
- 18. Brampton
Danielle Giliauskas, Oakville, ON
- 19. Oak Ridges
Laura Smith, Thornhill, ON
- 23. Waterloo-Wellington
Janelle Garrison, Cambridge, ON
- 26. Niagara
Katharine Wehrmann, St. Catharines, ON
- 28. London
Bryan Thiel, London, ON
- 30. Lambton-West Middlesex
Barbara McNeil, Alvinston, ON
- 32. Grey-Bruce-Maitland
Kyle Dore, Wingham, ON
- 35. Brandon
Holly Yeo, Portage la Prairie, MB
- 37. Northern Saskatchewan
Nerissa Bishop, Saskatoon, SK
- 39. Edmonton-Lakeland
Fiona MacKenzie, Edmonton, AB
- 41. Calgary-Macleod
David Terrill, Calgary, AB
- 43. Kamloops
Alexandra Dent, Armstrong, BC
- 45. Vancouver Island
Ryan King, Duncan, BC

Student Representatives

- 1. Knox College
Heather J. Malnick, Baxter, ON
- 2. Presbyterian College
Dennis Wright, Montreal, QC
- 3. Vancouver School of Theology
Sanghyuk (Chuck) Moon, Coquitlam, BC

R.W. Fee welcomed the Young Adult Representatives and the Student Representatives and invited them to stand and be recognized. They were welcomed with applause.

ELECTION OF THE MODERATOR

R.W. Fee called upon the Assembly to choose a Moderator to preside over its deliberations. He called on Mr. Doug Fee, representative of the Committee to Advise with the Moderator.

Receive and Consider Report of the Committee to Advise with the Moderator

D.L. DeWolfe moved, duly seconded, that the report of the Committee to Advise with the Moderator (p. 200) be received and its recommendations considered. Adopted. (cont'd on p. 12)

D. Fee briefly outlined the process followed for the election of the Moderator.

In accordance with the method determined by the 95th General Assembly, A. Wallace, seconded by V. Kim, placed the name of The Rev. M. Jean Morris in nomination as Moderator of the 131st General Assembly.

R.W. Fee, Moderator, called for nominations from the floor. There were no further nominations. On motion of D.L. DeWolfe, duly seconded and adopted, nominations were closed.

A. Wallace moved, seconded by V. Kim, that The Rev. M. Jean Morris be declared elected as Moderator. Adopted. R.W. Fee declared M.J. Morris elected Moderator of the 131st General Assembly. This announcement was greeted with applause.

M.J. Morris, along with A. Wallace and V. Kim, withdrew temporarily in order that the new Moderator might be suitably robed.

R.W. Fee expressed gratitude for the privilege of serving the church through the unique ministry of Moderator of the 130th General Assembly. He stated sincere appreciation to his mother, Edna, for enduring the busyness of the year, and to his family, Nkwuda, Kelechi and Kendra, for being an anchor and providing a sober check on reality. R.W. Fee further thanked his siblings, extended family and friends for their support. While noting gratefulness to the Life and Mission Agency and the General Assembly Office, he made special mention of the Presbyterian World Service and Development staff who carried on amazing service to the church during his moderatorial absences. The kind and gracious support of moderators of previous assemblies was also recorded.

INSTALLATION OF THE MODERATOR

M.J. Morris was conducted to the chair by A. Wallace and V. Kim. R.W. Fee asked M.J. Morris the appointed questions and installed her as Moderator of the 131st General Assembly. Deputy Clerk, T. Plomp, escorted R.W. Fee to his seat.

MODERATOR ADDRESSES ASSEMBLY

The newly installed Moderator addressed the court. She began by communicating gratefulness for the presence of her family and noted an awareness of the presence of her mother among the company of the saints. M.J. Morris then introduced her husband, Mr. Matthew Vyse, as her greatest support in life and ministry. Briefly, she outlined the three-fold emphasis of her moderatorial year which will include ministry with seniors, non-parish ministries and ecumenism. The staff of Bethany Care Society was thanked by M.J. Morris for generously enabling her to be released from her ministry there from time to time in order to fulfill the responsibilities of Moderator. She acknowledged that The Rev. Jan Craig, minister of Parkdale United Church in Calgary and The Rev. Earle Scharfner, chaplain at Bethany Care Society and a minister of the Evangelical Lutheran Church of Canada, would serve as her chaplains.

INTRODUCTION OF ECUMENICAL VISITORS

The Moderator introduced the following ecumenical visitors: Dr. Gusztáv Bölcskei, Reformed Church in Hungary, The Rev. Pil-Soon Kim, Korean Christian Church in Japan, The Rev. Dr. Setri Nyomi, General Secretary, World Alliance of Reformed Churches, Ms. Karuna Roy, Church of North India, The Rev. Bertalan Tamás, Reformed Church in Hungary, and The Rev. Richard Vander Vaart, Christian Reformed Church in North America.

INTRODUCTION OF FORMER MODERATORS

The Moderator acknowledged the presence of moderators of former General Assemblies: The Rev. Dr. Tony Plomp (1987), The Rev. Dr. Bruce A. Miles, (1988), The Rev. Dr. J.J. Harrold Morris (1989), The Rev. Dr. George C. Vais (1994), and The Rev. Dr. Alan M. McPherson (1995).

INTRODUCTION OF FORMER CLERKS

The Moderator acknowledged the presence of former Deputy Clerk of Assembly: Ms. Barbara McLean (1992-2003).

COMMITTEE TO ADVISE WITH THE MODERATOR (cont'd from p. 11)

The Moderator called on D. Fee, representative of the Committee to Advise with the Moderator. D. Fee spoke warmly of R.W. Fee and his moderatorial year before presenting the report, as printed on p. 200-01.

Recommendation No. 1 (p. 200) was moved by D.L. DeWolfe, duly seconded. Adopted.

Recommendation No. 2 (p. 200) was moved by D.L. DeWolfe, duly seconded. Adopted.

Recommendation No. 3 (p. 200) was moved by D.L. DeWolfe, duly seconded. Adopted.

Report as a Whole

D.L. DeWolfe moved, duly seconded, that the report as a whole be adopted. Adopted.

RECORDS OF ASSEMBLY, SYNODS AND ASSEMBLY COUNCIL

The Assembly called for the minutes of the 130th 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 present for examination by the Committee to Examine Records and will be considered by the General Assembly following examination. (see p. 45)

COMMITTEE ON BUSINESS

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

Receive and Consider

F.R. Hey moved, duly seconded, that the report be received and considered. Adopted.

F.R. Hey moved, duly seconded, that the report be taken as read and its first ten recommendations adopted together. Adopted.

Recommendation Nos. 1 through 10 (p. 247-50) were moved by F.R. Hey, duly seconded and adopted.

Notices of Motion

J.F.K. Dowds presented notices of motion as follows (p. 251):

I give notice that, at a future sederunt, I will move or cause to be moved that name of the Senate of the Presbyterian College, Montreal; the membership composition of the governing body, and the appointment process for the convener be considered. (Committee on Theological Education, Rec. Nos. 2, 3 and 4, p. 556-57, 26)

I give notice that, at a future sederunt, I will move or cause to be moved that the Agreement among Vancouver School of Theology, St. Andrew's Hall and The Presbyterian Church in Canada be reconsidered. (Committee on Theological Education, Rec. No. 5, p. 559, 28).

I give notice that, at a future sederunt, I will move or cause to be moved that the proposed changes to the Constitution of the Pension Plan be considered. (Pension and Benefits Board, Rec. No. 2, p. 528, 26).

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference for the Maclean Estate Committee be considered. (Maclean Estate Committee, Rec. No. 3, p. 525, 38)

(cont'd on p. 13)

COMMITTEE TO NOMINATE

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

Receive and Consider

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

Recommendation No. 1 was moved by W.A. Thompson, 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 W.A. Thompson, 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. Bruce Cossar; the secretary, Ms. Kathy Patterson; or Ms. Terrie-Lee Hamilton at the General Assembly Office, no later than 12:00 noon, Tuesday, June 7, 2005. 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 W.A. Thompson, duly seconded.

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

(cont'd on p. 31)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet in the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta on Tuesday, June seventh, two thousand and five at nine-thirty o'clock in the morning, of which public intimation was given.

SECOND SEDERUNT

At the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta, on Tuesday, June seventh, two thousand and five 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 J.F.K. Dowds, convener. F.R. Hey moved, duly seconded, that the agenda for the morning sederunt be as presented. Adopted.

Additional Motion

F.R. Hey moved, duly seconded, that Evangel Hall be permitted to distribute information with regard to their building program and two-year national fund-raising campaign during the lunch hour, Wednesday, June 8. 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 S.D.P. Cleland, convener.

Receive and Consider

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

Regrets from S.C. Lim, Presbytery of Eastern Han-Ca were received.

(cont'd on p. 17)

COMMISSIONER ORIENTATION

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

(cont'd on p. 17)

COMMITTEE ON BILLS AND OVERTURES

The Assembly called for the report of the Committee on Bills and Overtures, which was presented by C. Calkin, convener.

Receive and Consider

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

The report was circulated to commissioners for consideration during the third sederunt.

(cont'd on p. 20)

MODERATOR OF THE 130TH GENERAL ASSEMBLY

The Moderator invited The Rev. Dr. R.W. Fee, Moderator of the 130th General Assembly, to address the court. R.W. Fee began by noting that he learned a great deal about our denomination during this past year and had been welcomed with grace and respect from coast to coast. He provided a power-point presentation entitled "Glimpses of the 130th year of The Presbyterian Church in Canada" that highlighted a variety of events that took place in Canada and beyond, most of which he participated in himself. These included weddings, fundraising gatherings, congregational and camp anniversaries, a visit by Dr. Alison Elliott, the Moderator of the Church of Scotland, the relocation of Evangel Hall, his trips to the Yad Veshem Holocaust Museum in Jerusalem, and to the regions devastated by the horrific tsunami. R.W. Fee expressed gratitude for the way the HIV/AIDS campaign was embraced by churches and individuals across Canada. He noted the 160th anniversary of Knox College, the dynamic work being done in all the Presbyterian seminaries, Presbyterians being honoured for their ministries, fellowship with other moderators and leaders of other denominations, meeting with members of parliament in Ottawa, and the wonderful personalities that make up The Presbyterian Church in Canada. The Assembly responded with prolonged applause.

The Moderator declared gratefulness for the ministry of R.W. Fee and gave thanks to God for his gifts and presence among us.

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. 307-522, was presented by R.N. Houtby, convener.

Receive and Consider

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

R.N. Houtby introduced the report of the Committee on Education and Reception (p. 460-65), drew attention to its recommendations, and asked the commissioners to address enquiries or discussion to S. Shaffer or herself.

(cont'd on p. 16)

INTERNATIONAL AFFAIRS COMMITTEE

The Assembly called for the report of the International Affairs Committee, which as printed on p. 294-307, was presented by I.A. Saliba, convener.

Receive and Consider

Z. Vass moved, duly seconded, that the report be received and its recommendations considered. Adopted.

I.A. Saliba offered thanks for Z. Vass who finishes his term with the International Affairs Committee and to S. Allen, Associate Secretary for Justice Ministries, for his assistance during the year.

Recommendation No. 1 (p. 300) was moved by Z. Vass duly seconded.

Amendment

J.T. Hurd moved, duly seconded, that Recommendation No. 1 be amended by inserting the word "commercial" in front of the word "export". Adopted.

Recommendation No. 1 as amended, was adopted as follows:

That the Canadian government, in consultation with the provinces, be requested to develop a national water policy to ensure a nation-wide ban on the commercial export of bulk water and exempt water from the provisions of NAFTA and other applicable trade agreements and that the Moderator communicate the same to the Prime Minister and the Premiers of the provinces.

Recommendation No. 2 (p. 303) was moved by Z. Vass, duly seconded. Adopted.

Recommendation No. 3 (p. 303) was moved by Z. Vass, duly seconded. Adopted.

Recommendation No. 4 (p. 303) was moved by Z. Vass, duly seconded. Adopted.

Recommendation No. 5 (p. 304) was moved by Z. Vass, duly seconded. Adopted.

Recommendation No. 6 (p. 304) was moved by Z. Vass, duly seconded. Adopted.

Recommendation No. 7 (p. 305) was moved by Z. Vass, duly seconded. Adopted.

Report as a Whole

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

REPORTS WITHOUT RECOMMENDATIONS

The Principal Clerk presented the reports having no recommendations.

Receive Reports

J.T. Hurd moved, duly seconded, that the following reports without recommendations be received. Adopted.

Atlantic Mission Society (p. 246-47)

Commission re Matters Left Uncared for or Omitted (p. 277)

Nominations (p. 525)

Special Commission re Appeal No. 1, 2004 (p. 277-80)

Trustee Board (p. 574)

Women's Missionary Society (p. 574-77)

ECUMENICAL VISITOR

The Moderator called upon R. Wallace to introduce The Rev. Dr. Gusztáv Bölcskei and The Rev. Bertalan Tamás of the Reformed Church in Hungary. J.P.I. Morrison was also called to the dais.

Dr. Gusztáv Bölcskei is the Bishop of the Reformed Church District Tiszántúl and head of the General Synod of the Reformed Church in Hungary since 2002.

The Rev. Bertalan Tamás has been the head of the Ecumenical Department of the Synod Offices since 1979 and is a pastor of the Reformed Church in Hungary.

A covenant between the Reformed Church in Hungary and The Presbyterian Church in Canada was signed by the ecumenical guests, the General Secretary of the Life and Mission Agency and the Moderator of The Presbyterian Church in Canada.

Dr. Bölcskei offered blessings and peace and brought greetings from the Reformed Church in Hungary. He expressed thanks for The Presbyterian Church in Canada's support for Hungarians in Canada. The covenant is a sign of this co-operation and mutual support. As a symbol of our unity in Christ, he then presented a chalice inscribed with the words, "Covenant between the Reformed Church in Hungary and The Presbyterian Church in Canada, 131st General Assembly, Edmonton, Canada, June 6, 2005".

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

F.R. Hey moved, duly seconded that the agenda for Tuesday morning be amended to include Presbyterian Church Building Corporation and Life and Mission Agency. Adopted.

(cont'd on p. 17)

PRESBYTERIAN CHURCH BUILDING CORPORATION

The Assembly called for the report of the Presbyterian Church Building Corporation, which, as printed on p. 530-31, was presented by J.P.I. Morrison.

Receive and Consider

J.P.I. Morrison moved, duly seconded that the report be received and its recommendation considered. Adopted.

J.P.I. Morrison announced that St. Paul's Presbyterian Church, Glace Bay, Nova Scotia, had paid its entire \$1,100,000 debt in full. L.A. Murdock, a commissioner from the Presbytery of Cape Breton, was called forward and told the court that the people of St. Paul's know what it means to belong to a Christian family. He outlined the support for loans and the generous financial gifts from the denomination that allowed this project to go forward and be completed. On behalf of St. Paul's, L.A. Murdock thanked The Presbyterian Church in Canada, all those who "bought a brick", the Presbyterian Church Building Corporation and in particular, The Rev. Dr. Ralph Kendall, the former General Manager of the corporation, who provide much help and guidance along the way. R. Kendall was on hand to help burn the mortgage on May 25th of this year.

Additional Motion

J.T. Hurd moved, duly seconded, that the 131st General Assembly record and convey to the session and congregation of St. Paul's Church, Glace Bay, Nova Scotia, and to the Presbytery of Cape Breton and to the Synod of the Atlantic Provinces its profound thanksgiving to God for the labour of the congregation and all others in retiring the debt of the congregation of St. Paul's Church, Glace Bay, Nova Scotia, with respect to the erection of its new building. Adopted.

Recommendation No. 1 (p. 531) was moved by J.P.I. Morrison, duly seconded. Adopted.

Report as a Whole

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

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 14)

R.N. Houtby continued the report. J.P.I. Morrison was called to the dais by the Moderator.

Minute of Appreciation for The Rev. J.P. Ian Morrison

R.N. Houtby read the minute of appreciation for The Rev. J.P. Ian Morrison to the Assembly.

Recommendation No. 1 (p. 309) was moved by R.N. Houtby, duly seconded. Adopted.

The Moderator thanked J.P.I. Morrison for his exemplary ministry within and beyond our church. She thanked God for the gifts he brought to his ministry and invited him to address the Assembly.

Mr. Morrison thanked God for the privilege that has been his to serve this church that adopted him as one of its own, and the General Assembly for its warm appreciation. He explained that he tried to take on a leadership role of not leading from out front but from among the people by providing them with what they needed to be God's people. He thanked the Life and Mission Agency staff for what they have done for him and the church. He noted that if he has any regrets, it is for the criticism colleagues have received because they work at 50 Wynford Drive. He said he considered it a privilege to be their leader and to work with such wonderful people. Senior Administrator, Ms. Anne Phillips, was especially thanked for her help and organizational gifts. Mr. Morrison remembered gratefully the other members of the 50 Wynford Dr. Management Team with whom he had worked so well, the many women and men who have served on the Life and Mission Agency Committee over the years and the congregations that have been part of his pilgrimage. With fondness, he mentioned Sally, his wife of 43 years, and mother to their three children for her enduring support and for keeping the home fires burning while he was not there. Mr. Morrison concluded by saying that he counted it a privilege to serve God in The Presbyterian Church in Canada and that anything he has done has been accomplished by the grace of God.

Recommendation No. 2 (p. 312) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 4 (p. 315) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 5 (p. 317) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 6 (p. 317) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 7 (p. 322) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 8 (p. 369) was moved by R.N. Houtby, duly seconded.

Amendment

R.R. Debiuk moved, duly seconded, that “Leading with Care: A Policy for Ensuring a Climate of Safety for Children, Youth and Vulnerable Adults in The Presbyterian Church in Canada” as presented above be endorsed as a guideline for use by congregations, presbyteries, synods and the national church.

(cont’d below)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta on Tuesday, June seventh, two thousand and five at two o’clock in the afternoon, of which public intimation was given. The sederunt closed with prayer by the Moderator.

THIRD SEDERUNT

At the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta, on Tuesday, June seventh, two thousand and five at two o’clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator, assisted by one of her chaplains, The Rev. E. Schartner, constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont’d from p. 15)

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

(cont’d on p. 22)

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 which was presented by S.D.P. Cleland, convener.

S.D.P. Cleland moved, duly seconded, that L.H. Currie (Presbytery of Essex-Kent) and K. Pfeffer-McIntosh (Presbytery of Essex-Kent) be permitted leave to withdraw from the third sederunt. Adopted.

(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.

LIFE AND MISSION AGENCY COMMITTEE (cont’d from above)

Discussion on the amendment to **Recommendation No. 8** (p. 369) continued.

The amendment was defeated.

Amendment

J. McIntosh moved, duly seconded, that the words “to the best of our abilities” be added to the end of the policy statement in 2.1. Defeated.

Amendment

D.L.M. Davidson moved, duly seconded, that the words “take measures” be inserted into the sentence “we will prevent abuse of children” etc. in Section 1: Preamble 1.1. Defeated.

Immediate Vote

After debate, D. Forget moved, duly seconded, that the Assembly take an immediate vote. Adopted.

Recommendation No. 8 (p. 369) was adopted.

Dissent

The following asked that their dissents be recorded: D.M. Shephard and K.J. Michie.

J.G. Smith with reasons given as follows:

I dissent from the adoption of Recommendation No. 8 of the Life and Mission Agency Report (re the adoption of the policy "Leading With Care"). It is my belief that this policy will place undue hardship on congregations and other groups within our denomination in their ministries of mission, outreach and Christian witness to children and youth; to the extent that these ministries may, in certain cases be discontinued, or carried-on in breach of the above policy.

L.T. Kavanagh with reasons given as follows:

The vote was taken precipitously because the court had been informed that time had expired for discussion on the recommendation. I believe that members of the Assembly were misled in these proceedings (they may have had amendments that they would have put forward but held back because they were told that the recommendation would be dealt with at a later time.) I have concerns about the ability of many congregations to implement the policy and concerns about The Presbyterian Church in Canada's ability to ensure its implementation. However, in no way should my dissent be construed as reluctance to ensure a climate of safety in The Presbyterian Church in Canada.

M.I. Mullin, H.L. Hildebrahndt, I.G. Sedge and R.R. Debiuk with reasons given as follows:

We believe the policy has value. We believe policy needs to be set that protects children and vulnerable adults within our church. We are concerned with the wording. We cannot guarantee safety. We submit that it is difficult to discern what is policy and what is helpful commentary in a thirty page statement. Further to this the smaller congregations, our missions and smaller presbyteries with limited human resources will find it difficult to enforce all the recommendations in the report.

(cont'd on p. 22)

CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly, which as printed on p. 270-77 was presented by Deputy Clerk, T. Plomp.

Receive and Consider

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

Recommendation No. 1 (p. 272) was moved by M.R. Barclay, duly seconded. Adopted.

Recommendation No. 2 (p. 273) was moved by M.R. Barclay, duly seconded. Adopted.

Recommendation No. 3 (p. 273) was moved by M.R. Barclay, duly seconded. Adopted.

Recommendation No. 4 (p. 274) was moved by M.R. Barclay, duly seconded.

Motion to Refer

J.A. Ashley moved, duly seconded, that as Overture No. 6, 2005 is not dealing with the place of adherents in the church but the broader perspective on the understanding of membership and belonging to the church in our present context, I move that it be referred back for study of what other denominations are doing in regard to membership and how they are embracing the next generation.

Amendment to the Motion to Refer

A.R.N. Mathers moved, duly seconded, that the recommendation be referred to the Life and Mission Agency in consultation with the Clerks of Assembly. Adopted.

Motion to Refer as amended was adopted as follows:

That as Overture No. 6, 2005 is not dealing with the place of adherents in the church but the broader perspective on the understanding of membership and belonging to the church in our present context, I move that it be referred to the Life and Mission Agency in consultation with the Clerks of Assembly for study of what other denominations are doing in regard to membership and how they are embracing the next generation.

Recommendation No. 5 (p. 274) was moved by M.R. Barclay, duly seconded. Adopted.

Recommendation No. 6 (p. 274) was moved by M.R. Barclay, duly seconded. Adopted.

Recommendation No. 7 (p. 275) was moved by M.R. Barclay, duly seconded. Adopted.

Recommendation No. 8 (p. 276) was moved by M.R. Barclay, duly seconded.

Amendment

B. de Bruijn moved, duly seconded, that after the word “with” the wording be replaced by “their adoption by the Assembly”. Defeated.

Recommendation No. 8 (p. 276) was adopted.

Recommendation No. 9 (p. 276) was moved by M.R. Barclay, duly seconded. Adopted.

Report as a Whole

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

ECUMENICAL VISITOR

R. Wallace was called forward to introduce Ms. Karuna Roy of the Church of North India.

Since 1996, Ms. Roy has been working as the co-ordinator of the HIV/AIDS Program of the Church of North India (CNI), Synodical Board of Health Services. As the co-ordinator, she is in charge of the CNI’s programs for people infected by and affected by HIV/AIDS and the HIV/AIDS prevention programs.

Ms. Roy was invited to address the Assembly. She said she was grateful and honoured for opportunity to attend the 131st General Assembly. She noted that she had started out as a teacher and principal before beginning her crusade against HIV/AIDS in India. A power-point presentation depicted some of her work and the training programs she has implemented.

The Moderator thanked Ms. Roy for sharing her story and ministry noting our common commitment towards a world without AIDS.

ASSEMBLY COUNCIL

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

G.S. Malcolm thanked those who serve on the Assembly Council and on behalf of the Assembly Council he thanked J.P.I. Morrison for his faithful stewardship as General Secretary of the Life and Mission Agency.

Receive and Consider

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

Recommendation No. 1 (p. 207) was moved by D.W.K. Sutherland, duly seconded. Adopted.

Recommendation No. 2 (p. 207) was moved by D.W.K. Sutherland, duly seconded. Adopted.

Recommendation No. 3 (p. 208) was moved by D.W.K. Sutherland, duly seconded. Adopted.

Recommendation No. 4 (p. 208) was moved by D.W.K. Sutherland, duly seconded. Adopted.

Recommendation No. 5 (p. 210) was moved by D.W.K. Sutherland, duly seconded. Adopted.

The Assembly agreed to correct the date in the above motion by altering the date from November 26, 2006 to December 3, 2006.

Additional Motion

I.D. Fraser moved, duly seconded, that the Assembly Council be asked to find a way that the General Assembly not be held during the Sabbath year of 2007.

Out of Order

The Moderator declared the motion out of order.

Additional Motion

R.D. Dobson moved, duly seconded, that whereas the Long Range Planning Committee has decided to take a year of Sabbath and whereas the declining membership will seriously affect

our ability to grow the Gospel of Jesus Christ, be it resolved that the Assembly Council consider the following:

1. Include skilled marketing/planning/communication specialists in the Long Range Planning Committee.
2. Continue research into lifestyle, interests, spiritual needs of this (younger) generation.
3. Ensure each presbytery is equipped to provide facilitation services to congregations with declining membership.
4. Ensure all congregations receive all research materials related to solutions to declining membership.

The additional motion was defeated.

Additional Motion

J.A. Ashley moved, duly seconded, that as the 2007 General Assembly falls in the Sabbath year the Clerks of Assembly, in consultation with the Assembly Council, be asked to arrange the time so that the major business be worship, prayer and experiences that allow opportunities to listen to the voice of God. Defeated.

(cont'd on p. 24)

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

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

That Overture No. 11 (p. 581-82) re opposing proposed federal legislation re definition of marriage and that Overture No. 13 (p. 582-83) re clarify position on same-sex marriages and directions re participation in officiating of same-sex marriages be referred to a special committee of the Assembly to report no later than the Thursday morning sederunt. Adopted. (see p. 36)

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

That Overture No. 12 (p. 582) re ruling elders as interim moderators be referred to the Clerks of Assembly to consult with the Committee on Church Doctrine. Adopted.

Recommendation No. 3 was moved by C. Calkin, duly seconded.

That Overture No. 14 (p. 583) re preparing a statement and guidelines for churches providing sanctuary for those facing deportation be referred to the Life and Mission Agency (Justice Ministries) to consult with Presbyterian World Service and Development and the Committee on International Affairs. Adopted.

Recommendation No. 4 was moved by C. Calkin, duly seconded.

That Overture No. 15 (p. 583-84) re review Education and Reception regulations concerning those seeking ordination from other Association of Theological Schools (ATS) colleges be referred to the Life and Mission Agency (Education and Reception) to consult with the Committee on Theological Education.

Motion to Refer

J.P.I. Morrison moved, duly seconded, that this recommendation be referred back to the Committee on Bills and Overtures to reconsider in light of the changes that were made to the guidelines by the General Assembly in 2002. Defeated.

Recommendation No. 4 was adopted.

Recommendation No. 5 was moved by C. Calkin, duly seconded.

That Overture No. 16 (p. 584-85) re policies and procedures for dealing with ministry personnel issues be referred to the Clerks of Assembly. Adopted.

Recommendation No. 6 was moved by C. Calkin, duly seconded.

That Overture No. 17 (p. 585) re request not to study the issue of marriage be not received on the basis that the overture is out of order. Adopted.

Preamble to Recommendation No. 7

This overture seeks to review a matter that was sent for study and report by the 2004 General Assembly and which is proposed to be sent under the Barrier Act at this Assembly. The correct procedure to deal with the concerns raised within it is through the process of study and report

which has already taken place. Overture No. 18 is therefore asking for a process that cannot be granted since it would usurp a process that has been affirmed by previous Assemblies.

Recommendation No. 7 was moved by C. Calkin, duly seconded.

That Overture No. 18 (p. 585) re to include in Book of Forms, Chapter 9, principles of mediation and procedures for restoration be not received. Adopted.

Recommendation No. 8 was moved by C. Calkin, duly seconded.

That Memorial No. 1 (p. 585-86) re ethical concerns re investments of the Pension Plan be referred to the Trustee Board for information. Adopted.

Recommendation No. 9 was moved by C. Calkin, duly seconded.

That Memorial No. 2 (p. 586-87) re concerns arising from a presbytery commission's process regarding dissolution of a pastoral tie be not received on the basis that the memorial is out of order. Adopted.

Preamble to Recommendation No. 10

Appeal No. 1, 2005 (p. 587) deals with a situation in which a Commission of the Synod of Toronto-Kingston ruled against the Presbytery of Barrie in a case in which the presbytery had deemed vexatious an appeal from Stroud Presbyterian Church.

The original situation appealed by Stroud related to the relocation of a neighbouring church to a location to which they objected.

On deeming the original appeal vexatious the presbytery proceeded in the matter, allowing further investigation of the purchase of the contested site. The city of jurisdiction subsequently disallowed the purchase of the site, thus ending the direct dispute of that particular site.

However, the case was before the synod commission by way of appeal, which ruled that the presbytery erred in deeming the original appeal vexatious. As mentioned above, it is the presbytery's appeal of this decision that is before the Assembly. Along with a concern about the decision to find the presbytery erred in their judgment that the original appeal was vexatious, the presbytery alleges that the procedures followed by the synod commission were inadequate in coming to their determination.

Recommendation No. 10 was moved by C. Calkin, duly seconded.

That Appeal No. 1, 2005 be referred to a Special Commission of five, plus the Clerks of Assembly as consultants, and that the Commission be established, with, among other terms, the following terms of reference (see p. 38):

The Special Commission shall be empowered to review and comment on the process and procedures followed by the Commission of the Synod of Central, Northeastern Ontario and Bermuda to arrive at its decision.

The Special Commission shall be empowered to call before it witnesses from the Commission of the Synod of Central, Northeastern Ontario and Bermuda, the Presbytery of Barrie, and the congregation of Stroud Presbyterian Church with a view to bringing the parties to harmony with one another without the need for further judicial process unless necessary.

Recommendation No. 10 was adopted.

Additional Motion

H.L. Jones moved, duly seconded, that the Moderator convey in a letter to the session that submitted Memorial No. 2, the concern of the Assembly for their difficult pastoral situation, and the reasons for the memorial being not received.

Amendment to Additional Motion

J.T. Hurd moved, duly seconded, that the words "and the reasons for the memorial being not received" be deleted. Defeated.

Additional Motion Adopted

The additional motion was adopted.

Report as a Whole

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

WOMEN'S MISSIONARY SOCIETY

The Moderator welcomed M. McGillivray, President of the Women's Missionary Society, and invited her to speak to the report which, as printed on pages 574-77, had previously been received by the Assembly (p. 15). Ms. McGillivray spoke briefly to the report.

The Moderator expressed appreciation for the ministry of the Women's Missionary Society.

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

Additional Motion

F.R. Hey moved, duly seconded, that the Assembly Council be invited to continue its report. Defeated.

(cont'd below)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta, on Tuesday, June seventh, two thousand and five, at seven o'clock in the evening, of which public intimation was given. The sederunt closed with prayer by the Moderator.

FOURTH SEDERUNT

At the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta, on Tuesday, June seventh, two thousand and five at seven o'clock in the evening, the Assembly met pursuant to adjournment.

COMMITTEE ON BUSINESS (cont'd from above)

The Assembly called for the report of the Committee on Business, which was presented by J.F.K. Dowds, convener. D. Griffiths moved, duly seconded, that the agenda for the fourth sederunt be approved as presented. 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 S.D.P. Cleland, convener.

S.D.P. Cleland moved, duly seconded, that the Assembly receive the regrets of F. Reeve (Presbytery of East Toronto). Adopted.

S.D.P. Cleland noted that leave to withdraw was granted to F.R. Hey for the fourth sederunt.

(cont'd on p. 45)

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

Recommendation No. 9 (p. 369) was moved by R.N. Houtby, duly seconded.

Amendment

I. Dudgeon moved, duly seconded, that the words "one year (by July 1, 2006)" be deleted and be replaced by "within two years (by July 1, 2007)". Defeated.

Recommendation No. 9 (p. 369) was adopted.

Recommendation No. 10 (p. 369) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 11 (p. 372) was moved by R.N. Houtby, duly seconded. Adopted.

The Assembly agreed to change the wording of the above recommendation, prior to being placed before the Assembly, to read as follows:

That congregations be encouraged to designate one Sunday during the month of May 2006 to highlight the ministry of Planned Giving and the legacy of faith and hope it can provide for generations to come.

Recommendation No. 12 (p. 376) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 13 (p. 380) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 14 (p. 380) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 15 (p. 384) was moved by R.N. Houtby, duly seconded. Adopted.

Minute of Appreciation for Joy Margaret Randall

R.N. Houtby presented a minute of appreciation for J. Randall to the Assembly.

Recommendation No. 16 (p. 385) was moved by R.N. Houtby, duly seconded. Adopted.

The Moderator gave thanks to God for J. Randall's ministry.

(cont'd on p. 29)

MODERATOR NOMINATES SPECIAL COMMITTEES

The Moderator moved, duly seconded, that the Special Committee of the Assembly re Overture Nos. 11 and 13, 2005 be as follows: J.R. Bannerman (Convener), J. Bamford, A.S.H. Lee, D.S. MacLean, L. Scholey, T.G. Vais and J.A. Yanishewski. Adopted.

(cont'd on p. 25)

GIFTS PRESENTED

M.I. Mullin was invited by the Moderator to the dais. M.I. Mullin presented a gift of blankets, and original art work by Mr. Clifford Bear, to the Moderator and R.W. Fee with prayers from the aboriginal worshipping fellowship at Winnipeg Inner City Missions.

R.W. Fee gave thanks and commented on how much he appreciated the way his ministry had introduced him to aboriginal people and their culture and art.

The Moderator said she was touched by the breadth and inclusiveness of the gifts. She noted that many of our aboriginal ministries are non-parish ministries, and that this is of particular interest to her.

HEALING AND RECONCILIATION SHARING CIRCLES

The Moderator invited The Rev. Gordon Haynes to the dais. He introduced people who were going to assist with the sharing circles. The list included: Ms. Mary Fontaine, Ms. Marie Crosswell, Mr. Warren Whittaker, Mr. John Constant, The Rev. Margaret Mullin, The Rev. Stephen Haughland, The Rev. George Yando, Mr. Harvey Pechawis, Mr. Lew Ford, Ms. Vivian Ketchum, Mr. Jim Hope-Ross, The Rev. John Wyminga, The Rev. Gordon Haynes, The Rev. Shannon Bell-Wyminga, The Rev. Henry Hildbrandt, The Rev. Stephen Kendall, Ms. Corine Eyahpaize, The Rev. Ken Stright, The Rev. Ian Morrison, Ms. Maggie Hodgson, and The Rev. Stewart Folster.

ADJOURNMENT

The Moderator adjourned the Assembly, as of the conclusion of the sharing circles, to meet in the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta, on Wednesday, June eighth, two thousand and five, at nine-thirty o'clock in the morning, of which public intimation was given.

FIFTH SEDERUNT

At the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta, on Wednesday, June eighth, two thousand and five at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the court with prayer.

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

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

(cont'd on p. 27)

Additional Motion

J.P.I. Morrison moved, duly seconded, that permission be granted for the Life and Mission Agency to circulate the newsletter for the National Day of Healing and Reconciliation at noon, Wednesday, June 8, 2005. Adopted.

ASSEMBLY COUNCIL (cont'd from p. 20)

Recommendation No. 6 (p. 211) was moved by J.P.I. Morrison, duly seconded. Adopted.

Recommendation No. 7 (p. 212) was moved by J.P.I. Morrison, duly seconded.

Amendment

J.T. Hurd moved, duly seconded, that the words “above statement” be deleted and in their place the following inserted: “following statement,” and the following be added after “Overture No. 3, 2004”:

That the principle that the Assembly Council ‘have final authority in matters financial under the authority of the General Assembly’ be understood with respect to the setting of executive staff stipends to mean that:

- a) the Assembly Council is responsible to recommend to the General Assembly both appropriate policies for the setting of stipends and allowances for executive staff and the actual base stipend figures; and
- b) the General Assembly has the authority after consideration of the recommendations of the Council to approve or disapprove such policies and stipend figures, any proposed amendments being subject to review by the Assembly Council prior to the Assembly’s final determination (Book of Forms section 296.6).

The amendment was adopted.

Recommendation No. 7, as amended, was adopted as follows.

That the following statement be the response to Overture No. 3, 2004.

That the principle that the Assembly Council ‘have final authority in matters financial under the authority of the General Assembly’ be understood with respect to the setting of executive staff stipends to mean that

- a) the Assembly Council is responsible to recommend to the General Assembly both appropriate policies for the setting of stipends and allowances for executive staff and the actual base stipend figures, and,
- b) the General Assembly has the authority after consideration of the recommendations of the Council to approve or disapprove such policies and stipend figures, any proposed amendments being subject to review by the Assembly Council prior to the Assembly’s final determination (Book of Forms section 296.6).

Recommendation No. 9 (p. 218) was moved by J.P.I. Morrison, duly seconded.

Amendment

H.L. Jones moved, duly seconded, that the words “develop resources and programs that will” be deleted and the words “find ways to” be added.

Amendment to the Amendment

D.L. DeWolfe moved, duly seconded, that the words “and find ways to” be deleted from the amendment. Adopted.

Amendment

The amendment, as amended, now becomes, “That the words ‘develop resources and programs that will’ be deleted.” Adopted.

Recommendation No. 9, as amended, was adopted as follows:

That the Life and Mission Agency encourage and support individuals, groups and congregations to increase their awareness and understanding of the impact of colonialism on Aboriginal people.

Recommendation No. 10 (p. 219) was moved by J.P.I. Morrison, duly seconded.

Amendment

A.M. Thomson moved, duly seconded, that the word “develop” be substituted with the following, “continue to actively share the existing”.

(cont'd on p. 27)

MODERATOR NOMINATES SPECIAL COMMITTEES (cont'd from p. 23)

J.T. Hurd moved, duly seconded, that pursuant to the Moderator's nominations, the Terms of Reference Committee in consequence of the adoption of Recommendation No. 10 of the Committee on Bills and Overtures be named as follows: A. Wallace (Convener), W.J. Lyall, and W.J. Ball, and that the Special Commission re Appeal No. 1, 2005 be comprised of R.R. Topping (Convener), K.H.A. Sheward, D.L. DeWolfe, A.M. Thomson, and C. Calkin. Adopted.

(cont'd on p. 36)

ATLANTIC MISSION SOCIETY

The Moderator welcomed H.E. Humphreys, President of the Atlantic Mission Society, and invited her to speak to the report which, as printed on pages 246-47, had previously been received by the Assembly (p. 15). Ms. Humphreys celebrated some of the highlights of the Atlantic Mission Society report.

The Moderator expressed appreciation to H.E. Humphreys and the Atlantic Mission Society.

ECUMENICAL VISITOR

The Rev. Dr. J.D. Gordon, Principal of Knox College, introduced The Rev. Dr. Setri Nyomi, General Secretary of the World Alliance of Reformed Churches (WARC) and 2005 recipient of the E.H. Johnson Award for his work on the cutting edge of mission. Dr. Nyomi is the General Secretary of the World Alliance of Reformed Churches (WARC) and a minister of the Evangelical Presbyterian Church in Ghana.

Dr. Nyomi brought greetings on behalf of WARC, congratulated the Moderator upon her election and wished God's blessing upon her and her family. He expressed sincere thanks to the E.H. Johnson Trust Fund for the honour of receiving this year's award. Dr. Nyomi then shared his conviction that we live in challenging times and that the church is called upon to be God's agents of transformation in a secularized world where millions are wallowing in poverty and AIDS threatens to wipe out whole populations. He is convinced The Presbyterian Church in Canada is aware of these challenges and is seeking to discern God's will for our nation and the world beyond.

He spoke further about the WARC 24th General Council meeting which adopted the theme "That all may have life in fullness" and how global economic trends diminish that fullness. Dr. Nyomi stated that the church must never be silent or inactive when events around the world lead to suffering and pain.

He gave thanks to The Presbyterian Church in Canada for its effective witness within the multicultural context of Canada and the work we do beyond Canada. After noting the Presbyterian gift of S. Kendall who was elected to the WARC Executive Council, he wished God's blessing on this General Assembly, urging commissioners to claim the joy of our faith.

COMMITTEE ON CHURCH DOCTRINE

The Assembly called for the report of the Committee on Church Doctrine which, as printed on p. 251-70, was presented by C.D. Cameron, convener.

Receive and Consider

J.P.I. Morrison moved, duly seconded, that the report be received and its recommendations considered. Adopted.

Recommendation No. 1 (p. 267) was moved by J.P.I. Morrison, duly seconded. Adopted.

Recommendation No. 2 (p. 267) was moved by J.P.I. Morrison, duly seconded.

Amendment

J.T. Hurd moved, duly seconded, that all the words after "paper" be struck and the following substituted therefore: "Assembly affirm the continued use of the term 'stipend' to refer to provision for and payment to ministers." Adopted.

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

That with the understanding contained in the above paper Assembly affirm the continued use of the term 'stipend' to refer to provision for and payment to ministers.

Recommendation No. 3 (p. 267) was moved by J.P.I. Morrison, duly seconded. Adopted.

Recommendation No. 4 (p. 267) was moved by J.P.I. Morrison, duly seconded. Adopted.

Recommendation No. 5 (p. 267) was moved by J.P.I. Morrison, duly seconded. Adopted.

Recommendation No. 6 (p. 270) was moved by J.P.I. Morrison, duly seconded. Adopted.

Rewording with the Permission of the Assembly

The Assembly agreed to change “frivolous and vexatious” to “frivolous or vexatious”, as so stated in the Book of Forms (section 100), in Recommendation No. 6.

Report as a Whole

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

COMMITTEE ON HISTORY

The Assembly called for the report of the Committee on History which, as printed on p. 292-94, was presented by A.J. Sutherland, convener.

Receive and Consider

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

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

The Moderator presented The Rev. Dr. T. Melville Bailey prize for congregational history to Mr. John Moir for his history of St. Andrew’s Church, Ottawa, Ontario entitled *Unto The Hills Around*. The prize was accepted by The Rev. Andrew Johnson, the incumbent minister of that congregation, on behalf of Mr. Moir. The Moderator presented The Rev. Dr. T. Melville Bailey academic prize to The Rev. Dr. A. Donald MacLeod for his book *W. Stanford Reid, An Evangelical Calvinist in the Academy*. A.D. MacLeod expressed his gratitude.

The Assembly granted permission to A.J. Sutherland to distribute an information sheet on The Rev. Dr. T. Melville Bailey history prize.

Recommendation No. 2 (p. 293) was moved by H.A. McNabb, duly seconded. Adopted.

Rewording with the Permission of the Assembly

The Assembly agreed to change the wording of the above recommendation, prior to being placed before the Assembly, to read as follows:

That all church and courts and congregations be strongly encouraged to have their official records microfilmed through the Presbyterian Church Archives, depositing a microfilm copy with the archives.

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

The Moderator invited The Rev. Dr. J.A. Johnston to stand and he was congratulated with applause on his appointment as curator of the Presbyterian Museum.

Report as a Whole

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

PENSION AND BENEFITS BOARD

The Assembly called for the report of the Pension and Benefits Board which, as printed on p. 526-30, was presented by J.J.H. Morris, convener.

Receive and Consider

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

Recommendation No. 1 (p. 527) was moved by W.J. Lyall, duly seconded. Adopted.

Motion to Consider

Pursuant to Notice of Motion given in the first sederunt (p. 12), F.R. Hey moved, duly seconded, that the proposed changes to the Constitution of the Pension Plan be considered. Adopted.

Recommendation No. 2 (p. 528) was moved by W.J. Lyall, duly seconded. Adopted.

Recommendation No. 3 (p. 530) was moved by W.J. Lyall, duly seconded. Adopted.

The Moderator thanked Dr. Morris for his service to the church as convener of The Pension and Benefits Board.

E.B. Ashfield, a member of the Board, expressed the thanks of the Board for the exemplary and innovative service Dr. Morris provided. The Assembly responded with applause.

Report as a Whole

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

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

F.R. Hey moved, duly seconded, that the agenda be amended to include the Assembly Council report following the Pensions and Benefits Board report.

Ruling of the Moderator

The Moderator ruled that a majority vote for a motion of the Committee on Business to amend the order of business shall be sufficient.

The motion to amend the agenda was adopted.

(cont'd on p. 28)

ASSEMBLY COUNCIL (cont'd from p. 24)

Discussion on the amendment to **Recommendation No. 10** continued.

The amendment was defeated.

Recommendation No. 10 was adopted.

Recommendation No. 11 (p. 219) was moved by J.P.I. Morrison, duly seconded. Adopted.

Additional Motion

H.L. Hildebrandt moved, duly seconded, that the Life and Mission Agency facilitate the ongoing need for healing and reconciliation with Aboriginal Peoples by increased support of existing ministries with Aboriginal Peoples and by encouraging and supporting congregations to initiate dialogue with Aboriginal Peoples.

Out of Order

The Moderator ruled the additional motion out of order and suggested it would be better presented for consideration during the Life and Mission Agency report.

Recommendation No. 12 (p. 230) was moved by J.P.I. Morrison, duly seconded. Adopted.

Recommendation No. 13 (p. 231) was moved by J.P.I. Morrison, duly seconded. Adopted.

Recommendation No. 14 (p. 231) was moved by J.P.I. Morrison, duly seconded. Adopted.

Recommendation No. 15 (p. 232) was moved by J.P.I. Morrison, duly seconded. Adopted.

Recommendation No. 16 (p. 232) was moved by J.P.I. Morrison, duly seconded. Adopted.

Recommendation No. 17 (p. 232) was moved by J.P.I. Morrison, duly seconded. Adopted.

Recommendation No. 18 (p. 233) was moved by J.P.I. Morrison, duly seconded.

Motion to Refer

W.W. Hong moved, duly seconded, that Recommendation No. 18 be referred to the Assembly Council in consultation with the Clerks of Assembly with a view to provide the Presbytery of Western Han-Ca representation on the board of Presbytery Extension Fund (BC Ltd.). Defeated.

(cont'd on p. 39)

PRESENTATION OF MINUTES

The Principal Clerk announced that the minutes of the first and second sederunts were available for distribution.

(cont'd on p. 35)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta, on Wednesday, June eighth, two thousand and five, at two o'clock in the afternoon, of which public intimation was given. The sederunt closed with prayer by the Moderator.

SIXTH SEDERUNT

At the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta, on Wednesday, June eighth, two thousand and five at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

Greetings

Greetings were received from the Evangelical Lutheran Church in Canada from Bishop Stephen Kristensen, Bishop of Alberta and the Territories.

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

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

(cont'd on p. 36)

COMMITTEE ON THEOLOGICAL EDUCATION

The Assembly called for the report of the Committee on Theological Education which, as printed on p. 554-73, was presented by J. Harrison, convener.

Receive and Consider

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

Presbyterian College 140th Anniversary

The Rev. Dr. John Vissers thanked the Assembly for the opportunity to address the Assembly regarding the 140th anniversary of Presbyterian College in Montreal, Quebec. By way of a power-point presentation, Dr. Vissers outlined some of the history and theological development of the college. Dr. Vissers expressed thanks to The Presbyterian Church in Canada for its ongoing support.

Motion to Consider

Pursuant to notice of motion given in the first sederunt (p. 12), F.R. Hey moved, duly seconded, that the name of the Senate of the Presbyterian College, Montreal; the membership composition of the governing body and appointment process for the convener be considered. Adopted.

Recommendation No. 2 (p. 556) was moved by S.B. Cairnie, duly seconded. Adopted.

Recommendation No. 3 (p. 556) was moved by S.B. Cairnie, duly seconded. Adopted.

Recommendation No. 4 (p. 557) was moved by S.B. Cairnie, duly seconded. Adopted.

Recommendation No. 1 (p. 556) was moved by S.B. Cairnie, duly seconded. Adopted.

Motion to Reconsider

Pursuant to Notice of Motion given in the first sederunt (p. 12), F.R. Hey moved, duly seconded, that the Agreement among Vancouver School of Theology, St. Andrew's Hall and The Presbyterian Church in Canada be reconsidered. Adopted.

Recommendation No. 5 (p. 559) was moved by S.B. Cairnie, duly seconded. Adopted.

Recommendation No. 6 (p. 559) was moved by S.B. Cairnie, duly seconded. Adopted.

Minute of Appreciation for The Rev. Dr. Calvin A. Pater

J. Harrison presented a minute of appreciation for The Rev. Dr. Calvin A. Pater to the Assembly.

Recommendation No. 7 (p. 560) was moved by S.B. Cairnie, duly seconded. Adopted.

The Moderator gave thanks to God for The Rev. Dr. Calvin A. Pater's service to the church through theological education.

Recommendation No. 8 (p. 563) was moved by S.B. Cairnie, duly seconded. Adopted.

The Moderator congratulated The Rev. Dr. W.J. Clyde Ervine on his appointment as tenured professor at Presbyterian College. Dr. Ervine replied by expressing thanks for the confidence placed in him and spoke of the joy and privilege of helping to shape men and women for ministry within our church.

Report as a Whole

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

The Moderator thanked J. Harrison for her leadership as convener of the Committee on Theological Education and for her faithful commitment to students and staff at our colleges. The Assembly responded with applause.

LIFE AND MISSION AGENCY (cont'd from p. 23)

Recommendation No. 17 (p. 396) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 18 (p. 397) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 19 (p. 398) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 20 (p. 398) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 21 (p. 398) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 22 (p. 402) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 23 (p. 404) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 24 (p. 409) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 25 (p. 413) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 26 (p. 413) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 27 (p. 414) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 28 (p. 420) was moved by R.N. Houtby, duly seconded.

Motion to Refer

M.J. Marsden moved, duly seconded, that the report on "Calls to Congregations with Two or More Ministers" be referred back to the Life and Mission Agency to consult with the Committee on Church Doctrine. Adopted.

Recommendation No. 29 (p. 420) was withdrawn with the permission of the Assembly.

Recommendation No. 30 (p. 425) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 31 (p. 425) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 32 (p. 455) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 33 (p. 455) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 34 (p. 455) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 35 (p. 455) was withdrawn with the permission of the Assembly.

Recommendation No. 36 (p. 455) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 57 (p. 468) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 58 (p. 468) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 59 (p. 468) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 60 (p. 468) was moved by R.N. Houtby, duly seconded. Adopted.

The Moderator invited The Rev. A.M. McPherson forward. He spoke on behalf on the Canadian Forces Chaplaincy Committee and presented the recently released interfaith cap badges.

Recommendation No. 38 (p. 463) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 37 (p. 463) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 39 (p. 463) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 40 (p. 463) was moved by R.N. Houtby, duly seconded. Adopted.

Recommendation No. 41 (p. 463) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 42 (p. 463) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 43 (p. 464) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 44 (p. 464) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 45 (p. 464) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 46 (p. 464) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 47 (p. 464) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 48 (p. 464) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 49 (p. 464) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 50 (p. 464) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 51 (p. 465) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 52 (p. 465) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 53 (p. 465) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 54 (p. 465) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 55 (p. 465) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 56 (p. 465) was moved by R.N. Houtby, duly seconded. Adopted.
Recommendation No. 3 (p. 313) was moved by R.N. Houtby, duly seconded. Adopted.

The Moderator called The Rev. Dr. R.W. Fee forward to congratulate him upon his appointment as General Secretary of the Life and Mission Agency and invited him to address the Assembly. R.W. Fee expressed thanks for the confidence placed in him. He stated that he was looking for the support of all parts of the church to help him serve effectively.

(cont'd on p. 39)

ECUMENICAL VISITOR

The Moderator called upon R. Wallace to introduce The Rev. Pil-Soon Kim. Pil-Soon Kim is a third generation Korean living in Japan. She was ordained in May 2002 and tries to illustrate God's grace through worship. She is hoping to expand her knowledge of worship and church music through studies at Toronto School of Theology.

The Rev. Kim thanked the Assembly for the invitation to speak and for the opportunity to study at Knox College for two years as a scholarship student of The Presbyterian Church in Canada. She spoke about the discouraging hardships of being a Korean living in Japan, the Korean Church in Japan and her faith journey. She noted that The Presbyterian Church in Canada has been helping the Korean Christian Church in Japan since 1927 and how the Canadian Presbyterian focus on women in ministry has directly benefited her. Seven of the ninety-eight Korean Christian pastors are women and a few women have been elected as elders. Pil-Soon Kim sees these as hopeful signs but recognizes there is still much to be done. In 2008, this denomination will celebrate its 100th birthday.

The Moderator thanked The Rev. Pil-Soon Kim for visiting with us and asked her to take greetings from The Presbyterian Church in Canada to her church in Japan. The Assembly applauded.

SPECIAL COMMITTEE RE REVIEW OF CHAPTER NINE, BOOK OF FORMS

The Assembly called for the report of the Special Committee re Review of Chapter Nine, Book of Forms, which, as printed on p. 535-54, was presented by P.D. Ruddell, convener.

Receive and Consider

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

Recommendation No. 1 (p. 553) was moved by J.T. Hurd, duly seconded. Adopted.

Recommendation No. 2 (p. 553) was moved by J.T. Hurd, duly seconded. Adopted.

P.D. Ruddell thanked the Special Committee and the Clerks of Assembly, with special reference to S. Kendall, for their support and co-operation. On behalf of the Clerks of Assembly, S. Kendall thanked P.D. Ruddell and the committee for their work.

Recommendation No. 3 (p. 554) was moved by J.T. Hurd, duly seconded. Adopted.

The Moderator expressed thanks to P.D. Ruddell for the incredible amount of work accomplished and for his service to the church. J.T. Hurd spoke on behalf of the Special Committee expressing appreciation for P.D. Ruddell's leadership and patience.

Report as a Whole

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

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

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

Committee of the Whole

T.T. Cunningham moved, duly seconded, that the Assembly move into Committee of the Whole with the Moderator as convener and K. Patterson as secretary. Adopted.

Report of the Committee of the Whole

On rising from the Committee of the Whole, T.T. Cunningham 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 - 2005-2006

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

The Assembly Council

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

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

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

Three Years - Ms. Lynda Forbes, Grafton, ON, (2002); Ms. Margaret Leonard, Fredericton, NB (2005).

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 - London - Mr. Charles Parsons, London, ON (2003); Miramichi - Rev. Gerald E. Sarcen, Sunny Corner, NB (2003); Montreal - Mr. Warren Wong, Dollard des Ormeaux, QC (2003); Newfoundland - Rev. David Sutherland, St. John's, NL (2003); Niagara - Ms. Marilyn Clarke, Niagara, ON (2003).

Two Years - Northern Saskatchewan - Rev. Amanda Currie, Saskatoon, SK (2004); Oak Ridges - Mr. John Morris, Beeton, ON (2004); Ottawa - Rev. Gwen M. Ament, Stittsville, ON (2004); Paris - Ms. Gloria Wasacase, Brantford, ON (2004); Peace River - Rev. Shirley Cochrane, Wanham, AB (2004).

Three Years - Prince Edward Island - Ms. Marilyn MacLean, West Point, PE (2005); Pictou - Rev. Jeanette G. Fleischer, River John, NS (2005); Quebec - (minister/diaconal minister) no appointment; Pickering - Mr. Bob Shaw, Toronto, ON (2005).

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

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

Three Years - Atlantic Provinces - Rev. John Crawford, Saint John, NB (2005); Quebec and Eastern Ontario - Mr. Gordon Walford, Ottawa, ON (2005); Toronto and Kingston - Rev. Harry J. Klassen, Toronto, ON (2005).

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

By correspondence - Mr. William R. Herridge, Toronto, ON (2000)
Rev. Charles S. Cook, Riverview, NB (2005)

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

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

Three Years - Dr. Fred Wisse, Coldstream, BC (2002); Rev. Seung-Rhyon Kim, Petawawa, ON (2005); Rev. Peter G. Bush, Mitchell, ON (2005); Rev. Connie Lee, Mississauga, ON (2005); Rev. John L. Archibald, Ottawa, ON (2005).

By correspondence Rev. Dr. Pat Dutcher-Walls, Vancouver, BC (2004)
Rev. Dr. Victor Shepherd, Schomberg, ON (2005)

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

Ecumenical and Interfaith Relations Committee

One Year - Dr. Clarence McMullen, Toronto, ON (2000); Rev. Karen A. Hincke, Picton, ON (2003).

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

Three Years - Rev. Robert N. Faris, Toronto, ON (2005); Ms. Janette McIntosh, Vancouver, BC (2005).

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

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

History, Committee on

One Year - Rev. A. Donald MacLeod, Trenton, ON (2005); Rev. Angus J. Sutherland, Kitchener, ON (Convener) (2003).

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

Three Years - Ms. Joan Cho, St. John, NB (2002); Mr. Murray Kirkby, Listowel, ON (2005).

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

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

International Affairs, Committee on

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

Two Years - Rev. E.M. Iona MacLean, Pictou, NS (2004); Dr. Ilinca Nicolescu, Toronto, ON (2004).

Three Years - Rev. Issa Saliba, Whitby, ON (Convener) (2002); Mr. Ian McDonald, Halifax, NS (2005).

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

Life and Mission Agency

One Year - Rev. Ruth Houtby, Sackville, NB (Convener) (2003); Rev. Robert D. Wilson, Sylvan Lake, AB (2005); Mrs. Elaine Allen, London, ON (2003); Rev. Terry V. Hastings, London, ON (2003).

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

Three Years - Rev. Dr. Peter D. Coutts, Calgary, AB (2002); Rev. Dr. Linda J. Bell, Elmira, ON (2002); Ms. Lee Ellis, Comox, BC (2005); Rev. Milton A. Fraser, Arnprior, ON (2005).

Assembly Council appointments - (3 persons to be named by Assembly Council); Rev. Victor Kim, Calgary, AB (2004), Rev. Gerald E. Sarcen, Sunny Corner, NB (2003). Power to issue has been granted to the Assembly Council to fill appointments at its first meeting after the General Assembly in 2005.

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

Maclean Estate Committee

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

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

Three Years - Mrs. Marjorie Bethune, Guelph, ON (2001); Ms. Barbara Bateman, Madoc, ON (2005); Mr. Jeff Crawford, Toronto, ON (2005); Rev. Dr. Shirley J. Gale, Guelph, ON (2002).

Nominate, Committee to, for the 2006 General Assembly

Convener, Ms. Kathleen Patterson, King City, ON (2004); Secretary, Rev. John R. Bannerman, London, ON (2005); others as appointed by synods as per Book of Forms sections 301.2-301.5.

Pension and Benefits Board

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

Two Years - Mr. Adrian Pearson, Stellarton, NS (2005); Mr. William J. Lyall, Dundas, ON (2004); Mrs. Carrie Thornton, London, ON (2004).

Three Years - Mr. Eric Reynolds, Toronto, ON (Convener) (2002); Mr. Grant Scott, Kitchener, ON (2002); Rev. Katharine J. Michie, Chilliwack, BC (2005).

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

By correspondence - Synod conveners

Presbyterian Record Inc., Board of Directors, The

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

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

Three Years - Mr. Gordon Higgins, Toronto, ON (2004); Ms. Sandra Demson, Toronto, ON (2005); Ms. Mary Chudley, Hillsburgh, ON (2005).

Trustee Board (6 year appointment)

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

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

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

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

2004 - Mr. Eric Reynolds (Convener, Pension and Benefits Board); Mrs. Virginia Bell, Beaconsfield, QC

2005 - Rev. Donald Pollock, Toronto, ON; Rev. R.J. Graham Kennedy, St. Catharines, ON.

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

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

Theological Education, Committee on

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

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

Three Years - Rev. S. Bruce Cairnie, Langley, BC (Convener) (2002); Rev. Harry Kuntz, Pointe Claire, QC (2005); Ms. Joan Stellmach, Calgary, AB (2002); Mr. John Watson, Calgary, AB (2005).

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. Mervyn Matier, Toronto, ON (2000); Rev. G. Cameron Brett, Toronto, ON (2003); Rev. H. Glen Davis, Toronto, ON (2005); Ms. Carol Westcott, Toronto, ON (2003); Mr. In Taik Chang, Toronto, ON (2005).

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

Three Years - Dr. Peter Ross, Aurora, ON (Convener) (2001); Mr. Ian Croft, Toronto, ON (2002); Ms. Angela Cluney, Toronto, ON (2005); Ms. Stephanie Ling, Toronto, ON (2005); Rev. Alan M. McPherson, Ancaster, ON (2005).

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

Board of Governors of Presbyterian College

One Year - Ms. Rose Mackie, Montreal, QC (2000); Ms. Mary Lou De Silva, Dollard des Ormeaux, QC (2000); Rev. Wally Hong, Nepean, ON (2000); Rev. Dr. Donovan G. Neil, Montreal, QC (2000).

Two Years - Ms. Cheryl Dexas, Montreal, QC (2003); Rev. Marc-Henri Vidal, Montreal, QC (Convener) (2003); Dr. Tucker Carrington, Montreal, QC (2002); Mr. Ralph Loader, Montreal, QC (2003);.

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

Ex-officio - the Principal, the Director of Pastoral Studies, one other faculty representative, two student representatives; and two Graduates Association representatives.

Board of St. Andrew's Hall

One Year - Rev. Dr. J.H. (Hans) Kouwenberg, Abbotsford, BC (Convener) (2003); Rev. Thomas J. Cooper, Vancouver, BC (2003); Mr. Kaleb Kim, North Vancouver, BC (2003); Mr. Gillan Jackson, Vancouver, BC (2001).

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

Three Years - Ms. Caroline Bonesky, Burnaby, BC (2005); Rev. Dr. Frederick J. Spekeen, Kelowna, BC (2005); Mr. Robert Astop, Surrey, BC (2005); Ms. Sung Hee Kim, Vancouver, BC (2005).

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

Report as a Whole

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

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

The Principal Clerk announced that the minutes of the third and fourth sederunts were available for distribution.

(cont'd on p. 45)

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

Committee to Advise

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

R.D. Ross moved, duly seconded, that the Committee to Advise with the Moderator be as nominated:

The Rev. M. Beth McCutcheon (convener), The Rev. E.M. Iona MacLean, The Rev. Glynis R. Williams, The Rev. David C. Kettle, The Rev. Karen S. Bach, Mr. Spencer Edwards, The Rev. D. Murdo Marple, The Rev. Kirk T. Summers, The Rev. Roberta Clare, The Rev. Myung Chun M. (Grace) Kim, The Rev. Dr. J.J. Harrold Morris, Ms. Terrie-Lee Hamilton (Secretary) and The Rev. Stephen Kendall (Principal Clerk).
Adopted.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta, on Thursday, June ninth, two thousand and five, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

SEVENTH SEDERUNT

At the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta, on Thursday, June ninth, two thousand and five 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. 28)

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

(cont'd on p. 39)

PRESBYTERIAN RECORD INC.

The Assembly called for the report of the Presbyterian Record Inc. which, as printed on p. 531-34, was presented by J.F. Crowdis, convener.

Receive and Consider

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

Recommendation No. 1 (p. 533) was moved by I.D. Fraser, duly seconded. Adopted.

Recommendation No. 2 (p. 534) was moved by I.D. Fraser, duly seconded. Adopted.

Motion to Refer

J.T. Hurd moved, duly seconded, that the report of the Presbyterian Record Inc. be referred back to the Board of Directors and that the board be advised to include in its report:

- a) the names and brief biographical sketches of nominees proposed for appointment to the board,
- b) a summary stating the number of subscribers to the Presbyterian Record and total circulation for the most recent year ended and comparative figures for at least the preceding five years, and
- c) audited financial statements.

Adopted.

(cont'd on p. 40)

SPECIAL COMMITTEE RE OVERTURE NOS. 11 AND 13, 2005

Receive and Consider

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

Motion to Defer

J.M.R. Kreplin moved, duly seconded, that the recommendation(s) of the Special Committee re Overture Nos. 11 and 13, 2005 be deferred until this afternoon's sederunt.

Amendment to the Motion to Defer

J.T. Hurd moved, duly seconded, that the words "until this afternoon's sederunt" be deleted and replaced with "for one half hour". Defeated.

The motion to defer was adopted.

(cont'd on p. 40)

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

The Assembly called for the report of the Ecumenical and Interfaith Relations Committee which, as printed on p. 281-90, was presented by W.G. Ingram, convener.

Receive and Consider

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

A short presentation displaying images of the 2004 WARC Assembly in Ghana was shown to the Assembly.

Recommendation No. 1 (p. 286) was moved by J. McIntosh, duly seconded. Adopted.

Recommendation No. 2 (p. 289) was moved by J. McIntosh, duly seconded. Adopted.

Recommendation No. 3 (p. 290) was moved by J. McIntosh, duly seconded. Adopted.

Additional Motion

R.J. Graham moved, duly seconded, that the Ecumenical and Interfaith Relations Committee study the issue of persecution of Christians around the world and report back to the 132nd Assembly.

Out of Order

The Moderator ruled the Additional Motion out of order and suggested the subject could be dealt with by an overture referred to the International Affairs Committee.

Report as a Whole

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

The Moderator expressed the thanks of the court to W.G. Ingram for his service to the church through the Ecumenical and Interfaith Relations Committee.

ECUMENICAL VISITOR

W.G. Ingram introduced The Rev. Richard Vander Vaart of the Christian Reformed Church. Mr. Vander Vaart was born in Hamilton and is presently serving a Christian Reformed congregation in Wallaceburg, Ontario.

Mr. Vander Vaart assured the Assembly of the prayers and good wishes from the Christian Reformed Church. He looks forward to increased ecumenical links. A power-point presentation outlined the recent history of the Multilateral Ecumenical Conversation dialogue entered into between The Presbyterian Church in Canada and the Christian Reformed Church. One of the agreements of the dialogue is to exchange fraternal delegates. Consequently S. Kendall will be attending the Christian Reformed Church Synod next week on behalf of The Presbyterian Church in Canada. Mr. Vander Vaart went on to celebrate what our denominations hold in common and of the importance of engaging in ongoing dialogue. He spoke of his delight at meeting with the young adult representatives and prayed that God will guide and equip The Presbyterian Church in Canada for our ministry.

The Moderator thanked The Rev. Richard Vander Vaart for his presence, passion and affection shared with the Assembly. The Assembly concurred with applause.

MACLEAN ESTATE COMMITTEE

The Assembly called for the report of the Maclean Estate Committee which, as printed on p. 522-25, was presented by J.A. Johnston, committee member.

Receive and Consider

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

Recommendation No. 1 (p. 523) was moved by M.A. Yee-Hibbs, duly seconded. Adopted.

Recommendation No. 2 (p. 523) was moved by M.A. Yee-Hibbs, duly seconded. Adopted.

Motion to Consider

Pursuant to Notice of Motion given in the first sederunt (p. 12), M.A. Yee-Hibbs moved, duly seconded, that the terms of reference for the Maclean Estate Committee be considered. Adopted.

Recommendation No. 3 (p. 525) was moved by M.A. Yee-Hibbs, duly seconded. Adopted.

Report as a Whole

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

The Moderator asked J.A. Johnston to extend the thanks of the Assembly to G. Flaxbard, convener of the Maclean Estate Committee who is finishing his term.

COMMITTEE ON TERMS OF REFERENCE

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

Receive and Consider

A. Wallace moved, duly seconded that the report be received and its recommendation considered. Adopted.

Recommendation No. 1

That the terms of reference for the Special Commission re Appeal No. 1, 2005 (p. 587) be as follows:

Terms of Reference

1. The Commission is established under the authority of the Book of Forms section 290 having all the powers of the General Assembly within its terms of reference.
2. The appellants shall be made aware that the judgment of the Commission is final and must be obeyed (Book of Forms section 290.4).
3. The procedures and actions of the Commission shall be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, with a view to using all possible diligence and tenderness in bringing all persons to harmonious agreement.
4. The Commission shall be given authority to call for and examine the judicial record and any other records it deems to be relevant.
5. The Special Commission shall be empowered to review and comment on the process and procedures followed by the Commission of the Synod of Central, Northeastern Ontario and Bermuda to arrive at its decision.
6. The Special Commission shall be empowered to call before it witnesses from the Commission of the Synod of Central, Northeastern Ontario and Bermuda, the Presbytery of Barrie, and the congregation of Stroud Presbyterian Church with a view to bringing the parties to harmony with one another without the need for further judicial process unless necessary.
7. The Commission shall meet expeditiously and, after its review and judgment, bring the matters to a conclusion with due regard for the best interests of all concerned, and for the peace and harmony of the Church of Jesus Christ.
8. The Commission shall report its action to the 132nd General Assembly, and shall use, insofar as is possible and appropriate, the following framework: Preamble, Terms of Reference, Membership, Procedures, Findings, Analysis, Decision and Judgment, Pastoral Comment.

Recommendation No. 1 was adopted.

Report as a Whole

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

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

Additional Motion

M.W. Gedcke moved, duly seconded, that the 131st General Assembly affirm the following:

The funding for our ongoing Native Ministry is a high priority. Therefore, we encourage the Assembly Council, the Life and Mission Agency and Canada Ministries to review the financial support provided by *Presbyterians Sharing...*, and to increase this support in light of our commitment to healing and reconciliation. We request that the results of this review be reflected in the proposed budget for 2007. Adopted.

Report as a Whole

R.N. Houtby moved, duly seconded, that the report as a whole be adopted. Adopted.

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

W. Chung moved, duly seconded, that the order of business be amended to include the Assembly Council report following the Life and Mission Agency report. Adopted.

(cont'd on p. 40)

ASSEMBLY COUNCIL (cont'd from p. 27)

Recommendation No. 19 (p. 234) was moved by J.P.I. Morrison, duly seconded. Adopted.

The Assembly agreed to hear from J. Harrison. J. Harrison identified herself as the convener of the local arrangements committee for the Assembly to be held within the Presbytery of Niagara in June 2006. On behalf of the Presbytery, J. Harrison welcomed the Assembly and asked for prayerful support.

Recommendation No. 18 (cont'd from p. 27) was adopted.

Recommendation No. 20 (p. 234) was moved by J.P.I. Morrison, duly seconded. Adopted.

The Assembly agree to hear from L.A. Murdock. L.A. Murdock declared that the Presbytery of Cape Breton will extend "Cead Mile Failte" (One Hundred Thousand Welcomes) to the Assembly in 2010.

Additional Motion

M.I. Mullin moved, duly seconded, that the Assembly Council facilitate the ongoing need for healing and reconciliation with aboriginal peoples by providing funds from the Healing and Reconciliation Fund, to support the work assigned to the Life and Mission Agency in Recommendation Nos. 9 and 10 of the Assembly Council report, and by contributing additional funds to The Presbyterian Church in Canada's existing ministries with aboriginal peoples also from the Healing and Reconciliation Fund.

Motion to Refer

J.P.I. Morrison moved, duly seconded, that this additional motion be referred to the Healing and Reconciliation Task Group of the Assembly Council to consider. Adopted.

Additional Motion

J.T. Hurd moved, duly seconded, that permission be granted to the Assembly Council to amend their report by withdrawing the whole section "Preamble" and by adding the words "and any changes to the grid above the Cost of Living Allowance be recommended to the General Assembly for approval" following the word "grid" at the end of the first sentence in the second last paragraph in the policy stated above Recommendation No. 8. Adopted.

(cont'd on p. 44)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta, on Thursday, June ninth, two thousand and five, at two o'clock in the afternoon, of which public intimation was given. The sederunt closed with prayer by the Moderator.

EIGHTH SEDERUNT

At the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta, on Thursday, June ninth, two thousand and five at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator, assisted by one of her chaplains, The Rev. Jan Craig, constituted the Assembly with prayer.

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

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

(cont'd on p. 45)

THE NORMAN M. PATERSON FUND FOR MINISTERIAL ASSISTANCE

The Assembly called for the report of The Norman M. Paterson Fund for Ministerial Assistance which, as printed on p. 291-92, was presented by A.M. McPherson, convener.

Receive and Consider

L. Resende moved, duly seconded, that the report be received and its recommendation considered. Adopted.

Recommendation No. 1 (p. 292) was moved by L. Resende, duly seconded. Adopted.

Report as a Whole

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

PRESBYTERIAN RECORD INC. (cont'd from p. 36)

The Assembly agreed to permit the distribution of audited financial statements dated December 31, 2004, and to project on the screen a graph depicting a correlation between Presbyterian Record circulation and the membership of The Presbyterian Church in Canada, as well as a list of names and biographical sketches of nominees proposed for appointment to the board. This information was requested by the Assembly during the seventh sederunt. The Rev. D. Harris, editor, offered comments on the information and answered questions posed. It was indicated that this information would be included in future Presbyterian Record Inc. reports.

Report as a Whole

I.D. Fraser moved, duly seconded, that the report as a whole be adopted. Adopted.

Noting that J.F. Crowdis had finished his term as convener of the Presbyterian Record Inc. Board of Directors, the Moderator thanked him for his service to the church.

COMMITTEE ON REMITS

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

Receive and Consider

R.A. Ferguson moved, duly seconded, that the report be received and its recommendation considered. Adopted.

Recommendation No. 1 was moved by R.A. Ferguson, duly seconded.

That Remit A, 2004 (p. 534) be approved and that this become the law of the church, and that the Book of Forms be amended accordingly. Adopted.

Report as a Whole

R.A. Ferguson moved, duly seconded, that the report as a whole be adopted. Adopted.

SPECIAL COMMITTEE RE OVERTURE NOS. 11 AND 13, 2005 (cont'd from p. 37)

The report of the Special Committee was presented as follows:

We on the Special Committee celebrate the care, respect and sense of community among the members of this committee who have been asked to reflect on the complex and difficult matters regarding same-sex marriage raised in Overture No. 11 and Overture No. 13. The faithful

members of this committee hold various views on these matters and may well reflect the diversity of opinion within the church.

Re Overture No.11, 2005 (p. 581-82)

Overture No. 11 asks the 131st General Assembly “to make a public statement expressing its opposition to the legislation proposed by the federal government ...”. The committee appreciates that this is a time sensitive issue as the proposed federal legislation could be passed into law some time in June. The Special Committee has had no time to read or study Bill C-38. The committee feels it is inappropriate to recommend to the General Assembly a motion that expresses opposition to a specific piece of legislation that has not been reviewed.

The committee does, however, maintain that it is important for the General Assembly to declare what The Presbyterian Church in Canada believes to be the definition of marriage. According to Living Faith, one of the Subordinate Standards of the church, “Christian marriage is a union in Christ whereby a man and a woman become one in the sight of God” (8.2.3). This public statement makes clear what The Presbyterian Church in Canada holds to be true regarding marriage.

Recommendation No. 1 was moved by J.R. Bannerman, duly seconded, that the above statement be the response to Overture No. 11, 2005.

Amendment

J.T. Hurd moved, duly seconded, that the words “above statement” be deleted and in their place be inserted the following:

That the 131st General Assembly, on the basis of the biblical witness and the confessional standards of The Presbyterian Church in Canada which sets forth the God-given design of marriage as the union of one man and one woman, call upon the Government of Canada to cease from attempts to redefine marriage and, rather, affirm marriage as being the union of one man and one woman.

Immediate Vote

After debate, J.G. Davidson moved, duly seconded, that an immediate vote be taken. Adopted.

The amendment was defeated.

Motion to Refer

I.B. Cunningham moved, duly seconded, that Recommendation No. 1 be referred back to the Special Committee so that they may read and study the legislation proposed by the Federal Government and recommend a public statement concerning it, and that they report back to this Assembly no later than the Friday morning sederunt. Defeated.

Amendment

D.H. Forget moved, duly seconded, that the 131st General Assembly, on the basis of its subordinate standards, reaffirm that marriage is the union of a man and a woman and that The Presbyterian Church in Canada inform the Government of Canada on this matter. Adopted.

Recommendation No. 1, as amended, was adopted as follows:

That the 131st General Assembly, on the basis of its subordinate standards, reaffirm that marriage is the union of a man and a woman and that The Presbyterian Church in Canada inform the Government of Canada on this matter.

Dissent

A.C. Lane with reasons given as follows:

I am in agreement with the idea that Christian marriage is between a man and a woman, and yet I find myself having in good conscience to dissent from a statement of our church affirming this position. Although my belief follows that of the majority, I find myself speaking up for the rights of the minority to continue to be heard, to continue to be allowed to make their case, to continue to insist that the church seek the fullest witness of the Bible on the whole of God’s counsel. I am concerned that the actions of Assembly will serve to cut off debate and to stifle dissent.

The debate on a previous amendment which explicitly claimed a clear and unambiguous biblical basis for what I take to be the eventual position of Assembly showed the diversity

of opinion within the Assembly and reflected the difficulty of weighing the various biblical witnesses. This amendment was defeated.

I believe that many commissioners felt that they were avoiding the issue of claiming complete and clear biblical authority on this issue by agreeing to this amended version of Assembly's response since it mentions only the subordinate standards of the church and does not mention the Bible explicitly. But what are the subordinate standards but summaries and interpretations of the Bible's witness? I have no doubt that this response will be cited, as its authors clearly intend it to be cited, as the Assembly's interpretation of the biblical witness and that this will have a chilling effect on debate. I assume that this is what the authors of the amended response intended.

Yet I cannot be so confident of my own position that I wish it to triumph unreservedly. I cannot be so certain that I am the people and wisdom will die with me as to be able to wish that others may not speak to try to change my mind. I desire that others may continue to feel free to draw attention to other parts of the biblical witness and to other relevant information that may guide my interpretation of the biblical text and thus cause me to rethink, under the guidance of the Holy Spirit, my position. I feel this way because in the history of the church there have been many who have been convinced of the rightness of their biblical interpretation and the moral rightness of their position who, in our eyes, were honestly mistaken. One can cite the support of some theologians for the continued legitimacy of slavery or, more recently, apartheid on a biblical basis. One can think of the denial of the humanity of some races by theologians who denied they had souls, again citing the Bible. One can mention the demonization of aboriginal culture for which we have been apologizing at this Assembly by Christians of good conscience attempting to act out their understanding of biblical teaching. With the knowledge of the mistakes of previous generations, it is difficult to be quite as certain of one's own position on such a difficult issue. As a further warning sign, much of Canada sees the issue of same-sex marriage as a human rights issue and it would be an unreflective person indeed who was not given pause by this conviction to consider whether our moral certainties may turn out to be tomorrow's moral outrages. In order to avoid this unhappy result for the church, I think it is necessary to continue dialogue within the church and with our society. I believe that our response to Overture 11 will result in the stifling of this necessary dialogue and therefore I am recording my dissent.

D.L. Dewolfe with reasons given as follows:

I hereby register my dissent from Assembly's action in adopting the amended Rec. No. 1. I believe the Special Committee did its work with diligence and fairness representing the diversity of opinion in The Presbyterian Church in Canada on the definition of marriage, the legality of same-sex unions, the interpretation of scripture, and the authority of the subordinate standards. The amendment which replaces the committee's recommendation does not reflect this awareness and imposes a Biblical confessional interpretation on a church that is not of one mind. I believe that the Special Committee's original motion affirming the church's present position without elaboration is sufficient. Representation to the government at this date is no longer timely. The challenge now before the church is to find ways to live faithfully in a society that embraces a variety of models of relationship and family. Same-sex marriage is a legal inevitability. Statements of the nature of the response described by the amended recommendation impose premature closure on dialogue, and confirm the exclusion of homosexual persons who live faithfully in relationship from full community in the church.

The Moderator left the chair

The Moderator asked R.W. Fee to assume the chair.

Re Overture No. 13, 2005 (p. 582-83)

The committee recognizes the significant changes in Canada in recent months and years as same-sex marriage has become a reality in parts of Canada. These realities need to be considered, discussed, and reflected on biblically and theologically. Reformed and reforming, the church seeks to discern the guidance of the Holy Spirit speaking in scripture. Furthermore, ministers, sessions and presbyteries would benefit from direction and guidance when dealing with requests for ministers to officiate at same-sex weddings.

Recommendation No. 2 was moved by J.R. Bannerman, duly seconded, that a Special Committee be established and in consultation with the Committee on Church Doctrine re-examine the institution of marriage in The Presbyterian Church in Canada, clarify the position of The Presbyterian Church on marriage as it pertains to same-sex couples, and provide clear directions to its congregations and clergy on their appropriate response to services of blessing or marriage as it pertains to same-sex couples.

Amendment

J.T. Hurd moved, duly seconded, that all of the words following “that” be deleted and in their place inserted the following:

That the 131st General Assembly advise presbyteries seeking to respond to requests from ministers for guidance in the conduct of marriages and requests from congregations for guidance for their participation to be guided by the confessional position of The Presbyterian Church in Canada on the definition of marriage, and that this be the response to Overture No. 13, 2005.

Immediate Vote

After debate, P. Van Harten moved, duly seconded that an immediate vote be taken. Adopted.

The amendment was adopted.

I. Dudgeon and M.I. Mullin requested the vote be recorded. The Moderator announced the vote was 126 yea to 99 nay.

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

That the 131st General Assembly advise presbyteries seeking to respond to requests from ministers for guidance in the conduct of marriages and requests from congregations for guidance for their participation to be guided by the confessional position of The Presbyterian Church in Canada on the definition of marriage, and that this be the response to Overture No. 13, 2005.

Dissent

The following commissioners asked that their dissents be recorded: M.I. Mullin, L. Scholey, D.S. MacLean.

A.C. Lane with reasons given as follows:

I wish my dissent recorded for the Assembly’s response to the petition of Overture No. 13. The overture asked for a committee to be established to reflect biblically and theologically on the church’s position on the institution of marriage. The intent of the overture was to have the church study and reflect at length on the various issues confronting the institution of marriage in our society. By answering the overture with a definitive statement we have, in effect, said that our deliberations of an hour on the floor of Assembly can take the place of the considered and prolonged reflection and study asked for in this overture. I would deny that this is the case. As with the response to Overture No. 11, I believe this response is intended to and will in fact stifle the debate on this issue within the church. I think the debate is both healthy and necessary and therefore dissent from the decision of the Assembly. The decision of this Assembly to speak unilaterally and not to seek to continue to build consensus around this issue is, in my opinion, a divisive course.

The original motions brought to the floor as responses to Overture Nos. 11 and 13 before amendment both affirmed our current position that marriage is between one man and one woman only and also left open the possibility that further reflection, study, and debate could in time produce a different result. This is the essence of saying that we are a church that is *reformata et semper reformanda*, reformed and always in need of reformation. Although I concur in the belief that marriage is best defined as between one man and one woman and that Presbyterian clergy should not be officiating at same-sex marriages, I believe the church must remain open to the often surprising action of the Holy Spirit. I believe that the original motions would have better reflected the difficulty of this issue and that, pastorally, they would have been better suited to maintain the climate of openness and welcome and safety which a previous Assembly deemed was the proper environment for our churches in dealing with homosexual people. I therefore register my dissent to the response to Overture 13 adopted by the Assembly.

H.L. Jones with reasons given as follows:

I disagree with this decision of the court which has, in effect, sent a message to the church and the public that we are not interested in exploring and honouring the diversity of faithful perspectives on marriage that exist within our church.

D.L. Dewolfe with reasons given as follows:

I hereby register my dissent from Assembly's action in adopting the amended Recommendation No. 2. I reiterate the reasons given in my dissent from the adoption of amended Recommendation No. 1 and further state that the action of the Assembly does not provide a sufficient response to ministers and congregations, who face a situation considerably more complex than the amended motion admits. I believe that further discussion and consideration of the church's place in a society in which same-sex marriages are legal is called for, and would be very helpful to The Presbyterian Church in Canada.

S.D.P. Cleland with reasons given as follows:

It appears there is considerable division and confusion within The Presbyterian Church in Canada about marriage as regards the Biblical authority, the church's doctrinal position, and the prevalent societal understanding of human rights. In this regard, we may never be able to reach consensus, nor to facilitate healing the divisions within the church, and its congregations, and between its ministers. However, through study and respectful dialogue, we might have come to understand better one another's convictions about heterosexual and same-sex marriages. Therefore I regret and dissent against the decision to amend the committee's second recommendation.

Recommendation No. 3, that the above statement be the response to Overture No. 13, 2005, was withdrawn with the permission of the Assembly.

Additional Motion

J.R. Bannerman moved, duly seconded, that the prayer of Overture No. 11 be answered in terms of Recommendation No. 1. Adopted.

Report as a Whole

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

The Moderator thanked the Special Committee for their diligence. The Assembly applauded.

The Moderator resumed the chair

M.J. Morris returned to the chair.

ASSEMBLY COUNCIL (cont'd from p. 39)

Recommendation No. 8 (p. 215) was moved by J.P.I. Morrison, duly seconded.

Amendment

S.B. Cairnie moved, duly seconded, that the following words be added to the original recommendation:

... as an interim policy, that the Assembly Council establish guidelines within the policy for ongoing consultation and communication with the Committee on Theological Education and the three theological colleges and that progress or a revised policy be presented to the 132nd General Assembly.

Amendment to the Amendment

K.H.A. Sheward moved, duly seconded, that everything after the word "be" to the end of the amendment be deleted and that the following be inserted after the word "be":

referred back to the Assembly Council for the establishment of guidelines in the policy for ongoing consultation and communication with the Committee on Theological Education and the three theological colleges, for their concerns to be addressed and for report to the 132nd General Assembly. Defeated.

The amendment was adopted.

Recommendation 8, as amended, was adopted as follows:

That the above policy on establishing executive and professorial remuneration be approved as an interim policy, that the Assembly Council establish guidelines within the policy for ongoing consultation and communication with the Committee on Theological Education and the three theological colleges and that progress or a revised policy be presented to the 132nd General Assembly." Adopted.

Dissent

J.P. Bigham asked that his dissent be recorded for reasons as follows:

In view of the Church Doctrine Committee's report on the understanding of stipend, and in agreement with remarks made during the debate on the recommendation about the distinction of worth and value the policy creates among servants of the gospel, I wish to have my dissent to the decision of the court recorded.

(cont'd on p. 46)

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

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

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta, on Friday, June tenth, two thousand and five, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

NINTH SEDERUNT

At the David Tuckey Gymnasium, Lister Hall, University of Alberta, Edmonton, Alberta, on Friday, June ninth, two thousand and five at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

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

(cont'd on p. 49)

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

Report as a Whole

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

COMMITTEE TO EXAMINE RECORDS (cont'd from p. 12)

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

Receive and Consider

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

Recommendation No. 1

M.A. Yee-Hibbs moved, duly seconded, that the minutes of the 130th General Assembly, Synods of the Atlantic Provinces, Quebec and Eastern Ontario, Southwestern Ontario, Manitoba and Northwestern Ontario, Alberta and the Northwest, and British Columbia be attested as neatly and correctly kept. Adopted.

Recommendation No. 2

M.A. Yee-Hibbs moved, duly seconded, that the minutes of the Assembly Council and the Synod of Toronto and Kingston be attested with notes. Adopted.

Recommendation No. 3

M.A. Yee-Hibbs moved, duly seconded, that the minutes of the Synod of Saskatchewan be re-submitted to the 132nd General Assembly. Adopted.

Report as a Whole

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

ASSEMBLY COUNCIL (cont'd from p. 45)

Additional Motion

D.W.K. Sutherland moved, duly seconded, that the grid of stipends, as presented on p. 216, be approved.

Immediate Vote

After discussion, A.R.N. Mathers moved, duly seconded, that an immediate vote be taken. Adopted.

The Additional Motion was adopted.

Dissent

B. Gourlay asked that his dissent be recorded.

Additional Motion

J.G. Davidson moved, duly seconded, that the 131st General Assembly homologate the actions of the Assembly Council in approving increases in stipend for the senior executive staff (Principal Clerk, General Secretary of the Life and Mission Agency and the Chief Financial Officer and Treasurer). Adopted.

Additional Motion

J.W. Cruickshank moved, duly seconded, that the Assembly Council make a one-time grant to the Pension Board to cover any shortfall in its income in 2005 which will prevent it from granting a full cost-of-living adjustment for 2005 to pensions (without precedence).

Out of Order

The Moderator ruled the Additional Motion out of order and suggested that an overture would be a way of bringing this subject before the Assembly.

Report as a Whole

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

STUDENT REPRESENTATIVES

The Assembly called for the report of the Student Representatives.

H.J. Malnick, from Knox College, expressed thanks for the opportunity to address the Assembly and to share in the week's events. She identified these experiences as ones that will help shape her ministry and left her proud of The Presbyterian Church in Canada.

D. Wright, from Presbyterian College, considered it a privilege to be elected to represent the students of Presbyterian College at this year's General Assembly. He expressed thanks for the welcome he received and outlined his impressions of the week.

S. Moon, from Vancouver School of Theology, gave thanks for the opportunity to attend the General Assembly and talked about the transition of moving from his home in Korea to being at home in Canada.

The Moderator wished God's peace on each student as they continue preparation for ministry.

YOUNG ADULT REPRESENTATIVES

The Assembly called for the report of the Young Adult Representatives.

The Young Adult Representatives began by introducing themselves to the commissioners, with each one completing the sentence, "Joy is ...". The honour and joy of attending the General Assembly was expressed. They noted special interest in matters directly affecting young people such as the "Leading with Care" policy. They enjoyed the ecumenical visitors; learning about

what we hold in common with them and the challenges they have overcome. They gained new knowledge about ministry with aboriginal people of Canada. The Young Adult Representatives reflected upon various aspects of the week in word, drama, slide presentation and conga line. A gift was presented to the Moderator and cards were given to The Rev. John Green and Ms. Margaret Moar who supervised the Young Adult Representatives. The Moderator thanked the Young Adult Representatives for their presentation and presence. The Assembly echoed the thanks with applause.

COURTESIES AND LOYAL ADDRESSES

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

Receive and Consider

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

We, the commissioners, young adult representatives and student representatives of the Venerable 131st General Assembly, believe that the Spirit of God was present in our celebrations, deliberations and calls us forward to claim and share our faith with joy when we return to our places of ministry.

We acknowledge that uncountable hours of prayer, preparation and participation by many people contributed to the smooth and joyful functioning General Assembly.

We believe that God gives spiritual gifts to the body of Christ to carry out His work in and through the General Assembly, the agencies, committees and local congregations.

We believe that the Moderator of the General Assembly, The Reverend Jean Morris used her leadership gifts with a pastoral and passionate heart. She guided us into God's presence with her grace-filled words, rich imageries, thoughtful and uplifting intercessory prayers. By her example she demonstrated a collegial, ecumenical and intentional inclusiveness by inviting prayer partners to participate in the opening of sederunts. Gracious in her efforts to balance the seriousness of the business discussions with her quick wit and "Bring it on!" statements.

We believe that the Principal Clerk, Deputy Clerks, Terrie-Lee Hamilton, the staff from national office used their gifts of administration, along with their time, talents and energies. Their efforts to exercise their gifts for the Body of Christ made our experience at Assembly enjoyable, efficient and rewarding.

We believe that God equips the church with preachers and teachers and this was in evidence from the opening worship ceremony at First Presbyterian Church. We were greatly blessed by the diversity and creative means of those who prepared and led us in worship, The Rev. Irwin Cunningham, The Rev. Dr. Rick Fee, The Rev. Harry Currie, The Rev. John Dowds, Mary Fontaine and Fiona MacKenzie. Their leadership was exciting, moving and inspiring, allowing and encouraging us to come before God as an Assembly of His joyous people.

We believe in being still and knowing God as our Creator, Saviour and Friend. Before we began our days of work in His service we came together in morning worship. The variety of gifts of intercessory prayers, exhortation and music gave the Assembly a firm foundation on which to build. To those leaders, in word and music, we are grateful.

We believe that God gives the gifts of liberality and hospitality. This was witnessed as the people of Edmonton-Lakeland Presbytery greeted us, fed us, drove us, guided and provided for our every need with friendly compassion, zeal and enthusiasm. We deeply appreciated all who served in the name of Christ and helped the Local Arrangements Committee. To the people who provided us with such a delightful, joy-filled evening at Fort Edmonton Park, we can only say "Wow!" Who could have imagined that Presbyterians could have experienced so much joy and fun at General Assembly!

We believe the gift of healing was evident through the signing of the covenant with the Reformed Church in Hungary and when the Aboriginal youth shared their experiences through drama. We admire the courage of those gifted messengers who will continue to bring healing. The Healing and Reconciliation Sharing Circles were a profound experience as stories of healing

and hope for the future were witnessed and shared. Thanks to the Divine Healer and we pray God's continued blessings will be on all those as they leave this Assembly.

We believe that the gift of generosity was displayed in the exchange of symbolic gestures and presents of, to and from the ecumenical visitors. We celebrate the prophetic challenge issued by The Rev. Dr. Setri Nyomi, General Secretary of the World Alliance of Reformed Churches. The "cup of joy" was gifted to the Moderator by Dr. Gusztav Bolcskei and the Rev. Bertalan Tamas of the Reformed Church of Hungary as the two denominations celebrate the new covenant partnership. We delight in the grace and good humour of Ms. Karuna Roy who serves the Church of North India campaign against HIV/AIDS in India. We rejoice in the enthusiasm of The Rev. Pil-Soon Kim of the Korean Christian Church in Japan as she shared her faith story. We anticipate with joy standing together with The Rev. Richard Vander Vaart and our brothers and sisters of the Christian Reformed Church as we seek unity and in his words "As we draw closer to God, we draw closer to each other."

We believe that "true change can only be brought by God." The people who have come here, are not the same as the ones who leave here. The people who were, are no longer; we have been changed by the experience of worship, reflection, debate and dialogue with one another. We have been stretched by the Spirit of God to embrace new insights, new ideas and new initiatives. We have journeyed with God and we give Him thanks and praise for His gracious gift of presence amongst us.

We believe that this is a very important and exciting time to be part of the life and ministry of the Christian church. We have witnessed the opening of hearts like the budding of a spring flower when the sun shines down upon it. As a gentle breeze creates waves on a lake that spreads out, the Breath of God, the Breath of Life has spread ripples of support for the healing and reconciling process for the Aboriginal people and will continue to do so when we leave this place.

To Her Majesty Queen Elizabeth II, Queen of Canada

We, the 131st General Assembly of The Presbyterian Church in Canada, gathering at the University of Alberta, in Edmonton, Alberta, Canada, wish to express our fidelity and allegiance to your Gracious Majesty. We commend your leadership throughout the world as a defender of Christian ideals in your reign as Queen.

We keep your Majesty's name in our prayers, asking that the blessings of the Almighty continue to be bestowed on you and all those dear to you.

May God's Peace and Mercy be with you.

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

The 131st General Assembly of The Presbyterian Church in Canada sends your Excellency respectful greetings from the University of Alberta, in Edmonton. May God's blessings continue to be given to you and your loved ones. May the Spirit of the Most High guide you as you graciously perform the duties of your high office.

Our prayer is that God continues His love and protection over you.

Peace be yours.

To The Right Honourable Paul Martin, Prime Minister of Canada

We believe that as citizens of this country we share in the responsibility to be good stewards of the resources on this earth. We would bring to your attention the following recommendations that were passed at our 131st General Assembly which met at the University of Alberta from June 5 to June 10, 2005.

We believe that "water is a sacred gift that connects all life, and the access to clean water is a basic human right and the value of the earth's fresh water to the common good takes priority over any possible commercial value and fresh water is a shared legacy, a public trust and a collective responsibility."

We are concerned about the use of this sacred gift and support measures to ensure future generations of this limited resource.

We have given prayerful consideration to the Public Health Care System and strengthening public accountability, the impact of privatization on Medicare and the full co-operation in gathering data on the for-profit delivery.

As concerned citizens we have reviewed the Patent Act that deals with pharmaceutical reviews and the practice of evergreening and compliance regulations.

We have discussed the National Health Council's need to establish annual consultations with organizations and with individual citizens.

We have considered Bill C-38, dealing with the proposed change in defining marriage.

All these issues we have prayed about, debated and adopted recommendations to be forwarded to the Government of Canada by letter from the Moderator, The Rev. Jean Morris.

As you continue with the duties and responsibilities of your high office, we commend to you the guidance found in 1 Timothy 6:11, "pursue righteousness, godliness, faith, love, endurance, gentleness."

We pray God's grace be with you and guide you in the coming years.

Peace be with you.

To The Honourable Ralph Klein, Premier of Alberta

We, the Commissioners, young adult representatives and student representatives of the Venerable 131st General Assembly of The Presbyterian Church in Canada, meeting in the University of Alberta, in Edmonton, Alberta, send greetings to you and the members of the provincial government.

We give thanks to God for the 100th year celebration of the Province of Alberta. It was a privilege to meet together in this beautiful, bountiful province and enjoy the western hospitality of its people.

May you be guided by wisdom as you carry out your work.

Report as a Whole

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

COMMITTEE ON BUSINESS (cont'd from p. 45)

Appointment of Commission re Matters Left Uncared For or Omitted

F.R. Hey moved, duly seconded, that the Commission on Matters Left Uncared For or Omitted, consisting of the Moderator of the 131st General Assembly and the Clerks of Assembly, be established until the 132nd General Assembly. Adopted.

Minutes of Assembly Adopted

F.R. Hey 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.

Report as a Whole

The business of the Assembly having been completed, F.R. Hey moved, duly seconded, that the report as a whole, be adopted. Adopted.

The Moderator expressed gratitude to the Business Committee and the Assembly applauded.

K. Dore, one of the Young Adult Representatives, expressed thanks to his peers for their assistance during the week and to the Commissioners who welcomed him.

The Moderator thanked Mr. N. Oke and The Rev. D. Rollwage for their information technology expertise, the Clerks of Assembly for their counsel and those who looked after the sound system.

She also recognized the presence of many of the national staff and of her elder, Ms. Jean Patterson.

ADJOURNMENT

The business being finished and announcements having been made, the Moderator entertained a motion to adjourn. It was moved by J.P. Ian Morrison, duly seconded, and adopted that the 131st General Assembly adjourn. The Assembly joined in the singing of the One Hundred and Twenty-Second Psalm. The moderator led the Assembly in prayer. She 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 St. Catharines, Ontario, on the first Sunday in June, in the year of our Lord, two thousand and six, 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 131st General Assembly:

The Rev. Dr. Richard Fee met with the Committee to Advise with the Moderator three times this year. The committee assisted in planning the itinerary for him during two meetings. In March he shared some highlights of his moderatorial term. A fourth meeting was held on April 1st to count the ballots for the nomination of the Moderator for the 131st General Assembly.

Last year, the General Assembly approved PWS&D's request to raise awareness of the HIV/AIDS pandemic through the educational and fund-raising campaign, "Towards a World without AIDS". The theme of this campaign was a focus for Rick Fee during this year and he often spoke on this theme when he was invited by congregations to preach. Many individuals expressed how his passion to raise people's awareness and his knowledge of the HIV/AIDS situation changed their limited understanding. Another focus of the year was inter-generational dialogue and, in particular, sharing of our faith among the different generations. He especially encouraged grandparents to share their faith with their grandchildren, a topic about which he wrote in one of his early articles in the Record. Another concern for him was interfaith dialogue and relationships. Throughout the year, Rick Fee was able to incorporate these foci throughout his visits with congregations, international travel and ecumenical and interfaith gatherings.

In Canada, Rick Fee met with people as they gathered for worship, special events and fellowship. The majority of his congregational visits were in Alberta and Ontario, however, he was able to participate in a range of events in each of the 10 provinces. He preached at a number of congregational anniversaries, spoke to various groups such as Saturday morning breakfasts, and inter-acted with smaller groups of people as they shared their faith stories with him. Some of the special celebrations and events in which he was able to participate include: the dedication of the George Leslie MacKay statue in Woodstock, speaking with students at McGill University, a special historical event in the Presbytery of Northern Saskatchewan to celebrate 100 years of our church's presence in that province, a reception for Members of Parliament, and meeting students at each of the theological colleges. Rick Fee welcomed international visitors including those from Taiwan and Japan; The Rev. Dr. Sam Kobia of the World Council of Churches; Dr. Alison Elliott, Moderator of the General Assembly of the Church of Scotland; and Mr. Rick Ufford-Chase, Moderator of the General Assembly of the Presbyterian Church (USA). Rick Fee was warmly welcomed by the members of the church and he graciously welcomed guests to our church.

Rick Fee is accustomed to international travel. The international trip for the Moderator was to visit the church in Nigeria and Ghana. He attended the General Assembly in Nigeria where they celebrated the 50th anniversary of the partnership between the Presbyterian Church of Nigeria and The Presbyterian Church in Canada. He was able to spend time in this denomination and country in which he ministered for 16 years. In Ghana, he met with representatives from the Presbyterian Church of Ghana. In March, he visited Jerusalem for the opening of the Yad Veshem Holocaust Museum. This was an important visit that enabled Rick Fee to fulfil one of his priorities which was to be involved in interfaith gatherings and dialogues. Also it is important to note that he continued to travel internationally to fulfil some of his responsibilities as the Director of PWS&D.

The committee was very conscious of the way in which Rick Fee was committed to fulfil his responsibilities as Moderator and as the Director of PWS&D. His leadership in both of these areas was greatly appreciated by all who worked with him this past year.

Recommendation No. 1 (adopted, p. 12)

That the sincere appreciation of the Assembly be expressed to The Rev. Dr. Richard Fee as he participated in congregational events and worship, presbytery events, ecumenical and interfaith gatherings, and as he welcomed international and ecumenical visitors.

Recommendation No. 2 (adopted, p. 12)

That the thanks of the Assembly be extended to individuals, congregations, presbyteries, synods, international church partners and organizations which warmly and graciously received Rick Fee.

Recommendation No. 3 (adopted, p. 12)

That appreciation be expressed to the committee members and staff of Presbyterian World Service and Development for their support given to Rick Fee 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 to Advise with the Moderator nominates The Rev. Jean Morris as Moderator of the 131st General Assembly.

Rodger Talbot
Convener

Terrie-Lee Hamilton
Secretary

ASSEMBLY COUNCIL

To the Venerable, the 131st General Assembly:

The Assembly Council gives thanks for the opportunity given to be able to fulfill its duty to coordinate the policies and activities of the church as authorized by the General Assembly. The Assembly Council met three times this past year, twice in person and once by teleconference. The Executive and various committees of the Assembly Council met throughout the year to carry out the work of the church that has been entrusted to it.

All of this would not be possible without the hard work and dedication of people from across the country who give of their expertise, time and talents to faithfully carry out their calling to be members of the Assembly Council.

All of the meetings are a time of work but also a time of fellowship as we come together to deal with issues, find answers and solutions and to be faithful in our calling. At the November meeting of the Assembly Council, we had a very passionate presentation by the Executive Director of Presbyterian World Service and Development, The Rev. Rick Fee, on the program 'Towards a World Without Aids'. The Assembly Council very strongly supports this initiative of the church to try and help the world in dealing with the pandemic that is HIV/AIDS. This is something for all of us to support.

As the *FLAMES* Initiative nears its completion of the six year cycle, the Assembly Council continues to look beyond to the future. The Long Range Planning Committee, as one will see in the report, is proposing the church take a year of Sabbath to allow time for us to hear what God desires for The Presbyterian Church in Canada.

Much of the time for the Assembly Council has revolved around the Healing and Reconciliation report that is here with a look to the future has to how we can be faithful to what we have set out to do in regards to Healing and Reconciliation in relations to our Aboriginal brothers and sisters in the light of the legacy of Residential Schools.

Time has also been spent on the financial aspects of the church. We are grateful to the whole church for its support of *Presbyterians Sharing...* and other appeals of the church as the church again this year had revenues that slightly exceeded the approved operating budget amount. We, as the Assembly Council, continue to be committed to providing a balanced operating budget to the General Assembly. We also spent time working in the whole area of executive and professorial stipends. The Assembly Council, through the finance and personnel committee studies, felt the need to review and revise this stipendiary grid. This you will see in the report that follows.

In carrying out its work the Assembly Council is thankful to those who have served faithfully and those who continue to serve. It is through these many talented people, from all works of life, that the Assembly Council is able to carry out its work efficiently and effectively on behalf of the church at large. As well we give thanks to the Principal Clerk and the staff of the General Assembly Office who give so much of their time and energy as they continue to provide guidance and helpful reflection for the Assembly Council and the whole church.

RETIREMENT OF THE REV. J.P. IAN MORRISON, GENERAL SECRETARY, LIFE AND MISSION AGENCY

The Assembly Council notes its profound appreciation for the ministry of The Rev. J.P. Ian Morrison on the occasion of his retirement following this Assembly. A minute of appreciation appears in the report of the Life and Mission Agency Committee (see p. 308-09). The process of the church provides for Mr. Morrison's successor to be named by the General Assembly on the recommendation of the Life and Mission Agency. The Assembly Council reviewed the job description (p. 458-60) and approved the naming of a search committee earlier in the year. The Assembly Council, in co-operation with the Life and Mission Agency, also provides oversight of the transitional arrangements and support for Ian during this time.

COMMITTEES OF COUNCIL

ARCHIVES AND RECORDS MANAGEMENT

The Rev. Dr. T. Melville Bailey

The church mourns the passing of Dr. Bailey at 92 years of age on January 29, 2005. He had been the guiding light for our Church Archives, serving on the Committee on History since the mid-1950s. In his "retirement", Dr. Bailey served as Archivist from 1981-1992 and was honoured with the title of Archivist Emeritus in June 1992. A public memorial service was held at South Gate Church, Hamilton on Saturday February 12, 2005. There were over 500 in the attendance; a wonderful tribute to his life and work. A moving eulogy was offered by The Rev. John A. Johnston and a personal tribute was also given by The Rev. Robert Geddes. The Archives and Records Management Committee is considering a way to create a tangible and fitting tribute related to the Archives that would honour Dr. Bailey's memory.

Taiwan trip

From January 2-16, 2005 the Archivist was in Taiwan (along with the United Church Archivist) at the request of the Presbyterian Church in Taiwan. They requested advice on the care of their local church records and participation in the planning and design of their new denominational archival facility and program. The archivists traveled the Island extensively and met wonderful people, experienced the George Leslie Mackay legacy that is so evident in the northern portion of the island, viewed their archival collections, and also saw a great deal of spectacular geography. It seems that the trip was quite successful all round and proved to be very much an exchange of information and a wonderful opportunity for networking and forging new associations.

Grants

The archives recently applied for a \$5,000 matching grant from the Department of Heritage through our membership in the Canadian Council of Archives to assist in the hiring of a project archivist to catalogue the remainder of the unprocessed Board of World Mission collection. This would be the third portion of this vast and rich cache of material that has been catalogued over the years by archives staff. It is one of our most highly used sets of records by researchers both inside and outside the church.

FLAMES

This is the year of highlighting Education for laity and clergy. Display boards featuring this theme were present whenever staff of the archives participated in public speaking engagements.

Volunteers

The archives is pleased to have Tom Allen, Betty Arnold and Christina Trestalis with us as volunteers. David Hill volunteered for part of this year but has now moved to Midland. Volunteers work in the archives three days of each week. Tom attends to cataloguing collections, and Betty does the research for and responds to genealogical enquiries. Christina is

currently completing her full-time archival training at the Faculty of Information Studies (FIS) and also volunteers with us part-time. Her current project has been cataloguing The Rev. John A. Johnston's personal papers collection. The generous giving of the volunteers' time and talents are most appreciated. We also enjoyed our annual Christmas "lunch of appreciation" with all those who work along with the full-time archivists in the archives during the year. It was held at the David Duncan House, which everyone seemed to enjoy.

Faculty of Information Studies, University of Toronto

The archives has had a long connection with this program and its students. Most of the contract archivists over the years have come from this program. Shelley Respondek came to us this year for the fall semester to catalogue a collection of congregational records as part of her practicum work experience. This is a win-win experience for archives staff and the student alike. In February, the archivist served on a panel at a resume clinic at FIS with others from the archives and library fields.

Toronto School of Theology students

Although the archives assists over 3,000 people annually with various research enquiries out of our office, this year we have been pleased to assist several TST students with their research projects. As well, our own church missionaries, retired and on furlough, have made use of our Archives for their own personal research projects. The archives staff is pleased to make the collections available to all genuine requests, but it is especially gratifying to see so many church folk making use of our records and services.

"Step Into Your Archives"

This in-house newsletter is made available through PCPak mailings, as well as by request, and by our hand when public speaking at church events. Each issue deals with a new and topical subject that we feel will benefit the church on the subject of information management.

Archives Web site

The Assistant Archivist recently launched the new archives website exhibit. It features The Rev. William King and his involvement with emancipation in the Buxton area of southwestern Ontario. A fascinating life story - it is hoped that this proves to be of interest to all who visit our site. We also see this as part of our contribution to the *FLAMES* Year of Education about the work of the church through the years. Among other pieces of information on our website are all our resources for downloading, and also a place name index to the several hundred sets of congregational records we have catalogued. It is continually updated to be of maximum service to our researchers.

Oral history

The archives, in co-operation with the Committee on History, have been working to promote and facilitate the oral history program throughout the church. Synod History Committee conveners have been contacted and they are working to see that interviews are completed for many church workers as a record of their work in the church. The Rev. Ray Glen of the Synod of Alberta and the Northwest has been especially diligent in this area as has layman, Dr. Alan Arneil of St. Andrew's Church in Victoria, British Columbia. We look forward to receiving many more taped interviews in the near future. These prove to be important records in cases where church workers have not saved their personal papers and so have not other tangible records of their contribution to the church over many years.

Records Management

Records Management is an ongoing part of our work - primarily for the Church Office records but also, in an advisory capacity, for church courts across the country. We recently offered a seminar to the Church Office staff with a focus on newer staff members as to the basics of file design and management, records maintenance, electronic records, privacy and access issues, and how to use the records centre and the archives facilities. As well, the archivist gave a "Care of Church Records" workshop to the Synod of Alberta and the Northwest in October.

Microfilming

Microfilming is a most successful program co-ordinated by the archives for church courts across the country. We are continually in the process of attending to the arrangement of filming sets of

church records and there is regular interest expressed by church members at every speaking engagement of which we are a part. The archives holds the reels of film and the church court receives their originals back to care for them locally. We also provide information sheets for the local representative concerning tips for care of church records.

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 ten benevolent funds with a total capital of \$3,217,393. From the income of these funds, approximately fifteen persons received monthly support in 2004 totaling approximately \$64,000. Other emergency grants were made on a confidential basis to seven persons totaling some \$10,000. There are 27 bursary funds with a total capital of \$1,367,562. \$55,000 of income from these funds was awarded to some 52 candidates for the ministries of the church.

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

The Benevolence Committee meets annually to monitor the ongoing bursaries and benevolence funds that are being administered through the Assembly Office. For the 2004-2005 school year, up to \$55,000 in student bursaries have been approved. The secretary calls for applications from the colleges at the start of each term. The colleges compile the applications and forward them to the Assembly Office, where the applications are dealt with and grants made.

COMMISSION ON ASSETS OF DISSOLVED AND AMALGAMATED CONGREGATIONS

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

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

COMMITTEE ON CHURCH ARCHITECTURE

The Committee on Church Architecture met six times in 2004 receiving five submissions and five resubmissions from congregations. The committee has also been working on a revision of its guidelines for churches planning a new building or a renovation ("Guidelines for Planning a Church"). Church policy requires congregations that are considering building a church or education building, or planning major renovations or extension of an existing structure, to submit the preliminary drawings to the Committee on Church Architecture before the working drawings are begun. A presbytery cannot give approval for a congregation to proceed until it has received the report of the Committee on Church Architecture. Correspondence may be directed to Gordon Haynes, the secretary for the committee.

EXECUTIVE

The Executive of the Assembly Council meets regularly to guide the work of the Council and to deal with emergent matters and with issues referred to it by Council through the year. This year the Executive was given the responsibility of appointing, on the recommendation of the Life and Mission Agency, a search committee for the position of General Secretary, Life and Mission Agency. It has also appointed a small group to provide support and an exit process for Ian Morrison, General Secretary, Life and Mission Agency, as he moves toward retirement. In addition, the Executive established an Ad Hoc Committee to Develop Diversity Policies and Policies to Address Allegations of Racial Harassment in the Church. The Executive also plans the overall shape of the meetings of the Assembly Council.

EXPERIMENTAL FUND

Another year has passed and the directors of the Experimental Fund are pleased to present this report to the church of their stewardship of the fund for the year 2004.

By the terms of the constitution of the Experimental Fund there are six directors, three being permanent directors and three being non-permanent, who serve a maximum of two terms of three years each. The permanent directors are: the Secretary of the Assembly Council/Principal Clerk of the General Assembly, the General Secretary of the Life and Mission Agency, and the Senior Minister of St. John's, Cornwall, Ontario. The non-permanent directors currently are: The Rev. Noel Gordon (2005), Mr. Lawrence Pentelow (2006), and Mrs. Esther Powell, who was re-appointed during the year by the Assembly Council for her second term, ending in 2007. The constitution of the Experimental Fund directs how these latter positions are to be filled. A copy of it, along with an application form, and other relevant material, is available for downloading on the internet at www.presbyterian.ca, follow the link. Dates in brackets indicate end of a term. The Rev. Dr. Fred Rennie serves at the will of the directors as a non-voting honorary director in the capacity of secretary/administrator. In 2004 he was re-appointed for another two year term.

Again in 2004, the year was distinguished by a low interest in the Experimental Fund as evidenced by a reduced number of submissions. In addition, the expected income was less, due to market conditions. There was, however, money to distribute to worthwhile projects whose demands were within the scope of our available yearly income. It is a fact that in the past there have been some wonderful projects submitted, but the Experimental Fund lacked the money to initiate or sustain them. As our capital base grows, and the market improves, we will hopefully possess the ability to be more supportive of creative, innovative ministry for the church. But this will require forward thinking individuals, clergy or lay, or groups and agencies who are inspired by an idea and wish to give it wings and legs. Increasing the public awareness is a goal for this year.

In 2004 the Experimental Fund concluded its commitment to the Flin Flon Institute, Manitoba - \$12,000 over 3 years for the study, promotion, and experience of rural and remote ministry - and trust that the Institute will continue to serve the church for some time. Of the projects submitted and approved, grants were also given to "The Journey of Hope: An Experiential Play", produced by St. Giles', St. Catharines as an Advent/Outreach 50th Anniversary event; and to "One Eighty", a youth ministry under the direction of Innerkip Church, Innerkip, Ontario, to youth both within and without the church. A requirement of receiving a grant is that the results of the project must be made available to the wider church. Sessions are invited to make contact with these projects if they wish to engage in similar kinds of creative ministry.

Over the years a number of administrative regulations have been formulated by the directors to assist them in their work. In 2004 another regulation was approved whereby intentional contact is now made with presbyteries (or agencies of the church) that approve projects for grants from the Experimental Fund. The court or agency is asked to exercise "gentle oversight" of any approved project, in order that the plans envisaged are indeed properly fulfilled. In addition, for the benefit of future directors, a series of pertinent questions was devised in 2004 as a useful tool by which directors can address the viability of projects that come before them, and assist them in their eventual decision regarding funding. The directors are cognizant of the responsibility that is laid upon them to be good stewards of the funds they have available for distribution.

The Experimental Fund began in 1981 from a modest beginning of \$5,000, targeted toward church growth. Its capital base now exceeds \$470,000. In the past two decades over \$135,000 of income has been distributed across the church to some 85 projects. The donor of the fund is still living and continues to express keen interest in its development. The directors again express their deep appreciation for his foresight and beneficence in the promotion of creative ministries within The Presbyterian Church in Canada.

For further information or inquires, please contact The Rev. Dr. Fred Rennie, Secretary/Administrator, The Experimental Fund, c/o 109 Jarvis St., Cornwall, Ontario, K6H 5J1. For those who have internet access, use fred@jrsc.com. Interested applicants are reminded that their projects must receive the approval of their local presbytery or agency before submission for consideration.

FINANCE COMMITTEE

Financial Statements at December 31, 2004

The financial statements for the year ended December 21, 2004 may be found at pages 237-45. The Assembly Council is charged under its mandate to examine and approve the financial statements, and then present them for information to the General Assembly. The financial statements for the period ended December 31, 2004 had an unqualified audit opinion. Assembly Council approved the statements at its April 2005 meeting.

Balance Sheet (p. 239)

Cash - \$10.6 Million

Cash at the end of December was \$10,600,000. Last year at this point in the year cash was \$9,000,000. The increase in cash of \$1,600,000 came from a surplus from operating activities in the three funds (\$2,900,000) less cash used for investments in securities, properties held for congregations and fixed assets (\$1,400,000). Cash flows and patterns are similar to last year, especially with *Presbyterians Sharing...*

Loans/Mortgages Receivable - \$4.2 Million

There are currently 88 loans outstanding. The lending funds are referred to later in this report.

Executive Mortgages - \$1.6 Million

Two mortgages were paid off in the year with a total value of \$176,000.

Properties Held for Congregational Use - \$5.6 Million

There was a net increase in properties held of \$398,000. Canada Ministries purchased two properties for a total of \$729,000 and title was passed for two properties for \$331,000, to the local trustees.

Capital Assets - \$2.3 Million

There has been a \$238,000 increase in capital assets over the year.

The twenty year old air conditioning system at 50 Wynford Drive was replaced at a cost of \$162,000; new rolling shelf for archives \$28,000; new office space at 50 Wynford Drive \$10,000; new steps for the missionary residence \$9,000; and new accounting software \$28,000.

Deferred Bequests - \$985,000

In the twelve months to December 31, 2004 we have received \$985,000 in deferred bequests, of note very generous bequests were received from three estates: \$400,000 from the Thompson estate, \$444,000 from the Brown estate and \$128,000 from the Ethel Glenn estate. These amounts have been allocated to various projects of the church by Assembly Council and these designations are available in the minutes of the Assembly Council. Of note this year, is the establishment of a Bequest Revenue Fund. This fund has been established to handle better the volatility of bequests received which cannot be accurately budgeted for in any given year. Over the past 10 years, undesignated bequests have averaged \$470,000 per year, however there are large swings from year to year sometimes as large as one million dollars. It is hoped this fund will eradicate some of this volatility. More details about this fund are available in the minutes of the Assembly Council.

Fund Balances - \$71.0 Million

This consists of three type of funds; operating fund, restricted funds and endowment funds. The increase in the fund balances of \$3,200,000 consists of the year to date surplus in the operating fund of \$1,000,000, increase in restricted funds \$900,000 and increase in the endowment fund of \$1,300,000. The increase in the restricted fund is due to the unrealized gain in market value of investments (\$800,000); while the increase in the endowment fund in part is due to the unrealized gain in market value of investments (\$900,000) and a new large endowment of \$300,000 for the benefit of PWS&D.

STATEMENT OF REVENUES AND EXPENSES (p. 237)**Operating Fund**

Revenue

Total revenue for the twelve months is \$1,202,000 higher than the budget \$9,640,000. On a further positive note *Presbyterians Sharing...* is \$14,000 ahead of last year; *Presbyterians Sharing...* for individuals is \$318,000 ahead of the budget and income from bequests is \$1,077,000 ahead of budget. We had three large bequests in the year.

Expenditures

Overall expenditures are \$106,000 or 1.1% lower than the budgeted amount of \$9,898,000.

The General Assembly area was \$65,000 lower than budget, Life and Mission Agency was \$18,000 lower than budget and Support Services was \$34,000 over budget in the year ended (mainly because it was advantageous to buy and install the new air conditioning unit in one year instead of two years as per the budget).

The operating fund ended the year with an excess of revenue over expenses of \$1,049,739 and after transfers to the restricted fund the operating fund ended the year with a surplus balance of \$1,599,919.

Auditors

The Audit 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.

Recommendation No. 1 (adopted, p. 19)

That the audited financial statements (p. 237-40) for The Presbyterian Church in Canada ending December 31, 2004 be received for information.

PENSION FUND**Net Change in Investments**

In the twelve months ending December 31, 2004 the investments held by PHN, HSBC and Canada Trust have increased by \$11,400,000 or 8.12%, which includes contributions and payments made to retirees.

The plan based on the valuation done by Eckler Partners on a going concern basis, currently has a deficit of \$8,700,000. It is important to note that while the actuarial valuation of the plan is \$143,000,000, the market value of the assets is \$152,000,000. The Pension and Benefits Board at their last meeting asked Eckler Partners to do a full valuation as at December 31, 2005. The valuation report should be ready by March or April 2006 and in time for the 132nd General Assembly.

Recommendation No. 2 (adopted, p. 19)

That the audited financial statements (p. 242) for The Presbyterian Church in Canada - Pension Fund ending December 31, 2004 be received for information.

BUDGET 2006**Summary**

A summary budget is presented on page 237. The 2006 budget shows a deficit of revenue over expenses for the year 2006 of \$376,501, compared with a 2005 budget deficit of \$324,514. It was agreed that a key goal in budgeting and consistent with the approved budget principles is to reduce the Operating Fund Surplus of \$1,599,919 to approximately \$900,000 over the next several years.

Budgeted revenues show an increase of \$260,000 over the budget for 2005. *Presbyterians Sharing...* for 2002, 2003 and 2004 has stayed flat at \$8,700,000, with 27% or \$2,300,000 being received in the first two weeks of January. Our total reliance on this revenue stream and its continued growth is an area of risk. A more pessimistic scenario would indicate that *Presbyterians Sharing...* will not stay flat but may well decrease due to a number of congregations struggling with their finances. We currently are budgeting *Presbyterians Sharing...* at \$8,900,000. Given past experience this is aggressive, especially if we don't step up

our activities in promoting the idea to congregations and individuals of the need to make contributions to *Presbyterians Sharing...*

The opportunity in this budget as regards revenue is that there is a definite upside to the area of bequests, analysis over the last five years shows that the average for bequests has been around \$400,000. The ability to predict the receiving of bequests in any one year is fraught with difficulty.

The budget for 2006 has \$275,000 as the target for bequests. It is anticipated that the work being carried out in planned giving by The Rev. Herb Gale will start to be reflected in 2006 revenues. The very nature of this area is difficult to predict and can have large swings from year to year.

Investment income rates are not anticipated to change from the 2004 levels but it is hoped that the markets in Canada will remain buoyant. The budget for 2006 shows budgeted amounts against the various revenue areas of sharing from individuals, income from investments, estates and income from other sources, this practice was introduced with the 2005 budget.

On a budget (2006) to budget (2005) comparison, expenses will increase by \$312,488 or 3 percent. The budget reflects changes flowing from the executive stipend adjustments and increased grants to the colleges.

Summary

This is a very conservative budget and reflects the budget principle that national organizations structure and programs will remain as at present and that the grants to the colleges will increase to 9.11 percent of actual total revenues for the year ended 2004.

Recommendation No. 3 (adopted, p. 19)

That the budget as printed on page 237 for the year 2006 be approved.

FORECASTS 2007 TO 2009

The forecast is presented on p. 238.

Note that revenue for the period hovers around the \$10,000,000 mark and shows *Presbyterians Sharing...* increasing by \$25,000 per year. Expenses are flat for the period. The Finance Committee will be reviewing all aspects of the 2007 budget as we work through the impact of the executive stipends and the increase to the college grants.

Recommendation No. 4 (adopted, p. 19)

That the revenue and expenditure forecasts for 2007 through 2009 as printed on page 238 be received for information.

LENDING FUND COMMITTEE

Financial Services manages funds available to congregations for the building and renovation of churches and manses. The Lending Fund Committee requires completion of an application form and an environmental questionnaire for all applications. Congregations and presbyteries should forward applications to the Co-ordinator of Lending Services at the Church Offices at least one month before the statutory meetings of the committee in March and November. Approved loans are funded subject to the availability of funds. At March 2005, the Lending Funds stood at \$3,926,088 with \$2,858,656 currently on loan to 60 recipients. The difference of \$1,067,432 is available for new eligible loans.

LONG RANGE PLANNING COMMITTEE

Weaving a Church - A Sabbath and Beyond

For seven years now, the *FLAMES* Initiative has had a very large impact on the life of our denomination. It has guided much of our thinking, our activities and our prayers and it has born much fruit in the life of our churches, but the time line of the initiative will end with the completion of the Year for Education in June of 2005.

Building on the responses to "Finding God's Opportunities", and "Building the Church that needs to be" as presented to the 2003 and 2004 General Assemblies, the Long Range Planning Committee has continued to seek to discern an appropriate direction following the *FLAMES* initiative.

The church continues to face new challenges. Through prayer and consultation with the church at large, the Long Range Planning Committee has endeavoured to hear God's call to us in these times. We have become aware of issues such as membership decline, financial struggles, the need for better use of our resources and the need to cultivate leadership. We greatly appreciate everyone who has assisted us in this task by sharing their thoughts, ideas and dreams.

Through this process, and being inspired by the story of Nehemiah (read Nehemiah 1-5) and other scriptural themes and ideas, we have come to the conviction that God is calling the church to four particular areas where work is needed. We believe God is calling the church to:

- Renew God's Purpose for us in the Light of our Situation
- Use the Gifts of God's People
- Engage with the World
- Heal Divisions

We are calling on all of the congregations and the groups within our church to consider prayerfully these areas, working in each of them over the next several years. Congregations are invited to work on these areas according to their own needs and at their own pace, deciding where they need to begin and how much time to spend in each area.

Renew God's Purpose for us in the Light of our Situation

God has a special purpose for every person and every congregation. We share certain goals in the church but it is up to each congregation to discover what unique tasks God has called and equipped them to do. There are various planning tools that can be helpful in this work including (among others) the recently published *Called to Covenant* resources. Relevant scriptures include: Nehemiah 2; Micah 6:6-8; Matthew 28:18-20.

Use the Gifts of God's People

The work of the church belongs to all of God's people. Often the lay people are not empowered to use their gifts as God leads them or, when they do use those gifts, are not affirmed. We need to free all of God's people to use the gifts that God has given to them as the Spirit leads. Among the tools that would help us do this are various inventories of spiritual gifts. Relevant scriptures: Nehemiah 3; 1 Corinthians 12; John 15:1-17.

Engage with the World

Jesus calls us to be salt and light in the world. Work is needed to help us relate well with the world outside the church. Often we erect artificial barriers that discourage new people from joining the church. We have good news to share in a world that has great needs. There are many tools that will help us examine this all-important relationship. Some relevant scriptures: Nehemiah 4; John 17:13-19; 1 Peter 2:9-12.

Heal Divisions

We are one in the Spirit. But we have allowed many things to disrupt our unity: theology, language and culture, generational differences etc. Our diversity should be one of our strengths but often we are paralysed by our differences. We need to embrace our differences, working towards creating a sense of unity that is bigger than what separates us. We cannot heal what ails us internally without dealing with broken relationships externally. The work being done on Healing and Reconciliation is one of the tools that will help us in this area. Some relevant scriptures: Nehemiah 5; Philippians 2:1-11; Matthew 7:1-5.

Weaving the Church that Needs to be

At the time of General Assembly 2004, it was proposed that the year beginning in June of 2005 be designated as a year of Sabbath. The intention of this is not that we simply "take a break" or do nothing. We are thinking of the idea of Sabbath as it is best expressed in our tradition - as an opportunity to set our hearts and minds on God and on God's call to us. Sabbath is a time of realising that we do not run the world. It is a time to recover the rhythms of grace as we trust in God the Creator. It is a time to realise our responsibilities to the poor and the lost as we look around us. We recommend a Sabbath rest for the people of God. (from "Church Without Walls", Church of Scotland)

We are inviting the whole church into a period of reflection. Rather than being occupied with programs and activities as such, we want to promote deep reflection on all areas of the life of the church so as to become more spiritually open and allow God to show us what eventually will need to be done. To this end we would encourage broad study of the biblical idea of Sabbath; a theme that runs through all of scripture. In these times of high demands and productivity we would strive to strengthen the very foundations of our churches by reclaiming our understanding of the theme of Sabbath. In order to prepare fully for a year of Sabbath, the Assembly Council is recommending a year of preparation prior to the year of Sabbath.

Think of the areas we have identified as four strands. During this year of Sabbath let the biblical teaching about Sabbath weave through these four strands in the life of your church. As the Bible's teaching touches each one of these strands, we are certain that it will offer you new insights into how God wants to transform the life of your congregation.

It is not enough for us to simply work in our own strength and power to bring necessary changes into the life of the church. True change can only be brought about by God. That is why we must pray (we must pray a lot) and we must make good use of the Bible. The Bible is there to give us a clear view of God and of the Word of God who is Jesus Christ. Seeing God clearly allows us to know ourselves as we truly are and only when we have that knowledge can God work true transformation in us.

And so if we are to allow God to really work on these four strands in the life of our church, we must be continually weaving scriptural teaching through them. Let's start by weaving the biblical notion of Sabbath through them and perhaps we can move on after that to take up other strands and weave them in turn through these four areas. Surely as we weave scripture through every area of the life of our church, this will strengthen the very fabric of our life and ministry.

We believe that this is a very exciting time to be part of the life and ministry of the Christian Church. God is doing some wonderful things among us as a denomination and opening up much potential for the future. In order to enhance this endeavour for both our individual congregations as well as the national church let us persevere in faithful, fervent and regular prayer and commit ourselves to biblical discovery of its truth and, ultimately, the revelation of Jesus Christ for us. This will enable us to be open before God and allow us to know and experience God's true transformative power.

Let us join together now and, guided by the above four strands, pray as a united body that God might prepare us for the challenges that face us as the Church of Jesus Christ.

Specific Proposals for a Sabbath Year

Sabbath is a time of realizing that we do not run the world. It is a time to recover the rhythms of grace as we trust in God the Creator. It is a time to realize our responsibilities to the poor and the lost as we look around us. We recommend a Sabbath rest for the people of God.

Recommendation: That the leadership in every area of church life institute the discipline of a period of retreat, rest and reflection to allow space for God to change us.

(from Church Without Walls, Church of Scotland)

The Long Range Planning Committee is prepared to provide resources both to prepare for the year of Sabbath, and for the year itself.

So that the year of preparation, and the year of Sabbath would each commence with the first Sunday in the church, year the dates proposed are each the first Sunday in Advent.

Recommendation No. 5 (adopted, p. 19)

That the church be called to observe a year of Sabbath preparation starting November 27, 2005 followed by a Sabbath Year in its life and ministry commencing on December 3, 2006.

MANAGEMENT TEAM

The Management Team is made up of the three general secretaries (Principal Clerk, General Secretary of Life and Mission Agency and Chief Financial Officer/Treasurer). They are charged with managing and co-ordinating the work of the Church Offices. In addition, they are asked to

prepare initial drafts of budgets for the Finance Committee and to carry out other tasks as requested by the Assembly Council. This model of working together brings a strong sense of unity to the work of the national church within 50 Wynford Drive. In the coming year, the management team will see a change with the retirement of Ian Morrison, and the appointment, contingent on this General Assembly, of Rick Fee. We will miss Ian's long experience and tremendous wealth of knowledge and skill, and will be pleased to welcome Rick Fee in his place.

PERSONNEL POLICY COMMITTEE

The Personnel Policy Committee, in addition to preparing draft responses to overtures related to their work, continues to provide policy support for the staff at Church Offices.

The Personnel Policy Committee has completed a study of executive and professorial stipends, this study has taken place over the past three years, as reported to the past three Assemblies (A&P 2002, p. 209, A&P 2003, p. 211, and A&P 2004, p. 210). The report on executive and professorial stipend appears below (see p. 211-17).

The committee is continuing to work on a conflict of interest statement, and common contract form for Church Offices.

Minimum Stipend for 2006

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 (p. 235). The response to Overture No. 12, 2004, (see below on p. 231-32) regarding the erosion of the value of the increment that is applied to the first eight years of ministry contains recommendations that will mean that in the future the Cost of Living adjustment will be applied to the entire grid of minimum stipends and increments, and not simply to the level of the fourth increment, as has been the practice.

Recommendation No. 6 (adopted, p. 24)

That the 2006 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 2004 to May 2005.

EXECUTIVE AND PROFESSORIAL STIPENDS

In March 2003 the Assembly Council reported to the Assembly that a review of executive stipends was under way. This followed the calling of the new Chief Financial Officer at a new and unique stipend level, and the completion of a new compensation structure for support staff at Church Offices. Without the participation of executive staff, the Personnel Policy Committee engaged in a study of stipends for comparable positions in other denominations, and a review of the stipend levels of other ministers in the Toronto region. The Personnel Policy Committee presented their report on executive stipends to the March 2004 Assembly Council meeting and at that time recommended various increases based on this study.

Following the March meeting the Personnel Policy Committee's recommendations were reported to the Assembly Council Executive (met in camera without the management team being present), which endorsed the recommendations of Council and referred them to the Finance Committee for further work related to implementation and budget implications. The Finance Committee, without the presence of staff or management, took an initial step of confirming what the stipends of the general secretaries would be and then asked the management team to assist them in this work. Subsequently, the Finance Committee adopted the plan and presented it to the Assembly Council for consideration in November 2004.

What follows is a summary of the decisions taken by the Assembly Council. It includes:

- a) a response to Overture No. 3, 2004 regarding establishing executive staff stipends;
- b) a policy for the setting of executive and professorial stipends; and
- c) reporting of revisions to executive and professorial stipends undertaken in accordance with the policy.

In reviewing the matter of executive stipends, the Assembly Council needed to clarify their relationship to the Assembly itself as it relates to executive stipends. The Assembly Council found it necessary and prudent, under its mandate, to enact an adjustment to the stipend for the Chief Financial officer in 2003. This action was reported to the 2003 Assembly and appeared to be accepted with little question. This also led, however, to an Overture No. 3, 2004 (A&P 2004, p. 557), being presented that indicated concern that the Assembly Council had made this revision on its own. A non-staff sub-committee was established to prepare a response to Overture No. 3, 2004, which, when presented to Assembly Council, was approved as follows:

Overture No. 3, 2004 (A&P 2004, p. 557, 250, 296, 26)

Re: Establishing executive staff stipends

Overture No. 3, 2004 appears to be testing the relationship between Assembly Council and the General Assembly. On behalf of Assembly Council, a small task force formulating this reply agreed unanimously that the overture was in many apparent factual statements in error, and misrepresented the responsibilities and accountability of the Assembly Council in the church structure. The mandate of the Assembly Council is quite clear in describing the purpose and accountability of this body. Quoting the second paragraph of this section:

In its role as both a co-ordinating body and a prophetic one, Council will report to and be responsible to the General Assembly, and shall be charged with the responsibility of ensuring *that the work of the church is carried out efficiently and effectively* within the policies established by the General Assembly.

In matters financial the mandate is very specific in the second and third bullet under responsibilities:

- recommend policy, submit short- and long-range plans, co-ordinate and recommend a realistic and balanced budget and generally present the current and future needs of the national agencies to the General Assembly; and
- have final responsibility in matters financial under the authority of the General Assembly.

In matters financial, budgets, use of fund money etc., the Assembly Council has carried out due diligence in the research done and in the presentation to the General Assembly, and recommendations have been received with minimum contention. Presenting recommendations with sufficient information for General Assembly to make the best decision possible has always been the practice of the Assembly Council since its formation and is in fact part of the mandate:

- assist the General Assembly in responsible decisions by ensuring making that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision.

This was carried out in the recommendation made to General Assembly in 2003 regarding the appointment of the Chief Financial Officer. A search committee was formed and that group did much research and evaluation of the position in preparing its recommendation to Assembly Council. This process was reported within the Assembly Council report to General Assembly (A&P 2003, p. 203), and the recommendation was approved at the 2003 General Assembly.

General Assembly has always had the final approval for the establishment of all executive positions and the final appointment approval for general secretary personnel. Assembly Council has a responsibility to ensure our people receive a commensurate remuneration package that is fair and equitable for the positions they hold and that this package is kept up to date. When vacancies come up in the executive group it is essential that search committees are able to communicate, in a clear and timely manner, the remuneration package to the candidate(s) who seek to fill such vacancies. Assembly Council believes that it is very difficult to put the entire Assembly in the position of determining executive compensation. It seems reasonable to Assembly Council that the General Assembly should develop policies on the parameters by which executive compensation is arrived at, and then entrust the implementation of those policies to the Assembly Council. To this end, the Assembly Council has struck a task group (see below, p. 213-15) to recommend such policies to the General Assembly through the Council.

Recommendation No. 7 (amended and adopted, p. 24)

That the above statement be the response to Overture No. 3, 2004.

Policy re executive and professorial stipends

The Assembly Council established a task group to review and make recommendations for consideration by the General Assembly on a policy statement document on setting executive stipends including how Assembly Council would operate on these matters, in its relationship with the General Assembly in the future. The task group was established as follows:

- A. That the Task Group be made up of representatives of:
 - Finance Committee (Convener)
 - Personnel Policy Committee (Convener)
 - Assembly Council - 1 person at large
 - 3 members of the church at large (selected for their gifts in personnel matters)
 - That this committee have the 'power to add' as specialized talent/skills are/is needed.
- B. Terms of Reference:
 - Recommend to Assembly Council on a model for establishing executive remuneration. This model would include limits and parameters for setting stipends based on the factors such as Toronto area remuneration packages, other denominations packages and not for profit areas. The model should include frequency of reviews.
 - Recommend to Assembly Council on the establishment of an independent compensation committee to implement and maintain the model.
 - Review and recommend to Assembly Council how COLA should be handled for executive staff.

It should be noted that during the course of discussions on stipends with the Committee on Theological Education, the Committee on Theological Education expressed their desire that the Assembly Council continue to recommend stipends and allowance for professors with those of the executive staff. Discussions have begun to address the various concerns expressed, though consensus has not yet been reached on all points. At the same time, the Committee on Theological Education would like to see some positive adjustments to stipends for professors go forward, and so there is currently agreement that these changes go forward as Assembly Council actions, on the understanding that further discussions between Assembly Council and the Committee on Theological Education will need to take place, and these discussions may lead to further changes to professorial stipends and how they are approached. Hence, the matter of professorial stipends are included in the policy presented below.

A place on the docket of the November 2005 meeting of Assembly Council is being held for a presentation by representatives of the Committee on Theological Education related to any ongoing concerns.

The report of this task group as approved by the Assembly Council is as follows:

Preamble

Over the last three to four years the Assembly Council and its related sub-committees, have reported to the General Assembly that they have been working on a direction for executive, and professorial compensation packages and the relationship between them. Much of this work has been brought to a conclusion with the establishment of a revised chart of executive and professorial stipends (see p. 216). This chart reflects the responsibility and accountability of the Management Team by including levels and a new differential that more accurately reflects the expectations placed upon management.

In working further on the response to Overture No. 3, 2004 (see above p. 212), which requested that the Assembly alone set all executive stipends, it was apparent that a delineation of responsibilities between the policy responsibilities of the General Assembly and the administrative/management responsibilities of the Assembly Council were not clear within the church and required clarification and needed to be set down in a policy format. There has been much unnecessary and at times fractious debate over these issues on the floor of Assembly over the years. Proposing detailed adjustments to compensation issues puts the General Assembly in a difficult position, in that the Assembly has no ongoing responsibilities from year to year, and is not necessarily composed of people who have the expertise to deal with these administrative

issues. General Assembly has always had the final approval for the establishment of all executive positions and the final appointment approval for personnel. It is also clear that the General Assembly establishes the policies and mandates by which the Assembly Council carries out its work. Assembly Council has responsibility for the operations of the national office and within that, a responsibility to ensure that our national staff receives a commensurate remuneration package that is fair and equitable for the positions they hold and that this package is kept up to date. When vacancies come up in the executive group it is essential that search committees are able to communicate, in a clear and timely manner, the remuneration package to the candidate(s) who seek to fill such vacancies. The policies and process for setting executive and professorial compensation needs to be clarified and an orderly and systematic means of maintaining a meaningful compensation packages developed. This report is result of Assembly Council setting this task to an ad hoc committee made up of members of the Council and the Personnel Policy Committee.

Table No. 1 below attempts to summarize the key steps in the personnel process.

Policy Worksheet: Table 1

Area \ Approval	General Assembly	Assembly Council	Other Committee
Establish Position	Approve		
Appointment - Gen. Sec. Level	Approve		
- Assoc. Sec. Level		Approve	Agency Committee Approve
Salary Reviews and Maintenance of grids	Report for information	Approve within policy guidelines	Life & Mission Agency Record Board The Presbyterian Church Building Corporation Ctte. on Theological Education
Terminate - Gen. Sec. Level	Approve		
Terminate - Assoc. Sec. Level		Approve	Agency Committee Approve

Policy

The Assembly Council will, on a regular basis, review and maintain a Presbyterian Church in Canada grid describing compensation packages for executive and professorial* staff and will examine and maintain the relationships between each activity.

Process

Assembly Council will appoint a Compensation Committee composed of up to 6 people who have expertise in one or more of the following fields: Human Resources, Finance, and Compensation. The committee will observe the usual rotation of 1/3 (in this case 2) members per year, with one person from Assembly Council always sitting on the committee. The committee will have the power-to-add where additional expertise is required. The committee will be accountable to Assembly Council for this activity on an ongoing basis. The committee will consult with the Committee on Theological Education on a regular basis on matters related to the professorial compensation. The Assembly Council will report any changes in the executive and professorial grid of stipends to the General Assembly.

Relationship Criteria in establishing Grid:

- The general secretary level to associate secretary level will have a minimum of a 13 percent differential. This percentage is open for review by the committee whenever appropriate.
- The link between the professorial and executive group will be at the professor to associate secretary level (The committee along with the Committee on Theological Education will establish the internal relationships within the grid for the professorial group).
- A supplement for non-clergy in order to compensate for the clergy housing benefit will be added to the grid (not to exceed 15 percent).

Benchmarks in maintaining Grid:

The compensation committee will review and analyse a number of factors relating to the positioning of The Presbyterian Church in Canada grid that will be considered in ensuring fair and reasonable compensation for our staff. These are:

- Denominational /Surveys (Picking specific appropriate grid categories)
 - The Anglican Church of Canada
 - The United Church of Canada
 - The Christian Reformed Church

This will help the committee evaluate where our denomination is in relation to other major denominations and their compensation position and practices.
- Not-for-Profit Areas
 - CNIB
 - Care Canada
 - Canadian Cancer Society
 - Canadian Diabetes Association
 - Heart & Stroke Foundation of Canada
 - Association of Universities and Colleges

This will give the committee a reading on where the general secular non-profit industry is going.
- Presbytery clergy positions around the Greater Toronto Area
 (Using the top 5-7 stipends in churches in each of the presbyteries located in the area of the GTA for example, Brampton, East Toronto, Oak Ridges, Pickering, West Toronto, Waterloo-Wellington, Hamilton.)
 This will give the committee an idea of how executive stipends compare with other congregational positions and can be a measure of the allowances/adjustments made to stipends for the cost of living effects in the area.

The committee will have flexibility in using these factors as the weighting could vary with circumstances each review but in general we should be within +/- 5% of the denominational surveys for similar executive positions.

The committee will meet on an annual basis to review and recommend to Assembly Council on the application of Cost of Living Allowance to the grid. The setting or application of COLA will not exceed the Consumer Price Index (CPI) on an annual basis. The first task of the committee will be to review the current method of applying COLA to the executive and professorial compensation packages. This review should take place in the fall of 2005 to take effect in the budget year of 2006.

The committee will report to the Assembly Council every 3 years on the maintenance and updating of the overall executive and professorial* grid. The first reviews to take place in the fall of 2008 with recommendations to take effect in the budget year of 2009. (note: wording amended by General Assembly, see p. 39, additional motion, J.T. Hurd)

* The inclusion of professorial staff in this policy is subject to further review and consultation with the Committee on Theological Education, and could result in future amendments to the policy (which would be presented to General Assembly for consideration).

Recommendation No. 8 (amended and adopted, p. 44-45)

That the above policy on establishing executive and professorial remuneration be approved.

Executive and professorial stipends

In addition to dealing with the above overture and policy in remuneration, the Assembly Council has further considered and approved a model for revised executive stipends for phased in implementation between now and 2008. This followed a period of in-depth study by a non-staff sub-committee of the Personnel Policy Committee that used the above policy as a basis for its work.

Summary

- Fair compensation for associate secretaries should increased from the current level (inclusive of housing and utilities) of \$63,749 to \$73,689 over a phase in period from 2006 to 2008.
- The differential between general secretary and associate secretary will be set at 13%.
- An allowance of 15% of the clergy executive stipend rate will be added to the base clergy stipend to make the non-clergy stipend equal on an after deductions basis in lieu of clergy housing benefit.
- The cost to implement national church stipend increases is projected to be \$120,000 by 2008 and the cost of the increased grant to colleges is projected to be \$166,000.
- The model therefore also anticipates that new revenue or savings of approximately \$190,000 will be found in the national budget effective fiscal year 2007 and \$286,000 in 2008.
- There will be a range set for the associate secretary positions of \$65,689 to \$73,689 (inclusive of housing and utilities) with four increments of \$2,000 in between. Current associate secretaries will all be phased in at the highest rate by 2008.

The chart below includes both professorial and executive stipend increases as they are to be phased in over the coming years. They reflect the historical percentage differentials between the various professorial levels, and between associate secretary and professorial stipends. The compensating grant that is proposed will, by current calculations, provide more than sufficient resources to cover the increases as presented.

Executive and Professorial stipends
(Based on clergy, no tax suppl. added)

Position	2004 Total	2005 Total	2006 Total	2007 Total	2008 Total
Principal	73,562	74,362	84,230	88,392	92,553
Professor	67,437	68,237	77,054	80,862	84,669
General Secretary	64,449	82,300	83,100	83,900	84,742
Associate Professor	63,087	63,887	71,488	75,021	78,552
Associate Secretary	62,949	63,749	67,062	70,376	73,689
Assistant Professor	56,025	56,737	59,685	62,634	65,583

The stipends of the two general secretaries were made equal to that of the Chief Financial Officer's, effective 2005 in order that the Management Team could both be brought to equality and so that the managers could assist, free of conflict, in the preparation of budgets related to stipends. The executive stipends are based on a review using the policy presented above (p. 214-15). The professorial stipends preserve the historical percentage link between the associate secretary level calculated on an average from 1988 to 2000. The reason that the link is not consistent throughout the above grid over time is that in 2001, executive secretaries received a 10 percent increase to base stipend (approx. \$3,500) that was not added at the time to the professorial stipends. This has been corrected for the future by 2008.

The Presbyterian Record and the Presbyterian Church Building Corporation have always been free to establish their own stipend levels, but have historically matched executive staff levels. The Assembly Council is of the view that these corporations ought not to be bound by the model in this report, nor should they be restricted from using it as a basis for their own compensation.

The Committee on Theological Education, during conversations related to the stipend proposals, expressed the understandable concern that increases to stipends would bear negatively on the financial position of the colleges if the colleges needed to provide increases out of current funding and resources. The longstanding practice of the church is that a grant based on a percentage of *Presbyterians Sharing...* revenue (from a full year previous) is made to the colleges and divided among the three colleges by the Committee on Theological Education. No additional allowances have been made to compensate for increases to stipends, however, as revenues have increased, a share has been granted to colleges according to the established formula. Of the overall college budgets, the denominational grants cover a proportion between 7 and 18 per cent depending on the college.

Since this model envisions a significant, and much needed increase in the stipends of professors, the Assembly Council believes that it is appropriate to phase in an increase to the grant percentage, to assist with the extra financial costs the colleges will be bearing. An increase is proposed in the rate of the grant the colleges receive, from 8.6% to 10.1% from 2006 to 2008. Using a fair estimate of current revenue (2002-2003 actual), this represents approximately an additional \$166,000 to the colleges. We believe this to be a fair sharing of increased cost burdens considering that the national budget will have to support not only increases for national staff stipends, but also any increase in college grants. I.e. national equals \$120,000 cost and colleges equals \$166,000 increased grant. The details of the allocation between the colleges of the grant supplements is to be worked out between Assembly Council and the Committee on Theological Education, in such a manner that the increased grant will offset increased stipend burdens.

The stipend for Dean of St. Andrew's Hall was set at associate professor level in 1991 (A&P 1991, p. 206), and has been restated now as full professor, reflecting the current reality of the position.

The compensating grant that is proposed will, by current calculations, provide more than sufficient resources to cover the increases as presented.

Using the 2005 budget as a base this amount represents 2.8 percent of the national church total expenditures by 2008 using \$10,000,000 as an estimated base for total expenditures.

The recommendations dealt with by Assembly Council call upon the Finance Committee to work with management to present a plan to find permanent savings of \$190,000, effective for the 2007 budget year; \$286,000 for 2008. (Plan to be presented by Finance to Assembly Council by March 2006, with progress reports on the management process through 2005).

The Finance Committee and Management Team will look at all budget areas to achieve these savings. This will include staffing, program, infrastructure costs, the functioning of the General Assembly, operation of the missionary residences, etc., to see where efficiencies and savings can be gained with the least negative impact on the mission of the church.

The denomination surplus was estimated to be \$1,400,000 for the end of 2004. The Finance Committee is looking toward this being reduced to not less than \$900,000 by 2008. The difference could be a source of one-time implementation funding during the years 2005-2007. A draw from the surplus of \$94,000 in 2006 will enable the start of the phase-in of the program.

Assembly Council is confident that permanent savings of this amount can and will be found, but wishes to take sufficient time to examine carefully and closely all budget areas. In this regard, the Finance Committee will work with the Management Team to bring proposals for permanent ongoing budget savings to account for increases in stipend and grants to the colleges, by March 2006 for implementation by 2007. The Bequest Revenue Fund, described above (p. 206), will likely be one source of additional funding for the overall budget.

RESIDENTIAL SCHOOLS WORKING GROUP

Ian Morrison and Stephen Kendall continue to work closely in ensuring that we are represented and give input to ongoing matters regarding residential schools.

Alternate Dispute Resolution

I. Morrison continues to be involved with the Residential Schools Working Caucus. The caucus is made up of representatives from the Government of Canada's Department of Indian Residential Schools Resolution Canada (IRSRC), survivors and the churches. This group has been giving input to the Government into the Alternate Dispute Resolution (ADR) model. The Deputy Minister for IRSRC has been a regular participant in these meetings. I. Morrison participated in a training event for a new group of Dispute Resolution Judges. His presentation was on the role The Presbyterian Church in Canada played in the Residential Schools. There are presently 104 Presbyterian school related claimants who have registered into the ADR process. Hearings, as of the start of 2005 are under way.

Ecumenical Working Group

Both S. Kendall and I. Morrison continue to liaise with the other church entities as needed. We discuss together common concerns and keep each other briefed on matters of common interest.

The three main areas of concern have been the ADRs (see above), settlement agreements with the Government and the need for a “public inquiry”. In regard to the settlement agreements both S. Kendall and I. Morrison have been briefed by a representative of these entities and the Government of a possible agreement between them and the Government on how they could participate in the compensation program for those whose claims are verified in the ADR process.

There have been a number of meetings looking at the pros and cons of having a public inquiry on the Residential Schools. This is one of the recommendations that the Assembly of First Nations has made to the government along with other suggestions regarding the ADRs. There is a general consensus that if there is to be a public inquiry it has to be done at the local level, it has to have Aboriginal participation and it has to have a healing and reconciliation component. I. Morrison and S. Kendall continue to be involved in these discussions.

Aboriginal Healing Foundation

I. Morrison has been involved in meetings with the Aboriginal Healing Foundation re support for the ongoing work of the Foundation. The Government has extended interim additional funding by \$40 million over the next 2 years.

Legal matters

Since February 2003, when we signed an agreement on compensation with the federal government, the settlement agreement has been monitored by a small team made up of S. Kendall and I. Morrison for the church, and three representatives of the federal government. We have now had our second annual review meeting and are glad to report that there are no difficulties in the handling of the agreement between us. This means that the fund is being satisfactorily managed, and our commitments to research and healing initiatives are satisfactory. About 5 settlements have been drawn from the settlement fund (April 2005), and government representatives anticipate that there will be many more in the coming months. The reason for this is the fact that the Office of Indian Residential Schools Resolution has committed to facilitating at least 1,000 Alternative dispute resolution cases in the coming year. Our caseload in ADR is about 7 percent and so, according to this view, we can expect at least 70 claims to be settled in the next twelve months. Our church has indicated that it welcomes the opportunity to be present to hear the testimony that is given. We have a fund set aside to facilitate such presence at ADR hearings.

HEALING AND RECONCILIATION PROGRAM

On Planning an Appropriate Program on Healing and Reconciliation with Aboriginal People

The Assembly Council received the report of the Design Team appointed to consider how The Presbyterian Church in Canada might plan an appropriate response to the ongoing need for healing and reconciliation with Aboriginal Peoples. The report of the Healing and Reconciliation design team entitled “On Planning an Appropriate Program on Healing and Reconciliation with Aboriginal People” follows this report on the decisions made by the Assembly Council. The action taken by the Council falls under two categories:

1. Recommendations for action by the General Assembly.
2. Recommendations for action by the Assembly Council.

For Action by the General Assembly

The need is great. How can one person or a small group make a difference?

The most effective healing and reconciliation programs can be those that are started by individuals or small groups initiating meetings with local Aboriginal people. Having conversations will lead to more awareness of the needs and the development of programs and/or projects that can involve joint efforts. The sharing and working together will build friendships and lead to healing and reconciliation. If this type of activity can occur in many locations across our country and continue on a regular basis, the effect will be large and lasting.

Recommendation No. 9 (amended and adopted, p. 24)

That the Life and Mission Agency develop resources and programs that will encourage and support individuals, groups and congregations to increase their awareness and understanding of the impact of colonialism on Aboriginal people.

Recommendation No. 10 (adopted, p. 27)

That the Life and Mission Agency develop resources and programs that will encourage and support individuals, groups and congregations to initiate dialogue with Aboriginal people and to build lasting partnerships through concrete sustainable projects with measurable results.

The Presbyterian Church in Canada has had involvement with Aboriginal people for many decades. That involvement and energy should be continued but in ways that will focus more on the healing and reconciliation of the relationship with Aboriginal people. There is a need for sustained change efforts being made to effect change in the local congregations if healing and reconciliation is to occur at the congregational level.

Recommendation No. 11 (adopted, p. 27)

That a sustained focus on healing and reconciliation be maintained within our church programs by encouraging each department at Church Office to find ways for the issues of healing and reconciliation to become permanently part of their mandate.

For Action by the Assembly Council

If The Presbyterian Church in Canada intends to address the need for healing and reconciliation between the church and the Aboriginal people, it needs to have action occur at the congregational level as outlined in the recommendations outlined above. The biggest needs are for encouragement, information and support for local congregations wanting to take action and for model projects including youth programs that target both Aboriginal and non-Aboriginal youth.

The Assembly Council has agreed to establish a committee that includes Aboriginal people and other interest groups to consider the design of a program that will promote healing and reconciliation at the local level. In its task of developing the framework of a program for The Presbyterian Church in Canada that will, when implemented, assist in Healing and Reconciliation between the church and the Aboriginal people, the committee should consider:

1. how best to deliver the program as well as its structure.
2. the development of a component that uses volunteers located across Canada to provide support and direction to local groups.
3. the establishing of youth camps that bring Aboriginal and non-Aboriginal youth together to develop understanding and acceptance.

The Assembly Council agreed to appoint a committee of no more than 6 people:

- Lew Ford (convener) from the church at large, Gloria Wasacase from the Assembly Council, Ken Stright from the Life and Mission Agency. The members of the committee were given power to co-opt members from the Aboriginal community. The General Secretary of the Life and Mission Agency will act as a staff liaison.
- The committee will report to the Assembly Council at each meeting of Assembly Council until the committee is dissolved. It will attempt to finalize its report with recommendations to the spring 2006 meeting of the Assembly Council.
- Initial funding for the Healing Program will be provided from the Healing and Reconciliation Fund established at the General Assembly in June 2003. Consideration as to sources of possible additional funding should be identified with the expectation that the project can become funded, at least in part, by external sources.
- The committee was given a budget of \$25,000 and it was given permission to spend money on a consultant, if needed.

The Assembly Council is aware of the need to analyze the need for, format of and timing of a fund raising campaign. This will be considered when appropriate to do so.

A recommendation that the year 2006-2007 be designated as a year for "Initiating Healing and Reconciliation" was referred to the Long Range Planning Committee of the Assembly Council. The Long Range Planning Committee has taken this under consideration and has included in its plans a concept of healing and reconciliation.

There are two days of particular significance to the church in relationship to our relationship with Aboriginal peoples. May 26th has been designated Healing and Reconciliation Day and June 21st has been designated Aboriginal Day. Aboriginal Day is in recognition of the Aboriginal people and all they have contributed to our communities. This is a day for the

Aboriginal people to celebrate their heritage and traditions. Healing and Reconciliation Day is in recognition of the need for building good will among all humanity. It provides an opportunity for many organizations to spend time and effort working at the healing that is needed and the reconciliation that can result from our efforts to reach out to each other, person to person, community to community and nation to nation.

The 130th General Assembly adopted a motion declaring the Sunday before Aboriginal Day be designated as Aboriginal Sunday commencing June 19, 2005.

A motion giving a similar status to the Sunday before 26th May noting Church Office staff are to prepare and promote materials and resources for congregations; and congregations are to be encouraged to use this Sunday as an opportunity to promote Healing and Reconciliation in their community, in particular with Aboriginal people was referred back to the design team for further reflection on how this day and Aboriginal Day could be celebrated.

Recognizing that members of the design team have invested a great deal of energy and passion in bringing this report to fruition, the Assembly Council has agreed to use their expertise in the presentation of this report to the General Assembly.

The Assembly Council also agreed to encouraged those responsible for the organizing of the 2005 General Assembly to incorporate an emphasis upon Healing and Reconciliation with Aboriginal people and that involvement of Aboriginal people and Aboriginal events and ceremonies be included.

Some recommendations from the Design Team were tabled by the Assembly Council.

Our Confession (as adopted in 1994) (A&P 1994, p. 376-77, 29)

The Holy Spirit, speaking in and through Scripture, calls The Presbyterian Church in Canada to confession. This confession is our response to the word of God. We understand our mission and ministry in new ways, in part because of the testimony of Aboriginal peoples.

We, the 120th General Assembly of The Presbyterian Church in Canada, seeking the guidance of the Spirit of God, and aware of our own sin and shortcomings, are called to speak to the Church we love. We do this, out of new understandings of our past, not out of any sense of being superior to those who have gone before us, nor out of any sense that we would have done things differently in the same context. It is with deep humility and in great sorrow that we come before God and our Aboriginal brothers and sisters with our confession.

We acknowledge that the stated policy of the Government of Canada was to assimilate Aboriginal peoples to the dominant culture, and that The Presbyterian Church in Canada co-operated in this policy. We acknowledge that the roots of the harm we have done are found in the attitudes and values of western European colonialism, and the assumption that what was not yet moulded in our image was to be discovered and exploited. As part of that policy we, with other Churches, encouraged the Government to ban some important spiritual practices through which Aboriginal peoples experienced the presence of the creator God. For the Church's complicity in this policy we ask forgiveness.

We recognize that there were many members of The Presbyterian Church in Canada who, in good faith, gave unstintingly of themselves in love and compassion for their aboriginal brothers and sisters. We acknowledge their devotion and commend them for their work. We recognize that there were some who, with prophetic insight, were aware of the damage that was being done and protested, but their efforts were thwarted. We acknowledge their insight. For the times we did not support them adequately nor hear their cries for justice, we ask forgiveness.

We confess that The Presbyterian Church in Canada presumed to know better than Aboriginal peoples what was needed for life. The Church said of our Aboriginal brothers and sisters, "If they could be like us, if they could think like us, talk like us, worship like us, sing like us, work like us, they would know God as we know God and therefore would have life abundant." In our cultural arrogance we have been blind to the ways in which our own understanding of the Gospel has been culturally conditioned, and because of our insensitivity to aboriginal cultures, we have demanded more of Aboriginal peoples than the gospel requires, and have thus misrepresented Jesus Christ who loves all peoples with compassionate, suffering love that all may come to God through him. For the Church's presumption we ask forgiveness.

We confess that, with the encouragement and assistance of the Government of Canada, The Presbyterian Church in Canada agreed to take the children of Aboriginal peoples from their own homes and place them in Residential Schools. In these schools, children were deprived of their traditional ways, which were replaced with Euro-Canadian customs that were helpful in the process of assimilation. To carry out this process, The Presbyterian Church in Canada used disciplinary practices which were foreign to Aboriginal peoples, and open to exploitation in physical and psychological punishment beyond any Christian maxim of care and discipline. In a setting of obedience and acquiescence there was opportunity for sexual abuse, and some were so abused. The effect of all this, for Aboriginal peoples, was the loss of cultural identity and the loss of a secure sense of self. For the Church's insensitivity we ask forgiveness.

We regret that there are those whose lives have been deeply scarred by the effects of the mission and ministry of The Presbyterian Church in Canada. For our Church we ask forgiveness of God. It is our prayer that God, who is merciful, will guide us in compassionate ways towards helping them to heal.

We ask, also, for forgiveness from Aboriginal peoples. What we have heard we acknowledge. It is our hope that those whom we have wronged with a hurt too deep for telling will accept what we have to say. With God's guidance our Church will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God's people.

Further Steps Toward Reconciliation

"God not only calls the church to confession, but to a ministry of reconciliation, walking together, seeking to restore justice in relationships where it is lacking. Our church is called to commit itself to support processes for healing of the wounds inflicted on aboriginal people."

The General Assembly of The Presbyterian Church in Canada, meeting in Toronto on June 8, 1994, adopted the confession above. A day later Chief Eli Mandamin, the then Chief of Iskatewizaagegan First Nation, in recognizing the confession stated, "Today is a significant day, for it is the first day of a new relationship."

Later that year on October 7th, at the junction of the Red and Assiniboine Rivers in downtown Winnipeg, the Moderator, other leaders and members of The Presbyterian Church in Canada, leaders and members of Aboriginal peoples led by the Chief of the Assembly of Manitoba Chiefs, Phil Fontaine, the media and others met for a special purpose. The event was the offering in public of the confession by The Presbyterian Church in Canada.

The confession is so central to the work of the Healing and Reconciliation Design Team and its findings that we would encourage you to read the confession again for an even deeper understanding before proceeding to the rest of the report.

Introduction

The bleeding did not stop with the confession. It did not stop with the closing of those schools. The people of Canada and The Presbyterian Church in Canada have taken few faltering steps on the road to recovery with their Aboriginal brothers and sisters. The survivors of residential schools remain in pain.

That pain manifests itself in well-above normal rates of suicide, in domestic violence, in alcoholism, in drug addiction, in marital discord, and in hopelessness among Aboriginal people. The First Nation leaders struggle to make meaningful lives for their people. All of this is either caused, reinforced, or compounded by the attitude shown toward Aboriginal people by governments, the churches and by Canadian mainstream society. Relationships, if they exist at all, are, for the most part, couched in fear, confrontation, or mistrust.

The Presbyterian Church in Canada unknowingly contributed to this unfortunate situation when it assisted the Federal Government for almost a century in providing Residential Schools that were established,

to get rid of the Indian problem [...]. Our Objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no more Indian Question and no Indian Department.

(Stated by Duncan Campbell Scott, Deputy Superintendent of Indian Affairs, 1920)

The result of the Residential School program on Aboriginal people after several generations, can be summarized as follows:

The forced removal of children from their families and communities, and the abuses suffered in Residential Schools, brought about community disintegration that has been passed on from generation to generation. The lasting impact on Survivors, their families, communities and nations continues to manifest itself as follows:

- Physical, emotional and sexual abuse;
- Chronic addictions;
- Lateral violence;
- Isolation;
- Broken families (emotional dysfunction, weak or broken bonds of trust, love and caring);
- Suicide;
- Mistrust and rejection of leadership and authority;
- Destruction of identity (language and culture);
- Victims of abuse have, in many cases, become abusers themselves. This is known as the intergenerational legacy of the Residential School System;
- Dependency thinking;
- Spiritual and cultural shame;

(Taken from “The Future of the Residential School Healing Movement”,
March 2004, A Discussion Paper)

The churches and possibly the government decision makers, could not have anticipated the negative impact on the Aboriginal Nations that resulted from the Residential Schools (the last one closed in 1996). The effort almost destroyed a People and has resulted in a split in our society, with Aboriginal people being seen as a second-class society and the dominant society as oppressors.

The General Assembly, in June 2003, accepted the recommendation of Assembly Council that work begin “on planning an appropriate program on Healing and Reconciliation” with Aboriginal people (A&P 2003, p. 210). As a result, on September 6, 2003, in Winnipeg, a committee of Aboriginal and non-Aboriginal people began the process of designing a program for the church.

Terms of Reference of the Committee

The Healing and Reconciliation Design Team, in carrying out its assignment, has used the following:

Foundational Statement

Healing between Aboriginal people and people of the church can only be achieved through building ongoing relationships based on awareness, understanding, respect and trust.

Process

1. The process includes creating awareness and understanding among church members of the impact of colonialism on Aboriginal people.
2. This leads to the people of the church being challenged to participate with Aboriginal people to building lasting partnerships through concrete sustainable projects with measurable results.

Goals

1. Creating awareness.
2. Challenging the church.
3. Working in partnership with Aboriginal people.
4. Putting concrete projects for healing in place.
5. Working on healing together, reconciliation is made possible.

Partnerships

1. Aboriginal communities, groups and organizations.
2. Women’s Missionary Society/Atlantic Missionary Society.
3. Federal/Provincial Governments.
4. Other denominations.

Actions Needed

1. Develop an educational/awareness program for the church.
2. Distribute and promote the program effectively.
3. Provide ongoing encouragement and support to the projects.
4. Recognize/publish/celebrate examples of successful and model projects.
5. Provide financial support to projects that need seed money to start but will lead to self supporting.
6. Encourage the provision of an evaluation process of the projects.
7. Provide a consultative service to project developers that would coach them regarding an awareness and sensitivity to cultural differences.

Summary of Learnings

By the grace of God a situation can radically change by transforming the attitude and mindset brought to it. Many words are descriptive of the situation faced by Aboriginal people in this country of Canada - poverty, suffering, discrimination and racism to name but a few. Many issues are identified as crucial to the health and wellbeing of Aboriginal people wherever they live: education, housing, healing, restoration of culture and community. Words and issues do not define Aboriginal people. What was found through the consultative process was hope, and it is in an attitude of hope we bring forward our 'learnings'. One of the design team summarized our many learnings with the observation, 'The time is right'. And the time is right for the transformation of preconceptions and attitudes in the relationship between Aboriginal people and the church. We offer in this report a new perspective in order to inspire a different way of thinking about the relationship between the church and Aboriginal people. We hope this report will help the church understand that this is not an "Indian" problem. Healing is critical for both the church and the Aboriginal community, especially in the relationship between the two.

1. Against all odds, past and present, "amazing resilience" is one way to describe the spirit among Aboriginal people, even in the face of social ailments that continue to dominate many areas. "We're working on our own healing. Heal yourselves. We all need healing, but yes, talk with us, let's listen to each other and help each other." (Vancouver Consultation)
2. Relationship has to do with respect. Love and respect each other as brothers and sisters, love one another. "This is all about respect. Without respect, we have nothing to say to one another. Without respect we have nowhere to walk together." (Saskatoon Consultation)
3. Against all odds, there is this openness, receptivity and an attitude of hospitality. It is said among Aboriginal People that healing can happen when one's heart and mind is open to listening and learning and appreciating and accepting each other and there is no better place and time to start than here and now. We must "walk our talk".
4. "It takes seven generations to heal" (Aboriginal saying). We are responsible to at least begin the healing process of the next seven generations. This means healing ourselves and our children for the good of future generations. We can't leave all the healing to the seventh generation - we must begin now.
5. In every consultation we heard the cry of communities for the future of their children, and for the wellbeing of the earth. We heard concern for the environment in which children are raised - both the physical and the cultural climate that shape the lives of children. The educational system is uppermost in the minds of mothers who want a firm foundation for their children, a foundation that prepares them for the world they are entering but grounds them strongly in language and culture.
6. "The clan mothers are reclaiming their place on our societies." (Maritimes consultation) Aboriginal women across Canada are leading their people in the healing process. Women are the healers ... and the agents of change. "It is the mothers who will bring the children and the husbands will follow." (Saskatchewan Consultation)
7. The time is right to change the attitude and prejudices of the colonial era. Healing can happen when one's heart and mind is open to listening and learning and appreciating and accepting each other. Healing happens when the heart is right and attitudes change behaviours. In keeping with the Native Elders' teachings, Jesus said, "Love one another as I have loved you (John 15:12) and love your neighbour as yourself." (Matthew 22:39). Money wisely spent, will provide improvement, but equally or more important is the need for respect and the bringing together of our two societies so that we can walk together.

8. "We commit ourselves to all that will enable, to all that will give life, to all that will sustain and build up and not destroy." (Rick Fee, Moderator of the 130th General Assembly, responding to the reading of the 1994 Confession to Aboriginal Peoples during the 130th General Assembly, 2004.)

Weeds and Flowers

Where a building once stood
Only wild weeds now grow.
Like a frame on a picture
The sidewalk still remains
Encircling the wild weeds.
This much despised place was once a Residential School.
The haunting cry of a train's whistle passing by
Eerily echoes the ghostly cries of
Children of days long past and gone.
Weeds seem to proclaim of what was there.
The gentle breeze whispering of the grief
Done to a proud people.
The weeds telling a story
Of what can grow out of a much hated place.
By taking a second glance,
There are small colourful flowers
Growing in amongst the cracks and weeds.
Beauty and strength
Can grow despite its harsh beginnings.
By Vivian Ketchum

Committee Membership

The membership of the committee included representation from Aboriginal and non-Aboriginal communities, clergy and lay, church offices and congregations from across Canada: Mary Fontaine, Vancouver, British Columbia; Lew Ford, Kitchener, Ontario; Gordon Haynes, Toronto, Ontario; Jim Hope-Ross, Calgary, Alberta; Vivian Ketchum, Winnipeg, Manitoba; Harvey Pechawis, Mistawasis, Saskatchewan; support staff: Mathew Goslinski (recorder), Toronto, Ontario; Kenneth Stright (resources), Halifax, Nova Scotia.

Our Journey ...

This section will briefly summarize the travels that the committee was involved in that would eventually influence the final report. What the committee learned from each consultation will be summarized in the body of the report.

The Healing and Reconciliation Task Force began its journey of awareness with what can best be described as preliminary meetings that were held in September 2003 (St. Benedict's, Winnipeg), October 2003 by conference call and November 2003 (at 50 Wynford). Within these meetings the committee wrestled with foundational concepts of the committee such as vision, process and timelines. They also reviewed some concerns surrounding membership.

In the end, the committee decided that the best use of their time and resources would be in arranging meeting across Canada where they could discuss issues and concerns as well as hear concrete healing initiatives from our native brothers and sisters in person, on their land.

Winnipeg, January 29-30, 2004

The Task Force began its journey with a series of meetings with some members from Anishinabe Fellowship Centre, Flora House, the Presbytery of Winnipeg and Synod of Manitoba and Northwestern Ontario. The idea was to discuss the plans of the committee and gain some feedback before moving into unfamiliar waters across the country

Sarnia, March 4-6, 2004

For this trip the committee welcomed two new members Ms. Mary Fontaine and Ms. Vivian Ketchum. The addition of the two, filled many needs as identified by the committee and enforced by overwhelming opinion at the January meeting in Winnipeg. It brought the "white"

and “Aboriginal” membership on the committee to more of a balance and added some female perspective to a committee that was previously male dominant.

The Rev. Susan Samuel arranged for the Task Force to meet with various people from the Aamjiwnaang First Nations community. For some on the committee it was their first experience of being part of a Circle. The Circle being the preferred means of holding a meeting in Aboriginal communities where those attending sit in the Circle and share what is on their mind when an item (usually a feather or stone) is handed to them. This means of discussion would be followed at each subsequent consultation.

Vancouver, March 11-14, 2004

In Vancouver the consultation was held at Vancouver School of Theology and the arrangements were handled by Mary Fontaine. The consultation included roughly 20 participants from the area and the committee heard a revealing history of Aboriginal peoples’ relationship with the colonial powers in British Columbia from Dr. Terry Anderson. When the committee later met to discuss their thoughts a concern that the name “Task Force” was offensive to some was first voiced.

Moncton, April 18-21, 2004

The committee’s first visit was with native leaders who lived through a serious confrontation at Burnt Church over fishing rights. It was the first time that violence against Aboriginal people were captured on film and shown on television. The second visit was held at the Drew Nursing Home and was well attended by various Aboriginal leaders, the Atlantic Missionary Society representatives and members from the United Church who are involved in Aboriginal issues in the Maritimes. In the committee meetings held after the consultations it was agreed that the committee should rename itself “Healing and Reconciliation Design Team” so as to be less offensive.

Saskatoon, May 6-9, 2004

The Design Team was honoured to have with them on this particular trip the Moderator of the 129th General Assembly, The Rev. Sandy MacDonald. The first consultation was held on the Mistawasis First Nation under the direction of The Rev. George Yando, Harvey Pechawis and Mary Fontaine. There was a well attended Circle followed by a feast, time for fellowship and bonding between those attending and the Design Team. The Design Team learned that Chief Mistawasis had the foresight to arrange for the church to establish a school on the reserve that resulted in some of the children of the reserve not having to attend a residential school. A second consultation was held at Saskatoon Native Circle Ministry and was arranged by The Rev. Stewart Folster and his wife Terry. The Moderator expressed that he was profoundly moved by the experience of sharing this trip with the Design Team.

Winnipeg and Kenora, June 22-26, 2004

The Design Team felt that a report could not be completed without hearing some more thoughts and suggestions from the area where the presence of Presbyterian residential schools had perhaps the most profound impact, Winnipeg and Kenora, Ontario. The Design Team used St. Benedict’s in Winnipeg as a “jumping off point” to travel to Kenora and attend a Circle at Anishinabe Fellowship Centre in Winnipeg. It was also the first opportunity to hold extensive meetings to discuss the report they were tasked to create. In Kenora they met with The Rev. Henry Hildebrandt at Anamiewigummig who arranged a Circle for the group. At Anishinabe a Circle was arranged by Vivian Ketchum and The Rev. Margaret Mullin (the Director of the Centre). The group had the chance to experience native drumming as led by a women’s group who meet in the Centre. The group also was invited to view some art created by people who use the Centre. The remainder of the time in Winnipeg was spent beginning the process of creating a report for Assembly Council.

Winnipeg, September 26-27, 2004

The Design Team met for the first time after a summer’s rest and reflection. The idea of this meeting was to set the framework for how the report will look and discuss the ideas and

concepts that would be included in the report. The Design Team agreed that any further discussion would be done via email and telephone conference calls.

Aboriginal Life - Resources

Statistics on Health and Health Issues

The aboriginal community has responded to the issues it is facing with some very good programming:

<http://www.turtleisland.org/healing/healing-suicide.htm>

Preparatory to the First Ministers Conference (September 2004), background material was provided at:

<http://www.newswire.ca/en/releases/archive/September2004/10/c8662.html>

What is life like for Aboriginal people in relation to health issues? Life off the reserve is captured in:

<http://www.statcan.ca/english/freepub/89-589-XIE/free.htm> (89-589-XIE, free).

<http://www.statcan.ca/english/freepub/89-589-XIE/free.htm>

Life on the reserve is a not-yet-complete survey but soon to be released. Until then it is suggested going to:

<http://www12.statcan.ca/english/profil01aps.home.cfm> (89-590-XIE, free).

<http://www12.statcan.ca/english/profil01aps/home.cfm>

Specific Issues Facing Aboriginal Communities

Suicide:

So much has been written about Aboriginal suicide. The Royal Commission material is probably the most extensive:

<http://www.parl.gc.ca/information/library/PRBpubs/mr131-e.htm>

<http://collections.ic.gc.ca/saskindian/a97oct19.htm>

<http://www.parl.gc.ca/information/library/PRBpubs/mr131-e.htm>

<http://www.thesupportnetwork.com/CASP/cultural.htm>

Addictions:

http://sano.camh.net/rational/set_app.htm

Violence:

www.theage.com.au/articles/2002/08/15/1029113981588.html

www.caacongress.com.au/papers/NTDVEval.pdf

Discrimination:

Much is written, but a couple of articles that stand out:

<http://www.turtleisland.org/news/news-racism.htm>

<http://www.geocities.com/CapitolHill/6174/hidis.html> (This is a study conducted in Toronto and does a good job of summarizing.)

Resources

The Assembly report of 1994 gave the most relevant (and also extensive) materials relating to The Presbyterian Church in Canada up to that date:

<http://www.presbyterian.ca/residentialschools/bibliography.html>, or A&P 1994, p. 227-28).

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Further Resources are offered in 'Making Connections' which updates to 2001.

Contacts

For information about Native Ministries in The Presbyterian Church in Canada or contact with Aboriginal Presbyterians, contact:

Mission Interpretation Co-ordinator
The Presbyterian Church in Canada
50 Wynford Dr. Toronto, ON M3C 1J7
Attention: Barbara Nawratil
Telephone: 416-441-1111 or 1-800-619-7301
e-mail: bnawratil@presbyterian.ca

For information about Aboriginal issues and groups in your area, education materials, and action programs, contact:

Aboriginal Rights Coalition (ARC):
153 Laurier Ave. East
Ottawa, ON K1N 6N8
Tel. 613-235-9956
Attention: Ed Bianchi
<http://www.kairoscanada.org/e/aboriginal/index.asp>

Note: ARC is a coalition of national churches and church bodies working in partnership with Aboriginal peoples and community organizations.

KAIROS is a new ecumenical partnership that has taken on the work of ten inter-church coalitions and much of the work of the Canadian ecumenical Jubilee Initiative. For information about action programs around Aboriginal land issues since the end of the Jubilee initiative, contact <http://www.kairoscanada.org/>.

Websites

Some denominations have links to Aboriginal issues like residential schools from their websites:

The Presbyterian Church in Canada - www.presbyterian.ca/residentialschools/
The Anglican Church of Canada - www.anglican.ca/ministry/rs
The United Church of Canada - www.uccan.org/healing.htm

There are many, many Canadian Aboriginal internet links. For example:

<http://www.bloorstreet.com/300block/aborcan.htm>
<http://www.schoolnet.ca/aboriginal/issues/index-e.html>
The Assembly of First Nations - www.afn.ca
The Aboriginal Healing Foundation - www.ahf.ca
The Aboriginal Peoples Television Network - www.aptn.ca

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REFERRALS FROM GENERAL ASSEMBLY

OVERTURE NO. 26, 2003 (A&P 2003, p. 584-85, 20)

Re: Maternity/parental leave policies and cost sharing for this program

Overture No. 26, 2003 was referred by the 2004 General Assembly to the Pension and Benefits Board which then asked that it be referred to Assembly Council.

Also received at the 2004 General Assembly was Petition No. 3, 2004 from the Presbytery of Hamilton (A&P 2004, p. 564-66). The Assembly directed this petition to the Pension and Benefits Board. This petition deals with "... unresolved differences of interpretation of parental leave benefits for The Rev. Susan Kerr." The Pension and Benefits Board is this year responding to this petition. (see p. 528-30)

The Pension and Benefits Board in their concluding paragraph have noted:

... The petition also suggests a review of the policies, practices and procedures of the Board "as they pertain to a fair and just application". The Pension and Benefits Board has undertaken a review, to consider whether present policy is fair and just to all concerned, and may be reporting to a future Assembly on this matter.

In Overture No. 26, 2003, General Assembly was encouraged to review current parental leave policies and alter them in a very specific manner. In light of the review being carried out by the Pension and Benefits Board and the involvement of the Chief Financial Officer/Treasurer, the Senior Administrator, Pension and Benefits Board and the Associate Secretary, Ministry and Church Vocations, the General Assembly can be confident that this matter is under review.

Recommendation No. 12 (adopted, p. 27)

That the above be the response to Overture No. 26, 2003.

OVERTURE NO. 27, 2003 (A&P 2003, p. 585, 20; A&P 2004, p. 496)

Re: Handbook containing maternity/parental policies and designated staff

Overture No. 27, 2003 re a handbook containing maternity/parental policies and designating staff persons was referred to the Assembly Council to consult with the Pension and Benefits

Board and Ministry and Church Vocations of the Life and Mission Agency. A handbook has been prepared by the Pension and Benefits Office and has been reviewed and approved by the Assembly Council. It is available on request from the Pension and Benefits Office.

Recommendation No. 13 (adopted, p. 27)

That the preparation of the "Maternity/Parental Leaves Policy and Procedures and Resources Handbook" be the answer to Overture No. 27, 2003.

OVERTURE NO. 3, 2004 (A&P 2004, p. 557)

Re: Establishing executive staff stipends

The response of the Assembly Council to Overture No. 3, 2004 is presented above. (p. 212)

OVERTURE NO. 12, 2004 (A&P 2004, p. 561)

Re: Stipend increment dollar value

The prayer of Overture No. 12, 2004 asks that a plan be brought in to address the erosion of the value of the increments in the minimum stipend schedule in order that the church might affirm the belief that experience in ministry is of value and should be a consideration in the remuneration of clergy.

The framers of the overture correctly point out that the current 8 increments of \$580 each have remained the same since they were introduced in 1990. Cost of living adjustments have not been applied to this portion of the minimum stipend grid and therefore the value of the increments has, over time, been reduced. The Assembly Council, having reviewed the decisions in and around 1990 to set up the increment system as it is now in place, was not able to determine why a cost of living adjustment was not factored into the increments. It is reasonable to come to the conclusion that over this period of time, the value has eroded by about 20 percent, or \$116.

The Assembly Council agrees that an adjustment should therefore be made to the value of the increments, and that a policy should be established to add the cost of living adjustment to the increments in the future. This would have the effect of simply adding a COLA adjustment to the entire stipend figure each year. The proportional amounts will be adjusted in Categories II and III of the minimum stipend. The Assembly Council considered the matter of housing and utilities as well, since these figures are also subject to inflationary pressures. It was felt, however, that the proposed adjustment would be sufficient for the time being in view of the fact that many ministers are in a manse and would not claim the benefit of a COLA adjustment were it to be extended beyond stipend. It would also be an added burden upon congregations who are responsible for paying stipend.

It has been the practice of the church to publish a COLA adjustment figure each year that is based on multiplying the minimum stipend figure at the fourth increment level by the May over May Consumer Price Index percentage. This figure has historically been added to the base minimum stipend, and to the stipends/salaries of all staff at the Church Office and Life and Mission Agency appointees. Some congregations which are paying above the minimum stipend choose to use this as the figure to add to their minister's stipend. The Assembly Council is reviewing the way that COLA is calculated and applied. In the meantime, Financial Services will continue to publish this COLA figure each year, and it will be the figure that is added to national staff stipends and salaries where such staff are not subject to the minimum stipend grid for clergy.

The national church budget will be affected to the extent that ministers serving under the Life and Mission Agency will receive stipend based on this new policy. This increase has been reviewed and can be absorbed in the current budgeting process.

Although this will represent an initial increase that congregations will need to pay ministers who are currently at the minimum level, in no case will it be more than the equivalent of two years' worth of recent COLA adjustments. In the future, the adding of a COLA adjustment to the increment will be very small on an annual basis.

Recommendation No. 14 (adopted, p. 27)

That each of the eight increments added to the base minimum stipend be increased from \$580 to \$696 effective January 1, 2006.

Recommendation No. 15 (adopted, p. 27)

That a policy be established that the complete minimum stipend grid (base stipend and increments) be increased by the COLA percentage adjustment annually.

Recommendation No. 16 (adopted, p. 27)

That the prayer of Overture No. 12, 2004 be granted in the above terms.

OVERTURE NO. 5, 2005 (p. 579)

Re: Suspending the 132nd General Assembly and redirecting funds to world crisis needs

Overture No. 5, 2005 was referred to the to Clerks of Assembly to consult with the Assembly Council. At its April meeting the Assembly Council reviewed and concurred with the response prepared by the Clerks of Assembly. (p. 273)

OVERTURE NO. 8, 2005 (p. 580)

Re: Revise Assembly Council's terms of reference concerning use of "prophetic role"

The Council received Overture No. 8, 2005. The request is to look at the terms of reference regarding the Council's "prophetic role". The Council requires more time to prepare a response.

Recommendation No. 17 (adopted, p. 27)

That permission be granted to report on Overture No. 8, 2005 to the 132nd General Assembly.

PETITION NO. 1, 2004 (A&P 2004 p. 563)

Re: Western Han-Ca congregations having access to Presbyterian Extension Fund (BC Ltd.)

Petition No. 1, 2004, from the Synod of British Columbia, points to a situation they believe has been created by the formation of the Han-Ca Presbyteries, in which congregations of the Presbytery of Western Han-Ca no longer have access to church extension funds.

The Assembly Council received the petition and appointed a small committee to convene a meeting of those to be consulted (the Synod of British Columbia, the Presbyteries of Kamloops, Kootenay, Westminster, Vancouver Island and Western Han-Ca, the Presbyterian Extension Fund (B.C. Ltd.) and the Trustee Board), and prepare a response for the consideration of the Assembly Council.

A teleconference call was convened on February 22, 2005, at which representatives of all the parties were in attendance. The conference call provided the opportunity to hear first hand what the concerns were both from the Synod of British Columbia and from the Presbytery of Western Han-Ca, and also from the Presbyterian Extension Fund (BC Ltd.).

It became clear on the conference call that there is a history of some less than clear communication behind the matter.

The following facts were noted as a result of the discussion held on the conference call:

1. Presbyterian Extension Fund (BC Ltd.) (PEF) is an independent corporation that functions according to the terms of a trust established by the donors, and outside the formal structures of the church. Its primary mandate is to provide loan guarantees to congregations located in British Columbia.
2. PEF, in its corporate documents, specifically names as the only beneficiaries, the Presbyteries of Kamloops, Kootenay, Westminster and Vancouver Island. That said, there is nothing to restrict any congregation (including Western Han-Ca congregations) from applying for funds that would benefit the church within British Columbia.
3. In order to operate within the trust, applications to PEF must be made through one of the presbyteries named as beneficiaries. In this respect, the application is being made through a beneficiary of the fund, as required. No Western Han-Ca congregations have applied to PEF, but are not restricted from doing so.
4. Any congregation of The Presbyterian Church in Canada, whether in British Columbia or beyond, can apply to The Presbyterian Church Building Corporation for similar loan guarantees.
5. Presbyterian Innovative Ministries (PIM), a subsidiary of PEF, exists under similar terms to PEF but serves to fund innovative ministries within British Columbia. Some Han-Ca

congregations have had projects funded by PIM, but others have been declined. This has been part of the source of discontent at the root of this petition notwithstanding the fact that Petition No. 1 is not, in its current form, related to PIM.

The Assembly Council understands the concern and sense of inequality articulated by the representatives of the Presbytery of Western Han-Ca over the fact that applications to these corporations must come by way of another presbytery and not directly through the Presbytery of Western Han-Ca. This is a situation that we are certain would not exist were PEF being created today in the knowledge that the makeup of the Presbyterian Church in British Columbia is different than it was at the creation of the corporation. Nevertheless, the four beneficiary presbyteries have shown good faith in facilitating the required application process.

The Assembly Council, upon reviewing the discussion held in the conference call, and the documents submitted by Presbyterian Extension Fund (B.C. Ltd.) related to the terms of the trust, is satisfied that no further action is necessary with respect to PEF or PIM.

The Assembly Council also believes that the concerns that led to the presenting of the petition will be greatly reduced by an increase in sharing information between PEF and the Presbytery of Western Han-Ca regarding such matters as deadlines, forms, and details of applications. There was a strong sense on the conference call of wanting to 'help one another in the body of Christ'. We pray that this will continue to be the spirit in which the gift of this fund is enjoyed.

Recommendation No. 18 (adopted, p. 39)

That the above be the response to Petition No. 1, 2004.

PETITION NO. 3, 2004 (A&P 2004, p. 564-66)

Re: Interpretation of parental leave

The Pension and Benefits Board consulted with members of the Assembly Council on its response to this petition (p. 528-30). The consultation was fruitful and positive and therefore concurrence with the response was provided.

ASSEMBLY COUNCIL REC. NO. 11, 2004 (A&P 2004, p. 225, 19)

Re: Executive positions and demonstrating knowledge of Canadian Presbyterianism and history

The Assembly Council has asked the Management Team to add to the job descriptions for all executive staff, a requirement to demonstrate knowledge of Canadian Presbyterian polity and history.

ASSEMBLY COUNCIL REC. NO. 22, 2004 (A&P 2004, p. 234, 19)

Re: Resignation date of Ian Morrison

The Assembly Council appointed a small committee to support I. Morrison through the impending transition, including the selection of a retirement date, any overlap period, and the conduct of an exit interview. I. Morrison will retire on September 1, 2005 and this will be followed by a one month overlap period with his successor.

LIFE AND MISSION AGENCY COMMITTEE REC. NOS. 15-18, 2004 (A&P 2004, p. 382-89)

Re: Policies concerning racial harassment

The Assembly Council appointed a committee to respond to the Life and Mission Agency Committee's Rec. Nos. 15-18, 2004. The committee is convened by The Rev. Rod Ferguson, and Mr. Warren Wong, The Rev. Christine Schulze, Ms. Gloria Wasacase and The Rev. Dale Woods are serving as its membership. Mr. Stephen Allen (Associate Secretary, Justice Ministries) has been named ex officio. The committee, now named the Ad Hoc Committee to Develop Diversity Policies and Policies to Address Allegations of Racial Harassment in the Church, presented a first report to the Assembly Council in April and is making progress on the policy and procedures envisioned in the recommendations from the 2004 General Assembly. These will include a policy for dealing with allegations of racial harassment and proposals regarding diversity within our denomination. They will be presented first to Assembly Council and then to a future Assembly.

OTHER ASSEMBLY COUNCIL MATTERS

TERMS OF REFERENCE FOR THE ASSEMBLY COUNCIL

The Terms of Reference for the Assembly Council are available at any time from the Assembly Office (see also Book of Reports, p. G-1 to G-3). Provisional and final minutes of Assembly Council meetings are posted on the website after each meeting at www.presbyterian.ca/assemblyoffice/council/index.html.

132ND GENERAL ASSEMBLY

An invitation from the Presbytery of Niagara to host the 132nd General Assembly in June 2006 has been gratefully received.

Recommendation No. 19 (adopted, p. 39)

That the 132nd General Assembly be hosted by the Presbytery of Niagara, to be held in St. Catharines, Ontario.

136TH GENERAL ASSEMBLY

An invitation from the Presbytery of Cape Breton to host the 136th General Assembly in June 2010 has been gratefully received.

Recommendation No. 20 (adopted, p. 39)

That the 136th General Assembly be hosted by the Presbytery of Cape Breton to be held in Cape Breton.

LIFE AND MISSION AGENCY

The Life and Mission Agency continues to keep the Assembly Council informed of its mission and ministry. The Life and Mission Agency reported to Assembly Council that The Rev. Richard Fee was the unanimous choice of the search committee to be the next General Secretary of the Life and Mission Agency. The agency also asked that the Executive of the Assembly Council be granted power to issue in the approval of a revised job description for the Executive Director, PWS&D and in the granting of permission to circularize presbyteries once the Assembly makes the appointment. This power to issue was granted in order to facilitate a smooth transition to a search process.

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: Cam Steele, Lloyd Murdock, George Hooper, Yvonne Pollock, Dawn Griffiths, Doug Maxwell, Rod Ferguson, Barry MacDonald, Mark Bourgon, Lynda Forbes and Sandy McDonald.

George Malcolm
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

The 131st General Assembly adjusted the minimum stipend schedule (see p. 211, 231). The increment level for Category I will be increased from \$580 to \$696 and the complete stipend grid will be increased by COLA defined as CPI (consumers price index) as per Statistics Canada calculated from May to May annually.

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

The individual worker has a choice of either:

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

or

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

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

4. **Years of Service Increments:** The first year of service increment is payable on the first of the month following the completion of the first 12 months of service, counting from the date of the service of induction/recognition. Subsequent incremental increases become effective on the first of the month following the completion of further 12 month periods of service.

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

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

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

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

For the years as indicated

	2003	2004	2005
	<u>ACTUAL \$</u>	<u>ACTUAL \$</u>	<u>BUDGET \$</u>
Revenue			
Contributions from			
- Congregations	8,711,575	8,723,856	8,850,000
- Individuals	178,676	317,807	100,000
Income from			
- Investments	281,390	255,556	200,000
- Estates	51,287	23,197	50,000
Women's Missionary Society	150,000	150,000	150,000
Atlantic Mission Society	60,000	60,000	60,000
Income from other sources	203,441	184,059	200,000
Bequests received for current use	293,369	1,127,733	50,000
Gifts received for current use	1,060	287	30,000
All other income	0		0
Total Revenue	<u>9,930,798</u>	<u>10,842,495</u>	<u>9,690,000</u>
Expense			
General Assembly and its Council			
General Assembly	367,147	506,658	498,556
Assembly Council & its committees	46,727	52,247	73,700
Secretary's Office	510,874	486,534	527,762
Archives	12,433	14,980	22,000
	<u>937,181</u>	<u>1,060,419</u>	<u>1,122,018</u>
Life and Mission Agency			
Program Support and Administration	2,156,552	2,197,570	2,260,403
Ministry & Church Vocations	74,023	65,013	76,275
EFD - Team	62,545	44,407	52,500
EFD - Mission Education	47,434	47,387	48,200
EFD - Education for the Faith	19,391	16,564	17,600
EFD - Youth and Young Adult Ministries	114,116	110,158	110,400
EFD - Stewardship	52,238	51,556	53,000
EFD - Worship	11,310	11,841	11,600
EFD - Evangelism	21,227	7,972	15,300
Justice Ministries	22,219	23,699	39,000
Canada Ministries	2,133,626	2,150,452	1,996,740
International Ministries	1,482,145	1,433,035	1,453,136
Stewardship of Accumulated Resources	35,977	81,989	154,483
Resource Production/Communications	92,783	74,262	88,937
	<u>6,325,586</u>	<u>6,315,905</u>	<u>6,377,574</u>
Support Services			
Administration	798,533	926,050	980,698
Human Resources	8,741	4,027	8,075
Building Maintenance	388,255	277,223	309,900
Missionary Residence	41,837	54,907	36,000
Financial Services	177,944	124,062	113,400
RDC - Sales	7,893	26,442	1,600
RDC - Resource Distribution	33,066	40,942	35,200
RDC - Printing	48,266	65,881	76,000
	<u>1,504,535</u>	<u>1,519,534</u>	<u>1,560,873</u>
Other			
Contingencies	46,983	43,033	100,000
Grants to Colleges	856,928	853,865	854,049
Total Expense	<u>9,671,213</u>	<u>9,792,756</u>	<u>10,014,514</u>
Excess of Revenue over Expense for the Year	259,585	1,049,739	(324,514)
Inter Fund Transfers	(262,131)	(985,522)	0
Capital Additions funded by operating fund	(77,757)	(181,109)	
Fund Surplus (Deficit) – Beginning of Year	1,797,114	1,716,811	1,599,919
Fund Surplus (Deficit) – End of Year	<u>1,716,811</u>	<u>1,599,919</u>	<u>1,275,405</u>

For the Years as Indicated

	2007	2008
	Forecast \$	Forecast \$

STATEMENT OF REVENUE AND EXPENDITURE

Revenue

Contributions from congregations	\$ 8,925,000	\$ 8,950,000
- Women's Missionary Society	150,000	150,000
- Atlantic Mission Society	60,000	60,000
Income from all other sources	565,500	565,500
	9,700,500	9,725,500
Bequests received for current use	50,000	50,000
Deferred Bequest	300,000	300,000
Total Revenues	10,050,500	10,075,500

Expenditures (please see note 1)

Grants		
- Grants to Colleges and Residences	957,238	1,005,001
	957,238	1,005,001

Operating Agencies

- Expenditures for GAO; L&M; Support Services	9,275,000	9,300,000
	9,275,000	9,300,000
Contingency Expenditures	75,000	75,000
	9,350,000	9,375,000
Total Expenditures	10,307,238	10,380,001

Expenditure over Revenue(-), Revenue over Expenditure (+)

- Normal Operations	(256,738)	(304,501)
- Interfund transfers	200,000	200,000
- Capital Additions	(15,000)	(15,000)
Fund Balance - Beginning of Year	1,019,200	947,462

Fund Balance - End of Year	\$947,462	\$827,961
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NOTE: Statutory financial statements for the under noted entities, as reported on by independent auditors, are available at the Church Office of The Presbyterian Church in Canada, 50 Wynford Drive, Toronto, Ontario, M3C 1J7.

Anyone wishing to obtain a copy of the statutory financial statements or any information there from is requested to contact Stephen Roche at the above address or by telephone 1-800-619-7301 or 416-441-1111 or by Fax 416-441-2825.

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

The following information has been extracted from the audited financial statements for each entity or a review engagement.

**The Presbyterian Church in Canada
 Balance Sheet as at December 31, 2004**

	Operating Fund	Restricted Funds	Endowment Funds	2004 Total
	\$	\$	\$	\$
Assets				
Current assets				
Cash and short term investments	641,150	2,899,523	7,040,196	10,580,869
Accounts receivable	1,059,172		11,583	1,070,755
Accrued interest	354,011			354,011
Prepaid Expenses and deposits	305,579		674	306,253
Loans/mortgages receivable - current		246,779		246,779
Executive staff mortgages receivable current		110,158		110,158
	2,359,912	3,256,460	7,052,453	12,668,822
Investments		30,135,612	20,093,338	50,228,950
Loans/mortgages receivable		3,930,200		3,930,200
Executive staff mortgages receivable		1,518,555		1,518,555
Capital assets		1,643,948	679,143	2,323,091
Properties held for congregational use		5,651,979		5,651,979
Inter fund loan		(142,540)	142,540	
Other assets		124,998	12,000	136,998
	-	42,862,752	20,927,021	63,789,773
	2,359,912	46,119,212	27,979,474	76,458,599
Liabilities and Fund Balances				
Current liabilities				
Accounts payable and accruals	759,993	2,352,349	92,203	3,204,545
Gift annuities payable- current	-	160,103	-	160,103
Mortgages/loans payable – current		25,545		25,545
	759,993	2,537,997	92,203	3,390,193
Gift annuities payable	-	1,678,850	-	1,678,850
Mortgages/loans payable		352,599		352,599
	759,993	4,569,446	92,203	5,421,642
Fund balances	1,599,919	41,549,766	27,887,271	71,036,956
	2,359,912	46,119,212	27,979,474	76,458,599

For the year ended December 31, 2004

	Operating Fund	Restricted Funds	Endowment Funds	2004 Total
Revenues	\$	\$	\$	\$
Contributions				
Presbyterians Sharing - congregations	8,723,856			8,723,856
Presbyterians Sharing - individuals	317,807			317,807
Contributions for the work of L&M Agency				
Women's Missionary Society	150,000			150,000
Atlantic Mission Society	60,000			60,000
Presbyterian World Service & Development	-	2,885,181	-	2,885,181
Donations, bequests and gifts	1,128,020	2,996,632	848,494	4,973,146
	10,379,683	5,881,813	848,494	17,109,990
Other revenues				
Income from investments	278,753	1,365,139	28,361	1,672,253
Income from other sources	184,060	-	647,854	831,914
	10,842,496	7,246,952	1,524,709	19,614,157
Expenses				
Operating agencies				
General Assembly and its Council	1,060,419	-	-	1,060,419
Life & Mission Agency	6,315,905	-	-	6,315,905
Support Services	1,519,536	-	-	1,519,536
	8,895,860	-	-	8,895,860
Distributions and other				
Fund distributions	-	6,903,429	1,127,730	8,031,159
Other distributions	43,032	33,234	-	76,266
Grants to colleges	853,865	-	-	853,865
Amortization of capital assets	-	248,532	43,297	291,829
	9,792,757	7,185,195	1,171,027	18,148,979
Excess (deficiency) of revenues over expenses before net change in unrealized market value of investments	1,049,739	61,757	353,682	1,465,178
Net change in unrealized market value of investments	-	849,183	949,254	1,798,435
Excess (deficiency) of revenues over expenses for the year	1,049,739	910,940	1,302,936	3,263,615
Inter fund transfers	(181,109)	181,109	-	
Balance - beginning of year	1,716,811	39,423,195	26,633,335	67,773,341
Balance - end of year	1,599,919	41,549,766	27,887,271	71,036,956

	Operating Fund	Building Maintenance Fund	McTavish Fund	2004 Total
Assets	\$	\$	\$	\$
Current Assets				
Cash and term deposit	80,054	81,953	34,316	196,323
Accounts receivable	9,403	-	-	9,403
Prepaid insurance	674	-	-	674
	<u>90,131</u>	<u>81,953</u>	<u>34,316</u>	<u>206,400</u>
Portfolio Investments	1,478,585	-	-	1,478,585
Property and Equipment	679,143	-	-	679,143
	<u>2,247,859</u>	<u>81,953</u>	<u>34,316</u>	<u>2,364,128</u>
	Operating Fund	Building Maintenance Fund	McTavish Fund	2004 Total
Liabilities				
Current Liabilities				
Accounts payable and accrued liabilities	33,330	-	-	33,330
Deferred revenue	58,873	-	-	58,873
	<u>92,203</u>	<u>-</u>	<u>-</u>	<u>92,203</u>
Fund balances	2,155,656	81,953	34,316	2,271,925
	<u>2,247,859</u>	<u>81,953</u>	<u>34,316</u>	<u>2,364,128</u>

**The Presbyterian Church in Canada – J. B. Maclean Bequest Fund
Statement of Revenue, Expenditures and Fund Balance
For the year ended December 31, 2004**

	Operating Fund	Building Maintenance Fund	McTavish Fund	2004 Total
	\$	\$	\$	\$
Revenue				
Revenue from Conference Centre	620,316	-	-	620,316
Investment Income	1,584	44,571	-	46,155
Unrealized gain (loss) in investment portfolio	53,856	-	-	53,856
Other revenues	28,966	13,862	837	43,665
	<u>704,722</u>	<u>58,433</u>	<u>837</u>	<u>763,992</u>
Expenditures				
Operating expenses	633,993	-	-	633,993
Other	32,942	30,782	-	63,724
	<u>666,935</u>	<u>30,782</u>	<u>-</u>	<u>697,717</u>
Excess (deficiency) of revenues over expenditures	37,787	27,651	837	66,275
Amortization/capitalization	43,297	-	-	43,297
Excess (deficiency) of revenues over	<u>(5,510)</u>	<u>27,651</u>	<u>837</u>	<u>22,978</u>

	2004	
Assets	\$	
Investments, at market value		
Bonds and convertible debentures	59,189,523	58
Stocks	77,949,988	75
Mortgage	312,017	
Short term notes, at cost which approximate market value	13,680,729	5
	<u>151,132,257</u>	<u>139</u>
Contributions receivable	774,670	
Accrued interest and dividends receivable	463,397	
Prepaid expenses	4,000	
Cash	613,825	
	<u>152,988,149</u>	<u>142</u>
Liabilities		
Accounts payable and accrued liabilities	(603,465)	(3)
Net Assets Available for Plan Benefits	<u>152,384,684</u>	<u>141</u>

The Presbyterian Church in Canada - Pension Fund
Statement of Changes in Net Assets Available for Plan Benefits
For the year ended December 31, 2004

	2004	
Income and Receipts	\$	
Investment Income		
Interest and dividends	4,881,003	4
Net realized gain (loss) on investments	2,703,186	1
	<u>7,584,189</u>	<u>5</u>
Contributions		
Employers	3,319,981	3
Plan members	2,483,744	2
	<u>5,803,725</u>	<u>5</u>
Other Receipts		
Estate Income	13,376	
Total Income and Receipts	<u>13,401,290</u>	<u>10</u>
Costs and Disbursements		
Benefits		
Termination refunds	426,720	
Benefits to Retirees	5,943,633	5
	<u>6,370,353</u>	<u>6</u>
Administrative Expenses		
Managers' administrative charges	522,031	
Salaries	224,897	
Actuarial	213,763	
Other	118,887	
	<u>1,079,578</u>	

	2004	
	\$	
Assets		
Cash	225,487	
Accrued interest and accounts receivable	35,244	
Notes receivable	86,765	
Mortgages receivable	320,592	
Investments	3,576,274	3.
Residential Properties	606,765	
	<u>4,851,127</u>	4.
Liabilities and Equity		
Liabilities		
Accrued liabilities	45,660	
Promissory notes payable	1,095,319	1.
	<u>1,140,979</u>	1.
Equity:		
Invested in residential properties	606,765	
Restricted for endowment purposes	190,000	
Internally restricted	1,195,713	1.
Unrestricted	1,717,670	1.
	<u>3,710,148</u>	3.
	<u>4,851,127</u>	4.
Contingent Liabilities:		
Guarantees of bank loans to congregations	<u>9,792,805</u>	10.

The Presbyterian Church Building Corporation
Statement of Revenue, Expenditure and Accumulated Excess of Revenue over Expenditure
For the year ended December 31, 2004

	2004
	\$
Revenue	
Interest and investment income	292,285
Rental income	35,920
Donations	100
Gain on sale of capital asset	57,963
	<u>386,268</u>
Expenditure	
Salaries and benefits	105,557
Housing expenses and rent subsidies	60,881
Interest on promissory notes	43,034
Professional fees	13,105
Office and other	10,279
Traveling – Directors	4,255
Annual Meeting	2,378
Travel – General Manager	1,502
	<u>240,991</u>
Excess of revenue over expenditure	<u>145,277</u>

As at December 31, 2004

	Knox* College	Presbyterian College	St. Andrew's Hall	2004 Totals
Assets	\$	\$	\$	\$
Current Assets	1,049,028	399,776	121,797	1,570,601
Investments	13,704,709	2,471,286	1,398,220	17,574,215
Capital Assets	330,447	391,600	4,932,116	5,654,163
Total Assets	15,084,184	3,262,662	6,452,133	24,798,979
Liabilities and Funds/Surplus Balances				
Liabilities	1,061,151	326,120	5,649,166	7,036,437
Funds/Surplus Balances	14,023,033	2,936,542	802,967	17,762,542
Total Liabilities and Fund/Surplus Balances	15,084,184	3,262,662	6,452,133	24,798,979

Note:

Excess of Revenue over Expenses
for the year

	84,623	(6,122)	68,498	146,999
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*The Acts and Proceedings of General Assembly of 1991 authorized the amalgamation of Knox and Ewart Colleges. The amalgamated college to be known as Knox College.

**Presbyterian Record Inc.
Balance Sheet
As at December 31, 2004**

	2004
Assets	\$
Cash	39,729
Accounts receivable & Other assets	61,875
Investments	235,649
Capital Assets	12,284
	349,537
Liabilities and Surplus	
Liabilities	
Accounts Payable & Accruals	116,966
Subscriptions paid in advance	192,374
	309,340
Surplus:	40,197
	349,537

**Presbyterian Record Inc.
Statement of Revenues, Expenditures and Surplus
For the year ended December 31, 2004**

	2004
Revenues	\$
	699,125
Expenditures	
Production	300,087
Operating	556,823
	856,910
Deficiency of revenues over expenditures before net change in unrealized market value of investments	(157,785)
Net Change in unrealized market value of investments	10,225

Balance Sheet
For the year ended December 31, 2004

	2004
	\$
Assets	
General Fund	
Accounts receivable	10,364
Inventory of books	161,245
Prepays	1,305
	172,914
Trust Funds	2,760,381
	2,933,295
Liabilities and Fund Balances	
General Fund	
Due to Trust Funds	-
Accounts payable and accrued liabilities	19,954
Glad Tidings subscription paid in advance	46,235
	66,189
Trust Funds	2,867,106
	2,933,295

The Presbyterian Church in Canada
Women's Missionary Society
Statement of General Fund's Revenues, Expenditures and Fund Balance
For the year ended December 31, 2004

	2004
	\$
Revenues	
Synodical Givings	685,726
Legacies received - unrestricted	263,228
Glad Tidings subscriptions	48,814
Individual gifts	5,273
Book Room sales	185,615
Life membership	1,380
Interest and other	20,680
	1,210,716
Expenditures	
Life and Mission Agency	491,915
Salaries and benefits	333,891
Administration	46,254
Glad Tidings expenses	61,781
Education and editorial	8,747
Book Room	126,230
Council meeting	59,811
Grants	11,895
Annual report	10,169
	1,150,693
(Deficiency) excess of revenue over expenditures for the year	60,023
Transfer from (to) Internally Restricted and Endowment Fund	(60,023)

ATLANTIC MISSION SOCIETY

To the Venerable, the 131st General Assembly:

PURPOSE

The purpose of the Atlantic Mission Society (AMS) 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 113 auxiliaries and affiliated groups in eight presbyteries, with a total of 1,095 members (21 of whom are men), and 519 associate members (29 of whom are men). Membership is open to both men and women who are in agreement with the purpose of the society and are willing to support its work.

THE 128TH ANNUAL MEETING

The 128th Annual Meeting of the Atlantic Mission Society was held in Brookfield Church, Brookfield, Prince Edward Island, September 24-26, 2004. The theme was "His Vision - Our Vision". The meetings were attended by 138 delegates and visitors.

Special guests were: The Rev. Jim Patterson, El Salvador and The Rev. Ian Morrison, General Secretary of Life and Mission Agency. Also participating in the meetings were: host minister and interim moderator, The Rev. Dr. Gordon Matheson; The Rev. Dr. Donald W. MacKay, Moderator, Synod of the Atlantic Provinces; and The Rev. Geoff Ross, Moderator, Presbytery of Prince Edward Island. Greetings and reports were received from The Rev. Dr. Donald MacKay, Synod Staff Person; Mrs. Pat Allison, Atlantic Youth Director; and The Rev. Karen MacRae, Synod Resource Librarian.

THE PRESBYTERIAN MESSAGE

The society continues to print *The Presbyterian Message*, Mrs. Janice Carter has been editor since 1987. Ten issues a year are published with a current membership of about 1,650. *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 associate members.

EDUCATION

To enable study, Ann Taylor, education convener, for the Atlantic Mission Society (AMS), wrote 6 studies and a Christmas study for *The Presbyterian Message*. These are based on "God's Plan, Our Purpose", reflection on Ephesians and Canada Ministries. The mission study "Making Connections, The Bhil People of India", is still available.

The resources for Mission Awareness Sunday, April 25th were used by both the WMS and the AMS. The material was prepared by AMS education convener, Ann Taylor. The theme was "Whom shall I send?" from Isaiah 6:1-25. Responses were positive and many varieties of services conducted. A new packet was distributed by Ann Taylor for Mission Awareness Sunday April 25, 2005.

Discovery Days 2005 was held at the Nova Scotia Agricultural College, Bible Hill, Nova Scotia from May 13-15, 2005. The theme was "Community small groups and the Surprise of the Gospel". The guest speaker was The Rev. Rodger Hunter of Boarding Homes Ministry, Toronto.

AUXILIARIES AT WORK

In addition to regular mission givings, members have given financial support for camps, youth events, food banks, shelters and disaster relief. Many AMS members are involved in knitting projects and the lay ministry of hospitals and nursing home visitation, as well as providing leadership, baby sitting and transportation for church events. Some members are involved in Lay Worship Teams Project.

CHILDREN'S AND YOUTH WORK

The current Learning/Sharing Study Project is "Meeting Friends in Ghana" with the offering going to the Garu Rehabilitation Centre in Northern Ghana.

BURSARIES

Four bursaries valued at \$400 each are presented annually. In 2004, bursaries were awarded to Michael Rundle, Angela Cluney, Stephen Mawhinney and Mary Anne Grant.

AMS WEB SITE

Visitors are welcome at www.presbyterian.ca/ams/. The Synod of the Atlantic Provinces used the web site to promote the "One Synod in Prayer" held on Pentecost Sunday May 15, 2005.

FINANCES (June 30, 2003 - June 30, 2004)

Total receipts amounted to \$121,198.40. Included in this is \$8,618.05 raised for a variety of specially designated projects such as: \$1,200.91 for the 2003-04 Men's Offering Project, "A Chance to be a Child, in Nicaragua"; \$5,614.58 for projects in India, Malawi, El Salvador, Cariboo Presbyterian Church, Iran Earthquake, Boarding Homes Ministry (Toronto), British Columbia Fire Relief, PWS&D Street Children in Nicaragua. A total of \$8,810.45 was raised for the 2003-2004 Children's Learning/Sharing Project "Bhil Friends in Central India". An additional \$771.31 was received for the 2002-2003 project "First Nations Friends in Canada".

Total disbursements amounted to \$116,032.47. The AMS annually sends \$60,000 to *Presbyterians Sharing...*. In addition, some significant contributions included \$1,000 each to the First Six Years Conference; Brochet Exchange Program; PWS&D Bhil Appeal; \$1,200 to the Ricardo Lopez Scholarship Fund; \$500 each to four Atlantic "Youth In Mission (YIM)" Representatives; \$1,500 towards transportation for youth attending Triennium 2004.

Some other projects regularly supported by the AMS are: Camps (\$1,800), Covenant Community with Children and Youth (\$500), Canadian Girls in Training (\$200), Synod Audio-Visual Library (\$200).

An amount of \$1,000 was sent through PWS&D for Tsunami Relief Fund.

The budget for 2004-2005 is \$110,000. A complete financial statement can be found in the 128th Annual Report of the Society.

The 129th Annual Meeting will be held September 23-25, 2005, within St. Andrew's Church, New Glasgow, Nova Scotia.

Helen E. Humphreys
President

BUSINESS, COMMITTEE ON

To the Venerable, the 131st 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 12:00 pm, Wednesday from 2:00 pm to 5:00 pm, Thursday from 9:30 am to 12:00 pm, Thursday from 2:00 pm to 5:30 pm, Friday from 9:30 am to 12:00 pm, Friday 2:00 pm until the business of the Assembly is completed; morning worship will be at 8:30 am; all sederunts and worship to be held in the David Tuckey Gym of the Lister Conference Centre of the University of Alberta, Edmonton, Alberta.

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: Catherine Calkin

Clerks of Assembly: Stephen Kendall, Don Muir, Tony Plomp

Ministers/Diaconal: Alice E. Wilson, Richard W. Frotten

Elders: John G. Davidson, Jean M. Dancey

Commissioners who are clerks of presbytery or synod: James F. Biggs, James T. Hurd,

Alfred Lee, Pieter Van Harten, Annabelle Wallace

Student Representative: Dennis Wright

Committee on Business

Convener: John F.K. Dowds

Ministers/Diaconal: Martin A. Wehrmann, Dawn Griffiths

Elder: Felicity R. Hey, Woon Yong Chung

Young Adult Representatives: Heather Savage, Barry Wade

Committee on Roll and Leave to Withdraw

Convener: Sylvia D.P. Cleland

Minister/Diaconal: Shirley F. Murdock

Elder: Jerry T. Halliday, Ian Dudgeon

Committee on Courtesies and Loyal Addresses

Convener: Joan A. Ashley

Minister/Diaconal: John R. Bannermann

Elder: Dori S. MacLean, R. Gary Stewart

Young Adult Representative: Katharine A. Wehrmann

Committee to Confer with the Moderator

Convener: Rick Fee

Members: Timothy F. Archibald, Marion R. Barclay, Ian D. Fraser, Seung Rhyon Kim,

Ferne Reeve, Janette McIntosh

A Clerk of the General Assembly

Committee on Remits

Convener: Rod A. Ferguson

Minister/Diaconal: Lara Scholey

Elder: Gordon R. Ritchie

Student Representative: Sanghyuk (Chuck) Moon

Committee to Nominate Standing Committees (Membership named by synods)

Convener: Bruce Cossar

Secretary: Kathy Patterson

Ministers/Diaconal: James F. Biggs, Thomas T. Cunningham, D. Laurence DeWolfe,
John Barry Forsyth, Katharine J. Michie, Eric Muirhead, Kevin H. Steeper

Elders: Peter C. Bloom, Harold Ebert, Maureen C. MacQueen, Bernice R. Tashiro,
William A. Thompson, Joyce A. Yanishewski

Committee to Examine the Records

Supervisor: William J. Lyall

Minutes of the 130th General Assembly:

Ken H.A. Sheward, Ron Tiessen, Henry Woensdregt

Minutes of the Assembly Council:

Margaret I. Mullin, Margaret I. Toth, Laura T. Kavanagh

Synod of the Atlantic Provinces:

(examined by Commissioners from the Synod of British Columbia)

Douglas W. Maxwell, Young Taik Cho, John Lee

Synod of Quebec and Eastern Ontario:

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

Kimberly L. Barlow, Martha C. Sparkes, Donald S. MacTavish

Synod of Toronto and Kingston:

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

William J. Ball, Angela Cowan, Robin M. Converse

Synod of Southwestern Ontario:

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

N.J. Thomas Cummins, Jean MacAulay, Diane Davidson

Synod of Manitoba & Northwestern Ontario:

(examined by Commissioners from the Synod of Southwestern Ontario)

M. Anne Yee-Hibbs, Leanne J. MacDougall, Robert F. McLean

Synod of Saskatchewan:

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

Jean E. Bryden, Harold Hunt, Roberta R. Debiuk

Synod of Alberta and the Northwest:

(examined by Commissioners from the Synod of Saskatchewan)

Eric Muirhead, Joyce A. Rasmuson, Doreen E. Silvernagle

Synod of British Columbia:

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

Irwin B. Cunningham, B. Joanne Kim, Catherine M. Ellis

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: Business Committee, Biographical Information re Ecumenical Visitors, Sharing Circles.
2. Supplementary reports: Life and Mission Agency, Committee on Theological Education.
3. Replacement pages: Daily Schedule, Roll of Assembly, Agenda, Briefing Groups, Terms of References, Committee to Advise with the Moderator, Assembly Council.
4. General Information Sheet, Transportation Form, Book Room Flyer.
5. Voting Cards with Summary of Motions (yellow) for commissioners.
6. Reception for Ian Morrison.

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.

Motion Papers: There are two copies of yellow motion sheets located at the end of the front section in each Book of Reports which are to be used for any motions such as amendments, procedural motions or additional motions. Commissioners are asked to print legibly and to submit these to the Business Committee. Additional sheets can be obtained from the Business Committee table.

CONVENERS OF COMMITTEES AND STAFF

Each year, many of the conveners of committees and staff members of committees and agencies of the church are not commissioners. In such cases, the General Assembly has granted permission for them to speak to issues during the presentation of their reports.

Recommendation No. 9 (adopted, p. 12)

That conveners and staff members of committees and agencies be given permission to speak during their reports.

YOUNG ADULTS REPRESENTATIVES AND STUDENT REPRESENTATIVES

The 1997 General Assembly adopted a recommendation from the Clerks of Assembly requesting the Business Committee to ensure that a recommendation is presented to each successive General Assembly permitting young adult representatives and student representatives to participate in the debates of the Assembly but without vote. (A&P 1997, p. 261, 24, Rec. No. 6)

Recommendation No. 10 (adopted, p. 12)

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

CIRCULATION OF MATERIALS AT GENERAL ASSEMBLY

Any committee wishing to circulate material at the General Assembly must receive permission of the court.

REFERRED OVERTURES

The referred overtures are those which are submitted by a presbytery or a session transmitted through the presbytery with a request that they be sent to one of the committees of the General Assembly. The following six overtures have been received by the Committee on Business and forwarded on to the referred committee (the first page reference is the overture and the second reference is where a committee has reported on it):

- No. 1 from Presbytery of Huron-Perth re definition of and educational requirements for lay missionaries (Life and Mission Agency, in consultation with the Committee on Church Doctrine, p. 577, 317).
- No. 2 from Presbytery of Lambton-West Middlesex re membership status of ministers seeking to serve in another denomination (Clerks of Assembly, p. 577-78, 273, 18).
- No. 3 from Session, St. John's Church, White Rock, British Columbia re requesting the Government of Canada to address the Canada Health Act issues (Life and Mission Agency, p. 578, 395-96, 29).
- No. 4 from Synod of British Columbia re creating a category for and sustained funding for ministries such as Cariboo Regional Ministry (Life and Mission Agency, p. 578-79, 314-15, 16).
- No. 5 from Presbytery of Peace River re suspending the 132nd General Assembly and redirecting funds to world crisis needs (Clerks of Assembly, in consultation with the Assembly Council, p. 579, 273, 232, 18).
- No. 6 from Session, Knox Church, Leamington, Ontario re addressing the role and definition of membership within the denomination (Clerks of Assembly, p. 579-80, 273-74, 18).
- No. 7 from Synod of Toronto and Kingston re name change to "Synod of Central, Northeastern Ontario and Bermuda" (Clerks of Assembly, p. 580, 274, 19).
- No. 8 from Presbytery of Montreal re revise Assembly Council's terms of reference concerning use of "prophetic role" (Assembly Council in consultation with the Committee on Church Doctrine, p. 580, 232, 27).
- No. 9 from Presbytery of Winnipeg re discontinuing reference from 74th General Assembly re communication between presbyteries in nominations for moderator (Clerks of Assembly, p. 580, 274, 19).

No. 10 from Presbytery of Winnipeg re receiving amendments to General Assembly committees' recommendations (Clerks of Assembly in consultation with the Business Committee, p. 581, 275, 19).

UNREFERRED OVERTURES

Unreferred overtures are those which are submitted by a presbytery or a session transmitted through the presbytery to the General Assembly. These overtures are directed to the Committee on Bills and Overtures which recommends either the action to be taken at the General Assembly or the referral to a standing or special committee of the Assembly. (Book of Forms section 296.3) There are eight unreferred overtures and the text of these overtures are on pages 581 to 585.

OVERTURES RECEIVED AFTER APRIL 1ST (A&P 2003, p. 524-25, 45; A&P 2002, p. 245)

The 129th General Assembly changed the practice for handling those overtures received after the annual deadline. Beginning with the last Assembly, any overture or memorial received after the deadline will be held by the Clerks of Assembly for next year's General Assembly. The new legislation found in the Book of Forms section 296.3. reads:

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

MEMORIALS, PETITIONS AND REFERENCE

There are two memorials (p. 585-87). These are referred to the Committee on Bills and Overtures. There are no petitions or references submitted to this Assembly.

NOTICES OF MOTION (see p. 12)

I give notice that, at a future sederunt, I will move or cause to be moved that name of the Senate of the Presbyterian College, Montreal; the membership composition of the governing body, and appointment process for the convener be considered. (Committee on Theological Education, Rec. Nos. 2, 3 and 4, p. 556-57, 26).

I give notice that, at a future sederunt, I will move or cause to be moved that the Agreement among Vancouver School of Theology, St Andrew's Hall and The Presbyterian Church in Canada be reconsidered. (Committee on Theological Education, Rec. No. 5, p. 559, 28).

I give notice that, at a future sederunt, I will move or cause to be moved that the proposed changes to Constitution of the Pension Plan be considered. (Pension and Benefits Board, Rec. No. 2, 528, 26).

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference for the Maclean Estate Committee be considered. (Maclean Estate Committee, Rec. No. 3, p. 525, 38).

John Dowds
Convener

CHURCH DOCTRINE, COMMITTEE ON

To the Venerable, the 131st General Assembly:

The Committee on Church Doctrine has met twice since the last General Assembly to consider the business that came before it and presents the following report to the General Assembly.

ADDITIONAL MOTION (A&P 1998, p. 42; A&P 2001, p. 225; A&P 2002, p. 238; A&P 2003, p. 246-72; A&P 2004, p. 251-52)

Re: Nature and Function of Subordinate Standards with particular reference to Living Faith/Foi Vivante

The 130th General Assembly approved the publishing of the document, "Confessing the Faith Today", in both print and electronic form. We anticipate that this may be accomplished within the next year. During this past year, concerns have been raised that the final section of the

document concerning Living Faith/Foi Vivante did not adequately acknowledge the work of the Committee on Church Doctrine as a whole in the production of Living Faith. Nor did it adequately acknowledge the work involved in the creation of a French language version, namely Foi/Vivante. The committee has therefore chosen to amend the final section as follows:

Living Faith/Foi Vivante (adopted 1998, A&P 1998, p. 467, 471, 42)

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 the General Assembly authorized the preparation of a new statement of faith for the church. The work was undertaken by the Committee on Church Doctrine, and a special drafting committee. After consultation with our church's theological faculties, experts on English style, the presbyteries and congregations, 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. A committee was then appointed to produce a French translation, and Foi Vivante was presented to the General Assembly in 1986. In subsequent years the new confession 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 Barrier Act procedure, Living Faith and Foi Vivante were adopted and took their place alongside the Westminster Confession of Faith and the Declaration of Faith Concerning Church and Nation as 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; A&P 2003, p. 272; A&P 2004, p. 252)

A draft of the approved study document on "The Christian Gospel and the Market Economy", under the title "Wisely and Fairly for the Good of All", was submitted to the committee at its fall meeting. Considerable discussion on the study guide and its relationship to the original document resulted in the draft being sent back to the editor for revision. The committee now hopes to receive a revised draft in late 2005 and to produce a final version of the study guide for the use of the church in early 2006.

A CATECHISM FOR TODAY (A&P 1997, p. 232, 31; A&P 1998, p. 238; A&P 1999, p. 237; A&P 2000, p. 237; A&P 2001, p. 239-54; A&P 2002, p. 242; A&P 2003, p. 277; A&P 2004, p. 252-89)

The 130th General Assembly adopted and commended "A Catechism for Today" as a teaching resource and granted permission for it to be published in printed and electronic form. The catechism is already available to the church through our denominational web-site and the catechism is currently being formatted for publication in other forms. The PCPak will provide further information.

ASSEMBLY COUNCIL, REC. NO. 13, 2001 (A&P 2001, p. 213, 87; A&P 2002, p. 242; A&P 2003, p. 277; A&P 2004, p. 289)

The 127th General Assembly directed the committee, in consultation with the Life and Mission Agency, to prepare a paper outlining the historical and theological understanding of stipend. In response, the committee submits the following:

HISTORICAL AND THEOLOGICAL UNDERSTANDING OF STIPEND

Our report contains five sections:

1. Support for priests in the Old Testament
2. Support for ministers in the New Testament
3. Support for ministers in the Reformed Tradition
4. Our Situation Today
5. Appendix

Support for priests in the Old Testament

Financial support was due to the clergy, the priests and Levites, from the offerings and tithes of the people of Israel. This is a clear obligation in the Old Testament, and is mentioned in all the periods of ancient Israel's history and by the several principal voices of the Old Testament literature (e.g. the deuteronomic, the priestly, the historical).

The whole system of sacrifices, offerings and tithes had various functions in ancient Israel including thanksgiving to God, worship and reverence, forgiveness of sins, and intercession and prayer. Theologically, the idea that persons should give of their goods and substance to God is based in “the concept of contributing some portion of one’s increase as an expression of gratitude to God.”¹

However, the system of sacrifices and offerings also had specific social functions as a way of gathering in the produce of the land to support those who were in some kind of need. One significant social purpose was the support of the priests who were dedicated to the maintenance of religious service, both at the Temple in Jerusalem and at local sanctuaries at various times in Israel’s history. In the story of the early history of the tribes being led by God out of Egypt into the land of Israel, the tribe of Levi was set aside for religious service. They did not receive an allotment of land, but were dependent on the support of the other landed tribes for their livelihood. “For the Lord your God has chosen Levi out of all your tribes, to stand and minister in the name of the Lord, him and his sons for all time” (Deuteronomy 18:5). Another social purpose of offerings and tithes was the support of the indigent and others without land - widows, orphans, resident aliens.

Various Old Testament passages mandate support for the priests in several ways, although the actual co-ordination among these means is no longer clear. In some passages, a portion of certain sacrifices was reserved for the priests and their families. Also, certain offerings were dedicated entirely to the maintenance of the whole religious order that included the livelihood of the priests. Both of these types of support are summarized in Numbers 18 where the Lord speaking to Aaron and the priests. “This [offering] also I have given you, together with your sons and daughters, as a perpetual due, whatever is set aside from the gifts of all the elevation offering of the Israelites. All the best of the oil and all the best of the wine and of the grain, the choice produce that they give to the Lord, I have given to you. The first fruits of all that is in their land, which they bring to the Lord, shall be yours (Numbers 18:11-13).

In other passages the tithe that was due yearly went in part to the maintenance of the priests. “As for the Levites resident in your towns, do not neglect them, because they have no allotment or inheritance with you. Every third year you shall bring out the full tithe of you produce for that year, and store it within your towns; the Levites, because they have no allotment or inheritance with you, as well as the resident aliens, the orphans and the widows in your towns, may come and eat their fill so that the Lord you God may bless you in all the work that you undertake” (Deuteronomy 14:27-29).

It is clear that the intent of such support for the priests through offerings and tithes was not charity, but rather the support due to them in return for their work as priests before the Lord. “Hezekiah commanded the people who lived in Jerusalem to give the portion due to the priests and the Levites, so that they might devote themselves to the law of the Lord” (2 Chronicles 31:4). Such support was mandated within the law so that the priests would not have to be dependent on the goodwill or beneficence of the people they served as God’s ministers. Thus ancient Israel set up a system (or perhaps several overlapping systems) to support the priests and thereby “... to release clergy from other occupations ... [and] systematized this in specific ways that did not leave matters purely voluntary.”²

Support for ministers in the New Testament

The New Testament has various passages that pertain to the question of remuneration of the Apostles. It should be kept in mind that the New Testament times were different from ours, for example, in the cultural expectations about hospitality for guests.

In the New Testament era, itinerant preachers and teachers were a cultural phenomenon and were extended hospitality by their followers. Jesus, his disciples and their entourage form an example. They received hospitality and their expenses were taken care of by the families and households they visited, including sometimes well-to-do women (Luke 8:2-3). When Jesus sends out the twelve (Mark 5:5-15 and parallels) as well as the seventy (Luke 10:1-12), he gives clear instructions not to take money or extra clothing, but to rely completely on hospitality. In Luke 10:7 Jesus adds “for the labourer deserves to be paid.” But this payment was in kind. In Matthew 10:10 the text reads “for labourers deserve food.” So Jesus’ disciples were told they

could expect not to have to pay for hospitality, but at the same time, they were not to take payment for their message, if any were offered. Don't pay. Don't take.

It is from Paul that we have the idea that it is legitimate, in some sense, to envision an exchange of physical for spiritual benefits.³ In 1 Corinthians 9:1-18 Paul defends forcefully the Apostles' right to receive support from the churches where they are working. 1 Corinthians 9 is very clear that not only did the Apostles have a right to be provided with the necessities of life ("food and drink") but also their dependents were included in this provisioning. In this passage, Paul uses the Greek word "exousia" ("authority," "power") five times, which also carries the connotation of "right" or "rightful claim," as it is translated in the New Revised Standard Version. Paul bolsters his argument by quoting the Law of Moses (Deuteronomy 25:4) and referring to the Old Testament practice of supporting the Priests and the Levites through tithes and offerings. He also writes in verse 14 "the Lord commanded that those who proclaim the gospel should get their living by the gospel".

Not all churches were willing to support the work of Paul and Barnabas, while others were particularly generous (Philippians 4:14-16). As well, Paul did not always want to accept support for various reasons (see 1 Corinthians 9:12, 15; 2 Corinthians 11:9; 2 Thessalonians 3:10-13). Paul sometimes chose to support himself as tentmaker, and at other times, allowed his ministry to be sponsored by those outside the mission charge. But Paul was clear that preachers of the gospel should not be denied support by the churches in which their ministry takes place.

Later, when the established churches had office bearers, they were admonished to extend the same "honour" to elders, especially those "labouring in preaching and teaching" (1 Timothy 5:17). The Greek word for honour (timé) used here also means "value" or "price actually paid". Again a reference is made here to Deuteronomy 25:4 and the word of Jesus "the labourer deserves to be paid".

The conclusion drawn from these texts must be that the early church, from the time of the disciples through to the first generations of the apostolic age, felt that church leaders, whose whole time was given to the task of preaching and teaching, and their dependents, were entitled to support from the church, at least to the extent of the basic necessities of food, drink and shelter.

Support for ministers in the Reformed tradition

The Reformed tradition argues for a supported ministry: Calvin's teaching, the spirit of which is taken up by Knox in the First Book of Discipline,⁴ was that ministers ought to be supported. But it is essential to look at the way in which Calvin argues this.

Calvin: His argument, gleaned from across his writings⁵ and synthesized, might be represented as follows:

1. It is clear both from natural law and from God's ordinance in scripture that ministers should be paid: the one who works deserves a wage.
2. As ministers are appointed by God to give spiritual nourishment to the people, the people are obliged to give material sustenance (which is much the lesser boon) to the minister.
3. People's payment of their minister reflects their esteem for the Word of God. Refusing to support a minister adequately not only insults God but also devalues the gospel before the eyes of the world.
4. Those who voluntarily "make themselves poor for the sake of the gospel" deserve recompense. Nor should their families be put at a disadvantage.

Ministers are also admonished:

5. Not to live immoderately well off the church. If ministers become lovers of luxury this likewise discredits the gospel.
6. Not to assume entitlement to the wage unless they are really doing the work. This applied in Calvin's day to those receiving benefices, and not only to those who had flagrantly abdicated their charge, but also to those who so redefined "the ministry" that it no longer had anything to do with the basic tasks of preaching and teaching.⁶

Calvin's two-fold conviction, that ministers ought to be supported and that ministers ought to guard against the abuses for which pre-Reformation clerics were infamous, is illustrated by his

advocacy for a just payment of ministers in the Geneva of his own day. Commenting on Paul's statement in 1 Timothy 5:18 that "The labourer deserves to be paid," Calvin accused Reformed churches of ingratitude for refusing to provide adequate payment to their pastors.⁷ Furthermore, on the basis of 2 Corinthians 6:4, which speaks of obstacles to ministry, Calvin observed that the possession of moderate riches should be no impediment to being a good minister as long as the minister is godly, and of upright and honourable life.⁸

At the same time as he criticized churches for their lack of generosity, Calvin castigated pastors for the sins of ambition and avarice. The desire to acquire riches, Calvin observed, "is indeed a universal evil; but in the pastors of the Church it is more easily seen; for they are so maddened by avarice, that they stick at nothing, however foolish, whenever the glitter of gold or silver dazzles their eyes."⁹

In his contemporary Geneva, however, Calvin must have judged the ingratitude of the churches as a greater problem than the avarice of ministers, for he complained about the abject poverty of the Genevan pastors and appealed to the Senate to do something about their meagre pay. The magistrates collected over twice the amount from the former ecclesiastical benefices than was paid out to the ministers.¹⁰ Jean François Bergier states that during the period 1542-1556, the annual salaries remained constant at 500ff for Calvin, the chief minister (and Marcourt), 240ff for a city minister, and 200ff for a rural pastor. Calvin's substantially higher salary was because of "son grand savoir."¹¹

Underlying Calvin's thought on the whole matter of ministerial payment is the Reformer's approach to the issues of "work" and "wealth" more generally. Calvin's attitude toward wealth did not forbid enjoyment of one's earthly abundance or the holding of private assets. It did insist, however, on social responsibility and a healthy moderation, lest self-gratification deflect the Christian from a life honouring and useful to God and neighbour.

Calvin's attitude to work is two-fold. On the one hand, it is thoroughly human and terrestrial, as much a part of the socio-political order as marriage and civil government and thus subject to normal sociological interpretation. On the other hand, work is inherently theological because it was the task given to humankind in the garden (to dress and keep it) wherein our fallenness is now keenly felt (by the sweat of your brow In pain ...). When Christians undertake their work on this theological understanding, it becomes a redemptive ordinance - thoroughly spiritual, part of the human vocation to minister unto God and neighbour.

The Christian ministry is a specialised case of work in general and is thus susceptible to this two-fold interpretation, though Calvin, more than Luther, would emphasise that it is never wholly intelligible from the terrestrial perspective, for it is work specially ordained to speak for God to the church (as well as minister unto God and neighbour). Considering that in the patristic period the church was quite negative toward both wealth and work, the Reformed thinking represents a vastly more positive attitude to an active life in the world. Its theological insistences are rather on the way in which Christians must navigate certain perils of worldliness. Calvin's four arguments for a supported ministry together with the two caveats listed above show the same interest in a community alive to God and ordered in love which qualify the Reformation's basically positive approach to wealth and work.

John Knox

The First Book of Discipline argues for the support of ministers citing the biblical warrant: "Seeing that of our Master Christ Jesus and his apostle Paul we have that the workman is worthy of his reward, and that the mouth of the labouring ox ought not to be muzzled (Luke 10:7; 1 Timothy 5:18), it is of necessity that honest provision be made for the ministers."¹² Here, more than in Calvin, we find the emphasis of which our church has recently made so much, namely the payment of ministers is intended as a freeing thing.¹³ This picks up the force of the unmuzzled ox imagery. In Knox's terms, ministers' pay should be such that they "have neither occasion of solicitude, neither yet of insolence and wantonness."¹⁴ In other words, the ox is not to be muzzled but, in a favourite figure of Calvin's, he is to be "yoked," that is, sensible of the "bond" which ties him to the rest of his species in responsible social concern.

The First Book of Discipline goes on to say that "provision must be made not only for [ministers'] own sustenance during their lives, but also for their wives [sic] and children after them."¹⁵ The reasoning is that anyone who serves God faithfully does incur a loss in worldly

terms, which, if the church did not make provision, would rebound unjustly upon the children.¹⁶ Calvin reasons similarly in one of his pastoral letters where he judges that a man may be allowed to keep a benefice he has inherited, although, in principle, Calvin is against heritable benefices. "It is appropriate and just that a part [of the church's wealth] be applied to such use in order to support those who have been deprived of their substance or have otherwise become poor for the sake of witnessing to Jesus Christ."¹⁷ Calvin does not think that the benefice should pass to the man's descendants as a matter of course, though he even allows that "it might be proper for his children to receive an advance, sufficient to assist them to begin to serve God."¹⁸

Knox's emphasis then is upon being freed to serve, and upon freeing the children of ministers to pursue their vocation in the world. The expectation is that a minister will be so zealous in applying the resources of the household to the needs of the ministry and to care for the poor that unless help arises from another quarter, the family will suffer want.

Practice in the Church of Scotland

Although the Reformation in Scotland brought about great changes to the structures of authority and organization within the church, the idea of a territorial ministry, mapped onto the existing feudal land divisions was carried over into the new national church. The Scottish Reformation held that the payment of ministers should be disbursed by the local landowners out of the teinds, that is a tenth of the produce of the land or of labour, paid for the support of religion. Until the nineteenth century these "teinds" were known as "the spiritualities" and they were almost the exclusive source of ministerial income. There were also the "temporalities" which included things like glebes.¹⁹

It is estimated that only about one third of the "spiritualities" became available to the Reformed church, and it fared even worse with the "temporalities". As a consequence, John Knox's dream of every parish having not only a church, minister and manse, but also a schoolhouse and a dominie (schoolmaster) was not realized for at least a century or more.²⁰ A 1617 Act of Parliament decreed that the teinds be no longer paid into a common fund but belong to the particular parish. The living from that parish was vested in the inducted minister along with the occupancy of the manse and the glebe. Yet what was vested was not always collected. Usually it was paid in the form of "victuals," although there were arrangements for monetary payment. In 1808, an Act of Parliament stated that the stipend be paid in money.

When the first Secessionist Church was formed in 1733, and subsequently, the Free Church in 1843, new means had to be sought for meeting the needs of ministers. The first secession in 1733, under the leadership of Ebenezer and Ralph Erskine, resulted in a revolutionary change regarding stipend. Those who seceded from the established church became responsible not only for the place of worship but also for the manse, glebe and stipend. Voluntary giving became the rule and was usually accepted with enthusiasm. The 1843 Disruption created a similar crisis but on a larger scale for the 400-450 ministers who followed Thomas Chalmers out of the Church of Scotland. They left their manses and livings behind them and cast their lot on the goodness of their people. Fortunately, goodness was organized in the form of the Sustentation Fund. An amount of 54,000 pounds was needed to bring the payment given to Free Church ministers up to the level of 120 pounds per annum, the amount currently being received by ministers in "the auld Kirk."²¹ The collection of such a sum appeared an idle dream to many, but almost 69,000 pounds were contributed. Additional contributions brought the payment of Free Kirk ministers up to 160 pounds per annum by 1869.

Today the Church of Scotland is an established yet free church. Its establishment means that it is the recognized national church, having certain institutional links with the state, for instance, in education and in the crown's presence at General Assemblies. Its standing as a "free" church means that it is not supported by taxation. As shown above, this movement from ministerial support through "the spiritualities," to a model of ministerial support through voluntary giving, took some years to develop in Scotland. When Scottish ministers began to work in British North America, there was a question, given the different configuration of the relation of church to state in these dominions, as to how they should be supported.

Practice around payment of ministers in Canada

The Church of Scotland's and Secession Churches' missionaries to British North America were at first sponsored by the sending bodies. Gradually the payment of ministers became the

responsibility of Canadian Presbyterian congregations although in some cases aid was provided by presbyteries and later by national church bodies. Although the Scots had succeeded in obtaining for Presbyterianism the exceptional status of established Church in Scotland, some other territories of the British crown had the Church of England as the established church. At some points in the history of the settlement of Upper Canada, Presbyterians outnumbered Anglicans and attempts were made by some Presbyterian congregations in connection with the Church of Scotland to obtain help from the Clergy Reserves which Anglicans regarded as exclusive to the Church of England in Canada. However, Presbyterianism would never attain established status on Canadian soil, and on the few occasions when government monies were made available, it was usually not from the Clergy Reserves.

However, as has been noted, the force of the secession movements within the Church of Scotland was to move the church away from dependence on the state for the payment of its ministers and toward a model of “voluntary” giving. Due to this internal movement within Scottish Presbyterianism, as well as because of the non-established status of Presbyterian churches within Canada, Canadian Presbyterian congregations, by and large, owned the responsibility for meeting their minister’s needs by voluntary giving, and this continues to be the case. A fine definition of “voluntary” is found in the 1847 Basis of Union of the United Presbyterian Church in Scotland:

Christian Churches are required to regard provision for the support of their ministers as part of their Christian duty, and are prohibited from transferring this service to the State. When this is called voluntary giving it is not meant that the contribution is optional, so that the Christian disciple is at liberty to give or not to give as he chooses, but that the obligation does not arise from civil statute, but solely from the law of Christ.²²

Summary of points made so far:

1. The work which ministers undertake, despite its spiritual character, is nonetheless work and, as such, is due payment (Old Testament, Paul, Reformed tradition).
2. The level of payment should be generous enough to reflect the esteem of the people for the gospel (Calvin).
3. While ministers must guard against avarice and must do the work for which they are being paid, it is legitimate for ministerial payment to be above the level of basic need (Calvin).
4. The primary intent of ministerial payment is to free the minister from worry both for his [sic] own needs and for the needs of his [sic] family, so that he [sic] might serve God and God’s people in the ministry of the gospel (Knox).
5. The voluntary giving of the congregation should be sufficient to pay the minister. While appeals to church bodies beyond the congregation and even to the state have historically been made, it is properly the congregation, which should support the minister (Scottish and Canadian church history).

Our Situation Today

As shall be seen from the appendix (on p. 261-64), questions about stipend and salary have been exercising The Presbyterian Church in Canada for over 40 years. Money is always contentious, but in this case it is not the amount of money we ought to pay our ministers which is under discussion; rather it is the “historical and theological understanding” which we bring to the questions of what this money is payment for, and what we should call it. Why are such questions so important to us? What “core value” is felt to be at stake in them that they keep resurfacing again and again across 40 years?

As the Committee on Church Doctrine interprets it, the matter perceived to be at stake here is a whole theology of ministry. As ministers lose the traditional esteem which has attached in society to their sacred office, and as the proper use of term “ministry” is recovered as what is done by every member of the people of God, ministers of Word and Sacrament wish to find some way of expressing the importance of what it is they do. While insisting on payment commensurate with what other “professionals” would receive would be one way of signalling esteem for the office, most ministers resist moves so to “professionalize” the ministry. Ministry, many ministers feel, is “different”, both from other careers or professions in the world, and from the other work which paid personnel undertake in the church, and they struggle to find a theology of payment which will express this.

Over the course of the 40 year discussion, and especially in the past 15 years (see endnote No. 13, p. 265), some in the church have rallied behind the word “stipend” as being capable of bearing this weight of distinctiveness. When opposed to “salary,” which is perceived as basically a secular word, “stipend” is taken to express ideas of covenant versus contract, and of being freed for service versus being paid a fee for service. Canadian Presbyterians have spoken,²³ and have said that such concepts distinguish, in important ways, the work of ministers and the understanding with which they are paid and receive payment, from the “salaried” work of all others. From time to time in the church, certain decisions are taken and certain language is used concerning the payment of ministers, which appears to erode this distinctiveness. On such occasions, memorials and overtures are quick to follow, recalling the church to its historic understanding of “stipend”. Both the Assembly Council and the Committee on Church Doctrine, in recent years have leaned support to the use of the word “stipend” in expressing what is distinctive about ministerial work and its remuneration. In 1998 the Committee on Church Doctrine made the following statement as part of its consultation with Assembly Council:

‘Stipend’ is fundamentally different from ‘salary’ or even ‘remuneration package’. The latter refers to payment for services rendered and reduces the minister to an employee of the congregation or Board of Managers. The former is an attempt to free the minister financially to fulfill his/her Gospel Call and accountability to Presbytery without dire financial worry. A stipend is paid in advance of work performed as a symbol of faith in God by both the minister and the congregation.²⁴

In 2001 the Assembly Council reported that while “the responses [to the discussion paper, The Meaning of Stipend] did not generally reflect direct theological or historical consideration but often implied that this was the basis for the conclusion, [the notion of ‘stipend’ (in preference to ‘salary’) should be retained]” (A&P 2001, p. 213). The reason the Committee on Church Doctrine has been asked to prepare the present paper, the call for which arose from Recommendation No. 13 of that same report, is to supply that “direct theological or historical consideration” which the responses “often implied.” (A&P 2001, p. 213, 37)

Having looked into the historic and theological discussion of ministerial payment in the Reformed tradition, the Committee on Church Doctrine is bound to say that there is no warrant for the supposed distinction between “stipend” and “salary” either in the definition of the words themselves, or in the way they have been used in the tradition (with the exception of our own Presbyterian Church in Canada tradition over the past 15 years). This is not to say that the view of ministerial work and the understanding of ministerial payment that have been conveniently summarized under the term “stipend,” are not really distinct from an alternative model, or that that distinction is unimportant. It is only to say that the words “stipend” and “salary” in their historic definition and usage, do not articulate that distinction as neatly as we had supposed.

Stipend versus Salary: “The *Oxford English Dictionary* draws no distinction between ‘stipend’ and ‘salary’”, and the only distinction drawn by A.J. H. Gibson in his book *Stipend in the Church of Scotland*²⁵ is the “subtle” one which “grew up in Scotland” between “the minister’s stipend [i.e. the provision covering] not only himself and his dependents, but also the expenses he incurred in the execution of his duties [and the minister’s salary, which] covered only the former of these.”²⁶ In other words, if there is any difference, it is merely that “stipend” is the more comprehensive term, denoting, in our contemporary terms, the minister’s whole “remuneration package”, whereas “salary” refers only to the basic “stipend”, before additional benefits such as housing, study leave etc. are calculated.

Neither is there anything particularly “theological” about the origins of the word “stipend”. Originally it referred to the pay received by a Roman soldier, hence “the literal translation of the ‘Vulgate’ of Luke 3:14 is ‘be content with your stipends.’”²⁷ As well as soldiers’ pay, the payment given to teachers and public officials was also called a “stipend”. The term applied to positions which were seen as necessary for the common weal, and were therefore funded from the public purse. In Scotland, while ministers were paid from the “spiritualities” it would have been appropriate in this strict sense to call their payment a “stipend”, however, this case, as we have seen, never obtained in Canada. Although ministers in Canada were never paid as public officials, their payment, by dint of long usage, continued to be called a “stipend.” However, the word cannot be made to bear that distinction between “a theology of salary paid for work done [and]...of stipend provided for freedom to serve” (Memorial No. 1, 1996, A&P 1996, p. 491) which our church has sought to draw.

That distinction, however, is a real one, and it is important. It is therefore regrettable that the word “stipend”, in its strict historical meaning, will not serve as a short-hand symbol for interests, which were at the heart of Reformed teaching on wealth and ministerial vocation. In fact, since the meaning of words is determined not only by historical derivation but by contemporary usage, and since Canadian Presbyterians seem to know what they mean when they use the words “stipend” and “salary” even if this meaning is not in continuity with the historic usage and meaning of these words, why should we not use “stipend” as our symbol for one model of payment, and “salary” as our symbol for an alternative model? We are left at liberty to give these words what meaning we will within church usage, since the payment given to priests in the Old Testament and ministers of the gospel in the New Testament is nowhere referred to as either a “stipend” or a “salary”. As long as we are clear that there is no historical basis for the way we are choosing to apply the symbols, we may find that they facilitate our in-house discourse.

So Canadian Presbyterians apply to one model and understanding of the payment of ministers the term “stipend”, and to an alternative model and understanding, the term “salary”. The question which is consistently placed before our denomination by way of overture and memorial is whether we should not completely eschew the model referred to as “salary” as worldly and un-theological, and operate solely according to the model denoted by “stipend”. This question goes deeper than the opposition between the words “stipend” and “salary”, and while it may not use the words “stipend” and “salary” to do so, this is definitely a question on which the Reformed tradition does speak. Our conclusion is that the Reformed tradition does not totally eschew the kind of thinking to which the word “salary” in the current discussion is being applied. Rather it blends two distinct ways of thinking in such a way that the concerns represented by the word “stipend” are paramount, yet not totalizing. Let us here be explicit about the two ways of thinking commonly denoted by “stipend” versus “salary”.

A Direct (fee for service) model versus an Indirect (freed for service) model: In 1996 the Presbytery of St. John memorialized the General Assembly in terms which contrasted “a theology of salary paid for work done” with a theology “of stipend provided for freedom to serve” (Memorial No. 1, 1996, A&P 1996, p. 491). The distinction drawn by the Presbytery of St. John and the application of the terms “stipend” and “salary” is consistent with the statement from the Committee on Church Doctrine cited above, where ‘salary’ “refers to payment for services rendered” and ‘stipend’ to payment which “free[s] the minister financially to fulfill his/her Gospel Call.” Thus, while an historical opposition between the words “stipend” and “salary” is not quite tenable, real theological tensions definitely do exist between a “fee for service” model and a “freed for service” model of ministerial remuneration. What is perhaps surprising is that the Reformed tradition, so far from sanctifying one side of the tension, counsels faithfulness in the thick of it.

The difficulty is that the Reformed notion of ministry is “categorical” or “perspectival”. At one level, in one sense, from one perspective, what ministers do is perfectly intelligible as human work. That work can be considered in terms of skill, effort, responsibility etc.²⁸ and scripture considers work in exactly such terms when it says “the worker deserves a wage”. When commenting on these texts, Calvin’s favourite term is “equity” - there is a justice or an “equity” in paying people more if their work demands more of skill, effort, responsibility.... The “exchange” which Calvin argues exists between material benefits (for the minister) and spiritual benefits (for the congregation) is also based on a human understanding of work which doesn’t, in the last analysis, sound all that different from “fee for service,” or “fee for goods”. So, this is the kind of argument Calvin makes in the first two of his points listed above. The assumption is that the congregation pays for something that is in the one interviewed and deemed qualified to occupy that office. Payment is, in that sense, direct.

But at another level, in another sense, from another perspective, what ministers are involved in is divine work. Human participation in this work is mysterious,²⁹ and trying to describe it in terms such as “skill, effort, responsibility” is a bit like trying to take the measurements of the heavenly Jerusalem.³⁰ When ministry is thus considered there can be no exchange of *quid pro quo*. The metaphors for what happens in payment become indirect, just as the minister’s grasp on the ministerial identity is indirect.³¹ The money which goes out from the people is not given to the minister. Rather it is given to God, dedicated as an offering, token and part of a total self-dedication to God and to the gospel ministry of Christ. The money which comes in to the

minister is not received as from the people. Rather it is a grace received from the hand of God, part, together with other indispensable graces (faith, hope, love, wisdom, discernment, zeal for justice, patience, humility, self-control ...), of a total enablement for the work God has commissioned.

This "indirect" gloss on giving and receiving through the church frustrates any notion of proportionality or converted value. The refraction through God - this God who is not bound by any retributive formula, who pays those who have worked but an hour the same as those who have borne the heat of the day³² - makes the result utterly unpredictable. The arguments set out above as Calvin's latter two, work not on a direct logic of reciprocity but with an indirect "theologic" of intentional misappropriation. The congregation is directed to appropriate (wrongly) to the minister what it properly owes in esteem to the Word of God. The minister and any dependents, having deliberately subjected themselves to poverty for the sake of the gospel, find they are inappropriately, graciously free, to reap where they have not sown and to draw from wells which they did not dig.³³ The fact that these two lines of argument (what we are here calling the "direct" and the "indirect") stand side by side in Calvin, as they do in scripture itself,³⁴ suggests it may not be as easy to reduce the two perspectives to a single "Reformed witness" as we might have assumed.

Practice versus ideal: In addition to the distinction between the direct and indirect understandings of ministry and of ministerial payment, there is also a tension between the rhetoric, or ideal, of our church, and its practice. This tension is regularly sounded by the overtures and memorials concerning stipend and salary, but it is not the same tension as the one we have expressed using the terms direct and indirect, and the two should be kept separate. Consistently, voices in our church have expressed concern at certain recent decisions or statements of The Presbyterian Church in Canada which are seen to "[buy] into the secular vision of salary" thus "[betraying] our Reformed heritage" (Overture No. 10, 1996, A&P 1996, p. 480). There is a fear, persistently voiced, that our church is "moving away 'from our understanding of [servanthood] toward a model that is patterned after corporate Canada."³⁵ What is being flagged here is nothing other than the age-old confrontation between the kingdom and the world, between a basically theistic view of life and a basically secular one. This is a different distinction than the one just noted where "salary" is applied to a direct model of payment and "stipend" to an indirect. However, when "salary" is decried as a bad, worldly word and "stipend" held up as the defender of every kingdom value, the danger is that we shall condemn outright as "worldly" any equity-based thinking (whereas the Bible and the Reformed tradition both teach that equity has its place) and think we have answered the call to financial obedience when we have once changed our language from "salary" to "stipend". The tension between practice and ideal is a real one, but perhaps the only ultimately satisfying response is not in the reform of language but in that grass-roots recommitment to a "counter-cultural lifestyle," which the 2001 Assembly Council report mentions (A&P 2001, p. 213).

While only the inclusion of what we have called the "indirect" payment model can articulate fully what ministers feel to be the distinctiveness of their work and their relation to their pay, the Reformed tradition counsels us not to lose entirely a concern for equity - the direct payment principle - in our zeal to rebuke the professionalism and secularism in our time. What this means is that it may not be possible or even desirable for us to expunge from the Acts and Proceedings every trace of retributive, equitable, reciprocal, direct, proportional, "salary-oriented" thinking and language. Or, that if we do, we may still face a tension between our "mysterious" theology of "stipend", and the common-sense demands of just practice.

Such a concern to keep "equity" included alongside "mystery", however, should not discourage us from making strong statements from the latter perspective about what the church is and is called to be. The fact that the Reformers' teaching did not exclude equity-based arguments does not mean that they would tolerate a situation in which the human point of view supplied the whole of the church's self-understanding. It is almost always idolatrous to substitute a part for the whole, and in this case, it is a recipe for despair! Ministers must continue to see themselves "from above" - in an "indirect," God-mediated relationship with their congregations,³⁶ even if, from time to time, they are forced to take part in equity based discussions.

The only conclusion which can therefore be drawn from this historical and theological look at the meaning of stipend is that there can be no retreat into the definitives of history, theology or

Reformed tradition. The balance must be worked out anew in the conscience of every player in the system and in each generation, where it may happen that the lines of battle are not so much drawn between the church and the world in their respective ideologies, but between the kingdom and the flesh (the will for self-indulgence) as they exist within the church and in every Christian person. This may be paradoxically, where we find the closest analogue between what the Reformers cared about and the way we are construing the issue today.

Some practical applications: In choosing not “either/or” (either equity or deliberate misappropriation) but “both/and”, and by referring this matter to the conscience of all parties involved, we realise we have hardly given the clear answer for which some may have wished. Yet we believe that the principles identified from scripture, the Reformed tradition and our own church’s convictions on this issue are sufficient to guide faithful concrete decision-making. It may be useful to summarise those principles for easier application to the intrinsically adversarial encounter between payer and payee.

1. Word to the payer: The following are good reasons to be generous toward ministers of the gospel quite apart from personalities involved. To stint a minister shows a) disrespect to God, ingratitude for God’s provision of Word and Sacrament, and defiance of scripture; b) disregard for the equity principle of natural law, which, because it is universally acknowledged, creates a poor witness before the world; and c) disregard for the minister’s family (where applicable) who are a separate concern from the minister.
2. Word to the payee: The following are relevant questions for payees to ask themselves when receiving church monies. Am I a) receiving too much, b) failing to disburse again in the Lord’s work a due proportion, even to the extent of “making myself poor,” and c) doing the work for which this money has been freely given and to which it has been dedicated?

Furthermore we find that:

3. The occasional evidence of equity-based thinking in our documentation should not be regarded as an abdication of the ideal we express with the word “stipend”, as equity, too, is an integral concern of the Reformed and scriptural witness.
4. Equity-based thinking, while given a place, can never articulate the whole of the church’s economic life, as this is also informed “from above” by a “theo-logic” which makes little sense in the secular world. It is therefore appropriate for us to check the managerial ethos when it seeks to exert totalitarian claims on our self-understanding and deportment as a church. Moreover, it is essential for ministers to understand their own vocations “from above”, and for the wider church to support them in that.

Appendix:

A brief history of the quest for the meaning of stipend in The Presbyterian Church in Canada.³⁷

- 1959: Overture No. 17, 1959 from the Presbytery of Brockville asks clerks to reaffirm the “historical and accurate meaning” of stipend (viz. reply A&P 1960, p. 291).
- 1966: Overture No. 16, 1966 from the Presbytery of Peace River asks for clerks to define the “real meaning” of stipend (A&P 1966, p. 410 and clerks’ reply in A&P 1967, p. 298-99).
- 1973: Six overtures protest the inadequacy of stipend (Overture No. 2, 1973, p. 474; Overture No. 7, p. 476; Overture No. 27, p. 479-80; Overture No. 8, p. 481; Overture No 12, p. 482-83; Overture No. 13, p. 403; Overture No. 14, p. 484). The unrefereed, Overture No. 13, 1966 from the Presbytery of Algoma and North Bay asks that ministry be recognised as a part-time vocation and that ministers be allowed to supplement their stipend from income gained through secular employment (A&P 1973, p. 483).
- 1978: Overture No. 9, 1978 from the Presbytery of Cape Breton asks for the development of a remuneration system based on the parity of ministry and for the abolition of the increments policy (A&P 1978, p. 458-59).
- 1979: Board of Ministry replies, not granting the prayer of the 1978 overture and noting that “The use of [an incremental] scale in public services is widely accepted” and whereas the incremental scale is “much smaller” for ministers, compared to teachers, social workers and publicly employed engineers it should be revised (A&P 1979, p. 370ff).

- 1984: The Administrative Council makes a statement using the word “salary” of the ministerial income and speaking comparatively of “the professional church worker” and “other ... professionals”. The substance of the statement is that church “professionals” should be ensured a “modest standard of living” (A&P 1984, p. 204).
- 1987: Two overtures (Overture Nos. 8 and 9) from the Presbytery of Assiniboia ask for 1) a centralised system of stipend payment to be developed and 2) a system of parity stipends with increments adjusting only for external circumstances to be developed (A&P 1987, p. 462-63).
- 1988: The Administrative Council replies, recommending that the prayer of both overtures be not granted. This response to the second overture was challenged from the floor and the matter was sent to presbyteries for study (A&P 1988, p. 217).
- 1989: The majority of presbyteries affirm the Administrative Council in its original intention not to grant the prayer for a system of parity stipends with increments adjusting only for external circumstances, and Assembly affirms this (A&P 1989, p. 217).
- 1992: The Administrative Council recommends and General Assembly accepts that all persons on stipend receive the housing allowance (whether or not a spouse is also on stipend with The Presbyterian Church in Canada and receiving a housing allowance or living in a manse). This was argued on the basis of “justice”, given that otherwise the church would be considering spousal income for those who worked within The Presbyterian Church in Canada, but not for those who worked outside it (A&P 1992, p. 222).
- 1995: M. Molengraff moves and Assembly agrees that “full-time ministers ... be encouraged ... to take voluntary days off without pay in 1995 and 1996” and that “church treasurers [be directed] to submit the ... savings to Presbyterians Sharing... in order to address the deficit situation of the church” (A&P 1995, p. 64).
- 1996: Memorial No. 1, 1996 from the Presbytery of St. John asks that the Molengraff Additional Motion be withdrawn for 1996, charging that the motion was “based on a theology of salary paid for work done, rather than one of stipend provided for freedom to serve” and that Assembly, in approving it, has “overlooked and contradicted fundamental tenets of the Reformed Church’s historic doctrine of ministry.” Referred to the clerks (A&P 1996, p. 491).
- Overture No. 10, 1996 from the Presbytery of Brandon asks the General Assembly to inaugurate a “free and open discussion of the meaning of stipend”, charging that “The Presbyterian Church in Canada has bought into the secular vision of salary, [has] lost the Reformed concept of stipend, [and has thus] betray[ed] our Reformed heritage.” Referred to the Assembly Council to consult with the committee on Church Doctrine et al. (A&P 1996, p. 479-80).
- 1999: The Assembly Council in its reply to Overture No. 10, 1996 from Brandon and the memorial from St. John states that it does not “deem necessary ... another study, involving presbyteries and discussion ... in view of the consistency with which the Church has held to the historic understanding of stipend.” Assembly amends the motion that this Assembly Council report be the answer to the overture and memorial, reaffirming the substance of the Presbytery of Brandon’s overture. The amended recommendation reads: “that the Assembly Council initiate a free and open discussion of the meaning of stipend within The Presbyterian Church in Canada” (A&P 1999, p. 215-16, 55).
- 2000: The Assembly Council prepares a study paper on the meaning of stipend which it circulates to presbyteries and congregations for discussion, asking for responses by November 2000.
- The Personnel Policy Committee of the Assembly Council recommends and Assembly agrees that executive staff, i.e. general and associate secretaries working at Church Offices, receive a 10 percent increase to base stipend from January 1, 2001, in addition to any adjustments for inflation and cost of living. This decision entails, and partially arises from, the adoption of a new job evaluation plan which uses factors required under the Ontario Pay Equity Act and the Federal Human Rights/Pay Equity legislation, to determine salary: namely skill, responsibility, effort and working conditions (A&P 2000, p. 219-22).

2001: The Assembly Council reports on the discussion ensuing from its study paper, circulated in 2000. It proposes two recommendations both adopted by Assembly: Rec. No. 12: "That Assembly affirm the meaning and use of stipend as an allowance provided for freedom to serve"; Rec. No. 13: "That the Committee on Church Doctrine prepare in consultation with the Life and Mission Agency, a publication outlining our historic and theological understanding of stipend" (A&P 2001, p. 213).

The Presbytery of Seaway-Glengarry overtures General Assembly for a review of minimum stipend "to discern if 'minimum stipend', as accepted by the General Assemblies is dealing fairly with the needs of professional church workers and congregations" (A&P 2001, p. 562). The overture was referred to Assembly Council.

2004: The work of consulting with sessions, professional church workers and presbyteries, principally by questionnaire, is delegated to the Personnel Policy Committee of Assembly Council. The results of the consultation are reported to the 2004 Assembly (A&P 2004, p. 213-24), and the report is "commended to all sessions, boards of managers, presbyteries, synods, theological colleges and the Life and Mission Agency for their prayerful reflection and action." Presbyteries are also "strongly encouraged to ensure ministers and congregations engage annually in discussions concerning their mutual needs and expectations"

The involvement of the Committee on Church Doctrine in the latest round of this discussion:

1996: The Assembly Council consulted with the Committee on Church Doctrine in formulating its reply to the overture from the Presbytery of Brandon (which asked for a free and open discussion on the meaning of stipend).

1998: The Committee on Church Doctrine, replied to the Assembly Council stating that "'stipend' is fundamentally different from 'salary' or even 'remuneration package'. The latter refers to payment for services rendered and reduces the minister to an employee of the congregation or Board of Managers. The former is an attempt to free the minister financially to fulfill his/her Gospel Call and accountability to Presbytery without dire financial worry. A stipend is paid in advance of work performed as a symbol of faith in God by both the minister and the congregation." Furthermore, the Committee on Church Doctrine asked the Assembly Council to "consider and clarify issues such as clergy couples and housing allowances, and part-time ministry, in light of the differences between stipend and salary."

1999: The reply to the overture from Brandon and the memorial from St. John which the Assembly Council brought before General Assembly as a proposed answer and stressing the non-necessity of further discussion quotes from the above correspondence with the Committee on Church doctrine but does not specifically address the issues which Church Doctrine asked it to "consider and clarify."

2001: The Assembly Council, by asking that General Assembly receive its answer to the request for a "free and open discussion on the meaning of stipend" was discharged from its duty, but its recommendation that the Committee on Church Doctrine in consultation with the Life and Mission Agency "prepare a publication outlining our historic and theological understanding of stipend" placed this matter again on the agenda of Church Doctrine. The present paper is our response to the recommendation. (A&P 2001, Rec. No. 13, p. 213)

What, then, is the doctrinal matter?

The "brief history of the quest for the meaning of stipend in The Presbyterian Church in Canada" set out above indicates several perennial disputes based upon differences in political theory and the understanding of ministry which, from time to time, have proved a focus for our discussion of stipend:

- 1973: The question of part-time tent-making ministry vs. full-time supported ministry.
- 1978 (and 1987): The question of parity vs. increments
- 1987: The question of centralised (indirect) vs. de-centralised (direct) payment
- 1992 (and 1998): The question of the housing allowance and clergy couples.

Aside from these issues, which question our specific practice in some area and look for its biblical and historical grounds, there is another issue, more abstract and more basic, it is involved in the quest for stipend's "meaning". It is a thoroughly theological issue, as it touches on the doctrines of the church, the ministry and the Christian life. It is the issue of how analogous the systems for interpreting work which prevail in the world are, to the systems which prevail, or ought to prevail, in the church. This issue is sounded in:

- 1979: The assumption by the Board of Ministry of an analogy by the comparison of ministry to the "public services".
- 1984: The assumption by the Administrative Council of an analogy by the comparison of "church professionals" to "other ... professionals".
- 1995: The assumption of an analogy expressed in the idea that ministers, like other paid workers, are paid for the days they work (and can therefore take days off without pay).
- 1996: The rejection of an analogy, asserted by the Presbyteries of Brandon and St. John, in terms of a purported difference between "stipend" and "salary".
- 1998: The rejection of an analogy, stated by the Committee on Church Doctrine, in our affirmation of the difference between "stipend" and "salary".
- 1999 (2001): The rejection of an analogy, stated by the Assembly Council, in as their reaffirmation of the difference between "stipend" and "salary".
- 2000: The assumption of an analogy by the Personnel Policy Committee of Assembly Council expressed in the new employment evaluation plan.
- 2001: The assumption of an analogy by the Presbytery of Seaway-Glengarry when it notes that "the stipend of professional church workers has never been equal to the salary of similarly educated professionals".
- 2004: The nuancing of an analogy when the Assembly Council reports, based on its questionnaire, concerning the "mutual needs and expectations" of ministers and congregations which are "not financial". Being appreciated as well as being adequately paid for one's work is a boon in any workplace, but what the responses describe is a covenant relationship between payer and payee, which has Christian, theological roots. This narrows the field of other workplaces where an analogy with ministry could be sought.

It is this theological question of whether there is an analogy between stipendiary ministerial work and other sorts of salaried work, and, if so, to what degree and in what respects, that the Committee on Church Doctrine seeks to address in its current paper. We understand the current offering to this discussion as a qualified rejection of the analogy, in that the church's way of interpreting work can never be fully intelligible upon such an analogy.

Endnotes

1. W. Gunther Plaut, "Of Food, Tithes and Social Equity," *The Torah: A Modern Commentary*, New York: Union of American Hebrew Congregations, 1981, p. 1443.
2. Patrick Miller, *The Religion of Ancient Israel*, Louisville: Westminster John Knox Press, 2000, p. 121.
3. We think here of Romans 16:26-27: Macedonia and Achaia have been pleased to share their resources with the poor among the saints at Jerusalem. They were pleased to do this, and indeed they owe it to them, for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material things. Clearly, however, the early church was opposed to the idea that spiritual benefits could be bought. The sin of Simon the magician in Acts 8: 9-24 is to try to buy the power of the Holy Spirit with money; hence "simony" was the name given to the corrupt practice in the late medieval church of buying ecclesiastical offices and other benefits of the church.
4. This reference is to John Knox, a refugee in Calvin's Geneva, who later returned to Scotland (1560) to assist the Reformation there. Knox helped to write several documents for the newly fledged Reformed Church in Scotland including a law book, analogous to The Presbyterian Church in Canada's Book of Forms, called the First Book of Discipline. This book was never accepted by Parliament, as was the Second Book of Discipline, hence the First Book of Discipline is important as a monument to Knox' reforming vision for Scotland, but many aspects of its vision (e.g. Superintendency, a school and a school master in every parish) were

never realized (or not until much later), owing to the fact that the necessary monies never became available.

5. *Institutes IV.*, iv. 6, *Commentary on Galatians 6.6*, *Commentary on I Corinthians 9:14-15*, *Commentary on II Thessalonians 3.6*, *Commentary on Matthew 10.8* and *Consilia, Quaestiones Iuridicae* (CR 10: 244ff).

6. Calvin's polemic against the medieval benefice system may require some explanation. A benefice was the living generated from a pastoral charge. When the system became corrupt in the high Middle Ages the naming of persons to lucrative benefices was often a matter of patronage. The individuals concerned were sometimes not even priests but children, or members of aristocratic families. The "rector" of a given parish (the one named to the benefice) would often devolve his work to a poorly paid "vicar" while using the living to maintain himself in leisure or to fund further study. Often it was possible for a well-connected person to be named to several benefices (a practice called "pluralism"), while having little or no hands-on involvement with any of the parishes which were supplying his living. The vicars, on the other hand, were poorly educated (indeed, often illiterate) and forced to supplement their meager stipends by charging their parishioners (who were already paying a hefty church tax) for additional services such as weddings, funerals or masses for the dead. Calvin's own studies in law were funded by a titular benefice, the chaplaincy of La Gésine. The date of Calvin's conversion to the Reforming cause can be roughly associated with his principled decision to relinquish this income (1534). The Reformers were opposed to the benefice system at a number of levels, but the way Calvin argues against it in his chapters on ministry in the 1559 *Institutes*, is to say that the New Testament is clear about what is involved in the offices of presbyter and deacon, namely the preaching of the Word and care for the poor. In the pre-Reformation church, these offices had been so redefined as to make them solely liturgical: priests existed to perform the sacrifice of the mass and the role of deacons became limited to offering prayers and reading the epistle. Against this backdrop of the medieval church, Calvin insists that the offices of ministry should truly reflect their evangelical, New Testament purpose, and that individuals, if receiving the support due to such vocations, must really be the ones doing that work. The medieval benefice system is far-removed from our context in The Presbyterian Church in Canada in the 21st century, but it is a point to ponder whether there are dynamic equivalencies. Ministers are occasionally offered opportunities to enrich themselves through fees for weddings, funerals and even baptisms, or through holding a second paid position in addition to full-time ministry. Some of the work which ordained persons do, under church auspices, exclude preaching and teaching to such a degree, that their correspondence to a ministry of Word and Sacrament may be more nominal than real. Even within the parish setting itself, ministry can skew toward administration and lose its centre in Word and Sacrament. In these cases, the Reformation critique may, *mutatis mutandis*, be quite germane.

7. John Calvin, *Commentary on I Timothy 5.18*. *Commentary on the Epistles to Timothy, Titus and Philemon*, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948, p. 140.

8. John Calvin, *Commentary on 2 Corinthians 6.4*, *Commentary on the Epistles of Paul the Apostle to the Corinthians*, volume II, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948, p. 249-50. Calvin notes: "as the man that is poor is not on that account to be straightway accounted a good minister, so the man that is rich is not on that account to be rejected" (p. 250).

9. John Calvin, *Commentary on I Timothy 6.4*, op. cit., 159.

10. William G. Naphy, *Calvin and the Consolidation of the Genevan Reformation*, Louisville: Westminster John Knox Press, 1994, p. 62 and note 23, p. 80. An exception to this rule was Calvin's non-support of the complaints regarding his payment by Henri de al Mare, with whom Calvin appears to have been in theological conflict. Otherwise, he showed great sympathy with the plight of the pastors: cf. Naphy, 59-68.

11. Ie. His great knowledge. Jean François Bergier, "Salaires des Pasteurs de Genève au XVIe Siècle," in *Mélanges d'Histoire du XVIe Siècle offerts à Henri Meylan*, in *Bibliothèque Historique Vaudoise*, vol. 43, Lausanne; 1970, 168 quoted by William G. Naphy, op. cit., p. 74 and note 104 p. 82.

12. First Book of Discipline, 5th head,

http://www.swrb.com/newslett/actualnls/BOD_ch03.htm#SEC05.

13. Memorial No. 1, 1996 petitioned for the repeal of "the Molengraff additional motion" of 1995, which requested full-time ministers to contribute to Presbyterians Sharing by taking "voluntary days off without pay." The 3rd and 4th "whereases" of the memorial chart our church's commitment to the "freed to serve" principle from the early 1990s: "Whereas [the Molengraff additional motion] is based on a theology of salary paid for work done, rather than

one of stipend provided for freedom to serve, and whereas, the theology of ministry which recognizes that a stipend is provided in order to enable ministers of the gospel to be free to serve has been upheld by two recent General Assemblies, the 116th (A&P 1990, Rec. No. 21, p. 210, 70), and the 118th (A&P 1992, Rec. No. 17, p. 210, 24, 47-48, 49), against attempts from various quarters to replace the working concept of stipend with one of salary...” This memorial, and Overture No. 10, 1996, occasioned further replies, viz. the reply to Overture No. 10, 1996 and Memorial No. 1, 1996, (A&P 1999, p. 215) and the report on Rec. No. 20, 1999, (A&P 2001, p. 213). In both of these, the “freed to serve” principle was reiterated in the following terms: “our historic and theological understanding of stipend [is] as [a] provision for freeing ‘the minister financially to fulfil her/his gospel call and accountability to presbytery without dire financial worry.’” Thus for fully 15 years our church has been defining the distinctive meaning of ministerial pay as that which frees a minister for service, and has been distinguishing the payment, given and received on this understanding, using the word “stipend.”

14. First Book of Discipline, 5th head,

http://www.swrb.com/newslett/actualnls/BOD_ch03.htm#SEC05.

15. Ibid.

16. “For we judge it a thing most contrary to reason, godliness, and equity, that the widow and children of him, who in his life did faithfully serve the kirk of God, and for that cause did not carefully make provision for his family, should, after his death, be left comfortless of all provision” (Ibid).

17. CR 10: 249, translated by Mary Beaty and Benjamin W. Farley in *Calvin’s Ecclesiastical Advice*, Edinburgh: T&T Clark, 1991, p. 143. (Italics added.)

18. Ibid., p. 144.

19. A glebe was a piece of land dedicated to the use of the minister. It was mainly used for growing food to feed his family or hay to feed his horse. The closest contemporary analogies to the glebe are therefore the COLA or the automotive fuel provision.

20. See Peter Hume Brown, *History of Scotland*, Cambridge: Cambridge University Press, 1911, vol. 2, p. 50-59; and Andrew Herron, *A Guide to Ministerial Income*, Edinburgh: The Saint Andrew Press, 1987, p. 16.

21. The Church of Scotland. The body from which the Free Church had seceded.

22. Andrew Herron, op cit., 30.

23. When asked in a discussion paper circularized by the Assembly Council in 2000, ‘Is there a difference between ‘stipend’ and ‘salary’?’, Canadian Presbyterians said “Yes!” “The majority response clearly favoured retention of the name and practice of providing a stipend rather than ‘salary’.” (A&P 2001, p. 21).

24. A portion of this statement was taken up into official statements by the Assembly Council (A&P 1999, p. 215, A&P 2001, p. 213).

25. A.J.H. Gibson, *Stipend in the Church of Scotland*, Edinburgh: William Blackwood & Sons Ltd., 1961.

26. Ibid., p. 105-106. Exclusive reference to ministers as ‘he’ reflects the 1961 date of publication. (Italics added.)

27. Ibid., p. 105. The verse is addressed to soldiers.

28. Viz. A&P 2000, p. 220.

29. We invoke the rather fuzzy word “mysterious” here in order to speak about a second dimension of ministerial work and identity, which is necessary to complement the first understanding (ie that ministry is human work, just as any other). Our contention is that the work and vocation which ministers fulfill (or do not fulfill, but to which they are called), in addition to being owned by the minister, are also, and even primarily owned by Christ. Christ continues his ministry through the ministry of the church as a whole (Living Faith 7.2.1), yet the work and vocation of ministers is, in a unique sense, participation in the ministry of Christ, since it is uniquely bound up with those “means of grace” which Calvin says are essential to the very being of the church: the Word and the Sacraments (*Institutes* IV. i. 9). So far from exalting the minister, the consciousness of one’s work as mysterious participation in the ministry of Another, should make ministers very humble. The church has received this understanding of ministry through Augustine. It was his contention in the Donatist controversy was that the priest did not, himself, confer the power which was in the sacrament, thus no personal quality of the priest could pollute it. Reformed theology has maintained this insistence that “The Minister” is Christ and “the minister’s” own person, in a sense, is only an instrument by which Christ administers his blessings to his people (viz. Calvin’s *Commentary on Jeremiah* 43:8-10 where he says a congregation must “reverently receive whatever upright teachers proclaim in God’s name, when

they are discharging their office, for they are not to be looked upon as men,” quoted in Bouwsma, p. 222). We most often think of the person needing a “plerosis” - a filling up - of grace for the exercise of ministry, but it is also appropriate to think in terms of a “kenotic” or self-emptying grace which enables the minister to get out of the way, to be “transparent,” thus making room for the ministry of Christ. The experience of this is paradoxical: our ministry is Christ’s: “we do not proclaim ourselves ... we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us” (2 Corinthians 4.5, 7), yet God does not abolish the foibles of ministerial personality, but rather works through them. The theology of the eucharist wherein the elements are BOTH 100 percent creatures AND 100 percent Christ, and of God’s work through secondary causes wherein the agency is BOTH 100 percent human and voluntary AND 100 percent divine and providentially necessary, are perhaps useful analogies.

30. Viz. Zechariah ch. 2.

31. Calvin’s doctrine of the way in which the ministerial identity is held is essential to his views on the payment of ministers. Ministers must be naturally gifted, maximally educated and lawfully ordained. That suggests an investment of what is necessary for ministry in the person, relative to the job requirements as determined on an analogy with human work. But there is also an element of God’s mysterious calling and gifting. What this enables is for the person to partake of and to give out something which is not in themselves but which is Christ’s, and which remains invested in Christ: namely, The Ministry.

32. Viz. Matthew 20:1-16.

33. Viz. Matthew 25:24, Deuteronomy 6:11.

34. Cf. Luke 10.7 and Matthew 10.8.

35. John Congram “125 and counting ...” in *The Presbyterian Record*, vol. 123, no. 7, July/August 1999, p. 19 (recording a remark of The Rev. Glenn Cooper made at the 125th General Assembly).

36. “[The evangelist here] shows that no man will be a sincere minister of [God’s] word or dispenser of his grace, till he is prepared to bestow his labour gratuitously, and that all hirelings basely corrupt and profane the sacred office of teaching. Yet it is not inconsistent with this gratuitous dispensation, that the teachers of the church receive public salaries, provided that they willingly and generously serve Christ and his church, and that their support is, in some sort, an accessory of their labour” (Calvin, *Commentary on Matthew* 10.8).

37. The following was prepared with substantial help from the Assembly Council’s discussion paper on the Meaning of Stipend (A&P 2000, p. 214) which outlines the history in its “Part II: Reflecting on our Presbyterian experience.”

Recommendation No. 1 (adopted, p. 25)

That the above be our answer to Assembly Council Recommendation No. 13, 2001.

Recommendation No. 2 (amended and adopted, p. 25)

That with the understanding contained in the above paper, the Clerks of Assembly determine some consistent form of usage for the terms “stipend” and “salary” within denominational writing, either continuing the popularly preferred usage of “stipend” over “salary,” acknowledging that the meaning these terms have acquired for The Presbyterian Church in Canada over the past 15 years is idiosyncratic and discontinuous with their meaning in history, or commencing to speak of “the payment of ministers,” this being a neutral term, capable of including ideas of both direct and indirect payment.

Recommendation No. 3 (adopted, p. 26)

That this paper be commended for study to the Assembly Council, the Personnel Committee of the Assembly Council, and the Presbyteries of St. John and Brandon.

Recommendation No. 4 (adopted, p. 26)

That the “word to the payer and to the payee” found in the section: “practical applications” be commended for reflection to all presbyteries, congregations and ministers of the denomination as well as Church Offices.

Recommendation No. 5 (adopted, p. 26)

That thanks be recorded for those individuals and courts of the church which have remained vigilant, and by their memorials and overtures, kept the denomination vigilant against a creeping “professionalisation” of ministry, which would grant totalitarian rights to the human perspective, and eradicate the high mystery of ministerial work and calling.

SUPERCESSIONISM (A&P 2004, p. 289-90)

The 130th General Assembly granted permission to the committee to undertake a study on “supercessionism” with particular reference to Christianity and Judaism and Christianity and Islam. In part, this study was proposed as a response to Overture No. 12, 2003. A preliminary bibliography has been prepared. We anticipate that a study of this nature will require a significant investment of time and resources and see it as being our major project for the next few years.

OVERTURE NO. 4, 2004 - PRESBYTERY OF KAMLOOPS (A&P 2004, p. 557)**Re: Sending the Statement on Human Sexuality under the Barrier Act**

The committee was asked to consult with the Clerks of Assembly on Overture No. 4, 2004. We reviewed and commented on a draft response from the clerks, finding ourselves in agreement with them that, inasmuch as the Statement on Human Sexuality does not represent a change in the doctrine of our denomination, it should not be sent down to the presbyteries under the Barrier Act (see p. 271-72). The Barrier Act is to be used only in the event that a substantial change from the position expressed in our subordinate standards is being proposed.

OVERTURE NOS. 13 & 14, 2004 - SYNOD OF ALBERTA AND THE NORTHWEST & PRESBYTERY OF CENTRAL ALBERTA (A&P 2004, p. 561-62)**Re: Ordination and induction to camping ministry**

The committee was also asked to consult with the Life and Mission Agency on Overtures Nos. 13 and 14, 2004. An initial response to the prayer of the overtures raised issues related to both our theology of “call” and the issue of accountability. In The Presbyterian Church in Canada, a call to the ministry of Word and Sacrament has traditionally involved not only a personal conviction of vocation and the affirmation of the church through its colleges and courts, but also a call by a congregation of God’s people. This would not be the case in a call to camping ministry. The absence of a session in the context of a camping ministry was also a concern, especially with reference to the administration of the sacraments. It was recognized that a person serving in the area of camping ministry could well be considered to be serving in a “cognate ministry”, and the Book of Forms might be amended to reflect this. The committee, however, felt that the possibility of ordination to camping ministry should only be considered as a part of a larger discussion of what we mean by ordination. Further discussions with the Life and Mission Agency have suggested that such a discussion might well be a needed and fruitful exercise, especially as issues related to institutional chaplaincy and the recognition of lay persons to specialized ministry are before the Assembly.

MEMORIAL NO. 1, 2004 (A&P 2004, p. 566)**Re: Understanding “human sexuality” and “marriage” within our subordinate standards**

Memorial No. 1, 2004 was referred to the committee for information. It notes that any change in our understanding of either of the issues raised must either uphold our subordinate standards or would require changing the relevant sections of those standards. We note that such a change would require the use of the Barrier Act.

SPECIAL COMMITTEE RE REVIEW OF CHAPTER 9, BOOK OF FORMS (A&P 2004, Rec. No. 2, p. 523)

At the request of the Special Committee, the Assembly instructed the Committee on Church Doctrine to examine, biblically and theologically, the use of “excommunication” as a censure. We report that a sub-committee has been formed to begin this work and we anticipate having material ready for review by the committee at our fall meeting.

APPEALS BEING DEEMED “FRIVOLOUS AND VEXATIOUS”

Matters of faith and order, doctrine and polity ineluctably impinge on one another. What we believe inevitably affects the way we order our own lives and the life of the church. It is no accident that a large part of John Calvin’s fourth book of the *Institutes of the Christian Religion* is devoted to church order and polity. John Knox’s Book of Discipline followed almost immediately upon the formulation of the Scots Confession. That Reformed orthodox theologians followed Calvin and Knox in this regard is shown by H. Heppes’s *Reformed Dogmatics*. George Hill’s three-volume, *Lectures in Divinity*, the major nineteenth century text book in Scottish divinity faculties and Charles Hodge’s *Systematic Theology in North America*,

are further examples, if more are required, of the intimate connection between faith and order, doctrine and polity.

When the church becomes careless about and compromises on matters of faith, it seems to follow unavoidably that issues of polity and order are also compromised. The question of truth, in a post-modern age, tends to be reduced to issues of power. Similarly, questions of justice become a matter of who holds power in a particular situation with little or no regard to what is morally right, equitable and fair.

A reputation for justice, fair play and the rights of the individual has long been a hallmark of Presbyterian church government. A splendid system of checks and balances has been fine-tuned over the course of several centuries, seeking on the one hand, to preserve the authority of church courts, and on the other hand, to protect the rights of the individual within the presbyterate.

It is therefore a matter of concern to the committee that an increasing number of appeals to presbyteries by ministers who have had their pastoral tie severed are being ruled “frivolous and vexatious”. It appears that church courts are now using a section of the Book of Forms to deny appeals and the committee is concerned that the church is opening itself up to legal challenges in the civil courts.

Section 100 of the Book of Forms reads as follows: “The effect of a complaint or appeal is to arrest execution of the judgment pronounced until the matter be reviewed by the higher court. But if the reasons for complaint or appeal are deemed frivolous and vexatious, the court may resolve to disregard the complaint or appeal, and may proceed in the case, however, such action may be appealed against, and the court if it has acted improperly is liable to censure by a higher court.”

It appears that a reading of the “Policy for the Dissolution of Pastoral Ties” (A&P 1998, p. 355-69), and particularly” Appendix B - Appeals, has encouraged presbyteries to deem the reasons for an appeal to be frivolous or vexatious, dismiss an appeal, and proceed to dissolve the pastoral tie thereby avoiding the usual stay which follows any appeal to the higher court. Clearly there are appeals that are “frivolous and vexatious” and our church courts should not be at the mercy of them and thus be hindered from acting. Yet as a rule, appeals having to do with the integrity of one’s ministry and livelihood are generally not reckless or trivial

It appears that presbyteries may increasingly be seizing on this section and using it to deal not with reckless or trivial appeals but with serious ones. Moreover, General Assembly commissions may not always inquire into the rightness or wrongness of a presbytery’s action in severing the pastoral tie or in suspension of a minister, but may simply confirm the presbytery’s judgment that the appeal is “frivolous and vexatious”. Presbyteries do not therefore risk censure by the higher court.

If an appellant cannot entertain the hope that a judicial commission will inquire into and investigate fully the rightness or wrongness of the presbytery’s action in accordance with the principles of natural justice and the rules of procedure the appellant may be forced to resort to the civil courts to find justice, a practice frowned upon but not excluded by the Book of Forms section 321.1.

Several matters need to be noted:

1. The argument of this section is that complaints and appeals “arrest execution of the judgment” until the matter is reviewed by a higher court. But one can proceed if the reasons for the appeal are deemed “frivolous and vexatious”. This is a rule to protect presbyteries from a lengthy judicial process and not to be used indiscriminately against all appeals. The reasons for proceeding immediately must be compelling and this is rarely the case in the dissolution of a pastoral tie. Why the rush to proceed? Not much delay is caused by arresting the execution of the judgment since most congregations in which conflict has occurred are not settled again for at least two years.
2. Presbyteries are permitted by Book of Forms section 100 to deem an appeal “frivolous and vexatious”. In the past, presbyteries have rarely done so, not so much because they feared censure of the higher court, but because they saw an anomaly in the same party both dissolving the pastoral tie, and then deeming the appeal to its action to be “frivolous and vexatious”. Were a third party to do this, e.g. a synod, it may be understandable, but for

the same party to act as both judge and jury is a denial of the principles of natural justice. It can hardly be expected to judge the appeal in an impartial manner.

3. “Frivolous and vexatious” really means “frivolous and vexatious”; that is, trifling, silly, lacking in seriousness; annoying, not having sufficient grounds. It seems that presbyteries must be completely satisfied that the appellant has no case at all before it takes the risk of proceeding in face of the appeal. It is rather rare that the appellant has no case at all. He or she may not have an adequate case but that is for the higher court to decide. The judicial process must not be short-circuited by presbyteries so that the appellant is put in the invidious position of having to engage in the futile argument, “My appeal is not frivolous and vexatious” without any hope that the presbytery’s action will be thoroughly reviewed and impartially judged.
4. When the plain sense of “frivolous and vexatious” is disregarded we are left completely at sea. What criterion can then be employed? Yet what can be clearer than the plain, generally-accepted definitions given above under point 3 above?
5. The *reductio ad absurdum* argument is decisive here. If appeals of a serious nature regarding dissolution of the pastoral tie are deemed “frivolous and vexatious” would this not have the effect that no presbytery’s action would then be the subject of judicial review? Presbyteries may be tempted to make such decisions with impunity.
6. Surely, it is incumbent upon the church which professes Jesus Christ as the way, the truth and the life, to do justly, to love mercy and to walk humbly with God.

Recommendation No. 6 (reworded and adopted, p. 26)

That the guidelines contained in the “Policy for the Dissolution of Pastoral Ties” (A&P 1998, p. 355-69) pertaining to the use of the phrase “frivolous and vexatious” be reviewed by the Clerks of Assembly with reference to the principles of natural justice.

APPRECIATION TO RETIRING MEMBERS

The committee expresses thanks to the following members who, having completed six years of service, will be leaving the committee: The Rev. Dr. Adrian Auret, Mrs. Karen Colenbrander, The Rev. Dr. Ruth Syme and The Rev. Dr. Ronald Wallace. The following members are also completing terms of service and are thanked for their efforts: Dr. Fred Wisse, Dr. Laura Alary, The Rev. Donald Wilkinson and The Rev. Dr. Patricia Dutcher-Walls.

Duncan Cameron
Convener

Fred Wisse
Secretary

CLERKS OF ASSEMBLY

To the Venerable, the 131st General Assembly:

RESPONSIBILITIES OF THE CLERKS OF ASSEMBLY

There are three Clerks of the General Assembly. The Rev. Stephen Kendall is the Principal Clerk. The Rev. Dr. Tony Plomp and The Rev. Don Muir are Deputy Clerks. Mr. Kendall and Mr. Muir serve full-time at the Church Offices in Toronto while Dr. Plomp serves part-time from his home in Richmond, British Columbia.

The clerks are most visible during the week of the General Assembly. At the briefing sessions, the clerks meet with commissioners and answer questions about their report. They also help orient the young adult representatives by talking with them about what they might expect to experience at the General Assembly. During each business session, they record minutes and advise the Moderator on procedure. After each session adjourns, they prepare draft minutes which are printed and distributed to commissioners. Once the Assembly closes, the clerks complete the official minutes, construct an index of minutes and reports, participate in the production of the Acts and Proceedings, and review evaluation forms submitted by commissioners. The Acts and Proceedings contains the minutes of Assembly, the reports to the Assembly from agencies, committees and commissions, annual statistical returns from congregations, presbyteries and synods, field reports from staff of International Ministries and Canada Ministries, a list of names and addresses of professional church workers, and telephone

numbers, fax numbers and email addresses of congregations. Copies of the Acts and Proceedings are distributed through presbytery clerks in early September. It is also published electronically on CD-ROM. Following the Assembly, the Principal Clerk informs the lower courts of matters sent to them from General Assembly.

Throughout the year, the three Clerks of Assembly consult on an ongoing basis by email, fax and conference call. They respond to queries from officers and members of lower courts, and from individual members of the church daily. In addition, they monitor the receipt of answers from presbyteries to remits sent down under the Barrier Act and to referrals from the General Assembly. They also act as consultants to General Assembly commissions and committees. The clerks meet together twice each year. In autumn they discuss and designate the work referred to them by the Assembly. In spring they finalize their responses to overtures, report on findings from “study and report” matters and prepare their annual report to the General Assembly. Matters of polity are discussed at both meetings.

Orientation for Commissioners

Since the 2002 Assembly, The Rev. Stephen Kendall has led short orientation sessions for commissioners at the beginning of the second and third sederunts. These explain the role of the Moderator and Assembly Clerks, and describe the various types of motions, amendments and other court procedures. Don Muir contacts first-time commissioners prior to the Assembly, and is available during Assembly, to answer 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 PCPak. This resource, jointly produced by Dorothy Henderson of the Life and Mission Agency and Don Muir, was first issued in May 1997. A subject index, updated regularly, enables sessions to file the material in the form of a training manual.

Presbyteries and synods are served by ‘Clerks’ Update’, a newsletter for clerks, as well as by workshops led by the clerks as time permits. The Clerks of Assembly respond on a regular basis to questions regarding polity and procedure from clerks of presbytery and synod. Every two years, the Clerks of Assembly invite all clerks of presbytery and synod to a consultation. The consultation creates an opportunity for clerks from across Canada to meet, worship, exchange ideas, discuss matters of common interest, and meet the staff at Church Offices in an unhurried retreat atmosphere. The next consultation will take place from April 28 to May 2, 2006, at the Queen of Apostles Renewal Centre in Mississauga.

Elders’ Institute at St. Andrew’s Hall, Vancouver

During the three-year pilot project and the first part of the next phase, the General Assembly Office was represented on the Elders’ Institute Advisory Council through the office of the Deputy Clerk. The Institute is developing a new structure for input, feedback and vision to replace the Advisory Council. Since he also produces elder training resources, Don Muir will continue to maintain an association with the Elders’ Institute. At the request of the Institute, Tony Plomp is preparing an online course entitled “Practical Presbyterian Polity”.

RESPONSES TO OVERTURES

OVERTURE NO. 4, 2004 (A&P 2004, p. 557-58, 296, 26)

Re: Sending the Statement on Human Sexuality under the Barrier Act

It is the prayer of Overture No. 4, 2004 that the 1994 General Assembly statement on Human Sexuality should be submitted under the Barrier Act in order that it becomes part of the constitution of our denomination. The presbytery believes that this process would clear up the “considerable confusion” about human sexuality and related matters, such as the definition of marriage, that exist within the church.

As expressed in the preamble to the ordination questions, the Constitution of The Presbyterian Church in Canada consists of our adherence to scripture as “the canon of all doctrine, by which Christ rules our faith and life”, the Westminster Confession of Faith, the Declaration of Faith

Concerning Church and Nation (1954) and Living Faith/Foi Vivante (1998), as well as the Book of Forms as the means whereby we, as a community, govern ourselves under Christ.

The Barrier Act is a legislative device, aptly named, and adopted by the General Assembly of the Church of Scotland in 1697. It is meant to do precisely what its title implies, to be a barrier against “hasty passage of legislation that might change the doctrine, worship, or government of the church.” (“A Handbook for Canadian Presbyterians,” compiled by John S. Moir)

Thus, for instance, if a presbytery overtures the General Assembly to change a doctrinal statement, it is first referred to the Church Doctrine Committee. This committee reports to the next General Assembly. The committee’s recommendations are normally forwarded by the General Assembly “for study and report” to the lower courts of the church. The Church Doctrine Committee then considers the responses and frames a definitive and final statement for adoption by General Assembly to be sent to the presbyteries under the Barrier Act. At this point, the response can only be “approve” or “disapprove”.

In the preamble to the prayer of the overture, the presbytery suggests that the process under the Barrier Act would permit “an orderly means of amendment, addition or change to the statement (on Human Sexuality)”. This is simply not the case. What is submitted to the presbyteries under the Barrier Act is the final product to which there can be no amendments of any kind at that point.

The process under the Barrier Act concludes when a majority of presbyteries approve of the change, the General Assembly adopts it, or, if it is so minded declines to adopt it. If, however, the majority of the presbyteries vote against the change, the General Assembly may not adopt it on its own resolution.

How is all this relevant to the prayer of Overture No. 4, 2004?

The 1994 Statement on Human Sexuality is an important reflection of what the General Assembly believed at that time ought to be the church’s response to many current issues concerning human sexuality. It should be noted, however, that when Assembly adopted this document it was intended to be part of an ongoing discussion within the church about this subject. The amended recommendation reads as follows (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 Overtures No. 22, 1987 and No. 9, 1998.

The Assembly, in referring to “the continuing report of the Church Doctrine Committee” clearly intended that the Statement on Human Sexuality be provisional and thus not the final word of the Assembly on this subject. The subsequent report of the Special Committee re Sexual Orientation to the 129th General Assembly expanded reflection on one aspect of the 1994 Statement on Human Sexuality, i.e. sexual orientation. The wording of the Special Committee’s recommendations adopted by the 129th General Assembly clearly indicates a desire for continuing study and research of this matter (A&P 2003, p. 526-45).

It is the opinion of the Clerks of Assembly that the 1994 Statement on Human Sexuality is not of the nature of a confessional statement and was not intended to be such. Some would hold it to be an elaboration on a subject about which the subordinate standards are already clear (Westminster Confession, Chapter 24 as well as Living Faith/Foi Vivante section 8.2.3). Others believe that changing views on sexual orientation and marriage within western culture require the church to be open to such views and, “in obedience to Scripture and under the promised guidance of the Holy Spirit,” respond to these new realities “in the church’s continuing function of reformulating the faith.” (Preamble to the Ordination Questions) There is clearly tension between these two positions and it needs to be resolved before any final statement can be submitted to the presbyteries under the Barrier Act.

For the reasons stated above the Clerks of Assembly, having consulted with the Church Doctrine Committee, are of the view that the 1994 Statement on Human Sexuality is not an appropriate document for submission to the presbyteries under the Barrier Act and recommend as follows:

Recommendation No. 1 (adopted, p. 18)

That, for the reasons stated above, the prayer of Overture No. 4, 2004 be not granted.

OVERTURE NO. 2, 2005 (p. 577-78)

Re: Membership status of ministers seeking to serve in another denomination

The Clerks of Assembly were unable to complete a response to this overture, and therefore request permission to respond next year.

Recommendation No. 2 (adopted, p. 18)

That permission be granted to report on Overture No. 2, 2005 to the 132nd General Assembly.

OVERTURE NO. 5, 2005 (p. 579)

Re: Suspending the 132nd General Assembly and redirecting funds to world crisis needs

In preparing a response to Overture No. 5, 2005, the clerks reviewed the legislation related to the meeting of the General Assembly. The clerks understand section 281 of the Book of Forms to imply that the Assembly will meet each year. This has been the practice of the General Assembly since the inception of our denomination in 1875. The Clerks of Assembly are of the view that the suspension of an Assembly is not possible without a change in the law of the church. Such a change would require a constitutional amendment under the Barrier Act and ought to take place only after the church as a whole has had the opportunity to express its mind on the matter. It is therefore not possible to facilitate such a request for the coming year.

The clerks are also concerned that such a request implies that the church somehow needs to suspend its governance in order to be generous. The outpouring of support that our church has experienced following the tsunami tragedy in South-East Asia shows this is not the case, and that Presbyterians are prepared to be generous in above-and-beyond ways, without interrupting the regular work of the church.

The Clerks of Assembly have received the concurrence of the Assembly Council with this response (p. 232).

Recommendation No. 3 (adopted, p. 18)

That the prayer of Overture No. 5, 2005 be not granted.

OVERTURE NO. 6, 2005 (p. 579-80)

Re: Addressing the role and definition of membership within the denomination

It is the contention of the session of Knox Church, Leamington that although The Presbyterian Church in Canada “has a very well defined and laid out polity concerning membership in the church (Book of Forms sections 139-148, etc.)” there appears to be a growing sense that, “for many of our churches, the present polity of membership is no longer very relevant to the way that they live in relationship with one another.”

The session notes that many people coming into the church today, although “excited about being part of the life of the church, have no desire or inclination to become communicant (sic) members” and that therefore the “membership rolls of our congregations are no longer a good indicator of the general health and vitality of those congregations.”

The session believes the church should either “engage in a large scale campaign to educate our people about our polity concerning membership and convince them to practice it more faithfully, or be willing to reformulate that polity so that it will be more relevant to the modern reality of our church.”

Finally, it is the prayer of Overture No. 6, 2005 that “the Assembly instruct the Clerks of Assembly to offer some proposals for consideration to the church so that it may consider how it may change its understanding of membership in a way that would make it more relevant to the modern situation of our church ...”

The Clerks of Assembly believe that this overture touches upon similar ones that have been presented to, extensively debated and dealt with by the General Assembly in recent years, indeed, as recently as the 130th Assembly (A&P 2004, p. 292-93). Although the overture is framed differently, it nevertheless devolves to the question as to the place of “adherents” in the life of the congregations and their rights and privileges in contrast to those of professing members. The 130th General Assembly approved the response of the clerks at that time and

they see no reason to alter, for confessional and legal reasons, their understanding of professing membership and its importance in the life of the church.

The clerks would also remind the framers of the overture of the Assembly's longstanding view that a matter that has been decided at one Assembly should not be revisited by way of overture within a period of five years.

The clerks believe that it is one of the prime duties of ministers and sessions to explain the importance of professing membership and its confessional and legal foundations. They should continue to invite people not only to a commitment to Christ but also to each other in a covenantal relationship within the Body of Christ. Educational resources on this subject are available from the Life and Mission Agency.

Recommendation No. 4 (amended and referred, p. 18)
That the prayer of Overture No. 6, 2005 be not granted.

OVERTURE NO. 7, 2005 (p. 580)

Re: Name change to "Synod of Central, Northeastern Ontario and Bermuda"

It is the prayer of Overture No. 7, 2005 that the name of the Synod of Toronto and Kingston be changed to the "Synod of Central, Northeastern Ontario and Bermuda."

Although the clerks stand by their recommendation to the 130th General Assembly that the "Synod of Central and Northeastern Ontario," is an appropriate name, they see no legal reason to prevent the name change as requested by the synod.

Recommendation No. 5 (adopted, p. 19)
That the prayer of Overture No. 7, 2005, be granted.

OVERTURE NO. 9, 2005 (p. 580)

Re: Discontinuing reference from 74th General Assembly re communication between presbyteries in nominations for Moderator

In 1948 and in response to an overture from the Presbytery of Guelph, the Assembly agreed that it constituted the exercise of "undue influence" for a presbytery to send a circular letter to other presbyteries indicating whom they had nominated for Moderator of Assembly.

The framers of Overture No. 9, 2005 hold that the present requirement of two nominations from two presbyteries in order for a person to be nominated for the position of Moderator has changed the previous norm when only one nomination was required. The presbytery believes that "conversations (networking) are a part of life in the wider church and perhaps even an important component of discernment." Thus it is the prayer of the overture that it should no longer be necessary to alert the church each year of the decision of the 74th General Assembly. The prayer of the overture implies that presbyteries be allowed to inform each other officially as to the individuals they have nominated for the position of Moderator.

The Clerks of Assembly believe that the decision of the 74th General Assembly in no way inhibits individuals to "network" with each other and to suggest names of those whom they consider suitable for the position of Moderator. Such individual conversations may indeed be helpful to the process of discernment. It is a different matter, however, for presbyteries to send official letters to other presbyteries and thus, in effect, to "lobby" for their choices. In the words of the 1948 overture, "... it would appear that the Presbyteries responsible for this procedure have been seeking to influence other Presbyteries to support their candidates."

The clerks agree with the decision of the 74th General Assembly that "the Assembly express disapproval of practice complained of"

Recommendation No. 6 (adopted, p. 19)
That the prayer of Overture No. 9, 2005 be not granted.

OVERTURE NO. 10, 2005 (p. 581)

Re: Receiving amendments to General Assembly committees' recommendations

Overture No. 10, 2005 observes that the Committee on Business, in its initial report to the General Assembly each year, requests that predetermined amendments and additional motions be presented to the committee in advance in order to assist the work of the General Assembly.

This request assists the Assembly by providing time for these items to be prepared for overhead projection so that, when they are brought before the court, commissioners will be able to read them simultaneously. The overture further observes that such amendments and additional motions shift the focus of discussion away from the substance of the report and onto the subject of the amendment or additional motion. Consequently, the attention of the Assembly is diverted from the work of the committee or board that produced the report to the concerns of a commissioner. It is the prayer of the overture that a new motion be added to the initial report of the Committee on Business indicating that "... the Moderator at his/her discretion will not normally receive any amendments until at least a few commissioners who have indicated a desire to do so have addressed the recommendation of the committee ...". This motion is meant to ensure that the report itself is discussed by the Assembly in every instance.

The clerks believe it is appropriate for amendments and additional motions, deemed to be in order, to come before the Assembly without obstruction. This is an acceptable aspect of debate and an essential part of the discerning process. An amendment could be the wise first response to a report and should not be unjustly blocked. The Assembly governs itself within the parameters of church law.

Two related points should be noted. Firstly, the Committee on Business does not automatically post submitted amendments. Before any amendment is posted for the consideration of the court, it must be verbally raised by a mover and seconder. The Committee on Business, therefore, does not direct debate, but facilitates the smooth presentation of business properly brought before it. Secondly, when debating an amendment, the substance of the report may be drawn into the discussion. A commissioner, for example, may cite some part of the report as reason for speaking for or against the amendment. An amendment or additional motion, therefore, does not necessarily preclude discussion of the report.

Recommendation No. 7 (adopted, p. 19)

That the prayer of Overture No. 10, 2005 be not granted.

REPORT ON MATTERS FOR STUDY AND REPORT

LEADING WITH CARE

SPECIAL COMMITTEE RE REVIEW OF CHAPTER 9, BOOK OF FORMS

The clerks were involved in both projects sent to sessions, presbyteries, and synods for study and report by the 130th General Assembly. Principal Clerk, Stephen Kendall, played a consultative role in the preparation and rewrite of the Leading with Care document. All three clerks continued to serve as consultants in the preparation of proposed legislation for Chapter 9 of the Book of Forms.

OTHER MATTERS

ADDITIONAL MOTION CLERKS OF ASSEMBLY (A&P 2004, p. 26)

ADDITIONAL MOTION CLERKS OF ASSEMBLY (A&P 2003, p. 24)

For two years, the General Assembly has been considering the matter of how reports to the Assembly should be distributed to commissioners and made publicly available in electronic form.

In 2003 the clerks responded to Overture No. 6, 2003 (A&P 2003, p. 282-83) that requested reports be posted publicly on the denomination's website in advance of the Assembly. While this was defeated, the clerks are of the view that there was significant confusion on the floor of Assembly related to this issue, and much of the discussion related to how the *Presbyterian Record* might publish the material - a matter that was not actually related either to the overture or the clerks' response. Following the defeat of the recommendation to grant the prayer of the overture, an additional motion was made (A&P 2003, p. 24) that requested the clerks find alternative ways of delivering, in electronic form, the reports to commissioners. Then in 2004, since the clerks had not yet developed a new proposal, another additional motion was made that sought to encourage committees to post their reports to the website.

In view of these multiple requests for the release of reports in new ways, the clerks are of the view that it is reasonable for the General Assembly, once again, to consider the proposal that was made in 2003 for the electronic publishing of reports to 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 thoroughly 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, in the past, 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 and further, there has been a concern 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 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, the Clerks of Assembly are of the view that it is time for a change. Concerns about undue influence of commissioners must be weighed against the ongoing interest in striving for openness within the church. The Clerks of Assembly, therefore, recommend that reports be posted to the website prior to the Assembly, remaining cognizant 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 are 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 needs 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. 8 (adopted, p. 19)

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. 9 (adopted, p. 19)

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 to 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".

CLERKS OF ASSEMBLY CONSULTATIONS

As directed by the General Assembly, the Clerks of Assembly have participated as consultants to the Special Commission and with those preparing responses to the following overtures and recommendation.

- Special Commission re Appeal No. 1, 2004 (A&P 2004, p. 567, 22, 35-36, 39), Commission moderator, The Rev. Helen Smith.

- Overture No. 13, 2004 re ordination and induction to camping ministry (A&P 2004, p. 561, 20). Response to be prepared by Ministry and Church Vocations.
- Overture No. 14, 2004 re ordination and/or induction of those called to camping ministries (A&P 2004, p. 562, 20). Response to be prepared by Ministry and Church Vocations.
- Overture No. 23, 2003 re mutual ministry of a congregation with the United Church of Canada (A&P 2003, p. 583-84, 20). Response to be prepared by Ecumenical and Interfaith Relations Committee.
- Overture No. 23, 2002 re develop standards and pay scales for lay staff (A&P 2002, p. 522, 41). Response to be prepared by Ministry and Church Vocations.
- Recommendation No. 31, 2004 re standards, educational programs and responsibilities for lay missionaries (A&P 2004, p. 406, 41). Response to be prepared by Ministry and Church Vocations.

REPORT OF THE COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

The commission, made up of the Moderator of the 130th General Assembly and the Clerks of Assembly, was given power to issue in filling the vacancies on the Assembly Council in category 2, three year term, for the Presbyteries of Ottawa (minister/diaconal minister); and Paris (lay). (A&P 2004, p. 32)

The commission met on October 15, 2004 and approved the appointment of Gwen Ament (Ottawa) to the Assembly Council. Subsequent to the meeting, the Principal Clerk exercised power to issue by naming, on the request of the Presbytery of Paris, Gloria Wasacase, to the Assembly Council.

Stephen Kendall, Don Muir, Tony Plomp
Clerks of Assembly

SPECIAL COMMISSION RE APPEAL NO. 1, 2004

To the Venerable, the 131st General Assembly:

PREAMBLE

On April 1, 2004, the Presbytery of Seaway-Glengarry received an appeal from The Rev. Carol Bain against the decision of the presbytery to dissolve the pastoral tie between Ms. Bain and the pastoral charge of St. Paul's Presbyterian Church, Winchester and Knox Presbyterian Church, Mountain. The presbytery deemed this appeal frivolous and vexatious. On April 8, 2004, Ms Bain appealed the presbytery's decision to deem this appeal frivolous and vexatious, and this appeal was forwarded to the General Assembly. The 130th General Assembly received this as Appeal No. 1, 2004 and established The Special Commission re Appeal No. 1, 2004 to render judgment thereon.

TERMS OF REFERENCE

1. The Commission is established under the authority of the Book of Forms section 290 having all the powers of the General Assembly within its terms of reference.
2. The appellant shall be made aware that the judgment of the Commission is final and must be obeyed (Book of Forms section 290.4).
3. The procedures and actions of the Commission shall be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, with a view to using all possible diligence and tenderness in bringing all persons to harmonious agreement.
4. The Commission shall be given authority to call for and examine the judicial record and any other records it deems to be relevant.
5. The Commission shall be empowered, in the first instance, to deal only with the appeal that is before it, namely the matter of whether the presbytery erred in deeming the original appeal frivolous and/or vexatious.
6. If, and only if, the commission upholds Appeal No. 1, 2004, thus finding that the presbytery erred in deeming the original appeal frivolous and/or vexatious, may it proceed to receive the original appeal, call for the judicial record pertaining thereto, and adjudicate that appeal.

7. The Commission shall have power to cite The Rev. Carol Bain, the Presbytery of Seaway-Glengarry, and any others it deems necessary.
8. The Commission shall be given authority to call for and examine any records it deems to be relevant.
9. The Commission shall meet expeditiously and, after its review and judgment, bring the matters to a conclusion with due regard for the best interests of all concerned, and for the peace and harmony of the church of Jesus Christ.
10. The Commission shall report its action to the 131st General Assembly, and shall use, insofar as it is possible and appropriate, the following framework: Preamble, Terms of Reference, Membership, Procedures, Findings, Analysis, Decision and Judgment, Pastoral Comment.

MEMBERSHIP

Members of the Commission were: The Rev. Helen Smith (Moderator), Mr. Garnet Thompson (Clerk), The Rev. Bob Geddes, Ms. Karen M. Colenbrander, Mrs. Frances Perrin, and The Rev. Marilyn Savage; with The Rev. Stephen Kendall (Principal Clerk) and The Rev. Donald Muir (Deputy Clerk) of the General Assembly, as consultants.

PROCEDURES

The General Assembly Commission met in Toronto at 50 Wynford Drive on Monday September 13, 2004, to review its Terms of Reference and to study the appeal and supporting documents. As a result of this meeting, additional documents were requested and received from the Presbytery of Seaway-Glengarry completing the Judicial Record. On September 24, 2004, a letter was sent to the appellant and respondent citing them to appear at a hearing in St. Andrew's Church, Prescott, Ontario to be held on Wednesday October 27 and Thursday October 28, 2004. Copies of the Judicial Record were distributed to The Rev. Carol Bain, the Presbytery of Seaway-Glengarry and the members of the Commission. On October 21, 2004, a provisional agenda for the hearing was sent to the appellant and respondent.

The Commission assembled in St. Andrew's, Prescott, at 10:00 am on Wednesday October 27, 2004, and prepared further for the hearing. The hearing commenced at 2:00 pm. Present, in addition to the members of the Commission and its consultants were the following: the appellant, The Rev. Carol Bain, her advisor, The Rev. Dr. William Klempa, representatives of The Presbytery of Seaway-Glengarry, Ms. Donna McIlveen and The Rev. Bert de Bruijn, and their advisor Ms. Carolyn Barclay. Observers from the Presbytery of Seaway-Glengarry and the Winchester and Mountain pastoral charge were also in attendance. The hearing was conducted as follows:

Devotions

Welcome and introductions

Affirmation of the issuance of citations

Administration of oaths

Opening statement by appellant

Opening statement by respondent

Presentation by the appellant

Questions to the appellant by Commissioners

Questions to the appellant by the respondent

Further questions by Commissioners

Presentation by the respondent

Questions to the respondent by Commissioners

Questions to the respondent by the appellant

Further questions by Commissioners

Further presentation by appellant, to refute evidence presented by the respondent

Further questions by respondent

Summary by the respondent

Summary by the appellant

After the hearing it was agreed to reconvene at 9:00 am on Thursday October 28, 2004, at which time the Commission's decision would be given. The Commission then retired to deliberate, reach a decision, and prepare its report.

On Thursday October 28, 2004, the Commission reconvened to give their judgement to the parties. The Rev. Helen Smith, opened the session with prayer. Present, in addition to the members of the Commission and its consultants were the following: the appellant, The Rev. Carol Bain, her advisor, The Rev. Ted O'Neil, representatives of The Presbytery of Seaway-Glengarry, Ms. Donna McIlveen and The Rev. Bert de Bruijn. Observers from the pastoral charge were also in attendance. The Rev. H. Smith read the report which included the Commission's decision. She explained that a final copy of the report would be distributed to the appellant and respondent by November 30, 2004. No questions were raised by the appellant or the respondent. The moderator read from Psalm 122 and closed the gathering with prayer.

FINDINGS

The appellant believes the process followed by the Presbytery of Seaway-Glengarry which led to its decision to dissolve the pastoral tie between her and the congregations of St. Paul's (Winchester) and Knox (Mountain) was flawed. The Presbytery of Seaway-Glengarry, after following a process of intervention to solve problems within the pastoral charge of St. Paul's (Winchester) and Knox (Mountain), is of the opinion that the covenant relationship was no longer viable and therefore felt it necessary to dissolve the pastoral tie. Further, upon receiving the appeal of the decision to dissolve the pastoral tie, the presbytery met to determine whether or not to disregard that appeal under section 100 of the Book of Forms. Section 100 of the Book of Forms reads:

The effect of a complaint or appeal is to arrest execution of the judgment pronounced until the matter be reviewed by the higher court. But if the reasons for complaint or appeal are deemed frivolous or vexatious, the court may resolve to disregard the complaint or appeal, and may proceed in the case; however, such action may be appealed against, and the court if it has acted improperly, is liable to censure by the higher court.

The presbytery deemed the appeal frivolous and vexatious. The presbytery believes the process followed was appropriate throughout.

In order to deal with reported conflicts within the congregation of St. Paul's, Winchester, the presbytery set up a special committee, on April 8, 2003. This committee reported to presbytery on June 17, 2003. At that time a commission was named to deal with the outstanding issues of the special committee. Ms. Bain stated that when presbytery moved from a special committee to a commission she felt she had been pre-judged and conclusions had already been reached. Presbytery stated they moved from special committee to a commission to expedite their work.

The commission of presbytery felt it had followed an appropriate process and was fulfilling their terms of reference. Ms. Bain felt the process followed by the commission was neither appropriate, nor did it fulfill their terms of reference. For example, the presbytery commission saw the interview required by the terms of reference as having taken place, while Ms. Bain saw it as not having taken place.

On June 17, 2003, acting on the recommendation of the special committee, the presbytery placed Ms. Bain on a three month leave of absence with full stipend from St. Paul's, Winchester. Ms. Bain saw the leave of absence as punitive, while the presbytery saw it as pastoral.

With regard to her appeal being deemed frivolous and vexatious, Ms. Bain expressed her understanding of frivolous as silly, trivial and wasting resources. She came to the conclusion that the appeal ought not to be considered frivolous on the basis of this understanding. Ms. Bain expressed the pain she felt when she perceived her calling, her identity, her life's work being described as frivolous. In reviewing the grounds for the appeal, the presbytery believed that each allegation could be refuted, as documented in the judicial record. They therefore deemed the appeal frivolous and vexatious. Further, the presbytery maintained, legislation requires that, unless section 100 is used, an appeal arrests execution of a decision when an appeal is filed. The presbytery felt it was essential to proceed with the dissolution of the pastoral tie and section 100 gave the legislative authority to do so. The presbytery asserted that it took the appeal seriously

and in using the term “frivolous” to describe the appeal there was no intent to imply that Ms. Bain’s calling or identity or life’s work was frivolous.

ANALYSIS

Clearly, each party held divergent interpretations of the same events. The Commission is convinced the Presbytery of Seaway-Glengarry, through the work of the special committee and the ensuing commission, followed a reasonable process to work through what the presbytery believed to be a difficult pastoral situation. The Commission believes the presbytery did not take The Rev. Carol Bain’s appeal lightly and struggled prayerfully with an immensely difficult decision. The presbytery arrived at what it considered to be the appropriate conclusion; that the pastoral tie between Ms. Bain and the pastoral charge be dissolved. The Commission is convinced Ms. Bain’s understanding of the process, while different, is genuine. Despite the fact that her hopes and expectations were not fulfilled by the process, the Commission believes the steps taken by the presbytery were reasonable and sound. The Commission understands presbytery’s reluctance and difficulty in using the words “frivolous and vexatious”. The Commission agrees these words are not to be interpreted as belittling Ms. Bain’s appeal. The Commission carefully reviewed the section of the legislation (Book of Forms section 100), and understands the difficulty in applying it to bring closure to a pastoral situation that a court believes to be beyond reconciliation. The Commission believes the presbytery was reasonable in coming to its determination that the appeal be deemed frivolous and vexatious.

DECISION AND JUDGEMENT

The Commission heard and sympathized with the great pain expressed by The Rev. Carol Bain. After prayerful deliberation, the Commission concluded that the presbytery did not err in its application of section 100 of The Book of Forms. Therefore it resolved that Appeal No. 1, 2004 be dismissed.

PASTORAL COMMENT

The vast discrepancies of interpretation and understanding of events discovered by the Commission highlight the need for all of us to listen to one another especially when difficulties arise within the church.

Ms. Bain expressed a heart-felt desire to return to the pastoral charge, but also acknowledged that realistically this is not possible. The Commission agrees. She wants the whole matter put to rest so she can work towards healing and peace in her life and family. The Commission prays this will be the case.

The Commission sensed a lack of pastoral sensitivity at times on the part of the presbytery. Upon reviewing emails and letters in the Judicial Record the Commission feels the presbytery demonstrated an impatience that exacerbated the situation. We remind the presbytery that even in the midst of difficult procedures it is their duty to pastor and exercise compassion and forbearance.

The Commission notes that this has not been a disciplinary proceeding against The Rev. Carol Bain, but rather the discerning of the viability of the pastoral tie, therefore the Commission reminds the presbytery of its obligation to affirm The Rev. Carol Bain as a minister in good standing in their midst and a fellow presbyter.

The Commission also encourages the presbytery to oversee the healing ministry within the pastoral charge in the wake of this decision.

In this case, divergent interpretations of “frivolous and vexatious” arose. The Commission encourages the Clerks of Assembly to develop clearer definitions of frivolous and vexatious and guidelines for how they should be applied. The Commission is aware of the ongoing revision of Chapter Nine of the Book of Forms, and recognizes that this will help to bring clarity to similar situations in the future.

The Rev. Helen Smith
Moderator

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

To the Venerable, the 131st General Assembly:

The responsibilities of the Committee on Ecumenical and Interfaith Relations are:

- to provide information on and co-ordination for ecumenical and interfaith matters;
- to maintain and strengthen relationships with ecumenical and interfaith councils, committees and consultations, and to recommend to General Assembly the establishing of new ecumenical and interfaith relationships;
- to articulate the church's ecumenical vision;
- to facilitate discussions within our denomination with respect to our interfaith responsibilities and understandings;
- to endeavour to develop strategies concerning ecumenical and interfaith work;
- to educate members and adherents of the church about national and international ecumenical and interfaith involvements;
- to promote and encourage peace, respect and understanding between ourselves and those of other faiths, even on issues of significant disagreement;
- to appoint delegates to ecumenical and interfaith bodies and enable those delegates to represent The Presbyterian Church in Canada; and
- to establish and maintain grants to ecumenical and interfaith councils.

The Ecumenical and Interfaith Relations Committee has sought to fulfill these responsibilities throughout the past year. The following report is offered as a brief overview of its work, and as a brief summary of the work of the various councils, coalitions and organizations with whom we interact. More information about the Ecumenical and Interfaith Relations Committee can be found at www.presbyterian.ca/ecumenicalrelations.

THE WORLD COUNCIL OF CHURCHES (WCC)

The World Council of Churches (WCC) is an international fellowship of Christian churches, built upon the foundation of encounter, dialogue and collaboration. The WCC was formed to serve and advance the ecumenical movement, the quest for restoring the unity of the church, by encouraging in its members a common commitment to follow the gospel. It is a fellowship of churches from more than 120 countries, and from virtually all Christian traditions.

The next World Council of Churches Assembly will be held in Porto Alegre, Brazil, in February 2006. The Rev. Will Ingram will be our denominational representative at this meeting. The Rev. Will Ingram has been on the Canadian World Council of Churches Relations Committee for a number of years.

The World Council of Churches hosted a 'Conference on World Mission and Evangelism' in Athens, Greece, in 2005. The church's representative was The Rev. Dr. Ronald Wallace, Associate Secretary for International Ministries.

In the fall of 2004, we were pleased to host a visit from The Rev. Dr. Samuel Kobia, who is the newly appointed General Secretary of the World Council of Churches. As part of his visit to a number of WCC-related Canadian denominations, Dr. Kobia spoke with members of the Church Office staff about many of the concerns and issues that are presently facing the WCC. Some of these issues include the international response to terrorism, economic globalization, humanitarian crises such as AIDS, and the rising importance of inter-faith dialogues and peaceful relations. Dr. Kobia and other WCC representatives were also interested in learning more about the issues presently facing The Presbyterian Church in Canada. A subsequent visit from other WCC staff, in March 2005, helped to continue this dialogue.

The church is also involved with the World Council of Churches through significant ministries involving International Ministries and Presbyterian World Service and Development.

For more information on the WCC's work, visit their website at www.wcc-coe.org.

THE WORLD ALLIANCE OF REFORMED CHURCHES (WARC)

The World Alliance of Reformed Churches (WARC) links more than 75 million Christians in over 100 countries around the world. It is a fellowship of churches with roots in the 16th

century Reformation. The churches in the WARC are Congregational, Presbyterian, Reformed and United. Most live and witness in the southern hemisphere; many are religious minorities in their countries.

The 24th WARC General Council was held in Accra, Ghana this past summer, and was organized under the theme “That All May Have Life in Fullness” (John 10:10). Our delegates to this gathering were The Rev. John Borthwick of Guelph, Ontario, The Rev. Stephen Kendall of Toronto, Ontario, and Mr. Don MacMillan of Ottawa, Ontario. As well, The Rev. David Harris (Presbyterian Record) and The Rev. Fred Speckel (Treasurer of Area Council) attended the General Council. The Rev. Dr. Dorcas Gordon, principal of Knox College and theological students Mr. Mark Chiang, Ms. Yon Chough and Mr. Gordon Welch participated in the concurrent Global Institute, which related to the General Council meeting.

One of our participants sent the following report:

The two-week meeting of the General Council, located as it was, in West Africa, provided a rich and moving experience for the participants. The music and dance, the drumming and costumes of the wonderful African culture were present throughout the meetings. On one day, the entire council went on a kind of pilgrimage to the slave dungeons of the Cape Coast, and had a visceral experience of a very dark chapter in human history. Local churches extended hospitality beyond our dreams. On Sunday morning, 10,000 Ghanaian Presbyterians came to join with the Council for a lively worship service. Even the most reserved of Canadian Presbyterians could not resist the initiation to join in the dancing as the offering was collected at that mighty service. Delegates discovered toward the end of the week that the local churches as an expression of hospitality donated all the food for two weeks for over 1,000 participants. It was humbling indeed to know of this gift that was given lavishly out of their poverty.

The theme of the General Council was explored through many lenses, all focused with biblical and theological care. Among the lenses were issues of economic justice, global environmental, world gender justice and mission and unity within the Reformed church. One of the most significant documents to emerge from the Council was *Covenanting for Justice in the Economy and the Earth*. This initiative followed seven years of work by the Alliance following the 23rd Council in Hungary, at which a commitment to pursuing a theological statement on the global economy was made. Various studies and consultations have taken place in the intervening years, and this, along with the thoughtful consideration and spirited debate of the delegates present at the 24th General Council, resulted in the document that is presented below. In adopting the document, the World Alliance is hoping that its member churches will take the document seriously and consider what action they might take action based upon it. The delegates made a covenant as part of the Council, to bring the document to the church, and so the Committee on Ecumenical and Interfaith Relations commends it to our church.

Covenanting for Justice in the Economy and the Earth

Introduction

1. In response to the urgent call of the Southern African constituency which met in Kitwe in 1995 and in recognition of the increasing urgency of global economic injustice and ecological destruction, the 23rd General Council (Debrecen, Hungary, 1997) invited the member churches of the World Alliance of Reformed Churches to enter into a process of “recognition, education, and confession (processus confessionis)”. The churches reflected on the text of Isaiah 58.6 “... break the chains of oppression and the yoke of injustice, and let the oppressed go free,” as they heard the cries of brothers and sisters around the world and witnessed God’s gift of creation under threat.
2. Since then, nine member churches have committed themselves to a faith stance; some are in the process of covenanting; and others have studied the issues and come to a recognition of the depth of the crisis. Further, in partnership with the World Council of Churches, the Lutheran World Federation and regional ecumenical organizations, the World Alliance of Reformed Churches has engaged in consultations in all regions of the world, from Seoul/Bangkok (1999) to Stony Point (2004). Additional consultations took place with churches from the South in Buenos Aires (2003) and with churches from South and North in London Colney (2004).

3. Gathered in Accra, Ghana, for the General Council of the World Alliance of Reformed Churches, we visited the slave dungeons of Elmina and Cape Coast where millions of Africans were commodified, sold and subjected to the horrors of repression and death. The cries of “never again” are put to the lie by the ongoing realities of human trafficking and the oppression of the global economic system.
4. Today we come to take a decision of faith commitment.

Reading the Signs of the Times

5. We have heard that creation continues to groan, in bondage, waiting for its liberation (Romans 8.22). We are challenged by the cries of the people who suffer and by the woundedness of creation itself. We see a dramatic convergence between the suffering of the people and the damage done to the rest of creation.
6. The signs of the times have become more alarming and must be interpreted. The root causes of massive threats to life are above all the product of an unjust economic system defended and protected by political and military might. Economic systems are a matter of life or death.
7. We live in a scandalous world that denies God’s call to life for all. The annual income of the richest one percent is equal to that of the poorest 57 percent, and 24,000 people die each day from poverty and malnutrition. The debt of poor countries continues to increase despite paying back their original borrowing many times over. Resource-driven wars claim the lives of millions, while millions more die of preventable diseases. The HIV and AIDS global pandemic afflicts life in all parts of the world, affecting the poorest where generic drugs are not available. The majority of those in poverty are women and children and the number of people living in absolute poverty on less than one US dollar per day continues to increase.
8. The policy of unlimited growth among industrialized countries and the drive for profit of transnational corporations have plundered the earth and severely damaged the environment. In 1989, one species disappeared each day, and by 2000 it was one every hour. Climate change, the depletion of fish stocks, deforestation, soil erosion, and threats to fresh water are among the devastating consequences. Communities are disrupted, livelihoods are lost, coastal regions and Pacific islands are threatened with inundation, and storms increase. High levels of radioactivity threaten health and ecology. Life forms and cultural knowledge are being patented for financial gain.
9. This crisis is directly related to the development of neoliberal economic globalization, which is based on the following beliefs:
 - unrestrained competition, consumerism, and the unlimited economic growth and accumulation of wealth is the best for the whole world;
 - the ownership of private property has no social obligation;
 - capital speculation, liberalization and deregulation of the market, privatization of public utilities and national resources, unrestricted access for foreign investments and imports, lower taxes, and the unrestricted movement of capital will achieve wealth for all;
 - social obligations, protection of the poor and the weak, trade unions, and relationships between people, are subordinate to the processes of economic growth and capital accumulation.
10. This is an ideology that claims to be without alternative, demanding an endless flow of sacrifices from the poor and creation. It makes the false promise that it can save the world through the creation of wealth and prosperity, claiming sovereignty over life and demanding total allegiance, which amounts to idolatry.
11. We recognize the enormity and complexity of the situation. We do not seek simple answers. As seekers of truth and justice and looking through the eyes of powerless and suffering people, we see that the current world (dis)order is rooted in an extremely complex and immoral economic system defended by empire. In using the term “empire” we mean the coming together of economic, cultural, political and military power that constitutes a system of domination led by powerful nations to protect and defend their own interests.

12. In classical liberal economics, the state exists to protect private property and contracts in the competitive market. Through the struggles of the labour movement, states began to regulate markets and provide for the welfare of people. Since the 1980s, through the transnationalization of capital, neoliberalism has set out to dismantle the welfare functions of the state. Under neoliberalism the purpose of the economy is to increase profits and return for the owners of production and financial capital, while excluding the majority of the people and treating nature as a commodity.
13. As markets have become global, so have the political and legal institutions which protect them. The government of the United States of America and its allies, together with international finance and trade institutions (International Monetary Fund, World Bank, World Trade Organization) use political, economic, or military alliances to protect and advance the interest of capital owners.
14. We see the dramatic convergence of the economic crisis with the integration of economic globalization and geopolitics backed by neoliberal ideology. This is a global system that defends and protects the interests of the powerful. It affects and captivates us all. Further, in biblical terms such a system of wealth accumulation at the expense of the poor is seen as unfaithful to God and responsible for preventable human suffering and is called Mammon. Jesus has told us that we cannot serve both God and Mammon (Luke 16:13).

Confession of Faith in the Face of Economic Injustice and Ecological Destruction

15. Faith commitment may be expressed in various ways according to regional and theological traditions: as confession, as confessing together, as faith stance, as being faithful to the covenant of God. We choose confession, not meaning a classical doctrinal confession, because the World Alliance of Reformed Churches cannot make such a confession, but to show the necessity and urgency of an active response to the challenges of our time and the call of Debreceen. We invite member churches to receive and respond to our common witness.
16. Speaking from our Reformed tradition and having read the signs of the times, the General Council of the World Alliance of Reformed Churches affirms that global economic justice is essential to the integrity of our faith in God and our discipleship as Christians. We believe that the integrity of our faith is at stake if we remain silent or refuse to act in the face of the current system of neoliberal economic globalization and therefore we confess before God and one another.
17. **We believe** in God, Creator and Sustainer of all life, who calls us as partners in the creation and redemption of the world. We live under the promise that Jesus Christ came so that all might have life in fullness (John 10:10). Guided and upheld by the Holy Spirit we open ourselves to the reality of our world.
18. **We believe** that God is sovereign over all creation. "The earth is the Lord's and the fullness thereof" (Psalm 24:1).
19. **Therefore, we reject** the current world economic order imposed by global neoliberal capitalism and any other economic system, including absolute planned economies, which defy God's covenant by excluding the poor, the vulnerable and the whole of creation from the fullness of life. We reject any claim of economic, political, and military empire which subverts God's sovereignty over life and acts contrary to God's just rule.
20. **We believe** that God has made a covenant with all of creation (Genesis 9:8-12). God has brought into being an earth community based on the vision of justice and peace. The covenant is a gift of grace that is not for sale in the market place (Isaiah 55:1). It is an economy of grace for the household of all of creation. Jesus shows that this is an inclusive covenant in which the poor and marginalized are preferential partners, and calls us to put justice for the "least of these" (Matthew 25:40) at the centre of the community of life. All creation is blessed and included in this covenant (Hosea 2:18ff).
21. **Therefore, we reject** the culture of rampant consumerism and the competitive greed and selfishness of the neoliberal global market system, or any other system, which claims there is no alternative.
22. **We believe** that any economy of the household of life, given to us by God's covenant to sustain life, is accountable to God. We believe the economy exists to serve the dignity and well being of people in community, within the bounds of the sustainability of creation.

We believe that human beings are called to choose God over Mammon and that confessing our faith is an act of obedience.

23. **Therefore, we reject** the unregulated accumulation of wealth and limitless growth that has already cost the lives of millions and destroyed much of God's creation.
24. **We believe** that God is a God of justice. In a world of corruption, exploitation, and greed, God is in a special way the God of the destitute, the poor, the exploited, the wronged, and the abused (Psalm 146:7-9). God calls for just relationships with all creation.
25. **Therefore, we reject** any ideology or economic regime that puts profits before people, does not care for all creation, and privatizes those gifts of God meant for all. We reject any teaching which justifies those who support, or fail to resist, such an ideology in the name of the gospel.
26. **We believe** that God calls us to stand with those who are victims of injustice. We know what the Lord requires of us: to do justice, love kindness, and walk in God's way (Micah 6:8). We are called to stand against any form of injustice in the economy and the destruction of the environment, "so that justice may roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24).
27. **Therefore, we reject** any theology that claims that God is only with the rich and that poverty is the fault of the poor. We reject any form of injustice which destroys right relations - gender, race, class, disability, or caste. We reject any theology which affirms that human interests dominate nature.
28. **We believe** that God calls us to hear the cries of the poor and the groaning of creation and to follow the public mission of Jesus Christ who came so that all may have life and have it in fullness (John 10:10). Jesus brings justice to the oppressed and gives bread to the hungry; he frees the prisoner and restores sight to the blind (Luke 4:18); he supports and protects the downtrodden, the stranger, the orphans and the widows.
29. **Therefore, we reject** any church practice or teaching which excludes the poor and care for creation, in its mission; giving comfort to those who come to "steal, kill and destroy" (John 10:10) rather than following the "Good Shepherd" who has come for life for all (John 10:11).
30. **We believe** that God calls men, women and children from every place together, rich and poor, to uphold the unity of the church and its mission, so that the reconciliation to which Christ calls can become visible.
31. **Therefore, we reject** any attempt in the life of the church to separate justice and unity.
32. **We believe** that we are called in the Spirit to account for the hope that is within us through Jesus Christ, and believe that justice shall prevail and peace shall reign.
33. **We commit ourselves** to seek a global covenant for justice in the economy and the earth in the household of God.
34. **We humbly confess** this hope, knowing that we, too, stand under the judgement of God's justice.
 - We acknowledge the complicity and guilt of those who consciously or unconsciously benefit from the current neoliberal economic global system; we recognize that this includes both churches and members of our own Reformed family and therefore we call for confession of sin.
 - We acknowledge that we have become captivated by the culture of consumerism, and the competitive greed and selfishness of the current economic system. This has all too often permeated our very spirituality.
 - We confess our sin in misusing creation and failing to play our role as stewards and companions of nature.
 - We confess our sin that our disunity within the Reformed family has impaired our ability to serve God's mission in fullness.
 - We believe, in obedience to Jesus Christ, that the church is called to confess, witness and act, even though the authorities and human law might forbid them, and punishment and suffering be the consequence (Acts 4:18ff). Jesus is Lord.

36. **We join in praise** to God, Creator, Redeemer, Spirit, who has “brought down the mighty from their thrones, lifted up the lowly, filled the hungry with good things and sent the rich away with empty hands” (Luke 1:52f).

Covenanting for Justice

37. By confessing our faith together, we covenant in obedience to God’s will as an act of faithfulness in mutual solidarity and in accountable relationships. This binds us together to work for justice in the economy and the earth both in our common global context as well as our various regional and local settings.
38. On this common journey, some churches have already expressed their commitment in a confession of faith. We urge them to continue to translate this confession into concrete actions both regionally and locally. Other churches have already begun to engage in this process, including taking actions and we urge them to engage further, through education, confession and action. To those other churches, which are still in the process of recognition, we urge them on the basis of our mutual covenanting accountability, to deepen their education and move forward towards confession.
39. The General Council calls upon member churches, on the basis of this covenanting relationship, to undertake the difficult and prophetic task of interpreting this confession to their local congregations.
40. The General Council urges member churches to implement this confession by following up the Public Issues Committee’s recommendations on economic justice and ecological issues
41. The General Council commits the World Alliance of Reformed Churches to work together with other communions, the ecumenical community, the community of other faiths, civil movements and people’s movements for a just economy and the integrity of creation and calls upon our member churches to do the same.
42. Now we proclaim with passion that we will commit ourselves, our time and our energy to changing, renewing, and restoring the economy and the earth, choosing life, so that we and our descendants might live (Deuteronomy 30:19).

Recommendation No. 1 (adopted, p. 37)

That the document entitled “Covenanting for Justice in the Economy and the Earth” be commended for study, and that responses to the document be forwarded to the Ecumenical and Interfaith Relations Committee by January 31, 2006.

For more information about the World Alliance of Reformed Churches, visit their website at www.warc.ch.

CARIBBEAN AND NORTH AMERICA AREA COUNCIL (CANAAC)

The Caribbean and North America Area Council (CANAAC) is a regional body of the World Alliance of Reformed Churches (WARC) which consists of member churches within the Caribbean, Canada, United States and Guyana. The Administrative Committee is responsible for the work of CANAAC between meetings. Ms. Terrie-Lee Hamilton is a member of this committee.

This year the Administrative Committee along with ecumenical and executive staff of the member churches met in January 2005. The meeting focused on the revising process of CANAAC and strengthening it as an area council of the World Alliance of Reformed Churches (WARC). The new structure will be connected more closely to the life cycle of the WARC General Councils in that the priorities, policies and directions identified by each General Council will shape the work of CANAAC during the eight year period. The Administrative Committee was re-named the Steering Committee and was given the responsibilities to develop the new structure, develop financial and budget policy and plan for the CANAAC gathering in early 2006. Another major change was dissolving the Theology Committee. In its place, a network of theologians will be developed and called upon to work on issues as they arise. The above changes will be incorporated into the by-laws of CANAAC which will be presented to the WARC Executive Committee in the early fall and approved at the next CANAAC gathering in 2006.

The member church grant structure will also be revised. Historically, member churches sent their grant to CANAAC which divided the grant between an amount for its use and for the regional grant to WARC. As of the January meeting, member churches will be invited to send their grants to WARC and CANAAC. In 2004, our grant of \$8,000 was divided with WARC receiving \$4,800 and CANAAC receiving \$3,200. The 2005 grant to WARC is \$6,000 and to \$2,000 to CANAAC. Another \$1,000 has been identified for CANAAC that may be used towards delegate costs.

THE CANADIAN COUNCIL OF CHURCHES (CCC)

The Canadian Council of Churches is “a community of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfill together their common calling to the glory of one God, Father, Son and Holy Spirit, and also other churches which affirm the same faith but which do not make doctrinal confessions” (Article II of the Council’s Constitution). It is a forum of Canadian churches that come together to work on issues of common concern and witness in the Canadian context.

The Presbyterian Church in Canada was a founding member of the Council in 1944 and continues to offer significant support. The convener of the Ecumenical and Interfaith Relations Committee and the Principal Clerk are members by office on the governing board; and they are joined by Ms. Sandra Demson, who currently serves as a vice president, and Ms. Jennifer Geddes, a youth representative. Mr. Don Taylor, retired chief financial officer of The Presbyterian Church in Canada, is the treasurer of the Council and is providing much appreciated service.

A number of significant events took place at the Canadian Council of Churches over the past year. A few years ago, the Biotechnology Reference Group published a resource entitled, “Life: Patent Pending”, which explored some of the ethical and theological dimensions of recent work in genetic engineering and DNA research. This year, the Faith and Witness Commission produced a companion document entitled “Becoming Human: On Theological Anthropology in an Age of Engineering Life”. This study explored the Christian understanding of the meaning of life in an age of genetic engineering and emerging life technologies. Copies are available for information and study from the website below.

The Communications and Development Committee published a newsletter entitled “EMMAUS - A Newsletter for Friends of the CCC”. This publication seeks to keep the activities of the CCC before the member churches, and copies are easily obtained for information and distribution.

As noted in the Presbyterian Record, the Mennonite Church Canada was welcomed into the CCC as a full member at the Governing Board meeting in the fall of 2004. As well, the year 2004 marked the 60th Anniversary of the CCC, and a number of anniversary celebrations were held in various locations across the country.

On a final note, the national offices of the CCC will move, in 2005, to a new location on the University of Toronto campus. This new location will mean that the CCC will share their offices with the Toronto School of Theology, the Women’s Inter-Church Council, and a number of other ecumenically-oriented ventures. This move is welcomed by the governing board as it is likely to increase the exposure of the CCC and enhance its work with other important ecumenical agencies and organizations.

For more information on the CCC, visit their website at www.ccc-ccc.ca.

THE EVANGELICAL FELLOWSHIP OF CANADA

The Evangelical Fellowship of Canada (EFC) is a national association of self-identified evangelical Christians that exists to bring Christians together for greater impact in mission, ministry and witness. It was founded in 1964 as a means of encouraging co-operative action and, at the present time, more than 140 denominations, ministry organizations and education institutions are EFC affiliates, as well as 1,000 local church congregations. The EFC also has more than 15,000 supporting individuals. The EFC strives to be a positive presence for churches, for leaders and for Canadians in general.

The EFC “Council of Presidents” met at the Novotel Hotel, Mississauga, on October 21, 2004. Our denominational observer, The Rev. Dr. Daniel Scott, attended this event.

Presidents Day 2004 focused on themes of leadership in relation to building ministry teams and partnerships. Twenty first century leaders were challenged to empower teamwork within their organization, and to participate in “strategic alliances” and “synergistic partnerships” with other organizations.

The following items of information may be relevant to The Presbyterian Church in Canada:

1. “Celebration 2005, May 21-June 12, 2005”: This initiative encourages churches to pray and work together to celebrate the love of God by sharing it through creative and expressive acts in local communities. Congregations decide upon activities that best suit their own community (a community service, a picnic, a drama, a festival or something else). The hope is that “by scheduling the activities for May 21-June 12, 2005, a chain reaction of God’s love can be set off across the country.”
2. Online Resources: The website, www.christianity.ca, promoted by EFC claims to be Canada’s Christian Community Online. It invites people to “stay informed about issues and challenges facing Christians in Canada.”
3. Marriage Issues: The EFC has been defending the definition of marriage in the courts and with governments for over 10 years. They encourage and support churches and the Christian community to uphold healthy marriages as the foundation for a healthy society. Two documents of interest in this regard were circulated “Why should we care about the marriage law?” and “A Christian Affirmation of Marriage”.

More information on the EFC can be found at www.evangelicalfellowship.ca.

CANADIAN CHRISTIAN JEWISH CONSULTATION (CCJC)

The Canadian Christian Jewish Consultation (CCJC) is a liaison committee including the Canadian Conference of Catholic Bishops (CCCB), the member churches of the Canadian Council of Churches (CCC) including The Presbyterian Church in Canada, and the Canadian Jewish Congress (CJC). The CCJC is the national dialogue among these communities, and is composed of official organisational representatives.

Founded in 1977, the CCJC has consistently met three or four times a year. Dr. Heather Johnson of The Presbyterian Church in Canada was a co-founder and key contributor for its first twenty-five years; The Rev. Douglas Rollwage has served as our representative since 2000, and currently serves as its secretary. Discussion has focused on such practical issues as refugees and immigration, famine relief in Africa, and proselytism on university campuses. The CCJC has sponsored symposia inviting Jewish, Christian and Muslim reflection on such topics as: “The Spiritual Significance of Jerusalem; the Spiritual Significance of Suffering”; “The Meaning of Holiness and Virtue”; “What is the Heart of Faith”. In 1999, it produced a liturgy for use by Christians at Yom Kippur in the year 2000.

The purpose of the CCJC is threefold:

1. To foster as a religious obligation the universal religious concept of mutual understanding and respect among Canadians, recognizing that the obligation of our religious community is not limited either to our own religious community or to our association of religious communities.
2. To assert in practical ways the universal religious conviction that every human life has a sanctity given by God which calls for inter-personal concern for human rights (both for individuals and groups) and the assumption of interpersonal responsibilities for their implementation.
3. To act to foster justice and reconciliation among Canadians and to combat bigotry and prejudice wherever they occur.

To fulfil its purpose, the CCJC undertakes the following tasks:

1. To share agenda items that may have significance for or affect other faith communities.
2. To ensure opportunity for comment and consultation on faith community statements on issues which might affect the other communities which reflect new policy during their developmental process, and to communicate to the member groups, prior to release when possible, relevant statements arising from or reflecting current policy.
3. To highlight recent events which have significantly impacted the life and work of the respective communities.
4. To organize occasional interfaith events designed to promote understanding between the faith communities.

5. The representatives are to ensure effective communication within and representation from the respective communities and their structures.

THE CHRISTIAN - MUSLIM LIAISON COMMITTEE

Dr. Clarence McMullen continues to serve as The Presbyterian Church in Canada's representative on the Christian-Muslim Liaison Committee. This committee seeks to promote understanding and a forum for a discussion of concerns between the Christian and Muslim communities in the Canadian context. There has been a stated desire to have an upcoming meeting of this committee at the Church Office of The Presbyterian Church in Canada in the coming year.

Last year, Dr. McMullen had an opportunity to present the Christian perspective at a seminar along with a Muslim Imam and a Jewish scholar who presented the Islamic and Jewish perspectives on the topic, "Faith at the Time of Terror". It was jointly organized by several Christian churches and was very well attended. He has also spoken at a few churches on Christian-Muslim dialogues, and is willing to be used as a resource for any churches who are interested in finding out more about this important topic.

MULTILATERAL DIALOGUE

For several years, The Presbyterian Church in Canada has taken part in a multi-lateral conversation with the United Church of Canada (UCC), the Evangelical Lutheran Church in Canada (ELCIC) and the Christian Reformed Church (CRC). This has been a rich and helpful experience for those who have participated and provides a close ecumenical encounter for 'checking-in' on issues of mutual concern or interest among and between our respective churches. The discussions have followed a mutually agreed agenda, and not sought to move in any specific direction that might lead toward more formal relationships than now exist. However, the representatives have, this year, affirmed the value and importance of continuing to meet to discuss matters of shared interest.

CHRISTIAN REFORMED CHURCH - PRESBYTERIAN CHURCH IN CANADA DIALOGUE

The Presbyterian Church in Canada has also received requests from the Christian Reformed Church to engage in a bilateral conversation, or dialogue, about issues of common interest, ministry and concern. Representatives began these informal conversations over the past year, and feel that it is a worthwhile conversation to continue. From the perspective of the Christian Reformed Church, this kind of a conversation, if it continues to be fruitful, could lead to a more formal dialogue that, in turn, could lead to a more formal ecumenical arrangement called an 'ecclesiastical fellowship' between the two denominations. The term 'ecclesiastical fellowship' is a term used by the Christian Reformed Church to connote a specific type of ecumenical partnership.

The Principal Clerk has been invited to attend its General Synod to be held in June 2005, in Chicago.

Recommendation No. 2 (adopted, p. 37)

That the Ecumenical and Interfaith Relations Committee continue to dialogue on issues of common interest, ministry and concern with the Christian Reformed Church.

INTERFAITH COMMITTEES ON CHAPLAINCY

The Interfaith Committee on Chaplaincy in the Correctional Service of Canada (IFC)

The Interfaith Committee on Chaplaincy is a national committee made up of representatives from the various faith groups and denominations of our country. Its role is:

- to serve in an advisory and consultative role in the formulation of policy and programs for chaplaincy;
- to be collaborative in the selection and evaluation of chaplains;
- to be facilitative in the nature of chaplaincy contracts;
- to communicate with the faith groups represented; and
- to liaise and communicate with chaplains.

The church's representative on this committee is The Rev. Will Ingram, who is presently serving as the vice-president of the IFC.

The Interfaith Committee on Canadian Military Chaplaincy (ICCMC)

The ICCMC serves as an advisory body to the Canadian Forces in relation to issues concerning chaplaincy and the spiritual care of members of the Armed Forces and their families. Their primary responsibilities include: being a common channel of communication between the church and the Government of Canada on ecclesiastical matters; general oversight of chaplain ministry for members of the CF and their families; serving as a link between chaplains and the churches; nominating the candidates for Colonel and Brigadier-General to the Minister of National Defence. A significant on-going responsibility is that of endorsing qualified applicants for military chaplaincy prior to the military starting their recruiting process.

The church is represented, on the ICCMC, by The Rev. Dr. Alan McPherson. More information on the ICCMC can be found in the Life and Mission Agency Report (p. 426-27).

MUTUAL MINISTRY OF A CONGREGATION WITH THE UNITED CHURCH OF CANADA

Interim Report on Overture No. 23, 2003 (A&P 2003, p. 305, 38, 583)

The prayer of Overture No. 23, 2003 was that the General Assembly allow for the entering into an agreement by a presbytery of The Presbyterian Church in Canada with a presbytery of the United Church of Canada for the mutual ministry between two congregations, one of which is a congregation of The Presbyterian Church in Canada and the other a congregation of the United Church of Canada.

At last year's Assembly, the prayer of this overture was granted, and the Ecumenical and Interfaith Relations Committee was to begin the process, in consultation with Canada Ministries, the Clerks of Assembly, and the United Church of Canada, of establishing guidelines and protocols for such covenantal relations.

Over the past year, and in consultation with representatives from Canada Ministries and the Clerks of Assembly office, the committee collected information and reviewed a number of situations in which such arrangements presently exist, or in which similar arrangements are already in place. In reviewing this information, it became apparent that there are a number of healthy precedents from which to base the guidelines and protocols.

A number of issues have arisen which require further consultation and reflection. In particular, issues concerning the necessary lines of accountability, issues related to dispute resolution, issues related to differences in denominational practices (e.g. marriage), and issues related to whether non-Presbyterian ministers should be expected to concur with the subordinate standards of The Presbyterian Church in Canada need further deliberation and discussion before the protocols can be reviewed by the United Church of Canada and by the General Assembly of The Presbyterian Church in Canada. As well, we feel that our protocols should be reviewed by, and acceptable to the United Church of Canada before those protocols are presented for the final approval of the General Assembly.

Recommendation No. 3 (adopted, p. 37)

That the above be accepted as an interim report relating to the prayer of Overture No. 23, 2003.

OTHER ITEMS

Over the past few years, the work of the Ecumenical and Interfaith Relations Committee has moved in a number of new and interesting directions. Among these new directions have been the clarification and deepening of our relationship with the Evangelical Fellowship of Canada, the formalization of our intentions to honour and to enhance the interfaith dimensions of our work, and the enhancement of opportunities for shared ministry with the United Church of Canada and the Christian Reformed Church. As well, the committee has sought to diligently continue its responsibilities in the co-ordination and oversight of our involvements with the Canadian Council of Churches, the World Alliance of Reformed Churches, the World Council of Churches and the other ecumenical and interfaith organizations of which we are a part. In all of these endeavours, we have sought to faithfully serve The Presbyterian Church in Canada and, more importantly, the prayer of our Lord "that they all may be one" (John 17:21).

THE NORMAN M. PATERSON FUND FOR MINISTERIAL ASSISTANCE

To the Venerable, the 131st 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, the fund was renamed the Honourable Norman M. Paterson Fund for Ministerial Assistance. Senator Paterson and his beloved wife, Eleanor, maintained a life-long interest in the ministers of the church and their families and they hoped that their generosity might encourage the beneficence of others.

The fund is administered by eleven appointors: three are appointed by the Assembly Council, three by the Life and Mission Agency, and five are ex-officio members: the Principal Clerk of the General Assembly, the Chief Financial Officer/Treasurer, the Associate Secretary of Ministry and Church Vocations, the Associate Secretary of Canada Ministries, and the Minister of St. Andrew's Church, Ottawa. They are not constituted as a regular board or committee of the General Assembly, but annual reports are submitted to the General Assembly for information. The decisions of the appointors are governed by the strict terms of the original indenture; it has authority over their decisions similar to that of the provisions of a will. Any changes which may seem desirable because of changes within the church and its ministry require that careful legal steps 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 separated or divorced and have custody of, or financial responsibility for, their children. To be eligible for benefits from the fund, the income of the family - not just of the minister - must be less than \$10,000 above minimum stipend (including applicable increments). During the past year, all eligible ministers have received \$750 per annum and all eligible children have received \$750 per annum. An additional Christmas gift of \$550 was given to each eligible minister, plus \$300 for each eligible child. The numbers fluctuate constantly, but 37 ministers and 82 children received gifts from the fund in the final quarter of 2004. In addition, a Christmas gift was sent to five ministers on long term disability.

The appointors are always glad to hear of the letters of thanks that are received: they make it clear that the families of many ministers on lower stipends suffer real financial pressure. It is our privilege to be stewards of Senator Paterson's generosity, and that of those who over the years have added to the fund. The amounts given have been raised in order to restore buying power to what it was a few years ago. We do not wish to encroach on the capital, but we are slowly drawing down the reserve of unused income which was capitalised in years past. 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 levels close to the General Assembly minimum stipend. The family's "cut-off" income level is noted above, but enquiries from those near the borderline are always welcome - as, of course, are applications from those for whom minimum stipend really does mean minimum!

The appointors are grateful to Mr. 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, and to Mr. Stephen Roche, the Chief Financial Officer/Treasurer, whose 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 give their financial support and encouragement to the fund.

Recommendation No. 1 (adopted, p. 40)

That the continuing need for new infusions of capital into the Fund for Ministerial Assistance, in order to maintain the gifts to eligible ministers and their families, be drawn to the attention of sessions and to the members of congregations.

Alan M. McPherson
Convener

Gordon R. Haynes
Secretary

HISTORY, COMMITTEE ON

To the Venerable, the 131st General Assembly:

The people of Israel remembered their God, “the God of Abraham, and Isaac, and Jacob”, as the author and sustainer of their history. They recounted to their children the acts of God in their past and took hold of their national story by special events and rituals of remembrance. By liturgy and story, the Church of Jesus Christ continues in this spirit of remembrance.

We of the Committee on History are pleased to be of use to the church in helping to uphold our history as a denomination, to encourage a communal memory. When we remember our history, we give thanks for the blessings we have received, we seek to avoid repeating the same mistakes, and we learn about ourselves, getting a better understanding of what it means to be Presbyterian.

THE REV. DR. T. MELVILLE BAILEY

A large part of the story of the Committee on History has for many years revolved around the work and influence of The Rev. Dr. T. Melville (Mel) Bailey. Mel passed from this life into the nearer presence of God on January 29, 2005. At this point in our report, we take the opportunity to acknowledge his invaluable contributions to the Committee on History, the Archives, the Museum, The Presbyterian Church in Canada and indeed to the whole Church of Jesus Christ.

Mel grew up in Hamilton, Ontario, the home of his future ministry. The Hamilton Spectator called him “the grand old man of Hamilton history”. In that city he chaired the restoration committee for Dundurn Castle, founded two historical societies, and was named recipient of the first lifetime achievement award presented by the Ontario Heritage Foundation.

Active as a member or in support of the Committee on History for nearly forty years, Mel served as secretary, advised the committee and its conveners, and recently, judged the congregational histories and recommended which should receive the prizes.

Appointed Archivist in 1981, Mel Bailey saw the archives grow from a few boxes at Knox College to the fine, professional facility we have today. After the appointment of Ms. Kim Arnold, Mel continued as a valued assistant and advisor. Mel was also a strong worker and supporter of the National Presbyterian Museum, constantly and tirelessly helping The Rev. Dr. John A. Johnston in the work there.

Mel was pastor and founder of Southgate Church in Hamilton. His work in the city of Hamilton and in the presbytery and synod will be remembered for many years to come.

Though much more could be told, the Committee on History takes this opportunity to give thanks to God for this life well lived, for Mel’s vision and service, for the light he shed as a representative of the Church of Jesus Christ.

Recommendation No. 1 (adopted, p. 26)

That in acknowledgement of the contributions of The Rev. Dr. T. Melville Bailey, the Committee on History be granted permission to name each of the annual history prizes “The Rev. Dr. T. Melville Bailey History Prize”.

HISTORY PRIZES

As part of this calling, the committee offers a prize each year for the best, published congregational history to encourage congregations to record and remember their own stories. This year histories were considered from the following congregations: Black River, New

Brunswick; Bristol, Quebec; Doon, Kitchener, Ontario; Meaford, Ontario; Mount Pleasant, Ontario, and Ottawa, Ontario. The prize was awarded to John Moir for his book, *Unto the Hills Around*, a history of St. Andrew's Church, Ottawa, Ontario. (Please note that with Dr. Bailey's passing, the list above may be incomplete. Our apologies to any congregations inadvertently left out.)

A second prize is awarded to an academic publication on Canadian Presbyterian Church History, and the award this year is to The Rev. A. Donald MacLeod for his book *W. Stanford Reid, An Evangelical Calvinist in the Academy*. A further prize is offered through the history department of our theological colleges to students for an essay on some aspect of Canadian Presbyterian History. No prize was awarded in 2004.

ARCHIVES

The committee continues to work closely with archivist, Ms. Kim Arnold, and assistant archivist, Mr. Bob Anger. Those seeking information through the archives find a professional, thorough and caring response, and this reflects very positively on our denomination and the Lord whom we serve. Kim and Bob are ably assisted by volunteers Tom Allen, Betty Arnold and Christina Trestalis, whom we thank for their support and time.

The work and the professionalism of the archives was acknowledged by the Presbyterian Church in Taiwan, as they invited Kim Arnold to go to Taiwan and advise them on the care of local church records and in the planning and design of a new archival facility to be built there. An article on the trip will be published in the Glad Tidings issue for May-June, 2005.

Someone recently said, "When we think of Black History, we don't think of The Presbyterian Church in Canada." Bob Anger offers us a look at how our church figures in Black History in Canada in an exhibit on the archives website on The Rev. William King and his involvement with emancipation in the Buxton area of south-western Ontario. We appreciate such fascinating insights into little known areas of Presbyterian witness and service.

Of course, the care and protection of congregational records is uppermost in the minds of our staff people. Fire and loss can quickly remove from us parts of our denominational story. We offer again to the Assembly the following motion, hoping to encourage all those congregations whose records are in boxes stored in homes and church cupboards to help us keep the story of the church intact for present and future generations.

Recommendation No. 2 (reworded and adopted, p. 26)

That all church courts and congregations be strongly encouraged to microfilm their official records and to place a copy with the Presbyterian Church Archives.

THE NATIONAL PRESBYTERIAN MUSEUM

The National Presbyterian Museum continues to be an exciting off-shoot of the work of the committee. Donations of artefacts are received on a weekly basis and bookings by visiting groups are constant. The museum values the work of The Rev. Dr. John A. Johnston, and the support of Tom Allan, Hugh McKellar, Al Clarkson and Ryan Foster. All are volunteers.

The museum is proud to announce that arrangements have been made to receive the MacLennan collection of Canadian Communion Tokens from the Presbyterian College in Montreal on the basis of a permanent loan. The tokens will be fully catalogued and evaluated, then placed on prominent display. Thanks to the senate of the college for making this a reality.

The committee wishes to acknowledge the fine work of The Rev. Dr. John A. Johnston in the original conception as well as the managing and promotion of the museum. We believe it is only fitting that Dr. Johnston should have a title befitting his work, therefore we place before the Assembly the following motion.

Recommendation No. 3 (adopted, p. 26)

That the Assembly approve, for The Rev. Dr. John A. Johnston, the title of Curator of the National Presbyterian Museum.

ORAL HISTORY PROJECT

Through various synod representatives, the Oral History project continues. The archives notes in particular the diligent work of The Rev. Ray Glen, Synod of Alberta, and Dr. Arneil of

Victoria, and looks forward to future submissions from across the country. Audio tapes recording the voices and memories of Presbyterians are gathered into the archives and kept for posterity. Through these voices, the story of Presbyterianism continues.

PUBLICATIONS

This year, the committee provided for the publication of a new guidebook for the National Presbyterian Museum. These were provided to all ministers through the PCPak.

THE CANADIAN SOCIETY OF PRESBYTERIAN HISTORY

The Canadian Society of Presbyterian History met on September 25, 2004 at Knox College. Four papers were presented and discussed: "Out of the Presbyterian Closet: the General Council of Reformed Churches, 1892" - by The Rev. Dr. John A. Johnston, Hamilton, Ontario; "The Barnsville Covenanters and their Communion Set" - by The Rev. Dr. Eldon Hay, Sackville, New Brunswick; "The Formation of the Articles of Faith Committee: Ascendant Barthianism in the 1940s in The Presbyterian Church in Canada" - by The Rev. Dr. A. Donald MacLeod, Trenton, Ontario; and, "Budgets and Bake Sales: The Financing of Overseas Missions in The Presbyterian Church in Canada" - by Rev. Dr. Geoffrey Johnston, Dunnville, Ontario. The society will hold two meetings in 2005 - September 24th at the National Presbyterian Museum, Toronto; and October 22nd at the Church of Saint David, Halifax, Nova Scotia. The convener is The Rev. Dr. Geoffrey Johnston, and the secretary-treasurer is Mr. Michael Millar.

COMMITTEE MEMBERSHIP

The members of the Committee on History for 2004-2005 included Dr. Lois Klempa and Mrs. Joan Cho, Mr. Michael Millar and The Rev. Angus Sutherland, Dr. Andy den Otter and Mr. Harry Fraser. The committee enjoyed the enthusiastic participation of Ms. Kim Arnold and Mr. Bob Anger, our archivist and assistant archivist, The Rev. Dr. John A. Johnston, Convener of the National Presbyterian Museum, the representative from Knox College, The Rev. Dr. Stuart Macdonald, and The Rev. Dr. Clyde Ervine of Presbyterian College. We thank the Assembly for naming this committee, which enjoys working together to call the church to remembrance and to keep the story alive.

Angus Sutherland
Convener

Clyde Ervine
Secretary

INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable, the 131st Assembly:

INTRODUCTION

This report of the International Affairs Committee begins a series of reports on the theme of the Common Good. The trend of economic globalization has stressed the virtues of private enterprise. But it is becoming increasingly clear that private enterprise does not always serve the common good of humanity. In this series, the committee will consider a variety of sectors that call for public oversight and accountability to assure that the common good of all will be realized.

We begin with a universal requirement of life: water. There are many factors that make a focus on clean, safe, accessible water urgent at this time.

- It is estimated that by 2025, some 3 billion people will suffer the effects of water shortages.¹
- The United Nations Millennium Development Goals include a commitment to reduce by 50 percent the number of people who currently have no access to safe drinking water or sanitation facilities by 2015.
- The United Nations has named the decade 2005-2015 the International Decade for Action, "Water for Life".²
- The Fourth World Water Forum will be held in Mexico, March 16-22, 2006.³ The Forum is an increasingly influential body on the global management of water whose vision includes a significant role for the private sector.

- From June 2005 to June 2006, the Canadian Catholic Organization for Development and Peace (CCODP) and KAIROS will collaborate in a joint campaign which seeks support for the vision of water as a human right, a shared legacy, a public trust and a collective responsibility.

There have been limited comments on water from previous General Assemblies. The 113th General Assembly (1987) called for government incentives to encourage sound environmental farming practices and the preservation of wetlands. (A&P 1987, p. 327, 51) The 110th General Assembly (1984) endorsed the US/Canada Citizen's Agreement on acid rain and called for government action to prevent acid rain. The same Assembly also adopted a statement on our theological understanding of the environment which notes that human dominion of nature is a stewardship to be exercised with respect for the integrity of natural systems and for the limits nature places on economic growth and material consumption. (A&P 1984, p. 363-66)

WATER - GOD'S GIFT

We are water creatures; born of water, mostly made of water, dependent on water for life. According to Genesis, the creation itself was born of water, the surging chaos out of which God brings order (Genesis 1:2). The waters were gathered together so that the earth can bring forth vegetation and living creatures of every kind and the waters can bring forth swarms of living creatures (Genesis 1:9-10). God orders and sustains everything in the universe but gives humankind dominion over the earth (Genesis 1:26). This is not license to exploit but responsibility to treat the planet's creatures and resources wisely.

The Bible, whose events are set in a dry, rocky land by the sea's edge, has many references to water. Water flows as God's blessing, sustaining life (Genesis 2:10) and providing healing (Ezekiel 47:12). Precious in its scarcity (2 Samuel 23:13-17), water is also deadly in flood proportions (Genesis 7). It represents chaos and death (Exodus 14) but also the salvation of God (Deuteronomy 8:7, Isaiah 12:3). Water is used by sinful humans as a weapon of war (2 Kings 3:19-25) but is meant by God for sharing (Genesis 13:2-12) and building peace (Revelations 22).

Whether water is scarce or abundant, accessible or hidden, the Bible portrays it as a free gift from God and a sign of our dependence on God. When Hagar and her child, Ishmael, are driven out into the desert and the skin of water runs out, God provides a well of water for them to survive. When the people of Israel thirst in the wilderness and find only bitter water at Marah, the Lord shows Moses how to make it sweet and drinkable (Exodus 15). When they are thirsty again at Rephidim and can find no water at all, the Lord shows Moses how to strike the rock so that water will flow from it.

Since water is God's gift, we are to use it as responsible stewards. We are not to fight over it (Genesis 26:20) but to share it (Mark 9:41, Genesis 24:17-20). The inequity of access to sufficient, clean water is at heart a spiritual problem. Any denial of access to water represents lack of respect for God's creation and lack of concern for our neighbour. As the Letter of James says, it is no good to wish our impoverished brother or sister well if we do not supply their bodily needs (James 2:15).

The physical and the spiritual are inextricably linked as the sacraments show us. In baptism, the "water signifies the washing away of sin, the start of new life in Christ, and the gift of the Holy Spirit" (Living Faith 7.6.2). In communion, "Christ places his table in this world to feed and bless his people ... proclaiming salvation until he comes - a symbol of hope for a troubled age" (Living Faith 7.7.2, 7.7.3). Spiritual and physical nourishment are gifts of God's grace. God wills that all should enjoy God's blessings, without discrimination. Since human life, health and dignity depend on water, it is more than a need - it is a right. It is also a "prerequisite for the realization of other human rights," namely, the rights to adequate food, health, to gain a living by work, and to take part in cultural life.⁴

Sin has led humans to hoard, waste, pollute and misuse water, causing conflict and injustice. But, through Christ, sin does not have the last word. God offers grace and new life through the Living Water given by Jesus (John 4:10). The Church of Christ is called to see that God-given blessings are managed and shared wisely, ensuring availability, access to, conservation and sharing of water.

Water is linked with the biblical hope for a new creation in which “waters shall break forth in the wilderness and streams in the desert” (Isaiah 35:6b), the river of life flowing from the throne of God will sustain the tree of life whose leaves “are for the healing of the nations” (Revelations 22:1-2), and the righteous will be “trees planted by streams of water” (Psalm 1:3) yielding the fruit of compassion as they feed the hungry and give the thirsty something to drink in Christ’s name (Matthew 25:35).

WATER AS A HUMAN RIGHT

In his 2001 World Water Day message, Kofi Annan, Secretary General of the United Nations, stated:

Access to safe water is a fundamental human need and therefore a basic human right. Contaminated water jeopardizes both the physical and social health of all people. It is an affront to human dignity.

In 2002 the UN Committee on Economic Social and Cultural Rights adopted General Comment 15 (GC15) on the right to water.⁵ The General Comment recognizes that “Water is a limited natural resource and a public good fundamental for life and health. The human right to water is indispensable for leading a life in human dignity. It is a prerequisite for the realization of other human rights.”

In particular, GC15 notes that the right to water is necessarily included in the right to an adequate standard of living (Article 11 of the International Covenant on Economic, Social and Cultural Rights) and the right to the highest attainable standard of health (Article 12) given the necessity of hygiene and clean water to avoid disease. The right to water is also specifically named in the Convention on the Elimination of all Forms of Discrimination against Women and the Convention on the Rights of the Child. Canada is a signatory to these Covenants.

“Water” concludes GC15, “should be treated as a social and cultural good, and not primarily as an economic good. The manner of the realization of the right to water must also be sustainable, ensuring that the right can be realized for present and future generations.”⁶

As noted later in this report, Canada is the only state to have voted against this resolution to recognize water as a human right (see p. 299).

THE GLOBAL CONTEXT

Canadians take water for granted. Most Canadians do not expect their taps to run dry or their drinking water to be unsafe. Most Canadians, particularly in urban areas, assume that they will always have access to clean and safe water for consumption and sanitation. Farmers are dependent on a ready supply of water for agricultural purposes and know, better than most of us, the consequences of severe water shortages.

Access to water is not, however, taken for granted by millions of people around the world. Unequal access to water reflects global inequalities in wealth and in the consumption of resources. The United Nations recommends that a person requires a minimum of 50 litres of water daily for drinking, washing, cooking and sanitation. One kilogram of grain-fed beef needs 15 cubic metres (15,000 litres) of water, while a kilogram of cereals needs only 3 cubic metres (3,000 litres).

Over 1.2 billion people have no access to clean safe drinking water. Over 5 million people die annually from water-borne (and preventable) diseases. These deaths are ten times the number of people who are killed in wars. Inequities exist between regions and states, between urban and rural areas and in the same city or town.

Globally 70 percent of water is used for agriculture. Dams and other large-scale projects affect 60 percent of world’s largest rivers and provide water to millions of people. But in many cases, there have been massive population displacements (often without consent by those displaced) and nearby ecosystems have been irreversibly altered.

Water tables in parts of China, India, West Asia, the former Soviet Union, and western US are dropping. Three quarters of the world’s landmass will have water resource problems by 2025. These trends have implications for food security, complex eco-systems, national and local

economies, inter-state and intra-state relations. Some analysts predict that that water will become the oil of the 21st century.⁷

WATER AND CONFLICT

Access to water can become a critical security issue for states, and for regions within states. In fact, conflict over water has been an important feature of human history. The Water Conflict Chronology documents over 130 conflicts where water has been involved, of which the earliest is an ancient Sumerian legend dated about 3000 BCE which parallels the biblical account of Noah and the deluge which God sent to cleanse society.

The potential for conflict over access to water is considerable in light of the fact that there are over 220 river basins in the world which provide water resources for the states which are within or border on those basins.⁸ This is especially the case where water is scarce. A primary example is the Nile system which is shared by no fewer than nine countries including Egypt and the Sudan. Another is the River Jordan which supplies both Jordan and Israel. Conflicts over water access and use have been common in both regions.

How conflicts over water develop

Conflicts over water develop in several ways:

Water can be a defining factor in providing wealth and power for any nation that controls it. Control of water resources becomes a primary political and even military goal particularly where scarce resources must be shared.

Water may be used as an instrument of war. The destruction of dams causes tremendous downstream damage. In southern Iraq, in the decade after the 1990 Gulf War, Saddam Hussein displaced tens of thousands of marsh Arabs, who depended on the wetlands for their livelihood, through the manipulation of water flow.

Water resource systems may be regarded as strategic targets and destroyed to weaken a country's ability to resist. The direct attack on Iraq's water systems during the 1990 Gulf War, illustrates this aspect of water and conflict.

Inequities in water distribution, use and management can lead to increased tension, desperation and conflict. Such inequities can be caused by restrictions on water flow imposed by upstream nations and/or groups in a shared river system or by the introduction of privatized water system operations which boost the price of clean water beyond the reach of many in the Global South.

Responding to water and conflict

In spite of the numerous ways water and conflict are linked, and predictions that this conflict will grow in the future, there are positive ways in which peaceful resolution can be pursued. A 2004 UN study found that from 1945-1999, co-operative incidents outnumbered conflicts by more than two to one.⁹ The authors argue that because the need for water is so universal, it may provide one of the few opportunities for dialogue in otherwise heated bilateral conflicts. The international community should therefore consider carefully the ways in which water disputes have been resolved and build on the tools and methods involved to strengthen peacebuilding capacities.

International law is the cornerstone for dealing with water and conflict. During armed conflict, international humanitarian law is intended to protect non-combatants, and to restrict the methods of warfare. It is chiefly based on the Geneva Convention (1949) which is designed to safeguard civilians, and the Hague Convention (1907). The Hague Convention stipulates the obligations of belligerents in the conduct of military operations, and limits the means of harming the enemy. While international humanitarian law does not include any specific legal regime regarding water, the Hague Convention does stipulate two prohibitions which are indirectly related to the protection of water resources. These forbid the use of "poison or poisoned weapons", a measure which protects water supplies, and the destruction of "the enemy's property, unless such destruction or seizure be imperatively demanded by the necessities of war".

In 1977 two additional protocols were adopted to protect civilian populations. One prohibits attacking indispensable systems such as "drinking water installations and supplies and irrigation

works". The other forbids the destruction of "installations containing dangerous forces, namely dams, dikes and nuclear electrical generating stations".

The lack of an effective international authority to apply these laws limits their effectiveness. The establishment of the International Criminal Court (ICC) in 2002 is a positive move in developing such an authority. Canada and the international community must continue to promote the ICC to nations which do not support the Court, especially the United States.

In peacetime, international conventions such as the 1997 Convention on the Non-Navigational Uses of International Watercourses oblige states to "cooperate on the basis of equality, integrity, mutual benefit, and good faith in order optimally to use and protect shared watercourses."¹⁰ While not binding, such conventions can assist states in negotiating bilateral and multilateral treaties and, indeed, hundreds of treaties have been successfully developed. The 10th anniversary of a peace treaty between Jordan and Israel which includes significant water provisions, was observed in 2004.

Canada strongly supports bilateral and multilateral approaches to problem-solving and can make valuable contributions to such treaty negotiations by drawing on its own water-related experience gained from institutions such as the Canada-US International Joint Commission, which supervises the shared use of water in the Great Lakes Basin. In addition, Canada's current inclusion of human security as a component of its foreign policy could support recognition of the importance of access to water as critical to human well-being.

A relatively new development which can be applied to water conflict resolution is the statement by the United Nations Committee on Economic, Social and Cultural Rights in 2002 that access to water is a human right.¹¹ Establishing and defining this right can help focus attention on international watershed disputes and provide guidelines for the development of treaties. It can also support the requirement for local water systems, whether publicly or privately managed, to provide affordable access to clean water for all.

MILLENNIUM DEVELOPMENT GOALS

Lack of access to clean, safe water for 1.2 billion people around the world is a spiritual and ethical dilemma. According to the World Bank, about 29.5 percent of the population in Sub-Saharan Africa lives at or under national poverty levels.¹² Close to half of the population in Sub-Saharan Africa has no access to safe water.

One of the United Nations' Millennium Development Goals (MDG) is to reduce by 50 percent the number of people who currently have no access to safe drinking water by 2015.¹³ Canada supports the Millennium Development Goals. Providing universal access to meet basic needs by 2015 would take less than 1 percent of the amount of water we use today.¹⁴

Obstacles to access: poverty

There are many reasons why so many people are denied access to the basic minimum needs, but the primary reason is poverty. Governments in the Global South have limited resources to provide water to people in urban slums or in rural areas. This is especially true for those governments that are heavily indebted. Conditions for new loans require reducing government spending, de-regulating and, in many cases, privatizing public assets and services. Public services, including water services, in many countries of the Global South are not well managed. Cash-strapped governments lack the resources to invest adequately in maintenance and in new infrastructure. In some countries, corruption and weak public accountability result in limited or non-existent delivery of water services.

Obstacles to access: trade agreements

Legal status of water: need, good or right?

No one will dispute that water is a need, a necessity of life. In the world of politics, however, this is a very limited concept. When a resource such as water is legally defined as a need, it creates no obligation for a society or a government at any level to take measures to see that everyone's need is supplied.¹⁵

Governments are mandated to ensure respect for human rights, not human needs. When the first international human rights documents were drawn up water was not specifically mentioned as a

human right. However, in the last decade there has been an initiative in the United Nations (UN) to declare access to water a human right. Canada is resisting this initiative. In 2002 and 2003 Canada was the only member of the UN Council on Economic and Social Rights¹⁶ to oppose the adoption of General Comment 15, which declared access to water for personal and domestic use a human right.

One rationale offered by the Government of Canada to justify its position is that it does not wish to be bound by more international standards. However international obligations already exist in both UN Covenants and in trade agreements. The question is whether Canada will give priority to the international trade rules relating to water as a good or to international human rights mechanisms which consider water within the framework of human rights.

“Good” in the language of international treaties, is something which is tradable and comes under the regulations of domestic legislation and international treaties such as the World Trade Organization (WTO) and the North American Free Trade Agreement (NAFTA). According to both US legislation and European Union (EU) regulations, water, including bulk water, is a marketable good. Canada recognizes bottled water as a commodity.

Canada’s international obligations on trade in goods

In light of growing concerns about fresh water scarcity around the world, Canada is facing increasing pressure to export its water. The California corporation, Sun Belt, sued the Canadian government under NAFTA’s Chapter 11 (investor-state dispute resolution) when British Columbia banned the export of bulk water in 1993.¹⁷ In 1998, the Ontario Ministry of the Environment approved Nova Group’s application to ship Lake Superior water by tanker to Asia. This permit was rescinded due to protests from the International Joint Commission, the US Secretary of State and the general public.¹⁸

Putting Canadian water on the international market has enormous profit potential, but also potentially devastating consequences here at home. Furthermore, the purpose of such exports is not one of helping victims of the global water crisis.

As both proponents and opponents of trade in water point out, when a resource is scarce, it becomes more costly, and increasingly attractive as a marketable commodity. In North America, Mexico and the south-western United States will soon need to import water, and Canada is an obvious exporter. This trade will fall under the international trade rules of the WTO and NAFTA. Of all the rules and agreements governing Canadian trade in bulk water, the NAFTA conditions under Chapter 11 are the most stringent.

Article 315 of NAFTA permits restrictions on the export of a good under certain conditions. One is that “the Party does not impose a higher price for exports of a good to that other Party than the price charged for such good when consumed domestically, by means of any measure, such as licenses, fees, taxation and minimum price requirements.”¹⁹ Similarly, any discounts or subsidies made available to Canadian consumers must be made available to foreign consumers as well.

Consumers in Canada do not pay the full cost of using water, whether for agricultural, industrial or domestic purposes. Under this NAFTA regulation, American and Mexican purchasers may not be charged more than Canadian purchasers. Should Canada enter the international market in bulk water, it could only take advantage of rising market prices in the US by increasing costs to Canadian consumers as well.

Another proviso of the same Article states that any restriction on exports is permissible only if “the restriction does not reduce the proportion of the total export shipments of the specific good made available to that other Party relative to the total supply of that good.”²⁰ In short, once Canada permits exports of bulk water to the US or Mexico, it cannot then reduce the amount exported below the proportion those countries have been receiving in order to conserve water for domestic needs.

In 1999, the federal government initiated a process to develop a Canada-wide accord preventing the export of bulk water. Under the accord, each province and territory would create legislation prohibiting the export of bulk water. The federal government amended the International Boundary Waters Treaty Act to prohibit the removal of boundary water from the water basins in

which the boundary waters are located and require persons to obtain licences from the Minister of Foreign Affairs for water-related projects that affect the natural level or flow of waters on the United States side of the border.²¹

Although all Canadian provinces have developed legislation, regulations or policies on water use there is no unanimity or consistency across provinces. Consequently, British Columbia, which had banned bulk water export as early as 1993 was one of four provinces which refused to sign a 1999 draft of a Canada-wide water accord on the grounds that it did not effectively protect Canadian water from export or the provisions of NAFTA.

Furthermore, none of these policies address the question of the status of water under trade agreements. As Wendy Holm of Farmer to Farmer noted in a 2003 letter to then Prime Minister Jean Chrétien:

There is no country-wide prohibition against bulk water removals from Canada.

Even if all provinces had instituted bans on bulk water transfers out of Canada, this would do nothing to change the terms of the trade agreements. Under both the FTA and the NAFTA, the federal government is responsible for assuring full compliance by sub-governments (provinces, municipalities, etc.). If NAFTA provisions are denied, US investors have rights to compensation under Chapter 11.

In response to the fact that NAFTA does not apply to water in its natural state, Ms. Holm noted that:

Water forced down wellheads to retrieve the last 20% of oil and gas is not in its natural state. Water held back or diverted for irrigation is no longer part of a free flowing river. Nor is water pumped out of the ground and bottled. Nor is water flowing from your kitchen tap. All have been taken out of a "free flowing system" to meet demand.

When the user of that water is American, or has American investors, the NAFTA applies, conferring rights superior to those of Canadian farmers and Canadian communities.²²

Further negotiations on a Canada-wide water accord in 2000 also failed. It is unclear whether a province which sold bulk water across national boundaries would create an obligation for other provinces to do so under NAFTA. It is likely that any province restricting the export of bulk water, once another province has permitted it, would be challenged under NAFTA's Chapter 11.

These potentially serious implications mean that the Canadian government should refrain from the bulk export of Canadian fresh water.

Recommendation No. 1 (amended and adopted, p. 14-15)

That the Canadian government, in consultation with the provinces, be requested to develop a national water policy to ensure a nation-wide ban on the export of bulk water and exempt water from the provisions of NAFTA and other applicable trade agreements and that the Moderator communicate the same to the Prime Minister and the Premiers of the provinces.

Canada's international obligations on trade in services

Risk pooling or cross-subsidization is central to all public services. Risk pooling means the redistribution of monetary and non-monetary benefits from the wealthy segments of society to the poorer segments, from well-served to underserved areas. It is this process that makes the provision of telecommunications and other services to rural areas in Canada feasible.

Cross-subsidization may be challenged or prohibited under the World Trade Organization's General Agreement on Trade in Services (GATS). According to British analysts, David Price and Allyson Pollock, trade lobbyists have been working to extend trade law from goods to public services so broadly that almost any policy or regulation of any public body is open to legal scrutiny. As services fall under the GATS rules, they become subject to the regulations. GATS regulations cover more than 160 service sectors including "medicine, social care, education and postal services."²³

Opening trade in water services to private interests could have a substantial impact on the cost to consumers. The issues of cost and quality are also linked to potential health concerns. And just as there is little incentive for private water service providers to serve poorer areas within a country, they are unlikely to provide reasonable options for poor, drought-stricken nations.²⁴

Obstacles to access: privatization

Privatization of public utilities and assets is a global phenomenon and affects not only water and water services but a range of services. Privatization of a public resource or service may serve the common good better, but it is important to ask who benefits and who suffers when this happens.

Privatization is predicated on the belief that public ownership is inefficient, costly and inept and that private ownership is the path to the efficient, rational use of resources. For the past quarter of a century, privatization has been part of a broader process of globalization. Often conditions for loans to southern governments by northern governments, the International Monetary Fund, the World Bank and other international financial institutions are dependent on privatizing public assets and de-regulating a variety of public policies affecting sectors such as agriculture, culture, environment, finance, industry and health.

Privatization of an industry or service may be a viable option in certain circumstances. However, the decision should be made in consultation with those who will be affected and it should be done in a transparent way. Too often, contracts signed between national governments and the private service providers are secret and not open to public scrutiny and debate.²⁵ There should be clear accountability and the social impact must be considered in arriving at a decision. One factor to consider is whether private involvement should take the form of ownership or of management only. In either case there needs to be vigorous public oversight, regulation and control.

Privatization of water services has, at times, resulted in improved services to wealthier neighbourhoods in developing countries, but these improvements have not been equitably shared.²⁶ Citizens in wealthier areas are able to pay higher prices for water and water services. Private companies have little or no incentive to provide these services in slums or rural areas. People living in these unprofitable areas either have to survive without access to clean, safe water or it is up to the government (often cash-strapped) to provide the service.

Only 5 percent of the world's water services are run by private companies. Water and sanitation services generally continue to be operated as public utilities. This is changing. International financial institutions with the support of industrialized nations are encouraging more privatization, especially public-private partnerships (P3s). The Canadian International Development Agency (CIDA) contributes to the Public-Private Infrastructure Advisory Facility (PPIAF), an international program of donor countries which work closely with the World Bank.²⁷ In 2003, the water sector represented almost one-quarter of the program's activities.

The market potential for water services is in the range of US \$800 billion. Like oil and gas, water and control of water resources are becoming a much sought after commodity and investment. The water industry's profits are almost 50 percent those of the oil industry.²⁸

DEBT, ACCOUNTABILITY AND SOVEREIGNTY

For nearly 30 years, countries seeking development assistance from International Financial Institutions and donor countries have had to comply with conditions set by the International Monetary Fund (IMF). The principal aims of these conditions are to reduce government expenditure, attract foreign investment, and free up funds for the repayment of debt and investment in poverty reduction.

Reducing government expenditure through privatizing government services has been a common feature of development lending since the adoption of the "Washington Consensus" in the 1980s based on the economic policies of a free market ideology. Almost two-thirds of World Bank loans to poor countries between 1996 and 1999 required the privatization of publicly-owned sectors of the economy. Water systems have been a focus of privatization conditions for most of the last decade. Since 1990, one third of World Bank loans were conditional upon some form of privatization of water services.

IMPACT ON THE POOR

The impact of turning water systems over to a private management corporation has had profound repercussions on the poor. UN statistics show that under policies of full cost recovery, the cost of water for families in Asia, Africa and Latin America is, on average, twelve times more per

litre than that paid by families in North America and Europe, where much of the cost of infrastructure and delivery is paid through taxation.²⁹ A 2001 poll that covered 17 Latin American countries found that 63 percent of respondents felt they had not benefited from privatization.³⁰

Over the past ten years, water systems have been privatized, (or faced privatization attempts) in South Africa, Ghana, Bolivia, Nicaragua, the Philippines, Indonesia and many other countries in the Global South.

Many of South Africa's water systems have been managed by the French water giants, Suez and Vivendi, for over a decade. Since 1994 over 10 million South Africans have lost water services because of an inability to pay. They are forced to use unsafe sources or to join the growing number of households who tap into the water system illegally. A recent outbreak of cholera which killed 250,000 people was blamed on the government's water policies.

The problems in South Africa are not due to a shortage of water, but to the government's pro-privatization policies. As noted by CBC reporter, Bob Carty, "Water could have been a way to engender confidence and trust in the public sector there, and in the government's promises of social justice and the citizen's right to clean drinking water. Instead, the liquid of life has become a source of conflict, division and distrust."³¹

In 1999, Bolivia was required by the IMF and World Bank to privatize the management of the water system serving the city of Cochabamba. Aguas del Tunari, a subsidiary of the California company, Bechtel, was granted a contract to manage the municipal water supply of Cochabamba. In less than a year, thousands of families were paying up to 20 percent of their income on water. Facing intense popular protest, the government offered to reduce water rates. This offer was rejected and ultimately, the government cancelled the contract. Then, on February 1, 2001, shortly after Aguas del Tunari moved its headquarters to Holland, its parent company, Bechtel, sued the Bolivian government for US \$25 million as compensation for lost profits. The suit was made possible under a bilateral investment agreement between Bolivia and Holland.³²

In 1999, the World Bank insisted that Ghana privatize its publicly-owned services, including the Ghana Water Company. The Ghanaian research group Southern Links, with support from Christian Aid, assessed the human impact of the privatization of water services. It found that prices rise under privatization and that price increases affect poor people more. In Ghana water rates rose 95 percent in May 2001. As a result, buying three buckets of water a day can cost as much as 20 percent of a person's income. For people in poor urban areas without piped water the costs were greater as tanker truck operators and intermediary buyers and sellers passed on their costs.³³ Southern Links' findings also pointed to other consequences. If people can't afford safe water, they will turn to unsafe sources which lead to the spread of water-borne diseases such as typhoid and cholera. "When more than half of the population makes less than \$2 per day," says Rudolf Amenga-Etego of Ghana's National Coalition Against the Privatization of Water, "such an increase in the price of water denies the majority of the population access to water."³⁴

Impact on Women and Girls

If a family does not have ready access to water, then it is women and girls who bear the burden and the responsibility to walk long distances to access water for the family. It is a truism, but access to clean affordable water contributes to healthy families and healthy communities.

Community Alternatives

The obstacles to providing clean, safe water to the 1.2 billion people who do without cannot be underestimated. Much can be and is happening in communities where churches and development agencies seek to meet this most basic of human needs. The following project supported by Presbyterian World Service & Development illustrates the positive impact that community participation and access to clean water can have.

Emelder Msuku is the treasurer of her water committee in a small village in northern Malawi. Before her village had access to a borehole, Emelder had to leave her home at 4:00 am and walk for more than two hours to fetch water from a small stream. In the dry season, the stream is a

mere trickle and the women and girls have to wait for a long time to fill their buckets. Emelder's daughter would often miss school because she was helping her mother fetch water.

Now that Emelder's village has a borehole, women and girls no longer have to walk long distances to fetch water. Girls can attend school regularly. Clean water reduces the incidents of water borne diseases. Women and men in the village are working together to manage the borehole and make any repairs that might be necessary. Emelder is providing leadership amongst her peers and in her community.

Mounting resistance

Popular resistance to the privatization of water systems has been mounting.³⁵ In addition to Cochabamba, Bolivia, citizen pressure has led to the reversal or prevention of private water system management in Grenoble, France and Atlanta, Georgia, as well as Toronto and Vancouver in Canada.

The Inter American Development Bank extended a loan of \$13.9 million to the Government of Nicaragua in 1999 to privatize the management of water delivery and sewage services. In 2003, responding to significant popular demand, the National Assembly of Nicaragua passed a moratorium on any privatization of water resources until a national water law was approved. There are now two bills pending in the National Assembly.

On October 31, 2004, the people of Uruguay approved, by a two-thirds majority, an amendment to their constitution which defines water and sanitation as basic human rights, places social considerations above economic considerations in the creation of policies on water, and requires that the delivery of water for human consumption be restricted to publicly-owned companies.³⁶

Recommendation No. 2 (adopted, p. 15)

That the Moderator write to the Minister for Foreign Affairs recommending that Canada support measures to ensure that services for water for personal and domestic use not be bound by General Agreement on Trade in Services regulations at World Trade Organization negotiations.

Recommendation No. 3 (adopted, p. 15)

That the Moderator write to the Minister of Finance recommending that Canada not support mandatory privatization of public water services as a condition for access to loans from the International Monetary Fund or World Bank.

NEXT STEPS

From the fall of 2005 to spring 2006, KAIROS and the Canadian Catholic Organization for Development and Peace (CCODP) will be conducting a joint campaign of education and action on water-related issues including the importance of recognizing water as a human right. CCODP has been promoting water as a human right since 2001.

The campaign will focus on the Water Declaration, already signed by 200,000 CCODP supporters,³⁷ and now made available to other churches and agencies within the KAIROS membership.

The Water Declaration reads as follows:

I agree with the following declaration and commit myself to upholding its principles:

- Water is a sacred gift that connects all life.
- Access to clean water is a basic human right.
- The value of the earth's fresh water to the common good takes priority over any possible commercial value.
- Fresh water is a shared legacy, a public trust and a collective responsibility.

In addition to supporting the Water Declaration, the KAIROS/CCODP action will encourage communication with government officials on the need for effective and meaningful community participation in the control, management and use of water, opposition to mandatory privatization of water systems as a condition of development assistance and the need to ensure that water systems and services are sustainable and accessible to all.

Recommendation No. 4 (adopted, p. 15)

That the KAIROS/CCODP Water Declaration be endorsed.

Recommendation No. 5 (adopted, p. 15)

That presbyteries and congregations be encouraged to participate in the 2005-2006 joint KAIROS/CCODP campaign on water.

Recommendation No. 6 (adopted, p. 15)

That the Moderator write to the Prime Minister urging the Government of Canada to affirm that access to clean, safe water for personal, domestic use is a basic human right.

CONCLUSION

This report, the first in a series on our global “common good”, reminds us that we are called to be good stewards of God’s creation. Recognizing access to clean and safe water as a basic human right will not immediately meet the needs of so many who do without. But, it sets a benchmark and gives the international community a common goal to strive for.

Water may be a source of conflict, but as this report suggests, sharing access to this resource may persuade states to find ways to share water and avoid conflict. The church welcomes the benefits that trade can bring to nations and to citizens, but constant vigilance is warranted to ensure that trade agreements do not override priorities of sovereign states, especially if those priorities are intended to improve the lives of the poor. It should not be assumed that the privatization in the management of water services will result in greater efficiencies. This process should not be forced on states or on communities. The decision to privatize should be a voluntary and consensual one. Transparency and accountability are essential elements otherwise the democratic process is weakened. Programs that positively engage communities result not only in providing access to a precious resource such as water, but can also strengthen the community’s capacity to resolve its problems.

The church is called to identify and support alternatives that offer hope. As the people of God, we are challenged to imagine how the resources of our global commons may be shared more equitably so that all may enjoy abundant life as provided for in God’s gracious economy.

UPDATE ON CANADA’S OFFICIAL DEVELOPMENT ASSISTANCE

People around the world reacted with shock and horror to the tsunami that caused so many deaths and so much devastation in South and Southeast Asia last December. This was quickly followed by compassion. The outpouring of support came from across the globe and Canada was no exception. With generous support from Presbyterians, Presbyterian World Service and Development responded in support of the extraordinary needs.

The response of Canadians to the Asian tsunami demonstrated a widely shared belief that we must reach out to our brothers and sisters in times of crisis. It is our obligation as citizens of the world to help those in need. Foreign aid is important.

In 2000, the Government of Canada joined United Nations member states in a pledge to the Millennium Development Goals (MDGs). One of the eight goals is to reduce by half the proportion of people whose income is less than a dollar a day by 2015. The Millennium Development Goals aim at improving the quality of life for millions of people by 2015.

Some progress has been made in the recovery from Canada’s dismal slump in Official Development Assistance (ODA) in the 1990s, but Canada’s ODA commitments continue to fall far short of the long-standing UN objective of 0.7 percent of Gross National Income (GNI).

The 2005 federal budget, released in February, affirms Canada’s commitment, first made at the 2002 UN Conference on Financing for Development, to increase its aid budget by 8 percent per year up to 2010. The result is an increase in Canadian aid to an estimated 0.33 percent of GNI by 2010. This is up from 0.24 percent in 2003-2004. But the budget does not include a timetable for reaching the 0.7 percent by 2015 and is far from the 12-15 percent annual increases deemed necessary by the Canadian Council for International Co-operation (CCIC) to reach this target.

Canadians have demonstrated their commitment to international assistance. The Government of Canada has taken some welcome steps in increasing ODA. What is required though, is a specific plan to reach the UN target of 0.7 percent by 2015 as a signal to Canada’s development

partners and other donors that Canada is committed to meeting its obligations to the Millennium Development Goals.³⁸

Recommendation No. 7 (adopted, p. 15)

That the Moderator write to the Minister for International Cooperation welcoming the Government's recent commitments to increase Official Development Assistance to .33 percent as a percentage of gross national income by 2010 and requesting that the Government develop and implement a plan to reach the target of .7 percent of Gross National Income by 2015.

APPRECIATION

The committee wishes to express its appreciation to The Rev. Zoltan Vass who has completed his term.

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29. A Thirsty World, Backgrounder 1, 2004, CCODP.
30. "Now They Tell Us: Privatization Is No Panacea", by Madelaine Drohan, Globe and Mail, August 3, 2003.
31. CBC News Indepth: Water Privatization,
<http://www.cbc.ca/news/features/water/southafrica.html>.
32. Water Privatization, Backgrounder 2, 2004, CCODP. Settlement of this suit is still pending.
33. "Water Privatization: Providing Water Cannot Be Left to Market Forces", by Leon Spencer, Washington Office on Africa, PCUSA; www.pcusa.org/washington/issuenet/Africa.
34. Water Privatization, Backgrounder 2, 2004, CCODP.
35. Third World Network, the Freedom from Debt Coalition, the African Information Development Centre and the Blue Planet Project are among the many organizations around the world active in mobilizing this resistance.
36. "Victory in Uruguay" Council of Canadians,
<http://www.canadians.org/documents/VictoryinUruguay.pdf>.
37. The Water Declaration has also been endorsed by 42 municipalities in the province of Quebec.
38. CCIC - Re-committing to the Millennium Development Goals in the February 2005 Federal Budget, briefing paper, February 2005.

Issa Saliba
Convener

Stephen Allen
Associate Secretary

THE LIFE AND MISSION AGENCY

To the Venerable, the 131st General Assembly:

Program Support Administration Staff General Secretary: J.P. Ian Morrison
Senior Administrator: Anne Phillips

INTRODUCTION

The Life and Mission Agency (LMA) is the program agency of the church and under this 'twofold' umbrella, of Life and Mission, its mandate is broad and varied. It seeks to fulfill this mandate faithfully in the light of God's grace and providence. The Life and Mission Agency committee and staff give thanks for the dedicated devotion of so many people across this vast country who serve the church through the agency in so many ways.

As an agency we celebrate with the church, we share joys with the church, we study with the church, we grow and evolve with the church, we grieve with the church, and we strive to meet the daily challenges of the church humbly, with patience and thoughtful caring creativity.

There is much talk of change in the church as we look to our future together. Throughout the following staff reports you will find phrases such as 'developing new initiatives', 'the way

forward', 'process of renewal and transformation', etc. The reports speak to the various ongoing ministries of the Life and Mission Agency but also look to the future life of the Life and Mission Agency and the work that is done through the agency on behalf of the constituency of The Presbyterian Church in Canada.

The year ahead will certainly be a year of transition for the agency with the retirement of its current General Secretary, The Rev. J.P. Ian Morrison. The Agency committee and staff wish Ian a happy, healthy retirement endowed with God's richest blessings.

The Life and Mission Agency Committee and staff look to this time of transition as an opportunity to move forward in faith, continuing to serve Christ and his church. We will continue to pray for God's guidance and transforming hand leading us forward in the days ahead.

LIFE AND MISSION AGENCY COMMITTEE

The committee welcomed as new members Linda Taylor, Lorna Teare and Sung Deuk Hong (appointed by the General Assembly); Gerald Sarcen and Victor Kim (Assembly Council); Helen Humphreys (AMS) and Druse Bryan (WMS). Retiring members of the committee include Jim Doherty who has served for six years, and Linda Bell, Peter Coutts and Barbara Wedsworth who have completed three years and are eligible for reappointment. We are grateful for the valuable contribution the appointees make to the life and work of the committee and through it to the church.

MINUTE OF APPRECIATION

The Rev. J.P. Ian Morrison

The Rev. J.P. Ian Morrison was born in Glasgow, Scotland. In 1957 Ian immigrated to Canada and worked as a draftsman in Lachine, Quebec. He made his home in Verdun, Quebec where he attended First Church and met his future wife, Sally Dewar. Ian and Sally have three sons, John and Colin in Vancouver and Paul in Scarborough. Ian and Sally also have five grandchildren.

Ian graduated with a B.A. from Sir George Williams College (now Concordia University) in 1963. Upon graduating with a B.D. from Presbyterian College in 1966, Ian was appointed by the then Board of World Mission to St. Giles Church, Prince George, British Columbia. He was appointed moderator of the Presbytery of Kamloops in 1967 and served as clerk of the same presbytery from 1968-1973. Ian served as Director for the United Appeal (1967-1973), Chaplain of the Royal Canadian Legion (1972-1973) and was a member of the Prince George Regional Hospital Board.

In 1973 Ian was called to Central Church, Vancouver. Ian and his congregation offered pastoral ministry to children, by way of mid-week groups, and to disadvantaged adults. Ian served the church in a variety of roles including as a member of the Board of Congregational Life, a member of the Board of World Mission and the Inner City Ministry Committee, a member of the Senate, Vancouver School of Theology and Board Chair, St. Andrew's Hall (1985-1987). Ian also chaired several committees at VST for a) Curriculum Review, b) Chaplaincy Service for Presbyterian Students and c) Review Committee re Position of Pastor in Residence. From 1983-1984 Ian took a leave of absence from Central Church, and served as Acting Dean, St. Andrew's Hall, Vancouver. During this time he was chaplain to Presbyterian students at VST and interim minister for University Hills Church, Vancouver. Taking seriously his role as a presbyter, he has served diligently as both presbytery clerk and moderator over the years and "by the testimony of many witnesses" is an interesting and engaging preacher.

In 1988 Ian was appointed the Associate and Successor Secretary for Canada Ministries. On the retirement of Giollo Kelly in 1990 Ian assumed the position of Secretary for Canada Ministries. Ian served in this position through the church's restructuring phase. During this time, Ian travelled extensively across Canada meeting with congregations, presbyteries and synods regarding the work of Canada Ministries.

In 1996 Ian was appointed as General Secretary for the Life and Mission Agency. In this role Ian also served as an ex-officio member of the Assembly Council, the Women's Missionary Society, the Atlantic Missionary Society, and all Life and Mission Agency Advisory Committees. As General Secretary Ian was a director of the Experimental Fund and a member of the Ecumenical and Interfaith Relations Committee in addition to the many other committee

responsibilities required in this leadership position. Ian acted as the point person for the Life and Mission Agency and the regional staff and regional staff consultative committees. He faithfully met and visited with international partners, traveling to Japan, Cuba, Taiwan, Central America, Kenya, Ghana, Nigeria and China, and actively participated in meetings of CANACOM (Caribbean and North American Council on Mission) held in the Caribbean and North America.

Working with the General Assembly Office and Canada Ministries, Ian has committed himself to helping our denomination understand and respond to the Legacy of Residential Schools. He was part of the first visits to meet with students from Presbyterian Residential Schools to hear their account of their time at the schools. Ian has worked tirelessly in an ecumenical context, looking beyond our church to ways that the whole church and the Government of Canada might address this legacy. He was key in negotiations with the Federal Government that led to an agreement on compensation related to our schools, and he has worked closely with the Working Caucus, a team of government, aboriginal and church representatives, that have been advising the Federal Government on a wide array of matters related to this legacy.

As General Secretary, Ian worked closely with the Principal Clerk and the Chief Financial Officer, and was a trusted colleague at the office and a great asset to the Management Team as it worked through many complex and important issues related to the efficient administration of both the national office and the mission programs of the denomination. Ian worked to ensure the smooth overall running of the Church Offices.

Ian faithfully took an active and passionate role in interpreting the work of the Life and Mission Agency to the church at large and brought to his task as administrator a desire to work at keeping the bureaucracy of the institutional church as human as possible.

Ian's mature and pastoral leadership as General Secretary of the Life and Mission Agency was found to be most supportive, encouraging and engaging. He placed a great deal of trust in his executive staff, respecting their own skills and abilities in the development of their individual portfolios, while at the same time monitoring and helping people meet their goals and objectives. One of the many strengths that Ian brought to his position was his ability to provide a climate where harmony prevailed. During his tenure as General Secretary the values of working cooperatively and non-competitively were strong. Ian was able to develop a climate of permission-giving which in turn enabled and brought out excellent leadership qualities in many staff. His ability, not only to listen but to truly hear what people were saying, allowed him to be a helpful problem solver and first and foremost a committed pastor to his staff and to all whom he encountered. Ian has been a dedicated leader bringing to the position of General Secretary a sensitivity to the diversity of the church and integrity and attentiveness to difficult issues.

Delighting in the youth of the church, Ian not only attended Canada Youth 2000 but was also pleased to serve on its design team (the only one of his generation!). His contributions and ability to relate to the young people of the church were assets soon discovered and coveted by the design team and he was happy to be of service in three years time for Canada Youth 2003.

Ian brought to his position a great knowledge and love for both the church - universal and our own denomination - and a desire to see the Presbyterian Church in the mission of building and supporting communities that, in turn, allows the individuals involved to live faithful and creative lives.

We give thanks to God for Ian's extensive ministries with, and among, the people of The Presbyterian Church in Canada and beyond. We thank God for his life and faith and for the contributions made over many years of faithful service. We give God thanks for his day to day witness of his Christian faith in his life. We pray that God will be with both Ian and Sally as they enter this next phase of the journey. May they be richly blessed with many happy, healthy years of retirement.

Recommendation No. 1 (adopted, p. 16)

That the above minute of appreciation for The Rev. J.P. Ian Morrison be adopted.

FLAMES INITIATIVE

The Life and Mission Agency will have available this year a "best practices" resource from the past six years. During the *FLAMES* year Education of Clergy and Laity, two Life and Mission

Agency staff persons served on the committee appointed by the Committee of Theological Education to oversee the work of the co-ordinator.

STAFFING

The Life and Mission Agency welcomed Herb Gale as the Associate Secretary for Planned Giving just prior to last year's General Assembly. In August 2004 the Planned Giving department took on contract Joan Masterton to assist in setting up the department and to help the associate secretary in ascertaining what staffing would be necessary for the department. We also welcomed Sheilah Alyea as the Secretary for Canada Ministries.

We rejoice with Dorothy Henderson, who was elected Educator of the Year by the Association of Presbyterian Church Educators at its annual meeting in February in Vancouver, British Columbia.

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.

In August 2004 Jennifer Bell was appointed by the Synod/Synodical of Saskatchewan. Currently the Synod/Synodical of Alberta and the Northwest is without a regional staff person. A search process is in place to find a successor to Wayne Menard.

The yearly meeting between Regional and Church Offices staff is appreciated by all as a forum in which there is an open exchange of concerns and interest. The General Secretary of the Life and Mission Agency and the Executive Secretary of the WMS also take this opportunity to listen to concerns expressed by the regional staff.

The biennial meeting with synod/synodical conveners of regional staffing committees was held in March 2005. Those present appreciated the opportunity to share what was happening in their regions and to learn from each other. The turnover of conveners in the regions makes this meeting an important one in the exchange of ideas. An educational component, led by The Rev. John Henderson, on supervision of and pastoral care for staff was appreciated by those who attended.

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. Again, 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. They are also working with PWS&D in supporting particular projects. From their funds both societies make grants, great and small, that complement the work of the Life and Mission Agency. For this we are grateful. Also, members from both societies participate in the many advisory committees of the Life and Mission Agency.

E.H. JOHNSON MEMORIAL TRUST FUND

The Life and Mission Agency has appointed a small committee to work with the General Secretary, the Associate Secretary for International Ministries and members of the E.H. Johnson committee to help clarify the mandate, function and composition of the E.H. Johnson Memorial Trust Fund.

RACIAL DIVERSITY ON ADVISORY COMMITTEES

At its March 2004 meeting the Life and Mission Agency adopted a recommendation encouraging associate secretaries to be conscious of racial diversity when considering appointments to advisory committees. Some committees are already well represented. All staff are aware of this recommendation as they rotate new members onto their committees.

FROM VOLUNTEER TO LAY MINISTRY

The Life and Mission Agency is aware of a growing number of individuals, particularly those who have taken early retirement from their regular employment, who are willing to volunteer

their time to particular ministries on behalf of the church. The staff has been considering how we can develop such a program. We have dedicated some bequest money to a pilot program in the areas of PWS&D, International Ministries and Canada Ministries to ascertain the viability of developing a permanent program.

LONG RANGE PLANNING

The Life and Mission Agency is represented on the Long Range Planning Committee by Ken Stright, Jim Doherty and Daniel Cho, plus the General Secretary. We were grateful for the opportunity to present to this committee a detailed outline of many of the initiatives that the Life and Mission Agency has undertaken or is presently undertaking.

FUTURE DIRECTIONS COMMITTEE

As well as working with the Assembly Council's Long Range Planning 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. A report of the Future Directions Committee has been tabled until the November 2005 meeting.

RESIDENTIAL SCHOOLS

The General Secretary continues to work closely with Stephen Kendall on how we co-ordinate our involvement on the matter of residential schools. (See the report of the Assembly Council on p. 217-18.)

Alternate Dispute Resolution

The General Secretary continues to be involved with the Residential Schools Working Caucus. The caucus is made up of representatives from the Government of Canada's Department of Indian Residential Schools Resolution Canada (IRSC), survivors and the churches. This group has been giving input to the government into the Alternate Dispute Resolution (ADR) model.

Ecumenical Working Group

Both the General Secretary and Stephen Kendall continue to liaise with the other church entities as needed. They discuss together common concerns and keep each other briefed on matters of common interest.

Aboriginal Healing Foundation

The General Secretary has been involved in meetings with the Aboriginal Healing Foundation concerning support for the ongoing work of the Foundation. The government has extended interim additional funding by \$40,000,000 over the next two years.

Healing and Reconciliation Design Team

During the past year Gordon Haynes and Mathew Goslinski have been staff support to the Healing and Reconciliation Design Team. The convener of the Design Team reported to both the November and March meetings of the Life and Mission Agency Committee. The report and related recommendations are found in the report of the Assembly Council (p. 218-30). The General Secretary is a member of the follow-up group that was appointed by the Assembly Council Executive.

Public Inquiry into Residential Schools

There have been a number of meetings looking at the pros and cons of having a public inquiry on the Residential Schools. This is one of the recommendations that the Assembly of First Nations has made to the government along with other suggestions regarding the ADRs. Both the General Secretary and Stephen Kendall have participated in these meetings. They have stressed, along with others, that these must be local initiatives with Aboriginal people as equal participants.

OVERTURE NO. 7, 2004 (A&P 2004, p. 558)

Re: A study on meeting the needs of those with official and minority languages in the church

Overture No. 7, 2004 was referred to the Life and Mission Agency by the 130th General Assembly. The prayer of the report was to ... appoint a special committee to study how The Presbyterian Church in Canada is meeting the needs of those persons who speak minority languages or official languages in a minority situation ... and how we endeavour to meet those needs in the future.

At its November 2004 meeting the Life and Mission Agency Committee appointed a committee to deal with this matter.

The special committee surveyed presbyteries across Canada seeking identification of majority languages spoken within congregations or, significant minority language groups within congregations. Twenty-four presbyteries responded to the survey. English was the majority language in 22 presbyteries, accounting for 484 congregations. Korean was the majority language in two presbyteries, accounting for 33. French and 10 additional language groups were also identified within congregations in various presbyteries, with Hungarian accounting for the most at seven.

The Life and Mission Agency currently provides some resources for education, worship, church policy and program promotion in both official languages, in Korean, and in a number of other minority languages. Examples include Living Faith/Foi Vivante in French and English, PWS&D Advent and Lent liturgies in French, English and Korean, and the Sexual Abuse and Harassment Policy brochure in Korean and English. Resource Production and Communication provides nationally produced brochures in small runs in a variety of languages on request from congregations. PWS&D produces additional educational and worship material in French, Korean and other languages through the generous help of volunteer translators. Justice Ministries is working on providing topics and headings of key documents, such as the Social Action Handbook, in a variety of languages to indicate where specific information is available. The ability of the denomination to produce every document The Presbyterian Church in Canada creates, including the Book of Forms and the Acts and Proceedings, in every identified language group would prove unfeasible.

The Life and Mission Agency will explore what language resources may be available from other denominations for use in worship and education that can then be made available for the use of our congregations. Presbyterian congregations that have produced their own language translations and resources in worship, education, Presbyterian policy, etc. are invited and encouraged to share those resources with the Life and Mission Agency for distribution to other congregations with matching language needs.

Recommendation No. 2 (adopted, p. 16)

That the above statement be the response to Overture No. 7, 2004.

GENERAL SECRETARY SEARCH COMMITTEE

The 130th General Assembly approved the request of The Rev. J.P. Ian Morrison to resign as General Secretary of the Life and Mission Agency effective after the 131st General Assembly (A&P 2003, p. 234, 19). The Assembly Council, through its Executive, was given power to issue in approving any changes or revisions to the position description (A&P 2004, p. 446, 41) and the Life and Mission Agency Committee was authorized to call for nominations from the presbyteries and to bring a nomination to the 131st General Assembly (A&P 2004, p. 234, 19).

The Life and Mission Agency created a search committee which included The Rev. Ruth Houtby (convener) as well as The Rev. Daniel Cho and The Rev. Dawn Griffiths from the Life and Mission Agency Committee. Representatives were also sought from the Assembly Council (Mr. Charles Parsons and The Rev. Dr. Jonathan Dent), the WMS/AMS (Mrs. Margaret McGillivray) and the church at large (Mrs. Maureen Kelly and Ms. Donna Wilkinson).

Letters were sent to all presbyteries requesting nominations. The position was advertised in The Record, in the PCPak and on the PCC web site.

Nominations were received from 16 presbyteries for 16 candidates (see p. 525), and six people applied.

The search committee met by conference call on three separate occasions: September 7, 2004, December 7, 2004 and February 17, 2005. Face to face meetings were held on November 4, 2004 and January 21, 2005. At these meetings the committee spent considerable preparatory time reviewing the qualifications and position description before developing the interview questions that would elicit information to determine if the candidates being interviewed possessed the necessary gifts and skills for this position.

The search committee short listed the applications to four people. The four candidates were interviewed in Brampton on February 25, 2005. The committee agreed on a name to bring to the Life and Mission Agency Committee. References for the candidate were checked.

All other applicants and nominees were notified when they were no longer being considered by the committee.

The search committee reported to the Life and Mission Agency Committee at its meeting on March 8, 2005. The committee presented the name of The Rev. Richard Fee as the candidate. The Life and Mission Agency unanimously agreed to present the following recommendation to the 131st General Assembly:

Recommendation No. 3 (adopted, p. 30)

That The Rev. Richard Fee be appointed General Secretary of the Life and Mission Agency effective September 1, 2005.

Biographical Information - The Rev. Richard W. Fee

On June 6, 2004, Richard Fee was elected to serve as the Moderator of the 130th General Assembly of The Presbyterian Church in Canada.

Since November 1992, Rick has served as Director of Presbyterian World Service and Development (PWS&D), the relief and development arm of The Presbyterian Church in Canada. Prior to this appointment Rick served as a Board of World Mission staff with The Presbyterian Church of Nigeria, as parish minister and as Deputy Clerk of the General Assembly. From 1987 until the end of 1992 he also served as Africa Liaison, visiting all areas in Africa where The Presbyterian Church in Canada has partnerships, personnel and projects.

As the relief and development and refugee sponsorship arm of the church, PWS&D maintains partnerships with church agencies and development organizations in Africa, Asia and Central America. As Director, Rick offers overall co-ordination, committee support and administration for the maintenance of programs in these regions.

In 1992 PWS&D joined the Canadian Foodgrains Bank (CFGB). As staff person responsible for that membership, Rick has visited and monitored food shipments to Central America (Guatemala and Nicaragua), Albania and Kosovo, North Korea, the Great Lakes region of Africa (Uganda, Rwanda), and the Horn of Africa (Ethiopia, Kenya, Somalia). His most recent humanitarian assessment mission was to Iraq in July, 2003. In December, 2003 he monitored PWS&D partners' programs in India. Rick is presently the Vice Chairperson of the CFGB. Rick serves on the board of Action by Churches Together (ACT), the international body uniting church responses to emergency situations around the world, and on the board of Kairos: Canadian Ecumenical Justice Initiatives. He also serves on the Heads of Agencies Network, the World Council of Churches body uniting development and relief agencies.

A native of Killam, Alberta, Rick has attended the University of Alberta, Edmonton; Saint Patrick's College, Ottawa; Carleton University, Ottawa; Knox College, Toronto; and Fuller Theological Seminary in Pasadena, California. Rick has an adopted son from Nigeria, Nkwuda, who with his wife, Kelechi, have a daughter, Kendra Ifeoma.

CANADA MINISTRIES

Staff Associate Secretary:	Gordon Haynes
Administrator:	Mathew Goslinski
Secretary: (until October 15, 2004)	Dina Athanasopoulos
(from October 15, 2004)	Sheilah Alyea

2004 - 2005 IN REVIEW

Canada Ministries allocated grants in the following categories:

- Creating New Ministries
- Renewing Ministries
- Sustaining Ministries
- Supporting Specialized Ministries

Creating New Ministries (23 congregations or missions)

This category includes new forms of ministry that start without something already being there. The intent is to start something completely new.

Five congregations were able to reduce their grants and five achieved self-support. Those five were: North Bramalea (Brampton), Wasaga Beach Community (Barrie), St. Paul's, Burlington (Hamilton), Abbotsford Korean (Western Han-Ca), and Nanaimo Korean (Western Han-Ca). By achieving self support, they allowed funds to be made available for other new work. Two congregations have been started in the past year. These were: Parkland First (Edmonton-Lakeland), and Grace, Victoria (Western Han-Ca).

As funds are available, Canada Ministries normally makes a gift of land, 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 Tantallon/St. Margaret's Bay (Halifax & Lunenburg), Montreal Ghanaian (Montreal), Toronto Ghanaian (West Toronto) and Southwest Winnipeg (Winnipeg). A number of other properties are in the process of being purchased for new congregations at this time.

In the spring of 2005, a "Creating New Ministries" Conference was held in Winnipeg, involving many of the workers from this category.

Renewing Ministries (10 congregations or missions)

This category includes new forms of ministry that arise out of something that is already there, but involves major changes.

Three renewing congregations started receiving grants during the year. These were: Open Door Cluster (Lindsay-Peterborough), St. John's, Bradford (Oak Ridges), and Lakeside, Summerland (Kamloops).

Sustaining Ministries (23 congregations or missions)

This category includes congregations and pastoral charges that are receiving grants over a set period of time. This period of time is to be determined by the circumstances as established through a covenanting process. We still expect that each mission work would be able to be responsible for more of its costs each year, but this is not possible in all cases. This category includes rural and remote congregations amongst others.

An ongoing series of workshops on "Worship for Rural and Remote Congregations" continued this year, with workshops held in the Presbyteries of Temiskaming and Brandon. The emphasis in these workshops is to develop trained worship teams of lay people within the congregations or the region. An evaluation of this program will be undertaken to determine its worth, although the general response by those who have attended these workshops was very positive. Other workshops will be held elsewhere in Canada, depending upon demand.

OVERTURE NO. 4, 2005 (p. 578-79)

Re: Creating a category for and sustained funding for ministries such as Cariboo Regional Ministry (CRM)

The prayer of Overture No. 4, 2005 is to "... ask Canada Ministries and the Canada Ministries' Advisory Committee to:

1. revisit the present categories under which grants are allocated, and to provide either a new category or a clearer place in one of the present categories for ministries like the CRM, and
2. to rethink the present level of financial commitment from Canada Ministries to the CRM and similar ministries which will probably never be self-supporting ..."

The overture wishes a revisiting of our grant categories, and a rethinking of the level of commitment from Canada Ministries, and wants these matters to be considered by the Canada Ministries Advisory Committee.

Having consulted with the Canada Ministries Advisory Committee, Canada Ministries would remind the Assembly that a similar overture was made by the Presbytery of Kamloops in 2001. The prayer of the overture at that time was that the General Assembly create, "under the

jurisdiction of Canada Ministries, a category of territorial ministries that are regional in nature which would recognize their unique status as ongoing mission works for which there is required long-term, stable financial support without the threat of decreasing grants..." The recommendation from Canada Ministries, "That the prayer of Overture No. 1, 2001 be not granted for the above reasons." was adopted by that Assembly. (A&P 2001, p. 337-38, 25)

Canada Ministries noted at that time that it was looking at its categories, but that "... the direction of that examination is toward identifying common elements rather than separating into smaller and smaller categories based on perceived differences." It was felt, at that time, that larger categories gave greater opportunity to use the grant funds more effectively. This examination of the categories was completed, and resulted in the change to the present categories.

It was also noted (once more in the words of Canada Ministries' response in 2001) that "If there were a major change in the contributions through *Presbyterians Sharing ...*, that change would be reflected in the amount available for grants to congregations. That is why Canada Ministries cannot guarantee a grant amount beyond the present year. To guarantee a fairly large grant amount to one particular category would mean the other categories would have to absorb a larger portion of any decrease."

In terms of the "Territorial" or "Regional" Model, the report said, "The model of the Territorial Ministries is one that seeks to answer the problem of providing ministry in areas where the traditional model has not been able to afford to continue. By placing an emphasis on people rather than buildings, the hope is that a sustainable ministry might be created that can reach people in less-densely populated areas. If ownership of the ministry is placed more in the hands of the laity who live in these areas, the cost of ministry can be kept low enough to allow the ministry to be sustained over the years. Canada Ministries would argue that the goal for these ministries is to have the decisions for where the ministry goes in the hands of the local session, and the way to have that happen is for the majority of funding for the ministry to come from within the ministry."

The response to the Overture No. 1, 2001 concluded, "Canada Ministries feels that the prayer of the overture to create a category of grants containing only two [it would now be three] works would create an unfairness in our system, inaccurately separate these works off from other Remote congregations who share many of the same issues, create a dependency that would be unhealthy in the long term, and speak against the prime reason for Territorial Ministries."

Given that Canada Ministries, in consultation with its Advisory Committee, feels that the points raised in Overture No. 4, 2005 are, in essence, the same as raised in Overture No. 1, 2001, we feel the response should be the same.

Recommendation No. 4 (adopted, p. 16)

That the prayer of Overture No. 4, 2005 not be granted.

Supporting Specialized Ministries (31 congregations or missions)

This category includes congregations or missions that require specialized skills. It includes native ministries, inner city institutions, university chaplaincies, and Francophone ministries.

We presently provide funds toward 14 university chaplaincies across Canada. One University Chaplaincy stopped receiving a grant. This was at the University of Western Ontario (London).

The Boarding Homes Ministry (East Toronto), the Stonegate Ministry (West Toronto), and the Korean Canadian Family Ministry (Eastern Han-Ca) continue their necessary work with those most in need in Toronto. Armagh, a shelter for abused women, provides an excellent and much needed service in the Peel Region. Tyndale-St. George's (Montreal) continues its important ministry in Montreal, as does Action Réfugiés Montréal (Montreal).

Our native ministries continue to serve faithfully. Anamiewigummig in Kenora (Winnipeg) serves the needs of those on the street throughout the year, as does the Winnipeg Inner City Ministries (Winnipeg) through Anishinabe Fellowship and Flora House. The Saskatoon Native Circle Ministry (Northern Saskatchewan) and The Edmonton Urban Native Ministry (Edmonton-Lakeland and Western Han-Ca) provide an important witness in their communities, as does Mistawasis Memorial Church (Northern Saskatchewan) on the Mistawasis First Nation

Reserve. Other ministries to Aboriginal people of Canada are carried on and supported by local congregations and presbyteries, such as the Cariboo Ministry (Kamloops) and the Hummingbird Ministry (Westminster).

In the spring of 2005, a retreat was held for the workers at the various native missions across Canada.

Staffing Changes

On October 16th, Dina Athanasopoulos took a three-month leave of absence from her position of secretary for Canada Ministries. After her leave of absence, she decided to remain with family in Greece, and so tendered her resignation. We are pleased to welcome Sheilah Alyea as our new secretary. She began in a full-time capacity in January.

OVERTURE NO. 21, 2000 (A&P 2000, p. 524, 26)

Re: Presbyteries and synods providing justification for grants from Canada Ministries

The prayer of Overture No. 21, 2000 was "... to instruct synods and presbyteries to justify the need for Canada Ministries' grants for congregations and other ministries within their bounds in terms of Canada Ministries' guidelines ...". Somehow the overture became lost, and Canada Ministries apologizes to the Presbytery of Calgary-Macleod for the delay in dealing with this overture.

Grant requests come to Canada Ministries in two ways during the year. As the Policy and Procedures of Canada Ministries says, "Normally applications for grants must be made annually by the presbytery through the synod before being presented to Canada Ministries, and follow the procedures enunciated that accompany the grant application."

Other times during the year, in special circumstances, applications may be made for grants directly from the presbytery to Canada Ministries." The procedure for processing the grant requests is also stated. "The grant applications are to be completed by the congregation or ministry. The original application is to be passed to the presbytery for its approval, with a copy to Canada Ministries. Upon approval by the presbytery, the original is passed to the synod for approval, with a copy to Canada Ministries. Upon approval by the synod, the original is passed to Canada Ministries. Each level keeps a copy of the application for their own information."

All grant requests that follow this procedure are then considered at the Grants Meeting that is held once a year (at the end of October). Present at the Grants Meeting are the Canada Ministries Advisory Committee, representatives from each of the synods, and the Associate Secretary for Canada Ministries.

Of course, during the year, new grant requests arise that cannot wait to follow that process. In those cases, the request goes directly from the presbytery to Canada Ministries. These new requests need to provide a lot of information about the need for the grant, and how the grant will be used. The presbytery is very aware of the reasons for the need of the grant, and (through its actions) indicates its support of the work and the grant.

The same sharing of information should also happen with those (usually) established grants which come through the process of examination by the presbytery and synod. The Policy and Procedures state that,

Presbytery requests for grants must be accompanied each year by certification that the requests are based on a careful examination of the audited financial statements and balance sheets of each congregation involved, and that the presbytery is satisfied the grant is justified. Presbyteries are requested to get from each congregation also a statement of its plans for growth including a budget estimate for the year for which the grant application is being submitted. It also will examine and evaluate the potential of said plans in justifying requests for annual deficit grants. Such plans should include the contribution of the full amount requested through the presbytery for the support of the General Assembly budget (*Presbyterians Sharing ...*).

It would make sense that the synod should wish to know that same information, given that their representative at the Grants Meeting is expected to be able to provide insight on any grant request in their area.

Unfortunately, this level of information does not always make it to Canada Ministries or the Grants Meeting in October, which means that decisions have to be made without all the necessary information. Canada Ministries agrees with the Presbytery of Calgary-Macleod on the principle that such oversight by presbyteries and synods of the grant-receiving works within their bounds is an important part of the grant process.

Recommendation No. 5 (adopted, p. 16)

That presbyteries and synods give a clearly articulated justification of the Canada Ministries' grants for congregations and other ministries within their bounds in terms of Canada Ministries' guidelines when passing the grant requests on to Canada Ministries for consideration at the Grants Meeting.

Recommendation No. 6 (adopted, p. 16)

That Overture No. 21, 2000 be answered in the above terms.

ECUMENICAL RELATIONS COMMITTEE, REC. NO. 7, 2004 (A&P 2004, p. 305, 38)

Re: Mutual ministry of a congregation with the United Church of Canada

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

Canada Ministries has been involved in the discussions with the Ecumenical and Interfaith Relations Committee. The committee will be reporting on this matter, and Canada Ministries wishes to report on its involvement in this matter and its concurrence with the report of the Ecumenical and Interfaith Relations Committee (see p. 290).

OVERTURE NO. 1, 2005 (p. 577)

Re: Definition of and educational requirements for lay missionaries

The prayer of Overture No. 1, 2005 was "... to provide a clear definition of what a lay missionary is and the educational requirements of same ...". It was referred to Canada Ministries and Ministry and Church Vocations for action.

Canada Ministries and Ministry and Church Vocations discussed this overture, and it was agreed that Ministry and Church Vocations would lead in dealing with the overture, with Canada Ministries providing assistance. Ministry and Church Vocations is already studying some similar issues having to do with lay missionaries. Also, although Canada Ministries has been using the categories of "lay-missionary" and "lay-missionary with special training", we have been using them primarily as pay scales for workers who were working in congregations/missions but were neither ordained nor designated.

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, and the Robert and Thompson Funds. The McBeth Baker Fund provides loans to congregations with high indebtedness for first phase construction by New Church Development congregations. Applications for these funds can be obtained from Canada Ministries, found as an appendix of the Canada Ministries' Policy and Procedures Manual, or downloaded from the PCC web site.

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. The Live the Vision funds, however, are being used up, and without their help, the New Church Development Capital funds will eventually dry up. Canada Ministries will be spending time in the coming year looking at ways of replenishing those funds.

GRANT DISTRIBUTION

To show better where our grant funds 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. Also, since some of the funds are not distributed to any particular synod, the totals will not always agree.

Synod	Synod Distribution					
	2004	%	2005	%	2006	%
Atlantic Provinces	\$104,251	6	\$137,584	7	\$170,414	8
Quebec & Eastern Ontario	\$195,552	11	\$278,278	14	\$281,406	13
Toronto & Kingston	\$419,584	25	\$510,958	26	\$452,406	22
Southwestern Ontario	\$80,617	5	\$52,096	3	\$42,014	2
Manitoba & Northwestern Ontario	\$256,995	15	\$257,576	13	\$362,016	17
Saskatchewan	\$112,743	7	\$118,142	6	\$119,082	6
Alberta & the Northwest	\$191,598	11	\$273,917	14	\$355,507	17
British Columbia	\$341,831	20	\$327,107	17	\$316,290	15

Category	Category Distribution					
	2004	%	2005	%	2006	%
Creating New Ministries	\$1,249,932	52	\$1,311,138	55	\$1,064,775	53
Renewing Ministries	\$260,616	11	\$186,965	8	\$91,983	5
Sustaining Ministries	\$204,282	9	\$181,121	8	\$97,849	5
Supporting Specialized Ministries	\$584,343	24	\$615,673	26	\$654,505	33
Administration*	\$108,042	5	\$97,059	4	\$87,628	4

*Administration is a category that takes in insurance on properties held for future church buildings, moving costs for ministers, study leave for ministers, conferences, coalitions (KAIROIS), and the Peace River mission convener’s travel expenses.

Canada Ministries Advisory Committee

The Canada Ministries Advisory Committee is presently centred within the Synod of Southwestern Ontario. Most meetings are held in Caledonia, Ontario, and are held in February and June. As well, the Advisory Committee meets in conjunction with the Grants Meeting, held yearly in Crieff Hills at the end of October.

The Advisory Committee is made up of: The Rev. Tom Vais (Convener), Mr. Doug Brown, Mrs. Elaine Allen, The Rev. Kirk Summers and The Rev. Amanda Birchall.

EDUCATION FOR DISCIPLESHIP

EDUCATION IN THE FAITH

Staff Associate Secretary: Dorothy Henderson
 Program Assistant: Matthew Donnelly

Canadian philosopher and theologian Bernard Lonergan says that people “come to know” in five steps. First, they gather data. Second, they ask relevant questions. Third, they make reasonable decisions. Fourth, they act responsibly and finally, they fall in love or have passion for the decision. Ultimately, when these steps are followed, because it is a good “knowing”, people renew their passion for God who walks with them in the decision making.

Education in the Faith is not about just learning the Bible or “having Sunday school”. It is about gathering data, asking good questions, making reasonable decisions, acting on the decision, and falling in love with the ultimate source of love-God.

This may seem lofty, but it is a reminder that what we do, educationally, in the church and home is vitally important. It leads us to the heart of God.

Survey of Young Adults

In the winter of 2004, Associate Secretary, Dorothy Henderson took a three month leave of absence to study at the University of Toronto. As part of that study she designed and conducted a survey of 240 young adults who had grown up in the church. The young adults were asked about their memories of Sunday school, worship and mission/service. Following is a synopsis of the results of that survey and some implications about what it can teach us about raising children in the church today.

This past year I completed a survey of 240 young adults who grew up in the church. The survey was a result of curiosity and concern. Since 1984 we have lost approximately 10,000 children from our Sunday schools each decade. Is it just demographics? Or, do we need to be more self-critical and self-aware of how we “do” faith development and nurture with our children? Is Sunday school a thing of the past? Why not ask young adults who have recently “graduated” from our Sunday schools and youth programs?

I interviewed 240 young adults about their childhood memories of church. The majority of those interviewed were Presbyterian (71%) and the majority of the respondents (77%) still regularly attend church. They were eager to give their opinion and they were equally eager to see the results.

From the start, I say that these are not the young people who have “voted with their feet” and no longer come to church. They are the ones who stayed around and are, in general, still committed and care deeply about the church.

I asked them about their memories of having grown up in the church - their memories of Sunday school, memories of worship and memories of mission/service. They told me interesting things and, because they are still with us, it is imperative that older adults (who generally “run” churches) pay attention to the voices of these young adults.

What the Young Adults Said

The seventeen items below are listed in order of intensity, as I perceived it.

1. The young adults said, “Please ... do something about worship.”

Of particular interest in this survey is the impatience that young adults expressed around worship. They didn’t much care for their worship experiences as children and, even though some of them express comfort in currently participating in the familiar patterns of worship, they long for variety and flexibility. In fact, they indicated that they “vote with their feet,” and simply go to other churches to have this need satisfied from time to time. In general, the young adults express impatience with our worship and long for more experiential and participatory worship.

2. They said, “My family was the primary influence on my faith journey.”

Throughout the surveys, the young adults speak loudly and clearly about the role their families played in their faith development, primarily making sure that they got to church on a regular basis. In hindsight, it would have been interesting to ask what form of Christian nurture—such as prayer, rituals, Bible stories, conversion - took place in the homes of these young adults as children. The fact that 98 percent of the respondents said that family members were responsible for helping them attend church speaks volumes about the important role of family support.

3. They said, “We liked Sunday school ... but please improve it.”

Here were their suggestions:

- Sunday school should not be the only or the main activity at church.
- We want active learning.
- Sunday school teachers/leaders need to be well trained.
- Continuity of teachers is important.

4. They said, “There are many paths ... many roads to Christian faith.”

The young adults provided a long list (41 different ways) by which they entered into the Christian life. This reminds older adults that there is no “one way” to the life of faith. It would be easier if there were! If only we could say, “Let’s do the best Sunday school program in the community and we know our children will grow up to be people of faith.” But, the list of 41 items reminds us that some children come to faith through camping, through singing, through relationships, through drama and dance, through making something creative with their hands.

5. They said, “We want to be ‘adopted children’ of the congregation.”

If children and youth are to be an important part of the congregation, they want to feel like an adopted child or grandchild. They want to be included in a meaningful way in just about every aspect of church life. They want to be known by name.

6. They said, "Don't judge or squelch our spiritual questions."

The young adults made it very clear that they want to feel it is okay to continue asking probing and searching questions about their faith. Even the young adults who expressed strong faith, wanted "permission" to ask questions and explore their faith. The young people of today will probably never "arrive" in their spiritual quest. As one girl put it, "We are just marching along through life."

7. They said, "Please ... be open and adaptable."

One of the prime irritants expressed by the young adults was their perception that churches are both reluctant and slow to change. They expressed their impatience like this:

- Churches are afraid to try new things, even simple things like opening the doors of their buildings. (female, age 24)
- The church's resistance to change pushes young people away. (female, age 19)
- The music in most churches is a good example of trying to hold on to the old ways and not adapting. (male, age 26)
- I dislike the church's reluctance to adapt ... to not accept homosexuality and other religions. (male, age 21)

8. They said, "Please understand that we have not been raised in the same era as you older adults."

There is one thing that we older adults simply must not do. We should not and can not blame our youth for being a product of the culture that we helped to create. Furthermore, it is our responsibility as older adults to understand that we have moved into a new era - a time we call "post-modernity". Children, youth and young adults have brains that are "wired differently" from older adults.

If older adults who are church leaders have not taken the time to think about and study post-modern thought, it is imperative that they do so. Older adults were raised in the time of modernism, but the young people in our churches are born into an era of post-modernity. Their world view is different and we need to understand the differences in order to communicate well.

9. They said, "As children, relationships to adults, particularly the minister and minister's spouse, were important."

In total, of all the "important people" to children, 82 percent of them were adults. As children, 39 percent of the respondents said that ministers and their spouse were important to their faith development. It is both rewarding and humbling for pastors to hear that 12 of the 14 young adults in the second set of interviews would turn to them if they had a troubling question of faith. In an era when we assume that children and youth gravitate toward their peers, it is surprising to hear how they value relationships with adults.

10. They said, "Please ... give us a chance to do meaningful service."

If there is one dramatic thing we learn from the young adults it is that they simply were not given enough meaningful ways to serve and make a difference in the world when they were children and teens.

11. They said, "Please hold on to the church's core values ... even if we can't agree on what they are."

While the young adults cried out for change and flexibility, they also acknowledged that there is stability, comfort and reference to holding firm to some core beliefs. As one young woman said, "There needs to be certain core beliefs but freedom of expression within them." Other young adults expressed it this way:

- There should be some core values-kindness, respect, but each group can have a different slant. (male, age 20)
- People have different points of view, but there are some things that are basic-belief in Jesus as God and the Bible. (female, age 20)
- Christians should have some concepts in common-like grace and truth-but in real life there is room to differ. (female, age 24)
- There are some things we can't compromise on-like the presence of Christ-but we need to take some leeway compared to 50-60 years ago. (male, age 23)

12. They said, "Be stronger leaders."

Someone has to take leadership about ministry with children. Some people in our congregations have to create the climate where children are included, respected and involved. These things do not magically happen. Young adults look to older adults to provide guidance in creating a climate for learning and growing.

13. They said, "Communicate ... communicate ... communicate."

Ironically, in an age that is flooded with communication options, communications links remain a challenge. Many of the young adults mentioned the importance of communication in words like these:

- It is important for ministers and church people to understand the world in which people live so they can speak to it. (male, age 24)
- The church has stayed in the medieval and dark ages and emphasized the old stories of the Bible; the church needs to find ways to express Christian truth in new ways like using Star Wars. (male, age 22)
- We need far better communication between denominations. (female, age 23)
- Many young adults expressed a desire to have honest, open conversations with older adults. This may surprise some older adults who think that young adults have "better things to do" than to talk with them.

14. They said, "Believe it or not, church is part of my social life."

In the first set of interviews friends in the church - both peers and adult friends - were important. In the second set of interviews the majority of the respondents said that over 50 percent of their friends are practicing Christians. Having Christian friends seems an important factor in helping young adults stay engaged with the church.

15. They said, "We don't know our stories."

One of the surprises in the young adult surveys was how little the young adults knew of their own family story and history. While the young adults did not seem concerned about not knowing their stories, I, as an older adult, placed importance and urgency on the fact that so many young adults had lost, forgotten or misplaced their stories. If they did not know their family story, had they also lost the biblical story?

16. They said, "We want to be part of a 'reaching out' church."

Congregations which are actively reaching out to new people have a profound effect on children and young adults. Of the 14 young adults interviewed in the second survey, 13 remained active in the church and described their congregation as very or quite active in reaching out to new people, and they were proud of this.

17. They said, "Going to church is a habit ... a good habit."

Like all other practices in life, attending to one's religious life can be a meaningful habit. There seems to be a strong link between regularity of attendance as children and continuance of attendance as young adults. Further, most of the respondents to the survey expressed appreciation for the values associated with regular church attendance:

- Church has always been a part of my life, and I can't imagine it not being there. (female, age 18)
- Church was always just a part of who I was and what I did. I never really questioned it or fought it. (male, age 22)
- I think attending church has to do with my upbringing. I never once thought about not attending. It is at this time in my life that I'm very thankful. (female, age 18)

What We Can Conclude from This Survey

There are many things those of us who are older adults can learn from listening to young adults talk about their childhood experiences in church. We need to pay more attention to experiential and participatory worship, Sunday school and mission/service opportunities for children and youth. We need to explore how we, as congregations, can help parents in faith nurturing. We need to be open and unthreatened by questions and challenges. We need to learn about post-modernity by entering, without criticism, the world in which our youth are being raised. This is not something that we need fear, for the young adults tell us that adults were and are very

important to them. Even though the young adults ask older adults to be open and non-judgmental, they also ask older adults to be strong and communicative leaders, helping to provide a church that reaches out to others. They ask us to promote the church's core values and tell the church's biblical story. They want to be actively engaged in a church that makes a difference in and to the world.

This may seem like a lot! But, this is what the young adults are calling us to hear. What can congregations do with this information? Church leaders can list the seventeen items and use them as a basis to evaluate how the congregation is addressing these issues. Also, in the longer version of the summary of the survey that will be published later in 2005, there are study questions. If these questions are needed immediately or if extra resources are needed for any of the topics in the survey, contact the Education in the Faith department at Church Offices.

Recommendation No. 7 (adopted, p. 17)

That each congregation be encouraged to take time in 2005-2006 to read and study the seventeen comments made by the young adults and explore implications for ministry with children, youth and young adults in the congregation.

Inviting Space

In 2003-2004 the Christian Education Advisory Committee embarked on a cross-Canada project called "Inviting Space". This was our own Presbyterian version of "The Decorating Challenge". Inviting Space, however, had a Christian basis. Congregations were challenged to look at the spiritual dimension of educational space. Both an echoing, cavernous, mildewy auditorium and the yeasty aroma of fresh bread in a "Mary-Martha" gingham kitchen will "teach" the story of Jesus and his friends. But, the latter environment will have much more positive impact on faith development.

Congregations across Canada sent to the Christian Education Committee descriptions of an educational space that needed transforming. Twenty grants ranging from \$125 to \$500 were given. Currently, we are in the process of collecting "before" and "after" pictures to share with the rest of the church so others will be inspired to improve an educational space.

Reformed theological principles for selecting curricula

Many congregations do not have access to Christian Education staff to help them discern whether a particular curriculum provides a good match with Presbyterian/Reformed theology. The Christian Education Advisory Committee is currently writing "A Primer for Lay People Who Choose Curriculum and Resources". This primer will be ready for circulation by December, 2005.

Curriculum and resource review

One of the main tasks of the Christian Education department and advisory committee is the review of new resources and curriculum that may be helpful in our denomination. In the August PCPak we provide a curriculum chart that reflects resources that are a good theological match for a broad range of church settings and sizes.

"Growing Sunday Schools" project

The decline in numbers of children in our Sunday schools is alarming. In 1984 we had 44,891 children. In 1994 our Sunday schools had 33,238 and in 2003 there were 25,656 children in our Sunday schools.

While this decline of approximately 10,000 children per decade may fill us with discouragement, it leads us to ask that old question, "Is the glass half empty or half full?"

The Christian Education Advisory Committee decided to see the glass as half full. There are approximately 25,000 children in our Sunday schools who are learning to love God and follow Jesus, the Christ. We will continue to provide the best material and teacher training we can. In addition, there are some church schools that are growing. In an effort to find out if there are important clues to why Sunday schools grow, we have engaged in a cross-Canada survey of 44 Sunday schools that showed a modest or strong growth in the number of children who attend Sunday school regularly.

Association of Presbyterian Church Educators (APCE)

Our denomination continues to play an active role in the Association of Presbyterian Church Educators. The Rev. Lonnie Atkinson serves on the cabinet of this association and The Rev. Maria Papp is the regional representative for Canada. The Rev. Anne Yee Hibbs is currently president of the cabinet. In February 2005, 98 Canadians took advantage of the APCE annual conference in Vancouver, joining more than 800 others in exploring the theme “Be Transformed: Grow Out in Faith.”

At the February 2005 Regional Canadian APCE event in Vancouver, Canadian APCE members voted to make the Teacher Leader Courses (TLC) program an official part of the regular functioning of APCE Canada. There will also, from time to time, be special conferences in various parts of the country such as The First Six Years conference, held in 2004 in Moncton, New Brunswick.

Teacher/Leader Courses (TLC)

Teacher/Leader Courses continue to provide nurture and skill development for congregational teachers and leaders in The Presbyterian Church in Canada. From June 2004 to June 2005 seven TLC events were held in Burlington, Toronto, Dunnville, Crieff Hills, Calgary, North Bay and Winnipeg. A wide range of workshops were offered such as: Setting goals for Christian Education, Using new technology in Christian Education, Exploring gifts for teaching and leading, Developing your Bible knowledge, The art of good story-telling, Nurturing faith in children, Discipline 101.

Curriculum partnerships

The publishing of religious education curriculum has become a fragile industry. As Sunday school numbers decline and resources are stretched, congregations use fewer resources, thus making curriculum production a non-viable, costly business. As a denomination, we participate actively in the production of only one curriculum - Bible Quest, although we recommend several others including Seasons of the Spirit. At a January 2005 meeting of the Bible Quest steering committee (a consortium of eight denominations), a decision was made to extend this curriculum for an additional four years through to 2012. We also are active with the Christian Reformed Church and the Reformed Church in America in the training networks for Young Children and Worship. Linda Shaw continues to provide leadership for our denomination on this team.

Education in the Faith Advisory Committee

Ms. Lynda Forbes, Mr. Peter Greathead, The Rev. Ann Blane, The Rev. Doug Brown, The Rev. Jennifer Donnelly, Ms. Huda Kandalaft.

EDUCATION FOR MISSION

Staff Associate Secretary:	Annemarie Klassen
Program Assistant:	Heather Chappell
Mission Interpretation Co-ordinator:	Barbara Nawratil

Educational Resources

The Education for Mission Congregational Handbook

What is mission and why do we do it? Who has responsibility for mission in the congregation? What are the principles of mission that guide our choice of mission projects? How do we get involved in local mission? In denominational mission? What resources are available to congregations to help them establish effective mission and outreach programs?

These are just some of the questions that are addressed in the new “Education for Mission Congregational Handbook” that was mailed to all congregations this spring and placed on the website, www.presbyterian.ca/mission/. The handbook is the result of a mission survey, which 202 people from 158 congregations completed and returned in early 2004. The survey asked a series of questions about the congregation’s mission involvement: What was their understanding of mission? How were they involved in mission? Who in the congregation provided leadership and direction for mission? They were also asked what type of support would be helpful in the form of a written resource.

It was amazing to see the many different ways that Presbyterian congregations across Canada are involved in mission - locally, nationally and internationally. What was apparent from the responses was the deep level of commitment our congregations have to mission. We thank them for sharing their stories - their learnings, their struggles and challenges, and their joys - many of which have been included in the handbook and which have guided and shaped its writing.

The intention of the handbook is to share information gathered from the survey and respond to some of the questions raised so that congregations may learn from each other, access material for reflection and discussion, and develop mission and outreach activities suited to their unique church community.

Appreciation is expressed to members of the Education for Mission Advisory Committee whose vision inspired this resource and who took a leading role in all stages of its production. The advisory committee is presently planning a pilot forum for congregations that will enable a number of them to gather face to face to share their experiences and learn from one another.

Something Extra

Something Extra is a publication that describes special mission projects of our church's partners that can be supported over and above a congregation's contribution to *Presbyterians Sharing...*. A wide range of projects are included, such as bikes for preachers in Africa, seeds and veterinary drugs for church partners in Ghana, or food and sports equipment for inner city ministries in Canada. Individuals, groups and congregations enjoy the opportunity *Something Extra* provides for designated mission funding for one-time, specific, achievable projects. Through their gifts they help a partner accomplish many important things. A new *Something Extra* will be available in the summer of 2005.

The Church's Study

The church's mission study for 2005-2007, *Towards a World without Aids*, has been written by Karen Plater. She outlines the need for such a study and provides a brief description of what is included in the study:

Today, it is estimated that there are over 42 million people in the world living with HIV/AIDS. It is an issue that cannot be ignored. Many of us think of HIV/AIDS as a health issue, but it is also a social and development issue that is affecting all aspects of life in many countries. Building a world without AIDS is more than just teaching about how to stop the transmission of HIV. It is also about working together against poverty, stigma and human rights violations that not only accompany AIDS, but also contribute to the spread of HIV. It is about providing access to health care, education and jobs for all. It is reaching out in love to others, so that all people can live life to the fullest, with hope for today and tomorrow.

The *Towards a World without AIDS* study will help congregations learn how they can respond to the HIV/AIDS pandemic. The study will help people develop a better understanding of what makes people vulnerable to HIV/AIDS and the impact HIV is having on individuals, families and societies. It will help groups explore how they can support people living with and affected by HIV/AIDS, work against stigma and discrimination, and help prevent the spread of the disease. The study will help groups explore why it is particularly important that Christians study HIV/AIDS, and challenge them to respond as a Christian community.

The study weaves together facts and statistics on HIV/AIDS with biblical reflection. Case studies of Presbyterian partners in Malawi, Kenya, Nigeria and India working against this pandemic, and stories of people living with and affected by HIV/AIDS, help ground each session in real life. In addition to learning practical information about HIV/AIDS, study participants will explore how they can apply learnings from this pandemic to whatever they do as they seek to follow Christ in this world.

Other Educational Resources

Education for Mission produces resources telling the story of the mission and ministry of The Presbyterian Church in Canada. Resources this year include mission capsules, mission connections, bulletin inserts, bulletin backs, an advent calendar and articles in *Equip*.

In keeping with our church's focus on HIV/AIDS, the advent calendar for 2005 is set in the context of the HIV/AIDS program at the Ekwendeni hospital, run by the Church of Central Africa Presbyterian, our partner church in Malawi.

Mission Interpretation

The mission interpretation program continued to provide a variety of mission exposure opportunities for congregations over the past year:

Deputation

Mission staff visited congregations across Canada, sharing their stories of mission and ministry. The mission interpretation office co-ordinated speaking visits for the following mission personnel: Pauline Brown, Wally and Audrey Little, Bill and Sheila McKelvie, Paul McLean, Heather Paton, Jim and Brenda Patterson, Joy Randall, Joe Reed and Steve Ross.

Mission Visits

Presbyterians Visiting in Mission, a mission interpretation newsletter, was included in the October 2004 issue of the *Presbyterian Record*. In it Barbara Nawratil, the mission interpretation co-ordinator, wrote of the value of mission visits:

There have been many visits to destinations that include Central America, Eastern Europe, Malawi and Cuba. People have returned more informed and excited about mission. Not only is their commitment to the work of the wider church renewed but people have new energy for mission in their own communities. The trips have fulfilled the wish of Presbyterians to work in hands-on mission, and have allowed participants to see in a concrete way how funds given to *Presbyterians Sharing...* and Presbyterian World Service and Development are well used. And, for many individuals, these trips have been life-altering spiritual pilgrimages.

Mission visits are a way for congregations to have a more direct connection with the mission work of our church. Through mission visits Presbyterians from Canada meet our church partners and learn about their lives. They have the opportunity to build relationships and share faith experiences with people of different cultures.

The following groups participated in mission visits in 2004:

Three congregations from the Presbytery of Barrie - First Church, Collingwood; Emmanuel Church, Nottawa; and Wasaga Beach Community Church, Wasaga Beach - visited Eastern Europe.

Oakridge Church, London, visited Eastern Europe.

West Vancouver Church, Vancouver, visited Guatemala.

St. Andrew's Church, Thunder Bay, visited El Salvador.

A group from The Synod of the Atlantic Provinces visited El Salvador.

Blue Mountain Pastoral Charge, Nova Scotia, visited Cuba.

A group from the Orillia/Sundridge area in Ontario visited Malawi.

Knox Church, Goderich, visited Nicaragua.

Duff's Church, Guelph, visited Nicaragua.

Clergy Study Tours

We are into the third year of organizing clergy study tours (open to lay people as well). Study tours offer a unique educational opportunity in that they combine a number of elements: informal teaching, reflection and discussion on a particular theme related to the context of the place/people being visited; an opportunity to visit the mission partners of The Presbyterian Church in Canada and our church's mission staff in the region; a visit to historical and geographical places of interest; exposure to the culture, art, food and scenic beauty of the region.

2004 Clergy Study Tours

In October 2004 a group of 15 people went on a study tour to visit our partner church in Eastern Europe, The Hungarian Reformed Church. The theme was "A History of the Reformation From the Past to the Present". David Pándy-Szekeres was the host and tour guide.

2005 Clergy Study Tours

El Salvador

- Theme: A Call to Conversion (coincides with the 20th anniversary of the assassination of Archbishop Oscar Romero)

- Tour guide: Elias Morales, minister at North Park Church (Spanish ministry), Toronto
- Dates: March 28-April 6, 2005

Taiwan

- Theme: Self-Development of Peoples
- Tour guide: Murray Garvin, Canadian Presbyterian mission worker in Taiwan
- Dates: November 6-14, 2005

Malawi and Kenya

- Theme: Toward a World Without Aids
- Tour guide: Karen Plater, PWS&D staff worker
- Dates: November 14-28, 2005 (may change slightly)

The study tours for 2006 are not set at time of writing this report. We are looking at the possibility of a visit to our mission partners in India in the early part of 2006. More information about this and other trips will be forthcoming.

Clergy and others are invited to consider these opportunities as excellent experiences of learning and exposure to our church's mission partners, as well as enjoying the hospitality, culture and scenic beauty of the host country.

Education for Mission Advisory Committee

The Rev. Hugh Donnelly (convener), Ms. Carolyn Boyer, The Rev. Margaret Robertson, Ms. Anne Saunders, The Rev. Gordon Timbers, Mr. Reuben St. Louis (YIM staff), The Rev. Sarah Kim (WMS staff), Ms. Margaret Reynolds (WMS representative), Ms. Ann Taylor (AMS representative, by correspondence).

EVANGELISM & CHURCH GROWTH

Staff Associate Secretary: James F. Czegledi
Program Assistant: Grace-ann McIntyre

Why do we do evangelism? What is our motivation? Why do we share our faith? Invite people to church? Give to mission?

There are several different answers to these questions. Many people feel that they are being faithful to the God of the Great Commission which tells us to go and make disciples. Jesus trained twelve to make disciples, and they trained train twelve others, who would train twelve others ... and in this way the church would grow and the gospel would be spread. Many people share the gospel just for the joy of it. It reflects their love for people and their love of God and of Christ's Church. It is their response to a God of love and grace. They are loving and gracious to others as they share their faith. For some it is a matter of eternal significance. They are motivated by concern for another person's eternal judgment or salvation. They are concerned about loved ones or other people's spiritual welfare. Others are motivated by institutional survival. They do evangelism just to keep the doors of their church open and the budget up. Unfortunately, money motivates much of this.

Sadly, many churches are prompted to do evangelism by dwindling finances. They wish to reach new people in order to help pay the church's bills. Some are motivated by guilt. They are shamed into doing evangelism, but their hearts aren't really in it. Motivation is everything in evangelism. Presbyterians need to recover the biblical sense and urgency of reaching people with the gospel.

The Bible describes the term evangelism to describe the good news of God's salvation in Jesus Christ. Evangelism places the gospel where, through the Holy Spirit, it is given the opportunity to achieve change. The biblical definition of evangelism is welcoming strangers. It is sharing the hope and hospitality of the Gospel of Jesus Christ. This is nothing new for churches. It happens whenever the scriptures are read and preached. It happens when people gather to worship. It happens in ministries of education, service, compassion and social action. People engage in evangelism whenever they encounter the good news of Jesus Christ. The church needs to rediscover the priority of evangelism and it must be more intentional about it. Church growth is a byproduct of the response to acts of evangelism. Churches that are successful in reaching out to new generations of believers are mission-focused.

The church's task is to make the gospel message meaningful and real to people today. This is done by addressing the questions they are asking, and by explaining how a God who acts in human history can act in their personal history. Central to the process of renewal and transformation is the recognition of the problem—that the church is not what it once was, and that what worked in the past may not work in the future. It is time to bury a bygone sense of the church and look forward toward the future to see where God will lead us. Only through this process will leaders begin to get it and bring to the church renewed energy and vitality.

The new paradigm for the Christian Church is reaching the non-churched. These are people who have little or no Christian memory and were raised outside of the Church and outside of a dominantly Christian culture.

Churches in this new model need to examine what makes their contribution special and significant. Essentially, this is a question of Christian identity. Who are we as a people of God? Our identity has always been a struggle concerning who we are, what we are doing and who God is calling us to be. The Book of Acts tells of the early church wrestling with this question. Their identity changed when they recognized their missional focus. No longer were they a sect of Judaism which believed in the resurrection of Jesus Christ, they now had a mission to take this message out to the Gentiles. They developed an outward focus on evangelism and mission.

In times past, the church spoke and culture followed. Large numbers of people attended church and respected its authority and teachings. The church in this post Christian era struggles to define its identity.

Church leaders need to appreciate these perspectives when they examine the identity of their congregations. How do you imagine the church looks to newcomers and to those who attend services regularly? When they do attend church, what are newcomers likely to experience? This is the essential question of core identity. What separates the Christian Church from other social institutions in people's minds? What can the church say to Canadian society that no one else can truly say?

The church has a unique biblical and theological voice. The substance of the Christian gospel is the church's witness to a God who forgives sins and extends grace freely in Jesus Christ. Churches need to consider how they can communicate this message authentically and with integrity. Congregational identity is the perception that others have about the beliefs, values and qualities for which the church stands. It affirms the question: Who are we as a Church of Jesus Christ?

To assist your congregation with this process, ask the following congregational identity questions:

- For what are you most thankful to God in the life of your congregation?
- What are your congregation's greatest strengths?
- What do community members say is your congregation's greatest and clearest strength?
- What is the most important thing in the life of your church?
- What does your church do differently from other organizations?
- What is the greatest need of people who live in your church's community?
- What can your congregation do to meet this need?
- What have you done in your church that makes you most thankful to God?
- When a new person visits your congregation, what will they experience?
- For what do you want your church to be remembered?

The core identity of The Presbyterian Church in Canada in the minds of many people is our biblical, Reformed focus. The distinctive character of the Reformed church is that we are reformed and reforming. How can we explore different ways of doing ministry while maintaining our identity as a church?

Evangelism Connections Web Page

Evangelism Connections is an Evangelism resources web site, a joint venture with The Presbyterian Church in Canada, seven other denominations and *Net Results* magazine. The other participating denominations are Presbyterian Church (USA), United Church of Christ, Reformed Church of America, Evangelical Lutheran Church in America, Church of the Brethren, American Baptist Church and Christian Church (Disciples of Christ).

All participating denominations and *Net Results* magazine have posted Evangelism resources for church leaders to download and use. As with any church resource, attention should be given to how the material will relate and work in local congregational contexts. A particular resource will not necessarily fit all circumstances, so leaders will adapt and adopt resources as they are appropriate for their own pastoral contexts. The web site is: www.evangelismconnections.org.

Conferences and Presbytery Workshops

An emerging focus of the Evangelism and Church Growth Department is the sponsorship of conferences and presbytery workshops using local leaders. Any presbytery that is interested in hosting or sponsoring an evangelism conference or would like more information can contact the Associate Secretary. Below is information about some of the conferences sponsored in part by the Evangelism, Church Growth & Worship department.

One conference held this past year was "The Difference Makers Conference" at Lakeshore St. Andrew's Church in Windsor, Ontario. The focus was leadership and 250 people attended. Videotapes of the main sessions were distributed to each presbytery and may be copied for congregational use.

The "Generation Next Conference" was held in Oro, Ontario, June 18th and 19th. Four hundred people attended this event and were challenged to think about being and doing the church in different ways. The 2005 "Generation Next Conference" is scheduled for June 17th and 18th in Oro, Ontario at Trinity Community Church. This is one of the fastest growing congregations in our denomination. For more information call 705-487-1998 or go to: www.gennext.ca or www.trinitycommunity.org

A "Larger Church Summit" for leaders of large churches across the country was held in London Ontario, April 14-16, 2005. Large churches which have more than 275 adults in worship are a small percentage of our congregations. They have their own unique challenges and opportunities for ministry and mission.

The "National Elder's Conference" scheduled the day before this General Assembly was a joint effort between members of the Education for Discipleship team of the Life and Mission Agency and the Elder's Institute of St. Andrew's Hall.

In response to the initiative of the Evangelism and Church Growth Department encouraging local leadership to hold workshops and events, at least two presbyteries sponsored successful evangelism events this year. Funds and resources are available from the associate secretary for these purposes.

One focus of these conferences will be the continuing challenge of enabling the Presbyterian Church to stay doctrinally consistent with the past while taking new forms to fit the present and the future. This trend dates back to the Reformation and recognizes that the church is reformed and reforming. The mission of the church has always been to proclaim the Gospel of Jesus Christ to each generation. While the message and mission remain, the way we do things needs to change in order to communicate the Gospel more effectively.

Small Church Evangelism Booklet

A look through the statistics of the Acts and Proceedings reveals that The Presbyterian Church in Canada is a denomination of many smaller membership congregations. According to the numbers, approximately 70 percent of our churches have fewer than 100 persons at worship.

Small churches do have challenges to face when it comes to evangelism. They are the backbone of The Presbyterian Church in Canada and our future depends on the health of all of congregations, especially our smaller membership ones.

A booklet entitled "Evangelism in the Small Church" has been developed by the Presbyterian Church (USA) which provides useful insights and suggestions for the world of small churches. This resource has been made available to congregations within The Presbyterian Church in Canada with fewer than 100 at worship.

It is our prayer that sessions and committees will read it, work through the learning exercises and consider how they can advance their mission for Christ.

New Tools For Congregational Leaders Resource

The resource "New Tools For Congregational Leaders" is being developed to assist congregational leaders in encouraging their churches to become healthier and more missional. This resource is process or question/discussion oriented and based on the approach taken in the *Four Congregational Awareness Studies* produced in January 2003. When it becomes available, and after being tested with a few trial congregations, it will be distributed to congregations. Upon completion, it will be posted at: www.presbyterian.ca/evangelism/reports.

The four ninety-minute sessions can be held as a one day workshop or as four evening sessions. Each of the four studies in this series is designed to stimulate conversation.

The basic idea of these tools is to stimulate people to play with the metaphor of the church as the body of Christ in ways that help them gain greater awareness and take greater responsibility for the mission and ministries of their congregations.

If we are all individually members of the body of Christ, then how do we maintain fitness in the faith as a body? How do we nurture healthy systems in congregational ministries? These resources can be downloaded by going to: www.presbyterian.ca/evangelism/reports.

The associate secretary continues to preach and conduct worship in a number of churches across the country. He also leads seminars on small church evangelism, leadership, mid-sized church evangelism, blended worship and matters relating to congregational development at synods, presbyteries and our theological colleges.

Evangelism Advisory Group

Mr. Colin Campbell, The Rev. Will Ingram, The Rev. Peter Ma, Mr. Bill McGowan, The Rev. Carey Nieuwhof, The Rev. Cheol Soon Park, Mr. Ardon Peters, The Rev. Ferne Reeve, The Rev. Frances Savill, Mr. Jim Steel, The Rev. Dr. Wally Whyte.

MINISTRY WITH CHILDREN, YOUTH AND THEIR FAMILIES

Staff Associate Secretary:	Dorothy Henderson
Program Assistant:	Matthew Donnelly

Recently a minister reported that he had become a Christian because he was curious about where his friends went each Sunday when they got on a church bus. His parents are not Christian and, in fact, are still baffled by his choice of profession. This is an intriguing story because he has beat the odds—most children and youth come to faith because of the influence of their family. In fact, in a recent survey of 240 young adults done by the associate secretary, a whopping 98 percent of the respondents claimed that family played a critical role in their church attendance as a child and their eventual coming to live the Christian faith.

The awareness that family has this significance in faith development provides a lens through which we look at ministry with children and youth. We cannot simply provide Sunday school and youth programs and think that our work is done. Instead, as congregations, we must work carefully and consistently to see all our work through this lens—how can we help parents in their primary task of nurturing faith? Also, how can we in the congregation, be "extended family" to all children and youth, not only children in the congregation but un-churched children in the community?

Family Resource Table

Most congregations have coffee or refreshment time around worship. This is a wonderful time to connect with friends and welcome new people. This is also a good time to provide a Family Resource Table. The Education in the Faith Department has provided (May PCPak) a flyer describing a resource pack which can be duplicated and distributed on a Family Resource Table near the coffee machine. This pack contains a variety of items that build and nurture faith in homes - whether the home has one person or ten. The items include things like these: recipes for wholesome living, prayers for various seasons, simple crafts, family rituals, resources about mission awareness foci such as HIV/AIDS.

Partners: Meeting Friends in Ghana

The 2004 Partners Mission Learning/Sharing Experience for children and youth focused on life in Ghana. Author Adele Halliday introduces Canadian children and youth to the stories, songs,

food and people of Ghana. Of particular interest is a short video Friends in Ghana which was filmed at the Ghanaian Presbyterian Church in Toronto. Newly arrived children speak of the difference between Ghana and Canada and why they think it is important for Canadian children to learn about Ghana.

Canadian children and youth, as they use this study, raise money for a specific project - the Community Based Rehabilitation Centre in Garu, Ghana. This school, supported by our denomination, focuses on helping differently-abled young people become self-sufficient and active participants in their society through vocational training like shoe making, income-generating activities like weaving, literacy and small-scale farming.

Partners for 2005-2006: Meeting Friends in Malawi

Author Audrey Little will lead children and youth to a new awareness of life in Malawi as many people struggle with the dreadful pain of HIV/AIDS. The offering project will focus on work in the orphan day-care centres.

Money Raised Through Partners Projects

Often children and youth work intergenerationally with members of the congregation to raise money for partner projects. The following outlines the projects and money raised in recent years:

- 1998 Meeting Friends in Guatemala (Scholarships for Francisco Coll) \$45,166.23
 - 1999 Meeting Friends in Cuba (Christian Education resources) \$23,903.26
 - 2000 Meeting Friends in Malawi (Mosquito bed nets for families) \$45,729.95
 - 2001 Meeting Friends in Ukraine (Bread fees for school children) \$42,961.41
 - 2002 Meeting First Nations Friends in Canada (Sports equipment for inner city children) \$12,150.06
 - 2003 Meeting Bhil Friends in Central India (Village health workers) \$62,273.89
- (The increase in giving to this project can be attributed to the fact that it is also a project in Something Extra.)

The Work of the CCCY (Covenant Community with Children and Youth) Committee

The goals of the CCCY Committee are to:

- encourage and support the family as the primary context for the journey of faith,
- acknowledge the value of children and youth in the covenant community,
- provide a variety of opportunities for children and youth to grow in and express their faith,
- promote greater participation of children and youth in the total worship experience of the covenant community,
- foster friendship between children, youth and adults, and
- remain open and responsive to new ways to be effective in ministry with children and youth.

Advisory Committee Work

The CCCY committee has concluded its sixth year of service, meeting twice yearly in Sackville, New Brunswick. The committee members have been faithful and committed to the task of providing leadership to the national church.

As this committee had its last meeting in spring, 2005, several questions were raised:

- Is it possible for the Advisory Committee for Children and Youth to join with the Christian Education Advisory Committee since some of their work overlaps, such as conducting The First Six Years conference?
- Is it possible to re-locate this committee to a region of Canada outside southern Ontario? (Committee members felt strongly that it had been a wonderful experience for the Atlantic synod to host the committee over the six years and would like other parts of the country to benefit from this experience.)
- If the committee re-locates to another part of the country, can the original committee provide some continuity for the first year?

Over the six years the committee did these things:

- Reviewed Triennium/CY2000/youth conferencing.
- Gave leadership to the *FLAMES* year of Children, Youth and Young Adults (2000).

- Reviewed curricula, resources.
- Produced posters for children, youth, young adults.
- Maintained informal networking with others involved in children/youth ministry.
- Hosted a national camp symposium.
- "Birthed" CY2000 and supported CY2003 and CY2006.
- Provided leadership around evangelism with children/youth.
- Provided leadership around spirituality with children/youth.
- Worked on a policy for child/youth protection.
- Looked at other policies - scouting, camping.
- Gave some national support to youth peer ministry.
- Researched bullying and violence and forwarded this material and research to an ecumenical group.

Follow up to the First Six Year Conference

In May, 2004, the Children and Youth Advisory Committee and Life and Mission Agency sponsored a conference on the First Six Years at Moncton, New Brunswick. As a follow-up to this creative and engaging conference an article on the first six years appeared in the March 2005 issue of the Presbyterian Record. Photos from this conference may be viewed at www.presbyterian.ca under Christian education/programs and events.

Canada Youth 2006

Plans are progressing well for a Canada Youth 2006 event at Brock University, St. Catharines, Ontario from July 4-9, 2006. The theme of the event is "Let's Hit the Road!"

The Lord will make you go through hard times, but he himself will be there to teach you, and you will not have to search for him any more. If you wander off the road to the right or the left, you will hear his voice behind you saying, "Here is the road. Follow it." (Isaiah 30:20-21, Good News Bible)

Registration materials will be available in the fall of 2005. As in the previous two Canada Youth conferences, there will be three tracks: Faith in the Fast Lane, a Conference Track for 15-19 year olds which provides opportunities for discovery, recreation and community-building; Let's Hit the Road - Driven to Serve, a Mission Track for 18-25 year olds that allows for hands-on service development; and Fuel for the Journey, a Youth Ministry Training Track for ages 21 and up which focuses on youth ministry foundations and practical applications.

Jo Morris will again provide conference co-ordination for this event.

Youth in Mission (YIM)

The year 2004 brought a change in leadership for the YIM program. Mary Chudley who brought strong leadership to the program for several years left the position for a new position in health services. In the fall of 2004 Reuben St. Louis was hired as YIM co-ordinator. Reuben brings youthful energy, vision, commitment and connection with the networks of the church.

The goal of the YIM program is to provide youth and young adults (ages 16-30) with opportunities to do mission in Canada and the world, to reflect on what it means to work in partnership, to grow spiritually and morally into a life of service and commitment.

The work of YIM is guided by a YIM Advisory Committee which has re-formed to meet twice yearly in Oakville, Ontario.

This year's trips include Central Europe (Hungary, Romania and Ukraine), Guatemala, Mistawasis (Central Saskatchewan), the Peace River (Northern Alberta) and Canadian Connection - local mission opportunities. All opportunities are described at www.presbyterian.ca/yim.

Canada Youth 2006 Planning Team

Ms. Jennifer Bell, Ms. Sarah Brown, The Rev. Cynthia Chenard, Mr. Jeff Crawford, The Rev. Mavis Currie, Ms. Kerri Currie, Mr. Spencer Edwards, The Rev. Robert Geddes, Ms. Dorothy Henderson, The Rev. Ed Hoekstra, Mr. Iain Ireland, Ms. Vanessa Jollimore, The Rev. Susan Kerr, Ms. Jo Morris, Ms. Lindsey Nigra, Ms. Clare O'Reilly, Mr. Ben Song, Mr. Shaun Smith, Mr. Alex Summers, Ms. Donna Wilkinson.

Youth in Mission Advisory Committee

Mr. Spencer Edwards, Mr. Mathew Frazer, Ms. Danielle Giliauskas, Ms. Jenny Humble, Ms. Marylu Pentelow, Mr. David Phillips, Mr. Phillip Wilson. In association: Ms. Dorothy Henderson, Mr. Reuben St. Louis, The Rev. J.P. Ian Morrison.

Children and Youth Advisory Committee (CCCY)

The Rev. Ruth Houtby, The Rev. Ken Stright, Ms. Colene Williams, Ms. Geraldine Charters, Mr. Jared Miller. In association, Atlantic Synod Regional staff: Ms. Pat Allison, The Rev. Donald MacKay. Atlantic Mission Society representative: Ms. Vera Hoeg. Women's Missionary Society representatives (by correspondence): Ms. Doreen Dath, The Rev. Sarah Kim, Ms. Margaret Reynolds.

LEADING WITH CARE: A POLICY FOR ENSURING A CLIMATE OF SAFETY IN THE PRESBYTERIAN CHURCH IN CANADA

The process of developing a draft protection policy began in 2000 and continues to 2005. The national CCCY Committee (Covenant Community with Children and Youth) and national staff responsible for children and youth in the Life and Mission Agency gathered information and responded to on-going inquiries from congregations about safety issues for youth. The committee talked with the Experimental Fund administrator, the congregation of St. Andrew's Church, Lakeshore, which was drafting a comprehensive congregational policy and other churches in Canada which had drafted their own congregational protection policy. In addition, the national committee and staff looked at the protection policies of other denominations. In 2002 an insurance concern arose when the insurance broker (Marsh) which covers about 200 of our congregations, required more extensive implementation than was anticipated. In 2002, a draft of a policy, originally called "Faithful Response", was prepared and circulated to 100 readers. Further revisions were made and another draft was circulated by permission of the 129th General Assembly (A&P 2003, p. 344-45, 42) to all congregations and presbyteries. Comments were received at Church Offices by January 31, 2004. Over 100 congregations and presbyteries responded, with hundreds of suggestions and comments. In addition, throughout the process our church lawyer consulted with us in both 2004 and 2005 regarding legal matters vis a vis Leading with Care.

Between the General Assemblies of 2004 and 2005, the church website was regularly updated with the policy as new information became available. By January 31, 2005, an additional 33 congregations and presbyteries responded to the updated policy. Of these responses, many were positive and provided helpful suggestions. Their comments reflected these thoughts: "We believe that Leading with Care is of great importance and should be implemented throughout The Presbyterian Church in Canada." "We are pleased that the policy covers a wide range of situations-regularly occurring church programs, one-time events, overnight camps, groups using church facilities." "This is a very 'workable' document providing excellent background, instructions for orientation, implementation and resources."

Of the responses received in January, 2005, some expressed grave and even, at times, angry reactions to the policy. Nevertheless, all responses offered suggestions for improvement which were appreciated. The major concerns expressed were that the policy would cripple the life of churches, hinder the recruitment of volunteer teachers and leaders and impose a terrible administrative burden on congregations. Ironically, this complaint came from both very large and quite small congregations. Others expressed resentment that this policy is being imposed by "the national church," which is out of touch with the issues of local congregations. It is helpful to remind ourselves that the policy was not imposed by a national office but grew out of local congregational concerns and a committee that works at the grass roots level.

In an effort to assist congregations, David Phillips was hired on a year long contract to help in implementing the policy. He can be reached at 1-800-619-7301, extension 275. A copy of "Leading with Care: A Policy for Ensuring a Climate of Safety for Children, Youth and Vulnerable Adults in The Presbyterian Church in Canada" will be sent to every congregation.

**LEADING WITH CARE: A POLICY FOR ENSURING A CLIMATE OF SAFETY FOR
CHILDREN, YOUTH AND VULNERABLE ADULTS IN THE PRESBYTERIAN
CHURCH IN CANADA**

SECTION 1: PREAMBLE

- 1.1 Reasons for the *Leading with Care* policy
- 1.2 History of the policy
- 1.3 The pastoral heart of the policy
- 1.4 Biblical and theological foundation
- 1.5 Definition of terms used in the policy and implementation
- 1.6 Relationship of this policy to the policy on sexual abuse and/or harassment

SECTION 2: THE POLICY

- 2.1 The policy statement
- 2.2 Overview of the three phases in the implementation steps

SECTION 3: PUTTING THE POLICY INTO PRACTICE

Details of First Phase: Preparation

- 3.1 Read the policy and make a presentation to session
- 3.2 Establish a *Leading with Care* committee
- 3.3 List all current ministries
- 3.4 Write or adapt ministry/job descriptions
- 3.5 Evaluate risk factors and reduce risk
 - 3.5.1 Risk Assessment Guide
 - 3.5.2 How to reduce risk by modifying programs
- 3.6 Design a Covenant of Care form
- 3.7 Examine safety and prevention areas

Checklist for First Phase

Details of Second Phase: Working with Teachers/Leaders

- 3.8 Recruit new teachers/leaders and support experienced teachers/leaders
- 3.9 Provide orientation for all teachers/leaders
- 3.10 Obtain a Police Records Checks/Volunteer Screening Checks for all high risk ministries
- 3.11 Provide some form of teacher/leader training
- 3.12 Provide supervision of and support for teachers/leaders

Checklist for Second Phase

Details of Third Phase: Evaluation and Reporting

- 3.13 Evaluate *Leading with Care* and report to supervising body
- 3.14 Collect and store necessary documents

Checklist for Third Phase

SECTION 4: RESOURCES

- 4.1 Sample general ministry (job) descriptions
 - 4.1.1 Sample ministry (job) description (general)
 - 4.1.2 Ministry (job) description for preschool teachers/leaders
 - 4.1.3 Ministry (job) description for primary school age (6-12) teachers/leaders
 - 4.1.4 Ministry (job) description for youth teachers/leaders
 - 4.1.5 Ministry (job) description for elders visitation program for frail seniors
- 4.2 Sample Covenant of Care
- 4.3 Facilities Checklist
- 4.4 Ratios of children/youth/vulnerable adults to teachers/leaders
- 4.5 Sample activity program waiver and medical release
- 4.6 Sample general incident report form
- 4.7 Guide for interviewing and sample reference check form
- 4.8 Orientation
- 4.9 Additional information on Police Records Checks
- 4.10 Resources for teacher/leader training
- 4.11 Sample teacher/leader form

- 4.12 Information sheets for teachers/leaders
 - 4.12.1 Physical contact
 - a. Appropriate and inappropriate touching
 - b. Dealing with a participant's inappropriate behaviour
 - 4.12.2 Washroom procedures
 - 4.12.3 Understanding child/youth/vulnerable adult abuse
- 4.13 Dealing with reports of abuse
 - 4.13.1 Reporting to a protection agency
 - 4.13.2 Procedure if contacted by a protection agency
 - 4.13.3 Pastoral response to a report of abuse
 - 4.13.4 Response to the media
- 4.14 Community groups using church facilities for regular, ongoing programs
- 4.15 Communicating *Leading with Care*
- 4.16 Communicating the policy in all the courts of the church
- 4.17 Small church concerns
- 4.18 Insurance considerations

SECTION 1: PREAMBLE

1.1 REASONS FOR THE *LEADING WITH CARE* POLICY

The *Leading with Care* policy is not about us as individuals. It is about us as a body of Christ - a denomination - trying to ensure the highest quality of ministry by offering our best to Christ and working to make sure that the worst does not happen. It is a time for entering the age of lost innocence, whether real or imagined.

All would agree that we should care for children/youth/vulnerable adults and follow the ways of Jesus. So, why is this policy necessary? Because children, youth and vulnerable adults are precious to us and we want to ensure that their teachers and leaders are equipped and trained in the best ways to nurture their faith journey. We also want to assure them, their parents and guardians that there is safety in our programs.

While we believe that religious institutions are supposed to be safe places, public media reminds us that it has not always been so. Despite careful procedures, abuse and unsafe practices have occurred in congregations where no one would expect it by people no one would question. To say "It can't happen here" is not supported by what some people have heard, seen or experienced.

We also know that when vulnerable people are taken advantage of, it dishonours the name of Christ and the church. It dishonours the good work that many faithful servants have contributed over many years. Fifty years of faithful ministry could be seriously undermined by the act of one person. Therefore, our task is to uphold the name of Christ and to protect the work that has been achieved in our congregations. One way to protect is to make sure we have policies and procedures in place that, as best we can, provide a safe environment.

The Presbyterian Church in Canada is committed to providing safe environments for all persons, including children, youth, vulnerable adults, and those who minister to and with them. The church's ministry includes times of worship, service, study and play in all milieus (e.g. church courts, congregations, camps) that fall under the jurisdiction of The Presbyterian Church in Canada. All staff, both volunteer and paid, must support this policy.

The following action statements describe both the reasons for this policy and The Presbyterian Church in Canada's active commitment to it:

- We will **prevent** abuse of children/youth/vulnerable adults. Prevention includes having good processes in place in order to prevent opportunities for abuse, neglect and harm from arising.
- We will **protect** the vulnerable in our midst. The Presbyterian Church in Canada affirms that the protection of all children, youth and vulnerable adults is a spiritual, ethical and legal imperative.
- We will **report** incidents of abuse, neglect and harm. Such incidents, wherever and whenever they are encountered, will be reported immediately to the minister, the police, and the appropriate agencies in accordance with civil law requirements and the policies of The Presbyterian Church in Canada.

- We will **train and support** our teachers and leaders. Many congregations already have in place a process for recruiting, training, supervising and supporting teachers and congregational leaders. One of the reasons for this policy is to provide ways for congregations to begin, continue and/or improve on this process so that teachers and leaders are well trained and equipped for their ministry tasks.

1.2 HISTORY OF THE POLICY

The Presbyterian Church in Canada, through its *FLAMES* Initiative, focused on children, youth and young adults in 2000. In that year, national staff and the national advisory committee for children and youth (Covenant Community with Children and Youth) began to draft a policy for the protection and care of children and youth. This policy arose from an awareness of the biblical imperative to follow the example of Jesus in assuring that the young, weak and vulnerable in our midst are cared for, cherished and protected. It also arose from a variety of practical questions directed to church offices and the national committee over the years such as these: Does our church have a policy around youth being billeted in private homes? Do church programs have appropriate ratios of leaders to children? Does the church have national regulations about sleepovers in church facilities?

The process of developing a draft protection policy began in 2000 and continued to 2005. The committee and staff for children and youth talked with the Experimental Fund administrator, the congregation of St. Andrew's Presbyterian Church, Lakeshore, which was drafting a comprehensive congregational policy and other congregations in Canada which had drafted their own congregational protection policies. In addition, they looked at protection policies of other denominations. In 2002, an insurance concern arose when the insurance broker (Marsh Canada), which covers approximately 200 of our congregations, required more extensive implementation than was anticipated. In 2002, a draft of a policy and implementation was prepared by Education for Discipleship staff at national office and circulated to 100 readers. Further revisions were made and another draft was circulated, by permission of the 129th General Assembly (2003), to all congregations and presbyteries. Throughout 2004 changes were made to the draft policy following legal consultation and after noting some inconsistencies. The latest draft was always available on the church's website (www.presbyterian.ca/documents) and was clearly labelled and dated. Comments were received at church offices by January 31, 2005. Over 100 congregations and presbyteries responded with many suggestions and comments, which caused the policy to move in the direction of its present form, a more pastoral response to the issue of ensuring safe environments.

1.3 THE PASTORAL HEART OF THE POLICY

This policy is titled *Leading with Care* because:

- our Lord modeled for us how to lead with care as he healed the sick and infirm, and welcomed the young, the weak and the vulnerable;
- it is our awareness that some people in our church need special protection;
- it affirms our commitment to training and supporting teachers and leaders in our churches so that children/youth/vulnerable adults will grow in faith and the love of Christ in a climate of safety.

In *Leading with Care* there is a dual focus of safety and prevention, and training and support of teachers/leaders. In creating a safe environment, the church protects people, prevents abuse, and, if necessary, reports abuse. Through training, support and evaluation, ministry is enhanced, enriched and strengthened in The Presbyterian Church in Canada.

In addition to enriching ministry, the policy is also part of our church's outreach and evangelism. Having this policy in place will be very reassuring to newcomers. While everyone in the congregation may know each other, a new person entering may not know anyone. He or she will wisely ask, "Is this a safe environment for my child? What signs do I see that tell me that safety procedures are in place?" "Creating a safe environment must be part of the outreach plan of a congregation.

Some smaller congregations may object to this policy because they say, "We know everyone in our congregation." That may be true. But should we know everyone in our congregation? We would not be able to do that if we were constantly reaching out to new people. As new people enter our congregational life and want to get involved, we should have a way of matching their

skills and abilities to the ministries we provide. Without some policy in place, there is no way of knowing whether or not we are placing our children in a safe setting.

Those of us who are established and/or long-time leaders in the congregation must model for others our willingness to enter a screening process. We cannot expect new people to go through a screening process that we ourselves are not willing to go through.

Since the intent of this policy is pastoral, not punitive, governing bodies in The Presbyterian Church in Canada should be guided by the following procedures:

- Ministers and elders will set an example for the rest of the congregation by actively supporting the implementation of the policy.
- Ministers and elders will model to the rest of the congregation their commitment to safety and prevention by agreeing to a Police Records Check if their ministry involves one-on-one counselling or visiting.
- If confidential matters arise in putting the policy into place, the session should handle that information with the same careful respect its members have for all confidential congregational matters.

1.4 BIBLICAL AND THEOLOGICAL FOUNDATION

Our concern for the protection and care of all children, youth and vulnerable adults is firmly grounded in scripture and in our Presbyterian/Reformed view of justice. God calls the church to seek and establish a climate of justice because it reflects the divine righteousness revealed in the Bible.

*Shower, O heavens, from above,
And let the skies rain down righteousness;
Let the earth open, that salvation may spring up,
And let it cause righteousness to sprout up also:
I the Lord have created it. (Isaiah 45:8)*

*By myself I have sworn,
From my mouth has gone forth in righteousness
A word that shall not return:
"To me every knee shall bow,
every tongue shall swear."
Only in the Lord, it shall be said of me,
Are righteousness and strength.*

(Isaiah 45:23-24a)

Even as he lay dying, King David describes his role as leader as grounded in justice. "The spirit of the Lord speaks through me, his word is upon my tongue. The God of Israel has spoken, the Rock of Israel has said to me: One who rules over people justly, ruling in the fear of God, is like the light of morning, like the sun rising on a cloudless morning, gleaming from the rain on the grassy land." (2 Samuel 23:2-4)

Our church is called to deal fairly with each other, protect the rights of others and protest against things that destroy human dignity. Our church's sense of justice is about both rights and responsibilities.

In addition to our sense of biblical justice, the second main reason we have as Christians for a policy such as this is the desire to bear witness in our tradition to valuing people in a holistic way in our homes, churches and in the world. The Bible gives us examples of the importance and primacy of family life - the nuclear family and the extended family (Genesis 1:27; Luke 15:11-32; 2 Timothy 1:3-5). In our churches we strive to find a place of significance for all children, youth and vulnerable adults. Children and youth are not seen as "the church of the future," but are the "church of today". As adults we acknowledge the valuable gifts they contribute to the community of faith. Concerning this, Living Faith declares, "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." (*Living Faith: A Statement of Christian Belief*, The Presbyterian Church in Canada, 1984, section 8.2.6)

Third, we are called to provide a protective environment and care for the young and vulnerable because we believe this is what Jesus would have us do. As Christians we imitate the example of Christ and aim to stay rooted in his love in all our relationships. The gospels contain many stories of times when Jesus met and healed children (Matthew 9:18-19, 23-25) and portrayed them as examples for others (Matthew 19:10-14; Mark 9:33-37). The gospels have many stories, too, of Jesus' care for vulnerable adults. In Mark's gospel we read about Jesus healing a man possessed by evil spirits (Mark 1:21-26), a man with leprosy (Mark 1:40-42), a crippled man (Mark 2:1-12), a dying girl and a sick woman (Mark 5:22-43), sick people in Gennesaret (Mark 6:53-56), and a deaf man (Mark 7:31-35). We read about Jesus feeding the hungry (Mark 8:1-9), healing a blind man (Mark 8:22-26), and commending a poor woman's generosity (Mark 12:41-44). In his Sermon on the Mount (Matthew 5:1-11), Jesus exhorts us to care for and love strangers, prisoners, and the naked, hungry, thirsty and sick of the world; these words of Christ himself constitute, as declared in Living Faith, "a call to help people in need and to permeate all of life with the compassion of God." (*Living Faith: A Statement of Christian Belief*, The Presbyterian Church in Canada, 1984, section 9.1.3)

1.5 DEFINITION OF TERMS USED IN THE POLICY AND IMPLEMENTATION

Child/youth: a person who is under 18 years of age. Some Canadian provinces/territories classify children/youth as 16 years of age and younger. However, for the purpose of this policy, child/youth means a person under eighteen anywhere in Canada or in a ministry under the purview of The Presbyterian Church in Canada.

Event: an occasional or one-time event run by a congregation. Examples: a yearly concert, tea or picnic.

Leading with Care committee: a group of persons responsible for ensuring that the policy is put into place. The *Leading with Care* committee may be the session, part of the session or governing board of a ministry, or the session/board may appoint a committee of respected people specifically for this task.

Ministry position: a leadership role in which there is expected to be direct interaction with children, youth or vulnerable adults. Examples include: the positions of Sunday school teacher, youth group leader, elder, pastoral care worker, camp counsellor.

The Presbyterian Church in Canada: for the purposes of this policy, this shall include The Presbyterian Church in Canada and all related courts - sessions, presbyteries, synod and General Assembly - and the programs/ministries they oversee and sponsor.

Program/ministry: a structured series of similar activities or events governed and run by The Presbyterian Church in Canada which spans a period of weeks or months and in which the level of risk is expected to remain constant. Examples: weekly Sunday school; the routine pastoral visitation of an elder in the home of a frail, elderly person; weekly youth meeting at the church; operation of the Sunday morning nursery; an out-of-the-cold program.

Risk assessment: the process by which programs/ministries are rated according to risk factors. High risk ministries require special attention.

Teacher/leader: a lay person of at least 18 years of age who devotes significant portions of his/her time and energy in faithful church service and who has gone through a time of orientation and training, in order to hold a ministry position. Examples of teachers/leader includes: Sunday school teacher, youth leader, pastoral care visitor, leader of a group for developmentally challenged adults. Paid staff, clergy and other professional church workers are also considered teachers/leaders.

Note: It is common practice in many of our congregations to use volunteer helpers who are between the ages of 12 and 18. Youthful leadership is to be encouraged and supported. However, it should be noted that when leaders and teachers are mentioned in this policy, we are referring to people of at least 18 years of age. Nevertheless, leaders under the age of 18 are expected to follow the policy when acting as leaders or volunteer helpers.

Vulnerable adult: a person who, because of his/her age, a disability or other circumstances, whether temporary or permanent, is in a position of dependence on others or is otherwise at a

greater risk than the general population of being harmed by persons in positions of authority or trust relative to him/her. (Definition used in Bill C-7, proclaimed by the Government of Canada, August 1, 2000.)

Volunteer helper: a lay person who is involved peripherally in ministry with children, youth or vulnerable adults but has not chosen to become a teacher or leader. Examples includes: someone who delivers cookies to a children's program, someone who collects and presents socks to homeless people at a shelter, or someone who collects and distributes food bank items to families.

1.6 RELATIONSHIP OF THIS POLICY TO THE CHURCH'S POLICY ON SEXUAL ABUSE AND/OR HARASSMENT

In 1993 the General Assembly of The Presbyterian Church in Canada approved for use in the denomination a policy for dealing with sexual abuse and/or harassment. All presbyteries, sessions, the General Assembly offices, colleges and other institutions with The Presbyterian Church in Canada are required to follow the policy or an equivalent policy if they have different governing structures.

With its dual focus of safety and prevention, and teacher screening, orientation, training and support, ***Leading with Care* is primarily a prevention document.** If careful steps are taken in leading, teaching and supporting, incidents of harm can be prevented.

If, however, despite good prevention practices, an allegation of sexual abuse and/or harassment is made, the Policy of The Presbyterian Church in Canada for Dealing with Sexual Abuse and/or Harassment outlines procedures for both sessions and presbyteries. There is a different procedure for criminal or non-criminal allegations. The procedures include discovery, intervention, investigation, adjudication, communication and aftercare.

Copies of the Sexual Abuse and Harassment Policy may be obtained (\$6) from The Presbyterian Church in Canada Church Offices (1-800-619-7301). The policy may also be downloaded from The Presbyterian Church in Canada website (www.presbyterian.ca). See the menu on the left side of the home page. Under "Resources," click on "Church Documents." Under "PCC Papers," see "Sexual Abuse and Harassment Policy." Each presbytery and synod clerk also has a copy of the policy.

SECTION 2: THE POLICY STATEMENT

2.1 THE POLICY STATEMENT

It is the policy of The Presbyterian Church in Canada that all persons, and in particular all children, youth and vulnerable adults, who participate in the denomination's programs/ministries and/or use the denomination's facilities will be cared for with Christian compassion and will be safe.

2.2 OVERVIEW OF THE THREE PHASES IN THE IMPLEMENTATION STEPS

This policy is implemented in three phases: preparation, work with teachers/leaders, evaluation and reporting.

NOTE: All points in the three phases are described in detail in Section 3.

First Phase: Preparation

1. Somebody or some group needs to **read the policy** and make a **presentation** to the session indicating how the policy will make ministry stronger and safer.
2. The session **establishes a *Leading with Care* committee.** These are the people who are responsible, on behalf of the congregation, for seeing that the policy is put into practice.
3. The *Leading with Care* committee **lists** all types of **ministries** being **currently offered.**
4. The *Leading with Care* committee writes or adapts **ministry (job) descriptions** for each of the ministries described in No. 3, above.
5. The *Leading with Care* committee uses the risk assessment guide, **evaluates the risk factor** in all ministries and determines how the risk can be reduced.
6. Design or adapt a **Covenant of Care** form.
7. The *Leading with Care* committee works with other members of the church (e.g. board) to examine safety and prevention areas: safety of facility, fire procedures, transportation, staff/user rations, off-site activities and overnight events, billeting procedures, health issues.

Second Phase: Work with Teachers/Leaders

8. Someone - the *Leading with Care* committee or another designated group - will actively and intentionally **recruit** new leaders/teachers and do a group interview process with the former, experienced teachers. New recruits provide at least two references.
9. Someone provides all teachers with an orientation. At the **orientation**, teachers/leaders are asked to **fill in a teacher/leader form** (see 4.11) and **sign a Covenant of Care form**.
10. Teachers/leaders in **high risk ministry** must agree to a Police Records Check.
11. Someone - the presbytery, your session, your regional staff, a teacher in your congregation - **provides some teacher/leader training**.
12. Someone - the session, the *Leading with Care* committee, and/or the Sunday school superintendent - **provides on-going supervision and support of teachers and leaders**.

Third Phase: Evaluation and Reporting

13. At least twice a year, **evaluate** the progress of *Leading with Care*. Progress must be **reported to session (or other supervisory body if the ministry is not congregational) twice a year**.
14. **Collect and store necessary documents** - copy of covenant of care, teacher/leaders forms, documentation of having seen individual Police Records Check, completed incident forms - in a locked metal cabinet.

SECTION 3: PUTTING THE POLICY INTO PRACTICE

DETAILS OF FIRST PHASE: PREPARATION

3.1 READ THE POLICY AND MAKE A PRESENTATION TO SESSION

A presentation can begin by giving a summary of the policy and how it came to be, and then showing the video *Leading with Care*. List some of the advantages of and reasons for putting the policy into place, such as:

- it is what we believe Jesus would have us do - protect the young and vulnerable;
- newcomers and visitors feel more comfortable when they know a policy of safety is in place;
- teachers/leaders feel more supported and confident when they receive orientation, training and supervision;
- insurance companies have more confidence that the congregation is a good client.

3.2 ESTABLISH A LEADING WITH CARE COMMITTEE

Some people have the unique responsibility of putting this policy into action: the *Leading with Care* committee. Who will be responsible on behalf of the whole congregation to help put this policy into practice? The *Leading with Care* committee may be the session, part of the session, or it may be respected individuals in the congregation who are named by the session. This committee is responsible for making sure that all groups in the congregation know about the policy and follow the implementation steps with integrity and consistency. Where no *Leading with Care* committee is appointed, the committee is the session.

3.3 LIST ALL CURRENT MINISTRIES

The *Leading with Care* committee will ask: What ministries with children/youth/vulnerable adults are we currently offering?

This is a time to list all types of ministries you are currently offering, such as:

- ministry with preschoolers,
- ministry with grades 1-6,
- ministry with teens,
- other specialized ministries such as a day-away program for mentally challenged adults.

If you offer other programs, such as an after school program, it should be listed separately from church school programs.

After you list the various ministries that your congregation offers for children/youth/vulnerable adults, pause and celebrate the things you are currently doing. Pray for these programs and their leaders.

3.4 WRITE OR ADAPT MINISTRY (JOB) DESCRIPTIONS

Your congregation may already have developed ministry (job) descriptions for each of the ministries you described. If you do not have ministry (job) descriptions, you need to develop them. Samples of some ministries (jobs) can be found in 4.1 of this policy. **You will need to adapt these samples** so they accurately reflect your ministry in your congregation.

Ministry (job) descriptions are vitally important. They communicate to teachers/leaders, whether paid or unpaid, what is expected of them, what skills or experience may be needed, how the congregation will provide orientation and training for the task, and what support they can expect. A ministry (job) description is like a road map. You can start a trip without a map, but your trip will be much more direct, intentional and enjoyable if you have a map to guide you on your way.

3.5 EVALUATE RISK FACTORS AND REDUCE RISK

It is necessary, in many aspects of life, to assess risk and work to reduce it. Just as we would want to check the safety of our car before setting out on a road trip, so, too, we need to look at each of the congregation's current ministries and explore the risk for each program. For example, you would want to evaluate risk factors in visiting frail seniors or transporting children and youth in the vehicles of church members. Just because a ministry is deemed high risk, we may still, as churches and as Christians, want to do them. It means, however, that we will want to manage the risk carefully.

The *Leading with Care* committee will determine how much risk there is in your current programs and whether you can reduce the risk. Each ministry position requires the completion of a risk assessment. This work is ongoing and must be revisited with each new program year, each change in adult leadership and after a change in the environment.

Risk assessment for each ministry should be done annually as responsibilities associated with positions often change over time. The completed risk assessments should be kept in a locked metal file cabinet.

Note that it may be possible to group certain programs/ministries together. For instance, if you have a graded church school, you might choose to do a risk assessment for four groupings: nursery and toddlers; 3-5 year olds; grades 1-6; and teens.

Risk assessment is performed in the following cases:

General Programs/Ministries

The *Leading with Care* committee must determine the elements of risk in each ministry position. Such an assessment is performed by reviewing the ministry (job) description and considering the most common circumstances under which a person in that position is likely to carry out his or her ministry.

Specific or Special Events

Should a teacher/leader decide to introduce a new element into a program/ministry, he/she must determine the risk for that specific event and submit the risk assessment in writing to the *Leading with Care* committee for review prior to the event. As in other aspects of putting the policy into action, common sense should be used. For instance, if the youth group leader invites the youth to walk down the block for an ice cream cone after their regular meeting, this should be seen as a spontaneous, creative thing. However, if the leader invites the youth to travel by car to do rock climbing, the risk of the event should be evaluated and approved by the *Leading with Care* committee.

A ministry is automatically classified as high risk if any of these conditions apply:

- **Teacher/leader is alone with persons served.**
- **Teacher/leaders have limited or no supervision in role.**
- **The activities of teachers/leaders are in a place where activities are not observed or monitored.**
- **Teachers/leader has access to personal property or money of the persons served.**
- **The ministry position involves touching persons served.**

If a ministry is high-risk, you must ask for a Police Records Check. In addition, if you check off any additional checks in the "Yes, this is true" column, you must work to reduce the risks.

3.5.1 RISK ASSESSMENT GUIDE

If number 1, 2, 3, 4 or 6 are checked as “Yes, this is true,” the ministry is automatically high risk and a Police Records Check is necessary. However, if any of the other categories (not bolded) are also checked as “Yes, this is true,” it is imperative that church leaders work to reduce this risk so the “No, this is not true” column may be honestly checked off. See suggestions for reducing risk, section 3.5.2.

Risk Category	Risk Factor	Yes, this is true	No, this is not true
Degree of Isolation	1. Teacher/leader may be alone with person served.		
Degree of Supervision	2. Teachers/leaders have limited or no supervision in role.		
	3. The activities of teachers/leaders are in a place where activities are not observed or monitored.		
Access to Property	4. Teacher/leader has access to personal property or money of persons served.		
	5. Teacher/leader has access to confidential information related to the person served.		
Degree of Physical Contact	6. The ministry job description includes touching persons served.		
Vulnerability of Persons Served	7. Persons served have language or literacy barriers.		
	8. Persons served are immobile.		
	9. Persons served have challenges that contribute to their vulnerability (e.g. physical, psychological, situational).		
Degree of Physical Demands	10. The activity involves potential danger to person served (e.g. rock climbing, using a stove).		
	11. Activity involves potential stress (e.g. children upset by visit to nursing homes, support group activities).		
Degree of Trust	12. The teacher/leader develops close, personal relationships with persons served.		
	13. The ministry position involves transportation of persons served.		
	14. The teacher/leader contributes to making career or other important decisions of persons served.		
Degree of Inherent Risk	15. The activity heightens potential for the teacher/leader to be in contact with bodily fluids or disease of the person served.		
	16. The activity exposes the person served to operation or handling of potentially dangerous equipment (e.g. lawnmower).		
	17. The activity exposes the person served to handling toxic substances or results in exposure to poor air quality, noise, etc. (e.g. demolition work in an inner city mission).		

3.5.2 HOW TO REDUCE RISK BY MODIFYING PROGRAMS

Sometimes for the sake of the effectiveness of the program/ministry, it is not feasible to eliminate risks, but in other cases, risks can be lowered without jeopardizing the effect of the program/ministry. Lowering the risk can even improve the ministry being offered.

Once a risk assessment has been performed for the program/ministry or event, there are several options to consider:

Minimize the risk you assume

Even though some ministries are high risk, you may opt to continue them because they are important. You may, however, minimize the risk you assume.

Examples: You might provide two nursery caregivers instead of one. Or, you might purchase additional insurance for volunteers' vehicles. (Check with your insurance company: some companies offer full coverage for occasional passengers of private vehicle owners provided the owner is not being reimbursed for the service.)

Transfer the liability

You may choose to have the service or program offered by someone with professional expertise.

Examples: You may hire a bus to transport children to the park or hire professional child care in the nursery.

Modify the program/ministry or event

You may make changes as to how the activity is carried out.

Examples: You may continue to cook but use a microwave instead of an oven. Or, you may do hospital visiting with two visitors instead of one. Or, you may continue to bring frail seniors to a yearly concert, but hire a bus to do so rather than use private cars.

If the above methods cannot be used, you have two choices: proceed with your high risk program/ministry with care and caution or eliminate the program/ministry.

Here are some suggestions for reducing risk:

- Follow a two-person policy whenever possible - during any program, have at least two adults present.
- Require two volunteers/staff to transport children/youth/vulnerable adults in a church vehicle or in a volunteer's vehicle.
- Visit frail seniors with a partner.
- When the two-person policy cannot be used, notify a parent before a proposed one-to-one contact with a child/youth (e.g. in a mentoring relationship) and ask permission to meet.
- Where the two-person policy cannot be used, require that one-to-one contacts between a volunteer/staff and child/youth/vulnerable adult take place in a public area either inside or outside the church where both people can be seen by others.
- Add a window in the door of each classroom or always leave the classroom door open.

3.6 DESIGN A COVENANT OF CARE FORM

At orientation, teachers/leaders will be asked to sign a covenant of care and promise to adhere to the safety standards as presented in the orientation. A covenant of care makes clear the expectations of behaviour. A sample covenant of care form at 4.2 in this policy. Explain how this code of conduct fits with the denomination's commitment to the safety and well-being of all children/youth and vulnerable adults.

3.7 EXAMINE SAFETY AND PREVENTION AREAS

In preparation for orientation of teachers and leaders, **examine safety and prevention areas:** facilities, fire procedures, transportation issues, requirements of staff/user ratios, off-site activities and overnight events, billeting procedures, health issues.

a. Facilities

Congregations/ministries can protect children/youth/vulnerable people by answering questions about facilities (see *Facilities Checklist*, 4.3).

Consider additional questions related to your facility. Facilities, such as church camps, should be guided by the facility requirements of their supervisory committee or, in the case of camps, by their provincial accreditation body.

b. Fire procedures

Consult with your regional fire prevention agents for safety standards and practices. Post a fire escape map in each room and ensure that fire extinguishers are properly placed. Inform every one of escape routes. An evacuation plan should be clearly defined. Practice the escape drill once a year or as often as directed by your local fire marshal. Prepare a list of individuals who may need assistance in the event of an emergency.

At the beginning of each Sunday school class, attendance should be recorded, the attendance book picked up and taken to a central location. In the event of a fire, this helps insure that all children are accounted for. Inform parents that, in the unlikely event of a fire during worship/Sunday school time, they are not to go in search of their child/youth. The children/youth will all be taken outside as a group to a designated gathering place.

c. Transportation

A teacher/leader who drives children/youth/vulnerable adults must have a valid driver's license and valid insurance and one seatbelt and/or car seat per person in the vehicle. All adults responsible for the transportation of children, youth and vulnerable adults should avoid driving them when alone. If transportation with personal cars is considered high risk by your insurance company, the liability might be transferred by opting for a professional bus service to transport children/youth/vulnerable adults.

d. Teacher/leader and participant ratios

The activity and age of children/youth affects the ratio of children/youth to staff. The management of the program as well as concern for safety, care and social interaction are some of the factors to take into account when establishing adequate ratios. If there are not enough teachers/leaders and adult volunteers, the program/ministry or activity should not be held. (Volunteer helpers who work under the supervision of a screened, trained volunteer are welcome additions.)

For suggested ratios of teacher/leader/participants, see 4.4.

e. Off-site activities and overnight events

Special outings, day trips, service projects and weekend camps are an important part of children/youth/vulnerable adult ministry. They help people grow physically, emotionally, and spiritually, give youth a chance to learn social and leadership skills, and provide social opportunities for vulnerable adults. The following guidelines must be taken with these activities/events and an activity waiver signed (see 4.5).

Day Excursions

- A teacher/leader must assess the risk of the activity and submit that assessment in writing to the *Leading with Care* or other appropriate committee for approval prior to the activity.
- Parents/guardians/caregivers must be notified prior to the outing.
- Written consent and medical release forms are required for each child/youth/vulnerable adult participating in activities/events (see 4.5).
- One teacher/leader should have a cell phone and the phone numbers of where the parents of the children/youth can be contacted during the excursion. The teacher/leader should have a copy of the completed consent forms with them.
- All daytime excursions must be supervised by a minimum of two teachers/leaders. Additional support workers might be necessary to accompany vulnerable adults.
- When transportation of children/youth/vulnerable adults is needed for an activity, all drivers must have a valid driver's license, valid automobile insurance and must be screened volunteers or paid staff. The number of persons per vehicle must never exceed the number of seat belts or car seats.
- One teacher/leader should have First Aid training.

Overnight Activities/Events

Follow all requirements listed in daytime excursions plus the following:

- Each children/youth/vulnerable adult is required to follow pre-established codes of conduct signed by the parent/guardian/caregiver and the child/youth/vulnerable adult.
- If the group is comprised of children/youth/vulnerable adults of both genders, teachers/leaders of both genders must be present.
- Each leader should have an assigned group of children/youth/vulnerable adults for whom they will be responsible during the overnight event.

- All facilities in which an overnight function is housed must be equipped with smoke detectors and inside release doors. All members of the group should be made aware of fire exits and fire procedures as required by provincial/regional standards.
- No adult should be alone with a single child/youth/vulnerable adult.
- If a day or overnight includes trips to a pool, lake or hot tub, all municipal/provincial/federal regulations regarding safety and supervision must be adhered to.

f. Billeting youth in private homes

Billeting reduces costs and allows youth to meet new people. Here are some things to keep in mind when billeting youth:

- Children under 14 years of age should not be billeted.
- The people offering billeting must be known, trusted members of the congregation.
- Billet youth in groups of at least two.
- The contact information (telephone number, address) of the individual with whom the youth will be billeted must be obtained by the group leader.

g. Health

While congregations/ministries cannot always avoid having ill children/youth/vulnerable adults in their programs/ministries, several measures can be taken to promote good health and reduce infection.

i. *Allergies*

When children/youth/vulnerable adults register for a program, inquire about allergies. Post this information so that it will not be overlooked. If your program serves meals or snacks, post the menu so the parent/caretaker can see it. Avoid foods identified as serious allergens such as peanut butter, chocolate and nuts of any kind. Popcorn can be dangerous for young children.

ii. *Injury*

If a participant is injured while participating in a program/ministry or activity, the teacher/leader must arrange to get the person to medical care. If necessary, call 911. If the child/youth/vulnerable adult is bleeding, the teacher/leader should protect himself/herself and all others from the blood. For all injuries, even if the person does not need medical attention, a leader must complete a general incident report (see 4.6) and report the incident to the injured person's parent/guardian/caretaker. General incident reports should be stored in a locked metal cabinet.

iii. *Infectious diseases*

Teachers/leaders must ask parents/guardians to not let their children and youth attend church programs if they have symptoms and diseases which are known to be infectious, such as: diarrhoea, vomiting, fever, rash, open sores, skin or eye infection, scarlet fever, measles, mumps, chicken pox, whooping cough, head lice.

CHECKLIST FOR PHASE 1

Task	Date	Who is responsible
3.1 Has a presentation been made to session?		
3.2 Has a <i>Leading with Care</i> committee been established?		
3.3 Has the <i>Leading with Care</i> committee listed all the ministries currently offered?		
3.4 Has the <i>Leading with Care</i> committee written or adapted job descriptions for each ministry in your congregation?		
3.5 Has risk been assessed for each ministry? Has someone taken steps to reduce some risk?		
3.6 Has a covenant of care form been produced?		
3.7 Have safety and prevention areas been inspected and changed if necessary?		

DETAILS OF SECOND PHASE: WORKING WITH TEACHERS/LEADERS

3.8 RECRUIT NEW TEACHER/LEADERS AND SUPPORT EXPERIENCED TEACHERS

It is important to consider an interview of a potential new Sunday school teacher in several ways. It is a way of supporting the recruit, telling them that you care deeply about participants in the church's programs as well as the leaders of those programs. It is a way for the congregation to make sure that leaders are well matched to the position in which they will be working. It is also important to remember that the leaders in the church have a responsibility to see that the wrong leaders cannot do harm in the church.

The *Leading with Care* committee supervises the recruiting of new teachers/leaders but may or may not be the people who customarily recruit in your congregation. Regardless of who does the recruiting, the process must include a personal interview and a reference check of the prospective teacher/leader.

Recruiting Process

A personal interview is an essential way to discover if the applicant is a good fit with a ministry position. In addition, a conversation with an applicant helps him/her determine whether or not the timing is right for him/her to assume a ministry position. (See 4.7 for suggestions for the interviewing process.)

Experienced Teachers

As congregations have begun to implement and use *Leading with Care* a practical problem has arisen. Do long time, experienced and trusted teachers need to go through the same recruiting and screening procedures as new recruits? One congregation used an imaginative approach. They held a "group interview" that had the feel of a supportive coffee hour. They used some of the questions in 4.7.

3.9 PROVIDE ORIENTATION FOR ALL TEACHERS/LEADERS

Orientation for all teachers - whether new or experienced - is very important. Orientation gives people general information to prepare them for their ministry (job). Stress that all teachers/leaders - whether experienced or new - must attend your orientation session. Orientation is best done in late August or early September when the functional church year starts but must be repeated whenever new leaders/teachers begin. The orientation session should also include important information about safety practices. A list of what would normally be covered in an orientation session can be found in 4.8.

3.10 OBTAIN A POLICE RECORD CHECK/VOLUNTEER SCREENING CHECK FOR HIGH RISK MINISTRY

Screening comes prior to a Police Records Check

Screening is a process performed by an organization to ensure that the right match is made between the work to be done and the person who will do it. The screening process includes steps such as job design, recruitment and orientation. The steps that are most important in determining the suitability of a candidate are interviews, reference checks and, when dealing with vulnerable participants, a PRC.

NOTE: The term "Police Records Check" is a general term. In your region the check may be called a "Volunteer Screening Check" or another term. In addition, both the process and the pay schedules vary greatly across Canada. Ask your regional police agency for the most comprehensive type of check

One of the ten steps in Volunteer Canada's Safe Steps screening program is the Police Records Check (PRC). PRCs have become a standard and accepted part of institutional and organizational procedures for those working with children, youth and vulnerable persons in schools, hospitals, communities and religious groups. However, PRCs do have limitations, and that is why they are only one part of the larger screening process.

As indicated earlier, if you discover that some of the programs which are an important part of your ministry are high risk and cannot be adapted to make them lower risk, teachers/leaders (including clergy, elders, and paid staff) who are involved in one-on-one counselling in their ministry must have a PRC.

PRCs are mandatory for all high risk ministries in The Presbyterian Church in Canada. Since the work/ministry of active clergy always includes times of one-on-one counselling/visiting, all active clergy must have a police records check when the policy is approved by the General Assembly of The Presbyterian Church in Canada, at the time of a new call or change of position and/or every five years. The responsibilities of elders vary from congregation to congregation. But, if an elder routinely visits people one-on-one, she/he should also have a PRC at the time of the implementation of this policy and every five years following.

Handling the information

In a similar way that an offering envelope secretary knows how much money you give to the church but holds this in confidence, so, too, the *Leading with Care* committee must handle some information with great care and maintain confidence. The individual who obtains a PRC check hands it to the designated person - a member of the *Leading with Care* committee. This person reviews the document and gives it back to the individual to whom it belongs. The person who is seeking to be a teacher/leader "owns" his/her PRC and should keep the original. However, a copy may be given to the organization/church or the organization/church should file a record of having seen the PRC. It is important for the *Leading with Care* committee to handle this information with strict confidentiality.

How often must a check be done?

A PRC must be done at any of these points:

- at the time of a new call (for clergy)
- at the time of a change of position
- at a time when the ministry (job) position changes
- every five years.

Who pays for the check?

Since most PRCs require payment, your congregation may decide to pay these fees in one group, or you may ask each individual to pay for it themselves. Many people may already have a PRC from another volunteer position. (Even to make a class presentation, most people are required to present a PRC at a public school). Because teachers/leaders have to obtain a PRC for other community responsibilities, this process may be less costly than anticipated.

Are there limits to PRCs?

There are some limits, but the fact still remains: PRCs can be a positive deterrent in discouraging nefarious individuals from applying for leadership positions with children, youth and vulnerable adults. Here are some of the limitations of PRCs:

- They are only good up to the day of checking and based on the information provided.
- A person may use a false name, driver's license, or birth date, so there are no matches found in their record.
- If a conviction occurred when the person was a youth, the information is protected under the Youth Criminal Justice Act; therefore, you will not have access to this information after a certain time period.
- Some sex offenders and abusers have never been charged or convicted of a crime, so there will be no record to review.

3.11 PROVIDE SOME FORM OF TEACHER/LEADER TRAINING

It is important that all teachers/leaders meet for a time of orientation and training. If you were to become a Scout or Brownie leader, a minor sports coach, a Big Brother or Big Sister, you would be required to do some training on the "content" of the program. Knowing the content of the program contributes to safety and the good management of the program. Confident, trained teachers/leaders are more alert to safety and prevention procedures. An outline for what should be included in orientation is found in section 4.8 of the policy. There are several ways that your teachers and leaders may be trained for their ministry. All are effective, so choose one or more that best suits your congregation. This training should include three elements: understanding the Presbyterian/Reformed tradition, some biblical knowledge and some teaching/leading skills. There is a list in section 4.10.

Orientation and training resources may be done in individual congregations or in a cluster of congregations. You may choose to provide an intensive first time orientation for new teachers/leaders and a yearly refresher for returning teachers/leaders.

3.12 PROVIDE SUPERVISION OF AND SUPPORT FOR TEACHERS/LEADERS

Prayer support

As you work, year after year, to ensure that your congregation is safe and nurturing, invite people in the congregation to uphold the process in prayer. Invite people to pray for the *Leading with Care* committee as they plan for the orientation and equipping of the church’s leaders and teachers. Pray for the teachers and leaders as they faithfully and regularly carry out their ministries. Pray for community groups who regularly use your facilities.

On-going support

After orientation and training, supervision/support and evaluation will be provided. Supervision/support and evaluation provide the following:

- a standard level of practice.
- an opportunity for new teachers/leaders to reflect on what they have learned so they can improve their ministry.
- protection for all participants from unsafe practices.
- protection for teachers/leaders against false allegations of wrongdoing.

The ministry (job) description is used as a reference point. For instance, in the description, a Sunday school superintendent/co-ordinator may tell new teachers that he/she should know to expect a quick visit from the superintendent about once a month when lessons are in progress. Youth group leaders can expect an occasional friendly visit from a session member during a Friday night event. The level of risk of the program/ministry or event determines the amount and frequency of supervision/support and evaluation: the higher the risk in the program, the more frequent and intense the support and supervision.

Comments and feedback from participants and their families/caregivers are also helpful for a new teacher/leader. Supervisors need to ask new teachers/leaders to maintain open, frequent communication with program/ministry participants and their families/caregivers. Supervisors may assure new teachers/leaders that, if negative feedback is received, the supervisor will honour confidentiality but will work with the teacher/leader to make necessary changes.

CHECKLIST FOR PHASE TWO

Task	Date	Who is responsible
3.8 Have new leaders/teachers been recruited in a satisfactory way? Have experienced teachers/leaders been involved in a group interview?		
3.9 Have all teachers/leaders (new and experienced) been part of an orientation session? Have all teachers/leaders signed a covenant of care?		
3.10 Have all teachers/leaders in high risk ministry obtained a Police Records Check?		
3.11 Have all teachers/leaders participated in some form of leadership training?		
3.12 Is someone providing on-going supervision and support for teachers and leaders?		

DETAILS OF THIRD PHASE: EVALUATION AND REPORTING

3.13 EVALUATE *LEADING WITH CARE* AND REPORT TO SUPERVISING BODY

At least twice a year the *Leading with Care* committee should meet to evaluate how things are going in your congregation. Keep in mind that, if the *Leading with Care* committee is the session or a subcommittee of session, this evaluation process simply becomes part of the on-going work of session meetings.

These key questions will guide the evaluation:

- What positive things have we noticed as a result of introducing *Leading with Care*?
- Are there special problems that have emerged that need attention?
- Are there things that we need to plan for in the future?

It is important, on an annual basis, to do an evaluation of job descriptions and risk assessments. As programs and ministries change and evolve, the job descriptions and risk assessments will also change.

If the *Leading with Care* committee is not the session, it is very important that the committee report these evaluations to the session at least twice a year. The session of a congregation has ultimate responsibility for the spiritual, moral and physical well being of the congregation.

Reporting to a supervisory body

This policy is not about us as individuals. It is about us as a body of people trying to ensure the highest quality of ministry by offering our best to Christ and working to make sure that the worst does not happen. Therefore, some checks and balances are helpful. Therefore, at each of the four levels (courts) of our church - congregations, presbyteries, synods and national (General Assembly) - there are ways to be accountable.

To whom should you report?

Congregations

A congregational *Leading with Care* committee is responsible to the session of the congregation and must report to them at least twice a year.

Each congregation must report to the presbytery once a year about their progress implementing this policy. Each congregation must also explain to presbytery their congregation's *Leading with Care* implementation at the time of the presbytery visitation to the congregation. Additionally, each active minister - ordained or diaconal - must show the clerk of presbytery his/her police record check. This must be done when the policy is approved, at the time of a call or change of appointment, and/or every five years.

Presbyteries

The presbytery must establish a presbytery *Leading with Care* committee to oversee the implementation and support of this policy or this work may be assigned to an existing committee. This committee must report to the presbytery or its executive twice a year.

A presbytery has oversight of all congregations and ministers within its bounds and any special ministries initiated and supported by the presbytery. Therefore, the presbytery has responsibility for the implementation of *Leading with Care* within the presbytery.

The clerk of presbytery, under the direction of the *Leading with Care* Committee, will maintain a list of police records checks for all active clergy with Presbytery bounds. (See 3.10 for circumstances of frequency for obtaining checks.)

It is the responsibility of the presbytery to make sure that all congregations and ministries within its bounds have a copy of *Leading with Care* and the video *Leading with Care in your Congregation*. The presbytery will add to its congregational visitation list a question concerning the congregation's implementation of the policy. Further, it is the responsibility of the presbytery to offer a *Leading with Care* workshop at least every second year. If a presbytery is unable to do so, they must point the congregations in their bounds to another locale where such a workshop is being held, such as at a synod meeting or a local conference. (*Leading with Care* workshop outlines are available on the church's website www.presbyterian.ca under Church Documents.)

Synods

It is the responsibility of synod to establish a synod *Leading with Care* committee or ensure that *Leading with Care* concerns are carried out by an existing committee. It is the responsibility of all synods to make sure that all programs/ministries which are under the jurisdiction of the synod (such as synod regional staff and synod camps) have a copy of *Leading with Care* and the video *Leading with Care in your Congregation*, and attend or conduct a *Leading with Care* workshop at least every second year. It is the responsibility of each synod to see that all synod staff and programs/ministries abide by this policy. When synod staff, camps and other synod ministries make their annual report to synod, they must include a description of their involvement with *Leading with Care*.

National (General Assembly) level

It is the responsibility of all executive national staff to have a copy of the *Leading with Care* policy and the video *Leading with Care in your Congregation*, and attend or conduct a *Leading*

with *Care* workshop at least every second year. In their annual report to the agency for whom they work, executive national staff must make reference to their involvement that year with *Leading with Care*. The executive national staff must also report, annually, to the management team of Church Offices of their involvement with *Leading with Care*. The national management team is responsible to General Assembly through the Assembly Council and must make yearly mention of their involvement with *Leading with Care*.

In all of the above ministries, some areas may not be directly affected by *Leading with Care*. Here is an example: the executive staff person in Canada Ministries may not be directly involved with children/youth/vulnerable peoples, but he/she does have oversight over ministers who do. It is, therefore, the responsibility of each executive at the national level to understand how *Leading with Care* works in all levels of the church.

3.14 COLLECT AND STORE NECESSARY DOCUMENTS

The purpose of collecting personal information is to ensure that the policy is properly administered. Records that are of a personal, confidential or personnel nature must be kept in accordance with the policy of our national church. Information about the collected data is confidential and will be used only for the purpose for which it was collected, that is, implementing and monitoring this policy. Information will be safely stored and only accessed by those who need to access it for the purpose of the policy, such as the person engaging the teacher/leaders, the minister and/or the clerk of session.

Assistance in storing and managing confidential records may be found on the church's web page (www.presbyterian.ca) under Archives and Record Resources. The section under "Records Management" is helpful. The national archives also produces a newsletter entitled, "Step into your Archives". This can be found in both the PCPak sent to all congregations and on the church web page. In addition, the staff at the Presbyterian Church national archives (800-619-7301) can help in addressing concerns and questions around management of confidential materials.

How to Manage Confidential Information

Someone on the *Leading with Care* committee will need to collect and store completed documents in a locked metal cabinet - copy of covenant of care (see 4.2), teacher/leaders forms (see 4.11), documentation of having seen individual Police Records Checks, completed incident forms.

Each congregation must have a locked, metal file cabinet for this purpose. The session will decide which one or two individuals in the congregation have a key to this cabinet.

Congregations may choose to microfilm their records as a safe guard. However, paper documents must still be kept. Local archives or history societies may provide storage for paper documents and, if this option is taken, it is important to follow the procedure outlined by the Archives of The Presbyterian Church in Canada.

How does PIPEDA affect this policy?

PIPEDA, the Personal Information Protection and Electronic Documents Act, became effective in Canada in January, 2004. While this Act provides useful and necessary protection for Canadians, our church lawyers assure us that The Presbyterian Church in Canada is not subject to PIPEDA because the church does not collect, use or dispose of commercial goods.

CHECKLIST FOR PHASE THREE

Task	Date	Details
3.13 Report to a supervising body		
3.14 Collect and store necessary documents		

SECTION 4: RESOURCES

4.1 SAMPLE FORMS FOR JOB DESCRIPTIONS

4.1.1 Sample general ministry (job) descriptions

A ministry (job) description provides a teacher/leader (whether paid or unpaid) with a clear explanation of the specifications and requirements of a particular ministry position, as well as the expectations of the *Leading with Care* committee.

Here are examples of some ministry positions:

- Pre-school program teacher/leader
- Sunday school teacher/leader for ages 6-12
- Youth program leader for ages 12-18
- Program leader for adults with developmental or physical challenges
- Program leader for frail seniors
- Counsellor/tutor for children/youth/vulnerable adults
- Out of the Cold program volunteers

A ministry (job) description will contain information like this:

- Title of the ministry position
- Goals of the ministry
- Responsibilities
- Length of appointment
- Personal traits and gifts required
- Training to be provided
- Orientation available
- Support and supervision provided
- Mandatory activities
- Screening process used in the selection

Note: Various sample ministry (job) descriptions are included on the following pages. Adapt as needed.

4.1.2 MINISTRY (JOB) DESCRIPTION FOR PRESCHOOL TEACHERS/LEADERS

(Insert your church/ministry name here and adapt as needed)

Title of the Ministry Position: Preschool teacher

Responsible to: Sunday School Superintendent/Coordinator

Responsible for: 10 children, ages 0-5

Main Goal: (Insert your church's mission statement here, or something more general like, "To help children experience the love of Christ through the care of the extended church family".)

General summary: The preschool teacher will oversee and facilitate the teaching and care of children from birth to age 5. This will include arriving early before class time, preparing classroom activities, stories and songs and ensuring all necessary supplies are available. The teacher will be responsible for recording attendance, caring for the children and nurturing faith in children by being a trustworthy adult.

Roles, Responsibilities and Tasks: (list the expectations of this position)

- maintain a vital spiritual life
- plan age appropriate Bible stories and activities
- maintain assuring and friendly relationships with the children's parents
- maintain confidentiality unless a child is in danger
- participate in events and activities that develop leadership skills
- maintain accurate records of attendance
- attend teachers' meetings
- advise the Sunday school superintendent of his/her absence and find a suitable replacement
- ensure that the safety issues presented in orientation are followed

Gifts, Skills, Experience and Qualities: (list all that are necessary for this task)

- gift of teaching, time management and organizational skills
- compassion for small children and some experience working with them
- patience and sensitivity to the needs of children
- creativity in sharing stories

Screening Procedure: In accordance with the *Leading with Care* policy of The Presbyterian Church in Canada, screening of adults involved in ministry with children and youth includes completing a teacher/leader form, and, in the case of new applicants, an interview by two people, a reference check, and a Police Records Check for high risk ministries.

Orientation and Training: (list all training courses)

- mandatory fall orientation program
- fire, safety and emergency procedures
- bimonthly teachers' meetings (or whatever your training will be)

Support, Supervision and Evaluation: As a support to all adults/youth engaged in children/youth/ vulnerable adult ministry, (insert name of church) will provide monthly visits by the Sunday school superintendent, self-evaluation opportunities at training events and regular prayer support.

Schedule and commitment: Team teaching with a rotation of every second month from September to June

4.1.3 MINISTRY (JOB) POSITION FOR PRIMARY SCHOOL AGE (AGES 6-12) CHURCH SCHOOL TEACHER/LEADER

(Insert your church/ministry name here and adapt as needed)

Title of the Ministry Position: Church School Teacher for ages 6-12

Responsible to: Church School Superintendent/Coordinator

Responsible for: 6 children in a grade 4-6 class

Main Goal: (Insert your church's mission statement here, or something more general like, "To encourage children to follow Christ and serve faithfully in his church.")

General summary: The Church School Teacher will oversee and facilitate the teaching of the curriculum in such a way that lives are changed and growth is seen in the children. This will include preparation of classroom activities and ensuring all necessary supplies are available for classroom time. The teacher will be responsible for record keeping, care of the children and encouraging children in their walk with Christ.

Roles, Responsibilities and Tasks: (list the expectations of this position)

- maintain a vital spiritual life
- plan and teach a weekly lesson
- maintain confidentiality unless the child is in danger
- participate in events and activities that develop leadership skills
- maintain accurate records of attendance
- attend bimonthly teachers' meetings
- advise the Sunday school superintendent of his/her absence and find a suitable replacement
- ensure that the safety issues presented in orientation are followed

Gifts, Skills, Experience and Qualities: (list all that are necessary for this task)

- gift of teaching, time management and organizational skills
- compassion for children and experience working with them
- patience and sensitivity to the needs of children
- creativity in sharing stories and personal experiences

Screening Procedure: In accordance with the *Leading with Care* policy of The Presbyterian Church in Canada, screening of all adults involved in ministry with children and youth includes completing a teacher/leader application form, and, in the case of prospective teachers/leaders, an interview by two people, a reference check, and a Police Records Check for high risk ministries.

Orientation and Training: (list all training courses)

- mandatory fall orientation program
- fire, safety and emergency procedures
- bimonthly teachers' meetings (or whatever your training will be)

Support, Supervision and Evaluation: As a support to all adults/youth engaged in children/youth/ vulnerable adult ministry, (insert name of church) will provide monthly visits by the Sunday school superintendent, self-evaluation opportunities at training events and regular prayer support.

Schedule and commitment: Team teaching with a rotation of every fourth Sunday off from September to June.

4.1.4 MINISTRY (JOB) DESCRIPTION FOR YOUTH TEACHER/LEADER

(Insert your church/ministry name here and adapt as needed)

Title of the Ministry Position: Youth Teacher/Leader

Responsible to: Sunday School Superintendent/Coordinator

Responsible for: 12 youth between the ages of 12 and 18

Main Goal: (Insert your church's mission statement here or something more general like, "To encourage youth to follow Christ and serve faithfully in his church.")

General summary: The youth leader will oversee and facilitate the teaching of the curriculum in such a way that lives are changed and growth is seen in the youth. This will include preparation of classroom and social activities and ensuring all necessary supplies and arrangements are made for learning, social and service opportunities. The leader will record attendance, care for the youth and encourage them in their walk with Christ.

Roles, Responsibilities and Tasks: (list the expectations of this position)

- maintain a vital spiritual life
- plan and teach a lesson and/or social activity and/or service and mission opportunity
- maintain confidentiality, unless a youth is in danger
- participate in events and activities that develop leadership skills
- maintain accurate records of attendance
- attend teachers' meetings
- advise the Sunday school superintendent of his/her absence and find a suitable replacement
- ensure that the safety issues presented in orientation are followed

Gifts, Skills, Experience and Qualities: (list all that are necessary for this task)

- gift of teaching, time management and organizational skills
- compassion for youth and some experience working with them
- patience and sensitivity to the needs of youth
- creativity in sharing stories and personal experiences

Screening Procedure: In accordance with the *Leading with Care* policy of The Presbyterian Church in Canada, screening of adults involved in ministry with children and youth includes completing a teacher/leader form, and, in the case of prospective teachers/leaders, an interview by two people, a reference check, and a Police Records Check for high risk ministries.

Orientation and Training: (list all training courses)

- mandatory fall orientation program
- awareness of fire, safety and emergency procedures
- attendance at bimonthly teachers' meetings

Support, Supervision and Evaluation: As a support to all adults/youth engaged in children/youth/ vulnerable adult ministry, (insert name of church) will provide monthly visits by the Sunday school superintendent, self-evaluation opportunities at training events and regular prayer support.

Schedule and commitment: Team teaching with a rotation of every second month

4.1.5 MINISTRY (JOB) DESCRIPTION FOR ELDER'S VISITATION PROGRAM FOR FRAIL SENIORS

(Insert your church/ministry name here and adapt as needed)

Title of the Ministry Position: Visitor for Frail Seniors

Responsible to: session of (name church)

Responsible for: 22 frail elderly people who are members and adherents of (name church)

Main Goal: (put your church's mission statement here) or something more general like, "To walk faithfully with the frail seniors of our congregation, offering comfort, hope and encouragement."

General summary: The Visitor for Frail Seniors will regularly visit frail elderly people, offering conversation, Bible reading and prayer as requested, and bring news from the church. The visiting elders may gather and bring articles of interest to the elderly person. The Visitor for Frail Seniors will keep a record log of visits, and treat conversation with confidential care.

Roles, Responsibilities and Tasks: (list the expectations of this position)

- maintain a vital spiritual life
- plan a visiting schedule that fits with the needs of the elderly person
- maintain confidentiality, unless an elderly person is in danger
- participate in events and activities that develop geriatric leadership skills
- maintain accurate records of visits
- advise the team leader of an expected absence and find a suitable replacement
- ensure that the safety issues presented in orientation are followed

Gifts, Skills, Experience and Qualities: (list all that are necessary for this task)

- gift of time management and organizational skills
- compassion for seniors and some experience working with them
- patience and sensitivity to the needs of seniors

- good listening skills
- willing to share stories and personal experiences

Screening Procedure: In accordance with the *Leading with Care* policy of The Presbyterian Church in Canada, screening of adults involved in ministry with vulnerable adults includes completing a teacher/leader form, and, in the case of prospective teachers/leaders, an interview by two people, a reference check, and a Police Records Check for high risk ministries.

Orientation and Training: (list all training courses)

- mandatory fall orientation program
- awareness of fire, safety and emergency procedures
- additional training specifically for seniors

Support, Supervision and Evaluation: As a support to all adults/youth engaged in children/youth/ vulnerable adult ministry, (insert name of church) will provide regular check-ins at session meeting, self-evaluation opportunities at training events and regular prayer support.

Schedule and commitment: Two elders will share responsibility for 22 seniors on a month-about schedule.

4.2 SAMPLE COVENANT OF CARE

This is a sample covenant of care. Adapt to your congregation.

The Covenant of Care for (insert name of congregation or ministry here)

The church is Christ, together with his people, called both to worship and to serve him in all of life (*Living Faith: A Statement of Christian Faith*, The Presbyterian Church in Canada, 1984, section 7.1.1). 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. Through the church, God orders this ministry by calling some to special tasks in the equipping of the saints for the work of ministry, for building up the body of God (*Living Faith: A Statement of Christian Faith*, The Presbyterian Church in Canada, 1984, sections 7.2.1-2).

As an expression of this high and holy duty that Christ has offered to me as a leader/teacher/guide to children/youth/vulnerable adults:

I promise, in all my relationships with children/youth/vulnerable adults, to follow appropriate action as defined by my training orientation;

I promise to use only the physical contact that is deemed appropriate by the document *Leading with Care: A Policy for Ensuring a Climate of Safety for Children, Youth and Vulnerable Adults* in The Presbyterian Church in Canada, which I have read and understand;

I promise to use appropriate language;

I promise to show no bias based on gender, ethnic background, skin colour, intelligence, age, religion, sexual orientation or socio-economic status;

I promise that I will not harass others;

I promise to respect confidentiality and privacy, unless a child, youth or vulnerable adult is in danger, then I will report to a child protection agency or the police.

I have read and agree with the covenant of care.

Signature: _____ Date: _____

Witnessed by: _____ Date: _____

(Minister/Clerk of Session or authorized person)

4.3 FACILITIES CHECKLIST

	Adequate	Plan for improvement
Are railings at the right height for children?		
Are stairs/steps safe?		
Are bathrooms easily accessible?		
Are toilets accessible for children and people with disabilities?		
Are exits clearly marked?		

Facilities Checklist (cont'd)

	Adequate	Plan for improvement
Are exit doors unlocked from the inside?		
Can exits, especially basement exits, be released from the inside?		
Are floors, especially around entrances, resistant to slipping?		
Is the nursery cleaned and vacuumed after each use?		
Are used diapers disposed of immediately after each nursery use?		
Are there windows in doors or split doors? If this is not feasible for a nursery, are safety gates used in open doorways?		
Are nursery toys washed regularly in a solution of one tablespoon household bleach to one gallon warm water?		
Are signs posted reminding people to wash hands?		
Is there a well-stocked first aid kit? Is it easily accessible?		
Have you consulted with an appropriate health care worker about a first aid kit?		
Are fire extinguishers in proper locations?		
Are there fire/emergency escape maps in each room?		
Is there regular practice for fire/emergency escapes?		
Are there smoke detectors?		
Is there a locked metal cabinet?		

4.4 RATIOS OF CHILDREN/YOUTH/VULNERABLE ADULTS TO TEACHERS/LEADERS

While the rule of having two adults at all times in a group is encouraged, there are occasional times when only one leader is present. In the situation, the teacher/leader should, from the orientation session, know what to do if he/she is alone with a child. In the feedback that came from small churches, several congregations pointed out that this is regular occurrence in their congregation - there is one teacher and only one child comes to church. The orientation session held at the beginning of the year should make clear that provision must be made for such an occurrence. For instance, the teacher might provide some pencil and crayon activities for the child and the two of them may rejoin the congregation. Or, the teacher may find another adult or youth from the congregation to join them in their Sunday school area.

Here are the suggested child/youth/vulnerable adult ratios to teachers/leaders in a regular program, but additional adults can be helpful if one adult needs to leave the program temporarily because of illness or a family problem.

0-18 months	2 adults to 6 children
18 months-2 years	2 adults to 10 children
2 - 5 years	2 adults to 12 children
Ages 5-14	2 adults to 15 children
Ages 15-18	2 adults to 15 children
Vulnerable adults	2 adults to 10 vulnerable adults

Day excursions and overnight outings

Here are the recommended participant ratios to teachers/leaders/volunteers on day excursions and overnight outings:

<i>Age</i>	<i>Day excursions</i>	<i>Overnight excursions/activities</i>
5 or under	2 adults per group of 10	overnight excursions not recommended
Ages 6-8	2 adults per group of 12	not recommended for age 6
		4 adults for 20 children for ages 7 & 8
Ages 10-14	2 adults for every 15 children	2 adults for every 10 children
Ages 15-18	2 adults for every 15 youth	2 adults for every 10 youth
Vulnerable adults	2 adults per 10 vulnerable adults	2 adults per 10 vulnerable adults

4.5 SAMPLE ACTIVITY PROGRAM WAIVER AND MEDICAL RELEASE

Note: Before an activity, the teacher/leader stores a copy of this waiver in a safe storage area and takes another copy on the outing.

(Insert your church name/ministry name here)

Description and Location of Activity: _____

Departure date: _____ Returning date: _____

Full Name of participant: _____
First Last

Birth date (N/A for adult): _____

Full Address: _____

Parent/guardian/caregiver name(s): _____

Circle the number where parent/guardian may be reached when trip is taking place.

Home/residence phone: _____ Cell phone: _____ Work phone: _____

Does participant have any severe allergies or other medical condition that leaders should be aware of? Yes No

If yes, please list and explain _____

All reasonable precautions for the safety and health of the participant will be taken. He/she will be properly supervised in activities. In the event of accident or sickness, (insert your church/ministry name here), its staff and volunteers are released from any liability.

In the event of injury requiring medical attention, I authorize treatment for the participant and understand that reasonable attempts will be made to contact me, (or a residential staff) should such a situation occur.

In the event that travel or activities take place outside this province, I understand that any medical costs incurred involving the participant are my responsibility.

The participant must be covered by provincial health insurance or equivalent medical coverage. If the trip is out of province, please give insurance provider and policy number:

Participant's Health card number: _____

Participant's Family Physician: _____ Phone: _____

Contact person (not parent) in case of emergency and parents/guardians/caregivers cannot be reached:

Name: _____ Phone: _____
Name: _____ Phone: _____

Parent/Guardian Signature: _____

Parent/Guardian Name (PRINT): _____

4.6 SAMPLE GENERAL INCIDENT REPORT FORM

(Insert your church/ministry name here)

CONFIDENTIAL

Report date: _____ Time of report: _____

Full Name of child/youth/adult: _____ Age/Grade: _____
(not necessary for adult)

Date of Birth: _____ Gender: M F

Full Address: _____

Phone Number: _____

Name of Parent/Guardian (for child/youth) or caregiver (for adult): _____

Notified: Y N If yes, date/time of notification: _____

Address: _____
(If different from above)

Phone number: _____
(If different from above)

Date/time and location of incident: _____

Description of incident: _____

Names/contact information of witnesses: _____

Description of injuries sustained: _____

Description of action taken: _____

Additional information you think is relevant: _____

Direct quotes from child/youth/adult: (Note: If this is an abuse allegation, do not interview the child/youth but report only the comments they share with you.) _____

Signature: _____

(Name and position of person making report)

I hereby confirm that the information provided in this report is accurate to the best of my knowledge.

Name of Person making report (please print): _____

Phone/Address _____

Signature of Person making report: _____ Date: _____

The person filing this report must give a copy to the *Leading with Care* committee and/or the session of the congregation.

Note: If this is an allegation of abuse, it must be reported to the minister, and together, the minister and teacher/leader report it to the police or appropriate agency. (See section 4.13 on reporting procedure.)

4.7 GUIDE FOR INTERVIEWING

Interviewing a new recruit

Begin the interview with prayer, asking for God's guidance in leading everyone to a decision that is for the well being of all. The interview may be informal or more formal, using questions like these:

- Tell us about yourself. How did you come to our church?
- What activities help you grow and mature in your faith?
- Tell us about your experience in working with [children and/or youth or vulnerable adults].
- Why do you want to assume this position?
- This position requires ... [list requirements]. Will you be able to meet these requirements? (Check with your provincial government about questions which you may or may not ask in interviews.)

During the interview, discuss the *Leading with Care* policy, the orientation session and training you offer to all leaders and the support they can expect. Explain that, as part of our denomination's commitment to ensure that all churches are safe and nurturing, you would like to talk to two references who they have known for at least a year.

Thank the applicant for seriously considering leadership in your church and promise another visit or a phone call in the near future. After the interview, call the references provided and ask questions such as the ones suggested in 4.7 of this policy .

If your *Leading with Care* committee believes that the new recruit is a suitable candidate for a teacher/leader position, call him/her with the good news and explain the orientation and training times.

What happens if the *Leading with Care* committee does not think the applicant is a good fit with the ministry program? You might say something like this: "We have very carefully considered your desire to be a teacher (or leader) in our congregation. However, we believe that your skills and abilities lie more in the area of [name another viable ministry]. Would you consider serving there this year?" Or, it may be that the committee feels strongly that it cannot offer a leadership position of any kind to a specific volunteer. It is hard to say no to a volunteer teacher/leader, but it can be very damaging to have the wrong person in a teaching/leading position. It is easier to say no in the beginning than to have to ask them to leave after they have begun.

Group Interview with experienced teachers/leaders

Teachers/leaders who have been involved in program leadership for many years can be invited to participate in a group interview. This can take the form of coffee and a snack and should be framed as a way for the congregation to support the teacher/leader in his/her ministry. Each person should be asked to respond to questions like these:

- What originally motivated you to become a teacher/leader?
- What motivates you to continue in your role as teacher/leader?
- In the years that you have been a teacher/leader, what has given you most satisfaction?
- What do you consider to be the most challenging or difficult thing about being a teacher/leader?
- Finish this sentence: I wish the church would...
- What are your hopes and dreams for the people you teach/lead?

Guidance to the *Leading with Care* committee doing the interview

Samples of questions for interviewing new recruits are found in 4.7. In addition, it is important to speak to at least two references provided by the applicant.

References are extremely helpful and must be requested with all new recruits and in all new ministries. Even if members of the *Leading with Care* committee know a person well, they may not have seen him/her interact with others at work, with children at play or in a teaching/leading capacity, or while visiting with an elderly, mentally ill or homeless person. Even if written references are provided, follow up with a phone call. Inform the reference of the nature of the ministry position. Ask his/her opinion about the person's suitability in this situation, e.g., "John may be co-leading a Junior High group on Friday nights at our church. Would you be comfortable with John having this type of responsibility?" "Sukdiv has applied to be coordinator of our In from the Cold program which feeds and shelters homeless people during the winter. Tell us what you know about her abilities to volunteer and to relate to the overnight guests." Listen to tone, attitude and hesitancy as well as to the words the reference uses. Contact at least two references.

Sample reference check form

Person's name for which references are checked _____

Person contacted _____ Phone _____

Contacted by _____

Date _____ Person who contacted reference _____

Introduce yourself and state the purpose of your call. Ask if they have a few minutes to answer some questions.

1. How long have you known [person's name]?
2. In what capacity do you know him/her?
3. How well do you feel you know [person's name]?
4. Could you briefly describe the character and personality of [person's name]?
5. Have you ever been in a position to work with him/her? If so, what was your impression?
6. What gifts, talents and abilities would this person offer to (your church name)?
7. Are you aware of any facts or circumstances involving this person that would call into question his or her ability to do this ministry?
8. Would you, without reservation, recommend this person as a leader in _____ ministry?

"Thank you for taking the time to answer these questions for us. We are working hard to provide a safe environment for all who participate and all who offer leadership in our church."

4.8 ORIENTATION

Orientation includes items like these:

- A review of ministry (job) position descriptions. Does everyone know what their job entails?
- What to do in the case of a sudden illness of either themselves or someone in the program. If ill, teachers and leaders should be given instruction about who to inform and how to find a replacement teacher/leader for their ministry/program.
- In small churches where there is only one teacher, a plan must be made if only one child comes to a program on a particular day. To avoid a one-on-one situation, teachers should

agree to have some pencil and crayon activities prepared and the child/youth/vulnerable adult and the teacher/leader could rejoin the congregation. Or, the teacher/leader may agree to find a third person to join the class.

- How to access supplies and equipment.
- How to access buildings, cupboards, rooms.
- Overview of training sessions that will be available in the year ahead. (These may be done with other congregations in the presbytery, through video or book resources or by leaders in your congregation. See 4.10 of this policy for suggestions.)
- Watch the video *Leading with Care in your Congregation*, available from Church Offices (800-619-7301). These videos were mailed to each congregation in the fall, 2004.
- All teachers/leaders must fill out a Teacher/Leader Form (see 4.11 of this policy). This form includes important contact information. Even in small congregations, you may not know a person's work number or who they would like you to contact if there is an emergency. In addition, filling in a teacher/leader form is an act of commitment to their ministry task.
- Safety issues such as fire procedures, transportation (if necessary), washroom practices and other safety issues which are specific to the situation (see sections 3.7 and 4.3 of this policy).
- All teachers/leaders must be given a print form about physical contact, washroom procedures, and information on abuse (see 4.12 of this policy).
- Teachers/leaders must be given a record book to record attendance carefully in case parents need to be advised about a health or safety concern. Attendance should be recorded at the beginning of each program and the attendance book taken to a central place.
- All teachers/leaders must read, agree to and sign a Covenant of Care form.

The Covenant of Care form

At orientation, teachers/leaders will be asked to sign a covenant of care and promise to adhere to the safety standards as presented in the orientation. A covenant of care makes clear the expectations of behaviour. A sample covenant of care form can be found in 4.2 of this policy. Explain how this code of conduct fits with the denomination's commitment to the safety and well-being of all children/youth and vulnerable adults.

4.9 ADDITIONAL INFORMATION ON POLICE RECORDS CHECKS

A Police Records Check is a criminal records check, as well as a search of the records in a national database. The PRC can reveal if an individual has been investigated for an incident or incidents. This may or may not be revealed by the police. For instance, an adult may have been investigated many times but never charged because parents do not want their child to go through a court process.

The processing of a PRC varies from region to region, so check your local police agency. Some write individual letters to the person who request the check while others welcome a group list from an organization. They then respond to the organization that 10 out of 10 are "clear". Sometimes, though, through human error or erroneous information, perhaps only 9 out of 10 are "clear". When this happens the police notify the affected individual for clarifications and/or permission to pass on a report which has not been cleared.

What type of PRC do you ask for?

There are a variety of types of PRCs available in Canada, and they vary from region to region. When applying for a police records check in your region, ask for the most comprehensive check.

How does an organization decide who to screen?

In fact, the organization does not decide who to screen, it decides how to screen. Based on the risk involved in the position, the organization determines what screening steps are needed. For example, candidates for the job of a mentor, who work alone with a child, will need to be screened thoroughly for the safety of the child. On the other hand, the position where there is no access to children, confidential records, or money will likely involve fewer screening steps.

The request that you consent to a PRC does not mean that the organization does not trust you or has concerns about you. It means the position you in which you will be working is considered to have a heightened risk and the organization is managing that risk appropriately.

Does screening guarantee the safety of vulnerable people?

Unfortunately, no. An organization can never eliminate all risks. Screening helps an organization create a safe environment by selecting the right people for each position. A PRC may be one element in the screening process; however, a PRC will only identify the person who already has a criminal or other police record. Organizations must carry out a range of screening activities to properly assess staff and volunteers.

How is a Police Records Check carried out?

To conduct a PRC, the local police query the Canadian Police Information Centre (CPIC) database. CPIC was an initiative of the RCMP, who maintain the network. Individual policing regions maintain their own information within the system and have access to the entire database. From this database police can determine if a person has outstanding charges or convictions. Information collected in the CPIC database includes individuals who:

- have a criminal record for any Criminal Code or other Federal Statute offence and/or
- have been judged not criminally responsible for an offence because of mental disorder and/or
- have federal and/or provincial charges pending and/or
- are on probation or subject to a Prohibition Order.

In addition, police agencies compile information, when warranted, about all complaints they receive. Examples of complaints include:

- abuse of children,
- allegations of offences where charges were not laid.

These may or may not be revealed by police in a PRC. Traffic violations and liquor-related violations are not revealed in a PRC. If a volunteer position requires driving a vehicle that person must be required to obtain and present a Abstract or Statement of Driving Record, which can be obtained by contacting any provincial ministry of transportation or department of motor vehicles.

Note that a PRC cannot be conducted without the individual's written consent. In some cases the PRC must be obtained in person.

Since 2001, as a result of amendments to the Criminal Records Act, criminal records of pardoned sex offenders can be made available to organizations that work with vulnerable people. A search of the CPIC database for pardoned sexual offences cannot be conducted without the individual's consent.

What if you have a criminal record?

If the information obtained by the police indicates that you have a criminal record, does that mean you cannot volunteer? Not necessarily; organizations may look at the following factors when considering your application:

- the nature of the organization and its work.
- the nature of the offence.
- the relevance of the criminal record to the position you are applying for.

To this question, there is no black-and-white answer. We are, after all, a community of grace and forgiveness. The *Leading with Care* committee and/or session must deal with these matters in the same way that they need to deal with other confidential matters. Sometimes it will be deemed wise to deny the individual a leadership position with children/youth/vulnerable adults. Sometimes it will be deemed wise to urge the person to accept a position that indirectly supports children/youth/vulnerable adults. Sometimes it will be deemed wise to always have an individual working with another adult.

4.10 RESOURCES FOR TEACHER/LEADER TRAINING

- Buy, for each teacher, a copy of *32 Ways to Become a Great Sunday School Teacher*, by Delia Halverson (Abingdon Press, 1997). This book contains do-it-yourself instruction but may also be used by a group of teachers who gather for support, encouragement and learning.
- Buy and use the book *Equipping the Saints* by Sara Coven Juengst (Westminster John Knox Press, 1998). This book has 39 do-it-yourself workshops for teachers and leaders.

The author has arranged the workshops in three general categories - Basic biblical background, Foundations for faith (basic Christian belief), Timely teaching tips (practical help). All are brief and easy to use.

- For youth leaders, contact your regional staff for training events or borrow Volunteer Youth Worker Training Course (video and work books) and the Peer Ministry Video from Church Offices.
- Watch for conference opportunities for your church leaders/teachers. APCE (Association of Presbyterian Church Educators) offers an excellent yearly conference with a wide variety of workshops. Canada Youth conferences in The Presbyterian Church in Canada offer a strong leader training component for youth leaders every three years. Other special Canadian Presbyterian conferences emerge from time to time and are listed on the church web site (www.presbyterian.ca). Lay people may apply for one third of the cost of these programs through the national church's Lay Bursary Program (800-619-7301).
- The national church offers a program called TLC (Teacher/Leader Courses). Contact the Education in the Faith department (800-619-7301) for a list of courses and how to arrange a TLC event for your presbytery.
- Knox College offers distance education courses for lay people (knox.college@utoronto.ca).
- New teachers/leaders may be paired with more experienced teachers/leaders in a mentoring relationship.
- If the leaders are elders, contact the Elders' Institute for training options (www.standrews.edu/elders; 866-794-8888, toll free). Every PCPak and the church website has an issue of *For Elders* which contains helpful articles and procedures for training elders. Back copies of this resource are available from the Book Room at Church Offices (800-619-7301).

As you plan for teacher/leader training remember that your regional staff can be a valuable help. (For a list of regional staff consult The Presbyterian Church in Canada national website www.presbyterian.ca). Also, for specific teacher/leader training advice contact the Church Office of The Presbyterian Church in Canada, Education in the Faith Department (800-619-7301).

4.11 SAMPLE TEACHER/LEADER FORM (ADAPT AS NEEDED)

Personal Information

Full name: _____
Last First Initial

Address: _____ Postal Code: _____

Phone: _____ E-mail: _____

Occupation and Employer: _____

Hobbies/Interests/Skills: _____

First aid qualifications: _____

List activities or volunteer service in which you are/have been involved outside of (insert your church name here): _____

List any special courses or training sessions you have completed that would assist you in your ministry role at (insert your church name here): _____

How long have you been attending (insert your church name here): _____

Are you a member? yes no

What do you most value about your church/faith? _____

What is your area of interest in children/youth/vulnerable adult ministry in this congregation?

- Nursery (birth-2) Preschool/kindergarten (3-5) School age (6-12)
- Youth (13-18) Frail Seniors Mentally challenged Out of the Cold Program

Do you have any barriers that would affect your ability to carry out this ministry?
 no yes, please explain: _____

References:

Please provide the names of two people, excluding relatives, who will provide a reference for you. Provide one reference from a church member. **Please note: all references will be called.**

1. Name _____ Occupation _____
 Address _____
 Phone _____ Relationship to Applicant _____
2. Name _____ Occupation _____
 Address _____
 Phone _____ Relationship to Applicant _____

4.12 INFORMATION SHEETS FOR TEACHERS/LEADERS

4.12.1 PHYSICAL CONTACT

It is essential to be careful regarding behaviour, language and physical contact when working with children/youth/vulnerable adults:

- Do not show favouritism when dealing with children/youth/vulnerable adults. Show a similar level of affection and kindness to all.
- Do not engage in or allow the telling of sexual jokes or behave in a way that promotes sexual exploitation of others.
- Provide clearly stated consequences for inappropriate behaviour. Stop inappropriate behaviour early. Be fair, consistent and reasonable, matching consequences to the age and ability of the child/youth.
- Do not use corporal punishment such as hitting, spanking or strapping.

a. Appropriate and inappropriate touching

A touch can convey a multitude of positive messages and communicate care, comfort and love; however, it is important to distinguish between appropriate and inappropriate touching. It is also important to be aware of, and sensitive to, differences in interpretation to touching based on sex, culture or personal experience.

Some examples of **appropriate touch** are:

- Love and care can usually be expressed in the following common sense ways:
 - Holding or rocking an infant who is crying.
 - Affirming a participant with a pat on the hand, shoulder or back.
 - Bending down to the child's eye level and placing a hand gently on the child's hand or forearm.
 - Putting your arm around the shoulder of a person who needs comfort.
 - Taking a child's hand and leading him/her to an activity.
 - Holding hands for safety when changing locations.
 - Shaking a person's hand in greeting.
 - Holding a child gently by the hand or shoulder to keep his/her attention as you redirect behaviour.
 - Anointing a person with oil on the head.
 - Holding hands in a circle prayer or song.
 - Providing comfort with a wet, warm cloth.

Some examples of **inappropriate touch** are:

- Kissing a child/youth/vulnerable adult or coaxing them into kissing you.
- Extended cuddling.
- Tickling.
- Piggy-back rides.
- Having others sit on your lap (except for babies/young toddlers).
- Touching anyone in any area covered by a bathing suit (except changing infant's diapers).
- Hand holding, except for the examples listed above.
- Stroking a child/youth's hair.
- Hugging, where an adult knows or ought to have known that hugging is inappropriate.

b. Dealing with a participant's inappropriate behaviour

The best approach to dealing with inappropriate behaviour is thoughtful prevention. If a teacher/leader has prepared for teaching/leading, makes clear statements about expectations and

provides an engaging program, inappropriate behaviour will be avoided or reduced. If, however, a child/youth/vulnerable adult's behaviour is unacceptable, these practices must be followed:

- Tell or remind the child/youth/vulnerable adult what is expected.
- If it is necessary to speak to a child/youth/vulnerable adult in private, move to a quiet place in view of others. Seek supervisory help if needed and if available.
- Keep children/youth/vulnerable adults from harming themselves or others.
- If necessary, engage another adult to help you remove the child/youth/vulnerable adult from the situation to calm down.
- Discipline with children and youth must be limited to talking and time out. Correction to a vulnerable adult must be limited to talking to a vulnerable adult or his/her guardian.
- Provide a 'time-out' space for younger children on one side of the room until they are ready to rejoin the group. The 'time-out' should be no longer than one minute for each year of the child's age.
- Inform the parent/guardian of the problem and work co-operatively with them. They may have good ideas of how to deal with particular situations.

Do not use corporal punishment (such as hitting, spanking or strapping) under any circumstances.

4.12.2 WASHROOM PROCEDURES

Every group in The Presbyterian Church in Canada providing a program/ministry for children/youth/vulnerable adults must determine the washroom procedure that will be followed in that program/ministry at the time of determining the risk. This is particularly critical with pre-school children and some vulnerable adults who must have help to use the washroom. Here are guidelines:

- Ask parents of pre-school children to take their child to the washroom before class.
- Children under 6 who need to go to the washroom should be accompanied by a teacher/leader who escorts the child to the washroom and checks the bathroom for safety. No adult or teen helper is ever to be in a closed washroom or cubicle with a child. If another adult is not available, the adult who accompanies the child should position him/herself in plain view at the open door of the washroom. A volunteer or teen helper may stay behind with the remaining children.
- Children 6 and over may go to the washroom with a "buddy".
- If there is an emergency bathroom situation, the parent or supervisor should be notified immediately.
- Vulnerable adults may need special bathroom aids: assist bars, and so on. It may be necessary to ensure that cleanliness follows use.

4.12.3 UNDERSTANDING CHILD/YOUTH/VULNERABLE ADULT ABUSE

This policy has zero tolerance for abuse in any form. This includes abuse that happens to a child/youth/vulnerable adult by a church staff member or volunteer. There is also a need for adults in the church to be sensitive to incidents of abuse that may be happening in the home or social life of a child/youth/vulnerable adult.

Any person who has reasonable grounds to suspect that a child/youth is or may be in need of protection must report the suspicion to a protective agency or police. Clergy and other professionals have special responsibility to report allegations of abuse. A teacher/leader who hears an allegation of abuse should confide this to a member of the clergy because a minister is the executive of the presbytery in the congregation and, as such, needs to know what is going on in his/her congregation.

In order to understand and recognize child abuse, the following definitions and indications of emotional, physical and sexual abuse or neglect are listed. Some of the following also apply to vulnerable adults. A more complete description of abuse of vulnerable adults is found below. All congregations/ministries are asked to supplement this information from a provincial/territorial child protection agency.

What is child/youth abuse?

(Source: Department of Justice Canada; <http://canada.justice.gc.ca/en/ps/fm/childafs.html>)

The term "child abuse" refers to the violence, mistreatment or neglect that a child or adolescent may experience while in the care of someone they either trust or depend on, such as a parent,

sibling, other relative, caregiver or guardian. Abuse may take place anywhere and may occur, for example, within the child's home or that of someone known to the child.

There are many different forms of abuse and a child may be subjected to more than one form:

- **Physical abuse** may consist of just one incident or it may happen repeatedly. It involves deliberately using force against a child in such a way that the child is either injured or is at risk of being injured. Physical abuse includes beating, hitting, shaking, pushing, choking, biting, burning, kicking or assaulting a child with a weapon. It also includes holding a child under water, or any other dangerous or harmful use of force or restraint. Female genital mutilation is another form of physical abuse.
- **Sexual abuse** and exploitation involves using a child for sexual purposes. Examples of child sexual abuse include fondling, inviting a child to touch or be touched sexually, intercourse, rape, incest, sodomy, exhibitionism, or involving a child in prostitution or pornography.
- **Neglect** is often chronic, and it usually involves repeated incidents. It involves failing to provide what a child needs for his or her physical, psychological or emotional development and well being. For example, neglect includes failing to provide a child with food, clothing, shelter, cleanliness, medical care or protection from harm. Emotional neglect includes failing to provide a child with love, safety, and a sense of worth.
- **Emotional abuse** involves harming a child's sense of self. It includes acts (or omissions) that result in, or place a child at risk of, serious behavioural, cognitive, emotional or mental health problems. For example, emotional abuse may include aggressive verbal threats, social isolation, intimidation, exploitation, or routinely making unreasonable demands. It also includes terrorizing a child, or exposing them to family violence.

An abuser may use a number of different tactics to gain access to a child, exert power and control over them, and prevent them from telling anyone about the abuse or seeking support. A child who is being abused is usually in a position of dependence on the person who is abusing them. Abuse is a misuse of power and a violation of trust. The abuse may happen once or it may occur in a repeated and escalating pattern over a period of months or years. The abuse may change form over time.

Abuse of Vulnerable Adults

The most extensive body of literature on abuse of vulnerable adults can be found under "abuse of the elderly". While some factors may not apply to all vulnerable adults (e.g. the developmentally challenged), most characteristics are equally applicable to all vulnerable adults. A thorough explanation of older adult abuse is found at <http://www.justice.gc.ca/en/ps/fm/adultsfs.html>. Although individuals may be abused at virtually any life stage - childhood, adolescence, young adulthood, middle age or old age - the nature and consequences of abuse may differ depending on an individual's situation. Older adults' experiences of abuse, for example, may be related to their living arrangement (they may be living alone, with family members or others, or in an institution). Their experiences may also be linked to their level of reliance on others, including family members or other care providers, for assistance and support in daily living.

Abuse of older adults is sometimes described as a misuse of power and a violation of trust. Abusers may use a number of different tactics to exert power and control over their victims. Abuse may happen once or it may occur in a repeated and escalating pattern over months or years. The abuse may take many different forms, which may change over time.

Types of Abuse

- **Psychological abuse** includes attempts to dehumanize or intimidate older adults. Any verbal or non-verbal act that reduces their sense of self-worth or dignity and threatens their psychological and emotional integrity is abuse. This type of abuse may include, for example:
 - Threatening to use violence.
 - Threatening to abandon them.
 - Intentionally frightening them.
 - Making them fear that they will not receive the food or care they need.
 - Lying to them.
 - Failing to check allegations of abuse against them.

- **Financial abuse** encompasses financial manipulation or exploitation including theft, fraud, forgery, or extortion. It includes using older adults' money or property in a dishonest manner, or failing to use older adults' assets for their welfare. Anytime someone acts without consent in a way that financially or personally benefits one person at the expense of another it is abuse. This type of abuse against an older adult may include, for example:
 - Stealing their money, pension cheques or other possessions.
 - Selling their homes or other property without their permission.
 - Wrongfully using a Power of Attorney.
 - Not allowing them to move into long-term care facilities in order to preserve access to their pension income.
 - Failing to pay back borrowed money when asked.
- **Physical abuse** includes any act of violence - whether or not it results in physical injury. Intentionally inflicting pain or injury that results in either bodily harm or mental distress is abuse. Physical abuse may include, for example:
 - Beating.
 - Burning or scalding.
 - Pushing or shoving.
 - Hitting or slapping.
 - Rough handling.
 - Tripping.
 - Spitting.

There may also be sexual and spiritual abuse.

How widespread is abuse of older adults in Canada?

Approximately 7% of the sample of more than 4,000 adults 65 years of age and older who responded to the 1999 General Social Survey on Victimization (GSS) reported that they had experienced some form of emotional or financial abuse by an adult child, spouse or caregiver in the five years prior to the survey, with the vast majority committed by spouses. Emotional abuse was more frequently reported (7%) than financial abuse (1%). The two most common forms of emotional abuse reported were being put down or called names, or having contact with family and friends limited. Only a small proportion of older adults (1%) reported experiencing physical or sexual abuse. Almost 2% of older Canadians indicated that they had experienced more than one type of abuse.

What are some potential warning signs of abuse?

Some of the signs that may indicate an older adult is being abused include:

- Depression, fear, anxiety, passivity.
- Unexplained physical injuries.
- Dehydration, malnutrition or lack of food.
- Poor hygiene, rashes, pressure sores.
- Over-sedation.

4.13 DEALING WITH REPORTS OF ABUSE

When a child, youth or vulnerable adult is upset or distressed about a situation, he/she may turn to a trusted adult for support and advice. Often, though, they may be hesitant and shy about discussing what has happened. Feelings of guilt or shame are common. The teacher/leader should help the child/youth/vulnerable adult feel safe and understand that they can talk about what happened. A vulnerable adult, disabled or confined, may not be able to tell anyone, so teachers/leaders or visitors need to be sensitive and aware of any change in appearance/emotion.

A listening adult should be supportive and pay attention to what is said. Be cautious about asking questions. Asking questions can invalidate future statements to police or child welfare authorities and can cause a case to be dismissed in court. Accept the child/youth/vulnerable adult's story; do not dispute it. Investigating the incident is the responsibility of the protection agency or police. Although it is difficult, be calm, supportive and hopeful.

It is important not to make promises that you cannot keep, such as promising to stop the abuse, punish or remove the offender. Do not promise not to report the incident to the authorities. If you have inadvertently promised to keep what the child/youth/vulnerable adult says confidential, tell him/her that you must tell someone who can help you both.

Note: Any person who has reasonable grounds to suspect that a child/youth/vulnerable adult is or may be in need of protection must report the suspicion to a protective agency or police. Clergy and other professionals have special responsibility to report allegations of abuse. A teacher/leader who hears an allegation of abuse should confide this to a member of the clergy because a minister is the executive of the presbytery in the congregation and, as such, needs to know immediately what is going on in his/her congregation. If the complaint is against the minister, however, the person who heard the complaint should consult with the clerk of presbytery about the allegation.

If the allegation is of sexual abuse and/or harassment, the process of investigation and action will be in accordance with the Policy of The Presbyterian Church in Canada For Dealing With Sexual Abuse and/or Harassment, 1998. Ministers should consult a clerk of presbytery, synod or General Assembly regarding the two different processes to follow for reporting of non-criminal or criminal activity.

4.13.1 REPORTING TO A PROTECTION AGENCY

Moral Obligation

God has given us the responsibility to protect and care for children/youth and vulnerable adults. It is the responsibility of adults to develop and maintain a safe church environment for all. Reporting an incident of abuse involving a child, youth or vulnerable adult demonstrates this care and concern. A sample general incident report can be found in 4.6.

Some people, especially clergy, may hesitate to report a suspicion or allegation of abuse because of the confidential relationship they have with parishioners. However, it is important to distinguish between “confidentiality” and “secrets”. Confidentiality refers to being entrusted with important private information. However, if an activity is harmful to others and is kept secret, the situation will continue to be harmful and will likely worsen. In the case of abuse, secrets should not be kept. Confidentiality can still be honoured by reassuring a victim that only that a person or restricted persons who need to know, will know. Reassure the victim that the purpose of “telling” is to obtain help. Reassure the victim of your support through the process.

Legal Obligation

If a person has reasonable grounds to suspect that a child/youth/vulnerable adult is or may be in need of protection, the person must promptly report the suspicion and the information on which it is based to a children’s aid society or other appropriate protection agency.

Professional persons, such as clergy, and officials have the same duty as any member of the public to report a suspicion that children/youth/vulnerable adults are in need of protection.

Professionals or officials must report a suspicion that a child is or has been in need of protection, where the information on which that suspicion is based in the course of his or her professional or official duties. By way of example, in Ontario, professionals who fail to report a suspicion of abuse may be fined up to \$1,000, according to provincial standards.

Information needed by a protection agency

When one calls a protection agency that person should prepare notes on why he/she is calling.

- Ask for an intake screener.
- Give your name and location, or you may remain anonymous.
- State that you are making a report of a person you believe to be in need of protection.
- Give your relationship to the person and/or family.
- Indicate what you heard from the child/youth/vulnerable adult or what you observed.
- Offer facts such as dates, descriptions of the child/youth/vulnerable adult and identifying facts about people who were involved.
- Share knowledge of other agency or community involvement if known.
- Provide any relevant background information.

4.13.2 PROCEDURE IF CONTACTED BY A PROTECTION AGENCY

1. Any request from a child protection worker (see photo ID or badge to verify identity) should normally be made in person. The worker will want to speak with the person filing the suspected abuse report and, if a different person, to the person to whom the child/youth

spoke. If the matter is urgent and those investigating cannot do a personal interview, the investigator may telephone you from his/her office.

2. The child protection agent should identify him/herself and give his/her work contact phone number. Record the workers first and last name.
 - Do not give any information at this time. The investigator will explain the process to follow and what information he/she is seeking.
 - It is your responsibility to verify that this is indeed a child protection agent. Simply say, "I need to move to another phone. May I phone you back in 30 seconds?" Move to a phone where you can ensure confidentiality.
 - When you return the call, provide the necessary information.
 - Ask what is to happen next. This is critical as a court order may be warranted and a restraining order put in place. The church/ministry should be aware of this. Details do not need to be given. Ask when the church/ministry can expect a final report on the case and if further information will be required.
 - Make clear written notes about what you reported, date, time, phone number and name of investigator. Place in a confidential, locked, metal file cabinet.

4.13.3 PASTORAL RESPONSE TO A REPORT OF ABUSE

Disclosure of an incident of alleged abuse is an emotionally charged experience. When an individual discloses that he/she is a victim of alleged abuse, it is important to:

- assure him/her that he/she will be listened to and be provided with support throughout the process;
- take the allegations seriously;
- keep emotions in check; when disbelief or horror is shown, this may result in the individual becoming withdrawn or unwilling to share the experience with you;
- "listen more, talk less";
- remind him/her that he/she is in no way at fault for the abuse;
- affirm that it is always appropriate to tell someone that he/she has been abused;
- remind him/her that your first priority is his or her protection;
- ask him/her if it is okay to pray with them;
- reassure him/her that ongoing care will be provided for him/her and his/her family;
- provide pastoral support to him/her; give reassurance that he/she has done the right thing in reporting this incident.

Do not:

- promise him/her that you will not tell anyone; some secrets should not be kept secret; assure the individual that this information is to be restricted to those who need to be advised;
- prejudge the situation;
- defend the alleged perpetrator or make comments like, "I can't believe they did that."

4.13.4 RESPONSE TO THE MEDIA

If it is deemed essential to respond to media, a designated church leader - the minister, clerk of session, or head of the *Leading with Care* committee - will be the spokesperson for the church. No facts should be disclosed and the spokesperson may say something like this:

All allegations of abuse or harassment are taken seriously. The protection of children/youth/vulnerable adults is a priority of (your church/ministry name) and The Presbyterian Church in Canada. In accordance with civil law an allegation of abuse has been reported to (insert the name of the appropriate governmental protection agency).

4.14 COMMUNITY GROUPS USING CHURCH FACILITIES FOR REGULAR, ONGOING PROGRAMS

Up to this point we have focused on programs that are run by congregations. **What about community groups who use church facilities?** The church is assumed to be a safe place, even when used by others.

Hosting community groups (like Scouts, AA, and so on) is part of the outreach and hospitality plan of many congregations. However, as the host, your congregation has the following responsibilities.

Policy

Appropriate church representatives such as the session or the *Leading with Care* committee must meet with each community group using your church facilities to explain this policy. The community group may have their own safety/protection policy. If they cannot produce evidence of a policy to the *Leading with Care* committee, ask them to take a copy of *Leading with Care* to the hierarchy of their organization and ask for implementation of a similar policy of care.

Insurance

Even when your congregation is a willing host, you must ensure that all regular on-going community groups who use your facilities have insurance coverage. Ask the group to provide a letter from their insurance broker confirming their coverage. If they do not have insurance, check with your insurance company to see if the community group falls under the church insurance. Wherever any church members are involved in a community group, it is important to make sure that the church members fall under the care of the congregational insurance.

“Terms of Use” Contract

It is prudent to draw up a “terms of use” contract with regular, ongoing groups who use church premises.

Occasional users of your church facilities

In addition to on-going, regular community groups, other groups may occasionally use your church facilities. Here are some examples: the church hall may be used for a wedding shower or a community choir may use the sanctuary for a practice. As host, it is the congregation’s responsibility to see if these occasional uses are covered by the congregation’s insurance policy or have their own insurance.

4.15 COMMUNICATING LEADING WITH CARE

Video

The 12-minute video *Leading with Care* in your congregation is available free of charge from Church Offices (800-619-7301).

Poster

Hang a poster with words like this in a prominent place in your church building:

This church supports Leading with Care: A Policy for Ensuring a Climate of Safety for children, youth and vulnerable adults in The Presbyterian Church in Canada.

It is the policy of The Presbyterian Church in Canada that all persons, and in particular all children, youth and vulnerable adults, who participate in the denomination’s programs/ministries and use the denomination’s facilities will be cared for with Christian compassion and will be safe.

Copies of this poster may be obtained from the Presbyterian Church Offices (800-619-7301).

4.16 COMMUNICATING THE POLICY IN ALL THE COURTS OF THE CHURCH

This policy and its procedures must be clearly communicated to all ministers, church leaders and teachers, sessions, other paid staff, volunteers, and congregations, to all groups governed by and run by The Presbyterian Church in Canada and to all others using church facilities. (See 4.14, Community Groups Using Church Facilities for Regular Ongoing Programs). Copies of this document will be delivered free of charge to all clerks of sessions, presbyteries, synods and General Assembly and will be posted on the national church website (www.presbyterian.ca).

It is important to note that, for clarity in writing, this policy refers to users in congregational terms. However, **all ministries** in The Presbyterian Church in Canada are governed by this policy. This includes ministries under the purview of presbyteries, synods and the national church. Wherever an instruction is made to a congregation, people involved in a ministry at another level will need to make a parallel change. Here is an example of how this would work.

Records that are of a personal, confidential or personnel nature must be kept according to the policy of our national church. Each congregation must have a

locked, metal file cabinet for this purpose. The session will decide which one or two individuals in the congregation have a key to this cabinet. (See note on microfilming and storage, 3.14.)

In a synod camp setting, for instance, the camp board will adapt this instruction in this way:

Records that are of a personal, confidential or personnel nature must be kept according to the policy of our national church. Our synod camp must have a locked, metal file cabinet for this purpose. The camp board will decide which one or two individuals have a key to this cabinet. (See note on microfilming and storage, 3.14.)

4.17 SMALL CHURCH CONCERNS

Small churches may express concern that they do not have the resources - personnel or financial - to put the policy into action. However, being small may, in fact, be an advantage since the costs and energy for implementation are in direct proportion to the numbers of teachers/leaders and programs in the congregation. If small churches are concerned about personnel assistance, regional and national staff are available to help implement the program. It is also possible that other congregations in the presbytery who have implemented the policy would be available for assistance.

The costs of implementing this program are small compared to other church costs. In many regions in Canada there is no cost for Police Records Checks if the check is needed for the purpose of volunteering. (This varies from region to region, so check in your area.) If a congregation/ministry does not own a metal file cabinet with a lock, one will need to be purchased.

4.18 INSURANCE CONSIDERATIONS

By following the procedures as set out in this policy, a congregation/ministry prepares for but may not be guaranteed coverage by an insurance company. Knowing what kind of insurance coverage is in place for your congregation or court is critical information, for this coverage can vary from one insurance company to another, and one policy to another.

If an incident of abuse, neglect or harm occurs in an environment within a church's purview, the church may be faced with certain liabilities. Insurance coverage does not negate the liability; but may provide important financial coverage for defence and/or settlement should the church be confronted with legal action.

Liability can be of various types:

- **Vicarious liability** is a no-fault liability that can be found against an institution such as a church even if the church did not know about the incident of abuse and even if good prevention policies were followed.
- **Negligence** is a liability that can follow if protocols are not in place or were not followed.
- **Breach of fiduciary duty** is a liability that can follow if it is shown that an implied or direct understanding of trust was broken. For example, it is generally understood that a church will protect and care for children, so if church policy leads to a child not being cared for, that understanding of trust is broken and this kind of liability may follow.

Generally, an alleged perpetrator will not receive coverage under the church's insurance policy if found criminally responsible, at which point there may be some limited reimbursement of defence costs. It is important to advise your insurance company immediately if there is an incident of abuse, an allegation of abuse, or if a lawsuit related to abuse is filed.

The following requirements were outlined by a letter from an insurance broker, Marsh Canada, in 2002. (Marsh provides coverage for approximately 200 congregations in The Presbyterian Church in Canada.) While policy demands vary from company to company, implementing the following guidelines will increase the likelihood that your insurer will provide coverage:

- Clear definitions for all forms of abuse (in print or video) so that everyone, including volunteers, understands requirements and boundaries.
- Recruitment procedures to screen unacceptable candidates for clergy and lay positions.
- A clearly defined covenant of care for employees and volunteers.
- Training and coaching procedures to ensure understanding of what is considered to be abuse and how to prevent occurrences and allegations.

- Monitoring and evaluation procedures.
- Communication and feedback procedures
- Procedures to screen adult volunteers, such as:
 - completion of application forms,
 - written statements of commitment to safety and protection procedures,
 - interviews conducted by at least two interviewers,
 - completed reference checks,
 - Police Records Checks/Volunteer Screening Checks,
 - approval followed by orientation and probation.

A copy of *Leading with Care: A Policy for Ensuring a Climate of Safety for Children, Youth and Vulnerable Adults in The Presbyterian Church in Canada* will be sent to every congregation.

Recommendation No. 8 (adopted, p. 18)

That "Leading with Care: A Policy for Ensuring a Climate of Safety for Children, Youth and Vulnerable Adults in The Presbyterian Church in Canada" as presented above, be adopted.

Recommendation No. 9 (adopted, p. 22)

That congregations expedite the implementation of the policy within one year (by July 1, 2006) and that presbyteries oversee the implementation for all congregations and ministries within their bounds.

Recommendation No. 10 (adopted, p. 22)

That congregations and presbyteries avail themselves of the services of Mr. David Phillips, the contract worker appointed by the LMA, to assist with the understanding and implementation of the policy.

PLANNED GIVING

Staff Associate Secretary: Herb Gale (beginning June 1st, 2004)
Program Co-ordinator: Joan Masterton (beginning August 23, 2004)

New Office and New Staff

At the 129th General Assembly in 2003, it was agreed to accept the recommendation of the Life and Mission Agency Committee to make the position of Planned Giving Officer an executive staff position and have the Planned Giving Office located at 50 Wynford Drive in Toronto. (A&P 2003, p. 217-22, 36, 348-49) A search then began for a new Associate Secretary, resulting in the appointment of The Rev. Dr. Herb Gale as the Associate Secretary for Planned Giving. Herb began his duties on June 1, 2004, having served as a minister in two congregations in Ontario the previous 20 years. His office is located next door to that of Annemarie Klassen, the Associate Secretary for Stewardship and Education in Mission. The close proximity of the two offices is a concrete symbol of the denomination's understanding that planned giving must be integrated with stewardship and mission if it is going to function as it should.

Joan Masterton began her work as the Planned Giving Program Co-ordinator in August 2004. Joan is an active member of the session of Unionville Church in Unionville, Ontario. She has a keen interest in stewardship, having served on the Stewards by Design Planning Team since its inception. Joan was hired into a contract position and is working 4/5 time. During her contract year, the responsibilities of the position will be re-evaluated to determine what the needs are in the Planned Giving Office and to make recommendations for a permanent support staff job description.

In November 2004, Joan and Herb and Steve Roche (the CFO for The Presbyterian Church in Canada) attended the Canadian Association of Gift Planner's Training workshop in Banff, Alberta. Known as the "Canadian Boot Camp for Gift Planners", the five-day course is an intensive introduction to planned giving and covers everything from the ethical guidelines for planned giving to the different ways of making a planned gift and the tax benefits of charitable giving.

New Logo

We are in the process of developing a new logo for planned giving in The Presbyterian Church in Canada based on the theme of Provisionaries. Provisionaries is a new word formed from the

combination of two words: Provision and Visionaries. Those people who have experienced God's providential provision in their own lives and who want to invest in the future of their congregation and/or The Presbyterian Church in Canada are truly Provisionaries. Planned Giving at its best is not so much about preserving a past heritage or simply maintaining an institution. It's about providing a blessed future for God's people. Provisionaries are those who have caught a vision of the blessed future God is planning for the church, and they are eager to invest their money and resources in helping to make that future happen. Scripture abounds with examples of people of faith who have been Provisionaries:

- Joseph, who stored grain during the seven years of abundance to provide for the needs of God's people during the seven years of famine (Genesis 41:46-57).
- Jeremiah, who bought a piece of property near Jerusalem even as Judah was in process of being invaded and destroyed, because Jeremiah trusted in God's promise that "houses and fields and vineyards shall again be bought in this land" (Jeremiah 32:15).
- Mary, who dared to believe the angel's message that with God all things are possible and that even a virgin's womb could become pregnant with redemptive possibilities when touched by God's Spirit (Luke 1:26-38).

When we make our planned gifts to our local congregation or a ministry of the national church, we are taking our place alongside such men and women of faith, who became Provisionaries in their own generation and for generations to come. Sadly, there are many Presbyterians today who have lost their faith in the future of the church. They see declining numbers in church and aging members in the pews and despair that the church may not even exist for their children and grandchildren. That is why planned giving can play such a pivotal role at this time in our denomination's history. Every time we make a planned gift, we are saying, "I believe in the future of The Presbyterian Church in Canada, and I want to provide a legacy of faith and hope for generations to come!"

Provisionaries Network

The Planned Giving Office is in the process of establishing a Provisionaries Network composed of those individuals who have made a planned gift to the church and those congregations who have covenanted to make planned giving an integral part of their stewardship and mission. Three congregations have already signed up to be part of the Provisionaries Network: Dayspring in Edmonton, Alberta; St. Andrew's in Calgary, Alberta; and St. Andrew's Hespeler in Cambridge, Ontario. Those congregations which become part of the network will receive initial training as well as ongoing support and resources from the national Planned Giving Office in order to establish and promote a vital planned giving ministry in their congregation. Some of the resources the Planned Giving Office is currently developing include:

- a wills planning workbook;
- a how-to guide for developing a vital planned giving ministry in the local congregation;
- worship resources to highlight the importance of planned giving as a crucial part of stewardship and mission;
- a Provisionaries Newsletter;
- a compilation of personal stories from those who have made planned gifts and the difference planned gifts have made in the lives of others;
- guidelines for how to establish a congregational endowment fund; and
- updating the Planned Giving website to include downloadable resources in pdf form.

We encourage every congregation to consider becoming part of The Presbyterian Church in Canada's Provisionaries Network. The blessings and benefits of being intentional about the stewardship of accumulated resources are truly inestimable. Just imagine the new and creative ministries your congregation could offer if there were adequate funds! An intentional planned giving program that is integrated into your congregation's theology of stewardship and vision of ministry can provide additional money that would normally never be received through the weekly offering or other fund raising events.

Becoming Aware of the Various Planned Giving Vehicles

Wills and Bequests

There are many ways to make a planned gift. The most familiar way is to include your congregation or some aspect of the national church's ministry and mission in your will. In 2004,

The Presbyterian Church in Canada received proceeds from 37 different bequests, totaling \$1,487,126. Such planned generosity enabled the church to do many creative ministries that would never have happened otherwise, including: \$6,000 to help rebuild flood damaged churches in China, \$2,000 to purchase Bibles for rural churches in Blantyre, Malawi, and \$200,000 for new church development in Canada. Statistics indicate that the majority of Canadians do not have an adequate will and that the vast majority of Canadian Presbyterians have never even considered including the church in their will. To aid in the process of writing your will, the Planned Giving Office has developed a workbook to help in the preparation of planning your will. Copies are available for free from the Planned Giving Office or can be downloaded in pdf form off the Planned Giving website (www.presbyterian.ca/plannedgiving).

Charitable Gift Annuities

The Presbyterian Church in Canada is one of the few charities in Canada that can issue self-insured gift annuities, yet very few Presbyterians are even aware of what gift annuities are and have no understanding of their benefits. Gift annuities are a wonderful way for older people to make a substantial gift to their congregation or some other ministry within The Presbyterian Church in Canada and simultaneously receive a guaranteed income for life, most of which is tax-free. Both the donors and the church benefit! There are presently 114 annuitants across Canada, who have acquired more than \$2 million in annuities, of which 39 percent is designated for local congregations and the rest designated for *Presbyterians Sharing...*, PWS&D, camps, colleges and other ministries within The Presbyterian Church in Canada. During the seven months of June-December, 2004, eleven annuities were issued totalling \$263,500. The crucial role that gift annuities can play in supporting ongoing ministry in the church was dramatically reinforced this past year when the residual amount bequeathed to the church through the gift annuities acquired by one annuitant provided an additional \$305,000 to *Presbyterians Sharing...*, enabling the denomination to surpass its 2004 *Presbyterians Sharing...* budget target of \$8,800,000! One of the key priorities for the Planned Giving Office is to spread the news about gift annuities and the role they can play both in the financial planning of individuals and in supporting ongoing ministries in the church. A pamphlet detailing the benefits of Charitable Gift Annuities is available free from the Planned Giving Office, or it can be downloaded directly off the Planned Giving website in pdf form: www.presbyterian.ca/plannedgiving/giftannuities.html.

Life Insurance

It is a simple process to make your congregation or some other ministry within The Presbyterian Church in Canada a beneficiary of a current life insurance policy. The church then receives a substantial gift immediately upon the death of the donor, and the estate also receives a substantial tax credit. Alternatively, you can give a paid-up policy to the church by naming it as the owner and beneficiary. You then receive an immediate income tax receipt for the paid-up cash value of the policy. You can also purchase a new policy, name the church as a beneficiary, and receive a tax receipt for the value of the premiums. At the time of writing this report, eighteen people have irrevocably stipulated ministries within the church as the beneficiary of life insurance policies for a total value of at least \$821,000. That's more than \$820,000 to fund future ministries in congregations and The Presbyterian Church in Canada!

Gifts of Publicly Traded Securities

The tax benefits of giving stocks and bonds directly to the church are substantial. Since 1997, capital gains on publicly traded securities given directly to charities are taxed at only 25 percent of capital gains as opposed to 50 percent if sold privately. This allows donors to make larger gifts to the charities of their choice. This past year, for example, four people gave gifts of stock and other securities to the church valued at approximately \$305,000, the bulk of which was given to PWS&D. These peoples' generosity will provide needed funds for vitally needed relief and mission work while simultaneously providing the donors thousands of dollars in tax credits that they can carry forward for up to five years.

We are here to serve you and your congregation ...

Both Joan and Herb are here to serve you and your congregation. Here are some ways we may be of help:

- Provide guidance to individuals seeking to make a planned gift to the church (confidentiality will always be honoured).

- Preach at a Sunday morning worship service on the theme of planned giving and/or stewardship.
- Help your congregation develop policies for receiving, investing and using bequests and other planned gifts given to your congregation.
- Provide guidance and direction to sessions, boards of managers, stewardship committees, etc. about how to establish and promote the ministry of planned giving in your congregation.
- Lead a workshop or make a presentation on a variety of topics, including: estate planning, the various ways to make a planned gift, or some other area of stewardship.
- Provide helpful resources for developing and promoting the ministry of planned giving.
- Make a presentation or lead a workshop for your presbytery or synod.
- Consult with clergy and lay leaders to give them the support, guidance and practical suggestions they need to develop and promote planned giving in their congregation.

May is “Leave a Legacy Month” ...

The month of May has been designated “Leave a Legacy” month in Canada by the Canadian Association of Gift Planners, of which The Presbyterian Church in Canada is an active member. During the month, Canadians are encouraged to consider leaving a legacy to the charity or charities of their choice. The annual stewardship theme being promoted by the Ecumenical Stewardship Center for September 2005 to August 2006 is “Generations of Generosity”. The theme highlights the importance of each generation passing on to the next generation a legacy of faith and generosity so that each succeeding generation will catch a vision of God’s abundant grace. As Psalm 145:4 declares, “One generation shall laud your works to another, and shall declare your mighty acts.” The connection between the stewardship theme of “Generations of Generosity” and the focus of “Leave a Legacy” during the month of May is obvious. It is also obvious that most congregations are doing very little to promote the stewardship of accumulated resources in their congregation and aren’t sure where or how to begin. The Planned Giving Office would therefore like to encourage congregations to designate one Sunday during the month of May as Leave a Legacy Sunday. Worship resources will be provided including prayers and litanies, sermon helps, hymn suggestions, etc..

Recommendation No. 11 (reworded and adopted, p. 22)

That congregations be encouraged to designate one Sunday during the month of May 2006 as Leave a Legacy Sunday.

STEWARDSHIP/PRESBYTERIANS SHARING...

Staff Associate Secretary: Annemarie Klassen
Program Assistant: Heather Chappell

Stewardship

“One generation shall laud your works to another, and shall declare your mighty acts.”
(Psalm 145:4)

“Generations of Generosity” is the stewardship theme for 2005-2006. As in previous years, we have partnered with the Ecumenical Stewardship Center in the production of the annual stewardship theme materials, including the *Giving* magazine and accompanying poster, bulletin inserts, bulletin cover, commitment card and bookmark. A copy of these resources was sent to all congregations in the spring of this year.

Generations of Generosity, rooted in Psalm 145, invites opportunities to remember and share stories of faith, family and church, as well as traditions of sharing gifts with God and each other. It focuses upon storytelling as a tool for growing community, communicating the congregation’s mission, developing a congregational spending plan and inviting a response.

The sharing of stories of generosity between generations is a rich blessing. As grandparents, parents and children share their testimonies about giving and receiving, God’s amazing grace is proclaimed. And it is often the testimony of another that ignites the spark of generosity in the hearer.

Over the next year, congregations are encouraged to provide opportunities for people of all ages to share stories of generosity; stories that reflect God’s active grace in the lives of people, today

and yesterday. They are invited to share these stories with the stewardship office of the national church. The stewardship mailing that went out in the spring outlines some ways in which this may be done. Our plan is to gather these stories and, as a testimony to God's glory, share them on the website and in a printed resource.

Other stewardship resources

Over the past year we have worked together with the stewardship staff of the Mennonite Church Eastern Canada and The United Church of Canada to develop a milestones ministry resource for children and youth called *Wrapped in God's Love*. This milestones ministry is the celebration, through the use of ritual, symbol and stewardship response, of significant transitions in the lives of young people from infancy through age 18. It is the hope that at each step along the way, receiving and giving - faith and action - will be partners in the maturing process of the child. The resource is now being piloted in a number of congregations and will be published by the Canadian Interchurch Stewardship Committee in the late fall/early winter of 2005.

We continue to gather a wide range of stewardship resources and make them available to congregations through the Bookroom. These include: study guides for small group discussion on issues such as faith and money; personal financial management for Christians; books for reflection and discussion, or for sermon preparation; stewardship programs such as *Consecrating Stewards*; worship resources; videos with discussion guides; and resources for children and youth.

Pre-authorized remittance (PAR) plans

At the beginning of 2005, almost 150 Presbyterian congregations (representing 3,000 households) were using the services of The United Church of Canada to administer their PAR programs. While the United Church continues to service these congregations, it has put a temporary hold on accepting new congregations while it assesses its support to congregations outside its denomination. We trust that after this assessment period, the United Church will continue to provide the PAR service to our congregations. If they do not, we will seek other ways that this service might be provided. We continue to affirm the PAR plan for many who see this as a preferred way to fulfill their desire to give consistently, proportionately and intentionally to God and to the church.

Stewards by Design

"Rooted in Grace - Growing in Generosity": Stewards by Design 2005 - At the time of writing, the fifth Stewards by Design event is imminent. Twenty-four congregations from across Canada will each send a team of four people to share, to learn, to worship, to be enthused and to return to their congregation with a vision and concrete tools for mission, ministry and stewardship.

With this conference, 115 congregations will have attended a Stewards by Design event, each with a team of four people; 9 of these congregations will have attended two times. The response continues to be positive; again, we received more applicants than could be accepted.

The next Stewards by Design event is being planned for November 2006 in Niagara Falls, Ontario. Kennon Callahan will be returning as key facilitator to share his wealth of experience and knowledge as well as his unique capacity to stimulate creative thinking and passion in the area of mission and stewardship. More information will be forthcoming.

Other Congregational Stewardship Events

Other stewardship opportunities are also available to congregations. As members of the Ecumenical Stewardship Center we have the opportunity to participate in a number of stewardship events:

In June of 2004, 44 Canadian Presbyterians attended the North American Stewardship Conference in Toronto on the theme "The Joy of Stewardship: A Guide to Generous Giving". Strong worship, an excellent roster of presenters and practical workshops blended together for a thought-provoking and stimulating event. Since the event was being held in close proximity to the Church Office, we were able to host the Presbyterians for a dinner at our office. We received positive responses from those in our group who returned home eager to engage their congregations in a strengthened stewardship program.

The North American Conference on Christian Philanthropy (NACCP) will be held in Florida on April 26-28, 2006. Miroslav Volf, a contributing editor for *The Christian Century*, will be one many keynote speakers. A series of more than twenty practical workshops will also be part of this stimulating event. Many clergy and lay people find that conferences such as these provide new energy and passion, and a strengthened vision, for stewardship ministry within the congregation. As in previous years, grants and bursaries towards registration fees will be available to Presbyterians from Canada. Call the stewardship office for more information.

Presbyterians Sharing...

Congregational givings to *Presbyterians Sharing...* in 2004 were \$8,723,856. This represents an increase of almost \$7,000 over the previous year. While this is \$77,000 short of the budget of \$8,800,000, it is nonetheless a remarkable response from congregations. We are blessed with congregations which continue to give faithfully so that the ministry and mission of the church may continue.

In 2004 we were also fortunate to receive \$317,807 in gifts from individuals, \$305,000 of which came from a gift annuity, and so the budget target was surpassed.

We celebrate the bountiful gifts that have been received in 2004, at the same time recognizing that an increase in givings of \$126,144 will be required to meet the budget of \$8,850,000 for 2005. If every congregation increased its givings by only \$200 we would go well beyond achieving this target.

Information about givings to *Presbyterians Sharing...* in 2004:

- 179 congregations gave more than 95% of their suggested (scale) allocation. (This is down from 226 congregations which gave more than 95% of their suggested allocation in 2003.)
- 63% of congregations gave the same or more in 2004 than in 2003. (This is down from 67% which gave the same or more in 2003 than in 2002.)
- 5 congregations gave 5.6% of the total amount received from congregations. Their givings ranged from \$70,000 to \$97,000.
- One grant-receiving congregation (Comox Valley) gave 189% of its suggested allocation!
- Four presbyteries gave more than 80% of their total suggested allocation: Halifax & Lunenburg, Lambton-West Middlesex, Ottawa, Superior.
- At every level of the giving range, there were faithful congregations who worked hard to meet their goal. All gifts, both large and small, helped us meet our goal.

As in the past few years, a number of congregations gave significantly less than they had in previous years. A decrease in givings may have various causes. In many cases, congregations have experienced a crisis in conflict and financial resources have declined as a result. Other factors include: escalating costs, especially as related to major renovations for aging buildings or increased ministry costs; declining membership; or a weak level of stewardship in the congregation. In some cases, the leadership in the congregation has not nurtured an understanding of the purpose and value of giving to the mission and ministry of The Presbyterian Church in Canada, and the priority has been to fund other mission ventures.

The role of presbyteries, sessions and clergy in leading congregations in faithful stewardship and in an understanding of the mission and ministry of the broader The Presbyterian Church in Canada is essential. They are encouraged to take advantage of educational workshops and resources offered through the stewardship, education for mission and planned giving offices, as well as opportunities provided through the mission interpretation office for more personal connections in mission through deputation speakers and mission visits.

A number of resources are available to help congregations raise awareness of the ministries funded through *Presbyterians Sharing...* :

- The 2005 *Presbyterians Sharing...* brochure.
- Mission Connections, profiling the work and country of some of our international mission personnel.
- Mission capsules for every Sunday of the year.
- An advent calendar.
- An annual report cover.

- A set of four new bulletin inserts each year, highlighting the work of International and Canada Ministries.
- A giving thermometer chart.
- The Education for Mission Congregational Handbook.
- A website: www.presbyterian.ca/presbyteriansharing.

Presbyterians Sharing... Sunday - September 25, 2005

As adopted by the 123rd General Assembly (A&P 1197, p. 330, 26), 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 have been sent to all congregations and are also available on the website

(www.presbyterian.ca/presbyteriansharing/sunday.html).

Teaching personal financial stewardship

A weak level of financial stewardship often prevents a congregation from maintaining or strengthening its current ministries or from giving generously to mission beyond its walls. Congregations are encouraged to provide leadership that will help people to grow in their discipleship by becoming joyful, generous givers.

This involves helping people to learn how to give. Many want to be faithful stewards of what God has provided, but have no idea how much is expected, or what is appropriate, to give to the church. In its silence about money, the church is often hesitant to voice expectations or to provide guidelines.

While the Old Testament talks about giving a minimum of a tithe, or 10 percent, as an outward sign of faithfulness to the covenant, the New Testament does not comment directly on tithing. (Jesus affirmed the principle of tithing when he challenged the Pharisees that though they gave their tithe, they neglected the more important matters of justice, mercy and faith. Matthew 23:23). The New Testament teaches that Christians are to give generously, willingly, cheerfully, proportionately, intentionally, regularly, and not in order to earn God's grace, but as a response to God's grace.

So what is a helpful guideline for giving? Two General Assemblies (106th and 120th) approved similar recommendations calling for a minimum goal of 5 percent of household income as a starting point for Presbyterians to give to the work of the church. This 'modern tithe' takes into consideration that people are already contributing to the well-being of society through their tax dollar "by helping to fund social, health and educational programs which are integral parts of life in Canada." It also takes into account that people are contributing "to various charities that help meet the need of the poor and the hurting in our midst" (A&P 1994, p. 334). The modern tithe of 5 percent is not intended to support a legalistic mentality of giving, but to open doors to joyous generosity and trust in God, as noted in the preamble to the recommendation to the 120th General Assembly:

This level of giving will help people to put God first in their lives. In response to the generosity of God and with an attitude of gratitude people will be encouraged to grow in their givings to five percent and beyond. Such giving brings glory to God and allows the work of Christ in the world to be accomplished. The so called 'modern tithe' is not intended to compel people to give a certain percentage, nor does it seek to limit the generosity of the saints. We give because God has given us abundant life through Jesus Christ. (A&P 1994, p. 334)

Another aspect of growing generous givers is to help Christians become sound financial managers of all that God has given them. We live in a society where credit is easy and debt is rampant. Our current generation is said to have the highest debt load of any previous generation. Many simply cannot give more to the church because of insurmountable debt loads. In some cases, this is unavoidable. Yet for many, lifestyle choices have been made that preclude the opportunity for growth in generosity. Television ads entice with elusive promises for happier lives. Our entire economy is based on the desire for more and the fear that there will never be enough. Household debt causes undue stress and conflict, and denies the privilege and responsibility of sharing with others.

Congregations could provide opportunities for people to come together to talk about matters related to faith and money, consuming and spending, saving and sharing; they could provide financial management workshops for youth, young families and households, and people approaching retirement. They could use the expertise of trusted financial advisors in the congregation or community to do this. A number of excellent resources on this topic are available from the Bookroom.

Summary

This report outlines a number of ways that congregations can strengthen their stewardship ministry:

- In the coming year, provide opportunities for people to share their stories of giving and receiving (see the resource, "Generations of Generosity"). Share these stories with the national stewardship office.
- Hold a four-week study session on faith and money matters (resources available from the Bookroom). Talk about shared standards of giving.
- Provide a workshop on personal financial management for youth who are beginning employment or are about to go to college; for young families and households who are first time home buyers; for people who will be retiring in the next ten years.
- Plan a special stewardship focus for your congregation using a program such as "Consecrating Stewards", or one of the programs in recent *Giving* magazines: "Dessert First, Go and See, Generations of Generosity".
- Begin a milestones ministry for children and youth. Look for the resource, *Wrapped in God's Love*, to be published in the late fall/early winter of 2005.
- Consider applying to a Stewards by Design event, or find out about other stewardship conferences available through the Ecumenical Stewardship Centre. Consider hosting a stewardship event as a presbytery. Contact the stewardship and planned giving staff at the Church Office to see how they can support you in this.
- Provide creative ways for people to give regularly. For instance, some might prefer to give through a monthly chequing program. Or, if your congregation is already on the PAR plan, think about how you will strengthen this program. Look for forthcoming information about future administrative support for the PAR program (check our website or call our office).
- Take many opportunities to nurture an awareness and understanding of the mission and ministry of The Presbyterian Church in Canada as provided through *Presbyterians Sharing...*, PWS&D and *Something Extra*. Educate the membership, not just about what is done with the money that is given, but about why we continue to support denominational mission and ministry.

A vital, ongoing stewardship ministry is a blessing for a congregation. Most importantly, it is a ministry that helps people to mature in the faith as they learn to give. At the heart of spirituality are the attitudes of gratitude and generosity - gratitude for all that God has given and a resultant desire to give back to God by sharing with others. Generous giving also provides a congregation with a solid financial base out of which it seeks to be faithful to its very reason for being - to witness to the good news of the gospel of Jesus Christ. Many creative possibilities are denied when a congregation experiences chronic financial problems, when the focus is more related to survival rather than faithful, risk-taking ministry.

The Book of Forms places responsibility for all aspects of stewardship and mission within the congregation, whether spiritual and material, with the session (Book of Forms section 113).

Recommendation No. 12 (adopted, p. 22)

That congregations, under the leadership of session, be encouraged to implement at least one or two concrete suggestions provided in this report.

Stewardship Advisory Committee

Mr. Gordon Fielding, Ms. Joan Masterton, The Rev. Clive Simpson, Ms. April Watt, The Rev. Dr. Herb Gale (Planned Giving).

WORSHIP

Staff Associate Secretary: James F. Czegledi
Program Assistant: Grace-ann McIntyre

Do you ever wonder when a worship service actually begins? Does it begin the moment you enter the sanctuary or when the call to worship is spoken by the worship leader? According to Professor Patrick Keifert, worship begins on the Sabbath when you wake up and exclaim the words of the Psalmist "O how I joyed when they said to me, come let us go to the house of the Lord."

Worship needs to be approached and experienced with this sense of joy, wonder, and reverence to God.

Work of the Worship Department

The mission of the Worship department continues to be assisting local church leaders and recommending and providing worship resources. This is done by supporting, editing and producing the worship resources of The Presbyterian Church in Canada, including Sunday Worship Bulletins, Prayer Partnership, These Days magazine, the Book of Praise in its various editions, the Psalter, the Lectionary and the Book of Common Worship, including the new CD version. French language translations of the Baptism, Wedding and Funeral services from the Book of Common Worship are now available. Contact Grace-ann McIntyre at gmcintyr@presbyterian.ca for a copy. We continue to respond to a myriad of worship, church and copyright-related inquiries.

In an effort to provide resources for both lay and clergy worship leaders, a links page has been created on the worship web page, www.presbyterian.ca/worship. On this site you can choose from a variety of resources that relate to worship. If you know of any resource with a web site that would be of interest, please forward the information to Grace-ann McIntyre at gmcintyr@presbyterian.ca.

In conjunction with Canada Ministries, a lay worship training event in Cape Breton, Nova Scotia, was sponsored last November. Twelve lay leaders from small and rural congregations gathered and were trained in leading worship. As part of the *FLAMES* year of Education for Laity and Clergy, additional lay worship training events are planned for Southwestern Manitoba and Northern Ontario.

The associate secretary continues to preach and conduct worship in a number of churches across the country. He also leads seminars relating to congregational development at synods and presbyteries as well as our theological colleges. His emphasis is on blended and indigenous worship to help congregations employ people's spiritual gifts and use their church's unique local settings to influence worship styles.

A new spirituality centre resource written by Dr. Laura Alary is available to download at www.presbyterian.ca/worship. One way of introducing people to Christian spiritual disciplines is through a spirituality centre, a place set apart for quiet reflection, prayer and creative expression. A spirituality centre is a place to pray through words and images and movement and music. It is a place to delve into the scriptures, for listening and exploration. In a noisy and busy world, it is a quiet refuge where one can simply be with God.

A spirituality centre consists of various stations, each of which offers an opportunity to learn about and practice a particular spiritual discipline. These stations are designed to faithfully reflect the distinctive characteristics of Christian spirituality.

Overture No. 17, 2004 (A&P 2004, p. 563, 21)

Re: Use of contemporary styles of worship

Overture No. 17, 2004 from the Presbytery of Hamilton has been assigned to the Life and Mission Agency (Education for Discipleship-Worship). The overture asks what constitutes the appropriate use of contemporary styles of worship in congregations within The Presbyterian Church in Canada.

This overture recognizes the importance of worship in the life of the church. Worship honours God. It provides Christians with the opportunity to communicate with God and to receive signs

of God's presence and grace in Jesus Christ. Everyone experiences this reality differently. Some find this peace through the solemnity of quiet meditation, others through hearing God's word in preaching and prayers, and still others through singing quicker tempo congregational songs.

The overture identifies the possibility that conflict can arise in congregations over different styles of worship, including the choice of music. It can be an extremely divisive issue. This response suggests options for churches and practical suggestions to help them deal with this complex issue.

Many congregations find that making a radical change in their worship format causes difficulty, while others discover that revising their worship format helps them to reach new people with the gospel while still maintaining the interest of those who presently attend their church.

Early 20th century church leaders faced serious resistance when organ music began to replace the singing of metrical psalms. Many of the same issues face those who attempt to introduce new styles of worship.

The church has always borrowed from the contemporary culture of its day to enhance worship. The music used for Martin Luther's "A Mighty Fortress is our God", for example, was a common 16th century pub tune. Historically, the church has used cultural expressions to communicate what is timeless.

The Oxford dictionary describes the word contemporary as that which is "marked by characteristics of the present period." Contemporary worship seeks to proclaim the gospel in everyday language. Contemporary worship, first and foremost, is relevant to contemporary culture. It tries to address questions that contemporary-minded people are asking. It involves more than music.

Many different instruments are used in contemporary worship, ranging from guitars and drums to horns and wind instruments. The focus is multi-sensory. Overhead images and sounds are often used to help create a whole worship experience. Contemporary worship is primarily oriented at the heart and uses various means to engage all our senses. Fluid and dynamic in nature, it continually changes.

The focus of worship must be on God's saving activity in Jesus Christ. Style, structure and content are the three components of worship. Worship style is not a matter of biblical tradition. Author and Professor of Worship, Robert Webber believes that it is a matter of taste. It is also a reflection of each congregation's culture, which includes piety, unique giftedness, and spiritual gifts. Each congregation has its own unique culture and personality.

The structure of Presbyterian worship is 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 focuses: 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. The purpose of worship is to praise God in Jesus Christ. The first question of the Shorter Catechism states that the chief end of humankind is to glorify God and to enjoy God forever.

Living Faith, a statement of Christian belief adopted by our church as a subordinate standard, states that:

The church lives to praise God.
We have no higher calling
Than to offer the worship that belongs to God
Day by day, Sunday by Sunday. (7.3.1)

The content of worship, the proclamation of Jesus Christ, and our response are not negotiable, regardless of style or structure. This is irrefutable.

Hence, many Christians pattern their worship using the four acts of Gathering, the Word, Thanksgiving and Dismissal. In these four movements of worship, our 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.

The final question of style of worship and music is: Does it edify, motivate, and inspire the worshipper? Is the focus on God in Jesus Christ?

It is not accurate to suggest that all younger people prefer the style of contemporary worship. Nor is it true that all older people prefer traditional worship. Often the conflict which arises around worship style has its foundations in other congregational issues, be they generational differences, power struggles or control issues.

Various worship styles have been addressed in the General Assembly Worship reports of the Life and Mission Agency for the years:

- 2001 - A&P p. 362 - 363, Blended Worship;
- 2002 - A&P p. 318-320, including resources on Contemporary Worship;
- 2004 - A&P p. 358 - 360, Seeker Friendly/Centred Worship.

The style of worship, whether liturgical, traditional Protestant, praise and chorus, blended or seeker, varies according to the cultural context of the congregation. Traditional Protestant worship borrows from the culture of the Reformation period in Europe. Contemporary worship borrows from the culture of the contemporary period.

Appropriate use of contemporary worship or of any other style is an issue that must be resolved at the local or congregational level. Great care needs to be taken when introducing new approaches to worship. Change is never easy. High commitment to prayer, to Bible study, to personal relationships and to common sense must be exercised by everyone who is involved in making changes.

Congregations need to be encouraged to look at their worship and consider revising some of their practices in order to reach new people with the Gospel.

Options for Churches

Here are some guidelines for churches that are interested in Contemporary Worship:

1. Begin to blend traditional worship with elements of contemporary worship in one service. This is particularly effective for smaller membership churches. Blended worship is more than just co-joining hymns and praise choruses; organs and guitars; and choirs and praise bands or teams. It relates to a church's vision of ministry. The basic idea is to retain some of the music of traditional hymns and worship practices while introducing new music and approaches to worship. One criticism of blended worship is that it neither appeals to traditional nor contemporary worshippers. Churches interested in introducing contemporary worship can begin by blending their services with an eye on increasingly and gradually moving toward contemporary worship.

For leaders who do not believe that traditional and contemporary elements can be successfully blended in worship, a multi-track approach may be the answer.

2. The multi-track model offers different worship approaches at different times. For example, a traditional worship service could be offered at 9:30 and a contemporary service at 11:00 or vice versa. Alternatively, a contemporary service could be offered on Sunday evenings, mid week or once a month. It is important that every effort be made to keep these different services complementary, not competitive.

How can new worship styles be introduced? Here are some practical suggestions:

Prayer. Pray first. Form a worship group consisting of spiritually gifted church leaders including the minister and representatives of session and the congregation. Consider the biblical, theological and cultural issues and understanding of worship. Plan to implement the changes to be made.

Start slowly. Change is never painless. Add new music or liturgy gradually. Try introducing new material as responses or sing them at hymn and chorus time before the service begins.

Be theologically thoughtful. Make sure the words are faithful to the Bible and to the Reformed theological understanding of God and worship. Is the focus on God in Christ?

Use the musical and liturgical gifts of your people. If members play a musical instrument, sing or read well, incorporate their gifts into the worship service.

Practice, learn and teach. Work with the musicians, choir and congregation. Explain why new worship elements are being introduced and how they can be opportunities to increase our understanding of God.

Emphasize quality. Choose the best music, musicians and worship leaders available. Take time to train them.

For online worship resources and links go to www.presbyterian.ca/worship.

For church leaders interested in learning more about Contemporary worship we recommend that you attend the following Conferences in 2005:

- Generation Next Conference in Oro, Ontario; June 17-18. Phone: 705-487-1998.
- The Difference Makers Conference in Windsor, Ontario; October 28-29. Phone: 519-979-8082

Videos of previous years' conferences are available from your presbytery.

Recommendation No. 13 (adopted, p. 23)

That the above statement be the response to Overture No. 17, 2004.

Recommendation No. 14 (adopted, p. 23)

That the above statement be commended to sessions and worship committees of sessions for study and use.

Worship Advisory Group

Mr. Jonathan Agg, Mr. Paul Davis, Mrs. Phyllis Davis, Ms. Maggie Dickson, The Rev. Maria Papp, The Rev. Bob Smith, Mrs. Mary Taylor, The Rev. James Weir, Mr. Lenard Whiting.

INTERNATIONAL MINISTRIES

Staff Associate Secretary:	Ron Wallace
Administrator:	Margaret Zondo
Administrative Assistant:	Gladys Stover
Financial Administrator:	Mary Beth McLean

INTRODUCTION

During the last year, International Ministries has sought to respond prayerfully, responsibly, and where possible proactively, to the mission opportunities and challenges that God has placed before us. Some ongoing and seemingly intractable issues have been resolved while new and equally challenging issues have arisen to take their place. The report that follows below presents some of the highlights of the work carried out by International Ministries that has taken place since our last report to General Assembly.

CENTRAL AMERICA TRIP AND TEAM MEETING

A Team Meeting of Central America missionaries and Life and Mission Agency staff was held at the Cantera Centre in Managua, Nicaragua from June 24-28, 2004. Participating were missionaries, Joe Reed, David Villalonga, Denise Van Wissen, Jim Patterson, and Ken Kim, and Life and Mission Agency staff, Ron Wallace, Rick Fee and Barbara Nawratil, as well as Sarah Kim from the Women's Missionary Society.

Mark Lester of the Centre for Global Education was engaged to present the group with an overview of the Nicaraguan social and political situation within the wider Central American context. Each Central American missionary then had an opportunity to present their particular ministry and any concerns arising from their ministry to the larger group for information and discussion. Each Life and Mission Agency staff person present then had the opportunity to present their vision and concerns for The Presbyterian Church in Canada involvement in mission both in general and in the Central American context in particular. This included a discussion of

the Memorandum of Understanding for International Ministries, PWS&D, Education for Mission and Education for Discipleship led by Rick Fee, a presentation of the new policy on Mission Visits Outside of Canada led by Barbara Nawratil, and a discussion of the Life and Mission Agency Policy on Withdrawal/Evacuation of Mission Staff in a Crisis Situation, and the Policy on Kidnap/Abduction/Detention of One of Our Staff led by Ron Wallace. Time for fellowship, including fellowship with a group of visiting Presbyterians from Trinity, Oro Church, and worship on Sunday at two congregations of the Presbyterian Church of Nicaragua made for a busy, but rewarding and encouraging time together.

Prior to and following the team meeting, Ron Wallace and Sarah Kim visited missionaries and mission projects in El Salvador from June 19-24, and in Guatemala from June 28-July 7, 2004. In El Salvador, thanks to the kind offices of Jim and Brenda Patterson, they were able to meet with the Board of Directors of the Federation of Evangelical Baptist Churches in El Salvador (FEBES) and with Deysi Cheyne, the Director of the Institute for Research, Training and Development of Women (IMU). They then visited a number of FEBES churches and projects, including the FEBES churches in Zacatecoluca, Ahuachapan, Metapan, and Sonsonate, as well as the women's group in El Refugio, the Chancuyo Medical Clinic, and the Metapan Prison Ministry.

In Guatemala, thanks to the kind offices of The Presbyterian Church in Canada missionaries Ken and Kennis Kim, they were able to visit with the Moderator and General Secretary of the Presbyterian Church in Guatemala, the Principal and students of the Francisco Coll School (the school in the dump), and the Directors of COVERCO and CEDEPCA. Then in the company of Catarina Morales, Director of the Fraternidad de Presbiteriales Mayas, they were able to attend a Women's Theological Reflection Group in Chimaltenango, as well as three women's groups involved in embroidery, weaving, and natural medicine projects in Quetzaltenango and Tojalic. The final partner visited in Guatemala was CEIDEC including the community building project at Las Pilas on the Pacific coast, and the agricultural projects at Rio Dulce and Punta Arenas near Livingston on the Caribbean coast.

PARTNERSHIP EVALUATION, FEBES AND THE PRESBYTERIAN CHURCH IN CANADA

A covenant establishing a partnership in mission between The Presbyterian Church in Canada and the Federation of Evangelical Baptist Churches in El Salvador (FEBES) for a five-year term was formalized in the year 2000. Since a number of unresolved concerns had arisen out of this partnership over the last five years, it was decided to conduct a review of the partnership by an independent outside source before making a decision as to whether the partnership should continue, and if so, how we might learn from the lessons of the past, and work together more effectively in the future.

Carlos Parra, the Co-ordinator of the Canadian Churches Forum for Global Ministry, was engaged to carry out the review which he did from October 18-25, 2004. During this time he met with the Board of the FEBES, as well as with several FEBES pastors, and with the Director and one of the staff members at IMU. This was the first time that International Ministries has ever sought this kind of informed but objective outside help in evaluating a partnership. Carlos Parra produced an excellent report that dealt very adequately with our concerns, and suggested a number of helpful ways of strengthening the relation between our churches.

CANACOM COUNCIL MEETING

The Annual Council Meeting of the Caribbean and North America Council for Mission (CANACOM) was held in Kingston, Jamaica from November 13-19, 2004. The theme was "Improving Our Serve: Living Out Our Call to God's Mission". The Presbyterian Church in Canada was represented by Ian Morrison and Ron Wallace. A major item on the agenda was consideration of a joint response to the devastating hurricanes that ravaged the Caribbean islands in the fall of 2004. Since the Cayman Islands and the island of Grenada suffered the greatest devastation with more than ninety per cent of all buildings destroyed, grants were made to the Presbyterian Church of Grenada and the United Church of Jamaica and the Cayman Islands for reconstruction.

The report from the churches in Guyana on the Formation for Ministry and Mission program was especially encouraging. This program, which began in September 2002, with a significant

input of Live the Vision funding from The Presbyterian Church in Canada, has been designed to address the chronic shortage of trained pastors which is an ongoing problem for the three Guyanese churches involved; namely, The Guyana Presbyterian Church, The Presbytery of Guyana, and the Guyana Congregational Union. Twelve persons, ten men and two women, will graduate from this program in June 2005, after a three year course of study. The graduation of six students from the Guyana Presbyterian Church will be especially helpful in a church where the shortage of pastors is extremely critical with only three ordained pastors at the present time to serve the entire denomination.

A proposal to hold a Joint Mission Action Team (JOMAT) in Canada in 2005 was also approved. A JOMAT is defined as a group drawn from mission partners working together with a local church on a mission frontier which it has identified. JOMAT 2005 will take place in Toronto from mid-July to mid-December 2005, and will focus on an inter-racial and anti-racism ministry to youth identified as high risk in the Jane-Finch and Malvern areas. The JOMAT Team will consist of one member from Canada, one from the USA, and two from the Caribbean, one of African and one of East Indian heritage.

SAT-7 PARTNERSHIP MEETING, NETWORK 2004

Together with The Presbyterian Church in Canada missionary Makram Barsoum, the Associate Secretary visited Cyprus from October 26-31, 2004, to attend the Sat-7 Annual Partnership Meeting, Network 2004. Sat-7 was founded to provide a voice for the Christian minority in North Africa and the Middle East. It is governed by an International Board with a majority of Arab Christians who currently reside in the region. The board represents the whole spectrum of Christian denominations: Orthodox, Catholic, and Protestant. Sat-7 also has close relations with the Middle East Council of Churches (MECC), with four of its members being current members of the Executive Committee of MECC.

The vision of Sat-7 is to see a growing church in the Middle East and in North Africa, confident in Christian faith and witness, serving the community and contributing to the good of society and culture. The ethos of Sat-7, as reflected in its program policy includes the following principles:

- Sat-7 broadcasts seek to educate, inform, inspire and motivate.
- Sat-7 programming is culturally, politically and religiously sensitive to the cultures of the Middle East and North Africa.
- Sat-7 programming is designed to be holistic, addressing the spiritual, physical, social, psychological, economic, moral, and ethical needs of its diverse audiences.
- Sat-7 avoids criticism of other churches, ethnic or religious groups.
- Sat-7 encourages the defense of peace, human rights, justice, social and economic development.

Sat-7 is currently seeking to organize a Canadian Board which will be incorporated as Sat-7 Canada. It is envisioned that the presently constituted Sat-7 North America will become Sat-7 America.

FOUNDATION FOR THEOLOGICAL EDUCATION IN SOUTH EAST ASIA (FTESEA)

The Associate Secretary attended the Annual Meeting of the Trustees of the FTESEA which took place December 8-9, 2004 in New York City. The FTESEA is a charitable foundation responsible for the oversight of a very large endowment, the revenues of which are designated for theological education in China and in South East Asia. The foundation is governed by a board of trustees nominated by eight member churches, one of which is The Presbyterian Church in Canada. The Presbyterian Church in Canada has not been particularly active in the FTESEA in recent years, but the present associate secretary who has strong interests in both theological education and in the East Asia region has decided to make this foundation a priority. The FTESEA provides significant grants to twenty-two seminaries of the Three Self Patriotic Movement/China Christian Council, (TSPM/CCC) and especially to Nanjing Theological Seminary in China, and to the Association for Theological Education in South East Asia (ATESEA). ATESEA oversees the South East Asia Graduate School of Theology and almost one hundred seminaries and Bible schools in fifteen Asian countries. The Rev. Marvin D. Hoff of the Reformed Church of America has served as Executive Director of the FTESEA since

1977, and is planning to retire at the end of 2006. A search committee chaired by the well-known missiologist, Dr. Gerald H. Anderson has been set up to look for a successor.

JAPAN - NORTH AMERICA COMMISSION ON CO-OPERATIVE MISSION (JNAC)

Ron Wallace and Ian Morrison represented The Presbyterian Church in Canada at the JNAC meeting held in Louisville, Kentucky from January 24-25, 2005. After arrangements had been approved to wind up the affairs of JNAC decently and in order, a motion to dissolve JNAC was unanimously approved. This was a retrogressive step in many ways, since from now on relations between the North American churches and the churches in Japan will be based not on a multilateral model that had served well for many years, but on purely bilateral arrangements that are likely to leave former partners uninformed as to what is happening.

To maintain at least some measure of multilateral engagement, the former North American JNAC partners will be invited to a consultation on mission to be organized by the Japan partners sometime in 2007.

CANADIAN ECUMENICAL DELEGATION TO CHINA

To follow up the visit of a delegation from the Three Self Patriotic Movement/China Christian Council (TSPM/CCC) to Toronto in September 2003, an eleven person delegation from The Presbyterian Church in Canada, The United Church of Canada, and the Anglican Church of Canada visited China at the invitation of the TSPM/CCC from April 7-18, 2005. Representing The Presbyterian Church in Canada were The Rev. Ian Morrison, General Secretary of the Life and Mission Agency, The Rev. Ron Wallace, Associate Secretary for International Ministries, Mrs. Margaret McGillivray, President of the Women's Missionary Society, and The Rev. Sarah Kim, Executive Director of the Women's Missionary Society. The purpose of the visit was to strengthen the bonds of friendship between the TSPM/CCC and the Canadian churches, to learn about the context of mission in China, and to consider areas of future co-operation in mission.

The itinerary began in Shanghai with visits to the offices of the National Committee of the TSPM/CCC and the Shanghai Committee of the TSPM/CCC, as well as to East China Theological Seminary. After attending worship at a Community Church in Shanghai, the delegation proceeded to Nanjing where we visited with the Jiangsu Provincial Council of the TSPM/CCC, Nanjing Union Theological Seminary, the Amity Foundation, the Amity Christian Arts Center, and the Amity Home of Blessing (a hostel for mentally handicapped youth). Proceeding to Kunming, the delegation visited the Yunnan Provincial Committee of the TSPM/CCC, the Yunnan Theological Seminary, and some indigenous minority churches. The itinerary concluded in Beijing where the delegation visited the Beijing Committee of the TSPM/CCC and attended worship in the church of The Rev. Gao Ying, a Chinese minister currently engaged in Ph.D. studies at the Toronto School of Theology, and whose studies are jointly financed by The Presbyterian Church in Canada, the United Church of Canada, and the Anglican Church of Canada. The delegation was received everywhere with gracious hospitality and warm expressions of appreciation for the encouragement and support the TSPM/CCC have received from the Canadian churches in years past, and hopefully, in years to come.

CONFERENCE ON WORLD MISSION AND EVANGELISM (CWME)

The Associate Secretary for International Ministries had the honour of representing The Presbyterian Church in Canada at the Conference on World Mission and Evangelism, May 12-19, 2005, in Athens, Greece, organized by the World Council of Churches. The theme of the CWME was "Come Holy Spirit, Heal and Reconcile: Called in Christ to be Reconciling and Healing Communities". This theme was chosen to encourage a greater recognition and visibility of the role of the Holy Spirit in mission, in healing and in reconciliation.

This was the first meeting of the CWME to be held in an Orthodox context. The Athens conference follows on the last CWME that took place in Salvador da Bahia, Brazil, in 1996, focusing on the relation between the gospel and cultures. The origins of the CWME go back to the World Missions Conference in Edinburgh in 1910 and the meetings of the International Missionary Council (IMC) in the first half of the twentieth century. After the integration of the IMC with the WCC in 1961, the membership and focus of these meetings, now called Conferences on World Mission and Evangelism, was expanded beyond its original mainline Protestant base. It now includes members of Orthodox Churches, and representatives are invited

to each conference to represent Roman Catholic mission agencies, as well as mission agencies and networks related to evangelical and Pentecostal/charismatic churches and traditions.

140TH ANNIVERSARY OF PROTESTANT MISSION IN TAIWAN

On June 5, 2005, the same day that our 131st General Assembly convenes in Edmonton, the Presbyterian Church in Taiwan will host special events in six major cities throughout Taiwan to celebrate the 140th Anniversary of Protestant mission in Taiwan. The Presbyterian Church in Canada will be represented by Margaret Zondo, Program Administrator for International Ministries, and by present and former missionaries to the Presbyterian Church in Taiwan, Jack and Betty Geddes, Joy Randall, Louise Gamble, Wilma Welsh, and Murray Garvin.

Recommendation No. 15 (adopted, p. 23)

That a letter of congratulations, expressing the solidarity of The Presbyterian Church in Canada on the occasion of the 140th Anniversary of Protestant mission in Taiwan, be sent by the Moderator of the 131st General Assembly of The Presbyterian Church in Canada to the Moderator and General Secretary of the Presbyterian Church in Taiwan.

MINUTE OF APPRECIATION

Joy Margaret Randall

Joy Margaret Randall was born and raised in Cobourg, Ontario. She has had a lifelong attachment with her home congregation, St. Andrew's, Cobourg. After graduating from Cobourg District Collegiate Institute East in 1962, she attended the Belleville General Hospital School of Nursing, graduating in 1965. Then, in answer to the call of God to prepare herself for a life of missionary service, Joy enrolled in the One Year Program in Christian Education and Missionary Preparation at Ewart College. This was followed by a course in Advanced Practical Obstetrics at the University of Alberta in Edmonton.

Joy was designated as an overseas missionary nurse on May 1, 1969, and assigned to the Presbyterian Church in Taiwan. She arrived in Taiwan on November 15, 1969. After two years of intensive Taiwanese language study at the Taipei Language Institute, Joy was assigned to the In Service Training-Nursing Department of the Changhua Christian Hospital. Joy's administrative talents were soon recognized with the result that she was promoted to the post of Assistant Director of Nursing, and then in 1976 to the position of Director of Nursing at Changhua Christian Hospital and Erhlin Branch Hospital. In 1988, while on furlough in Canada, she completed a Diploma in Health Science Administration at the Canadian School of Management. Joy held the post of Director of Nursing at Changhua and Erhlin until just shortly before her retirement in 2004.

Despite the heavy professional responsibilities she was carrying during her years in Taiwan, Joy always made it a priority to be fully involved in the life and worship of her local church in Changhua, the Eng Hok Presbyterian Church where she sang in the choir, and also occasionally played the piano and organ. During periods of furlough, Joy also kept up a very close connection with her home congregation of St. Andrew's, Cobourg where she was a member of the Centennial WMS Group that was founded in 1967. Later, she became a member of the Marce L. Wood WMS Auxiliary. They showed their appreciation for Joy and her ministry by awarding her a WMS honorary life membership. The congregation of St. Andrew's were also supportive and proud of their missionary member, and demonstrated their esteem for Joy and her spiritual gifts by electing her as an elder of their congregation.

During her thirty-five years of service with the Presbyterian Church in Taiwan, Joy was the recipient of numerous honours and awards in recognition of her meritorious service, both in Taiwan and in Canada. In Canada, she was made an Honorary Life Member of the Women's Missionary Society, Eastern Division in 1988, and of the Western Division in 1991. In Taiwan, Joy was made an Honorary Life Member of the Changhua YMCA. In 1994, she was chosen for a Taiwan Provincial Government Special Nursing Award. In 1997, and then again in 1998, she was given a Ministry of the Interior of the Republic of China Award for Religious Leaders for her dedication to work in the Changhua community. In 1999, she received the Changhua County Nursing Award. In 2000, she was presented with an Award for Dedication to Medical Work in Taiwan. In 2002, she received an award from the Nursing Association of Taiwan for 30 years Nursing Service in Taiwan. Then, finally in March, 2004, she was made an Honorary Citizen of Changhua County.

During her many years of service with the Presbyterian Church in Taiwan, Joy made a significant contribution not only to the development of nursing in Taiwan, and at the Changhua Christian Hospital in particular, but also to the life and ministry of the church in which she was involved through her service on numerous General Assembly committees, within her presbytery, and within her local congregation. Joy is known for her strong love for Taiwan and for the Taiwanese people. She is also well known for her dedication to her work, for her infectious sense of humour, and for her exceptional gift of hospitality. Above all, she is known as a woman of sincere faith who sought to live out her faith each day in the context in which God had placed her. Joy was always willing to share with her fellow staff and with her patients, and also with many others with whom she came in daily contact, her transforming faith in Jesus Christ. Through her lifetime of dedicated Christian service in Taiwan, Joy has brought honour to the name and reputation of The Presbyterian Church in Canada, and glory to the name of God.

We give thanks to God for all that Joy has accomplished during her years of service as a missionary nurse in Taiwan, and pray that God will richly bless her with health, and with new opportunities for further service, as she retires to her home town of Cobourg, Ontario.

Recommendation No. 16 (adopted, p. 23)

That the above minute of appreciation for Joy Margaret Randall be adopted.

PERSONNEL AND PARTNERSHIPS

The following overview shows the rich complexity of our international relationships, and the staff who sustain them.

Afghanistan - International Assistance Mission	
Bahamas - Lucaya Presbyterian Kirk (Church of Scotland)	The Rev. John and Ms. Jillian Fraser *
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 - The Amity Foundation	
Costa Rica - Presbyterian Church of Costa Rica	
Cuba - Presbyterian-Reformed Church in Cuba	
El Salvador - Federation of Evangelical Baptist Churches (FEBES) - IMU	The Rev. James and Ms. Brenda Patterson
Ghana - Presbyterian Church of Ghana	Ms. Marielle Murphy Perez (IDS student) The Rev. Enoch Adjei Pobee (in Toronto) The Rev. Samuel Kofi Danquah (in Montreal) Mr. Ken and Ms. Kennis Kim
Guatemala - COVERCO	
Guyana - The Guyana Presbyterian Church	
India - Church of North India Woodstock School	Dr. Pauline Brown Mr. Alan and Ms. Rosalie Howard *
Japan - Korean Christian Church in Japan - United Church of Christ	Mr. Michael and Ms. Wendy Lessard- Clouston * Dr. Richard Allen
Kenya - The Presbyterian Church of East Africa	
Korea - Presbyterian Church of Korea	
Malawi - Church of Central Africa Presbyterian Blantyre Synod Livingstonia Synod	Ms. Clara Henderson, The Rev. Joel and Ms. Rebecca Sherbino, 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 - International Nepal Fellowship	Dr. Richard and Dr. Ling Schwarz **

Nicaragua - Asociacion Cristiana de Jovenes (YMCA)

- Soynica

Nigeria - The Presbyterian Church of Nigeria

Pakistan - The Church of Pakistan

Romania - The Hungarian Reformed Church

Taiwan - The Presbyterian Church in Taiwan

Ukraine - The Hungarian Reformed Church

Mr. David Villalonga

Ms. Denise Van Wissen

The Rev. Arlene Onuoha

Dr. William and Ms. Sheila McKelvie **

Mr. Brian Johnston, Ms. Sonya Henderson,

Ms. Mary Gorombey

Ms. Joy Randall, Ms. Louise Gamble, The

Rev. Paul McLean, The Rev. Dr. Michael Tai*

Dr. David and Ms. Anna Pandy-Szekeres,

Mr. Steve Ross, Ms. Sonya Henderson

* Associate Missionary

** Shared appointment with InterServe Canada

*** South to South contract staff

International Ministries Program Activity

New Appointments

Regular Appointments

Ms. Sonya Henderson to Hungarian Reformed Church in Ukraine (transferred from Romania) - September 1, 2004

The Rev. Murray Garvin to YuShan Theological College in Taiwan - September 13, 2004

Short-Term Volunteers

The Rev. Dr. Ian Clark and The Rev. Dr. Catherine Chalin - PCEA (St. Paul's Theological College, Limuru, Kenya) (January-March 2005)

Ms. Laura Smith - Ekwendeni Hospital, CCAP Livingstonia Synod, Malawi (IDS Student) (June 4, 2004-March 31, 2005)

Completion of Assignment:

The Rev. James and Ms. Brenda Patterson - El Salvador - March 31, 2005

Ms. Heather Paton - Malawi - January 31, 2004

Ms. Katherine Bell - Training in Mission (CANACOM/CWM) - South Africa and India (February-November 2004)

Retirements:

Ms. Joy Randall - Taiwan - December 31, 2004

Ms. Louise Gamble - Taiwan - June 30, 2004

Deaths:

The Rev. Alvin McIntosh, former missionary to India - August 23, 2004

Visits from Overseas Partners to Canada

General Assembly Visitors

The Rev. Kim, Tae-Bum, Vice-Moderator and Chair of Ecumenical Committee of the Presbyterian Church of Korea (PCK)

The Rev. Choi, Pu-Ok, Stated Clerk of the Presbyterian Church in the Republic of Korea (PROK) General Assembly; Senior Minister of Yangmoori Church, Seoul-East Presbytery Princess Alu Ibiam, Regent of Unwana, Ebonyi State, Nigeria

The Rev. Dr. Clifton Kirkpatrick, Stated Clerk of the Presbyterian Church (USA) (E.H. Johnson Award recipient)

Delegation from Presbyterian Church of Korea

The Rev. Huh, Choon Jung, Secretary of Ecumenical Committee

The Rev. Kim, Kyung In, Secretary of Ecumenical Relations and Planning

Elder Ahn, Shin Yi, Moderator of National Laymen's Association

The Rev. Youg, Song Ill, General Secretary, National Women's Organization

Mrs. Lee, Sook Ja, Moderator, National Women's Organization

Delegation from Presbyterian Church in the Republic of Korea (PROK)

The Rev. Kim, Jung-Moo, General Secretary of General Assembly

The Rev. Kim, Yong-Whan, Chair of Overseas Mission Committee of General Assembly; Senior Minister of Joongboo Church, Pusan Presbytery

The Rev. Kang, Yong-Kyu, Vice-Chair of Overseas Mission Committee of General Assembly; Senior Minister of Hanil Church, Seoul Presbytery
The Rev. Dr. Choi, Sung-Il, Professor of Missiology; Dean of Theology Department, Hanshin University
Elder Song, Young-Ja, Chair of Planning Committee of National Church Women's Association; Elder of Hyodong Church, Seoul Presbytery; Former Vice-Moderator of General Assembly
The Rev. Park, Yoon-Seok, Chair of Choongbook Presbytery Overseas Mission Committee; Senior Minister of WooAm Church, Choongbook Presbytery
The Rev. Dr. Chung, Meehyun, Lecturer of Systematic Theology and Feminist Theology, Ehwa Women's University
The Rev. Chae, Heawon, Executive Secretary for Ecumenical Relations, General Assembly

Presbyterian Church in Taiwan

The Rev. Dao-Shiung Chen, Moderator
The Rev. Der-Fu Chan, Moderator, North Synod
86 representatives from Aletheia University, Tam Kang High School, and Mackay Memorial Hospital

Other Visitors

The Rev. Dr. James Massey, Director of the Centre of Dalit/Subaltern Studies (Theology), New Delhi, India
The Rt. Rev. Laszlo Tokes, Bishop of Királyhágómellék Diocese, Oradea/Nagyvárad, Hungarian Reformed Church in Romania
The Rev. William Lo, General Secretary, Presbyterian Church in Taiwan
The Rev. Juan Ramon Ramirez Acuña, Pastor of Miguel Portillo Baptist Church (FEBES), Metapan, El Salvador
The Rev. Verna Cassells, Education in Mission Secretary, Caribbean and North America Council for Mission (CANACOM)

Visitors to Overseas Partners

The Rev. Dr. Ron Wallace to Central America, Jamaica, Cyprus, China, Greece
The Rev. J.P. Ian Morrison to Jamaica, China
Ms. Margaret Zondo to Geneva, Switzerland; Taiwan

Students from our partners studying at our colleges as part of our Leadership Development Program

The Rev. Gao Ying, China Christian Council, studying at Toronto School of Theology (co-sponsored by United, Anglican and Presbyterian Churches in Canada)
The Rev. Jin Xiping (Angela), China, studying at Toronto School of Theology
The Rev. Pil-Soon Kim, Korean Christian Church in Japan, 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 studying music at University of Fort Hare, South Africa
The Rev. Daniel Imo, Presbyterian Church of Nigeria, studying at Lutheran School of Theology, Chicago, Illinois
The Rev. U. Onwunta, Presbyterian Church of Nigeria, studying at Stellenbosch University, South Africa
The Rev. Lazarous Kadango, Church of Central Africa Presbyterian, Blantyre Synod, Malawi, studying music at University of Fort Hare, South Africa
The Rev. Joseph Thipa, Church of Central Africa Presbyterian, Blantyre Synod, studying at Stellenbosch University, South Africa
Ms. Fulata L. Moyo, Church of Central Africa Presbyterian, Blantyre Synod, studying at Natal University, South Africa
Theological students, Church of North India, Bhopal Diocese, scholarships

ECUMENICAL RELATIONSHIPS

International Ministries participates in and supports financially the work of KAIROS: Canadian Ecumenical Justice Initiatives. In addition, International Ministries participates in:

- Canadian Churches Forum for Global Ministries
 - Board - The Rev. Dr. Ron Wallace, Ms. Margaret Zondo
 - Personnel Committee - Ms. Margaret Zondo
- Canadian Mackay Committee - The Rev. Dr. Ron Wallace
- Canada-DPR Korea Association - The Rev. Dr. Ron Wallace
- Japan-North American Commission on Cooperative Mission (JNAC) - The Rev. Dr. Ron Wallace, The Rev. J.P. Ian Morrison
- Caribbean and North American Council on Mission (CANACOM) - The Rev. Dr. Ron Wallace, The Rev. J.P. Ian Morrison

Advisory Committee Members

Mrs. Maureen Kelly (convener), The Rev. Dr. Russell Hall, The Rev. Tom Rodger, Mrs. Jean Dancy, The Rev. Ann Blane, The Rev. Robert Anderson, Dr. Clarence McMullen, Mrs. Sonia Jorna, The Rev. Sarah Kim (WMS), Mrs. Annemarie Klassen (Education for Mission), The Rev. Richard Fee (PWS&D).

REPORT ON THE E.H. JOHNSON MEMORIAL TRUST FUND

After the death in 1981 of The Rev. Dr. Edward (Ted) Hewlitt Johnson, the E.H. Johnson Memorial Trust Fund was established, in consultation between the Board of World Mission and the Johnson family, to honour his work and missionary spirit. Initial financial gifts came from his family and friends, including a major gift from the Charles Johnson Charitable Fund. A second major gift from the Charles Johnson Charitable Fund followed later. The first action of the Trust was to establish the E.H. Johnson Award “for service on the cutting edge of mission”.

Ted Johnson made a profound impression on the worldwide church during his service as Secretary for Overseas Missions of The Presbyterian Church in Canada and indeed throughout his entire ministry. A man with a global view of mission, Ted Johnson began his working life as a staff person with the Student Volunteer Movement in New York. In the late 1930s and during the first years of World War II, he and his wife, Kitty, were missionaries of The Presbyterian Church in Canada in Manchuria, northeastern China. During his long service as our denomination’s Secretary for Overseas Missions, he recruited many professional lay people as well as ministers to serve in developing countries. Dr. Johnson led Presbyterians into strategic relationships with African churches and in other parts of the world.

Dr. Johnson was a man of courage. During the Nigerian civil war, he persuaded churches and individual Canadians that relief food shipments should be sent to the people of Biafra and raised funds for aircraft and food. Pilots were recruited who flew “Canairelief” shipments into Biafra in spite of dangerous conditions. After the Cultural Revolution, Ted Johnson was the first former missionary to return to China. He was elected Moderator of the 95th General Assembly and in the latter years of his life, gave leadership to the World Conference on Religion and Peace (WCRP).

THE ANNUAL AWARD “FOR SERVICE ON THE CUTTING EDGE OF MISSION”

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 | Mr. Gabriel Habib | Middle East Council of Churches |
| 1989 | Ms. Barbara Jackman | Canadian refugee legal advocate |
| 1990 | The Rev. Barbel Wartenburg-Potter | German theologian and feminist |

1991	The Rev. Glenda B. Hope	Presbyterian Church (USA), advocate for the poor
1992	The Rev. Russell Self	Missionary and Canadian Bible Society
1993	Archbishop Desmond Tutu	President, All Africa Council of Churches
1994	The Rev. Dr. Jack McIntosh and Dr. Clarabeth McIntosh	Advocates for Human Rights The Korean Christian Church in Japan
1995	The Rev. Dr. Timothy Njoya	Human Rights advocate, Kenya
1996	Dr. Daniel Szabo	Hungarian Reformed Church
1997	The Rev. Dr. John Fife	Co-leader of Sanctuary Movement for refugees, Past Moderator, 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	Peace advocate, The Presbyterian Church in Ireland
2003	The Venerable Nangula Kathindi	General Secretary, Namibian Council of Churches and the first woman Anglican priest
2004	The Rev. Dr. Clifton Kirkpatrick	Peacemaker; Stated Clerk of the Presbyterian Church (USA)

At the 2004 Award Luncheon, The Rev. Dr. Clifton Kirkpatrick spoke of his personal faith and of the challenges of mission today. He was honoured for his vocal opposition to the Iraq war and his peacemaking attempts with world leaders. Dr. Kirkpatrick was elected President of the World Alliance of Reformed Churches at its August 2004 meeting in Accra, Ghana.

2005 Award

The 2005 Award recipient is The Rev. Dr. Setri Nyomi, General Secretary of the World Alliance of Reformed Churches (WARC). Dr. Nyomi advised the trustees on world mission themes in connection with the Trust's anniversary. He is being honoured both for his own Christian witness as a Presbyterian minister and for his leadership to WARC in an interfaith and multi-cultural world. Dr. Nyomi, a Ghanaian, is the first non-European General Secretary of WARC. He will receive the award and speak to commissioners at the annual Mission Luncheon to be held during the General Assembly on Tuesday June 7, 2005. His address will be available to commissioners at the conclusion of the luncheon.

Visit of the 2005 Award recipient

Dr. Nyomi has graciously agreed to give several days of his time in addition to his attendance at the General Assembly. He will spend a day in Toronto enroute to Edmonton. His program will include media interviews as well as contacts with ecumenical colleagues and the Ghanaian congregation in Toronto. In Edmonton, he will meet with ecumenical representatives and media. Following the award luncheon, Dr. Nyomi's program will include visits to Calgary and Vancouver.

20TH ANNIVERSARY EVENTS 2003

The present agenda of the trustees includes follow-up from the events of the 20th anniversary of the trust. The trustees recognized the occasion with two special events.

Spring Reception

In the spring of 2003, a reception was held at 50 Wynford Drive to recognize the contribution of E.H. Johnson in the following areas:

- developing and strengthening mission partnerships,
- mission education, youth recruitment and congregational involvement,
- establishing and re-establishing non-traditional contacts, and
- leadership in peacemaking.

Guests brought written reminiscences and a number were interviewed by video camera during the reception. Ted Johnson's son Peter commended the trustees both past and present for their careful stewardship of the fund and for their creative selection of persons who have received the award over the years.

Fall 2003 Consultation on “What is Mission Today?”

In advance of the 20th anniversary, the trustees reviewed the booklet of the conference “For Such a Time as This”, which was planned in 1971 by E.H. Johnson. Its outcomes influenced the continuing respect which The Presbyterian Church in Canada has among international ecumenical partners in terms of working with indigenous churches. It was obvious that there have been major changes in the global context and in the practice of world mission in the past three decades and the trustees decided that a gathering in 2003 could help to provide leadership in this new century.

A consultation on “What is Mission Today?” took place from November 14 to 16 at the Salvation Army Retreat Centre at Jackson’s Point, Lake Simcoe, Ontario. The event was planned in consultation with the International Affairs Committee of The Presbyterian Church in Canada and Justice Ministries. The Associate Secretary for Mission Education was also consulted. Invited participants from congregations had been involved in mission tours, exchanges and visits with partner churches. Two participants from each of five round tables sponsored earlier by the International Affairs Committee were included, as were several national executive staff members from the Life and Mission Agency and former overseas staff. The objective was to explore some common themes for the new Millennium as it affects our understanding of mission. Dr. Marjorie Ross and Ms. Barbara McLean compiled the conference report which has been widely distributed. It contains a study guide prepared by The Rev. Peter Ruddell. Copies are available upon request from International Ministries.

EXCHANGES

In the past, periodic exchanges have taken place between The Presbyterian Church in Canada and one of our partner churches. When these exchanges began, there were few such opportunities. In recent years, there has been a great increase in visits and exchanges at both national and congregational levels. At present, the trustees are exploring niche opportunities for exchanges which are not being presently served by other exchange, mission and visit opportunities across the church.

PUBLICATIONS

The Cutting Edge

On the 10th Anniversary of the Trust, addresses delivered by the first ten Award recipients were published in a booklet entitled *The Cutting Edge*. The volume included a short biography of E.H. Johnson. A second volume was launched at the spring 2003 reception. It contains the speeches delivered by the second ten Award recipients and short biographical sketches of the first twenty recipients. The speeches provide a rich and varied picture of the work of courageous individuals involved in mission around the globe.

Reminiscences of E.H. Johnson

Dr. Marjorie Ross is working on the completion of the reminiscences gathered at the 2003 reception. She will be available at the General Assembly to interview persons who had direct contact with E.H. Johnson. After the Assembly she will complete some interviews in Alberta and British Columbia.

TRUSTEES

The Rev. Dr. Walter McLean (convener), Dr. Ruth Alison, Ms. Sandra Demson, The Rev. Dr. Dorcas Gordon, The Rev. Dr. John A. Johnston, Ms. Barbara McLean, Ms. Sherma Mitchell, The Rev. Ronald Mulchey, Dr. Marjorie Ross, The Rev. Peter Ruddell, Ms. Deborah Schlichter, The Rev. Dr. Ron Wallace, Members by Correspondence - The Rev. Duncan Jeffrey, Mr. Glenn Mount.

A sub-committee has been asked to work on updates of the terms of reference, which will be sent to the Life and Mission Agency Committee. The group will also bring a rotation proposal for the terms of present trustees. There are nominations of new trustees in hand.

Connection with the Johnson Family

The trustees maintain a connection with the Johnson family, who receive copies of the minutes and when possible, attend the annual Award Luncheon. On a periodic basis, telephone updates are given by the convener to Peter Johnson. The original trustees were individuals with a close

connection with the Johnson family, with experience in work on “the cutting edge of mission” and with demonstrated commitment to the ideals which E.H. Johnson espoused. In the past few years, the trustees have taken care to achieve a gender balance and to select persons who are representative of the whole church. For reasons of economy, people are chosen from within a two hundred kilometre range of Toronto.

FINANCIAL GIFTS TO THE FUND

The trust’s program today is sustained by the income from the trust and by contributions from individuals. Gifts to the fund are sought from those who wish to honour 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 Rev. Dr. Walter McLean
Convener

The Rev. Dr. Ron Wallace
Secretary

JUSTICE MINISTRIES

Staff Associate Secretary: Stephen Allen
Program Assistant: Gail Turner

EDUCATION OF LAITY AND CLERGY

“All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work.” (2 Timothy 3:16-17)

Timothy, despite his youth, was encouraged by Paul to take a leadership role in the early church and to educate and train the elders and deacons under his supervision. Here Paul directs him to scripture as playing a central role both in self-education and the education and training of church leadership. In scripture, Paul tells him, he will find much that is useful for teaching, for reproof, for correction and for training in righteousness.

Why this focus on education and training? “So that everyone who belongs to God may be proficient, equipped for every good work.” (2 Timothy 3:16-17) Just so today, the role of education for clergy and laity is to be rooted in scripture, to train for righteousness and for proficiency in every good work.

These are guidelines which Justice Ministries strives to adhere to in its ministry. Our calling as Christians is based in no small part on the biblical call to “do justice” to “hunger and thirst for righteousness”. To be trained in righteousness includes training in identifying situations of injustice, learning about the issues, and acting to right them. To be proficient and equipped for every good work includes being able and willing to confront injustice, in Christ’s name, and call on those in authority to restore justice in the community.

Justice Ministries seeks to contribute to fostering the growth of Christians who are well-versed in scripture, informed about the causes of injustice and conflict and who are equipped with the skills to teach and to advocate a better way of living in harmony with the earth, with our neighbours, near and far, and with God.

ECUMENICAL WORK

KAIROS

Canadian Social Development Program

The Canadian Social Development Program (CSD) is developing policies, advocacy strategies and animation activities on three issues: 1) living wage, 2) monitoring Canada’s commitments to its international agreements on social policy, 3) Canada Social Transfer. The Canadian Social Development program oversees the KAIROS Anti-Poverty Fund. There is a working group on refugees and migrants.

1. The CSD Program is developing policies on a living wage. The mandate for setting a minimum wage lies with the provinces and territories. In most provinces and territories, there have been limited or no increases in the minimum wage in the past decade.

2. KAIROS has written to the federal body responsible for preparing Canada's report on the International Covenant on Economic, Social and Cultural Rights (CESCR) with recommendations on issues the government should include in its report. KAIROS will continue to monitor Canada's progress in meeting its international commitments.
3. KAIROS will be contributing to the public discussions regarding common principles and objectives of the new Canada Social Transfer fund.

The staff vacancy for the refugees and migrants program has been filled. The program and the staff position received funding for two years from an external agency.

The KAIROS Anti-Poverty Fund (KAPF) provides small grants in support of local anti-poverty projects. There are KAPF groups in each province. The KAIROS Anti-Poverty Fund is a continuation of the PLURA program. There will be a forum in September 2005, involving members of the CSD program committee, KAPF regional groups and organizations involved in anti-poverty and social development activities.

Stephen Allen represents the church on the Canadian Social Development Program Committee.

Education and Animation

Justice Ministries supported Presbyterian delegates to four KAIROS Regional Meetings in September and October of 2004. Gail Turner attended the regional meetings in British Columbia-Yukon and Great Lakes-St. Lawrence.

The meetings introduced participants to KAIROS and "Refugee Rights", the program focus for 2004-2005. Under the current process, refugee claimants, whose claims for refugee status are rejected, cannot appeal the decision on the merits of the case.

Justice Ministries promoted the petition asking for the Refugee Appeals Division section of the Immigration and Refugee Protection Act to be implemented by the government. A copy of the petition with background information was sent to congregations. Additional material in support of the petition was sent to regional staff and others on request. The petition was highlighted on Justice Ministries' web page and newsletter. The petitions were submitted to the House of Commons in the spring.

Justice Ministries is pleased to report that the Synod of the Atlantic Provinces and the Synod of Saskatchewan have named representatives to be their liaison with the KAIROS Regional Coordinating Committee in their area. The Cambrian-Agassiz and Great Lakes-St. Lawrence regions' co-ordinating committees include Presbyterians in their membership. In Vancouver, Presbyterians are providing leadership in the local KAIROS group. One of Justice Ministries' objectives is to recruit younger adults to attend the regional meetings.

Gail Turner represents the church on the Education and Animation Program Committee and serves as co-chair of the committee.

Ecological Justice

The Ecological Justice Program continues its policy and educational work on the implementation of the Kyoto Protocol in Canada. Energy Canada's Climate Change program assists homeowners, businesses and public institutions to reduce greenhouse gas emissions in their buildings. KAIROS' Ecological Justice staff has worked with Energy Canada to create a complementary program for owners of religious buildings.

In consultation with Energy Canada, KAIROS revised an information workshop on energy efficiency to focus on the special features of religious buildings. The pilot workshop was held in Ottawa on March 7, 2005. Dorothy Herbert represented the Presbytery of Ottawa and Justice Ministries at this workshop. Feedback from that workshop is being used to improve the workshop (called Dollars and Sense) which will be made available across Canada through KAIROS.

Justice Ministries will notify presbyteries when a workshop is to be held in their area and encourages presbyteries and congregations to send delegates with expertise and responsibility for church buildings to the workshops.

The Ecological Justice Program Committee is working with the Education and Animation Program Committee to design the 2005-2006 KAIROS program which will focus on the social and ecological dimensions of water.

Joan Masterton represents the church on the Ecological Justice Program Committee.

Global Economic Justice Program

The program's policy and education priorities are 1) canceling debt owed by the poorest countries, 2) assessing the impact of trade agreements, including the proposed Free Trade Area of the Americas, on vulnerable communities and the environment, and 3) assisting KAIROS members in corporate social responsibility initiatives.

KAIROS organized a delegation of church leaders to Mexico, March 11-19, 2005. The Moderator of the 130th General Assembly, The Rev. Rick Fee, was unable to participate due to other commitments. The church was represented by the Moderator of the 128th General Assembly, The Rev. Mark Lewis. The delegation met with communities affected by the North American Free Trade Agreement. During the week of April 10-16th, (the Global Week of Action on Trade) members of the delegation met with senior civil servants and Parliamentarians in Ottawa.

Important issues for churches continue to be that human rights take precedence over obligations in trade agreements, that specific sections of North American Free Trade Agreement (chapter 11) be removed and not included in the proposed FTAA and that trade negotiations be more transparent and open to the public than is currently the case.

Justice Ministries promoted resources prepared by KAIROS and the Ecumenical Advocacy Alliance for the Global Week of Action on Trade. KAIROS is providing leadership in the implementation of the initiative in Canada. The Ecumenical Advocacy Alliance (EAA) brings together churches, church agencies and ecumenical agencies from the north and south. The EAA is facilitating the Global Week of Action on Trade internationally and involved churches and ecumenical agencies around the world. The week drew attention to injustices in trade relationships and proposed viable and more just alternatives.

Through KAIROS' corporate social responsibility program, churches submitted two share holder resolutions to Imperial Oil at its annual general meeting in April. The first resolution requested that the corporation prepare a report to shareholders on the potential risks and liabilities to the corporation arising from the range of climate changes and their effects (as reported by the Intergovernmental Panel on Climate Change) and an assessment of the adequacy of strategies and initiatives that the corporation might undertake to address the risks and liabilities. The resolution was submitted by the Fonds Elisabeth Bergeron, a religious community in Montreal.

The second resolution requested that the board of directors prepare a report on how the corporation has evaluated market opportunities in wind, solar and other renewable sources of energy. This resolution was submitted by The Presbyterian Church in Canada.

Representatives of churches and religious communities continue to dialogue with senior officials at Imperial Oil.

Geoff Johnston represents the church on the Global Economic Justice Program Committee and serves as co-chair of the committee. Arthur Van Seters and Stephen Allen represent the church on the Corporate Social Responsibility Working Group.

Canadian Council of Churches - Commission on Justice and Peace

The Commission on Justice and Peace focuses on several program areas.

Just Trade

Following the churches' consultation on trade at Stony Point, New York, in January 2004, a coordinating group of representatives from Mexico, the United States and Canada was established to promote "What Does God Require Of Us? A Declaration for Just Trade in the Service of an Economy of Life" among member denominations and ecumenical agencies in each of the three countries. The Declaration was endorsed by the 130th General Assembly (A&P 2004, p. 320-24, 15).

Responsibility to Protect (R2P)

The Commission on Justice and Peace and Project Ploughshares co-hosted a forum on the Responsibility to Protect in October 2004, which involved representatives from churches, development agencies, officials from Foreign Affairs and Canadian military personnel.

Responsibility to Protect articulates principles that would call on the international community to intervene to protect vulnerable citizens should a state be unable or unwilling to protect its citizens. The international community is just beginning to discuss R2P. There are disagreements as to whether, if there is a right to intervention, how and when it should be exercised, and under whose authority. The Canadian government is providing international leadership in building support for the principles of R2P.

The forum was one step in a process for member churches of Project Ploughshares to consider the theological and ethical dimensions of R2P. Background documents were prepared for the forum including a paper written by a member of Knox College's faculty. This paper and other documents are available from Justice Ministries.

Canadian Ecumenical Anti-Racist Network (CEARN)

The Canadian Ecumenical Anti-Racist Network (CEARN) is a focal group for understanding how systemic racism finds expression in churches and for supporting churches in their efforts to tackle racism and develop strategies to strengthen inclusive policies and practices. In September 2004, Maria Schuller from the World Council of Churches visited Canada to learn more about anti-racist work churches were involved in with a special focus on Aboriginal people. Justice Ministries has a copy of Ms. Schuller's report.

To further its understanding of racism, CEARN formed three working groups: an African Descendants working group, an Aboriginal working group, and a Deconstructing White Privilege working group. The latter is for white people engaged in anti-racism work within themselves and their organizations. Through study and discussion participants learn to identify ways in which their organizations may be perpetuating racism and how to build a welcoming environment for people of all racial and ethnic groups.

Ecumenical Health Care Network (EHCN)

Following the release of the report of the Royal Commission on the Future of Health Care in Canada, the Ecumenical Health Care Network (EHCN) initiated a petition calling on the federal government to hold a public consultation to develop a covenant on health care. The petitions were to be presented to the federal government in the spring of this year.

The EHCN supported a churches' forum on health care in Alberta that took place in May.

The associate secretary led workshops this past October on health care with members of the Synodical of British Columbia and at an ecumenical conference in Kitchener-Waterloo.

Biotechnology Reference Group (BRG)

Justice Ministries continues to participate in the CCC's Biotechnology Reference Group. The BRG is committed to organizing forums across Canada for members of congregations. In November 2004, the CCC co-sponsored an evening forum in Toronto with the Canadian Commission for UNESCO called "Patenting Our Genes: Blessing or Curse? Implications for Health Care". A report on the forum is available from Justice Ministries.

The BRG has begun consultations with ecumenical bodies regarding an international forum on human genetics involving representatives from denominations and national church councils.

Justice Ministries continued to promote and distribute "Life: Patent Pending - A discussion guide on Biotechnology and the Oncomouse", a resource produced by the Canadian Council of Churches.

Stephen Allen serves as chair of the Commission on Justice and Peace.

Church Council on Justice and Corrections

Staff changes at the Church Council on Justice and Corrections (CCJC) has led to a refocusing of the Council's ministry. A key component of this focus is a new program, the Community

Chair of Justice. This involves a number of initiatives designed to bring the restorative justice principles to the churches and the wider community. CCJC is developing a network of regional CCJC clusters and maintaining an informative web site (<http://www.ccjc.ca/main.cfm>) and an electronic newsletter, "The Well".

CCJC is preparing a mobile interactive display and performance event, The Restorative Justice Story Quilt. The display/event is suitable for showing in a gallery and for use as a performance incorporating artists and people's stories. It will be available for presentation in different communities.

CCJC staff and volunteers prepared the resource kit for Restorative Justice Week 2004, a project of Corrections Service Canada.

Justice Ministries takes this opportunity to thank The Rev. Alex Mitchell for serving as the representative of The Presbyterian Church in Canada on the Council for the last three years. He has completed his term and Justice Ministries is seeking a successor.

OVERTURE NO. 3, 2005 (p. 578)

Re: Requesting the Government of Canada to address the Canada Health Act issue

The following is a summary of decisions relevant to Overture No. 3, 2005 approved by previous General Assemblies:

- The 124th and the 126th General Assemblies affirmed the five principles of the Canada Health Act. (CHA). (A&P 1998, p. 414, 27; A&P 2000, p. 333, 20)
- The 126th General Assembly recommended that the federal government co-operate with the provinces and territories in establishing national homecare and pharmacare programs. (A&P 2000, p. 333, 20)
- The 129th General Assembly communicated the church's concern about the impact of trade agreements on health care and sought assurance from the federal government that health care services would be exempt from trade agreements. (A&P 2003, p. 366-67, 42)

This response considers each of the four actions outlined in the overture.

1. To treat the health care system as a public service and not a commodity to be marketed and sold for profit

The provision of health care, with few exceptions, falls under the jurisdiction of the provinces and territories. The federal government, however, became involved in the financing of medically necessary hospital and medical care and defining the principles that shape health care. The delivery of these services is regulated under the Canada Health Act (1984). Canadians know this program as Medicare. The Canadian Health Act (CHA) has five principles which deal with medically necessary services: universal, accessible, portable, comprehensive and publicly administered.

In the final report of the Royal Commission on the Future of Health Care in Canada, "Building on Values - The Future of Health Care in Canada", the commissioner, The Hon. Roy Romanow, noted that there is a view that "health care should be treated as a business", ... "there should not be equal access to care" and that it (health care) should not be treated as a public service". Mr. Romanow continues ... "But the consensus view of Canadians on this is clear ... Canadians view medicare as a moral enterprise, not a business venture". Mr. Romanow acknowledged that the for-profit sector is already an important part of our "public system", but acknowledged that "I am acutely aware of the potential risks to the integrity and viability of our health care system that might result from an expanded role for private providers ..." He recommended that at a minimum, "governments must draw a clear line between direct health services (such as hospital and medical care) and ancillary ones (such as food preparation or maintenance services). The former should be delivered primarily through our public, not-for-profit system, while the latter could be the domain of private providers."¹

Under Medicare, health care is publicly administered (single payer). Many services (for example, physicians' services and laboratory work) are provided privately, but are paid for through Medicare. The CHA does not specifically prohibit the provision of health care services provided for by for-profit enterprises. The CHA does prohibit practices like extra-billing and user fees. There is an increase in medically necessary services being provided by for-profit

companies. An example of one trend is the issue of charges outside of the CHA for magnetic resonance imaging (MRI) and computed tomography (CT) scans. There are private MRI and CT clinics in British Columbia, Alberta, Quebec and Nova Scotia. Private payment allows for faster diagnosis and upon diagnosis, faster access to treatment. The former federal health minister, Anne McLellan communicated to these provinces the federal government's objections to the queue jumping that happens when private clinics sell faster access to medically necessary diagnostic services.

The Royal Commission on the Future of Health Care in Canada requested peer reviewed and evidence based research briefs demonstrating that for-profit care was as effective, efficient and equitable as non-profit care. The Commission reported that no such evidence was presented during its hearings.

Following the recent federal election, the Federal Minister of Health, Ujjal Dosanjh said "I can tell you that what we need to do is to stem the tide of privatization in Canada and expand public delivery of health care so we have a stronger health care system for all Canadians."

A second and related issue is the need to strengthen public accountability and transparency regarding how federal funds for health care are spent by the provinces and territories.

The Auditor-General's report of September, 2002, stated that Health Canada is unable to tell Parliament the extent to which health care delivery in each province and territory complies with the criteria and conditions of the Canada Health Act.² The recent decision by the federal government to create the Canada Health Transfer is intended to enhance transparency and accountability of how funds the federal government transfers to the provinces/territories for health care are spent. The federal government will need to monitor this and report to Canadians.

There are several cases of possible violations of the CHA under review before the federal Minister of Health. There are a number of processes agreed to between the federal and provincial/territorial governments (except Quebec) in determining if a province or territory is in violation of the Canada Health Act. If these steps do not lead to a resolution, then the ultimate authority to interpret and enforce the CHA rests with the federal Minister of Health.

Each year, the Minister of Health submits a report to Parliament on the administration and operation of the Canada Health Act. The data provided by the provinces and territories on for-profit delivery is very uneven. Alberta and Quebec did not provide any data on for-profit delivery.³

Recommendation No. 17 (adopted, p. 29)

That the Moderator write to the federal Minister of Health: a) welcoming the Minister's commitment to strengthening public accountability of spending on health care by both levels of government, b) stating the church's support of the federal government's efforts to identify and assess the impact of privatization on Medicare, and c) stating the church's hope that all provinces and territories will fully co-operate in providing data on for-profit delivery in the interest of strengthening Medicare.

2. To ensure Canada's health care system is exempted from all international trade agreements

The Moderator of the 129th General Assembly wrote to the Government of Canada seeking assurance that Canada's public administered health care systems are exempt from international agreements. In its response, the federal government assured the church that the health care system was exempt from trade agreements, but there is no consensus amongst health policy analysts on this issue.

The final report of the Royal Commission on the Future of Health Care in Canada requested that studies be commissioned to clarify this issue. Recommendation No. 44 in the final report of the Royal Commission stated:

The federal and provincial governments should prevent potential challenges to Canada's health care system by: ensuring that any future reforms they implement are protected under the definition of public services included in international law or trade agreements to which Canada is a party and; reinforcing Canada's position that the right to regulate health care policy should not be subject to claims for compensation from foreign based companies.⁴

Recommendation No. 18 (adopted, p. 29)

That the Moderator write to the federal ministers of health and international trade inquiring what steps the federal government has taken to implement Recommendation No. 44 from the final report of the Royal Commission on the Future of Health Care in Canada.

3. To repeal Bills C91 and C22 which currently permit major drug companies to take financial advantage of the people and that a national pharmacare system be implemented

The concern from the session appears to be the growing cost of drugs and whether the public interest is adequately protected under the legislation. Governments rarely repeal legislation and requesting the government to repeal legislation in the Patent Act dealing with pharmaceuticals is unlikely to have any impact.

Prescription drugs play an increasingly important role in the health care system. Drugs protect children from illnesses, cure diseases and help thousands of Canadians with chronic conditions live more comfortable lives than they would if drugs were not available.

Prescription drugs are the fastest growing share of the health care dollar and measures are needed to contain the escalating costs. Prescription drug expenditures now account for 12 percent (data for 2001) of total spending on health care compared to 5.8 percent in 1980. On average, a Canadian family spends \$1,210 annually on prescription drugs. Canadians with chronic illnesses and some elderly people spend much more.

Private insurance plans covered 34 percent (3.4 billion) of prescription drug costs. Canadians paid 22 percent (2.3 billion) out of pocket and public insurance plans covered about 44 percent (4.4 billion). The share of private spending (56 percent) versus public spending (44 percent) for drugs has not changed much since 1985.⁵

The Romanow Report recommended that the federal government collaborate with the provinces and territories in establishing a National Drug Agency that would work with the provinces in developing a national formulary based on "a transparent and accountable evaluation and priority-setting process". Each province has its formulary of approved drugs - the list of drugs covered in its drug insurance program.

What is included in each province's formulary varies. Individual provinces are often under intense pressure from drug companies to include their drug in the formulary. A national formulary would lend itself to consistency and reduce the disparities across the country. One national body negotiating with drug companies could negotiate prices with the drug companies on behalf of the provinces and territories.

A drug may be covered when the patient is in the hospital but is not covered when the patient returns home. Essential drugs covered in one province are not covered in another province.

The final report on the Future of Health Care in Canada recommended that a pharmacare program be established. Because of the costs involved in comprehensive coverage, the report recommended catastrophic coverage, as did the Senate Committee. There would be a maximum amount that citizens would pay, then public coverage (pharmacare) would cover the balance. The First Ministers agreed at their meeting in September 2004, to establish a Ministerial Task Force that will study the implications of a pharmacare program. The task force will provide a progress report by June 30, 2006. A national program will take some time to develop.

While it is beyond the scope of this response, it is important to note that there is a need to address and take steps to reduce prescription abuse by patients and over-prescribing by doctors. Some provincial medical associations are strengthening ethical guidelines in doctors' relationships with the pharmaceutical industry. Recently, Canada's Research-based Pharmaceutical Companies announced guidelines that restrict gifts provided to doctors.⁶

The Romanow Report recommended that aspects of the Patent Act which deal with pharmaceuticals be reviewed, in particular the practice of evergreening and the notice of compliance regulations. Evergreening means that manufacturers of brand name drugs make variations (sometimes quite minor) to existing drugs in order to extend the patent coverage. According to the Romanow Report, patented medicines are cheaper on average in Canada than in other jurisdictions, especially the United States, but the cost advantage is diminishing.⁷ There

is a concern with the practice of evergreening. This practice delays the production of cheaper generic drugs.

The Patent Act requires generic producers to prove that their product is not infringing on a patent held by another drug manufacturer, rather than putting the onus of the patent drug manufacturer to prove that their patent has been infringed (also known as the notice of compliance regulations).

The Standing Committee on Industry reviewed the practice of evergreening in 2003 but did not make any recommendations on this issue. There was some possibility that Industry Canada was going to issue a proposal to change the regulations to address evergreening, so that patent holders would only be able to issue one injunction on a drug, rather than (as is currently permitted) multiple injunctions. An injunction lasts thirty months. During this period, the patent holder can argue that a patent is being infringed. Under current regulations, a patent holder can seek multiple consecutive injunctions on the grounds that it holds multiple patents on the same drug. Drug patents last twenty years.

Recommendation No. 19 (adopted, p. 29)

That the Moderator write to the federal Minister of Industry inquiring about the specific steps the government is taking to address evergreening and the notice of compliance regulations as they relate to pharmaceutical drugs.

4. To consider strongly invoking and implementing the findings of the Romanow Commission or to do alternatively as the Assembly may best deem advisable

The fourth point in the overture requests that the federal government implement the recommendations of the Romanow Report. The Romanow Report was tabled in November 2002. Progress is being made in implementing the recommendations, but as is the case with pharmacare, some of the recommendations will take time to implement.

Some of the issues raised in the Romanow Report are addressed in the recommendations in response to the overture. One matter the overture did not address is establishment of the Health Council of Canada, which the Romanow Report recommended. The federal government agreed with this recommendation and the Council was established. The governments of Alberta and Quebec decided not to participate and this has hampered the Council from being the kind of problem solving body the Royal Commission had in mind. The Council is intended to be the body where both levels of government could resolve differences and develop procedures to strengthen transparency and accountability by governments to citizens. The Health Council of Canada is now over two years old. The participation by Canadians from all walks of life in the Royal Commission demonstrated that Canadians are committed to Medicare. The Council should be encouraged to more actively consult and engage Canadians on health care issues.

Recommendation No. 20 (adopted, p. 29)

That the Moderator write to the Health Council of Canada recommending that the Council establish annual consultations with organizations in the health care sector and with individual citizens.

Recommendation No. 21 (adopted, p. 29)

That the above be the response to Overture No. 3, 2005.

DIVERSITY AND ANTI-RACISM

Justice Ministries is assisting a task force of the Assembly Council in developing policies to: 1) address allegations of racial harassment, 2) increase racial and ethnic diversity in the appointments to national committees, 3) increase racial and ethnic diversity in the appointments of national staff. Justice Ministries has developed a proposal for a national forum on diversity and anti-racism that will take place in 2006.

COMMUNICATIONS

Revision of Social Action Handbook (SAH)

The 2004 Social Action Handbook was published on a CD-ROM and posted on the church web site. A print edition of the SAH is too costly to produce commercially. The CD-ROM and web

page will be updated annually. The SAH will be reviewed every five years, beginning in September 2009 to determine if a more extensive revision is necessary.

Justice Ministries distributed over 100 copies of the CD-ROM to congregations, regional staff, committee members and others upon request. The General Assembly Office has distributed over 400 copies of the CD-ROM (which includes the Acts and Proceedings, 1992-2004), Living Faith, the Book of Forms and the Social Action Handbook. Most of the 500 CD-ROMS have been distributed to congregations.

Justice Ministries takes this opportunity to thank the General Assembly Office for the various ways it has supported the production of the CD-ROM version of the SAH.

The Social Action Handbook has existed in some form since 1978 and perhaps earlier. There is a copy of the 1978 version in the archives and reference to a revision in 1983. The last previous revision was done in 1988. Although updates had been added annually, it was time for a new revision of the SAH. The practice of adding full reports meant that 10 to 30 pages were added each year. The book was nearly 800 pages in length. The cost of printing the book was well above the sale price. A recommendation to revise the SAH was approved by the 124th General Assembly (1998) and a grant of \$10,000 was approved for this purpose by the 125th General Assembly (1999).

A questionnaire was included with the 1999 updates informing subscribers of the planned revision. The questionnaire was intended to learn who used the SAH and why they used it. The questionnaire solicited comments on preferred formats (e.g. print, internet, CD-ROM). Conference calls with small groups inquired what users expected and desired in a revised SAH.

The scale of the project has always been ambitious, including not only a complete revision of the current content, but also an evaluation of the content as to gaps and relevancy and a proposal for future revisions. The latter steps have yet to be completed.

Methodology for revising the content:

- Analyse and summarize the current content in terms of: a) policy statements, b) General Assembly actions, c) social context and d) theological basis.
- Review the Acts and Proceedings 1954 to 2003 for all sources of statements relevant to the SAH. This included reports, recommendations, additional recommendations and amendments, overtures, notices of motion, commissioner's overtures and follow-up on matters referred to other committees.
- Review of the actual content of all the statements above to determine a) the eventual disposition of all recommendations and motions, b) what, if any, policy positions were approved, c) what actions were taken and d) what portions of a report were most suitable for inclusion in the SAH.
- Research on the social context of many reports. A number of reports were generated by the participation of The Presbyterian Church in Canada in public consultations by the Government of Canada, whether through a parliamentary or senate committee or a royal commission. It was necessary to determine when such consultations were held and what issues were addressed. Social context also precipitated a number of overtures to General Assembly as presbyteries asked the church to take a position on current issues. Most of this research was done by finding the relevant information on the internet. In a few cases, telephone calls or e-mails to specific organizations or individuals provided the required information.
- Design a template for the SAH to ensure consistency of style throughout the book. This included everything from choosing the font to how footnotes were to be indicated.
- Creating and selecting the actual content of the revised SAH. Formatting the content from the old version of the SAH so that it matched the template and the design of the new version.
- Ensuring the accuracy of source references.
- Creating a preface, table of contents, topical index, glossary of acronyms and a user's guide in the introductory section.

The new format is thematic rather than alphabetic. The material is set out in five books: Life, Relationships, Community, Nation, and World. Each book contains articles and sub-sections appropriate to its theme.

Each article is sub-divided into three sections: The Church Speaks, The Church Acts, The Church Reflects.

- The Church Speaks: a short summary of policy statements presented in a bulleted list.
- The Church Acts: a chronological summary of actions taken by General Assembly on the issue, ranging from recommending study material to presbyteries and congregations, to communicating with government officials, to changing the policy of the church on such matters as who may be ordained.
- The Church Reflects: verbatim excerpts from reports chosen for the biblical and theological reasoning contained in them in support of the positions and recommendations in a report.

Endnotes reference all policy positions, actions and reports to the sources in the Acts and Proceedings from which they are taken. Footnotes give short identifying and explanatory material. Information boxes provide lengthier background on the social context to which General Assembly was responding.

Although the SAH strives to be a faithful record of General Assembly's mind on social issues, it is not an official document, but is derived from the Acts and Proceedings. Furthermore, the background information in footnotes and information boxes is independent of the Acts and Proceedings, and is provided only to assist the reader's comprehension of the main text.

The most significant content gap was the material in The Church Reflects in reference to policies adopted in the 1950s and 1960s. The 1988 Social Action Handbook often contains only the wording of a recommendation, but not any of the supporting material. Often some relevant material had been overlooked because it came from a "notice of motion" or "additional motion" rather than from a report. Reports by special committees had sometimes been overlooked as had reports from departments not normally considered a source of social justice policy; e.g. Ministry and Church Vocations, whose reports played an important role in ensuring the equality of female clergy in the church.

It is noteworthy that there is no stated policy on gender issues in the secular environment. There are very few references to children and youth. Media and culture have received little notice except in the area of obscenity or undue violence. A next step will be to analyze the new revision for these and other gaps in content.

Other Communications

Justice Ministries contributed to PCConnect, Mission Capsules and Prayer Partnership. A contribution was prepared for the church bulletins. Two issues of the newsletter, *In Our Small Corner* were published. The urgent action network was activated twice in response to requests from KAIROS on behalf of overseas partners facing death threats.

Justice Ministries Advisory Committee

Ms. Marlene Buwalda, The Rev. Barry Van Dusen, The Rev. Mark Gedcke, Ms. Adele Halliday, Mr. Peter Houghton, Ms. Mary Lou Johnston, The Rev. Nam Soon Song, The Rev. Helen Smith (convener).

Appreciation

Justice Ministries wishes to extend its appreciation to Barry Van Dusen who resigned from the advisory committee in the fall and to Helen Smith who completes her term in June.

Footnotes

1. *Building on Values: The Future of Health Care in Canada*, Royal Commission on the Future of Health Care in Canada, November 2002, p. xx-xxi.
2. *Health Canada - Federal Support of Health Care Delivery: Better information required*, Office of the Auditor General of Canada, October 2002, www.oag-bvg.gc.ca.
3. *Canada Health Act Annual Report 2003-2004*, Health Canada, Health Canada Publications Centre, Ottawa, 2005; see chapter 3 for reports on the provinces and territories.
4. *Building on Values*, p. 241.
5. *Ibid*, p. 195. See also chapter 10 in *Prescription for Excellence: "How Innovation Is Saving Canada's Health Care System"*, Michael Rachlis, MD, HarperCollins, Toronto, 2004.

- 6. "MD's pitch-and-swing days over", Carolyn Abraham, in *Globe and Mail*, February 26, 2005, p. A6.
- 7. *Building on Values*, p. 208.

MINISTRY AND CHURCH VOCATIONS

Staff	Associate Secretary:	Susan Shaffer
	Senior Administrator:	Margaret Henderson
	Administrative Assistant:	Jackie Nelson
	Secretary (part-time):	Sheila Lang

PREAMBLE

Ministry and Church Vocations continues to keep before it the goals developed with its advisory group. These goals are:

- 1. to provide caring, competent and appropriate support to the courts and individual members of The Presbyterian Church in Canada;
- 2. to help church leadership and staff to have knowledge and background to interpret and respond to new information and trends;
- 3. to research and monitor changes in church and society and the requirements for leadership for the support of professional church workers by the courts of the church; and
- 4. to facilitate the sharing of information and talent among various regions and courts.

As it works to realize these goals, Ministry and Church Vocations has focused on the tasks of education, research and communication.

EDUCATION

Seminars were held with theological students on maintaining appropriate pastoral boundaries, conflict resolution and seeking a call. As well, Ministry and Church Vocations is participating in an ecumenical program designed to support new ministers in their roles and responsibilities. Work is underway on an ecumenical pilot program designed for newly retired and soon-to-be-retiring ministers. Autumn 2004 saw the publication and distribution across the church of two documents resulting from long-term projects - "Together in Ministry", the work of the Muskoka Task Group, and "Called to Covenant", a project of the Life and Mission Agency.

RESEARCH

Current study topics include establishing standards for lay missionaries (A&P 2004, p. 405-06), the development of standard and pay scales for lay staff (A&P 2002, p. 352; A&P 2003, p. 426-26; A&P 2004, p. 406), the recognition or endorsement of lay persons in specialized ministries (A&P 2000, p. 525; A&P 2001, p. 403; A&P 2002, p. 352; A&P 2003, p. 425; A&P 2004, p. 290, 401-03), ordination to camping ministries (A&P 2004, p. 561-62), revisions to the Book of Forms re institutional chaplains or pastoral counsellors (A&P 2004, p. 508; A&P 1998, p. 371-72), policy and procedures for multi-minister teams and for calling ministers in multi-minister congregations, an employee assistance program for professional church workers (A&P 2004, p. 560) and women in ministry.

Ministry and Church Vocations manages an ongoing feedback loop for the church as it follows The Policy for Dealing with Sexual Abuse and Harassment and The Policy for the Dissolution of Pastoral Ties. The Ministry office gathers and interprets responses from those in the church who have used 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.

PREPARATION FOR MINISTRY

Guidance Conferences

In 2004, guidance conferences were held at Crieff Hills Community, Puslinch, Ontario, in April and August.

- 31 candidates were recommended for certification.
- 1 was recommended for certification with additional comments.
- 1 was not recommended for certification at this time

Two conferences are planned this year: one in each of April 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. Presbyteries are asked to remind candidates of these requirements. The timing requirement is being met increasingly but there are still some candidates who are assessed after they have completed their first year of theological studies.

Ministry and Church Vocations continues to gather comments from candidates, colleges and presbyteries about the usefulness of the psychological testing process as they participate in it. The entire candidacy process will be reviewed in the coming year.

Bursary Database for Candidates for Ministry

The General Assembly in 2004 requested Ministry and Church Vocations to establish and maintain an easily accessible database of bursary assistance available to ministry students (A&P 2004, p. 525). Knox College created a summer position which was funded by the Ontario Government for an assistant to set up the database. All congregations in the denomination were contacted and invited to supply information on any bursaries they administer. Ministry and Church Vocations provided information on an earlier list of bursaries. Any bursaries that were not exclusive to ministry candidates within a specific congregation were entered into the database. The database has now been set up on Knox College's website with a direct link from the church's website, under resources, marked bursary database. If new bursaries are established or already established bursaries were missed when the database was set up, synods, presbyteries or congregations can submit the information (i.e. contact person, deadline, application, restrictions) to knoxstudentassistance.feedback@utoronto.ca. We thank Knox College for doing this piece of work on behalf of the whole church.

Recommendation No. 22 (adopted, p. 29)

That the above report be the answer to the request of Recommendation No. 3, 2004 of the Committee on Theological Education.

LEADERSHIP ISSUES - AN OVERVIEW

The requests that come from across the church in the form of overtures to the General Assembly reveal something about the realities the church is facing and the questions it is asking. What is striking about the overtures currently assigned to the Life and Mission Agency (Ministry and Church Vocations) is their similar concerns to establish policies and procedures for a variety of ministries. We would do well to summarize the requests to note these common threads before looking at each individual overture.

Some requests deal with the employment of lay persons in the ministries of The Presbyterian Church in Canada congregations. (Here the word "employment" is used in the sense of the establishment of an employer-employee relationship including remuneration.) One set of overtures focusses on lay persons appointed by presbyteries as "lay missionaries", who often (though not always) serve in congregations without a called or appointed minister of Word and Sacraments, under the direction of an interim moderator. Another set focuses on lay staff working alongside ministers of Word and Sacraments in our congregations and offering leadership in such areas as youth ministry, Christian education for all ages, and worship and

praise teams. These overtures ask: What qualification standards and educational preparation are suitable for lay persons working in such roles in our congregations? How shall the church assist these persons in discerning their calling and what accountability should it offer them while they are serving? What responsibilities should these lay staff assume? How should the church properly support them, including remuneration? While all these overtures express the desire that the church encourage lay persons to be employed in its ministries, presbyteries clearly are seeking guidance from perspectives wider than their own and authorization based on decisions of the General Assembly.

Other requests deal with authorizing lay persons who first train to be and later serve as chaplains and pastoral counsellors in institutions that are not part of The Presbyterian Church in Canada. The independent organization that certifies chaplains and pastoral counsellors requires that these persons be “endorsed” to serve “as spiritual and religious care providers in the name of their church”. An overture asks whether the church can provide such endorsement for individuals who are not ordained ministers of Word and Sacraments or diaconal ministers or who are not candidates preparing for these roles.

Still other requests deal with issues pertaining to the ministry of Word and Sacraments. One overture asks that presbyteries be permitted to ordain to camping ministries of this church candidates who are eligible for calls. A second set of overtures asks that presbyteries be permitted to ordain to positions as chaplains and pastoral counsellors in ecumenical institutions outside this church candidates who are eligible for calls. A third set of overtures asks for definitions and policy and procedures for multiple minister staffing arrangements in congregations.

Many of these overtures have been assigned jointly. The input of the Clerks of Assembly is requested on legislative issues. The Committee on Theological Education and the theological colleges are to be consulted about matters related to educational and other qualifications and programs. The Committee on Church Doctrine is asked to assist with theological concerns.

Collectively, these overtures portray the church observing the varied forms its ministry is taking and wondering: how do we encourage the creativity and commitment that are the fruits of the Holy Spirit working among us, while meeting our church’s need for order in ways that make sense theologically for Presbyterians?

LAY MISSIONARIES (A&P 2004, p. 405-406)

Lay missionaries are lay persons appointed by presbyteries to provide pastoral and teaching leadership in congregations. The term “lay missionary” exists as a category on the schedule of minimum stipend and allowances set annually by the General Assembly, but as yet no definitions or standards for this role have been set by the church. Lay missionary appointments are made in three quite different contexts. In some cases, lay missionaries serve in congregations that have been unable to call an ordained minister of Word and Sacraments, either because of limited financial resources or because no ordained minister has agreed to serve in that location. In other cases, lay missionaries work in a team with a called or appointed minister of Word and Sacraments in a cluster of congregations. Finally, some lay missionaries work in a team with a called or appointed minister of Word and Sacraments in a single congregation.

As of January 2005, the rolls of presbyteries name eleven individuals who have been appointed to serve as lay missionaries in eight pastoral charges. These pastoral charges are located across the country, with every synod except one (Manitoba and Northwestern Ontario) having at least one lay missionary. Five lay missionaries are serving in pastoral charges without a called or appointed minister of Word and Sacraments, under the direction of the interim moderator. These five pastoral charges are single or two-point charges and are located in a variety of settings: small cities in northern British Columbia or the prairie provinces, or rural/village communities in southeastern Ontario or Prince Edward Island. Three lay missionaries are serving together in a multiple staff team with a minister of Word and Sacraments in a regional cluster of three congregations, one congregation in each of three small cities in northern Ontario. Two lay missionaries are serving together in a multiple staff team with a called minister in a single urban congregation. One person who is appointed as a lay missionary in a rural, three-point pastoral charge without a called minister (southwestern Ontario) is actually an ordained minister of

another denomination; he is completing the educational requirements for reception as a minister in The Presbyterian Church in Canada.

In 2004, the General Assembly recognized the church's need to define and set standards for the position of lay missionary. It authorized the Life and Mission Agency in consultation with the Committee on Theological Education and the Clerks of Assembly to establish a task group to design standards, educational programs and responsibilities for lay missionaries. It was anticipated that an interim report would be made to the General Assembly in 2005, with a final report in 2006.

Interim Report of the Task Group

In the fall of 2004, a task group was established. The Committee on Theological Education appointed three of its members: Ms. Joyce Harrison (committee convenor), The Rev. Bob Smith, senior minister of Thornhill Church, Ontario and Ms. Joan Stellmach, clerk of session of Varsity Acres Church, Calgary. Input from the theological colleges is provided by Dr. Stephen Farris, Dean, (St. Andrew's Hall); Dr. John Vissers, Principal, and Dr. Clyde Ervine, Director of Pastoral Studies (Presbyterian College); Dr. Dorcas Gordon, Principal, and Dr. Stuart Macdonald, Basic Degree Director (Knox College). The Rev. Shirley Barker-Kirby, minister of Norman Kennedy Church, Regina, has presbytery experience of congregations with lay missionaries. The Rev. Gordon Haynes (Canada Ministries) and The Rev. Susan Shaffer (Ministry and Church Vocations) represent the Life and Mission Agency. The task group consulted with the Clerks of Assembly by sharing progress reports with them.

The task group has met by teleconference call and communicated regularly by email. It has studied extensively the relevant practices of other Reformed denominations, including the Church of Scotland, the Uniting Church of Australia, the Presbyterian Church of Aotearoa New Zealand and the Presbyterian Church (USA). Of particular interest have been their educational programs, discernment processes and theological understandings of lay ministry.

As well, the task group has been seeking to assess the potential need for lay missionaries, recognizing that a substantial number of pastoral charges in our church do not have and are not seeking a minister of Word and Sacraments. To this end, the group has reviewed congregational statistical data (as reported annually in the Acts and Proceedings), and contacted presbyteries.

Next steps include the following:

- acquiring a fuller picture of the church's potential need for lay missionaries;
- learning about our church's initiatives to train lay missionaries and lay preachers, both in the past (lay catechists) and currently; and
- proposing qualification standards and educational programs.

Recommendation No. 23 (adopted, p. 29)

That the preceding report be accepted as an interim report with respect to standards, educational programs and responsibilities for lay missionaries, with the expectation of a final report to be presented to the General Assembly in 2006.

OVERTURE NO. 23, 2002 (A&P 2002, p. 522)

Re: Develop standards and pay scales for lay staff

Overture No. 23, 2002, raises a number of issues that arise when congregations employ lay staff. It 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 was studied by a working group of individuals with first-hand experience of congregational employment of lay staff, as follows: Angela Cluney, Spencer Edwards, The Rev. Ralph Fluit, The Rev. Jan Hazlett, Maureen Kelly, Anne Miller, The Rev. Lynda Reid (convenor), The Rev. Susan Shaffer (Associate Secretary) and Colleen Wood. Collectively they brought to the discussions the perspectives of paid lay staff and of congregations employing them, as well as of synod regional staff with responsibilities for youth ministry and Christian education.

The overture states that many congregations are employing lay staff, full-time or part-time, to give leadership in a variety of ministries, such as ministries with children and youth, education, worship or music. It asks for the establishment of guidelines for appropriate qualification standards and stipend scales for such paid lay staff. Further it asks that the sections of the Book

of Forms that govern these matters for church educators presently (sections 112.7-112.7.3) be revised to reflect the church's current practice and needs. It claims that the process outlined in these sections does not give adequate oversight of congregations that employ lay staff other than church educators and members of the Order of Diaconal Ministers. The overture also claims that the minimum stipends and allowances set each year by the General Assembly, if applied to positions of paid lay staff, would make such lay staff unaffordable to most congregations. The stated goal of the overture is that congregations be encouraged to hire lay staff, since it is time for this church to develop new initiatives empowering laity in the leadership ministries of our congregations.

The following report is an interim report, with the intention of presenting a final report to the General Assembly in 2006.

Lay Ministry

The church's discussion of standards and pay scales for lay staff takes place in the framework of what we believe about lay ministry. In The Presbyterian Church in Canada, in company with other Reformed and Presbyterian churches, we believe that baptism is the Christian's ordination into the priesthood of all believers. All Christians are called to participate in Christ's ministry and all have been given gifts by Christ to do so. In response to the gracious love of God, Christians serve in the name of Christ in an unlimited variety of contexts: in their homes and families, in their church communities, in their workplaces and in the wider world. Church communities share the responsibility for discernment. We help one another learn how to receive God's gifts and how to hear God's call to give in response.

Much of lay ministry takes place without remuneration, quite apart from the activities by which individuals earn their livelihood. However, some lay ministry brings remuneration to the lay person who has entered into an employee-employer relationship with a congregation or other church body.

Such paid lay ministry is the focus of Overture No. 23, 2002. The questions it addresses relate to how the church helps paid lay staff persons to discern God's calling, to prepare for service in this church, and to acquire adequate support, including fair remuneration.

Summary of this Report

This report first reviews the church's present legislation regarding lay staff employed by congregations. It points out that the relevant sections of the Book of Forms envisage two quite different processes for discernment and accountability: one that gives presbyteries a role and one that does not.

The report then examines some of the church's recent practice and experience of employing lay staff. It agrees with the overture that much of the practice of the church does not give presbytery a significant role in matters related to lay staff.

The report turns to the church's expectations with respect to educational preparation for ministry positions. Presently the only pathway to certification or authorization for ministry positions in The Presbyterian Church in Canada requires graduate (masters) level study in theology. The report shows that this situation is a recent change in the church's practice. It argues that the church needs to return to certifying for some kinds of ministry positions that require theological education at less than graduate level. Further it indicates its decision to co-ordinate its efforts with the task group working on similar questions for presbytery-appointed lay missionaries. The goal is to propose a comprehensive set of standards and processes for all types of congregational lay staff positions to the next General Assembly.

With respect to remuneration provided to congregational lay staff, the report discusses the difficulty of proposing levels that would be fair to all, given considerable divergence in what lay staff are receiving, according to preliminary data. Seeking a more complete picture of current realities, the group has sent questionnaires to congregations, lay staff and presbyteries.

The report presents only one recommendation, seeking acceptance as an interim report and permission to bring a final report to the General Assembly in 2006.

Some Background Information

To understand the issues that form the basis of this overture, some background information is needed. The following sections provide information about the relevant sections of the Book of Forms, about the church's current practice and experience of employing lay staff, about the church's educational preparation for ministry positions, and about the practices of other Reformed denominations.

Book of Forms Section 111.2 - Organists and Praise Leaders

Section 111.2 of the Book of Forms appears in chapter III, which deals with the role and responsibilities of the session. It is found under the title "Worship". It follows section 111, which confers to the minister responsibility for the conduct and content of public worship and the supply of the pulpit, and section 111.1, which confers to the session responsibility for regulating the hours and forms of public worship.

Section 111.2 clearly assigns to the session responsibility for selection and oversight of organists and other praise leaders, as follows:

The session is responsible for the appointment of the organist and other leaders of the service of praise, whether voluntary or salaried. It should satisfy itself of their Christian character and behaviour, in as much as they are subject to its discipline.

Beyond the reference to Christian character and behaviour, there is no mention about qualifications (educational or otherwise) required of individuals serving in these roles.

Book of Forms Sections 112.7-112.7.3 - Church Educators

The sections of the Book of Forms that are mentioned in the overture form part of chapter III, which deals with the role and responsibilities of the session. They are found under the title "Christian Education", with other sections that spell out the responsibility of the session as summarized in the opening section:

The session is responsible for providing a program of Christian education for persons of all ages in order that they may be confronted by the Gospel, may grow in faith, participate in the life of the Christian community, and be active witnesses to Christ in the world. (section 112)

Sections 112.7-112.7.3 of the Book of Forms give presbyteries a significant role in employment issues for church educators. In a manner that contrasts starkly with their non-involvement with congregational organists and praise leaders, presbyteries are responsible to approve the job description, remuneration and selection of a professional church educator to serve in a congregation, and to hold such persons accountable for the conduct of their ministries.

The process by which presbyteries are required to carry out this discerning role is described as "moderating in the settlement of a professional church educator in a congregation". When creating a full-time or part-time position for a professional church educator, sessions are required to submit a position description to the presbytery for its review. Once the session has selected the individual to serve in the position, the presbytery is to ensure that the guarantee of stipends and benefits meets or exceeds the minimum set by the General Assembly. Also the presbytery shall review the educator's qualifications, in cases when the individual is not a member of the Order of Diaconal Ministries. If satisfied, the presbytery shall grant authorization for the settlement of the professional church educator within the congregation. The final section states that all professional church educators remain under the care and subject to the authority of the presbytery.

With respect to stipend and allowances, the "minimum set by the General Assembly" refers to the schedule of minimum stipend and benefits set annually by the General Assembly (e.g. A&P 2004, p. 235-36). The schedule has three categories: category I applies to ministers of Word and Sacraments; category II to members of the Order of Diaconal Ministers and lay missionaries with specialized training; category III to lay missionaries. The figures increase with years of service, up to 9 years experience. Category I figures are the highest, while category III are lowest. Person serving in all categories are expected to receive appropriate housing and cost of utilities. The expectation behind section 112.7.2 is that professional church educators would

receive category II stipends if they were performing work typically performed by members of the Order of Diaconal Ministries, or category III stipends if they were not.

With respect to qualifications of professional church educators other than members of the Order of Diaconal Ministries, this church has not set any standards. To be designated as members of the Order of Diaconal Ministries, individuals are required to meet the same standards as ministers of Word and Sacraments: successful completion of the candidacy process of The Presbyterian Church in Canada, which normally includes earning a university undergraduate degree followed by an M.Div. degree from one of the theological colleges of this church.

Current Practice

The overture is correct in stating that much of the practice of the church in employing lay staff does not follow the process outlined in sections 112.7-112.7.3. In 2002 a survey of statistical reports returned by congregations revealed more than 100 such workers. In many though not all cases when sessions hire individuals to serve in lay ministry positions in children's ministry, youth ministry, Christian education, they do so without reference to the presbytery.

The reasons for not following the process outlined in sections 112.7-112.7.3 are numerous. In some cases it appears that sessions (and presbyteries) are unaware of their responsibilities in this regard. In other cases, sessions decide not to involve the presbytery. Perhaps they feel it will make the process of hiring a youth worker too time-consuming or cumbersome. Perhaps they feel the process allows presbyteries to interfere in matters for which the session should have sole discretion. The fact that sessions are given sole discretion in matters related to organists and praise leaders (section 111.2) could serve only to reinforce this viewpoint. Some may rationalize that these sections do not apply to the lay ministry position they are filling, because they have given the position the title of "Youth Minister" or "Christian Education Co-ordinator", rather than "Professional Church Educator". Most often they provide remuneration that falls significantly below the amounts required by the General Assembly.

There are a number of serious difficulties with the required process outlined in sections 112.7-112.7.3. First and foremost, it does not define "professional church educator". Does it apply to all persons who serve in the Christian education ministries of the congregation and who receive some form of remuneration? If so, then the requirement to provide minimum stipend (plus housing plus utilities) would certainly discourage congregations from using a small amount of money to initiate a pilot program. Moreover it would prevent congregations from recognizing the part-time service of an individual by giving an honorarium. Finally the required process offers no rationale for why presbyteries are given a completely different role with congregational lay staff serving in Christian education than in music ministry. What makes one kind of congregational lay staff position so different from the other?

With respect to educational qualifications for lay staff, at this point none have been adopted by this church. This reality finds congregations hiring people with a whole range of educational backgrounds - anywhere from no formal theological education to a few weekend courses, to bible college diplomas or to postgraduate level (masters) degrees. In a similar way, the lack of accepted standards for other qualifications (such as church membership) finds congregations hiring people for lay staff positions who come from the whole spectrum of Christian church experiences and who remain members of a broad range of denominations.

The Church's Experience

The results are mixed. Many such persons have given and are giving excellent Christian leadership within our congregations.

It must be said, however, that in some cases the leadership given is not well suited to The Presbyterian Church in Canada contexts. Some lay staff teach our children, young people and adults perspectives on Christian faith, on the church and its mission, and on the sacraments that are at odds with the covenant theology we have been teaching them from the time of their baptisms, a situation that causes confusion.

The relationships of lay staff to our congregations are often unsatisfactorily short for many reasons. A primary reason is the incompatibility of some lay staff with our Presbyterian church perspectives and practices. Also principal among the reasons are finances. Many of our

congregations do not provide their lay staff with a living wage. Finally, some congregations are unprepared to employ lay staff. The congregation may not have developed a vision for the ministry to which the lay staff person will contribute or may not have defined the process by which the lay staff person will be supported and held accountable for his or her work. Congregations may be unaware of the need or the means to provide their lay staff with adequate support, in the form of performance reviews, networks and study opportunities. Individuals who regard their service in lay pastoral ministry as their Christian vocation find simply that they cannot continue.

Some trends over the past ten to fifteen years would seem to underline the importance of the church addressing the issues raised by Overture No. 23, 2002. Congregations increasingly are employing lay staff in their ministries, and, also increasingly, lay staff are open to serving in the church for long periods. No doubt demographic trends in modern society are partly responsible. The amount of "unpaid" service that the church's lay people can provide has been decreasing, and many congregations experience high levels of lay leadership turnover due to families moving in an increasingly mobile modern society. In any case, it is not hard to imagine the employment of lay staff as a growing phenomenon.

Educational Preparation for Ministry Positions

During the years Ewart College was in operation (1897-1991), students prepared for diaconal ministry in its three-year diploma program, which could be entered directly from high school. In the early 1970s, Ewart College implemented a four-year degree-diploma program, in which students earned a university level B.A. degree concurrently with a diploma in Christian Education from Ewart College. Individuals who completed the candidacy process and accepted a diaconal ministry position within the denomination were designated to the Order of Diaconal Ministries.

At the same time, candidates preparing for the ministry of Word and Sacraments completed graduate level studies in theology (in an M.Div. program) at one of the colleges of this denomination, having first studied at a university undergraduate level. Individuals who completed the candidacy process and accepted a call within the denomination were ordained to the ministry of Word and Sacraments.

Thus prior to 1991, The Presbyterian Church in Canada had two pathways into ministry. Individuals could be certified or authorized to serve within the church after studying at either undergraduate or graduate levels in theology.

Since the amalgamation of Ewart and Knox Colleges in 1991, this has not been the case. Since 1991, on decision of the General Assembly, candidates for diaconal ministry are required to complete the same educational requirements as candidates for the ministry of Word and Sacraments. All candidates study in the M.Div. program. Thus The Presbyterian Church in Canada now has only a single pathway leading to certification or authorization for ministry positions,¹ one that requires university undergraduate studies followed by graduate study in theology.

Overture No. 23, 2002 has raised legitimate concerns about the lack of educational standards for lay staff. The Presbyterian Church in Canada needs to establish certification for ministry that involves theological education at less than a graduate (masters) level. To continue to choose the status quo is to convey the message that the only ministry positions worth certifying or authorizing are those requiring masters level theology - a message inconsistent with our practice until very recently.

Practices of Other Reformed Denominations

Other Reformed denominations have certification processes by which individuals can prepare for specialized ministries by studying at different levels. For instance, the Presbyterian Church (USA) has three certification levels for Christian Educators. Individuals in all three certification levels study in the same core areas (Biblical Interpretation, Reformed Theology, Human Development, Religious Education Theory and Practice, and PC(USA) governance, program and mission), but at different educational levels. Enrolled Educational Assistants study theology at the lay certificate level (i.e. short courses in Christian life and faith that have no educational prerequisites); Certified Associate Christian Educators study theology at the undergraduate

(B.A.) level; Certified Christian Educators study theology at the graduate (masters) level. All certification levels require congregational membership, experience serving in Christian education and other discernment processes (e.g. a reference group process, exams).

The Way Forward

This review of issues related to congregational lay staff indicates that The Presbyterian Church in Canada does need to develop standards and pay scales for these positions. Decisions related to discernment and accountability are needed as well. What roles will sessions and presbyteries have in providing oversight for lay staff positions, and why?

The working group has made significant progress mapping out possible levels of education, based on competencies required in the ministry positions. It has also done some thinking about the discernment/accountability question, about other qualifications such as church membership, and about ways to help the church assess an individual's "goodness of fit" with our church's beliefs and practice.

Nevertheless the working group agreed with the recommendation of the Ministry and Church Vocations Advisory Group that it should co-ordinate its efforts with the task group working on the same questions for presbytery-appointed lay missionaries. (See the report immediately preceding this one, p. 403-04 and A&P 2004, p. 405-406.) Proposing a comprehensive set of standards and processes for all types of lay staff positions in congregations makes sense. The lay missionary task group is making an interim report to this Assembly, in anticipation of a final report in June 2006.

Moreover, the lay staff working group is engaged in a survey of congregations, lay staff and presbyteries on questions of remuneration. Preliminary information showed a wide range of pay levels, from category 2 or 3 stipend plus housing and utilities (the schedule of minimum stipend and allowances), to much less. Such divergence increases the difficulty of choosing levels of remuneration that will be fair to all. To have the most complete picture of the current realities when proposing pay scales, questionnaires were sent out across the church early in 2005. Currently the working group is receiving and analyzing these replies.

For these reasons, the following recommendation is presented.

Recommendation No. 24 (adopted, p. 29)

That the preceding report be accepted as an interim report on Overture No. 23, 2002, and that a final report be presented to the General Assembly in 2006.

Endnotes

1. We are referring to ministry positions for which remuneration is received. The Presbyterian Church in Canada certainly also "authorizes" individuals to serve in ministry positions without remuneration, such as the occasions when it ordains ruling elders or commissions Sunday school teachers.

OVERTURE NO. 23, 2000 (A&P 2000, p. 525)

Re: To study recognition of lay persons in special ministries

Overture No. 23, 2000 was assigned to the Life and Mission Agency (Ministry and Church Vocations) in consultation with the Committee on Church Doctrine.

The overture asks the General Assembly to study the matter of recognition, endorsement or mandate for ministry of lay persons in the name of The Presbyterian Church in Canada. The presenting issue was the requirement of the Canadian Association for Pastoral Practice and Education/l'Association Canadienne pour la Pratique et l'Education Pastorales (CAPPE/ACPEP) that people in advanced level CAPPE/ACPEP programs be "endorsed for ministry by an appropriate religious authority". CAPPE/ACPEP prepares ministers, theological students and lay persons, through competent supervision, for ministries of pastoral care (in hospitals, prisons, long-term care facilities) and pastoral counselling.

In 2004, the Life and Mission Agency (Ministry and Church Vocations) presented a report to the General Assembly, with the concurrence of the Committee on Church Doctrine. (A&P 2004, p. 401-03, 41) The report explained the CAPPE/ACPEP requirements. It then outlined this church's candidacy process of preparation and discernment completed by ministers of Word and

Sacraments and diaconal ministers (and which has steps in place by which CAPPE/ACPEP requirements for endorsement for ministry can be met). The report stated that The Presbyterian Church in Canada has not adopted a similar process by which presbyteries may endorse lay people (i.e. people who are not seeking ordination as ministers of Word and Sacraments or designation as diaconal ministers) for professional pastoral roles.

After discussion on the floor of the Assembly, the report was referred back to the Life and Mission Agency (Ministry and Church Vocations). Commissioners who spoke expressed the view that the report did not go far enough and that a subsequent report should propose a process for adoption by the General Assembly by which presbyteries may endorse lay persons for professional pastoral roles. Establishing such a process was considered essential, because at least one presbytery has been endorsing lay persons for professional pastoral roles. These individuals are required to maintain their presbytery mandate as a condition of maintaining their certification with CAPPE/ACPEP, which in turn is a condition of their employment.

Summary of this Report

This report first will review background information helpful in understanding the prayer of Overture No. 23, 2000. CAPPE/ACPEP programs and admission/maintenance standards will be outlined, as well as this church's candidacy process of preparation and discernment for ministers and diaconal ministers.

Possible paths forward will then be discussed. One possibility is the development of a process by which presbyteries may endorse lay people for professional pastoral roles. Noteworthy in this regard is the process drafted by a small group of our Presbyterian ministers who hold supervisory and teaching qualifications for CAPPE/ACPEP programs.

However a second possibility is that the church could widen its understanding of the circumstances in which presbyteries may ordain to the ministry of Word and Sacraments or designate to the Order of Diaconal Ministries. The report will describe conversations with the very small number of Presbyterian lay people known to be affected by the need for CAPPE/ACPEP endorsement.

The report will argue that, before putting in place a process by which presbyteries may endorse lay people for professional pastoral roles, the church, with the help of the Committee on Church Doctrine, should re-examine the question of ordination to positions of institutional chaplaincy. However, it advances this proposal in the firm understanding that presbyteries should be permitted to renew their endorsement of any particular lay persons previously endorsed by them, so that no one's certification with CAPPE/ACPEP or employment is put at risk.

The report presents only one recommendation, seeking acceptance as an interim report and permission to bring a final report to the General Assembly in 2006.

Background Information

To understand the issues that form the basis of this overture, some background information is needed. The following sections provide information about CAPPE/ACPEP programs and admission/maintenance standards, as well as this church's candidacy process of preparation and discernment for ministers and diaconal ministers.

CAPPE/ACPEP Programs and Admission Standards

CAPPE/ACPEP offers programs of supervised pastoral education at basic and advanced levels. The basic program is designed to help the learners become more self-aware in the practice of care-giving, to develop the ability the function within a care-giving team, and to grow in their understanding of human experience by integrating what they have learned from theology and the social and human sciences. Requirements for admission into the basic program are set by the local educational centre that is providing the training. Applicants for the basic program are asked to state their religious affiliation and the name of the particular faith group with which they associate, but there is normally no requirement for approval or endorsement by the faith group.

The advanced programs lead to professional certification as a specialist in clinical pastoral care or pastoral counseling, to positions of professional chaplaincy in institutions, and to certification to teach and supervise CAPPE/ACPEP programs. Requirements for admission into advanced

programs are set by CAPPE/ACPEP. Completion of two basic units of supervised pastoral education is required to enroll in an advanced unit. In addition, as a person moves through the advanced stream, there are requirements for increasing amounts of formal university or seminary education (B.A. level and Master's level in theology), supervised practical experience and demonstrated competency in the ministry specialization. Finally, admission into an advanced program requires the approval of the person's religious faith group. In particular, the person must provide:

- "evidence of current endorsement by a recognized religious faith group to function as a spiritual and religious care provider";
- "and evidence of continuing good standing (within the last 3 months) in a faith community affiliated with one's chosen religious tradition".

The second of these church-related requirements is not complicated. In our denominational context it means that, to pursue advanced CAPPE/ACPEP education that leads to professional certification in pastoral care or counselling, the person would need to be a member in good standing of a congregation, and would need a letter from the session stating that this was the case.

However the first church-related requirement is much less straightforward for us. It means that, to pursue advanced CAPPE/ACPEP education that leads to professional certification in pastoral care or counselling, and to maintain that certification once attained, the person must be endorsed "to function as a spiritual and religious care provider" by some entity within the church. This "mandate for ministry in the name of The Presbyterian Church in Canada" is the subject of Overture No. 23, 2000.

Endorsement in the Name of the Church

Does The Presbyterian Church in Canada have an approved process by which it authorizes individuals to serve in professional pastoral roles "in the name of the church"? Yes, it does. This denomination has an extensive process of preparation and discernment for those seeking to minister as ordained ministers of Word and Sacraments or designated diaconal ministers. This process, which normally covers a period of at least four years, involves a number of individuals and groups in the church in the discernment of the person's call to ministry. The first 'approval' step finds the session of the congregation where the person is a member recommending him or her to the presbytery. The presbytery, which has the responsibility to certify the candidate as a suitable candidate for ministry, receives input from the guidance conference and a psychological assessment. Throughout a candidate's seminary education in one of the colleges of this denomination, over a period of three years or more, the college provides regular feedback to the presbytery to assist in its guidance of the candidate and its annual decisions about recertification of the candidate. When the candidate serves in a congregation in fulfilling the practical requirements of his/her theological education (field education or internships) he or she is accountable to the certifying presbytery for that ministry. The final steps leading up to eligibility to seek a call in the church involve both theological college and presbytery: the college must agree that the candidate has completed the assigned M.Div. course work and displays readiness for ministry in The Presbyterian Church in Canada, and the presbytery must agree that the candidate has passed its examination for certification for ordination. The session and the members of the calling congregation have an essential role in extending a call to the certified candidate for ordination. After the presbytery approves the call, the presbytery proceeds to ordination or designation.

Ministers of Word and Sacraments and diaconal ministers remain accountable for their pastoral and personal conduct to the presbytery where they are members. Presbyteries "hold the certificates" of the ministers on the roll of the presbytery, and make decisions permitting their transitions in ministry (e.g. accepting another call, retiring). Notwithstanding the important roles of sessions and colleges in the candidacy process for ministry described above, it is the presbyteries that have responsibility for ministry. Presbyteries are the bodies that "endorse" individuals - first to prepare (certification) and later to serve professionally (ordination or designation) "as spiritual and religious care providers in the name of the church". Thus the church already has processes in place by which presbyteries may endorse, for the purposes of CAPPE/ACPEP programs, ministers of Word and Sacraments or diaconal ministers or persons preparing for these roles.

Endorsement of Lay Persons

The question raised by Overture No. 23, 2000 is whether The Presbyterian Church in Canada has adopted a similar process of preparation and discernment for lay persons who are seeking professional certification as pastoral care-givers or pastoral counsellors and who do not wish to enter ordained or designated diaconal ministry. Has the General Assembly provided presbyteries, which have the responsibility for ministry, with a process by which they may mandate or endorse such lay persons to function professionally "as spiritual and religious care providers in the name of the church"? No, it has not.

It must be noted that we do "call out" lay persons to provide "spiritual and religious care" within the ministries of our congregations. For instance, ruling elders are ordained to serve as members of the session to provide leadership, pastoral care and oversight to the congregation. Congregational deacons are ordained to offer pastoral care within the congregation and its ministries, under the direction of the session. Sunday school teachers and youth group leaders are commissioned, often in a Sunday worship service in September, to provide spiritual leadership and care, again under the direction of the session. All these congregational leaders - elders, deacons, Sunday school teachers and youth group leaders - offer "spiritual and religious care". To select them the congregation must practice discernment, an expression of the work of the Holy Spirit among them. However, these congregational leaders are not being authorized or endorsed to function in a professional capacity as "spiritual and religious care providers". Furthermore, these congregational leaders serve in areas for which the session has responsibility and under its direction. They do not serve under the direction of the presbytery, which is understood to be responsible for ministry.

The Way Forward

At the present time, there is more than one possible path forward. The church can develop and adopt a process by which presbyteries may endorse lay people for professional pastoral roles. Alternatively, it can consider making ordination to the ministry of Word and Sacraments for positions of institutional chaplaincy an easily accessible option.

Developing a Process for Endorsement of Lay Persons for Professional Pastoral Roles

Such a process has been drafted by a small group of our Presbyterian ministers who hold supervisory and teaching qualifications for CAPPE/ACPEP programs. The process gives key roles to the candidate's minister and elder, session, presbytery, presbytery-appointed mentor and a theological college of this church. It permits theological education in a seminary accredited by the Association of Theological Schools (ATS), but requires at least one semester of study in Presbyterian and Reformed distinctives at or by distance learning through a college of this church. Additional features suggested by the ministry office would include guidance conference, psychological testing and the requirement to provide leadership that can be observed and affirmed within the home congregation or presbytery (since CAPPE/ACPEP training takes place entirely outside The Presbyterian Church in Canada contexts and structures). The process also envisages a covenant agreement between the presbytery and the institution where the lay person is employed, concerning information they will share that facilitates the presbytery's oversight of the person's ministry.

The Question of Ordination to Positions of Institutional Chaplaincy

However the issues raised in Overture No. 23, 2000 could be addressed by a different approach. What if the church broadened its understanding of the circumstances in which presbyteries may ordain to the ministry of Word and Sacraments (or designate to the Order of Diaconal Ministries)? What if the church's requirements for ordination to institutional chaplaincy were changed so that it became an accessible option (rather than a difficult and uncertain one at present), along with ordination to congregational ministry, which is by far the norm? This question arose during discussions within the Ministry and Church Vocations Advisory Group, along with the strong advice to explore this avenue before proposing the process described above (or any similar process). There are a number of arguments to support this advice. First of all, the number of Presbyterian lay persons known to be affected by the issues raised in this overture is small (three), so that it should be possible to make alternate provisions in the interim. Also, the question of ordination to institutional chaplaincy has been raised in another context fairly recently. Finally, the enthusiastic response of the three lay persons to this idea makes it definitely worth pursuing.

Ministry and Church Vocations staff conversed at some length with each of the three Presbyterian lay persons known to be affected by the issues raised in this overture. Two of the individuals are ordained ruling elders who regard the ministry they are providing in the institution as an expression of the commitment they made in their ordination vows. The third has been serving actively on the congregation's pastoral care team, while pursuing advanced CAPPE/ACPEP training. What was striking was how similarly they responded to the idea of ordination to positions of institutional chaplaincy. When the idea was broached, their expressions of interest in ordained ministry were immediate and enthusiastic. One individual has entered the candidacy process for ministry of Word and Sacraments and a second one is seriously considering doing so.

What is proposed here is that the church re-examine the question of ordination to positions of institutional chaplaincy. (As reported in a section of the following reports, this work is already before the Life and Mission Agency (Ministry and Church Vocations, see below) in consultation with the Committee on Church Doctrine.)

This proposal is advanced in the firm understanding that, during this interim period, presbyteries should be permitted to renew their endorsement of any particular lay persons previously endorsed by them. The church does not wish to put any individual's certification with CAPPE/ACPEP or employment at risk.

Recommendation No. 25 (adopted, p. 29)

That the preceding report be accepted as an interim report on Overture No. 23, 2000, and that permission be granted to present a final report to the General Assembly in 2006.

OVERTURE NOS. 13 AND 14, 2004 (A&P 2004, p. 561-62)

Re: Ordination and induction to camping ministry

Overture Nos. 13 and 14, 2004 were assigned to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Committee on Church Doctrine and the Clerks of Assembly. Since they deal with the same issues and make essentially the same request, they will be considered together.

The overtures request changes to relevant sections of the Book of Forms, such that the names of ministers called to camping ministries that belong to this church would be added to the list of inducted ministers who are constituent members of presbyteries. The overtures request further that presbyteries be permitted to ordain certified candidates for ordination (who are eligible to accept calls in this church) when they are called to camping ministries belonging to The Presbyterian Church in Canada.

Preliminary consultation with the Committee on Church Doctrine has yielded the recommendation that this question should be considered as part of a larger discussion of the church's understanding of ordination. The committee advised against considering this question on a piecemeal basis. The Clerks of Assembly concur with this.

As noted in the following report, the question of ordination to institutional chaplaincy has been raised also. Ministry and Church Vocations staff have been in communication with the Committee on Church Doctrine to work out a suitable timetable for receiving more comprehensive input from the committee on ordination and these related questions.

For this reason, the following recommendation is presented.

Recommendation No. 26 (adopted, p. 29)

That the preceding report be accepted as an interim report on Overture Nos. 13 and 14, 2004, and that permission be granted to present a final report to the General Assembly in 2006.

OVERTURE NO. 24, 1997 (A&P 1997, p. 508)

Re: Book of Forms revisions re institutional chaplains or pastoral counsellors

PETITION NO. 3, 1997 (A&P 1997, p. 512-13)

Re: Revision of Book of Forms re applicants seeking ordination who have completed requirements for chaplaincy

Overture No. 24, 1997, and Petition No. 3, 1997 which is identical, was assigned to the Life and Mission Agency (Ministry and Church Vocations and the Committee on Education and

Reception). It asks for the addition of two new sections, 210.1 and 176.5.2, and the revision of an existing section, 176.1.7, in the Book of Forms. The intention of the overture is to set out the conditions under which a presbytery may ordain to the ministry of Word and Sacraments those who have been offered positions of chaplaincy or pastoral counseling in ecumenical institutions. Such permission would extend to positions that are presbytery accountable (funded by and accountable to the presbytery) or presbytery-approved (funded by and accountable to an institution that does not belong to The Presbyterian Church in Canada).

The church's official position on the question of ordination to positions of institutional chaplaincy was set forth in the Declaratory Act of 1995 (A&P 1995, p. 228-29, 38), which states:

... no candidate certified for ordination may be ordained to a chaplaincy position except by appointment to such a position by a presbytery or a General Assembly committee or agency, and with the approval of the responsible committee of the General Assembly ...

In 1998 Ministry and Church Vocations presented a response to the General Assembly (A&P 1998, p. 371-72) that drew attention to the implications of this request, if granted, for our theology of ordination. Of particular interest was the long-standing belief and practice of The Presbyterian Church in Canada that ordination should follow the acceptance by the candidate of a call to a particular ministry, extended by a body of this church.

Permission was requested and granted to defer further response until a future General Assembly had considered the responses to the study papers on ministry that were then being prepared. The General Assembly in 2003 accepted the final document on ministry for use in the church, and it was published and distributed widely in the fall of 2004.

The theological questions with respect to the meaning of ordination remain. Given the implications that the answer might have for the response to Overture No. 23, 2002 (see preceding report, p. 404-09) and the raising of related questions by Overture Nos. 13 and 14, 2004 (see preceding report, p. 413), Ministry and Church Vocations has been in communication with the Committee on Church Doctrine to work out a suitable timetable for receiving input from that committee.

For this reason, the following recommendation is presented.

Recommendation No. 27 (adopted, p. 29)

That the preceding report be accepted as an interim report to Overture No. 24, 1997 and Petition No. 3, 1997, and that permission be granted to present a final report to the General Assembly in 2006.

CALLS IN CONGREGATIONS WITH TWO OR MORE MINISTERS

Overture No. 3, 2003 (A&P 2003, p. 574-75)

Re: To study the experiences of and prepare guidelines for multiple ministerial teams

Overture No. 4, 2003 (A&P 2003, p. 575)

Re: Definitions of "senior, associate and assistant minister", their relationships with the courts and each other

General Assembly Special Commission re Appeal No. 7, 1997 (A&P 1998, p. 255-63)

Overture Nos. 3 and 4, 2003 focus on issues that may arise in congregations with two or more ministers of Word and Sacraments.¹ Overture No. 3, 2003 requests study of the experience of congregations and presbyteries with multiple ministerial staff within The Presbyterian Church in Canada, 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 multiple staff configurations, 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.

Overture No. 4, 2003 requests definitions of the terms "senior minister", "associate minister", and "assistant minister". Further, it requests guidelines regarding how such positions within a multiple ministerial staff configuration 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.

In addition, the General Assembly has requested study and recommendation of policy regarding the eligibility of an associate minister to apply for the position of senior minister in the same pastoral charge, and the development of procedures for calls in multi-minister congregations (Special Commission re Appeal No. 7, 1997, directives 14 and 15, A&P 1998, p. 263). All the pieces of work described above have been assigned to the Life and Mission Agency (Ministry and Church Vocations), with some aspects to be conducted in consultation with the Clerks of Assembly.

To carry out these tasks, a working group of individuals with first-hand experience of multi-minister congregations was established, as follows: The Rev. Linda Ashfield, co-minister at Knox Church, Waterloo; Ken Cressman, clerk of session at St. Andrew's Church, Kitchener; The Rev. Terry Ingram, senior minister at Oakridge Church, London (by correspondence); The Rev. Peter Ruddell (convener); and the Associate Secretary for Ministry and Church Vocations. Collectively they brought to the discussions the perspectives of sessions of congregations with more than one minister, of presbyteries with such congregations and of ministers who had served as senior, associate or co-minister with other ministers.

Feedback from the Church

Questionnaires were developed and mailed to sessions, presbyteries and ministers (active and retired) to gather feedback about their experiences of congregations with more than one minister. The information requested was both qualitative (e.g. comments about issues related to staffing that emerged) and quantitative (e.g. choosing 1 to 5 to describe the fruitfulness of the ministry). Included in the mailings was the report, approved for circulation by the General Assembly in 2003, that outlined three different answers to the question of whether an associate minister should be permitted to apply for the position of senior minister in the same pastoral charge (A&P 2003, p. 415-418).

In all, 117 responses were received. Sixty-one congregations replied, 31 of which reported first-hand experience with multiple minister staffing. Forty-five ministers replied, 36 with relevant experience. All 11 responding presbyteries reported experience with congregations with more than one minister.

The Church's Experience

The responses revealed a number of interesting findings.

First and most striking is the fact that most of the respondents described ministries of multi-minister congregations that were fruitful and that required little extra involvement by the presbytery. Less than 20 percent were described as having low fruitfulness or requiring high levels of presbytery involvement. Therefore an accurate picture of this denomination's experience of multi-minister situations includes positive and negative.

Unfortunately multi-minister staffing in congregations gets an unrealistically bad reputation at times. What tends to happen is that the troubled situations, which are often intensely traumatic, painful and widely discussed across the church, colour our attitudes towards multi-minister staffing in general. We must resist this inclination, even as we work hard to develop better ways for the church to engage in congregational ministries with more than one minister.

The respondents identified a number of issues that emerged in multi-minister situations. These included the following:

- questions of authority and responsibility;
- the need for clarity of expectations concerning roles and duties;
- the need for clear ministry position descriptions;
- the need for agreement about the above issues on the part of all the ministers, the session and other congregational leaders;
- the need for mutual respect and a spirit of co-operation rather than competition;
- differences of personality, philosophy and theology;
- the quality of communication;

- the nature of the interpersonal relationships within the staff;
- the ability of the ministers to withstand pressures from the congregation to enter triangles (e.g. to become involved in criticizing, “fixing”, or “doing an end run around” the other minister);
- the need for the senior minister to consider the needs and development of the associate minister;
- the level of preparedness of the ministers (training and experience) to serve in teams; and
- financial pressures on the congregational budget.

Not surprisingly, when multi-minister situations worked out well, they were described positively in terms of these issues. By contrast, troubled multi-minister situations were described as being inadequate in these same characteristics. Troubled situations lacked clarity or agreement about roles and responsibilities, and revealed poor communication, strained interpersonal relations, a lack of readiness to serve in a team, and anxiety about congregational finances.

The Succession Question

One section of the questionnaire focussed on the question of whether an associate minister should be permitted to apply for the position of senior minister in the same pastoral charge (the “succession” question). The report offered three different answers. Respondents were asked to choose one answer, while commenting on the strengths and weaknesses of all three answers. The three options were as follows:

Option No. 1 said, “no”. The associate minister may not be considered for the position of senior minister.

Option No. 2 said, “yes”. The associate minister may apply for the position of senior minister, but he or she must be considered as the sole candidate. Only after the decision is made not to proceed any further with the candidacy of the associate minister may the search be opened to include other candidates.

Option No. 3 said, “yes with prior presbytery approval”. The presbytery must agree that the associate minister may apply, then the associate minister must be considered as the sole candidate, and the search may be opened to include other candidates only after the associate is no longer being considered.

There was considerable variety among the responses. All three options were chosen. Some respondents rejected all three options and chose a scenario that had not been offered: the status quo. Current legislation permits all ministers or candidates certified for ordination who are otherwise eligible to receive calls to apply for the position of senior minister. This includes the associate minister. All such persons are considered at the same time (i.e. there is no separation of the associate minister into a “field” of one, as in Options No. 2 and No. 3.)

The responses did not provide one clear-cut preference and concerns were expressed about all three options. This was true even of the small number of respondents who reported negative experiences. Many sessions reported that they were unable to come to a consensus. There did appear to be a general trend towards choosing restrictions on the associate minister’s candidacy (“no” or “yes with conditions”) when the respondents had first-hand experience of multi-minister congregations.

The Way Forward

There is no question that the adopting of suitable policy and procedure relating to calls in multiple minister congregations may help equip the church to enter such staffing arrangements with confidence. The following section contains proposed models for multiple-minister staffs and definitions, guidelines for ministers, sessions and presbyteries, and policy concerning “succession” by the associate minister.

Models for Multiple Minister Staffs

Two models for multiple minister staffs are proposed, the pyramid ministry model and the co-ministry model.

Definitions

In the pyramid ministry model, the senior minister, as the head of staff, holds responsibility, with the session, for the congregation’s overall ministry. Associate ministers have clearly defined areas of responsibility and are accountable to the senior minister for their work, in consultation with the session. Assistant ministers may be assigned to work in particular areas, with others, and are accountable to the senior minister for their work, in consultation with the session. Assistant ministers may be called for limited periods of time.

In the co-ministry model, the term minister applies to all ministers of Word and Sacraments serving in congregational positions where, along with the session, they share responsibility for the congregation’s overall ministry.

Staff consists of all those individuals, ordained or lay, paid or volunteer, who, with the authorization of the session or presbytery (as appropriate), assume major responsibility for the ministry and work of the congregation.

The characteristics of the two models can be compared in the table below.

Pyramid Ministry	Co-Ministry
The senior minister, as the head of staff, holds responsibility, with the session, for the congregation’s overall ministry.	The tasks of ministry belong to the team of ministers as a whole, with the session.
The senior minister is responsible for facilitating the functioning of the whole team.	Leadership is shared between the ministers. No one is permanently designated as overall leader.
The senior minister is responsible to provide leadership, vision and encouragement to the congregation, in consultation with the session.	The ministry team is responsible to provide leadership, vision and encouragement to the congregation, in consultation with the session.
Other ministers are given the title “associate minister” or “assistant minister”.	All ministers in the team are given the title “minister”.
Associate ministers have clearly defined areas of responsibility. These areas of responsibility may be denoted in the position title, as “associate minister for (area(s) of responsibility)”.	Ministers have clearly defined areas where they have primary responsibility. Although these may change from time to time, at any one time one minister assumes primary responsibility for each area. Where areas of responsibility are expected to remain unchanged, ministers may be given the title “minister for (area(s) of responsibility)”.
Assistant ministers may be assigned to work in particular areas, with others.	Ministers are accountable to one another for their work, in consultation with the session.
Associate ministers make decisions routinely in their areas of responsibility, in consultation with the session. However the senior minister may make final decisions in any area of the congregation’s life, in consultation with the session. The distinction between the roles of associate and assistant ministers is largely one of the degree of independence with which they carry out their work. Associate ministers are given a wider scope for decision-making than assistant ministers, who are seen to be assisting others.	Decisions are made by the individual ministers in their designated areas of primary responsibility, in consultation with the session.
Assistant ministers may be called for limited periods of time.*	

Pyramid Ministry	Co-Ministry
<p>In relation to the presbytery:</p> <ul style="list-style-type: none"> - All ministers are equally ministers of Word and Sacraments. - All ministers are called by the congregation with the approval of the presbytery.** - All ministers are members of presbytery, with voice and vote. - All ministers serve as executives of the presbytery in the congregation. - All ministers are responsible to the presbytery for the conduct of their life and ministry. - The presbytery is responsible to care for, guide and (if necessary) discipline all ministers of the congregation. 	<p>In relation to the presbytery:</p> <ul style="list-style-type: none"> - All ministers are equally ministers of Word and Sacraments. - All ministers are called by the congregation with the approval of the presbytery.** - All ministers are members of presbytery, with voice and vote. - All ministers serve as executives of the presbytery in the congregation. - All ministers are responsible to the presbytery for the conduct of their life and ministry. - The presbytery is responsible to care for, guide and (if necessary) discipline all ministers of the congregation.

* This is the only way under our present polity that a minister may be called to a ministry for a specific period of time.

** Exceptions include presbytery appointments of ministers to stated supply or interim ministry positions, or appointments by the Life and Mission Agency. In such cases the full call process is not followed, but the approval of the presbytery is required still.

Guidelines for Sessions

The better the session understands its leadership role within the congregation, the better leadership they will be able to offer in all respects, including the calling of a minister.

In exercising its overall supervisory role for the governance and mission of the congregation, the session is responsible for seeing that the staff members work well together. The session cannot assume that the staff concerns are the ministers' alone.²

Position descriptions for all ministry staff positions are critical to the good functioning of the staff and the fruitfulness of the congregation's ministry.

Before moving to add a ministry staff position, the session (and congregation) should know clearly the reasons for doing so. Typically these should include some expansion of the congregation's ministry. Calling an additional minister primarily to compensate for an incumbent minister who is not functioning well is not a good idea. Comments from several questionnaire respondents indicated that such a context forms a poor basis on which to build a ministerial staff team.

Sessions should be aware of the kinds of gifts and skills ministers need to thrive in a multiple ministry staff configuration. These include spiritual and emotional maturity, strong abilities to communicate well, to form interpersonal relationships and to respect and work co-operatively with others who are different, and the ability to resist getting drawn into triangles.

Sessions should be aware that senior ministers who will serve as "heads of staff" in pyramid models need additional abilities to guide and support other ministers in doing their best, and to provide leadership and vision to the congregation. It should not be assumed that the position of senior minister must be filled by the minister with the strongest gifts in preaching, the greatest age or the longest number of years of service. There is no reason why responsibility for preaching and worship could not be assigned to an associate minister.

Sessions should encourage their ministers to have regular meetings with a frequency suited to helping all staff members to serve well.

Sessions should encourage their ministers and other staff to engage in appropriate and ongoing continuing education. Further they should ensure that staff make use of their vacation entitlements.

Procedures for Calls in Multi-Minister Congregations

Presbytery shall appoint an interim moderator (who may be called a “presbytery representative”) to look after all matters related to the search, selection and call of a minister. The incumbent minister(s) shall not serve in this role, but shall continue to serve as moderator of session for all other matters.

Prior presbytery permission is required before sessions begin a search for a new minister (whether a new position or an existing one).

Position descriptions including position title are to be prepared for all ministry positions, prior to a search for suitable candidates. These documents should state clearly which model of ministry (pyramid or co-ministry) has been chosen. The division of responsibility between ministers must be agreed by the session and approved by the presbytery.

Calls to associate ministers shall specify the specific functions that they are responsible for fulfilling.

Calls to assistant ministers may specify the particular areas where they will be serving. When the call is for a limited period of time, this must be stated clearly.

Interim moderators shall assist the session and congregation in clarifying as fully as possible the gifts, skills and interests needed in their new minister.

Support for Ministers in Multi-Minister Congregations

Presbyteries should ensure that ministers serving in multi-minister congregations have networks in place to support them in their unique kind of ministry. Such networks may need to be ecumenical or, if Presbyterian, could be regional (perhaps a contribution of the synod).

There is a need for training for all ministers working in teams. In other fields such as education, extensive training in personnel and management issues is required before a person serves in a supervisory role (e.g. vice-principal or principal).

The church has a responsibility to ensure that ministers serving in multi-minister congregations have opportunities and resources for appropriate professional development.

The Question of Succession

Reviewing the feedback from across the denomination on this question, on balance it seems wisest to restrict the associate* minister from applying for the position of senior minister in the same pastoral charge. On the one hand, it has been our practice to give congregations the widest possible freedom in choosing their ministers, by the guidance of the Holy Spirit and with the approval of the presbytery. On the other hand however, an existing pastoral relationship between an associate minister and a congregation complicates matters. How free will the congregation feel to consider the question of the associate minister’s candidacy for the position of senior minister? When people have grown to appreciate, respect and love the associate minister and his or her service, the people might find it too difficult even to consider saying “no”. Just because the associate minister is loved doesn’t mean he or she has the gifts and skills to serve in the role of senior minister. As well, certainly there will be some difference of opinion in the congregation. How constructively will the congregation and the associate minister respond, and how may the potential for discord limit the congregation’s freedom still further? If the associate minister is offered and accepts the position of senior minister, how easily will he or she adapt to someone else (the new associate) giving leadership in the areas where the associate previously served?

The policy that associate ministers are ineligible for the position of senior minister in the same pastoral charge is consistent with the practice of other denominations, such as the Presbyterian Church (USA), and with some other fields of work. For instance, to refer to education again, individuals who have achieved the necessary qualifications to serve as principal are almost never promoted at the same school where they have been serving as vice-principal.

In proposing this stance on the question of succession, there is no intention to imply criticism of the ministry (past or present) of any particular congregation. There are times when the succession of the associate minister to the position of senior minister has (and is) working well.

Rather, the policy of “no succession” is proposed as the best answer for congregations of The Presbyterian Church in Canada at this time.

Whenever new policy is adopted, it is necessary to declare how it applies to existing situations. In this regard, the policy of “no succession”, if adopted, would not apply to currently serving associate ministers whose call document specified their congregation’s desire to call them as “associate and successor” (if, in fact, any such calls exist at this time). However the policy is proposed to apply to all other associate ministers, serving currently or in the future.

* The comments in this section could be made also about assistant ministers and the proposed legislation would apply equally to them; however, the discussion here focuses on associate ministers for the sake of simplicity.

Summary

To give the church guidance so that it can enter multi-minister staffing arrangements in congregations with confidence, the church’s experience of such situations has been studied. Ministry models, definitions, policy and procedures are proposed, as outlined above.

Next Steps

Consultation with the Clerks of Assembly has resulted in their request that this report, along with the recommendations listed below, be sent to sessions and presbyteries for study and comment.

The recommendations that would be necessary to adopt these models, definitions, policy and procedures are as follows:

1. That the models, definitions and procedures for multi-minister staffing arrangements in congregations as outlined above be adopted.
2. That the policy be approved that an associate minister is ineligible for the position of senior minister in the same pastoral charge.
3. That, provided the preceding two recommendations are adopted, the Clerks of Assembly be asked to prepare appropriate revisions to the Book of Forms.

Since serving in multi-minister congregations presents ministers with challenges for which specialized training might prove beneficial, the church has a responsibility to ensure that such ministers have and make use of requisite learning opportunities. For this reason, these two recommendations would be presented as well.

1. That the Life and Mission Agency (Ministry and Church Vocations) be asked to discover, review and recommend professional development resources and opportunities for ministers serving in multi-minister congregations.
2. That presbyteries be asked to consult with ministers who are serving or who are seeking to serve in multi-minister congregations about their preparedness for such roles, and to follow up as may be appropriate.

Recommendation No. 28 (referred back to consult, p. 29)

That the above report be sent to sessions and presbyteries for study and comment by December 1, 2005.

Recommendation No. 29 (withdrawn, p. 29)

That Overture Nos. 3 and 4, 2003 and Directives No. 14 and 15 of Special Commission for Appeal No. 7, 1997 be answered in the preceding terms.

Endnotes

- 1 This report is focussed on ministerial staff where all are ministers of Word and Sacraments. However the same principles would apply if a staff person were a member of the Order of Diaconal Ministries.
- 2 Gray, Joan S. and Tucker, Joyce C., *Presbyterian Polity for Church Officers*, 3rd ed., Geneva Press, 1999, p. 93.

SUPPORT FOR PROFESSIONAL CHURCH WORKERS

Starting Well: First Years in Ministry

The early years of ministry are critically important in the life of an ordained minister of Word and Sacraments or a designated diaconal minister. Experience in this denomination and others,

as well as research by the Alban Institute, have shown that the first five years of ministry can help a new minister lay the foundation for long and fruitful service in the church. Unfortunately, these beginning years can also lead to a new minister's discouraged resignation from the ministry or settling into unhealthy patterns that persist throughout a series of troubled ministries.

In recent years, a number of denominations in North America have developed programs to support their new ministers. These programs recognize that the seminary years cannot possibly provide all the learning a new minister needs and that new ministers need mentoring and support as they move for the first time into a myriad of new contexts and assume new roles and identities.

In June 2003, a three year Canadian ecumenical pilot program was completed. "Starting Well: First Years in Ministry" brought new ministers together annually to reflect on their contexts and encourage their participation in collegial groups. The modular format of the program made it possible to enter the program in any year, without having attended in previous years. In June of each of the three years 8-15 new Presbyterian ministers gathered along with others at Knox or Emmanuel Colleges in Toronto to participate in one of the modules. In all three events, the participants were enthusiastic about the event and their desire to participate in the coming year.

In light of the positive response from new minister participants, the design team committed to ensuring that the program continue to be offered yearly. Seven Presbyterians gathered with 11 others at Toronto School of Theology in June 2004 for the first event of the second three-year cycle. The sessions addressed issues such as ministerial identity and role confusion; transitions and change of culture; leadership, management and change; and conflict management. 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 one of two program facilitators.

Plans are underway for the second module of the three-year cycle in June 2005 at Emmanuel College. 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 previous years of this program, Ministry and Church Vocations has written to all new Presbyterian ministers to invite their participation and offer subsidies to those travelling a distance. The Associate Secretary of Ministry and Church Vocations will again serve as a facilitator of the event.

The design team is taking steps to communicate what it has learned to other providers of theological education across Canada, hoping to interest them in offering similar ecumenical programs.

Support for Ministers Approaching Retirement

The ecumenical design team for the "Starting Well: First Years in Ministry" program has developed into a coalition interested in the provision of continuing education designed for all ages and stages of ministry. The decision has been made to focus next on the retirement years and the five years leading up to them. Initial plans are underway for "Retiring Well", to be offered in 2005 or 2006.

Continuing Education

In 2004, the Continuing Education Committee considered 10 applications and provided a total of \$6,389 in grants, an average of \$639 to each applicant. Applicants pursued various courses of study to enhance their knowledge and understanding of issues in youth and congregational ministry. Four applicants plan to attend the Association of Presbyterian Church Educators Annual Conference in Vancouver; one attended a mission study tour to Eastern Europe. The number of applications has been steadily declining, perhaps suggesting a need for the committee to publicize better the availability of funds for continuing education. It is the hope and prayer of this committee that congregations and presbyteries will encourage their ministers to make use of the many opportunities for continued growth and study on a yearly basis. Thanks are due to the members of the committee for their commitment to promoting continuing education: John Congram, Helen Hartai, Marg Henderson (senior administrator) and Peter Ross.

Learning from Learners

In the Learning from the Learners project, Ministry and Church Vocations is creating for The Presbyterian Church in Canada webpage a new searchable database for information related to advanced theological studies by ministers and others in our church. In the summer of 2004 Ministry and Church Vocations wrote to ministers with advanced degrees, asking for a brief description of what they had learned (in the form of an abstract of their thesis document), as well as details of where their thesis or subsequent publications can be found. Ministry and Church Vocations hopes to encourage the pursuit and communication of learning related to Christian life and service, and to assist individuals with similar interests to find one another, thereby forming learning networks.

Faith and Wisdom.org

Through ecumenical contacts with denominations in the United States, Ministry and Church Vocations has shared in the development of an inter-denominational listing of Christian continuing education programs in North America. Ministry and Church Vocations will encourage the three theological colleges and Crieff Hills to post their continuing education events on this new website (www.faithandwisdom.org), and brings this information to the attention to the church.

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 website: 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 70 professional church workers and graduating students, representing 5.3 percent of ministers now on the rolls of presbyteries, were seeking a call. There were 65 pastoral charges looking for a minister, representing 6.6 percent of the pastoral charges in The Presbyterian Church in Canada.

Women's Perspectives

Women's Perspectives is a newsletter that keeps women, both lay women and women who work professionally in the church, in touch with each other. It provides a place for women to share with the whole church their theological perspectives, biblical insights, special interest, joys and concerns. Two issues were published electronically in 2004. The May 2004 issue, "A Patchwork Quilt: Rural Spirituality" was edited by a guest committee from the Presbytery of Huron-Perth made up of The Rev. Olwyn Coughlin, The Rev. Cathrine Campbell, The Rev. Theresa McDonald-Lee, Ethel Baker and Anne Taylor. The focus of this issue was on the vital spirituality that exists among women in rural charges. The November 2003 issue, "Women and Theological Education: Learning of Head and Heart" was edited by the Women's Perspectives Editorial Committee. It focused on the perspectives of women - students, grads, faculty and staff of many different ages - who attended or are attending our Presbyterian theological colleges.

We have received several new subscribers and hope to continue our efforts to advertise and educate our congregations about this excellent resource. Past articles and issues can be viewed on the church's website www.presbyterian.ca/mcv, click on Women in Ministry/Women's Perspectives.

Women in Ministry Committee

The Women in Ministry Committee (WIM) met four times in 2004. Several new members were welcomed during the year, and contact made or maintained with regional representatives. The

WIM Committee has a mandate to support women in ministry, to advocate for women within the structures of the church and to develop an educational strategy for the church at large concerning the role of women. WIM pursued this mandate in the following ways:

The WIM committee purchased and distributed gift copies of the book *Counting the Women* to Presbyterian seminary students at VST, Presbyterian College and Knox College.

During General Assembly some members of the WIM committee met over lunch with regional representatives of the committee and other interested women from across the country. Participation was enthusiastic and discussion was lively.

As the WIM committee worked to communicate with women in ministry across the church we received feedback that some were feeling isolated and depressed and experiencing poor health. Consequently the committee has decided to explore health and how it is maintained in those who minister. A first step is the review of a new book *The Right Road: Life Choices for Clergy* by Dr. Gwen Halaas.

The committee is exploring the possibility, in partnership with other branches within the church, of arranging for a period of theological study with women in Latin America.

2004 was the first full year of electronic format for *Women's Perspectives*, a publication co-ordinated by a separate editorial committee but falling under the umbrella of WIM. WIM made a donation towards the administrative costs of *Women's Perspectives*.

Overture No. 10, 2004 (A&P 2004, p. 560)

Re: Professional Church Workers Employee Assistance Program

Overture No. 10, 2004 was referred to the Life and Mission Agency (Ministry and Church Vocations). The overture requests that an employee assistance program be established for professional church workers, where the caregivers are professional church workers who volunteer and are endorsed by their presbyteries to participate in this program. Further, the overture requests that the Ministry and Church Vocations office be directed to initiate and administer this program, including compiling and distributing the list of caregivers and co-ordinating continuing education and training they require to fulfill this role.

The overture is correct in its understanding that professional church workers need support. These servants of the church experience all the stresses inherent in modern society, but in contexts that may tend to intensify them. For instance, the pressure to provide good service to the client or customer and to meet the expectations of one's boss would be familiar to many employees in society. However the "fishbowl effect", by which the behaviour of members of the minister's family may shape how well the people approve of their minister, would be considered foreign to many. So too would the extent to which dissatisfaction on the part of even a small group of people can influence whether the minister stays in the congregation, as well as the way the family is treated in the meantime. Moreover, many ministers are finding leadership to be intensely stressful as the church faces (or tries to ignore) life in contexts where rapid, continuous societal change is the only norm.

Further, the overture is correct in assuming that the church shares responsibility, along with the individuals themselves, for the health and wellbeing of their professional church workers. The place where this responsibility rests primarily within our church structures is with the presbytery. It is the presbytery that is responsible both for the care and good order of congregations and for the care, guidance and (if necessary) discipline of its ministers.

There are, however, a number of serious flaws in the assumptions and the means for providing support that are proposed by this overture. First of all, it presents an unrealistically hopeless view of our presbyteries. The overture seems to suggest that ministers would be ill advised to confide in any other members of their own presbytery, such that they need to cross presbytery bounds to find a confidant or to have an officially sanctioned guarantee of confidentiality. While some ministers would admit to the ways a competitive spirit within their presbyteries limits the extent to which they would confide in their colleagues, when ministers are asked where they find support, many would describe friendships within their presbytery.

The selection, endorsement and role envisaged for the volunteer caregivers are problematic. The fact that the volunteers "self select" initially does not ensure that the best people for the role offer their services. Even more concerning are the practicality and advisability of the presbytery

endorsing volunteers to serve in the program. Such a role for the presbytery raises issues of the liability it might be incurring. The biggest concern, however, is the role anticipated for the volunteer caregivers. They must maintain absolute confidentiality regarding what the professional church worker has told them, but must make an exception in different circumstances, including when there is "an indication that the professional church worker is about to harm him/herself or a member of his/her congregation". This would make the volunteer caregiver responsible to be able to identify when a peer might become sexually involved with a parishioner or might succumb to an addictive binge or might commit suicide. Such a burden exceeds what most of our ministers are trained, equipped or have the time to do, a fact that once again raises issues of liability. Moreover, the kind of pastoral listening our ministers regularly offer within the course of their ministries is no substitute for the wide range of kinds of professional counselling typically associated with employee assistance programs.

Finally, the fact that the overture proposes that the caregivers offer their services on a voluntary basis should not lead one to assume that the program would be free. On the contrary, the program would be very costly. It would require the selection of suitable volunteers, the equipping of presbyteries for their role in endorsing them, the training of the volunteers to give appropriate care to professional church workers, and ongoing communication across the church necessary for the program to function. These are huge tasks requiring significant, dedicated staff time that is not currently available at Church Offices.

The Church's Support for Professional Church Workers

While the program proposed by the overture does not seem an advisable means of providing support for professional church workers, it may be helpful to review what is working. How is the church helping to put support in place for our professional church workers? What good ideas being used in some places could we act on more widely across the church?

It should be said that individual professional church workers are responsible to care for their own health in all its facets: spiritual, psychological and emotional, and physical. Some professional church workers find pastoral support (and offer it to their peers) by belonging to clergy support groups. These are often ecumenical and may or may not be different than the district ministerial group. Some clergy groups focus on the lectionary (biblical texts assigned for each Sunday). Some groups have a paid facilitator, while others take turns sharing the leadership of the group. In addition to or instead of being part of a support group, some professional church workers have chosen a spiritual director with whom they meet, perhaps monthly, to help them listen for God's voice in the midst of their daily lives and ministries. Still other ministers form supportive networks and get much-needed physical exercise through weekly activities like the clergy curling team. Regular practice of spiritual disciplines, regular physical exercise, vacation and continuing education are health-promoting elements of many ministers' lives.

Presbyteries provide a number of ways for members of presbytery to form meaningful relationships with the potential for mutual support and encouragement. Most offer a time of conversation and fellowship, over coffee or supper, at each meeting. Most presbyteries carry out their work through committees or teams - small groups where people can get to know one another as they share the work. In addition, several presbyteries hold retreats for their members, setting aside significant periods of time for people to worship, learn and relax together. Several assign a minister of the presbytery to serve as "mentor" to an incoming minister for six months or a year. A few presbyteries have designated a committee that professional church workers or members of the congregation can contact for consultation and assistance on an informal basis, prior to the formal steps of sending a letter to the presbytery.

Many presbyteries conduct regular, routine visitation of congregations. The time spent talking to the minister and other professional church workers presents the opportunity to hear how they are doing and to provide encouragement to take vacation and study leave entitlements, if this has not been the case.

Synods as well play a role in the support of professional church workers. A number of synods have assigned to their regional staff the task of supporting the professional church workers. In some synods this has included a regional staff person with responsibilities for youth ministry who is designated to care for the staff serving in youth and children's ministries (most of whom

are lay persons who are not members of presbyteries). In addition, for some years the Synod of the Atlantic Provinces commissioned a retired minister to serve (on a non-stipendiary basis) as their "Synod Minister", visiting with and offering pastoral care to professional church workers.

In terms of professional counselling, the church's financial assistance through the health and dental plan is very minimal. Three hundred dollars per year (per individual) for the services of a registered psychologist only pays for about two visits. Nevertheless presbyteries from time to time provide additional financial assistance. Most presbyteries have had occasion to pay a portion of the cost of career counselling or psychological counselling for one of their ministers, often assisted by funds from a small fund administered by Ministry and Church Vocations for this purpose. However, such interventions are typically reactionary, looking for help after a problem is fully developed. By contrast a small number of presbyteries have set aside money that can be accessed confidentially by professional church workers or their families for counselling. The most comprehensive of these belongs to the Presbytery of Calgary-Macleod. Its employee assistance plan offers assessment and counselling across a broad spectrum of personal and work-related problems; services related to child care, elder care, homecare access, law, money or nutrition matters; a 24-hour 1-800 service for immediate support; and trauma response.

In summary, Overture No. 10, 2004 has drawn attention to critical issues of care and support for the church's professional church workers. While the solution proposed by the overture is not practical, its call to the church to do better should be heeded. Certainly the church, including its professional church workers themselves, is already providing much-needed support through a variety of means. However the church needs to work with commitment and creativity to address these issues more fully and to participate more widely in its own "good practices". For this reason, the following recommendations are presented:

Recommendation No. 30 (adopted, p. 29)

That the preceding report be commended to presbyteries and professional church workers.

Recommendation No. 31 (adopted, p. 29)

That the prayer of Overture No. 10, 2004 be not granted.

Sexual Abuse/Harassment by Church Leaders

Presbyteries are reminded that they have the responsibility to ensure that all professional church leaders under their care are educated to deal with sexual abuse/harassment; this includes ministers received from other denominations. Synods have a similar responsibility for professional church leaders under their care. The colleges have responsibility to provide such training to candidates. Similarly, sessions must provide appropriate education for congregational leaders.

Two resources have been developed especially for congregational use. A brochure explains what our church believes about sexual abuse and harassment and the first steps to be followed in the case of a complaint. This brochure has also been printed in Korean. Training for sessions and congregations in dealing with Sexual Abuse and Harassment (updated 2005) is a workshop outline. These resources along with several videos on the topic of sexual harassment are available from The Book Room at Church Offices. The brochure and the workshop outlined can be viewed on and obtained from the church's web site: www.presbyterian.ca/mcv.

Theology and Practice of Ministry

Together in Ministry: The Theology and Practice of Ministry in The Presbyterian Church in Canada is the culmination of the work of the Muskoka Task Group begun in 1993. *Together in Ministry* provides an historical, biblical study of the distinctive understanding of ministry that The Presbyterian Church in Canada shares with other Reformed and Presbyterian churches, and discusses current challenges and possibilities. It is offered as a resource for lay people, new members, ruling elders, congregational deacons, diaconal ministers, ministers of Word and Sacraments, those who guide candidates for ministry and anyone interested in the way this denomination understands its theology and practice of ministry. A copy of *Together in Ministry* was sent to each congregation in our denomination in December 2004. Members of the Muskoka Task Group, the Ministry and Church Vocations Advisory Group, the Life and

Mission Agency Committee, synod and presbytery clerks, regional staff, the colleges and the executive staff at Church Offices also received copies.

THE ORDER OF DIACONAL MINISTRIES

The Order of Diaconal Ministries is a community of designated women and men involved in servant ministry throughout The Presbyterian Church in Canada. Members can be found across the country, and overseas, serving in a variety of settings, and contributing in numerous ways to the life and work of the church. For almost one hundred years (since 1908) the Order has supported and encouraged its members in work and life and continues to do so today.

At its 2004 Biennial Council meeting, the Order resolved to focus on bringing the membership together in 2005 by holding regional meetings. Following consultation with its membership it was agreed to hold two regional meetings in 2005. The first gathering will be held in June in Alberta and is primarily for those members who live in the western part of the country. The second gathering will be held in September at Crieff Hills, Ontario and is primarily for those members who live in the central and eastern part of the country. The Rev. Heather Vais has agreed to serve as facilitator for both meetings. Part of the purpose of the Order is to provide opportunities for mutual support and spiritual enrichment for all members in accordance with the Statement of Diaconal Ministries, and our hope is that through these regional meetings the membership, both 'active' and 'others', will be supported and enriched.

Another way the Order both receives and gives support is through its associations with other world-wide diaconal organizations. We belong to DOTAC (Diakonia of the Americas and the Caribbean) and the DIAKONIA World Federation. The 19th World Assembly of DIAKONIA World Federation is meeting in Durham, England from July 20-27, 2005. Their theme is "Diakonia at the Margins". Five members of our Order will be present for this world-wide gathering.

The Order also supports those of its members who are pursuing further theological studies through the granting of bursaries. We are pleased to provide bursaries to two members this year.

Currently, the Order is served by an administrator/treasurer as well as advisors to the administrator/treasurer and task group chairs (pastoral care, Biennial Council and regional meetings). Frances Sullivan completed her service to the Order as administrator/treasurer at the end of May 2004. We thank Frances for her commitment to the Order as she served us well.

Donna McIlveen, ODM Administrator

SPECIAL MINISTRIES

Canadian Forces Chaplaincies

This has been an interesting and challenging year for the Interfaith Committee on Canadian Military Chaplaincy (ICCMC), on which the Presbyterian representative is The Rev. Dr. Alan McPherson. The ICCMC is the ecumenical body which works in tandem with the military in overseeing the affairs of the Chaplaincy branch of the Canadian Forces. During the year representations were made to the ICCMC on some significant matters, and the process of consultation is on-going.

Both the Minister of Defence and the Chief of Defence Staff expressed concern that the present regulations do not provide the equality of opportunity required by the Canadian Charter of Rights. With the recruitment last year of a Muslim Regular Force chaplain and the prospect that in the next year two rabbis will become Reserve chaplains, the ICCMC recognizes that although the Chaplaincy is and will remain overwhelmingly Christian, the governing regulations do need re-examination. Concurrently, the ICCMC is exploring how it may best become a truly interfaith body, and not simply - as described above - an "ecumenical" one. It should be made clear, however, that Canadian chaplains, unlike those in the forces of some other countries, do not serve only their own faith groups. Chaplain Demiray does not just serve the Muslim members of the Forces, but acts as do all our chaplains in accord with the rubric that chaplains "minister to their own, facilitate the worship of others, and care for all." In parallel with these discussions, the Chaplain Branch is examining the issue of a common insignia which can be worn by chaplains of all faiths, while still maintaining Christian symbols for Christians, and appropriate symbols for those of other faiths.

Another issue is the length of term of service of those in the most senior promoted posts. Since the amalgamation of the separate Roman Catholic and Protestant branches into a unified Chaplaincy in the mid-1990s Chaplain Generals have served two-year terms. Concern has been expressed by the Chief of Defence Staff that the relatively rapid turnover does not allow for sufficient experience before the most senior positions are undertaken. The ICCMC has responded by formally requesting the Minister of Defence to continue the service of the present Chaplain General for a third year while the issues are explored.

While all this has been going on, the chaplains themselves have continued to serve with dedication and diligence. Those of us in civilian life do not always understand the extent of that service. In every major undertaking of the Canadian Forces, chaplains are involved. At the time of writing, chaplains are serving in Afghanistan, Bosnia, and the Golan Heights. They serve with the troops involved in all relief operations - such as the hurricanes which devastated Haiti, with the DART team in Sri Lanka following the tragic tsunami, as well as here at home during the Ice Storm, the Manitoba Floods, and the British Columbia fires. Wherever the men and women of the Canadian Forces serve, chaplains minister to them.

In addition, the chapel communities on the various bases donated \$10,000 for relief in Haiti and \$25,000 to the Canadian Red Cross for tsunami relief. In 2004, the children in the Protestant Chapel Sunday Schools forwarded \$3,948.52 to Presbyterian World Service and Development to support one of our "Something Extra" projects, community-based orphan care in the Blantyre Synod of The Church of Central Africa Presbyterian.

Eight ministers of The Presbyterian Church in Canada serve as Regular Force Chaplains. They are:

- Major Robert E. Baker, CFB Kingston
- Major Lloyd M. Clifton, No. 8 Wing, Trenton
- Captain Charles Deogratias, CFB Galetown
- Colonel David C. Kettle, Director of Chaplaincy Administration, Education and Training, Chaplain General's Office, National Defence HQ
- Lieutenant (N) Bonita Mason, Marine Atlantic HQ, Halifax
- Captain Dwight Nelson, CFB Petawawa
- Major J. Edward Wiley, Chaplain School & Training Centre, Borden.
- Commander George L. Zimmerman, Commandant of the Chaplain School & Training Centre, Borden

During the year Captain Robert H. Sparks left the Chaplaincy, and we honour his sixteen years of faithful service to the men and women of the Canadian Forces.

In conclusion, although all are worthy of honour, let me single out two of our Presbyterian chaplains. During the year, Padre David Kettle was promoted to the rank of full colonel. No Presbyterian chaplain has attained that rank for some forty years, and as we congratulate him, we pray for God's blessing on him as he tackles the major responsibility of being one of the Branch's Directors.

The other is our youngest Presbyterian chaplain. Many chaplains gave exemplary service at the time of the HMCS Chicoutimi disaster. In a letter to the Formation Chaplain in Halifax, the spouse of a Navy member paid individual tribute to five particular chaplains; one of them was Bonnie Mason. "Padre Mason did our country proud as she travelled to Ireland, pastored to members of the Chicoutimi crew, and then accompanied Lt. Saunders' remains back to Canadian soil. Her conduct under international scrutiny was outstanding, as she retained all the dignity and compassion that the situation demanded."

The Presbyterian Church in Canada can be justly proud of all its members who serve in the Chaplain Branch of the Canadian Forces.

The Rev. Dr. Alan M. McPherson
Convener, Canadian Forces Chaplaincy Committee
Presbyterian Representative, The Interfaith Committee on Canadian Military Chaplaincy

MINISTRY AND CHURCH VOCATIONS ADVISORY COMMITTEE

Mr. Alex Bisset, Ms. Jo-Ann Dickson, The Rev. Dr. Clyde Ervine (by correspondence), The Rev. Dr. Tom Gemmell (by correspondence), Mr. David Laphorne, The Rev. Dr. Stuart Macdonald, The Rev. Elias Morales, The Rev. Kathryn Strachan.

CALLED TO COVENANT: STRENGTHENING CONGREGATION-PRESBYTERY RELATIONSHIPS

The Called to Covenant project of the Life and Mission Agency was designed in response to needs identified within our denomination to strengthen congregation-presbytery relationships. This four-year project had a mandate to carry out a process of consultation, research and reporting, in consultation with the Clerks of Assembly. The publication of two documents, *Called to Covenant: Strengthening Congregation-Presbytery Relationships* and *Called to Covenant Resource Book* completed the final phase of this project. *Called to Covenant* is the result of this church-wide consultation into strengthening the relationships between congregations and presbyteries. It examines the covenants that form our identity: the covenant that God has initiated with us in Christ and that places us in covenant relationships with one another. On this foundation it explores three areas where congregations and presbyteries are most intimately involved: regular pastoral oversight of congregations and ministers by presbyteries, planning of congregational ministries, and crisis intervention by presbyteries. The separate resource book provides practical tools for congregations and presbyteries to use and adapt, as they seek to broaden their understanding and strengthen their support of one another's ministries. In November 2004, *Called to Covenant* and the *Called to Covenant Resource Book* were sent to the clerks of sessions, presbyteries and synods, the colleges, regional staff, the executive staff at Church Offices and all those who participated in the consultations.

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

Staff Director:	Richard Fee
Resource and Communications Co-ordinator:	Karen Watts Plater
Program Co-ordinator, Americas and Asia; Government Relations Officer:	Guy Smaghe
Program Co-ordinator, Africa and Middle East:	Bella Lam
Program Co-ordinator, Finance & Administration, Refugees:	Colleen McCue
Summer Interns:	Alison Burns Laura Griffin

INTRODUCTION

Our Christian faith continually bids us to take into account the other person, the other family, the other community, and the other nation. Firmly grounded in the Rock of our salvation, we are urged to go out into the world and think of others. We are called to be together in times of suffering and in times of honour. "If one member suffers, all suffer together; if one member is honoured, all rejoice together." (I Corinthians 12:26) It is that call to suffer together, and rejoice together, that motivates the work of Presbyterian World Service and Development.

TOWARDS A WORLD WITHOUT AIDS

At the 130th General Assembly the Towards a World without AIDS campaign was launched encouraging churches to raise funds and awareness about the global HIV/AIDS pandemic. A goal was set to raise an initial \$500,000, over and above regular contributions to PWS&D and *Presbyterians Sharing...* to support global partners in their fight against HIV and AIDS. Churches also committed to raising awareness about HIV and AIDS in their communities and praying regularly for children who have lost parents to AIDS, people infected and affected by HIV/AIDS, and communities and nations scourged by HIV/AIDS.

PWS&D worked to provide resources to help congregations work on the campaign. A special website was designed to facilitate the Towards a World Without AIDS campaign. The website includes worship resources, photos, statistics and stories about the work. A thermometer helps track the progress of the campaign. Links were made from the PWS&D site and The Presbyterian Church in Canada main page.

PWS&D's poster, placemat, bulletin cover, bookmark and children's resource had the theme "Partnership for Life ... Life without AIDS" resources to complement the campaign. These were

produced ecumenically with the Anglican and United Churches, saving on costs and sharing the work.

A special worship resource with call to worship, prayers, children's story and reflection was prepared. The service could be used on World AIDS Day (December 1) or any other chosen day to help congregations reflect on issues related to HIV/AIDS.

Photos of AIDS work in northern Malawi, taken by Carl Hiebert have been excellent for educational purposes, making the statistics of HIV/AIDS come alive in the stories of people's lives. A powerpoint presentation with the photos was used by PWS&D staff in workshops and speaking engagements throughout 2005. It was made available to other congregations doing educational events. PWS&D is also working on a video and a mission study, with Education for Discipleship, for 2005-2006.

Fundraising and Educational Events

Congregations and individuals have responded strongly to the campaign. By March 15, 2005, Presbyterian congregations and individuals had raised over \$250,000 for the campaign. Many congregations had great success taking their fundraising efforts to the community - to raise both awareness and funds.

The Rev. Will Ingram, minister at High Park, Toronto and Mr. Tim Gordon, son of the Revs. Dorcas and Noel Gordon, raised over \$2,500 by running in the Toronto Waterfront Marathon to support the campaign. Will Ingram explained, "There are times when you are running the marathon that you get extremely tired and want to give up, but the motivation to continue comes when you remember what you are running for. I was incredibly touched by the generosity of friends and congregation members who wanted to make contributions for this cause."

The Revs. Lloyd and Shirley Murdock (Baddeck, Nova Scotia) raised over \$1,100 with a Christmas house tour to help raise funds for HIV/AIDS relief in Africa. The tour included seven rooms, each decorated with Christmas ornaments, nativity sets and decorations collected over the years, often along different themes. Visitors were encouraged to give a donation of \$5.00 or more to help fight HIV/AIDS in Africa.

Music played an important role in raising funds. St. Andrew's (Sackville, New Brunswick) invited the community to a concert with singer/songwriter Catherine Cook, donating the proceeds from a freewill offering to the Towards a World Without AIDS campaign.

Kerrisdale Church (Vancouver, British Columbia) hosted a concert with Jane Coop, an internationally recognized pianist who teaches at the University of British Columbia, and Andrew Dawes, a violinist and founder of the Orford String Quartet, and who happens to be a member at Kerrisdale. These Juno award winning musicians performed a concert devoted to the music of Beethoven. Posters in area churches, schools and storefronts helped raise community support - including the loan of a concert piano for the evening. The church used the photos from Carl Hiebert to make the cause come to life during intermission. With 300 tickets sold, they raised just over \$8,000 for the campaign. Glenn Inglis, minister of Kerrisdale, reported, "the success of the evening is making us dream of other possibilities of educating the community in support of the development work of our church."

The Presbytery of Ottawa launched its efforts by raising over \$8,600 with a candlelit concert on the Saturday before Valentines Day which was held at St. Andrew's in Ottawa. Mezzo-soprano Julie Nesrallah's performance, entitled "Songs of Love: Hearts of Compassion" included music from the Carmen, The Marriage of Figaro and Samson et Dalila. She was accompanied by pianist Chris Devlin. Ms. Nesrallah regularly performs for leading opera companies and symphonies including the Vancouver Opera, the Montreal Symphony Orchestra and the National Arts Centre Orchestra in Ottawa.

At the other end of the musical spectrum the youth groups of Knox Church, Waterloo and St. Andrew's Church, Kitchener worked together to stage a city-wide show geared for youth. Five local rock/punk/ska bands including Asher, Ska-papas, Something Useless, and Analog Wry donated their time to play at St. Andrew's Hall in front of 200 youth. Mike Burns, elder at Knox, Waterloo said, "The event goes far beyond the money raised. The empowerment of the two youth groups, raising money from a non-traditional group, peer education about AIDS that

occurred between bands, and the outreach in to the community and the ability to bring some youth in to a church that they might never otherwise step foot in, are all incredibly valuable.”

Armour Heights Church (Toronto, Ontario) sold a cd, “Christ Our Hope” featuring selected hymns by well-known North American hymn writer and poet Brian Wren, preformed by the Armour Heights Choir to raise funds for the campaign. The cd features twenty (20) new hymns in a variety of settings including full choir, solos, duets and partially spoken. Accompaniment includes organ, piano, or guitar and synthesizer.

St. George’s Church (London, Ontario) launched a ten month educational and fundraising initiative in co-operation with the AIDS Committee of London (ACOL) in February 2005. Four fundraising meals, special speakers, a special appeal in October 2005 and coinboxes during Advent 2005 will raise awareness and funds. Seventy-five per cent of funds raised will be donated to the campaign and twenty-five per cent will be directed to ACOL.

Other London churches were also busy - New St. James ran an entire Lenten series focused on HIV/AIDS including special events ranging from lunches, to talks by a Professor at the University of Western Ontario on latest developments in AIDS research, to people sharing personal stories on how HIV/AIDS had affected them. Westmount Church sold meat pies to raise funds. Westmount Mall in London allowed them to use their community service booth in the mall for one week to promote the campaign and take orders for the frozen pies.

Knox Church (Waterloo, Ontario) set an ambitious goal of raising \$25,000 to support the campaign over three years, raising \$13,000 in just three months. Fundraising events have included running a fashion show, creating and selling a cookbook and having a Christmas craft and bake sale.

These are only a few examples of the innovative ways congregations and individuals have taken on the HIV/AIDS campaign.

Projects supported

With the funds raised from the Towards a World Without AIDS campaign, PWS&D has been able to respond to our partner’s request for resources for their HIV/AIDS programming in Africa, Asia and Central America.

Asia

PWS&D has committed \$30,000 per year to the Church of North India, for a minimum of three years, for their work with Banchhara communities in India. The Banchhara community is one of the lowest ranking communities of the Indian caste system. This caste traditionally has been economically impoverished and deprived of developmental opportunities. Prostitution among Banchharas is not only an economic necessity but also integrated into their history and religious lore.

Many young women in these communities are commercial sex workers and it is estimated that up to 50 percent of them are HIV positive. The project offers education on prevention of HIV/AIDS, access to testing facilities for those most at risk, free distribution of condoms for truckers and commercial sex workers (CSWs). The project also includes establishing up to three hospices in vacant areas of the Neemuch, Ratlam and Mandleshwar hospitals. These hospices will help to provide care for people who are HIV positive and a place for them to live with dignity. The project is also looking at alternative income generation activities for the CSWs. Much of the work is still at the level of building a good rapport with the communities. Establishing trust between project workers and the community leaders is an important step for future progress. The number of HIV-positive cases is gradually increasing and there is a need to develop proper infrastructure for counseling, care and support of HIV positive people. There is a need to locate the relatives of HIV-positive people for home base care. Income generation training is helping to regularize their income though means other than prostitution. A life skills development program is the prime need of adolescents of Banchhara community for nurturing a vision towards life rather than misdirecting their talents and energy in destructive activities.

Africa

PWS&D approved \$40,000 to help the Ekwendeni Hospital AIDS Program (EHAP) in northern Malawi expand on their Volunteer Counselling and Testing (VCT) facilities. PWS&D is

helping EHAP run an additional mobile VCT clinic in the Ekwendeni catchment area. As long distances from the hospital often prevent people from getting tested, these mobile clinics bring the services to the communities. Testing is done anonymously and confidentiality is strictly adhered to by the counselors and the VCT staff.

The Malawian government is finally making antiretroviral drugs more widely available. With increased access to these life-saving drugs, EHAP has the potential to scale up their Prevention of Mother to Child Transmission (PMTCT) program. (Providing antiretroviral drugs to mothers during pregnancy and for the first months in the life of a baby born to an HIV-positive mother can significantly reduce the transmission of HIV from mother to child.) However, without the resources and infrastructure to administer the drugs, the availability of ARVs are not effective. PWS&D is helping Ekwendeni Hospital increase the capacity of their staff and provide resources for the PMTCT program to increase the number of mothers and infants being treated.

Plans are also underway to fund a new HIV/AIDS program in Tanzania starting in April 2005. PWS&D is working with our partner, Africa Inland Church Tanzania (AICT), to provide assistance to AIDS orphans and their families and establish a mobile clinic to conduct voluntary counselling and testing in isolated areas.

Canada and Central America

As of the writing of this report proposals for projects in Canada and Central America were still being received.

FINANCIAL SUPPORT

The PWS&D Committee celebrates the individual Presbyterians and congregations for their support and eagerness to be informed and involved in the relief, development and refugee work of our church. Support for PWS&D from the 979 congregations and the 193,769 individual members and adherents of The Presbyterian Church in Canada is remarkable when one considers our proportional size in comparison to the figures of other denominations. There are many indicators of this support and revenue is but one. In 1991 donations from congregations and individuals were \$747,086. In 2004 that figure was \$2,885,181. Government support for our program has remained at the same level for the past several years. These figures do not include our food security programming with the Canadian Foodgrains Bank.

2004 Revenue and Expenditures

(The following figures have not been audited as audited figures were not available at the time of printing.)

Revenues	\$2003	\$2004
Undesignated contributions	1,026,346	1,183,556
Undesignated bequests	200,012	36,565
Designated contributions - emergency relief	365,255	717,491
Designated contributions - projects	578,728	515,696
Canadian International Development Agency (CIDA)	398,000	397,999
Government of the Province of Saskatchewan	7,537	11,549
Other income	<u>27,512</u>	<u>22,324</u>
Total	<u>2,603,390</u>	<u>2,885,180</u>
Expenditures	\$2003	\$2004
Disaster, Relief and Rehabilitation	443,655	645,153
CIDA/PWS&D Overseas Program	537,922	530,338
Presbyterian constituency funded projects	876,861	787,099
Memberships, partnerships and coalitions	216,180	206,667
Resource, communications, promotion, grants	104,974	94,681
Program support	153,662	150,606
Administration	<u>172,004</u>	<u>165,215</u>
Total	<u>2,505,258</u>	<u>2,579,759</u>

Undesignated Contributions

Undesignated donations are those gifts which are not directed to any particular program but are given in confidence that the overall PWS&D program is effective. These undesignated funds are vital for an immediate PWS&D response to emergency disaster situations. We are able to

forward funds within hours of hearing of an earthquake, flood or civil disturbance while making plans to issue an appeal based on specific information received from our network of churches and agencies around the world. The PWS&D Committee is also given the flexibility to respond to small, non-media driven disaster situations that never attract large amounts of funds. The impact of churches in these situations is considerable. Undesignated funds also allow PWS&D to support innovative development projects which are helping break cycles of poverty in the long term. These education, health care, agriculture and income generation projects are making a tremendous difference in people's lives. To be effective, they often extend over a number of years, and PWS&D is able to help partners plan their work by committing to projects for up to three years. Undesignated funds also allow us to support refugee sponsorship and development education. The increase in the past few years of these undesignated donations has been greatly appreciated.

Bequests

PWS&D is working closely with the new Associate Secretary for Planned Giving to ensure that people who wish to name PWS&D in their estate will know that these very special gifts will reach out in significant ways to convey the love of Jesus Christ in a troubled world.

Designated Contributions

PWS&D appreciates and fully honours the designation of all donations, whether for emergency appeals or for development projects. The Canadian public has high expectations and a right to hold charitable organizations accountable for donations they receive. PWS&D endeavours to reply promptly to each request for follow-up information on designated donations. PWS&D staff strive to ensure that even while taking on major disaster relief programs, the ongoing partnerships and the lesser-known emergency situations are not neglected.

EMERGENCY RELIEF PROGRAM

Individuals and congregations donated \$717,490 to PWS&D for emergency appeals in 2004. PWS&D remains actively involved with and is a major contributor to Action by Churches Together (ACT) and the Canadian Foodgrains Bank (CFGB). In both organizations we are able to utilize and benefit from their networks to get relief to almost anyplace in the world.

Contributions from other CFGB members, together with matching grants from the Canadian International Development Agency (CIDA), enabled PWS&D to design and implement significant relief programs in the Ukraine, Democratic People's Republic of Korea (North Korea), Malawi and Tanzania.

Through the ACT network we were able to engage in immediate relief, rehabilitation and reconstruction programs in India, Sri Lanka, Indonesia and Thailand following the tsunami emergency.

Description of Contribution	Amount 2004	Amount To March 18, 2005
Asia Tsunami Relief (ACT)		\$100,000
Afghanistan Relief (ACT)	\$15,000	
Bangladesh Flood Relief (ACT)	\$1,430	
Canada - BC Forest Fire Relief (Canadian Red Cross)	\$1,040	
China Flood Relief (ACT)	\$15,000	
Colombia Relief (ACT)	\$15,000	
Cuba Hurricane Relief	\$67,000	
Democratic Republic of Congo Relief (ACT)	\$20,000	
Democratic Republic of Congo Relief (Presbyterian Disaster Assistance)	\$7,350	
Ethiopia Relief (ACT)	\$5,000	
Grenada and Jamaica Hurricane Relief (ACT)	\$18,406	
Guyana Flood Relief (Guyana Presbyterian Church)		\$5,000
Haiti and Dominican Republic Flood Relief (ACT)	\$12,298	
Haiti (Gonaives) Flood Relief (ACT)	\$36,813	
Haiti Relief - Civil Unrest (ACT)	\$5,700	
India Drought Relief (ACT)	\$5,000	
India Flood Relief (ACT)	\$5,000	

India HIV/AIDS (Church of North India)	\$10,000	\$10,000
India Tsunami Relief (Institute for Development Education)	\$30,250	\$69,500
India Tsunami Reconstruction (Church of North India)	0	\$100,000
Iran Bam Earthquake Relief (ACT)	\$80,062	
Iraq Relief	\$5,000	
Malawi HIV/AIDS Relief (CCAP - Ekwendeni Hospital)	\$30,000	
Malawi Famine Mitigation Relief (ACT)	\$55,211	
Nicaragua Flood/Mudslide Relief (CIVEMN)	\$5,000	
North Korea Humanitarian Relief (Caritas)	\$35,000	
Palestinian Territories Relief (ACT)	\$25,000	
Sudan Darfur Relief (ACT)	\$66,467	
Taiwan Typhoon Relief (Presbyterian Church of Taiwan)	\$3,500	
Total:	<u>\$575,527</u>	<u>\$284,500</u>

For detailed information on any of the ACT appeals, please contact PWS&D or go to <http://www.act-intl.org/>. Please note that the chart above does not include relief work done through the Canadian Foodgrains Bank, which is included in the CFGB section below.

ACT appeal numbers are provided below for those people wishing more information on a specific appeal. This information may be found under "Appeals" on the ACT webpage at www.act-intl.org/.

Asia - Tsunami - Institute for Development Education, Church of North India - ACT Appeal ASRE51

PWS&D has raised more money for the tsunami relief and rehabilitation than any single appeal in its history. By March 15, 2005, over \$1.2 million had been contributed for this appeal alone. Out of that, three quarters of the funds are eligible for government matching funds, as they were received by PWS&D on or before January 11, 2005, or raised by congregations by that deadline.

Within hours of the tsunami, PWS&D was in contact with partners in the region to find out how to help. PWS&D immediately committed \$100,000 to ACT to support relief work in Indonesia, Thailand, Sri Lanka and India. \$30,250 was also immediately sent to long-term PWS&D development partner, the Institute for Development Education (IFDE), to begin providing essential goods to people in remote fishing villages. A further \$69,500 was sent to help IFDE distribute goods to more families; 1,250 in six villages and to begin rehabilitation work (purchasing boats, nets and motors, literacy classes, development work.)

PWS&D is also helping the Church of North India reconstruct thirteen schools on the remote islands of Andaman and Nicobar which are located off the south coast of India.

PWS&D staff successfully pursued eligibility to become an agency receiving government matching funds for tsunami relief. PWS&D has been allocated \$756,000 from CIDA to match funds raised between December 26, 2004 and January 11, 2005.

PWS&D is currently working together with the Mennonite Central Committee, the Primate's World Relief and Development Fund (Anglican), and the United Church of Canada in a joint application to access the matching funds from the Government of Canada. This joint proposal helps co-ordinate our support and show ecumenical unity. Nine million dollars will be disbursed through ACT over 2005 and 2006 for post-tsunami rehabilitation and reconstruction.

Afghanistan - Assistance to returning refugees - ACT Appeal ASAF31

Refugees returning home to Afghanistan face little or no employment opportunities and arable land which has been uncultivated. Families have lost their homes as well as livestock, farm machinery, and irrigation systems due to war. Lack of water resources, both for agricultural purposes and human consumption, has magnified the problem. The ACT appeal is helping returning refugees rebuild their lives.

Bangladesh - Flood relief - ACT Appeal ASBD41

The extent of flooding during 2004 in Bangladesh has already caused more widespread damage than previous major floods in 1988 and 1998. Through ACT, PWS&D is supporting agricultural

rehabilitation, livelihood assistance, cash for work, housing construction/repairs as well as some disaster preparedness training.

China - Flood Relief - ACT Appeal ASCN32

Torrential rainstorms swept through the northeastern part of Sichuan province. The worst rainstorm in the past two hundred years triggered landslides and floods claiming at least 106 lives. Roads, farmlands and houses were inundated. Through ACT, PWS&D helped provide basic support to affected families.

Colombia - Displaced Populations - ACT Appeal LACO31

The violence in Colombia continues to affect every sector of the population. Civilians are repeatedly displaced from one area in order to survive. Invariably they find themselves in adverse and undignified conditions. ACT partners are responding with food assistance, health support, psychosocial support, agricultural support, risk management, and advocacy.

Cuba - Hurricane Charley - ACT Appeal LACU41

Over 40,100 houses were damaged and 8,300 totally destroyed when Hurricane Charley hit Cuba in the fall of 2004. Damage to schools, hospitals, electricity, telephone and water and gas systems and other infrastructure was extensive, affecting almost 2.5 million people. Through ACT, PWS&D helped The Cuban Council of Churches support the most affected and vulnerable populations including female headed families, children, the elderly, the poor and destitute, the chronically sick and persons with disabilities. Basic household items and housing reconstruction materials were distributed through local churches.

Democratic Republic of the Congo - Post-war Humanitarian Needs - ACT Appeal AFDC41

Although the Democratic Republic of the Congo is no longer in the media spotlight, the country is facing a catastrophic post-war humanitarian situation. Poverty and food insecurity have become widespread as a result of the war. Adding to rising rates of morbidity (i.e. incidents of disease and illness) and poverty among rural populations, is the high prevalence of HIV, exacerbated by the presence of various armed groups still terrorizing the population with rapes and assaults. There is tremendous need for basic emergency relief and rebuilding essential infrastructure. The aim of the relief program is to meet the immediate humanitarian needs of the most vulnerable returnees and host families and re-launch agricultural and agro-pastoral production to improve the food security situation.

Ethiopia - Food Security - ACT Appeal AFET41

In spite of past and on-going efforts related to rehabilitation and development in Ethiopia, millions continue to be food insecure in a number of regions. This is primarily due to the poor rainfall and outbreaks of human and animal diseases in different areas of the country prone to chronic food deficits. The food security situation in 2004 somewhat improved, especially in highland crop producing areas due to satisfactory performance of the main rainy season (meher), allowing a significant increase in production over the last drought year. However, pockets of emergency remain, particularly in low land crop growing and pastoral areas. The UN sources estimate that food assistance is necessary for some 7.2 million people in Ethiopia. The humanitarian program that PWS&D supports in Ethiopia seeks to tackle the food insecurity in the most vulnerable parts of Ethiopia by providing emergency food relief (grain and oil) and agriculture rehabilitation inputs (seeds and tools).

Grenada and Jamaica - Hurricane Ivan - ACT Appeal LACA41

Hurricane Ivan was the worst hurricane in Grenada's recorded history. Of a total population of 100,000, it is estimated that 85,000 people were left homeless and had to take shelter in public buildings - often churches. In Grenada, ACT member, Christian Aid is supporting children and youth as the hurricane hit when students were about to commence the new academic year. Activities include skills training programs for teenagers to involve them in the reconstruction activities, alternative education programs for children while the schools are being rebuilt and psychosocial support to the youth.

In Jamaica, Christian Aid implemented immediate relief and rehabilitation activities through: food assistance; shelter; water and sanitation; agriculture and livelihood recovery; income generating activities along with advocacy and disaster preparedness.

Guyana Floods - Guyana Presbyterian Church

PWS&D is currently helping the Guyana Presbyterian Church provide food and basic needs to families most affected by the severe floods that occurred in January 2005.

Haiti and Dominican Republic - Flood Relief - ACT Appeal LAHT42

In May 2004, torrential rains caused heavy flooding and landslides in the southern region of Haiti and the bordering Dominican Republic. In Haiti alone, landslides destroyed over 1,698 houses and damaged another 1,687. This disaster increased the already precarious situation of Haiti, the poorest country in the western hemisphere. Haiti had already been ravaged by political turmoil at the beginning of the year. PWS&D helped ACT members in Haiti provide food, clothing, medicine, basic survival kits, seeds, tools, and fertilizers to rehabilitate basic community infrastructure and housing.

Haiti - Civil Unrest - ACT Appeal LAHT41

Violence in Haiti at the beginning of 2004 caused an unknown number of deaths and generated fear and uncertainty. Humanitarian space was repeatedly violated and most hospitals ceased to function. The situation has created an acute humanitarian crisis by disrupting normal communications and economic activities. The United Nations estimated that 3 million people - 37 percent of the population - have been affected by the crisis. Through ACT, PWS&D helped provide food and health care and supported food security programs.

Haiti - Floods in Gonaïves - ACT Appeal LAHT43

Devastation from Hurricane Jeanne affected 300,000 persons, destroyed 4,471 houses, and killed over 1500 people. In rural areas, the floods destroyed most of the food crops and livestock. PWS&D helped with food, medicine, water and sanitation, school rehabilitation, agricultural recovery and income generation activities.

India - Floods - ACT Appeal ASIN43

Incessant rains over Nepal, Bhutan, Assam, Bihar, Arunachal Pradesh, Meghalaya and Nagaland in June and July 2004 caused serious flooding, damaging infrastructure, livestock, crops and other property. PWS&D helped ACT member, The Churches Auxiliary for Social Action (CASA), assist the most vulnerable in six severely affected areas by providing dry rations, plastic sheets, clothing, blankets and sanitary articles. They also constructed four flood shelters in Assam, which suffers severe flooding every year.

India - Drought - ACT Appeal ASIN42

The failure of crops due to drought has seriously affected households in rural areas, greatly increasing the incidence of indebtedness. Large-scale migrations are taking place due to shortage of drinking water, scarcity of food, lack of employment and lack of fodder for livestock. Pressure to repay loans with interest by unscrupulous money lenders to Dalits and marginal farmers further aggravates conditions. Through this appeal, PWS&D helped ACT members provide potable water, run food (rice/wheat) for work programs, drill tube wells, and provide fodder for livestock.

Iran - Bam Earthquake - ACT Appeals MEIN41 and MEIN42

The deadly earthquake measuring 6.3 on the Richter Scale that struck the ancient Iranian city of Bam in the early morning of December 26, 2003, destroyed many of the mud-brick structures of the city, leaving 26,000 dead, 75,600 homeless and 5,204 orphans. PWS&D helped ACT members provide food, water, emergency shelter and psycho-social assistance in Bam and the surrounding villages. Almost one year after the earthquake, longer-term rehabilitation and reconstruction continues. ACT members are constructing shelters for female-headed households, providing technical advice on urban shelter construction, rehabilitating water and sanitation infrastructure, building a treatment centre for substance abusers, and producing a psycho-social manual in Persian to help with counselling efforts.

Iraq - ACT Appeal MEIQ42

While international media outlets continue to give full attention to the precarious security situation in Iraq, the impact of the protracted instability on the local civilian population has received less attention. The fact that most of the relief agencies had to withdraw their staff for

safety reasons is not giving ordinary Iraqis, dependant on humanitarian handouts, much hope for a better future.

ACT members, Norwegian Church Aid and the Middle East Council of Churches have maintained their active presence in Iraq even after the security situation further deteriorated at the beginning of 2004. Taking security precautions, they have managed to reach out to the most vulnerable of the population. ACT member, the Middle East Council of Churches (MECC), is continuing to respond to basic needs of the local communities that have been 'under fire' for a long period of time, and establish refugee camps in the deserts of so-called 'no man's land' at the border with Jordan. The work focuses on the repair and rehabilitation of hospitals and schools, provision of supplementary food for the hospital patients and provision of monthly food and non-food rations to the refugees in Jordan.

Nicaragua - Flood and Landslide Relief - Centre of Life and Hope for Women and Children (CIVEMN)

PWS&D provided \$5,000 to help long-term development CIVEMN provide relief for families affected by floods and landslides in the Matagalpa region. In June 2004, heavy tropical storms caused six thousand people to seek refuge in 16 emergency shelters. PWS&D helped CIVEMN provide food, boots, mats, clean water, plastic sheeting, and basic medicines to families.

North Korea (DPRK) - Humanitarian Needs - Caritas Hong Kong

PWS&D is working with Caritas Hong Kong to provide soap for residential childcare institutions and provincial pediatric hospitals in North Korea.

Malawi - Food relief and security - ACT Appeal AFMW41

Malawi again experienced delayed and erratic rainfall at the onset of the 2004 planting season, similar to that which offset the food security crisis of 2002-03. Recent studies have indicated a below normal average of cumulative rainfall for most parts of the country, resulting in a continuation of the severe drought many parts of the country have suffered through the past three years. Recovery from such a severe drought takes a long time and needs an integrated approach. PWS&D has supported the Development Department of the Church of Central Africa Presbyterian Synod of Livingstonia as one of the implementing partners for this ACT appeal. The Development Department is working to improve the nutritional status of children under five years of age and others at risk of malnutrition through supplementary feeding and food aid, and providing fertilisers, maize, soyabean, groundnut and bean seeds, and cassava cuttings to help vulnerable farmers replant.

Palestinian Territories - ACT Appeals MEPL41 and MEPL51

The constant demolition of homes by the Israeli Defense Forces has left thousands of Palestinians homeless, especially in Rafah. According to the UN, 4,000 people have been made homeless. They need urgent help with shelter, water, food and medical assistance. The humanitarian agencies in Gaza are few, which puts the UN Relief and Works Agency for Palestinian Refugees under enormous pressure and strain. PWS&D is supporting ACT members in Gaza (Middle East Council of Churches/Department of Service to the Palestinian Refugees, Lutheran World Federation and International Orthodox Christian Charities) as they work to meet the immediate needs of affected Palestinian families.

Sudan - Darfur - ACT Appeals AFSD42 and AFSD46

The situation in the Darfur region of Sudan has been called the "world's worst humanitarian crisis". Militia groups have raided villages, burned down houses, looted, damaged crops, killed civilians and raped women. This conflict has caused instability in a region where security was already fragile from years of civil war. Over 700,000 people have been internally displaced and more than 110,000 people have fled into Chad as refugees. PWS&D is supporting the work of ACT members to distribute food and non-food items (blankets, kitchen utensils, etc.) and provide educational materials for 1,000 pupils, basic health services to treat common infectious diseases, access to potable water, food for work, and agricultural inputs to improve food security.

CANADIAN FOODGRAINS BANK

PWS&D's membership at the Canadian Foodgrains Bank (CFGB) gives us the flexibility and network to contribute to significant food security programs being undertaken by Christian

denominations in many countries around the world. This network remains one of the most unique ecumenical expressions of Christ's compassion anywhere in the world. Building upon a shared understanding and commitment, we are able to work together on emergency relief, rehabilitation and long-term development programs in agriculture and food security in areas where PWS&D might not otherwise be active. The stories from the work around the world are inspiring and give strong witness to Christ's church active in the world.

2004 PWS&D/CFGB Revenue

Description of Revenue	Amount
Interest at CFGB	\$7,730
Grain Donations	\$6,272
Grain Cashed Out	\$107,175
CFGB Cash Donations	\$0
CFGB Cash Received	\$83,900
CIDA via CFGB Program	\$3,535,149
CFGB Member Transfers	\$544,991
General Account Transfers	(\$201,930)
Special Reserve Transfers	(\$50,000)
Total PWS&D/CFGB Program Revenue	\$4,033,287

PWS&D/CFGB Commitments (2004-2005)

Description of Contribution	Lead Agent	PWS&D	Other CFGB Members	CIDA	Total Value
Bangladesh Food Relief	Church of the Nazarene	\$7,000	\$77,827	0	\$84,827
DPRK Food Relief	PWS&D	\$76,270	\$711,400	\$3,150,680	\$3,938,350
DPRK Food Relief	PWS&D	\$30,499	\$204,109	\$938,431	\$1,173,039
DPRK Food Security	Mennonite Central Committee	\$10,000	\$140,437	0	\$150,437
Ethiopia Drought Relief	Christian Reformed World Relief Ctte.	\$25,000	\$347,789	\$1,491,153	\$1,863,942
Liberia Food Relief	World Relief Canada	\$10,000	\$155,892	\$663,565	\$829,457
Malawi Food Relief	PWS&D	\$26,058	0	\$104,231	\$130,289
Malawi Nutrition	PWS&D	\$6,000	0	\$24,000	\$30,000
Malawi Right-to-Food	PWS&D	\$19,096	\$37,068	0	\$56,164
Nicaragua Food Security	PWS&D	\$12,835	0	\$51,340	\$64,175
Tanzania Food Relief	PWS&D	\$67,459	0	\$80,000	\$147,459
Sudan Food Relief	Mennonite Central Committee	\$30,000	\$679,124	\$2,836,494	\$3,545,618
Sudan Food Relief	Christian Reformed World Relief Ctte.	\$8,000	\$108,640	\$466,560	\$583,200
Ukraine Food Security	PWS&D	\$19,858	\$38,549	0	\$58,407
Total		\$348,075			

Ethiopia - This is the second year of a three-year CFGB program led by the Christian Reformed World Relief Committee designed to save lives by reducing the need for families to sell essential household assets to feed themselves and prevent the migration of many people from their farms to urban centres.

The shortage of farmland has led to the removal of forests and farming on steep slopes. Any potential increase in production by farming this land has been outstripped by the continuing

degradation and soil erosion on ground not meant for farming. Livestock performance is poor due to a chronic feed shortage.

The program will provide 42,000 people with five months worth of food, spread over the course of one year. Local people will benefit from "food for work" projects that will allow them to construct local dams and roads. The farmers will be encouraged to use sustainable farming methods (related to soil conservation, forestry and fodder supply) as well as better crop production practices.

Bangladesh - The months of October and November are called the "Monga" in Bangladesh. This is the time when food stocks run out and job opportunities dry up just before the main rice harvest in December. Exceptionally severe flooding and other natural calamities in close succession left people with acute food insecurity during the 2004 Monga season. This project, led by the Church of the Nazarene, provided food relief for 2,000 of the most vulnerable families in three northern districts for a period of four weeks before the December 2004 rice harvest. The food will ensure the survival of the most vulnerable during this time and prevent further migration to city slums in search of work and other coping strategies. The most vulnerable include the elderly, disabled/sick, female-headed households and pregnant and nursing mothers. These families already are eating less than one meal per day and have already employed many of the traditional coping strategies.

Liberia - This CFGB project led by World Relief Canada provided single mothers, pregnant women, lactating mothers, elderly, and disabled persons with food assistance in an area that has seen the population rise from 75,000 inhabitants to over 165,000 residents as a result of fighting in the Southeastern and Central regions of Liberia. Food production, which was sufficient for the local population before the war, has been unable to keep up, making the limited amounts available priced too high for the poor.

Malawi - Malawi has had insufficient food production since 1997-1998. PWS&D used its CFGB equity to help the Livingstonia and Blantyre Synods of the Church of Central Africa Presbyterian in Malawi work on food security issues. PWS&D supported Blantyre Synod's Church & Society Division to help local communities learn what they can do to ensure that everyone has enough to eat. Local communities learn how to advocate local governments on access to food issues and pressure the central government to pass a "Right to Food Bill" to adequately respond to issues of poverty and economic governance. This kind of advocacy helps build solidarity between communities and create local ownership of food security policies.

PWS&D also used its CFGB equity to help Ekwendeni Hospital work with 5,000 households to improve soil fertility using organic matter and legumes. Crops of soybeans, peanuts and pigeon peas helped improve soils while providing new protein sources to supplement the diet of the communities. The project included nutrition education aimed at improving infant and young child feeding practices, and diversifying and modifying household diet.

At the beginning of 2004, PWS&D provided corn to distribute in remote communities in northern Malawi. Much of their crops had washed away or been destroyed by heavy rains, flooding, and leaching of soil nutrients. This was then followed by a prolonged dry spell, cutting the yields of the few remaining crops. As a result, the majority of the communities were facing severe food shortfalls. The program benefited malnourished children, lactating and pregnant mothers, the elderly, the disabled, primary school children and HIV/AIDS patients. These groups are the most at risk and have little, if any, way to gather income from any other source.

Nicaragua - PWS&D continued to use its equity to help partner SOYNICA improve food security and nutrition in northern Nicaragua by developing agricultural practices, supporting micro-enterprise initiatives, providing supplementary nutrition, health and nutrition education, and dietary diversification.

North Korea - In March 2004, with the support of the Adventist Development & Relief Agency, Canadian Lutheran World Relief, Christian Reformed World Relief Committee Canada, Evangelical Missionary Church, Mennonite Central Committee Canada, Nazarene Compassionate Ministries, Pentecostal Assemblies of Canada, The Salvation Army, United Church of Canada and World Relief Canada, PWS&D used its equity to provided 8,000 metric tonnes of wheat to children and caregivers in nurseries and kindergartens in four eastern

provinces of North Korea. The wheat benefited 500,000 children and 41,000 caregivers in nurseries and kindergartens in the east coast provinces of Kangwon, South and North Hamgyong and Ryanggang.

In January 2004 and 2005, PWS&D provided equity to support a project led by the Mennonite Central Committee to provide critical farm inputs for six farms for the 2004 and 2005 crop seasons. The fertilizer, plastic sheeting, tractor tires and other supplies were purchased in China and shipped to the farms. North Korea is still suffering from the setbacks of the drought and economic downturn in the mid-90s. Crop production plummeted due to lack of farm inputs and machinery. Caritas Hong Kong co-ordinates with the Agricultural Recovery Environmental Protection Plan program of United Nations Development Program (UNDP) to provide the inputs for six farms (\$US 360,000). The Canadian Foodgrains Bank contribution of \$US 150,000 covers approximately 40 percent of the total program costs. The six farms are located in counties considered highly vulnerable to food insecurity. It is estimated that for every \$20 of agricultural supplies, each farm will produce enough additional food to feed one person for a year. There are 3,000 co-operative farms in North Korea that are responsible to grow food to feed the entire population. The increased production will help solve some local food shortages, but more importantly, demonstrates the value of new farming practices.

Sudan - Darfur - The Mennonite Central Committee and the Christian Reformed World Relief Committee are the lead agencies in co-ordinating two CFGB responses to the crisis in Sudan. Internal conflict has displaced millions of people in the Darfur region of western Sudan. Many are living in makeshift camps or with friends and relatives in more secure areas. The purpose of the intervention is to improve the daily minimum nutritional requirements for the two million internally displaced people (IDP) in Darfur, and to strengthen the nutritional standards of conflict affected individuals in selected communities. Split peas are being distributed to displaced people as part of World Food Program's ongoing response. Other project activities include ensuring a stable, potable water supply and mitigating deteriorating health through improved sanitation practices.

Tanzania - Shinyanga is one of the regions in Tanzania that suffers frequent food shortages due to severe drought. Drought affected almost 75 percent of crops in Kishapu district that were planted in 2004/05 season. In this CFGB appeal, PWS&D partner, the Africa Inland Church or Tanzania (AICT), assisted 5,833 people with 362.8 metric tonnes of food aid (maize and beans) and 5.8 metric tonnes of sorghum seeds and 1,944 hand hoes to help farmers plant for the next farming season.

Project activities were implemented between November 2004 and March 2005. The beneficiaries are poor families (men, women, children, handicapped and elderly people) who have no livestock and have been affected by the drought for two years consecutively. AICT has been able to not only support the farmers with emergency food aid, but also provide training on crop production, seed selection and storage and organic farming to increase the local food production for the future. Nutritional workshops are offered to mothers in the targeted areas with the aim of improving the health status of drought-affected families.

Ukraine - PWS&D continued to help the Hungarian Reformed Church in Ukraine rehabilitate farms damaged by flooding. A second distribution of vegetable seeds helped families increase their self-sufficiency in food production. The project helped farmers establish vegetable crops and increase productivity by using improved seeds and learning better farming techniques. This project is helping farmers move from large co-operative farms to smaller production units as Ukraine moves from a centrally planned economy to a free market system. The church has been one of the institutions to help in this process.

Presbyterian Growing Projects - Figures to March 18, 2005

Once again we applaud the continued enthusiasm for these projects, which have been strongly supported by rural congregations often with significant assistance from partner congregations and individuals from across Canada. The following congregations and community groups donated various percentages of their crops to the PWS&D account at the Canadian Foodgrains Bank.

Growing Projects 2004	% to PWS&D	Acres/Crop	PWS&D Share of Cash Donations	PWS&D Share of Crop
Beaver Valley	100	22 acres	\$6,292.23	\$2,775.85
Big Head River, Meaford	50	45 tonnes	\$4,653.00	\$3,740.00
Binbrook, Knox	100	5 acres	TBA	TBA
Chateauguay Valley			\$3,075.00	
Chesley Community	50	10 acres	\$1,950.00	\$1,500.00
St. Paul's, Eckville, Alberta				\$10,146.28
First, Hibbert	50	NA	0	\$500.00
Glencoe Crop Share	3 growers	12 tonnes		\$1,707.00
Harriston Community Churches	35	46 acres		\$4,200.00
Henderson Site	50	10 acres/12 tonnes	\$5,264.00	\$2,706.73
Invernaugh Community	33	3 acres/11 tonnes	\$487.99	\$912.00
Jarvis, Walpole	100	13 acres	\$1,000.00	
Kent & Area Presbyterians	100		\$1,451.70	
Kirkwall-West Flamborough	100	28 acres/20 tonnes	\$160.64	\$5,952.93
Knox, Dawn	100	10 acres/12 tonnes	\$115.00	\$4,577.91
Knox, Drayton	100	11 acres/18 tonnes	\$598.00	\$2,917.98
Knox, Listowel	100	23 acres	\$301.61	\$4,925.00
Loaves and Fishes	TBA			\$1,083.00
Mt. Brydges Area	50	5 acres/12 tonnes	\$1,600.00	\$1,284.43
New Minas	100	pumpkins		\$1,400
Niagara Presbyterians	100	10 acres/7 tonnes	\$534.00	\$525.06
North Simcoe G.R.A.I.N.	20	21 acres	\$1,500.00	TBA
PCS Monkton	100	60 acres	TBA	
PCS Teeswater	100	56 acres/50 tonnes		\$12,000.00
Riverview	20	8 acres hay	\$800.00	
Rodney	75	20 acres/59 tonnes	\$18.75	\$5,455.07
Seaforth	100	99 acres/ 93 tonnes	\$1,950.00	\$10,292.00
St. Andrew's, Calvin, Knox	100	30 acres/69 tonnes	\$1,373.00	\$9,626.88
St. Paul's, Carluke	100	15 acres/19 tonnes	\$11,684.00	\$3,622.81
St. Paul's, Leaskdale	100		\$1,215.00	\$6,062.11
Shakespeare- North Easthope	100	26 acres/62 tonnes	\$1,091.00	\$6,724.71
Sharing God's Harvest (Wallaceburg)	33	70 acres	TBA	
South Stormont	20	2 acres/7 tonnes	\$360.00	\$700.00
Tri County	20	2 acres/8 tonnes	\$100.00	\$748.00
Tweedsmuir, Orangeville	100	2 acres	\$3,871.75	
Ugali	100	2 acres/3 tonnes	\$176.63	\$361.82
Woodstock	17	8 acres/ 12 tonnes	\$1,082.00	\$1,471.00

Canadian Foodgrains Bank - Food Study Tours - For the last several years, PWS&D has encouraged members from Presbyterian churches to consider joining a CFGB Food Study Tour. These excellently planned and facilitated exposure tours let participants see the impact PWS&D and the CFGB are having as they help people improve their own agricultural industry and food security. In 2005 three Presbyterians joined the tour to Kenya and Tanzania: Tim Archibald from New Minas, Nova Scotia, Joyce Chen from Vancouver, British Columbia; and Adrian (Ed) Tollenaar from Monkton, Ontario.

OVERSEAS DEVELOPMENT PROGRAM

The 2004-2005 PWS&D overseas development program includes excellent projects designed and implemented by local partners. Grants from the Canadian International Development Agency continue to extend the impact of donations to PWS&D for some of this work. The following are some program highlights.

Africa

PWS&D continues to strengthen development programs in Nigeria, Tanzania, Mozambique, Malawi, Kenya and Ghana. PWS&D is also increasingly looking at using equity at the Canadian Foodgrains Bank to support longer-term food security and nutrition programs. With the launching of the "Towards a World Without AIDS" campaign, PWS&D is helping partners expand their programs on HIV/AIDS. Sustained fundraising efforts will enable PWS&D to support more orphan, patient care, and education and prevention initiatives.

Kenya: Presbyterian Church of East Africa (PCEA)

The HIV/AIDS Training of Trainers (TOT) program run by PCEA is unique in the scope of its program. This is the only PWS&D funded HIV/AIDS initiative that is implemented on a national scale rather than focusing on a specific region. From the inception of the project, 26 out of 28 of presbyteries across Kenya have been made aware of HIV/AIDS issues, with over 300 Trainer of Trainers (TOTs) trained. The TOT approach maximizes resources by relying on volunteers to get the message out. More than 10,000 Community AIDS Educators (CAEs) trained by the TOTs educated communities completely with their own time and resources. The CAEs reflect the strength of the volunteer spirit as well as PCEA's ability to mobilize its constituency to educate communities about HIV/AIDS.

In 2004, the PCEA HIV/AIDS Program also conducted its third seminar to an ecumenical graduating class of 30 theological students. The topic was HIV/AIDS prevention and socio-economic aspects of the disease. Graduating students had completed a series of lectures on HIV/AIDS but the condom issue had been very peripheral. Thus, during the three-hour seminar an emphasis was placed on the role of the condom in AIDS prevention and its proper usage.

As the TOTs program draws close to reaching its goal of training all 28 presbyteries, PWS&D is helping the PCEA develop a strategic plan for the future of its HIV/AIDS programming. The governing committee will be looking at lessons learned from the TOT program and the way forward to address the HIV/AIDS situation in Kenya.

Kenya: Shauri Yako Support Centre (SYSC)

In December 2004, PWS&D signed a new three-year contribution agreement with Shauri Yako Support Centre. This 2005-07 program is a continuation of SYSC's work in promoting child's rights, education, youth counselling, and environmental awareness programs for the most vulnerable children and youth in the Nyeri area. HIV/AIDS is also a key focus when working with high-risk youth.

SYSC started as a congregational initiative with Glenview Church in Toronto. The project has grown in terms of the number of beneficiaries and the different kinds of programs it now runs. PWS&D is linking SYSC with Jitegemea Credit Scheme (a project that originated from the Presbyterian Church of East Africa) to provide small loans to widows and youth for income generating activities. PWS&D will continue to help SYSC with capacity building, and seeking out South-South learning opportunities to strengthen the organization.

Tanzania: Africa Inland Church Tanzania (AICT)

The Integrated Community Seed and Water Sector Programme in Kigwanhona, Shinyanga is helping communities improve long-term food security and access to safe and clean drinking water. The project helps construct water sources and trains farmers in organic farming techniques and seed production.

Farmers are encouraged to plant sorghum seeds, which are not only drought resistant, but also high in nutritional value. The sorghum helps diversify crop production, making farmers less dependent on maize and therefore less susceptible to total crop failure. Sorghum usually survives when maize dies of drought.

Farmers are also encouraged to put a small percentage of the seed from their harvest in their community seed bank, which forms a reserve of seeds for the community in case of crop failure. In the second year of this project, some of the farmers who experienced a good harvest have been able to sell some seeds to other Non Governmental Organizations (NGOs) and government agriculture departments. The funds generated from the seed are used to refinance a revolving fund for other farmers to help improve access to other farm implements. It is hoped that when

the program ends in December 2005, every farmer in the community will have access to improved farm implements and seeds to help increase food production.

The project is also helping communities access safe and clean drinking water by constructing rainwater tanks with a capacity of 30,000 litres, digging of shallow wells, and training water committees and local technicians in water source maintenance and hygiene.

AICT is encouraged by the fact that the district commissioner and other government officials have been visiting the project to observe their activities and have started sending other farmers from the neighbouring villages to learn from the project. In July 2004, over 20 agricultural projects in the Shinyanga province were presented at the National Farmers Day, and AICT's Community Seed project was chosen as the winner based on its innovative seed bank and best practices for agricultural training techniques. AICT hopes that the project will become a model for other areas in Tanzania in the future.

Malawi: Livingstonia Synod, Church of Central Africa Presbyterian (CCAP)

The Livingstonia Synod AIDS Program (LISAP) was set up to help presbyteries in northern Malawi deal with the HIV/AIDS pandemic. The main objectives are preventing new infections and helping people living with HIV and AIDS and their family members to cope with the disease. LISAP has identified the need to reach out to new communities and better support existing community groups with HIV/AIDS education, community mobilization, and training a network of church members as peer educators in behaviour change interventions. The Livingstonia Synod covers a wide area, and many of the more remote communities are not being reached. In 2004, PWS&D supported a decentralization initiative that enabled LISAP to establish zone offices across the Synod catchment's area to better serve isolated regions.

The Development Department continued to respond to emergency food crises in their catchment's area, with food aid programs and by addressing some of the root causes of food insecurity to long-term agriculture development programs. Training they have provided to farmers in Ilanga has resulted in almost 90 percent of them diversifying their crops, so that the households are no longer relying on maize, a crop very susceptible to drought, as a lone food source.

The Development Department has also been installing shallow wells and boreholes in the Bua District. To ensure that there is sustainability in the project, communities are trained on how to maintain the wells and boreholes, and members of the villages set up committees to manage the usage of the water points. PWS&D is now working with the Development Department on a new proposal as they expand the water and sanitation program to the Mzimba district. In August 2004, based on a nomination from PWS&D, the director of the Development Department, along with the Primary Health Care Co-ordinator from the Ekwendeni Hospital, were selected to attend a conference in South Africa on the impact of HIV/AIDS and food security. Sensitization on HIV/AIDS issues are integrated in the agricultural training provided by the Development Department, and PWS&D is encouraging them to further mainstream HIV/AIDS in all their programming.

The Organic Matter Technology program, implemented by the Ekwendeni Hospital under their Soil, Food and Healthy Communities (SFHC) department, received funding from Canadian Foodgrains Bank in 2004, for their nutrition work. SFHC successfully reached out to subsistence farmers, teaching them alternatives to expensive chemical fertilizers, which many of the poor farmers cannot afford. The project's most recent research findings demonstrated that intercropping maize with legumes is effective at increasing soil fertility without the use of chemical fertilizers. The legumes also provide the children with a more balanced diet resulting in a decrease in malnutrition, with a positive change in both their height and weight for their age groups. In February 2005, SFHC organized a workshop involving farmers, representatives from the Ministry of Agriculture, as well as nutrition experts from Canada to launch the second phase of the project. From a modest beginning of 180 farmers, SFHC has now attracted over 4,000 farmers (60% female) who see the benefit of the project.

Malawi: Blantyre Synod, Church of Central Africa Presbyterian (CCAP)

The year 2004 has been one of many changes for the Projects Office Blantyre Synod (POBS). With the support of PWS&D and other donors, POBS underwent a thorough organizational

assessment of the agency, examining the strengths and weakness of their programming, human resources, and overall institutional structure. The senior management team was able to set important strategic directions for the future of the POBS. One of the outcomes of the 2005-09 Strategic Planning meeting was to prioritize their programming focus. POBS will concentrate its work on two main areas: rural livelihood security and care of orphan and vulnerable children (in the context of HIV/AIDS). As part of this overall assessment, the Orphan Families in Crisis (OFIC) and the Community Based Orphan Care (CBOC) programs were also evaluated. A total of seven CBOCs continue to operate under the guidance of dedicated staff and volunteers, which provide food and early childhood education programs for orphans and other vulnerable children in Blantyre and surrounding areas. With local hospitals operating beyond their capacities, home based care is an integral part of the POBS strategy to fight AIDS, assisting people infected with the virus and training family members on how to provide proper care. PWS&D has approved a four-year proposal for the OFIC program, starting in April 2005, which will further strengthen their work with vulnerable children and orphans that have been affected by HIV/AIDS.

The Malawi national election took place in May 2004. Church and Society (C&S) of the Blantyre Synod was engaged in extensive voter education, as well as ensuring greater transparency in the voting process by training election monitors. PWS&D has been working with the Canadian Foodgrains Bank to support C&S's "Right to Food" advocacy program. This project was featured at the 2004 Canadian Council for International Cooperation Annual General Meeting, as well as the 2004 Africa-Canada Forum as groundbreaking work that is addressing food insecurity through human rights. On February 6, 2005, C&S hosted a national workshop for 16 Members of Parliament, inviting representatives of poor farmers and other civil society groups to engage the government to incorporate a Right to Food Bill as part of the Malawian constitution, thus providing the poor with a tool to hold their elected officials accountable to their responsibility towards food security issues.

Through a generous bequest, PWS&D will be providing funds to the Neno Girls Mission Secondary School within the Blantyre Synod. The project will increase the enrolment of female students, through tuition assistance as well as expanding and improving the school's infrastructure over the next two years.

Mozambique: Co-operation Canada Mozambique (COCAMO)

COCAMO is a coalition of non-governmental organizations, faith-based development agencies, and unions that engage Mozambican civil society on development and social justice issues. As a member of COCAMO, PWS&D supported water and sanitation, primary health training, HIV/AIDS education and micro-credit programs. PWS&D's contributions towards these programs received matching funds from the Canadian International Development Agency. Working in this coalition enables PWS&D to scale up our efforts in Mozambique. Bella Lam, the PWS&D representative in the coalition, was elected as vice-chair of the COCAMO Board in 2004.

Nigeria: Presbyterian Community Services and Development (PCSD)

Presbyterian Community Services and Development of the Presbyterian Church of Nigeria completed its first year of a three-year HIV/AIDS behaviour change program. Reaching out to ministers and laypersons, the program has been spreading the message of how to prevent HIV/AIDS, and how to care for people infected and affected by the pandemic. Over 60 people have received training from the program. They will form peer outreach clubs to disseminate information further in their communities.

The Women Empowerment Program of the Presbyterian Church of Nigeria has been successful in engaging women to become more active in exercising their civic rights. In Obingwa, one of the five Local Government Areas where PCSD has been mobilizing community members, Mrs. Ojinka was the first woman in her district to be elected to the local government. It is a program that provides an important space for women who have been marginalized to express their opinions and challenge gender inequities.

The Director of PCSD, The Rev. Okechukwu Iro came Canada in April and October 2004 as a Southern Partner representative on the PWS&D Committee. During his visit, he met with different congregations and conducted numerous speaking engagements to talk about the programs in which PCSD is engaged.

Ghana: Presbyterian Church of Ghana (PCG)

The Presbyterian Church of Ghana (PCG) has been working in Gambaga, located in the remote northern region of Ghana, to assist women who have been banished from their communities because they have been accused of practicing witchcraft. Project staff are working to improve the living conditions of these marginalized women and eradicate misconceptions about witchcraft. The ultimate goal is to re-integrate these women back into their communities. In 2004, Mrs. Zaabia, the longest residing member of the Gambaga Outcast home, was finally reunited with her family after being away for 40 years. This has had a significant impact on the rest of the women still living in the outcast home, giving them hope that one day they too will rejoin their families.

The Garu Community-Based Rehabilitation Program has provided agricultural support to over 200 disabled farmers in 2004. Their integrated vocational training program offers an opportunity for disabled and able youth to work together side-by-side. Many of the graduates go on to train and provide technical skills to apprentices in their own villages. The PCG staff works with volunteers in the communities to advocate for the rights of disabled persons, increase access for disabled children to attend school, and fight against the stigma and discrimination people with disabilities often face. The Garu program was featured in the 2004 Learning/Sharing project.

Africa Monitoring and Evaluation

In September 2004, Bella Lam and John Meek visited PWS&D partners in West Africa. In Nigeria, they attended workshops and training sessions for both the HIV/AIDS and Women Empowerment Programs. It was a good opportunity to see first hand how these two projects, started in 2004, are progressing. PWS&D also provided guidance to PCSD staff on report writing and reviewed their accounting system. In Ghana, the monitoring team traveled across the country to visit the various programs of PCG, and met with its Moderator-elect. A meeting was also arranged with the Canadian International Development Agency (CIDA) office in Accra. CIDA's priorities and focus areas for Ghana were reviewed, while PWS&D shared information about our programs. This information will be helpful in designing our 2006-09 CIDA program. In both countries, John Meek's agricultural background and expertise provided unique insights and learning opportunities for PWS&D partners.

In February 2005, Bella Lam visited Malawi, Kenya and Tanzania. Joan Barkman-Azar of the Canadian Foodgrains Bank (CFGFB) accompanied her in Malawi to review the work done by the Synod of Livingstonia on food security and nutrition. It was also a chance to visit the new HIV/AIDS initiatives that PWS&D has started funding through the Towards a World Without AIDS campaign. In Kenya, the work of Shauri Yako was monitored. It was observed that good progress was being made by the partner with their youth programs in the slum of Nyeri town. She also attended a Training of Trainers workshop on HIV/AIDS, facilitated by the Presbyterian Church of East Africa. PWS&D Committee member Ms. Joyce Chen (Vancouver), The Rev. Tim Archibald (New Minas, Nova Scotia) and Mr. Ed Tollenaar (Monkton, Ontario) were part of the CFGFB East Africa Food Study Tour, and joined Bella Lam in Tanzania to learn more about the work of PWS&D's partner, Africa Inland Church Tanzania.

Asia

India: Community Health Programs, Synodical Board of Health Services, Church of North India

The Jobat and Mendha Community Health Programs experienced setbacks in 2004 due to the religious tensions in the area. While the regular activities have resumed, overall the intensity was significantly lower in 2004. In recent years, Village Health Workers have started to include craft making in their activities, as well as small-scale industries, home gardens and animal care. These activities have started to earn them much needed supplementary income for their families. The programs also receive support from the Ministry of Health locally, particularly for the provision of medicines and necessary supplements such as folic acid, and iron for pregnant women, and also for vaccination campaigns to prevent measles, polio, tetanus, and diphtheria. This co-ordination with the government is key to the work of the Village Health Workers.

In Barwani and Ratlam, the Community Health Programs continue to make progress. Recent changes include the linking of the Barwani program with the Jobat Christian Hospital. Efforts

continue to be made to improve the efficiency and reach of the village health workers by involving both men and women in the activities.

India: Church of North India

A year after the events that resulted in the imprisonment of 18 Bhil people, 12 remained in custody still awaiting trial. By the time this report is published, it is fully expected that they will be released on bail. Delays in resolving this issue have much to do with local political challenges and the sensitive issues at stake. Many Christians still fear for their security. The Church of North India has issued a church-wide appeal for prayer and financial support for the prisoners and their families.

India: Institute for Development Education, Roofs for the Roofless, Madurai Non-Formal Education Centre

In the state of Tamil Nadu in southern India, the Institute for Development Education, Roofs for the Roofless and Madurai Non-Formal Education Center are focusing on empowering women for sustainable community development in urban slums and rural villages. Much of the work focuses on helping communities access government services and programs. The women's associations have joined together in a federation called "Rainbow". Working together in significant numbers has helped them to influence local authorities to find solutions to local problems.

In addition, the women are working on literacy programs for adults and night tuition classes to support children's education. They are organizing savings groups, which continue to flourish. Many groups have received funds from the government to support their self-help savings groups. The small industries some of these groups have established are really taking off. The cleaning products, incense, soap, spice packages, rice packages, and many other goods manufactured in these industries are sold through small shops in the slums and directly to businesses. These industries are providing essential income to women.

When the tsunami hit the coasts of Tamil Nadu the women of the Rainbow network co-ordinated assistance to the affected villages, with the support of the Institute for Development Education and funds from PWS&D. In total, they reached out to 1,250 families in six villages.

Street theatre performances are also an effective way of teaching people about important issues in their lives. Themes chosen have included HIV/AIDS prevention, sexual harassment in the workplace, youth employment and skills development. Night school children and their teachers have also joined the street plays.

These partners are also involved in vocational training. Each one has typing, computer and tailoring programs, located in the slums and villages, providing unique opportunities for youth to acquire skills that can open the doors to the job market.

South-South Exchange - In 2004, an important exchange was held between the Church of North India's Community Health Programs in Jobat and Mendha and the Institute for Development Education in Chennai. A delegation of three people went by train from Chennai to Jobat. This was followed by a delegation from Jobat that went to Chennai. This exchange, supported by PWS&D and CIDA, helped to broaden the horizons of all the participants as they saw what the challenges different parts of the country face, and the successes the two organizations have achieved. Village Health Workers in Jobat and Mendha now perceive their role as including community development as a whole, and not just health related activities. Plans are already in the works for a second phase to the exchange.

India Monitoring and Evaluation

In July 2004, Guy Smagge and PWS&D committee member The Rev. Dianne Ollerenshaw undertook a monitoring visit to Delhi and to Madhya Pradesh to see the work of the Church of North India (CNI) and strengthen our links with Church's Auxiliary for Social Action (CASA).

The visit began with meeting the new General Secretary of the Church of North India, The Rev. Enos Das Pradhan, former treasurer of the CNI. He introduced the team to the various priorities of the church including the work of the Synodical Board of Health Services and the Synodical Board of Social Services. Visits to the projects and meetings with the Canadian Consulate in Delhi, the CNI, and CASA helped the team conclude that PWS&D still has its niche with the

Synodical Board of Health Services, particularly for the programs in the Bhil region. The programs serve regions that are very remote and extremely poor and the community health programs supported by PWS&D have life-saving and life-enhancing impacts on very vulnerable populations. Officials at the Canadian Consulate encouraged us to continue this essential work.

The monitoring team also met with the two pastors that had been in jail and were released on bail. They received verbal and written accounts of the events that led to the imprisonment of the 13 men still languishing in jail. The team came back with a better understanding of the challenges in the region.

It was good to meet with CASA and understand this member of Action by Churches Together better. We will continue to support CASA through ACT, and may consider using CASA for Canadian Foodgrains Bank projects led by the Mennonite Central Committee.

Central America/Caribbean

Dominican Republic: Sonrisas

2004 was the final phase of supporting Sonrisas, CompuCom project providing computer and health training to vulnerable communities in the Dominican Republic. Future plans for development work in the region are still to be defined but will likely focus on Haitian migrant workers in the Dominican Republic. PWS&D will continue to respond to emergencies in the region.

El Salvador: The Women's Research and Training Institute (IMU)

The Women's Research and Training Institute (IMU) helps small groups of women work together in study circles to learn about human rights and civic participation to help improve living conditions. Women have found great value in these study circles and feel stronger about their role in society, which will help them cope with and overcome some of the daily challenges they face. Exchanges between women of various municipalities permitted further sharing of ideas on how to address the many challenges of Salvadoran reality.

Guatemala: Fraternidad of Mayan Presbyterials (FPM)

The Fraternidad of Mayan Presbyterials (FPM) helped provide loans to Mayan women for micro-enterprise development. These indigenous women often face discrimination due not only to their gender, but also to the fact that they are indigenous and that many cannot communicate in Spanish. The FPM has not suffered losses from the loans, a sign of success of the program. The businesses that women have set up include raising pigs, chicken and cattle, growing vegetables and the spice cardamom, and doing embroidery. They have used the proceeds from their businesses to pay back the loans, feed their families, pay for school fees, purchase tools for their business and make improvements in their houses. The FPM is also supported by the United Church of Canada, which provides core funding for administration.

Guatemala: Centre for Integrated Studies and Community Development (CEIDEC)

CEIDEC is working with remote communities located in the Izabal region on the Atlantic coast in supporting education in women's rights, gender equity and organization, and supporting productive activities that may generate some income for the communities. Last year there was a focus on setting up small gardens to grow vegetables. Ten women's groups participated in these training sessions, and they established ten community gardens in which they grow tomatoes, onions, cucumber, jalapeños, peppers, beans and radish.

In 2004, an important south-south exchange was held between CEIDEC and the Fraternidad with the support of PWS&D and CIDA. Both organizations visited one another's projects with delegations of workers and board members. As a result, both identified ways that they can strengthen their programming. Guatemala remains a challenging country to work in given the existing social divisions and tensions. There is still a high degree of violence in the Guatemalan society.

Nicaragua: Integrated Centre for Life and Hope for Women and Children (CIVEMN)

The work of the Integrated Centre for Life and Hope for Women and Children (CIVEMN) continues to be of vital importance in a context where poverty, street gangs and crime levels are blooming. CIVEMN offers quality education to children, youth and adults in a healthy

environment. They offer opportunities to celebrate the Creation such as caring for fruits, trees and growing vegetables. CIVEMN is a dynamic and active environment where children and youth have unique opportunities for healthy recreational activities (sports, dance, music, etc.) as well as a caring environment for basic education.

In order to prevent the spread of sexually transmitted diseases, and to reduce the incidence of STDs among women, CIVEMN co-ordinated efforts with institutions that work on issues related to women's health.

To assist youth acquire vocational skills, sewing, hairdressing, tailoring, and typing are offered. These skills in turn can open doors for them to find jobs. Women attended workshops about the benefits of soybeans in the daily diet.

In 2004, CIVEMN has experienced another stage of growth in the organization. For the first time, an assembly of members was constituted to elect board members and to approve of a new constitution for the organization. This should establish a stronger, more democratic base for the future of CIVEMN.

Nicaragua: Community and Family Program, Institute for Human Promotion (INPRHU)

The Institute for Human Promotion is working to protect children and promote their rights in Nicaragua. Working at the individual, family, community and national levels, INPRHU is improving the lives of countless children and families in Nicaragua.

PWS&D is currently supporting a shelter for young girls who have been victims of sexual abuse identified by INPRHU's outreach workers in the markets of Managua. Accompanied by psychologists, the young girls learn to deal with the trauma of the abuse and restore their self-confidence and dignity. Two on site psychologists provide individual and group counseling. The girls are encouraged to attend a nearby school and learn crafts, dance, drawing, and painting, to help them work through their anxieties and inner tensions. The shelter has a residential component for girls whose abusers are members of the immediate family, so they can heal away from the environment where they were abused. Girls who do not face the abusers in their home may come to the shelter for day programs. Work is also done with the families to help them support and protect the young girls so they can feel safe at home. For girls who have been abused in their home, and the aggressor cannot be removed, INPRHU helps find families who may foster them.

Nicaragua: Asociación Soya de Nicaragua (Soynica)

PWS&D has been supporting groups of health and nutrition educators in barrios of Managua and in a barrio of Ciudad Sandino. The educators help families improve their nutrition, giving particular attention to pregnant women and mothers with newborns. The educators promote the benefits of breastfeeding and run demonstrations of meals that improve nutrition at a minimal cost.

Soynica currently works with preschools to provide 2,000 kids aged 2-6 years old from the most vulnerable communities with their daily vitamin and mineral supplements using green leaf extract, with soybean or corn, or mixed with a citrus drink. Soynica was a pioneer organization in Nicaragua when it set up its pre-schools to provide educational and nutritional attention for children of aged 3 to 6 years old. Now, many years later, the government of Nicaragua, with the support of the World Bank, is setting up these types of schools all over the country and will take over the ones originally set up by Soynica. Soynica's current focus is shifting to helping families with early childhood development from birth until three years old. They work closely with the mothers to ensure stimulation and proper nutrition for the young children. Attention in these early years helps babies grow to stronger adults - physically and psychologically - equipping them to face difficult social and economic challenges of the Nicaraguan society.

In 2004, PWS&D and CFGB started a multi-year commitment to the food security program of Soynica in Nueva Segovia, the region where Denise van Wissen had been working for the last six years. (See sections on CFGB p. 436-40 and on International Ministries, p. 495-96)

Nicaragua: Asociación Cristiana de Jóvenes (YMCA Nicaragua)

In 2004, PWS&D was in its second year of a three-year agreement with the Asociación Cristiana de Jóvenes (YMCA Nicaragua) for an agro-forestry project in the Boaco region, one of the poorest in the country.

The project is helping 23 families each year improve the nutritional status of the children and their economic situation through the provision of cows. Families chosen to receive a cow must have prepared their land to ensure that the animals will have enough to eat and that they will not degrade the environment. The project helps these families prepare for a cow by protecting and caring for their water and soil resources, through reforestation and appropriate technology (such as drip irrigation in order to assure the production of pasture and perishable crops). Once they have achieved proper land protection, the families will receive a pregnant Swiss heifer, for the dual purpose of meat and milk. The families then contribute the first offspring of these heifers back to the project who then passes them on to other families. The hope is that by the end of three years over 140 families will have benefited from this project. The heifers are bred and raised in a farm owned by the ACJ in Rivas. This ensures the quality level required for the success of the project. Dr. David Villalonga, a veterinarian posted with the ACJ under International Ministries, continues to provide professional expertise and leadership in this project and in other projects of the ACJ.

Central America Monitoring and Evaluation

In September 2004, The Rev. Kate Ballagh-Steeper and Guy Smagghe monitored projects in Nicaragua. The trip helped PWS&D consolidate its program in Nicaragua and plan programs for the next few years, including preparing for the next CIDA program. Aside from visiting the partners listed above, they met with CEPAD and Accion Medica Cristiana, strong ecumenical organizations with which PWS&D has indirect links through ACT. They also visited the Nimehuatzin Foundation office and got a briefing on the HIV/AIDS situation in Nicaragua and on strategies to prevent the spread of the virus. A visit with the Head Development Officer of the Office of the Embassy of Canada provided an affirmation of support for the thematic and geographic priorities of our program in Nicaragua.

Regional: Maquila Solidary Network

PWS&D continued to support The Maquila Solidarity Network for the work they do to help workers in the south fight against exploitation of labour. MSN continued to research the potential impacts of the phase-out of import quotas under the Multi-Fibre Arrangement (MFA) at the end of 2004 and the impacts of bilateral and regional trade agreements on garment workers in different countries.

MSN works with Southern partners on corporate campaigns to promote effective 'codes of conduct' monitoring. MSN examined whether code compliance strategies could act as a competitive advantage, providing incentives for investment and sourcing. They also sponsored innovative south-south exchanges that brought together Latin American women's groups working in the garment sector with their Asia counterparts working in free trade zones. For further information, connect to <http://www.maquilasolidarity.org>.

Regional: TransFair Canada

PWS&D's grant to TransFair Canada continued to help promote fair trade as a way to improve the livelihood of farmers and workers in developing countries. Certified fair trade coffee remains the most important commodity TransFair certifies, but new fair trade products have become available in the last year, including bath products, ice cream, chocolate milk, bananas and soccer balls. Consumer demand has helped to open the doors of supermarkets to these products. PWS&D's support helps TransFair run educational campaigns on fair trade across the country. For further information connect to <http://www.transfair.ca>.

CONGREGATIONAL INITIATIVES

In 2004 congregational initiative grants provided matching funds for projects that congregations initiated with partners outside the main sphere of PWS&D's work, usually in countries where PWS&D does not have partners. Each congregation developed the partnership, evaluated the program's sustainability, and developed a plan to monitor and evaluate the work.

Hungarian Church in Montreal helped provide heating pipes, radiators and generator for the Elementary School in Bene, Ukraine. Innerkip Presbyterian Church helped Calvary Baptist Church in Nicaragua complete a 14-classroom unit and provide washroom facilities with four flush toilets for their elementary/secondary school. Knox Church, St. Catharines helped dig a well for a community in Ranipur India. Paterson Memorial Church in Sarnia helped the Christian Aid Committee of the Zimbabwe Presbytery provide courses for women at the Presbyterian Training Centre.

WOMEN'S MISSIONARY SOCIETY (WMS)

PWS&D and the WMS have been working together on projects where the WMS provides the funds and PWS&D provides oversight for administration and monitoring of the project. In 2004 PWS&D and WMS helped the Chigodi Women's Training Centre in Blantyre Synod, Malawi with programs to help train women and young girls in many issues including HIV/AIDS, self-confidence and gender equity. In India, the WMS is supporting the construction and the running costs of the Christian Middle School in Jobat, an important initiative given that the current infrastructure of the school is falling apart.

DEVELOPMENT EDUCATION PROGRAM

Advent/Lent Liturgies: The 2004 Advent liturgies were written by Huda Kandalaf Kanawati. Originally from Syria, Ms. Kandalaf Kanawati has her Masters of Arts in Christian Education. She attends the Church of St. Andrew & St. Paul in Montreal. The 2004 Lent liturgies were written by The Rev. Derek Macleod, minister at Briarwood Church, Beaconsfield, Quebec. Translations of the Advent liturgies in French and Korean were available to order and posted on the web.

Living Our Faith Poster: A special general PWS&D poster was also prepared this year, to remind churches of PWS&D's other work, in addition to the Towards a World without AIDS campaign.

PWS&D Sunday: Congregations were encouraged to mark the first Sunday in February or any another selected Sunday as PWS&D Sunday. PWS&D produced a worship resource, "The Strength of Many Hands", including a call to worship, prayers, children's story, reflection and benediction to help congregations have a worship service that remembered the work of PWS&D in worship and prayer.

PWSDevelopments: PWS&D produced two issues of PWSDevelopments, which were inserted into the Presbyterian Record and distributed to churches with standing orders. The spring 2004 issue covered Shauri Yako Community Youth Centre, AIDS work in Malawi and Kenya, the Malawi food crisis, transforming a community in India with IFDE, sponsoring refugees, and a reflection on the CFGB food study tour by Mary Jesse, and thoughts on the peace march in Israel/Palestine by Joan Montgomerie. The fall 2004 issue covered the humanitarian crisis in Darfur Sudan, churches changing lives through refugee sponsorship, The Presbyterian Church of Ghana's Garu Community Based Rehabilitation Centre, a life transformed by the Centre of Life and Hope for Women and Children (CIVEMN), HIV/AIDS programs of Ekwendeni Hospital, the ongoing crisis in the Democratic Republic of Congo, fundraising efforts for the Towards a World without AIDS campaign, and the hurricanes that hit the Caribbean.

Speaking Connections: PWS&D staff, committee members and southern partners continue to engage congregations by speaking on Sundays and at special events. The requests for speakers continually increase. We find this is the best way to connect congregations and church groups with overseas work.

Website and Email Connections: The website is ever evolving. PWS&D summer interns worked hard to update the project pages. Photos to use in displays or powerpoint presentations continued to be added to the photo gallery. PWS&D continues to post its resources online so that congregations can access material electronically. The popular annual report and the powerpoint presentation from General Assembly 2004 were also placed on the website. PWS&D also submits current news for PCConnect, and uses the email tree for emergency updates and information between the regular monthly publications.

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, the stories of faith and courage, hope and challenge. We have continued to have discussions with the Presbyterian Record regarding the strength of advertising of other development and relief organizations within this strategic communication tool of our denomination.

Mission Tours: More and more groups are going to visit and experience partners through the Mission Interpretation Office. This is helping to make the connections between congregations and the work that we support. It requires a lot of collaboration between all PWS&D office staff and the Mission Interpretation Office, as we prepare groups to go, and respond to requests for information and projects when they return. Some of the mission tours included a work project component. It is good to see deeper relationships and connections being built with partners overseas.

Overseas Exposure Tour Grant Program: 2004 was a very busy year for PWS&D's exposure tour grant program which helped people experience life and mission in developing countries. The grants helped individuals and congregations learn first-hand about mission overseas. Recipients commit to raising awareness about needs overseas and the work of The Presbyterian Church in Canada when they return home.

Edward Ansah Akuffo, Knox Church, St. Catharine's visited projects in Ghana. Presbyterian College students went on a global exposure tour to Cuba. St Andrew's Church, Moncton, New Brunswick visited partners and worked on a project in El Salvador. St. Andrew's Church, Thunder Bay went to El Salvador to help build earthquake-resistant housing, and to experience some of the work that is being done through our partners. Bruce Yeates and David Kim, Presbyterian students at the Vancouver School of Theology went on a study course to Guatemala. Theological Students attended WARC Global Institute of Theology in Accra, Ghana, giving them the opportunity to learn about teaching, and doing theology in a fully intercontextual and ecumenical way. West Vancouver Church visited various projects supported by The Presbyterian Church in Canada in Guatemala. St. David's Auxiliary of the Atlantic Missionary Society also visited partners in Guatemala. Margaret Hunter from Knox Church, Sundridge, Yvonne MacLennan from St. Andrew's Church, Parry Sound, and Linda Heaman and Sandra Beatty, members of Calvin Church, North Bay, visited Blantyre Synod in Malawi. Nine students from across Canada - Jen Bell, Strathroy, Ontario; Rebecca Carter, Kouchibouguac, New Brunswick; Jenn Foley, Deep River, Ontario; Jessica Henderson, Strathroy, Ontario; Susan Humphreys, Oakville, Ontario; David McFarlane, Renfrew, Ontario; Angela Mullin, Brandon, Manitoba; Lindsay Rowe, Calgary, Alberta; Jill Wyville, Sarnia, Ontario, visited PWS&D partners in Nicaragua with Youth In Mission. A group from St. Andrew's, Stittsville, Ontario and Blue Mountain Pastoral charge, Nova Scotia visited projects and partners in Cuba. Wasaga Beach Church, Emmanuel Church, Nottawa, and First Church, Collingwood group visited partners and worked on a school in the Ukraine. A Youth In Mission team of five Presbyterian young adults - Liza Vance, Winnipeg, Manitoba; Shauna Whitford, Winnipeg, Manitoba; Phil Kay, Guelph, Ontario; Lynne Kergen, Vancouver, British Columbia; Michelle Verwey, Victoria, British Columbia, traveled to Hungary, Transylvania and the Ukraine to help with summer camps. Oakridge Church, London, visited the Hungarian Reformed Church in Ukraine and Romania. Duff's Church, Guelph worked on a project and visited partners in Nicaragua.

ECUMENICAL COALITIONS

World Council of Churches: Ecumenical HIV/AIDS Initiative in Africa

The World Council of Churches (WCC), as part of an ecumenical movement to address HIV/AIDS issues in sub-Saharan Africa, has been working towards preventing the spread of the virus, and eradicating the stigma and discrimination associated with the disease. PWS&D provided \$15,000 in 2004 for this HIV/AIDS initiative. The program's objectives are to promote HIV/AIDS awareness among churches, ecumenical partners and networks; to provide care, counselling and support to people living with HIV/AIDS; and to strengthen the capacity of churches at the community level.

World Council of Churches: Dialogue with Neighbours of Other Religions

PWS&D provided \$12,500 to help churches strengthen relations with their neighbours who have other religious traditions. The program helps Christians and partners of other religious traditions

confront common problems and address divisive questions by promoting sustained dialogue and building trust.

World Council of Churches: Uprooted People

Forced migration has unfortunately become a symbol of the times, reflecting global economic disparities, the persistence of conflicts, and the inability of the international community to prevent the uprooting of people. As governments are increasingly cooperating to keep people out, it is more important than ever that churches and related organizations work together to defend the rights of those forced to flee their communities. PWS&D provided the WCC Uprooted People program with a grant of \$12,500 in 2004 to help them strengthen the capacity of churches and related organizations working with uprooted people.

KAIROS: Canadian Ecumenical Justice Initiatives - Global Partnerships Program

PWS&D supports programs that help address economic justice and peace building through the Global Partnerships Program of KAIROS. PWS&D contributes \$65,000 to the KAIROS Global Partnerships Program and this is matched by a CIDA grant at a ratio of almost 3:1.

KAIROS' economic justice work aims to eliminate poverty and promote a just and sustainable economic system by supporting effective civil society participation in public policy discussion and formulation. The following strategies are given priority: a) the implementation of debt cancellation and international financial reform; b) the promotion of ecologically sustainable economic development; and c) the implementation of just trade practices and agreements.

KAIROS' peace building programs aim is to support effective civil society participation in conflict resolution and peace building processes. The following focus strategies are given priority: a) strengthening human rights protection and implementation of human rights legislation; b) strengthening conflict resolution processes; and c) identifying and addressing precipitating factors of conflict.

In Africa, the program supports the work of the following partners, mostly with a regional focus. Sudan continues to be a priority country for the churches.

KAIROS Africa Partner Organizations	2004 (\$)
African Development Education Network (ADEN),	35,000
African Women Economic Policy Network (AWEPON),	50,000
Fellowship of Christian Councils and churches in West Africa (FECCIWA),	35,000
Fellowship of Christian Councils and Churches in the Great Lakes Area and the Horn of Africa (FECLAHA),	35,000
New Sudan Council of Churches (NSCC)	50,000
Sudan Council of Churches (SCC)	70,000
Third World Network (TWN)	35,000
World Student Christian Federation (WSCF)	<u>40,120</u>
Total Africa	350,120

In Latin America and Caribbean, the program supports the work of the following partners. There are three focus countries: Cuba, Colombia and Mexico and some regionally-based work.

KAIROS Latin America and Caribbean Partner Organizations	2004 (\$)
Cuban Council of Churches (Cuba)	3,000
Christian Centre for Reflection and Dialogue (CCRD- Cuba)	38,700
Martin Luther King Centre (Cuba)	0
Council of Evangelical and Protestant Churches of Colombia (CEDECOL)	40,000
Corporation for Life: Creative Women (Colombia)	42,000
Popular Feminist Organization (Colombia)	25,000
Centre of Ecumenical Studies (Mexico)	43,000
Tepayac Human Rights Centre (Mexico)	40,000
Movement for Peace, Justice and Dignity (Mexico)	30,000
Research Centre on Political and Economic Community Action (CIEPAC - Mexico)	30,000
Latin America Council of Churches (CLAI)	25,000
Ecological Debt Campaign	25,000
Other	<u>0</u>
Total Latin America and Caribbean	341,700

In Asia and Pacific, the program supports the work of the following partners. The focus countries are the Philippines, Indonesia, East Timor and India. There is substantial regionally-based work as well.

KAIROS Asia Partner Organizations	2004 (\$)
Workers Assistance Centre, Inc. (Philippines)	48,000
Ecumenical Consortium for Just Peace (Philippines)	45,000
Yakoma-PGI/Social Communications Foundation of CCI (Indonesia)	40,000
KONTRAS: The Commission for Disappearances and Victims of Violence (Indonesia)	25,000
Mindanao Inter Faith People's Conference	45,000
Justice and Peace Commission, Diocese of Dili (East Timor)	0
Protestant Church of East Timor (East Timor)	0
Henry Martin Institute: International Centre for Research, Interfaith Relations and Reconciliation (India)	50,000
National Alliance of Women (India)	0
Committee for Asian Women (Thailand)	45,000
Asia-Pacific Mission for Migrants	43,000
Jubilee South	0
Asia Student Association	0
Pacific Network for Globalization	42,000
Total Asia	383,000

In the Middle East, the program supports the work of the following partners. The focus continues to be on Palestinian issues but through regional partners, inter-faith work is also carried out in Iraq.

KAIROS Middle East Partner Organizations	2004 (\$)
Middle East Council of Churches (Lebanon)	20,000
Department of Service to Palestinian Refugees (Jerusalem)	60,000
Bat Shalom (Jerusalem)	27,000
Jerusalem Centre for Women (Jerusalem)	27,000
Sabeel Ecumenical Liberation Theology Centre (Jerusalem)	27,000
Total Middle East	161,000

Education and Animation Committee of KAIROS

PWS&D also provides financial resources for the education and animation work of KAIROS. See Justice Ministries report for more information (p. 391-93).

Heads of Agencies Network (HOAN)

The Heads of Agencies Network served its purpose in giving rise to Action by Churches Together (ACT) and the Ecumenical Advocacy Alliance (EAA) and it was then disbanded in 2004. Issues of mutual interest will now be discussed at the World Council of Churches Round Table of agencies and supporting churches.

Ecumenical Advocacy Alliance (EAA)

The Ecumenical Advocacy Alliance is a unique, broadly-based ecumenical body, working on educational projects on global trade and HIV/AIDS. The members of this organization, housed within the World Council of Churches, are committed 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.” Many members will have had exposure to this Alliance through the vibrant artwork on its website depicting people’s aspirations for an end to stigma and discrimination surrounding the HIV/AIDS pandemic.

In 2004 PWS&D helped the EAA ensure faith-based organizations had a high profile at the International AIDS Conference in Bangkok, Thailand in July 2004. With about 20,000 attendees from around the globe, representing policy makers, scientific and medical communities, international NGOs and civil society organizations, the IAC was a unique opportunity for faith-based organizations to share, network, and learn from people across all levels of care and response to the epidemic. An Ecumenical Pre-Conference and Interfaith Session helped faith based organizations prepare for the conference.

Esther Lupafaya, co-ordinator of AIDS programs with PWS&D partner Ekwendeni Hospital in Malawi, participated in the conference, expanding her knowledge and skill set in HIV/AIDS work. Rick Fee served as a chaplain during the conference and Karen Plater was part of an ecumenical media team that produced a daily newsletter for conference participants, posted articles and photos on the web, and produced video and radio clips.

From August 13-18, 2006, the International AIDS Conference will be held in Toronto. PWS&D is involved in planning the hosting of Christian and faith-based participation at that conference and in organizing a Christian pre-conference to be held from August 10-12, 2006.

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. The CCR makes a priority of defending the rights of refugees and immigrants through the media and public education campaigns.

In 2004, the CCR released a report entitled “No Faster Way? Private Sponsorship of Refugees: Overseas Processing Delays” highlighting the problem of long overseas processing delays in the private sponsorship of refugees. The publication of the report follows years of efforts by the CCR and private sponsors to seek solutions to the problem of delays.

Canadian Council for International Co-operation (CCIC)

The Canadian Council for International Co-operation (CCIC) is a coalition of over 100 Canadian voluntary organizations working globally to achieve sustainable human development. It seeks to end global poverty, and to promote social justice and human dignity for all. CCIC works on aid policy, foreign policy, trade and poverty, training for policy influence, public engagement, ethics, and organizational development for its members. PWS&D is an active supporter and member of two working groups: Americas Policy Group and the Africa-Canada Forum.

The Americas Policy Group’s mandate is to provide a space for collective reflection and the articulation of co-ordinated policy positions, as well as dialogue, and advocacy with the Canadian government, other governments, and other decision-making bodies. 2004 marked the tenth anniversary of the North America Free Trade Agreement. A roundtable was convened to share the devastating effects that NAFTA has had on small farmers in Mexico. The human rights situation in Latin America, particularly in Colombia and Mexico, has also remained a focus for the APG. Reports and various letters to elected officials are available from CCIC’s website at <http://www.ccic.ca/e/003/apg.shtml>.

The Africa-Canada Forum’s (ACF) purpose is twofold: (i) to improve the quality and impact of the work of participating groups through reflection and analysis of current programming relationships in Africa; and (ii) to improve the co-ordination of policy development and strategies for joint action and advocacy, in dialogue with African counterparts and colleagues. In 2004, ACF focused on advocating for the unconditional cancellation of 100 percent of multilateral debts owed by impoverished counties, and engaging the Minister of Finance in the Commission for Africa report, as part of the upcoming G8 summit in the United Kingdom. A meeting was held in Ottawa in April 2004 where members critically looked at Africa’s place in Canada’s recent International Policy Review. Documents and details are available at <http://www.ccic.ca/e/003/acf.shtml>.

Saskatchewan Council for International Cooperation (SCIC)

PWS&D continues to be a member of SCIC. We receive an annual grant from SCIC for two projects. In 2004, PWS&D received \$11,548.75 for IMU in El Salvador and for the Presbyterian Church of Ghana (PCG) program. PWS&D was also one of eight organizations to receive funding from SCIC for post-tsunami rehabilitation work.

Other Coalitions

PWS&D continues to maintain membership in Mines Action Canada, Partnership Africa-Canada (PAC), the United Nations Association of Canada, and the Inter-Agency Coalition on AIDS and Development (ICAD).

REFUGEE MINISTRY

PWS&D continues to encourage congregations to undertake refugee ministry through the refugee sponsorship program. In 2004 a number of refugee sponsorship training workshops were held in various locations across Canada to equip new and experienced refugee sponsors with the information and skills needed to navigate the refugee sponsorship process. These workshops helped sponsors to develop a deeper understanding of the refugee experience and the key communication skills essential for creating a successful refugee/sponsor relationship.

In the summer of 2004, then Minister of Citizenship and Immigration, The Honourable Judy Sgro, made a number of provocative comments in the press calling on Canadian churches to stop offering sanctuary to refused refugee claimants. The churches, including The Presbyterian Church in Canada, responded to the Minister's comments pointing out that the real problem lies not with sanctuary, but with a flawed refugee determination system that does not allow for appeals even if the refugee claimants are to be deported back to possible torture or death. The Rev. Richard Fee, in his role as Moderator of the 130th General Assembly, acted on behalf of concerned Presbyterians across Canada and participated in a number of meetings between church leaders and Citizenship and Immigration Canada personnel, including Minister Sgro to try and resolve existing sanctuary cases and highlight the need for a refugee appeal division. The Rev. Glynis Williams of Action Refuges Montreal, represented The Presbyterian Church in Canada on the working group of church 'experts' and worked with Citizenship and Immigration Canada staff on concerns related to the refugee protection process. As a result of the meeting and negotiation process three of four existing sanctuary cases have been resolved and the families have been granted ministerial permits to leave the churches they were seeking sanctuary in without fear of deportation.

PWS&D's website and email network remain important communication tools for sharing information about refugee issues, and how congregations can get involved. Through these channels of communication, congregations were asked to sign and promote "An Appeal for Refugee Rights: Petition to the House of Commons" produced by KAIROS, the social justice organization of Canadian churches, to call on the government to immediately implement the long-promised Refugee Appeal Division approved by Parliament in the Immigration and Refugee Protection Act (2002).

In 2004-2005, The Presbyterian Church in Canada approved 33 refugee sponsorship cases from four congregations across Canada. If all cases are successful, this will result in 50 new refugees coming to Canada. The sponsoring congregations included: First Church, Brandon (1); First Church, Thunder Bay (28); St. Andrew's Church, Cambridge (1); Callingwood Road Church, Edmonton (3). The refugees and refugee families sponsored in 2004-2005 originated from El Salvador, Ethiopia, Iraq, Myanmar (Burma), Sierra Leone, Somalia and Sudan.

To commemorate the church's contribution to the Private Sponsorship of Refugees Program over the past 25 years, Citizenship and Immigration Canada presented the church with an honorary plaque. Various Presbyterian congregations were involved in celebrations held across the country to mark this important milestone and reaffirm the commitment of Canadian people to the value of refugee sponsorship. Through the Private Sponsorship Program, over 185,000 refugees who would not have otherwise been able to come to Canada were resettled between 1979 and 2004. This one-of-a-kind program has allowed ordinary people from across the country to help refugees settle in Canada. The Presbyterian Church in Canada's involvement in refugee sponsorship began with the overwhelming response to the resettlement of Indo-Chinese refugees in the late 1970s and early 1980s, and has continued to the present. Private Sponsorship has shown itself to be fulfilling for both refugees and congregations, as refugees gain an opportunity to establish themselves in a new land, and congregations play a meaningful role in helping refugees become future Canadians.

PWS&D COMMITTEE

The composition of the committee of PWS&D is appreciated by the Canadian International Development Agency for its reach and expertise. The PWS&D Committee is composed of diligent and dedicated volunteers who represent the national church from coast to coast. Members attend two meetings each year, speak in churches and promote the work of PWS&D on many occasions. The executive is composed of five members who meet for regular teleconference calls to make decisions on financial disbursements and assist the Director.

Regular evaluations of our program are carried out and comments are made about racial and gender representation, outreach into our own constituency and into the wider community. Ms. Joyce Chen (Vancouver) was welcomed onto the committee following the service of Mr. Michael Hwang, a valued and dedicated member for six years.

Canadian Members: The Rev. Kathleen Ballagh-Steeper (Ailsa Craig, Ontario), Ms Joyce Chen (Vancouver, BC), Ms. Sharyl Eaglesham (Winnipeg, Manitoba); Ms. Mary Jesse (Regina, Saskatchewan); The Rev. Andrew Johnston (convener) (Ottawa, Ontario); The Rev. Derek Macleod (Beaconsfield, Quebec); Mr. John Meek (Orangeville, Ontario), The Rev. Dianne Ollerenshaw (Calgary, Alberta), Mr. Geoff Olsen (Toronto, Ontario), Ms. Anna Sheridan-Jonah (Sackville, New Brunswick).

Southern Partners: The Rev. Okechukwu Kalu Iro (Presbyterian Church of Nigeria); and Ms. Azucena Zelaya (Soynica, Nicaragua)

Ex-officio Members: The Rev. Dr. Ronald Wallace, Mr. Stephen Allen, Ms. Annemarie Klassen, The Rev. J.P. (Ian) Morrison

WMS Representative: Ms. Barbara Marshall

Recommendation No. 32 (adopted, p. 29)

That congregations be commended for their generous support of the entire PWS&D program during this past year, especially the urgent action appeals for emergency situations around the world with particular reference to the remarkable response to the Asia Tsunami Appeal.

Recommendation No. 33 (adopted, p. 29)

That congregations which have included PWS&D as a line on their envelopes this past year be commended for helping point out to congregation members that PWS&D relies upon donations from individuals over and above their regular contributions to their local congregation and to *Presbyterians Sharing...*

Recommendation No. 34 (adopted, p. 29)

That congregations and presbyteries which have embraced the decision of the 130th General Assembly to place an emphasis on the Towards a World Without AIDS campaign in education and in fund-raising be commended for their efforts to ease the suffering of others and to ensure that people in Canada are aware of this disease.

Recommendation No. 35 (withdrawn, p. 29)

That the ongoing Towards a World Without AIDS campaign be commended to all and that congregations and presbyteries be encouraged to keep this major public health issue before their members; also that members be encouraged to remember the millions affected by this disease around the world, including the 14 million orphans who struggle to understand the world with less guidance.

Recommendation No. 36 (adopted, p. 29)

That all congregations that submitted applications to sponsor refugees within the past year be thanked and other congregations be encouraged to consider engaging in refugee ministry through the sponsorship of refugees.

The Rev. Andrew Johnston, Convener

RESOURCE PRODUCTION AND COMMUNICATION

Staff Associate Secretary: Keith Knight
Production Design Co-ordinator: Pat Martin
Web Administrator: Ian MacCready

This department continues to function as the communications office of both the Life and Mission Agency and Church Offices. It is the place where media contacts are made and press releases created. It is the place where various communications tools are generated: from letters to brochures, documents and booklets, and from PCPak to PCCconnect to the website. It is often a contact point for congregations who seek information about resources or technology or effective communication.

There are two main elements to this department's work, as reflected in the title: the production of resources and over-all communication.

RESOURCE PRODUCTION

A number of departments, particularly those within the Life and Mission Agency, produce letters, brochures, newsletters and resources. Most of those print pieces are edited, designed and produced by staff within Resource Production and Communication. Many of the products are distributed through PCPak four times a year to every congregation: products such as Equip, For Elders, For Leaders, and various brochures and flyers.

Over the past year this department has produced numerous additional resources such as a brochure to mark the 10th anniversary of The Confession to Aboriginal Peoples, brochures dealing with the Healing and Reconciliation Initiative, the revised Social Action Handbook and resources for Stewards by Design, Planned Giving, Youth In Mission, and Something Extra.

In addition, the department produced various PowerPoint presentations, created the annual calendar that is sold and distributed through the Women's Missionary Society, designed advertisements for the back page of The Record and Glad Tidings, created large promotional posters for display at General Assembly, and offered in-house workshops that deal with technology and production.

Stories of Mission, an annual collection of reports by Canada Ministries and International Ministries staff, goes through an extensive editing process before they are included in the Acts and Proceedings or published by the WMS.

Staff developed a resource to help churches evaluate the seven years of the *FLAMES* Initiative. More importantly, congregations were asked to identify their 'best practices' and to share them with the Communications Office so that they can be compiled into a resource that will benefit the entire denomination. That resource will be published this summer.

COMMUNICATION

There is an ongoing effort to improve communication, both within the denomination and also beyond.

Undoubtedly the most significant strategy by this department has been the creation of a Communications Team consisting of 12 men and women within Church Offices who have specific communications responsibilities within their departments. The creation of this team received the endorsement of the executive staff of the Life and Mission Agency as well as other executives within Church Offices. With the exception of the team leader, who is the associate secretary, all team members are part of the support staff.

Many of these well-qualified communicators often work in isolation from each other, focusing on the work of their individual departments. By regularly bringing team members together, the notion of 'one ministry, many voices' is reinforced.

The team's task is to increase the profile of both the Life and Mission Agency specifically and the denomination generally by 'telling the story' of our church, the Life and Mission Agency, and its various departments. One visible way of doing that is through a redesigned front page of the website which has become more 'newsy' and more current. Changes are made daily to the website. Over the next several months, a magazine will be created in which the story of mission will be told, highlighting the work of various departments within the Life and Mission Agency.

The team also determines other ways in which they can work co-operatively to reinforce the message that we are one ministry with many voices.

Most churches receive the monthly electronic newsletter, PCCconnect. It provides regular updates on what is happening within Church Offices and across the denomination. Churches seem to be signing up regularly, and individuals also register online to receive this free e-newsletter. The numbers grow monthly. Members of the WMS have become particularly keen to sign up in recent months. PCCconnect is also sent out to all members of the Life and Mission Agency Committee and Assembly Council.

INTERNET

More than 2,000 visitors per day come to the denominational website. That is more than 62,000 per month, and that number continues to grow monthly. The website sees some sort of change in its appearance every day of the year: from the addition of new documents, to new front page articles, to new links. The website is a dynamic, ever-changing online resource centre.

In the monthly summary of website traffic, the numbers continue to astound, evidence that more people have computers and more Presbyterians are accessing the denominational website.

Visitors to the website view an average of 7,300 pages per day.

While PCCTalk continues to attract the most traffic over the course of any given month, there is regular traffic to the pages of PWS&D, Ministry and Church Vocation's ministry opportunities page, our Church Finder feature, Archives and our documents. Churches regularly download documents from recent and older Acts and Proceedings, and various resources from Ministry and Church Vocations and Education for Discipleship.

This department receives a monthly 300-page analysis of our website, and a lot of those statistics are shared with associate secretaries of various departments throughout Church Offices.

The numbers point out that the internet is increasingly being used as a ministry tool. It is a way to communicate with other Presbyterians (via email and PCCTalk), an easier way to access documents (downloading pages of the Acts and Proceedings and other documents), and an effective way to stay in touch with the latest developments across the denomination (through PCCconnect).

Technology facilitates ministry. It is a communications tool. A computer with an internet connection needs to form one of the basic pieces of equipment on any church office or minister's study or clerk's desk.

INTERNET ADVISORY COMMITTEE

The Internet Advisory Committee provides regular advice to the associate secretary with respect to the development of the website and the over-all use of technology within the church. The committee continues to be visionary and proactive as it looks at long-term goals with respect to the potential use of the Internet by the church. This includes effective use of the denominational website, such as the availability of downloadable forms, the ability to donate to the national church or specific ministries online using a credit card, the ability to order and pay for orders from The Book Room, and steps to transform the website into an online community.

The committee has been blessed by the addition of two new members: The Rev. Dohyung (Joe) Kim and Mr. Makram Barsoum. Mr. Kim is the assistant minister of Galilee Korean Church, Vancouver, part of the Presbytery of Western Han-Ca. Mr. Barsoum works with International Ministries and SAT-7 in a satellite television ministry among Arab and Iranian people in the Middle East, Northern Africa and Europe. He currently lives in Toronto, taking part-time courses in media management and television production and working part-time to promote SAT-7 in North America.

Membership: The Rev. James Smith (convener), The Rev. Harry Bradley, Mr. Makram Barsoum, The Rev. Dohyung Kim, Ms. Jane-ann Waller, Mr. Ian MacCready and Mr. Keith Knight.

CONCLUSION

There is no question that the year ahead will be one of challenge and change for the Life and Mission Agency perhaps in a myriad of ways. Change is often necessary as we continue to grow together in the Spirit. We will not forget that we can fully rely on God's guidance during the days ahead. As an agency we pray that we will have the expanding vision for an ever widening circle of faith as we reach out to each other, to our communities, to our nation and to our world in as yet unknown ways of worship and service.

As we reflect on the year past and look to the year ahead as the Life and Mission Agency, we will also continue to uplift and support in prayer, through the work that we do, and through generous and giving hearts, those of this world who are devastated by poverty, oppression and

natural disaster. We will continue to lift up our prayers to the God of mercy who sustains and cares for all God's children.

However the year unfolds, we will go boldly forward in the light of our Lord Jesus Christ, fully confident in his mercy and grace. As children of God, we will continue to celebrate and rejoice, mourn and grieve, learn and grow as people of faith together in God's care. We will continue to minister to each other, to our communities, to our world, in God's name, surrounded by the faithful love of God and the blessings and peace of our Lord Jesus Christ.

It is in God's strength that we will do this as we strive to be faithful.

SUPPLEMENTARY REPORT

PROGRAM SUPPORT AND ADMINISTRATION

Staffing

In the event that the General Assembly appoints The Rev. Dr. Richard Fee to the position of General Secretary of the Life and Mission Agency and he accepts the position, this will leave a vacancy in the position of Director of PWS&D.

The Life and Mission Agency working with the PWS&D Committee and the Assembly Council have facilitated the updating of the position description. The PWS&D Committee, the Life and Mission Agency and the Assembly Council Executive (acting with permission of the Assembly Council) have all approved the position description (p. 202). It is as follows:

DIRECTOR, PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT, POSITION DESCRIPTION

Nature and Scope

The Director shall:

- Ensure that the mandate of PWS&D, as given by the General Assembly and as directed by the PWS&D Committee, is carried out effectively for maximum impact of resources available;
- Have responsibility for conceptualizing, interpreting, and carrying out development activities and disaster relief as directed by the PWS&D Committee and its executive;
- Engage the constituency of The Presbyterian Church in Canada in development and relief issues. Communicate the transformatory achievements of PWS&D;
- Look for opportunities to associate with other churches or organizations to maximize the reach and impact of programs;
- Provide guidance to the PWS&D Committee and staff as to what priorities should be considered at any point in time and propose resource allocation;
- Assist the PWS&D Committee to 1) formulate new policies or revisions that will meet the changing needs of PWS&D and the church constituency; 2) maintain and develop relationships with international partners through monitoring trips; reports, etc.;
- Maintain the appropriate networks throughout the church with contact persons or groups (e.g. regional staff, WMS, AMS, congregational contact network, presbyteries, etc.);
- Ensure appropriate strategies are developed for fund-raising for programs and projects;
- Work closely with the associate secretaries of International Ministries and Justice Ministries and ecumenical coalitions to collaborate on common programs and maintain discussions on common issues;
- Work with, and co-ordinate with, the Education for Discipleship Team to help develop resources for congregations with respect to these world-wide needs so that the membership of The Presbyterian Church in Canada increasingly becomes aware of its calling to be Christ's agents of compassion, healing, justice and peace particularly among the poor, oppressed and victimized of the world;
- Be responsible for monitoring the Canadian government's policies on development and related issues;
- Determine the availability of matching grants from provincial and federal governments and understand the criteria for application;
- Represent the church on projects-related inter-church/inter-agency coalitions as approved by the PWS&D Committee, or arrange for representation from the denomination.

Accountability

The Director is accountable to:

- The General Secretary of the Life and Mission Agency with respect to general accountability as an associate secretary and member of the Life and Mission Agency staff team;
- The PWS&D Committee with respect to the work assigned by the Committee within its mandate received from General Assembly;
- The policies and directions of his/her area of responsibility assigned to him/her by name or position;
- The carrying out of all aspects of the position and the fulfillment of all obligations as an officer and agent of the church, so as to uphold and preserve the image and reputation of the church, and protect its assets and resources;
- Working in a collegial fashion with all other officers of the church, as befits a disciple of Christ, especially in concert with other officers of the same Agency.

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 Director, Presbyterian World Service and Development will be:

- Respond to, work with and equip the PWS&D Committee and its executive;
- Direct and oversee the work of PWS&D staff to ensure the effective implementation of approved policies and work assignments, the achievement of approved objectives and goals, and the efficient use of the financial and human resources available;
- Prepare an annual budget for the PWS&D Committee and then oversee this budget to ensure expenditures fall within the approved areas;
- Accept responsibility for workshops and speaking engagements to inform the church about the work of PWS&D;
- Seek to integrate the concerns of his/her area of responsibility with the concerns of all the programs of General Assembly;
- Co-ordinate with and, work closely with the associate secretaries for International Ministries and Justice Ministries, Education for Mission and Resource Production and Communication to develop and occasionally jointly produce educational materials which communicate development, relief and refugee issues and the work of PWS&D to the church at large;
- Work closely with other Life and Mission Agency associate secretaries in developing consistent policies regarding international issues;
- Work with the other associate secretaries of the Life and Mission Agency to articulate future possibilities for the work of Presbyterian World Service and Development which would allow for the identification and planning necessary to set long term goals and priorities;
- Work in a flexible and responsive manner as leader and coordinator of all programs and services within the purview of the office;
- Ensure representation of The Presbyterian Church in Canada on inter-agency and ecumenical committees such as ACT (Action by Churches Together), CFGB (Canadian Food Grains Bank), KAIROS and others as required;
- Make use of the data base (and add to it when possible) to locate those with expertise in specific countries with respect both to development projects and/or disasters for which first-hand knowledge or experience would prove valuable either on site or as a member of an ecumenical coalition on which The Presbyterian Church in Canada is invited to sit;
- Monitor provincial and federal government policies with respect to development aid and related issues;
- Work with congregations in the implementation of The Presbyterian Church in Canada Refugee Sponsorship Agreement with the federal government;
- Play an active role in ecumenical coalitions/structures as appropriate for his/her type of program or service responsibility;
- Engage in personal study and reflection in his/her area of expertise as well as participate in scholarly research and discussion taking place ecumenically;
- Ensure PWS&D representation on the International Affairs Committee;

- Undertake such other tasks as are from time to time assigned by the PWS&D Committee or the General Assembly (or the Assembly Council acting in its name or the Life and Mission Agency).

General Qualifications & Personal Characteristics

The Director will possess the following:

- 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*;
- Sensitivity for the dignity and worth of each individual person regardless of gender, race, age, or economic status;
- A vision for and engagement in both pastoral and prophetic ministries in the church in the 21st century;
- A clear sense of call to the relief and development philosophy of PWS&D within The Presbyterian Church in Canada;
- 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;
- Some theological education will be helpful as the incumbent should be able to articulate a theology of development and a working philosophy of emergency relief;
- Financial and administration skills especially in the areas of management and personnel;
- Well developed planning, organizational, and communication skills, both oral and written;
- A familiarity with current issues and practices of non-governmental organizations (NGO's) involved in relief, development and development organization;
- Experience in working in the field of international development, relief or related fields or social justice;
- Knowledge of, and first-hand experience in, the developing world;
- A willingness and ability to travel, and the awareness that such travel may well be rigorous;
- A broad general knowledge with respect to social and economic issues in the world and insight into their implications for the poor and marginalized peoples of the world.

* That all persons holding executive positions in The Presbyterian Church in Canada be encouraged to take courses in Canadian Presbyterian polity and history if they have not already taken such courses, or at the first performance review demonstrate an appropriate knowledge of Canadian Presbyterian polity and history. (A&P 2004, p. 225)

The Assembly Council Executive, (acting with permission of the Assembly Council) gave permission to the Life and Mission Agency to circularize presbyteries for nominations for the position of Director, PWS&D, subject to the appointment by the General Assembly of The Rev. Dr. Richard Fee as General Secretary of the Life and Mission Agency.

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 The Presbyterian Church in Canada, for diaconal ministers of this denomination 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.

The guidelines the committee uses in reviewing applications are found at p. G-11-13 in the Book of Reports. They were last revised and approved by the General Assembly in 2002 (A&P 2002, p. 341-44). A brief overview is provided here.

The normal educational preparation for the Ministry of Word and Sacraments or for Diaconal Ministry is a general Arts or equivalent university undergraduate degree followed by the Master of Divinity degree and the diploma of a college of The Presbyterian Church in Canada. This

standard is used as a benchmark in recommending the educational assignments for applicants to the Committee on Education. While the educational requirements outlined below are given in terms of full-time study, the equivalent amount of part-time study is also possible.

Certified candidates for ministry between the ages of 35 and 59 years who lack a university undergraduate degree may be assigned a General Assembly Special Course. Their life experience is counted towards their Arts studies, reducing their undergraduate studies from a full three-year degree to either one or two years of Arts, depending on their age. The Arts studies must be completed with a minimum of a B average. These are followed by three years of theology in the M.Div. program (fulfilling most of the requirements of the M.Div., but not always qualifying to receive the degree). Certified candidates younger than 35 years of age are ineligible for a General Assembly Special Course; they are required to complete a university undergraduate degree before entering M.Div. studies.

Certified candidates for ministry with M.Div. degrees (with a minimum B average) from theological colleges outside The Presbyterian Church in Canada (following the prerequisite university undergraduate degree) are typically assigned two or three semesters of theological study in a Presbyterian Church in Canada college. Graduates of theological colleges affiliated with Reformed churches are typically assigned two semesters. This pastoral formation year is intended to prepare and contextualize the person for ministry within The Presbyterian Church in Canada. The period of study gives the denomination and the candidate for ministry a chance to assess his/her readiness to minister within our denomination. This study would include supervised field education in a congregation of this denomination throughout the assigned academic year, with both the field education supervisor and the faculty advisor being from The Presbyterian Church in Canada. Graduates of other theological colleges are normally assigned a minimum of three semesters at one of the colleges of The Presbyterian Church in Canada. The additional semester (added to the two pastoral formation semesters assigned to Reformed church college graduates) is intended to address foundational theological courses that may not have been studied from a Reformed perspective.

Ordained ministers and candidates certified for ordination in other Reformed churches are typically assigned examinations in Presbyterian Church in Canada history and government. Receiving presbyteries may tutor and examine such ministers using local resources or may require them to study at one of our denominational colleges. Ordained ministers and candidates certified for ordination in all other churches are typically assigned two semesters of study at one of the colleges of this church, with courses to include a supervised field education placement in a Presbyterian Church in Canada congregation.

CASES IN WHICH ACTION HAS BEEN COMPLETED

Special Course Candidates Certified for Ordination by Presbyteries as Shown

1. Benoit G. Cousineau, Presbytery of Ottawa

Graduates of Other Theological Colleges, Certified for Ordination by Presbyteries as Shown

1. Blair D. Bertrand, Presbytery of Ottawa
2. Beth M. Mattinson, Presbytery of Halifax & Lunenburg
3. David Pan, Presbytery of Eastern Toronto
4. Gwen M. Roberts, Presbytery of Halifax & Lunenburg

Members of the Order of Diaconal Ministries, Certified for Ordination by Presbyteries as Shown

1. Creola M.E. Simpson, Presbytery of Brampton

Ministers of Reformed Churches Received by Presbyteries as Shown

1. Yong Wan Cho, Presbytery of Western Han-Ca
2. William F. Dean, Presbytery of Prince Edward Island
3. Heinrich Grosskopf, Presbytery of Brandon
4. Carey Jo Johnston, Presbytery of Lindsay-Peterborough
5. Paul D. Johnston, Presbytery of Lindsay-Peterborough
6. Sandra (Sonhyang) Kim, Presbytery of London
7. Kyung Seuk Min, Presbytery of Eastern Han-Ca

8. Victor A. Shepherd, Presbytery of Oak Ridges
9. Deon L. Slabbert, Presbytery of Algoma & North Bay
10. Mee Ja Sohn, Presbytery of Eastern Han-Ca
11. Willem Van Der Westhuizen, Presbytery of Westminster

Ministers of Other Churches Received by Presbyteries as Shown

1. N. Jack Duckworth, Presbytery of Winnipeg

CASES IN PROGRESS

Special Course Candidates

1. Julia E. Apps-Douglas, Presbytery of Hamilton
Has completed assigned studies
2. Rick F. Baerwinkel, Presbytery of Kingston
No information
3. Robert G. Bowen, Presbytery of Calgary-MacLeod
Continuing studies in Theology
4. Brynn C. Carson, Presbytery of Seaway-Glengarry
Continuing studies in Theology
5. Mary Lea Craig, Presbytery of Barrie
Commenced studies
6. Ron D. Fischer, Presbytery of Ottawa
Continuing studies in Theology
7. James H. Knott, Presbytery of Grey-Bruce-Maitland
Continuing studies in Theology
8. Darla E. Maiuri, Presbytery of Oak Ridges
No information
9. Heather J. Malnick, Presbytery of Barrie
Continuing studies in Theology
10. James E. Stewart, Presbytery of Barrie
Continuing studies in Arts component of his program
11. Daniel L. West, Presbytery of Grey-Bruce-Maitland
Has completed assigned studies
12. Dennis D. Wright, Presbytery of Pickering
Continuing studies in Theology

Graduates of Other Theological Colleges Applying for Certification for Ordination

1. Marilyn Chan, Presbytery of Oak Ridges
Studies on hold
2. Oceanna Hall-Heston, Presbytery of Edmonton-Lakeland
Studies on hold
3. Matthew Young Bae Kim, Presbytery of Edmonton-Lakeland
Has completed assigned studies
4. Edward Lee, Presbytery of Eastern Han-Ca
Has completed assigned studies
5. Jeanie Lee, Presbytery of Eastern Han-Ca
Has completed assigned studies
6. Jeongmee Lee, Presbytery of Eastern Han-Ca
Continuing studies in Theology
7. Saehoon Lee, Presbytery of Eastern Han-Ca
Has completed assigned studies
8. Lawrence Leung, Presbytery of Oak Ridges
Commenced studies
9. Samuel Park, Presbytery of Eastern Han-Ca
Has completed assigned studies

10. Alton J. Ruff, Oak Ridges
No information
11. Jonathan W. Tait, Presbytery of Halifax-Lunenburg
Has completed assigned studies
12. Christopher Yue, Presbytery of Westminster
Studies on hold

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. Beth Anne Yando, Presbytery of Saskatchewan
Studies on hold

Ministers of Other Churches

1. Steven N. Baldry, Presbytery of Hamilton
Studies on hold
2. Richard Cleaver, Presbytery of Paris
Has completed assigned studies
3. Soo Han Yoon, Presbytery of Eastern Han-Ca
No information

CASES TO BE DROPPED

Recommendation No. 37 (adopted, p. 29)
That the case of C. Craig MacInnis be dropped.

NEW APPLICATIONS

Special Course Candidates

1. Samuel Afoakwa-Badu, Presbytery of West Toronto
Recommendation No. 38 (adopted, p. 29)
That Mr. Samuel Afoakwa-Badu complete 2 semesters in Arts, and 6 semesters of theological study at one of the colleges of this church, completing the Arts courses with a minimum B average prior to enrolling in theology.
2. Ken R. Keefer, Presbytery of Barrie
Recommendation No. 39 (adopted, p. 29)
That Mr. Ken R. Keefer complete 2 semesters in Arts, and 6 semesters of theological study at one of the colleges of this church, completing the Arts courses with a minimum B average prior to enrolling in theology.
3. Susan M. Lewis, Presbytery of Hamilton
Recommendation No. 40 (adopted, p. 29)
That Ms. Susan M. Lewis complete 2 semesters in Arts, and 6 semesters of theological study at one of the colleges of this church, completing the Arts courses with a minimum B average prior to enrolling in theology.
4. Barbara A. Piloow, Presbytery of Winnipeg
Recommendation No. 41 (adopted, p. 30)
That Ms. Barbara A. Piloow complete 2 semesters in Arts, and 6 semesters of theological study at one of the colleges of this church, completing the Arts courses with a minimum B average prior to enrolling in theology.

Graduates of Other Theological Colleges Applying for Certification for Ordination

1. Deborah (Kyung) Chung, Presbytery of Western Han-Ca
Recommendation No. 42 (adopted, p. 30)
That permission be granted to the Presbytery of Western Han-Ca to examine Ms. Deborah (Kyung) Chung for certification for ordination, subject to no competent objections being

raised by a presbytery of this church by July 31, 2005, and subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church.

2. Timothy F.S. Ferrier, Presbytery of West Toronto

Recommendation No. 43 (adopted, p. 30)

That permission be granted to the Presbytery of West Toronto to examine Mr. Timothy F.S. Ferrier for certification for ordination, subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church.

3. Katherine A. Heal, Presbytery of Pickering

Recommendation No. 44 (adopted, p. 30)

That permission be granted to the Presbytery of Pickering to examine Ms. Katherine A. Heal for certification for ordination, subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church. Courses to include theology, worship and bible.

4. Hyo Young Joo, Presbytery of Western Han-Ca

Recommendation No. 45 (adopted, p. 30)

That the Presbytery of Western Han-Ca be permitted to examine Mr. Joo for certification for ordination, subject to successful completion of 3 semesters of theology at one of the colleges of The Presbyterian Church in Canada.

5. Huda Kandalaft, Presbytery of Montreal

Recommendation No. 46 (adopted, p. 30)

That permission be granted to the Presbytery of Montreal to examine Ms. Huda Kandalaft for certification for ordination, subject to no competent objections being raised by a presbytery of this church by June 30, 2005, and subject to satisfactory completion of 2 semesters of theological study at one of the colleges of this church.

6. Lawrence K. Leung, Presbytery of Oak Ridges

Recommendation No. 47 (adopted, p. 30)

That permission be granted to the Presbytery of Oak Ridges to examine Mr. Lawrence K. Leung for certification for ordination, subject to the successful completion of 2 semesters of theological study at one of the colleges of this church, with courses to include field education.

7. Mona Scrivens, Presbytery of Pickering

Recommendation No. 48 (adopted, p. 30)

That permission be granted to the Presbytery of Pickering to examine Ms. Mona Scrivens for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 31, 2005, and subject to satisfactory completion of 4 semesters of theological study at one of the colleges of this church.

8. Maria Szatmari, Presbytery of Paris

Recommendation No. 49 (adopted, p. 30)

That permission be granted to the Presbytery of Paris to examine Ms. Maria Szatmari for certification for ordination, subject to satisfactory completion of 4 semesters of theological study at one of the colleges of this church.

9. Patricia Yorkden, Presbytery of East Toronto

Recommendation No. 50 (adopted, p. 30)

That permission be granted to the Presbytery of East Toronto to examine Ms. Patricia Yorkden for certification for ordination, subject to no competent objections being raised by a presbytery of this church by June 30, 2005, and subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church.

Members of the Order of Diaconal Ministries Applying for Certification for Ordination

1. Susan V. Clarke, Presbytery of Ottawa

Ms. Susan V. Clarke is a diaconal minister of this church who was assigned a special course for ordination (1 year of Theology, according to the requirements of "option 2A")

approved by the General Assembly in 1992). After Mrs. Clarke withdrew from the candidacy process, the General Assembly dropped her case, on recommendation of her presbytery (Seaway-Glengarry, General Assembly 2002). Now that she is studying towards ordination again, under the care of the Presbytery of Ottawa, it is appropriate for the General Assembly to reactivate her case. Therefore the following recommendation is presented:

Recommendation No. 51 (adopted, p. 30)

That the case of Ms. Susan V. Clarke be reactivated, so that she may complete the course assigned by a previous General Assembly and then be examined for certification for ordination by her current presbytery.

Ministers of Other Churches Applying for Reception

1. Michael Akhtar, Presbytery of Montreal

Recommendation No. 52 (adopted, p. 30)

That the application of The Rev. Akhtar N. Michael to be received as a minister be declined at this time.

2. Edward C. Hicks, Presbytery of Winnipeg

Recommendation No. 53 (adopted, p. 30)

That The Rev. Edward (Ted) C. Hicks be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to no competent objections being raised by a presbytery of this church by May 31, 2005.

3. Sam (Sang Yoon) Kim, Presbytery of Eastern Han-Ca

Recommendation No. 54 (adopted, p. 30)

That The Rev. Sam (Sang Yoon) Kim be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to no competent objections being raised by a presbytery of this church by July 9, 2005, and subject to the successful completion of 2 semesters of theological study at one of the colleges of this church, with courses to include Canadian Presbyterian Church History and Government, a course in Reformed Theology and a course in the sacraments.

4. Sang Kyun Kim, Presbytery of Western Han-Ca

Recommendation No. 55 (adopted, p. 30)

That The Rev. Sang Kyun Kim be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to satisfactory completion of 2 semesters of theological study at one of the colleges of this church, with courses to include Canadian Presbyterian Church History and Government.

5. Scott MacIsaac, Presbytery of Prince Edward Island

Recommendation No. 56 (adopted, p. 30)

That the application of The Rev. Scott MacIsaac to be received as a minister be declined.

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 248.12-248.12.6. In some cases, additional studies are required prior to induction.)

1. Tetteh Akunor, Ghana
2. George Bitar, Syria and Lebanon
3. Dohyung Kim, Presbytery of Western Han-Ca
4. Sandra (Sonhyang) Kim, Presbytery of Eastern Han-Ca
5. Jae Taek Lim, Presbytery of Western Han-Ca
6. Samuel Tshiyoyo Muakaji, Congo
7. Robert R. Sinasac, Presbytery of London
8. Robert (Sandy) Scott, Presbytery of Northern Saskatchewan
9. John-Peter Smit, USA
10. Young Do Yun, Presbytery of Western Han-Ca

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

REPORT ON THE "TOWARDS A WORLD WITHOUT AIDS" CAMPAIGN

In the past year, congregations and individuals of The Presbyterian Church in Canada have embraced the "Towards a World Without AIDS" Campaign, launched at the 130th General Assembly. They have risen to the challenge of the campaign: to share the suffering of our partners as they confront HIV/AIDS, to be open to study this disease, and to share our partners' joy as they see the success of the programs that are providing hope in the midst of this catastrophic pandemic. The fund is being administered by Presbyterian World Service and Development.

As of May 20, 2005, over \$400,000 had been raised. The campaign was launched with an initial offering of \$6,000 taken at the 130th Assembly, with the Young Adult Representatives contributing an additional \$665. Today more than 80 percent of the goal of \$500,000 has been realized. Many special fundraising events have taken place for this appeal, raising both funds and awareness. Many congregations have used this opportunity to engage their communities as well as their church members in the issue. (Please refer to the PWS&D General Assembly report for more details).

\$421,521 has already been committed to support new multi-year projects of Presbyterian partners overseas. A report of the projects is below. In addition to these funds, PWS&D continues to support the orphan and home-based care programs with Blantyre Synod in the south of Malawi, and education and prevention programs with The Presbyterian Church of East Africa in Kenya and The Presbyterian Church of Nigeria. These are programs that PWS&D was supporting before the commencement of the campaign.

HIV/AIDS is also a growing problem here in Canada. \$50,000 has been reserved to support Canadian projects. Projects that will address care and education in Canada should be forwarded to Canada Ministries.

Some people thought the initial goal of \$500,000 was too high for Presbyterians to raise over and above their regular donations to PWS&D and *Presbyterians Sharing*.... Others thought it was too low. It is incredible to see how, in a year when congregations and individuals also raised over \$1.3 million for tsunami relief, that they have risen to the occasion, and will no doubt surpass it.

This initial \$500,000 is helping provide essential support for HIV/AIDS work, but sadly the need still remains. Partners have submitted more projects that could be supported. The impact of HIV/AIDS, and the work needed to prevent its spread, will continue to be with us for a long time. Presbyterian churches are encouraged to continue to keep this issue before their congregations. New educational material is coming out to facilitate deeper engagement with this issue. Both The Presbyterian Church in Canada's mission study and the Learning/Sharing project for 2005/2006 are focusing on HIV/AIDS work and issues. Congregations that have not yet studied this issue are encouraged to do so and to embrace the appeal. There are also a few unique opportunities for youth to be engaged in HIV/AIDS issues, particularly for the International AIDS Conference 2006 (Toronto) and Canada Youth 2006.

The website: www.presbycan.ca/pwsd/aworldwithoutaids/index.html has excellent photos and information on the campaign. A power-point presentation is available from PWS&D.

Canada has a unique opportunity to use the International AIDS Conference coming to Toronto in 2006 for further study, and advocacy, and to open our arms in hospitality for people who have dedicated their lives to working to combat this disease.

Many churches have begun to raise funds for this appeal - other churches are only just beginning. The need is ongoing, and our partners have the capacity to do more work. Therefore we celebrate that we have almost reached \$500,000. Let us see how far we can pass our goals and expectations, and provide more support for desperately needed HIV/AIDS programs.

How the funds are being spent:

Project	2004	2005	2006	2007
India: Church of North India, Nirmal Project	0	30,000	30,000	30,000
Nicaragua: Nimehuatzin Foundation	0	10,000	10,000	10,000
Malawi: CCAP Ekwendeni Hospital Voluntary Counselling and Testing and Prevention of Mother-to-Child Transmission project	30,000	10,000	40,000	0
Malawi: CCAP Ekwendeni Hospital AIDS Program Orphan Care	0	41,521	0*	0*
Malawi - CCAP Livingstonia Synod AIDS Program	0	55,000	25,000	0
Tanzania - Africa Inland Church of Tanzania Voluntary Counselling and Testing / Home Based Care Project	0	50,000	25,000	25,000

*PWS&D hopes to continue to raise funds to support this program through Something Extra.

AFRICA

Ekwendeni Hospital's Voluntary Counselling and Testing program in Malawi has used funds from this campaign to establish a new mobile clinic that is able to perform HIV tests in rural and remote communities. Post-test clubs will be established to support those who have been tested for HIV/AIDS. The program with continue to provide psychosocial and spiritual support to those infected and affected by AIDS. The quality of services will also be improved through the training and networking of volunteers.

Ekwendeni Hospital's Prevention of Mother-to-Child Transmission program in Malawi is working to prevent the transmission from a mother to her child by providing antiretroviral drugs (ARVs) to HIV positive mothers and newborns, and formula for those mothers who choose that option. PMTCT services are being provided at community clinics. The funding from the campaign will allow a new nurse/counsellor to be hired to facilitate programming and increase the number of mothers and babies being served. Other hospital staff and volunteers will also be trained. Follow-up visits to new mothers and babies will also be intensified.

The campaign will help expand PWS&D support for orphans to the north of Malawi through **Ekwendeni Hospital's Orphan Program**. PWS&D's support of the project will help provide for the immediate needs of orphans, and invest in the sustainability of the project. A truck will be purchased to help distribute basic necessities, such as uniforms, notebooks and fertilizer to remote communities. Seven new community-based child care centres will be improved. 200 volunteers will be trained in child care for the child care centres. Two maize mills, where people can grind their maize (corn) into flour will also be built. Funds raised from the maize mills and renting out the truck to other members of the community will support over 3000 orphans with basic necessities in three years.

The campaign is also helping the **Africa Inland Church of Tanzania** establish a mobile Voluntary Counseling and Testing clinic and provide assistance to AIDS orphans, people living with HIV and AIDS, and their families. At the home-based care clinic, over 550 people living with HIV and AIDS are assisted in addition to widows living with HIV. 150 orphans will be registered in primary school, and funds from PWS&D will enable the project to provide food aid to 55 families headed by widows or elderly caregivers and their orphans

ASIA

In the Banchhara communities of India, prostitution is ritually sanctioned and is a way of life. It is obligatory for mothers to dedicate at least one daughter to prostitution, early in childhood. While village leaders do not want to change this way of life, the key to working in these communities is convincing the village leaders and members that the project staff are genuinely concerned for women in the community. **The Church of North India's** work with the Banchhara communities offers education on the prevention of HIV/AIDS, access to testing facilities, free distribution of condoms, alternative income generating opportunities and support

for people living with, and dying of, AIDS. The campaign funds will also allow for the expansion of the hospice care program.

CENTRAL AMERICA

The campaign will help the **Nimehuatzin Foundation** expand their education work in Nicaragua. The foundation is the major HIV/AIDS resource facility in Nicaragua for education, prevention information and resources, social research, outreach, care and support. The foundation is also working at the national level to educate policy-makers about HIV/AIDS so that legislation will address implications of the epidemic. Educating the Nicaraguan National Assembly about HIV/AIDS led to the recent passage of the most comprehensive HIV and human rights legislation in Latin America. The legislative research and work carried out by the Nimehuatzin Foundation has also been recognized as a model by the United Nations Development Program.

Recommendation No. 57 (adopted, p. 29)

That the "Towards A World Without AIDS" campaign be kept open for at least another year so that churches may see this initial response translated into a continuing and deepening commitment by the church to confront HIV/AIDS and to stand by people and families infected and affected.

Recommendation No. 58 (adopted, p. 29)

That agencies and congregations be encouraged to continue to study the issue of HIV/AIDS and develop education and advocacy work around this theme.

Recommendation No. 59 (adopted, p. 29)

That youth be encouraged to learn about, and work with the church, on HIV/AIDS issues.

Recommendation No. 60 (adopted, p. 29)

That projects that address HIV/AIDS care and education here in Canada be forwarded to Canada Ministries.

The Rev. Ruth Houtby
Convener

The Rev. J. P. Ian Morrison
General Secretary

MISSION REPORTS: CANADA MINISTRIES

SYNOD OF ATLANTIC PROVINCES

University of New Brunswick Campus Ministry, Fredericton, New Brunswick, The Rev. Joanne L. Barr: Campus ministry at the University of New Brunswick (UNB) is experiencing a time of transition. John Valk, who has been the full-time campus minister for many years, has taken on a full-time teaching position at Renaissance College in Fredericton.

I am a part-time member of the campus ministry team and, as well, I co-ordinate the activities of the UNB/STU University Women's Centre.

Over the course of the year, I've been called upon to conduct and participate in worship in the university chapel; organize and assist in special services such as memorials and commemorative events, counsel students, staff and faculty; make presentations; participate in ceremonies such as convocation and awards banquets; and contribute to the campus newspaper and the radio station.

Much of my ministry through the women's centre involves raising awareness about issues such as family violence, club drugs and date rape.

I also serve a congregation part-time. This relationship helps me to maintain a connection between the local church community and the campus community.

Being in campus ministry means being the church present in the university community. It is a privilege to be part of it.

Halifax West Extension, Tantallon, Nova Scotia, The Rev. Kenneth Stright: On January 12th I not only celebrated my birthday but also the four-month anniversary of the new church development presently called Tantallon-St. Margaret's Bay or the Halifax West Extension.

On September 12th, 45 people from the Presbytery of Halifax and Lunenburg and the area around St. Margaret's Bay gathered in a bright orange and green gym to hear the very first words, "Let us worship God." I had thought long and hard about what those first words would be ... whether words of welcome or words of introduction or words of scripture, but I knew they had to express our calling to "worship God, day by day, Sunday by Sunday" (Living Faith).

Our story actually goes back ... to an intense communications plan directed at making the Halifax West Extension known to the community. We took out ads, wrote articles for every edition of the weekly paper, distributed 5,400 brochures to homes, put billboards on the side of the road (yes, the department of highways took them away!), paid for three weeks of air time, had the minister interviewed, talked to scores of people and preached in every pulpit in the metro area, and then went 'on the road' to every presbytery and presbyterial and church meeting across the region asking for names and addresses and leads of any kind.

Our story actually goes back ... to a blustery day in May as people from near and far descended on Tantallon to attend the dedication of the newly-purchased land as we gave thanks for the generosity of Presbyterians across the country for supporting new church development, Canada Ministries and everything else done in and through *Presbyterians Sharing*...

Our story actually goes back ... to March 1st when I was appointed the organizing minister for the Halifax West Extension charge. I was invited to begin at the beginning by doing a demographic study of the area and the potential it held for a new congregation of The Presbyterian Church in Canada. The new church development began one person at a time. There was no core group as often precedes the establishment of a Presbyterian congregation. There was no nurturing church to offer personnel, people or implements. There was no list of names of interested people in the area. There was a presbytery support committee which created a job description, negotiated with Canada Ministries and oversaw the search for a suitable site. And there was a grant from Canada Ministries which would cover the costs of a half-time position for the first year and a half and then revert to a full-time ministry. And now we are part of an unfolding story!

Our story continues from September 12th ... as we brought together a small group of interested people who said 'yes' to the idea of establishing a congregation in this community. Each Sunday, Paul Creaser, organist, totes his portable keyboard and sets up his electronic equipment an hour before worship while I drag chairs, tables and benches to place pulpit and Bible and antependia. Soon on the scene is Laura Blaikie with her family. Laura is our lone Christian education staffer, which suits the curriculum called "The One Room Sunday School." She can prepare and find no one to teach or have as many as eight.

Our story continues ... as every event is a first. Our first communion service was on World Communion Sunday as we felt the presence of the whole church in this venture of faith. For our first Thanksgiving we invited a Mi'kmaq drummer and singer to offer an honour song for our congregation and commemorate the 400th anniversary of European settlement in Canada. For our first Christmas we sent a choir to a community Christmas carol sing.

Our story continues ... in some of the things we have attempted. Every Friday we "Pass it Forward" which is what we call our internet ministry. A detailed electronic newsletter tells people what has been happening, what will take place on Sunday, and what some of our future events will be. We call it "Pass it Forward" because we want our people to pass it on to others in the community who may be searching for a church home. Just click on the forward button of your computer and off it goes. And you can always visit our web site for more up-to-date news, www.hfxlnbg.pccatlantic.ca/tantallon.

Our story will continue as long as God's grace allows.

There is no way to cover all those who need and/or should be thanked for our first nine months. Sufficient to say thank you to God for all that has been done in the name of Jesus Christ. What a difference nine months can make!

Kings Church, New Minas, Nova Scotia, The Rev. Tim Archibald: The year has been one of realizing, as a congregation, that it's not about us. So much of our culture makes life about "me": my wants, my needs and my happiness. We bring this "me" approach to church; being part of the faith community turns into a quest for meeting "my" needs, "my" tastes in Bible

study, small groups, music, worship, etc. But the gospel flies in the face of this, telling us in no uncertain terms that it's not about us. Each of us was born by God. True freedom is about letting God use us, not using God for our own purposes. We find our life's true purpose and fulfillment in following Jesus, and in telling this Good News to others.

We spent the first half of 2004 considering stewardship. The stewardship team led an incredible mission festival in May. They showed us how giving in all aspects of life is an act of gratitude, a way of saying "Thank you" to God. We learned first hand from personal stories how our God-given financial resources are not just about us, but are meant for bigger purposes. And when we give for God's purposes amazing things happen.

Because of our giving in 2004:

- 50 kids heard the Good News of Jesus at Lava Lava Vacation Bible School
 - 50 households were given emergency assistance through our Benevolent Fund
 - *Presbyterians Sharing...* was able to supply new congregations like Tantallon-St. Margaret's Bay with their first minister
 - 500 families in the Dominican Republic will have food for three months as they recover from last fall's devastating hurricane (Canadian Foodgrains Project)
 - The hope of Jesus has been proclaimed in music, prayer, word and sacrament 52 Sundays in 2004 to an excess of 200 visitors and seekers as well as to our congregation
 - Our children used new church school classrooms
 - Seven new people were welcomed to Kings through baptism, profession of faith and transfer
 - 35 cookie tins were delivered to Acadia University students during exams
 - A young widow with two kids received a financial gift
 - A local homeless man got to Winnipeg and found a job
 - Puppets began telling of God's love in worship
 - Brian Croft was sent to Presbyterian Youth Triennium
 - 25 people learned more about prayer in small groups
 - 13 households in the wider community received Christmas hampers
 - A cassette tape ministry began to share our services with others
 - Worship was provided for the residents at Evergreen Home for Special Care
 - The residents of Orchard Home heard the Good News in music and human kindness
 - 130 families a month received groceries from the Council of Churches' food bank
 - Kings kid's chorus drew us closer to God with music
 - Another Alpha course invited people to learn to follow Jesus
 - In loss, bereaved families and the wider community have found comfort and hope in God through us
 - 50 people enjoyed the hospitality and fun of Kings through our Hip of Beef Dinners
 - 10,000 flyers were sent out to invite people to join us here at Kings
 - There was a 30 percent increase in congregational givings in support of our ministry.
- When we give for God's purposes, amazing things happen!

We spent the second half of 2004 considering how we could be more open to those who have never known the church before. According to Statistics Canada, in this community, under religious affiliation, the third largest category after Baptist and Catholic is Those Having No Religion. We've learned that some of our church culture is one of the biggest barriers. We showed our willingness to put others' needs before our own by sacrificing a few traditions. We've incorporated more contemporary music, endorsed more casual attire for leading worship and had elders assisting in worship every week. There is an element of sacrifice for each one of us, but our common goal is to share Jesus with more people.

Thank you for the continuing support of Canada Ministries. We want to send our thanks to Presbyterians across Canada for investing with us in this ministry in the Annapolis Valley. With excitement we look to 2008 (our first year as a completely self-supporting congregation) when our grant will be able to go to begin another new church development!

SYNOD OF QUEBEC AND EASTERN ONTARIO

Concordia University, Montreal, Quebec, The Rev. Ellie Hummel, Ecumenical Chaplain: I have a drawer in my office, and every so often I sort through it. It contains all sorts of letters and notes that people have written to me over the years in my ministry in university chaplaincy.

"Dear Ellie, thank you so much for helping me the other day. I felt much better after talking to you." "Ellie, just a note to say thanks for the food vouchers you gave me. I was able to get some food for myself and my children." "Rev. Hummel, I don't know if you remember me. I was the distraught student who came in the other day. Your kindness and openness helped me a lot." "Ellie, thanks for officiating at our wedding. Your warmth made our day so much more special." "Ellie, thanks for opening the Bible to us in a new way." "I just want to say thank you for the help you gave me after I lost my apartment in a fire." "Ellie, thanks for always being there for me and all the other students."

When I read these notes, I feel good about what I do here, about the many encounters with staff and students, about the programs I offer, whether they are food for mind, body or soul. But more importantly, I am grateful for the ministry I can offer on behalf of several churches, including The Presbyterian Church in Canada. These letters and notes make me realize how important this ministry is and how simple it is at times to live out Jesus' commandment to love one another.

By offering a cup of coffee or food vouchers for a local grocery store, the chaplaincy offers hope. When chaplains listen with an open heart and mind, people are invited into their full humanity and challenged to be their best selves. When chaplains offer workshops and programs, people are invited to learn, not just for exams, but for life. When chaplaincy intervenes in a crisis, students can find ways to cope and live. When we create opportunities for encounters with people from other cultures, other faiths or with different life experiences, we create opportunities to build bridges and community. When we read the Bible or pray with one another, we provide grounding and rooting. When a human being listens to another, we walk on holy ground, and we can encounter the holy in our midst.

That's why university chaplaincy is so important, and that is why I am grateful that I can serve in this capacity on your behalf.

Montreal Presbyterian Bible Church, Montreal, Quebec, The Rev. Cirric Chan: The Bible Church responds to God's calling with three priorities: The first priority is to preach the Good News to the Chinese people who have emigrated to Montreal from Mainland China, and make them children of God. The second one is giving them a warm and secure family, nurturing them to live abundantly. The last priority is training them to be faithful disciples of Jesus and effective witnesses of Christ.

Unfortunately, during the first half of the past 50 years, the Chinese people lived in poverty, fear and persecution. During the second half of those years, the Chinese people lived with distrust and even hatred. On top of that, educated under the broken system of communism, most of them are atheists. This makes evangelizing to the Chinese people a difficult job. Of course, before coming to Canada, they were told, "If you encounter any difficulties, you can get help from a church." That makes the church quite attractive. However, after their problems are solved and their needs are filled, some of them disappear from the church.

Being an immigrant people, living in an unstable situation, they long for stability. The church was quite unstable last year. The church building we used had just changed ownership and the new landlord of the church had unexpectedly turned down our first offer for the use of the building, so we were not able to fully use the facility. With lack of space, we could not yet put our plans into action.

The Bible Church started from zero but we are doing new evangelism. The only grant is from Canada Ministries. The number of people in attendance on Sunday for the worship service is still low, and the weekly donations are still weak. Our congregation is still young and inexperienced.

But those factors just mean working with the Chinese is hard. It doesn't mean our working with them can't be successful. It takes time and patience.

After numerous efforts and activities, we have earned a trustworthy name within the new Chinese immigrant community. They know the Bible Church. Some of them even look for it. Actually, there are over 200 names in our record book. In some activities, we attracted over 150 people, with about 100 people to the worship service.

Within one-and-a-half years, even with our limitations, we have baptized nine adults and one child, plus we have at least five more waiting to be baptized. The figure is not high, but our good and trustworthy name carries on.

We have our own place. We thank God for the new landlord of the church. They are very kind in helping and providing everything to strengthen our ministries. With the stability of our landlord, we can start a Chinese community and solid Bible studies very soon.

We have faithful workers. Because of our low numbers, the supervising group from our presbytery was considering a recommendation to terminate our mission and close the church. I was no longer able to bear the burden alone. In one Sunday service, I shared the struggles of the church with the congregation.

That evening, I received a phone call from a gentleman who said, "Pastor, I cannot live here without the Bible Church." He told me he heard a voice from his heart when I was sharing my burden. He asked, "What can I do to help the church?" Although he was a non-believer, he asked to do a closing prayer. When he prayed, he invited Jesus Christ to enter his heart. Thanks be to God! One lost soul is found, one helper is born.

Another young man told my wife that since he has been coming to the church, his life has been changed. Now he lives with a new meaning. Actually, since he told my wife that, he has brought new people to the church every Sunday.

A lovely lady told me, "Rev. Chan, I have a feeling that our church will grow greatly. And I can see that it may happen very soon." After she heard my sharing, she has tried her best to suggest useful ways to improve the church's ministries.

A few people are stimulated. They are no longer visitors of this church. They really feel that the Bible Church is their home in Montreal. They are earnest to help and serve.

May God bless our efforts. May the lost be saved through our efforts. May His Holy Name be glorified.

Action Réfugiés Montréal, Montreal, Quebec, The Rev. Glynis Williams: The refugee experience is always a good news, bad news tale. The irony is that this can happen within one country! Take Sudan as an example. After 20-plus years of brutal civil war, southern Sudan has a peace accord that holds the promise of return for many refugees. At the same time, the conflict escalates in Darfur and the term 'genocide' is used to describe the horrific, calculated nature of the killing and raping. Back and forth, innocent men, women and children cross different border points in the same country. Will those civilians ever know the full meaning of peace?

At Action Réfugiés we experience this same pendulum of happiness and despair. Here are a few examples:

Nassibeh is an Iranian Christian woman whose refugee claim was refused in Canada. While Nassibeh awaited deportation, another woman Shahin was sent back to Iran. She was immediately detained in the notorious Evin Prison, accused of conversion to Christianity. After 18 days of dreadful treatment, Shahin was released on bond and was able to send us by fax the documents with the charges against her. On the strength of these documents, we were able to file a risk of return appeal for Nassibeh and she was ultimately accepted. Great news for Nassibeh and her family, but what trauma for Shahin who has since escaped to Turkey. Recently, Shahin was interviewed by a Canadian immigration official in Turkey who, incredibly, did not find her credible. The United Nations High Commission for Refugees has stated she is a victim of persecution who needs protection, yet Canada has once again rejected her. We will keep fighting on her behalf.

Refugees seeking sanctuary in churches made headlines last year. In Montreal, three families have spent more than a year living inside buildings with no guarantee of a positive outcome. When Judy Sgro, Minister of Immigration, took aim at the churches for providing refuge, the Moderator of The Presbyterian Church in Canada and other church leaders held a press conference to explain this ancient tradition of providing Sanctuary. For months, there was no resolution until, in December 2004, one family (a mother and three young children) was

released. However, the Vega family from Colombia and three elderly Palestinians continue to wait in other churches, to pray and hope to be free soon.

Nassibeh, Shahin and the Vega family are only a few of the people we work with daily. Yet they form part of a much larger group looking for freedom and safety in Canada. They are also the ones where we believe mistakes have been made for which there is no remedy. The decision of this government not to implement the Appeal on Merits Mechanism, passed into law in June 2002, has led directly to the Sanctuary movement.

In the biblical period, the role of the prophet was two-fold: to speak to the king and to speak to the people. Prophets challenged the ruling authorities and the public to create just and compassionate societies. Today, Action Réfugiés Montréal and organizations like us play this role. Using the experiences such as these, we join with others to speak to our government on behalf of all refugees in similar situations. As Christians, we believe that all human beings are made in the image of God (Genesis 1:26), and that every time we protect the stranger, we are ministering to Jesus (Matthew 25:31ff). In this spirit, we pursue this ministry with refugees, not because we are always successful in our task, but because we need to be faithful in our actions. Thanks be to God.

McGill University Ecumenical Chaplaincy, Montreal, Quebec, Gwenda Wells, Director: I have been serving as ecumenical chaplain at McGill University for almost a decade. Each day is unpredictable, fresh and full of surprises. New student leaders foster new opportunities and new projects. In my first years, outreach projects like prison visiting and literacy volunteering were mainstays of our program. A lot of our work is outreach and community building within our university.

The ecumenical Christian community links up with students of all backgrounds to 'be a church'. We gather and talk; we write and publish "The Radix" (www.mcgill.ca/chaplaincy/radix/); we make cheap, tasty food and share it; and we make music together. Sometimes evangelism means daring to care. For example, standing in solidarity with students opposing a proposed exclusive food contract and, when appropriate, explaining why a Christian would oppose a plan that would restrict our ability to share food. Sometimes it is the willingness not to use God-language that lets God through.

This year, McGill has suffered the blow of several student deaths. At the memorial service for a beloved jazz music student, I was asked to preside, but keep religion out of it. Following powerful tributes, spoken and musical, and a final deeply spiritual word from the student's grandfather, the exchange of the peace seemed the most appropriate way to celebrate God's promise of life. This one powerful Christian gesture express what words could not. Rarely have I experienced a more holy moment.

The core community of the ecumenical chaplaincy gathers weekly for Bible study, worship and supper and Saint Martha's in the Basement (a program that has been running since the 1970s). Students sometimes say that it's great to feel we're not just the youth in the church - we are the church.

The most exciting program we are building is our student parent network. It provides support and community to McGill students with young families. Recently, I saw a dream realized when almost 20 children enjoyed percussion and movement workshop led by two music education students, while other students took care of toddlers and prepared lunch. Meanwhile, our student parents got three and a half hours of solid study time, networked and left with the feeling they'd had good family time. Apart from the real support of these valiant students this program provides, I believe it also allows us to speak prophetically to the whole McGill community about the importance of supporting family life and building community in the high-pressure setting of a large professional university.

On behalf of the whole ecumenical chaplaincy network, I thank you for making our work and fellowship possible.

St Georges Community Centre, Montreal, Quebec, Patricia Rossi, Executive Director, Tyndale: From one point of view, the major event during the past months has been the renovation of our buildings, one of which dates from the 1890s and the other from the 1950s. They have been brought up to current occupancy standards, thanks to the great generosity of St.

Andrew and St. Paul Presbyterian Church in a substantial gift in celebration of their 250th anniversary. Our own 75 years of service to inner-city Montreal began with that same congregation's establishment of a mission to the marginalized in 1927.

Given that pride is a deadly sin, we are nevertheless a bit proud and pleased to be able to say that all our programs continued during the months of demolition and reconstruction. Amid plaster dust and noise of jack hammers, we camped in the basement, went out to the park, were guests of the community and continued to serve clientele from newborn to adults "that they might have life, and have it more abundantly."

In this past year the early childhood department has been full of experimentation, flexibility and growth! With building renovations in full swing during the summer, we became something of a roving sideshow, taking our play groups into the parks, pools and partner organizations. Along with the indoor activities, the 17 families (that's 34 people) in the moms and tots group were given opportunities to explore the city, visiting local playgrounds, museums, libraries and nature parks.

Early childhood community luncheons have been introduced as a way of bringing all participants together to share a potluck meal and learn more about ourselves and our neighbours. The community we've served includes people from many cultures; Bengali, Iraqi, Iranian, Russian, Chinese, Vietnamese, South African, West Indian and Latin American.

The long-established children, youth and family program has offered, to over 100 children ages 9 to 15, programs that teach skills in leadership, sportsmanship, conflict resolution, art and academic studies. The Summer-in-the-City program gave 170 children fun and safe activities. The five-day-a-week nutrition program provides wholesome snacks to 70 elementary school children in the after-school program. In partnership with St. George's Presbyterian Church, we had a Bible camp during the March break and a two-week Christian camp during the summer.

The English language program continues to serve immigrants, refugees, as well as international students from Montreal's four universities. Many of these people are highly educated, with professional qualifications in their home countries. Our academic English program (university preparation) has attracted 75 students this year, along with the 450 participants in our regular courses. During the year the students read more than 600 books; 42 participated in computer training at the Atwater Library as part of a community outreach project; 54 students and teachers went on a trip to Ottawa; 72 runners from the Red Dress Run raised \$5,600 for language classes; and more than 75 volunteers and teachers gave their time.

Little Burgundy Employment Centre, the adult development department of Tyndale-St. Georges, offers a pre-employability and job search program to English-speaking adults over the age of 18 who are immigrants, visible minorities or who are having difficulty integrating into the job market. The program runs for 26 weeks with 14 participants, and we have two sessions each year, offering the following: self-esteem and confidence building workshops; help with time management, organizational skills, and stress management; life skills to help them integrate into the Canadian society; resume preparation, help with cover letters and interview skills; research on the current job market; a four-week stage with a company; computer training and French classes at the basic levels; and individual counselling with a vocational counsellor.

We are proud of our program and its success rate of about 60 percent. However, the funding from the government is limited and we need to find additional resources so that we can support others in the community who are not eligible for the program but likewise need to develop these skills to become self-sufficient and able to provide a better life for themselves and their families.

Last year volunteers contributed over 5,000 hours. Our volunteers are the secret of our success. We continue thus in our Lord's service, excited at the wonderful things we see happening, and looking with confident faith to the future.

SYNOD OF TORONTO AND KINGSTON

Temiskaming Regional Ministry, Presbytery of Temiskaming, Ontario, The Rev. Jean K. MacAulay, Regional Minister: (Knox Church, Cochrane, St. John's Church, Kapuskasing, St. Andrew's Church, Kirkland Lake, Mackay Church, Timmins): It has just been a year since the regional ministry model in four churches in north-eastern Ontario was put into place. After a lot

of hard work and many meetings the model is finally in operation. The region served by this ministry extends from Kapuskasing as the most westerly congregation, through Cochrane and Timmins, to the most easterly community of Kirkland Lake. The outermost reaches are four hours apart.

The regional minister follows a rotation of preaching, spending one Sunday each month in the four churches. Lay ministers and lay volunteers lead the Sunday services when the regional minister is at another congregation. The laity does most of the pastoral work, since the regional minister is not available to each community throughout the week. The regional minister is available for crises visiting, convening meetings, attending local clergy association meetings in each community, as well as leading, teaching, guiding, and supporting the laity on an ongoing basis.

One of the most important aspects of having this ministry in place is that the sacraments can be administered on a regular basis. It is important for the congregations to know that communion can take place as scheduled. Perhaps more than anything else, it was the hunger for this sacrament that was most obvious in all of the congregations. It also seems to be a relief that sessions can meet regularly. The day-to-day work of the congregation can proceed in an orderly fashion.

One of the most challenging features of this position for both the regional minister and for the congregations is to regard this ministry as a new way of being in the world. Since there are not a lot of examples for this ministry in the Presbyterian Church, all involved struggle with the change. It is definitely not a traditional form of congregational ministry.

There are periods when the regional minister would like to have more time to spend with each congregation. On the other hand, the congregations must constantly deal with the fact that their minister is not always available to them. There is a constant measuring and juggling of time and resources. The flexibility of all involved is surely tested.

This ministry has worked out well. Attendance at Sunday services is small but faithful, and the events undertaken by the different congregations are well supported. The cooperation of regional minister and laity, as well as the enthusiastic support of those in the congregations, will ensure the continuance of the Presbyterian tradition in this region. All involved are grateful to Canada Ministries of the Life and Mission Agency for the opportunity to try this new approach. We look forward with hope as we watch God's plans unfold for this area.

Campus Ministry, University of Guelph, Guelph, Ontario, The Rev. Lucy Reid: How can we find God and connect with our spirituality in the midst of the workplace? Where is God when tragedy hits? Can students cross religious boundaries and work together for peace?

These are some of the questions which have been live issues on campus at Guelph this past year. The first question concerns primarily faculty and staff. With co-author and sociologist Fred Evers, I wrote a book called *Working with Spirit*, using the experiences, readings and discussions of a group of faculty and staff that has been meeting weekly now for over ten years. It was published in 2004 and has led to workshops, retreats and presentations both on campus and in the wider community, all designed to support people in their journey towards integrating faith and life.

For many people, one huge stumbling block in the way of their faith is the problem of evil. Why do bad things happen to good and innocent people? We organized a forum with this question as its title, and invited speakers from Christian, Jewish, Muslim and Hindu faiths to share their insights. When the tsunami hit in Asia and Africa, we organized a multi-faith vigil and honoured the victims, as well as reaching out through our concern to the survivors. Surely this is what God does, cradling both those who die and those who live in the arms of divine love.

University life is about pursuing questions, and last year we established a weekly column in the student newspaper, addressing issues of faith and spirituality. Members of the campus multi-faith resource team, of which I am a part, write for it, as do students from various religious clubs. There have been columns about the Holocaust, the understanding of karma, God's presence in the compassionate response to the tsunami and a variety of other topics. Readership is in the thousands, and interesting follow-up conversations sometimes result.

We are gradually overcoming some of the divisions and suspicions between faith groups on campus, and bringing students and others together across religious boundaries. In October 2004 we held our first Peace Week, working with groups from various areas of campus to bring speakers, discussions, workshops and presentations to campus. The week ended with a peace vigil, and the planting of a peace pole. As we gathered for shared meditation, prayer and song, it became clear that we hold in common a vision for peace on earth.

Ministry on campus, with a diverse and richly varied population, is an extraordinary opportunity to step out of the box and walk new paths together.

Knox Church, Crieff, Ontario, The Rev. Cathy Kay: The rural congregation of Knox Church, Crieff continues to work towards its goal of self-supporting, single point status and is now in its second year of full-time ministry with The Rev. Cathy Kay.

The congregation continues to work on the twin challenges of financial stewardship and church growth. The continuing financial support from Canada Ministries and the Presbytery of Waterloo-Wellington has been augmented by the successful efforts of the fundraising committee established in 2003. That committee has a three year mandate to build congregational revenue in anticipation of the planned end of the Canada Ministries and presbytery grants.

The congregation continues to see increased attendance at worship from new families and increased participation by less active members and adherents. The worship experience at Knox continues to be enriched by its music program consisting of a strong sanctuary choir and an intergenerational handbell choir; both are under the leadership of our gifted music director. The congregation is both privileged and blessed to share its worship life throughout the year with visitors from the nearby Crieff Hills Community.

The women in conversation group established in 2003 has grown to a regular attendance of 8-11 members; while the Bible study group established in 2004 attracted 10 regular participants. Both groups are continuing their programs in 2005. In May, the youth group successfully hosted Superstars 2004, a presbytery-wide youth event, and in the fall conducted a successful retreat at Crieff Hills Community. In November, 11 young people were confirmed and joined the church by profession of faith. The congregation's church growth committee and friends of Crieff outreach group both had busy and successful years again in 2004.

Our 25-member Women's Missionary Society group celebrated its 100th anniversary in June, a highlight for the whole congregation.

Knox continues to participate actively in a growing number of ecumenical and community-based activities, including two new events, an Easter Vigil and A Living Bethlehem.

As in her first year of ministry at Knox, the pastoral focus for Cathy Kay continues to be on visitation, as an encouragement to existing members and a means to connect with new and potential members. Under the committed leadership of its minister, session and board of managers, the congregation moves into 2005, confident of God's guidance and blessing as it pursues the vision of self-supporting single point status.

Keswick Church, Keswick, Ontario, The Rev. Kirk MacLeod: It has been both a year of blessings and challenges in the life of Keswick Church. We have seen more than our fair share of those moving out of the area because of work or life situations. Being in a transient community, it is to be expected but this year we said goodbye to some of our key leaders which left several holes waiting to be filled. These holes were filled and we thank God for this.

We said goodbye to two competent elders who moved to Alberta but we also welcomed three new elders who have brought a breath of fresh air to a tireless session. We bid adieu to two former Sunday school co-ordinators while at the same revamping our Sunday school and turning it into children's worship. We gave a parting hug to our finance chair while another took her place, and we completed a financial plan that will be presented to our congregation early in 2005. But even with all the fond farewells, we were reminded of God's faithfulness.

When we consider blessings, three things come to mind. We welcomed for the second time in three years (because of the generosity of the Cooke's Fund) a summer student who assisted tremendously in our summer programs. One of those programs was our Back Yard Clubs. Back

Yard Clubs are outdoor Vacation Bible Schools (VBS) or summer morning camps. Since we do not have our own church, we have had to improvise moving from inside to outside. However, this has been a wonderful ministry tool. Last summer, for example, we offered four different camps in four different back yards. Since we have been offering these camps for some time, we now find people wanting to know future dates. We filled each of our camps, since our back yards are only so big and we can only handle so many kids. Please pray that the seeds that we planted will come to fruit.

The second blessing at Keswick has been our music program. We are extremely fortunate to have many wonderful voices in our congregation who share in the ministry of music, along with a competent choir and numerous musicians. Last year, however, was even more exciting as we welcomed some of our younger musicians and singers onto our team. We are truly excited about young and old sharing their gifts.

And finally, to assist in pastoral care, we began life groups. Life groups are groups that form naturally within a church (e.g. choir, worship team, session, Bible studies), but sometimes do not receive intentional pastoral care. Keswick is in the process of training life group leaders who will, in turn, minister to those who are part of a group they attend.

As challenging as 2004 has been, we know 2005 will be even more challenging. In early 2005 our financial plan was introduced to the congregation, a fundraising committee struck, conceptual drawings completed and a study on discipleship, mentoring and visioning carried out. Please pray for the leadership and the ministry in this part of God's vineyard.

Mississauga Chinese Church, Mississauga, Ontario, Rev. Hugo K. Lau:

How lovely is your dwelling place, O Lord Almighty!
My soul yearns, even faints, for the courts of the Lord.
My heart and my flesh cry out for the Living God.
(Psalm 84:1-2)

What a joy it is to see this wonderful day! The dedication of a new "House of the Lord" is a momentous and awesome event. The first-phase building project is completed. As I review the building project, a hymn song called "Through It All" comes to my mind.

I had many tears and sorrows. I had questions for tomorrow.
There'd been times I didn't know right from wrong.
But in every situation, God gave blessed consolation,
That my trials came only to make me strong.
Through it all, through it all, I learned to trust in Jesus. I learned to trust in God.
Through it all, through it all, I learned to depend upon His Word.
I thank God for the mountains and I thank God for the valleys.
I thank Him for the storms He brought me through.
For if I never had a problem, I wouldn't know that He could solve it.
I never knew what faith in God could do.
Through it all, through it all, I learned to trust in Jesus. I learned to trust in God.
Through it all, through it all, I learned to depend upon His Word.
I learned to depend upon God's Word.

This song is a testimony of the author's life-long experience with God. Yet this song shares some similarities to our congregation during this short life span of the building project. The project took about five years (1998-2003). It was during this period that the faith of the congregation as well as our individual members were at trial. We held numerous meetings, starting with bimonthly, monthly and weekly meetings. Many fundraising activities were conducted. Many loan applications were filed and requested.

During the construction period (June 2002 - February 2003), we faced more problems and concerns that were beyond our imagination. Opinions and anger were expressed; many options were evaluated. To sum it all up, we went through a lot of peaks and valleys, discouragements and encouragements. We really have to rely on God's Words and our prayers to keep the congregation together. It was during this period that we witnessed the power of prayer and realized that God indeed has built his church in His own way. We thank God wholeheartedly for the opportunity to serve Him and for the many blessings that He has bestowed upon us.

One thing was clear throughout this time and continues to be true; it is neither by might of human endeavour nor by power of human planning. It is only by the power of the spirit of the living God that lasting work has been done among the Chinese community in Mississauga. May God receive all the glory and may Jesus Christ, the only King and head of the Church, be praised, for indeed He is building His church and the very gates of hell will not prevail against it.

Portuguese-speaking Church, Toronto, Ontario, The Rev. Lincoln Resende: Last year was a good year for the congregation. We received new members by profession of faith and baptized some adults and children who were not already baptized. Our attendance was around 120 people every Sunday. On Wednesday we have a Bible study. In fact, we created a support group for those who attend.

Our congregation is not only for people from Portugal, Brazil, Angola or any other Portuguese-speaking country, but it is a congregation for any Portuguese-speaking person. Our congregation is unique because of its diversity. All the Portuguese-speaking countries mentioned above are culturally and theologically diverse and this diversity enriches our congregation. We are learning to be united in our diversity and we thank God that He is helping us do this.

Our services have been vibrant and balanced with traditional and contemporary music. The Sunday school is alive and is for all ages. We are working hard to become a self-supporting congregation; the members and adherents have been faithful to God in the area of contribution. The members and adherents are immigrants and refugees. A few are now Canadian citizens.

We believe that the Portuguese-speaking Presbyterian Church is doing its mission in ministering to the Portuguese-speaking community in Toronto. We continue to ask for the support of Canada Ministries and of The Presbyterian Church in Canada. We pray for you and ask that you please pray for us because we need your prayers.

St. Giles Church, Cambridge, Ontario, The Rev. Penny Garrison: One of the areas that experienced the greatest growth this past year has been in the Christian education program. This encompasses the children's ministry, youth ministry and adult Bible study.

Our Sunday school continued to grow in 2004. At the end of the year there were over 45 children involved in our groups. In September 2004, we divided our Sunday school into the following age groups: Children and worship, age 3 - grade 4; and the pre-teen class, grades 5-8.

By June 2004 the children and worship program had been operational for one year. There was consensus among the leaders, children, parents and session that this was a program that we wanted to continue to use in our children's ministry. Each week the children were excited about gathering. They were enthralled by the stories and enjoyed the response times. In the fall, the team continued to follow the children and worship program, adapting it to our style and needs, adding five new stories since September.

Since September, we have had a group of about five to six students in grades 5-8 meeting during the church service in the minister's office, with several others attending occasionally. We have explored the ways that our faith impacts our daily lives, and with the students' input have prepared a list of topics that they wish to discuss. During 2005 the group will proceed with more curriculum work to help our maturing pre-teens and teens use their faith to deal with the challenges that they face.

Once again, the younger and older children joined forces on December 12 to present a delightful, humorous and heart-warming Christmas pageant called *A Mouse's Tale*. The play employed the prodigious acting (and dancing!) talents of all our students. Participants even received a standing ovation from the congregation. Following the play everyone was invited to a Bethlehem marketplace, set up in the hall. Here the costumed children and leaders sold a variety of crafts and homemade baked goods that they had produced during several afternoons together. People had to exchange their Canadian currency for denarii's to make their purchases. The money went to help support a neighbourhood family at Christmas and for Sunday school expenses.

From August 16-20, 2004, St. Giles hosted its first Vacation Bible School (VBS) in over 40 years. SonGames was a half-day summer camp for children entering senior kindergarten

through to grade six. Forty-three children attended SonGames with the majority of those who participated not being from our own congregation.

The fall saw the formation of a new youth group at St. Giles called the 7-Up Club. Its name describes who the group is aimed at, youth in grade 7 and up! It began in response to the needs of the youth in order to give them an opportunity to develop friendships and experience a sense of belonging within the church community. The starting point was to provide a place where the youth could explore, discover and discuss their faith and then decide whether they are ready to make a profession of faith and be confirmed in the spring. Our teens have been growing in their leadership abilities and contributions within the nursery, children and worship, VBS and special events. Their input is invaluable and their presence and participation in the life of St. Giles is tremendous.

Two Bible study groups ran during the spring; one on Monday evenings and the other Tuesday afternoons. The evening group was led by a lay person and was held in the group members' homes and met on a bi-weekly basis. They covered a variety of topics related to Jesus' life and ministry focusing on a number of accounts from the gospel of Luke. The Tuesday group met during the weeks of Lent and studied in-depth the events leading up to Jesus' crucifixion. The Tuesday group resumed again in mid-November and followed a lectionary-based Bible study for Advent. The two groups have been sources of real inspiration, great discussion and collective learning!

Our prayer chain has been a tremendous area of growth and support. The team of 12 prayed for a whole host of people and needs within our own congregation, family and friends and larger community. It has become an integral part of our church community.

Our Christmas outreach to the community was once again well-supported. Our congregation worked through four community organizations to sponsor a neighbourhood family's Christmas with gifts and dinner. We also purchased presents and gift certificates for 10 teens and 30 seniors, and donated 135 mittens and several hundred pounds of food. We were able to meet our goal for *Presbyterians Sharing...*, Presbyterian World Service and Development and the sponsorship of a child through World Vision.

We have enjoyed the partnership that emerged with a local community centre. Together we provide a daily after-school group for children, a twice-weekly playgroup for parents and their young children and a monthly cooking group.

The congregation worked hard to increase its offerings and to continue to work towards becoming a self-supporting congregation. It was a challenging budget, given the decrease in grants and rising costs of ministry. We were successful in meeting this year's budget target which was a major accomplishment. The session and the board realized, however, that a stewardship plan must be put in place to continue to help us achieve our self-supporting goal. St. Giles decided to invite Rev. Keith Boyer to assist us with developing a stewardship program.

SYNOD OF SOUTHWESTERN ONTARIO

Campus Ministry, McMaster University, Hamilton, Ontario, The Rev. Carol A. Wood: "Called to follow Christ in our daily lives." This phrase works itself out in various ways on a secular campus. There is the tension of stretching ourselves to be with people who can't articulate their beliefs, but who can only say, "I am a spiritual person." I often hear this from individuals who are bereaved. It is a challenge to assist individuals who are not accustomed to praying, or those who feel that God is not there. One has to work hard to find language and examples that perhaps challenge negative stereotypes and invite people to consider a new relationship with God.

Aside from all the programming that we offer, one of the most profound aspects of my work as a chaplain is to offer pastoral care to students who are in difficulty. It is a privilege to be entrusted with a person's pain, their questions about the meaning of life and their doubts about the future. To accompany someone through a dark valley and to be present when they regain a sense of trust in the world, when they reclaim hope for the future-this is an experience of God's grace.

The chaplaincy is made richer by our ecumenical council and the involvement of our denominational partners. Our recent annual retreat was planned by our Catholic chair, a

Presbyterian student, a United Church minister and the chaplain. Most programs offered by the chaplaincy reflect such diversity in planning, and the outcome is all the richer for the varying theological perspectives that are brought together. Such is the case with our Fourth Day Fellowship for students. The group is a mixture of students from many traditions, and some who are not part of any religious group. It is a place where students can explore questions related to faith, ethics, social justice and peacemaking in a warm, friendly environment. My colleagues, the Christian Reformed chaplain and the Roman Catholic chaplain, attend the fellowship meeting every week. We have seen students grow in their ability to articulate their views and in their comfort level with a small group setting on a large, secular campus.

Seasonal services during Advent and Lent, as well as Bible studies, keep us connected with a significant number of staff and faculty. Disasters such as the hurricane in the Caribbean, prompt us to initiate fundraising efforts at Thanksgiving, and to assist with a vigil co-ordinated by the Tamil Students Association after the tsunami.

Each year we offer some of the same programs such as the Thanksgiving dinner for about 200 international students and we add new ones like a reading from the book, *The Scent of Eucalyptus*, by Dr. Daniel Coleman, who is a member of our council. Our aim is to be responsive to the needs of students, staff and faculty, and to respond sensitively in regard to world issues and religious tensions as they present themselves on our campus.

SYNOD OF MANITOBA AND NORTHWEST ONTARIO

Anamiewigummig Fellowship Centre, Kenora, Ontario, The Rev. Henry L. Hildebrandt:
“Blessed are the poor in spirit, for theirs is the kingdom of heaven.” (Matthew 5:3)

In reflecting on the events of the past year, we resonate with Ecclesiastes: “A time to weep and a time to laugh; a time to mourn, and a time to dance.” We have wept and are grieving for those familiar faces that are no longer with us. Our drop-in centre community misses Linda, Dinah, Sonny, Laura, James, Don, Nancy, Baptiste and others. We recall the joyful times of feasting together with the former moderator, The Rev. Dr. Sandy McDonald, after a Sunday afternoon service in early May. A Thanksgiving Day and a Christmas/New Year’s Day feast were also memorable. We delight to see the changes in Corny who is seeking to overcome his sniffing addiction and to stay out of jail. He is now a regular at our Wednesday night Bible study and Sunday afternoon service. As well, he is taking keen delight in becoming literate by attending an adult education school.

We are in the midst of our five month winter shelter program which has been in its busiest season yet after six to seven years. An average of 40 people avail themselves of the daily meal and around 10-11 people (mostly male) have been staying overnight in our hostel. This is the last year that the shelter program will be funded through HRDC. The board is deeply concerned with this, and is looking for new funds to continue the program next winter.

Year round, the staff is helping the homeless to find appropriate accommodation. A place of residence for many of our people, the Norman Hotel, was torn down this past year. During the summer, we employed Ron Rule as our homeless worker with the help of a homelessness grant. Many donations of food and clothing are being given to us by the community at large.

This past year the fellowship centre celebrated its 40th anniversary. In September for a week we had the pleasure of hosting eight guests from Lambton-West Middlesex Presbytery (Sarnia area). They came to work, learn and help us to celebrate our milestone. With great energy and imagination, the group painted, changed lighting and installed a smoke fan, all to brighten up our centre overlooking the Lake of the Woods. As well, the mission group visited Treaty 3 offices, went to the Grassy Narrows clearcut, and toured Abitibi, our local pulp and paper mill. A barbecue at the manse, gospel jamboree, worship and a traditional sharing circle rounded out the week. This was a great way for our mission to make connections with other Presbyterians.

One Saturday night in October, we had a benefit concert featuring Billy Joe Green, a local blues artist from Shoal Lake, now residing in Winnipeg. This was another special event to commemorate our anniversary as well as to do some fundraising. The mayor of Kenora and other dignitaries were present.

This has been a year for renovations. With the help of a generous WMS grant, we did a major repair job to the fellowship centre roof which had been leaking badly. Another timely grant from Canada Ministries helped us to do major upgrades to the manse: kitchen, roof, new study, painting, etc.

On June 24, the Healing and Reconciliation Design Team arrived in Kenora to participate in a sharing circle with local representatives from the aboriginal and non aboriginal communities in the Treaty 3 area. The intimate and open sharing that happens in such a context suggests that this is a fine way for Presbyterians and other church people to enter into relationship and dialogue with First Nations people. Nevertheless, the road to healing will be bumpy and difficult, for we need to be prepared to hear anger, pain and ongoing resentments about the past and present.

In the life and work of the fellowship centre, we have been blessed by the involvement of Mike Aiken, a local reporter who focuses on the issues of First Nations. He is participating in our worship and Bible study group. As a new board member, he is helping us in our search for new sources of funding.

Our life and work at the fellowship centre in downtown Kenora is largely with the poor, those living on welfare or disability. Quite a few of our regular patrons live in slum type housing. Survival on the streets with addictions is a fact of life for many. Yet these same people are searching for belonging and a sense of community. Jean Vanier notes that he made this extraordinary discovery in living with the weak and vulnerable: "Jesus came to bring good news to the poor, not to those who serve the poor." It is a humbling experience to work and live with the poor, for in these relationships we are challenged to become aware of our own poverty.

Winnipeg Inner City Missions at Anishinabe Fellowship Centre and Flora House, Winnipeg, Manitoba, The Rev. Margaret Mullin and Warren Whittaker, Co-directors: As we closed our report last year, we mentioned the need for a small bus or van to assist in transporting people to and from our Sunday worship, taking children on outings and for hauling materials associated with various outreach activities. Our prayers were answered. We secured a 15-seat van in late January through private donations and two foundation grants. This gift has been a great blessing. It is used every day in various parts of our ministry.

Our people thirst for the Word to be lived and taught. At Anishinabe Fellowship Centre a service of worship is held each Sunday at 3:30 p.m. with a fellowship meal to follow. Approximately 60 adults and 40 children attend each week. At Flora House, Sunday school meets each Sunday afternoon, and every Tuesday morning during the school year there is a Bible study.

In addition, at each location during the week:

- Counselling, referral and advocacy services are offered to those who seek this assistance. This constitutes a large portion of our work and is shared by directors, the parish nurse, our counsellor and an outreach worker.
- The parish nurse also provides medical information and advice. She works to ensure that safe and clean accommodation is provided by landlords in the area.
- A community-run food bank operates on a year-round basis, weekly at Anishinabe and bi-weekly at Flora House.
- Christmas food hampers and gifts are given to 124 families associated with our two centres as a way of expressing our thanks and appreciation for them.
- Used clothing and household articles are available for a minimal charge at Anishinabe.
- Computer labs are available to the community during the day and in the evening in order to update resumes, do job searches, conduct internet research, have email access, play computer games, etc. We also have two part-time computer resource staff who run evening computer programs.
- Twelve step programs meet twice weekly. A Cocaine Anonymous group meets at Flora House and an Alcoholics Anonymous group meets at Anishinabe.
- The facilities are made available for community members to have family gatherings in a larger safe setting.

Our outreach ministry continued to call us to provide several structured programs for children, youth and adults:

- At Flora House, pre-school children with a parent or guardian join each week to participate in a learning and play program. This is a structured time of educational games, singing, reading, story time, crafts, play and snack.
- Both centres continue to provide a year-round co-educational program for school-aged children including after school drop-in, Sunday school, daily Vacation Bible School and summer day camps.
- There was the introduction of a new type of program this fall at Flora House for children ages 6 through 10. The mission staff and volunteers worked with the same 25 to 30 children Monday through Friday, teaching them new skills or improving upon their present skills in the areas of academics, recreation and fine arts. This program was made possible through a \$40,000 grant from the Royal Bank of Canada.
- Flora House also has two programs for older children ages 11-13, and an adult cooking club meets once a week.
- A women's drumming group meets at Anishinabe every Saturday afternoon. They were invited several times during the year to attend special functions to drum and sing.
- The adult training program (First Steps to Employment) continued at Anishinabe until the end of October.
- Plans continue to progress to build a larger facility in an empty lot adjacent to Anishinabe Fellowship Centre. This would house a much needed larger gathering area for church and community events and more office and meeting room space. The building would also provide 20 apartments for single aboriginal people aged 30 to 50 who have made a commitment to change, and who require clean, safe, sober and supportive accommodation. Despite local homeowners' opposition, all the required city zoning permits and conditional use variances have been obtained. Now we wait for funding. Please keep this in your ongoing prayers.

Our work is with people of all races. However, 95 per cent of those we serve at Anishinabe Fellowship Centre and 65 per cent at Flora House are aboriginal. If you stop and listen carefully, you soon discover that these are a people of extraordinary spiritual sensitivity. God's voice may be heard through theirs if we can just listen with open minds. In their traditional teachings and legends we can see and respect a peoples' search for and meeting with God. As Christians, we must not come to our aboriginal brothers and sisters with any preconceived judgments about their traditional spirituality. We should simply listen and let their story speak to us in its own way. Ours is not to tamper with their sacred memory, but to introduce Christ into the context of that memory.

SYNOD OF SASKATCHEWAN

Campus Ministry, University of Saskatchewan, Saskatoon, Saskatchewan, The Rev. Ursula J. Wiig: Thanks to the hard work of the board, I am now freed from some administrative tasks. I have appreciated having a little more time to provide a 'ministry of presence'. It is a privilege to have the opportunity to journey with students and other members of the campus community as they face the joys and challenges of campus life.

As a team, the university chaplains have had a busy year. We continue to work towards strengthening our partnership with the university through the office of Student & Enrolment Services Division. In this regard we have greatly appreciated the encouragement and advocacy of Carin Holroyd, director of Student Support Services. Funded by a student enhancement grant, a University of Saskatchewan Campus Ministry (USCM) web page has been developed to enhance further the visibility of our ministry on campus. This web page is now online as part of the university information system and can be seen at www.usask.ca/uscm/. In addition to our usual activities-orientation, Remembrance Day service, Montreal Memorial Vigil, the international students Christmas party, late night study sessions during December and April exams, and convocations, this year we hosted several educational events, all of which were well received. In September we presented the PBS video Affluenza and, since January, have held four sessions on "What the Bible Really Says About Homosexuality". Recently, USCM also participated in "Aboriginal Awareness Week" by showing the compelling movie Rabbit-Proof Fence, and in the fall term, under the auspices of USCM, a loose network called campus multi-faith hosted a six part lunchtime spirituality series.

Sunday morning worship continues to be an important part of the ecumenical chaplaincy's ministry, with a special service this year to celebrate the 300th anniversary of John Wesley's birth, and participation in the global HIV/AIDS campaign, *Beads of Hope*. Several students have expressed an interest in more contemporary worship, so this is something that we need seriously to consider.

Our meditation ministry continues to grow. The small weekly group is in its second year, and there has been a great response to our current four-session meditation workshop with a Buddhist nun. Each session has been filled to capacity with at least 15 participants, indicating that students are seeking spiritually even though they may not be interested in more traditional Christian practices. "Connections: Where Faith and Life Meet", a new venture in 2003-2004, was a monthly Saturday night gathering co-sponsored with the Lutheran chaplaincy. It explored social concerns and basic human experience in innovative ways. Though never a large group, this initiative seemed to appeal more to mature students and recent grads. Other activities this year included a group exploring spiritual guidance.

The Student Christian Movement (SCM) struggles to maintain a presence on campus, but it did help to sponsor two events. The local SCM was a minor partner in the 2004 symposium, "Canadians Making a Difference: HIV/ AIDS & HEALTH", which brought in Stephen Lewis as a guest speaker. Partnered with Shawn Sanford Beck and St. John's Cathedral, the symposium hosted a presentation by Kathy Galloway, the leader of the Iona Community in Scotland.

In 2003, the chaplaincy board started to work towards regularizing its relationship with its sponsoring denominations by submitting an application to River Bend Presbytery to be considered for recognition as a shared ministry. We await a response and hope that shortly a conversation will begin between the chaplaincy board and representatives from local Anglican, Presbyterian and United church bodies.

For their encouragement and hard work, my gratitude to Ian and all the members of the board, especially our denominational representatives and the treasurer, who, in addition to their other commitments, volunteer their time for this ministry. My thanks, also, to all those in our community who offer their talents and contribute to the work of the chaplaincy in so many ways.

Saskatchewan Native Circle Ministry, Saskatoon, Saskatchewan, The Rev. Stewart Folster: I work in the midst of despair but I remember so did Jesus and He called us to follow Him. However, my people did not create that despair. They were colonized and robbed of their land and of their dignity. In history, they had no need of welfare or of handouts. And now, they live in despair. I must try to help them. I can do nothing less.

The highlights of our report continue to be the work we do with the people. Our worship numbers vary from 8-75, depending on the weather or who's in town or if we have potluck and something to celebrate. Numbers are not important to us. We are a mission and not a congregation. We try to lead people to change their lives from hopelessness, addiction and despair to the light that Christ brings. Sometimes that light comes from our healing circle; other times it comes from addictions services; it even comes during a sweatlodge ceremony or when the people are referred to a native elder. But mostly it comes from a bunch of core people in our ministry who make people feel welcome, loved and cared for. The Word of God is another powerful tool that we use in our work and we encourage people to take a step closer to becoming a person who worships God at church every Sunday.

It's interesting how scripture comes to mind as I write this report. The ladies in our healing circle said they drifted away from church over the past few years and some have never been to a worship service. So, I invited them to come and enjoy our soup and bannock Sunday and have fellowship with us. I told them how we have great potluck Sundays; some people even bring moose meat, deer stew, wild rice and fresh pickerel. Well, like Peter and Andrew, they were hooked! I even offered to pick them up on Sunday with the van that we rent from Camp Christopher.

I think we will always be an outreach ministry and have that element of seeking help for those who find it hard to cope with daily living. When you are healthy and secure financially, you take life for granted. But those who live in a poverty situation have no time to do all the regular

church activities that come naturally to us. They are too concerned about just surviving. And sometimes survival means that you have to move on and keep moving.

The native circle decided to use some of the funds from our youth fund and our parent support group to provide assistance to families who had youth graduating from high school, entering college, entering high school, graduating from grade eight, and even those who were entering a new year in elementary school. We thought we could help people with school supplies, tuition, new clothing, sportswear, sports equipment, books and sports fees. It is amazing what it costs to go to a graduation these days. People on social assistance and low incomes just cannot cope with all these things and still raise a healthy family and stay healthy themselves.

Our Christmas service was more like a regular worship service with Christmas carol singing, a Christmas message and prayer. My daughter Andrea sang a solo and my son Jeff played 'O Come O Come Emmanuel' on the piano. The worship service was followed by a potluck turkey dinner, candy canes, oranges, dessert and fellowship. There were lots of special gifts to give away in our traditional gift sharing game. All of this is made possible by the generous donations by church groups and individuals throughout the year and by *Presbyterians Sharing....*

Our twinning partners at St. Andrew and St. Paul Presbyterian Church, Montreal continue to work towards the purchase of a new 12-15 seat van for the native circle.

We are writing to the Cooke's Fund to see if it will match the \$15,000 that St. Andrew and St. Paul has raised. A new van will mean that we can offer transportation to more people to and from church, and it will make it easier to offer programs and field trips to those who have no means of transportation.

So we are busy fishing for people. We are bringing the Good News of Jesus Christ to those who are oppressed and on the margins of society. We are trying to find disciples who know what it is like to be fishermen and shepherds. Your support continues to inspire us and give us hope. And the deep spirituality and faith of the people we minister to makes all of this worthwhile. We are very blessed to be able to do this ministry together. Megwetech. Thank you.

SYNOD OF ALBERTA AND THE NORTHWEST

Sherwood Park Church, Sherwood Park, Alberta, The Rev. Glenn Ball: We have been busy at Sherwood Park Church. Many things continue from previous years, including our men's breakfast group, Wednesday walkers, girls night out, Vacation Bible School, Sunday school, Bible studies, quilting retreats, bus tours and, of course, weekly worship. Our Bible studies this year have taken us into the Psalms, five hymns that changed the world, the Sermon on the Mount, basic Christian beliefs, and *The Purpose Driven Life*. Through Lent we held evening services with a focus on healing. Our morning worship services have been blessed with a strong choir, a children's choir, a drama group, guitars, bagpipes and a flutist, in addition to piano and organ. A Wednesday morning time of prayer and a Friday breakfast Bible study have been added to our weekly activities. We have not been afraid to use drama and theatre as a means of bringing others with us in the exploration of our faith. Live productions of *Love According to John* and *The Singing Christmas Tree* were well attended. We were able to take advantage of the release of *The Passion of the Christ* to introduce people to our Lord, His life, suffering and resurrection. It was interesting that the discussion of the movie afterwards took longer than the movie.

We were able to reorganize our kids' club program. We started the reorganization in March with Ukrainian egg decorating and continued throughout the year. Now it is not uncommon for 15 children to be sliding through the hall in their sock-feet. Study time with the kids has taken us through the lives of some of the Old Testament characters, and the world of flight and rocket science. Our connection with these young people in trouble continues through regular chapel services and through the quilts made for them.

This has been a year with its challenges as well. One involved the funeral for one of our charter members, Major Rev. William Graham, in March. Because Bill was so well known in the Edmonton area, the funeral was held at First Presbyterian Church. It was a good thing since between 700 and 900 people attended. In October we did our second funeral of a charter member, Mr. Edward Nicholson. A very quiet gentle man who will be missed.

The transfer of our clerk of session, Michael Crothers, and his family to England in June left a major leadership gap in the church as suddenly we were without a Sunday school co-ordinator, two choir members, a bulletin secretary, as well as one of our key elders. It was a stretching experience for many days until others came forward to fill the gaps. From those who came forward, we have gained some of our most innovative adventures in faith, particularly through our fundraisers-an 'Art and Soul Tea' in May and our first annual Christmas dinner in honour of the first Christmas.

On the mission front, we were able to send the largest delegation of any church to the 'Canadian Bible Society's Bikes for Bibles' ride in June. In April we heard from The Rev. Hoo Sik Kim of the Edmonton Urban Native Ministries and his plans for the new work with native people in the inner city area. In the fall we began a monthly mission focus through 'Moments for Mission', looking at mission in the community and through denominational missions.

Financially, the congregation has done well and was able to end the year with a modest surplus. We are looking forward to being self-supporting in the coming years and anticipating what that will mean in terms of growth and stewardship.

University of Alberta, Edmonton, Alberta, Oceanna Hall, Chaplain: I hosted a Presbyterian student Bible group on Tuesday nights in the last term of the 2003-2004 school year. This group continued all summer at the students' request. I also taught free English classes at Antioch Presbyterian Church on Saturdays. This was an opportunity for students to learn English and also to share fellowship with each other.

Summer is a time of planning for the fall and winter term activities. During the summer I contacted all the Presbyterian churches in our synod, asking for names and email addresses of any students from their congregations planning on attending the university in the fall. It is my intention to personally contact each student and invite them for coffee/tea so they are aware of the Presbyterian support and presence on campus. I also continued to work on site with students during the summer for prayer and counselling.

I am serving as chair of the chaplaincy association this year. My mandate is to develop stronger ties with the student union and administration. I hope to increase the overall visible presence on campus of the university chaplains association. I also want to foster a stronger ecumenical voice on campus by holding monthly meetings with all Christian student groups and to plan campus-wide activities.

I planned a retreat for our association in August, exploring how the Psalms are prayed in the traditions of Judaism, Christianity and Islam. Our first week was a busy one, welcoming in international students with the traditional chaplain's lunch. We fed close to 400 students soup, buns, cheese and punch. New student orientation kept us all busy for a few days.

Bible studies continue on Tuesdays over lunch which we have labelled Soup and the Word; at lunch on Wednesdays with discussion on Acts; and with fellowship suppers with our Christian Reformed brothers and sisters on Wednesday evenings. Social justice movie night is where films with social content are shown in the interfaith chapel once a month followed by discussion. In partnership with the Christian Reformed chaplain there is a meeting with graduate students for discussion of the book *Why Christian* by Douglas Hall.

I am sponsoring a Celtic Christianity discussion and worship group in the interfaith chapel on the first Saturday of the month. I am making some inroads at Grant MacEwan College and hope to involve students in a Bible study as soon as time opens up for a few students. During exam week I volunteered in one of the student residences to organize and facilitate an evening of meditation and stress reduction techniques to help students cope with final exams.

I provide a 24/7 emergency pager service for all students on campus through the general interfaith chaplain number. When students need a chaplain in the middle of the night or on weekends I field the calls to the appropriate denominational chaplain or handle them myself, depending on the nature of the emergency. I think one of the most important aspects of my campus ministry is the ongoing counselling/spiritual direction of students in crisis at University of Alberta and Grant MacEwan. I have kept busy this first semester, journeying with students as they navigate their way through the rough waters of being away from home. Although students will often say

they don't have the time to participate in weekly church services, many of the students I meet have a passionate interest in developing their spiritual lives as well as their career paths.

Campus ministry is important because it provides students with a spiritual point of reference; a beacon of light in a world that often seems overly concerned with material success. Through the generous prayer and financial support of our local Presbyterian congregations, campus ministry calls students to take a step back from developing just their minds. Campus ministry challenges students to consider a long-term vision that focuses on the importance of developing their spiritual connection with God and God's creation.

United/Presbyterian Campus Ministry, University of Calgary, Calgary, Alberta, The Rev. Tim Nethercott: It is a profound privilege to act as a pastor to the community (it might be better described as a network) of students who hang out in my office. The Lutheran chaplain, Klaus Ohlhoff, and I have been building this community for about four years. We are happy now also to be able to work with our highly esteemed Christian Reformed colleague, Paul Verhoef. The centre of the community's life is worship and lunch on Tuesdays. On Wednesday we have lunch and usually a form of scripture reading/prayer called *lectio divina*. On Thursdays we meet with a group of graduate students to talk about issues in religion and spirituality. On Thursday evenings we go to a coffee shop and meet with other students. One Thursday night per month is 'Presbyterian Night' when I meet for dinner with Presbyterian students. On Sunday nights we have started a new community which gathers for worship. We also rally around and support the outreach activities of our members. We have a web page, an egroup, an email newsletter, and we send out a lot of brochures and posters to local congregations. We hope our ministry will nurture more community among Presbyterian students in the Presbytery of Calgary-Macleod.

The main work is with students on-campus. As a minister, however, I preach and administer sacraments for my colleagues when they are away, and I serve on a number of committees - most eagerly when these committees help me connect with young adults. There is, in my opinion, no more important ministry and no greater opportunity for the church than ministry with young adults.

As a chaplain, I serve the university in a number of capacities, sometimes with the other chaplains, each according to our abilities. I tend to focus on multi-faith relationships. I also give lectures in a number of different faculties and consult with educators on questions of spirituality.

In addition to this, I work with the campus ministry committee to raise funds by visiting congregations and doing presentations. I am deeply grateful for the folks across the country who support us in this work.

North Peace Territorial Ministry, British Columbia (Strang Church, Dixonville/North Peace Korean Presbyterians, Peace River) The Rev. B. Joanne Kim: This ministry covers approximately 47,000 square km in north-western Alberta and entails a great deal of travelling from the central point of Dixonville. My duties include: holding morning services in Strang Church and afternoon services for the North Peace Korean Presbyterian group in Peace River; ministering to the nursing homes in Peace River, Berwyn and Manning; visits in the parish of Dixonville, as well as in the parish in Peace River; conducting funerals and weddings; and generally being available to all.

The first three months of 2004 were difficult for both me and my ministry as I was away on medical leave. The Koreans are a generous people and their offerings (\$14,810 in 2004) came to Strang Church which administers the North Peace Territorial Ministry.

With my return in late March things brightened up. Two communion services were held in the Manning Lodge which houses seniors who need some care. Some of these seniors used to make the long trip from Manning to Strang Church every Sunday but are now no longer able to do so. During this time negotiations were under way to secure space in the United Church in Peace River for the Korean Christians.

Success at last! An agreement was reached with St. Paul's United Church in Peace River. On July 4, 2004, a spirit-filled inaugural service was held with over 65 people from both east and west gathered together to sing hymns of praise in each of their own languages and to worship the

Lord. The group named themselves the North Peace Korean Presbyterian Church. This was a happy time, even though it involved preparing the sermon and bulletins to accommodate both Koreans and non-Koreans.

Strang Church held one week of Vacation Bible School. We give thanks to Thelma Corris and Jeanette Verbecki who presented in word and song the message of God's love to the children.

The past year has brought hard times to the farming communities in Peace country. There has been uncertain weather, poor crops with many left unharvested, and taking its toll is the looming shadow of BSE (Mad Cow Disease). However, Thanksgiving Sunday greeted a church filled with people thanking God for what they have and praying for God's help in the times to come. It truly was an uplifting experience.

December was a busy but fulfilling month. The Sunday school at Strang Church were busily preparing for a Christmas concert which told the story of Christ's birth in song, scripture readings and acting. The concert played to a packed church on a bitter cold, snowy night and was a huge success. Thanks be to God for our dedicated Sunday school teachers.

To celebrate the birth of Jesus, like the Magi, both the Strang and the North Peace Korean congregations decided to bring gifts. We hung tiny envelopes containing gift ideas such as computer paper, paper towels, can opener, dishwashing liquid, hand soap, stamps and other everyday needs for the running of the Lord's church. Each person took one or more envelopes, wrapped the item as we do for our family, and placed them beneath the Christmas tree in the sanctuary. Then, during the fellowship hour on December 26th, the congregation opened the gifts to the church. Both churches received a variety of needed supplies to last for a few months and the congregations really enjoyed doing it. Many thanks to all!

A Christmas carol service was held at Sutherland Continuing Care, Peace River, and on the same evening, at Heritage Towers Lodge, Peace River. The Korean ladies were dressed in their traditional costumes and they were absolutely beautiful!

After the services the Koreans, children included, moved among the wheelchairs smiling and talking with everyone. All who came to the service watched in awe as Koreans who had little English and people who had lost their ability to communicate began to understand one another. The Koreans moved from person to person chatting and smiling and you could see joy and understanding on the faces of those they touched. This was truly an example of God's love.

A Christmas Eve service was held in Strang Church with a full house. All offerings went to Presbyterian World Service and Development for the 'Towards a World Without AIDS' campaign. On Christmas Day I conducted a morning service in Peace River. It is the Korean custom to give a special offering for Christmas which went into the general fund. The Koreans gathered after the service for the traditional Christmas meal.

The North Peace Korean Presbyterians became active in raising funds for the Tsunami victims. A total of \$1,540 was raised in the Korean community and presented to Strang to be sent to PWS&D.

The past year has had its ups and downs, its joys and frustrations, its happiness and disappointments but over the year these have all balanced out, and thanks be to God the year ended joyously.

Knox Church, Wanham and Blueberry Mountain Church, Munro, Alberta, The Rev. Shirley Cochrane: Both congregations in our two point charge have remained stable this past year.

Knox continues with our community children's outreach program, 'Snack Attack'. This year we were surprised and pleased to be the recipients of a grant from the County and Family Services to help fund the ongoing costs and buy some equipment for the program. We averaged about a dozen children this year. The community is still fairly transient when it comes to young families. Instead of a one-week Vacation Bible School (VBS), we went with the snack attack model and held a full afternoon VBS every Wednesday in July and August. Attendance varied as children went on family vacations but the leaders felt it was quite successful.

Bible studies featured a series on Psalms. A four-week study in the fall included issues on faith, stewardship and mission. We were pleased to have Annemarie Klassen, Associate Secretary for Stewardship, join us one evening and give a national perspective on stewardship.

Financially we have been slightly up. In the spring and fall, we have been holding a community dinner to help raise funds. This fall, we decided that financially we were okay and so dedicated the entire proceeds from the dinner and silent auction to the 'Towards a World Without AIDS' campaign. We had a good response from the community.

Before Advent, several women got into a discussion on how we hadn't really advertised the Christmas season outside of our building. So they designed and produced a 14 by 6 foot banner to hang on our church's outside front wall. We hope the large number of folks who came to the Christmas Eve Service were so inspired by our banner reminder. Our weekly prayer group continues with visitations to congregation and community folks nearly every week.

Munro also has remained quite stable although we lost one faithful member to retirement in British Columbia. Again we have gone to a worship service every second Sunday during November through March. During those months we have a worship service one Sunday afternoon at the senior's lodge in Spirit River instead.

A Mennonite fellow who frequently attends our service at Blueberry asked if he could worship with his Bible study group in the church building on the alternate Sundays during the winter. Session agreed this would be an appropriate time to share our little church with them.

The Peace River area continues to ebb and flow with the seasons. Planting went well in the spring, and summer was wetter than usual so crops were looking good. Then on September 8, before any serious combining began, we had a six inch snowfall which flattened most crops in the area. Fields were too wet to get heavy machinery in to start processing. Then the rains began which kept farmers from harvesting until mid- to late-October. Canola seems to have been the most resistant to weather conditions. Lots of hay bales and other crops in the field, particularly barley, began to sprout before harvesting. Thus many of the crops were only good for cattle fodder. However, there are lots of cattle around to feed, as the continuing border closure between Canada and the US has kept the cattle industry at a virtual standstill.

My husband and I left in mid-June for a three week vacation. When we arrived on Vancouver Island he was hospitalized with a collapsed lung. I am pleased to say he recovered well from it; however I took a two month leave of absence and we stayed there with family until he was well enough to travel. Back home, several members of both sessions and the congregations kept the regular services going and attended to pastoral care concerns.

In the spring the board of managers completed siding the addition to the manse that was built in the late fall of 2003. Then they renewed the entire bathroom. We are so appreciative of the support and care they have surrounded us with.

Edmonton Urban Native Ministry, Edmonton, Alberta, The Rev. Stephen Haughland, Convener: On a cool December morning in 2003, a small but enthusiastic gathering came together at the Korean Church in Edmonton, Alberta. Charged with finding a way to offer real help and hope to struggling First Nations people in the area, this small group of Korean and Canadian Presbyterians laid the foundations of what would eventually be named the Edmonton Urban Native Ministry.

Born out of our national church's vision of healing and reconciliation between First Nations people and our larger Canadian society, the Edmonton Urban Native Ministry is the shared creation of the Presbyteries of Edmonton-Lakeland and Western Han-Ca. Operating from the drop-in centre at St. Andrew's Church, Edmonton, we have joined with the congregation to build a ministry of physical, emotional and spiritual support for aboriginal persons in the inner city. On any given day, we offer emergency food and clothing, a warm welcome, a hot cup of coffee, and someone to talk to. During the first week in August, our Vacation Bible School offers education and activities for all age groups and backgrounds. As we plan for the future, we envision a centre where aboriginal persons may find healing, respect, accountability and opportunity to become productive members and leaders within their own communities. More than offering band-aid solutions, the Edmonton Urban Native Ministry is designed to invite and to listen to the voices of First Nations people for only in being heard and listened to can others

find their own voice, learn to proudly speak their own name, and build the dream that leads to a future filled with confidence, dignity and opportunity.

At the Edmonton Urban Native Ministry, the person directly involved in growing our future is the The Rev. Hoo Sik Kim. Hoo Sik Kim came to Canada with his wife and family in 1999, under the sponsorship of the Presbyterian Church in Korea. He and his family arrived in Edmonton in January, 2004, after having completed a mission appointment on the Bird Tail Reserve in Manitoba. As our minister and CEO, Mr. Kim brings unflinching enthusiasm, quiet dedication and Christ's love of all people to this important work. Mr. Kim reports to a board of directors, which has equal representation from the Presbyteries of Edmonton-Lakeland and Western Han-Ca. In addition to our partnership with the congregation of St. Andrew's, Edmonton, we also receive guidance and direction from the national departments of The Presbyterian Church in Canada.

As our national church continues to build bridges of healing with First Nations people, the path that leads from reconciliation to rejoicing is proving to be a bumpy one. In order to keep on course, the Edmonton Urban Native Ministry needs and seeks your support. Please remember us in your prayers and hold this important ministry in your hearts as we reach out to persons who have little, if any, experience or knowledge of Christ's love and the Christian faith. Many of our present and future programs depend upon the support of volunteers, and we are pleased that several congregations have been well represented at our various events and functions, some from as far away as Toronto, Vancouver and even Korea!

Please join us as we reach out in Christ's name, speak out with Christ's voice and listen with Christ's heart to those still waiting to meet the one who reconciles us to God and to each other! We have come a great distance thus far, and have still a greater distance to travel. With your help and support, we will continue to find ways for us and First Nations people to make the journey together!

Ecumenical Campus Ministry, University of Lethbridge and Lethbridge Community College, Lethbridge, Alberta, The Rev. Erin Phillips: The beginning of each term is always busy, but this January life has been busier than usual. In January, the Ecumenical Campus Ministry (ECM) celebrated ten years of ministry to the University of Lethbridge (U of L) and Lethbridge Community College (LCC). We gathered at St. Andrew's Presbyterian Church, the site of our initial covenanting service in 1995, with 200 people from the campus communities and our local congregations, to give thanks for the many blessings we've received over ten years. Dr. Bill Cade, President of the U of L, and Dr. Donna Allan, President of LCC, brought greetings from the schools. Mr. John Watson, Moderator of the Calgary-Macleod Presbytery; The Rev. Elizabeth Brown, Chair of the United South Alberta Presbytery; The Venerable Ken Wells, Archdeacon from the Anglican Diocese of Calgary; and Bishop Steve Kristenson, Bishop of the Lutheran Synod of Alberta and the Territories, all brought greetings from our sponsoring denominations.

We have had a lot to celebrate. When we started, my position was only half time and it was something of an experiment. With the addition of the Anglicans to the founding three denominations, we were able to expand to three-quarter time. When I began I didn't have an office at the college and my office at the university was so deep in the bowels that no one, including me, could find it. Now I work closely with student services at both schools and have wonderful office space and office support.

The most exciting thing for me, however, is to see the ways in which our presence has grown on the campuses. I work closely at the college with the First Nations Learning Society, and ECM runs a benevolent fund for students experiencing financial difficulties. At the end of every term at the college, local congregations host a big dinner for students preparing for exams and that has grown from a dinner for 100 students to dinners where we feed over 500. One of the local congregations works with me to support the Christmas hamper program at the college as well. At the university, a committee of chaplains and student services personnel organize a campus care parcel project, and each term 750 bags of food are handed out to students, along with notes of encouragement and information about resources if they are struggling. I'm also asked to participate in campus functions like convocation and special events. In January, for instance, I organized a service for the tsunami victims for the university.

Our regular programming includes a lecture series each January which we sponsor with the president of the U of L and the faculty of arts and sciences. It is a really great way to bring together the university community and the broader community. This year's theme is religion and violence, and we have been getting huge turn-outs. This is something of a pre event for a symposium on genocide at the university in October of which ECM will be a part.

Besides these big events, we also have two study groups which serve as smaller meeting places for people from our campuses. A professor from the philosophy department at the university and I host a theology study group that has met for seven years. Each term we choose a book to read together and discuss. The other group is a more informal group that meets to talk about issues or movies. This term though, we are reading a book together, Donald Miller's *Blue Like Jazz*. At the end of the term we are planning to go on retreat.

One of the most exciting things to happen this year for me is that this last group of students is planning an AIDS benefit. Last fall we had The Rev. Iro, who runs the Presbyterian Church of Nigeria (PCN) AIDS program, come to campus to talk about the AIDS crisis in Africa. Our students decided to organize a benefit. Half the money raised will be sent to help PCN and the other half of the money will be given to our local Lethbridge HIV Connection. One Friday they held a cabaret evening at St. Andrew's Presbyterian Church with desserts and music. It is really exciting to see their enthusiasm and commitment.

We are really grateful for the support that we receive. Please keep us in prayer as we not only celebrate ten years of ministry, but also as we begin a process of discernment over the direction our ministry will take for the next ten years.

SYNOD OF BRITISH COLUMBIA

Lakeside Church, Summerland, British Columbia, The Rev. James H.W. Statham: My wife Liliias and I arrived in the Okanagan during February 2004, prepared to again accept some of the challenges of being part of the Life and Mission Agency. On graduation from Knox College in 1973, I volunteered for a three year appointment to Duncan, British Columbia, and by God's grace, it became, over the next 20 years, an unusually fruitful ministry.

As the first full time minister at Lakeside, I inherited a small congregation of elderly folk who established the church some ten years previous as an off shoot from the Penticton congregation. They bought and fixed up a small, old heritage building church and were sustained by Sunday supply. Many of them now realize they have become an exclusive and traditional congregation, allowing themselves to be defined by the old building and the pipe organ.

My first six months were spent in basic ministry, and in watching and listening. Session, as well as the board, began to meet monthly. Since session had never been more than three people, we are seeking to build it up.

The nursery was completely renovated as a step of faith that one day we will have children. Liliias and I prayed for two committed, Christ-centred families with little children, who would commit to helping build this church instead of going somewhere with an established Sunday school and other activities in place. By May they had arrived! We had a nucleus. God is faithful.

We have tried some new things. A men's breakfast group started in May and the sanctuary has been brightened with several large banners, a church office was set up in my home in Peachland, and in June we started a monthly newsletter, the Ripple.

But our biggest changes were instituted by session this fall - not without unsettling some of the old guard. One of my goals is to build up the session as spiritual leaders in the congregation. Usually in small 'family churches' where Sunday attendance is about 50, the important decisions are not made by the elders but by people of influence in the congregation. In October we moved the worship time from 10 am to 11 am to allow us to start to build a Sunday school at 9:45 am. I have begun an adult call with a keen and excited group of 20 adults - that's a third to a half of the Sunday attendance! After eight weeks we still await children, but we are encouraged that most of the new people being attracted to the church are younger. The median age is lowering.

Other initiatives in the fall of 2004 included:

- The establishment of a choir of nine that sings anthems and carefully introduces newer hymns to broaden the congregation's musical spectrum.
- A Halloween street party barbecue on the street in front of the church to meet the neighbourhood kids and their parents. We drew 20 costumed congregants and many others from the community. We plan to do it again, only bigger and better.
- We started two evening Bible studies and a young mom's morning coffee Bible study group.
- Regular social events, as well as special events, have been organized to try to attract those unfamiliar with the church, as well as to help new people meet the original congregation and bind us together in ministry.

There is an enthusiasm in the congregation that is readily apparent. We are thankful to be a part of it and are eager to see what the Lord has for us in the New Year.

Soojung Church, Port Coquitlam, British Columbia, The Rev. Alfred H.S. Lee: It is my privilege to report the mission and ministry activities of the Soojung Church in Port Coquitlam. We give thanks and praise to both Canada Ministries and the Western Han-Ca Presbytery for their commitment and support for new extension church work. We have marked yet another year of growth and also a period of transition, as the leadership has shifted from young adults to mature adults. One ordained and three kwan-sa were elected and installed for ministry, and six cell group leaders for districts. We also have 25 deacons and three pastoral and teaching staff, and the average for Sunday worship is over 100, including youth and children.

Our focus of ministry for the past year was on spirituality: "Present your bodies as living sacrifices, holy and pleasing to God." (Romans 12:1-2) The ministry emphasized life connection to God through our daily living as worship. Our church continued to serve our community through English as a Second Language (ESL) outreach programs four times a year. As an outreach program, bringing non-believers to Christ, our church co-hosted a night of praise for college students called 'Oh Happy Day'! About 800 students attended. Also, 11 young people from our church participated in a short-term native mission trip to Nicola village of Merritt, British Columbia. They brought wonderful testimonies to the church. Our mission committee promoted a campaign to raise \$6,000 to support a church building project in South Africa. The purpose of this campaign was to help and support a mission church in a third world country before our church actually undertook our own church building project. The message we wanted members to learn was to give as well as receive. We give glory and honour to God for all the campaigns that our church was involved in throughout the year.

We are enjoying the facilities of the Port Coquitlam Christian Assembly, but it does not have enough educational meeting space for our three Sunday school classes; children, youth, and college and career. We hope to find a new location next year to carry out our church's mission and ministry in the tri-cities. Once again, we thank you for your prayer support. If you want to know more about our church's activities, including pictures, please visit our church web site: www.soojungchurch.org. Our Church Mission Statement is: "Let the People know Jesus, and share their joy in Him."

First Church, Prince Rupert, British Columbia, The Rev. Bruce Gourlay: As I look back on 2004, the primary memory I have is wanting to stay in Prince Rupert. It was looking iffy for a while as in the spring time it became more and more apparent that the situation of being a two-point charge with Kitimat was not working out. I had given this two full years but it was the kind of ministry that, though appreciated, was not satisfactory for anybody, myself included. The idea of trying to do one service in the morning and the other in the evening was not acceptable to either community.

Wayne Stretch, British Columbia's regional minister, discussed the various options and the best option for Prince Rupert was to try a new model of part-time ministry, three months on and one month away. The congregation then voted for this and the tie with Kitimat was severed at the May meeting of presbytery.

I still travel to Kitimat from time to time for funerals and sacraments and have been named the interim moderator.

I took holidays in July, then in November. The congregation has been blessed with the gifts of Carol Hadland, Kevin Waite and Mac Rambali who have been preaching and leading the services while I was away.

A further sign showing my desire to remain in Prince Rupert and my conviction that our community will grow in the next few years was buying a house. Since there is a manse as opposed to a housing allowance, I'm not living in my new house but it is being rented. One day I'd love to live in it.

In the autumn we tried to start a choir and a Bible study on Thursday evenings, and we renovated the Merv Martin room to become a 'prayer closet', encouraging members to take the time to pray for the church.

No longer having to travel to Kitimat has enabled me to become active once again with the Prince Rupert Ministerial, fully participating in the various ecumenical endeavours. We even started a prayer time for the ministers, usually meeting here in the Merv Martin room. That has been a great encouragement.

We have continued the emphasis on prayer throughout 2005 and started a congregational prayer meeting, and we have ordered a new curriculum to help us in our adult Bible studies.

The atmosphere of the congregation has changed dramatically over the last year. The breakfast program has been a tremendous blessing, both for ourselves as well as the community we serve. It has enabled us to complete needed renovations and has energized the congregation in many ways. Funding for the program has been excellent and we are in a strong position for this program throughout this coming year.

However, we are not well off financially. If our focus is on the financial statement, then there is cause for deep concern; but when our focus is on the life of the congregation, then our conversation is optimistic.

Comox Valley Church, British Columbia, The Rev. D'Arcy Lade: The first thing that needs to be said is this: "Praise God from whom all blessings flow!" Comox Valley Church continues to be a wonderfully committed and caring congregation. We are blessed in so many ways, as is indicated in the many new things that have happened around here in the past year.

The first thing to note is that the congregation has completed the Natural Church Development (NCD) survey and analysis. We discovered what we already knew and what many other Presbyterians know because of our denominational culture. The areas in which we need to increase our strength are 'passionate spirituality' and 'needs-oriented evangelism'.

Last January, session went through a planning process, setting goals and objectives to the end of 2006. The impetus to do this came from Canada Ministries. A plan of action was required from us as a part of the new covenanting process that we had agreed to enter into as a congregation. Beginning in 2007, we will be a self-supporting church. The NCD process is the basis of our strategic planning initiative.

A new pastoral care committee has been established. One of its goals is to offer a chronic care workshop to members of the congregation and then open it up to the community. Several members of the committee have been certified to run this program, having attended a course established jointly by the University of Victoria and the provincial Ministry of Health. This new ministry will directly affect the 'needs-oriented evangelism' component identified in the NCD profile.

In the New Year, we will also be offering the Strategic Training for Effective Parenting (STEP) program in the congregation. The materials have been borrowed from the resources of the synod.

We have been concerned for a long time about keeping our junior and senior high youth. After much prayer, we have embarked on an experimental ministry with a church organization in the Comox Valley called Youth For Christ (YFC). They hired a new leader (a local college student) to work in both the middle and high schools in Comox and are willing to share this person with us. YFC is intent on helping us establish a viable youth ministry with our own in-house leadership. In the month and a half since Ashley has been here in our midst teaching a Sunday

morning class, we have seen 15 young people in church! They have either returned to church or shown up out of nowhere for the first time!

How great it is to see so many youth appearing in our church on a Sunday morning. But that is not all. Ashley has challenged God's 'frozen-chosen'! She has asked members of the congregation to provide coffee and goodies for the group each week. More importantly, she has asked members of the congregation to come into the class and share with the youth what Christ means to them, and how their life in general and their daily walk in particular, are affected by their relationship with the Lord. Wow! How un-Presbyterian! What a wonderful opportunity this provides for us to strengthen the area of 'passionate spirituality' in our church!

We are seeing some new people in our church. On Sunday, November 28th, we had 104 adults, 13 youth and 12 children. Chairs were scarce. What a problem!

The biggest challenge these days is trying to integrate the *Leading with Care* policy. At the time of writing, we are seeking to establish a committee that will be tasked with the responsibility of both implementing and managing it. This is a huge challenge for a small congregation. We thought it wise to seek out people (physicians, teachers, etc.) who have had experience with such policies and pressures in their place of work. We pray that they are willing to serve on this new committee. We have done some important things set out in the draft policy even without a committee in place.

Finally, we would report that an awesome thing happened on November 23, 2004. The Presbytery of Vancouver Island placed a call from the congregation of Comox Valley Church into the hands of The Rev. D'Arcy Lade. He has served the congregation for over ten years now, and is the founding minister. The call had the signatures of 105 out of a possible 114 members on it, with 45 out of 47 adherents signing in concurrence. Given the circumstances around those who didn't sign, it was virtually a unanimous call! Needless to say, D'Arcy accepted the call immediately. He was overcome with emotion, suddenly and unexpectedly, when given a chance to speak. His first words, uttered in a feeble voice, were these: "After ten years, what a gift!"

West Shore Church, Victoria, British Columbia, The Rev. Dr. Harold McNabb: This year has been a busy one at West Shore; a year of growth and ministry to our community. The church continues to be active in outreach. A highlight was our summer funfest in which we hosted a giant neighbourhood block party featuring games, a dunk tank, music and refreshments. Over 300 attended this year's event.

We have an active prison ministry to men and families at William Head federal institution. This year the church has decided to adopt the Cariboo Mission Church as its home mission and a special offering of over \$600 was received for the Cariboo and to support the church's 'Towards a World Without AIDS' emphasis.

We have an ongoing Alpha program and have added a Kerygma Bible study which is attended by 10-12 weekly. Our youth group produced its own Christmas video which was written, acted, recorded and edited by the group. It was a humorous and energetic portrayal of how life might have been had Jesus not been born.

We are nearing capacity for our little building and we have hired an architect to help us plan for expansion to meet the anticipated growth in our community. Christmas Eve, Good Friday and Easter are favourite times of worship as well as a time of celebratory outreach to our community. Our facilities are completely filled on these occasions, spurring our expansion plans.

Cariboo Church, Cariboo Region, British Columbia, The Rev. David Webber, The Rev. John Wyminga, The Rev. Shannon Bell-Wyminga, The Rev. Charles McNeil: The fourth year of the second millennium of our Lord. Here in the Cariboo-Chilcotin we were awaiting His return: looking up, looking in and looking out. That's what being faithful in mission is really all about: looking up, looking in and looking out...worship, spiritual growth and evangelism. Our mission for Christ is to a fifth of the province of British Columbia, primarily among rural people where no other Christian church has the interest, time or the money. Because of this, we on the mission team remain absolutely convinced that what we do is beyond important; it is crucial.

From Linda and David Webber (for the south and central portion of the mission area):

In 2004 Linda, our daughter Chelsea, and I put 75,000 kilometres on our 4 by 4 pickup, travelling between weekly house church meetings as well as occasionally providing some support to rural community churches at Tatla Lake and Forest Grove. Vibrant house church groups meet weekly in Watch Lake, Sheridan Lake, Canim Lake, McLeese Lake and William's Lake. I oversee the missionary stuff, Linda oversees much of the kids' stuff and Chelsea and elder Ginny Alexander share many of the duties in music leadership. Overseeing is the operative word here as the ministry really happens in and out of the house church, done by the people.

Some of the house churches are small while others are as large as some traditional congregations. Size doesn't matter, though. All are powerfully effective for our Lord. Besides, we learned long ago that house churches are always changing. Every house church is different, too. Their character and what they do in ministry reflects the character and spiritual gifts of the people who make them up as well as the needs of their varied contexts. For example, one of our larger house churches has an emphasis on caring for the elderly; another has a calling for building up Christian community, another has a passion for worship and community evangelism. The mission and ministry that go on in and out of the house churches never cease to amaze me.

Two significant things came out of 2004. One was the arrival of Peter Moyo, a visiting minister from a huge house church ministry of over 4,000 people in Zimbabwe. As Peter ministered to us, I had a head-on collision with our original vision of rural house church ministry; strongly evangelical, primarily led by lay house church leaders and overseen by pastors.

The second significant thing was coming to the end of our five-year plan and starting to work on a new one for 2005-2010. I think, and Peter quite independently confirmed, that he was sent to us by the Holy Spirit to inspire us to cut loose and grow like crazy. I can't wait until we get our next five-year plan in place.

From Charles McNeil at the Lac La Hache (for the Lac La Hache Community Chapel):

The first thing to report is a profound thank-you for the opportunity of being part of the mission! The Cariboo mission is a gift. In the closing days of the Advent season this gives me much to reflect upon and to share.

At Lac La Hache God has kept people alive this year! God worked a miracle so that one person preserved his/her life rather than lost it. The mighty, gentle hand of God nurtured a dignity, worth and perspective to recreate that life. God worked through this one life to touch the lives of two young people who themselves could be on a destructive path but who God values, loves and protects. God has given me the gift of witnessing how He works in these and many other situations.

Over the past year God has been giving sight to those who could have cared less only days or weeks before. Those who lived in darkness, twilight, or who thought they lived in the full light of day were gifted with "eyes" to see the gospel and experience the world through Christ Jesus. Several women grew into the faith and are in need of support in the challenges of remaining in the faith.

God has also been growing leaders within our numbers. Elder Ginny uses her gifts widely and effectively and is seeking formal theological education to equip her further for expanding mission possibilities. Elder Gordon has literally come out of himself and is being challenged by God to minister in a variety of places and callings. Elder Bruce continues to lead worship each week among the elderly. God's Spirit gives us all the confidence to step out in faith and to see how we are to use the various gifts we've been given.

God is working in the University College of the Cariboo where I teach half time. Students are helped by God to adjust to the realities and expectations of college and university life. God brings a gentleness and perspective that one assignment, exam or essay does not make or unmake a scholastic career. A number of students have been helped by God to find a place of security and confession to simply unload their burdens of life and school. There are few safe places and, I pray as God has used me, that these students have found such things.

From John Wyminga and Shannon Bell-Wyminga at Nazko (for the northern portion of the mission):

In 2004, the northern portion of our mission work continued under our leadership. We led worship in the Wells United Church and the Parson Meadows, Nazko and Punchaw house churches. We also led the Nazko children's Bible class and the Nazko teen girls' circle. Regular pastoral visiting also continued in Trout Lake and Quesnel.

The year also brought some significant changes. After consulting church participants and community members, it seemed God's Spirit was leading us into a different worship format in Nazko. We moved our services from Tuesday to Sunday evenings and from people's homes into the local community centre. This new location seemed a good transition point for possibly moving into a church building since there is discussion in the community of building one.

This change resulted in a scheduling conflict with ministry in Wells. We offered to take on full ministry responsibilities there if the Wells congregation was prepared to move their worship time. Until then the ministry was shared between the Presbyterian, United and Anglican churches. They chose to remain under the ministry of the United and Anglican Churches and now meet every other week. The door to ministry in Wells remains open should we be needed in the future.

In December, Shannon began a medical leave that lasted for at least two months. We have had to scale back as a result, and so the Nazko children's Bible class and teen girls' circle are both temporarily cancelled.

We have been blessed with several special events in 2004. In March, Shannon and two former Nazko chiefs attended a consultation of the Task Force for Healing and Reconciliation in Vancouver. In April, John took a small group of men to see The Passion of the Christ in Quesnel, and Shannon took the teen girls' circle the following week. Later the same month we hosted a small team from the First Nations Bible College in Vancouver, led by Randy and Cheryl (Bear) Barnetson. They led musical events in Nazko and Quesnel using First Nations cultural expressions to celebrate their faith in Jesus. Cheryl, a Regent College graduate, connected particularly well since she and the native people in our area share a Carrier ancestry.

Once again, we hosted a Korean Love Corps team last summer. Their activities included Vacation Bible School, community service, interacting with Nazko youth, and the ever-popular intercultural feast culture night of cultural and gospel presentations. The team always comes from the same Korean church, so on-going relationships are developed through the year via the Internet. The result is fertile ground for sharing Christ and bringing hope. For the last two years the same Korean church has also sent a smaller ministry team in February.

INTERNATIONAL MINISTRIES

CENTRAL AMERICA AND THE CARIBBEAN

Denise Van Wissen, Technical Advisor in Nutrition and Health with SOYNICA (Soya Association of Nicaragua), Nicaragua: In 2004, my seventh and final year of working with SOYNICA North's Food and Nutritional Security program, my responsibilities were as varied as ever.

I continued to supervise the growth promotion program in our 36 communities. The nutritional vigilance committees in these communities take the heights and weights of all the children under six years of age, and determine their nutritional status using weight-for-age tables. Our team assists the committee members (primarily women) in helping the mothers decide what measures they could take to improve the health of their children. This includes hygiene practices to prevent diarrhea and respiratory illnesses, as well as special attention to the child's diet. In addition to advising the team on this type of nutrition education, it is also my responsibility to analyze the nutritional status data.

Since iron deficiency anemia is one of the most serious public health problems in young children and women, we thought it important to do hemoglobin tests this year in order to identify those who are suffering from it. The results, though expected, were disheartening - the levels of anemia are much higher in our communities than at the national level despite our best efforts to promote green leaf extract, a natural and rich source of iron.

As part of our monitoring and evaluation process of the food and nutritional security program, I summarized a sample of the surveys done at the outset of our work with resource-poor farming families. (Note: Small scale farming people are known as 'campesinos' in Latin America. I use the very rough translation 'resource-poor' because we try to emphasize with the people that although they may be extremely poor economically, they are very rich in other aspects, such as spiritually.) Later in the year, I worked on the nutrition part of the follow-up survey, which the team carried out in the communities in October, and we hope to begin the analysis of the results soon.

We received more visits to see our work this year than we ever had before. The families in the communities are proud of their tremendous progress in diversifying their food production, and appreciate opportunities to display their gardens and plots to visitors. The Rev. Dr. Ron Wallace, Associate Secretary of International Ministries, was one of the first to come this year, and it was great that he could see SOYNICA's work firsthand. In September, Guy Smagge and Kate Ballagh-Steeper (member of the Presbyterian World Service and Development Committee) visited, and their discussions with two groups of campesinos in different regions were fruitful and interesting. I enjoyed the opportunity of spending a little recreational time with Kate and Guy.

Both the SOYNICA team and the campesino families were happy to receive visits from three youth groups: the Youth in Mission (YIM) delegation and two groups from the Canadian Foodgrains Bank (CFGB). We subdivided the groups so that over the course of the year, 12 different families of seven communities (with quite distinct living conditions) were able to have the experience of hosting young 'foreigners'. Comments from the youth were overwhelmingly positive; for most, the two or three days with the campesino families was the highlight of their trip. I might add that being with the YIM group brought back many memories of my first visit to Nicaragua with the YIM team of 1991. The Youth in Mission exposure trips are such a great opportunity for youth!

In December, we held end-of-year celebrations with the families of our Food and Nutritional Security program. At one of the events, held in the shade of an incredibly huge tree (said to be over 500 years old), a few of the folks from the farthest communities arrived by horse or mule. It's hard to say good-bye to the women and children that I've gotten to know so well over the past several years.

Sadly, 2004 was my last year of working directly with SOYNICA North. Over the past few years, I've been responsible for an increasing number of tasks from SOYNICA's main office in the capital and so the time has come to return to Managua (I lived and worked there from 1992-1996).

These six-and-a-half years of living in a small town and working in rural communities provided a priceless opportunity to experience an entirely different aspect of life in Nicaragua, and I'm confident that my new skills and learnings will be of great utility for the challenges that await in Managua!

Please remember Nicaragua in your prayers, and pray especially for the women, children, campesinos and for political stability.

Dr. David Villalonga, Veterinarian, Association of Young Christians, Nicaragua: I thank the Lord for the opportunity to serve in Nicaragua. After one year, many events come to mind.

During the first semester I co-ordinated a network between many NGOs which are working together in Nicaragua to promote advocacy and to find out how we need to improve the life of the people in this poor country. For example, we co-ordinated work between YMCA, Heifer Project, Echo and Ebenezer in order to teach farmers different aspects of their life and production.

I wrote an article about CAFTA and Central American countries. It was presented in an Agriculture and Agro-ecological event in Ecuador. I have also promoted a manual for livestock production (farmer education).

A group of youth belonging to the medical school from UAM University has been working on the Colama Guzman Ramirez project supported by the Atlantic Mission Society. They train

promoters for preventive medicine (to find out the health situation of the people, the tendency of obesity, risk factors, etc.). The goal is to increase this program to five communities in Nicaragua and also in Guatemala and El Salvador through ASAPROSAR and others in Guatemala. They recently graduated 12 promoters.

As a member and director of Institutional Development of the YMCA, I worked with the Montreal YMCA and Cobourg YMCA in order to find a way to create a conference centre in the La Perla Farm that belongs to the YMCA. We established many contacts for that project. On this farm we have 120 head of cattle and we co-ordinated with CR19 from Wisconsin to improve the livestock and introduce new techniques, like artificial insemination and feed improvement for animals.

We are working hard to co-ordinate many things, and many agronomic engineers and technical people from many groups have started to do a great job as a network. The aim is to learn how many children eat eggs (around 300 children), how many get one glass of milk (almost 2,500 children) and beyond that, how much they improve in their academic record. These are some of the questions for which we are looking for answers.

The Rev. John Fraser, Minister, Lucaya Presbyterian Kirk, Freeport, The Bahamas: Since beginning my service in The Bahamas I had this morbid curiosity of what a real hurricane was like! Hurricane season runs for six months of the year, ending November 30th. Prior to this year's season, the local media issued warnings that one should begin stocking up on necessary supplies.

From the locals you heard two things. First, you heard stories of the last major storm (Floyd) which flooded the airport and damaged a number of homes in one particular part of the Island.

This storm took place a number of years ago. Secondly, residents say that they are blessed because, since Floyd, there has never been a serious storm. God always turns the hurricanes out to sea so Bahamians have nothing to worry about! Well, if they considered themselves blessed because hurricanes remained at sea I hasten to guess how they feel now!

Two major storms hit Grand Bahama within two weeks of each other and the Island is still recovering from the effects. My morbid curiosity was fully satisfied! There was total devastation on the Island. People lost homes, churches lost roofs, power poles were down everywhere, parts of roads were washed out, the airport was closed and even emergency shelters were destroyed! Heavily hit was the tourist industry which included not only the attractions but also hotels and casinos. For several weeks only residents were allowed on the Island. There were no accommodations for the tourists!

Some hotels have yet to open and the word on the street is that some may not. Since the economy is largely dependent upon tourism, people are devastated. Devastated, but thankful. "Thank God for life" was a statement on the lips of many. Some people were injured in the storm but on Grand Bahama no lives were lost. Slowly, things are beginning to improve but it is slow! Telephone service at the church has not existed since September! The year 2004 will be a year long remembered by the Bahamians.

As I write this report the kirk is in the final stages of its annual fundraiser. Like the manna God provided his people during the exodus, so are our funds; not a lot, just enough to keep us going for one more day. The major fundraiser was the sale of live Christmas trees imported from Canada. A lot of hard work by several people goes into this project and even with the major hurricanes of a few short months ago we are pleased to say that the project was a success.

We were blessed with a number of new families and, although we dearly love our seniors, we are especially pleased to see young families added to the fellowship. Several of our new members have taken an active role in the ministry of the kirk, and their children have been an added blessing to our Sunday school.

Last year also saw the formation of a new ministry which we call our KBC ministry. KBC stands for Kirk Breakfast Club. Once a month we have a fellowship gathering of delightful souls who enjoy dining together. Following the meal we enjoy hearing from an interesting speaker, often from the ranks of the kirk itself. Our other ministries such as radio and internet continue and we are always delighted to hear that people are appreciative of this outreach.

I was able to participate along with The Rev. Alastair Gray of Nassau in a joint elders retreat held in Marsh Harbor on Abaco Island. The retreat was enjoyed by all who attended and we look forward to similar opportunities for education and fellowship amongst the Caribbean kirks. A congregational seminar was held to discuss the uniqueness of our Reformed tradition and to give people the opportunity to ask any questions or address any concerns which they might have had. Our kirk session also took the bold step of declaring session meetings to be open and invited members of the congregation to attend if they so desired. My ministry here was blessed this past year with a wonderful opportunity to attend meetings of the General Assembly. It was a delight to be able to put faces to names and to engage in conversation with ministers and elders of the kirk in Scotland. My wife accompanied me and we had a delightful time.

One of my 2005 objectives is to set up elders districts which have not been in existence here for some time. I would like to see more visitations by the elders. I am looking forward to holding a congregational seminar on Dr. Rick Warren's book, *The Purpose Driven Church*. I am also working on a little brochure on the stewardship of our time, talents and treasures. I am hoping to use this brochure as the basis for a seminar on the subject of stewardship. The church here in Freeport needs to get away from depending so much on fundraisers and instead look to weekly offerings as its main source of revenue.

The Rev. Jim and Brenda Patterson, Minister, Baptist Federation of El Salvador, El Salvador: The after-effects of severe oppression, racism, war, natural disasters, and religious complicity in compounding all of the above, have left deep psychological and spiritual wounds on the Salvadoran people. Some of the typical behaviour patterns are similar to those found in severely abused children in Canada and in Canadian aboriginal communities.

One of the greatest hindrances to healing in El Salvador, and thus moving on in a creative manner, is the general ignorance or denial of the history that has led the country to where it is today. The official Ministry of Education curriculum ignores the wholesale displacement of the indigenous population from their lands in the mountains (1870) in order to enable the landowner class to grow coffee. At that point began the serious resistance to the landowners which proceeded through the unsuccessful uprising of 1932 and the resulting massacre of around 30,000 mostly indigenous men, women and children, through six decades of violent repression, and terminated in theory at the conclusion of the civil war in 1992. The entirety of this history is summarized as "some trouble with a few Communists." When this is coupled with the wave of North American religious revivalism (e.g. get yourself saved and go to heaven when you die) and the enduring influence of American economic and political interests, the result is a people who, in the great majority, either opt for the "quick fix" of cheap religion, or resign themselves to their impoverished, ignorant state, which in either case leads to quietism before the forces which continue physically to destroy the poor of El Salvador.

The structures of power inherent in whatever system can work for both good and ill. Generally speaking, the structures (formal and informal) depend on the basic goodwill of the people who rise to levels of authority. Goodwill, however, is most often a factor of a satisfactory upbringing at all levels of a person's life. In the Salvadoran reality, since few people have been raised without fear, violence, grave need, etc., the odds of having balanced people in positions of authority are slim. This phenomenon adversely affected our work for about three years.

In general, notwithstanding the above observations, our experience has been relatively positive. Pastors such as Ramon in Metapán, Felix in Ahuachapán, and some others, are making inroads into the dysfunctions of the society, although obviously much more needs to be done. Finally, I would like to make special mention of Brenda who, although not officially employed, has been a tireless worker in the churches and communities where we have been invited to serve.

Kenneth and Kennis Kim, Operations Co-ordinator, COVERCO, Guatemala: Ken and Kennis Kim returned to Guatemala in early 2004 after the birth of their triplets. Noah enjoyed returning to his pre-school in Guatemala but faced the challenge of relearning the Spanish he lost during the year he was away in Canada. Gabriel, Sophie and Clara are facing the toddler challenges of life in a new environment, including exposure to Guatemala's beauty as well as its pollution and viruses.

Ken continues his mission with the Commission for the Verification of Codes of Conduct (COVERCO) in Guatemala. COVERCO's primary objective is to promote the rule of law and

to strengthen civil society in Guatemala. COVERCO's work involves the independent monitoring and research of labour conditions in Guatemala's economy, including the "maquilas" and in agri-business such as sugar, coffee and bananas.

Ken began his work with COVERCO in 1999 as its operations/projects co-ordinator. Most of the administrative responsibilities have been assumed by local personnel and he now dedicates his time with special projects. Free trade negotiations between the Central American countries and its larger neighbours to the north, (US, Canada and Mexico) underscore the importance of COVERCO's work to clearly document how labour rights are affected by the global economy. Ken is currently supervising a research project of Guatemala's sugar industry, one of the largest within the world and certainly within the region.

The Rev. Dr. Joe Reed, Area Missionary, Central America and the Caribbean: As the year began, I was privileged to receive in Managua three retirees or pre retirees, each separately. They stayed from a few weeks to a month with the idea of seeing if and how they might be of service here or elsewhere in the future. Several stayed in my home and, I think, all found the Nicaraguan experience stimulating. All speak Spanish and all hope to return in one capacity or another.

The month of February brought a visit from members of the board of the Batahola Centre. We were all kept busy for several weeks as these hard working supporters roamed not only the centre and its installations but also the neighbourhood. Built on land confiscated from the Somoza family by the Sandinista administration in the 1980's, the small house originally went to the poor who live along the shores of Lake Managua. Little by little, and in no small part because of the ministry, vision and hard work of its founders, Father Angel Torrejas and Sister Marguerita Navarro, the neighbourhood has risen to something rather rare in these parts: lower middle class. I love living here; it's a diverse place. My little block is home to two taxi drivers, a family who rents rooms to international visitors, an engineer, and (there really is no way to put this discreetly) what we once called a house of "hot sheets". It's been a revelation over the past few years to see the children of that particular house grow, play in the little cul-de-sac and join the church choir. I feel in awe of them and their desire for a better tomorrow.

In March, I accompanied The Rev. Dr. Ron Wallace, Associate Secretary for International Ministries, through Costa Rica and Nicaragua, making an interesting stop in northern Costa Rica. It's in northern Costa Rica that tiny rural churches struggle. One evening service in Santa Cruz almost literally blew us away with a brass band and loud cheers.

Sadness struck a month later with the suicide of a young man I have known for some years. He was a soldier during the war here and really sacrificed his youth to his particular vision. But it is true he has been unhappy. I visited him several times when he was interned in a mental facility. Hopefully, his will be one of the last deaths claimed by the civil conflict, which officially ended in 1990. I have visited his mother off and on over the past months.

In the early months of the year, I took part in a number of workshops organized by the Nascent Presbyterian Church of Nicaragua, a small group struggling to find its legs. I led two of the workshops and found myself building real friendships with the sisters and brothers. It's not often that one is asked, "Now tell us; just what does a synod do?" It's been fun to watch the people struggle to embrace both Presbyterian polity and their own unique Nicaraguan blend of Presbyterianism.

In June, the Central American staff gathered in Managua to share their experiences in ministry over the past year or so. Some were present in March in San Salvador, when we gathered to mark the 25th anniversary of the assassination (martyrdom) of Archbishop Oscar Romero. I will always cherish a memory of the 20th anniversary, with our then moderator dancing with his wife in the Central Plaza, usually home to street gangs at that hour, but on that special night reclaimed to celebrate the witness of Romero.

I especially enjoyed attending the annual council meeting of the WMS in the spring. In some ways, it was a sad time since we bid good-bye to June Stevenson who retired as editor of Glad Tidings. What I most enjoyed was being present for the whole event and the chance to chat with delegates over dinner or coffee. It was quite a different experience from that of dropping in to make a single presentation.

Finally, since September, I have been writing and researching. I am well into the history of our church's involvement in Central America, and loving the re-living of events as I recall and research them. I am still in the early years but rejoicing in discovering both content and context.

The Rev. Dr. Fernando A. Cascante, Christian Education Advisor, Central America and Cuba: I only made two trips to the region in 2004: One trip to El Salvador and Costa Rica in March and one to Costa Rica in August, which made up altogether three weeks of intensive work. In both countries I taught the same course, although tailored to different audiences. The course was Fundamentos Pedagógicos para la Educación Cristiana a la luz del libro de Proverbios (Pedagogical Foundations from the book of Proverbs for Church Education Today).

In El Salvador I taught a group of 35 students registered in different programs at the Seminario Bautista Latinoamericano in Santa Ana (SEBLA). During five consecutive evenings (Monday through Friday) and Saturday morning we studied the nature, structure, content and pedagogical insights of the book of Proverbs, and its implications for Christian education in our churches today. Pastors and lay leaders from different denominations all around the city of Santa Ana filled the only classroom at the seminary.

As in the past, the commitment and passion of pastors and lay leaders to learn and become better equipped for ministry continues to be a source of inspiration for my work. Being in the region, I went to Costa Rica to see family, my home church (where I preached and taught Sunday school) and to make plans and arrangements for my visit in August to the Presbyterian Evangelical Churches in Costa Rica (previously known as FIEC).

In Costa Rica I taught the course to two different groups and in two different parts of the country. The first workshop was in Guanacaste, about five hours from the capital. IEPIC's newest churches and missions are in this part of the country. People traveled from different countryside areas to participate. It was very humbling and inspiring for me to see pick-up trucks full of people, young and old, willing to travel long distances in very uncomfortable conditions to participate in the course. The response in both places was beyond expectations. In Guanacaste we had over 65 people attending and in San José we had almost 80 participants.

Visits to Guatemala and Cuba continue to be in my plans but it has been hard to co-ordinate with people in those countries. I planned a workshop in May, 2005 with either La Fraternidad de Presbiteriales Mayas in Quetzaltenango or with CEDEPCA in Guatemala City. Visits were also planned to Costa Rica and El Salvador in 2005.

There were two events I'd planned to participate in but it was not possible for me to do so. The first was the Central American team meeting in Managua, Nicaragua, during April. Unfortunately, there was a change of dates (to accommodate the participation of people from Wynford Drive, as well as to ensure the maximum number of people attending) that made it impossible for me to be absent from my teaching responsibilities at the seminary. I really missed seeing my partners in ministry in the region, and I hope a similar meeting will happen again in 2005.

I was also committed to be a resource leader for one of the summer camps at Camp Geddie in Nova Scotia, right after my return from the trip to Costa Rica. I was simply exhausted (physically and emotionally) after a busy summer, and I had to make the painful decision, for the first time in my life, to not fulfill a commitment I had previously made. I pray I will have the opportunity to make it up and serve The Presbyterian Church in Canada in the coming year, whether it is in a summer camp program or any other activity of its churches and presbyteries.

Finally, I want to express a word of gratitude for all the birthday cards and Christmas cards my family and I have received. It is of great comfort and joy to know that there are groups of Presbyterian women within The Presbyterian Church in Canada that hold up their missionaries in their thoughts and prayers.

MIDDLE EAST/NORTHERN AFRICA

Makram Barsoum, SAT-7 Ministry, Cyprus: At the beginning of the year SAT-7 broadcasting reached 24-hour programming with 18 hours of quality SAT-7 programs in Arabic and Farsi languages, five hours of Christian Arabic and Farsi music, and about one hour of informational spots.

Two SAT-7 staff were trained and appointed to manage two critical departments - acquisitions and scheduling - at the international office in Cyprus in anticipation of Makram's return to Canada later in the year.

New equipment was procured and installed to facilitate the work in the acquisitions department for master tape conversion, broadcast monitoring and tape copying in different formats.

Many good programs and series were acquired from North America and Europe. While some were dubbed, others were subtitled, but all went on the air during the year. To name just a few: Alpha Course, Watch Word Bible and Billy Graham Films of Road to Redemption and The Climb.

Towards the end of the summer Mona joined Makram in Cyprus and they closed the family residence in Nicosia. Both traveled to Egypt and Lebanon, bidding many friends and colleagues goodbye. The family was reunited in Canada allowing Makram to focus on upgrading his skills. He took part-time studies in Media and Management at Ryerson University in Toronto and worked part-time on development work for SAT-7.

During the last quarter of the year Makram completed and submitted to SAT-7 International two draft proposals: One on a broadcasting strategy for SAT-7 broadcasts in North America and the second on the development of some infrastructure for SAT-7 in Canada. Approval to proceed, under The Presbyterian Church in Canada (PCC) International Ministries, was given for the registration and incorporation of SAT-7 Canada. Further research is required on bringing SAT-7 broadcasts to North America.

At the end of October, The Rev. Dr. Ron Wallace, Associate Secretary for International Ministries, attended SAT-7 annual meetings in Cyprus with Makram and met with many SAT-7 national and international partners. Dr. Wallace attended the SAT-7 international board meetings where appreciation was expressed for the role of The Presbyterian Church in Canada in supporting the SAT-7 ministry.

At Ryerson University, Makram was able, after being away from studying for over 15 years, to complete with good standing two courses on television production and television marketing and promotion. Both are good assets for SAT-7 ministries in TV marketing, promotion, media studio and field production, non-linear editing and audio production.

As we now look forward to the future, we know that God has been preparing us for a new role and place in the ministry. As you know, Christian television is still young in this part of the world and needs a lot of professional and financial resources to grow and stand among many secular and non-Christian networks that are now expanding to North and South America, Asia and Australia.

By God's grace, the family coped with another year of Makram's busy travel schedule and being away in the Middle East, and North America, including extended stays in Cyprus. Mona continued to be based in Canada, providing a home base for the children and ministry in our home church, Chapel Place Presbyterian Church. Sherien continued her ministry with Urban Promise in Toronto, where a ministry team member was shot dead early in the year and a young boy drowned at the end of the summer. Philip continued to work and study at Ryerson University in the information technology management program, leading to a Bachelor of Commerce degree. Christopher finished grade 9 of Pre-IB program and moved to grade 10.

With 2004 behind us, we as a family, thank God for enabling us to be part of this growing precious SAT-7 ministry working under the Life and Mission Agency of The Presbyterian Church in Canada. We are grateful for the help, prayers and the guidance that we received and continue to receive from the International Ministries team.

In faith and trust we press on into the next year with excitement to witness God's unfolding plan in our lives.

AFRICA

Sean and Lezlie Allison, Wycliffe Bible Translators, Cameroon: I work on language analysis and development, and literacy and Bible translation under partial sponsorship of The Presbyterian Church in Canada.

On December 18, 2004, we had an early Christmas present. Our third son, Andrew "Drew" Paul, was born just a week before celebrating our Saviour's birth. Lezlie and our two other sons, Josiah (9) and Nate (7) had returned to North America in early November in preparation for Drew's birth. I attended a linguistic workshop in N'Djamena, Chad during November and the first part of December but was able to join the family in time for the birth.

Rainy season (July-October) found us again in our village location, where I worked on translating stories from the Old Testament (Joseph, Jonah, Ruth, Noah) and a few of Jesus' parables from the Gospel of Luke (Lost Coin, Prodigal Son, Lost Sheep). We also ran an introductory computer course during this time with 10 participants successfully completing the final exam.

From April to June we lived in Yaounde, the capital of Cameroon, where we took time for a spiritual retreat. We made plans for our work for the coming year and I taught a one week course on French pronunciation to other missionaries.

For the first three months of 2004, I worked on reviewing a primer that was rough drafted the year before. Lezlie continued home-schooling the boys.

Our highlight for the year is obviously the birth of our third son. We look forward to 2005 and the adjustments that this new one will bring to our lives. Our thanks go to those who have encouraged us through letters, cards and emails during this past year.

The Rev. Joel Sherbino, Minister, Blantyre Synod, Church in Central Africa Presbyterian, Malawi: As I reflect on the past year, my immediate thoughts fall to how quickly the time has passed. Rebecca and I arrived in Malawi on February 1, 2004, to begin our three-year assignment with Blantyre Synod. Blantyre Synod is part of the Church in Central Africa Presbyterian (CCAP) and is a partner church of The Presbyterian Church in Canada.

My main responsibilities with the synod are two-fold: associate pastor at St. Columba Church and the ecumenical officer for Blantyre Synod.

At St. Columba, I preach and lead worship at the English service each week and attend Chichewa service and occasionally preach. Over the past year I conducted more than 40 weddings, more than 30 funerals, 60 infant baptisms, more than 300 adult baptisms, and communion four times. I speak and work at youth functions, chair session meetings, provide pastoral care (home and hospital visits) and counseling.

A highlight of my work is being able to work in a church and a culture where people make it a priority to go to church. It is an incredible experience to see thousands come for worship each Sunday.

I have also enjoyed being able to work closely with a few elders at St. Columba. As a pastor, I am never alone; I am always joined by some elders and this has allowed me to begin building significant relationships with specific individuals.

The greatest challenge for me this past year has been trying to minister in a culturally sensitive fashion. The cultures and traditions in Malawi are different to my upbringing and training. I continually ask questions and often have to think fast on my feet due to the different situations that I find myself facing.

I want my focus for 2005 to be on discipleship and teaching, so that as a church we do not simply focus on growing in numbers, but also in spiritual depth.

As ecumenical officer, I oversee and facilitate all volunteers working for Blantyre Synod, assist short-term work and exposure mission groups, communicate and work with all of Blantyre Synod's partner organizations, work with the synod executive committee, and sit on numerous committees.

Working with the numerous volunteers that come through the synod has been both a highlight and a challenge. I enjoy working with the different individuals, but at times it is a challenge to deal with the specific needs of each person.

I want to become more pastoral in my role as ecumenical officer. The administrative details are important, but I want each individual to feel able to approach me with any problems they have, whether job, personal or spiritually-related.

This past year, with its challenges and frustrations, has been quite positive for us. I believe Malawi is where God desires us to be at this point in our ministry and we are both working in our fields and are enjoying the work. Our adjustment to Malawi has been made easier, due in large part, to the orientation and friendship of Wally and Audrey Little.

I look forward to the next year and to see what the adventures and challenges of Malawi will bring.

Rebecca Sherbino, Monitoring and Evaluation Officer, The Projects Office, Blantyre Synod, Church in Central Africa Presbyterian, Malawi: The Projects Office acts as a facilitator in people-centered development. Projects are designed to help people of Malawi deal with problems of underdevelopment, poverty and a meagre resource base through involvement in development projects initiated and implemented by local communities. The office acts as a facilitator to communities as they identify their problems, make appropriate decisions, implement their development activities and evaluate outcomes. The Projects Office promotes transformation, participation, ownership and sustainability.

After arriving in Malawi in February 2004, discussions were held with Anderson Kamwendo, executive director and Andrew Soye, deputy director of programs for the Projects Office, to determine if there was a suitable position available in accordance with my skills and experience. Although there were no positions in line with my previous work in the field of development, there was a need for someone to co-ordinate and assist in conducting final evaluations for three projects which were approaching the end of a funding cycle.

Although I had little previous knowledge of this field of work, I took on the position of the Monitoring and Evaluation Officer (M&EO), starting in April 2004. The initial focus of my assignment was to learn about the techniques of monitoring and evaluation as well as to learn about the various programs at the Projects Office. Preparation for the evaluations included co-ordinating the evaluation team, preparing terms of reference and developing tools and procedures for the evaluation on the field. Three final-project evaluations were conducted in 2004, including the Naming'azi Food Security Program in June, the Community-based Orphan Care and Orphan Families in Crisis Program in August, and the Development through Literacy Program evaluation in September. The evaluations are used primarily for internal assessment and for feedback to partners. In 2005, two mid-term evaluations are planned. One is for the Domasi HIV/AIDS Program and the second one is for the Phalombe Livelihood Security Program. The monitoring aspect of my position will be more fully engaged in 2005. The new position of M&EO is developing as we work.

There is a strong partnership between The Presbyterian Church in Canada, through Presbyterian World Service and Development. There seems to be a strong level of trust in the funding through PWS&D and therefore a willingness to be open about some of the strengths and weaknesses that the Projects Office of Blantyre Synod (POBS) faces. This seems to indicate a healthy relationship where assistance and criticism from Canada is welcomed and yet where there is understanding on the side of the partner to the challenges faced in Malawi. The flexible nature of the relationship allows for projects to be modified or updated on an as-needed basis. There is a good level of communication between PWS&D and POBS.

The work that the Projects Office is doing is commendable and worthwhile. Projects are people-focused and have a strong element of participation by all involved. It is hoped that even more people will be positively impacted through the efforts of those working for the betterment of the people of Southern Malawi.

The Rev. Arlene Leona (Randall) Onuoha, Presbyterian Church of Nigeria, Nigeria: I am still administrative secretary and finance officer of National Directorate of Missions (NDM). In May I traveled to Jos with a couple of short-term missionaries (a minister who is also an agriculturalist and his wife who is a nurse). After a short orientation program, the missionaries traveled to Gbagyi Mission where they stayed for about three weeks before they proceeded to Bolu Mission Station for another two weeks.

In May the Board of Personnel and Training of the General Assembly posted some ministers to NDM. The appointments were to take effect from August 1st. Toward the end of July we held a one-week missionary orientation course for them alongside a retreat for all the missionaries already in the field. The Rev. Friday Inya organized the program while the director, the principal clerk, the mission co-ordinator from Calabar Synod and I helped to run the course. It was a successful and uplifting program. At the end of it we posted 12 ministers to mission stations, some to new ones and some to existing ones.

In August I worked with The Rev. Inya to prepare a report to the General Assembly. Two years ago he had given a moving and informative presentation which solicited a positive response. It was then decided by the Assembly that such a report should be given on the opening day of General Assembly so that more people could hear it. Unfortunately, this year those in charge were too anxious about time so we did not finish our presentation.

Later in the year I traveled again to Jos for a Partnership In Bible Translation and Evangelism In Nigeria (PABTEN) consultation on behalf of both NDM and the Presbyterian Church in Nigeria. PABTEN is a new organization which brings together churches and Bible translation organizations in Nigeria to ensure the Bible (or at least portions of the Bible) is translated into all the Nigeria living languages by the year 2020. They recognize that most of the efforts in Bible translation have been done by people outside of Nigeria and feel it is time for Nigerians to be more active in this pursuit. There are more than 400 living languages in Nigeria and only about 17 have the complete Bible with another 40 having only portions of scriptures. Even some of the older translations are outdated because the language itself has changed in the past few decades. There are also numerous pockets of people who have never heard the gospel.

I am a member of the Board of Faith and Order (BFO) as secretary of NDM and as part of the publication department. Each year we produce a Bible study outline on a theme approved by the General Assembly. Every parish uses that outline for their weekly Bible studies. The one for 2005 is "Living to Please God". We also have an annual desk diary which has a lot of useful information about parishes, city churches, workers, lectionary (Sunday and daily) and so on. I do most of the gathering of the information as well as the typesetting.

I am also the secretary of the board of governors for the Presbyterian Urban Health Services. I manage their finances, receive the monthly proceeds and from them pay the salaries, NEPA and other expenses that may arise. Presently we have a nurse/midwife and two auxiliary nurses as well as one security/messenger. The centre is active but in a swampy, overcrowded and depressed area of Aba. A couple of years ago we found structural faults with the foundation so have secured a piece of land nearby as a new site to rebuild. Meanwhile we are still running the present centre. Banchory West Church in Scotland has shown a big interest in partnering with us in this project and their minister, The Rev. Donald Walker, has come to visit us twice already. He visited again last September with another person from the Church of Scotland, Callum Strung. We have made a proposal and are both maintaining the present health centre and preparing to build the new centre.

Presbyterian Secondary School is owned and run by Aba North Presbytery. It is presently situated on the General Assembly Office compound although we are still looking for a permanent site. I am a member of the management committee of the school. We began with only JSS1 a few years ago and have increased by one grade each year. This academic session (September 2004 to July 2005) is the first year we have all six secondary school classes (JSS1 to SS3).

This past year we got a new acting principal, Mrs. Chinyere Obuba. The school is expanding. We've had to make more classrooms and have put in and partially equipped a lab for chemistry, physics and biology. We are continuously trying to improve on the current structure to fit the student population. New temporary classrooms were made and we are in the early stages of plans to build a strip of classrooms in an annex. The General Assembly has approved the connection of water and light to the school and the implementation of this is in progress.

I am one of the ministers in Ogbor Hill Parish although not employed by them. As such I preach whenever I am asked. I participate in other parish activities as I am able. I am also in charge of the children's church at St. Paul's, mostly working with the leaders. I meet with the teachers each week to prepare for the next week's lesson. Our teachers are involved in the children's

evangelism ministry of the Aba presbyteries, as well as that of the Aba Zone on an interdenominational basis.

In 2004 our church opened a new outstation (Azuka Extension) so part of our congregation began worshipping there, including a number of our children. So our weekly attendance has been reduced to between 450 and 550. We include the children's church of Azuka Extension and Independence in some of our activities and consider their leaders as part of us.

During the children's long vacation from school (August) we held a holiday program for three days, followed by an excursion to the airport for those who were interested. The program was successful although the attendance was low.

As usual we had our children's day program in May and our Children's Harvest in October. Both were successful.

In 2004 we had several official visitors to Aba. I have already mentioned the visitor of Donald Walker and Callum Strung from The Church of Scotland in September. Their interest was mostly Urban Health Services.

Overlapping with their visit that from Bella Lam (PWS&D) and John Leek. However, my involvement with them was minimal since they mainly came to see some of the projects of Community Service and Development and I was occupied with the visitors who came to see the health centre.

In August we welcomed the Moderator of the 130th General Assembly of The Presbyterian Church in Canada, The Rev. Richard W. Fee. He stayed for our General Assembly meeting in Enugu, but did have a chance to visit his former home, Ikwo. He also made time to visit my home and stay with my family and me for a couple of days. I and my children very much appreciated his visit, even though it was short.

I thank The Presbyterian Church in Canada for the opportunity to serve God and the church through this ministry in Nigeria.

Dr. Richard Allen, Community Health Physician, Presbyterian Church of East Africa, Kenya: My time spent working and interacting with the Presbyterian Church of East Africa (PCEA) in Kenya has now been just over 10 years. The majority of that time has been involved in the area of HIV and AIDS.

The problem of HIV and AIDS remains large and probably will for some years to come. I function as the secretary of the PCEA HIV and AIDS committee. Our main focus is training "trainer of trainers" (TOTs) and church ministers. The training focuses on HIV and AIDS prevention although we also cover introductions to home-based care and counselling. TOTs receive a one-month course after which they train community AIDS educators through a 40-hour course. It is the community AIDS educators who create awareness within the community and church. To date, 270 TOTs and over 10,000 community AIDS educators have been trained. About 40 per cent of PCEA's ministers have also completed the pastors' course.

There are, of course, the usual difficulties in the implementation of the training programs as well as follow-up. The English saying, "two steps forward and one step back" is applicable. However, the fact that almost every family (either the immediate or extended family) has had someone died from AIDS, makes the acceptance of our HIV and AIDS program easier.

In addition to the HIV and AIDS work, I am also involved with the PCEA Health Board. This year's emphasis has been placed on revising the Health Board Constitution in order to make the three PCEA hospitals more professional in their management. It is only through the efficient running of the institutions that funds can be freed up in order to serve those many people in the lower socio-economic sectors of society.

Language for me continues to be a struggle. I do not have a great aptitude for acquiring new languages but I do find it interesting and consider it important. For the month of December, I studied Swahili full-time in a Swahili-only-speaking residential setting.

As I look forward to the next year I know that God's hand is there to direct me in the path that I will take in carrying out my work.

ASIA

Alan and Rosalie Howard, Teacher, Woodstock School, India: Greetings from Woodstock School. This past year has been both taxing and rewarding for our family. The workloads, particularly on Rosalie, have been large. Rosalie has had to continue as the school's only French teacher due to a lack of other qualified staff. She has spent a lot of time creating up-to-date courses of study; researching and purchasing material; and assisting the other language teachers in implementing their language programs. Alan has continued to work at Edgehill Residence caring for the grade 3-5 boys and girls. Additionally, he has worked extensively on a variety of school-wide initiatives including developing a residence philosophy and has built up the hiking program in the elementary and middle schools. We have also both been involved in an after-school Bible club for the elementary children and assisted in the Sunday morning chapels for the middle and high school students.

Our children, Kirsten (grade 7) and Robynne (grade 6), continue to enjoy studying at Woodstock. They spent the first semester of this current school year living in residence. Though it was quite wonderful to be with their friends all the time, they have chosen to live at home this semester, but want to move back to residences at some point in the future.

With the approval of International Ministries, we have agreed to continue working here for an additional two-year period. Our responsibilities will change in July as the new school year begins. We will be moving to Ridgewood Residence (grade 6-8 boys) where Alan will be the residence supervisor.

While we often feel tired and sometimes get run-down, working and living with the children and staff at Woodstock is a tremendously positive experience and we are thankful to our God for allowing us this opportunity. We are also grateful for the prayers, care, support and concern we have received from so many within The Presbyterian Church in Canada.

Dr. Bill and Sheila McKelvie, Diocese of Hyderabad TB Control Program, Pakistan: The Church of Pakistan (CoP) is the largest Protestant denomination in Pakistan. It was formed shortly after Pakistan achieved its independence in 1947 when Anglican, Methodist and Scottish Presbyterian churches amalgamated. Some American-planted Presbyterian churches, however, chose not to join the CoP and so there are still independent Presbyterian churches. The CoP is part of the Anglican communion, though some of its polity retains similarities with Presbyterianism.

Christian medical work in the area dates back nearly 100 years. Work with TB patients began in the early 1960s with Caravan Christian Hospital. This outreach ministry was the joint effort of missionaries from BMMF (later InterServe) and local Christians, many of whom later became leaders in the new Hyderabad Diocese. The TB program has a direct link with this earlier work.

Bill's Report: TB is one of Pakistan's biggest public health problems. Annually, 250,000 Pakistanis develop the disease and about 60,000 die. In our area, harris (a class of people) seem to be affected more than others, but we see TB patients from all walks of life.

The Pakistan government started implementing a control program in 2000 in line with World Health Organization (WHO) guidelines. After almost two years of negotiation, the Provincial TB Program (PTP) finally agreed to develop a partnership with us and began providing us with TB drugs in early 2004.

However, the PTP faced problems with its own supply and some officials perhaps did not appreciate all the implications of partnership with another organization. As a result, there was some interruption in the government supply of drugs to us. We do thank God that we did not have to refuse drugs to any patient. Nor did we have to re-introduce registration fees which we eliminated in 2003. Generous contributions from Knox, Oakville's "Toonies for TB" program played a major part in helping us through some tight spots.

The TB program continued to have good cure rates with overall success being maintained at 87 per cent for patients admitted in 2003 (treatment results are calculated 12 months after admission).

Because of this good showing, the provincial TB program wants to showcase us as a success of public-private partnership. A team of national and international TB control specialists visited us in December, 2004. It has always been our intent to not only be successful in controlling TB ourselves, but to present a viable model for others to follow. This dream may soon be realized.

Knowing that I cannot stay in the TB program forever, I've spent the last year developing second line leadership for the program. This started with the hiring of Dr. Ebenezer Jalal in November 2003. Ebenezer has been taught medical procedures, and administrative and leadership skills. He has progressed well in this role, but needs a further year or two of training before being able to take over the day to day running of the program.

We also hired a new full-time accountant in February, Mr. Javaid Gill. Javaid has a background in development and administration, but had little knowledge of accounting and weak computer skills. Since February, I have taught him how to enter transactions into the computer, to generate the payroll, keep records of the supplies, and to make formal financial reports.

I was asked by a major donor, Tearfund UK, to lead a seminar on project cycle management. In this seminar, I taught Christian NGO's principles of forward planning, goal setting and monitoring of projects. I also made a couple of follow-up visits to various Christian projects to help them implement what they had learned.

One essential skill we were keen to teach was project planning using logical frameworks. Most participants had never used them before, but all but one of the projects attending the seminar was using them by year end. We trust this has resulted in more effective ministries across the country.

In our local parish, we continue to encourage the local pastor. We feel that keeping his ministry focused and moving forward is a minor contribution that we can make to the outreach ministry in this area.

Lately, I have wondered if we sometimes put too much emphasis on aims and objectives. The whole management philosophy seems to be so much at variance with life here. Are we in danger of becoming like Martha instead of Mary? I am assured by at least one knowledgeable colleague that we are in much need of the accountability this approach provides. Still ...

This year we have seen many answers to prayer. As mentioned above, the provision of drugs for the TB program was a great answer to prayer. We were at times at the point of despair, but like manna, God provided just enough. We have also seen God provide for our son Daniel's education and to solve a problem of opposition from a former employee at one of our centres. This has helped me to trust God more and worry less. I now also see prayer as more of a priority in my life.

Sheila's Report: My main focus this past year has been on ministry to women and children.

I have been the Sunday school co-ordinator for our parish church for the past five years. We have between 60-70 children each Sunday from ages 3 to 15. My duties include preparing materials, arranging for teachers for each week and taking my turn in teaching. This year I have been involved in organizing a Sunday school rally with the three other Sunday schools in this area.

About 150 children attended a day long program with the theme of Jesus the Light of the World.

I hold a weekly Bible study with five women. We are using a picture timeline to learn the Bible stories in order, as most of the ladies are illiterate. I am also involved in encouraging a group of ladies to learn to read in their mother tongue and in the process pick up some of their language too.

I have been involved with SIL and a local village outreach program to prepare materials and help with the teaching of illiterate village women in basic Christian beliefs.

I spent August and September at Murree Christian School as school nurse. This was a busy but enjoyable time.

I have been on the regional advisory committee for InterServe and filled in as field leader for a couple of weeks while our field leader has been away. This coming year I plan to take on more leadership responsibilities with InterServe in Pakistan. I will become field leader in a shared leadership team.

Family Update: Our family is still spread between two countries. However, in 2004 we were divided between Canada and Pakistan rather than Thailand and Pakistan. After home assignment, Daniel stayed on in St. John's, Newfoundland to begin an engineering program at Memorial University of Newfoundland. God provided two families where he boarded and he also spent lots of time with Sheila's cousins in town.

Mark and Rebecca have started grade 9 back in Murree Christian School which re-opened in August. Mark continues to maintain an avid interest in basketball and is considered a leader in his class. He has also taken an increased interest in school work with improved marks this term. Rebecca continues to grow in confidence and is considered a trusted confidant among her peers. She has also done well academically this term.

This past year has been one of transition. Our children shifted from Thailand to Pakistan and Canada; we also saw the TB program shift to full (if erratic) government support. We realize also that further transitions will come in the future so we are preparing by training second-line leadership to take over.

We see God helping us every step of the way and rejoice in the way he has brought us through a difficult two years. We trust that God will continue to help and guide as you support us in your prayers.

Dr. Richard Schwarz, Surgeon, Green Pastures Hospital and Rehabilitation Centre and Dr. Ling Schwarz, General Practitioner, International Nepal Fellowship, Nepal: This has been a rewarding year for us; one of the most fulfilling ever. The first few weeks were spent in Canada on furlough. We had very good times sharing with churches and individuals in a variety of settings.

Richard's work: As medical superintendent, I have been working on building up the capacity and vision of the Green Pastures Hospital to carry out more complex general rehabilitation work and be a leader in rehabilitation in Nepal. This involves training staff, increasing facilities, increasing awareness of our services and acquiring appropriate equipment. The need for technical excellence must be balanced by a conscious effort to make Jesus known in all that we do.

We have a strong team now, with up to 30 per cent of the staff Christian (a number of "called" ones). The results have been fantastic. Many who have never walked before walk home from the hospital, and many more have their disabilities ameliorated through surgery, physiotherapy or other modalities. Through their long stay with us many meet our Creator and come to know him as Lord.

The patient fellowship is going well with usually 30-40 people attending each meeting. This also takes work in developing relationships with churches and other local organizations to maximize our effectiveness by using others' strengths to cover our deficiencies. They then send volunteer teams or individuals who take turns with the hospital staff in leading the regular fellowship meetings.

The majority of my time is spent operating or providing peri-operative care for hundreds of patients over the year. Patients come from all over Nepal for reconstructive surgery for hands, feet and face; for diseases such as leprosy, burns, club feet and polio. I continue to provide cleft lip and palate surgical services at the nearby government hospital (WRH), the only such regular service in western Nepal. This involves a lot of continuing education for me, mostly self-directed, in order to have the knowledge to give optimal care. I also did a fair bit of research in the field with four national and international publications this year; as well as a textbook on reconstructive surgery for leprosy, which should remain the international reference for the next ten years or so.

We run disability/plastic surgery services in western Nepal and Tibet. These serve to diagnose, appropriately refer disabled folk, and to operate on those who can be dealt with in a short-term

situation. This year we went to Tibet, two districts on surgical camps and five on disability camps.

Ling's Work: Ling continues to do income generation work with disadvantaged women. Not all projects are successful. She has discovered this year that motivation is a hard thing to create in someone - the drive has to come from within! However, it is so good to see some stand on their feet and in some cases support their family through these simple ventures. She is an advisor to Jholder's Project, run by a local Christian NGO which helps Nepali Christians start more large-scale businesses with a Christian vision. She now works part-time as an emergency department doctor at WRH, which she quite enjoys. She is also the INF medical officer.

Ling continues to teach Sunday school. She was an invited speaker to a couple of women's fellowships this past year. Rich is involved in the men's group and sits on the committee.

Jon, 11, is at school in KISC in Kathmandu, taking grade 7, and is doing well in the KISC hostel, a great relief to us. Daniel, 9, is in grade 5 in PSC (Pokhara) and Christina, 6, is in grade 1. They are both doing well and all three are at excellent schools.

The ongoing civil war claims over a 1,000 lives a year now and impacts our lives. Frequent bandhs (transport strikes) and protests disrupt travel and schooling, making work at times difficult and dangerous. School so far has been able to cope with these changes by God's grace. Prayer is needed for safety both for the kids (bombs going off near the school, riots for Jon to cope with) and for us (dodging landmines, touchy soldiers and Maoists on travel). Pokhara is perhaps the safest place in the country, although even here there are ongoing assassinations.

We are both doing well, spiritually, and feel that we have figured out what God wants for us at this place and time. We do crave some R&R, and do seem to get it when needed. In the midst of much activity, we are constantly challenged to step back and keep God as the central focus of all we do. Sometimes there are many good things to do and we continue to learn to seek the Holy Spirit's leading for what is God's agenda, not man's.

Michael and Wendy Lessard-Clouston, English Professor, Kwansei Gakuin University, Nishinomiya, Japan: The year began during our home assignment in Toronto. This was a great time to reconnect with churches, family and friends in Canada, for which we were grateful. It was a real winter, so it was also a chance for us (and especially our sons) to reconnect with Canadian experiences of snow and cold temperatures. It was also a time to work on my Ph.D. thesis, and I was happy to complete several draft chapters and meet with my supervisor while in Canada.

After returning to Japan and Kwansei Gakuin University in late March, the academic year started quickly in April. In the spring term I taught four different English (EFL) courses to undergraduate students in the School of Economics, a new English seminar on applied linguistics in our language centre and a graduate class on language and culture. During the fall term I continued with the same English classes, an independent studies class in applied linguistics and a graduate seminar in sociolinguistics. During the year I continued working on my dissertation when possible, and had a complete draft for August, which I was able to take to my supervisor while we were on holiday in Toronto. In the fall I got feedback and expanded it; sent it to my committee, got more feedback to cut and combine sections; and submitted another version shortly before Christmas. While I am happy with the current result (which has undergone yet another revision this month), I will be glad to set up my oral defence, hopefully in the spring.

I continued to co-ordinate and do most of the speaking in the weekly English chapel in the School of Economics. These chapels appear to be well received. I taught mostly from Luke (16-18), but had a special series of Christmas messages in December. Along with Wendy, I lead an English Bible study twice a month in our home. As before, attendance varied quite a bit during the year, but even when only one person came I believe it was an important outreach. Outside of the university I continued to participate in the bi-monthly JEMA-related (men's) prayer meetings in Osaka, which bring together missionaries and pastors, both foreign and Japanese. These meetings allow me to interact with a variety of Christian workers, and help me gain some perspective on the challenges of my own ministry context.

We continued to attend an English-language international church in Kobe, but I've made sure to attend our local Japanese church at least once a month. I also sang in our congregation's choir for the special Christmas Eve candlelight service, which was beautiful but seemed less well attended this year. While my teaching is in English, one major challenge at work in the Japanese church, and in everyday life is that I'm expected to function in Japanese, even though I've never had formal language study (and don't have time now). Yet I'm very aware of my limited abilities.

I thank God for His faithfulness and have been reminded recently of both His goodness and The Presbyterian Church in Canada's support. Thanks be to God!

Louise Gamble, Teacher, Presbyterian Bible College, Presbyterian Church in Taiwan, Taiwan: My third year in this appointment to the Presbyterian Bible College (PBC) Hsinchu, Taiwan has been an interesting one. I realized the benefits of time spent with staff, students and friends, and feel I made a valuable contribution to the life of the college. Being an English-language resource person hardly begins to describe my experience! Also, my improved ability in speaking Mandarin Chinese enriched my time.

The turn of the year 2003-2004 saw most of the staff at Yushan Theological College (on the east coast of the island) attending a seminar sponsored by the four theologically-oriented colleges of the Presbyterian Church in Taiwan (PCT). This is an annual event providing faculty members an occasion to share their thinking by presenting papers and having discussions. One interesting topic included discussions about ancestor worship from both Chinese and aboriginal perspectives. I chaired one session which turned into a trilingual adventure!

I taught four courses during the spring term. I found my extended time at the school gave me added depth of relationships with both students and staff. As my language ability improved I found myself more useful to staff members in collaboration and debriefing. My own professional background in counseling was invaluable. I spent more time with other staff in English language curriculum development. The door of my office was always open!

During the spring term, PBC also sponsored (together with other committees of the General Assembly) the visit of Dr. Len Heber of First National University, Saskatoon. Many aboriginal leaders attended, sharing views about land rights, cultural re-construction, etc.. I was happy to be able to provide some background assistance.

The General Assembly of the Presbyterian Church in Taiwan was held in Changhua so I stayed there with Joy Randall. Both of us were recognized for our differing service to the church. It was a wonderful opportunity to meet old friends, particularly those who were students during my first terms of service in Taiwan.

This third year of service at PBC has been an integrative one. Life in Taiwan is complex, both socially and politically. Although the Christian community is a small percentage of the population, it is vital and energetic, sometimes quarrelsome and always challenging.

It has been my great privilege to join in this endeavour for the Kingdom of God. I returned to Canada in late June, and concluded my work by speaking at some mission-oriented services during the fall.

The Rev. Murray L. Garvin, English Teacher, Yu Shan Theological College and Seminary, Presbyterian Church in Taiwan, Taiwan: I returned to Taiwan on September 10, 2004, under a volunteer appointment to begin one of the most satisfying periods of my life.

I was appointed to teach English at Yu Shan Theological College and Seminary, the school where the Presbyterian Church in Taiwan trains most of its aboriginal ministers. I had served here from 1974 to 1976 as acting principal and retained many happy memories of that experience.

Upon arrival I found many changes in the 28 years since my departure. There were changes in the facilities. A new apartment building for faculty had been constructed and one for married students. A third floor had been added to the boys' dormitory. The chapel had been converted into an air conditioned library, and four classrooms conjoined to form a temporary chapel until a new one could be built.

There were, of course, changes in the faculty. Only two of those who had been there in my earlier time were still on staff. A much higher proportion of the teachers are aboriginal (rather than Chinese or foreigners). Significantly, four of them were students in my day who went on for further education and returned to join the faculty. The school seems to be doing a good job of faculty development.

The students are much the same as I remember. Although they are older and are senior high graduates in the undergraduate program and college graduates in the graduate studies program, they still have the same dynamic and delightful personalities I remember. I find a strong faith and sense of call to ministry in many. My greatest joy in life here is being with them.

I was assigned to teach one course in basic English in the undergraduate program, and two courses in theological English in the graduate program. That was a major challenge to me since I do not have theological Chinese experience. It appeared I would have a difficult time discussing English theological terms when I didn't have the Chinese equivalents. By the grace of God, however, I soon discovered that one of my students had a good command of English and he has given me an evening every week to prepare for my classes. Hopefully this is helping his English as well, since we are hoping he is another one who will go on to advanced studies in preparation for joining the faculty.

This has given me a teaching load of only eight hours per week. But with preparation time and marking papers, as well as personal tutoring for several students and faculty, my time is well filled. I expect it will be filled better next semester since one of our teachers is returning to the US and I expect to pick up one of his courses.

My original appointment was for two years (with the summer in Canada while school is closed). However, I have advised the principal and dean of studies that if they would like me to stay longer, I would be very happy to do so. The Life and Mission Agency may be receiving a request to this effect in the future.

It has been a most rewarding and joyful time in my life, and I am grateful to the Life and Mission Agency, the Presbyterian Church in Taiwan, and Yu Shan for making it possible. I trust I am able to make a satisfactory contribution to the life and work of the school.

The Rev. Dr. Paul D. McLean, Bible Translator, Presbyterian Church in Taiwan, Taiwan:
I am grateful to The Presbyterian Church in Canada for reappointing me to work as a partner in mission with the Presbyterian Church in Taiwan. This came after an eight-year absence from Taiwan, during which I completed doctoral studies in Old Testament through Knox College and the University of Toronto.

Some will remember that my family and I served as missionaries in Taiwan for 12 years, from 1983-1995. My work then was primarily helping with Hakka Bible translation. There are upwards of four million Hakka people in Taiwan, yet the Bible had never been available to them in their own mother tongue. Leaders in the small minority Hakka churches of the Presbyterian Church in Taiwan believe this is a major reason why, on average, only two or three out of 1,000 Hakka people in Taiwan are Christians. Thankfully, God was gracious to the Hakka translation team during those years. The Hakka New Testament plus Psalms was published in 1993, and the book of Proverbs in 1995. Since that time, the Hakka team, working under the direction of the Bible Society in Taiwan, has been preparing a draft translation of the 37 remaining books of the Old Testament. However, the draft needs to be thoroughly checked and improved before the Bible Society in Taiwan can publish it. Both the Presbyterian Church in Taiwan and the Bible Society in Taiwan have invited me back to Taiwan to rejoin the Hakka team and carry on with this task.

In April I was officially reassigned to work for a three-year period as a missionary in my main role as a Hakka Bible translation adviser. Given the nature of this text-based work and the needs of my family at this time, it was mutually agreed that I live in Toronto 8-9 months of the year and fly to Taiwan for two or three 5-week visits per year. As a result, I visited Taiwan two more times in 2004, July 2-August 7, and October 22-November 27.

In July the Hakka translation team and I worked together on a detailed review and revision of their draft translation for the book of Ruth. Through intensive discussions we came to a clearer understanding of the translation technique the group has been using. Rather than working

directly from the Hebrew text, the group has had to rely on existing Mandarin, Taiwanese, English or Japanese translations. (Unfortunately, none of the Hakka translators has training in Hebrew beyond a few weeks in seminary.) All were concerned that the draft translation may have drifted unintentionally too far from the Hebrew. We ended up making small changes in nearly every verse of the book of Ruth. In November I shared revisions and suggestions that I had prepared in Canada for the book of Genesis. This resulted in around 300 revisions in Genesis 1-30 alone. The Bible Society in Taiwan and the Hakka translation team want my continued help to review and help revise the entire Old Testament draft translation verse-by-verse to improve the overall quality. We are all challenged and committed to translate the Hebrew into clear modern Hakka so that we accurately and faithfully represent the meaning of the Hebrew to the best of our abilities. We hope and pray that together we can make a good draft even better, and that the Bible Society in Taiwan can publish the whole Hakka Bible in about 3-4 years. In November we were all encouraged when the Bible Society in Taiwan published 7,000 copies of a reprint of our previous work on Psalms, Proverbs and the Gospel of John. Hakka churches are now using this reprint in their evangelistic outreach and in small group Bible studies. The Bible Society in Taiwan may publish other portions from the Old Testament when we complete them.

The Bible Society in Taiwan's Mandarin Chinese Study Bible is a new project that began in 2003. Led by a team of Taiwanese scholars, the BST aims to produce an informed user-friendly resource for in-depth Bible study, much along the lines of popular study Bibles in the English-speaking world. The base text is the Chinese Union Version of 1919, whose impact in the Chinese speaking world is comparable to the impact of the King James Version in the English-speaking world. The team is preparing extensive introductions, detailed study notes, photographs and other aids. I have been asked to serve as one of several contributing editors for the Old Testament. During my visits in July and November, I was introduced to the team leaders as well as to the editorial strategies and computer tools they are using to go about this challenging task. The United Bible Societies have provided us with a powerful computer program called Paratext which helps this project in many ways. For example, Paratext now enables me to work long-distance from my home in Toronto, yet communicate accurately and efficiently via email and the Internet with the team in Taiwan. (I discovered that Paratext could help our Hakka Old Testament project too. Now I use it every day.) During my two visits the other editors and I developed our skills by working on Ephesians, Jonah, Ruth and a few Psalms. As we have progressed, the editorial policy has become clearer. This project holds much promise for current and future generations of Mandarin speakers in Taiwan and perhaps even in China.

On each of my three visits to Taiwan in 2004, I spent weekends as well as a few days mid-week visiting and preaching in Presbyterian Church in Taiwan Hakka churches around the island. These are good opportunities to preach and teach the gospel in Hakka; to encourage the dedicated leaders and believers in small Hakka churches; and to be a visible sign which helps reflect the long history and fruitful partnership between The Presbyterian Church in Canada and the Presbyterian Church in Taiwan. Twice I brought greetings and preached at the Hakka Khi-fi, that is, a group of Hakka churches which nearly has enough members to form what will be the first Hakka presbytery in the Presbyterian Church in Taiwan. There are only about 30 Hakka churches among over 1,200 congregations in the Presbyterian Church in Taiwan. Hakka congregations range in size from just a few families to an average of 50-60 members. Most of these churches are traditionally Presbyterian in their style of worship and outreach; some have built in an even stronger emphasis on prayer and praise, and are seeing powerful signs of God's activity in their midst; some are discovering God's blessing through creative outreach and active participation in the cultural life of their communities; and a few Hakka Christians are engaged in the work of God's kingdom as it pertains to the future of Taiwan politically and economically, at home on the island or among the world's family of nations.

Some people have asked, "What are you doing in Toronto during the months you are not in Taiwan?" For the most part, days are spent in my study at home. That's where all the necessary hours must be spent patiently and carefully comparing every word in the Hebrew Old Testament with the Hakka draft translation, or doing editorial work in Chinese on the Chinese Study Bible. Using Paratext I can record all my revisions or suggestions on the computer. In turn, I share these via email or save them for my next face-to-face visit in Taiwan. The work of Bible translation requires discipline and prayer. I am constantly inspired by memories from my last

visit, especially the enthusiasm and dedication of two dear Hakka elders on our team, both retired elementary school teachers now 85 years old.

Two years ago, in January 2003, a delegation of leaders from the Presbyterian Church in Taiwan visited our national office in Toronto. Knowing then that long-term missionaries like Jack and Betty Geddes and Joy Randall would soon be retiring, they asked The Presbyterian Church in Canada to explore creative ways of maintaining bridges between our two churches. I am grateful to God for the vision of leaders in The Presbyterian Church in Canada and the Presbyterian Church in Taiwan for re-opening an old bridge, yet a new bridge, which allows me to share my gifts and experience in the field of Bible translation with our partners in Taiwan.

As scripture says in Deuteronomy 8:3, (in Hebrew) “Lo ‘al halechem levado yichye ha’adam, ki ‘al kol-motsa fi-Adonai yichye ha’adam”; (in Hakka) “Ngin ke sen-chhun m-he tan-chhiang khau sut-vut, oi khau Song-chu so kong ke tak-ki fa”; (or in English) “One does not live by bread alone, but by every word that comes from the mouth of the LORD.” I wish to thank all the congregations in the PCC who are making it possible for Hakka people in Taiwan to feed and to live on all of God’s Word in their own language.

Joy M. Randall, Nurse, Changhua Christian Hospital, Changhua, Presbyterian Church in Taiwan, Taiwan: After 34 years, this is my last report as a missionary in Taiwan. I present it both with regret but also with joy and peace of mind; trusting God will continue to bless the work of medical-healing ministry in Taiwan and especially at Changhua Christian Hospital and our nursing department.

The year was full of joy with many special events. First, in March I was presented with the honorary citizenship of the County of Changhua. Many of our previous missionaries attended since they were in Taiwan at that time for the Tam Kang High School 90th anniversary. Some Canadian Taiwanese friends returned to Changhua for national elections. It was a special time together.

In April the Presbyterian Church in Taiwan held General Assembly in our hospital in Changhua. I was a delegate this year and attended all the meetings. They also invited The Rev. Ian Morrison, General Secretary of the Life and Mission Agency, to represent The Presbyterian Church in Canada for my retirement. It was a lovely service with four missionaries retiring (one of them being Louise Gamble) and I was asked to speak on their behalf. I also retired as a board member of the Aborigines Landholding Board of the Presbyterian Church in Taiwan.

In May, I was the speaker for Nurses’ Day celebrations in both Changhua and Erhlin. I was able to share my final words and shared some of my experiences from my visit to India the year before. The candle-lighting service and the nurses’ choir were a great witness to all our staff at that time.

Changhua Christian Hospital’s accreditation took place over two days this year. We were thankful for all the hard work of our staff. We are now fully accredited. Similarly, in a lower educational level hospital we also passed the accreditation.

Many special things happened in our department during this past year. Most thankfully we published a book, “Prayers for Nurses”, written in Chinese, a first in Taiwan. We shared the book with other Christian hospitals. We hope this will be a basis for our nurses, many who are not Christian, to be able to pray for and with their patients. We also hope they will make it part of their personal life. Our supervisor in Erhlin was baptized and I am thankful she will continue the spiritual care with the patients and our nurses.

The director of Changhua nursing department is also preparing for baptism. She reassures me that the nursing department is continuing with their devotions and spiritual care and that all the nurses are learning to pray. Another head nurse was baptized in December along with some other hospital staff. I’m praying that seeds that have been planted will bear fruit and all will be to God’s honour and glory.

Our hospital opened its pediatric hospital in March. We are praying that we can meet the challenges of the care of infants, children and youth in a place special for them.

Our hospital opened a home for care of cancer patients while they are waiting for treatment in our hospital. Many of these cancer groups have met over the years for activities under our community health department but never a place of their own. We have a large group of women who had breast cancer who volunteer and work closely with new patients. This is a first in Taiwan and we received some grants for this.

Our hospital opened its second branch hospital in Lu Kang, 30 minutes outside Changhua, with out-patients and one ward to start. We also assist three other hospitals and are under contract with them for 10-15 years. There are many new insurance rules regarding payment, etc. and many smaller hospitals are not able to continue. Thus we have this networking now to provide medical care in central Taiwan.

June and July were busy months with Changhua Christian Hospital and Erhlin Branch Hospital. There were retirement services, special recognition services at Changhua Presbytery and Eng Hok Presbyterian Church, and farewells by the Canadian Trade Office in Taiwan and Canadian Society on Canada Day. Of course, there were also many farewell dinners by nurses and friends and a special group of 45 from the hospital and nursing. Members of Eng Hok Church and friends from Taipei saw me off at the airport when I left. We had a special time of sharing in the bus with nurses remembering various special things from my life and how I had touched theirs. Pray our friendships will continue for many years.

In the fall, I did deputation in Alberta, British Columbia and Ontario. It was great to be able to share so much with the churches, groups and people along the way, to renew friendships and make new ones as we shared the concerns of the church and mission both in Canada and overseas.

I retired officially December 31, 2004, and there was a retirement thanksgiving service and celebration on January 8th at St. Andrew's Church, Cobourg. I am thankful for the many friends and co-workers who joined us at that time. I am thankful for the great support and prayers of The Presbyterian Church in Canada, Women's Missionary Society and Atlantic Mission Society.

Pray for God's blessings on the future of the mission of our church, that the gospel of Jesus Christ will reach the people in the world.

The Rev. Dr. Michael Tai, Professor, Chungshan Medical University, Taichung, Taiwan:

"Go into all the world and preach the gospel to every creature." (Mark 16:15)

"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)

These are the last words of our Lord Jesus Christ before His ascension to heaven. I strongly believe that my coming to Taiwan as an associate missionary of The Presbyterian Church in Canada is to fulfill this mission. But recently the discussion has been going in Taiwan that all religions share a common goal to teach people to live a moral life. Thus we must respect all religions, not trying to convert any heathen to Christ but simply helping them to be closer to their gods.

A student came to ask me that perhaps he should remain a Buddhist because he was told by a Christian minister that God also revealed His truth in other religions. This student has attended Students' Christian Fellowship meetings and was preparing for baptism yet, because of what he heard, he hesitated. I realized right away that secular power is working hard to uproot the young Christian sprouts which we carefully planted.

I have been confronted with this question: "Is there salvation besides Christ?" If yes, do I continue witnessing for Christ or simply be a humanitarian missionary here? I am pleased to report to you that I still believe salvation comes only through Jesus Christ. God indeed works in a mysterious way. A student in my Philosophy of Religion class suggested that we see the movie, "The Passion of the Christ" directed by Mel Gibson, during the class. We did and the discussion afterward revolved around why Jesus had to suffer so much? The answer has been obvious that He suffered for all humanity so that our sins can be forgiven and eternal life given. Salvation indeed comes only through His death and resurrection.

I am a teaching missionary teaching biomedical ethics and medical humanities in a medical university. I take advantage of my association with students to share Jesus' gospel. Some of the students have started attending Students' Christian Fellowship and accepting Jesus Christ as their Saviour.

The faculty's Christian fellowship began holding monthly meetings since September, 2004. We meet in one of the classrooms for prayer and Bible study. There are about 15 regular attendees. This fellowship is open to all and we pray that more teachers will join us.

Taiwan is undergoing heavy pressure from China. The president who was elected on his promise to lead Taiwan to a new tomorrow has backed off from his stand due to a disappointing parliamentary election. The opposition won a majority that forced the president to change his tone. This has frustrated many Taiwanese people who vowed that they would no longer support this president nor would they support the opposition. Many people have become apathetic and this is not good for Taiwan. The general secretary of the Presbyterian Church in Taiwan, who strongly supports the Taiwanese cause, will retire in the spring of 2005. Nobody knows if the PCT will become less socio-politically active or if it will turn inward, emphasizing evangelism. The PCT has played the role of a prophet in the past. Before Taiwanese people make up their minds about their future, this prophetic role is still needed. But on the other hand, the spiritual barrenness in this land where idol worship is more and more popular also indicates that evangelism is equally important. May God have mercy on Taiwanese people that they will find God and know which way to turn at this critical time.

I would like to take this opportunity to thank you for the many cards I received from many Women's Missionary Societies and groups back home. Please continue to remember me in your prayers as they are the source of my strength. I am most grateful to you.

EUROPE

Brian Johnston, English and Music Teacher, Theological Seminary of the Hungarian Reformed Church, Cluj, Romania: After a short vacation in Canada for the holiday season activities for the new year soon got under way. The students continued to develop their English skills and to show more self confidence in their oral presentations and in their interaction with English speakers who visited our institute.

We had our semi annual concert in our institute in May and we really had a packed house. For the finale of the concert we sang Nearer My God to Thee in three languages, English, Hungarian and Romanian. This is the first time that we had attempted to do this and this novel collaboration was enthusiastically received.

Just after Easter I had heard from Canada that my mother's pancreatic cancer had returned and there was nothing more that could be done. We dedicated our concert to her and my students were happy that in the previous year she had visited them in Romania. I was able to go home immediately after the concert and spend the next two and a half months there. I was grateful to International Ministries for allowing me to take compassionate leave. It was wonderful to be with my mother during the last three weeks of her earthly life.

Just before her passing, the nurse asked my mother if she was afraid. Her reply was strong and full of courage. "I am not afraid!" This was the topic of The Rev. Linda Ashfield's sermon when she presided at the memorial service held at Knox Church, Waterloo on June 5th and it was such a great celebration of my mother's life. I was reminded again of how supportive the Knox congregation is to me in my continued mission work in Romania. International Ministries also supported me in having representatives at the service.

The fall academic semester started with a bang: We had 15 Canadian visitors including eight ordained pastors. Their visit to Romania was part of the Eastern European study tour organized by Barbara Nawratil, Mission Interpretation Co-ordinator for The Presbyterian Church in Canada. The young men in the choir whipped themselves into shape (with a little encouragement from their leader) and had a great celebration with the Canadians after their short concert. Before the concert we held a short service and Robert Szilagyi (the baritone soloist in our Canadian tour 2001) preached on being connected with the divine.

In November we celebrated another opera gala. This was our most varied yet and the men sang for the first time in German from Wagner's Tannhauser, their most ambitious rendering up to now. Our tenor soloist also involved the choir in a vibrant canzonetta in Italian, a la Pavarotti, which was another first for the choir. Old Man River still remains one of the staples in our repertoire. The students continue to appreciate the opportunity to sing with professional singers and conservatory students.

We did not have many new English students this semester since the institute is now accepting fewer students in the first year. We have a promising bunch of individuals showing an eagerness to develop their abilities and talents. For our Christmas concert we were honoured to have Katalin Gyorgy sing O Holy Night. Kati also helped me organize a small girls' chamber choir making their debut and singing successfully a beautiful arrangement of Pachelbel's Canon. I think we will be hearing more from them.

As part of the Christmas celebration in a village I played the organ and led the congregation in the well known Christmas songs. I also went with the pastor to nine homes in the village as part of the shut in celebration of holy communion. It was a simple but effective way to finish the year offering to God my personal thanksgiving for the many blessings offered to me during the past year.

To all working for The Presbyterian Church in Canada, and particularly International Ministries, I say thanks that we can continue to collaborate. In addition I wish to express to the many individual Canadian Presbyterians and congregations that your continued spiritual and financial support is very much appreciated.

Steve Ross, Reformed Church of Sub-Carpathian Ukraine and Presbyterian World Service & Development Seed Grain Project, Ukraine: I was first posted as a volunteer missionary in Ukraine during the summer of 2002. I knew going into the job that 30 per cent of my work would be to manage a wheat seed project funded by PWS&D through the Canadian Foodgrains Bank. The other 70 per cent was at that time still a mystery.

The first year-and-a-half of my posting turned out to be a long learning process. This other 70 per cent resulted in figuring out what was going on around me in such a new, different place and culture. I relied on the help of many people living in Hungary and Ukraine. Thanks to the aid of people like David Pandy-Szekeres (a Presbyterian Church in Canada missionary), Janos Erdos, Hajni (now my wife), and their families, I hoped that 2004 would allow me to take on more responsibility in my duties as a missionary and in the everyday tasks of my personal life. This proved to be more difficult than I expected. Dealing with dog bites, car accidents, irate farmers, and even more than irate Gypsies, for example, made me realize that I was still on the proverbial "ride" of the missionary experience. I was far from in control.

I began 2004 helping with the transportation of needed goods, visitors, local students and missionaries. These duties had become usual for me. It had become a large part of my work in Ukraine, and a part that I felt was helpful enough that it warranted a lot of my effort.

During one of my driving tours, my work with my van came to an abrupt end. I was traveling with five other missionaries from Hungary and Romania who are working in some form with the Gypsy mission. I missed a stop sign and collided with a transport truck. It was the first time that I had been in an accident. I hope it will be my last. The mental sights and sounds of the crash and its aftermath will always be with me. Although the van's travelers had to spend a night in the hospital, miraculously everyone survived the crash without any serious injuries.

The car accident left me in a dark, lonely place. However, good things happen in strange ways. The group of missionaries who were in the accident has become closer, and our desire to help in the Gypsy mission has intensified. In fact, now that my van is gone, I have the opportunity to help in other ways in Ukraine. Because I am now presented with the challenge of finding other responsibilities other than transporting cargo and people, I can devote more time to the local Gypsy mission in Beregszasz (my home city in Ukraine).

When the dust settled, I finally received my passport back from the Hungarian police, and my bumps and bruises began to heal. One week later, I was heading home to Canada to start a two month planned speaking tour among congregations and Women's Missionary Society groups in Toronto, Central and Eastern Ontario. Speaking in front of groups of people was a new

challenge that I was about to face. I did not have a lot of experience as a speaker, and I was a little unsure of myself about how successful I would be connecting with people. The Presbyterian Church's presence in Eastern Europe is significant and I wanted to make certain that I would do it justice when I spoke to Canadian Presbyterians, who in essence make this mission work happen.

What I found in May and June of 2004 were groups and individuals who were not only interested in what I had to say, but also incredibly encouraging. I see these two months as being a spiritual and confidence-building period for myself. After the low point of my car accident, I truly needed the warm welcomes, friendly hospitality, lively conversation and prayers with fellow Presbyterians. Although I was nervous before each speech, within five minutes I felt like I was one of the group. I have fond memories from this time. It allowed me to go back to Ukraine refreshed and with a refilled spirit.

Once back in Europe, it was time to really prepare for the distribution of wheat seed in the autumn, and tie up some loose ends in preparation for the long adventure ahead with the Youth in Mission group. Sonya Henderson (a Presbyterian Church in Canada missionary), Hajni, and I organized the mission experience tour in a way that would take us to three countries: Hungary, Romania, and for the first time by any YIM group, Ukraine. In fact, there would turn out to be many "first times by any YIM group" during the five weeks that Shauna, Liza, Lynne, Michelle and Phil were in Eastern Europe.

The moment the five YIM volunteers stepped off the plane, they were on the move. To begin, the first few days were in Budapest, Hungary for an orientation period. We then moved to Romania where we held a Vacation Bible School for youngsters in a remote, poor village with a strong Reformed Church tradition. From Romania, the trip took us to Ukraine. As I mentioned above, YIM had never been to Ukraine before. Sonya, Hajni, and I did not really know what to expect. The team led another Vacation Bible School camp for 40 Gypsy children from some of the worst living conditions that I have ever seen. Needless to say, the children in the Gypsy camp were difficult to control for us who could at least speak the language, let alone for those who could not speak Hungarian.

When the trip ended, we were dirty, grimy, tired and cranky. Everyone in the YIM group (including its leaders) was questioning the success of the five weeks. We were all asking questions concerning the nature of "mission," and whether we achieved its goals. After some time, a good shower and a group debriefing, we realized, gladly, that we were all in agreement that what we had just experienced and done was a wonderful accomplishment. As tough as it was at times, we fought through it and came out on the other side having done something that we would never forget.

The wheat seed project's team knew that the autumn of 2004's distribution would be bigger than what we had seen in 2003. We predicted that we would have a large number of people applying to receive enough seed to plant up to 1 hectare (1.67 acres) of land. We were right in our assumption when we finally received 1,000 applications. We had our work cut out for us. The applications needed to be processed, distribution dates needed to be created, letters needed to be posted and seed needed to be bagged.

During the months of September and October the project's team experienced sleepless nights, jaw shattering roads, broken down cars, corrupt local officials, deceitful applicants, grumbling recipients and bribe-seeking police officers. These challenges were also coupled with the financial constraints that the project faced due to a terrible growing season in 2002/03. At times, the possibility of even having a distribution seemed dim. In all honesty, I have never been in a battle of that nature before. I can remember thinking that the whole world wants us to quit this project. I can hear myself saying, "I think we should quit and end it."

Some of the results of the project were remarkable when I think about the many obstacles that we had to overcome. The fact that we gave seed to 300 recipients, as well as to six church farms amazes me. The simple fact that we did it is miraculous.

The year was full of challenges. More specifically, the theme should be: "challenges, and triumphing over them". This report was not intended to be one of arrogance. I am proud of the accomplishments; however, I say this humbly. None of the achievements from this year were as

beautiful or perfect as was originally hoped. I have always said that if I were a “humanitarian aid worker,” as opposed to a “missionary,” I would have quit. The struggles and sacrifices of 2004 allowed me to grow in my faith. In the end, I am so grateful to God and The Presbyterian Church in Canada for giving me all of the adventures and the ups and downs of 2004. Having put it all into perspective, I now see the year as having been a blessing.

Dr. David and Anna Pandy-Szekeress, Ukraine: Although I remain in charge of external missions and Christian education for the Reformed Church of the Sub-Carpathian Ukraine (RCCU), as I have been from the outset of my International Ministries appointment, the number of activities which have accumulated under these two umbrellas has continued to increase and expand so much that various responsibilities have now been delegated. These new appointments help ensure that the activities or programs move forward in a determined manner under the appropriate supervision and direction. The very fact that these activities have come into their own and in many instances require full-time personnel is a good indication of how the RCCU has found the channels which are helping to shape a Reformed Christian response to the needs of this area of Ukraine.

A. External Missions

The work of a missionary can often involve more change than other types of work. Supervising the work of 12 such missionaries who were trained in the RCCU's Missionary Training School is thus not uneventful. In September, Antal Nemet was moved to his fifth post since graduation seven years ago and now works in the mission outreach program of the RCCU congregation in the regional capital of Ungvar. The original RCCU congregation here is of Hungarian ethnicity but a parallel Ukrainian-speaking congregation has also been nurtured over the years into a strong community. The most recent plans of the RCCU call for expansion of present activities and the launching of new ones in a more concerted outreach to Ukrainian-speaking peoples. To this end, \$500 of The Presbyterian Church in Canada Special Gifts support contributed to the publication of a Reformed Church hymnal [as edited by RCCU pastor Janos Heder] for the use of Ukrainian-speaking communities.

Sandor Molnar and his wife Ibolya continue to work as the mainstay missionaries in a young congregation in the national capital of Kiev, Sandor now for the sixth year and Ibolya for the fifth. In order to increase his effectiveness in communicating the gospel, Sandor has also become a student of the Reformed Church seminary in Kiev, now in its fourth year of operation, the RCCU being a founding partner of this seminary.

Ferenc Homoki, working in the smaller town of Perechin, is the resident missionary to a smaller Hungarian congregation and to a Ukrainian congregation. One of his outreach ministries involves running the playroom which he and his wife organized in the children's ward of the district hospital. Another ministry involves assisting needy children and their families to pay for medicine used in their treatment (a ministry made possible with funds provided by Dutch support groups).

Attila Tomes has now been put in charge of co-ordinating the work among the Roma, or Gypsy, people. The RCCU, with assistance from Dutch and American church support groups, has purchased a site and building complex which has been designated as the base for this work. Here, for three summers already, 400 to 500 Roma youngsters were able to participate in programs specifically tailored to their needs. Once the renovations will be completed here, Attila and his family will move to this site to co-ordinate better all home-base activities. For two years now, adult Roma church community members from the eight congregations-in-the-making have been participating in Christian leadership training sessions as organized by Attila. Livia Tomes, now with three of her own children, oversees the operation of the playroom whose launching in the children's ward of the Munkacs Children's Hospital was her vision and whose material realization was funded by a Dutch congregation.

Karoly Kozma continues to work among the Roma communities in the villages of Rat and Szurte, the latter community being bequeathed this past September with a new building which serves as a school house and a multi-purpose hall [thanks to another Dutch support group].

Elizabeth Herceg continues to direct the successful school program for Roma children in the town of Nagydobrony with background support from Presbyterian Church (USA) congregations.

The addition of two new classrooms this summer to the building serving as the schoolhouse has greatly improved the quality of the facilities.

Norbert Bado, with a Dutch foundation behind him, runs a program for the school-aged children of needy families in the town of Beregszász.

Andras and Szilvia Barta have become the general co-ordinators of Child Evangelization Fellowship in the Sub-Carpathian Ukraine and with their network of fellow teachers reach, on a regular basis, up to 1,000 children between the ages of seven and thirteen.

Katalin Deak, the mother of two small children, is on maternal leave for this year from her hospital mission duties and, unfortunately, there is no one to take up her duties during her absence.

As can be seen, this team of missionaries is involved in diverse tasks in diverse locations. With three gatherings this past year these RCCU missionaries were able not only to keep abreast of developments pertaining to each other but also had a chance to delve a bit deeper into a few themes relevant to their work which were presented in lecture and discussion format. And although their work and tasks remain well-defined, the finances needed to keep them in the field are hardly resolved in any longer term manner.

B. Christian Education

The four Christian secondary schools established by the RCCU since 1993 comprise the backbone of the church-operated formal educational network. The achievements attained by these schools and their students within this period reinforce the RCCU's conviction that the time, energy and money invested into this undertaking has been more than worthwhile. Of the 18 graduates of the very first promotion, eight are presently working as pastors, four as teachers, three in orphanages, two as medical doctors and one as an agronomist and all of them maintain strong ties to their church.

But just as time brings change in everything, so has the profile of the students who enroll in these schools changed. In the initial years of operation when these schools were hardly known except for being Christian schools, their main attraction was their claim to provide an education with a Christian worldview. But it turned out, as the years went by, that the education provided by these schools was better in all aspects than education provided by the state schools and this reputation soon began to attract more and more students who had had little contact up until then with church and Christian teachings. In this way, the work of the schools has become somewhat more difficult but this development is viewed as a new challenge which the schools have knowingly taken up in their mission to reflect and communicate the light of the gospel within the school environment. Equally positive has been the track record of the Christian elementary school for Roma children in the town of Nagydobrony although this is measured in a different way.

Infrastructural advances have also been made. The Christian secondary school in Tivadarfalva/Peterfalva has been able to get the roof on to the new three-storey school building it started building a few years ago. If its most recent grant application submitted to a foundation in Hungary is accepted there is a fair chance that this building will be entirely completed within a year. After years of standstill because of a lack of finances, the school in Nagydobrony has finally been able to complete the installation of central gas heating in its main school building and has also been able to complete the renovation of the new boys' dormitory.

Despite these encouraging developments for which the entire Christian community here is most thankful, there remain many aspects to the undertaking of Christian education, now directly affecting over 500 students and close to 100 teachers and personnel, which remain unresolved except on a day to day level and even that remains precarious. The most critical of these is financing the operation of these schools. The possible options here are limiting because of the generally economically insolvent population and tight-fisted government.

The school farms which were launched to assist these schools by providing the necessary foodstuffs for the cafeterias have run into the same financial difficulties which all forms of agricultural endeavours are encountering in this country and need another infusion of finances to stave off collapse. Thus the challenges are manifold just as they were at the outset; it is only

their nature which has changed and perhaps their magnitude. The consolation in the meantime is that eight classes of graduates in three Christian secondary schools (roughly 210 students) have entered the adult world with the makings needed to live a Christian life: the schools have sown the seed and, through his grace, God will make them grow.

C. Educational opportunities abroad

This last year, much as in the previous six years, one or two students from the RCCU Christian secondary school network are selected to participate in Christian educational programs abroad specifically designed to help them experience and better understand the world in which North Americans live. These opportunities are provided by various North American partners with whom fruitful relationships have evolved over the years. This year a university student was able to participate for one month in the Chautauqua summer program and another secondary school student travelled to the Welland, Ontario, area where she is spending the school year attending the Smithville Christian High School.

D. Wheat Seed Project (supported by Canada Food Grains Bank and Presbyterian World Service & Development)

The project which was designed in collaboration with Mark Gordon a few years ago to provide relief and sustainability in the agricultural sector to families which had suffered the consequences of serious flooding slowly drew closer to its conclusion this past fall after the final round of distribution of quality wheat seed to smallholder families. The project's final year proved to yield a bumper crop which in a small way helped offset the previous year's somewhat dismal results culminating from an excessively wet autumn (which seriously impeded normal sowing practices), a mid-winter thaw followed by a devastating freeze, and a spring and summer draught the likes of which had not been experienced for over seventy years. Fellow International Ministries' staff member Steve Ross nursed this project along to a conclusion which, despite its shortcomings, proved to be a boon to those whom it was able to provide assistance.

E. Agricultural consulting services

It was little over two years ago that one of the RCCU congregations laid the legal groundwork for the establishment of the Terra Dei Foundation whose board of directors quickly hired six agricultural specialists and set up an office. When selecting personnel, not only was competence in the different spheres of agricultural endeavour a pre-requisite but also the ability to integrate a Christian worldview into this domain.

Start-up capital was procured through a grant-financed project proposal supported by Dorcas International and Stichting Halm, both Netherlands-based, Christian organizations which help channel humanitarian aid. During the course of its operation, the Terra Dei Foundation was able to provide thousands of small and large farmers with essential information in agricultural techniques and technology via the 214 lecture-workshop presentations held in 75 communities, an international conference and fair, 14 seminars, seven field-trips to model farms and to agricultural fairs, and 147 in-discipline published articles in journals and newspapers.

In the second half of this past year, the Terra Dei Foundation was able to realize a joint project with the Agricultural University of Debrecen (Hungary). With the recent inclusion of Hungary within the European Union, the Terra Dei Foundation is hoping to be able to launch more and more programs for the benefit of farmers in this part of Ukraine with the financial support of European Union Euro-regional development grants

F. Work teams and study tours

As in other years there was no dearth of visitors, individual or group, to this part of the world. The busiest times of year in this respect are the spring and the fall, which is no doubt due to the meteorological and biological rhythms of northern hemisphere populations. In the last few years there was always a regular flow of visitors and long-time supporters and friends from the Reformed Church congregations of the Netherlands and from neighbouring Hungary and Romania.

But the political changes of this last year have redefined the possibility, the density, the frequency and direction of this flow. First came the bilateral decision between Ukraine and Slovakia by which the reciprocal visa requirement was introduced; then in May, when the European Union expanded eastward to include Hungary, the visa requirement for Ukrainians

was imposed. In July another bilateral modification was adopted, this time between Ukraine and Romania, decreeing a newer reciprocal visa requirement. These new legalities change nothing for citizens of European Union and other western countries and have not affected their travel patterns. For Romanian citizens, though, these changes have basically put a stop to their coming to Ukraine. But it is the citizens of Ukraine who are most affected; their travel to neighbouring countries now being not only more curtailed but much more regimented.

All the same, spring arrived and in mid-May so did a work team from the Wasaga Beach and Collingwood congregations of The Presbyterian Church in Canada. They had prepared well in their goal to assist in moving the new school building at the Tivadarfalva/ Peterfalva Christian secondary school closer to completion. But before they got down to the nitty-gritty of everyday work, they had the opportunity to participate in a smaller cultural orientation program which included visiting Budapest and Debrecen (Hungary) and Kolozsvár/Cluj (Romania). The visit to Kolozsvár gave them an opportunity to meet fellow International Ministries' staff member Sonya Henderson and to get an insight of her work. Once in Ukraine, their lodging being at the dorms of the Christian school, they had ample opportunity to meet with students and staff after putting in their daily hours of manual labour. In addition to enriching the lives of the students with their presence and their example, they also made a sizeable financial contribution to the construction costs of the new building. It was a learning experience for all involved.

The Wasaga Beach-Collingwood work team was still here when the 48-member Calvin College Band (Grand Rapids, Michigan) arrived for a two-week concert tour of East-Central Europe. After playing at several venues in Ukraine, I accompanied them as guide, organizer and interpreter on their six-day tour in Transylvania, performing mostly in Reformed Church buildings. The give and take on this musical level during this tour was most inspirational for not only the band members but also for the young and old of the numerous communities which were able to host them. The readings from the Bible preceding each concert were not always understandable to everyone at the concert site, it being either in Hungarian or in English, but no one had any difficulty in either understanding or appreciating the wonderful sounds of Genevan psalms as presented by a troop of truly disciplined university students following their rousing introductory rendition of John Philip Sousa's Stars and Stripes Forever.

The same day that I returned from Romania, after bidding farewell to the Calvin College Band, I greeted a choir and bell-chiming orchestra from McFarlin, Nebraska as they crossed the border from Hungary into Ukraine. After giving a moving performance the next day in the church of the RCCU congregation in Nagydobrony, they travelled on to L'vov and Poland.

It was in the first half of August that the work team comprised of 12 ladies of the Oakridge (London, Ontario) Church congregation landed in Budapest. Following a few days of cultural orientation which included Budapest, Debrecen and Sarospatak (Hungary) and Kolozsvár/Cluj (Romania), the team arrived in Ukraine to work on the project which they had more than a year earlier decided to support: the renovation of an old building into a day-care and drop-in centre for young and old to be operated by the RCCU congregation of Peterfalva. Although the temperatures at times were extremely elevated and the dust from the rubble which had to be removed at times suffocating, the team valiantly completed the task which it had been given. Its reward included, among other things, a tour in the hills and an afternoon cook-out on the banks of the local river, all this in the company of the members of the host congregation. Upon its departure, the team left behind a financial contribution with which the Peterfalva congregation was able to continue with the renovations and complete the installation of the entire roof. The two congregations have decided to carry on their newly-established relationship, for the moment, mostly through correspondence. May both parties be enriched by this undertaking!

The first two weeks of October was time spent in the pleasant company of the 15 participants of The Presbyterian Church in Canada East-Central Europe Study Tour. The theme around which the visits, lectures and kilometers were grouped was the past, present and future of the Reformed Churches in the Carpathian Basin. To this end we visited sites in four countries (Hungary, Romania, Ukraine and Croatia) to try to grasp in some way the lessons of the past, the diversity of the present and the challenges of the future for these churches. One of the highlights was the visit to Kolozsvár/Cluj (Romania) where the group had a chance to meet fellow International Ministries' staff members Brian Johnston and Mary Gorombey. Brian had once again organized an instructive but also most enjoyable program for the group. This included meeting the

seminary students in and out of classroom situations and a gala evening musical performance featuring the seminary's men's choir and numerous other talented singers, all of whom were present and performing because of Brian's renown on the local music scene. Although at times the travel, the influx of information and the weather put everyone to the test, the tour participants proved to be hardy and appreciative. We can only hope that these participants can retain the same enthusiasm at home as they demonstrated here.

G. Family

Perhaps the event which most unsettled our quiet and quaint little existence this past year was the disquieting news that Anna's mother [at her home in Romania] had suffered a stroke. After spending six weeks in hospital she returned to her home but remained somewhat disabled. In addition to a brief visit immediately following her mother's hospitalization, Anna [taking Julie along with her] spent the entire month of March by her mother's side. During this time, the two boys, who attend school in the town where we live, and I continued with our daily routine in Ukraine. The day after school was out in June, we once again travelled to Anna's mother's place, where Anna stayed right until the end of August. The children were sometimes with her there or sometimes with me, either in one country or the other. We were able to spend a week together in July at a family Christian camp which even five days of rain did not really dampen. The boys returned to classes in September, enrolling in the second and third grades. Anna continues to teach English a few hours a week in this same elementary school. Julie has opted not to attend kindergarten, claiming that she had once done so for three days and already knows everything that can be learned there. The Lord be with us all!

MACLEAN ESTATE COMMITTEE

To the Venerable, the 131st General Assembly:

The Maclean Estate Committee was established to be responsible for the property which was bequeathed to The Presbyterian Church in Canada by Colonel J. B. Maclean (the founder of Maclean-Hunter Publishing). The 250 acres of land are located near the village of Crieff in the Township of Puslinch, west of Toronto and south of Guelph. In a scenic rural setting, Crieff Hills Community provides a retreat and conference centre which is used by Presbyterians along with many other denominations, non-profit organizations, groups of friends and businesses.

The twelve member Maclean Estate Committee (MEC) has been mandated to manage the facility to "serve the needs of congregations and persons within them by offering on-site programs in the following areas: a) the experience of Christian community in a setting apart; b) the encouragement of personal spiritual growth; c) the equipping for service within congregations, committees and the world; and d) the development of leadership skills."

Lawrence Pentelow began as the managing director in 2003, and this year he has continued to work with the committee to make Crieff the "Centre of Choice" for Presbyterians and other groups. He has continued to emphasize hospitality, both with his own personal example as well as that of the excellent staff he oversees. Active hosting of groups means being there to support and offer assistance on arrival and during their event.

This year, a focus has been the appreciation of volunteers. We have promoted work days and developed contacts with a wonderful, and ever growing, group of volunteers. Work days held in the spring and the fall were well attended and were of great assistance in completing projects done that required that extra help.

Under the guidance of the committee, Lawrence has continued to follow a partnership model in the delivery of programs. We have found that by co-operatively assisting groups, Crieff can work with them and supplement their leadership with our staff skills. This can help organizations that might not otherwise bring their program dreams into reality. In this way, we are able to provide meaningful experiences for Presbyterians, but at the same time work within the limited human and financial resources that we have available to us. The Church Secretaries' Retreat, The Women's Fall Retreat, Guided Silent Retreats and the Youth in Mission Retreat are examples of programs delivered in this way.

We are pleased to host many regional and national Presbyterian events annually and in some cases twice a year. This includes Assembly Council, Life and Mission Agency Committee, Canada Ministries, Ministry and Church Vocations Guidance Conferences and WMS. A highlight each fall is the Teacher/Leader Course called September Fair.

A wonderful opportunity to share with the local community has emerged in recent years. We work with the Puslinch Community Churches, Duff's Presbyterian, Knox Presbyterian Crieff and Mount Carmel-Zion United, to offer a "Saturday Easter Vigil" and "A Living Bethlehem". These events allow us to communicate our faith in a unique way through dramatic presentations in the out of doors.

Summer time use of Crieff Hills Community is increasing. Evangel Hall makes extensive use of our location in both July and August, the local community churches now hold their VBS here and of course the Guelph Presbyterian churches have been conducting Day Camp programs here since 1968, which was well before we began operating as a retreat and conference centre.

In its earlier years, Crieff Hills Community depended largely on the investment income from the Maclean Estate fund to operate the facility. A deliberate plan began 6 years ago under which the committee has removed investment and donation income from the operating budget. We now direct these gifts and investments toward major maintenance and improvement projects. The operating budget is carried almost entirely by the revenue generated from facility rental hosting. The staff is to be commended for their efforts in achieving this result.

Crieff Hills Community is operating currently at near-maximum capacity. While this is certainly good news, it can result in Presbyterians not always able to book when they would like to. Please be patient with us as we work to accommodate you. Advance planning and building flexibility are both important when looking for space.

Throughout this year we have continued with our plans to update the water supply and delivery system at Crieff. New government regulations require changes by 2006. The actual construction work will be proceeding in 2005. The cost will be approximately \$115,000. This will consume much of the Maintenance Reserve funds and we are hoping for financial support from individuals, churches and other organizations in the next year.

There is a constant effort to try to ensure that the buildings are well-maintained and that updates are made as funds are available. We appreciate that guests like to see changes and improvements. We do our best to ensure that our premises are comfortable and user-friendly, and at the same time relaxed and casual.

The committee has been reviewing and, where necessary, altering our structure to simplify how we do things. We now make use of an executive committee in an effort to make the work of the committee less time-consuming and more focused on policy-making and oversight. During the year, we held two planning retreats in which we focused on the future of Crieff Hills Community. On an ongoing basis, we are exploring the feasibility of the expansion of our facilities.

As we celebrate the 30th Anniversary of Crieff Hills Community operating as a retreat and conference centre in 2005, we thank God for the opportunities and challenges that we have to serve our church, and for the wonderful resources that God makes available to carry it out.

Please watch our website and plan to join in 30th Anniversary celebrations!

For further information on our programs and retreat space, contact Crieff Hills Community, R.R. #2, Puslinch, Ontario, N0B 2J0; phone 1-800-884-1525; fax 1-519-824-7145; e-mail: info@crieffhills.com, or visit the web site: www.crieffhills.com.

Recommendation No. 1 (adopted, p. 38)

That presbyteries located within reasonable distance be encouraged to promote Crieff Hills Community as the preferred location for seminars and retreats for their congregations.

Recommendation No. 2 (adopted, p. 38)

That presbyteries located within reasonable distance be encouraged to make use of the facilities of Crieff Hills Community for their regional educational events such as Leading with Care seminars.

TERMS OF REFERENCE

The Maclean Estate Committee is appointed each year by the General Assembly of The Presbyterian Church in Canada. Members are appointed for three years.

Purpose and Accountability

The Maclean Estate Committee's Statement of Purpose states: "We are called to glorify God by building Christian community and fostering spiritual growth and leadership skills among Presbyterians and the larger Christian church. We also seek to offer all people 'a place apart' to learn, grow, and enjoy God's creation. We strive to do this within an atmosphere of unity, love, service, and openness to God's redemptive purpose."

The Maclean Estate Committee is accountable to the General Assembly of The Presbyterian Church in Canada.

Responsibilities

1. To oversee the income from the Maclean Estate Endowment Fund by:
 - a. budgeting expenses and income and maintaining adequate books and financial records
 - b. providing a grant to augment the stipend of the minister at Knox Presbyterian Church, Crieff (per Colonel Maclean's will).
 - c. providing bursaries to promising students in the Crieff region who attend the University of Guelph or the University of Western Ontario as full time students (per Colonel Maclean's will).
 - d. raising funds for the development of our property.
2. To administer the property at Crieff Hills by:
 - a. maintaining and developing the property and keeping the buildings, roads, fencing, and recreation facilities in good repair, insured and taxes paid.
 - b. ensuring that the land is utilized in a way that is productive, as well as aesthetically pleasing, useful for recreation connected to our programs, and as a wildlife habitat.
 - c. ensuring, as far as possible, that the uses of the surrounding properties are not incompatible with programs and atmosphere of Crieff Hills Community as a retreat and conference centre.
3. To provide competent staff, relevant programs, adequate facilities and equipment to ensure that Crieff Hills Community is enabled to serve the needs of the congregations and persons within them by offering programs in the following areas:
 - a. the experience of Christian community in a 'setting apart'.
 - b. the encouragement of personal spiritual growth.
 - c. the equipping for service within congregations, committees and the world.
 - d. the development of leadership skills.
 - e. the fostering of an appreciation for creation in praise of the creator.
4. To support as much as possible the programs and policies of The Presbyterian Church in Canada by reflecting them in the programs and policies of Crieff Hills Community.
5. To study and develop ways and means by which Crieff Hills Community may be of service to The Presbyterian Church in Canada on a nation-wide basis as a retreat and conference centre.
6. To publicize the programs and facilities of Crieff Hills Community throughout The Presbyterian Church in Canada, in other churches and groups.
7. To subsidize when possible, programming costs for deserving individual or church groups where other funds are not available.
8. To subsidize greater than normal travelling costs of participants in Crieff Hills Community programs when possible and when funds become available.
9. To provide facilities and hospitality for other church groups.
10. To provide facilities and hospitality for non-church groups in non-peak periods or when available.
11. To report annually to the General Assembly on the operation and programs of Crieff Hills Community and other related matters.

Membership

- 12 General Assembly appointments, one of whom will be the convener
- 1 ex-officio, non-voting member: Managing Director of Crieff Hills Community

Recommendation No. 3 (adopted, p. 38)

That the above terms of reference for the Maclean Estate Committee be approved.

Gary Flaxbard
Convener

Lawrence Pentelow
Managing Director

NOMINATIONS - 2005**MODERATOR OF 131ST GENERAL ASSEMBLY**

The Rev. Marion R. Barclay	Kootenay
The Rev. Calvin B. Brown	Kootenay
The Rev. Peter G. Bush	Huron-Perth
The Rev. Robert P. Fournier	Cape Breton, East Toronto, Waterloo-Wellington, Essex-Kent
The Rev. Terrence D. Ingram	Lindsay-Peterborough
The Rev. Donald W. MacKay	Pictou
The Rev. A. Donald MacLeod	Ottawa
The Rev. M. Beth McCutcheon	Lindsay-Peterborough
The Rev. Mark R. McLennan	Pictou
The Rev. George S. Malcolm	Central Alberta, Calgary-Macleod
The Rev. M. Jean Morris	Halifax & Lunenburg, East Toronto, Westminster
The Rev. J.P. Ian Morrison	Waterloo-Wellington, Westminster
The Rev. M. Helen Smith	Halifax & Lunenburg
Mr. Leslie Young	Edmonton-Lakeland, Calgary-Macleod

PROFESSOR OF OLD TESTAMENT/HEBREW SCRIPTURES, KNOX COLLEGE

The Rev. Dr. Gerard Booy	Barrie
Dr. Brian Irwin	Brampton, Oak Ridges
Dr. Gerald Neil Knoppers	Montreal
The Rev. Dr. Paul D. McLean	East Toronto, Waterloo-Wellington, Westminster
The Rev. Dr. Douglas Robinson	Brampton, Niagara

GENERAL SECRETARY, LIFE AND MISSION AGENCY

The Rev. Michael F. Caveney	Halifax & Lunenburg
The Rev. Peter D. Coutts	Pickering
The Rev. Dr. James F. Czegliedi	Kamloops
The Rev. Richard W. Fee	Pictou, Pickering, Waterloo-Wellington, Peace River, Calgary-Macleod, Vancouver Island, and Synod of Manitoba and Northwestern Ontario
The Rev. Gordon R. Haynes	Kingston, Peace River
The Rev. Herbert E. Hilder	Westminster
The Rev. Karen R. Horst	Pickering
The Rev. Ruth Houtby	Halifax & Lunenburg
The Rev. J. Mark Lewis	Kamloops
The Rev. Joseph W. Reed	Pictou, St. John, Montreal, Central Alberta
The Rev. Richard E. Sand	Pictou
The Rev. Harvey A. Self	Brampton
The Rev. Susan Shaffer	Lindsay-Peterborough
Ms. Linda Shaw	Waterloo-Wellington, Winnipeg
The Rev. Robert H. Smith	Brampton
The Rev. Kirk T. Summers	Brampton

PENSION AND BENEFITS BOARD

To the Venerable, the 131st General Assembly:

The Pension and Benefits Board met on two occasions during the year, in October and February, and will meet again in April. There were also meetings of the various sub-committees and many consultations by telephone, fax and e-mail.

The continued positive returns on the investments in the Pension Fund have been gratifying. The net increase on investments during 2004 was 7.9 percent. Our actuarial consultants reported to the February meeting that they estimate that the plan would have a solvency surplus as of December 31, 2004 (i.e., excess of assets over liabilities) of approximately \$8,000,000. This is relatively the same as the solvency surplus as of December 31, 2003. We regret that the surplus in the fund is not yet adequate to enable the board to grant cost of living increases to pensions. We have not granted any such increases since the year 2001. We will continue to monitor the state of the fund and will grant cost of living increases when adequate surplus is available, in accordance with permission given by the 130th General Assembly. (A&P 2004, p. 498, 34)

The staff in the Pension and Benefits Office continues to work as an excellent team. The senior administrator and administrator have completed courses offered through Humber College and have received certification in Canadian Pension Plan Administration. The members of the staff team are: Judy Haas, Senior Administrator; Nicole Jeffrey, Administrator; Liane Maki, Pension and Benefits Clerk - health and dental. Olive Clarke has been on contract, ably filling in during the maternity leave of Kimberley Evans, Pension and Benefits Clerk - pension and group benefits.

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

2004

May	The Rev. Ian C. Glass The Rev. Kenneth A. Innes	September	The Rev. Gale A. Kay The Rev. M. Elizabeth Marsh
July	The Rev. Patricia Elford Ms. Louise Gamble The Rev. Robert C. Jones The Rev. Dr. Caroline R. Loudon The Rev. Dr. J. Kenneth MacLeod	October	The Rev. Dr. Robert J. Bernhardt The Rev. Joseph (Chih-san) Hsu
August	Ms. L. June Stevenson	November	The Rev. Wing Mak
Sept.	The Rev. Dr. Tony Plomp The Rev. John Hogerwaard	December	The Rev. Dr. Stephen Y.S. Chen The Rev. Annetta Hoskin

2005

January	The Rev. Brian P. Penny Ms. Joy Randall	February	Mrs. Mary George The Rev. William D. Penny
February	The Rev. Brian J. Crosby	March	The Rev. Young-Sun Lee

Annuitants Deceased

2004

May 6	The Rev. Edward Ling	Sept. 1	The Rev. Jesse R. Esler
May 14	Mrs. Barbara Molloy	Sept. 4	The Rev. Douglas R. Conlan
May 24	The Rev. Gordon K. Agar	Sept. 15	The Rev. Owen Channon
		Sept. 21	The Rev. Charles E. Taylor
June 6	Mrs. Claudine Wallace		
June 18	The Rev. Dr. William I. McElwain	Oct. 10	The Rev. William J. McLean
June 19	The Rev. Gabe Rienks	Oct. 10	Mrs. Mary Marshall
June 23	The Rev. Edmund Seress	Oct. 20	The Rev. E. Margaret MacNaughton
		Oct. 24	The Rev. E. Robert Fenton
July 1	The Rev. Alexander C.G. Muir	Oct. 25	Ms. Margaret Boggs
July 19	The Rev. William Reid		

Annuitants Deceased (cont'd)**2004**

Aug. 23	The Rev. Alvin McIntosh	Nov. 6	The Rev. Dr. James W. Evans
		Nov. 24	The Rev. Hugh MacDonald
		Nov. 21	Mrs. Alison Graham

2005

Jan. 15	The Rev. A. Ronald Courtney	Jan. 29	The Rev. Dr. T. Melville Bailey
Jan. 24	Mrs. Martha MacKay	Feb. 2	Mrs. Eileen Pollington
Jan. 28	Mrs. Anna Eleanor Gordon	Feb. 8	The Rev. Frederick Norman Young

Active Members Deceased**2004**

Aug. 29	The Rev. Murdo MacKay	Nov. 26	The Rev. Jang Woo Lee
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2005

Jan. 7	The Rev. Kristian Davidson
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Recommendation No. 1 (adopted, p. 26)

That the action of the Pension and Benefits Board in approving applications for pension benefits be sustained.

CHANGES TO PENSION LEGISLATION

A change in Pension Legislation in the Province of Saskatchewan requires a change in the Supplement for that province in the Constitution of the Pension Plan. The following amendment to the Constitution of the Pension Plan is proposed as it applies to that province. (Note that Section 14 is in the main part of the Constitution; the portion underlined is that which is different for the Province of Saskatchewan.)

Section 14 (Death Before Commencement of Pension) should be added to the Supplement for the Province of Saskatchewan as follows:

- 14.1 In the event of the death of a Member or Paid-up Member who is not in receipt of a pension under the Plan and who leaves no surviving Spouse and no surviving child entitled to benefits under Section 15, a lump sum benefit shall be payable equal to the greater of:
- the Member's or Paid-up Member's contributions made pursuant to Section 6 of the Plan (including any premiums paid pursuant to Section 16.5), with interest; and
 - (i) where the Member or Paid-up Member's death is before attainment of age 55, the Commuted Value of all benefits accrued up to the date of the member's death, or
 - (ii) where the Member or Paid-up Member's death is on or after attainment of age 55, the Commuted Value of the benefits which would have been available to a Spouse under Section 14.4 had the Member or Paid-up Member elected to commence receipt of pension on the date of death.
- 14.2 In the event of the death of a Member or Paid-up Member who is not in receipt of a pension under the Plan and is survived by a dependent child or children but is not survived by a Spouse, a lump sum benefit shall be payable equal to the excess, if any, of:
- the amount determined in accordance with Section 14.1, over
 - the Commuted Value of the children's benefits payable under Section 15.2(b).
- 14.3 The lump sum benefit under Sections 14.1 and 14.2 shall be payable to the beneficiary last nominated by the Member or Paid-up Member by notice in writing to the Pension and Benefits Board. If there shall be no such nominated beneficiary or if any beneficiary so nominated shall not be living at the death of the Member or Paid-up Member, benefits shall be paid to the Member's or Paid-up Member's estate or as a court of competent jurisdiction may decide.

14.4 If, on the death of a Member in Pensionable Service, the Member is survived by a Spouse, a monthly pension shall be payable to that Spouse for the balance of the Spouse's lifetime. The amount of such pension shall be 66 2/3% of the pension which has accrued to the Member under Section 8 or 9 to the date of death of the Member, but shall, in any event, not be less than 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. Notwithstanding the foregoing, the amount of pension payable to any Member's Spouse shall not exceed the maximum amount allowable under Applicable Legislation.

Notwithstanding the foregoing, the surviving Spouse of a Member may elect to receive either:

- (a) a lump sum equal to the Commuted Value of the pension accrued to the Member under Sections 8 or 9, or
- (b) an immediate or deferred lifetime pension, in the amount which can be provided, as of the date of the Member's death, by such Commuted Value, provided that such pension shall be paid in a form allowable under Applicable Legislation.

In the event of such an election being made, the pension otherwise payable to the Spouse shall be reduced by an amount having a Commuted Value equal to that of the benefit paid pursuant to such election.

14.5 The first payment of any pension provided herein to the surviving Spouse of a Member shall fall due on the first day of the month next following the death of the Member, and the last payment shall fall due on the first day of the month in which the death of such Spouse occurs.

Recommendation No. 2 (adopted, p. 27)

That the Supplement to the Constitution of the Pension Plan of The Presbyterian Church in Canada as it applies in the Province of Saskatchewan be revised and amended as outlined above.

PETITION NO. 3, 2004 (A&P 2004, p. 564 -66, 251, 21, 35)

Re: Unresolved differences of interpretation re parental leave benefits for The Rev. Susan Kerr

As directed, we have consulted with representatives of the Assembly Council and the Life and Mission Agency (Ministry and Church Vocations) on Petition No. 3, 2004 re unresolved differences of interpretation of parental leave benefits for The Rev. Susan Kerr. With their concurrence we present the following statement and recommendation:

This petition from the Presbytery of Hamilton, was received and referred to the Pension and Benefits Board, in consultation with the Life and Mission Agency and the Assembly Council.

Specifically, the petition raises concern with the interpretation of the requirement to top-up Employment Insurance benefits to The Rev. Susan Kerr while on maternity leave. It contends that the top-up paid from the Health and Dental Plan should apply to "salary", including all insurable income, that is, stipend plus housing allowance. The Pension and Benefits Board has taken the position that the top-up applies to stipend only, and does not apply to housing allowance.

The petition refers to the Pension and Benefits Board's interpretation of "the Federal Government's Employment Insurance Benefit". In its policy and action, the Pension and Benefits Board is governed by the decisions of the General Assembly.

In 1998 the Assembly Council responded to Overture No. 17, 1997, which requested that congregations be required to top up the stipend of a minister on maternity or parental leave (periods of up to 17 weeks and 10 weeks respectively), "up to the allowable government norm of 95 percent". This government norm referred to the rule (still in place) that the total amount of employment income from all sources that the minister receives while on maternity/parental leave

cannot exceed 95 percent of the minister's usual total remuneration figure. (Ministers' usual total remuneration consists of stipend, manse or cash housing allowance, and utilities.)

The first statement of the response to Overture No. 17, 1997 was, "It should be noted that local congregations are required to provide housing during maternity/parental leaves." (A&P 1998, p. 219) This point was reiterated in a subsequent paragraph (p. 220). These statements reflect the long-standing requirement of congregations to continue to provide housing and utilities to their ministers while on maternity/parental leave (A&P 1985, p. 364, point 6).

Therefore, since the housing component (manse or cash housing allowance, plus utilities) was already being provided by congregations, the "topping up" being requested applied to the stipend portion of the minister's "stipend and allowances". The top-up was described as a way "to augment Employment Insurance benefits". A recommendation, sent to presbyteries for study and report, proposed making such top-ups mandatory and outlined a way for the church to share the cost of this additional benefit through premiums from the Health and Dental Plan, as follows (Assembly Council Rec. No. 25, A&P 1998, p. 220):

That congregations be required to augment Employment Insurance benefits for maternity and parental leave to 95 percent of salary, that congregations be reimbursed for their costs from the Health and Dental Plan, and that these additional costs be financed by an additional premium to the Health and Dental Plan.

In 1999 the General Assembly approved a subsequent recommendation from the Assembly Council as follows (A&P 1999, p. 220):

That the cost of providing a stipend supplement up to 95% during maternity/parental leave be funded through the medium of the Health and Dental plan to commence on July 1, 1999, and that this be the answer to Overture No. 17, 1997.

This decision of the General Assembly has the following effect. During the period of maternity (17 weeks) and parental (10 weeks) leave, the minister receives remuneration equal to 95% of the minister's usual total remuneration (stipend, housing and utilities). (As noted above, this figure equal to 95% of total remuneration is an upper limit set by governmental regulations for workers receiving Employment Insurance benefits during such leaves.) The minister receives this remuneration in the following ways:

1. Housing and utilities (100%) provided by the congregation, as prior to the leave.
2. Employment Insurance benefits (55% of the usual total remuneration figure, up to a maximum of \$413 per week, after a two-week waiting period).
3. Funds from the Health and Dental Plan augmenting the Employment Insurance benefits. The Health and Dental Plan provides the amount needed to bring the sum of No. 1 and No. 2 up to 95% of the minister's usual total remuneration, for the weeks when Employment Insurance benefits are received. (In practical terms, congregations are required to pay their ministers directly the portion owing from the Health and Dental plan, after which the congregations apply to the Pension and Benefits office to be reimbursed for these amounts.)

In the case that is the subject of this petition, the Pension and Benefits Board precisely observed the regulations of the church. It provided funds from the Health and Dental Plan according to the formula outlined above.

However, the presbytery contends that the Health and Dental Plan funds should have provided more than the figure outlined in the formula above. It contends that the funds from the Health and Dental Plan should have covered - in addition to No. 3 above - a significant portion of the cost of the minister's accommodation. The specific request was for an additional amount equal to 82% of the cost of housing and utilities. This request, if granted, would direct the funds of the Health and Dental Plan toward subsidizing the congregation in meeting its obligations. The Pension and Benefits Board maintains that this is not what the church intended when the General Assembly decided in 1999 to finance the cost of a stipend supplement for maternity/parental leaves.

The Pension and Benefits Board believes that its policy and actions have been in accordance with the decisions of General Assembly.

The petition also suggests a review of the policies, practices and procedures of the board “as they pertain to a fair and just application”. The board has undertaken a review, to consider whether present policy is fair and just to all concerned, and may be reporting to a future Assembly on this matter.

Recommendation No. 3 (adopted, p. 27)
That the above be the response to Petition No. 3, 2004.

J.J. Harrold Morris
Convener

Judy Haas
Senior Administrator

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

To the Venerable, 131st General Assembly:

CORPORATE STATUS AND OPERATIONS

The Presbyterian Church Building Corporation (the “Corporation”) is a corporation without share capital, incorporated under the Canada Corporations Act, to be a charitable organization and is a registered charity under the Income Tax Act (Canada). The Corporation continues to fulfill its objectives by assisting 61 congregations with building projects and 17 retired church servants with housing requirements exclusively for charitable purposes.

ANNUAL AUDIT

The operations of the Corporation are audited annually and independently by KPMG Chartered Accountants. The auditors’ report is unqualified and the audited financial statements as at December 31, 2004 evidence the financial soundness of the Corporation.

REGULATORY REQUIREMENTS

The Corporation is subject to regulatory controls, which require annual filings of audited financial statements and annual renewals of registrations as a corporation and as a charity with the Government of Canada and agencies of provincial governments. The Corporation continues to comply with all regulatory requirements.

CORPORATE GOVERNANCE AND MANAGEMENT

The directors and General Manager are committed to maintaining the highest standards of corporate governance and to providing excellent service. The Rev. Dr. John R. Cameron, Mr. Robert Gartshore and The Rev. Dr. F. Ralph Kendall are completing their term of office as directors having served with distinction and dedication. The Corporation recognizes with deep appreciation the outstanding services provided by Mr. Russell R. Merifield who died on January 26, 2005, as a director since 1971 and as a member of the Executive Committee.

ELECTION OF DIRECTORS

The By-Laws of the Corporation state “Directors shall be elected annually by the General Assembly from nominees of the Directors”, and also provide that they shall retire in rotation with one quarter of them retiring in each year and are eligible for re-election. The by-laws, including the procedure for the appointment of directors, were adopted by the 94th General Assembly of The Presbyterian Church in Canada. The nominees of the directors for election by General Assembly as Directors of the Corporation for the terms hereinafter stipulated are as follows:

Personal Profiles of New Nominees

Mr. William Collier graduated with a B. Comm. from the University of Toronto, and is employed by the Royal Bank of Canada as a Senior Account Manager in the Real Estate Markets Group which provides financing for real estate projects. He is an elder at St. Andrew’s Church, Ajax, Ontario.

The Rev. Dr. Stephen C. Farris is Dean of St. Andrew’s Hall and Professor of Homiletics (Preaching) at the Vancouver School of Theology. Previously he served as Professor of Preaching and Worship at Knox College, the University of Toronto. He was for five years

minister of Trinity 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..

The Rev. Dr. Basil Lowery graduated with a B.A. from the University of New Brunswick and a B.D. from Presbyterian College in Montreal and completed continuing education at Union Theological Seminary in Virginia and the Vancouver School of Theology. During forty years of ministry in the Presbyteries of Miramichi, Prince Edward Island and St. John, where he continues to serve as presbytery clerk and treasurer, he managed a number of congregational building projects.

The Rev. Edward Musson was a chartered accountant in public service before graduating with a M.Div. from Knox College. He has served at Dorchester and South Nissouri, in the Presbytery of London, Ontario, and is now the minister at Knox Church, Oshawa, Ontario.

Recommendation No. 1 (adopted, p. 16)

That Mr. William Collier, Ajax, Ontario; The Rev. Dr. Stephen C. Farris, Vancouver, British Columbia; Mrs. Esther Inglis, Buckhorn, Ontario; The Rev. Dr. Basil C. Lowery, Fredericton, New Brunswick; Mrs. Joycelyn MacKay, St. Laurent, Quebec; and The Rev. J.P. Ian Morrison, Toronto, Ontario be elected Directors of the Corporation for the next four years and to retire in 2009; and The Rev. Edward W. Musson, Oshawa, Ontario, be elected as a Director of the Corporation for the next three years and to retire in 2008.

BOARD OF 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 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, Toronto, Ontario; Mrs. Joycelyn MacKay, St. Laurent, Quebec; and The Rev. J.P. Ian Morrison, Toronto, Ontario.

Retiring in 2006: The Rev. Evelyn M.I. Carpenter, Chatham, Ontario; The Rev. Gordon R. Haynes, Toronto, Ontario; Ms. Sheila Limerick, Toronto, Ontario; The Rev. Dr. Kenneth G. McMillan, Thornhill, Ontario; and Mr. Kenneth Wilson, Saskatoon, Saskatchewan.

Retiring in 2007: Mr. Alex R. Grant, Calgary, Alberta; Mrs. Laura S. Kilgour, Edmonton, Alberta; Mr. Charles Manahan, Toronto, Ontario; Ms. Lorraine McBride, Richmond Hill, Ontario; and Mr. Walter Moffat, Toronto, Ontario.

Retiring in 2008: Mr. James S. Campbell, Halifax, Nova Scotia; Mr. Donald Carman, Oakville, Ontario; Mrs. Joanne Instance, Winnipeg, Manitoba; and Mr. Thomas H. Thomson, Toronto, Ontario.

Thomas H. Thomson
Chairman

James T. Seidler
General Manager

PRESBYTERIAN RECORD INC.

To the Venerable, the 131st General Assembly:

INTRODUCTION AND A BRIEF HISTORY

For 129 years, the Presbyterian Record has served as the national magazine for Presbyterians in Canada. In 1999, the Record moved from being governed by a committee to become a not-for-profit corporation governed by a board of directors. The board continues to make yearly reports to the General Assembly.

In 1993, the General Assembly endorsed and adopted guiding principles for the Record. As with last year, we include them for consistency (A&P 1993, p. 406-07, 27):

- (a) The *Record* seeks through the publication of its magazine to carry out a Presbyterian ministry to all members of the Canadian church, providing editorial material that may offer comfort, support or challenge all the while encouraging the growth in Christ's grace of the readers of the *Presbyterian Record*.
- (b) While guided by church policies, people and traditions, the *Record* maintains an independent editorial policy, based on the belief that an open and honest church press helps to build a vigorous church.
- (c) The *Record*, while never disparaging others, will give primary expression to those things Presbyterian and Canadian, guided by the principles of fairness and justice in offering expression to the various voices and points of view within The Presbyterian Church in Canada.
- (d) The *Record* will solicit acceptable paid advertising to assist in maintaining the *Record* as a financially viable magazine.
- (e) The *Record's* appointed committee and staff shall seek to be good stewards of both the material and human resources God has placed at their disposal.

The board continues to keep these principles in mind and we are pleased to report that they continue to bear fruit and bring challenges to our understanding of providing Presbyterians in Canada with excellence in the magazine.

THE YEAR IN REVIEW: STAFFING CHANGES

One of the most difficult decisions during the past year involved restructuring job positions in the *Record* office to meet changing needs. One and a half circulation positions and an administration position were combined into one position, and a new position of managing editor was created.

This year also saw the "actual" retirement of circulation manager Eva Breeze, two years after her formal retirement. Eva had graciously remained on contract with the *Record* until the new administration/circulation position was filled. We extend a special word of thanks to Eva for her work above and beyond what we ever expected of her!

The new configuration reduces number of staff to four full-time positions. The Board welcomes Andrew Faiz as managing editor and Deborah Leader as the circulation manager/administration assistant. Amy MacLachlan (née: Sedlezky) continues her work as staff writer.

The new configuration puts us in a stronger position to face the challenges of the future.

THE ONGOING CHALLENGE AND SIGNS OF HOPE: CIRCULATION

Consistent with the denominational numbers as a whole, the *Presbyterian Record's* circulation continues to decline. One factor in the decline is reflected in overtures to the General Assembly this year and last. Happily, however, several congregations have also recently returned to the Every Home Plan.

Even filtering out these factors, decline in circulation continues a trend that has been consistent for the past 20 years, with an overall decline in subscriptions of 31 per cent since 1994. This is hardly surprising considering about 40 per cent of readers are over 75 years old and 60 per cent are over 65 years of age. Many of the editorial changes have been geared towards addressing the needs and interests of Presbyterians aged 35-65 years. Without these changes, the *Record* is in danger of falling below the critical mass in subscriptions that is needed to produce the magazine.

The good news is that while the overall membership of the church has been in decline, communicant membership remains relatively stable and we believe this bodes well for the magazine's future.

It is a well kept but open secret that the *Record* receives no direct funds from the General Assembly. Operating costs are met entirely through subscription rates and advertising revenues. As a board, the financial well-being of the corporation is a major concern, ensuring that the *Record* continues to fulfil its mandate.

ADVERTISING

As noted, advertising is an important source of income to the magazine, providing almost a quarter of annual revenue. While the board and management continue to look for new

advertisers, they are also sensitive to any impact outside advertisers might have on church agencies and are actively monitoring the situation.

READERS' CIRCLE

At last year's General Assembly, it was mentioned that the *Record* was in the process of developing a process for direct feedback from readers on a variety of issues. To this end, the magazine has established a Readers' Circle - a group currently numbering about 20 readers from a variety of backgrounds who share their thoughts and reactions with the editor on both editorial and advertising issues.

RESPONSES TO OVERTURES

In advance of the 130th General Assembly, three overtures were presented with concerns regarding editorial issues of the *Presbyterian Record*. One of those, Overture No. 6, 2004 (A&P 2004, p. 558), was referred to the board of directors prior to General Assembly. The remaining two, Overture Nos. 8 and 9, 2004, were subsequently addressed on the floor and then referred to the Board of Directors for a response to the 131st General Assembly.

The subject of both overtures was similar to that raised in Overture No. 6, 2004. The response for this was presented in the body of the report of the Presbyterian Record in 2004 and adopted by the Assembly (A&P 2004, p. 503-04, 37). As such, the board of directors provides these responses in keeping with the response to Overture No. 6, 2004 as adopted:

Overture No. 8, 2004 (A&P 2004, p. 559, 20)

Re: Articles and editorials in the *Record* to reflect statements and rulings of the General Assembly

The prayer of Overture No. 8, 2004 from the Session of St. Andrew's, Armstrong, is that the *Record* "... only publish editorials or interviews which are consistent with the General Assembly's statements and rulings." The preamble to the overture indirectly references an article from the October 2003 issue in which it was reported that some Presbyterian ministers in Ontario are struggling with the issue of same-sex marriage, particularly in light of the then recent court ruling in Ontario legalizing such unions.

As stated in the response to Overture No. 6, 2004, controversial issues often have numerous sides and positions presented. It is important for the *Record* to be an authentic voice in the church community of the extent to which these issues affect the life and work of Presbyterians. The *Record* seeks to be fair, not wishing to dismiss these issues when they arise. Ignoring voices or limiting debate would certainly diminish the life and growth of The Presbyterian Church in Canada. It should also be noted that in the same edition, the denomination's position on same-sex marriage was clearly articulated in a nearby article regarding statements by the Clerks of Assembly. We believe that the editor has striven to maintain that sense of fairness and balance when attempting to cover such a controversial issue.

Recommendation No. 1 (adopted, p. 36)

That the above be the response to the prayer of Overture No. 8, 2004.

Overture No. 9, 2004 (A&P 2004, p. 559, 20)

Re: The role of the *Presbyterian Record*

While Overture No. 9, 2004 stems from similar issues addressed in Overture No. 8, 2004, its prayer is quite different. It is important to note that while the Presbytery of Kamloops supports the importance of such debate, the concern has been that in covering these issues, the *Record* has developed a divisive tone. It cites quite accurately that there is good reason for the ordination vows of both ministers and elders to include the statement to "follow no divisive course". Although the Board of Directors is not an editorial board and does not vet articles published in the magazine, we remain conscious and mindful of the understanding regarding divisiveness in the denomination and the editor is also aware of this in exercising editorial judgment.

However, as noted in the response to Overture No. 6, 2004 above, issues of debate are already present within the life and work of the denomination. Historically, contentious issues have always been reflected in the *Record*. The issues present in its pages reflect the issues in the denomination itself. The intention of the magazine is not to be divisive, but to inform readers of the breadth of opinion that exists within The Presbyterian Church in Canada. It should be noted

that excluding voices in the various debates within the denomination could also be considered divisive and the editor has recently opened a page in the magazine where members of the church can express opinions at greater length than on the letters page.

As such, the board remains respectful and mindful of the prayer of Overture No. 9, 2004 from the Presbytery of Kamloops and supportive of the decisions of the editor.

Recommendation No. 2 (adopted, p. 36)

That the above be the response to the prayer of Overture No. 9, 2004.

SPECIAL THANKS

As convener of the Presbyterian Record Board, this is my last year as both a member of the Board of Directors and as convener. It certainly has been a challenge, and there have been considerable changes from when I first was nominated to the Presbyterian Record Committee just prior to our incorporation as a not-for-profit organization. I am grateful for the work of all the members of the Board of Directors, and their commitment to the ongoing work of the *Record*.

I also continue to be grateful to David Harris, whose dedication and passion is evident in his hard work, the long hours he dedicates to the *Record*, and the new directions that he continues to encourage us to take. I am also thankful to the staff at the *Record* who continue to strive to make our denominational magazine an excellent and attractive must-read.

The Rev. John Crowdis
Convener

David Harris
Editor

REMITTS UNDER THE BARRIER ACT

To the Venerable, the 131st General Assembly:

The following are the replies from presbyteries to the Remit sent down under the Barrier Act by the 2004 Assembly:

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

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

Approved: 42 presbyteries (1,266 ministers/diaconal ministers/elders on constituent roll*)
Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, Miramichi, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Temiskaming, Algoma & North Bay, Eastern Han-Ca, Hamilton, Niagara, Paris, Essex-Kent, Lambton-West Middlesex, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca

Disapproved: 0 presbyteries

No Response: 4 presbyteries (142 ministers/diaconal ministers/elders on constituent roll**)
St. John, Waterloo-Wellington, London, Assiniboia

Total Presbyteries: 46 (1,388 ministers/diaconal ministers/elders on constituent roll** [see Book of Forms section 293.4])

* as reported by clerks when reporting remit response

** by clerks reporting number of ministers/diaconal ministers on presbytery statistics as of December 31, 2004, and multiplying by two

SPECIAL COMMITTEE RE REVIEW OF CHAPTER 9, BOOK OF FORMS

To the Venerable, the 131st 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: The Rev. Peter D. Ruddell (convener), The Rev. Robert Garvin, The Rev. James T. Hurd and The Rev. Carey Nieuwhof. Regrettably, Carol Westcott, elder, had to withdraw from the special committee during the past year.

REPLIES FROM LOWER COURTS

In its report to the 130th General Assembly, the special committee presented new draft legislation for Chapter 9, Book of Forms and recommended that this new draft legislation be sent down to the lower courts for study and report. (A&P 2004, p. 507-22) The General Assembly approved this process.

Responses were received from 18 sessions, 25 presbyteries, 1 synod and 1 individual. The special committee thanks all those who responded for their time and effort and for their kind comments in support of the special committee's work. There was strong support for the proposed draft legislation. The "table of contents" and "definitions" proved popular.

The special committee and the Clerks of Assembly identified recurring concerns in the replies and carefully considered them. It was important for both the special committee and the clerks that the integrity and credibility of issues raised be respected and honoured. The special committee has not noted specific concerns and issues in this report and indicated what happened to them. However, the special committee trusts that when the lower courts review the legislation which appears below in this report, they will sense that they have been heard. The special committee decided not to expand the present list of key definitions. Many of the additional definitions which were requested are found within the text of the legislation and are best left there. Some of the other matters raised could become subjects for "interpretive pieces".

REFERENCE TO THE CHURCH'S LEGAL COUNSEL

Through the auspices of the Clerks of Assembly, the new draft legislation was forward to the church's legal counsel for review, comment and recommended changes. The legal counsel undertook a careful scrutiny of the new draft legislation and raised issues with the clerks. The clerks held several conversations with legal counsel to reach a common understanding and appropriate rewording or additional wording where necessary. Subsequently, the special committee considered and acted on the proposed changes arising from consultation with legal counsel. The special committee is indebted to legal counsel and the clerks for their important and critical work in this matter.

INTERPRETATIVE PIECES

The replies from the lower courts confirmed the view of the special committee in its last report that should the new legislation be approved and come into use, there would be a need for what we are now calling "interpretive pieces" to facilitate the use of the legislation by the courts of the church. It is the special committee's opinion that these are better done separately outside of the legislation. Further, it is the expectation of the special committee that should the legislation below be adopted by the church, that the Clerks of Assembly would be charged with the responsibility of overseeing the preparation of such "interpretive pieces".

FLOW CHART

One request from the lower courts was for a flow chart. The special committee concurs and would refer this to the Clerks of Assembly for development.

OTHER AREAS OF THE BOOK OF FORMS

The special committee recognizes that other chapters, sections, appendices and the index of the Book of Forms will be affected if the proposed legislation for chapter 9 is approved and placed in the Book of Forms. As well, the Sexual Abuse and Harassment Policy will need to be changed in light of the changes to the Book of Forms. The special committee proposes that the clerks be responsible for implementing all of the required changes. The changes to the Sexual Abuse and Harassment Policy would be made in consultation with the Life and Mission Agency, Ministry and Church Vocations.

RATIONALE FOR DRAFT LEGISLATION

The special committee, in consultation with the clerks, set out rationale in last year's report for the new draft legislation that was sent down for study and report. (A&P 2004, p. 506) Since this same rationale applies to the proposed legislation presented in this report to go down under the Barrier Act, the special committee decided to repeat it as follows:

- that the legislation would respect fair process and natural justice;
- that any new legislation would draw from the strengths of our current legislation and ensure that any pertinent section of the current legislation would not be lost;
- that there would be a need to monitor the use of the new legislation by the church in order to judge its suitability for the church's needs and that after a period of time, likely five years, a review would be required;
- that because of the existing confusion in the church around the present legislation with respect to informal and formal process, these terms should be eliminated;
- that any new legislation would be presented in clear and fair steps so that it would user friendly;
- that three judicial processes - non-disciplinary cases, disciplinary cases, corrective cases - properly explained and outlined step by step would be an appropriate model for any new legislation;
- that all of the attendant problems around section 377 in the current legislation experienced by the courts of the church and concerns raised by legal counsel would be answered by specific legislation for non-disciplinary cases against ministers;
- that all procedures to be followed would be made as clear as possible;
- that, pursuant with legal counsel's advice, decisions in judicial process would be made on the balance of probabilities;
- that the church's Policies on Sexual Abuse and Harassment and Dissolution of the Pastoral Tie should be integrated with any new legislation;
- that a table of contents and formatting of the new legislation with bold titles would be used to make the legislation easily used and followed.

NEW LEGISLATION FOR CHAPTER 9, THE BOOK OF FORMS

At the beginning of its work, the special committee committed itself to a consultative process with the courts of the church and trusts that it has met this commitment. The comments and observations from the lower courts were commendable and helpful in moving forward the work of the special committee. A further key and important step occurred when the special committee and the clerks realized that the point had been reached for them to work conjunctively. The special committee and the clerks commenced a highly harmonious and consistently collaborative process which led to the new draft legislation for Chapter 9 which was sent down for study and report last year.

Now, with the input of the church's legal counsel, replies from the lower courts and a final "fine tuning" by the special committee and the clerks, the special committee is pleased to present the following new legislation for Chapter 9, Book of Forms to the General Assembly and to recommend that it be sent down under the Barrier Act. The prayer of the special committee is that the new legislation will move forward with the approval of a majority of the presbyteries to adoption by the next General Assembly and become legislation that will assist the church in reaching a level of judicial process that reflects the best of our Reformed faith and polity.

**CHAPTER 9
JUDICIAL PROCESS
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GENERAL

Principles

313. Judicial process is the means by which courts of the church come to decisions on matters requiring authoritative resolution. It is used to prevent and correct offences by persons within the church and also to correct irregularities and errors committed by courts of the church.

314. Not all conflict in the church needs to result in judicial process. Members and office-bearers must attempt to resolve differences prior to resorting to judicial process (Matthew 18:15-17).

314.1 If such action fails to resolve the matter and after the matter has been solemnly committed to prayer with the health of the body of Christ in mind, it is permissible to consider initiating a judicial process.

315. Judicial process is not intended to interfere with matters that are purely civil and do not need to be dealt with in the church.

316. All professing members of the church, all office-bearers, ministers and members of the Order of Diaconal Ministries are subject to discipline and pastoral oversight through judicial process.

Definitions

317. The following definitions shall apply in interpreting this chapter:

Accuser: An individual bringing an allegation of an offence by another individual to the attention of a court to which the accused is subject.

Allegation: A written summary of alleged offences prepared by an accuser as the grounds for initiating a disciplinary case.

Charge: A written statement of an offense to be adjudicated by a court in a disciplinary case that, if proved, is grounds for censure.

church: The Presbyterian Church in Canada.

Citation: A summons to a party or a witness who is a member of the church or an office-bearer within the church to appear before a church court.

Complainant: An individual or a group of individuals bringing a complaint to the attention of a court to which the complainant is subject with the intention of commencing a non-disciplinary or corrective case.

Complaint: A written summary outlining the grounds for initiating a non-disciplinary case or a corrective case. In the matter of a non-disciplinary case, it specifies the ways in which an individual has failed or is failing to carry out the responsibilities of an office but which does not amount to an offense. In the matter of a corrective case, it specifies the ways in which a court is alleged either to have acted or failed to act.

Member: A professing member. (see section 140, 140.1).

Minister: Minister of Word and Sacraments or member of the Order of Diaconal Ministries.

Offence: Any doctrine held, act or omission, contrary to the Scriptures or the Standards and Subscriptions (Chapter 10) of The Presbyterian Church in Canada.

Office-bearer: One who holds a position of trust or responsibility in a congregation or court, often by way of election or appointment. An office-bearer may in some cases be an adherent.

Party: An individual, a group of individuals, or a court having standing in a judicial process.

Policy for the Dissolution of the Pastoral Tie: (A&P 1998, p. 355-69, 27 and as revised from time to time by the General Assembly).

SAAH Policy: Policy of The Presbyterian Church in Canada on Sexual Abuse and Harassment: (A&P 1993, p. 314-26 and as revised from time to time by the General Assembly).

Overview of Processes

318. There are four judicial processes: non-disciplinary cases, disciplinary cases, corrective cases and appeals.

318.1 Non-disciplinary cases result when a complaint is brought against a minister, member or office-bearer, that is not likely to result in censure, but that raises questions about the good order of ministry or the viability of the pastoral relationship.

318.2 Disciplinary cases result when an allegation is brought against an individual that, if processed as a charge against that individual, could result in censure. It involves actions or doctrine contrary to scripture or to the established regulations and standards of the church.

318.3 Corrective cases result when a complaint is brought against a court regarding an alleged irregularity or error committed by that court.

318.4 Appeals result when a party to a judicial process is dissatisfied with the decision made and, having valid grounds, requests a higher court to review the process and decision.

Jurisdiction

319. Judicial process must commence with the court of primary jurisdiction, but the higher court, having given notice to the lower court, may instigate judicial process when the court of primary jurisdiction has been directed to do so and has refused or neglected to do so.

319.1 The session has primary jurisdiction over members including elders.

319.2 The presbytery has primary jurisdiction over ministers whether on the constituent roll or the appendix to the roll, or on the roll of a congregation, and certified candidates for ordination.

320. A member who is accused in a disciplinary case may not be granted a certificate of transfer, even if the member moves from the bounds, until the case is decided; similarly a minister who is accused in a disciplinary case, and has moved from the bounds, may not obtain a transfer of his/her presbyterial certificate to another presbytery where he/she is now residing, until the case is decided.

321. When a disciplinary case is commenced against a member between his/her obtaining a certificate of transfer from one session and lodging it with another, the jurisdiction belongs to the session of the congregation with which he/she seeks to unite.

322. In the case of a minister, if an offence is alleged to have been committed outside the bounds of the presbytery to which he/she belongs, it is the duty of the presbytery within whose bounds the alleged offence has been committed, to send notice to the presbytery of which the alleged offender is a member, stating the grounds of a charge. The presbytery thus notified proceeds as in the case of an allegation presented within its bounds.

323. A minister, who has moved from a presbytery in which he/she had a pastoral charge or other ministry to reside within the bounds of another presbytery, is required to have his/her membership transferred from the presbytery that he/she leaves, to the presbytery within whose bounds he/she is living. Should an offence be alleged before the transfer of membership is completed, the presbytery within which the minister resides shall, after notifying the presbytery from which he/she came, have power to deal with the case.

NON-DISCIPLINARY CASES

General

324. There may be times when relationships are strained within the congregation or between the congregation and/or session and the minister. This may result in complaints being made that are non-disciplinary in nature. Such complaints may include several minor acts of negligence, unsuitable actions, differences of opinion and personal misunderstandings or disputes, which, when taken together, undermine effective ministry.

324.1 Complaints against congregational members, elders or congregational office-bearers are dealt with by the session; complaints against the minister are dealt with by the presbytery.

Complaints against members and office-bearers of the church

325. Before bringing a complaint to the session it is the duty of the complainant to meet with the alleged offender to seek resolution of the issue (Matthew 18:15-17). It is only after such efforts have failed that a complaint may be brought to the session. The complainant must inform the alleged offender of the intention to lay a complaint with the session, and of the nature of the complaint.

325.1 A complaint must be put in writing and filed with the clerk of session, with a copy given to the one complained against. It must be in respectful language, and must include a clear description of the complaint and the reasons for bringing it forward.

326. The session, upon receiving a complaint, appoints an investigating committee, with clear terms of reference, to ascertain for themselves the validity of the complaint, and to provide an opportunity for resolution. The investigating committee may meet with the complainant and the one against whom the complaint is brought separately but must meet jointly with them prior to preparing a report for consideration by the session. The report to the session shall arrive at one of three conclusions:

- a. That the matter has been satisfactorily resolved.
- b. That specific recommendations should be adopted to effect resolution.
- c. That a disciplinary case needs to be initiated.

327. Decisions regarding a complaint against a congregational member or office-bearer may be brought under review by means of a corrective case (see sections 381-392).

Complaint against a minister

328. The call to a minister of a congregation forms the basis of a covenantal relationship between the minister, congregation and presbytery. Regular presbytery visitations should, among other things, seek to ascertain and nurture the health and good order of this relationship.

328.1 Most issues between persons in the congregation and the minister will be dealt with prayerfully and face to face, without recourse to lodging a complaint. Before bringing a complaint against a minister it is the duty of the complainant to meet with the minister to seek resolution of the issue (Matthew 18:15-17). It is only after such efforts have failed that a complaint may be brought to the court of primary jurisdiction. The complainant must inform the minister of the intention to lay a complaint, and of the nature of the complaint.

Complaint

329. A complaint against a minister must be put in writing and filed with the clerk of session with a copy given to the minister. It must be in respectful language, and must include a clear description of the grievance and the reasons for bringing the complaint forward.

330. The session, upon receiving a complaint against a minister cannot adjudicate the complaint, but shall forward the complaint, subject to section 332, within 15 days to the clerk of presbytery.

331. It is permissible for the minister and session to seek a pastoral resolution of the matter locally, thus providing the complainant the opportunity to withdraw the complaint at any time prior to the presbytery resolving to establish an investigating committee.

332. The session may decline to transmit the complaint to the presbytery if:

- a. The complainant has failed to demonstrate an attempt to resolve the matter privately.
- b. The complainant has failed to provide a copy of the complaint to the minister and any affected parties.
- c. The complaint is not presented in proper and respectful form.

333. The action of a session in declining to transmit a complaint may be the basis of a corrective case on the part of the complainant.

Investigation

334. The presbytery, upon receiving the complaint, transmitted through the session, examines the complaint to determine if it is in proper order and if so, resolves to appoint an investigating committee, with clear terms of reference, to ascertain for itself the validity of the complaint, and provide an opportunity for resolution. The investigating committee may meet with the complainant, the session and the minister separately but must meet jointly with them prior to preparing a report to the presbytery.

334.1 The minister, who has the dual responsibility of being a member of the session and a member of presbytery that oversees his or her ministry, must co-operate with any procedures or investigations that seek to resolve the matter.

335. The investigating committee must conduct its investigation with sufficient thoroughness to prepare a report for consideration by the presbytery and in its report, arrive at one of four conclusions:

- a. That the matter needs no further action and is considered resolved.
- b. That the matter is settled and the terms of the resolution are reported to presbytery.
- c. That a non-disciplinary review of ministry, as provided in sections 336 to 338 below is recommended.
- d. That there is warrant to lay charges against the minister, in which case a disciplinary case is initiated.

Review of ministry

336. If the presbytery agrees to commence a non-disciplinary review of ministry, it shall notify the minister and session of this action and prepare clear terms of review.

337. The purpose of the review of ministry is to provide the opportunity for changes or actions to take place within the ministry that will help to rectify or improve the pastoral relationship, or to determine fairly that the pastoral relationship is no longer viable.

338. The terms of review shall bear in mind the nature of the minister's call to this particular ministry and the importance of not sacrificing the minister to the unreasonable feelings of his/her session, or of a party in his/her congregation. The review itself may be structured as the presbytery deems fit but must be of at least four months' duration. The investigating committee, or another committee appointed for this purpose, shall be empowered by the presbytery to conduct the review.

339. At the conclusion of the review, the committee empowered to conduct the review shall prepare an evaluation of the ministry and report to presbytery, having given notice to the minister and session. The presbytery shall make one of three decisions:

- a. That the pastoral relationship is affirmed.
- b. That a limited extension of the review is warranted under the same or revised Terms of Review.
- c. That the pastoral relationship is deemed not viable.

340. If the presbytery determines that the pastoral relationship is not viable, the minister and session shall be cited in consequence of the proposed dissolution of the pastoral tie and the presbytery, taking care to hear from the review committee, the session and the minister, may proceed to a decision regarding dissolution. If the tie is dissolved, the provisions of the "Policy for the Dissolution of Pastoral Ties" shall be used.

Appeal

341. The only decision in a non-disciplinary case that may be appealed to a higher court is the decision to dissolve the pastoral tie, and this can only be appealed by the minister. The session may be a party to such an appeal only if the minister files an appeal.

342. Other matters in the conduct of this process and concerns held by the session may be remedied by means of a corrective case (see sections 381-392). Such a case may deal with alleged errors made by the court but not the decision to dissolve the pastoral tie.

343. The decision to dissolve the pastoral tie shall take effect within a time period fixed by the presbytery. If the decision to dissolve the pastoral tie is appealed, the minister remains in his/her position during the time of appeal unless the appeal is deemed frivolous or vexatious (see section 100) or the presbytery can show that serious harm will likely result if the minister remains in his/her position during the time of appeal.

343.1 In order to receive the full transition allowance available under the terms of the "Policy for the Dissolution of Pastoral Ties" a minister is required to release the congregation and the church from any further claims or appeals.

344. If the presbytery decides not to grant a suspension of the decision during the time of appeal, such action may be brought to the attention of the higher court by the minister and may be the cause for censure of the court and other remedy, if the decision is shown to be unjustified.

DISCIPLINARY CASES

General

345. Discipline is an exercise of the spiritual authority that the Lord Jesus Christ has appointed in his Church.

346. The purposes of discipline are the maintenance of the truth, the vindication of the authority of Christ, the removal of offences, the promotion of the purity and edification of the church, and the spiritual good of offenders.

347. An offence is anything in the doctrine or practice of anyone subject to discipline that is contrary to the Scriptures or the Standards and Subscriptions of The Presbyterian Church in Canada (Chapter 10).

348. The standards by which faith and conduct are tested are the Scriptures and the Standards and Subscriptions of The Presbyterian Church in Canada (Chapter 10).

349. If an alleged offence has not been addressed within three years it should not be revived with a judicial process, unless it is of a serious nature. Complaints falling within the "Policy of The Presbyterian Church in Canada on Sexual Abuse and Harassment (the SAAH Policy)" shall be considered to be of a serious nature and dealt with according to that policy regardless of when the alleged offence occurred.

349.1 Sections 350, 351, 352 and 353 do not apply to a complaint made under the SAAH Policy.

Allegation

350. Before initiating a disciplinary case, it is the duty of the accuser to meet with the alleged offender to seek resolution of the issue (Matthew 18:15-17). It is only after such efforts have failed that an allegation may be brought to the court. The accuser must inform the alleged offender of the intention to file an allegation, and of the nature of the allegation.

351. A disciplinary case is initiated when an allegation of an offence is prepared in writing by one or more accusers, signed by the accuser or accusers, and filed with the clerk of the court to whose jurisdiction the accused is subject, with a copy given to the alleged offender. The allegation must be presented in respectful language and must contain a clear summary of alleged offences that, if proved, would likely be the subject of censure.

Investigation

352. The court of jurisdiction, upon receiving the allegation examines the complaint to determine if it is in proper order and if so, resolves to appoint an investigating committee with clear terms of reference, to determine if the evidence available supports the laying of a charge or charges, and provide an opportunity for resolution.

353. The investigating committee shall be composed of a minimum of two persons, and shall investigate thoroughly the allegation(s). The investigating committee shall interview the accuser, the accused, and any witnesses advanced by either party, and shall gather all available evidence relevant to the allegations. The investigating committee may meet with the parties separately or together, as it deems best. The committee shall report to the court the results of its investigation, and shall arrive at one of four conclusions:

- a. The allegation is withdrawn due to lack of evidence discovered, or an agreement by both parties that the matter does not require further process.
- b. The allegation is withdrawn due to achieving a resolution of the matter satisfactory to both parties and to the committee, in a manner not involving the laying of any charges. In this case the committee shall lodge with the court in writing, signed by the accuser, the accused, and the committee, the terms of the resolution.
- c. The accused has made a voluntary confession satisfactory to the accuser. In this case the committee shall report such to the court and the accused shall be given an opportunity to be heard by the court. The investigating committee may bring a recommendation for judgment in the matter, which shall be decided by the court. Thereafter, the court may meet to consider possible censure, but must give

opportunity to the investigation committee and the accused to be heard prior to a decision.

- d. The allegations are sufficiently serious and the evidence available is sufficiently compelling to warrant the laying of one or more charges to be adjudicated by the court.

353.1 Where a church court trial is required under section D.7 of the SAAH Policy, the complaint will be framed as a charge under section 354.1. Sections 354 to 375 and sections 393 to 443 shall apply to such a charge.

Charge

354. If the conclusion of the investigating committee is that a charge or charges shall be laid against the accused, it, or another committee appointed for the purpose, shall frame the charges and the court shall consider laying the charge(s).

354.1 A charge must be prepared in writing and consists of a clear description of an alleged offence, and will be accompanied by a summary of evidence and a list of witnesses to be called in support of the charge.

355. Having resolved to lay one or more charges, the court shall notify in writing the accused of the charge(s), set a date and time for a trial. The court shall appoint one or more of its members, normally from the investigating committee, as the prosecution. The accuser may not be appointed as the prosecution.

Trial

356. The court, or a commission appointed by the court with full powers to conclude the case, shall conduct the trial. The parties in the trial are the prosecution, acting on behalf of the court, and the accused. Persons who have investigated the case may present evidence, or assist in the prosecution of the case, but may not deliberate, vote or otherwise act as a member of the court as the case is being decided.

356.1 Where a session or presbytery, acting under part D.7 of the SAAH Policy, determines that a church trial is required after hearing the report of the standing committee under the SAAH Policy, the trial, in the case of a session, shall be held before the session, and in the case of a presbytery, shall be held before the presbytery.

356.2 Where a person against whom a complaint is made under the SAAH Policy is dissatisfied with the decision of the session or the presbytery and demands a trial, the trial, in the case of a session's decision, will be held before the presbytery and in the case of a presbytery's decision, shall be held before the synod or the General Assembly.

356.3 Where a complainant under the SAAH Policy is dissatisfied with a decision of the session or a presbytery and is entitled to and demands a trial, the trial, in the case of a session's decision will be held before the presbytery, and in the case of a presbytery, shall be held before the synod or the General Assembly.

357. It is the duty of the court to explain the procedures fully and clearly to parties concerned, and to show them when and how an appeal to a higher court may be initiated.

358. The court shall cite the party or parties to appear for the trial, the date for which shall be fixed by the court allowing for at least ten clear days following the service of the citation.

358.1 The citation must specify:

- a. The court before which the accused is to appear.
- b. The time and place of appearance.
- c. The name of the accused.
- d. The name of the accuser.
- e. A declaration of the offence charged.

358.2 A certified copy of the charge to be laid, and a list of witnesses and documents to be produced in evidence must accompany a first citation.

358.3 A witness may be cited to attend to give evidence at a church court trial in accordance with sections 406 to 408.

359. If the accused refuses to obey the first citation, he/she is again cited to appear, with a minimum of ten days' notice to be given, with notice that if he/she does not appear, the court, besides dealing with him/her for contempt of the court, may proceed with the case as if he/she were present.

359.1 If the accused purposely absents or secretes himself/herself so that the citation cannot be served, the court may suspend him/her from office and/or membership until he/she appears and answers to the citation.

359.2 Contemptuous resistance by the accused of the authority of any church court may warrant the laying of a charge of contempt against such accused that could lead to the imposition of censure.

360. In any court, a minister, or member of the church may, by permission of the court, act as advisor to a party and assist in representing the accused before the court. The accused reserves the right to be so represented.

360.1 An advisor may not be remunerated.

360.2 A member of a court who is acting as advisor to a party may be present with the accused through all proceedings subject to section 364.5. He/she, however, may not deliberate, vote or otherwise act as a member of the court during the conduct of the case.

361. Full minutes of the proceedings are kept by the clerk of the court or commission, but no entry is made in the permanent record until the trial has been completed. (see section 30)

362. Except at the General Assembly, objection may be taken by either party in a trial to any part of the proceedings, and such objections shall be entered upon the record.

362.1 Decisions made by the court on points of order or relating to the admission of evidence shall be entered in the minutes.

363. Evidence shall be considered according to the rules for evidence (see section 416-432).

364. The trial is to be conducted in accordance with the process set out below:

364.1 Following the constitution of the court by the moderator, the clerk shall report on the issuance of the citations. The presence of the parties and any advisors shall be recorded. The moderator shall ensure that good order is maintained with the court. The accused shall be held innocent unless found guilty.

364.2 Oaths shall be administered to the parties and witnesses according to section 422.

364.3 The moderator shall call for the charge or charges to be read, and shall call upon the accused to answer to each charge, specifying "guilty" or "not guilty"; refusal to answer shall be taken to mean "not guilty".

364.4 Evidence shall be examined as follows:

- a. The prosecution and the accused in turn shall make opening statements;
- b. The prosecution shall present evidence and call witnesses, if any;
- c. The accused shall have the right to cross-examination;
- d. The accused shall present evidence and call witnesses, if any;
- e. The prosecution shall have the right to cross-examination;
- f. The accused and prosecution shall have the right to re-examine witnesses after the cross-examination by the other party; this re-examination shall be limited to clarifying any answers given during the cross-examination that were not the subject of questions in the witness's direct examination;
- g. Further evidence in reply may be presented by the prosecution, but only to refute evidence presented by the accused;
- h. The accused again shall have the right to cross-examination;
- i. Final statements, first by the accused, and then by the prosecution, shall be presented.

364.5 Thereafter, the court shall dismiss the parties and any advisors, sit alone to deliberate, and reach a verdict.

364.6 The court shall carefully consider the evidence presented, and, applying the standard of the balance of probabilities, with a vigorousness that matches the seriousness of the alleged offence (see section 433), determine, by a majority vote, its verdict on each charge.

364.7 The verdict on each charge shall be “guilty” or “not guilty”. A verdict of “not proven” is not allowed (A&P 1896). If the charge has not been proven, the court shall find the accused “not guilty”.

364.7.1 The accused, if found “not guilty”, cannot be put on trial a second time on the same charge.

364.8 The court shall summon the parties to return to the court and announce to them its verdict. If the court has found the accused “guilty”, it may, on its own initiative or at the request of the prosecution or the accused, invite further testimony from the prosecution and the accused as to the appropriate censure to be imposed. (see section 201.3)

364.9 The court, having heard testimony regarding censure, will proceed to decide the matter of censure and thereafter, if no appeal is pending (subject to section 397) will administer the censure following a recess or adjournment.

Censure

365. The censures of the church are admonition, rebuke, suspension from church privileges or office, removal from membership or office, deposition from office, and excommunication, all of which are pronounced by the moderator in the name of the court.

366. Administering censure is a ministerial act, performed by the authority of the court, and should be carried out with solemnity, in meekness, and with love and tenderness.

367. Admonition consists in solemnly addressing the offender, placing his/her sin before him/her, warning him/her of his/her danger, and exhorting him/her to greater circumspection. It is administered in private.

368. Rebuke is a higher form of censure resorted to after conviction or confession of serious sin. It may, if the court deems it to be necessary, be administered in public.

369. Suspension from church privileges is the removal of particular privileges of membership such as voting or participation at the Lord’s Table. It may be for a longer or shorter period of time and is added to rebuke, when the court deems it necessary, in order to impress the offender, and to give public testimony against the offence. The privileges are automatically restored at the end of the suspension.

369.1 Suspension of an office-bearer from particular privileges of church membership will include suspension from office.

370. Suspension from office is the removal of responsibilities attending an elected or appointed position. It is either with or without limit of time. Any privileges or duties temporarily removed are automatically restored at the end of the suspension.

370.1 Suspension from office does not necessarily include suspension from other privileges of church membership.

370.2 When a suspension is of a minister, the presbytery shall send notice of this action to all the presbyteries of the church.

371. Removal from membership is the removal of a professing member’s name from the session’s roll of professing members.

372. Removal from office is removal of a member or minister from a particular office and applies to function in that office.

372.1 An elder removed from office ceases to function as an elder but may be re-elected to serve depending on the terms for restoration.

372.2 A minister removed from office ceases to hold office in a particular ministry and therefore the removal from office involves the dissolution of the pastoral tie and the placing of his/her name on the appendix to the roll.

372.3 A member of a congregation removed from elected office within a congregation may be eligible for re-election depending on the terms for restoration.

373. Deposition from office is the permanent removal of an individual from the office of elder or minister, and follows upon the confession or conviction of heresy or of gross immorality. Upon deposition, an elder is no longer considered an elder of the church and a minister is no longer considered a minister of the church.

373.1 Deposition of a minister necessitates the dissolution of the pastoral tie and the striking of the minister's name from the roll of presbytery. The sentence of deposition is read before the congregation, and the pastoral charge is declared vacant, except in the case where there is more than one minister on staff and the one position is declared vacant.

373.2 The presbytery shall send notice of deposition to all the presbyteries of the church.

374. Excommunication is the highest censure of the church, and is imposed only in cases of grave aggravation, where the offense is obstinately denied, though fully proven; or, when acknowledged, is justified by the offender, and where the individual continues impenitent and contemptuously resistant. It consists in solemnly casting the offender out of the communion of the church, with prayer that repentance and restoration will yet follow.

374.1 A session may not proceed to deposition or excommunication without reference to the presbytery for advice.

375. When a minister or an elder in good standing, renounces the oversight of this church by joining another Christian body, his/her irregular conduct is noted in the record of the court having jurisdiction, and his/her name is removed from the roll. If a charge is pending against him/her, it may still be prosecuted. If the body which he/she joins is non-Christian, he/she may, with due notice, be declared no longer a minister or elder of the church, or be deposed, as the court may determine necessary in the interests of the honour of Christ and the Church.

Appeal

376. The accused, alone, if found guilty may commence an appeal, against the verdict of the court, or the censure imposed, within ten days of the decision. Other matters in the conduct of the trial may be brought under review by way of a corrective case, which may be initiated by any member of the court.

377. Any person convicted of an offence may afterwards apply for a fresh trial on the ground of newly discovered evidence. The court, if satisfied that the evidence brought forward is material and could not with reasonable diligence have been offered sooner, may grant the application. When the new evidence has been taken, the court using the whole evidence in the cause proceeds to judgment, as if no former judgment had been given; and the new judgment supersedes the former.

378. In the case of an appeal against a decision of the court in a trial, a judicial record is prepared by the clerk, each page signed and numbered, and transmitted to the higher court.

378.1 A judicial record consists of the following:

- a. The minutes of the relevant proceedings, and the attached documents, including copies of citations issued and certification of service;
- b. All documents admitted in evidence or authenticated copies of same;
- c. Certified copies of any correspondence or judgments issued by the court;
- d. The notice of appeal; and
- e. The grounds for appeal as presented by the appellant.

378.2 No document can be taken into consideration by the higher court that is not contained in this record. (See section 30.)

379. The appellant is entitled to a copy of the judicial record.

380. When initiating a corrective case, the complainant prepares reasons for complaint and lodges them with the clerk. The case proceeds according to the process described in the next section.

CORRECTIVE CASES

General

381. Corrective cases are a form of judicial process, applying to non-disciplinary matters, by which alleged irregularities or errors committed by a court may be brought under review by a higher court. They provide a process whereby the court alleged to have committed the error may review its action and, if possible, find resolution prior to the involvement of a higher court.

Complaint

382. A corrective case is initiated by filing a complaint with the clerk of the court being complained against. Such a complaint must contain the name of the individual or body or court lodging the complaint, the name of the court against which the complaint is filed, the particular decision or action or inaction for which redress is sought, reasons for seeking such, and a statement of the relief requested.

383. A corrective case may be initiated by

- a. A member of a court who has voted on a question and who believes a court has by its actions, inactions, or decision, committed an error or delinquency.
- b. An individual who was not a member of or who did not act as a member of the court making the decision but who has been directly affected in a non-disciplinary case by the action of a court.
- c. The session of a congregation affected by an action of a court or commission, or
- d. A lower court affected by the action of a higher court or commission other than the General Assembly or its commission.

384. A complaint initiating a corrective case must be filed with the clerk of the court complained against within 10 days of notice of a decision that forms the subject of the complaint, or within 30 days of a discovery of an alleged error or delinquency not the subject of a decision.

Review by lower court

385. Following the receipt of a complaint, the court, at its next regular meeting, or at a special meeting called for the purpose, will review the complaint and, if it is found to be in proper order, take the following steps within 60 days of receiving the complaint:

385.1 Appoint a committee to meet with the complainant to determine if a resolution can be reached on the matter without recourse to further process. Such a resolution will be considered to have been reached if the complainant chooses to withdraw the complaint.

385.2 Determine whether or not a motion to reconsider the decision that is the subject of the complaint shall be entertained. If the court resolves to reconsider the decision, it may debate the original question afresh, hearing argument from the one whose complaint has been filed, and, if thought advisable, amend or reverse the original decision to the satisfaction of the one whose complaint gave rise to the reconsideration.

385.3 If the subject of the complaint is a delinquency through inaction, the court may similarly resolve to take the action requested, or similar action that may address the complaint.

Transmission to higher court

386. If, after these steps have been taken, the complaint has not been withdrawn, the clerk shall transmit the complaint, along with relevant extracts of minutes and documents, and answers prepared by the court to the complaint, to the next higher court. In the case of a transmittal to the synod, where there is no meeting prior to the General Assembly, the complaint shall be transmitted directly to the General Assembly. The lower court may also appoint one or more of its members to defend its action before the higher court.

386.1 A decision by the lower court not to transmit the complaint on the grounds of its being out of order, or a decision following reconsideration to reaffirm the original decision, may be the basis for an appeal.

387. The higher court, upon receiving a complaint shall take the following steps:

387.1 Determine if the complaint is in proper order, and a matter that can reasonably be reviewed.

387.2 Should the complaint be deemed in proper order and the appropriate subject of judicial process, the higher court will call for and review the record of the lower court's actions and proceedings with respect to the complaint and the matters raised in it.

387.3 Call for the parties (the complainant and the respondent court) to submit a list of any evidence proposed for consideration and/or any witnesses to be called.

387.4 Appoint, if advisable, a committee to meet with the parties to attempt to resolve the matter without a court hearing. Should a resolution to the satisfaction of both parties be achieved, the terms of such agreement shall be reported to the court, signed by both parties, and entered into the records of the higher court.

388. Should the court determine to proceed with a hearing, the court or a commission appointed by the court with full powers to conclude the case, shall conduct the hearing, and both parties and any witnesses shall be cited.

Hearing

389. The hearing shall proceed in a manner similar to a trial in a disciplinary case (see section 364), except that the petitioner shall have the right to the first opening and final closing statements.

Remedy

390. Should the higher court sustain the complaint in whole or in part, the higher court shall take such action as it may deem appropriate, or may direct the lower court to take such actions or to commence such proceedings as the higher court deems necessary or appropriate.

Appeal

391. A decision in a corrective case may be appealed by either the complainant or the respondent court.

391.1 Such an appeal must be filed within 10 days of the time the decision is announced to the parties.

392. The only admissible evidence in the appeal of a corrective case is those things found in the judicial record that pertain to the process used by the lower court to reach its decision. The "fresh evidence" rule allowed in disciplinary cases (see section 377) does not apply to a corrective case, as it would amount to a retrial on the merits of the case.

APPEAL

General

393. Appeals are a means by which decisions of a lower court may be reviewed by a higher court and corrected if errors are found.

393.1 Decisions that may be appealed are the result of a prior judicial process.

393.2 In the case of a non-judicial decision of a court, a corrective case may be initiated.

393.3 A decision of a lower court in a corrective case may be appealed.

394. The final decision of an appellant court may be appealed by either the appellant or the respondent court unless the deciding court is the General Assembly or its commission.

394.1 In an appeal of a decision, involving a censure, where the original decision is upheld, the appeal may result in a censure which is affirmed, increased or reduced.

Grounds for Appeal

395. For an appeal to be considered grounds must be clearly indicated and must fall within one or more of the following categories:

- a. Irregularity or error in procedures that could materially affect the outcome of the decision;
- b. Prejudice or injustice in the process or decision;
- c. Error of doctrine; or
- d. In the case of censure, undue harshness.

Procedures

396. An appeal may be filed following a decision in a judicial process in a disciplinary case, a corrective case or dissolution of the pastoral tie.

396.1 The party filing an appeal must believe that the decision is incorrect and seek to show grounds for error.

396.2 When an appeal is filed it must contain the following:

- a. The name of the appellant and the respondent;
- b. A description of the decision that is alleged to be incorrect;
- c. One or more grounds for deeming the decision incorrect;
- d. List of witnesses to be called and evidence to be presented;
- e. The remedy sought; and
- f. A request, if desired, for the suspension of the decision being appealed pending the outcome of the appeal.

397. A request for the suspension of a decision being appealed shall be granted unless the court can show that serious harm will likely result if the decision is suspended. If the judgment is not suspended, this action may be brought to the attention of the higher court by the appellant and may be the cause for censure of the court, if shown to be unjustified.

397.1 In the matter of an appeal made by an accused person from a church court trial that has decided a charge that originated as a complaint under the SAAH Policy, section 397 shall not apply. On such an appeal, the decision of the church court is not suspended, unless the accused person:

- a. applies to the church court hearing his or her appeal and
- b. establishes that the appeal is not frivolous or vexatious and
- c. establishes a strong case that no serious harm will result if the decision appealed from is suspended during the time of the appeal.

397.2 In the matter of an appeal by a minister of a decision made by a presbytery to dissolve the pastoral tie under section 340, section 397 shall not apply (see section 343).

398. An appeal is filed with the clerk of the court whose decision is being appealed. That court is responsible for the transmission of the appeal to the higher court and must submit the judicial record of its proceedings (see sections 378, 379).

399. When an appeal is transmitted to the higher court, the higher court will review the judicial record and the grounds to determine if the appeal is in proper order and should be heard, and will advise the appellant of its decision.

400. In seeking to determine whether or not the appeal is in proper order, the higher court may refer it to a special committee of the court appointed for that purpose, which committee may include members of other courts of The Presbyterian Church in Canada.

401. Should the higher court find the appeal in proper order, the following steps will be completed:

- a. A hearing will be scheduled;
- b. Parties and witnesses will be cited to attend;
- c. A hearing will be held following the procedures set out below;
- d. The court will reach a decision and present it in written form to the parties; and
- e. The parties will be advised of their right of appeal subject to section 394.

Hearing

402. The hearing will be conducted by the full court or a commission established to conclude the matter. The process followed will be similar to a trial in a disciplinary case (see section 364) with the following exceptions:

- a. The appellant shall have the right of opening and closing arguments, and
- b. The case shall focus on determining the merit of each point in the grounds for appeal.

403. The deciding court will, after hearing the evidence, meet in private and deliberate and decide one by one whether each ground of the appeal shall be upheld or dismissed. A simple majority is required to uphold any ground and the basis for decision shall be the balance of probabilities (see section 433).

404. If during an appeal of a judicial case, significant and compelling new evidence is offered, which in the opinion of the appellate court has an important bearing on the case, that court may refer back the cause to the lower court for a new trial, or, with the consent of the parties, may receive the further evidence and complete the adjudication of the case.

Remedy

405. If one or more grounds for appeal is upheld, the court shall consider the remedy requested and determine such action as is appropriate, or may order the lower court to conduct further proceedings in the matter.

405.1 The court may order such remedies as the reversal or amendment of the original decision, or such action as will bring peace, reconciliation or unity to the body of Christ.

405.2 The court will need to take care that any remedies imposed on appeal are reasonable and within the scope of the subject of the appeal.

OTHER PROVISIONS

Citations

406. Citations are the means by which individuals or courts of the church are summoned to appear before a court having authority over them. They are issued in the name of, and by the authority of the court, and specify the object of the citation together with the time and place at which appearance is to be made. Citations are served by the clerk at least ten days in advance of the required appearance.

406.1 A citation to a witness shall only be issued upon written application to the clerk. The request shall set out the relevant evidence or documents that the proposed witness will provide to the church court. The clerk shall issue the requested citation if the request indicates that the witness has relevant evidence or documents that should be placed before the court. The clerk shall not issue the requested citation if the clerk determines that the request for the citation to a witness is being made on a frivolous or vexatious basis or in bad faith.

406.2 A person served with a citation as a witness may make a written request to the clerk to set aside the citation on the grounds that the witness does not possess relevant evidence or documents to put before the court or on the ground that the citation to a witness is being made on a frivolous or vexatious basis or in bad faith.

406.3 Before making a decision on setting aside the citation to a witness the clerk shall provide an opportunity to the party who has requested the citation to the witness to provide a written response to the setting aside of the citation.

406.4 The actions in sections 406.1 to 406.3 shall be reported to the court and are subject to its review.

407. A certificate of the serving of citation (see appendix A-20) shall in all cases be filed with the court. Members of the church are bound to obey the citation of any church court, as witnesses, and in case of refusal, are liable to censure. (See appendices A-18, A-19, and A-45.)

407.1 Complainants under the "Policy for Dealing with Sexual Abuse and Harassment" are not liable to censure for a refusal to testify to their complaint in a church court.

408. Witnesses may be cited or requested to attend and give evidence before a church court trial or hearing. Witnesses who are members of the church or office-bearers within the church are cited by the authority of the court; other persons can only be requested to attend and give evidence.

408.1 If a witness who is a member of the church or an office-bearer within the church is subject to a citation, purposely absents himself/herself so that the citation cannot be served, the court may suspend him/her from membership or office until he/she appears and complies with the citation.

408.2 Contemptuous resistance by a witness who is a member of the church or an office-bearer within the church, of the authority of any church court may warrant the laying of a charge of contempt that could lead to the imposition of censure.

409. In a disciplinary case, the citation must specify:

- a. The court before which the accused is to appear;
- b. The time and place of appearance;
- c. The name of the accused;
- d. The name of the accuser; and
- e. A declaration of the offence charged.

410. A certified copy of the charge to be laid, and a list of witnesses and documents to be produced in evidence must accompany a first citation.

411. In a disciplinary case, once a court resolves to proceed by charge, a copy of the charge is delivered to the accused in the presence of the court. If the accused is not present, a copy of the charge and of the citation, signed by the clerk, are delivered to him/her personally, or left with another adult at his/her place of residence at least ten days before the time appointed for hearing the case. If delivered by hand, the citation should be signed for; if sent by mail or courier, a signature upon delivery is required.

412. Congregations may be cited by the presbytery, synod or General Assembly to appear before these courts in regard to any matter in which they may be interested.

413. When it is deemed necessary to cite a congregation, the citation is directed to the session, through its moderator and clerk, with instructions to call a meeting of the congregation for the purpose of appointing representatives to answer to such citation; for this purpose the citation is to be read from the pulpit on the Sunday preceding such meeting of the congregation. (See section 152.)

414. If no appearance is made at the time and place specified, the congregation may, if the case so require, be cited a second time, with notice that if no appearance be then made, they will be held as acquiescing in the decision to which the court may come.

415. A higher court, for sufficient cause, may cite any lower court under its jurisdiction to appear before it. This is done by way of citation to the clerk of the lower court.

Rules of Evidence

Permissible Evidence

416. Evidence may consist of oral testimony, records, writings, objects and other things that prove the existence or non-existence of a fact.

417. The court shall determine to what extent and by what means the testimony of witnesses will be recorded.

418. When witnesses cannot attend, their evidence may be taken by a commission of the court, or through another church court; but both parties must receive notice of the time and place appointed for the taking of such evidence, and have a right to be present and cross-examine the witness. Evidence taken by one court, and regularly attested, is received as valid by any other court.

Examination of Witnesses

419. Where witnesses are called in a proceeding, the following rules apply to guide the court as it attempts to establish matters by the testimony of witnesses.
420. It is desirable that oral testimony be corroborated by written evidence when such evidence is available.
421. The testimony of more than one witness is usually necessary to establish a charge. But where the testimony of one witness is corroborated by circumstantial or documentary evidence, it may, in some cases, be deemed sufficient to establish a charge.
422. Witnesses will swear an oath as follows: "I solemnly declare, in the presence of the Triune God, to whom I will give answer, that I will speak the truth so far as I know or shall be asked."
- 422.1 Witnesses who are not professing Christians may be examined upon making the following affirmation: "I solemnly declare that I will speak the truth, so far as I know or shall be asked."
423. Questions put to witnesses must be pertinent. No evidence is received except what is a matter of direct knowledge to the witness in question. What a witness has heard is not to be received as evidence, unless it was said by a person since deceased, by the accused, or by someone in the presence of the accused.
424. Leading questions are not to be put to a witness, but greater latitude is permitted on cross-examination or in the case of an unwilling witness.
425. Witnesses are examined in the presence of all the parties or their designated representatives.
426. Any party in a case has a right to object to a witness, and the court decides the validity of the objection.
427. In order to refresh his/her memory, a witness may refer to writings and notes made by himself/herself, provided they were not primarily made to be used when giving evidence and provided the witness does not read directly from his/her notes.
428. Church courts are to be very careful in weighing the credibility of witnesses. The credibility of a witness may be affected by the relationship of the witness to one of the parties; by interest in the result of the trial; by mental capacity; or by other consideration(s) relating to character or circumstance.
429. No witness can be required or obliged to incriminate himself/herself.
430. Husband and wife, parent and child may testify as witnesses but may not be compelled to give evidence for or against each other.
431. Even if a witness is a member of the court, a witness is excluded from proceedings while other witnesses are under examination, unless the exclusion of such a witness would impair the administration of justice by the court.
432. Members of the court who are witnesses in a proceeding may not vote when the court renders its decision unless the court determines otherwise.

Basis for decision

433. Courts are to be guided by the standard of the balance of probabilities as, during deliberation, they assess all of the evidence together. To establish a decision based on the balance of probabilities, a court must be able to say that the existence of the contested facts is more probable than their non-existence. The more serious the alleged offence and possible penalty at issue, the more rigorous and exacting the evidence of guilt must be.
- 433.1 In deciding all cases, the matter under consideration must be established on the balance of probabilities by a majority vote.

433.2 As the degree of the seriousness of the issue in a disciplinary case increases, courts are directed to scrutinize the evidence with a similarly increasing degree of seriousness.

Restoration

434. Pastoral care is to be extended to all who are the subjects of church censure, in order to seek repentance and reconciliation.

435. A person who is under suspension from all or some of the privileges of church membership, or has been suspended or deposed from office continues to be a member of the church and should continue to give diligent attendance to the available means of grace.

436. When the court that imposed the censure is satisfied with the penitence of the offender, or when the time of suspension has expired (if no new allegation has arisen), the censure is removed, and he/she is restored. This restoration is accompanied with private and pastoral admonition that shall not be of the nature of further church censure. Restoration to privileges may take place without restoration to office.

437. Since one purpose of the church's discipline is the spiritual good and reclamation of those who offend, when that purpose has been attained, restoration to privileges is the duty of church courts.

438. If the censure was public, the restoration is also public; in other cases, it should be private.

439. When anyone who has been suspended desires to be restored, he/she applies to the session or presbytery under whose care he/she is. The court, if satisfied with his/her penitence and intention and desire to live a consistent Christian life, removes the censure and re-admits the individual to the privileges of church membership, subject to the provisions in sections 440 to 443.

440. Where suspension has been imposed by another session or presbytery, restoration should not take place without the approval of the court that pronounced suspension. In order to do this, the court applying for restoration should furnish the evidence it has of the contrition of the offender to the court that suspended him/her and ask its consent.

441. Ministers who have been deposed from their office may have their names placed on the roll of a congregation by a session if leave has been granted by the presbytery, but they can be restored to office only by the presbytery after leave has been granted by the General Assembly. That leave should not be granted until there is good reason to believe that the scandal is over and that the restoration of the applicant will promote the honour of Christ's Church.

442. Elders who have been deposed can only be restored to their office with the agreement of the presbytery.

442.1 If the deposition was by a higher court, then restoration must be by authority of that court.

443. Failure to appear for a disciplinary trial, or to observe terms of censure, once imposed, shall prevent restoration to the fellowship of the church until such an individual submits to discipline, and, subject to the right to provide an acceptable explanation for the failure, acknowledges the additional offence of which they have been guilty.

Recommendation No. 1 (adopted, p. 30)

That the new legislation for Chapter 9, Book of Forms be sent down under the Barrier Act for reply to the 132nd General Assembly.

Recommendation No. 2 (adopted, p. 30)

That should the new legislation for Chapter 9, Book of Forms be adopted by the 132nd General Assembly, the Clerks of General Assembly be assigned the responsibility for:

- a) any required changes to chapters, sections, appendices and the index of the Book of Forms or to the Sexual Abuse and Harassment Policy, in consultation with the Life and Mission Agency, Ministry and Church Vocations; and
- b) the preparation of any interpretive pieces that may facilitate the use of the legislation.

APPRECIATION

Again, the special committee expresses appreciation to the Clerks of the General Assembly for their open, harmonious and helpful consultation and joint work with the special committee over the course of its mandate. The special committee would be remiss if it did not mention, in particular, the work of Ms. Barbara McLean, former Associate Secretary, Assembly Office and Deputy Clerk, The Rev. Don Muir, Associate Secretary, Assembly Office and Deputy Clerk and that of Mrs. Elizabeth Bartlett, Secretary/Program Assistant in the Assembly Office, in support of the special committee.

CONVENER'S APPRECIATION

Over the past five years, it has been my privilege to be the convener of the Special Committee re Review of Chapter 9, Book of Forms. I wish to take this opportunity to express my appreciation and high respect for those people who have made the journey with me, the members of the special committee. Each one brought his or her faith commitment, special gifts and a high concern for the welfare of the church and her servants to the special committee's task. I thank them for their patience, co-operation, humour, insight and commitment.

CONCLUSION

The special committee informs the General Assembly that with this report it has completed its mandate and recommends that it be dismissed.

Recommendation No. 3 (adopted, p. 31)
That the special committee be dismissed.

Peter D. Ruddell
Convener

THEOLOGICAL EDUCATION, COMMITTEE ON

To the Venerable, the 131st General Assembly:

MEMBERSHIP AND APPRECIATION

The committee expresses its appreciation to the following members who complete their term of service with this General Assembly: Beth McCutcheon, Patricia Van Gelder, Bruce Cairnie, Joan Stellmach (General Assembly appointees); Roger Lindsay and Harry Kuntz (college representatives); and Bruce Yeates and Jeffrey Murray, (student representatives). Appreciation is also extended to Joyce Harrison who has convened the committee these past two years.

VISION FOR THEOLOGICAL EDUCATION

Over the past couple of years, the committee has had discussions on general issues facing theological education. This year, through a priority setting exercise, the committee identified the primary issue of developing leaders for a changing church and society. Next year the committee will look more closely at this issue under the theme of "Responding to Changes Effectively and Creatively".

FLAMES INITIATIVE

The 2004-2005 *FLAMES* Initiative on Education: Clergy and Laity was a focus for the Committee on Theological Education. A working group under the convenership of The Rev. Pat Van Gelder with representation from the committee, the colleges and the church worked with The Rev. Judee Archer-Green, the co-ordinator, to organize this year's initiative. Each month, the Record had an article focusing on various educational settings and models. Other aspects of the year included: publicity material, workshops and presentations by the co-ordinator, items in the PCPak and PCCconnect, and ongoing contact with individuals and groups within the church.

SPECIAL COMMITTEE RE SEXUAL ORIENTATION REPORT (A&P 2003, p. 545)

In 2003, the committee and the colleges were requested to study and use the report of the Special Committee re Sexual Orientation in educational resources, and to study and/or conduct research on questions of sexuality. Over the past two years, each of the colleges has provided special workshops and events for students and faculties to become familiar with the report and issues of human sexuality.

The students at Presbyterian College received this report and the statement of human sexuality (A&P 1994, p. 251-274, 56, 63). A lunch time program looked at the church's continuing thinking on this issue and the terms of the debate as represented in these two documents. In the spring, there was a seminar on human sexuality for all students in which they studied the statement and the report. The general issue of sexual ethics and homosexuality are addressed in the course 'Theological Ethics' which is a mandatory course at McGill. A four-hour ministry seminar on theology and film was held in which the award-winning docudrama, 'The Laramie Project' based on the killing of a young gay man in Wyoming, Matthew Shepherd, was discussed. The students focused on issues of violence, homophobia and various Christian attitudes and ethical perspectives that contribute to or challenge homophobia.

At Knox College, the report of the special committee has been used in discussions in courses such as "Church, Ministry and Sacraments". An event, in which both students and faculty gave leadership, focused on understanding the history and present response of The Presbyterian Church in Canada concerning sexual orientation. The Rev. Wendy Paterson presented the "Listening Document" and responded to students' questions during that event. Students were encouraged to attend an event at Emmanuel College entitled "Sex and the Churches: Theory, History and Public Policy". Another event at Knox College is being planned for next fall.

The Rev. Phillip Crowell, Professor of Ethics of Vancouver School of Theology led an information and discussion session for Presbyterian students at VST making use of the report on sexual orientation.

PARISH NURSING (Life and Mission Agency Rec. No. 27, A&P 2004, p. 403-05; 41)

The committee was directed to "develop a Presbyterian parish nursing certificate program to provide necessary education within our own faith tradition to be presented to a future General Assembly" (A&P 2004, p. 41). A working group consisting of members from the committee and nurses spent this year becoming familiar with the concept of parish nursing as they looked at the Canadian Association for Parish Nursing Ministry (CAPNM), reviewed various educational programs and met with the principals/dean of the colleges to identify what needs to be incorporated into a certificate program for our denomination. Next year, the committee will focus on the development of a certificate program and will bring a fuller report to the next General Assembly.

LAY MISSIONARY ISSUES (A&P 2004, p. 405-06; 41)

Ministry and Church Vocations of the Life and Mission Agency has established a task group to design standards, educational programs and responsibilities for lay missionaries. As part of the consultation process on these issues, the Committee on Theological Education has three members on this task group. For the interim report see p. 404.

MISSION EDUCATION FOR CANDIDATES FOR MINISTRY (WMS Rec. No. 3; A&P 2004, p. 565; 24)

The General Assembly adopted the recommendation from the Women's Missionary Society requesting the committee to consider making mission education a course requirement. The committee asked each college to identify where mission education is currently part of the curriculum.

Presbyterian College students are required to take three courses that include elements of mission education: "Christianity in a Global Perspective", "Mission/Church in Context" and "Canadian Presbyterian History". The first course examines traditional Western Christianity aiming at theological integration in light of religious and cultural pluralism with reference to issues of world-wide concern (for example: gender, ethnicity, poverty, work and environment). "Mission/Church in Context", a weekly seminar, engages students in doing contextual theology which helps students to develop a missional paradigm for the practice of congregational ministry which includes: reflecting on the meaning and practice of congregational ministry in particular social and cultural contexts, making connections between local and global issues of mission and justice, exploring evangelism, and articulating an understanding of mission. The history course provides considerable attention to the history of missions within The Presbyterian Church in Canada.

All students at Presbyterian College are required to participate in a significant global and inter-cultural educational experience prior to graduation. In recent years students have travelled to Cuba, Mexico, Guatemala and Ghana. Along with this, the college regularly invites representatives of the mission staff of our church, other denominations, and church-related agencies to address the students during the weekly chapel and lunch program.

At Knox College there are a number of courses that incorporate mission education or mission awareness. If cultural awareness and context is considered mission education, then a primary aspect of the curriculum focuses on cross-cultural awareness. Cultural awareness outcomes are built into almost every course across all disciplines. Mission is not only taught but caught. It is an attitude of mind and heart that needs to be cultivated. Knox College attempts in a number of different ways to engage the global church. Courses such as “The Church lives by Mission” and “Canadian Presbyterian History” engage the students in mission education. Support of students at the Global Institute of Theology in Accra, Ghana is another. Others include the presence of visiting scholars and exchange students in our midst. Recently they have come from Africa, Taiwan, Korea, and in February, The Rev. Collin Cowan from Jamaica was the visiting scholar. Further, students from Japan, China, Korea and Africa are presently in classes at the college. The Board of Governors has as a standing committee, the Multicultural Programs Committee, whose mandate is to promote educational interaction with the global community. This committee has approved partnerships with seminaries in Taiwan, China and Cuba. All this is to say that mission education at Knox College is formal and informal, on the other side of the world and in our classrooms.

St. Andrew’s Hall reports that although no course with a title such as “Mission Education” is required for students at Vancouver School of Theology, there is a mission component to several of its courses. The 19th and 20th century history course is about the history of missions and students are required to take another course titled, “Mission, Church and Society”. As students look at issues of the study of societal ministry, they are exploring mission from a societal perspective. The field education program also has missiological components.

The committee after reviewing the responses from the colleges believes that mission education is being offered well in a variety of courses, events and field education opportunities at the three theological schools. Therefore it is suggesting that no specific course be developed as a requirement for candidates for ministry.

Recommendation No. 1 (adopted, p. 28)

That that above report be the response to the Women’s Missionary Society Rec. No. 3, 2004 requesting to consider a required mission education course for candidates for ministry.

PRESBYTERIAN COLLEGE SENATE - CHANGES TO NAME AND STRUCTURE

The Senate of the Presbyterian College presently consists of eighteen members appointed by the General Assembly annually (six per year for three year terms) and the principal (convener), professors, two student representatives, and two Graduates Association representatives. In practice, the senate consists of roughly thirty people (thirty-one in 2004-2005). The senate has recently reviewed its size, structure, and name and concluded that in light of the mission and size of the college, revisions are in order. In 2005 six members of the senate will retire. It seemed, therefore, that this was a good year to propose changes. With this in mind, the senate adopted the following recommendation which the Committee on Theological Education reviewed and now presents to the General Assembly.

Recommendation No. 2 (adopted, p. 28)

That the name of the Senate be changed to the Board of Governors of the Presbyterian College, Montreal; and in assuming all the rights and responsibilities of the body previously known as the Senate, the Board of Governors is charged with the oversight of the mission and management of the college.

Recommendation No. 3 (adopted, p. 28)

That the Board of Governors of the Presbyterian College consist of nineteen members; twelve members appointed by the General Assembly (four per year for three year terms, renewable once) drawn from areas roughly near the institution and including one representative from the Atlantic Synod; and the ex officio members of the Board of

Governors be the Principal, the Director of Pastoral Studies, one other faculty representative, two student representatives; and two Graduates Association representatives.

Recommendation No. 4 (adopted, p. 28)

That the convener of the Board of Governors be nominated by the Board of Governors from among the twelve General Assembly members to the General Assembly for appointment.

AGREEMENT AMONG VANCOUVER SCHOOL OF THEOLOGY, ST. ANDREW'S HALL AND THE PRESBYTERIAN CHURCH IN CANADA

The Agreement among Vancouver School of Theology, St. Andrew's Hall and The Presbyterian Church in Canada is reviewed normally every three years. The last revision occurred in 2001. The three parties, the Committee on Theological Education being the committee which reviews on behalf of the church, have examined and accepted the changes. The changes to this agreement are described below:

- 1.2 The agreement commits St. Andrew's Hall to continue to award degrees in theology only through VST. The wording of this clause in the former agreement would also have prevented St. Andrew's Hall from awarding diplomas for lay education courses or possibly from taking part in the awarding of a diploma for a potential lay ministry program. There have been serious discussions among the theological colleges on the campus concerning the establishment of a consortium. The clause now notes that St. Andrew's Hall is allowed to participate fully in any such consortium.
- 1.6 The former agreement has been amended to allow the Dean of St. Andrew's Hall to sit on the Board of VST as one of the two representatives of St. Andrew's Hall.
- 1.7 This section was reworded to clarify the membership of the Joint Working Group that monitors VST/St. Andrew's Hall relationships. It is made up of the principal or dean of each school plus two other representatives of each board for a total of six members.
- 3.1 This clause has to do with termination of St. Andrew's Hall paid members of the VST faculty. The following words were added: "and/or the disciplinary procedures of The Presbyterian Church in Canada." This provides that such a person may be dismissed for offences beyond the labour law of the Province of British Columbia.
- 4.1 The change in this section addresses the mechanism for determining the annual cash payment to VST by St. Andrew's Hall.
- 4.3 The former agreement prevented VST from fundraising "from Presbyterian sources other than those persons who are also VST alumnae/i, members of the Board of Governors and VST faculty." To this clause were added the words, "except in a joint campaign". This provision allows the possibility of further co-operation between VST and St. Andrew's Hall in this area.

The full text of the agreement is located in the 1996 A&P on pages 457-62 and the 2001 revision on pages 538-540 in the 2001 Acts and Proceedings.

The amended sections to the agreement are:

1.2 RELATIONSHIP OF VST AND ST. ANDREW'S HALL

St. Andrew's Hall will continue to exercise its degree granting charter solely with VST. Notwithstanding this clause, if a Vancouver Theological Consortium is created during the term of this agreement, St. Andrew's Hall shall have the right to participate in that consortium.

1.6 VST AND ST. ANDREW'S HALL REPRESENTATION ON RESPECTIVE BOARDS

VST shall be entitled to nominate the Principal of VST (or such other person designated by the Principal of VST) and one member of the Board of Governors of VST to be full voting members on the Board of St. Andrew's Hall. St. Andrew's Hall shall be entitled to appoint two members of the Board of St. Andrew's Hall (not more than one of whom shall include an employee of St. Andrew's Hall who provides services to VST pursuant to a Contract (defined below)) to be full voting members on the Board of Governors of VST. VST shall nominate one of the St. Andrew's Hall appointees to be a full voting member of

the Finance Committee of VST and the other St. Andrew's Hall appointee to be a full voting member of the Academic Policy Committee of VST.

1.7 JOINT WORKING GROUP

There shall be established a Joint Working Group consisting of two representatives of each of St. Andrew's Hall and VST plus the Principal of VST and the Dean of St. Andrew's Hall who shall meet not less than on an annual basis during the currency of this Amending Agreement whose principal task is to foster and enhance the working relationship between St. Andrew's Hall and VST.

3.1 SECONDMENT OF ST. ANDREW'S HALL EMPLOYEES TO VST

When, upon agreement between VST and St. Andrew's Hall, an appointment is to be made where there is a contractual relationship between VST and St. Andrew's Hall for all or part of the services of a faculty member, chaplain/director of denominational formation or administrator ("Appointed Person"), the following procedure shall be followed:

- (a) VST and St. Andrew's Hall shall agree on the need for such an appointment.
- (b) VST and St. Andrew's Hall shall each have full rights of participation in the preparation of the job description, the interviewing of candidates and the approval of the Appointed Person.
- (c) The Appointed Person shall be appointed by St. Andrew's Hall.
- (d) A letter setting forth the terms and conditions of the agreement between St. Andrew's Hall and the Appointed Person shall be approved by VST.
- (e) A contract for services ("Contract") shall be entered into by VST and St. Andrew's Hall setting out the specific terms and conditions of the agreement between VST and St. Andrew's Hall.
- (f) The Appointed Person shall have substantially the same rights and obligations as faculty members, chaplains/directors of denominational formation or administrators of VST providing similar services, respectively, save as herein provided.
- (g) The Appointed Person shall not be a party to the Contract.
- (h) St. Andrew's Hall shall be solely responsible for the total salary and benefits of the Appointed Person.
- (i) Upon execution of a Contract, St. Andrew's Hall shall increase its financial contribution to VST in an amount equal to the Appointed Person's total salary and benefits multiplied by a percentage of the Appointed Person's time spent providing services to VST as set out in the Contract. That amount shall be paid by VST back to St. Andrew's Hall pursuant to the Contract.
- (j) VST shall have the same rights and obligation to review the services of the Appointed Person and discipline the actions of the Appointed Person as if the Appointed Person had been appointed directly by VST.
- (k) VST shall have the right to terminate the Contract on the same basis as it has to terminate the employment of any of its faculty members, chaplains/directors of denominational formation or administrators, respectively, performing similar duties to that of the Appointed Person.
- (l) St. Andrew's Hall shall have a right to terminate the employment of the Appointed Person on the same basis as is provided pursuant to the relevant law of British Columbia for an employer and/or the disciplinary procedures of The Presbyterian Church in Canada, subject only to the requirement that termination occur after the end of an academic year and prior to the next academic year if the termination is not for reasonable cause.

4.1 ANNUAL CASH PAYMENT

In addition to any cash payments of bursaries or otherwise or in-kind payments of faculty, chaplaincy or otherwise St. Andrew's Hall or The Presbyterian Church in Canada may make to VST, St. Andrew's Hall shall pay to VST for the education of The Presbyterian Church in Canada students enrolled in VST's degree or diploma programs a cash contribution of an amount for present and future calendar years to be agreed upon by both St. Andrew's Hall and VST. The amount will be paid quarterly and in arrears and shall be reported annually through the Committee on Theological Education to the General Assembly.

4.3 ADDITIONAL FUNDRAISING

VST agrees that it shall not knowingly solicit funds from Presbyterian sources other than those persons who are also VST alumnae/i, members of the Board of Governors and VST faculty except in a joint campaign.

Recommendation No. 5 (adopted, p. 28)

That the above changes to sections 1.2, 1.7, 3.1, 4.1 and 4.3 to the Agreement among Vancouver School of Theology, St. Andrew's Hall and The Presbyterian Church in Canada be approved.

ELDERS' INSTITUTE OF ST. ANDREW'S HALL

St. Andrew's Hall, through its Elders' Institute, has organized ruling elders events for the Saturday prior to the General Assembly in 2004 and for this year. It is prepared to continue to plan similar events prior to the General Assembly for a period of five years. These events would be co-ordinated by the Elders' Institute in co-operation with other agencies that may wish to participate.

Recommendation No. 6 (adopted, p. 28)

That St. Andrew's Hall organize a national elders' training event to occur prior to the meetings of General Assembly, for a period of five years.

FUNDING FOR THEOLOGICAL EDUCATION

The amount received from Presbyterians Sharing... in 2004 for the support of colleges was \$853,865. The distribution to the colleges was:

The Presbyterian College	16%	(\$136,623)
Knox College	70%	(\$597,702)
St. Andrew's Hall	14%	(\$119,540)

In 2005, the grants to the colleges is also based upon the above percentage allocation. The colleges in 2004 received a grant of \$40,000 from the deferred bequest fund.

MINUTE OF APPRECIATION

The Rev. Dr. Calvin A. Pater

The Rev. Dr. Calvin Pater is retiring from Knox College, where he has been teaching the history of Christianity for twenty-seven years. Calvin Pater was born in the Netherlands in 1939 and was profoundly shaped by his early years living in an occupied country. Since then, he has felt a strong commitment to those who were struggling for freedom and human dignity. He studied Philosophy at Calvin College where he received his B.A. He did his M.Div. studies at Westminster Seminary, and Union Theological Seminary (New York) from which he graduated. His graduate studies included time spent in Tubingen, Germany, as well as a Th.M. and a Ph.D. from Harvard University. Dr. Pater worked in ministry in the United States, notably in Spanish Harlem, and as an English teacher in Taiwan, before being appointed to Knox College by the General Assembly in 1978.

Dr. Pater has taught many courses in the history of Christianity over the years since his appointment. As well as survey courses in early Christianity, modern Christianity and the Reformation period, he has focused on other topics. These have included offering seminar courses on key Reformers such as Martin Luther, Ulrich Zwingli, John Calvin, John Knox, and on topics such as the social gospel and social Christianity. Dr. Pater has also taught courses covering the history of Presbyterianism and the role of laity, in particular women, in Christian history. Many of the seminar courses served the needs of students in the advanced degree programs at the Toronto School of Theology.

Research interests have varied, but one notable area of scholarship has been Dr. Pater's work on Andreas von Karlstadt. Karlstadt was a fellow-teacher and Reformer with Martin Luther at the University of Wittenburg in the early 16th century. Early in the Reformation, Karlstadt broke with Luther over many issues, becoming far more radical than Luther on these issues. Dr. Pater's understanding of Karlstadt can be found in his book, *Karlstadt as the Founder of the Baptist Movements: The Emergence of Lay Protestantism*, University of Toronto, 1985. He has also co-edited a book, *The Contentious Triangle*, honouring Professor George H. Williams, and

he continues to research in the Reformation period, including work on various understandings of the Virgin Mary in that time.

During his time at Knox, Dr. Pater has served on various committees and participated in the work of both the church and the Toronto School of Theology. We are grateful for his contribution to Knox and wish him and his wife Kathy, and their children God's blessings.

Recommendation No. 7 (adopted, p. 28)

That the above minute of appreciation for The Rev. Dr. Calvin A. Pater be adopted.

PROFESSORIAL STIPENDS

The Assembly Council has prepared a report and recommendations concerning the stipends and benefits for the executive and professorial staff (see p. 211-17). The committee along with the colleges reviewed the report in light of the proposed changes for professorial stipends. A task group is currently working with the Council to address the implications of these changes for the colleges.

EWART ENDOWMENT FOR THEOLOGICAL EDUCATION

Grants

The projects and amounts approved in November 2004 for the 2005 grants from the Ewart Endowment for Theological Education are:

1. Grants awarded in this category are initial grants for a certain number of years conditional upon annual reporting by the recipient and evaluation by the sub-committee:
 - Rural Ministry Committee of the Synod of Southwestern Ontario re Discovery Hope: Synod Project, \$3,000 for 2005 and \$3,000 for 2006; and
 - Presbyterian College re Lay Theological Committee, \$10,000 for 2005, \$10,000 for 2006 and \$10,000 for 2007.
2. Grants awarded in this category are those which have received approval for an ongoing grant:
 - Knox College re Ewart Professor of Christian Education, \$60,000 (fifth year of five year grant);
 - Knox College re MacKay Education Resource Centre, \$7,000 (fifth year of five year grant); and
 - Flin Flon Institute re Rural and Remote Ministries, \$15,000 (second year of two year grant).
3. Grants awarded in this category are for one year only:
 - Crieff Hills Community re Youth Conference in 2005, \$2,000;
 - St. Andrew's Church, Whitby re Stephen Ministry leadership training, \$2,500;
 - St. Andrew's Hall re Elders' Institute, \$10,000; and
 - Theological Students attending the WARC Global Institute of Theology, \$3,000.

The new grants awarded since last reporting total \$54,000. The total amount awarded since the beginning of the fund is \$1,682,350. Each year, ten percent of the income realized is returned to capital which now is \$4,174,664.

Application Information

Copies of the guidelines and application forms can be obtained from the General Assembly Office. The annual deadline for applications is October 15th for a grant disbursement in the following year.

COLLEGE VISITS

St. Andrew's Hall and Vancouver School of Theology have been involved in a major land development and building project. The committee was to have visited there this winter but due to the delays in construction, this visit is planned for February 2006.

CAMERON DOCTORAL BURSARY FUND

The Cameron Doctoral Bursary Fund provides financial 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.). Three applicants received awards for the 2004-2005 academic year: Pamela McCarrroll, Robert Faris and Roland De Vries. Since the fund was established in 1984 almost all candidates who have received assistance from the fund have successfully completed their respective courses of studies. At the end of 2004 the capital amount of the fund was \$567,800.

SUPPLEMENTARY REPORT

PRESBYTERIAN COLLEGE SENATE - TENURE REVIEW OF THE REV. DR. W.J. CLYDE ERVINE

Introduction and Background

The Rev. Dr. Clyde Ervine was appointed as Director of Pastoral Studies, The Presbyterian College, for a three year term at the rank of Associate Professor by the General Assembly of The Presbyterian Church in Canada in June 2000. At the time of his appointment, the senate was unanimous and enthusiastic in recommending Dr. Ervine for the position, noting among other strengths his effective, recognized and lengthy pastoral service of twenty years within The Presbyterian Church in Canada, his strong academic credentials (Ph.D. Cambridge), and his relevant teaching experience. It was also noted that he was well-known within the denomination, an alumnus of Presbyterian College, that he possessed strong personal, relational, and pastoral skills, and that he had experience as a theological field education supervisor and mentor.

In April 2002 the senate appointed a committee to conduct a review process for the reappointment of the Director of Pastoral Studies in order to prepare a recommendation for the senate, the Committee of Theological Education, and the General Assembly in 2003. At that time the committee solicited 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 via letter. The committee also reviewed course evaluations. On the basis of the excellent contribution that Dr. Ervine had made to the college's life, ministry, and its students throughout his first term, in June 2003 he was reappointed as the Director of Pastoral Studies for a five year period at the rank of associate professor. He was also encouraged to apply for tenure and promotion not later than the fourth year of his second term, and preferably earlier. In the fall of 2004, during the second year of his second term, Dr. Ervine made an application for tenure in writing to the senate.

The Tenure Review Process

The senate followed the tenure procedure adopted by the college in 1986. The academic committee of the senate appointed the tenure committee consisting of the principal of the college (J. Vissers), one member of the faculty (G. Oegema), and three members of the senate (L. Mavriplis, M. Savage, and T. Carrington) of which one (Carrington) had an academic position outside of the college. The committee was chaired by the principal. The tenure committee received the following items of information:

1. Dr. Ervine's dossier, which included his curriculum vitae and record of his research, teaching, professional activities and general contributions to the college, the church, and the wider community. The record of Dr. Ervine's teaching included materials on courses taught, work supervised and seminars. The material on courses taught included course outlines, reading lists, a description of duties entailed in supervising students, and counselling.
2. A report and recommendation from the principal which included an evaluation of Dr. Ervine's teaching performance, taking into account the students' reactions to the instruction given, as well as an evaluation of other functions at the college or done on behalf of the college.
3. A list of names of at least six persons, not associated with the college, of recognized standing and accomplishment, who were qualified to provide an evaluation of Dr. Ervine's scholarship and professional contributions. These names were mutually agreed upon by the Principal and the candidate. The tenure committee chose three external evaluators from this list and requested reports from them. Dr. Ervine was not informed of the names

of the three external evaluators. The external evaluators all received Dr. Ervine's dossier and submitted written reports to the tenure committee.

The tenure committee met on Thursday April 28, 2005, to review the documentation and meet with Dr. Ervine.

Review and Comments

In the judgment of the tenure review committee, Dr. Ervine has for the past five years fulfilled the position of Director of Pastoral Studies with distinction and has therefore made an enormous contribution to the life of the Presbyterian College, its students, staff and faculty. In its review the tenure committee considered Dr. Ervine's contributions in the areas of teaching and supervisory duties, scholarly contributions, and other contributions to the college, church and wider community, based on its own evaluation of Dr. Ervine's dossier, the report of the external evaluators, and the report of the Principal.

Teaching and Supervisory Duties

Dr. Ervine has distinguished himself as a gifted and respected teacher among students and colleagues. When faced with the challenge of stepping back into the academy after twenty years of pastoral ministry, and the need to prepare a variety of courses quickly, Dr. Ervine met that challenge with excellence. Students have recognized that Dr. Ervine is an able teacher, mentor and supervisor who cares deeply about their pastoral formation, and from whom they can learn a great deal. The external evaluators all praised Dr. Ervine's teaching performance while offering suggestions for improvements to particular courses.

Scholarly Contributions

Dr. Ervine has published a number of dictionary articles, articles for the Presbyterian Record, an article on preaching co-written with the Principal, a number of reports and articles for The Presbyterian Church in Canada, and an article soon to be published in the Church of England journal *The Churchman*. The external evaluators encouraged Dr. Ervine to develop this area of his work noting that he is a gifted scholar who has the ability to do quality research and writing.

Other contributions to the college, church and wider community

In addition to his teaching and supervising of students, Dr. Ervine has served as Bursar of the College (responsible for bursaries and scholarships), Dean of the Chapel, Secretary of the Faculty and the Academic Committee of Senate, member of Senate, and as the college representative on the General Assembly Committee on Education and Reception and the Committee on History. In the consortium Dr. Ervine serves on the Academic Committee of the Montreal School of Theology, and works co-operatively with the other directors of pastoral studies in the administration and supervision of the In Ministry Year. Dr. Ervine is conscientious, careful, and committed in all that he does. The confidence that the senate has in him to provide administrative leadership was recognized when it unhesitatingly appointed him as Acting Principal during the Principal's recent sabbatical leave. In addition to his responsibilities at the college, Dr. Ervine is active in the Presbytery of Montreal, he is minister in association at the Church of Saint Andrew and Saint Paul, and he serves on a number of boards and committees. The external evaluators all noted that Dr. Ervine is a superb example of leadership and ministry within our church and beyond.

Summary and Recommendations

Based on its review of the dossier, the Principal's report, and the reports of the external evaluators, the committee was more than satisfied that Dr. Ervine meets the criteria for tenure at Presbyterian College. The committee wished to commend Dr. Ervine for his excellent work. The committee also wished to encourage him to pursue an agenda of research and writing consistent with his goals as Director of Pastoral Studies; to pursue more active membership in relevant scholarly/professional societies; to continue to develop the courses for which is responsible; and to consider an application for a sabbatical leave after six years of service to the college.

The academic committee of the senate meeting on April 29th received and adopted the report of the tenure review committee which was forwarded to the senate that same day for approval. The Committee on Theological Education met on May 3rd to consider this report and

recommendation for tenure of Dr. Ervine. The committee agreed to forward the recommendation to the General Assembly and noted its appreciation for the ministry of Dr. Ervine at Presbyterian College.

Recommendation No. 8 (adopted, p. 29)

That the Rev. Dr. W.J. Clyde Ervine be granted tenure as Director of Pastoral Studies, The Presbyterian College, Montreal, at the rank of Associate Professor.”

Joyce Harrison
Convener

Terrie-Lee Hamilton
Secretary

REPORTS OF THE COLLEGES

THE PRESBYTERIAN COLLEGE, MONTREAL, SENATE OF

THE 138TH CONVOCATION

The 138th Convocation of The Presbyterian College, Montreal was held on Thursday, May 12, 2005, at The Church of Saint Andrew and Saint Paul. The convocation speaker was The Rev. Dr. Dorcas Gordon, Principal of Knox College, Toronto. The following five students received degrees, diplomas, and certificates in recognition of having completed programs of theological study for ordained Christian ministry: Benoit Cousineau, Jack Duckworth, Derek Krunys and Beth Mattinson. The first graduate of the new Diploma in Lay Leadership was recognized: Rose Mackie. The degree Doctor of Divinity (honoris causa) was conferred on The Rev. Dr. J.H. (Hans) Kouwenberg, senior minister of Calvin Church, Abbotsford, British Columbia, and convener of the St. Andrew’s Hall Board.

STUDENT ENROLMENT

Thirty-one students were enrolled in regular programs at the college during the 2004-2005 academic year. Twenty-five students are now enrolled in the Diploma in Lay Leadership program.

SENATE

The senate is the governing board of the college and consists of eighteen members appointed annually (six per year for three year terms) by the General Assembly, drawn from areas roughly near to the institution, at least one representative from the Atlantic Synod, and the principal (convener), professors, two student representatives, and two Graduates Association representatives. During the 2004-2005 academic year the senate met four times. The senate operates with an executive and the following standing committees: academic, nominating, bursary, lay education, building, and finance. The senate, through the Committee on Theological Education, is recommending changes to the name, size, and structure of the senate to this General Assembly (see p. 556-57).

FACULTY AND STAFF

The full-time administrative and teaching staff of the college for 2004-2005 consisted of Dr. Clyde Ervine, Dr. Dan Shute, Ms. Karla Wübbenhorst, and Principal Vissers. Dr. Ervine served as acting principal while Principal Vissers was on sabbatical leave from August 1 to December 31, 2004. McGill instructors Professor Gerbern Oegema and Dr. Jim Kanaris also serve on the college faculty by virtue of the 1969 agreement with McGill University and the Joint Board of Theological Colleges. Three members of the faculty, now retired, continue to participate in the life of the college on a regular basis: Professor Emeritus Robert Culley, Principal Emeritus William Klempa, and Professor Emeritus Joseph C. McLelland. The Rev. Dr. Barry Mack was sessional lecturer in Canadian Presbyterian History. The college continues to work co-operatively with the faculties of the United Theological College, the Montreal Diocesan Theological College, the McGill Faculty of Religious Studies, and the Faculty of Theology at the University of Montreal. Five congregational ministers served as field education supervisors during the year: The Rev. Adrian Auret, The Rev. James Hurd, The Rev. Cedric Pettigrew, The Rev. Charlene Wilson, and The Rev. John Wilson. The college is served ably by its administrative and custodial staff: Mrs. Caroline O’Connor, Ms. Sandra Steadman, Mr. Mario Elvé, and Mr. Stéphane Richard. Ms. Julie Madden continues to serve as Co-ordinator of Lay Education and Promotions. The food services are provided by Mr. Rolf Schroeder and the staff of Cuisine Schroeder.

TENURE OF DIRECTOR OF PASTORAL STUDIES

The senate is making a recommendation through the supplemental report of the Committee on Theological Education on the tenure and promotion of The Rev. Dr. W.J. Clyde Ervine to this General Assembly (see p. 561-63).

MCGILL FACULTY OF RELIGIOUS STUDIES

The theological program of the college is served by the Bachelor of Theology (B.Th.) program, the Master of Sacred Theology (S.T.M.) program, and the staffing of four chairs at McGill University's Faculty of Religious Studies. In fall 2004 Dr. Ellen Aitken joined the McGill Faculty from Harvard Divinity School in the area of Early Christian History and Literature, replacing Professor Frederik Wisse who retired in May 2004. During 2004-2005 students also received instruction from Professor Patricia Kirkpatrick (Hebrew Bible), Professor Douglas Farrow (Christian Theology), Professor Torrance Kirby (Church History), Professor Ian Henderson (New Testament), Professor Gerbern Oegema (Greco-Roman Judaism and Hebrew Bible), and Dr. Jim Kanaris (Philosophy of Religion). Dr. Glenn Smith taught the required course "Christianity in a Global Perspective." Principal Vissers and Principal Simons of the Montreal Diocesan Theological College serve as Faculty Lecturers in Christian Theology. The Dean of the Faculty, Professor B. Barry Levy, has announced his retirement as dean to take effect at the end of the 2005-2006 academic session.

THE MONTREAL SCHOOL OF THEOLOGY/JOINT BOARD OF THEOLOGICAL COLLEGES

The Joint Board of Theological Colleges affiliated with McGill University is the ecumenical theological consortium of Protestant theological schools of which The Presbyterian College is a member. In 2004 the new public name of the Joint Board was legally registered: The Montreal School of Theology/École théologique de Montréal. From 2001 until 2005 Principal Vissers served two terms as Administrative Officer and Director of the Montreal School of Theology in addition to his duties as Principal of Presbyterian College. The college has been represented on the Joint Board by Dr. Dan De Silva who currently serves as its chair, Mrs. Linda Mavriplis (senate representative), Professor Gerbern Oegema (faculty representative), and Mr. Steve Filyk (student representative).

CONTINUING THEOLOGICAL EDUCATION

One continuing education program was held from February 14-18, 2005, with approximately 50 participants. The lecturers for this program were: Dr. Art Van Seters, former principal of Knox College: *Preaching Toward Congregational Ethical Formation*; Dr. Marion Taylor, Associate Professor of Old Testament, Wycliffe College, Toronto: *Bad Boys and Bad Girls in the Old Testament: Studies in Scriptural Biography*; Dr. Karl Moore, Faculty of Management, McGill University: *Transformational Leadership*; and Professor Miroslav Volf of Yale Divinity School.

THE 2005 L.W. ANDERSON MEMORIAL LECTURES

The lectures were given by Professor Miroslav Volf of Yale Divinity School on February 17th and 18th, on the theme "Gift and Grace".

GLOBAL AND INTER-CULTURAL THEOLOGICAL EDUCATION

In January 2005 third-year students participated in an excursion hosted by the Evangelical Presbyterian Seminary in Matanzas, Cuba. This exposure to ecumenical and global concerns in a different cultural context continues to provide an important experience for theological reflection and integration, and for the personal, spiritual, pastoral and missional 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

The Diploma in Lay Leadership now has 25 students enrolled in the program, both through onsite and distance education. The diploma is a flexible program for lay Christians from all walks of life and from the range of Christian denominations. It is intended to provide theological education for lay people which will equip them for leadership in both church and society. Normally, the diploma is taken over a number of years (2-5), through courses delivered

in a variety of ways. The development of this program has been assisted through grants from the Ewart Endowment for Theological Education and the Presbytery of Montreal. Presbyterian College is also working co-operatively with the Ewart Centre at Knox College and the Elders' Institute at St. Andrew's Hall in the delivery of this program. In 2005 the college will grant the first Diploma in Lay Leadership to a graduate of the program. Ms. Julie Madden continues to provide excellent administrative co-ordination to this program at Presbyterian College.

140TH ANNIVERSARY

The Presbyterian College was founded, prior to the establishment of The Presbyterian Church in Canada, by the Synod of the Canadian Presbyterian Church in response to an overture from the Presbytery of Montreal, and received its charter in 1865. Classes started in 1867 in the basement of Erskine Church. The year 2005 marks the 140th anniversary of the college receiving its charter, and the senate has decided to mark this occasion throughout the 2005-2006 academic year. A special service is being planned for the fall 2005.

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 come to an end at this General Assembly: The Rev. Harry Kuntz, The Rev. Dr. Stephen Hayes, Mrs. Linda Mavriplis, The Rev. Charles E. McPherson, Mr. Ian MacDonald and Mr. John MacLean.

John Vissers
Principal and Convener of Senate

KNOX COLLEGE

THE 161ST CONVOCATION

The 161st Convocation took place on May 11, 2005 in Convocation Hall, University of Toronto. The following students received degrees, diplomas and certificates:

Master of Divinity degree: Julia Apps-Douglas, Marlene Buwalda, Mark Chiang, Jonathan Dennis, Hye-Kyung Heo, Brian Hornibrook, Lina Kim, In Soo Kong, Jonathan Kwon, Matthew McKay, Susan Moore, Isaac Paik, Janet Ryu, Susan Suh, Mary Utvich-Spear, Mark Wolfe.

Diploma of the College: Julia Apps-Douglas, Marlene Buwalda, Mark Chiang, Jonathan Dennis, Brian Hornibrook, Lina Kim, In Soo Kong, Jonathan Kwon, Matthew McKay, Susan Moore, Isaac Paik, Susan Suh, Mary Utvich-Spear, Mark Wolfe.

Special General Assembly Certificate: Blair Bertrand, Edward Lee, Jeanie Lee, Saehoon (Stefan) Lee, Samuel Park, Creola Simpson, Daniel West.

Master of Theological Studies: Margaret Douglas, David Gladwell, John Mooney.

Master of Religious Education: In Soo Kong, Jonathan Kwon.

Master of Theology: Jeung-Guk Lee, Steve Vera.

In addition, there were 15 graduates in the lay education program receiving the Certificate in Christian Faith and Life along with the first 35 graduates from the Korean-speaking certificate program.

The degree of Doctor of Divinity (honoris causa) was awarded to The Rev. Richard W. Fee and The Rev. Gordon L. Fish.

Rick Fee graduated from Knox College in 1976 and arrived in Nigeria in 1977 where he served two local parishes, and in 1983 was appointed Deputy Clerk of The Presbyterian Church of Nigeria. He remained in Nigeria for sixteen years. On his return to Canada, he began his work as Director of Presbyterian World Service and Development. In this capacity he has provided support and assistance to a needy world during times of crisis through development projects. "Rick has shown how an individual raised in a small and isolated town, in a modest and dispersed faith community can be raised up by God for great service national and international." He served as the Moderator of the 130th General Assembly.

Gordon Fish graduated from Knox College in 1960 and subsequently served The Presbyterian Church in Canada for 41 years in a variety of congregational ministries. Gordon's ministry was particularly committed to evangelism; outreach to the marginalized and to dedicated pastoral care. He is considered a visionary for his work on media ministries. He served on the Religious Advisory Committee for CFTO television for thirty years, appearing regularly on CTV's program "Focus" and also did filming for religious series such as "Faith Finders" and two children's series "Footsteps" and "Nuts and Bolts and Things". "His life work clearly models and portrays his deep love of his Lord Jesus Christ; his willing spending of himself in reaching out to others and his unequivocal faith in God."

This year's convocation speaker was The Reverend Dr. Douglas Hall, Canadian scholar; international author and member of the Order of Canada. The title of his address was "Christian Ministry in a Post-Christian Social Context".

In addition to its regular Convocation, Knox held a special Convocation on Monday, March 7, 2005. The recipient of the Honorary Doctor of Divinity, Dr. Alison Elliot, Moderator of the General Assembly of the Church of Scotland, was unable to be present for May 11th, but was presenting a lecture at the college on March 7th. Her lecture on "The Church in the Twenty-First Century" was preceded by a service in which the Doctor of Divinity (*honoris causa*) was conferred upon Dr. Elliot.

Dr. Elliot is the first woman and only the second lay person to be Moderator of the General Assembly of the Church of Scotland. She is Associate Director of Edinburgh University's Centre for Theology and Public Issues, and Honorary Fellow of New College. She has been actively involved in the ecumenical movement both in her native Scotland and internationally, and has also been well recognized for her work in the civic sphere (including Scottish land reform and the Royal College of Physicians).

160TH ANNIVERSARY YEAR FOR KNOX COLLEGE

Knox College set the 2004-2005 academic year, from Convocation 2004 to Convocation 2005, as a time of celebration. Brian Stewart, Senior Correspondent for the CBC and Garth Drabinsky, producer of the movie *The Gospel of John* started out the year and Dr. Doug Hall brought it full circle. A presentation was made at General Assembly 2004 and numerous visits were made to synods and congregations asking them to keep the work of theological education in their prayers especially during this year of Knox' celebration. During the year the principal and faculty took every opportunity to be out in the church providing information on the college and inviting men and women to consider ministry. On Friday, November 5, 2004 (our actual anniversary day) we had a full house at dinner and a wonderful service of celebration. Other events continued to occur throughout the year.

FACULTY INFORMATION

Professor Calvin Pater completed a one-year sabbatical and will retire beginning July 1, 2005. Professor Stuart Macdonald has been teaching the required courses in Reformation History and Introduction to Church History. Professor Macdonald will continue teaching in this area in addition to Congregational Studies.

Professor Nam Soon Song had a one-semester sabbatical during which time she presented papers and conducted further research on her work in Eastern thought and models of Christian Education.

Two interim faculty were hired for the 2004-2005 academic year. Dr. Brian Irwin, teaching in the area of Old Testament, has spent the last three years teaching at an ATS-accredited seminary in New York State. In addition to regular teaching he taught a course in the Korean Lay Education program. He brought to the college an enthusiasm for teaching and considerable experience as a church member, a student, and a professor.

The Rev. Dr. Andrew Irvine taught in the area of congregational and pastoral practice. Administratively he has worked with the Basic Degree Director to coordinate and redevelop the policies and procedures for the Field Education program. He worked part-time last year, bringing to Knox his vast experience in advanced ministry education and clergy self-care.

The General Assembly in June 2004 gave the college permission to circularize the presbyteries in two searches. After reviewing the budget for 2004-2005, and with the goal of a balanced budget achievable in 2004-2005, it was recommended that we conduct only one search during this year. Hence the search for a pastoral theologian has been postponed.

Appointment of Professor of Old Testament/Hebrew Scriptures

A search committee was struck in October 2004 for the work of finding a Professor of Old Testament/Hebrew Scriptures. The presbyteries were circularized and recommendations received. The committee included one member of the board, one representative appointed by the Committee on Theological Education, one Knox faculty member, one faculty member from a TST college, one representative from KEGA, a current student and the principal as convener.

The search committee followed diligently the process as set out in the Knox Faculty Handbook. The search committee reviewed extensively the material submitted and decided on a short list of two. The public phase of the search was set for January 12 and 19, 2005, when each candidate was asked to make a presentation on some aspect of Old Testament/Hebrew Scriptures, as would be taught to an introductory M.Div. class. In the context of each presentation, the candidate was interviewed separately by the student committee, the faculty and the search committee. The search committee met with the student committee and the faculty to discuss and compare their conclusions concerning each candidate and his suitability for Knox College.

Subsequently, the search committee evaluated its own response to the candidates and the reports from the students and faculty. After careful deliberation the search committee strongly endorsed the appointment of Dr. Brian Irwin to the position.

This was presented to the Knox College Board of Governors on February 2, 2005. The board unanimously approved the selection of Dr. Brian Irwin as Assistant Professor of Old Testament/Hebrew Scriptures for a five year term.

Brian Irwin is a Canadian who began his association with the Presbyterian and Reformed family as a student in Jerusalem, and as a deacon in the Presbyterian Church (USA). Since his return to Canada he and his family have found a Presbyterian church home.

The search committee commended Dr. Irwin for the excellence of his teaching - the style, pedagogy and content of his presentation for the Knox community. He has a well developed understanding of the diversity of student learners in their first course in Old Testament, the concerns and anxieties they may bring to their first course in scriptures. The lecture he presented was simple in form and at the same time clearly organized to lead students into expanding their framework for understanding the Old Testament in a near-eastern context.

The search committee from its experience of him in the interview unanimously endorsed the nomination of him to the board, clearly perceiving a fit between him and the Knox faculty. They appreciated his openness in the interview, the strong focus on church and faith in his teaching, the clarity of his ongoing research plans that includes publications for the church and the academy. Not only would faculty endorse the description above, but they were impressed with his grasp of an outcome-based M.Div. curriculum as key to successful preparation for ministry.

FIELD EDUCATION

There are 30 students in the Theological Field Education with an additional two enrolled in both the M.Div. and the M.R.E., Theological Field Education program. There are a total of 29 supervisors working with the college. They are: The Rev. Samuel Ahn, The Rev. Paul An, The Rev. George Anderson, The Rev. Dr. Harris Athanasiadis, The Rev. Dr. Nick Athanasiadis, The Rev. Dr. Cameron Brett, The Rev. Daniel Cho, The Rev. Wes Denyer, The Rev. Hugh Donnelly, The Rev. Dr. Garfield Havemann, The Rev. Jan Hieminga, The Rev. Rodger Hunter, The Rev. Will Ingram, The Rev. In Kee Kim, The Rev. Kyu-gon Kim, The Rev. J. Mark Lewis, The Rev. Joseph P. Lim, The Rev. Dr. Kevin Livingstone, The Rev. Dr. Doug McQuaig, The Rev. Bill Middleton, The Rev. Dr. Harold Morris, The Rev. Kristine O'Brien, The Rev. Christine O'Reilly, The Rev. Ho Park, The Rev. Ferne Reeve, The Rev. Harvey Self, The Rev. Suh Wook Soo, The Rev. Dr. Charlotte Stuart, Mr. Michael Taylor. Their work on our behalf is greatly appreciated.

A number of changes have been implemented this year. We have offered six supervisory training sessions and have requested that all supervisors attend four of these sessions. This is an opportunity to work more closely with the supervisors while keeping them up-to-date on both changes in the program and current thought in theological education.

This year a *Handbook for the Lay Advisory Committee* was produced in an effort to strengthen and standardize the import work of this committee. Every person on each student's committee was given a copy of the handbook and the opportunity to meet with the Theological Field Education co-ordinator to discuss their work. Positive feedback has been received from members of the Lay Advisory Committees.

Workshops have been modified to deal with issues directly related to the field placement and future ministry. Additionally the integrative seminars have been divided into three small groups, overseen by the co-ordinator and two teaching assistants. This provides the student with more opportunity to present critical issues and to reflect upon them in a small group setting.

STUDENT INFORMATION

Degree Programs

In the 2004-2005 academic year, Knox College admitted 31 new students in the Basic Degree area (M.Div., M.R.E., M.T.S.) and 9 in the Advanced Degree area (Th.M. and doctoral programs). The total enrolment stands at 93 in the Basic Degree and 35 in the Advanced Degree, giving a total of 128 students.

A breakdown by degrees shows: General Assembly students - 12; M.Div. - 64; M.R.E. - 4; M.T.S. - 11; Basic Degree special students - 2; M.A. - 1; Th.M. - 6; Ph.D. - 5; Th.D. - 20; and D.Min. - 3.

A total of \$223,384 was given in student bursary and scholarship assistance during the 2004-2005 year.

Ewart Centre for Lay Education

The Certificate in Christian Faith and Life course registration for 2004-2005 is as follows:

Knox Site: 22 in New Testament (English language)
 22 in Global Context (English language)
 39 in Old Testament (Korean language)
 39 in Ethical Issues (Korean language)

On-line courses: 20 in New Testament
 20 in Theology
 20 in Christian History (spring 2005)
 20 in Revisioning Christian Education

Offsite: four courses offered (Pictou and Guelph) with 34 enrolled.

The English program had 43 graduates and the first class of more than 30 Korean students graduated this spring.

We anticipate that by January 2006 all eight courses of the certificate program will be available in an on line learning delivery system. The added benefit for Knox College is that eight faculty members, adjunct faculty and doctoral students will have experience in designing and delivering internet learning.

CENTRE FOR CONTINUING EDUCATION

During 2004 the Centre for Continuing Education continued its long-standing lectureships (the MacDonald Lecture and the Laidlaw Lectures) and programs carried out in partnership with local churches. All the workshops and seminars seek to serve our commitment to learning that is life-long and enhances ministry practice. Emily Rodgers, a doctoral student has co-ordinated the work of the centre during this academic year.

In September, the MacDonald Memorial Lecture focused on youth ministry with Karen Bach speaking on "Youth Ministry Out There: Being Church to Youth in Their Context". In October 2004 Jana Childers returned to offer a workshop on "New Wine in New Wineskins: Incarnational Preaching on Matthew". On November 10th and 11th the Robert Laidlaw

Lectureship on “Jesus and the Spiral of Violence” was offered by Walter Wink and June Keener Wink. In response to an expressed desire for us to continue our emphasis on clergy self-care, Andrew Irvine offered a four day event in February 2005 on “Take Care!: Holding a Sacred Trust with Integrity in Today’s World”. As well, in February 2005, Black History Month was recognized with the Johnson Scholar-in-Residence, The Rev. Collin Cowan. Collin, among other things visited churches, met with students formally and informally, and gave leadership at an event focusing on black leadership in The Presbyterian Church in Canada. Continuing Education plans also included a “Church in the 21st Century Event” in March 2005 with Dr. Allison Elliot, Moderator of the General Assembly of the Church of Scotland for 2004 (sponsored jointly with St. Andrew’s Church, King Street, Toronto).

FINANCE

The change in the end of the college’s fiscal year from December 31st to April 30th has assisted us in planning and budgeting for the academic year

The first twelve months under the new fiscal year (May 1, 2004 - April 30, 2005) has produced a balanced budget. This achievement has, however, been at significant cost to the college; namely deferring maintenance to the building, staffing cuts, and suspending a faculty search. As of March 1, 2005, we are continuing to work to ensure a continuing balanced budget into the next fiscal year.

Also in 2005, the website, www.utoronto.ca/knox, was given a makeover to improve its look and usefulness.

FUND-RAISING INITIATIVE AND STRATEGIC PLANNING

The Strategic Plan developed during the last academic year requires the development of an annual operating plan. This was developed and submitted to the Governance Committee for review and to the board for information. It includes ongoing priorities for our Basic Degree programs and Advanced Degree initiatives as well as planning for fundraising, balanced budgets and building maintenance.

In June 2004, Knox College retained outside consultants to conduct a study to seek input and gather opinions about the establishment of a Centre for Congregational and Pastoral Renewal at Knox College and to determine the level of financial support for such an endeavour from its major donors, alumni and friends. In October and November 2004, over 60 people were confidentially interviewed and the results were tabulated and evaluated by the outside consultants, and a written report was prepared. This report was presented to the Board of Governors at their meeting on November 26, 2004. The report commented that there was a great deal of support for the college among its constituents, but the timing for such a campaign was not right and the college needed to define and develop further its vision for congregational and pastoral renewal before its constituents were asked for their financial support. The board accepted the recommendations of the outside consultants’ report and are addressing the key issues that the report defined through the committees of the board.

KNOX COLLEGE OPEN HOUSE

Annually, Knox provides the opportunity for individuals who are considering ministry in The Presbyterian Church in Canada or who would like to study at the college to attend a day of worship, information and orientation. This event was held on Saturday January 29, 2005 with 11 prospective students in attendance.

OTHER COLLEGE NEWS INCLUDES

During summer 2004 the World Alliance of Reformed Churches met in Accra, Ghana for its General Council, a meeting held every 7 years. At this gathering there were 1,000 participants representing 75 million Presbyterian and Reformed people worldwide. For the first time a Global Institute of Theology was sponsored by the Alliance. This institute brought together 67 theological students from around the world to Trinity Theological Seminary in Accra where they studied and lived together for a month. Each day they attended classes on ecumenism, inter-religious dialogue, and mission in the 21st century. The principal of Knox College was privileged to be part of this in the context of her work for the Alliance.

The church sent three students, two sponsored by Presbyterian College, St. Andrew's Hall, Knox, International Ministries, WMS, PWS&D, and the Ecumenical and Interfaith Relations Committee. Mr. Gordon Welch represented Presbyterian College and Ms. Yon Chough, Knox College. The Knox faculty were so enthusiastic about this participation that they requested funding from our bursary and scholarship funds be set aside to support a third student, Mr. Mark Chiang. The students through their conversations and leadership in worship led to an enthusiastic response among the student body to the moderator's initiative on HIV/AIDS.

APPRECIATION

Two members of the Board of Governors have completed two terms of service. We heartily thank Mr. Roger Lindsay and The Rev. Lynda Reid for their service to the board and the college. Three others (Ms. Elisabeth Burgess, Mr. Ian Croft and Dr. Peter Ross) have completed one 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 especially in the area of financial management.

J. Dorcas Gordon
Principal

ST. ANDREW'S HALL

The Board of St. Andrew's Hall gives thanks to God for another good year with many challenges and many blessings. Eight new Presbyterian students registered for various programs at VST, the largest intake in a number of years. It is expected that four Presbyterian students will graduate in the May convocation. In addition to the regular chapel services of VST, St. Andrew's Hall provides weekly services for Presbyterian students and guests. The board has approved a new method of distributing bursary funds to Presbyterian students which should significantly increase their financial support and expedite payment to them. This is somewhat of a step in faith as St. Andrew's Hall depends heavily on contributions to supplement the income from investments in the designated funds, but we pray that God will continue to bless us in this area of our ministry to students.

There is a strong Presbyterian presence on the campus of VST with four Presbyterian faculty members plus Dr. Roberta Clare, Director of the Elders' Institute. Dr. Clare and Dr. Patricia Dutcher-Walls have been welcome additions to the Presbyterian community this year. St. Andrew's Hall hosted both the Presbytery of Westminster and the Presbytery of Western Han-Ca at a celebration on the occasion of the induction of Dr. Dutcher-Walls by the former court.

The board wishes to thank Ms. Janette McIntosh for her devoted service through two terms on the board. Ms. McIntosh has served as chair of the Personnel Committee through an unsettled period during which her wise counsel and cheerful spirit were invaluable. The board prays God's blessing upon her and upon her family. The board congratulates its student representative, Dr. Bruce Yeates, upon his forthcoming graduation from VST. Regret is not the correct word for such a departure but we do wish to thank him for his careful service to the board and to the Committee on Theological Education. We regret to report the resignation from the board of a member who has served since 2003, The Rev. Brian Crosby of Victoria. Mr. Crosby, who has served both as a missionary and a congregational ministry, is retiring from the active ministry and moving to Scotland. This is in some senses a homecoming for him since he also served a term there as Warden of Iona Abbey. The board prays for God's blessing upon him and his wife Liz. The board is pleased to announce that it has appointed Dr. Fred Speckeen of Kelowna to serve until the next General Assembly. Dr. Speckeen, a retired minister, has extensive experience in academic administration. Among many responsibilities he has served as Vice President of Waterloo Lutheran University (since renamed Wilfrid Laurier University) and as president of several western Canadian colleges. He is also treasurer of CANAAC, the Caribbean and North American Area Council of the World Alliance of Reformed Churches. Dr. Speckeen will also serve as a representative of St. Andrew's Hall on the Board of VST.

PERSONNEL AND TRANSITIONS

A cohesive, hard-working and efficient staff has been established at St. Andrew's Hall. The board wishes to thank all members of the staff for their many contributions. There have been some transitions in the past year. Mrs. Sung-Hee Kim, chaplain in the year 2003-04 declined to

be reappointed because of the press of her activities as a mother and pastor's wife. St. Andrew's Hall understands these pressures and trusts that, at some point, she will be able to work again with students. Two Presbyterian theological students, Ms. Wendy Adams and Mr. Justin Kim have taken up the position jointly. Our townhouse Community Co-ordinator, Mrs. Beth McIntosh, leaves the position after four years of outstanding service. The importance of her ministry cannot be overemphasized. In a very real sense she has been what the children call her, "Grandma Beth", and we shall miss her greatly. Mrs. McIntosh hopes to engage in a new ministry, the details of which are not yet certain. We thank God for her presence in our community and wish her God's blessings in her new ministries. Ms. Mary Fontaine, who has served as a part time secretary of the board and administrative assistant to the dean has left St. Andrew's Hall to engage in "Hummingbird Ministry," an effort to reach out to First Nations people in the Lower Mainland of British Columbia. Ms. Fontaine, a recent graduate of VST, is the only Native woman M.Div graduate in The Presbyterian Church in Canada. The Board of St. Andrew's Hall prays God's blessing on her in this ministry and has made a financial contribution to support it. Mr. Poul Rasmussen has been engaged in this position.

PROPERTY DEVELOPMENT

The board had come to an agreement with a Vancouver corporation to develop "Lot 51" a portion of the St. Andrew's Hall property. At the last moment, the developers withdrew from that agreement. The property was therefore put back on the market. Expressions of interest have been received from seven companies.

THE ELDERS' INSTITUTE

The Elders' Institute welcomed The Rev. Dr. Roberta Clare as its Director in January. Its programs continue to be designed to meet the specific needs of ruling elders and lay leaders, and they are often "made to order". In 2004, the Elders' Institute continued to produce "on-line" courses, "in-a-box" (print resources), and "on-the-road" workshops across Canada. In 2004, St. Andrew's Hall offered five six-week online courses. Four of the courses had full registrations or were over-subscribed; "Sunday's Coming: A Course for Lay People on Leading Worship" with The Rev. Carey Nieuwhof, "Introduction to Lay Ministry: Reflecting on the Tasks of Ministry" Parts I and II with The Rev. Dr. Roberta Clare, and "Teach Us to Pray: The Practice of Prayer for Presbyterian Elders" with The Rev. Sabrina Caldwell. The Rev. Dr. John Carr taught "Pastoral Care for Presbyterian Elders", one of the 'staple' courses of the Elders' Institute. A new resource developed for the benefit for elders across Canada made its debut on the Elders' Institute web-site. "The Toolbox" received approximately 200 hits the first two months it appeared.

Roberta Clare's "on-the-road" workshops last year across the country attracted 550 participants in the Presbyteries of Ottawa, Montreal, St. John, Halifax-Lunenburg, and Prince Edward Island, and the day-long workshop and worship event held prior to General Assembly. Leadership at the pre-General Assembly workshop was provided by The Rev. Dr. Stephen Farris, The Rev. Dr. Peter Coutts, The Rev. In Kee Kim, The Rev. Anne Yee Hibbs, Miss Susan Swanney, The Rev. Dr. Roberta Clare.

The Elders' Institute receives no funding from *Presbyterians Sharing...* St. Andrew's Hall is committed to supporting the project. We are grateful to all congregations and individuals who generously supported the Elders' Institute with their financial contributions in 2004.

FINANCES

2004 year end preparations indicate that the year's operations netted in approximately a \$50,000 deficit. Cash flow was not affected as a draw was made on a line of credit from the Consolidated Fund. This was much better financial performance than anticipated and is due primarily to the careful supervision of the Director of Housing and Operations, Ms. Helen Anderson, and to the tireless work of Ms. Mihye Park in filling residence rooms in the summer when a number of rooms sometimes sit vacant. Nevertheless, no institution can continue to run deficits. St. Andrew's Hall has reason to expect an improved financial position in the immediate future. The board plans to repay the loan from the Consolidated Funds with proceeds from the property development project. Our current mortgage with the Bank of Montreal will be renegotiated in 2005 and we expect significantly to reduce our expenses in this area.

St. Andrew's Hall continues to set aside 4 percent of annual revenues into a capital replacement fund, which is held in the church's Consolidated Fund.

MAINTENANCE

A part of the redevelopment of the property, St. Andrew's Hall plans to demolish the chapel and dormitory built in 1957, making way for a new institutional building which will include student residences, chapel, offices, cafeteria, etc.. The parking lot is being developed into a "Woonerf", or "living street", where vehicles and pedestrians are able to share the space safely. Our courtyard will become a "UNOS" (Useable Neighbourhood Open Space) area, which can be used by all residents in the area. With the development of UBC's Theological Neighbourhood comes an improved infrastructure. St. Andrew's Hall will be required to pay its share of infrastructure improvement costs upon completion of the land deal.

The buildings opened in 1995 continue to perform well and we are dealing with the first of our capital replacement items in the 30 year maintenance program, specifically painting and replacement of carpeting. We have added wireless high speed internet to the residence and plan to add a fibre optic DSL option in the near future.

RESIDENCE LIFE AND CHAPLAINCY

Regular community events continue, planned by the community co-ordinators. These include barbecues, pot luck dinners, pizza nights and weekly cookies and cocoa get togethers. Our chaplains, Ms. Wendy Adams and Mr. Justin Kim, organized the Advent carol service and hold bible studies for everyone who wishes to attend.

The Board of St. Andrew's Hall gives thanks to God for another year of blessing and commends the students, residents and supporters of the Hall to the infinite mercy of God.

J. H. Hans Kouwenberg
Convener

Stephen Farris
Dean

VANCOUVER SCHOOL OF THEOLOGY

This report is partly by way of update and partly general overview. The program offerings at VST are presented below. It is well known that Vancouver School of Theology has made the decision to continue to prepare leaders of spiritual depth and learning for the benefit of the church and society at large. This commitment has led to both programmatic decisions and financial decisions, all consistent with a recently adopted Strategic Plan.

PROGRAM DEVELOPMENT

The Chalmers Institute for Continuing Education and Congregational Development continues to provide year-round continuing education through courses and public lectures/workshops, leadership development, congregational resources and research.

- Distinguished Speaker Series - new in summer 2004. The inaugural lecture was delivered to a capacity crowd by Dr. Marcus Borg.
- Programs for "third-age learners" (persons 55 years and older).
- Chalmers Summer School is a comprehensive program known throughout North America.
- Certificate Programs: The institute offers five distinct certificates in continuing education: Christian Spirituality, Ministry Studies, Biblical Studies, Theological Studies, and General Studies.
- Pacific Jubilee Program: offering lay and ordained people the opportunity to deepen their capacity for the ancient ministry of spiritual direction.
- Canadian Studies Program: a partnership with Shizuoka Eiwa Gakuin University in Japan designed to deepen the understanding of Japanese and Canadian Christianity, culture, history and society.
- Disciple Leaders Training Seminar.

The school is increasing its offerings through both diversification and partnerships, and it is currently in conversation with institutions in Wales and Korea for more developed relationships.

The school is introducing (and reintroducing) modular forms of education for degree course delivery, and expanding on-site delivery to include Alberta, Ontario and Manitoba. As well, it is

expanding its on-line courses to include, along with the Pentateuch, the Prophets, Ethics, and History and Liturgical Studies. Following are the diploma and degree offerings:

- Diploma in Christian Studies: This is the general program offering theological enrichment and a solid base for lay ministry.
- Diploma in Denominational Studies - new in fall 2004: This diploma provides a solid foundation in one of the three supporting denominations (Anglican, Presbyterian or United).
- Native Ministries Program (M.Div.): Under the guidance of its Director, Dr. Martin Brokenleg, this program will continue to expand. Dr. Brokenleg (Vice-Principal), Dr. Wendy Fletcher (Dean), and Dr. Ken MacQueen (Principal) and others are exploring new partnerships with schools and churches in the Pacific Rim.
- Master of Divinity (M.Div.): This degree program has been tailored to meet students' needs so as to now have three streams available, the M.Div. for ordination, M.Div. for lay people, and M.Div. Honours.
- Master of Arts in Religious Education (M.A.R.E.) - new in fall 2004: This program of study will develop excellent leadership in ministry in congregations and religious institutions.
- Master of Arts in Theological Studies (M.A.T.S.) - new in fall 2003: This two-year program offers further spiritual development in relation to other professions. Current concentrations are Christian Spirituality, Spiritual Direction, and Biblical Studies. (This program registered an initial intake of 40 students in its first year.)
- Master of Theology (Th.M.): This post-graduate degree program offers two streams of study, one leading to a scholarly thesis, and the other offering broader course work and a general research project.
- Doctor of Ministry (D.Min.): We may discontinue the D.Min. program and focus instead at the doctoral level on a Ph.D. partnership with the University of Wales, Lampeter.

FINANCIAL DEVELOPMENT

Financial development is in the form of two distinct projects: property development and fund-raising. Our total need is to increase the endowment fund by \$15 million, so that the income can sustain the programming. The property development will provide \$12 million of that. The school has begun a fund-raising program to raise the other \$3 to \$2 million in cash and pledges, and \$1 million in planned/deferred gifts. Property development is well under way. The fund-raising, through the Landmark Legacy Campaign, is in its early stages, and will be very active over the next few months.

ENROLLMENT

Enrollment at VST has been strengthened by all of this. Chalmers enrollment includes many hundreds of persons who come to the varied events ranging from certificate programs to single lectures. In the degree programs, registrations this year show us with approximately 180 students; very strong in the history of the school.

FRUSTRATIONS

The school is challenged by delays in the opening of Somerville House (the new residence) but we are now in and anticipating the official opening on April 14th. Students and others have been very patient, but this has been difficult. The Iona schedule has us moving back in in the month of August. Should there be a delay beyond August in entry into the Iona building, that would be a great burden to us.

We continue to have budgetary challenges. The reality is that the property development is, as I have said on a number of occasions, a necessary but not sufficient element of financial balance. Both fundraising and recruitment success will be important to our ongoing stability.

DELIGHTS

It has been a joy to formally welcome new people to VST this year - faculty, staff, students, and volunteers. Our programs are excellent and exciting, with new partnerships offering great interest. I am delighted with our prospects, despite the challenges.

Ken MacQueen
Principal

TRUSTEE BOARD

To the Venerable, the 131st General Assembly:

The Trustee Board of The Presbyterian Church in Canada (the board) is incorporated by Federal Statute and by ancillary legislation in every province. The board met four times during 2004 and has sought to ensure that it has properly discharged its statutory responsibilities as trustee. The board acts at the direction of the General Assembly and the Assembly Council and is responsible for giving close attention to the matters with which it is charged.

The board welcomed the following new members: Ms. Virginia Bell and The Rev. George Malcolm. The board also expressed their sincere thanks to departing board members Mr. David Jennings and Mr. Bert Hielema (convener) for their faithful service to the board and the church.

The board has contracted with Eckler Partners to perform a quarterly investment review of the pension fund managers. The board invited Martin Lucas & Seagram Limited (Consolidated Portfolio) to make a presentation and to answer questions on their performance.

The Investment Committee has reviewed and revised the investment policy and carried out a review of the fund manager structure. The committee met six times during 2004-2005 in order to complete this task. The board has adopted a new fund manager structure to be used with regards to the Pension Funds. Four fund managers continue to look after the \$152 million dollars invested in the Pension Funds and \$68 million dollars in the Consolidated Portfolio with two managers focusing on Canadian equities and fixed income and one manager focusing on International equities for the Pension Fund and one manager looking after 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, 2004 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.

Ms. Virginia Bell	Mr. Gordon McNeill
Dr. Derek Chisholm	The Rev. Dr. J.J. Harrold Morris
Mr. George Gordon	Mr. John Powell
The Rev. Stephen Kendall	The Rev. Samuel M. Priestley Jr.
The Rev. George Malcolm	Mr. James Robb
Mr. Peter D. Marlatt	Mr. Stephen P. Roche
Mr. Russell E. McKay	Ms. Lisa Whitwell

Ex-officio without vote:

Ms. Elza Furzer, Secretary
 Mr. H. Donald Guthrie, Q.C., provides counsel to the Trustee Board at its invitation.

James Robb
 Convener

Elza Furzer
 Secretary

WOMEN'S MISSIONARY SOCIETY

To the Venerable, the 131st General Assembly:

The Council Executive of the Women's Missionary Society respectfully submits the following report for 2004.

ANNUAL COUNCIL MEETING

The theme at the 89th Council Meeting, held at Crieff Hills Community, focused on "Justice - Not Just Us". As we reflected on this theme, the Bible studies and worship services focused on our mission and justice. Bible studies were led by Ms. Bernice Santor and The Rev. Dr. Joe Reed.

Some highlights included presentations by Heather Paton, Wilma Welsh, Joanne Instance, and Marjorie Ross. On Sunday evening, Wilma and Joanne spoke of their trip to India. As part of a Presbyterian Church in Canada delegation, they were able to represent the WMS and bring back what they saw and experienced. Monday afternoon, Heather Paton brought a report about her year-long work at Chigodi House in Malawi and the program, funded by the WMS. Monday evening, The Rev. Glynis Williams of Action Réfugiés de Montreal spoke about her work with the refugee people in Canada, raising awareness about the devastating and unjust situations of refugees in Canada and around the world. Tuesday afternoon, the Council looked at social justice issues through the eyes of some special guests who were invited to share about their lives and experience living as marginalized persons in our society. They were John Plater, Barbara, and Brent. John Plater spoke to the group about his experience as an HIV infected person and the stigma that is still there in our society about HIV and Aids. Barbara and Brent, who were from Évangél Hall, spoke about their struggles as homeless people living in the city of Toronto. The Rev. Helen Smith accompanied them and spoke about the work of Évangél Hall and the ministry to street people. Dr. Marjorie Ross, Ms. Gail Turner and Mr. Stephen Allen were invited to introduce KAIROS, a coalition of churches which deals with justice-related matters.

CHANGES IN STAFF

In April 2004, a historical first took place within the WMS personnel. For the first time in WMS history a man was employed in a permanent position with the WMS at Wynford Drive. Stephen Oricello replaced Laurie Elsdon after working on contract in that position for a year during her maternity leave. Stephen was hired as Resource Consultant in The Book Room. Welcome aboard Stephen!

Another position to fill was that of the editor of the Glad Tidings magazine after June Stevenson's retirement in June 2004. After some time of searching, Ms. Holly Wilson was hired and she brings a fresh new outlook and much enthusiasm to Glad Tidings and the WMS.

MISSION AWARENESS SUNDAY

Resources for Mission Awareness Sunday were distributed to all WMS and affiliated groups in early January 2005. This year's resources were written by The Rev. Glen Davis, a previous moderator of General Assembly. 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 Évangél Hall, the WMS choice for the Canada mission project for 2005.

MISSION RESOURCES

Still Moving, the WMS popular report, changed its name to "*On the Move in Mission*" to reflect better the current vision and direction in the WMS. Last year marks its fifth publication. It serves as an excellent promotional tool for the society and for mission. Through the use of words and pictures, information regarding the work and finances of the society is provided.

This year, as in previous years, the WMS, in collaboration with Canada Ministries, International Ministries and Education for Mission, produced the "Stories of Mission", a compilation of the reports of our missionaries from Canada and abroad.

In 2004, the WMS published "Consider It All Joy" by June Stevenson, a user-friendly Bible study based on the Stories of Mission, as an alternate to the church's study.

THE BOOK ROOM

The WMS continues to work in partnership with The Presbyterian Church in Canada to offer this valuable service to congregations and individuals under the capable management of Susan Clarke.

REGIONAL STAFF

Sarah Kim, Executive Director of the WMS and Ian Morrison, General Secretary of the Life and Mission Agency met on a regular basis to discuss matters related to regional staffing. Meetings with two representatives of regional staff took place by telephone conference to discuss mutual matters of interest and to co-ordinate plans for the regional staff gathering in December at Crieff Hills.

In February 2005, the Regional Staff Task Force Committee met at Wynford Drive. After a full day of discussion, it was decided to meet again in May after the conveners' meeting, for continued discussions on the various follow-up items recommended by last year's General Assembly.

The WMS shared with the Life and Mission Agency in the costs of both the regional staff gathering, the Task Force Committee, and the conveners' meetings.

KCCJ - WMS EXCHANGE TRIP

In September-October 2004, ten women from the National Christian Women's Association of the Korean Christian Church in Japan came to Canada on an exchange mission trip. After several years of envisioning and discussing this pilot project which was a vision of the late The Rev. Dr. Jack McIntosh, the group from Japan came to Canada as the first half of an exchange mission fellowship with the WMS. In Canada, they visited Vancouver, Calgary, Winnipeg, Toronto and Guelph, the resting place of Jack McIntosh. The group was hosted by various WMS groups and presbyterials in each city. The main purpose of their itinerary was to see the mission work of the church in Canada and have fellowship with Christians in Canada, in particular WMS groups. Their itinerary included a seminar day with Roberta Clare of the Elders' Institute, a meeting with Mary Fontaine of Hummingbird Ministries in British Columbia, a visit to the Rainbow Mission in Vancouver's eastside by the Presbytery of Western Han-Ca, worshipping in a multi-ethnic church in Vancouver, sightseeing at Banff, visiting Winnipeg Inner City Missions, visiting Evangel Hall and Massey Centre for Women (United Church of Canada) in Toronto, sightseeing in Niagara Falls and downtown Toronto, worshipping and meeting Koreans in the Presbytery of Eastern Han-Ca, and, to end the trip, a visit to Jack McIntosh's gravesite in Guelph, Ontario.

Part of the trip included a joint consultation with the WMS Council Executive in Toronto where the two groups were able to share about the history of their organizations as well as the current issues facing the women in their respective denominations. The group also had a day to meet with the women of the Han-Ca East Presbyterial, having opportunity to share about their common experience as Korean women in a foreign land.

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. Approximately another \$3,000, was given in 2004 towards the expenses of the regional staff annual gathering.
2. In addition to the contribution of \$150,000 to the general fund of The Presbyterian Church in Canada, the society continues to give \$10,000 to assist the work of the Covenant Community with Children and Youth (CCCY).
3. Grants for Christian Literature in the amount of \$10,000 were given in 2004 to provide printed resources for Nigeria, Malawi, Mozambique, Taiwan, China, El Salvador, Cuba, Guyana, Guatemala, Romania, Hungary and various ministries across Canada.
4. From Undesignated Legacies, a grant of \$15,000 was made to Action Réfugiés in Montreal, \$5,000 to a breakfast program in Prince Rupert, \$5,000 to an out-of-the-cold program in Toronto as its Canadian projects for 2004. As well, in 2004, the WMS gave a third installment of \$25,000 for Chigodi House in Malawi. These grants, combined, make up the \$50,000 allocation for mission projects, international and domestic, to be disbursed each year from Undesignated Legacies.
5. A donation of \$15,000 was made to the church's national Toward a World Without AIDS Campaign.

- 6. A grant of \$15,000 was made towards the reconstruction of the school in Jobat, India, plus and extra \$6,500 towards the support of students and teachers.
- 7. A grant of \$10,600 was made to the Fraternidad de Presbyteriales Mayas in Guatemala for their program work.
- 8. A budget of \$15,000 was given to be used towards the cost of mailing knitted items, such as pneumonia vests, to different mission places, e.g. India, Malawi and Central America.

FINANCES

The following is a summary of receipts and disbursements for 2004.

Receipts	\$
Presbyterials	685,725
Special gifts	6,963
Legacies	262,137
Bank & Investment Interest	80,032
Life Membership (Pins) Income	1,380
Book Room Sales	185,614
Total	<u>1,221,851</u>

Disbursements	
<i>Presbyterians Sharing...</i>	150,000
Mission Education & Regional Staff	660,482
Administration & Grants	151,375
Undesignated Legacies	84,496
Grants, Bursaries, etc. from Endowment Funds	31,496
Book Room Expenses	157,754
Investment Fees	13,409
Total	<u>1,249,012</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.

Margaret McGillivray
President

Sarah Kim
Executive Director

OVERTURES - 2005

NO. 1 - PRESBYTERY OF HURON-PERTH

Re: Definition of and educational requirements for lay missionaries

(Referred to Life and Mission Agency, in consultation with the Committee on Church Doctrine, p. 317, 250)

WHEREAS, The Presbyterian Church in Canada has a stipend category for lay missionary with special training and one for lay missionary, and

WHEREAS, The Presbyterian Church in Canada's Book of Forms does not identify what a lay missionary is, and

WHEREAS, this lack of concomitant stipendiary and polity definitions gives rise to a wide variety of practices within The Presbyterian Church in Canada,

THEREFORE, the Presbytery of Huron-Perth humbly overtures the Venerable, the 131st General Assembly, to provide a clear definition of what a lay missionary is and the educational requirements of same, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 2 - PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Re: Membership status of ministers seeking to serve in another denomination

(Referred to Clerks of Assembly, p. 273, 18, 250)

WHEREAS, from time to time, ministers of The Presbyterian Church in Canada choose to enter the formal process required to seek a call in another denomination, and

WHEREAS, when they do so, they remain on the appendix of the roll of the presbytery of The Presbyterian Church in Canada to which they once belonged, and

WHEREAS, this can lead to a situation where said presbytery continues to have pastoral and disciplinary oversight of that minister even though there may be no contact with that person or he/she may no longer reside within its bounds, and

WHEREAS, it may happen that during the process required to be accepted into another denomination, said minister may change his/her mind and decide to return to The Presbyterian Church in Canada seeking a call from one of its congregations resulting in questions as to his/her status as a Presbyterian minister in good standing,

THEREFORE, the Presbytery of Lambton-West Middlesex humbly overtures the Venerable, the 131st General Assembly, to instruct the Clerks of Assembly to prepare changes to the Book of Forms which would:

1. allow for the immediate transfer of membership of those seeking to become ministers of another denomination to that church so they are no longer under the care of The Presbyterian Church in Canada, and
2. require said ministers to apply to the Committee on Education and Reception if they choose to return to The Presbyterian Church in Canada and not continue the process of acceptance into another denomination,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 3 - SESSION, ST. JOHN'S CHURCH, WHITE ROCK, BRITISH COLUMBIA

Re: Requesting the Government of Canada to address the Canada Health Act issues

(Referred to Life and Mission Agency, p. 395-98, 29, 250)

WHEREAS, pressure by multi-national businesses and the irresolution between the provincial and federal governments is permitting the weakening of this country's health system, and

WHEREAS, the Government of Canada is not engaging fully in implementation of the Canada Health Act, and

WHEREAS, Bills C91 and C22 extend certain patent protection to those pharmaceutical companies' health systems, and

WHEREAS, privatized services may no longer qualify for trade exemption status,

THEREFORE, the Session of St. John's Church, White Rock, humbly overtures the Venerable, the 131st General Assembly, to address the Government of Canada requesting it:

1. to treat the health care system as a public service and not a commodity to be marketed and sold for profit;
2. to ensure that Canada's health care system is exempted from all international trade agreements;
3. to repeal Bills C91 and C22 which currently permit major drug companies to take financial advantage of the people and that a national pharmacare system be implemented; and
4. to consider strongly invoking and implementing the findings of the Romanow Commission,

or to do alternatively as the General Assembly, in its wisdom, may deem best.

Transmitted without comment from the Presbytery Westminster.

NO. 4 - SYNOD OF BRITISH COLUMBIA

Re: Creating a category for and sustained funding for ministries such as Cariboo Regional Ministry

(Referred to Life and Mission Agency, p. 314-15, 16, 250)

WHEREAS, some ongoing ministries, like the Cariboo Regional Ministry (henceforth referred within this overture as CRM) are not expected to become self-supporting in the foreseeable future; and hence they can only continue if they get permanent financial support from the larger church, and

WHEREAS, in the 2004 report of Canada Ministries to the 130th General Assembly, there is no specific mention of "regional ministries" or "house church ministries" or ministries similar to these, in any of the descriptions of the present four categories for allocating grants, and

WHEREAS, it is unclear within the 2004 report of Canada Ministries to the 130th General Assembly as to what is specifically meant by "sustaining ministries", and

WHEREAS, it is difficult to know where a ministry like the CRM fits in the policies and plans of the Canada Ministries Advisory Committee and the Canada Ministries staff (for

example, does CRM fit under “sustaining ministries” as type of rural and remote ministry? Or, does CRM fit under “supportive specialized ministries” because it requires specialized skills and it includes native ministries), and

WHEREAS, a stable and long-term plan of funding needs to be in place for ministries like the CRM, and

WHEREAS, it is not reasonable or helpful for those who lead such ministries as the CRM to keep wondering where the needed funds are coming from year after year,

THEREFORE, the Synod of British Columbia humbly overtures the Venerable, the 131st General Assembly, to ask Canada Ministries and the Canada Ministries Advisory Committee to:

1. revisit the present categories under which grants are allocated, and to provide either a new category or a clearer place in one of the present categories for ministries like the CRM, and
2. to rethink the present level of financial commitment from Canada Ministries to the CRM and similar ministries which will probably never be self-supporting, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 5 - PRESBYTERY OF PEACE RIVER

Re: Suspending the 132nd General Assembly and redirecting funds to world crisis needs
(Referred to Clerks of Assembly, in consultation with the Assembly Council, p. 273, 232, 18, 250)

WHEREAS, the tsunami in south-east Asia wreaked havoc and destruction of unimaginable proportions, and

WHEREAS, the scale of human suffering is beyond comprehension through loss of life and livelihood, and

WHEREAS, the nations of the world are responding to the needs of the affecting countries in unparalleled levels, and

WHEREAS, the response to those same needs promises to be a long-term duration,

THEREFORE, the Presbytery of Peace River humbly overtures the 131st General Assembly to take the necessary steps to suspend the 132nd General Assembly (2006) and that the subsequent savings (approximately \$500,000) be funneled through PWS&D or other such agencies that can assist in rebuilding the tsunami impacted countries or distributed to other worthy world needs, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 6 - SESSION, KNOX CHURCH, LEAMINGTON, ONTARIO

Re: Addressing the role and definition of membership within the denomination

(Referred to Clerks of Assembly, p. 273-74, 18, 250)

WHEREAS, The Presbyterian Church in Canada has a very well defined and laid out polity concerning membership in the church (Book of Forms sections 139-148 etc.), and

WHEREAS, this understanding of membership is foundational to our understanding of the church, its life and its mission, and

WHEREAS, recent discussions at General Assembly have made it quite clear that, for many of our churches, the present polity of membership is no longer very relevant to the way that they live in relationship with one another, and

WHEREAS, there seem to be many people in our churches who find our polity concerning membership to be contrary to their understanding of the life of the church, and

WHEREAS, many people who are coming into our churches these days (especially those who are younger), while they are excited about being part of the life of the church, have no desire or inclination to become communicant members, and

WHEREAS, the general failure to practice our polity on membership has led to a situation where the membership rolls of our congregations are no longer a good indicator of the general health and vitality of those congregations, and

WHEREAS, this general state of affairs leads us to the conclusion that the church must do one of two things: either engage in a large scale campaign to educate our people about our polity concerning membership and convince them to practice it more faithfully, or be willing to reformulate that polity so that it will be more relevant to the modern reality of our church,

THEREFORE, the Session of Knox Church, Leamington, humbly overtures the Venerable, the 131st General Assembly, to instruct the Clerks of Assembly to offer some proposals for

consideration to the church so that it may consider how it may change its understanding of membership in a way that would make it more relevant to the modern situation of our church, or do to otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Essex-Kent.

NO. 7 - SYNOD OF TORONTO AND KINGSTON

Re: Name change to “Synod of Central, Northeastern Ontario and Bermuda”

(Referred to Clerks of Assembly, p. 274, 19, 250)

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 the two 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 131st General Assembly to change the name to “The Synod of Central, Northeastern Ontario and Bermuda”, or to do otherwise as the Assembly, in its wisdom, may deem best.

NO. 8 - PRESBYTERY OF MONTREAL

Re: Revise Assembly Council’s terms of reference concerning use of “prophetic role”

(Referred to Assembly Council and in consultation with the Committee on Church Doctrine, p. 232, 250)

WHEREAS, the Assembly Council’s ‘terms of reference’ includes the statement that “in its prophetic role, the Assembly Council will present a vision for the mission of a church that looks to God for continual renewal; dream about the future of the church and seek to be a leading edge of what the church might be in the future; affirm the work of the agencies of the church as they carry out a prophetic role for our denomination”, and

WHEREAS, ‘prophecy’ is not characterized in the Bible as a ‘role’ or ‘function’ but by Paul as a charismatic ‘gift’ (1 Corinthians 12:1; Romans 12:4,6; Acts 21:8-14), and

WHEREAS, the notion of ‘prophecy by committee’ is biblically ludicrous (1 Kings 18, 19 and 22), and

WHEREAS, prophetic authority cannot be institutionalized and it is therefore presumptuous for any individual or body to claim ‘prophetic status’, and

WHEREAS, the Spirit blows where it chooses (John 3:8), and therefore one can never be quite sure about when or through whom the Holy Spirit will choose to speak, and

WHEREAS, there is a need to discern God’s future for the church, and

WHEREAS, the General Assembly, in its wisdom, has created the Assembly Council and conferred upon it the task of seeking to discern that future and bringing proposals before the Assembly as a whole,

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 131st General Assembly, to redraft the terms of reference for the Assembly Council so as to reflect this need without abusing or distorting the meaning of the word ‘prophecy’, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 9 - PRESBYTERY OF WINNIPEG

Re: Discontinuing reference from 74th General Assembly re communication between presbyteries in nominations for moderator

(Referred to Clerks of Assembly, p. 274, 19, 250)

WHEREAS, each year with the correspondence noting the regulations (A&P 1973) for nomination for moderator and actions of subsequent General Assemblies (A&P 1977 and 1979), the Principal Clerk also cites Overture No. 11, 1948 re undue influence, and

WHEREAS, in 1948, only a nomination from one presbytery was required, and

WHEREAS, conversations (networking) are a part of life in the wider church and perhaps even an important component of discernment,

THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 131st General Assembly, to advise the Clerks of Assembly that it is no longer prudent to include any reference to or inferences from the decision of the 74th General Assembly (1948) re nomination for moderator, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 10 - PRESBYTERY OF WINNIPEG

Re: Receiving amendments to General Assembly committees' recommendations

(Referred to Clerks of Assembly in consultation with the Business Committee, p. 274-75, 19, 250)

WHEREAS, the General Assembly expects its various committees and boards to exercise thoughtful diligence about the various matters entrusted to it for consideration and report, and

WHEREAS, the reports of these committees and boards are forwarded to the commissioners in advance of the General Assembly so they can have time to read and reflect, and

WHEREAS, amendments on the floor of the General Assembly, especially motions to refer or other procedural motions, shift the focus from the work of the committee to the concerns of the commissioner, and

WHEREAS, this shift prevents the General Assembly from an initial opportunity to consider and debate the committee's work, and

WHEREAS, in recent years, the Committee on Business has sought to assist the work of the General Assembly by moving in its initial report that amendments or additional motions be given in advance, if possible, to the Business Committee, though this requirement is not part of the Book of Forms,

THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 131st General Assembly, to instruct the Committee on Business to make the following motion every year as a part of their initial report, "That in order for the work of a committee to be discussed, the Moderator at her/his discretion will not normally receive any amendments until at least a few commissioners who indicate a desire to do so have addressed the recommendation of the committee that is before the court.", or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 11 - PRESBYTERY OF MONTREAL

Re: Opposing proposed federal legislation re definition of marriage

(Referred to a Special Committee of the Assembly, p. 20, 36)

WHEREAS, the Committee on Church Doctrine reported (A&P 2002, p. 237) that, "the doctrinal position of The Presbyterian Church in Canada is that marriage is between one man and one woman [which] understanding is set out clearly in the Westminster Confession of Faith, Chapter XXIV.1: 'Marriage is to be between one man and one woman ...' and in Living Faith, 8.2.3: 'Christian marriage is a union in Christ whereby a man and a woman become one in the sight of God ...'" and recommended that "the 128th General Assembly, through its Clerks, communicate with the Government of Canada and the provincial governments of Canada stating that The Presbyterian Church in Canada holds to the position that marriage is between one man and one woman and that this position is clearly set out in our church's doctrinal standards", and

WHEREAS, the Federal Government of Canada has now stated its intention to alter the traditional definition and understanding of marriage in law, and

WHEREAS, this would clearly violate the doctrinal position of The Presbyterian Church in Canada, and

WHEREAS, the preface to the marriage service in the Book of Common Worship (1991) states that "God gives marriage for the birth and nurture of children and for the building up of family life" and that "God gives marriage for the good of human society, which can be secure and free only where the covenant of marriage is honoured", and

WHEREAS, the Declaration of Faith concerning Church and Nation (1954) states that "Church and State are intimately related ... re reject all doctrines which assume, whether on sectarian or on secular grounds that the Church's life should be or can be completely dissociated from the life of the Civil State" and "the Church may not hold aloof from the affairs of the Nation, whether the authorities be of the faith or against it, for she must fulfil the ministry laid upon her by her Lord ... As her Lord may lay it upon her, she declares and commits herself to his will by public proclamations of her courts or agents", and

WHEREAS, the Declaration of Faith concerning Church and Nation also states that "the righteousness of God ... is the sole foundation of national justice, development and destiny. Every organ of power in the Nation, whether cultural, political, or economic, is a stewardship under Christ, and can properly function only by obedience to his revealed word" and that "God alone is absolute Lord of the bodies and consciences of men, and he demands that we obey him against all authorities, whether civil or ecclesiastical, whenever

they claim absolute power, especially the power to control men's thinking on right or wrong", and

WHEREAS, marriage is about a unique bond that struggles to bridge the male/female divide and to draw mothers and fathers and their children into a community of life rather than simply "intimate relationships" between adults, and

WHEREAS, marriage does not honour some person above others, but honours a certain form of relationship which is ordered to prepare the next generation of citizens in the best possible climate: a stable domesticity in which children are connected through mutual loving commitment to their biological parents and to their siblings, and

WHEREAS, it may be admitted that many marriages are not like that and that stability, love, the natural connection, may be weakened or shattered by human failure or some tragic circumstance and also that happy alternatives may sometimes be found in the face of such tragedies, nevertheless, from the standpoint of the state, there is no formal alternative to marriage that is of equal value to society,

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 131st General Assembly, to make a public statement expressing its opposition to the legislation proposed by the federal government, along with reasons for why it considers such a policy unwise, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 12 - SESSION, PINAWA CHRISTIAN FELLOWSHIP, PINAWA, MANITOBA

Re: Ruling elders as interim moderators

(Referred to the Clerks of Assembly to consult with the Committee on Church Doctrine, p. 20)

WHEREAS, present regulations of The Presbyterian Church in Canada require that only ministers of Word and Sacraments may be moderators of sessions and interim moderators, and

WHEREAS, in some presbyteries, the number of vacancies is approaching or exceeding the number of pastoral charges with settled ministers of Word and Sacraments, and

WHEREAS, this places an undue hardship on ministers of Word and Sacraments who may already have responsibilities for several sessions within multiple-point charges, and

WHEREAS, ruling elders are already considered competent to moderate high courts of the church,

THEREFORE, the Session of the Pinawa Christian Fellowship, humbly overtures the Venerable, the 131st General Assembly, to enact legislation to permit presbyteries to commission ruling elders to serve as interim moderators of congregations, or to do otherwise as the Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Winnipeg.

NO. 13 - PRESBYTERY OF EAST TORONTO

Re: Clarify position on same-sex marriages and directions re participation in officiating of same-sex marriages

(Referred to a Special Committee of the Assembly, p. 20, 36)

WHEREAS, the question of same-sex marriage has come before the Supreme Court of Canada for advice, and several provincial courts and governments have recently taken action on the matter, and new legislation on the matter was presented in parliament by the Government of Canada on February 1, 2005, and

WHEREAS, the matter is not only a national, Canada-wide one, but that whatever position the Presbytery of East Toronto established, that position would most likely be appealed to the General Assembly, and

WHEREAS, clergy and congregations in The Presbyterian Church in Canada are receiving requests to participate in, officiate at, and host the marriages of same-sex couples, and

WHEREAS, the Presbytery of East Toronto has received a request from one of its clergy members to provide clear directions to all clergy within its bounds regarding requests to officiate at same-sex marriages and to establish its position on the question of same-sex marriage, and

WHEREAS, the question of same-sex marriage might best be addressed through a process of study and prayerful deliberation rather than through a process of judicial review or appeal,

THEREFORE, the Presbytery of East Toronto humbly overtures the Venerable, the 131st General Assembly, to establish a special committee with a two year timeline to report to

the 133rd General Assembly with an interim report to the 132nd General Assembly in order to re-examine the doctrine of marriage of The Presbyterian Church in Canada, clarify the position of The Presbyterian Church in Canada on same-sex marriages and provide clear directions to its congregations and clergy on their appropriate response to and participation or non-participation in the marriages of same-sex couples, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 14 - PRESBYTERY OF MONTREAL

Re: Preparing a statement and guidelines for churches providing sanctuary for those facing deportation

(Referred to Life and Mission Agency (Justice Ministries) to consult with Presbyterian World Service and Development and the Committee on International Affairs, p. 20)

WHEREAS, the Bible affirms that every human being is made in the image of God (Genesis 1:26) and that every time we protect the stranger or care for another person in need, we are ministering to Jesus (Matthew 25:31ff), and

WHEREAS, the church's tradition of offering protection or sanctuary to those fleeing injustice and persecution is a long one, and

WHEREAS, the Declaration of Faith concerning Church and Nation states that it is the church's duty to denounce and resist every form of tyranny (6), and that the State has a duty to establish public peace and provide protection (10), and

WHEREAS, the Federal Government of Canada has indefinitely postponed the implementation of the refugee appeal process as passed in the Immigration and Refugee Protection Act (June 2002), and

WHEREAS, an appeal mechanism would act as a safeguard against errors in decision making on refugee asylum claims made at the Immigration and Refugee Board, thereby averting any potential tyranny, and

WHEREAS, some failed refugee claimants in Canada fear the consequences of deportation to their countries or origin and have sought protection within church buildings, and

WHEREAS, some Presbyterian congregations have been approached to provide sanctuary, and

WHEREAS, the Moderator of the 130th General Assembly has joined with other leaders of churches and met with the Minister of Immigration on this issue, and

WHEREAS, The Presbyterian Church in Canada has no stated position on this issue,

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 131st General Assembly, to prepare a statement supporting the churches' right to offer sanctuary as a last resort where there are legitimate concerns for the safety of those facing deportation, and to provide guidelines for churches considering this action, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

NO. 15 - PRESBYTERY OF EDMONTON-LAKELAND

Re: Review Education and Reception regulations concerning those seeking ordination from other Association of Theological Schools (ATS) colleges

(Referred to the Life and Mission Agency (Education and Reception) to consult with the Committee on Theological Education, p. 20)

WHEREAS, the "face" of the Presbyterian Church is changing in these changing times, and

WHEREAS, that new "face" includes, in the ministry and membership of the church, "faces" of persons in their middle years who may have begun and even completed their theological education in seminaries or theological colleges of denominations other than The Presbyterian Church in Canada, and

WHEREAS, some of those persons may have begun theological studies in their home communities or elsewhere without having, at that time, intended to pursue ordination in The Presbyterian Church in Canada, and

WHEREAS, many of those persons are parents with responsibility, sometimes sole responsibility, for minor children and cannot easily relocate until children reach the age of majority, and

WHEREAS, others of these persons, for a variety of reasons, cannot leave their home communities in order to pursue theological education in one of the seminaries/theological colleges of our church, and

WHEREAS, the regulations that guide the decisions of the Committee on Education and Reception stipulate that applicants for certification for ordination who hold an M.Div.

from an ATS accredited seminary/theological college other than those of The Presbyterian Church in Canada must have completed at least 3 semesters under the guidance of one of the theological colleges of our church, with two of those semesters involving residential enrolment (Book of Reports for the 2004 General Assembly, p. G-10f), and

WHEREAS, the theological colleges of the church are accessible only in three cities across our country, and

WHEREAS, the content of the theological learning, even in seminaries/theological colleges are ATS accredited, increasingly has an ecumenical focus, and

WHEREAS, learning, in any case, is no longer an exercise of “from the professor’s lecture notes to the student’s brain”, but rather a process of learning how to interpret Scripture, think theologically, and practice ministry with a sense of the heritage of those who have gone before and of the pastoral and institutional needs of congregations, the wider church, and the world in which we live, and

WHEREAS, the interviews (successively by session, presbytery and a committee appointed by the Committee on Education and Reception) that are required as a component of the assessment process should be sufficient guarantee that an applicant’s beliefs and practice are congruent with the beliefs and practices expected of ministers of the denomination, and

WHEREAS, “pastoral formation”, practical experience and a sense of what it means to participate in the courts of the church can be obtained by actually being in the church with a mentoring presbytery or an individual appointed by presbytery as a mentor,

THEREFORE, the Presbytery of Edmonton-Lakeland humbly overtures the Venerable, the 131st General Assembly, to appoint a task force to review the regulations pertaining to the acceptance of persons presenting for certification as candidates for ordination with an M.Div. from an ATS accredited seminary/theological college other than those of The Presbyterian Church in Canada with a view to changing those regulations so that they reflect the changing situation outlined above - for example to require of persons who have an M.Div. (or equivalent) from an ATS accredited (or non-North American equivalent) seminary/theological college to demonstrate the following:

1. That the curriculum followed was equivalent to the curriculum they would have followed had they attended Presbyterian College or Knox College or Vancouver School of Theology, with deficiencies to be made up under the guidance of one of those colleges, but not necessarily requiring the applicant to be in residence;
2. that they have taken course in Canadian Presbyterian Church government and Canadian Presbyterian Church history, with deficiencies to be made up as a condition of permission to proceed, if necessary;
3. That their belief and practice is congruent with the belief and practice expected of ministers of The Presbyterian Church in Canada; and
4. That they have enough experience of being part of the life of this church that, with a mentoring provision in their early years of being in ordained ministry, they will be able to be effective as a “presbyter”.

or to do otherwise to this end as the General Assembly, in its wisdom, may deem best.

NO. 16 - SESSION, ST. PAUL’S CHURCH, THORNBURY, ONTARIO

Re: Policies and procedures for dealing with ministry personnel issues

(Referred to the Clerks of Assembly, p. 20)

WHEREAS, in response to ecclesiastical tyranny, the sixteenth century Presbyterian reformers created a most balanced democratic polity; as a result, The Presbyterian Church in Canada has a reputation of fairness through the rule of elders, and

WHEREAS, persons in church staff positions, such as senior ministers, ministerial associates and assistants and other full-time ministry leaders, are in sensitive and vulnerable leadership roles. These roles cover vast job descriptions such as teaching and preaching of the Word of God, the celebration of the sacraments, the leadership with parish and community and the expectations of pastoral caring, and

WHEREAS, we affirm a heritage which gives respect to all persons as modeled by the gospel of love. This mandate expresses itself first within the household of faith by the treatment of our leaders with dignity and justice, and

WHEREAS, we believe that consideration must be given to certain areas of our church polity so that hurt will not come to persons in ministry and reproach will not come to The Presbyterian Church in Canada,

THEREFORE, the Session of St. Paul's Church, Thornbury, humbly overtures the 131st General Assembly to:

1. change our procedures so that only committees (not commissions) be formed to deal with pastoral relations and personnel issues, and
 2. that any such deliberative body be composed of persons who are variously gifted in disciplines such as psychology, sociology, Reformed theology and polity, etc.. Such a committee would exercise corporate responsibility for pastoral caring or ensure that it is done by others, and
 3. that the parent court would appoint an advocate to ensure that there is a clear understanding of personnel rights and the appeal process as set forth in the Book of Forms, and
 4. that the polity of The Presbyterian Church in Canada be contemporized and clarified as to the administrative relationships of the senior minister in respect to the role of associate and/or assistant ministers,
- or do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without comment from the Presbytery of Grey-Bruce-Maitland.

NO. 17 - SESSION, KNOX CHURCH, MITCHELL, ONTARIO

Re: Request not to study the issue of marriage

(Not received, p. 20)

WHEREAS, The Presbyterian Church in Canada through its subordinate standards affirms that: "Marriage is to be between one man and one woman (Westminster Confession of Faith, chapter 24, section 1), and "Christian marriage is a union in Christ whereby a man and a woman become one in the sight of God" (Living Faith 8.2.3),

THEREFORE, the Session of Knox Presbyterian Church, Mitchell, Ontario, humbly overtures the Venerable, the 131st General Assembly to not establish a committee to study the issue of marriage, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without comment from the Presbytery of Huron-Perth.

NO. 18 - PRESBYTERY OF NEWFOUNDLAND

Re: To include in Book of Forms, Chapter 9, principles of mediation and procedures for restoration

(Not received, p. 21)

For a number of years, the Assembly and its Special Committee have been engaged in a study of Chapter 9 of the Book of Forms dealing with church discipline. In the Presbytery of Newfoundland, this matter has received attention in congregations and in committee discussion. While appreciative of the dedicated labour of the Special Committee, members of our constituency note that the document continues to reflect a tone of condemnation and not of redemption. We cannot be satisfied that this is a true representation of the mind of the church.

In consequence, the Presbytery of Newfoundland respectfully overtures the General Assembly to consider the inclusion of principles of mediation, and procedures of restoration in Chapter 9, or to proceed toward these ends as in its judgement it may seem wise.

MEMORIALS - 2005

NO. 1 - THE REV. PETER BUSH AND THE REV. CATHRINE CAMPBELL

Re: Ethical concerns re investments of the Pension Plan

(Referred to the Trustee Board for information, p. 21)

WHEREAS, individual clergy are contributors to the Pension Plan of The Presbyterian Church in Canada, and

WHEREAS, the Pension Plan has from time to time invested in companies or institutions that some clergy contributors may find ethically or morally questionable (like Talisman Energy), and

WHEREAS, the liberty of conscience of those clergy concerned by such investments are violated by the investment practices of the Pension Plan,

THEREFORE, I, Peter Bush, and I, Cathrine Campbell, humbly memorialize the Venerable, the 131st General Assembly, to clarify what role an individual pension plan contributor's ethical concerns should play in the investment activities of the Pension Plan and to explore if it is possible to find space in investment activities for an individual contributor's liberty of conscience, or do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Huron-Perth.

NO. 2 - SESSION, ST. ANDREW'S CHURCH, KITCHENER, ONTARIO

Re: Concerns arising from presbytery commission's process regarding dissolution of pastoral tie

(Not received, p. 21)

In June of 2004, a Commission of the Presbytery of Waterloo-Wellington was formed to deal with conflict in the working relationships among the senior minister, two associate ministers and one staff employee of St. Andrew's Presbyterian Church, Kitchener. This Commission had the power to take measures up to and including severing the pastoral ties. After considering pertinent evidence, testimony and written submissions from the individuals involved and from certain members of the congregation, the decision rendered by the Commission was to sever the pastoral ties of all three ordained ministers within a very short time and to request the resignation of the staff employee within a year's time. It should be noted that because the underlying conflict was minister vs. minister rather than minister(s) vs. congregation, there were many people in our church family who were extremely upset about having these people sent away.

While it is felt that the Commission dealt with a serious and difficult matter in a very diligent manner, it is also the opinion of many members of the session and the congregation at large that certain aspects of the process were less than satisfactory. Hence, this memorial to the General Assembly is forwarded by the Session of St. Andrew's Presbyterian Church, Kitchener.

Items of concern:

1. Communication with the congregation at large:

Members of Session were well informed about the general nature of the conflict. They knew that conflict existed and that attempts had been made to work things out with the help of a professional mediator. They also knew that they were welcome to make written submissions to the Commission concerning any information they deemed the Commission would find pertinent. There was a meeting with session, at which time there was open discussion of opinions and fears people had and possible directions the Commission might take.

The members of the congregation at large were not invited to a meeting at a time near the beginning of the Commission's formation. They were invited to a meeting at the end of the process, at which time there was no chance to give input which might have had an impact on the decision. They had been informed in a general way about the work of the Commission through a pastoral letter and an insert in the bulletin on two consecutive Sundays over the summer and were invited to submit written opinions to the Commission. However, they did not have a good grasp of the underlying nature of the conflict, nor did they seem to understand the absolute power the Commission had under church law. It was understandable that there was considerable frustration and a sense of helplessness when the decision was handed down. It is therefore recommended that in similar situations in the future, a Commission be directed to call a general meeting of congregation early on in the process to outline the terms of reference of the Commission and to answer questions, where possible and appropriate, which relate to the process, and to solicit written submissions from members of the congregation. At such a meeting, the members of the congregation should also be made aware of the serious nature of the possible outcomes. It is understood that a general meeting of the congregation should also take place (as it did in our situation) at the end of the process.

2. The appeal process:

If a minister appeals the decision of a Commission, any severance allowance is reduced to a period of two months. Our counsel questions the legality of this reduction in severance on the basis that it is punitive and would not likely stand up in civil court. In addition, the appeal process is usually extremely lengthy. These factors, in effect, make the appeal process a non-viable option for a minister unless he or she happens to have the necessary fiscal resources to last through the time it takes to complete such an appeal. In our case, neither was it clear what that status of the ministers and staff person involved would have been had the session appealed. In addition, any appeal must go through the Commission to a higher church court and the Commission must label such an appeal as having merit or being "frivolous and vexatious". We respectfully question this type of judgement by a Commission at this stage in the appeal process. It is therefore recommended that in cases involving a decision made by a Commission:

- a) the appeal process not restrict the severance agreement with the minister;
- b) the session be made aware of the exact consequences, for all concerned parties, of making an appeal;
- c) the Commission be instructed to pass along any such appeal without making a judgement on the validity of the appeal;
- d) The Presbyterian Church in Canada seek an updated opinion from appropriate counsel on the legality of tying a reduction in severance to an appeal by a minister.

3. The process of formation of a Commission:

Because involvement by presbytery in such a conflict (which may lead to the formation of a commission) can be initiated by the clergy without the direct involvement of the session, the severe consequences which may result are completely beyond the control of the session. It is therefore recommended that, in such cases, there be a consultation by presbytery with appropriate representatives of session before such a commission is appointed, with the hope that there might be some final attempt made to find a resolution to the conflict without going the route of appointing a commission.

Transmitted without comment from the Presbytery of Waterloo-Wellington.

APPEAL - 2005

NO. 1 - PRESBYTERY OF BARRIE

Re: Appeal against a decision of a Commission of the Synod of Toronto-Kingston
(Referred to a Special Commission, p. 21, 25, 38)

CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS AND CONGREGATIONS

STUDENTS CERTIFIED AS CANDIDATES FOR THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Anderson, Scott, September 2004

PRESBYTERY OF PICTOU

Rundell, Michael, September 21, 2004

Welch, Gordon, September 21, 2004

MacDonald, Peter, November 23, 2004

PRESBYTERY OF HALIFAX & LUNENBURG

Tait, Jonathan, June 19, 2003

Mattinson, Beth, May 12, 2005

PRESBYTERY OF ST. JOHN

Fraser, Marc, February 2, 2005

PRESBYTERY OF PRINCE EDWARD ISLAND

MacIsaac, Scott, January 11, 2005

Peters, David, March 8, 2005

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Kandalaft, Huda, November 16, 2005

Wu, Paul, January 18, 2005

Alexander, Bart, January 18, 2005

Barnes, Adam, April 19, 2005

Fantechi, Giancarlo, May 17, 2005

PRESBYTERY OF SEAWAY-GLENGARRY

Foster, Jill, November 16, 2004

PRESBYTERY OF OTTAWA

Clarke, Susan, September 21, 2004

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF PICKERING

Farris, Alan, May 18, 2004

Aide, Lisa, May 18, 2004

Heal, Katherine, June 15, 2004

Scrivens, Mona, April 19, 2005

Bellsmith, Jeremy, April 18, 2005

PRESBYTERY OF BRAMPTON

Billard, Tom, May 18, 2004

Guerges, Amal, September 21, 2004

Kong, Alex, November 16, 2004

Shoemaker, Brad, November 16, 2004

PRESBYTERY OF OAK RIDGES

Stanbury, Deborah, June 22, 2004

Leung, Lawrence, September 21, 2004

PRESBYTERY OF BARRIE

Bist, Candice, September, 2004

Buwalda, Marlene, September, 2004

Grant, Norm, September, 2004

Malnick, Heather, September, 2004

Charlton, Ed, April, 2005

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Sebastyen, Charmain, November 9, 2004

PRESBYTERY OF PARIS

Sazatmari, Maria

PRESBYTERY OF LONDON

Turnbull, Gale, March 9, 2004

Synod of Manitoba & North Western Ontario

PRESBYTERY OF WINNIPEG

Pilozow, Barbara, November 18, 2004

Synod of British Columbia

PRESBYTERY OF WESTERN HAN-CA

Jo, Jimmy, February 22, 2005

Moon, Sang Hyuk (Chuck), September 21, 2004

Yoon, Myeong Joon, September 21, 2004

Bae, Joseph, September 21, 2004

CANDIDATES CERTIFIED FOR ORDINATION

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Cluney, Angela, December 30, 2004

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF BARRIE

Buwalda, Marlene A., February, 2005

Synod of Southwestern Ontario

PRESBYTERY OF HURON-PERTH

Moore, Susan E., January 25, 2005

Synod of British Columbia

PRESBYTERY OF VANCOUVER ISLAND

Chudley, Reid, February 25, 2004

PRESBYTERY OF WESTERN HAN-CA

Kim, Yong-Kyoon (Philip), May 1, 2005

Baek, Seok Ho (Peter), May 1, 2005

Jung, Kyeung, February 22, 2005

Joo, Hyo Young, February 22, 2005

ORDINATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX & LUNENBURG

Roberts, Gwendolyn, December 5, 2004

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF KINGSTON

Charlton, Teresa, May 30, 2004

PRESBYTERY OF EAST TORONTO

Pan, David, October 31, 2004

Donnelly, Jennifer, January 23, 2005

Hargrove, Laura, May 15, 2005

PRESBYTERY OF BRAMPTON

Howard, D. Sean, July 4, 2004

PRESBYTERY OF TEMISKAMING

MacAulay, Jean, June 20, 2004

PRESBYTERY OF EASTERN HAN-CA

Chung, Soo-Jin, May 23, 2004

Park, Kwan Woo (Billy), May 30, 2004

Min, Kyung Seuk

Sohn, Mee Ja

Kim, Sandra, April 3, 2005

Synod of Southwestern Ontario

PRESBYTERY OF PARIS

Huberts, Henry, May 30, 2004

PRESBYTERY OF GREY-BRUCE-MAITLAND

Skelding, Bernard, June 13, 2004

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

MacDonald, Kevin V., May 1, 2005

Hornibrook, Brian A., June 15, 2005

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

McKay, Matthew, January 28, 2005

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Pasmore, Linda, June 29, 2004

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Bruneau, Timothy D., October 3, 2004

PRESBYTERY OF VANCOUVER ISLAND

Chudley, Reid, September 26, 2004

PRESBYTERY OF WESTERN HAN-CA

Ko, Byung Yun (James), November 13, 2004

DESIGNATION TO ORDER OF DIACONAL MINISTRIES

None reported.

RECEPTIONS FROM OTHER DENOMINATIONS

Synod of Central and North Eastern Ontario and Bermuda

PRESBYTERY OF EASTERN HAN-CA

Jeong, Nam Heon

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Sinasac, Robert, United Church of Canada, January 15, 2005

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Duckworth, Jack, from Baptist Church, November 7, 2004

Synod of British Columbia

PRESBYTERY OF WESTERN HAN-CA

Kim, Sang Kyun, May 19, 2004

Cho, Yong-Wan, February 22, 2005

Kim, Dohyung, February 22, 2005

Park, In Kyu, February 22, 2005

Yun, Young Do, February 22, 2005

INDUCTIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Sharpe, Ronald, Whycomomagh/Little Narrows, July 2, 2004

PRESBYTERY OF HALIFAX & LUNENBURG

Wild, Kenneth C., St. Andrew's, Lunenburg and St. Andrew's, Rose Bay, November 15, 2004

Ross, Brian R., St. James', Truro, and St. Paul's, McClure's Mills, March 29, 2005

Cocks, Nancy L., Atlantic School of Theology, January, 2005

PRESBYTERY OF ST. JOHN

Cook, Charles S., Bethel, Riverview, August 15, 2004

MacFadyen, Cheryl, St. Andrew's-St. Stephen's Pastoral Charge, September 19, 2004

PRESBYTERY OF MIRAMICHI

Van Essen, H. Martyn, Tabusintac Pastoral Charge, August 25, 2004

PRESBYTERY OF PRINCE EDWARD ISLAND

Buell, Mark W., Murray Harbour North Pastoral Charge, June 23, 2004

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY

Kennedy, Duncan, Maxville-Moose Creek-St. Elmo Pastoral Charge, January 9, 2005

PRESBYTERY OF OTTAWA

Menard, Wayne L., St. David and St. Martin, Ottawa, September, 2004

Kendall, Douglas, Knox, Ottawa, May 1, 2005

MacKinnon, Daniel, Grace, Orleans, April 24, 2005

PRESBYTERY OF LANARK & RENFREW

Patterson, James M., Westminster, Smiths Falls, April 3, 2005

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF KINGSTON

Charlton, Teresa, St. Andrew's, Tweed, May 30, 2004

PRESBYTERY OF LINDSAY-PETERBOROUGH

Johnston, Paul, Knox, Bobcaygeon and Rosedale, October 3, 2004

PRESBYTERY OF PICKERING

Loach, Jeffrey F., Knox, Agincourt, November 7, 2004

Blane, Ann L., St. David's, Toronto, October 3, 2004

Wilson, Alexander, St. Stephen's, Scarborough, January 9, 2005

PRESBYTERY OF EAST TORONTO

Pan, David, Toronto Formosan, Toronto, October 31, 2004

Donnelly, Jennifer, Armour Heights, Toronto, January 30, 2005

Purvis, Tim R., Westview, Toronto, February 6, 2005

PRESBYTERY OF WEST TORONTO

Cho, Daniel, Rexdale, Toronto, July 4, 2004

PRESBYTERY OF BRAMPTON

Garas, Sherif, Almanarah, Mississauga, June, 2004

Howard D. Sean, associate minister, Campbellville-Nassagaweya Charge, September 26, 2004

Chudley, Reid, St. Andrew's, Hillsburgh, October 24, 2004

Crowdis, John F., Clarkson Road, Mississauga, April 3, 2005

PRESBYTERY OF OAK RIDGES

Shepherd, Victor, Emmanuel, Schomberg, October 17, 2004

Strachan, Kathryn A., St. James, Stouffville, November 28, 2004

McKay, Matthew, St. Andrew's, Aurora, February 6, 2005

PRESBYTERY OF BARRIE

Morden, Julia, Wasaga Beach Community, Wasaga Beach, November 14, 2004

Horst, Karen R., First, Collingwood, September 26, 2004

Horst, H.D. Rick, First, Barrie, August 22, 2004

Voo, Patrick, Trinity Community, Oro, June 13, 2004

PRESBYTERY OF ALGOMA & NORTH BAY

Slabbert, Deon, St. Paul's, Sault Ste Marie, June 15, 2004

PRESBYTERY OF EASTERN HAN-CA

Chung, Soo-Jin, St. Timothy's, Toronto, May 23, 2004

Park, Kwan Woo (Billy), Kitchener-Waterloo, Korean, Kitchener, May 30, 2004

An, Paul, Westside Community, Mississauga, April 10, 2005

Jang, Sung Hwan, Korean Christian, London, April 3, 2005

Kim, Sandra, assistant minister, Korean Christian, London, April 3, 2005

Min, Kyink Seuk, assistant minister, Korean Christian, London, April 3, 2005

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Robertson, J. George, Knox, Waterdown, March 20, 2005

Wilson, Philip, Trinity, Hamilton, April 3, 2005

PRESBYTERY OF NIAGARA

Neil, John St. C., First, Port Colborne, October 3, 2004

Greyling, Petrus H., Stamford, Niagara Falls, May 15, 2005

PRESBYTERY OF PARIS

Colquhoun, Duncan A., Knox, Brantford-Mt. Pleasant, November 14, 2004

PRESBYTERY OF ESSEX-KENT

Giurin, John, St. James, Chatham, November 14, 2004

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Roushorne, Daniel, St. Andrew's, Corunna, August 15, 2004

PRESBYTERY OF HURON-PERTH

McIntyre, Jan E., Shakespeare, September 29, 2004

Huberts, Henry W., Seaforth-Clinton Pastoral Charge, June 2, 2004

Stewart, James K., Milverton-N. Mornington, November 21, 2004

Jones, Hugh C., St. Andrew's, Stratford, September 12, 2004

Barr, Alan, Atwood, May 29, 2005

PRESBYTERY OF GREY-BRUCE-MAITLAND

Skelding, Bernard, St. Andrew's, Wingham, June 20, 2004

Samuel, Susan L., Knox, Kincardine, January 16, 2005

MacRae, Karen, Bluevale and Belmore Charge, March 13, 2005

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Duckworth, N. Jack, First, Winnipeg, November 7, 2004

Ko, Byung Yun (James), Knox, Stonewall and Lockport Community, Lockport, December 12, 2004

MacDonald, Kevin V., St. John's, Winnipeg, May 1, 2005

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Wasilow, Ariane, Calvin Goforth and McKercher Drive, Saskatoon, March 18, 2005

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Pasmore, Linda, Knox, Lloydminster and Ganton, Vermillion, June 29, 2004

Calder, Robert J., Mill Woods, Edmonton, May 1, 2005

PRESBYTERY OF CALGARY-MACLEOD

Kuhn, Clayton M., St. Paul's, Banff, November 7, 2004

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Bruneau, Timothy D., First, New Westminster, October 3, 2004

Van Der Westhuizen, Willem, St. John's, Whiterock, June 26, 2004

PRESBYTERY OF VANCOUVER ISLAND

Lade, D'Arcy, Comox Valley, Comox, January 11, 2005

Victor, Ian, St. Andrew's, Victoria, May 1, 2005

Hargrove, Laura, Knox, Port Alberni, June 28, 2005

PRESBYTERY OF WESTERN HAN-CA

Kim, Sang Hwan, Abbotsford Korean, Abbotsford, July 11, 2004

Lee, Jang Woo, Manitoba Korean, Winnipeg, July 24, 2004

INSTALLATIONS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Clarke, Susan, St. Andrew's, Kars, August 1, 2005

APPOINTMENTS AND RECOGNITIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Allen, Ken, half-time supply, Orangedale Charge, May 1, 2005

PRESBYTERY OF PICTOU

Binnema, Herma, lay missionary, Tatamagouche Charge, April 3, 2005

PRESBYTERY OF HALIFAX & LUNENBURG

Roberts, Gwendolyn, St. Matthew's, Elmsdale and Hardwoodlands, December 15, 2004

MacDonald, L. George, stated supply, First Sackville, Lower Sackville, May 1, 2005

PRESBYTERY OF PRINCE EDWARD ISLAND

Essery, Gordon, lay missionary, Montague-Cardigan, November 1, 2004

Wright-MacKenzie, Barbara, Alberton-West Point, December 1, 2004

Hutchinson, Andrew, half-time, North Tyron, January 1, 2005

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Aicken, Allen J., Knox, Crescent, Kensington and First, interim minister, January 23, 2005

PRESBYTERY OF SEAWAY-GLENGARRY

McPhee, Floyd, interim minister, Winchester-Mountain Pastoral Charge, January 1, 2005
Jones, James Peter, pastoral assistant, First, Brockville, January 18, 2005

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Johnston, Carey Jo, Knox, Bobcaygeon and Rosedale, October 3, 2004

PRESBYTERY OF PICKERING

Davis, Glen, interim minister, Chalmers, Uxbridge, March, 2005

PRESBYTERY OF KINGSTON

Hincke, Karen A., interim minister, St. Andrew's, Picton and Church of the Redeemer,
Deseronto, July 1, 2004

PRESBYTERY OF EAST TORONTO

Faris, Robert N., interim executive director, Churches' Council on Theological Education

McLean, Paul, missionary to the Presbyterian Church in Taiwan, August 29, 2004

PRESBYTERY OF OAK RIDGES

McAvoy, Carolyn B., interim minister, St. Andrew's, Maple, November 1, 2004

PRESBYTERY OF BARRIE

McVeigh, Jim, Port McNicoll and Victoria Harbour, November 9, 2004

PRESBYTERY OF TEMISKAMING

Carter, L. Blake, stated supply, St. Paul's, Englehart and Tomstown, May 1, 2005

MacAulay, Jean, regional minister

PRESBYTERY OF ALGOMA & NORTH BAY

Park, Eun-Joo, interim minister, Westminster, Sault Ste. Marie, June 1, 2004

Johnston, Ian K., interim minister, Westminster, Sault Ste. Marie, April 3, 2005

PRESBYTERY OF WATERLOO-WELLINGTON

Tozer, Vernon W., interim minister, St. Andrew's, Kitchener, October 15, 2004

Gale, Herbert F., Associate Secretary, Life and Mission Agency, June 14, 2004

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Hibbs, John J., interim minister, Heritage Green, Stoney Creek, November 1, 2004

PRESBYTERY OF LONDON

Ballagh-Steeper, Kate, hospital visitor, June 15, 2004

Appel, Hugh, stated supply (half-time), Argyle, Crinan, Duff, Largie, April 24, 2005

PRESBYTERY OF ESSEX-KENT

Godfrey, Thomas, Duart and Kent Regional Alternative Ministry

PRESBYTERY OF HURON-PERTH

Fullerton, J. Andrew, stated supply, Knox Church, North Easthope

Spencer, Robert, St. Marys, St. Marys

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Hornbrook, Brian N., St. Andrew's, Thompson, June 1, 2005

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Irving, Dennis, Moose Jaw/Briercrest Charge, June 18, 2004

Synod of Alberta and the Northwest

PRESBYTERY OF CENTRAL ALBERTA

Shields, Robert, lay missionary, St. Andrew's, Innisfail and Chalmers, St. Andrew's, Red
Deer, July 4, 2004

Sigurdson, Ruth Ann, lay missionary, Willow Valley, Red Deer, March 17, 2005

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Hughes, Leo, St. Andrew's, Slocan and Slocan Valley Community

PRESBYTERY OF WESTMINSTER

Dutcher-Walls, Patricia, associate professor, Vancouver School of Theology, September
21, 2004

PRESBYTERY OF VANCOUVER ISLAND

Scott, Charles, interim minister, St. Andrew's, Victoria, October 1, 2004

PRESBYTERY OF WESTERN HAN-CA

Cho, Yong Wan, Victoria Grace Extension, Victoria, February 22, 2005

DESIGNATION OF OVERSEAS MISSIONARIES

None reported.

**PLACED ON CONSTITUENT ROLL
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX & LUNENBURG

Cocks, Nancy L., Atlantic School of Theology, January, 2005

Roberts, Gwendolyn, St. Matthew's, Elmsdale and Hardwoods, December 15, 2004

Synod of Quebec and Eastern Ontario

PRESBYTERY OF LANARK & RENFREW

Forget, Daniel H., September 1, 2004

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF EAST TORONTO

Faris, Robert N., interim director, Churches Council on Theological Education

McLean, Paul D., missionary, The Presbyterian Church in Taiwan, August 29, 2004

PRESBYTERY OF BARRIE

Nelson, Dwight, chaplain, Canadian Forces, May 10, 2005

PRESBYTERY OF TEMISKAMING

MacAulay, Jean, regional minister

PRESBYTERY OF WATERLOO-WELLINGTON

Gale, Herbert F., associate secretary, Planned Giving, Life and Mission Agency, June 14, 2004

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Dutcher-Walls, Patricia, professor, Vancouver School of Theology, September 21, 2004

**PLACED ON THE CONSTITUENT ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

None Reported.

**PLACED ON THE APPENDIX
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

McPhee, Floyd R.

PRESBYTERY OF PICTOU

MacLeod, J. Kenneth, October 1, 2004

PRESBYTERY OF HALIFAX & LUNENBURG

Van Zoeren, Fennegina, September 1, 2004

Smith, Carol, June 23, 2004

Roberts, Gwendolyn, December 5, 2004

MacFadyen, Cheryl, June 25, 2004

PRESBYTERY OF ST. JOHN

Gray, L. Dale, October 31, 2004

Scholten-Dallimore, Lori, June 23, 2004

Allison, John M., August 15, 2004

Wilkinson, Donald G., July 31, 2005

PRESBYTERY OF MIRAMICHI

Stewart, James K., August 1, 2004

Sarcen, Gerald, June 30, 2005

PRESBYTERY OF PRINCE EDWARD ISLAND
Blaxland, Daphne A., September 1, 2004

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Godin, Mark, April 1, 2005

PRESBYTERY OF MONTREAL

Devries, Roland, July 1, 2004

Tai, Hui-Chi, September 21, 2004

Smith, Wayne G., November 16, 2004

Smith, Carol, September 21, 2004

PRESBYTERY OF OTTAWA

Ewing, Robert

PRESBYTERY OF LANARK & RENFREW

Griggs, Gordon, April 19, 2005

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF KINGSTON

Jones, Robert C., July 1, 2004

Tremblay, Mark A.

PRESBYTERY OF LINDSAY-PETERBOROUGH

Johnston, Carey Jo, October 3, 2004

Howard, J. Desmond

PRESBYTERY OF PICKERING

Van Auken, Ronald E.

Anderson, Pricilla

Hoskin, Annetta, December 1, 2004

PRESBYTERY OF EAST TORONTO

Cieli, Giovanna

Dai, Peikang

Ritchie, Fairlie

Hincke, Karen A., July 11, 2004

Loudon, Carol H., July 1, 2004

PRESBYTERY OF WEST TORONTO

Sherbino, Joel

PRESBYTERY OF BRAMPTON

Soderholm Glen C., June 15, 2004

Sinclair, Donald R.

PRESBYTERY OF OAK RIDGES

Congram, John, February, 2005

Beals, George W., March 31, 2005

PRESBYTERY OF BARRIE

Walker, Blake, November 24, 2003

PRESBYTERY OF TEMISKAMING

Martin, Linda J.M., November 18, 2004

Vanbodegom, Case

PRESBYTERY OF ALGOMA-NORTH BAY

Park, Eun-Joo, March 31, 2005

Hunter, George, April 30, 2005

Whitehead, Robert R.

PRESBYTERY OF WATERLOO-WELLINGTON

Johnston, William G., October 5, 2004

Lamont, William G., October 5, 2004

Smith, Colleen L. October 5, 2004

PRESBYTERY OF EASTERN HAN-CA

Hwang, Joseph

Jeong, Nam Heon

Min, Kyung Seuk

Sohn, Mee Ja

Lee, Young-Sun, March 1, 2005

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Flindall, Robert F.
Bernhardt, Robert J., October 1, 2004
Kerr, Susan K., August 8, 2004
Simpson, Clive W. September 1, 2004
McPherson, Alan M., May 1, 2005
Luxon, Barry, May 1, 2005
Greyling, Petrus H.
McKinnon, Warren K.
Horne-Weatherdon, Heather

PRESBYTERY OF NIAGARA

Beverly, Larry
Riseborough, Donna J.
McGale, Barbara, August 31, 2004

PRESBYTERY OF PARIS

Little, Robert, November 16, 2004

PRESBYTERY OF LONDON

Brown, Charlotte L., September 14, 2004
Crowdis, John F., July 31, 2004
Redpath, James H.L., February 1, 2005
Summers, Kirk, May 1, 2005

PRESBYTERY OF ESSEX-KENT

Cameron, Jennifer L.

PRESBYTERY OF HURON-PERTH

Hogerwaard, John, September 1, 2004
Johnston, Ian K., March 16, 2004

PRESBYTERY OF GREY-BRUCE-MAITLAND

Hanley, Donald B.
Nicholson, David R., December 1, 2004
Paisley, Allen J., November 23, 2004

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Breisch, Frank, November 1, 2004
Sparks, Robert, October 21, 2004

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Hagen, Donna, September 30, 2004
Marsh, M.E. (Betty), September 1, 2004

Synod of Alberta and the Northwest

PRESBYTERY OF PEACE RIVER

Miles, Bruce A.

PRESBYTERY OF EDMONTON-LAKELAND

Wheaton, Kenneth M.L.

PRESBYTERY OF CENTRAL ALBERTA

Oostenbrink, Anja R., November 18, 2004

PRESBYTERY OF CALGARY-MACLEOD

Breisch, Frank D., November 8, 2004
Hill, Donald C., August 23, 2005
Horne, Cheryl, September 1, 2004

Synod of British Columbia

PRESBYTERY OF KOOTENAY

Hughes, Leo, October 2004
Garvin, Murray L., September 8, 2004

PRESBYTERY OF KAMLOOPS

Marsh, Betty, January 12, 2005

PRESBYTERY OF WESTMINSTER

Plomp, Tony, July 31, 2004

Victorisz, Louis, September 21, 2004

Lin, Larry K.

Tait-Katerberg, Diane, December 31, 2004

Van der Westhuizen, Willem, June 26, 2004

Scott, Charles, September 29, 2004

Bruneau, Timothy, October 3, 2004

McKay-Deacon, Laurie, May 4, 2004

Lemen, Willoughby, September 21, 2004

Lemen, Ellen, September 21, 2004

McKinnon, Warren K., February 1, 2004

PRESBYTERY OF VANCOUVER ISLAND

Oakes, Kenneth, November 23, 2004

Stewart, David W., September 30, 2004

Crosby, Brian J., February 1, 2005

Sparks, Robert H., November 23, 2004

Scott, Charles A., May 1, 2005

Forrester, Elizabeth, May 1, 2005

Victor, Cathy

PRESBYTERY OF WESTERN HAN-CA

Cho, Yong-Wan, February 22, 2005

Kim, Dohyung, February 22, 2005

Kim, Sang Kyun, February 22, 2005

**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 CAPE BRETON

McPhee, Floyd, January 1, 2005

PRESBYTERY OF PICTOU

Van Zoeren, Fennegina, September 1, 2004

Reid, William, July 19, 2004

PRESBYTERY OF HALIFAX & LUNENBURG

MacFadyen, Cheryl, June 25, 2004

Smith, Carol, June 23, 2004

Hill, Donald, August 22, 2004

Roberts, Gwendolyn, December 15, 2004

Taylor, Charles, September 21, 2004

PRESBYTERY OF PRINCE EDWARD ISLAND

Buell, Mark W.

Hutchinson, Andrew W. January 1, 2005

Jardine, Marion, July 26, 2004

MacRae, Karen, February 15, 2005

Dean, William F., June 15, 2004

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

MacLeod, J. Kenneth, July 1, 2004

PRESBYTERY OF SEAWAY-GLENGARRY

Kennedy, Duncan, January 9, 2005

PRESBYTERY OF LANARK & RENFREW

Hughes, Leo, September 30, 2004
MacDonald, Hugh, November 24, 2004
Nicholson, David R., December 1, 2004
Forget, Daniel H., September 1, 2004

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF KINGSTON

Morrow, William, December 9, 2004

PRESBYTERY OF PICKERING

Davis, H. Glen

PRESBYTERY OF EAST TORONTO

McLean, Paul D.
Evans, James, November 6, 2004
MacNaughton, E. Margaret, October 20, 2004

PRESBYTERY OF WEST TORONTO

Cho, Daniel
Sherbino, Joel
Ross, Brian R., March 29, 2005
Tremblay, Mark A.
McLean, William J.M., October 10, 2004
Seress, Edmund, June 23, 2004

PRESBYTERY OF BRAMPTON

Fenton, Robert E., October 25, 2004

PRESBYTERY OF OAK RIDGES

Sherbino, Joel

PRESBYTERY OF BARRIE

Little, Robert
McAvoy, Carolyn B.
Horst, Karen R.
Smith, Wayne G.

PRESBYTERY OF TEMISKAMING

Dambrowitz, Ivan, May 9, 2005

PRESBYTERY OF WATERLOO-WELLINGTON

Spencer, Robert C.
Courtenay, A. Ronald, January 15, 2005

PRESBYTERY OF EASTERN HAN-CA

Min, Kyung Seuk, April 1, 2005

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Hibbs, John J., November 1, 2004
Bailey, T. Melville, January 29, 2005
Beattie, Robert H., January 28, 2005
Skelding, Robert, June 13, 2004
Greyling, Pieter H., April 12, 2005
Baksa, Csaba, February 24, 2005
Robertson, J. George, March 20, 2005

PRESBYTERY OF NIAGARA

Sharpe, Ron
McElwain, William I., June 17, 2004
McIntosh, Alvin, August 23, 2004
Esler, Jesse Reynolds, September 1, 2004

PRESBYTERY OF PARIS

Tozer, Vernon W.

PRESBYTERY OF LONDON

Kravalis, Gunar, May 11, 2004
Crowdis, John F., April 3, 2005
Appel, Hugh, April 24, 2005

PRESBYTERY OF ESSEX-KENT

Cameron, Jennifer L.
Neil, John St. C.
Hanley, Donald B.

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Roushorne, Daniel
Ashton, Jeremy, January 19, 2005

PRESBYTERY OF HURON-PERTH

Riseborough, Donna J.
Horst, Karen R.

PRESBYTERY OF GREY-BRUCE-MAITLAND

Vanbodegom, Case

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF SUPERIOR

Giurin, John
Carter, L. Blake
Patterson, James M., April 3, 2005

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Wasilow, Ariane, March 18, 2005

PRESBYTERY OF CALGARY-MACLEOD

Agar, Gordon, May 24, 2004
Horne-Weatherdon, Cheryl, January 27, 2005

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Aicken, Allen J., December 7, 2004
Cocks, Nancy L., December 31, 2004
Davidson, Kristian, January 7, 2005
Tait-Katerberg, Diane, July, 2005

PRESBYTERY OF VANCOUVER ISLAND

Scott, Charles A., September 29, 2004
Victorisz, Louis
Forrester, Elizabeth, May 1, 2005

PRESBYTERY OF WESTERN HAN-CA

Lee, Jang Woo, November 26, 2004

**REMOVED FROM APPENDIX TO ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

None Reported.

PLACED ON CONSTITUENT ROLL BY LEAVE OF ASSEMBLY

None reported.

LEAVE OF ABSENCE

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

MacDonald, Glenn S., November 21, 2004

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF PICKERING

Rollwage, Douglas, Guildwood Community Church, June 1 to 30, 2005

PRESBYTERY OF EASTERN HAN-CA

Park, Cheol Soon, April 17 to August 31, 2005

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Lockerbie, Caroline, June 7, 2004 to September 27, 2004
Eldridge, Victoria, October 1, 2004 to December 31, 2004

PRESBYTERY OF LONDON

Moffatt, Linda, August 4, 2004 to October 3, 2004

Redpath, James, November 19, 2004 to February 1, 2005

Synod of Alberta & The Northwest

PRESBYTERY OF CENTRAL ALBERTA

Oostenbrink, Anja, March 1, 2004 to September 1, 2005

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Lin, Larry, January 1, 2005 to July 31, 2005

TRANSLATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

McPhee, Floyd to Presbytery of Seaway-Glengarry, January 1, 2005

PRESBYTERY OF PICTOU

Van Essen, H. Martyn, to Presbytery of Miramichi

PRESBYTERY OF HALIFAX & LUNENBURG

MacFadyen, Cheryl, to Presbytery of St. John

PRESBYTERY OF MIRAMICHI

Stewart, James K., to Presbytery of Huron-Perth, November 21, 2004

PRESBYTERY OF PRINCE EDWARD ISLAND

MacRae, Karen to Presbytery of Grey-Bruce-Maitland, February 15, 2005

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

MacLeod, J. Kenneth to Presbytery of Pictou

PRESBYTERY OF SEAWAY-GLENGARRY

Clarke, Susan, to Presbytery of Ottawa, August 1, 20024

PRESBYTERY OF OTTAWA

Kennedy, Duncan, Maxville/Moose Creek/St. Elmo Charge (half-time), January 9, 2005

Wiley, J. Edward R. to Presbytery of Barrie

Victor, Cathy, to Presbytery of Vancouver Island

Victor, Ian, to Presbytery of Vancouver Island

PRESBYTERY OF LANARK & RENFREW

Hughes, Leo to Presbytery of Kootenay, September 2004

Nicholson, David, to Presbytery of Grey-Bruce-Maitland, December 1, 2004

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF KINGSTON

Barr, Alan, to Presbytery of Huron-Perth, May 29, 2005

Kendall, Douglas, to Presbytery of Ottawa, May 1, 2005

PRESBYTERY OF LINDSAY-PETERBOROUGH

Blane, Ann L., to Presbytery of Pickering, October 1, 2004

Ufkes, John, to the Presbytery of East Toronto, May 1, 2004

PRESBYTERY OF PICKERING

MacKinnon, Daniel to the Presbytery of Ottawa, April 17, 2005

PRESBYTERY OF EAST TORONTO

Hincke, Karen A., to Presbytery of Kingston

McIntyre, Jan E., to Presbytery of Huron-Perth

Walters, Maureen, to Presbytery of West Toronto

PRESBYTERY OF WEST TORONTO

Dutcher-Walls, Patricia, to Presbytery of Westminster

Wilson, Alexander to Presbytery of Pickering, January 9, 2005

Ross, Brian R., to Presbytery of Halifax & Lunenburg, March 29, 2005

Tremblay, Mark A., to Presbytery of Kingston

PRESBYTERY OF BRAMPTON

Ritchie, Fairlie, to Presbytery of East Toronto

PRESBYTERY OF BARRIE

- Smith, Carol, to Presbytery of Halifax & Lunenburg, June 22, 2004
- Smith, Wayne, to Presbytery of Montreal, October 22, 2004
- McAvoy, Carolyn B., to Presbytery of Oak Ridges, November 1, 2004
- Little, Robert, to Presbytery of Paris, October 29, 2004
- Purvis, Timothy, to Presbytery of East Toronto, January 31, 2005

PRESBYTERY OF WATERLOO-WELLINGTON

- Griggs, Gordon, to Presbytery of Lanark & Renfrew
- Sinclair, Donald R., to Presbytery of Brampton
- Whitehead, Robert R., to Presbytery of Algoma & North Bay
- Spencer, Robert, to Presbytery of Huron-Perth

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

- McKinnon, Warren K., to Presbytery of Westminster

PRESBYTERY OF NIAGARA

- Jones, Hugh, C., to Presbytery of Grey-Bruce-Maitland

PRESBYTERY OF PARIS

- Strachan, Kathryn A. to Presbytery of Oak Ridges, November 16, 2004
- Tozer, Vern, to Presbytery of Waterloo-Wellington, November 16, 2004

PRESBYTERY OF LONDON

- Colquhoun, Duncan A., to Presbytery of Paris, October 1, 2004
- Crowdis, John F., to Presbytery of Brampton, April 3, 2005

PRESBYTERY OF ESSEX-KENT

- Loach, Jeffrey F., to Presbytery of Pickering
- Neil, John St. C., to Presbytery of Niagara

PRESBYTERY OF LAMBTON-WEST-MIDDLESEX

- Samuel, Susan L., to Presbytery of Grey-Bruce-Maitland

PRESBYTERY OF HURON-PERTH

- Horst, H.D. Rick to Presbytery of Barrie
- Horst, Karen, to Presbytery of Barrie, July 11, 2004
- Riseborough, Donna, to Presbytery of Niagara, October 31, 2004
- Johnston, Ian K., to Presbytery of Algoma & North Bay, February, 2005
- Godfrey, Thomas, to Presbytery of Essex-Kent, March 15, 2005

PRESBYTERY OF GREY-BRUCE-MAITLAND

- Wild, Kenneth C. to Presbytery of Halifax & Lunenburg
- Mordon, Julia, to Presbytery of Barrie
- Vanbodegom, Case, to Presbytery of Barrie
- Oakes, Kenneth, to Presbytery of Vancouver Island

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF SUPERIOR

- Giurin, John, to Presbytery of Essex-Kent
- Carter, L. Blake, to Presbytery of Temiskaming, April 30, 2005
- Patterson, James M., to Presbytery of Algoma & North Bay, April 3, 2005

PRESBYTERY OF WINNIPEG

- Sparks, Robert H., to Presbytery of Vancouver Island, November 26, 2004
- Cook, Charles S., to Presbytery of St. John
- Miles, Bruce A., to Presbytery of Peace River
- Breisch, Frank D., to Presbytery of Calgary-MacLeod

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

- Ewing, Robert, to Presbytery of Ottawa

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

- Wasilow, Ariane, to Presbytery of Northern Saskatchewan, March 18, 2005

PRESBYTERY OF CALGARY-MACLEOD

- Menard, Wayne L., to Presbytery of Ottawa
- Horne-Weatherdon, Cheryl, to Presbytery of Hamilton

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Aicken, Allen J., to Presbytery of Montreal, January, 2005

Cocks, Nancy L., to Presbytery of Halifax & Lunenburg, January, 2005

PRESBYTERY OF VANCOUVER ISLAND

Victorisz, Louis to Presbytery of Westminster

Chudley, Reid, to Presbytery of Brampton

Calder, Robert to Presbytery of Edmonton-Lakeland, May 1, 2005

Kuhn, Clayton M., to Presbytery of Calgary-McLeod

PRESBYTERY OF WESTERN HAN-CA

Ko, Byung Yun (James) to Presbytery of Winnipeg, November 14, 2004

RESIGNATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF ST. JOHN

Gray, L. Dale, chaplain, Mission to Seafarers, October 31, 2004

PRESBYTERY OF PRINCE EDWARD ISLAND

Blaxland, Daphne A., Montague-Cardigan Charge, August 31, 2004

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Godin, Mark, St. Andrew's, Melbourne, March 31, 2005

PRESBYTERY OF MONTREAL

Devries, Roland, Westminster, Pierrefonds, July 1, 2004

Tai, Hui-Chi, Taiwanese Robert Campbell, June 15, 2004

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

MacInnis, Craig, lay missionary, Warkworth-Hastings Charge, September 30, 2004

PRESBYTERY OF BRAMPTON

Soderholm, Glen C., Campbellville-Nassagaweya Charge, August 31, 2004

PRESBYTERY OF WATERLOO-WELLINGTON

Johnston, William G., St. Andrew's, Kitchener, October 5, 2004

Lamont, William G., St. Andrew's, Kitchener, October 5, 2004

PRESBYTERY OF EASTERN HA-CA

Jang, Sung Hwan, Toronto Korean, February 28, 2005

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Kerr, Susan K., Knox, Waterdown, August 8, 2004

Simpson, Clive W., St. Paul's, Burlington, September 1, 2004

PRESBYTERY OF NIAGARA

McGale, Barbara, St. Giles, St. Catharines, August 31, 2004

PRESBYTERY OF LONDON

Brown, Charlotte, chaplain, September 10, 2004

Ballagh-Steeper, Kate, hospital visitor, October 1, 2004

Summers, Kirk, New St. James, London, May 1, 2005

PRESBYTERY OF HURON-PERTH

Riseborough, Donna, Knox, Bayfield, November 1, 2004

Synod of Alberta and the Northwest

PRESBYTERY OF CENTRAL ALBERTA

Oostenbrink, Anja, Camp Kannawin, September 30, 2004

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Tait-Katerberg, Diane, St. John's, White Rock, December 31, 2004

PRESBYTERY OF VANCOUVER ISLAND

Lam, Paul, Chinese, Victoria, September 30, 2004

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
MacFadyen, Cheryl, First Sackville, Lower Sackville, June 24, 2004

PRESBYTERY OF MIRAMICHI

Stewart, James K., St. Luke's, Bathurst, July 31, 2004

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF PICKERING

Turner, Larry, St. Andrew's-Chalmers, Uxbridge, September 21, 2004

PRESBYTERY OF OAK RIDGES

Beals, George W., Richmond Hill, March 31, 2005

PRESBYTERY OF TEMISKAMING

Martin, Linda, Eglehart and Tomstown Charge, November 18, 2004

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Redpath, James, DaySpring, London, February 1, 2005

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Hagen, Donna, Circle West and Parkview, Saskatoon, September 30, 2004

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Horne-Weatherdon, Cheryl, Riverside, Medicine Hat, August 31, 2004

RETIREMENTS

Synod of the Atlantic Provinces

PRESBYTERY OF ST. JOHN

Gray, L. Dale, October 31, 2004

Wilkinson, Donald G., July 31, 2005

PRESBYTERY OF MIRAMICHI

Sarcen, Gerald, June 30, 2005

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Davidson, J. Ross H., August 31, 2005

PRESBYTERY OF MONTREAL

MacLeod, J. Kenneth, July 1, 2004

PRESBYTERY OF SEAWAY-GLENGARRY

Martin, Robert, June 30, 2005

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF KINGSTON

Jones, Robert C., July 1, 2004

PRESBYTERY OF LINDSAY-PETERBOROUGH

Randall, Joy, missionary, December 31, 2004

PRESBYTERY OF PICKERING

Hoskin, Annetta, February 1, 2005

PRESBYTERY OF EAST TORONTO

Loudon, Carol H., July 1, 2004

Chen, Stephen Y., December 1, 2004

Syme, Bob, July 31, 2005

PRESBYTERY OF EASTERN HAN-CA

Lee, Young-Sun, March 1, 2005

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Bernhardt, Robert J., October 1, 2004
Simpson, Clive W., September 1, 2004
McPherson, Alan M., May 1, 2005
Luxon, Barry, May 1, 2005

PRESBYTERY OF HURON-PERTH

Hogerwaard, John, September 1, 2004

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Sparks, Robert, October 21, 2004

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Marsh, M.E. (Betty), September 1, 2004

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Plomp, Tony, July 31, 2004

PRESBYTERY OF VANCOUVER ISLAND

Crosby, Brian J., February 1, 2005
Forrester, Elizabeth, May 1, 2005
Lin, Larry, July 31, 2005

CERTIFICATES GRANTED

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX & LUNENBURG

Smith, Carol, to the Presbytery of Montreal, August 5, 2004
MacFadyen, Cheryl, to the Presbytery of St. John, September 2, 2004
Hill, Donald, to the Presbytery of Calgary-MacLeod, August 22, 2004

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

MacLeod, Kenneth, to the Presbytery of Pictou, September 21, 2004

PRESBYTERY OF SEAWAY-GLENGARRY

Kennedy, Duncan, January 9, 2005

Clarke, Susan, to the Presbytery of Ottawa, September 21, 2004

PRESBYTERY OF LANARK & RENFREW

Hughes, Leo, to the Presbytery of Kootenay, September 30, 2004

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Jones, Hugh, to Presbytery of Huron-Perth, September 5, 2004

HISTORICAL CERTIFICATES

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Emery, Scott, July 1, 2004

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF KINGSTON

Morrow, William, December 9, 2004

PRESBYTERY OF WATERLOO-WELLINGTON

Huber-McBride, Deborah, March 8, 2005

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Kravalis, Gunar, May 11, 2004

PRESBYTERY OF LAMBTON-WEST MIDDLESEX
Ashton, Jeremy, January 19, 2005

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG
Michael H. Farris, May 15, 2003

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Meszaros, Sandor, June 19, 2001

LETTER OF STANDING GRANTED

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF EAST TORONTO
Gillan, D. Stewart, May 29, 2004

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
Yoo, John, May 31, 2004

Synod of British Columbia

PRESBYTERY OF VANCOUVER ISLAND
Lam, Paul, September 30, 2004

DEMITTED FROM MINISTRY

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Pfaff, Anthony, May 4, 2004

SUSPENSION FROM THE MINISTRY

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF PICKERING
Turner, Lawrence, June 30, 2004

DEPOSITION FROM THE MINISTRY

None reported.

DEATHS IN THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU
Reid, William, July 19, 2004
PRESBYTERY OF HALIFAX & LUNENBURG
Channon, Owen, September 15, 2004
Taylor, Charles E., September 21, 2004
PRESBYTERY OF MIRAMICHI
MacKay, Murdo, August 29, 2004
PRESBYTERY OF PRINCE EDWARD ISLAND
Brown, Elizabeth, August 27, 2004
Jardine, Marion, July 7, 2004

Synod of Quebec and Eastern Ontario

PRESBYTERY OF LANARK & RENFREW
MacDonald, Hugh, November 24, 2005

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF EAST TORONTO
MacNaughton, E. Margaret, October 20, 2004
Ling, Edward, May 6, 2004
Evans, James W., November 6, 2004

PRESBYTERY OF WEST TORONTO

Seress, Edmund, June 23, 2004

McLean, William J.M., October 10, 2004

PRESBYTERY OF BRAMPTON

Fenton, Robert E., October 25, 2004

McLean, William J.M., October 10, 2004

PRESBYTERY OF TEMISKAMING

Dambrowitz, Ivan, May 9, 2005

PRESBYTERY OF WATERLOO-WELLINGTON

Courtenay, A. Ronald, January 15, 2005

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Bailey, T. Melville, January 29, 2005

Beattie, Robert H., January 28, 2005

Baksa, Csaba, February 24, 2005

PRESBYTERY OF NIAGARA

Esler, Jesse R., September 1, 2004

McIntosh, Alvin, August 23, 2004

McElwain, William I., June 17, 2004

PRESBYTERY OF PARIS

Rienks, Gabe, June 19, 2004

Muir, Grant, July 1, 2004

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Agar, Gordon, May 24, 2004

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Davidson, Kristian, January 7, 2005

PRESBYTERY OF WESTERN HAN-CA

Lee, Jang Woo, November 26, 2004

CHANGE OF STATUS OF PRESBYTERY

Synod of Southwestern Ontario

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Name change from Sarnia to Lambton-West Middlesex, June, 2004

CONSTITUTION OF NEW CONGREGATIONS

Synod of Central and Northeastern Ontario & Bermuda

PRESBYTERY OF BRAMPTON

Almanarah, Mississauga, June 13, 2004

PRESBYTERY OF EASTERN HAN-CA

Westside Community, April 10, 2005

Synod of British Columbia

PRESBYTERY OF WESTERN HAN-CA

Victoria Grace Extension, December 11, 2004

CHANGE OF NAME OF CONGREGATION

Synod of Alberta & The Northwest

PRESBYTERY OF CENTRAL ALBERTA

St. Andrew's, Red Deer to Chalmers-St. Andrew's, Red Deer, March 17, 2005

CHANGE OF STATUS OF CONGREGATION

Synod of Quebec & Eastern Ontario

PRESBYTERY OF MONTREAL

Town of Mount Royal and Maisonneuve-St. Cuthbert's became two single charges

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF BRAMPTON

St. David's, Campbellville and Nassagaweya became two single point charges, November 16, 2004

Synod of Southwestern Ontario

PRESBYTERY OF PARIS

St. Andrew's, Tillsonburg, became single point charge, April 19, 2005

PRESBYTERY OF LONDON

Knox, Fingal and St. John's, Port Stanley became single-point charges, April 3, 2005

PRESBYTERY OF ESSEX-KENT

St. James, Thamesville and Duart became single point charges

PRESBYTERY OF HURON-PERTH

Shakespeare and North Easthope became single point charges, June 30, 2004

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Trinity Grenville and St. Andrew's Qu'Appelle became single point charges

DEDICATION OF CHURCH BUILDINGS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Union Church, Mira Ferry Church Hall, May 28, 2005

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF OAK RIDGES

St. John's Bradford, new church building, November 21, 2004

Synod of Southwestern Ontario

PRESBYTERY OF PARIS

St. Paul's, Simcoe, meeting hall and offices, January 16, 2005

DISSOLUTION OF CONGREGATION

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF PICKERING

Celebration! Presbyterian Church, January 18, 2005

Synod of Southwestern Ontario

PRESBYTERY OF PARIS

St. Andrew's, Windham Centre dissolved, April 19, 2005

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF SUPERIOR

St. Andrew's, Fort Frances, September 15, 2004

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

St. Andrew's, Indian Head, June 4, 2004

AMALGAMATION OF CONGREGATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF MIRAMICHI

St. Paul's, Williamsburg and St. Peter's, Stanley now St. Peter's, Stanley, September 30, 2005

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

St. Enoch and Eastmount, now named Trinity, April 1, 2005

PRESBYTERY OF ESSEX-KENT

Blenheim with First Chatham, September 21, 2004

PRESBYTERY OF HURON-PERTH

St. Andrew's, Molesworth and Knox, Gorrie, now St. Andrew's, Molesworth, September 19, 2004

Synod of Alberta & The Northwest

PRESBYTERY OF CENTRAL ALBERTA

St. Andrew's, Valley Centre with Zion, Willowdale to Willow-Valley, Red Deer, March 17, 2005

PREACHING POINT ESTABLISHED

None reported.

TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Grace Church, Surrey was transferred from the Presbytery of Westminster to the Presbytery of Western Han-Ca, December 31, 2004

MEMORIAL RECORDS

SYNOD OF THE ATLANTIC PROVINCES

Presbytery of Pictou

THE REVEREND WILLIAM REID

B.A.

The Rev. William Reid, formerly of New Glasgow, passed away peacefully at the Shiretown Nursing Home in Pictou on July 19, 2004. Born July 24, 1912, in Homewood, Manitoba, he was the eldest son of William Reid Sr. and Jessie Main (Wood) Reid who came from Scotland in 1910.

Bill is remembered as a loving husband, father, grandfather and great-grandfather. He grew up on a Manitoba farm, attended school at McNab and Myrtle, and graduated from the University of Manitoba and Knox College Toronto. He married Mary Grace (Ross) Bingley on May 14, 1947, and took her to his first charge and the manse in Indian Brook, Cape Breton.

Throughout his ministry, his energy and dedication marked his service in congregations at Sherbrooke, North River/North Shore, Cape Breton and New Glasgow in Nova Scotia and at Winchester, Renfrew, and Kirkwall - Sheffield in Ontario. Known as a pastor of the people, Bill initiated and supported youth groups, men's groups, men's choirs and family activities in the churches he served. He served on several General Assembly boards and committees and as Moderator of the Maritime Synod in 1962. Following retirement he and Mary Grace resided in New Glasgow from where he served as stated supply in several churches in Cape Breton and Pictou Presbyteries. He was appointed Minister Emeritus of St. Andrew's Church in New Glasgow.

Surviving are his son, Donald (Carol) Reid, Mississauga; daughter Mary Elizabeth (John) Glab, Alberta; daughter-in-law Marg Bingley, Dartmouth; nine grandchildren and eight great-grandchildren; brother Robert (Kaye) Reid, Roland, Manitoba; sisters-in-law Elinor (Ross) Nauss, Gloria (Robert) Ross, and brother-in-law, John (Romayne) Ross. Predeceased by loving wife Mary Grace (Bingley) Reid; son, James M. Bingley; daughter Lena (Bingley Sirvage and her husband Don; sister Nettie (Reid) Watterson and her husband Joe; and brothers-in-law Graham, Mac, Robert (Bob) and James (Bennie) Ross and Hazel (Bill) Nauss.

A memorial service was held on August 12, 2004, in St. Andrew's Church, New Glasgow, conducted by The Rev. Richard Sand, assisted by The Rev. Dr. Glen Matheson. A service conducted by the Presbytery of Cape Breton at Indian Brook and interment took place at a later date.

The Presbytery of Pictou gives thanks to God for the love and faithfulness of His servant, William Reid.

Presbytery of Halifax & Lunenburg

THE REVEREND OWEN CHANNON

B.A., B.D., M.Sc.

The Rev. Owen Channon of Dartmouth, Nova Scotia died on September 15, 2004, at the age of 86. A native of Montreal, Quebec, he was a graduate of McGill University (B.A. 1948), The Presbyterian College, Montreal (B.D. 1951) Simmons College, USA (M.Sc. Library Science 1969). On May 18, 1951, he was ordained as a minister of Word and Sacrament in St. Andrew's Church, Arnprior, Ontario; his first charge was this congregation and Dewar's, Ontario. He also served as the minister of St. Andrew's Church, Valcartier, Quebec, and the two point charge of St. John's Church, Windsor and St. James' Church, Noel Road, Nova Scotia. He retired in 1983. For many years after his retirement, he provided pulpit supply in several charges, including extensive periods of service in the River John Charge, St. Andrew's Church, Pictou and the West River Charge all in the Presbytery of Pictou and in the First Sackville Church, Lower Sackville, Nova Scotia in the Presbytery of Halifax and Lunenburg. He was the Honorary Assistant Minister at St. Andrew's Church, Dartmouth, Nova Scotia from 1969-1971 and from 1986 until his death. While he lived in the United States, he provided pulpit supply in several congregations.

Owen Channon was very active in the courts of the church; in 1980, he was elected as the Moderator of The Synod of the Atlantic Provinces.

During his life, Owen also worked as a librarian, teacher, journalist and newspaper editor. He wrote many articles and composed several hymns, both the words and the music.

Owen Channon was a devoted and caring pastor, very generous in attitude and action, deeply devoted to Christ and the proclamation of the Gospel.

He is survived by his spouse of 62 years, Marian, and his five daughters: Mary, Ellen, Gwen, Ann and Susan and four grandchildren.

A service of thanksgiving was held at St. Andrew's Church, Dartmouth, Nova Scotia on September 19, 2004, conducted by The Rev. Dr. P.A. (Sandy) McDonald, together with the Moderator of the Presbytery of Halifax and Lunenburg, The Rev. Dr. D. Laurence DeWolfe and The Rev. Dr. L. George Macdonald.

THE REVEREND CHARLES E. TAYLOR

B.A., M.Div.

The Rev. Charles E. Taylor of LaHave Island, Lunenburg County, Nova Scotia died in a Halifax Hospital on September 21, 2004, at the age of 71. He was born in Toledo, Ohio. He received a B.A. degree from Olivet Nazarene College, Kankakee, Illinois, and a Master of Divinity degree from Oberlin Divinity School in 1961. On July 16, 1961, he was ordained as a minister of Word and Sacrament of the United Presbyterian Church in the United States of America in Toledo. He served congregations in Waddington, New York and Ramsey, New Jersey. Following which he served for twenty-five years at Dewey Avenue Presbyterian Church in Rochester, New York. In 1993, he became a minister of The Presbyterian Church in Canada and served the Springhill, Oxford-Riverview Pastoral Charge in the Presbytery of Pictou from 1993 until he retired in 1998. At the time of his death, he had completed five years of service as the Synod Pastor for the Synod of the Atlantic Provinces; he became an elder of St. Matthew's, West Dublin, Nova Scotia in 1999.

A deeply spiritual person, Charles shared his faith journey with family, friends and parishioners in both the spoken and written word. In his retirement he did a good deal of writing, particularly on the subjects of spirituality and theology. To his work as synod pastor, he brought a wealth of experience gleaned through more than forty years in ministry. His quiet and effective style of meeting ministers and their spouses provided a level of encouragement and support that cannot be measured.

He is survived by his wife, Ann, daughter Susan (Craig) and grandson, Stephen Rhodenizer, brother, Howard and sister Margaret Walther.

A funeral service was held at Knox Presbyterian Church, Dublin Shore, Nova Scotia on September 25, 2004 conducted by The Rev. D. Laurence Mawhinney.

A memorial service was held in Chili Presbyterian Church, Rochester, New York, on October 10, 2004.

SYNOD OF TORONTO & KINGSTON
Presbytery of East Toronto

THE REVEREND DR. JAMES WALWYN EVANS
B.A., B.ED., D.D.

Jim Evans died peacefully in his 79th year at St. Joseph's Hospital on Saturday, November 6, 2004. Jim is remembered with love by his daughter, Elizabeth, her husband Gord Cetkovski, and his grandson, Jimmy, of Toronto; and his son, James, his wife Sandra Cameron Evans and grandson, Stewart, of Calgary. He was predeceased by his beloved wife, Annabelle.

Obtaining a B.A. from the University of British Columbia, Jim entered the Presbyterian ministry and graduated from Knox College in 1954. He served congregations at St. Giles, Prince George; St. Andrew's, Nanaimo; Westminster, Sault Ste. Marie; St. Mark's, Don Mills; First Church, Regina; St. Andrew's, Toronto; and St. Andrew's, Stratford; and as Secretary, Board of Ministry of The Presbyterian Church of Canada.

Jim loved sports of all kinds but particularly baseball, football, hockey and golf. He was devoted to politics, jazz, Shakespeare and conversation.

In recent years, Jim faced many physical challenges and was deeply appreciative of those who cared for him and became his friends.

THE REVEREND EDWARD LING
B.D.

Following a long, fruitful and rewarding life, The Rev. Edward Ling passed away on Thursday May 6, 2004, at the age of 95. He was born in the manse of the Presbyterian Church in Kiratung Province, China where his father was the minister. As a young man Edward's plan was to study theology but his assistance was required by members of his family who were engaged in an import/export business in Australia. After several years of working there he started a branch of the family business in New Zealand.

In 1948 Edward, his wife Ming and their five children were living in Shanghai when Edward came to Toronto as a representative of the Shanghai Chamber of Commerce to the first International Trade Fair. He decided to remain in Canada and two years later his family joined him. By that time he had established a successful import/export business in Toronto and was an active leader and elder in the Chinese Presbyterian Church which was meeting in the YMCA on University Avenue. Edward gave outstanding leadership in a campaign to fund and build the Chinese Presbyterian Church on Beverley Street which was dedicated debt-free. In 1961 Edward retired from his business and went to Taiwan where he obtained a Bacheloreate in Divinity from the Taiwanese Theological Seminary. During his time there Edward assisted Lillian Dickson in the Mustard Seed Mission which she established, and he served as its president.

In 1964, he was ordained in The Presbyterian Church in Canada and appointed to the Chinese Church in Victoria where he served for seven years. For six months he was interim minister in Wabush, Labrador.

Edward Ling was predeceased by his wife in 2003 and by his daughter and son-in-law, Drs. Grace and Alex Ma. He will be sadly missed by his children: Alex and Helen Ling, Michael and Ann Ho, Winston and Stephanie Ling, Victor and Lela Ling, as well as by his many grandchildren and great grandchildren including grandson, The Rev. Peter Ma.

Edward Ling was a kindly, co-operative person whose Christian faith was evident in everything he did. He was a generous man with his time and resources. He and his wife served the church and its Lord on every opportunity.

THE REVEREND DR. E. MARGARET MACNAUGHTON
B.A., M.R.E., M.DIV., D.D.

A woman of vibrant Christian faith. A trailblazer. A person dedicated to bringing calm, order and beauty to her work. One who encouraged the development of others. Someone who possessed sophistication, creativity, generosity, love, acceptance of others, courage and an absolute determination to live her life to the full. With these words a niece, a friend and a colleague paid tribute to Margaret MacNaughton at a memorial service on October 30, 2004, at Rosedale Presbyterian Church in Toronto. As we were comforted by the words of the liturgy we realized it was Margaret's parting gift to us; for she was the editor of the Book of Common Worship from which the service was taken. "I hope to be sent out of the world with trumpets in celebration of the resurrection", Margaret said in 1984 in a Record interview about worship. This hope must have been forgotten or replaced as there were no trumpets at Margaret's memorial service but she was sent out with a celebration of her life and of the resurrection.

Her absolute determination to live life to the fullest even in the face of death is just one of the characteristics that make Margaret such a remarkable person. The twinkle in her eye was not dulled; her infectious laugh was not silenced. All who had contact with her in the last few months of her life marvelled at her capacity, often with the aid of pain killers, to continue doing the things she enjoyed and/or considered important. This spirit was captured in a trip to Ottawa in June 2004, to join the tea party of the 'Famous Five' at the monument to this group of women who won the battle in 1929 to have Canadian women recognized as persons.

In 1965 Margaret reflected in an essay, "No response to the Lord of Life is more appropriate or valuable than to live decisively and responsively in each day as one who has been chosen to know and participate in the unsearchable mysteries of God and God's ways with humanity." Margaret was true to this aim. Her life attests to decisive and responsive living.

Margaret was born in Moose Jaw, Saskatchewan, and grew up on a farm near Briercrest. After teacher training, she taught in a little one-room school house near Hearne, Saskatchewan. In 1949 Margaret graduated from the University of Toronto and the Presbyterian Missionary and Deaconess Training School. She was designated as a deaconess and became Director of Christian Education at Grace Presbyterian Church, Calgary, Alberta. From 1951-1954 Margaret served as Regional Secretary for Manitoba and Northwestern Ontario. In 1954 she took up the position of Director of Christian Education in Victoria Presbyterian Church, Toronto, Ontario. She accepted the position of Girls' Work Secretary and Director of Teenage Work with the Board of Christian Education in 1955. Her last two years with the board was as contract writer for the Presbyterian Church School curriculum.

Margaret left the Board of Christian Education in 1961 to attend Union Theological Seminary in New York and graduated in 1965 with both a Master of Religious Education and a Master of Divinity degree. Margaret accepted a position with the United Presbyterian Church (USA) doing editorial work. She was ordained to the ministry of Word and Sacrament in 1973 by the Presbytery of Philadelphia.

Margaret's church experience spanned the time before and after the decision to ordain women. In 1956-1958 she was one of four women who were named as consultants to the Committee on the Place of Women in the Church. These women could speak but not vote and their names were not recorded. At the General Assembly in 1957, Margaret was given permission to speak. She begged the Assembly to continue its study in order that it might respond, not to the pressures of the people, but to the guidance of the Holy Spirit leading the church into the future. Nine years later the church declared that women could be ordained. After another ten years Margaret became a minister of Word and Sacraments in The Presbyterian Church in Canada.

In 1976 Margaret returned to Canada to produce Heritage Resources for The Presbyterian Church in Canada. This material was designed to provide Canadian Presbyterian content to the curriculum of all ages. From 1976-1982 Margaret also served on the Church Doctrine Committee and convened a sub-committee on the place of children at the Lord's Table. In 1982 Margaret was appointed to work with the Worship Committee to produce the Book of Common Worship. Margaret retired in 1991 but took on yet another editing task which she shared with The Rev. Dr. Dorcas Gordon. *Counting the Women: Sermons by Women* was published in 1994.

Margaret's work with The Presbyterian Church in Canada allowed her to channel her gifts and experience in writing, editing, co-ordinating, her keen interest in the arts, her qualities of vision and humour and her passion for church history and worship into the service of God.

"Blessed are the dead who die in the Lord. They will rest from their labours, for their deeds follow them." (Revelations 14:13) These words were read at Margaret's memorial service. Margaret has left the church several tangible deeds that will continue to shape the church. But her intangible deeds of a life well lived, of her influence in the lives of others will also be her legacy.

Presbytery of Brampton

LIEUTENANT COLONEL REVEREND JOHN MCMORRAN ANDERSON
B.A.

Padre "Jock" Anderson fought his final battle and entered eternal peace on January 20, 2004, at his home in Oakville Ontario. A service of celebration of his courageous life was held at Knox Church Oakville. Two of his grandsons took his ashes to be scattered on the battlefield of Normandy during the celebrations of the 60th anniversary of D-Day. Padre "Jock" was twice awarded the Military Cross for bravery in evacuating the wounded under shell fire and caring for the dying.

John was born in Edinburgh, Scotland, February 8, 1913. The family emigrated to Canada in 1927. While attending Drummond Hill Church in Niagara Falls, he received the call to the ministry. He attended the University of Western Ontario and graduated from Knox College in 1940. He ministered in Port Elgin, Ontario, but soon entered the Chaplaincy with the Highland Light Infantry and began his new ministry on D-Day, 1944. Following the end of hostilities in Europe he returned to Canada and received the call to Knox Church, Acton, Ontario. It was not long before he heard again the call to continue his ministry in the armed forces. While in Korea he organized an appeal on behalf of the thousands of Korean orphans. After Korea he served as chaplain at Royal Military College, Kingston and needless to say he organized the first Cadet Pipe Band. His final posting was Central Command Chaplain. In his retirement he served as stated supply minister at Knox Sixteen Church, Oakville. Truly Padre "Jock" was faithful and a good soldier of Jesus Christ. We remember him and we give thanks for his courage and example. We are assured with the apostle Paul that our hero, Padre Jock "Kept the faith, fought the good fight henceforth there is laid up for him a crown of righteousness".

He is survived by his children Margaret Jean, Barbara and John and his brothers Walter and Douglas.

Presbytery of Waterloo-Wellington

THE REVEREND A. RONALD COURTENAY
B.A., B.D.

On Saturday, January 15, 2005, The Rev. A. Ronald Courtenay began the early hours of his next great adventure going home to his Lord and Saviour. As a young man, Ron travelled to Canada from his homeland in Belfast, Northern Ireland. After meeting and marrying Wilma Smart (Richards), he returned to high school as a young father, then furthered his education in Theology and was ordained by The Presbyterian Church in Canada. In Guelph, he ministered at Westminster-St. Paul's Church from 1970 to 1975. Later in life, a career change directed him towards what he felt was his true calling, teaching. After retirement, Ron taught himself German and through his travels, made numerous friends and touched the lives of many people.

He is survived by his wife Priscilla, his children Rhonda, Moira, Ronald and Orma, seven grandchildren and two brothers.

A service of celebration was held on January 21, 2005, in Guelph, Ontario, conducted by The Rev. Linda Paquette.

The eternal God is thy refuge and underneath are the everlasting arms.

THE REVEREND FREDERICK NORMAN YOUNG
B.A.

The Rev. Frederick Norman Young of Guelph, passed away at the Guelph General Hospital, Tuesday February 8, 2005, in his 89th year. Beloved husband and best friend of Margaret

(Cameron) of Guelph. Loved father of The Rev. Donald (Karen) Young of Brantford, Beth (Nigel) Gunding of Milton and Eileen Young of Toronto. Loving grandfather of Stephanie (Richard) Whittaker, Joanne Gunding, Daniel Young, Lauren Gunding and Timothy Young. Great-grandfather of Caitlyn Whittaker. Also survived by many nieces and nephews. Predeceased by brothers, Willis, Arthur, Charles and John and sister, Lorna Schussler. Norm Young graduated from the University of Western Ontario (1943) and Knox College, Toronto (1946). He served The Presbyterian Church in Canada for the next 50 years serving in charges of Marshfield, Prince Edward Island; Kirkland Lake, Knox-Limehouse, Georgetown and 17 years at Duff's Puslinch-Knox Crieff. A memorial service was held on February 12, 2005, in St. Andrew's Presbyterian Church, Guelph, with The Rev. Jan Hazlett and The Rev. John Borthwick conducting the service. Norm will be remembered as a faithful and loving pastor.

Presbytery of Niagara

THE REVEREND JESSE REYNOLDS ESLER
B.A.

With sadness we mourned the death of The Rev. Jesse Reynolds Esler on September 1, 2004. Born in Calgary in 1913, Reynolds was 90 years old, and just short of his sixty-fifth wedding anniversary. Son of The Rev. Dr. Alexander Esler and Annie Virginia Musselman, Reynolds was born during his father's ministry in Grace Church, Calgary. Following graduation from the University of British Columbia, he went to Knox College in 1935 along with his brother MacKay Esler, who also felt a call to the ministry. After one year under Dr. Bryden, Reynolds took a year off school to study the works of Karl Barth, while continuing for 18 months at his summer appointment in Salmon Arm and Armstrong, British Columbia.

Back at Knox College, Reynolds graduated in 1938, one year after his brother MacKay. His first call was to Ashfield-Ripley. In the fall of that year, he brought his fiancée, Marion Mason to Toronto, where they were married by The Rev. Dr. Stanley Glen, in Glenview Church. Three years later, he was called to Alexander Church, Brantford, where he was noted for youth ministry. Reynolds used his love of sports as an incentive to attract young people to the church. The heavy mortgage in the church was paid in full, and Reynolds gave leadership in implementing the Sector Project both at Alexandra, and in Niagara Presbytery. While still in Brantford, Reynolds was instrumental in securing two church properties, one for the Hungarian congregation, and the second, at Greenbrier's Church on the Hill.

J.R. Esler served on several presbytery and General Assembly committees. While a member of the J.B. McLean Estate Committee, Reynolds took note of a clause in the will stipulating that the estate would revert to the family if it was not used by a certain date. His advice led the committee to begin the timely development of Crieff Hills, and thus our retreat and conference centre was born.

In 1961, Reynolds Esler was called to First Church, Port Colborne, where he spent twenty-one years before retiring from ministry due to ill health in 1982. His ministry saw one communicants' class of 109 members, a church-wide record in its day. To handle the more than 300 children in the Sunday School, a new wing, and an enlargement to the sanctuary were build. Twelve memorial windows were dedicated in the church, and both a daily nursery school and a youth program were established.

An honorary member of the Women's Missionary Society, Reynolds Esler was the last surviving member of the 'Class of '38'. He had outlived his entire family, including his brother Mac and his sister Pauline, who was deaconess at Knox Church, Toronto for 45 years. Marion and Reynolds had two sons, David, who lives in Chicago, and Jamie, who serves at Trinity Presbyterian Church in Kanata, Ontario. "Well done, thou good and faithful servant".

THE REVEREND DR. WILLIAM IRWIN MCELWAIN
B.A., M.A., TH.M., D.D.

The Rev. Dr. William Irwin McElwain, 79, died June 17, 2004. Beloved husband of Mary; father of Mark (Susan); grandfather of Alexandra and Jennifer. Graduate of University of Toronto, Knox College (Class of 1949) and Princeton Theological Seminary, he served in the following charges: Little Harbour and Pictou Landing; St. Giles and Laurel Lea, Sarnia; First,

Verdun; St. Andrew's, Newmarket; St. Stephen's, Scarborough; Westminster, Ottawa; and St. Giles, St. Catharines.

At the congregational level, he will be remembered as a builder, especially of Christian Education facilities and of programs to help nurture the membership and reach out to the community. He brought a considerate and thoughtful approach to his ministry, managing to challenge people with a mix of generosity and an active sense of humour.

At a wider level, he brought his thorough understanding of the local parish to the leadership of several national committees and boards, including Stewardship, Christian Education, Ministry and Camping, authoring program materials for each. He was director of the first Presbyterian Music Camp in 1971. Bill was secretary and later convener for Inter-Church Aid, Refugee and World Service at a key time in its growth. He participated with vigour in church courts at all levels: as moderator of two synods and clerk of another; and at some 29 General Assemblies. He was active in ecumenical efforts at the national and local level.

Bill was awarded the degree of Doctor of Divinity (honoris causa) in 1989 from Knox College. After his initial 'retirement' in 1991, he served on an interim basis in Hong Kong and Niagara. Earlier he was student minister at Carragana, Saskatchewan; Boston and Omagh, Ontario; Kouchibouguac and Black River, New Brunswick. Funeral service was held in Knox Church, St. Catharines with interment in Caledon East, Ontario.

Bill was truly a man of God, who with his kindness, integrity, and diligence has enriched the lives of many over the years.

**SYNOD OF SOUTHWESTERN ONTARIO
Presbytery of Hamilton**

THE REVEREND ROBERT H. BEATTIE
M.A., B.S.W.

Robert "Hartley" Beattie was born in Ireland. He served as chaplain to the British forces during World War II. He was minister of Barry Parish Church in Scotland before coming to Canada in 1952 where he served as minister of Knox Presbyterian Church, St. Catharines, and then as a probation officer and social worker in Hamilton. He was an elder at Central Presbyterian Church, Hamilton until moving to Calgary in 1996. He died on January 28, 2005.

Hartley was predeceased by his wife Nancy and survived by his son Tudor, daughter-in-law Lyn and granddaughter Sara. A funeral service was held in Living Spirit United Church, Calgary Alberta.

THE REVEREND DR. THOMAS MELVILLE BAILEY
D.D.

Thomas Melville Bailey was born in Hamilton. Mel was active in Erskine Presbyterian Church in Hamilton before beginning studies at Knox College in 1949. At that time he was appointed as student minister for a new church on Hamilton "mountain". He was ordained by the Presbytery of Hamilton in 1952 and was inducted at the minister of South Gate, Hamilton, remaining until retirement in 1980. He was appointed Archivist for The Presbyterian Church in Canada in 1981 and Archivist Emeritus in 1992. He was moderator of the Presbytery of Hamilton in 1959 and of the Synod of Hamilton-London in 1975. Mel received a Doctor of Divinity from Knox College in 1990.

Mel was predeceased by his first wife Jean and second wife Janet and sons Peter and John. He is survived by Peter Dean Bailey, January Will and Kate Wells. A memorial service was held in the South Gate Church, Hamilton Ontario on February 12, 2005.

THE REVEREND CSABA BAKSA
B.A., B.D., M.DIV.

Csaba Baksa was born in Hungary where he began theological studies as a young man. The Revolution of 1956 interrupted those studies and he served as chaplain at a refugee camp. He came to the United States to complete his theological studies and was ordained. He served several Hungarian congregations in the United States before coming to John Calvin Hungarian, Hamilton Ontario where he served as minister for 30 years until his retirement in 2000.

Csaba is survived by his wife Eva. A service in celebration of his life was conducted in both Hungarian and English on March 5, 2005 in John Calvin Hungarian Church, Hamilton Ontario.

Presbytery of Paris

THE REVEREND A.C. GRANT MUIR
B.A., B.D., C.D.

The Rev. Grant Muir was born on the family farm near the village of Ceylon, Ontario, in 1921. He attended the one-room Durham Road School and Flesherton High School. In 1943, he enlisted with the 48th Highlanders of Canada infantry and was sent overseas. While there, he was transferred to the North Nova Scotia Highlanders as a piper. Upon his return to Canada, Grant grew certain of a call to ministry. After earning a Bachelor of Arts degree from the University of Toronto, he graduated from Knox College in 1950 and was ordained at St. Andrew's, Priceville.

Prior to graduation, Grant spent summers serving the congregations of St. Giles and Meadowlea in Sarnia, Ontario; Bar River and Sowerby, Ontario; and Orangedale, River Denys and Malagawatch, Nova Scotia. From 1950 to 1990, Grant ministered in Essa Road, Barrie and Stroud; St. James on Dawes Road, Toronto (now Faith Community); Mackay, Timmins; and Knox, Embro and Knox, Harrington. Grant was a devoted minister who served every pastoral charge with faithful and unstinting care. He was also deeply committed to the work of presbyteries, synods and national boards and committees, and developed a keen interest in Christian camping. He was a former moderator of the Synod of Hamilton and London (now the Synod of Southwestern Ontario).

Grant served as chaplain of the 48th Highlanders of Canada from 1958 to 1967, as well as to Royal Canadian Legion branches in Toronto, Timmins and Embro. He was awarded the Canadian Forces Decoration for his years of military service. As a Gaelic-speaking bagpipe player, Grant loved things Scottish and was often asked to officiate at "Kirkin' o' the Tartan" services.

Grant and his wife of 55 years, Jean (nee Cunningham), enjoyed more than a decade of retirement at their country home near Burks Falls, Ontario, before moving to Woodstock, Ontario, where he died peacefully on July 1, 2004. He is lovingly remembered by Jean and children Margaret (Philip Dunn), Donald (Irene MacLeod), Elizabeth (Barry Harmer) and Peter (Eileen Love), and granddaughters Georgina, Anna, Lucy and Jackie. He will long be thought of as a man of prayer, lively faith, unflagging service, and jolly laughter. We give thanks that he is at home and at rest in the place prepared for him by our Lord Jesus Christ.

SYNOD OF ALBERTA AND THE NORTHWEST Presbytery of Calgary-MacLeod

THE REVEREND GORDON K. AGAR
B.A.

The Rev. Gordon Agar, 90, died on May 24, 2004, at Carewest Signal Point Home in Calgary, Alberta. Gordon was raised in Nashville, Ontario. He received his B.A. (University of Toronto) in 1938, studied at Knox College and was ordained to the ministry of Word and Sacrament in 1941. As a student, Gordon served mission churches in Webbwood and Massey, Ontario, Hunter's Point, Quebec, Cranberry Portage, Manitoba and Kinistino, Saskatchewan. After ordination he served in Port Alberni, British Columbia, and Harriston, Ontario. He then moved with his family to central India where he served as a missionary from 1947 to 1953. After returning to Canada, Gordon ministered in Tisdale, Saskatchewan, King City and Thamesville in Ontario as well as Red Deer, Alberta. From 1974 until his retirement in 1985 he was a chaplain in Toronto hospitals. He excelled at engaging those most in need of spiritual support, providing comfort to many. Gordon's legacy of generosity and community service lives on in his family. He is survived by his wife, Isabelle (Gillanders), daughter Ruth (Doug Smith), sons John (Narda Waters) and James (Shona Ward), ten grandchildren, three great-grandchildren. He was predeceased by his daughter Mary (Mike O'Connor). The funeral service was held at St. Andrew's Presbyterian Church, Calgary with interment at Queen's Park Cemetery, Calgary.

SYNOD OF BRITISH COLUMBIA
Presbytery of Westminster

THE REVEREND KRISTIAN ROBERT DAVIDSON
M.DIV.

The Rev. Kristian Robert Davidson, minister of Haney Presbyterian Church, Maple Ridge, British Columbia, died on January 7, 2005, in a tragic car accident near Salmon Arm, British Columbia while returning from a post-Christmas holiday in Calgary. His wife Sheryl and nine year old daughter, Lauren, were also killed. Their twenty-three month old daughter, Katherine, survived the crash.

The Rev. Davidson, known to all and sundry as "Kris," was born in Burnaby, British Columbia, on January 6, 1970, but grew up in Calgary, Alberta, where he received his elementary and secondary education, graduating from Central Memorial High School in 1987 with an Advanced Diploma.

From 1987 to 1992 Kris found employment in various entry-level positions as a commissioned sales person. He enjoyed interacting with people but left the field because, as he said, "I was not prepared to employ what I considered to be pressure tactics in order to secure more sales"

From 1992 to 1994 Kris attended the Southern Alberta Institute of Technology in Calgary receiving the Accounting Diploma in Business Administration (with Honours) together with various significant academic awards.

From 1994 to 1996 Kris worked as staff accountant with the accounting firm KPMG and then from 1996 to 1998 became Financial Analyst for the Canadian Red Cross Society where he assisted in the implementation of new financial software. In 1998 Kris became controller (Alberta/NWT Division) for the Canadian Cancer Society, ending his career in the business world as financial analyst in 1999 for PIC Canada Ltd.

In 2000 Kris completed one year of full time studies, primarily in the Humanities, at the University of Calgary.

Among the most significant events in Kris' life was his coming to faith in Christ as a young adult. He had become disillusioned with the quest for material and social success and came to recognize that "a man's life does not consist in the abundance of things." He began attending church with his future wife, Sheryl, and in 1993 Southwood United Church, Calgary, received both he and Sheryl as members of Christ's Church through adult baptism.

Kris has spoken highly of the Christian nurture he received at Southwood United Church where he participated in the Bethel Bible Studies, Levels 1 and 2, served on the Worship Committee, eventually as its chairperson, and became involved in other congregational activities.

As Kris grew in faith he noted how his perceptions about worship changed. "No longer was I coming to fill up my spiritual gas tank for the week that lay ahead, rather I was seeking a better understanding of how I might be the blessing that I was intended to be."

During this time Kris also began to experience a call to the ministry of Word and Sacrament. A process of discernment began in 1999 and this led him eventually to make the decision, supported by his wife Sheryl, to move to Vancouver and attend the Vancouver School of Theology under the auspices of the United Church of Canada. Kris graduated from Vancouver School of Theology in May of 2003.

Prior to his last year at the Vancouver School of Theology, Kris found himself increasingly ill at ease with some of the theological positions that seemed to gain influence both within the United Church and Vancouver School of Theology and after much soul-searching decided to seek ordination within The Presbyterian Church in Canada.

In October 2002, the family joined Richmond Presbyterian Church where Kris spent the required six months under the supervision of its minister and session. The congregation so much respected and admired Kris that it rallied to support him and the family financially and by extending his "internship" into a full year. The Presbytery of Westminster certified Kris as a candidate for ordination in November 2003.

He was then called to Haney Presbyterian Church where he was ordained and inducted on March 21, 2004. It proved to be a very good "match" and both Kris and his family as well as the congregation looked toward the future with great optimism. It thus was heart rending for the congregation when the tragic news reached them that Kris, Sheryl and Lauren had died so tragically as they returned to resume their life and ministry within the congregation in the new year.

A funeral service was held at Southwood United Church on Monday January 17, 2005, attended by family and a large congregation of friends. The Presbytery of Westminster conducted a memorial service on Saturday, January 22, 2005, within Haney Presbyterian Church attended by an overflow crowd from both Haney and other Presbyterian congregations as well as family and many colleagues and friends.

The Rev. Kris Davidson, a humble man with a keen insight into scripture and a truly pastoral heart would want to be remembered as one who saw the work of ministry as not about himself, or even the church, but all about the good news of "the God who has called us out of darkness into his marvelous light."

As Kris lived out a gospel-shaped life, he did indeed become to many the blessing God intended him to be.

SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES

Awad, Nader	M.A.	McGill University, Montreal, Quebec
Carter, Leslie	B.A.	Lakehead University, Thunder Bay, Ontario
	M.Div.	Knox College, Toronto, Ontario
Davidson, J. Gregory	B.Sc.	Trent University, Peterborough, Ontario
	B.Ed.	Queen's University, Kingston, Ontario
	M.Div.	Knox College, Toronto, Ontario
	M.Phil.	University of Cambridge, Cambridge, U.K.
Duckworth, Jack	B.Music	University of Victoria, Victoria, British Columbia
	M.Div.	Regent College, Vancouver, British Columbia
Fee, Richard W.	D.D.	Knox College, Toronto, Ontario
Fish, Gordon	D.D.	Knox College, Toronto, Ontario
Grosskopf, Heinrich	Ph.D.	Northwest University, South Africa
Hornibrook, Brian	B.A.	
	M.Div.	Knox College, Toronto, Ontario
Ko, Byung Yun (James)	M.Div.	Vancouver School of Theology, British Columbia
Kouwenberg, J.H. Hans	D.D.	Presbyterian College, Montreal, Quebec
MacAulay, Jean	B.A.	St. Francis Xavier University, Antigonish, Nova Scotia
	M.Div.	Knox College, Toronto, Ontario
MacDonald, Kevin	B.A.	
	B.E.D.S.	
	B.Th.	
	M.Div.	Presbyterian College, Montreal, Quebec
	M.A.	
McKay, Matthew	B.A.	University of Toronto, Toronto, Ontario
	M.Div.	Knox College, Toronto, Ontario
Reed, Joe	D.D.	Presbyterian College, Montreal, Quebec
Roberts, Gwendolyn	B.R.E.	Tyndale Seminary, Toronto, Ontario
	M.Div.	Atlantic School of Theology, Halifax, Nova Scotia
Sakasov, Paul	B.Sc.	Waterloo University, Waterloo, Ontario
	M.Div.	Tyndale Seminary, Toronto, Ontario
	Dip. Min.	Presbyterian College, Montreal, Quebec
Sherbino, Joel	B.A.	Bishops University, Lennoxville, Quebec
	M.T.S.	Tyndale Seminary, Toronto, Ontario
	M.Div.	McGill University, Montreal, Quebec
Woods, Dale	D.Min.	Luther Seminary, Minneapolis, Minnesota

SYNOD CLERK CONTACT INFORMATION

Atlantic Provinces	Rev. Glenn Cooper Box 1078 Westville, NS, B0K 2A0	902-485-1561	gacooper@eastlink.ca
Quebec & Eastern Ontario	Ms. Donna McIlveen 1711 County Rd. #2, R. R. #3 Prescott, ON, K0E 1T0	613-657-3803 (R) 613-657-4801 (Fax)	david.mcilveen@sympatico.ca
Central, Northeastern Ontario and Bermuda	Rev. Jeffrey E. Smith 4109 Elaine St., R.R. #4 Orillia, ON, L3V 6H4	705-325-0781 (R)	smith0932@silvercreekestates.ca
Southwestern Ontario	Rev. Judee Archer Green 495 Golf Links Rd. Ancaster, ON, L9G 4X6	905-304-9201 905-304-9202 (Fax)	judée.green@sympatico.ca
Manitoba & North Western Ontario	Mrs. Joanne Instance 11-131 Tyndall Avenue Winnipeg, MB, R2X 0Z3	204-633-6480 (R) 204-694-1206 (Fax)	jinstanc@mts.net
Saskatchewan	Rev. Catherine Dorcas Box 665 Whitewood, SK, S0G 5C0	306-735-4338 (C) 306-735-4203 (R)	
Alberta & The Northwest	Ms. Winona Haliburton 104-4944 8th Ave. SW Calgary, AB, T3C 0H4	403-268-5122 (O) 403-246-6501 (R) 403-537-3063 (Fax)	winona.haliburton@calgary.ca
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 - 2005 - 2006

SYNOD & PRESBYTERY	CLERKS	TREASURER	MISSION	CONG'L LIFE	MINISTRY	HISTORY	RECORD	PENSION
Atlantic Provinces	G. Cooper	C. Weeks	E. McLean	J. Fleischer		J. Cho		D. Mawhinny
1. Cape Breton	R. Lyle	W. Sneddon	W. Sneddon		S. Smith			
2. Newfoundland	I. Wishart	J. Henderson		D. Sutherland	C. Wessel			
3. Pictou	C. McPherson	A. Pearson	L. Scholey	R. Sand	G. Johnson	G. Matheson		C. McPherson
4. Halifax-Lunenburg	P.A. McDonald	J. Ross	L. Rankin	L. Rankin	L. DeWolfe	P.A. McDonald	P.A. McDonald	P.A. McDonald
5. St. John	B. Lowery	B. Lowery	J. Crawford	H. Marsten	B. Wynn	C. Cook	H. Marsden	B. Wynn
6. Miramichi	K. Burdett	G. Sarcen	J. Stewart					
7. Prince Edward Island	P. Hamilton	S. MacDonald	A. Hutchinson	I. Davidson	C. Schulze			C. Schulze
Quebec & Eastern Ontario	D. McIlveen	J. R. Davidson	D. Bryan			W. Klempa		J. R. Davidson
8. Quebec	J. Davidson	I. Beattie	S. MacDonald	J. R. Davidson	J. R. Davidson	J. R. Davidson	J. R. Davidson	J. R. Davidson
9. Montreal	M. Patten	T. Lloyd	I. Fraser	A. Mack	T. Hwang	B. Mack		
10. Seaway-Glengarry	D. McIlveen	I. MacMillan	C. Farlinger	D. Skinner	R. Draffin			
11. Ottawa	J. Hurd	M. Ranson	D. MacMillan	T. Boonstra	A. Auret	D. MacKinnon	D. MacKinnon	M. Ranson
12. Lanark & Renfrew	S. McCuan	S. McCuan	P. Van Gelder	A. Sharpe	P. Van Gelder		A. Sharpe	R. Syme
Central, Northeastern Ontario & Bermuda	J. Smith	C. Steele	H. Self	A. Blane				
13. Kingston	G. Morton	R. Woods	J. Gordon	A. Jones	C. Cribar	A. Jones		L. Bryant
14. Lindsay-Peterborough	R. McMillan	D. Carpenter	N. Mulder	S. Beaton	R. Montgomery	R. Montgomery	N. Mulder	R. Montgomery
15. Pickering	E. Briard	R. Kendall	W. Kleinsteuber	R. Fluit	A. Allison			
16. East Toronto	J. Biggs	T. Nettleton	W. Elliott	F. Reeve	C. Stuart			T. Nettleton
17. West Toronto	J. Williams	M. Mawhinney	A. Wilson	L. Odland	L. Odland	B. Flude	B. Flude	B. Flude
18. Brampton	P. van Harten	L. Pinkney	W. Read		W. Denyer			
19. Oak Ridges	J. Henderson	D. Acheson	D. Henderson	B. Van Dusan	J. Henderson	J. Masterton	B. Van Dusan	J. Masterton
20. Barrie	J. Sitler	A. Cowan	R. Brown	E. Hoekstra	G. Booy			
21. Temiskaming	B. Taylor	W. Gibson	M. Hamilton	D. Stewart	L. Taylor			
22. Algoma & North Bay	D. Laity	D. Laity	B. Hunte	D. Slabbert	F. Reeves	D. Laity	D. Laity	D. Laity
23. Waterloo-Wellington	J. MacDowell	E. Fairbairn	J. Veenstra	J. Borthwick	C. Hertel			E. Fairbairn
24. Eastern Han-Ca	C. Park	S. Lim	K. Cho	I. Kim	P. Han			

Southwestern Ontario	J. Archer-Green	A. Wearn	M. Wehrmann	M. Kloosterman		J. Johnston		
25. Hamilton	J. Archer-Green	A. Forsyth	A. Yee-Hibbs		B. Lyall	R. Docherty		
26. Niagara	G. Kennedy	B. Sinclair	M. Wehrmann	J. Harrison	C. Bigelow	J. Harrison	J. Harrison	G. Kennedy
27. Paris	K. Smith	J. Cruickshank	K. Strachan	M. Gaskin	P. White			
28. London	C. Evans	A. Gordon						
29. Essex-Kent	W. S. McAndless	C. Congram	N. Carle	N. Carle	J. Cameron			
30. Lambton-West Middlesex	R. Hodgson	D. McCord	H. Wallace	D. Adlam	J. Hodgson			
31. Huron-Perth	C. Campbell	M. Kirkby	T. Hastings	O. Coughlin				
32. Grey-Bruce- Maitland	S. Webb	B. Price	S. Samuel	W. Lampman				
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						
35. Brandon	I. MacKenzie	M. Trealar	G. Redahl	G. Redahl	G. Redhal	E. Medd		I. MacKenzie
Saskatchewan	C. Dorcas	E. Parsons				J. McKay		
36. Assiniboia	C. Dorcas		M. Morris	M. Findlay	S. Barker-Kirby			
37. Northern Saskatchewan	A. Wallace	T. Folster	A. Wasilow	S. Folster				
Alberta & the Northwest	W. Haliburton	R. Anderson	M. Johnston			R. Glen		
38. Peace River	G. Malcolm	J. Malcolm	J. Yanishevski	S. Cochrane	G. Malcolm	G. Malcolm	G. Malcolm	G. Malcolm
39. Edmonton-Lakeland	H. Currie	K. Wheaton	S. Haughland	B. Calder	J. Dowds	R. Glen		
40. Central Alberta	F. Wilkinson	R. Anderson	R. Tiessen					
41. Calgary-Macleod	M. Marple	H. Eisenhauer	V. Kim/S. Kirkland	L. Duncan	P. Coutts	L. Duncan	L. Duncan	P. Coutts
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. Dent	D. Miller	H. Wiest	C. Cross	C. McNeil	J. Dent	J. Dent	J. Dent
44. Westminster	G. Wilson	B. Coram	G. Inglis		S. Cleland	D. Tait-Katerberg	D. Tait- Katerberg	D. Tait-Katerberg
45. Vancouver Island	R. Sparks	J. Neufeld	D. Lindsay		B. Young			
46. Western Han-Ca	A. Lee	I. Kim	Y. Cho	J. Kim	B. Oh		J. Lee	

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	Barbara MacDonald	Box 431, 262 Brookside St., Glace Bay, NS, B1A 6B4
5 Grand River - Framboise, St. Andrew's - Loch Lomond, Calvin	Murdock J. MacRae	Norman Bartholomew John MacCormick Dan A. Morrison	Box 4, Grand River, NS, B0E 1M0 R.R. #1, Gabarus, NS, B0A 1K0 c/o Kenneth MacDonald, Mt. Auburn, RR 1, St. Peters, NS, B0E 3B0
6 Little Narrows - Whycomomagh, St. Andrew's	Ron Sharpe	Gerald Gillis Fred Matthews	R.R. #1, Little Narrows, NS, B0E 1T0 R.R. #1, Whycomomagh, NS, B0E 3M0
7 Louisbourg-Catalone Pastoral Charge - Catalone, St. James - Louisbourg, Zion	Vacant	Kaye MacLeod	375 Main-A-Dieu Rd., Catalone, NS, B1C 1S9
8 Mira Pastoral Charge - Marion Bridge, St. Columba - Mira Ferry, Union	Vacant	Clayton Bartlett	c/o Box 6456, Marion Bridge, NS, B1K 1A8 c/o 280 Brickyard Rd., Albert Bridge, NS, B1K 2R4
9 Middle River, Farquharson - Kenloch - Lake Ainslie	Vacant	Malcolm MacKenzie Hugh Cameron Charles N. MacDonald	c/o Box 735, Baddeck, NS, B0E 1B0 c/o 102 Lakeview Dr., Scotsville, NS, B0E 3E0 R.R. #1, Whycomomagh, NS, B0E 3M0
10 Neil's Harbour, St. Peter's	Vacant		Neil's Harbour Rd., Neil's Harbour, NS, B0C 1N0
11 North River and North Shore - Indian Brook, William Reid - North River, St. Andrew's	Shirley Murdock	Roy Kerr	c/o Box 184, Baddeck, NS, B0E 1B0 c/o Box 184, Baddeck, NS, B0E 1B0 c/o Box 184, Baddeck, NS, B0E 1B0
12 North Sydney, St. Giles	R. Ritchie Robinson	Georgina Keeping	c/o Mrs. Mary MacFarlane, 132 Regent St., North Sydney, NS, B2A 2G5
13 Orangedale, Malagawatch, River Denys	Vacant	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 Retired	Angus MacKinnon
4 Retired	Ian G. MacLeod
5 Retired	Neil J. McLean
6 Without Charge	James D. Skinner
7 Without Charge	Anna Smith

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 819, 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 819, for statistical information see page 776) iwishart@avint.net

SYNOD OF THE ATLANTIC PROVINCES

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Barney's River - Marshy Hope	Vacant	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 c/o D. Cameron, 1595 Lochaber, RR #5, New Glasgow, NS, B2H 5C8 R.R. #5, New Glasgow, NS, B2H 5C8
3 East River Pastoral Charge - Caledonia, Bethel - St. Paul's - Springville - Sunnybrae, Calvin	Don Shephard	Mike McCulloch Mike McCulloch Mike McCulloch Mike McCulloch	R.R. #2, New Glasgow, NS, B2H 5C5 R.R. #2, New Glasgow, NS, B2H 5C5 R.R. #2, New Glasgow, NS, B2H 5C5 R.R. #2, New Glasgow, NS, B2H 5C5
4 Hopewell, First - Gairloch, St. Andrew's - Rocklin, Middle River	Gary Tonks	Lloyd MacDonald Clarence Nelson Phyllis Hayter	Hopewell, NS, B0K 1C0 R.R. #2, Westville, NS, B0K 2A0 R.R. #2, Westville, NS, B0K 1C0
5 Little Harbour - Pictou Landing, Bethel	Joanne M. Vines	Harry Ferguson Wm. MacPherson	R.R. #1, New Glasgow, NS, B2H 5C4 R.R. #2, Trenton, NS, B0K 1X0
6 MacLennan's Mtn., St. John's 7 Marine Drive Kirk's Pastoral Charge - Glenelg - Sherbrooke, St. James	Supply 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	Fred Smith Vacant	R.R. #1, Rte. 245, Merigomish, NS, B0K 1G0 c/o Rev. Gail Johnson, RR 1, Merigomish, NS, B0K 1G0
9 Moser River, St. Giles	Supply	Angus H. Moser	c/o A. Moser, Box 156, Sheet Harbour, NS, B0J 3B0
10 New Glasgow, First 11 New Glasgow, St. Andrew's	Glen Matheson Richard E. Sand	Nancy Samson Bill MacCulloch	208 MacLean St., New Glasgow, NS, B2H 4M9 37 Mountain Rd., New Glasgow, NS, B2H 3W4
12 Pictou, First 13 Pictou, St. Andrew's 14 Pictou Island, Sutherland 15 River John, St. George's - Toney River, St. David's	E.M. Iona MacLean H. Alan Stewart Supply Jeanette G. Fleischer	Linda Johnson John C. Cowan Michael Joudrey James W. Fraser	Box 1003, Prince St., Pictou, NS, B0K 1H0 Box 254, 105 Coleraine St., Pictou, N.S. B0K 1H0 c/o Michael Joudrey, 1384 Mountain Rd., River John, NS, B0K 1N0 c/o Mrs. Linda Otter, R.R. 3, Pictou, NS, B0K 1H0

16	Scotsburn, Bethel - Earltown, Knox - West Branch, Burns Memorial	Lara Scholey	Elizabeth Byers Edna Matheson Millie Langille	R.R. #2, Scotsburn, NS, B0K 1R0 R.R. #5, Tatamagouche, NS, B0K 1V0 R.R. #1, Scotsburn, NS, B0K 1R0
17	Springhill, St. David's - Oxford, St. James - Riverview, St. Andrew's	Vacant	Reginald A. Mattinson Robert Hunsley Dorothy Dixon	Box 2039, Springhill, NS, B0M 1X0 P.O. Box 228, Oxford, NS, B0M 1P0 c/o D. Dixon, RR 1, Cumb Cty, Port Howe, NS, B0K 1K0
18	Stellarton, First	Charles E. McPherson	Jim Hood	Box 132, Stellarton, NS, B0K 1S0
19	Tatamagouche, Sedgewick Mem. - Pugwash, St. John's - Wallace, St. Matthew's	Vacant	Andrew Williamson Kenneth Chesnutt David Dewar	Box 98, Tatamagouche, NS, B0K 1V0 Pugwash, NS, B0K 1L0 c/o Box 216, Wallace, NS, B0K 1Y0
20	Thorburn, Union - Sutherland's River	Vacant	Gerald MacLellan Audrey Hodder	Box 4, Thorburn, NS, B0K 1W0 R.R. #1, Thorburn, NS, B0K 1W0
21	West River Pastoral Charge - Durham, West River - Greenhill, Salem - Saltsprings, St. Luke's	Barbara J. Fotheringham	David Lavers Bill Ross Sandra MacCulloch	c/o D. Lavers, RR 3, Scotsburn, NS, B0K 1R0 R.R. #1, Westville, NS, B0K 2A0 R.R. #1, Salt Springs, NS, B0K 1P0
22	Westville, St. Andrew's	Glenn A. Cooper	William A. Thompson	Box 1078, Westville, NS, B0K 2A0

Without Congregation

1	Presbytery Worker	Debbie Stewart (Diaconal)
2	Synod Regional Staff	Donald W. MacKay

Appendix to Roll

1	Retired	Ina Adamson (Diaconal)
2	Retired	Sara Cunningham (Diaconal)
3	Retired	D. John Fortier
4	Without Charge	Glenn S. MacDonald
5	Without Charge	Jennifer MacDonald
6	Retired	R. Sheldon MacKenzie
7	Retired	J. Kenneth MacLeod
8	Retired	Lee M. MacNaughton
9	Retired	Patricia A. Rose
10	Retired	Robert Russell
11	Without Charge	A. Gordon Smith
12	Without Charge	Gerald E. Thompson
13	Retired	Larry A. Welch

Clerk of Presbytery: Rev. Charles McPherson, Box 132, Stellarton, NS, B0K 1S0. Phone 902-752-6548 (C), 902-752-5935 (R)

(For telephone directory see pages 819-20, for statistical information see pages 776-77)

SYNOD OF THE ATLANTIC PROVINCES

4. PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Dartmouth, Iona	Cynthia J. Chenard	Kevin Jack	Box 2554, Dartmouth, NS, B2W 4B7
2 Dartmouth, St. Andrew's - Musquodoboit Harbour	P.A. (Sandy) McDonald	Alex Bruce c/o P.A. McDonald	216 School St., Dartmouth, NS, B3A 2Y4 4 Pinehill Rd., Dartmouth, NS, B3A 2E6
3 Dean, Sharon	UCC Minister (Gary Burrill)	Kenneth Lemmon	c/o F. Perrin, RR 1, Upper Musquodoboit, NS, B0N 2M0
4 Elmsdale, St. Matthew's - Hardwood Lands	Gwendolyn Roberts	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	L. George Macdonald (Stated Supply)	Dwayne Goodwin	Box 273, Lower Sackville, NS, B4C 2S9
9 Lunenburg, St. Andrew's - Rose Bay, St. Andrew's	Kenneth C. Wild	Robert Parks George Walker	Box 218, Lunenburg, NS, B0J 2C0 Box 24, Riverport, NS, B0J 2W0
10 New Dublin-Conquerall: - Conquerall Mills, St. Matthew's - Dublin Shore, Knox - West Dublin, St. Matthew's	Vacant	Mrs. Ola Hirtle Mrs. Ola Hirtle Mrs. Ola Hirtle	c/o Mrs. J. Lohnes, RR 4, Bridgewater, NS, B4V 2W3 c/o Mrs. Hirtle, R.R.#1, La Have, NS, B0R 1C0 c/o Mrs. Hirtle, R.R.#1, La Have, NS, B0R 1C0
11 New Minas, Kings	Timothy F. Archibald	Dorise Sutcliffe	5563 Prospect Rd., New Minas, NS, B4N 3K8
12 Truro, St. James - McClure's Mills, St. Paul's	Brian R. Ross	Struan Hale Darlene Pyke	142 Queen St., Truro, NS, B2N 2B5 142 Queen St., Truro, NS, B2N 2B5
13 Windsor, St. John's - Noel Road, St. James'	Jin Woo Kim	Beverley Harvey Mrs. Sandra N. Cameron	Box 482, Windsor, NS, B0N 2T0 c/o Mrs. S.N. Cameron, R.R.#2, Kennetcook, NS, B0N 1P0

Without Congregation

- | | |
|--------------------------------------|--------------------|
| 1 Prof., Atlantic School of Theology | Nancy L. Cocks |
| 2 Military Chaplain | Bonita Mason |
| 3 Tantallon-St. Margaret's Bay Ext. | H. Kenneth Stright |

Appendix to Roll

- | | |
|------------------|---------------------------|
| 1 Suspended | Judithe Adam-Murphy |
| 2 Retired | Margaret Craig (Diaconal) |
| 3 Without Charge | Janet A. DeWolfe |

- | | | |
|----|----------------|-----------------------|
| 4 | Retired | L. Dale Gray |
| 5 | Retired | R.A.B. MacLean |
| 6 | Retired | G. Clair MacLeod |
| 7 | Retired | D. Laurence Mawhinney |
| 8 | Retired | John Pace |
| 9 | Retired | J. Bruce Robertson |
| 10 | Without Charge | Fennegina van Zoeren |

Clerk of Presbytery: Rev. Dr. P.A. (Sandy) McDonald, 4 Pinehill Road, Dartmouth, NS, B3A 2E6. Phone 902-469-4480, 902-466-6247 (Fax)
 (For telephone directory see pages 820-21, for statistical information see pages 777-78) pamcdonald@ns.sympatico.ca

SYNOD OF THE ATLANTIC PROVINCES

5. PRESBYTERY OF ST. JOHN

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Eastern Charlotte Pastoral Charge - Pennfield, The Kirk - St. George, The Kirk	Lorne A. MacLeod	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 Judy Cole, 1301 Route 540, Kirkland, NB, E7N 2K9 90 Park St., Moncton, NB, E1C 2B3
8 Port Elgin, St. James 9 Riverview, Bethel 10 Sackville, St. Andrew's	Vacant Charles S. Cook Ruth Houtby	Mrs. Janet Tower Fred Thorburn Brian McNally	16 West Main St., Box 1599, Port Elgin, NB, E4M 1L9 600 Coverdale Rd., Riverview, NB, E1B 3K6 36 Bridge St., Sackville, NB, E4L 3N7
11 St. Andrew's, Greenock - St. Stephen, St. Stephen's	Cheryl G. MacFadyen	Ken MacKeigan Mrs. Georgia Roberts	35 Main St., St. Stephen, NB, E3L 1Z3 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	Vacant John Crawford N.E. (Ted) Thompson	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	Kimberly Barlow	Guy Douglass	21 English Settlement Rd., Stanley, NB, E6B 2C7
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

Appendix to Roll

- 1 Retired John M. Allison
- 2 Leave of Absence Catherine Anderson (Diaconal)
- 3 Retired Gordon L. Blackwell
- 4 Retired Steven C.H. Cho
- 5 Retired David A. Dewar
- 6 Without Charge Colleen J. Gillanders-Adams
- 7 Retired J. Douglas Gordon
- 8 Retired Murray M. Graham
- 9 Retired Philip J. Lee
- 10 Retired Basil C. Lowery
- 11 Without Charge Lori Scholten-Dallimore
- 12 Retired Charles H.H. Scobie
- 13 Without Charge Walter V. Tait
- 14 Without Charge Terrance R. Trites

Clerk of Presbytery: Rev. Dr. Basil Lowery, 18-50 Colwell Dr., Fredericton, NB, E3A 6R3. Phone 506-472-1244 (O); 506-474-1724 (Fax), edba@nb.sympatico.ca

(For telephone directory see page 821, for statistical information see pages 778-79)

SYNOD OF THE ATLANTIC PROVINCES

6. PRESBYTERY OF MIRAMICHI

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Bass River, St. Mark's - Beersville, St. James - Clairville, St. Andrew's - West Branch, Zion	Vacant	Willah Ryan James Cail Alfred Filmore Fred Wilson	7739 Route 116, Bass River, NB, E4T 1L2 979 Beersville Back Rd., Beersville, NB, E4T 2N1 1220 Route 465, Clairville, NB, E4T 2L7 806 Zion Church Rd., West Branch, NB, E4W 3H9
2 Bathurst, St. Luke's	Vacant	Ian MacPherson	395 Murray Ave., Bathurst, NB, E2A 1T4

3	Dalhousie Charge - Campbellton, Knox - Dalhousie, St. John's	Vacant	Ruth Luck Raymond MacNair	29 Duncan St., Campbellton, NB, E3N 2K5 142 Edward St., Dalhousie, NB, E8C 1P8
4	Millerton, Grace - Derby, Ferguson Miramichi:	Vacant	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	Chatham, 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	Newcastle, 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	Vacant	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)	Martyn Van Essen	Laurie Palmer Laurie Palmer Laurie Palmer	#7 Hierlihy Rd., Tabusintac, NB, E9H 1Y5 19 Burnt Church Rd., New Jersey, NB, E9G 2J9 809 Route 11, Bartibog Bridge, NB, E1V 7H8

Appendix to Roll

1	Retired	Calvin C. MacInnis
2	Retired	Gerald E. Sarcen

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 821, for statistical information see pages 779-80)

SYNOD OF THE ATLANTIC PROVINCES

7. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Alberton - West Point	Barbara Wright-MacKenzie	David Arsenaull Ruth MacIsaac	Box 340, Alberton, PE, C0B 1B0 Box 340, Alberton, PE, C0B 1B0
2 Belfast, St. John's - Wood Islands	Roger W. MacPhee	Donald S. MacTavish Francis G. Panting	R.R. #3, Belfast, PE, C0A 1A0 Belle River Post Office, Belle River, PE, C0A 1B0
3 Charlottetown, St. James	Geoffrey M. Ross	David Robinson	35 Fitzroy St., Charlottetown, PE, C1A 1R2
4 Charlottetown, Zion	Vacant	Dorothy Taylor	P.O. Box 103, Charlottetown, PE, C1A 7K2
5 Charlottetown, St. Mark's - Marshfield, St. Columba's	Thomas J. Hamilton (Team Paula Hamilton Ministry)	Mrs. Davida R. Stewart Earl Foster	19 Tamarac Ave., Charlottetown, PE, C1A 6T2 124 St. Peter's Rd., Charlottetown, PE, C1A 5P4

6	Central Parish Pastoral Charge - Canoe Cove - Churchill - Clyde River, Burnside - Nine Mile Creek	Steven Stead 	Neil McFadyen Neil McFadyen Neil McFadyen Neil McFadyen	746 Clyde River Rd., RR 2, Cornwall, PE, C0A 1H0 746 Clyde River Rd., RR 2, Cornwall, PE, C0A 1H0 746 Clyde River Rd., RR 2, Cornwall, PE, C0A 1H0 746 Clyde River Rd., RR 2, Cornwall, PE, C0A 1H0
7	Richmond Bay Pastoral Charge - Freeland - Lot 14 - Tyne Valley - Victoria West	Christine Schulze 	Verna Barlow Verna Barlow Verna Barlow Verna Barlow	Box 47, Tyne Valley, PE, C0B 2C0 Box 47, Tyne Valley, PE, C0B 2C0 Box 47, Tyne Valley, PE, C0B 2C0 Box 47, Tyne Valley, PE, C0B 2C0
8	Freetown	Vacant	Ms. June Gardiner	c/o Mrs. Mae MacLean, Freetown, PE, C0B 1L0
9	Hartsville	Vacant	Kenneth A. MacInnis	c/o Anne Neatby, RR 2, Breadalbane, PE, C0A 1E0
10	Hunter River - Brookfield - Glasgow Road	Vacant	Mrs. Ishbel Connors Allister Cummings Donald Matheson	c/o Flora MacLennan, RR 4, Hunter River, PE, C0A 1N0 c/o Flora MacLennan, RR 4, Hunter River, PE, C0A 1N0 c/o Flora MacLennan, RR 4, Hunter River, PE, C0A 1N0
11	Kensington - New London, St. John's	Linda R. Berdan	Betty J. Mann Roma Campbell	P.O. Box 213, Kensington, PE, C0B 1M0 Box 8036, R.R. #6, Kensington, PE, C0B 1M0
12	Montague, St. Andrew's - Cardigan, St. Andrew's	Gordon Essery (Lay Missionary)	Gladys MacIntyre Allison Myers	Box 28, Montague, PE, C0A 1R0 R.R. #4, Cardigan, PE, C0A 1G0
13	Murray Harbour North - Caledonia - Murray Harbour South - Peter's Road	Mark W. Buell	Malcolm MacPherson Malcolm MacPherson Malcolm MacPherson Malcolm MacPherson	Brooklyn, R.R. #1, Montague, PE, C0A 1R0 Brooklyn, R.R. #1, Montague, PE, C0A 1R0 Brooklyn, R.R. #1, Montague, PE, C0A 1R0 Brooklyn, R.R. #1, Montague, PE, C0A 1R0
14	North Tryon	Andrew Hutchinson	Wyman Waddell	c/o Box 2807, Borden, PE, C0B 1X0
15	Summerside	Vicki L. Homes	Mrs. Mary Wilcox	130 Victoria Rd., Summerside, PE, C1N 2G5

Appendix to Roll

1	Retired	J. Harvey Bishop
2	Without Charge	Daphne A. Blaxland
3	Without Charge	M. Wayne Burke
4	Retired	Anne Cameron (Diaconal)
5	Retired	John R. Cameron
6	Without Charge	William Dean
7	Without Charge	Blaine W. Dunnett
8	Retired	W. James S. Farris

9 Retired	Ian C. Glass
10 Retired	Susan M. Lawson
11 Without Charge	Gael I. Matheson
12 Retired	Gordon J. Matheson
13 Retired	Allison J. Ramsay
14 Retired	William Scott
15 Retired	Donald G. Wilkinson

Clerk of Presbytery: Rev. Paula Hamilton, 19 Tamarac Ave., Charlottetown, PE, C1A 6T2. Phone 902-892-5255 (C), 902-626-3268 (R), hamilton@isn.net
(For telephone directory see page 822, for statistical information see pages 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	1780, rue Dublin, Inverness, QC, G0S 1K0
2 Leggatt's Point	Vacant	Donald Campbell	Box 189, Price, QC, G0J 1Z0
3 Melbourne, St. Andrew's	Vacant	Estelle Blouin	1169, Route 243, Richmond, QC, J0B 2H0
4 Quebec City, St. Andrew's	Stephen A. Hayes	Gina Farnell	106 Ste. Anne, Quebec City, QC, G1R 3X8
5 Scotstown, St. Paul's	Vacant	Wayne Moulard	42 rue Albert, Scotstown, QC, J0B 3B0
6 Sherbrooke, St. Andrew's	John Barry Forsyth	Sarah MacDonald	256 Queen St., Lennoxville, QC, J1M 1K6
7 Valcartier, St. Andrew's	Supply	Joanne McCalla	2 Chemin du Lac Ferre, Valcartier, QC, G0A 4S0
Without Congregation			
1 CFB Valcartier	Charles Deogratias		

Clerk of Presbytery: Rev. J. Ross H. Davidson, 702, rue Lafontaine, Thetford Mines, QC, G6G 3J6. Phone: 418-334-0587, 418-334-0614 (Fax)
(For telephone directory see page 822, for statistical information see page 781)

SYNOD OF QUEBEC & EASTERN ONTARIO

9. PRESBYTERY OF MONTREAL

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	Sally Kyle	c/o S. Kyle, 825 Old Rd., Hemmingford, QC, J0L 1H0

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
5 Howick, Georgetown	Vacant	Greg Elliot	920 Rte. 138, Howick, QC, J0S 1G0
6 Huntingdon, St. Andrew's - Athelstan	Katherine Jordan	Jean Armstrong Donald W. Grant	33 Prince St., Huntingdon, QC, J0S 1H0 139 Ridge Road, Athelstan, QC, J0S 1A0
7 Lachute, Marg. Rodger Mem	David A. Stewart	Wm. G. Murray	648 Main St., Lachute, QC, J8H 1Z1
8 Laval (Duvernay), St. John's	Supply	John Kerner	2960 Blvd. de la Concorde, Duvernay, Laval, QC, H7E 2H5
9 Longueuil, St. Andrew's, St. Lambert	D. Barry Mack	Philippe Gabrini	496 Birch Ave., St. Lambert, QC, J4P 2M8
10 Lost River	Summer Supply	Eileen Dewar	c/o Mrs. Eileen Dewar, 5150 Lost River Rd., Harrington, QC, J8G 2T1
11 Mille Isles	Supply	John D. Reeves	c/o Mrs. Darleen Smith, 1247 Mille Isles Rd., RR 1, Bellefeuille, QC, J0R 1A0
Montreal:			
12 Briarwood	Derek Macleod	Virginia Bell	70 Beaconsfield Blvd., Montreal, QC, H9W 3Z3
13 Chambit	Timothy Hwang	Jong Ku Park	5545 Snowdon Ave. Montreal, QC, H3X 1Y8
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	1445 Clemenceau Ave., Verdun, QC, H4H 2R2
19 Ghanaian	Samuel Kofi Danquah	Samuel Ofosehene	1345 Lapointe, St. Laurent, QC, H4L 1K5
20 Knox, Crescent, Kensington & First	Allen J. Aicken (Int. Min.)	Ken Harris	6225 Godfrey Ave., Montreal, QC, H4B 1K3
21 Livingstone	Peter M. Szabo	Love Akraasi-Sarpong	7110 de l'Epee Ave., Montreal, QC, H3N 2E1
- Hungarian	Vacant	Dr. Ilona Saly	c/o 1969 Charles Gill St., Montreal, QC, H3M 1V2
22 Maisonneuve	John A. Simms	David Lambert	1606 Letourneux St., Montreal, QC, H1V 2M5
23 Montreal West	(Stated Supply)	Frank Smith	160 Ballantyne Ave. N., Montreal, QC, H4X 2C1
24 St. Andrew & St. Paul	Richard R. Topping	J. Laurence Hutchison	3415 Redpath St., Montreal, QC, H3G 2G2
25 St. Columba by the Lake (Pointe Claire)	Ian D. Fraser	Terril Doman	11 Rodney Ave., Montreal, QC, H9R 4L8

26	Taiwanese Robert Campell	Vacant	Jeason Tsai	2225 Regent Ave., Montreal, QC, H4A 2R2
27	Presbyterian Church of the Town of Mount Royal	Vacant	Alberta M. Abbott	39 Beverley Ave., Montreal, QC, H3P 1K3
28	Westminster (Pierrefonds)	Vacant	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	Riverfield - St. Urbain, Beechridge	Vacant	Kenneth Roy Neil MacKay	Box 347, Howick, QC, J0S 1G0 c/o Mr. Neil MacKay, 333 Rang Double, St. Urbain, QC, J0S 1Y0
32	St. Andrew's East	Vacant	Peter Steimer	5 John Abbott St., St. Andre d'Argenteuil, QC, J0V 1X0

Without Congregation

1	Montreal Presbyterian Bible Church Mission	Cirric Chan	
2	Director, Pastoral Studies, Presbyterian College	W.J. Clyde Ervine	
3	Missionary to Central America	Joe W. Reed	
4	Librarian, Presbyterian College	Daniel J. Shute	
5	Principal, Presbyterian College	John A. Vissers	
6	Refugee Co-ordinator	Glynis Williams	

Appendix to Roll

1	Without Charge	Chen Chen Abbott
2	Retired	J.S.S. Armour
3	Retired	Gordon Bannerman
4	Without Charge	Maurice Bergeron
5	Studying	Roland DeVries
6	Without Charge	D. Lynne Donovan
7	Without Charge	Alice E. Iarrera
8	Retired	Arthur Iarrera
9	Without Charge	Kwang Oh Kim
10	Retired	William J. Klempa
11	Retired	D. Joan Kristensen (Diaconal)
12	Retired	Harry Kuntz
13	Retired	A. Ross MacKay
14	Retired	Sam A. McLauchlan

Appendix to Roll (cont'd)

15	Retired	Joseph C. McLelland
16	Supply, First Church, Verdun	Ronald Mahabir
17	Retired	Patrick A. Maxham
18	Retired	Donovan G. Neil
19	Without Charge	Kwang Nam Paik
20	Retired	Jean F. Porret
21	Without Charge	Carol Smith
22	Without Charge	Wayne G. Smith
23	Without Charge	Hui-Chi Tai
24	Without Charge	John Wu

Regional Staff

1 Christian Education Co-ordinator Anita Mack, 285 River St., St. Lambert, QC, J4P 1E5

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 pages 822-23, for statistical information see pages 782-83)

SYNOD OF QUEBEC & EASTERN ONTARIO**10. PRESBYTERY OF SEAWAY-GLENGARRY**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Avonmore, St. Andrew's - Finch, St. Luke's-Knox - Gravel Hill, St. James-St. Andrew's	Mark Bourgon	Dean McIntyre Garry Nugent Basil Gallinger	Box 104, Avonmore, ON, K0C 1C0 Box 220, Front Street, Finch, ON, K0C 1K0 c/o B. Robinson, Box 132, Monkland, ON, K0C 1V0
2 Brockville, First	J. David Jones	Jim McNair	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 Chesterville, St. Andrew's - Morewood	Bert de Bruijn	Mrs. Ann Langabeer Mrs. Ruth Pollock	c/o Ann Langabeer, Box 671, Winchester, ON, K0C 2K0 Box 777, Chesterville, ON, K0C 1H0
5 Cornwall, St. John's	Ruth Y. Draffin	Ms. Susanne Matthews	28, 2nd St. E., Cornwall, ON, K6H 1Y3

6	Dunvegan, Kenyon - Kirk Hill, St. Columba	Vacant	Mrs. Annabelle Hartrick Vacant	1630 Church Street, Dunvegan, ON, K0C 1J0 Box 81, Dalkeith, ON, K0B 1E0
7	Ingleside, St. Matthew's	David Skinner (Lay Missionary)	Reid McIntyre	Box 520, 15 Memorial Square, Ingleside, ON, K0C 1M0
8	Iroquois, Knox - Cardinal, St. Andrew's & St. James	Geoffrey P. Howard	Mrs. Lorraine Norton Donna McIlveen	24 Church St., Box 440, Iroquois, ON, K0E 1K0 Box 399, 2140 Dundas St., Cardinal, ON, K0E 1E0
9	Kemptville-Oxford Mills Pastoral Charge - Kemptville, St. Paul's - Oxford Mills, St. Andrew's	Paul E.M. Chambers	Ron Stewart Ken Janes	Box 797, 319 Prescott St., Kemptville, ON, K0G 1J0 Box 113, Oxford Mills, ON, K0G 1S0
10	Lancaster, St. Andrew's - Martintown, St. Andrew's	Ian C. MacMillan	Lyall MacLachlan Scott Johnston	Box 524, Church St., Lancaster, ON, K0C 1N0 c/o Heather Buchan, R.R. #1, Apple Hill, ON, K0C 1B0
11	Maxville, St. Andrew's - Moose Creek, Knox - St. Elmo, Gordon	Duncan S. Kennedy	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	Vacant	Thelma MacCaskill Faye Montgomery	Box 269, 29 High St., Vankleek Hill, ON, K0B 1R0 166 John St., Hawkesbury, ON, K6A 1X9
15	Winchester & Mountain Charge - Winchester, St. Paul's - Mountain, Knox	Floyd R. McPhee (Int. Min.)	Jorris Zubatuk Mrs. Florence Donoghue	Box 879, 517 Main St. W., Winchester, ON, K0C 2K0 Box 35, South Mountain, ON, K0E 1W0

Appendix to Roll

1	Without Charge	Carol Bain
2	Retired	Malcolm A. Caldwell
3	Retired	Allan M. Duncan
4	Retired	Marion Johnston
5	Retired, Pastoral Assistant, First, Brockville	James Peter Jones
6	Retired	D. Ross MacDonald
7	Retired	Wallace MacKinnon
8	Without Charge	Donna McIlveen (Diaconal)
9	Retired	Robert Martin

Appendix to Roll (cont'd)

10 Retired	Edward O'Neill
11 Retired	Fred H. Rennie
12 Retired	Howard D. Smith

Diaconal Ministries - Other

1 Miss Athalie Read	The Rosedale, R.R. #1, Brockville, ON, K6V 5T1
2 Miss Evelyn Walker	Box 881, Winchester, ON, K0C 2K0

Clerk of Presbytery: Ms. Donna McIlveen, 1711 County Rd. 2, RR #3, Prescott, ON, K0E 1T0. Phone 613-657-3803, Fax 613-657-4801
david.mcilveen@sympatico.ca

(For telephone directory see pages 823-24, for statistical information see pages 783-84)

SYNOD OF QUEBEC & EASTERN ONTARIO**11. PRESBYTERY OF OTTAWA**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Gatineau, Que., St. Andrew's, Aylmer	Cedric C. Pettigrew (Stated Supply)	Randall A. Russell	1 Eardley Rd., Box 468, Stn. Aylmer, Gatineau, QC, J9H 5E7
2 Kanata, Trinity	W.L. Shaun Seaman	Jean Gallant	110 McCurdy Drive, Kanata, ON, K2L 2Z6
3 Kars, St. Andrew's	Susan Clarke (Diaconal Minister)	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 Ottawa:	Daniel MacKinnon	Bruce Finlay	1220 Old Tenth Line Rd., Orleans, ON, K1E 3W7
6 Calvin Hungarian	Laszlo M. Peter	Kalman Fejes	384 Frank St., Ottawa, ON, K2P 0Y1
7 Erskine	Cedric C. Pettigrew	Doreen McDougall	343 Bronson Ave., Ottawa, ON, K1R 6J2
8 Gloucester	Vacant	J.G. Davidson (pro tem)	91 Pike St., Ottawa, ON, K1T 3J6
9 Greenview	Wally Hong	Nelson Gillette	c/o 84 Grenadier Way, Nepean, ON, K2L 4L5
10 Knox	Douglas R. Kendall	John Hay (pro tem)	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 J. Greg Davidson	Mrs. Nancy Pinck	82 Kent St., Ottawa, ON, K1P 5N9
13 St. David & St. Martin	Wayne L. Menard	Stacey Townson	444 St. Laurent Blvd., Ottawa, ON, K1K 2Z6
14 St. Giles	Vacant	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	Florence Griffiths	2 Mulkins St., Stittsville, ON, K2S 1A6
21	Vernon, Osgoode	Vacant	John K. Campbell	c/o Garnet Gibson, Box 5, Metcalfe, ON, K0A 2P0

Without Congregation

1	Synod Area Education Consultant	Christina Ball (Diaconal)
2	Co-Manager, Gracefield Camp	Dorothy Herbert (Diaconal)
3	Canadian Forces Chaplain	David C. Kettle
4	Canadian Forces Chaplain	George L. Zimmerman

Appendix to Roll

1	Retired	Mary Campbell (Diaconal)
2	Retired	Mariano DiGangi
3	Without Charge	Robert Ewing
4	Retired	Thomas Gemmell
5	Retired	Kalman Gondocz
6	Leader, Francophone Mission	Charles Kahumbu
7	Without Charge	Joyce Knight (Diaconal)
8	Retired	Samuel J. Livingstone
9	Teaching	Elizabeth McCuaig (Diaconal)
10	Retired	Dorothy Nekrassoff (Diaconal)
11	Retired	Wm. J. Nesbitt
12	Teaching	Arthur M. Pattison
13	Without Charge	Linda E. Robinson
14	Retired	R. MacArthur Shields
15	Retired	James M. Thompson
16	Without Charge	Gordon E. Williams
17	Retired	Margaret Williams (Diaconal)
18	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 824, for statistical information see pages 784-85)

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	Betty Godfrey	Box 384, Carleton Place, ON, K7C 2V2
4 Cobden, St. Andrew's - Ross, St. Andrew's	Patricia L. Van Gelder	Dennis Nieman Lenore Haycock	Hwy. 17, Box 258, Cobden, ON, K0J 1K0 c/o Box 258, Cobden, ON, K0J 1K0
5 Fort Coulonge, St. Andrew's - Bristol Memorial	Vacant	Barry Stitt Dalton Hodgins	207 Main St., Box 73, Fort-Coulonge, QC, J0X 1V0 c/o D. Hodgins, Box 292, Shawville, QC, J0X 2Y0
6 Kilmaurs, St. Andrew's	Supply	Andrew Penny	c/o Rev. L. Paul, 17 McLean Blvd., Perth, ON, K7H 2Z2
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	Norman McBride	257 Pembroke St. W., Pembroke, ON, K8A 5N3
11 Perth, St. Andrew's	Marilyn Savage	Robert J. Scott	P.O. Box 161, Perth, ON, K7H 3E3
12 Petawawa - Point Alexander	Seung-Rhyon Kim	Mrs. Catherine Saunders Mrs. Mona Kirkwood	24 Ethel St., Petawawa, ON, K8H 2C1 Box 1676, Deep River, ON, K0J 1P0
13 Renfrew	Alison Sharpe Brian Sharpe	Joan Hilliard	460 Raglan St. S., Renfrew, ON, K7V 1R8
14 Smiths Falls, Westminster	James M. Patterson	Katie Grant	11 Church St. W., Smiths 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

Appendix to Roll

- 1 Retired James J. Edmiston
 2 Without Charge Patricia Elford
 3 Retired Robert J. Elford
 4 Retired Gordon Griggs
 5 Retired Thomas A. (Ian) Hay

- | | |
|------------|-------------------|
| 6 Retired | Robert Hill |
| 7 Retired | Larry R. Paul |
| 8 Retired | James E. Philpott |
| 9 Retired | P. Lyle Sams |
| 10 Retired | Edward Stevens |
| 11 Retired | S. Reid Thompson |

Diaconal Ministries - Other

- | | |
|--------------------|---|
| 1 Mrs. Emma Barren | 102 Brooklyn St., Pembroke, ON, K8B 1B4 |
|--------------------|---|

Missionaries - Retired

- | | |
|--------------------|---|
| 1 Miss Mary Nichol | 40 Pearl St., Apt. 215, Smiths Falls, ON, K7A 5B5 |
|--------------------|---|

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 pages 824-25, for statistical information see pages 785-86)

CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA

13. PRESBYTERY OF KINGSTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Amherst Island, St. Paul's	Zander Dunn (Stated Supply)	Beth Forester	c/o Beth Forester, 5355 Front Rd., Stella, ON, K0H 2S0
2 Amherstview, Trinity	James J. Gordon	Shirley Zehr	Box 23001, 4499 Bath Rd., Amherstview, ON, K7N 1Y2
3 Belleville, St. Andrew's	Anne-Marie Jones	Karen Stickle	67 Victoria Ave., Belleville, ON, K8N 2A1
4 Belleville, St. Columba	Vacsnt	Jane Cox	520 Bridge St. E., Belleville, ON, K8N 1R6
5 Gananoque, St. Andrew's	Vacant	Jane Taylor	Box 67, Gananoque, ON, K7G 2T6
Kingston:			
6 St. Andrew's	Lincoln G. Bryant	Mrs. Noreen Shales	130 Clergy St. E., Kingston, ON, K7K 3S3
7 St. John's (Pittsburgh) - Sand Hill	Kelly Graham	Jean Cooper Samuel Nuttall	2368 Middle Rd., Kingston, ON, K7L 5H6 c/o S. Nuttall, 3293 Sand Hill Rd., R.R. #1 Seeley's Bay, ON, K0H 2N0
8 Strathcona Park	Job van Hartingsveldt	John Campbell	244 McMahan Ave., Kingston, ON, K7M 3H2
9 Madoc, St. Peter's	Stephen Thompson	Miss Barbara Bateman	P.O. Box 443, Madoc, ON, K0K 2K0
10 Picton, St. Andrew's - Deseronto, Church of the Redeemer	Karen A. Hincke (Interim Minister)	Louw Terpstra Rev. K. Hincke (pro tem)	Box 923, Picton, ON, K0K 2T0 155 St. George St., Box 757, Deseronto, ON, K0K 1X0
11 Roslin, St. Andrew's	Craig A. Cribar (Stated Supply)	James Cross	c/o James Cross, R.R. #1, Roslin, ON, K0K 2Y0

(cont'd)

13. PRESBYTERY OF KINGSTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
12 Stirling, St. Andrew's - West Huntingdon, St. Andrew's	Katherine McCloskey	Lois Bennett Grant Thompson	Box 118, Stirling, ON, K0K 3E0 Box 118, Stirling, ON, K0K 3E0
13 Trenton, St. Andrew's	A. Donald MacLeod	Sue Van Bodegom	16 Marmora St., Trenton, ON, K8V 2H5
14 Tweed, St. Andrew's	Teresa Charlton	Evan Morton	Box 435, Tweed, ON, K0K 3J0
Without Congregation			
1 Chaplain, CFB Kingston	Robert A. Baker		
2 Chaplain, Providence Continuing Care Centre	Nancy A. Bettridge		
3 CFB Trenton	Lloyd M. Clifton		
Appendix to Roll			
1 Without Charge	John D. Blue		
2 Retired	William F. Duffy		
3 Without Charge	Stephen Dunkin		
4 Retired	Gordon H. Fresque		
5 Retired	Douglas N. Henry		
6 Retired	James W. Hutchison		
7 Retired	Robert C. Jones		
8 Retired	D. Garry Morton		
9 Retired	Paul D. Scott		
10 Without Charge	Mark A. Tremblay		
11 Without Charge	Stephen J. Weaver		

Clerk of Presbytery: Rev. Garry Morton, 125 Elmwood Dr., Gananoque, ON, K7G 1P2. Phone 613-382-5788, g.morton@sympatico.ca
(For telephone directory see page 825, for statistical information see page 786)

CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA

14. PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Ballyduff	Stated Supply	Norman Stacey	c/o Mrs. Vaneta Preston, RR 1, Bethany, ON, L0A 1A0
2 Beaverton - Gamebridge	Byron Grace	Helen Crockford Roberta Mitchell	Box 741, Beaverton, ON, L0K 1A0 c/o R.R. #3, Beaverton, ON, L0K 1A0
3 Bobcaygeon, Knox - Rosedale	Paul Johnston	Kay Jamieson Keith Halliday	Box 646, Bobcaygeon, ON, K0M 1A0 c/o K. Halliday, RR 1, Fenelon Falls, ON, K0M 1N0

4	Bolsover, St. Andrew's - Kirkfield, St. Andrew's - Woodville Community	Reg J. McMillan	Elizabeth Nicholls Fae Quinn Ralph MacEachern	Box 829, Site 8, R.R. #6, Woodville, ON, K0M 2T0 992 County Rd. 48, Kirkfield, ON, K0M 2B0 Box 284, Woodville, ON, K0M 2T0
5	Bowmanville, St. Andrew's	Noel C. Gordon	Eileen Noble	47 Temperance St., Bowmanville, ON, L1C 3A7
6	Campbellford, St. Andrew's - Burnbrae, St. Andrew's	Vacant	Neil McCulloch John Fry	Box 787, Campbellford, ON, K0L 1L0 Box 787, Campbellford, ON, K0L 1L0
7	Cannington, Knox - Cresswell, St. John's - Wick	Dawn Griffiths	Sylvia Singleton Donna Geissberger Ruth Anderson	Box 509, Cannington, ON, L0E 1E0 c/o Box 509, Cannington, ON, L0E 1E0 1295 Conc. 2, Box 171, Sunderland, ON, L0C 1H0
8	Cobourg, St. Andrew's	Douglas G. Brown	Ann Matthews	200 King St. W., Cobourg, ON, K9A 2N1
9	Colborne, Old St. Andrew's - Brighton, St. Andrew's	Rylan Montgomery	Alwyn Horscroft Emily Rowley	Box 328, Colborne, ON, K0K 1S0 Box 352, Brighton, ON, K0K 1H0
10	Fenelon Falls, St. Andrew's - Glenarm, Knox	W. Rod Lewis	Dan Schley Grace Jess	Box 867, Fenelon Falls, ON, K0M 1N0 c/o Grace Jess, RR #1, Coboconk, ON, K0M 1K0
11	Lakefield, St. Andrew's - Lakehurst, Knox	Jonathan Dennis	Nancy Prikker Marjorie Fawcett	Box 1316, Lakefield, ON, K0L 2H0 R.R. #1, Peterborough, ON, K9J 6X2
12	Lindsay, St. Andrew's	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 - South Monaghan, Centreville	Nicolaas F.S. Mulder	Keith Kidd Jill Szilagyi	785 Park St. S., Peterborough, ON, K9J 3T6 c/o Jill Szilagyi, 1271 Deyell Line, RR 1, Millbrook, ON, L0A 1G0
16	Peterborough, St. Paul's	George A. Turner	Carolyn James	120 Murray St., Peterborough, ON, K9H 2S5
17	Peterborough, St. Stephen's	Vacant	Peter Tiesma	1140 St. Paul's St., Peterborough, ON, K9H 7C3
18	Port Hope, St. Paul's	David J. McBride	Mrs. Ruth O'Neill	131 Walton St., Port Hope, ON, L1A 1N4
19	Port Perry, St. John's	D.A. (Sandy) Beaton	Jim Skimming	Box 1135, Port Perry, ON, L9L 1A9
20	Warkworth, St. Andrew's - Hastings, St. Andrew's	Vacant	Ona Carlaw Jacqueline Beamish	Box 118, 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

Without Congregation (cont'd)

- 3 Assoc. Sec., International Ministries, Life & Mission Agency Ronald Wallace

Appendix to Roll

- 1 Retired William Baird
- 2 Retired J. Morrison Campbell
- 3 Retired John B. Duncan
- 4 Retired William Fairley
- 5 Retired Donald H. Freeman
- 6 Without Charge G. Dennis Freeman
- 7 Retired Mabel Henderson
- 8 Retired J. Desmond Howard
- 9 Retired Donald Howson
- 10 Retired Marshall S. Jess
- 11 Part-time, Bobcaygeon/Rosedale Carey Jo Johnston
- 12 Retired Donald A. Madole
- 13 Retired William Manson
- 14 Retired Edward G. Smith
- 15 Retired Roy A. Taylor

Missionaries - Retired

- 1 Miss Joy Randall 103 Chapel St., Cobourg, ON, K9A 1J4

Clerk of Presbytery: Rev. Reg McMillan, Box 284, Woodville, ON, K0M 2T0. Phone 705-426-9382 (C), rmcmillan@kawartha.net

(For telephone directory see pages 825-26, for statistical information see pages 787-88)

CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA

15. PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Ajax, St. Andrew's	John Bigham	Bill Collier	35 Church St. N., Ajax, ON, L1T 2W4
2 Ajax, St. Timothy's	Dennis J. Cook	Mrs. Alice Stephens	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	Mrs. Eldene Weir	Box 104, Leaskdale, ON, L0C 1C0

Oshawa:				
5	Knox	Edward Musson	Douglas Leslie	147 Simcoe St. N., Oshawa, ON, L1G 4S6
6	Korean	David J.S. Shin	Kyongchul Chia	54 Centre St. N., Oshawa, ON, L1G 4B5
7	St. James	Vacant	Mrs. Dorothy Colleran	486 Simcoe St. S., Oshawa, ON, L1H 4J8
8	St. Luke's	Helen W. Hartai	Ted Barrette	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
Toronto:				
12	Bridlewood	Vacant	Jack Charleson	2501 Warden Ave., Toronto, ON, M1W 2L6
13	Clairlea Park	P. Basil Dass	Jas. McPherson	3236 St. Clair Ave E., Toronto, ON, M1L 1V7
14	Fallingbrook	Fred W. Shaffer	John Anderson	31 Wood Glen Road, Toronto, ON, M1N 2V8
15	Grace, West Hill	Vacant	Scott Jamieson	447 Port Union Rd., Toronto, ON, M1C 2L6
16	Guildwood Community	Douglas H. Rollwage	Ms. Grace Wuthrich	140 Guildwood Pkwy., Toronto, ON, M1E 1P4
17	Knox, Agincourt	Jeffrey F. Loach	Katherine Bruce	4156 Sheppard Ave E., Toronto, ON, M1S 1T3
18	Malvern	R. Wayne Kleinsteuber	Christy Kurian	1301 Neilson Rd., Toronto, ON, M1B 3C2
19	Melville, West Hill	Ralph Fluit	Reg Gaskin	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	L. Ann Blane	Ken Persaud	1300 Danforth Rd., Toronto, ON, M1J 1E8
22	St. John's, Milliken	Donna M. Carter-Jackson	Ms. Maxine DaCosta	410 Goldhawk Trail, Toronto, ON, M1V 4E7
23	St. Stephen's	Alexander Wilson	John Jenkinson	3817 Lawrence Ave. E., Toronto, ON, M1G 1R2
24	Westminster	James Liebenberg	Joycelin Stanton	841 Birchmount Rd., Toronto, ON, M1K 1K8
25	Wexford	Mary E. Bowes	Edgar Martindale	7 Elinor Ave., Toronto, ON, M1R 3H1
26	Uxbridge, St. Andrew's-Chalmers	H. Glen Davis (Int. Min.)	David Phillips	40B Toronto St. S., Uxbridge, ON, L9P 1G9
27	Whitby, St. Andrew's	Issa A. Saliba	John Campbell	209 Cochrane St., Whitby, ON, L1N 5H9

Without Congregation

1	Assoc. Sec., Canada Ministries	Gordon R. Haynes
2	Chaplain, Providence Healthcare	Linda Larmour
3	Consultant, Life & Mission Agency	J.P. (Ian) Morrison
4	Area Educational Consultant	Lynda Reid
5	Assoc. Sec., Ministry & Church Vocations	Susan Shaffer

Appendix to Roll

1	Retired	Priscilla M. Anderson
2	Retired	Robert K. Anderson
3	Retired, Minister Emeritus, Grace	Everett J. Briard
4	Retired	Gerard J.V. Bylaard
5	Minister Emeritus, Wexford	Robert P. Carter
6	Mission Interpreter	Catherine Chalin
7	Retired	Ian A. Clark
8		Marie Coltman (Diaconal)
9	Retired, Minister Emeritus, St. Timothy's, Ajax	Frank Conkey
10	Retired	Joyce I. Davis
11	Without Charge	Scott Elliott
12	Retired	Annetta Hoskin
13	Retired	F. Ralph Kendall
14	Retired	Elizabeth Kenn (Diaconal)
15	Retired	W. Wendell MacNeill
16	Retired, Minister Emeritus, St. Andrew's, Whitby	W. James S. McClure
17	Retired	Stuart O. McEntyre
18	Retired	Edward McKinlay
19	Retired	Emmanuel Makari
20	Retired	George A. Malcolm
21	Retired	David Murphy
22	Without Charge	Victoria Murray
23	Retired, Minister in Association, Westminster	Fred J. Reed
24	Without Charge	Phillip J. Robillard
25	Without Charge	Susanna Siao
26	Retired	Sheina B. Smith
27	Without Charge	Calvin B. Stone
28	Retired	Charles Townsley
29	Without Charge	Ron Van Auken
30	Retired	Donald M. Warne
31	Retired	Wallace E. Whyte
32	Minister Emeritus, Clairlea Park	George E. Wilson
33	Retired	David C. Wotherspoon

Diaconal Ministries - Other

- 1 Mrs. Janet Ham 432 Fairlawn St., Oshawa, ON, L1J 4R4
 2 Mrs. Marion Tomlinson 1607 Greta Circle, Pickering, ON, L1V 3B5

Suspended

- 1 Lawrence V. Turner

Missionaries - Active

- 1 Japan Michael & Wendy Lessard-Clouston

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 826, for statistical information see pages 788-89)

CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA**16. PRESBYTERY OF EAST TORONTO**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Toronto:			
1 Armour Heights	William J. Middleton Jennifer Donnelly	Michael Nettleton	105 Wilson Ave., Toronto, ON, M5M 2Z9
2 Beaches	T. Hugh Donnelly	Don Anderson	65 Glen Manor Dr., Toronto, ON, M4E 3V3
3 Calvin	Ian A.R. McDonald	Joanne Stewart	26 Delisle Ave., Toronto, ON, M4V 1S5
4 Celebration North	Peter T. Ma	Paul Yee	15 Muster Court, Markham, ON, L3R 9G5
5 Chinese	Vacant	Esther Ng	177 Beverley St., Toronto, ON, M5T 1Y7
Chinese, English Speaking	Thomas Eng		177 Beverley St., Toronto, ON, M5T 1Y7
6 Faith Community	Vacant	Ina J. Hill	140 Dawes Road, Toronto, ON, M4C 5C2
7 Gateway Community	John Ufkes	Wesley Spence	150 Gateway Blvd., Toronto, ON, M3C 3E2
8 Glebe	William Elliott	Jocelyn Ayers	124 Belsize Drive, Toronto, ON, M4S 1L8
9 Glenview	Robert P. Fournay	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	Janis Ryder	630 Spadina Ave., Toronto, ON, M5S 2H4
12 Leaside	Nicholas Athanasiadis Angela Cluney	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

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Toronto (cont'd)			
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	David Pan	Kwan Kao	31 Eastwood Rd., Toronto, ON, M4L 2C4
21 Trinity Mandarin	Wes Chang	Lily Lee	38 Eglinton Ave., Toronto, ON, M2N 1X8
22 Trinity, York Mills	Ferne Reeve	Robert C. Campbell	2737 Bayview Ave., Willowdale, ON, M2L 1C5
23 Westminster	Vacant	Woon-Yong Chung	154 Floyd Ave., Toronto, ON, M4K 2B7
24 Westview	Timothy R. Purvis	Mrs. Cathy Callon	233 Westview Blvd., Toronto, ON, M4B 3J7
25 Willowdale	Walter M. Hearn	Jean Rankine	38 Eglinton 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 Exec. Dir., Churches' Council on Theo. Education	Robert N. Faris		
5 Gen. Sec., Life & Mission Agency	Richard W. Fee		
6 Admin., Assembly Office	Terrie-Lee Hamilton (Diaconal)		
7 Chaplain, Toronto East Toronto	Theresa Han		
8 Boarding House Ministries	Rodger Hunter		
9 Principal Clerk of Assembly	Stephen Kendall		
10 Missionary	Paul D. McLean		
11 FYI (For Your Inspiration)	Jane E. Swatridge		
Appendix to Roll			
1 Retired	Jean S. Armstrong		
2 Retired	Gordon A. Beaton		
3 Without Charge	Robert S. Bettridge		
4 Consultant	John C. Bryan		
5 Retired	Stephen Y. Chen		

6	Without Charge	Giovanna Cieli
7	Retired	Stuart B. Coles
8	Without Charge	Peikang Dai
9	Without Charge	Douglas duCharme
10	Retired	Andrew M. Duncan
11	Without Charge	Louise Gamble (Diaconal)
12	Pastoral Psychotherapist	A. Ross Gibson
13	Retired	Peter F. Gilbert
14	Without Charge	Agnes Gollan (Diaconal)
15	Retired	J. Patricia Hanna
16	Without Charge	John B. Henderson
17	Minister Emeritus, Calvin	Douglas G.M. Herron
18	Retired	Leone How (Diaconal)
19	Minister Emeritus, Leaside	James D.C. Jack
20	Without Charge	Lois C. Johnson (also Diaconal)
21	Without Charge	Nak Joong Kim
22	Without Charge	Dorothy Knight (Diaconal)
23	Retired	Annalise Lauber
24	Without Charge	Hye-Ok Lee (Diaconal)
25	Retired	Carol H. Loudon
26	Assist. Min. Emeritus, Knox	George A. Lowe
27	Retired	Alex S. MacDonald
28	Retired	A. Goodwill MacDougall
29	Without Charge	Susan McElcheran (Diaconal)
30	Without Charge	Joseph Mok
31	Retired	J.J. Harrold Morris
32	Retired	Margaret Near (Diaconal)
33	Retired	May Nutt (Diaconal)
34	In Nigeria	Arlene Onuoha
35	Retired	Donald Pollock
36	Without Charge	Farilie Ritchie
37	Without Charge	Dorothy Roberts (Diaconal)
38	Retired	Earle F. Roberts
39	Without Charge	Magdy Sedra
40	Retired	Russell Self
41	Without Charge	Jean Sonnenfeld (Diaconal)
42	Retired	Robert A. Syme
43	Retired	C. Rodger Talbot
44	Retired	Arthur Van Seters
45	Missionary	John W. Voelkel

Appendix to Roll (cont'd)

- 46 Retired Stanley D. Walters
 47 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 pages 826-27, for statistical information see pages 789-90)

CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA**17. PRESBYTERY OF WEST TORONTO**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Bermuda, Hamilton, St. Andrew's Toronto:	Duncan Jeffrey	Mrs. Rose Spershott	Box HM193, Hamilton, Bermuda, HMAX
2 Albion Gardens	Marion F. Schaffer	Mrs. Carolyn Jones	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	Alfred Edwards	500 Coldstream Ave., Toronto, ON, M6B 2K6
5 First Hungarian	Zoltan Vass	Imre Molnar	439 Vaughan Road, Toronto, ON, M6C 2P1
6 Ghanaian	Enoch Pobee	Yau Nyarko	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	Hildy Stollery	4 Morningside Ave., Toronto, ON, M6S 1C2
10 North Park	Elias Morales	Cecilia Morales	50 Erie St., Toronto, ON, M6L 2P9
11 Patterson	Vacant	Edith Gear	109 Harvie Ave., Toronto, ON, M6E 4K4
12 Pine Ridge	Lawrence J. Brice (part-time)	A. Speers	39 Knox Ave., Weston, ON, M9L 2M2

13	Portuguese Speaking	Lincoln Resende	Kelinton Sganzerla	100 Hepbourne St., Toronto, ON, M6H 1K5
14	Rexdale	Daniel Cho	G. King	2314 Islington Ave., Etobicoke, ON, M9W 5W9
15	Runnymede	Vacant	Susan Holian	680 Annette St., Toronto, ON, M6S 2C8
16	St. Andrew's, Humber Heights	Vacant	Narh Osutei	1579 Royal York Rd., Weston, ON, M9P 3C5
17	St. Andrew's, Islington	George E.C. Anderson	M. Mawhinney	3819 Bloor St. West, Islington, ON, M9B 1K7
18	St. Giles, Kingsway	Bryn MacPhail Christopher Jorna	Miss Sandra Hamlyn	15 Lambeth Rd., Etobicoke, ON, M9A 2Y6
19	St. Stephen's, Weston	Wayne Wardell	Cathy McCulloch	3194 Weston Road, Weston, ON, M9M 2T6
20	University	Vacant	Belinda Paul MacDonald	1830 Finch Ave. W., Downsview, ON, M3N 1M8
21	Victoria-Royce	Vacant	Doug Hain	190 Medland St., Toronto, ON, M6P 2N7
22	Weston	Lance T. Odland	Vacant	11 Cross St., Weston, ON, M9N 2B8
23	Wychwood-Davenport	Garth B. Wilson	Mrs. Margaret Millar	155 Wychwood Ave., Toronto, ON, M6C 2T1
24	York Memorial	Winston A. Newman	Roy Ferris	1695 Keele St., Toronto, ON, M6M 3W7

Appendix to Roll

1	Without Charge	Brenda Adamson (Diaconal)
2	Retired	William J. Adamson
3	Without Charge	Sang Jin An
4	Without Charge	Jay Brennan
5	Studying	Paulette M. Brown
6	Retired	James B. Cuthbertson
7	Without Charge	Joyce E.C. Elder
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	Retired	W.J. Moorehead
17	Without Charge	Richey Morrow
18	Retired	Calvin A. Pater
19	Retired	John A. Robertson
20	Retired	Howard L. Shantz
21	Retired	R. Campbell Taylor
22	Retired	Lawrence Vlasblom

Appendix to Roll (cont'd)

- 21 Without Charge Maureen Walter
22 Retired Joseph E. Williams

Missionaries - Active

- 1 Ukraine David Pandy Szekeres

Missionaries - Retired

- 1 Malawi Miss Irma I. Schultz

Clerk of Presbytery: Rev. Joe Williams, 190 Medland St., Toronto, ON, M6P 2N7. Phone: 416-752-0694 (O & R), 416-752-1447 (Fax)
westpresbytery@295.ca

(For telephone directory see page 827, for statistical information see pages 790-91)

CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA**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 Blair Bertrand	J. Farquhar McDonald	44 Church St. E., Brampton, ON, L6V 1G3
6 Brampton, Heart Lake	Vacant	Claudia Russell-Placencia	25 Ruth Ave., Brampton, ON, L6Z 3X3
7 Campbellville, St. David's	Vacant	Russell Hurren	Box 235, Campbellville, ON, L0P 1B0
8 Claude	Randall Benson	Bill Horton	15175 Hurontario St., Inglewood, ON, L0N 1K0
9 Erin, Burns	John P. Young	Wendy McDougall	155 Main St., Box 696, Erin, ON, N0B 1T0
- Ospringe, Knox		Ralph Sinclair	c/o Ms. Elaine Wiesner, 5532 2nd Line, R.R. #3, Acton, ON, L7J 2L9
10 Georgetown, Knox	Willem J. (Kobie) DuPlessis	Heiman Donker	116 Main St. S., Georgetown, ON, L7G 3E6
- Limehouse		W.R. Karn	General Delivery, Limehouse, ON, L0P 1H0
11 Grand Valley, Knox	Vacant	Isabelle Clarke	Box 89, Grand Valley, ON, L0N 1G0
12 Hillsburgh, St. Andrew's	Reid Chudley	Shane Tanner	Hillsburgh, ON, N0B 1Z0

13	Malton, St. Mark's	Kathy Brownlee	Elfreda Laylor	7366 Darcel Ave., Malton, ON, L4T 3W6
14	Milton, Knox	Vacant	Karl Reichert	170 Main St. E., Milton, ON, L9T 1N8
Mississauga:				
15	Almanarah	Sherif Garas		100 City Centre Dr., Box 2349, Mississauga, ON, L5B 3C8
16	Chinese	Hugo King-Wah Lau	George Shui	5230 River Forest Crt., Mississauga, ON, L5V 2C6
17	Clarkson Road	John Crowdis	Ms. Barbara Sypher	1338 Clarkson Rd. N., Mississauga, ON, L5J 2W5
18	Dixie	Harry J. Klassen (Int. Min.)	Shirley Raininger	3065 Cawthra Rd., Mississauga, ON, L5A 2X4
19	Erindale	W. Ian MacPherson	John Knox	1560 Dundas St. W., Mississauga, ON, L5C 1E5
20	Glenbrook	Ian B. McWhinnie	George Ryder	3535 South Common Crt., Mississauga, ON, L5L 2B3
21	White Oak	Douglas Scott	Brian Diggie	6945 Meadowvale TC Circle, Mississauga, ON, L5N 2W7
22	Nassagaweya	D. Sean Howard	Marion Snyder	3097 - 15 Sideroad, Campbellville, ON, L0P 1B0
23	Norval	Bruce J. Clendening	Phil Brennan	Box 58, Norval, ON, L0P 1K0
	- Union		Marion Lookman	RR 4, 16789 22nd Sideroad, Georgetown, ON, L7G 4S7
Oakville:				
24	Hopedale	Sean Foster	Kenneth R. Macintyre	156 Third Line, Oakville, ON, L6L 3Z8
25	Knox	A. Harry W. McWilliams Michael J. Marsden	Warren Brown	89 Dunn St., Oakville, ON, L6J 3C8
26	Knox Sixteen	G. Walter Read	Gordon Petrie	1150 Dundas St. W., Oakville, ON, L6H 7C9
27	Trafalgar	Kristine O'Brien	Margaret Cornell	354 Upper Middle Rd. E., Oakville, ON, L6H 7H4
28	Orangeville, Tweedsmuir	Harvey A. Self	Suzanne Rayburn	Box 276, Orangeville, ON, L9W 2Z7
29	Port Credit, St. Andrew's	James W.A. Cooper	Robert English	24 Stavebank Rd. N., Mississauga, ON, L5G 2T5
30	Streetsville, St. Andrew's	Douglas C. McQuaig	Noel Patterson	293 Queen St. S., Mississauga, ON, L5M 1L9

Without Congregation

1	Young Nak Mission Church	Hong Bum (David) Kim
2	Exec. Sec., Women's Missionary Society	Sarah Yong Mi Kim

Appendix to Roll

1	Retired	Peter Barrow
2	Without Charge	Mary B. Campbell
3	Retired	Christiaan M. Costerus
4	Social Worker	Noble B.H. Dean
5	Retired	Gerald E. Doran
6	Retired	Rosemary Doran
7	Suspended	Edward S. Dowdles

8	Without Charge	Sandy D. Fryfogel
9		Cheryl Gaver
10	Retired	Helen L. Goggin
11	Without Charge	Joseph A. Gray
12	Without Charge	Elizabeth Jack
13	Retired	Trevor J. Lewis
14	Teaching	John McGurrin
15	Without Charge	R. Wayne Maddock
16	Retired	Iain G. Nicol
17	Retired	J. Glynn Owen
18	Retired	Gerald Rennie
19	Studying	Susan Sheridan
20	Studying	Creola Simpson (Diaconal)
21	Retired	Donald R. Sinclair
22	Retired	Donald C. Smith
23	Without Charge	Glen C. Soderholm
24	Retired	Harry E. Waite
25		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	29 Mississauga Rd. N., Mississauga, ON, L5H 2H7
4	Mrs. Joan Murcar	1612 Stancombe Cres., Mississauga, ON, L5N 4R1
5	Ms. Helen Sinclair	R.R. #1, LCD Main, Orangeville, ON, L9W 2Y8
6	Mrs. Jean Stewart	75 De Nesbi Dr., Mississauga, ON, L5M 1C2

Missionaries - Active

1	Nicaragua	Denise Van Wissen
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Missionaries - Retired

1	Mrs. Emma deGroot	3351 Hornbeam Cres., Mississauga, ON, L5L 2Z8
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Clerk of Presbytery: Rev. Pieter van Harten, Box 342, Acton, ON, L7J 2M4. Phone 519-853-2360 (C), 519-780-2561 (R), 519-853-5494 (Fax)
presbrampton@excite.com

(For telephone directory see page 828, for statistical information see pages 791-92)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Aurora, St. Andrew's	Matthew McKay	Gord McCallum	32 Mosley Street, Aurora, ON, L4G 1G9
2 Beeton, St. Andrew's	Vacant	William Siddall	P.O. Box 164, Beeton, ON, L0G 1A0
3 Bolton, Caven	Jeremy R. Lowther	Ellen Parker	110 King St. W., Bolton, ON, L7E 1N2
4 Bradford, St. John's	Daniel Scott	Ms. Christine Simpson	Box 286, Bradford, ON, L3Z 2A8
5 Keswick	Kirk MacLeod	Diane Davidson	Box 73, Keswick, ON, L4P 3E1
6 King City, St. Andrew's	Christopher Carter	J.D. Agnew	13190 Keele St., King City, ON, L7B 1J2
7 Maple, St. Andrew's	Carolyn B. McAvoy (Interim Minister)	Mrs. Evelyn Snider	9860 Keele St., Maple, ON, L6A 3Y4
8 Markham, Chapel Place	Vacant	Makram Keriakis	8 Chapel Place, Markham, ON, L3R 9C4
9 Markham, Chinese	Vacant Alan Goh	Michael Lai	2250 Denison St., Markham, ON, L3S 1E9
10 Markham, St. Andrew's	Samuel M. Priestley, Jr.	Paul Clodd	143 Main St. N., Markham, ON, L3P 1Y2
11 Newmarket, St. Andrew's	John C. Henderson Laura Duggan	George Smith	484 Water St., Newmarket, ON, L3Y 1M5
12 Nobleton, St. Paul's	Barry E. Van Dusen	John Mullings	Box 535, Nobleton, ON, L0G 1N0
13 Richmond Hill	Vacant	Nancy Vanderlaag	10066 Yonge St., Richmond Hill, ON, L4C 1T8
14 Schomberg, Emmanuel	Victor Shepherd	Peter McKinnon	Box 121, Schomberg, ON, L0G 1T0
15 Stouffville, St. James	Kathryn A. Strachan	John Hazlewood	6432 Main St., Stouffville, ON, L4A 1G3
16 Sutton West, St. Andrew's	James A. Young	Gayle Clarke	P.O. Box 312, Sutton West, ON, L0E 1R0
17 Thornhill	Vacant Heather L. Jones	Bruce Smith	271 Centre St., Thornhill, ON, L4J 1G5
18 Tottenham, Fraser	John C. Fair	Jim Allan	Box 495, Tottenham, ON, L0G 1W0
19 Unionville	Gordon E. Timbers	Lynn Taylor	600 Village Parkway, Unionville, ON, L3R 6C2
20 Vaughan, St. Paul's	Vacant	D. Rutherford	10150 Pine Valley Dr., Box A4, RR 2, Woodbridge, ON, L4L 1A6
21 Woodbridge	David E. Sherbino	A. Whitmore	7971 Kipling Ave., Woodbridge, ON, L4L 1Z8
Without Congregation			
1 Assoc. Secretary, Education for Discipleship	Dorothy Henderson (Diaconal)		
2 Director of Church Relations, World Vision Canada	Kenneth G. McMillan		

Without Congregation (cont'd)

- 3 Associate Sec., Assembly Office, Donald G.A. Muir
Deputy Clerk

Appendix to Roll

- 1 Without Charge Marion Ballard (Diaconal)
- 2 Teacher J.N. Balsdon
- 3 Without Charge George W. Beals
- 4 Retired Charles Boyd
- 5 Retired Wm. I. Campbell
- 6 Retired John D. Congram
- 7 Without Charge Jean Cook (Diaconal)
- 8 Mayor W.D. Cousens
- 9 Studying Bruce Dayton
- 10 Minister Emeritus, St. Andrew's,
Markham Russell T. Hall
- 11 Without Charge June Holohan (Diaconal)
- 12 Studying Allyson MacLeod
- 13 Retired J. William Milne
- 14 Retired Theodore W. Olson
- 15 Missionary, Malawi Joel Sherbino

Clerk of Presbytery: Rev. John Henderson, 484 Water St., Newmarket, ON, L3Y 1M5. Phone 905-898-7528 (R), 905-895-5512 (C),
jhenderson@on.aibn.com

(For telephone directory see pages 828-29, for statistical information see pages 792-93)

CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA

20. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Alliston, Knox - Mansfield, St. Andrew's	Robert J. Graham	Barbara Knox Lynda McGuire	160 King St. S., Alliston, ON, L9R 1B9 160 King St. S., Alliston, ON, L9R 1B9
2 Angus, Zion	Lorna J.M. Thompson	Beatrice Thomson	8 Margaret St., Angus, ON, L0M 1B0
3 Barrie, Essa Road	Thomas T. Cunningham	David Steele	59 Essa Road, Barrie, ON, L4N 3K4
4 Barrie, St. Andrew's	H.D. Rick Horst	Cheryl Anderson	47 Owen Street, Barrie, ON, L4M 3G9
5 Barrie, Westminster	N. Elaine Nagy		170 Steel Street, Barrie, ON, L4M 2G4

6	Bracebridge, Knox	Michael Barnes	Jan Kaye	45 McMurray St., Bracebridge, ON, P1L 2A1
7	Coldwater, St. Andrew's	Ed P. Hoekstra	Gladys Hawke	Box 821, 30 Gray St., Coldwater, ON, L0K 1E0
	- Moonstone, Knox		Eileen Fowler	c/o 30 Gray St., Box 821, Coldwater, ON, L0K 1E0
8	Collingwood, First	Karent Horst	Don Doner	200 Maple St., Collingwood, ON, L9Y 2R2
		Tim Raeburn-Gibson		
9	Cookstown, Living Faith Community	Vacant	Bryce Hawkins	Box 528, Cookstown, ON, L0L 1L0
10	Creemore, St. Andrew's	Vacant	Erel Blackburn	1 Caroline St. W., Creemore, ON, L0M 1G0
11	Dunedin, Knox	Vacant	Jean Rowbotham	Box 47, R.R. #4, Creemore, ON, L0M 1G0
12	Elmvale	Margaret A. Robertson	Marlene Lambie	22 Queen St. E., Elmvale, ON, L0L 1P0
	- Flos, Knox		Donald Bell	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	Vacant	Marian Drennan	6 Mill St., Hillsdale, ON, L0L 1V0
	- Craighurst, Knox		Carl Adams	c/o Mrs. P. Miller, 5209 Line 4 North, RR #1, Hillsdale, ON, L0L 1V0
15	Horning's Mills, Knox	Vacant	Quentin Hardy	c/o Quentin Hardy, Box 66, Shelburne, ON, L0N 1S0
16	Huntsville, St. Andrew's	Raye A. Brown	Chris Ireland	1 High Street, Huntsville, ON, P1H 1P2
17	Ivy	Vacant	Dan Smith	c/o 4954 20th Side Rd., RR 3, Thornton, ON, L0L 2N0
18	Maple Valley, St. Andrew's	Vacant	Bruce Inglis	R.R. #1, Badjeros, ON, N0C 1A0
19	Midland, Knox	James R. Kitson	Nellie Strayer	539 Hugel Ave., Midland, ON, L4R 1W1
20	Nottawa, Emmanuel	A.R. Neal Mathers	Rae Hockley	Box 12, Nottawa, ON, L0M 1P0
21	Orillia, St. Andrew's	Douglas E. Johns	Vacant	99 Peter St. N., Orillia, ON, L3V 4Z3
22	Orillia, St. Mark's	W. Craig Cook	Joan MacDonald	429 Jamieson Dr., Box 2592, Orillia, ON, L3V 7C1
23	Parry Sound, St. Andrew's	Gary R.R. Robinson	Gordon Pollard	58 Seguin Street, Parry Sound, ON, P2A 1B6
24	Penetanguishene, First	Gerard Booy	Shirley Spearn	20 Robert St. E., Penetanguishene, ON, L9M 1K9
25	Port Carling, Knox	Steven Smith	Donald Crowder	Box 283, Port Carling, ON, P0B 1J0
	- Torrance, Zion			1046 Torrance Rd., Torrance, ON, P0C 1M0
26	Port McNicoll, Bonar	James T. McVeigh	Isabel Savage	c/o Mrs. I. Savage, Box 498, 599 Simcoe Ave., Port McNicoll, ON, L0K 1R0
	- Victoria Harbour, St. Paul's		John Carpenter	P.O. Box 400, Victoria Harbour, ON, L0K 2A0

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
27 Stayner, Jubilee - Sunnidale Corners, Zion	Vacant	Donald McNabb Elaine Steele	Box 26, 234 Main St. E., Stayner, ON, L0M 1S0 12358 County Rd. 10, RR #1, Stayner, ON, L0M 1S0
28 Stroud	H. Douglas L. Crocker	Vacant	2180 Victoria St., Innisfil, ON, L9S 1K4
29 Trinity Community	Carey Nieuwhof Patrick Voo	Myrle Strachan	110 Line 7 South, Box 8, Oro, ON, L0L 2X0
30 Uptergrove, Knox - East Oro, Esson - Jarratt, Willis	Jeffrey E. Smith	David Drybrough Evelyn Horne Marie Schandlen	R.R. #7, Orillia, ON, L3V 6H7 c/o E. Horne, 63 Calverley St., Orillia, ON, L3V 3T3 c/o Mrs. M. Schandlen, 4084 Wainman Line, RR 2, Orillia, ON, L3V 6H2
31 Vankoughnet, St. David's	Vacant	Graydon Boyes	c/o Graydon Boyes, RR 3, Bracebridge, ON, P1L 1X1
32 Wasaga Beach Community	Julia Morden	Marilyn Schneider	208 Mosley St., Wasaga Beach, ON, L9Z 2K1
Without Congregation			
1 Synod Mission Consultant	Keith E. Boyer		
2 CFB Borden	Dwight Nelson		
3 CFB Borden	J.Edward R. Wiley		
Appendix to Roll			
1 Retired	Eric A. Beggs		
2 Retired	John Brush		
3 Without Charge	Deborah Dolbear-Van Bilsen		
4 Retired	Thomas A.A. Duke		
5 Retired	Sheila Fink		
6 Missionary, Bahamas	John A. Fraser		
7 Retired	Clare Hagan (Diaconal)		
8 Retired	Kenneth A. Heron		
9 Without Charge	David M. Howes		
10 Without Charge	Jeff E. Inglis		
11 Retired	Lois J. Lyons		
12 Retired	Donald R. McKillican		
13 Without Charge	Michelle McVeigh		
14 Retired	Grant D.M. Noland		
15 Without Charge	Diane Reid (Diaconal)		
16 Retired	A. Alan Ross		

17	Retired	Peter D. Ruddell
18	Retired	Dorothyann Summers (Diaconal)
19	Retired	Malcolm D. Summers
20	Retired	A. Laurie Sutherland
21	Retired, Minister Emeritus, Knox, Bracebridge	James A. Thomson
22	Hillsdale/Craighurst (45% time)	J. Andrew Turnbull
23	Retired	Cornelis Vanbodegom
24	Without Charge	Allyson Voo
25		Blake W. Walker
26	Retired	David A. Whitehead
27	Without Charge	Linda L. Whitehead

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 829, for statistical information see pages 793-94)

CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA

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	L. Blake Carter (Stated Supply)	Randy Ford Ruth Watters	Box 737, Englehart, ON, P0J 1H0 R.R. #1, Box 4, Englehart, ON, P0J 1H0
3 Kapuskasing, St. John's	Vacant	Mrs. Anne Jamieson	17A Ash St., Kapuskasing, ON, P5N 3H1
4 Kirkland Lake, St. Andrew's	Harvey Delpport (Lay Miss.)	Archie McInnes	P.O. Box 1093, Kirkland Lake, ON, P2N 3L1
5 New Liskeard, St. Andrew's	Janice Hamalainen	Charlotte Fortier	Box 908, New Liskeard, ON, P0J 1P0
6 Timmins, MacKay	Bertha Johns) Team Norman Johns) Lay Missionary	Rick Dinesen	Box 283, Timmins, ON, P4N 7E2

Without Congregation

1 Regional Minister	Jean MacAulay
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Appendix to Roll

1 Without Charge	Linda J. Martin
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Clerk of Presbytery: Mr. Bruce Taylor, Box 1568, New Liskeard, ON, P0J 1P0. Phone 705-647-6558 (R), btaylor@parolink.net
(For telephone directory see page 830, for statistical information see pages 794-95)

CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA**22. PRESBYTERY OF ALGOMA & NORTH BAY**

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 Rob Farris	Box 249, Burk's Falls, ON, P0A 1C0 Box 194, Magnetawan, ON, P0A 1P0 Box 1005, Sundridge, ON, P0A 1Z0 580 Commercial St., North Bay, ON, P1B 4E6
2 North Bay, Calvin	Vacant		
3 Sault Ste. Marie, St. Paul's - Victoria	Deon Slabbert	David McArthur Joan Marshall Shirley Infanti	136 Cathcart St., Sault Ste. Marie, ON, P6A 1E3 766 Carpin Beach Rd., Sault Ste. Marie, ON, P6A 5K6 134 Brock St., Sault Ste. Marie, ON, P6A 3B5
4 Sault Ste. Marie, Westminster	Ian K. Johnston		
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	Vacant	Vi Kirkpatrick	73 Larch St., Sudbury, ON, P3E 1B8

Appendix to Roll

1 Retired	Gordon W.C. Brett		
2 Retired	George Hunter		
3 Without Charge	David T. Jack		
4 Without Charge	Drew D. Jacques		
5 Without Charge	Shelley C. Kennedy		
6 Retired	Wallace I. Little		
7 Retired	Freda M. MacDonald		
8 Retired	Wm. Graham MacDonald		
9 Retired	Malcolm A. Mark		
10 Without Charge	Eun-Joo Park		
11 Retired	Frank J. Parsons		
12 Retired	J. Garth Poff		
13 Retired	Robert R. Whitehead		

Clerk of Presbytery: Mr. Don Laity, 20 Westridge Rd., Sault Ste. Marie, ON, P6C 5W5. Phone 705-949-8452, drlaity@shaw.ca
(For telephone directory see page 830, for statistical information see page 795)

CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA**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	Vacant	Ms. Wendy von Farra	44 Beck St., Baden, ON, N3A 1B9

Cambridge:				
3	Central	Aubrey Botha	Dr. Lynda Pinnington	7 Queen's Square, Cambridge, ON, N1S 1H4
4	Knox's Galt	Wayne Dawes	Ron Watson	2 Grand Ave. S., Cambridge, ON, N1S 2L2
5	Knox Preston	William Bynum	Ms. Carol White	132 Argyle St. N., Cambridge, ON, N3H 1P6
6	St. Andrew's Galt	Vacant	Dorothy Menges	130 Victoria Ave. Cambridge, ON, N1S 1Y2
7	St. Andrew's Hespeler	Jeff Veenstra Robbin D. Congram	Charles Klager	73 Queen St. E., Cambridge, ON, N3C 2A9
8	St. Giles	Penny Garrison	Daryl Wilson	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	Vacant	2 Cross St., Elmira, ON, N3B 2S4
11	Elora, Knox	Kees Vandermey	Robert Gilbert	Box 638, Elora, ON, N0B 1S0
	- Alma, St. Andrew's		Ms. Jo-Anne Hall	c/o Jo-Anne Hall, Box 73, Alma, ON, N0B 1A0
12	Fergus, St. Andrew's	David J. Whitecross	John Zettel	325 St. George St. W., Fergus, ON, N1M 1J4
Guelph:				
13	Knox	Thomas J. Kay Sarah Travis	Mrs. Vera I. Teasdale	20 Quebec St., Guelph, ON, N1H 2T4
14	Kortright	Donald P.J. McCallum	Ms. Janet Wright-Smit	795 Scottsdale, Dr., Guelph, ON, N1G 3R8
15	St. Andrew's	John Borthwick Janice Hazlett	Paul Pennock	161 Norfolk St., Guelph, ON, N1H 4J8
16	Westminster-St. Paul's	Karla Wubbenhorst	Robert Renton	206 Victoria Rd. N., Guelph, ON, N1E 5H8
17	Harriston, Knox-Calvin	Calvin M. Lewis	Dr. Kenneth Fisk	Box 689, Harriston, ON, N0G 1Z0
Kitchener:				
18	Calvin	Mark W. Gedcke	John Nanson	248 Westmount Rd., Kitchener, ON, N2M 4Z1
19	Doon	Angus J. Sutherland	Ms. Mary Shelley	35 Roos, Kitchener, ON, N2P 2B9
20	Kitchener East	Mark S. Richardson	Larry Mason	10 Zeller Dr., Kitchener, ON, N2A 4A8
21	St. Andrew's	Vernon W. Tozer (Int.Min.)	Ken Cressman	54 Queen St. N., Kitchener, ON, N2H 2H2
22	Mount Forest, St. Andrew's	Nan St. Louis	Bob Leith	196 Birmingham East, Mt. Forest, ON, N0G 2L0
	- Conn, Knox		Mrs. Helen Widdis	Conn, ON, N0G 1N0
23	Palmerston, Knox	Vacant	Ms. Anna Marie Toner	Box 652, Palmerston, ON, N0G 2P0
	- Drayton, Knox		Trevor Hathaway	Box 61, 44 Wellington St. S., Drayton, ON, N0G 1P0
24	Puslinch, Duff's	Marty J. Molengraaf	L. Glennys Stewart	R.R. #3, Guelph, ON, N1H 6H9
25	Rockwood	Linda Paquette	Ray Death	c/o Box 669, Rockwood, ON, N0B 2K0
	- Eden Mills		G. Wallace Lasby	168 Henry St., Rockwood, ON, N0B 2K0

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
26 Waterloo, Knox	E. Brooke Ashfield Linda J. Ashfield	George MacAskill	50 Erb St. W., Waterloo, ON, N2L 1T1
27 Waterloo, Waterloo North	Vacant	Jane Gorman (Acting)	685 Highpoint Ave., Waterloo, ON, N2V 1G7
28 Winterbourne, Chalmers	Vacant	Agnes Jamison	c/o 64 Katherine St., Winterbourne, ON, N0B 2V0
Without Congregation			
1 Exec. Dir., Renewal Fellowship	Calvin Brown		
2 Assoc. Sec., Planned Giving	Herbert F. Gale		
Appendix to Roll			
1 Without Charge	Samir Aboukeer		
2 Without Charge	Wayne C. Allen		
3 Retired	Helen Ruth Allum		
4 Retired	Walter R. Allum		
5 Retired, Minister-in-Association, Knox, Guelph	Arnold Bethune		
6 Without Charge	John A. Deyarmond		
7 Retired	Robert T. Duncanson		
8 Retired	Shirley Gale		
9 Without Charge	Mark Godin		
10 Retired	Robert A. Jackson		
11 Without Charge	William G. Johnston		
12 In United States	Campbell Laker		
13 Without Charge	William G. Lamont		
14 Retired	Charles A. MacDonald		
15 Retired	Grant R. MacDonald		
16	Marjorie MacKay (Diaconal)		
17 Retired	Dorothy McCombie (Diaconal)		
18 Retired	Angus D. McGillivray		
19 Minister-in-Association, Knox, Waterloo	Walter F. McLean		
20	Wilfred A. McLeod		
21	Marnie Runhart (Diaconal)		
22 Without Charge	Colleen L. Smith		
23 Without Charge	James J. Wyllie		
24 Without Charge	Denise Zimmer (Diaconal)		

Diaconal Ministries - Other

1 Mrs. R. Barar 77 Dudhope St., Cambridge, ON, N1R 4T6

Missionaries - Active

2 Romania Brian Johnston

Missionaries - Retired

1 Mr. John E. & Betty Geddes 303-375 King St. N., Waterloo, ON, N2J 4L6

2 Mrs. Catherine (Moodie) McKay 302 Erb St. W. #307, Waterloo, ON, N2L 1W3

Clerk of Presbytery: Ms. Janet MacDowell, 614-310 Queen St., Kitchener, ON, N2G 1K2. Phone 519-749-7053 (O), 519-576-1779 (R),
(For telephone directory see pages 830-31, for statistical information see pages 795-96) 519-749-0840 (Fax); watwell@rogers.com

CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA**24. PRESBYTERY OF EASTERN HAN-CA**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Brantford, Korean	Kyungmann Cho	David Cho	268 Marlborough St., Brantford, ON, N3S 4T5
2 Chatham, Korean Church of Chatham-Kent	Jang Ho Kim		60 Fifth St., Chatham, ON, N7M 4V7
3 Kitchener-Waterloo Korean	Jong Min Park Billy Park	Kang Il Yoon	130 Duke St. E., Kitchener, ON, N2H 1A7
4 London, Korean Christian	Sung Hwan Jang Sandra Kim	S. Y. Rhee	530 Topping Lane, London, ON, N6J 3M7
5 Mississauga, Westside Korean	Hun Seung Park	Chi Hoon Lee	3637 Grand Park Dr., Mississauga, ON, L5B 4L6
6 Mississauga, Westside Community (English Speaking)	Paul An		c/o 3637 Grant Park Dr., Mississauga, ON, L5B 4L6
7 Montreal, Korean	Kyung Ryul Kwak	Kyung Jai Kim	6225 Godfrey Ave., Montreal, QC, H4B 1K3
8 Niagara, Korean	Wan Tae Oh	Jin Chul Yang	4898 Kitchener St., Niagara Falls, ON, L2G 1R7
Toronto:			
9 Dahdrim	Samuel Ahn		40 Underhill Dr., Toronto, ON, M3A 2J5
10 Galilee	Soo Taeg Lim Young Ki Eun	Sup Park	1183 Davenport Rd., Toronto, ON, M6H 2G7
11 Korean Myung Sung	Jeongho Park	Moo Sung Lee	1 Greenland Road, Toronto, ON, M3C 1N1
12 Mahn-Min	Kyu Gon Kim	Bok Yong Kim	19 Don Ridge Dr., Toronto, ON, M2P 1H3

(cont'd)

24. PRESBYTERY OF EASTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
13 Pilgrim Korean	Chang-Gil Soh	Ho Il Kwak	100 Ranleigh Ave., Toronto, ON, M4N 1W9
14 St. Timothy	In Kee Kim Connie Lee Soo Jin Chung	Chung Il Lee	106 Ravenscrest Dr., Toronto, ON, M9B 5N6
15 Toronto Korean	Cheol Soon Park Joseph Choi Kyung Seuk Min	Hyuck Kwon	67 Scarsdale Rd., Toronto, ON, M3B 2R2
16 Vaughan Community	Peter S. Han Jinsook Ko Kevin Lee	In-taik Chang	200 Racco Parkway, Thornhill, ON, L4J 8X9
17 Yae Dalm	Kyung Won Cho		129 St. Clair Ave. W., Toronto, ON, M4V 1N5
Without Congregation			
1 Windsor Sarang Mission	Byung Ryul Choi		
2 New Covenant Mission	Jong Hwan (John) Kim		
3 Korean Canadian Family Ministry	Myung Chun Kim		
4 Sohrae Mission	Ung Be Kim		
Appendix to Roll			
1 In Korea	Yun Sook Cho		
2 Working in Nicaragua	Dave W. Choi		
3 In Korea	Nak Gyoo Choi		
4 Retired	Samuel Choi		
5 Overseas	Joseph Hwang		
6 Without Charge	Nam Heon Jeong		
7 Without Charge	Robert Kim		
8 Working for a mission group	Shin Ki Kim		
9 Working for mission	Yeon Wha Kim		
10 Without Charge	Young Min Koh		
11 Without Charge	Won Kyu Lee		
12 Retired	Young-Sun Lee		
13 Working for United Church	Young-Ki Min		
14 Working in South Africa	Young Huem Ohm		
15 In Korea	Hyung Soon Park		
16 In Korea	Yoon Seok Park		

- | | |
|---------------------------------|-----------------|
| 17 In United States | Joong Hyun Shin |
| 18 Without Charge | Mee Ja Sohn |
| 19 Working for Univ. of Toronto | Young Sik Yoo |
| 20 In United States | Tae Gon Yoon |

Missionaries - Active

- | | |
|-------------|---------|
| 1 Guatemala | Ken Kim |
|-------------|---------|

Clerk of Presbytery: Rev. Cheol Soon Park, 67 Scarsdale Rd., Toronto, ON, M3B 2R2. Phone 416-447-5963 (C), 416-222-4817 (R), 416-447-6029, (Fax), cparkkpc@hotmail.com

(For telephone directory see page 831, for statistical information see page 797)

SYNOD OF SOUTHWESTERN ONTARIO

25. PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Ancaster:			
1 Alberton	Vacant	Wilma Butter	Box 42, Alberton, ON, L0R 1A0
2 St. Andrew's	Ronald C. Archer	Doris Thompson	31 Sulphur Springs Rd., Ancaster, ON, L9G 1L7
3 St. Paul's, Carluke - Knox, Binbrook	Fred Stewart	Margaret Johnson Angus Ptolemy	R.R. #2, 526 Carluke Rd. W., Ancaster, ON, L9G 3L1 Box 24, Binbrook, ON, L0R 1C0
Burlington:			
4 Aldershot	Richard A. Brown	Leanne McDougall	937 LaSalle Pk. Rd., Burlington, ON, L7T 1M8
5 Brant Hills	Robert C. Dawson	Moira Forbes	2138 Brant St., Burlington, ON, L7P 3W5
6 Knox	Howard T. Sullivan Frances Sullivan (Diaconal)	C.W. Lemmex	461 Elizabeth St., Burlington, ON, L7R 4B1
7 Pineland	Andrew D.M. Reid	Brenda Reindl	5270 New St., Burlington, ON, L7L 1V5
8 Strathcona	Caroline R. Lockerbie	B. Gorrie	505 Walkers Line, Burlington, ON, L7N 2E3
9 St. Paul's	Vacant	R.B. Marshall	2600 Headon Forest Dr., Burlington, ON, L7M 4G2
10 Caledonia	Thomas G. Vais	James Aldridge	117 Argyle St. N., Caledonia, ON, N3W 1B8
11 Dundas, Knox	Donald A. Donaghey	Faye Riddell	23 Melville St., Dundas, ON, L9H 1Z7
12 Grimsby, St. John's	Robert R. Docherty	J. Jones	10 Mountain St., Grimsby, ON, L3M 3J8
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

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Hamilton:			
14 Central	Vacant	James Evel	165 Charlton Ave. W., Hamilton, ON, L8P 2C8
15 Chalmers	Vacant	Brent Ellis	200 Mountain Park Ave., Hamilton, ON, L8V 1A2
16 Chedoke	Garfield Havemann	Kay Robertson	865 Mohawk Rd. W., Hamilton, ON, L9C 7B9
17 Erskine	Ian McPhee	George Breckenridge	19 Pearl St. N., Hamilton, ON, L8R 2Y6
18 John Calvin Hungarian	Vacant	E. Herczegh	121 Birch Ave., Hamilton, ON, L8L 6H8
19 MacNab Street	J. Mark Lewis	Alex Abraham	116 MacNab St. S., Hamilton, ON, L8P 3C3
20 New Westminster	Vacant	Lorraine Gilchrist	1025 King St. E., Hamilton, ON, L8M 1C9
	Margaret Read (Diaconal)		
21 Roxborough Park	Vacant	Mrs. A. Forsyth	16 Eastwood St., Hamilton, ON, L8H 6R7
22 St. Columba	Harry Bradley	David Chiahotny	1540 Main St. E., Hamilton, ON, L8K 1E6
23 St. Cuthbert's	Catherine Stewart-Kroeker	B. Neufeld	2 Bond St. N., Hamilton, ON, L8S 3W1
24 St. John & St. Andrew - St. David's	Vacant	Roy Spong	19 Tisdale St. N., Hamilton, ON, L8L 8A7
		Gordon Burns	476 Wentworth St. N., Hamilton, ON, L8L 5W9
25 St. Paul's	James R. Dickey	Mrs. Jennifer MacLean	70 James St. S., Hamilton, ON, L8P 2Y8
26 South Gate	Robert S. Geddes	B. Podio	120 Clarendon Ave., Hamilton, ON, L9A 3A5
27 Trinity	Philip Wilson	Sandra Brown	720 Ninth Ave., Hamilton, ON, L8T 2A3
28 Jarvis, Knox - Walpole, Chalmers	Kathleen Morden	Linda Miller	Box 9, Jarvis, ON, N0A 1J0
		J. Willis	R.R. #1, Jarvis, ON, N0A 1J0
29 Kirkwall - Sheffield, Knox	Heather J. Vais (Stated Supply)	Norma Reeve	c/o H. Vais, 209 MacKenzie Cres., Caledonia, ON, N3W 1A7
		Helen McInnis	c/o H. Vais, 209 MacKenzie Cres., Caledonia, ON, N3W 1A7
30 Stoney Creek, Cheyne	Stephen R. Lindsay	J.A. McIntosh	7 King St. W., Stoney Creek, ON, L8G 1G7
31 Stoney Creek, Heritage Green	John J. Hibbs (Int. Min.)	Vacant	360 Isaac Brock Dr., Stoney Creek, ON, L8V 2R2
32 Waterdown, Knox	J. George Robertson	George Bulmer	Box 221, Waterdown, ON, L0R 2H0
33 West Flamborough	Victoria Eldridge	R. Krumpart	Box 28, R.R. #1, Dundas, ON, L9H 5E1
Without Congregation			
1 Assistant Professor of Systematic Theology, Knox College	Charles J. Fensham		
2 Synod AEC	M. Anne Yee Hibbs		
3 Chaplain, McMaster	Carol Wood		
Appendix to Roll			
1 Without Charge	Judith Archer Green		
2 Retired	Fred H. Austen		

Appendix to Roll (cont'd)

3	Retired	Robert J. Bernhardt
4	Without Charge	Douglas C. Boyce
5	Without Charge	Jeffrey P. Chalmers
6	Retired	Larry J. Cowper
7	Retired	J. Reay Duke
8	Without Charge	Robert F. Flindall
9	Teaching	Ruth Gadsby (Diaconal)
10	Retired	Donald J. Herbison
11	Retired	R. Bruce Herrod
12	Retired	Derwyn J. Hill
13	Without Charge	Mark Hoogsteen
14	Studying	Cheryl Horne Weatherdon
15	Retired	John A. Johnston
16	Retired	Paul Kantor
17	Without Charge	Susan Kerr
18	Retired	Barry Luxon
19	Retired	Ross N. Macdonald
20	Nursing	Margaret MacLeod (Diaconal)
21	Without Charge	David L. McInnis
22	Retired	Alan M. McPherson
23	Retired	Evelyn G. Murdoch (Diaconal)
24	Retired	Malcolm E. Muth
25	Retired	Marie Muth (Diaconal)
26	Retired	Byron A. Nevin
27	Retired	Willard K. Pottinger
28	Retired	C. Gordon D. Reid
29	Without Charge	Kenneth J. Rowland
30	Counsellor	Hank Ruiter
31	Retired	Clive W. Simpson
32	Without Charge	Tori Smit (Diaconal)
33	Without Charge	D. Patricia Strung
34	Retired	Jon van Oostveen
35	Retired	JoAnne Walter
36	Retired	James R. Weir
37	Retired	Donna Wilson (Diaconal)
38	Retired	Kenneth J. Wilson
39	Retired	Wilbert L. Young

Regional Staff

1 Synod Youth Consultant Spencer Edwards, 63 Grindstone Way, Dundas, ON, L9H 7B5

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)

judee.green@sympatico.ca

(For telephone directory see pages 831-32, for statistical information see pages 797-98)

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 Wayne Wilton	Box 954, Beamsville, ON, L0R 1B0 143 St. Catharines St., Smithville, ON, L0R 2A0
2 Dunnville, Knox	Mark A. Ward	Jeff Boer	223 Lock St. W., Box 84, Dunnville, ON, N1A 2X1
3 Fonthill, Kirk-on-the-Hill	Susanne M. Rescorl	Janet House	1344 Haist St., Box 1302, Fonthill, ON, L0S 1E0
4 Fort Erie, St. Andrew's-Knox	J. Cameron Bigelow	Mrs. Carole Nelson	203 Highland Ave., Fort Erie, ON, L2A 2X8
Niagara Falls:			
5 Chippawa	Douglas Schonberg	Randy Clegg	8280 Willoughby Dr., Niagara Falls, ON, L2G 6X2
6 Drummond Hill	Vacant	Andrew Paterson	6136 Lundy's Lane, Niagara Falls, ON, L2G 1T1
7 Stamford	Pieter H. Greyling	Joan Hunt	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	John St. C. Neil	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	Jean Notley	372 Merritt St., St. Catharines, ON, L2P 1P5

	St. Catharines (cont'd)			
13	St. Giles	Tijs Theijsemeijer	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 - St. David's, First	Paul Shobridge	Lynn Blundell	42 Pelham Rd., St. Catharines, ON, L2S 1R4 Box 266, St. David's, ON, L0S 1P0
16	Thorold, St. Andrew's	Douglas Robinson	Ken Dobbie	24 Claremont St., Thorold, ON, L2V 1R3
17	Welland, Hungarian - Crowland	Maria Papp	Klara Szabo Eleanor Smith	142 Second St., Welland, ON, L3B 4T9 c/o Mrs. E. Smith, 138 Green Pointe Dr., Welland, ON, L3C 6Y6
18	Welland, Knox	J. Bernard McGale	Glenn Mount	335 Fitch Street, Welland, ON, L3C 4W7
19	Welland, St. Andrew's	Vacant	Dolores MacLeod	29 Bald Street, Welland, ON, L3C 5B7

Appendix to Roll

1	Retired	Louis K. Aday
2	Retired	S. Murray Barron
3	Without Charge	Larry Beverly
4	Without Charge	Linda Bigelow (Diaconal)
5	Retired	Frank M. Devries
6	Retired	Walter A. Donovan
7	Retired	James A. Goldsmith
8	Retired	Gordon G. Hastings
9	Retired	Charles D. Henderson
10	Retired	Geoffrey D. Johnston
11	Retired	Elizabeth S. Kidnew
12	Without Charge	Margaret L. Kirkland
13	Retired	John E. Kurtz
14	Without Charge	Barbara McGale
15		William Penny
16	Retired	Donna J. Riseborough
17	Retired	William Skelly
18	Retired	George A. Tattrie
19	Retired	Margaret Vanderzweerde (Diaconal)
20		Dorothy Wilson (Diaconal)

Clerk of Presbytery: Rev. Graham Kennedy, 53 Church St., St. Catharines, ON, L2R 3C3. Phone 905-641-8868 (O); 905-687-9257 (R),
905-227-3587 (Fax); gkenedy@niagara.com

(For telephone directory see page 832, for statistical information see page 799)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Brantford:			
1 Alexandra	Vacant	Jo-Ann Dickson	410 Colborne St., Brantford, ON, N3S 3N6
2 Central	Mark B. Gaskin	Cathie Trickey	97 Wellington St., Brantford, ON, N3T 2M1
3 Greenbrier	Donald N. Young	Mary Purdy	11 Whiteoaks Ave., Brantford, ON, N3R 5N8
4 Knox - Mt. Pleasant	Duncan A. Colquhoun	Mary Douglas Robert Dungavell	11 Aberdeen Ave., Brantford, ON, N3S 1R6 715 Mount Pleasant Rd., Mount Pleasant, ON, N0E 1K0
5 Delhi, Calvin	Ferenc Szatmari	John Semjen	21 Lansdowne Ave., Delhi, ON, N4B 3B6
6 Embro, Knox - Harrington, Knox	David Ketchen (Int. Min.)	Allan Matheson Robert Dunseith	Box 159, Embro, ON, N0J 1J0 c/o Box 8, R.R. #3, Embro, ON, N0J 1J0
7 Ingersoll, St. Paul's	Lonnie S. Atkinson	Robert J. Clemens	56 Thames St. S., Ingersoll, ON, N5C 2S9
8 Innerkip	Christopher Wm. Little	Wm. Chesney Jr.	Box 99, Innerkip, ON, N0J 1M0
9 Norwich, Knox - Bookton	Vacant (pulpit supply)	Roy L. Arn Arnold Ward	67 Main St. W., Norwich, ON, N0J 1P0 c/o A. Ward, R.R. #1, Norwich, ON, N0J 1P0
10 Paris	J. Stanley Cox	Mrs. Jane Hutchinson	164 Grand River St. N., Paris, ON, N3L 2M6
11 Ratho	Vacant	Mrs. Jean Arnott	c/o Colleen Peat, R.R. #1, Bright, ON, N0J 1B0
12 Simcoe, St. Paul's	John W. Cruickshank	Robert Ellis	85 Lot St., Simcoe, ON, N3Y 1S4
13 Tillsonburg, St. Andrew's	Vacant	Vacant	46 Brock St. W., Tillsonburg, ON, N4G 2A5
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	James M. Grant
4 Retired	John Herman
5 Retired	W. Douglas (Biff) Jarvis
6 Retired	Robert Little
7 Retired	Donald Moore
8 Retired	Hugh Nugent
9 Without Charge	Milton D. Tully

Diaconal Ministries - Other

- 1 Mrs. John Hiscocks R.R. #3, Lakeside, ON, N0J 1J0
 2 Mrs. Frances Nugent 14 Gilkison St., Brantford, ON, N3T 1Z5

Clerk of Presbytery: Mr. Ken Smith, 208 Woodland Dr., R.R. #4, Simcoe, ON, N3Y 4K3. Phone 519-426-3100, bethken@kwic.com

(For telephone directory see page 832-33, 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 2 Appin - Melbourne, Guthrie	Kathleen Ballagh-Steeper Amanda Birchall	Brian Luscombe Jim May Tom Jeffery	Box 2, Ailsa Craig, ON, N0M 1A0 c/o Rev. A. Birchall, RR 3, Appin, ON, N0L 1A0 c/o Rev. A. Birchall, RR 3, Appin, ON, N0L 1A0
3 Belmont, Knox - North Yarmouth, St. James	Gloria Langlois	Les Cunningham Kathryn Ferguson	Box 39, Belmont, ON, N0L 1B0 Box 39, Belmont, ON, N0L 1B0
4 Crinan, Argyle - Largie, Duff	Hugh Appel (Stated Supply)	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 Don Lamond	c/o Sam Gallager, 2473 Kellerton Ave., London, ON, N5V 1S3 17318 Elginfield Rd., RR 3, St. Marys, ON, N4X 1C6
6 Dutton, Knox-St. Andrew's	Robert M. Shaw	Glenn Ford	c/o Box 228, Dutton, ON, N0L 1J0
7 Fingal, Knox 8 Glencoe - Wardsville, St. John's	James Redpath Joye Platford	Thomas Marshman Joan Puspoky Don Nisbet	Box 35, Fingal, ON, N0L 1K0 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, 14846 Fifteen Mile Rd., R.R. #2, Denfield, ON, N0M 1P0
10 Kintyre, Knox - New Glasgow, Knox - Rodney, St. John's	Robert Sinasac (Lay Missionary)	Earl Morden Carrie Thornton Rev. M. Stol (pro tem)	c/o Earl Morden, RR 1, Rodney, ON, N0L 2C0 c/o 87 Forward Ave., London, ON, N6H 1B8 c/o Rev. M. Stol, 521 Village Green Ave., London, ON, N6K 1G3
11 North Caradoc-St. Andrew's - Komoka, Knox	Kathy Fraser	Theresa Glithero Mrs. Ann Dahl	8503 Scotchmere Dr., RR 1, Strathroy, ON, N7G 3H3 c/o 1196 Guildwood Ave., London, ON, N6H 4G9

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
London:			
12 Chalmers	John R. Bannerman	Edward Stevenson	342 Pond Mills Rd., London, ON, N5Z 3X5
13 DaySpring	Vacant	Don Speir	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	Vacant 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	David Ogilvie	521 Village Green Ave., London, ON, N6K 1G3
22 Mosa, Burns	Linda G. Moffatt	Ray Walker	c/o 24497 Dundonald Rd., RR 2, Glencoe, ON, N0L 1M0
23 Port Stanley, St. John's	Vacant	Kay Hirtle	c/o 238 Colborne St., Port Stanley, ON, N5L 1B9
24 St. Thomas, Knox	Andrew Human	Robert Holt	55 Hincks St., St. Thomas, ON, N5R 3N9

Appendix to Roll

1 Without Charge	Karen Baxter (Diaconal)
2 Retired	Robert Beattie
3 Without Charge	Charlotte Brown
4 Without Charge	Douglas Cameron
5 Retired	Deane G. Cassidy
6 Without Charge	Jean Cassidy (Diaconal)
7 Retired	Hugh M. Creaser
8 Without Charge	Mavis A. Currie
9 Retired	Lee S. Donahue
10 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	Graduate Studies	Ruth M. MacLean
17	Retired	Gordon J. MacWillie
18	Without Charge	J. Daniel McInnis
19	Retired	Frederick Neill
20	Without Charge	Brian Nichol
21	Retired	G. James Perrie
22	Retired	J. Murdo Pollock
23	Without Charge	Joyce Pollock (Diaconal)
24	Retired	Robert R. Robinson
25	Retired	Patricia K. Shaver
26	Retired	David Stewart
27	Without Charge	Kirk T. Summers
28	Retired	Victor H. Turner

Clerk of Presbytery: Mrs. Chris Evans, 470 Old Wonderland Rd., London, ON, N6K 1L6. Phone: 519-473-9224, lonpresby.chris@sympatico.ca

(For telephone directory see page 833, for statistical information see pages 800-01)

SYNOD OF SOUTHWESTERN ONTARIO

29. PRESBYTERY OF ESSEX-KENT

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
3 Chatham, First	Michael Maroney	Ms. Joan Fletcher	60 Fifth Street, Chatham, ON, N7M 4V7
4 Chatham, St. James	John Giurin	Bill Gregg	310 McNaughton Ave. W., Chatham, ON, N7L 1R9
5 Dover, New St. Andrew's - Valetta	Kathleen Pfeffer-McIntosh	Dave Millard Robert Reid	R.R. #8, Chatham, ON, N7M 5J8 R.R. #1, Merlin, ON, N0P 1W0
6 Dresden, St. Andrew's - Rutherford	Apack R. (Andrew) Song	Alex MacTavish Keith Houston	Box 93, Dresden, ON, N0P 1M0 R.R. #4, Dresden, ON, N0P 1M0
7 Duart	Thomas Godfrey (part-time)	Ernest C. Koehler	R.R. #1, Muirkirk, ON, N0L 1X0
8 Lakeshore, St. Andrew's	Charles N. Congram Brad Watson Joan Ashley	Brad Eizenga	235 Amy Croft Dr., Tecumseh, ON, N9K 1C8

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
9 Leamington, Knox	W. Scott McAndless	Ronald Edwards	58 Erie St. S., Leamington, ON, N8H 3B1
10 Ridgeway, Mount Zion	Vacant	Archie McLaren	Box 1148, Ridgeway, ON, N0P 2C0
11 Thamesville, St. James	Vacant	George Bain	29 Anne Street, Box 543, Thamesville, ON, N0P 2K0
12 Wallaceburg, Knox	David S. Heath	Carl MacLean	251 Duncan St., Wallaceburg, ON, N8A 5G5
Windsor:			
13 Chinese	Vacant	Peniel Kong	405 Victoria Ave., Windsor, ON, N9A 4N1
14 First Hungarian	Vacant	Zoltan Veres	1566 Parent Ave., Windsor, ON, N8X 4J7
15 Forest Glade	Vacant		3149 Forest Glade Dr., Windsor, ON, N8R 1W6
16 Paulin Memorial	Wendy Paterson	Ms. Carla Johnson-Hicks	3200 Woodland Ave., Windsor, ON, N9E 1Z5
17 Riverside	Nancy Carle	Richard C. Carey	840 Esdras Place, Windsor, ON, N8S 2M7
18 St. Andrew's	Vacant	C. William Knowler	405 Victoria Ave., Windsor, ON, N9A 4N1
	Jennifer L. Cameron		

Without Congregation

1 University Outreach Mary Templer

Appendix to Roll

1 Without Charge Aziz Bassous
 2 Retired Alan M. Beaton
 3 Retired John W. Burkhardt
 5 Retired Evelyn Carpenter
 6 Retired H. Lane Douglas
 7 Counsellor Lori Jensen
 8 Without Charge Rodger D. McEachern
 9 Social Services Tony Paton

Diaconal Ministries - Other

1 Mrs. Muriel Brown #206 - 3855 Southwinds Dr., Windsor, ON, N9G 2N2

Clerk of Presbytery: Rev. Scott McAndless, 58 Erie St. S., Leamington, ON, N8H 3B1. Phone 519-326-4541 (C), 519-326-4192 (R), 519-326-1761 (Fax)
 scottmcandless@sympatico.ca

(For telephone directory see page 834, for statistical information see pages 801-02)

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	Box 314, Alvinston, ON, N0N 1A0 c/o Mr. Wray Taylor, RR 2, Alvinston, ON, N0N 1A0
2 Beechwood, St. Andrew's - Centre Road, Knox - Kerwood, West Adelaide	Larry Amiro	Donna Mathers Dunbar Cox Arnold Watson	c/o D. Mathers, RR 1, Ailsa Craig, ON, N0M 1A0 R.R. #6, Strathroy, ON, N7G 3H7 c/o Mr. A. Watson, 8840 Egremont Rd., R.R. #8 Watford, ON, N0M 1S0
3 Corunna, St. Andrew's 4 Forest, St. James	Daniel Roushorne Dennis I. Carrothers	Ernie Herron 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 7 Point Edward	Dean Adlam Vacant	Bob Landon Bruce McCallum Fred McCord	Box 636, Petrolia, ON, N0N 1R0 c/o Mrs. G. Wilson, RR 2, Oil Springs, ON, N0N 1P0 c/o F. McCord, 1155 Thomas Dr., Sarnia, ON, N7V 3W1
Sarnia:			
8 Laurel-Lea-St. Matthew's 9 Paterson Memorial 10 St. Andrew's 11 St. Giles	C. Joyce Hodgson Thomas A. Rodger Raymond Hodgson Terrance G. Samuel	Harold Ebert June Rummerfield Kay Robertson Ed Leitch	837 Exmouth St., Sarnia, ON, N7T 5R1 120 S. Russell St., Sarnia, ON, N7T 3L1 261 N. Christina St., Sarnia, ON, N7T 5V4 770 Lakeshore Rd., Sarnia, ON, N7V 2T5
12 Strathroy, St. Andrew's 13 Thedford, Knox - Watford, St. Andrew's	Steven A. Boose Christine O'Reilly	James Patterson Gerald Jamieson Wayne Runnalls	152 Albert St., Strathroy, ON, N7G 1V5 Box 56, Thedford, ON, N0M 2N0 c/o Wayne Runnalls, R.R. #8, Watford, ON, N0M 2S0
14 Wyoming-Camlachie Charge - Wyoming, St. Andrew's - Camlachie, Knox	Vacant	Shirley Johnson Mrs. M.J. Gardiner	c/o Shirley Johnson, R.R. #3, Wyoming, ON, N0N 1T0 c/o Mary Jane Gardiner, 2971 Sunset Blvd., Bright's Grove, ON, N0N 1C0

Appendix to Roll

- | | |
|-----------|------------------|
| 1 Retired | John M. Anderson |
| 2 Retired | George R. Bell |

Appendix to Roll (cont'd)

3 Retired	Johan Eenkhoom
4 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 834, for statistical information see pages 802-03)

SYNOD OF SOUTHWESTERN ONTARIO**31. PRESBYTERY OF HURON-PERTH**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Atwood	Alan Barr	Robert Leslie	Box 179, 140 Monument St., Atwood, ON, N0G 1B0
2 Avonton - Motherwell-Avonbank	Catherine Calkin	Ken Aitcheson William Morrison	3401 Perth Rd. 130, RR 2, St. Pauls, ON, N0K 1V0 c/o 3401 Perth Rd. 130, RR 2, St. Pauls, ON, N0K 1V0
3 Bayfield, Knox	Summer Student	Ron Sangster	Box 565, Bayfield, ON, N0M 1G0
4 Brussels, Melville - Belgrave, Knox	Cathrine Campbell	Mary Douma Hebo Siertsema	Box 239, Brussels, ON, N0G 1H0 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)	Bill Schaefer	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	George Sjaarda	220 Livingstone Ave. N., Listowel, ON, N4W 1P9
10 Milverton, Burns - North Mornington	James K. Stewart	John E. Smith Margaret Dowd	66 Main St. N., Milverton, ON, N0K 1M0 c/o Margaret Dowd, R.R. 4, Listowel, ON, N4W 3G9
11 Mitchell, Knox	Peter G. Bush	Murray Park	Box 235, Mitchell, ON, N0K 1N0
12 Molesworth, St. Andrew's	Olwyn M. Coughlin	Heather Beirnes	R.R. #1, Listowel, ON, N4W 3G6
13 Monkton, Knox - Cranbrook, Knox	Theresa McDonald-Lee	M. Smith G. Morrison	Box 190, Monkton, ON, N0K 1P0 c/o Eleanor Stevenson, RR 2, Brussels, ON, N0G 1H0

14 North Easthope, Knox	Vacant	Arthur Horne	c/o A. Horne, R.R. #1, Gadshill Station, ON, N0K 1J0
15 St. Marys	Robert C. Spencer (Interim Minister)	Allin Mitchell	Box 247, St. Marys, ON, N4X 1B1
16 Seaforth, First - Clinton, St. Andrew's	Henry W. Huberts	Janneke Murray Verna Morgan	Box 663, 59 Goderich St. W., Seaforth, ON, N0K 1W0 Box 24, Clinton, ON, N0M 1L0
17 Shakespeare	Jan E. McIntyre	Alex McMillan	Box 129, Shakespeare, ON, N0B 2P0
18 Stratford, Knox	Terry V. Hastings	Lois Tutt	142 Ontario St., Stratford, ON, N5A 3H2
19 Stratford, St. Andrew's	Hugh C. Jones	Raymond Sabourin	25 St. Andrew St., Stratford, ON, N5A 1A2

Without Congregation

1 Director of Camp Kintail Gwen Brown

Appendix to Roll

1 Retired	William Barber
2 Retired	Robert B. Cochrane
3 Stated Supply, North Easthope	Andrew Fullerton
4 Without Charge	Carol Hamilton
5 Retired	John Hogerwaard
6 Without Charge	W. Stirling Keizer
7 Retired	Ken G. Knight
8 Without Charge	Janice MacInnes (Diaconal)
9 Retired	Henry (Hank) F. MacNeill
10 Retired	Edwin G. Nelson
12 Retired	Mervyn E. Tubb
13 Retired	Nicholas Vandermeij

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 834-35, for statistical information see pages 803-04)

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	Karen MacRae	Larry Elliott Doug Jeffrey	42 Clyde Street, Bluevale, ON, N0G 1G0 c/o D. Jeffrey, R.R. #1, Wroxeter, ON, N0G 2X0
3 Chatsworth, St. Andrew's - Dornoch, Latona	William Vanderstel	Mac Gamble Doug Riddell	Box 280, Chatsworth, ON, N0H 1G0 Box 280, Chatsworth, ON, N0H 1G0
4 Chesley, Geneva	Vacant	Janet Kirk	Box 609, Chesley, ON, N0G 1L0
5 Dromore, Amos - Holstein, Knox - Normanby, Knox	Pearl Vasarhelyi	Harvie Leith Lloyd Morrison Orville Lee	General Delivery, Holstein, ON, N0G 2A0 General Delivery, Holstein, ON, N0G 2A0 General Delivery, Holstein, ON, N0G 2A0
6 Dundalk, Erskine - Swinton Park, St. Andrew's	Vacant	Glenn Scott Susan Furlong	Box 323, Dundalk, ON, N0C 1B0 c/o S. Furlong, RR 4, Durham, ON, N0G 1R0
7 Durham	F. James Johnson	Donna Clark	Box 256, Durham, ON, N0G 1R0
8 Hanover, St. Andrew's - Ayton, Knox	Alice E.M. Wilson	D. Clarke G. Ritchie	Box 20004, Midtown Postal Outlet, Hanover, ON, N4N 3T1 General Delivery, Ayton, ON, N0G 1C0
9 Kincardine, Knox	Susan Samuel	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	Michelle Butterfield-Kocis	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	Vacant	Mrs. Leslie Weiler Mrs. Willa Faust	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	Vacant	David Poland	Box 404, Southampton, ON, N0H 2L0

19	Stokes Bay, Knox	Summer Mission Field	Peter Longmore	Stokes Bay, ON, N0H 2M0
20	Tara, Knox - Allenford, St. Andrew's	Henry J. Sikkema	Mrs. Jean Mills Madalene Gowan	Box 151, Tara, ON, N0H 2N0 Box 324, Tara, ON, N0H 2N0
21	Teeswater, Knox - Kinlough	Harvey Osborne	Agnes Bregman Donald Bushell	Box 399, Teeswater, ON, N0G 2S0 c/o Mr. D. Bushell, RR 2, Holyrood, ON, N0G 2B0
22	Thornbury, St. Paul's	Frances A.E. Savill	Ian Shaw	Box 1056, Thornbury, ON, N0H 2P0
23	Tiverton, Knox	Wendy Lampman	George Potter	Box 35, Tiverton, ON, N0G 2T0
24	Walkerton, Knox	Jeremy Sanderson	Don Letham	Box 1632, Walkerton, ON, N0G 2V0
25	Whitechurch, Chalmers	Vacant	Archie Purdon	c/o Box 422, Teeswater, ON, N0G 2S0
26	Wiarion, St. Paul's	David Leggatt	Wm. Saranchuk	Box 118, Wiarion, ON, N0H 2T0
27	Wingham, St. Andrew's	Bernard Skelding	Hugh Clugston	Box 115, Wingham, ON, N0G 2W0

Appendix to Roll

1	Without Charge	John E. Baker
2	Retired	Kenneth S. Barker
3	Without Charge	Cathy Desmond
4	Retired	Donald B. Hanley
5	Without Charge	Shirley M. Jeffery
6	Retired	Douglas E.W. Lennox
7	Retired	R. Douglas MacDonald
8	Retired	Alex McCombie
9	Retired	Ronald D. Mulchey
10	Retired	John A. Neilson
11	Without Charge	David R. Nicholson
12	Without Charge	J. Allan Paisley
13	Without Charge	Robert Rahn

Diaconal Ministries - Other

1	Mrs. Alexandra Barker	874-27th St. E., Owen Sound, ON, N4K 6P3
2	Ms. 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
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Clerk of Presbytery: Rev. Jeremy Sanderson, Box 1632, Walkerton, ON, N0G 2V0. Phone 519-881-1431 (C); 519-881-4222 (R); 519-881-0462 (Fax)
jeremys@log.on.ca

(For telephone directory see pages 835-36, for statistical information see pages 804-05)

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

33. PRESBYTERY OF SUPERIOR

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Greenstone, St. Andrew's	Joanne R. MacOdrum	Lyla Lewkoski	Box 342, 301-3rd Ave., Greenstone, ON, P0T 1M0
Thunder Bay:			
2 Calvin	Vacant	Kevin Merkley	350 Surrey St., Thunder Bay, ON, P7A 1K1
3 First	Mark R. McLennan	Rod MacKay	639 Grey St., Thunder Bay, ON, P7E 2E4
4 Lakeview	Harold Hunt	Bill Bragg	278 Camelot St., Thunder Bay, ON, P7A 4B4
5 St. Andrew's	Bert Vancook	Jim Jack	201 S. Brodie St., Thunder Bay, ON, P7E 1C1
Diaconal Ministries - Other			
1 Miss Isabella Hunter	218 Brodie St., Suite #1, Thunder Bay, ON, P7C 3S5		

Clerk of Presbytery: Rev. Joanne MacOdrum, Box 342, Greenstone, ON, P0T 1M0. Phone 807-854-0167 (R), 807-854-0187 (O), 807-854-0084 (Fax)
 jneilmac@tbaytel.net

(For telephone directory see page 836, for statistical information see pages 805-06)

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

34. PRESBYTERY OF WINNIPEG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Kenora, First	Roderick B. Lamb	J.R. Wyber	200 Fifth Ave. S., Kenora, ON, P9N 2A4
2 Pinawa, Pinawa Christian Fellowship	Robert J. Murray	Dennis Cann	Box 582, Pinawa, MB, R0E 1L0
3 Selkirk, Knox	Matthew Brough	James Kidd	341 Eveline St. at McLean Ave., Selkirk, MB, R1A 1M9
4 Stonewall, Knox	Byung Yun James Ko	Ellen Gros	Box 1425, Stonewall, MB, R0C 2Z0
- Lockport Community Church		Mae Fidler	6989 Henderson Hwy., Lockport, MB, R1B 1A1
5 Thompson, St. Andrew's	Brian Hornibrook	Sandra DeGroot	Box 1102, Thompson, MB, R8N 1N9
Winnipeg:			
6 Calvin	Vacant	Mary Hume	95 Keewatin St., Winnipeg, MB, R3E 3C7
7 First	N. Jack Duckworth	K. Reimer	61 Picardy Place, Winnipeg, MB, R3G 0X6
8 Kildonan	Brenda Fraser	Richard Graydon	2373 Main St., Winnipeg, MB, R2V 4T6
9 St. Andrew's	Vacant	T. Hayden	709 St. Mary's Rd., Winnipeg, MB, R2M 3M8

10	St. James	Beth McCutcheon	Sharyl Eaglesham	1476 Portage Ave., Winnipeg, MB, R3G 0W3
11	St. John's	Kevin V. MacDonald	David Brough	251 Bannerman Ave., Winnipeg, MB, R2W 0T8
12	Westwood	R. Ian Shaw	Bill Temple	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	Director, Flora House	Warren R. Whittaker (Diaconal)

Appendix to Roll

1	Without Charge	Amy E.H. Campbell
2	Retired	Roy D. Currie
3	Retired	Irene J. Dickson
4	Retired	Richard J. Gillanders
5	Retired	Kenneth A. Innes
6	Without Charge	Richard C. Kunzelman
7	Retired	Florence C. Palmer
8	Retired	Neville W.B. Phills
9	Retired	Christine Shaw (Diaconal)
10	Retired	J. Robert Wyber

Diaconal Ministries - Other

1	Miss Isabel Allison	Box 208, Roland, MB, R0G 1T0
2	Mrs. Karen Baxter	348 Whytwold Rd., Winnipeg, MB, R3J 2W5
3	Mrs. Shirley MacIver	1618 Pacific Ave. W., Winnipeg, MB, R3E 1H5
4	Miss Martine Van Beek	
5	Mrs. Marilyn White	Pawaik P.O., Sioux Narrows, Ontario, P0X 1N0

Clerk of Presbytery: Ms. Katherine Reimer, 1426 - 135 Niakwa Rd., Winnipeg, MB, R2M 5K2. Phone 204-256-5378, reimerk@mts.net

(For telephone directory see page 836, for statistical information see page 806)

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

35. PRESBYTERY OF BRANDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Bellafield	Vacant	Wm. Worden	Box 83, Ninette, MB, R0K 1R0
2 Brandon, First	Dale S. Woods	Margaret Edgar	339-12th Street, Brandon, MB, R7A 4M3
3 Brandon, St. Andrew's	Paul Sakasov	Ms. Connie Brown	361 Russell St., Brandon, MB, R7A 5H6

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
4 Brandon, Southminster	Vacant	Donald E. Clark	1260-5th Street, Brandon, MB, R7A 3M4
5 Carberry, Knox-Zion	O. Heinrich Grosskopf	Ralph Oliver	Box 429, Carberry, MB, R0K 0H0
6 Flin Flon, St. Andrew's	Ina Golaiy	Lee Davis	200 Whitney St., Flin Flon, MB, R8A 0A9
7 Hartney, St. Paul's	Vacant	Miss Mary Graham	Hartney, MB, R0M 0X0
8 Lenore	Vacant	Grant Wilson	Box 2542, Virden, MB, R0M 2C0
9 Melita	Barbara J. Alston	Mrs. Marion Greig	Box 959, 56 Ash Street, Melita, MB, R0M 1L0
10 Neepawa, Knox	Gladys Anderson	Margaret Kaspick	Box 445, Neepawa, MB, R0J 1H0
11 Ninga	Vacant	Richard Pugh	c/o Box 104, Ninga, MB, R0K 1S0
12 Portage la Prairie, First	Jean E. Bryden	Bernice Tashiro	17 Royal Rd. S., Portage la Prairie, MB, R1N 1T8
13 Virden, St. Andrew's	Devon L. Pattemore	Shirley Nolan	Box 1089, Virden, MB, R0M 2C0
14 Winnipegosis, Knox	Vacant	Miss Edna Medd	408 2nd St., Box 111, Winnipegosis, MB, R0L 2G0

Appendix to Roll

1 Retired David S. Wilson

Clerk of Presbytery: Mr. Ian MacKenzie, 2 Burns Bay, Portage la Prairie, MB, R1N 3P3. Phone 204-857-4938 (R), Fax 204-857-7984.
uillian@mb.sympatico.ca

(For telephone directory see pages 836-37, for statistical information see pages 806-07)

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 Grenfell, Trinity	Vacant	Mrs. Wendy Urschel	Box 730, Grenfell, SK, S0G 2B0
3 Kipling, Bekevar	Vacant	Sherri Kish	Box 247, Kipling, SK, S0G 2S0
4 Moose Jaw, St. Mark's - Briercrest, Knox	Dennis Irving (Lay Missionary)	Heather Steinhoff Gordon Cameron	Box 1295, Moose Jaw, SK, S6H 4P9 Box 94, Briercrest, SK, S0H 0K0
5 Moosomin, St. Andrew's - Whitewood, Knox	Catherine M. Dorcas	Jack Lemoine Cecil Coleman	Box 814, Moosomin, SK, S0G 3N0 611 N. Railway Ave., Whitewood, SK, S0G 5C0

6 Qu'Appelle, St. Andrew's	Vacant	Melnie Beattie	Box 269, Qu'Appelle, SK, S0G 4A0
7 Regina, First	Eric Muirhead	Mitch Miller	2170 Albert St., Regina, SK, S4P 2T9
8 Regina, Norman Kennedy	Shirley Barker-Kirby	Lil McLean	5303 Sherwood Dr., Regina, SK, S4R 7E7
9 Swift Current, St. Andrew's	Vacant	Ms. Mary Findlay	610-19th Avenue N.E., Swift Current, SK, S9H 2Y5
10 Weyburn, Knox	John C. Ferrier	Mrs. Elva Hemphill	136 Second St. N.E., Weyburn, SK, S4H 0T8
11 Yorkton, Knox	Willem van de Wall	William J. French	66 Park St., Yorkton, SK, S3N 0T3
- Dunleath		Mary Ann Upshall	66 Park St., Yorkton, SK, S3N 0T3

Appendix to Roll

1 Retired Douglas Garner

Clerk of Presbytery: Rev. Catherine Dorcas, Box 665, Whitewood, SK, S0G 5C0. Phone: 306-735-4338 (C), 306-735-4203 (R)

(For telephone directory see page 837, for statistical information see pages 807-08)

SYNOD OF SASKATCHEWAN

37. PRESBYTERY OF NORTHERN SASKATCHEWAN

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	Vacant	Lorne Larson	Box 1586, Melfort, SK, S0E 1A0
- Tisdale, St. Andrew's		William J. Allan	Box 547, Tisdale, SK, S0E 1T0
3 Mistawasis	George P. Yando	George Yando (pro tem)	c/o 341-24th St. W., Prince Albert, SK, S6V 4N1
4 North Battleford, St. Andrew's	Vacant	Lorne Larson	1401 - 98 St., North Battleford, SK, S9A 0M3
5 Prince Albert, St. Paul's	Vacant	Angie Smibert	60-12th St. E. Prince Albert, SK, S6V 1B2
6 Sandwith, St. Philip's	Vacant	Craig Marsh	R.R. 1, Glenbush, SK, S0M 0Z0
Saskatoon:			
7 Calvin Goforth	Ariane Wasilow	Georgina Bone	1602 Sommerfeld Ave., Saskatoon, SK, S7H 2S6
- McKercher Drive		Bob Wright	925 McKercher Drive, Saskatoon, SK, S7H 4T9
8 Circle West	Vacant	Pearl Brown	143 Wedge Road, Saskatoon, SK, S7L 6P9
- Parkview		Joan Sande	821 Ave. "E" North, Saskatoon, SK, S7L 1S7
9 St. Andrew's	Annabelle Wallace (Team Amanda Currie	Arline Sanderson (Ministry)	436 Spadina Cres. E., Saskatoon, SK, S7K 3G6
10 Shipman	(Presbytery Mission)		c/o Mrs. R. Whitford, Box 64, Shipman, SK, S0J 2H0
11 Sylvania, Knox	(Preaching Point)		c/o Gwen Ratcliffe, Box 44, Sylvania, SK, S0E 1S0

Without Congregation

- 1 Saskatoon Native Circle Ministry Stewart Folster

Appendix to Roll

- 1 Without Charge Beverly Cushman
 2 Without Charge Donna Hagen
 3 Without Charge Sui-Man Lee
 4 Retired Merle McGowan (Diaconal)
 5 Retired James A. McKay
 6 Supply, St. Paul's, Prince Albert R.M.A. (Sandy) Scott
 7 Retired Bernice Shih (Diaconal)
 8 Retired Michael Tai
 9 Without Charge Adriana Van Duyvendyk (Diaconal)
 10 Without Charge Beth Anne Yando (Diaconal)

Diaconal Ministries - Other

- 1 Miss Luella Moore 14 St. Lawrence Cres., Saskatoon, SK, S7K 1G5
 2 Mrs. Ada Wylie 556-10th St. E., Prince Albert, SK, S6V 2M4

Clerk of Presbytery: Rev. Annabelle Wallace, 436 Spadina Cres., Saskatoon, SK, S7K 3G6. Phone 306-242-0525, a.wallace@sasktel.net

(For telephone directory see page 837, 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	Ms. Janis Erickson	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 4 Faro, YT, Church of the Apostles	Gordon Strain	Lorna Price	Box 843, Dawson Creek, BC, V1G 4H8
5 Fort St. John, BC, Fort St. John	Vacant	Mrs. Connie Shortt	9907-98th St., Fort St. John, BC, V1J 3T9
6 Grande Prairie, AB, Forbes	George S. Malcolm	Gerry Rigler	9635-76 Avenue, Grande Prairie, AB, T8V 5B3

7	Hudson's Hope, St. Peters	Vacant	Pat Markin	Box 455, Hudson's Hope, BC, V0C 1V0
8	Wanham, AB, Knox - Blueberry Mtn., AB, Munro	Shirley Cochrane	Stan Sather Betty Purves	Box 37, Wanham, AB, T0H 3P0 c/o Box 36, Blueberry Mountain, AB, T0H 0H0

Appendix to Roll

1	Retired	Bruce A. Miles
2	Without Charge	Fraser Stinson

Clerk of Presbytery: Rev. George S. Malcolm, 9635-76th Ave., Grande Prairie, AB, T8V 5B3. Phone 780-539-3396 (R); 780-539-5125 (C), 780-532-5039 (Fax), geomal@telusplanet.net

(For telephone directory see page 837, for statistical information see pages 808-09)

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	Kobus Genis	Beverly A. Giggs W. Robert Butler	Box 356, Chauvin, AB, T0B 0V0 406 12 Street, Wainwright, AB, T9W 1L8
Edmonton:			
2 Antioch	Yon Jae Kim	Young Sik Lee	8318 - 104 St., Edmonton, AB, T6E 4E8
3 Callingwood Road	John C. Rhoad	John Jaglal	6015 - 184 St., Edmonton, AB, T6M 1T8
4 Calvin Hungarian	T. Nyarady (Stated Supply)	S. Balog	11701-86 St., Edmonton, AB, T5B 3J7
5 Dayspring	John F.K. Dowds	Nick Nation	11445 40th Ave., Edmonton, AB, T6J 0R4
6 Eastminster	Vacant	Alexander MacKintosh	9920-67 St., Edmonton, AB, T6A 2R2
7 First	Harry Currie	Ken Munro	10025-105 St., Edmonton, AB, T5J 1C8
8 Mill Woods	Robert J. Calder	Charlotte Brooks	6607-31 Ave., Edmonton, AB, T6K 4B3
9 St. Andrew's	Keith P. Humphrey	Jean Olsen	8715-118 Ave., Edmonton, AB, T5B 0T2
10 Stony Plain, Parkland First	Vacant	Sharon Sikkema	6015 - 184 St., Edmonton, AB, T6M 1T8
11 Strathcona	John Green	Cathie Colquhoun	8116-105 St., Edmonton, AB, T6E 5E7
12 Westmount	Richard W. Frotten	S. Manwaring	13820-109A Ave., Edmonton, AB, T5M 2K1
13 Fort McMurray, Faith	Irwin Cunningham	Kelly Liebe	255-Cornwall Dr., Fort McMurray, AB, T9K 1G7
14 Killam Presbyterian - Galahad, St. Paul's	Stephen Haughland	Barbara Cox Don McMahan	Box 663, Killam, AB, T0B 2L0 Box 69, Galahad, AB, T0B 1R0
15 Lloydminster, Knox - Ganton	Linda Pasmore	E. Warren	5115-49 St., Lloydminster, AB, T9V 0K3 R.R. #3, Vermilion, AB, T9X 1Y8

(cont'd)

39. PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
16 St. Albert, Braeside	David M. Crawford	Mavis McKay	6 Bernard Dr., St. Albert, AB, T8N 0B4
17 Sherwood Park	R. Glenn Ball	Glenn Ball	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 Retired	Gabor Dezse		
2 Without Charge	Lloyd W. Fourney		
3 Retired	M. Freeman (Diaconal)		
4 Retired	Raymond E. Glen		
5 Retired	George A. Johnston		
6 Retired	Marion (Mickey) Johnston (Diaconal)		
7 Retired	Peter D. McKague		
8 Retired	Thomas Nyarady		
9 Retired	Brian P. Penny		
10 Retired	Joseph Pungur		
11 Retired	Richard C. Smith		
12 Retired	Kenneth M.L. Wheaton		
13 Retired	D. Allan Young		
14 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) hcurrie@incentre.net

(For telephone directory see page 838, for statistical information see pages 809-10)

SYNOD OF ALBERTA & THE NORTHWEST

40. PRESBYTERY OF CENTRAL ALBERTA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Eckville, St. Paul's	Sandra Franklin-Law	Evelyn Onofryszyń	Box 248, Eckville, AB, T0M 0X0
3 Olds, St. Andrew's	Fiona Wilkinson	George Schwieger	5038 49th St., Olds, AB, T4H 1H3
4 Orkney, Orkney	Vacant	Fay Ferguson	c/o S. Mueller, Box 1167, Three Hills, AB, T0M 2A0

5 Red Deer, Knox	Andrew S. Burnand	Barbara Cornell	4718 Ross St., Red Deer, AB, T4N 1X2
6 Red Deer, Chalmers St. Andrew's - Innisfail, St. Andrew's	Robert Shields (Lay Missionary)	Mary Glover Rudy Vandoornum	3628 - 57th Ave., Red Deer, AB, T4N 4R5 4716 - 50 Ave., Innisfail, AB, T4G 1N1
7 Red Deer, Willow Valley	Ruth Ann Sigurdson (Lay Missionary)	Marion Alderson	c/o Mrs. M. Alderson, R.R. #3, Red Deer, AB, T4N 5E3
7 Rocky Mtn. House, Memorial	Ronald Tiessen	Marilyn Train	Box 1027, Rocky Mountain House, AB, T4T 1A7
8 Sylvan Lake, Memorial	Robert D. Wilson	Cathy Janke	5020 48th St., Sylvan Lake, AB, T4S 1C6

Appendix to Roll

1 Retired	Agnes Hislop (Diaconal)
2 Retired	J. Brown Milne
3 Without Charge	Anja Oostenbrink
4 Retired	John D. Yoos

Clerk of Presbytery: Rev. Fiona Wilkinson, 5038 49th St., Olds, AB, T4H 1H3. Phone & Fax: 403-556-8894, stapcolds@shaw.ca

(For telephone directory see page 838, for statistical information see page 810)

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	Clayton Kuhn	Ms. Elsie Edmonds	Box 1264, Banff, AB, T1L 1B3
2 Bassano, Knox - Gem	Vacant	Beverly Smillie Loyce Christianson	Box 566, Bassano, AB, T0J 0B0 c/o L. Christianson, Box 14, Gem, AB, T0J 1M0
Calgary:			
3 Calvin, Hungarian	Karoly Godollei	Eva Nagy	101-14 Ave. S.W., Calgary, AB, T2R 0L8
4 Centennial	Linda Brown Ewing	Doug Bonar	103 Pinetown Pl. N.E., Calgary, AB, T1Y 5J1
5 Grace	Victor S.J. Kim Leslie Walker	Jim 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	Jim Hope-Ross	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		400 Midpark Blvd. S.E., Calgary, AB, T2X 2K4

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
10 Valleyview	M. Dianne Ollerenshaw	M. Dianne Ollerenshaw	7655-26th Ave. SW, Calgary, AB, T3H 3X2
11 Varsity Acres	Robert H. Smith	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	David Miller	1818-5 Ave. S., Lethbridge, AB, T1J 0W6
15 Medicine Hat, Riverside	Vacant	Gerald Gaede	110-3rd St. N.E., Medicine Hat, AB, T1A 5M1
16 Medicine Hat, St. John's	Robert W. Cruickshank	Rob Matheson	504 Second St. S.E., Medicine Hat, AB, T1A 0C6

Without Congregation

1 Director, Spirituality & Pastoral Care, Bethany Care Society	M. Jean Morris
--	----------------

Appendix to Roll

1 Retired	Diane V. Beach
2 Retired	Frank Breisch
3 Without Charge	Tom C. Brownlee
4 Without Charge	Gloria G. Castillo
5 Retired	J. Karl English
6 Retired	Gordon Firth
7 Retired	M. Roy Gellatly
8 Without Charge	Donald C. Hill
9 Without Charge	Deborah Lannon
10 Retired	David W. Paterson
11 Retired	Joseph E. Riddell
12 Retired	Mrs. Pat Riddell (Diaconal)
13 Retired	Hector Rose
14 Without Charge	M. Helen Smith
15 Retired	Samuel J. Stewart
16 Without Charge	Drew Strickland
17 Retired	George Telcs
18 Retired	Keith E.W. Wilcox
19 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 pages 838-39, for statistical information see pages 810-11)

SYNOD OF BRITISH COLUMBIA**42. PRESBYTERY OF KOOTENAY**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Cranbrook, Knox	D. Ronald Foubister	Robert Shypitka	2100 3rd St. S., Cranbrook, BC, V1C 1G2
2 Creston, St. Stephen's	Ronald Bentley	Gerry Umbach	Box 255, Creston, BC, V0B 1G0
3 Kimberley, St. Andrew's	Douglas W. Maxwell	Mrs. Sue Lyon	97 Boundary St., Kimberley, BC, V1A 2Y5
4 Nelson, First	Vacant	Serena Baylis	602 Kootenay St., Nelson, BC, V1L 1L2
5 Slocan, St. Andrew's	Leo E. Hughes	David Barclay	Box 327, Slocan, BC, V0G 2C0
- Slocan Valley Community		Frank Kalmakoff	S17, C23, RR 1, Winlaw, BC, V0G 2J0
6 Trail, First	Gavin L. Robertson Meridyth Robertson	Dan Boateng	1139 Pine Ave., Trail, BC, V1R 4E2

Appendix to Roll

- 1 Retired Murray Garvin

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 839, for statistical information see page 811)

SYNOD OF BRITISH COLUMBIA**43. PRESBYTERY OF KAMLOOPS**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Armstrong, St. Andrew's	Jonathan Dent	Jean Williamson	3020 Wright St., Armstrong, BC, V0E 1B1
2 Cariboo Region, Cariboo Presbyterian Church	David Webber John P. Wyminga Shannon K. Bell-Wyminga Charles McNeil	Shannon Bell-Wyminga (pro tem)	R.R. 1, Comp. 17, Dunsmuir Rd., Lac La Hache, BC, V0K 1T0 c/o RR 5, Box 6, Niyas Site, Quesnel, BC, V2J 3H9

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
3 Kamloops, St. Andrew's	Harold M. Wiest	V.D.O. Newman	P.O. Box 532, Kamloops, BC, V2C 5L2
4 Kelowna, St. David's	Richard Moffat	Mr. Kim Ward	271 Glenmore Rd., Kelowna, BC, V1V 1V6
5 Penticton, St. Andrew's	Colin J. Cross	Maureen Hasanen	157 Wade Ave. W., Penticton, BC, V2A 1T7
6 Prince George, St. Giles	Vacant	Harold Dawes	1500 Edmonton St., Prince George, BC, V2M 1X4
7 Prince Rupert, First - Kitimat, Kitimat Presbyterian	Bruce W. Gourlay Vacant	Carol Hadland A.M. Boyd	233 4th Ave. E., Prince Rupert, BC, V8J 1N4 1270 Nalabila Blvd., Kitimat, BC, V8C 2H6
8 Salmon Arm, St. Andrew's	Douglas G. Swanson	John Hanna	1981 - 9th Ave. NE, Salmon Arm, BC, V1E 2L2
9 Summerland, Lakeside	James H.W. Statham	Ronald Bailey	c/o Rev. Statham, 5914 Ehlers Rd., Peachland, BC, V0H 1X4
10 Vernon, Knox	Edward F. Millin	Neil McCaig	3701-32nd Ave., Vernon, BC, V1T 2N2
Without Congregation			
1 Hospital Chaplain	Elizabeth M. Zook		
Appendix to Roll			
1 Retired	George E. Dobie		
2 Retired	Rod A. Ferguson		
3 Retired	Ivan S. Gamble		
4 Retired	Lorna G. Hillian		
5 Retired	Nancy Kerr		
6 Retired	M.E. (Betty) Marsh		
7 Retired	Fred J. Speckeen		

Clerk of Presbytery: Rev. Dr. Jonathan Dent, 3020 Wright St., Armstrong, BC, V0E 1B1. Phone 250-546-6334 (C), 250-546-2175 (R), armpcc@telus.net
(For telephone directory see page 839, for statistical information see page 812)

SYNOD OF BRITISH COLUMBIA

44. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Abbotsford, Calvin	J.H. (Hans) Kouwenberg	Mrs. Cathy Thomson	2597 Bourquin Cres. E., Abbotsford, BC, V2S 1Y6
2 Bradner	Guy Sinclair Elizabeth McLagan (Stated Supply)	Rev. Donald Carson	5275 Bradner Road, Bradner, BC, V4X 2P1

3	Burnaby, Brentwood	Diane Tait-Katerberg	Mrs. Pamela Wong	1600 South Delta Ave., Burnaby, BC, V5B 3G2
4	Burnaby, Gordon	Malcolm MacLeod	Fran Churchill	7457 Edmonds St., Burnaby, BC, V3N 1B3
5	Chilliwack, Cooke's	Herbert E. Hilder Katharine J. Michie	Delwen Stander	45825 Wellington Ave., Chilliwack, BC, V2P 2E1
6	Coquitlam	Terry P. Hibbert	Ken LaRoy	948 Como Lake Ave., Coquitlam, BC, V3J 7P9
7	Langley	S. Bruce Cairnie	Mrs. Betty Siverns	20867-44th Ave. Langley, BC, V3A 5A9
8	Maple Ridge, Haney	Vacant	Ms. Mary Bradley	11858-216th St., Maple Ridge, BC, V2X 5H8
9	Mission, St. Paul's	Robin D. Ross	Cathie Nielson	8469 Cedar St., Mission, BC, V4S 1A1
10	New Westminster, First	Timothy D. Bruneau	Wm. Steward	335-7th St., New Westminster, BC, V3M 3K9
11	New Westminster, Knox	Michael Koslowski	Kerry Corbett	403 E. Columbia St., New Westminster, BC, V3L 3X2
12	New Westminster, St. Aidan's	Bruce McAndless-Davis	Ross McLennan	1320-7th Ave., New Westminster, BC, V3M 2K1
13	North Vancouver, St. Andrew's & St. Stephen's	Gordon Kouwenberg	Margaret Williams	2641 Chesterfield Ave., N. Vancouver, BC, V7N 3M3
14	Richmond	Vacant	Jack McIntosh	7111 No. 2 Road, Richmond, BC, V7C 3L7
15	Surrey, St. Andrew's-Newton	Geoffrey B. Jay	Barbara Marshall	7147-124th St., Surrey, BC, V3W 3W9
16	Surrey, Whalley	Emery J. Cawsey	Robert Astop	13062-104th Ave., Surrey, BC, V3T 1T7
	Vancouver:			
17	Central	James G. Smith	Linda MacLeod	1155 Thurlow St., Vancouver, BC, V6E 1X2
18	Chinese	Morgan T.S. Wong	Ms. Betty Ho	6137 Cambie St., Vancouver, BC, V5Z 3B2
19	Fairview	G. Grant Wilson	Wm. Walker	2725 Fir Street, Vancouver, BC, V6J 3C2
20	First Hungarian	Miklos Szigeti	Csilla Zathureczky	2751 E. 27th Ave., Vancouver, BC, V5R 1N4
21	Kerrisdale	Glenn E. Inglis	Gordon Calderwood	2733 W. 41st Ave., Vancouver, BC, V6N 3C5
22	St. Columba	Murat Kuntel	Cameron Hart	2196 E. 44th Ave., Vancouver, BC, V5P 1N2
23	Taiwanese	Chin-Chai (Peter) Wang	Mrs. Ruth Chen	2733 W. 41st Ave., Vancouver, BC, V6N 3C5
24	West Point Grey	Sylvia Cleland	Ms. Sarah Grant-Duff	4397 W. 12th Ave., Vancouver, BC, V6R 2P9
25	West Vancouver	Paul Myers	Ms. Nancy Perry	2893 Marine Drive, West Vancouver, BC, V7V 1M1
26	White Rock, St. John's	Willem van der Westhuizen	Brad Forster	1480 George St., White Rock, BC, V4B 4A3

Without Congregation

1	Education Ministries, BC Synod	Kathy Ball (Diaconal)
2	Director, Elders' Institute	Roberta Clare
3	Professor, VST	Philip D. Crowell
4	Professor, VST	Patricia Dutcher-Walls
5	Dean, St. Andrew's Hall	Stephen C. Farris
6	Dir., Presbyterian Formation, VST	L.E. (Ted) Siverns
7	Regional Minister, BC Synod	Wayne Stretch

Appendix to Roll

1	Retired	Robert L. Allison
2	Retired	Douglas Anderson
3	Without Charge	Harry F. Bailey
4	Retired	John Bodkin
5	Retired	Donald G. Carson
6	Retired	Calvin Chambers
7	City-In-Focus Ministry	Thomas J. Cooper
8	Retired	Tamiko Corbett (Diaconal)
9	Without Charge	Derrick V. Dick
10	Consultant, Forensic Social Work	Robert J.P. Foulis
11	Without Charge	Brian J. Fraser
12	Retired	Robert C. Garvin
13	Chaplain, MSA Hosp., Abbotsford	John C. Haycock
14	Retired	Ivy Howard (Diaconal)
15	Retired	I. Larry Jackson
16	Without Charge	Young Hwa Lee
17	Retired	Ellen Lemen
18	Retired	Wiloughby Lemen
19	Retired	Larry K. Lin
20	Retired	Rinson T.K. Lin
21	Without Charge	Karen McAndless-Davis
22	Retired	J. Desmond McConaghy
23	Without Charge	Laurie McKay-Deacon
24	Retired	Warren K. McKinnon
25	Retired	Elizabeth McLagan
26	Without Charge	Mokbel Makar
27	Retired	M.H. Ross Manthorpe
28	Retired	Fred W. Metzger
29	Retired	Jack W. Mills
30	Retired	Andrew M.L. Ng
31	Retired	W. Oliver Nugent
32	Retired	Bobby J. Ogdon
33	Retired	Tony Plomp
34	Retired	Robert M. Pollock
35	Retired	Ian S. Rennie
36	Retired	Laszlo Szamozkozi

37 (Paul) C.C. Tong
 38 Retired Louis Vietorisz

Diaconal Ministries - Other

- 1 Mrs. Janet (Paddy) Eastwood 3400 Fairbrook Cres., Richmond, BC, V7C 1Z6
- 2 Ms. Janie Goodwin 4879 53rd St., Delta, BC, V4K 2Z3
- 3 Mrs. Zina MacKay 109C-8350 11th Ave., Burnaby, BC, V3N 2P4
- 4 Ms. Jennifer Martin #105-2150 West 39th Ave., Vancouver, BC, V6M 1T5
- 5 Rev. Diane Tait-Katerberg 11289-89 Ave., Delta, BC, V4C 3G2

Missionaries - Retired

- 1 Mrs. Beth McIntosh 6040 Iona Dr., Apt. 122, Vancouver, BC, V6T 2E8

Clerk of Presbytery: Rev. Grant Wilson, 2725 Fir St., Vancouver, BC, V6J 3C2. Phone 604-736-0510, 604-736-0514 (Fax), grant@fairviewchurch.ca
 (For telephone directory see pages 839-40, for statistical information see pages 812-13)

SYNOD OF BRITISH COLUMBIA

45. PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Campbell River, Trinity	Vacant	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	George Heyd	531 Herbert St., Duncan, BC, V9L 1T2
4 Nanaimo, St. Andrew's	Donald K. Lindsay	Mrs. Merrilyn Jones	4235 Departure Bay Rd., Nanaimo, BC, V9T 1C9
5 Parksville, St. Columba	Robert H. Kerr	Mac Taylor	921 Wembley Rd., Parksville, BC, V9P 2E6
6 Port Alberni, Knox	Laura Hargrove	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	Vacant	Lorna Hutchins	2110 Church Rd., Sooke, BC, V0S 1N0
Victoria:			
9 Chinese	Vacant	John Lee	816 North Park St., Victoria, BC, V8W 1T1
10 Knox	Laura Todd Kavanagh	Mary Carroll	2964 Richmond Rd., Victoria, BC, V8R 4V1
11 St. Andrew's	D. Ian Victor	Leona Johns	680 Courtney St., Victoria, BC, V8W 1C1
12 Trinity	Vacant	Michael Kellogg	2964 Tillicum Rd., Victoria, BC, V9A 2A8
13 West Shore	Harold A. McNabb	Georgina Houghton	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 Retired William D. Allen

Appendix to Roll (cont'd)

3	Retired	Les T. Barclay
4	Without Charge	Michael F. Caveney
5	Retired	Brian J. Crosby
6	Retired	R.F. Cunningham
7	Retired	Arthur W. Currie
8	Retired	Iris M. Ford
9	Retired	Elizabeth Forrester
10	Counselling Ministry	Ian E. Gartshore
11	Retired	John J. Jennings
12	Retired	J. Beverley Kay
13	Retired	R. Noel Kinnon
14	Retired	Cecil J. Kirk
15		Ruth McCowan (Diaconal)
16	Without Charge	David J. Mills
17	Without Charge	Kenneth Oakes
18	Retired	David C. Robertson
19	Retired	Charles A. Scott
20	Retired	David A. Smith
21	Retired	Gilbert D. Smith
22	Retired	Wm. Campbell Smyth
23	Without Charge	Robert H. Sparks
24	Without Charge	Cathy Victor
25	Retired	Flora Whiteford (Diaconal)

Lay Missionary

1	Parish Nurse, St. Andrew's Church, Duncan	Janet McIntyre
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Diaconal Ministries - Other

1	Mrs. Iona Green	5184 Ian Ave., Port Alberni, BC, V9Y 6V7
2	Mrs. C. Hogg	Rm. 211, Traveller's Lodge, 1290 Nelson St., Nanaimo, BC, V8S 2K5
3	Miss Dorothy Keller	c/o 303 Church St., Comox, BC, V9M 2C1
4	Mrs. Winnifred Roseborough	108-905 Cook St., Victoria, BC, V8V 3Z3
5	Mrs. Carol Sharpe	2832 Wentworth Rd., Courtenay, BC,
6	Mrs. Hazel Smith	912 St. Andrew's Lane, Parksville, BC, V9P 2M5

Clerk of Presbytery: Rev. Robert Sparks, Box 495, Campbell River, BC, V9W 5C1. Phone 250-285-2322, V.I.Presbytery@crcn.net
(For telephone directory see page 840, for statistical information see pages 813-14)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Abbotsford Korean	Sang Hwan Kim	K.Y. Yoo	c/o 33997 Hazelwood Ave., Abbotsford, BC, V2S 7V2
2 Burnaby, Korean	Brian E. Oh	D.C. Park	7457 Edmonds St., Burnaby, BC, V3N 1B3
3 Burnaby, Trinity	Gap Lae Lee	G.L. Lee	520 McDonald St., New Westminster, BC, V3L 4L6
4 Calgary, Korean	Chang Sun Choi	Sung Sam Kim	1112-19th Ave. NW, Calgary, AB, T2M 0Z9
5 Edmonton, Korean	Eui Jong Kim	E.S. Choi	9920-67 St., Edmonton, AB, T6A 2R2
6 Jasper	Vacant	B.C. So	Box 2589, 1124 Cabin Creek Dr., Jasper, AB, T0E 1C0
7 Maple Ridge	Vacant	W.J. Choi	11858 - 216th St., Maple Ridge, BC, V2W 1V8
8 Nanaimo, Korean	Vacant	J.W. Lee	4235 Departure Bay Rd., Nanaimo, BC, V9T 1C9
9 North Vancouver Korean	Vacant	I.S. Kim	c/o Mr. In Sun Kim, 457 W. 14th St., North Vancouver, BC, V7M 1P8
10 Port Coquitlam, Soojung	Alfred H.S. Lee	N. Cho	c/o 21-2352 Pitt River Rd., Port Coquitlam, BC, V3C 5Y2
11 Surrey, Grace	Vacant	Bruno Gartner	15964-88th Ave., Surrey, BC, V4N 1H5
12 Surrey, Korean	Sung Deuk Hong	D.U. Cho	15964 - 88th Ave., Surrey, BC, V4N 1H5
13 Surrey, Kwangya	Vacant	E.K. Oh	c/o 14219-88th Ave., Surrey, BC, V3W 3L5
14 Vancouver, Galilee Korean	Young-Taik Cho	I.S. Kim	1155 Thurlow St., Vancouver, BC, V6E 1X2
15 Vancouver, Korean	Gyeong Jin Kim	T.H. Lee	205 W. 10th Ave., Vancouver, BC, V5Y 1R9
16 Winnipeg, Manitoba Korean	Vacant	I.K. Jeon	383 Dufferin Ave., Winnipeg, MB, R2W 2Y2
Without Congregation			
1 Victoria Grace Extension	Yong Wan Cho		
2 Edmonton Urban Native Ministry	Hoo Sik Kim		
Appendix to Roll			
1 Without Charge	Hi-Won Kang		
2 Without Charge	Jin Hyuk (Thomas) Kim		
3 Retired	Kyeong Nam Park		
4 Retired	Pok Young (Paul) Ryu		

Clerk of Presbytery: Rev. Alfred H.S. Lee, #21-2352 Pitt River Rd., Port Coquitlam, BC, V3C 5Y2. Phone: 604-788-3765 (C), 604-944-2686 (R),
 (For telephone directory see page 840, for statistical information see page 814) 604-944-2670 (Fax), hancawest@shaw.ca

CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS

Statistical

A summary of the statistical reports from congregations for the year ended December 31, 2004, and received by Financial Services, as of May 25, 2005:

	<u>2004</u>	<u>2003</u>
Number of ministers	1,303	1,323
Number of elders	10,339	10,309
Baptisms	2,624	2,706
Professing members	123,988	125,509
Households	94,830	97,627
Church school pupils	23,654	24,565

Financial

A summary of the financial reports from congregations for the year ended December 31, 2004, and received by Financial Services, as of May 25, 2005:

	<u>2004</u>	<u>2003</u>
Total raised by congregations	135,793,875	130,403,817
Total raised for congregational purposes	97,488,899	95,403,560
Remitted to Presbyterians Sharing	8,653,220	8,645,854
Other missionary and benevolent purposes	7,511,517	6,965,188
Raised by WMS & Atlantic Mission Society	913,089	923,041
Stipends of principal minister	25,276,726	24,613,654
Total normal congregational expenditures	101,842,825	99,793,016
Dollar base	93,464,299	91,040,907

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		cb.pccatlantic.ca/cbp1.html lloyd.murdock@ns.sympatico.ca
Birch Grove, Victoria Boularderie Pastoral Charge	none		cb.pccatlantic.ca/cbp2.html
Big Bras d'Or, St. James Ross Ferry, Knox	902-674-2798 902-674-2798		cb.pccatlantic.ca/cbp3.html suesmith@syd.eastlink.ca
Glace Bay, St. Paul's	902-842-0150		cb.pccatlantic.ca/cbp5.html mikehenderson@seascape.ns.ca
Grand River Framboise, St. Andrew's Loch Lomond, Calvin	none none none		cb.pccatlantic.ca/cbp6.html murdock.macrae@ns.sympatico.ca
Little Narrows Whycocomagh, St. Andrew's	none		cb.pccatlantic.ca/cbp7.html
Louisbourg-Catalone Charge Catalone, St. James Louisbourg, Zion			cb.pccatlantic.ca/cbp8.html
Mira Pastoral Charge Marion Bridge, St. Columba Mira Ferry, Union	none		cb.pccatlantic.ca/cbp9.html
Middle River, Farquharson Kenloch Lake Ainslie	none none none		cb.pccatlantic.ca/cbp10.html
Neil's Harbour, St. Peter's North River and North Shore Indian Brook, William Reid North River, St. Andrew's			cb.pccatlantic.ca/cbp4.html nrnscharge@ns.sympatico.ca nrnscharge@ns.sympatico.ca nrnscharge@ns.sympatico.ca
North Sydney, St. Giles Orangedale, Malagawatch, River Denys	902-794-7118 none		cb.pccatlantic.ca/cbp12.html cb.pccatlantic.ca/cbp13.html
Sydney, Bethel Sydney Mines, St. Andrew's	902-564-4001 902-736-8884	902-564-4001	cb.pccatlantic.ca/Bethel.html 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 St. John's, St. Andrew's St. John's, St. David's	709-489-9529 709-726-5385 709-722-2382	709-489-5892 709-726-5740	gnscoff@nf.sympatico.ca standrew@nfld.com 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 Blue Mountain, Knox East River St. Mary's Zion Garden of Eden, Blair	902-924-2432 902-922-2238 902-922-2287 none		
East River Pastoral Charge Caledonia, Bethel St. Paul's Springville 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		
Pictou, First	902-485-4298	902-485-1562	ionamac@eastlink.ca
Pictou, St. Andrew's	902-485-5014		boblove@ns.sympatico.ca
Pictou Island, Sutherland	none		
River John, St. George's	902-351-2219		
Toney River, St. David's	902-351-2439		
Scotsburn, Bethel	902-485-6137	902-485-6137	
Earltown, Knox	none		
West Branch, Burns Memorial	none		
Springhill, St. David's	902-597-2626		
Oxford, St. James	902-447-3013		
Riverview, St. Andrew's	none		
Stellarton, First	902-752-6548		charles@hankin.ns.ca
Tatamagouche, Sedgwick Memorial	902-657-2748		
Pugwash, St. John's	none		
Wallace, St. Matthew's	902-257-2811		
Thorburn, Union	902-922-2366		
Sutherland's River	902-922-3276		
West River Pastoral Charge			
Durham	none		
Greenhill, Salem	none		
Saltsprings, St. Luke's	none		
Westville, St. Andrew's	902-485-1561	902-485-1562	bill.thompson@ns.sympatico.ca

4. PRESBYTERY OF HALIFAX-LUNENBURG

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Dartmouth, Iona	902-434-2203	902-462-3395	jack.kh@ns.sympatico.ca
Dartmouth, St. Andrew's	902-469-4480	902-466-6247	pamcdonald@ns.sympatico.ca
Musquodoboit Harbour	902-469-4480	902-466-6247	
Dean, Sharon	902-671-2606		frances.perrin@ns.sympatico.ca
Elmsdale, St. Matthew's	902-883-2550		grantmacdonald@ns.sympatico.ca
Hardwood Lands	902-883-8810		ralph.hittje@ns.sympatico.ca
Halifax, Calvin	902-455-7435		smcd@supercity.ns.ca
Halifax, Knox	902-454-5253		lgmacdonald@ns.sympatico.ca
Halifax, Church of St. David	902-423-1944	902-423-2185	stdavids@ns.sympatico.ca
Lower Sackville, First Sackville	902-865-4053		gtomlik@ns.sympatico.ca
Lunenburg, St. Andrew's	902-634-4846	902-634-4416	harpellc@hotmail.com
Rose Bay, St. Andrew's	902-766-4718		
New Dublin-Conquerall:			
Conquerall Mills, St. Matthew's	902-688-2321		labellnova@ns.sympatico.ca
Dublin Shore, Knox	902-688-2321		
West Dublin, St. Matthew's	902-688-2321		

4. PRESBYTERY OF HALIFAX-LUNENBURG (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
New Minas, Kings	902-681-1333	902-681-1246	kingschurch@ns.aliantzinc.ca
Truro, St. James'	902-893-9587		stjameschurch@eastlink.ca
McClure's Mills, St. Paul's	902-893-9587		
Windsor, St. John's	902-757-2445		reverendkim@hotmail.com
Noel Road, St. James'	902-369-2696		

5. PRESBYTERY OF ST. JOHN

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Eastern Charlotte Pastoral Charge			
Pennfield, The Kirk	506-755-3300		rtucker@maritechmarine.com
St. George, The Kirk	506-755-3300		rtucker@maritechmarine.com
Fredericton, St. Andrew's	506-455-8220	506-458-8419	sapc@sapc.ca
Hampton, St. Paul's	506-832-7619	506-832-4115	kburdett@nbnet.nb.ca
Barnesville	506-832-7619		kburdett@nbnet.nb.ca
Hanwell, St. James	506-450-4031		sjchurch@nbnet.nb.ca
Harvey Station, Knox	506-366-3174		wynn@nb.sympatico.ca
Acton	506-366-3174		wynn@nb.sympatico.ca
Kirkland, St. David's	506-366-3174		wynn@nb.sympatico.ca
Moncton, St. Andrew's	506-382-7234	506-388-7157	kreplin@nbnet.nb.ca
Port Elgin, St. James	506-536-3257		gasage@nb.sympatico.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	506-466-6743		cmac1@nb.sympatico.ca
St. Stephen, St. Stephen's	506-466-6743		cmac1@nb.sympatico.ca
Saint John, St. Columba	506-672-6280		hawkins2@nbnet.nb.ca
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
Woodstock, St. Paul's	506-450-4031		thefrood@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:			
Chatham, Calvin	506-773-7141		
- Black River Bridge, St. Paul's	506-228-4988	506-228-0116	gregan@hotmail.com
- Kouchibouquac, Knox	506-876-2904		
Newcastle, St. James	506-622-1648	506-622-1648	rachsmi@nbnet.nb.ca
New Carlisle, Knox (PQ)	418-752-2822		lewis@globetrotter.net
Sunny Corner, St. Stephen's	506-836-7459		phyllissarcen@hotmail.com
Warwick, St. Paul's	506-836-7459		phyllissarcen@hotmail.com
Tabusintac, St. John's	506-779-1812		jcirector@nb.sympatico.ca
New Jersey, Zion	506-776-3630		
Bartibog, St. Matthew's	506-773-4709		

7. PRESBYTERY OF PRINCE EDWARD ISLAND

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Alberton	902-853-3696		barb.mackenzie@pei.sympatico.ca
West Point	902-853-3696		barb.mackenzie@pei.sympatico.ca
Belfast, St. John's	902-659-2703	902-659-2842	rkmacphee@pei.sympatico.ca
Wood Islands			rkmacphee@pei.sympatico.ca
Charlottetown, St. James	902-892-2839	902-894-7912	kirkstjames@pei.sympatico.ca
Charlottetown, Zion	902-566-5363	902-894-7895	admin@zionpres.org
Charlottetown, St. Mark's	902-892-5255	902-892-0685	hamilton@isn.net or stmarks@isn.net
Marshfield, St. Columba's	902-892-5255	902-892-0685	hamilton@isn.net
Central Parish Pastoral Charge			
Canoe Cove	902-675-3175		steven.stead@pei.sympatico.ca
Churchill	902-675-3175		steven.stead@pei.sympatico.ca
Clyde River, Burnside	902-675-3175		steven.stead@pei.sympatico.ca
Nine Mile Creek	902-675-3175		steven.stead@pei.sympatico.ca
Richmond Bay Pastoral Charge			
Freeland	902-831-2341		cburtcschulze@pei.sympatico.ca
Lot 14	902-831-2341		cburtcschulze@pei.sympatico.ca
Tyne Valley	902-831-2341		cburtcschulze@pei.sympatico.ca
Victoria West	902-831-2341		cburtcschulze@pei.sympatico.ca
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	902-886-2554		lberdan@pei.sympatico.ca
Montague, St. Andrew's	902-838-3139	902-368-1938	bnccraig@isn.net
Cardigan, St. Andrew's	902-838-3139		bnccraig@isn.net
Murray Harbour North	902-962-2906		
Caledonia	902-962-2906		
Murray Harbour South	902-962-2906		
Peter's Road	902-962-2906		
North Tryon	902-855-2616		
Summerside	902-436-2557	902-436-0811	spchurch@pei.aibn.com

8. PRESBYTERY OF QUEBEC

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Inverness, St. Andrew's	418-334-0587	418-334-0614	
Leggatt's Point	418-775-4834		
Melbourne, St. Andrew's	819-826-5076	819-826-3664	
Quebec City, St. Andrew's	418-694-1347	418-694-3331	standrewquebec@yahoo.ca
Scotstown, St. Paul's	819-657-1054		
Sherbrooke, St. Andrew's	819-837-1475		jbfor@netrevolution.com
Valcartier, St. Andrew's	418-871-5650		

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		
Huntingdon, St. Andrew's	450-264-6226		kate-byron.jordan@sympatico.ca
Athelstan	450-264-6226		kate-byron.jordan@sympatico.ca

9. PRESBYTERY OF MONTREAL (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Lachute, Margaret Rodger Memorial	450-562-6797	450-562-6797	david624@sympatico.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)	514-761-6421		
Ghanaian	514-278-8109		ghanapresbymontreal@hotmail.com
Knox, Crescent, Kensington & First	514-486-4559		
Livingstone	514-272-7330	514-331-2850	revszabo@sympatico.ca
Hungarian	514-331-1510	514-331-2850	
Maisonneuve	514-255-4100		
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 Mount Royal	514-733-0112		
Westminster (Pierrefonds)	514-626-2982		
Ormstown	450-829-4108		
Rockburn	450-829-3619		
Pincourt, Ile Perrot	514-453-1441		
Riverfield	none		
St. Urbain, Beechridge	450-427-2241		
St. Andrew's East	none		

10. PRESBYTERY OF SEAWAY-GLENGARRY

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Avonmore, St. Andrew's	613-984-0772		mark.bourgon@sympatico.ca
Finch, St. Luke's-Knox	613-984-2201		mark.bourgon@sympatico.ca
Gravel Hill, St. James-St. Andrew's	613-346-1431		mark.bourgon@sympatico.ca
Brockville, First	613-345-5014	613-345-5016	firstkirk@ripnet.com
Caintown, St. Paul's	613-659-4582	613-923-1571	blatch@ripnet.com
Lansdowne, Church of the Covenant	613-659-4582	613-923-1571	blatch@ripnet.com
Chesterville, St. Andrew's	613-448-1304		debrijn@mondenet.com
Morewood	613-448-1304	613-987-5341	debrijn@mondenet.com
Cornwall, St. John's	613-932-8693	613-933-6144	pecstjohnscnw1@on.aibn.com
Dunvegan, Kenyon	613-527-5368		
Kirk Hill, St. Columba	613-874-2610		
Ingleside, St. Matthew's	613-537-2892	613-537-8953	djskinner@sympatico.ca
Iroquois, Knox	613-652-4457	613-652-4457	gl.howard@sympatico.ca
Cardinal, St. Andrew's & St. James	613-657-3291	613-652-4457	gl.howard@sympatico.ca
Kemptville-Oxford Mills Charge			
Kemptville, St. Paul's	613-258-4136		perlcham@sympatico.ca
Oxford Mills, St. Andrew's	613-258-7716		perlcham@sympatico.ca
Lancaster, St. Andrew's	613-347-7340	613-347-2244	a3100@glen-net.ca
Martintown, St. Andrew's	613-330-0195		a3100@glen-net.ca

10. PRESBYTERY OF SEAWAY-GLENGARRY (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Maxville, St. Andrew's	613-936-9957		kkennedy4@cogeco.ca
Moose Creek, Knox	613-538-2582		kkennedy4@cogeco.ca
St. Elmo, Gordon	613-936-9957		kkennedy4@cogeco.ca
Morrisburg, Knox	613-543-0142		darren.may@sympatico.ca
Dunbar	613-448-3170		darren.may@sympatico.ca
Prescott, St. Andrew's	613-925-3725	613-925-2510	imaclean@ripnet.com
Spencerville, St. Andrew's-Knox	613-658-2000	613-658-2750	imaclean@ripnet.com
Vankleek Hill, Knox	613-678-3985	613-678-3806	knox@hawk.igs.net
Hawkesbury, St. Paul's	613-632-1014	613-678-3806	
Winchester and Mountain Charge			
Winchester, St. Paul's	613-774-3333		
Mountain, Knox	613-258-3833		

11. PRESBYTERY OF OTTAWA

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Gatineau, Que., St. Andrew's (Aylmer)	819-684-1061		brown@hotelassociation.ca
Kanata, Trinity	613-836-1429	613-836-6045	shaun.seaman@aibn.com
Kars, St. Andrew's	613-246-3090		susanmckellar-ca@yahoo.com
Manotick, Knox	613-692-4228		knox_church_manotick@magma.ca
Orleans, Grace	613-824-9260	613-824-0747	admin@graceorleans.ca
Ottawa:			
Calvin Hungarian	613-824-0409		gyalanak@hotmail.com
Erskine	613-232-3144	613-235-8319	cedric.pettigrew@sympatico.ca
Gloucester	613-737-3820		gpchurch@magma.ca
Greenview	613-825-2333		light@rogers.com
Knox	613-238-4774	613-238-4775	knoxottawa@bellnet.ca
Parkwood	613-225-6648	613-225-8535	office@parkwoodchurch.ca
St. Andrew's	613-232-9042	613-232-1379	office@standrewsottawa.ca
St. David & St. Martin	613-745-1756	613-745-1265	saints@magma.ca
St. Giles	613-235-2551	613-233-3620	st.giles@eisa.com
St. Paul's	613-729-3384	613-729-2861	office@stpaulspc.com
St. Stephen's	613-728-0558	613-728-8440	jcwilson@magma.ca
St. Timothy's	613-733-0131	613-733-7330	sttimothys@on.aibn.com
Westminster	613-722-1144		westmin@magma.ca
Richmond, St. Andrew's	613-838-3723	613-838-3723	boonstra@cyberus.ca
Stittsville, St. Andrew's	613-831-1256	613-831-1256	st.and@on.aibn.com
Vernon, Osgoode	613-260-9601		cathyvictor@cyberus.ca

12. PRESBYTERY OF LANARK-RENFREW

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Almonte	613-256-2184	613-256-2184	apc@trytel.com
Kinburn, St. Andrew's	613-256-2184		
Arnprior, St. Andrew's	613-623-5531		standrew@bellnet.ca
Carleton Place, St. Andrew's	613-257-3133	613-257-8758	hnjack@storm.ca
Cobden, St. Andrew's	613-646-7687		vangp@sympatico.ca
Ross, St. Andrew's	613-646-7687		
Deep River Community	613-584-2812		syme@magma.ca
Fort Coulonge, St. Andrew's	819-683-2773		
Bristol Memorial	819-647-2146		
Kilmaurs, St. Andrew's	613-623-3663		
Lake Dore	613-735-6784		
Lochwinnoch	613-432-6249		

12. PRESBYTERY OF LANARK-RENFREW (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
McDonald's Corners, Knox	613-278-2858		
Elphin	613-278-2858		
Snow Road	613-278-2858		
Pembroke, First	613-732-8214	613-732-8214	firstpc.office@sympatico.ca
Perth, St. Andrew's	613-267-2481		marilynsavage@canada.com
Petawawa	613-687-4052		seung37@hotmail.com
Point Alexander	613-687-4052		seung37@hotmail.com
Renfrew	613-432-5452	613-432-1286	maryalison@sympatico.ca
Smiths Falls, Westminster	613-283-7527		westmins@falls.igs.net
Westport, Knox	613-273-2876		bcossar@kos.net

13. PRESBYTERY OF KINGSTON

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Amherst Island, St. Paul's	613-634-0465		zndunn@sympatico.ca
Amherstview, Trinity	613-389-9558	613-389-0066	www.canlink.com/pccc/trinity.html
Belleville, St. Andrew's	613-968-6916	613-968-8998	preach73@hotmail.com
Belleville, St. Columba	613-962-8771		
Gananoque, St. Andrew's	613-382-2315	613-382-2690	presbygan@primus.ca
Kingston:			
St. Andrew's	613-546-6316	613-546-8844	standrew@kos.net
St. John's	613-544-0719		skgraham@primus.ca
Sandhill	613-382-2576		skgraham@primus.ca
Strathcona Park	613-542-5579	613-542-5579	strapark@kos.net
Madoc, St. Peter's	613-473-2091		stepptomn@netscape.net
Pictou, St. Andrew's	613-476-6024		standrewspictou@bellnet.ca
Deseronto, Church of the Redeemer	613-476-4633		k.hinke@sympatico.ca
Roslin, St. Andrew's	613-477-3332		
Stirling, St. Andrew's	613-395-5006		katherinejonah@hotmail.com
West Huntingdon, St. Andrew's	613-395-5006		katherinejonah@hotmail.com
Trenton, St. Andrew's	613-392-1300	613-965-5727	standrewstrenton@sympatico.ca
Tweed, St. Andrew's	613-478-2380	613-478-2380	pastorelle@sympatico.ca

14. PRESBYTERY OF LINDSAY-PETERBOROUGH

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Ballyduff	705-277-2496		
Beaverton	705-426-9475		
Gamebridge	705-426-5505		
Bobcaygeon, Knox	705-738-4086		dcarpntr@lindsaycomp.on.ca
Rosedale			
Bolsover, St. Andrew's	705-426-9382		
Kirkfield, St. Andrew's	705-438-3603		
Woodville Community	none		
Bowmanville, St. Andrew's	905-623-3432		
Campbellford, St. Andrew's	705-653-3396		mcculloch@accel.net
Burnbrae, St. Andrew's	705-653-3396		
Cannington, Knox	705-432-3131		jimsyl@lindsaycomp.on.ca
Cresswell, St. John's	none		
Wick	none		
Cobourg, St. Andrew's	905-372-7411		andrwcob@bellnet.ca
Colborne, Old St. Andrew's	905-355-1337		
Brighton, St. Andrew's	613-475-4675		

14. PRESBYTERY OF LINDSAY-PETERBOROUGH (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Fenelon Falls, St. Andrew's Glenarm, Knox	705-887-3797 none		
Lakefield, St. Andrew's Lakehurst, Knox	705-652-6069 none		
Lindsay, St. Andrew's Nestleton, Cadmus	705-324-4842 none		standy@lindsaycomp.on.ca
Norwood, St. Andrew's Havelock, Knox	705-639-5846 705-778-7800		shhoward@aurora.com
Peterborough, St. Giles South Monaghan, Centreville	705-742-1883		
Peterborough, St. Paul's Peterborough, St. Stephen's	705-745-1411 705-743-4411	705-743-4411	www.ptbo.igs.net/~stpauls/ rmcmilla@kawartha.net
Port Hope, St. Paul's Port Perry, St. John's	905-885-2622 905-985-4746		
Warkworth, St. Andrew's Hastings, St. Andrew's	705-924-2522 705-924-2522		

15. PRESBYTERY OF PICKERING

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Ajax, St. Andrew's Ajax, St. Timothy's	905-683-7311 905-683-6122	905-683-7325 905-683-6122	standrewsajax@rogers.com sttimothysajax@allstream.net
Ashburn, Burns Leaskdale, St. Paul's	905-655-8509 905-852-1171		burnschurch@sympatico.ca leaskdalepres@interhop.net
Oshawa:			
Knox Korean St. James St. Luke's St. Paul's	905-728-8673 905-438-8180 905-725-3161 905-725-5451 905-725-8462	905-728-8673 905-436-7972	knoxpres@durham.net oshawa_kpc@hotmail.com helenhartai@rogers.com stpauls@rogers.com
Pickering, Amberlea Toronto:	905-839-1383		
Bridlewood Clairlea Park Fallingbrook Grace Guildwood Community Knox, Agincourt Malvern Melville St. Andrew's St. David's St. John's St. Stephen's Westminster Wexford	416-497-5959 416-759-3901 416-699-3084 416-284-8424 416-261-4037 416-293-0791 416-284-2632 416-283-3703 416-438-4370 416-267-7897 416-299-6537 416-431-0841 416-755-3007 416-759-5947	416-441-0355 416-284-8560 416-293-0133 416-283-7719 416-438-2440 416-299-6537 416-755-2745	bridlewood@bellnet.ca basildon@passport.ca falbrook@eol.ca office@gracewesthill.ca guildwood@sympatico.ca knoxpres@on.aibn.com revandthemrs@sympatico.ca melville_church@bellnet.ca scarboroughpc@allstream.net st.davids@bellnet.ca stjohns@rogers.com st.stephenspresbyterian@bellnet.ca westminster.presbyterian@bellnet.ca wexford.pres@sympatico.ca
Uxbridge, St. Andrew's-Chalmers Whitby, St. Andrew's	905-852-6262 905-668-4022		sacpc@interhop.net officediva@bellnet.ca

16. PRESBYTERY OF EAST TORONTO

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Toronto:			
Armour Heights Beaches	416-485-4000 416-699-5871	416-485-2304	epowell@armourheights.org beaches@beacheschurch.org

16. PRESBYTERY OF EAST TORONTO (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Toronto (cont'd):			
Calvin	416-923-9030	416-923-9245	office@calvinpc.com
Celebration North	905-944-0999	905-944-0999	pma@pathcom.com
Chinese	416-977-5625	905-977-0065	
Faith Community	416-699-0801		
Gateway Community	416-429-0568		wtsponce@sympatico.ca
Glebe	416-485-1881		jrellyo20@hotmail.com
Glenview	416-488-1156	416-488-1198	mblair@idirect.ca
Iona	416-494-2442	416-494-6476	dmwells@sympatico.ca
Knox	416-921-8993	416-921-5918	info@knoxtoronto.org
Leaside	416-422-0510	416-422-1595	nathans@idirect.ca
Queen Street East	416-465-1143		pemms@pathcom.com
Riverdale	416-466-3246		
Rosedale	416-921-1931	416-921-7497	office@rpcc.ca
St. Andrew's	416-593-5600	416-593-5603	cbrett@standrewstoronto.org
St. John's	416-466-7476	416-466-3539	charlotte.agnes@sympatico.ca
St. Mark's	416-444-3471	416-444-4170	stmarkspresb@lycos.com
Toronto Central Taiwanese	416-283-1888	416-281-1181	stephenst@aol.com
Toronto Formosan	416-778-9615	416-778-9615	tfpcadm@yahoo.ca
Trinity Mandarin	416-226-1525	416-226-1525	
Trinity, York Mills	416-447-5136	416-447-5137	Trinityyorkmills@aol.com
Westminster	416-425-2214	416-425-9812	
Westview	416-759-8531	416-759-8583	
Willowdale	416-221-8373	416-221-8875	wpch@bellnet.ca

17. PRESBYTERY OF WEST TORONTO

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Bermuda, St. Andrew's	441-292-7601	441-292-6949	standprs@ibl.bm
Toronto:			
Albion Gardens	416-741-3205		albiongardens@hotmail.com
Bonar-Parkdale	416-532-3729	416-537-7196	
Celebration	416-781-8092		allanclane@aol.com
First Hungarian	416-656-1342		zoltan.vass@utoronto.ca
Ghanaian	416-661-0464	416-661-3712	ghpresby@ica.net
Graceview	416-621-0888		graceview@sympatico.ca
Mimico	416-255-0213		revbob@interlynx.net
Morningside High Park	416-766-4765		will.ingram@utoronto.ca
North Park	416-247-2641		
Patterson	416-654-8072		pattersonpresbyterian@bellnet.ca
Pine Ridge	416-749-4220		
Portugese Speaking	416-531-3644		
Rexdale	416-741-1530		
Runnymede	416-767-2689		
St. Andrew's, Humber Heights	416-247-0572	416-247-4433	standhh@on.aibn.com
St. Andrew's, Islington	416-233-9800	416-233-9504	office@standrewsislington.org
St. Giles Kingsway	416-233-8591	416-233-8591	stgileskingsway@on.aibn.com
St. Stephen's	416-915-7790		
University	416-663-3281		
Victoria-Royce	416-769-6176		
Weston	416-241-1571		
Wychwood-Davenport	416-653-6271		
York Memorial	416-653-7756		

18. PRESBYTERY OF BRAMPTON

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Acton, Knox	519-853-2360	519-853-5494	Knox.Acton@excite.com
Boston	905-875-2804		scroll@sympatico.ca
Omagh	905-875-2804		scroll@sympatico.ca
Bramalea, St. Paul's	905-792-2279		revbaswick@hotmail.com
Bramalea North	905-458-7838		www.prymal.com/nbpc/
Brampton, St. Andrew's	905-451-1723		wesdenyer@sympatico.ca
Brampton, Heart Lake	905-846-6657		
Campbellville, St. David's	905-854-9800		pilgar@idirect.com
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	519-928-5435		
Hillsburgh, St. Andrew's	519-855-6216		
Malton, St. Mark's	905-677-4514		edvanrav@rogers.com
Milton, Knox	905-878-6066	905-878-4979	
Mississauga:			
Almanarah	905-501-0870		arabs4jc@aol.com
Chinese	905-819-4487	905-819-9382	info@m-cpc.ca
Clarkson Road	905-822-8911		
Dixie	905-277-1620	905-277-1626	dixiepc@bellnet.ca
Erindale	905-277-4564	905-277-4564	ErindalePC@aol.com
Glenbrook	905-820-9860		www.onlinechristian.net
White Oak	905-821-2753	905-821-1916	members.home.net/dencook
Nassagaweya	905-854-1055		
Norval	905-877-8867		
Union	905-877-8867		
Oakville:			
Hopedale	905-827-3851	905-827-2962	
Knox	905-844-3472	905-844-1211	knoxoakville@cogeco.net
Knox Sixteen	905-257-2770		bob.lloyd@atglobal.net
Trafalgar	905-842-2800		trafalgarchurch@bellnet.ca
Orangeville, Tweedsmuir Memorial	519-941-1334		tweedsmuirpresbyterian@bellnet.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	st.andrews.aurora@on.aibn.com
Beeton, St. Andrew's	905-729-0055	905-729-2246	john.morris2@sympatico.ca
Bolton, Caven	905-857-2419	905-857-9384	cavenoffice@rogers.com
Bradford, St. John's	905-775-7274		ddscott@rogers.com
Keswick	905-476-3485	905-476-3485	info@kespres.ca
King City, St. Andrew's	905-833-2325	905-833-1326	standrewsking@sympatico.ca
Maple, St. Andrew's	905-832-2061		
Markham, Chapel Place	905-946-0907	905-946-0320	cppc@rogers.com
Markham, Chinese	905-946-8656	905-946-1725	info@mcpc.ca
Markham, St. Andrew's	905-294-4736	905-294-1841	standrew1@bellnet.ca
Newmarket, St. Andrew's	905-895-5512	905-895-7790	(call first) nmkstand@on.aibn.com
Nobleton, St. Paul's	905-859-0843		barry.peggy.vandusen@sympatico.ca
Richmond Hill	905-884-4211		rhpreschurch@hotmail.com

19. PRESBYTERY OF OAK RIDGES (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Schomberg, Emmanuel	905-939-7309		emmanuelpresby@aol.com
Stouffville, St. James	905-640-3151		St.james.stouffville@sympatico.ca
Sutton West, St. Andrew's	905-722-3544		standrew@ils.net
Thornhill	905-889-5391	905-889-5930 (call first)	admin@tpchurch.net
Tottenham, Fraser	905-936-367		rmanning@bconnex.net
Unionville	905-475-6233	905-944-0632	upcadmin@rogers.com
Vaughan, St. Paul's	905-832-8918		
Woodbridge	905-851-0672		dsherbino@tyndale.ca

20. PRESBYTERY OF BARRIE

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Alliston, Knox	705-435-5081	705-435-5081	robert.graham1@sympatico.ca
Mansfield, St. Andrew's	none		robert.graham1@sympatico.ca
Angus, Zion	705-424-6118		ZionAngus@aol.com
Barrie, Essa Road	705-726-6291	705-726-5415	essard@sympatico.ca
Barrie, St. Andrew's	705-728-3991	705-728-3506	rick@standrewsbarrie.ca
Barrie, Westminster	705-728-0541	705-728-0562	westminsterpc@rogers.com
Bracebridge, Knox	705-645-4521		knoxbb@muskoka.com
Coldwater, St. Andrew's	705-686-3648		edhoekstra@encode.com
Moonstone, Knox	none		
Collingwood, First	705-445-4651		rkhorst@execulink.com
Cookstown, Living Faith Community	705-424-0779		
Creemore, St. Andrew's	705-466-2688		
Dunedin, Knox	none		
Elmvale	705-322-1411	705-322-5042	elmknoxpres@bellnet.ca
Flos, Knox	705-322-1411	705-322-5042	elmknoxpres@bellnet.ca
Gravenhurst, Knox	705-687-4215		presbar@muskoka.com
Hillsdale, St. Andrew's	none		
Craighurst, Knox	none		
Horning's Mills, Knox	none		
Huntsville, St. Andrew's	705-789-7122		rbrown@vianet.on.ca
Ivy	none		
Maple Valley, St. Andrew's			
Midland, Knox	705-526-7421		jkitson@csolve.net
			craig514@csolve.net
Nottawa, Emmanuel	705-444-6823	705-444-6544	armmat@bconnex.net
Orillia, St. Andrew's	705-325-5183	705-325-0319	opc.min@encode.com
Orillia, St. Mark's	705-325-1433		lightsem@sprint.ca
Parry Sound, St. Andrew's	705-746-9612		standrew@zeuter.com
Penetanguishene, First	705-549-2776		gerardbooy@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			
Victoria Harbour, St. Paul's			
Stayner, Jubilee	705-428-2653		seraph-@rogers.com
Sunnidale Corners, Zion	705-428-2653		
Stroud	705-436-3323		dacrocker@sympatico.ca
Trinity Community	705-487-1998	705-487-2298	cnieuwhof@trinitycommunity.org
Uptergrove, Knox	705-329-0931		smith0932@rogers.com
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@rogers.com

21. PRESBYTERY OF TEMISKAMING

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Cochrane, Knox Englehart, St. Paul's Tomstown	705-272-5842		
Kapuskasing, St. John's	705-335-5338		
Kirkland Lake, St. Andrew's	705-567-6466		
New Liskeard, St. Andrew's	705-647-8401	705-647-8401	standrnl@ntl.sympatico.ca
Timmins, Mackay	705-264-0044		

22. PRESBYTERY OF ALGOMA & NORTH BAY

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Burk's Falls, St. Andrew's	705-382-2032		sunwanfallspres@netscape.com
Magnetewan, Knox	705-387-4882	705-387-0523	
Sundridge, Knox	705-384-7452		Presbyterian@on.aibn.com
North Bay, Calvin	705-474-4750	705-474-3976	calvpres@vianet.on.ca
Sault Ste. Marie, St. Paul's	705-945-7885		drlaity@shaw.ca
Victoria	705-779-2573		jemarshall@sympatico.ca
Sault Ste. Marie, Westminster	705-254-4801	705-254-2920	westminster@sympatico.ca
Sudbury, Calvin	705-566-0652		calvinpc@hotmail.com
Sudbury, Hillside	705-566-5405		hillsidepc@sympatico.ca
Sudbury, Knox	705-675-8891	705-675-7678	knox_presbyterian@yahoo.com

23. PRESBYTERY OF WATERLOO-WELLINGTON

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Arthur, St. Andrew's	519-848-3710		bricelmartin@yahoo.com
Gordonville, St. Andrew's	519-848-3710		
Baden, Livingston	519-501-6993		rduncanson@look.ca
Cambridge:			
Central	519-623-1080	519-623-1189	centralpress@bellnet.ca
Knox Preston	519-653-6691	519-653-7194	knoxpreston@golden.net
Knox's Galt	519-621-8120	519-621-8129	knoxgalt@golden.net
St. Andrew's Galt	519-621-3630	519-621-2055	standrews1@golden.net
St. Andrew's Hespeler	519-658-2652	519-658-1076	standrews@golden.net
St. Giles	519-621-2380	519-621-7739	stgilespres@bellnet.ca
Crieff, Knox	519-824-8757		djamieso@uoguelph.ca
Elmira, Gale	519-669-2852		drbell@execulink.com
Elora, Knox	519-846-0680	519-846-2503	vanknox@sentex.net
Alma, St. Andrew's	none		vanknox@sentex.net
Fergus, St. Andrew's	519-843-3565	519-843-6631	saintandrewschurch@bellnet.ca
Guelph:			
Knox	519-821-0141	519-821-8307	office@knoxguelph.ca
Kortright	519-836-9400	519-836-4563	office@kortrightchurch.org
St. Andrew's	519-822-4772	519-822-3525	mailbox@standrewsguelph.com
Westminster-St. Paul's	519-824-5221	519-824-5221	church@westminsterstpauls.ca
Harriston, Knox-Calvin	519-338-2624		avalon11@sympatico.ca
Kitchener:			
Calvin	519-744-4061	519-744-4263	calvin@netflash.net
Doon	519-748-4540	519-748-6302	doonpc@golden.net
Kitchener East	519-748-9786	519-894-5952	kepc@golden.net
St. Andrew's	519-578-4430	519-578-6730	mailbox@standrewskw.com
Mount Forest, St. Andrew's	519-323-2827		nanstlouis1@sympatico.ca
Conn, Knox	none		nanstlouis1@sympatico.ca
Palmerston, Knox	519-343-3201		
Drayton, Knox	519-638-5956		

23. PRESBYTERY OF WATERLOO-WELLINGTON (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Puslinch, Duff's	519-763-1163		duffschurch@sentex.net
Rockwood	519-856-0255	519-856-0848	linda.paquette@allstream.net
Eden Mills	519-856-0255	519-856-0848	
Waterloo, Knox	519-886-4150	519-886-4151	www.geocities.com/Heartland/Plains/9105/
Waterloo, Waterloo North	519-888-7870		watnpres@golden.net
Winterbourne, Chalmers	none		

24. PRESBYTERY OF EASTERN HAN-CA

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Brantford	519-755-6193		joyfulls@hotmail.com
Chatham, Korean Church of Chatham-Kent	519-352-6830		
Kitchener-Waterloo Korean	519-742-2929	519-742-2929	revjongpark@hotmail.com
London, Korean Christian	519-473-5257	519-473-1813	lkccoffice@londonkoreanchurch.ca
Mississauga, Westside	905-803-8800	905-276-9598	bible66@hotmail.com
Mississauga, Westside Community			
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
Galilee	416-533-4596	416-533-4681	sootaeglim@yahoo.ca
Korean Myung Sung	416-444-8002		pjohnho@hotmail.com
Mahn-Min	647-668-0794		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
Vaughan Community	905-881-2999	416-530-1142	sukhyonhan@hotmail.com
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		fred@pastor.com
Knox, Binbrook	905-692-5290		
Burlington:			
Aldershot	905-634-8211		Apc@worldchat.com
Brant Hills	905-335-2640		ryk.heather@cogeco.ca
Knox	905-333-3013	905-333-4769	minister@branthills.ca
Pineland	905-632-0273	905-632-5597	howard.sullivan@sympatico.ca
Strathcona	905-637-5155	905-637-5155	andrew.reid@sympatico.ca
St. Paul's	905-332-8122	905-332-8122	carolinelockerbie@cogeco.ca
Caledonia	905-765-4524	905-765-6799	stpauls.presbyterian@sympatico.ca
Dundas, Knox	905-627-3043	905-627-7148	cal.presbyterian@bellnet.ca
Grimsbay, St. John's	905-945-5352		don.donaghey@sympatico.ca
Hagersville, St. Andrew's	905-768-1044	905-768-1929	stjohns@iaw.on.ca
Port Dover, Knox	519-583-2344		jdouglas1@sympatico.ca
Hamilton:			
Central	905-522-9098	905-522-7266	central@on.aibn.com
Chalmers	905-383-3033		chalmers@nas.net
Chedoke	905-383-6012	905-383-6561	office@chedokechurch.ca
Erskine	905-529-2255	905-529-9103	erskine@on.aibn.com

25. PRESBYTERY OF HAMILTON (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Hamilton (cont'd):			
John Calvin Hungarian	905-525-3641	905-574-0178	
MacNab Street	905-529-6896	905-529-2557	macnabstreet@msn.com
New Westminster	905-545-3575		
Roxborough Park	905-662-5147		aforsyth2@cogeco.ca
St. Columba	905-549-8053		hjbradley@mountaincable.net
St. Cuthbert's	905-529-9067	905-529-7733	stcuth@nas.net
St. John & St. Andrew	905-522-1755		
St. David's	905-522-1355		stdavids@hwcen.org
St. Paul's	905-522-2792	905-522-2791	stpaulspresby@on.aibn.com
South Gate	905-385-7444	905-389-6676	geddes.rlj@hwcen.org
Trinity	905-385-5984		trinitypc@auracom.com
Jarvis, Knox	519-587-2565		
Walpole, Chalmer's	519-587-2565		
Kirkwall	519-623-9880	519-624-7500	
Sheffield, Knox	519-624-5920		
Stoney Creek, Cheyne	905-664-6043		cheynechurch@cogeco.ca
Stoney Creek, Heritage Green	905-578-3003		
Waterdown, Knox	905-689-8115	905-689-0542	knoxchurch@sympatico.ca
West Flamborough	905-628-6675		veeldridge@aol.com

26. PRESBYTERY OF NIAGARA

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Beamsville, St. Andrew's	905-563-0558		
Smithville	905-957-2297		
Dunnville, Knox	905-774-5970		knoxdunn@ispnet.ca
Fonthill, Kirk-on-the-Hill	905-892-3729		griffith@mergetel.com
Fort Erie, St. Andrew's - Knox	905-871-3450		cbigelow@vaxxine.com
Niagara Falls:			
Chippawa	905-295-4231		office@chippawapc.ca
Drummond Hill	905-358-9624		drummondhill.church@3web.net
Stamford	905-356-2750		stamford@iaw.on.ca
Niagara-on-the-Lake, St. Andrew's	905-468-3363		gford@computan.on.ca
North Pelham, First	905-892-4716		marywhitson@computan.on.ca
Rockway	905-892-9111		marywhitson@computan.on.ca
Port Colborne, First	905-834-4288	905-834-7150	
St. Catharines:			
Knox	905-641-8868		knoxpresbyterianchurch@bellnet.ca
St. Andrew's	905-684-9514		robinson@vaxxine.com
St. Giles	905-934-1901		stgiles@vaxxine.com
Scottlea	905-646-0616		maw49@hotmail.com
West St. Andrew's	905-684-7765		blcquez01@cogeco.ca
St. David's, First	905-262-5227		
Thorold, St. Andrew's	905-227-4844		robinson@vaxxine.com
Welland, Hungarian	905-735-0636		hpc@iaw.on.ca
Crowland	905-714-4521		
Welland, Knox	905-735-3050		praywell@sympatico.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	519-752-1846	cpc97@execulink.com

27. PRESBYTERY OF PARIS (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Brantford (cont'd):			
Greenbrier	519-752-4825		greenbrier@bfree.on.ca
Knox	519-759-8334		mary.douglas@sympatico.ca
Mount Pleasant	519-759-8334		Kljlvandertuin@bfree.on.ca
Delhi, Calvin	519-582-1162		
Embros, Knox	519-475-4816		
Harrington, Knox	519-475-4011		
Ingersoll, St. Paul's	519-485-3390	519-485-6522	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		
Woodstock, Knox	519-537-2962	519-537-3927	knox2@bserv.com

28. PRESBYTERY OF LONDON

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Ailsa Craig	519-293-1100		kateailsacraigpresby@bellnet.ca
Appin	519-289-0977		amanda_birchall@hotmail.com
Melbourne, Guthrie	519-289-0977		amanda_birchall@hotmail.com
Belmont, Knox	519-644-1765		glanglois@fancol.com
North Yarmouth, St. James	519-644-1765		glanglois@fancol.com
Crinan, Argyle			
Largie, Duff			
Dorchester	519-268-3399		revjoliver@sympatico.ca
South Nissouri	519-461-9098		revjoliver@sympatico.ca
Dutton, Knox-St. Andrew's	519-762-0040	519-762-3994	revrobertshaw@hotmail.com
Fingal, Knox	519-769-2157		
Glencoe	519-287-2558		jplattford@odyssey.on.ca
Wardsville, St. John's	519-287-2558		jplattford@odyssey.on.ca
Ilderton, Bethel	519-666-2258		ccrossett@quadro.net
Kintyre, Knox	519-785-0311		
New Glasgow, Knox	519-785-1417		
Rodney, St. John's	519-785-1417		
North Caradoc-St. Andrew's	519-473-7468	519-473-6588	kfraser001@sympatico.ca
Komoka, Knox	519-473-7468		kfraser001@sympatico.ca
London:			
Chalmers	519-681-7242		chalmerspresbyterian@bellnet.ca
DaySpring	519-438-1611	519-438-7274	office@dayspringlondon.ca
Elmwood Avenue	519-438-3492	519-438-0671	contact@elmwoodchurch.ca
Knollwood Park	519-455-2860		
New St. James	519-434-1127	519-434-7209	www.newstjames.com
	800-481-6722		
Oakridge	519-471-2290	519-471-0128	www.oakridge.london.on.ca
St. George's	519-455-5760	519-455-2269	stgeorge@execulink.com
St. Lawrence	519-439-2523		
Trinity Community	519-473-5375		pastor@trinity-ccp.com
Westmount	519-472-3443		wstmt@execulink.com
Mosa, Burns	519-287-2296		
Port Stanley, St. John's	519-782-3902		
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
Chatham, First	519-352-2313	519-352-2318	frstprsb@ciaccess.com
Chatham, St. James	519-352-1240	519-352-1210	ebarr@stclairc.on.ca
Dover, New St. Andrew's Valetta	519-727-9997	519-727-6615	revkate@hotmail.com
Dresden, St. Andrew's Rutherford	519 683-2442		apackson@sympatico.ca
Duart			
Lakeshore St. Andrew's	519-979-8082	519-979-8084	moffice@lakeshoreandrews.net
Leamington, Knox	519-326-4541	519-326-1761	www3.sympatico.ca/scottmcandless/ homepage.html mtzionridgetown@bellnet.ca
Ridgetown, Mount Zion	519-674-3487		
Thamesville, St. James	519-692-4880		
Wallaceburg, Knox	519-627-4367	519-627-9480	www.kent.net/knox/
Windsor:			
Chinese	519-977-6565		
First Hungarian	519-254-3312		
Forest Glade	519-735-8688		
Paulin Memorial	519-972-3627	519-972-3627	paulinmemorial@on.aibn.com
Riverside	519-944-5470	519-944-5470	riversiderev@hotmail.com
St. Andrew's	519-252-6501	519-252-6248	www.standrewswindsor.ca

30. PRESBYTERY OF LAMBTON-WEST MIDDLESEX

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Alvinston, Guthrie	519-898-2862		fsmith@odyssey.on.ca
Napier, St. Andrew's	519-245-0364		
Beechwood, St. Andrew's	519-232-4288	519-232-4460	larry.amiro@sympatico.ca
Centre Road, Knox	519-232-9153		
Kerwood, West Adelaide	519-247-3157	519-247-3642	
Corunna, St. Andrew's	519-862-3641		danielroushorne@sympatico.ca
Forest, St. James	519-786-5154		dennis@xcelco.on.ca
Moore Township, Knox	519-867-5562	519-862-4441	wallace.mw@sympatico.ca
Mooretown, St. Andrew's	519-867-5562		wallace.mw@sympatico.ca
Petrolia, St. Andrew's	519-882-2400		standrew@xcelco.on.ca
Dawn Township, Knox			
Point Edward	519-344-2536	519-542-3237	
Sarnia:			
Laurel Lea-St. Matthew's	519-337-7078	519-337-6845	llsm@xcelco.on.ca
Paterson Memorial	519-344-6422	519-344-5605	roddger@xcelco.on.ca
St. Andrew's	519-332-2662		raymond.hodgson@sympatico.ca
St. Giles	519-542-2253	519-542-6133	stgiles@ebtech.net
Strathroy, St. Andrew's	519-245-2292	519-245-4550	revboose@bellnet.ca
Theford, Knox	519-296-4910		corly@execulink.com
Watford, St. Andrew's	519-876-2310		
Wyoming-Camlachie Charge			
Wyoming, St. Andrew's	none		
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		
Avonton	519-393-6395	519-393-6889	calkin@quadro.net
Motherwell-Avonbank	519-393-6395		calkin@quadro.net
Bayfield, Knox			

31. PRESBYTERY OF HURON-PERTH (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Brussels, Melville Belgrave, Knox	519-887-9831	519-887-9717	cec Campbell@wightman.ca cec Campbell@wightman.ca
Cromarty	519-345-2530		hibbertunited@tcc.on.ca
Exeter, Caven	519-235-2784		caven@tcc.on.ca
Goderich, Knox	519-524-7512		knoxgoderich@hurontel.on.ca
Hensall, Carmel	none		
Listowel, Knox	519-291-4690	519-291-9134	mdavidso1@bellnet.ca or jzondag@bellnet.ca
Milverton, Burns	519-595-8953		jamesk@cyg.net
North Mornington	none		jamesk@cyg.net
Mitchell, Knox	519-348-9080		knoxmit@quadro.net
Molesworth, St Andrew's	519-291-1180		ocoughlin@wightman.ca
Monkton, Knox	519-347-2130		revtheresa@porchlight.ca
Cranbrook, Knox	519-887-6777		revtheresa@porchlight.ca
North Easthope, Knox	519-625-8440		
St. Marys	519-284-2620		stmaryspreschurch@on.aibn.com
Seaforth, First	519-527-0170		pcip453hb@sympatico.ca
Clinton, St. Andrew's	519-482-7368		pcip453hb@sympatico.ca
Shakespeare	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	519-363-2282		
Dromore, Amos	519-334-3952		vasar@wightman.ca
Holstein, Knox			vasar@wightman.ca
Normanby, Knox	none		vasar@wightman.ca
Dundalk, Erskine	519-923-9879		
Swinton Park, St. Andrew's	519-923-6984		
Durham	519-369-3349		
Hanover, St. Andrew's	519-364-1622		
Ayton, Knox	519-665-7557		
Kincardine, Knox	519-396-2311		knoxpreskin@bmts.com
Lucknow	519-528-3730		
South Kinloss	None		
Markdale, Cooke's	519-986-2712		
Feversham, Burns	None		
Meaford, Knox	519-538-5095	519-538-2276	knox.presbyterian@on.aibn.com
Owen Sound, St. Andrew's	519-376-7886	519-376-5680	staos@on.aibn.com
Paisley, Westminster	519-353-5121		
Glamis, St. Paul's	519-353-5454		
Port Elgin, Tolmie Memorial	519-389-4818		only1boy@bmts.com
Burgoyne, Knox	519-389-3644		only1boy@bmts.com
Priceville, St. Andrew's	519-924-3738		
Sauble Beach, Huron Feathers			
Southampton, St. Andrew's	519-797-2077	519-797-1912	kwild@bmts.com
Stokes Bay, Knox	519-592-5654		plong@log.on.ca

32. PRESBYTERY OF GREY-BRUCE-MAITLAND (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Tara, Knox	none		
Allenford, St. Andrew's			
Teeswater, Knox	519-392-6955		hosborne@wightman.ca
Kinlough	none		hosborne@wightman.ca
Thornbury, St. Paul's	519-599-6645		stpauls@bmts.com
Tiverton, Knox	519-368-7235		knoxtiverton@bmts.com
Walkerton, Knox	519-881-1431	519-881-0462	knox.walkerton.on.ca
Whitechurch, Chalmers	none		
Warton, St. Paul's	519-534-2711		
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>
Greenstone, St. Andrew's	807-854-0187	807-854-0084	jneilmac@tbaytel.net
Thunder Bay:			
Calvin	807-683-8111	807-683-8111	calvinpc@baynet.net
First	807-623-0717	807-623-2658	first@tbaytel.net
Lakeview	807-345-8823	807-346-0319	lakeview@tbaytel.net
St. Andrew's	807-622-4273	807-623-6637	presby1@tbaytel.net

34. PRESBYTERY OF WINNIPEG

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Kenora, First	807-468-9585	807-468-9585	jgilbert@kenora.com
Pinawa Christian Fellowship	204-753-8439	204-753-2610	pcf@granite.mb.ca
Selkirk, Knox	204-482-6425	204-785-2107	www.knoxselkirk.ca
Stonewall, Knox			
Lockport Community	204-757-2720		
Thompson, St. Andrew's	204-677-4151		
Winnipeg:			
Calvin	204-775-3543		
First	204-775-0414	204-772-2032	firstprs@mts.net
Kildonan	204-339-3502		kpresbyc@mts.net
St. Andrew's	204-256-2413	204-256-2413	
St. James	204-783-1133	204-783-1133	stjamesp@mts.net
St. John's	204-586-6932	204-586-6932	
Westwood	204-837-5706	204-889-2120	wwpres@mts.net
Anamiewigummig	807-468-5538	807-468-9063	
Anishinabe Fellowship	204-942-8682	204-942-8682	
Flora House	204-586-5494		

35. PRESBYTERY OF BRANDON

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Bellafield	none		
Brandon, First	204-727-5874	204-728-7037	fpc@escape.ca
Brandon, St. Andrew's	204-727-4414	204-727-4414	paul@pcbrandon.com
Brandon, Southminster	204-727-5634	204-725-0686	
Carberry, Knox-Zion	204-834-2914	204-834-2391	ohg@westman.wave.ca
Flin Flon, St. Andrew's	204-687-6440	204-687-6440	
Hartney, St. Paul's	204-858-2670		
Lenore	204-748-6690		gewilson@mb.sympatico.ca
Melita	204-522-3128	204-483-3350	taglston@snug.mb.ca
Neepawa, Knox	204-476-5522	204-476-5522	gmander@escape.ca
Ninga			

35. PRESBYTERY OF BRANDON (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Portage la Prairie, First	204-857-4351	204-857-4822	jbryden@mts.net
Viriden, St. Andrew's	204-748-2642	204-748-2642	dpatte4@mts.net
Winnipegosis, Knox	204-656-4804	204-656-4804	

36. PRESBYTERY OF ASSINIBOIA

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Estevan, Westminster	306-634-4188		
Grenfell, Trinity	306-697-3060	306-697-3494	
Kipling, Bekevar	306-736-2456		
Moose Jaw, St. Mark's	306-692-8914		
Briercrest, Knox	306-799-2016		
Moosomin, St. Andrew's	306-435-2155		
Whitewood, Knox	306-735-4338		
Qu'Appelle, St. Andrew's	306-699-2243		
Regina, First	306-522-9571	306-522-9571	firstpresregina@sasktel.net
Regina, Norman Kennedy	306-543-9080	306-721-2636	nkpreschurch@accesscomm.ca
Swift Current, St. Andrew's	306-773-4406		
Weyburn, Knox	306-842-2776		
Yorkton, Knox	306-782-2066		
Dunleath	306-782-2066		

37. PRESBYTERY OF NORTHERN SASKATCHEWAN

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Biggar, St. Andrew's	306-948-3964		
Melfort, St. James	306-752-5321		
Tisdale, St. Andrew's	306-873-2451		
Mistawasis	306-922-2718		geoyando@sasktel.net
North Battleford, St. Andrew's	306-445-5901		betty.m@sasktel.net
Prince Albert, St. Paul's	306-764-4771	306-763-2037	
Sandwich, St. Philip's	306-342-4514		fredholly@sasktel.net
Saskatoon:			
Calvin-Goforth	306-374-1455		
McKercher Drive	306-955-4500		
Circle West	306-384-4100		
Parkview	306-652-6688		
St. Andrew's	306-242-0525	306-242-0814	standrews@sasktel.net
Sask. Native Circle Ministry	306-382-1522	306-382-1522	sncm.folster@gmail.com
Shipman, Knox	306-426-2361		
Sylvania, Knox	306-824-4405		

38. PRESBYTERY OF PEACE RIVER

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
North Peace Territorial Ministry			strangpc@telus.net
Dixonville (AB), Strang	780-971-2270		amdumas@telusplanet.net
Chetwynd Shared Ministry (BC)	250-788-9313	250-788-9341	redrydcr@pris.bc.ca
Dawson Creek (BC), St. James	250-782-1574		gmstrain@shaw.ca
Faro (YT), Church of the Apostles			
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		pearkes@pris.ca
Wanham (AB), Knox	780-694-2185		scochran@telusplanet.net
Blueberry Mountain (AB), Munro	780-694-2185 or 864-2292		blpurves@telusplanet.net

39. PRESBYTERY OF EDMONTON-LAKELAND

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Chauvin, Westminster	780-858-3732		flyhalf@telus.net
Wainwright, St. Andrew's	780-842-4606		flyhalf@telus.net
Edmonton:			
Antioch	780-432-3620	780-432-3620	jesusriseup@hotmail.com www.lookjesus.org cprc@telus.net
Callingwood Road	780-487-8531		
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	fpc@incentre.net
Mill Woods	780-462-2446	780-469-4624	
St. Andrew's	780-477-8677	780-479-0569	stndrw@telus.net
Stony Plain, Parkland First			cprc@telus.net
Strathcona	780-433-3089		spchurch@incentre.net
Westmount	780-455-6431		westmt@telusplanet.net
Fort McMurray, Faith	780-743-5754		revirwin@telusplanet.net
Killam			
Galahad, St. Paul's	780-385-2147		stephenh@telusplanet.net
Lloydminster, Knox	780-875-9313	780-875-2799	revlinda@telus.net
Ganton	none		
St. Albert, Braeside	780-459-6585		mihokuge@hotmail.com
Sherwood Park	780-464-2528	780-464-2529	sherwoodparkpresby@shaw.ca

40. PRESBYTERY OF CENTRAL ALBERTA

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Eckville, St. Paul's	403-746-3131	403-746-6021	sjlaw@rttinc.com
Olds, St. Andrew's	403-556-8894	403-556-8894	stapcolds@shaw.ca
Orkney	403-823-9751		
Red Deer, Knox	403-346-4560	403-346-4584	knoxr1898@yahoo.ca
Red Deer, Chalmers St. Andrew's	403-346-6036	403-346-6036	
Innisfail, St. Andrew's	403-227-1945	403-227-1945	
Red Deer, Willow Valley	403-347-2082		
Rocky Mountain House, Memorial	403-845-3422	403-845-3667	tiessenr@telus.net
Sylvan Lake, Memorial	403-887-5702	403-887-5289	memorials1@shaw.ca

41. PRESBYTERY OF CALGARY-MACLEOD

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Banff, St. Paul's	403-762-3279	403-760-3818	
Bassano, Knox	403-641-4090	403-641-4091	knox@eidnet.org
Gem	403-641-4090	403-641-4091	
Calgary:			
Calvin Hungarian	403-262-4122	403-269-5993	kmre@shaw.ca
Centennial	403-285-7144	403-280-8411	centennial.church@shaw.ca
Grace	403-244-5861	403-229-3108	lindar@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	poon@shawcable.com
Trinity	403-256-5500	403-256-8030	ken.borden@primus.ca
Valleyview	403-249-6006	403-249-6720	mail@valleyviewpc.net
Varsity Acres	403-288-0544	403-288-8854	office@vapc.ca
Westminster	403-241-1443	403-241-8463	westminster@wpchurch.net
Lethbridge, Bethlen Hungarian	403-327-5844		

41. PRESBYTERY OF CALGARY-MACLEOD (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Lethbridge, St. Andrew's	403-327-2582	403-320-5214	andrewst@telusplanet.net
Medicine Hat, Riverside	403-527-2017		
Medicine Hat, St. John's	403-526-4542	403-504-1755	st_johns@telusplanet.net

42. PRESBYTERY OF KOOTENAY

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Cranbrook, Knox	250-426-7165	250-426-7762	foubister@cyberlink.bc.ca
Creston, St. Stephen's	250-428-9745	250-428-3575	bentybunch@shaw.ca
Kimberley, St. Andrew's	250-427-4712	250-427-3735	Standrews1@cyberlink.bc.ca
Nelson, First	250-352-7014	250-352-7487	
Slocan, St. Andrew's	250-355-2471		davebarclay@telus.net
Slocan Valley Community	250-226-7540	250-226-7540	m.garvin@telus.net
Trail, First	250-368-6066	250-364-0335	firstpc@telus.net

43. PRESBYTERY OF KAMLOOPS

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Armstrong, St. Andrew's	250-546-6334	250-546-6334	armppc@telus.net
Cariboo Region	250-396-4251	250-396-4248	carpresb@uniserve.com
	or 250-249-9611	250-249-9611	
Kamloops, St. Andrew's	250-372-3540	250-377-4233	hwiest@telus.net
Kelowna, St. David's	250-762-0624	250-762-2590	stdavids@pacificcoast.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	hadlands@citytel.net
Kitimat	250-632-2044	250-632-2044	apboyd@telus.net
Salmon Arm, St. Andrew's	250-832-7282	250-832-9490	standrews@jetstream.net
Summerland, Lakeside	250-767-0153	250-763-7256	presbyterians@summerland.net
	or 250-486-1870		jhwstatham@summerland.net
Vernon, Knox	250-542-8613	250-542-8674	knoxppc@junction.net

44. PRESBYTERY OF WESTMINSTER

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Abbotsford, Calvin	604-859-6902	604-859-6901	calvinpresb@telus.net
Bradner			emclagan@telus.net
Burnaby, Brentwood	604-291-7017		ckwong@telus.net
Burnaby, Gordon	604-521-4242	604-298-6604	gordonpc@telus.net
Chilliwack, Cooke's	604-792-2154	604-792-2686	cookespreschurch@telus.net
Coquitlam	604-939-6136	604-939-6197	cpvision@telus.net
Langley	604-530-3454	604-530-3466	office@langleypresbyterian.ca
Maple Ridge, Haney	604-467-1715	604-463-1730	haneypres@uniserve.com
Mission, St. Paul's	604-826-8481	604-826-8481	rross@telus.net
New Westminster, First	604-522-2801	604-522-2802	firstchurch@lightspeed.ca
New Westminster, Knox	604-524-6712	604-524-3774	knoxnw@telus.net
New Westminster, St. Aidan's	604-526-4914	604-528-8043	bruce@staidans.bc.ca
North Vancouver, St. Andrew's & St. Stephen's	604-987-6800	604-987-6865	pastorg@sasspc.bc.ca
Richmond	604-277-5410	604-277-6999	richpres@telus.net
Surrey, St. Andrew's-Newton	604-591-8533		sanewton@telus.net
Surrey, Whalley	604-581-4833		whalleypres@shaw.ca
Vancouver:			
Central	604-683-1913	604-683-0505	centralchurch@telus.net
Chinese	604-324-4921	604-324-4922	morgantswong@hotmail.com
Fairview	604-736-0510	604-736-0514	office@fairviewchurch.ca

44. PRESBYTERY OF WESTMINSTER (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Vancouver (cont'd):			
First Hungarian	604-437-3442		szjgetim@shaw.ca
Kerrisdale	604-261-1434	604-261-1407	glinglis@telus.net
St. Columba	604-321-1030	604-321-1030	mkuntel@shaw.ca
Taiwanese	604-266-0820		wang5805@shaw.ca
West Point Grey	604-224-7744		wassyl@telus.net
West Vancouver	604-926-1812	604-913-3492	wvpres@planeteer.com
White Rock, St. John's	604-536-9322	604-536-9384	office@saint-johns.ca

45. PRESBYTERY OF VANCOUVER ISLAND

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Campbell River, Trinity	250-923-3776	250-923-9944	trinity@connected.bc.ca
Comox, Comox Valley	250-339-2882	250-339-2882	cvpc@shaw.ca
Duncan, St. Andrew's	250-746-7413	250-746-7450	office@standrewsduncan.org
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	rev.barb@telus.net
Sooke, Knox	250-642-4124	250-642-1522	info@knoxsooke.com
Victoria:			
Chinese	250-384-4911	250-384-4911	cpcvictoria@chinesechurches.org
Knox	250-592-6323	250-592-6310	knoxpcvic@telus.net
St. Andrew's	250-384-5734	250-384-5738	standrewsvic@telus.net
Trinity	250-388-4525	250-388-4525	trinity@uniserve.com
West Shore	250-474-0452	250-474-0452	ws_pres@islandnet.com

46. PRESBYTERY OF WESTERN HAN-CA

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Abbotsford	604-504-7970	604-504-7970	reungryu@hotmail.com
Burnaby	604-525-0977	604-515-0593	wisdomohh@hotmail.com
Burnaby, Trinity	604-451-0191	604-451-0355	luke35@hanmail.net
Calgary	403-685-0000	403-246-2873	segero@segero.net
Edmonton	780-466-3524	780-440-3653	godpreach@hotmail.com
Jasper	780-852-5772	780-852-5772	jhkim6954@hanmail.net
Maple Ridge	604-552-6931		
Nanaimo	250-758-2676	250-758-0175	
North Vancouver	604-657-6634		ck@fixontech.ca
Port Coquitlam, Soojung	604-760-1265	604-944-2670	soojungchurch@shaw.ca
Surrey	604-581-4911	604-589-4056	sdhong5@hotmail.com
Surrey, Grace	604-589-5051	604-589-5071	
Surrey, Kwangya	604-543-2782	604-582-5751	
Vancouver, Galilee	604-657-3937	604-980-7700	youngtaikcho@hotmail.com
Vancouver	604-875-1200	604-875-1209	gyeong@shaw.ca
Winnipeg, Manitoba	204-582-8338	204-589-4215	

Congregation	Presbytery	Congregation	Presbytery
Barrie:		Bramalea:	
Essa Road	20	St. Paul's	18
St. Andrew's	20	North	18
Westminster	20	Brampton:	
Bartibog Bridge, St. Matthew's (Oak Point) ..	6	St. Andrew's	18
Bass River, St. Mark's	6	Heart Lake	18
Beersville, St. James		Brandon:	
Clairville, St. Andrew's		First	35
West Branch, Zion		St. Andrew's	35
Bassano, Knox	41	Southminster	35
Gem		Brantford:	
Bathurst, St. Luke's	6	Alexandra	27
Bayfield, Knox	31	Central	27
Beaconsfield, Briarwood (see Montreal)	9	Greenbrier	27
Beamsville, St. Andrew's	26	Knox	27
Smithville		Mount Pleasant	
Beauharnois, St. Edward's	9	Korean	24
Beaverton	14	Briercrest, Knox (see Moose Jaw)	36
Gamebridge, Knox		Brighton, St. Andrew's (see Colborne)	14
Beechridge, St. Urbain (see Horwick)	9	Bristol Memorial (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,		St. Paul's	25
Belmore, Knox (see Bluevale)	32	Strathcona	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, Chatham)	6		
Blue Mountain, Knox	3	C	
East River, St. Mary's, Zion		Caintown, St. Paul's	10
Garden of Eden, Blair		Lansdowne, Church of the Covenant	
Blueberry Mountain, Munro		Caledonia, Bethel (NS) (see East River)	3
(see Wanham)	38	Caledonia (PEI)	
Bluevale, Knox	32	(see Murray Harbour North)	7
Belmore, Knox		Caledonia (ON)	25
Bobcaygeon, Knox	14	Calgary:	
Rosedale		Calvin, Hungarian	41
Bolsover, St. Andrew's	14	Centennial	41
Kirkfield, St. Andrew's		Grace	41
Woodville Community		Knox	41
Bolton, Caven	19	Korean	46
Bookton (see Norwich)	27	St. Andrew's	41
Boston	18	St. Giles	41
Omagh		Trinity	41
Boularderie Pastoral Charge	1	Valleyview	41
Big Bras d'Or, St. James		Varsity Acres	41
Ross Ferry, Knox		Westminster	41
Bowmanville, St. Andrew's	14	Cambridge:	
Bracebridge, Knox	20	Central	23
Bradford, St. John's	19	Knox Preston	23
Bradner	44	Knox's Galt	23
		St. Andrew's Galt	23

Congregation	Presbytery	Congregation	Presbytery
St. Andrew's Hespeler	23	Cobourg, St. Andrew's	14
St. Giles	23	Cochrane, Knox	21
Camlachie, Knox (see Wyoming-Camlachie Charge)	30	Colborne, Old St. Andrew's	14
Campbellford, St. Andrew's	14	Brighton, St. Andrew's	
Burnbrae, St. Andrew's		Coldwater, St. Andrew's	20
Campbell River, Trinity	45	Moonstone, Knox	
Campbellton, Knox (see Dalhousie)	6	Collingwood, First	20
Campbellville, St. David's	18	Comox, Comox Valley	45
Canoe Cove (see Central Parish)	7	Conn, Knox (see Mount Forest)	23
Cannington, Knox	14	Conquerall Mills, St. Matthew's (see New Dublin-Conquerall)	4
Cresswell, St. John's		Cookstown, Living Faith Community	20
Wick		Coquitlam	44
Carberry, Knox-Zion	35	Cornwall, St. John's	10
Cardigan, St. Andrew's (see Montague)	7	Corunna, St. Andrew's	30
Cardinal, St. Andrew's and St. James (see Iroquois)	10	Cote des Neiges (see Montreal)	9
Cariboo Region, Cariboo	43	Craighurst (see Hillsdale)	20
Carleton Place, St. Andrew's	12	Cranbrook (BC), Knox	42
Carlisle, New, Knox	6	Cranbrook (ON), Knox (see Monkton)	31
Carluke, St. Paul's	25	Creemore, St. Andrew's	20
Binbrook, Knox		Cresswell, St. John's (see Cannington)	14
Catalone, St. James (see Louisburg-Catalone Charge)	1	Creston, St. Stephen's	42
Central Parish Pastoral Charge	7	Crieff, Knox	23
Clyde River, Burnside		Crinan, Argyle	28
Canoe Cove		Largie, Duff's	
Churchill		Cromarty	31
Nine Mile Creek		Crowland (see Welland)	26
Centre Road, Knox (see Beechwood)	30	D	
Charlottetown:		Dalhousie Charge	6
St. James	7	Campbellton, Knox	
St. Mark's	7	Dalhousie, St. John's	
Marshfield, St. Columba's		Dartmouth:	
Zion	7	Iona	4
Chateauguay, Maplewood	9	St. Andrew's	4
Chatham:		Musquodoboit Harbour	
First	29	Dawn, Knox (see Petrolia)	30
Korean Church of Chatham-Kent	24	Dawson Creek, St. James	38
St. James	29	Dean, Sharon	4
Chatsworth, St. Andrew's	32	Delhi, Calvin	27
Dornoch, Latona		Derby, Ferguson (see Millerton)	6
Chauvin, Westminster	39	Deseronto, Church of the Redeemer (see Picton)	13
Wainwright, St. Andrew's		Dixonville, Strang (see North Peace Territorial Ministry)	38
Chesley, Geneva	32	Doon (see Kitchener)	23
Chesterville, St. Andrew's	10	Dorchester	28
Morewood		South Nissouri	
Chetwynd, Shared Ministry	38	Dornoch, Latona (see Chatsworth)	32
Chilliwack, Cooke's	44	Dover, New St. Andrew's	29
Chinese		Valetta	
Celebration North	16	Drayton, Knox (see Palmerston)	23
Markham	15	Dresden	29
Mississauga	18	Rutherford	
Montreal	9	Dromore, Amos	32
Toronto	16	Holstein, Knox	
Vancouver	44	Normanby, Knox	
Victoria	45	Duart	29
Windsor	29	Dublin Shore, Knox (see New Dublin-Conquerall)	4
Churchill (see Central Parish)	7	Dunbar (see Morrisburg)	10
Clairville, St. Andrew's (see Bass River)	6	Duncan, St. Andrew's	45
Clarkson Road (see Mississauga)	18	Dundas, Knox	25
Claude	18	Dundalk, Erskine	32
Clinton, St. Andrew's (see Seaforth)	31	Swinton Park, St. Andrew's	
Clyde River, Burnside (see Central Parish) ..	7	Dunedin, Knox	20
Cobden, St. Andrew's	12		
Ross, St. Andrew's			

Congregation	Presbytery	Congregation	Presbytery
Dunleath (see Yorkton)	36	Fonthill, Kirk on the Hill	26
Dunnville, Knox	26	Forest, St. James	30
Dunvegan, Kenyon	10	Formosan, Toronto	16
Kirk Hill, St. Columba		Fort Coulonge, St. Andrew's	12
Durham (ON)	32	Bristol Memorial	
Durham (NS) (see West River)	3	Fort Erie, St. Andrew's-Knox	26
Dutton, Knox-St. Andrew's	28	Fort Frances, St. Andrew's	33
Duvernay, St. John's (see Laval)	9	Fort McMurray, Faith	39
E		Fort St. John, St. John	38
Earlton, Knox (see Scotsburn)	3	Framboise, St. Andrew's (see Grand River)	1
East Oro, Essen (see Uptergrove)	20	Fredericton, St. Andrew's	5
East River Pastoral Charge	3	Freeland (see Richmond Bay)	7
Caledonia, Bethel		Freetown	7
St. Paul's		French River (see Merigomish)	3
Springville		G	
Sunnybrae, Calvin		Gairloch, St. Andrew's	
East River, St. Mary's Zion (see Blue		(see Hopewell)	3
Mountain)	3	Galahad, St. Paul's (see Killam)	39
Eastern Charlotte Charge	5	Galt, Knox's (now Cambridge)	23
Pennfield, The Kirk		Galt, St. Andrew's (now Cambridge)	23
St. Georges, The Kirk		Gamebridge, Knox (see Beaverton)	14
Eckville, St. Paul's	40	Gananoque, St. Andrew's	13
Eden Mills (see Rockwood)	23	Ganton (see Lloydminster)	39
Edmonton:		Garden of Eden, Blair	
Antioch	39	(see Blue Mountain)	3
Callingwood Road	39	Gatineau, St. Andrew's (Aylmer)	11
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	Grand Falls/Windsor, St. Matthew's	2
Flos, Knox		Grande Prairie, Forbes	38
Elora, Knox	23	Grand River	1
Alma, St. Andrew's		Framboise, St. Andrew's	
Elphin (see McDonald's Corner)	12	Loch Lomond, Calvin	
Embro, Knox	27	Grand Valley, Knox	18
Harrington, Knox		Gravel Hill, St. James-St. Andrew's	
Englehart, St. Paul's	21	(see Avonmore)	10
Tomstown		Gravenhurst, Knox	20
Englishtown, St. Mark's (see Baddeck)	1	Greenhill, Salem (see West River)	3
Erin, Burns	18	Greenstone, St. Andrew's	33
Ospringle, Knox		Grenfell, Trinity	36
Estevan, Westminster	36	Grimsby, St. John's	25
Exeter, Caven	31	Guelph:	
F		Knox	23
Fabreville	9	Kortright	23
Faro, Church of Apostles	38	St. Andrew's	23
Fenelon Falls, St. Andrew's	14	Westminster-St. Paul's	23
Glenarm, Knox		H	
Fergus, St. Andrew's	23	Hagersville, St. Andrew's	25
Feversham, Burns (see Markdale)	32	Port Dover, Knox	
Finch, St. Luke's-Knox (see Avonmore)	10	Halifax:	
Fingal, Knox	28	Calvin	4
Flin Flon, St. Andrew's	35	Knox	4
Flos, Knox (see Elmvale)	20	Church of St. David	4

Congregation	Presbytery	Congregation	Presbytery
Halton Hills:		Hunter River	7
Acton, Knox	18	Brookfield	
Georgetown, Knox	18	Glasgow Road	
Limehouse		Huntingdon, St. Andrew's	9
Hamilton:		Athelstan	
Central	25	Huntsville, St. Andrew's	20
Chalmers	25		
Chedoke	25	I	
Cheyne (Stoney Creek)	25	Ilderton, Bethel	28
Erskine	25	Indian Brook, William Read (see North	1
Heritage Green (Stoney Creek)	25	River and North Shore)	
John Calvin Hungarian	25	Ingersoll, St. Paul's	27
MacNab Street	25	Ingleside, St. Matthew's	10
New Westminster	25	Innerkip	27
Roxborough Park	25	Innisfail, St. Andrew's (see Red Deer,	
St. Columba	25	Chalmers St Andrew's)	40
St. Cuthbert's	25	Inverness, St. Andrew's	8
St. David (see St. John & St. Andrew) ...	25	Iroquois, Knox	10
St. John & St. Andrew	25	Cardinal, St. Andrew's & St. James	
St. David's		Ivy	20
St. Paul's	25		
South Gate	25	J	
Trinity	25	Jarrett, Willis, (see Uptergrove)	20
Hamilton, Bermuda, St. Andrew's	17	Jarvis, Knox	25
Hampton, St. Paul's	5	Walpole, Chalmers	
Barnesville		Jasper Korean	46
Hanover, St. Andrew's	32		
Ayton, Knox		K	
Hanwell, St. James	5	Kamloops, St. Andrew's	43
Hardwood Lands (see Elmsdale)	4	Kanata, Trinity	11
Harrington, Knox (see Embro)	27	Kapuskasing, St. John's	21
Harriston, Knox-Calvin	23	Kars, St. Andrew's	11
Hartney, St. Paul's	35	Kelowna, St. David's	43
Hartsville	7	Kemptville-Oxford Mills Pastoral Charge:	
Harvey Station, Knox	5	Kemptville, St. Paul's	10
Acton		Oxford Mills, St. Andrew's	10
Hastings, St. Andrew's (see Warkworth)	14	Kenloch (see Middle River)	1
Havelock, Knox (see Norwood)	14	Kenora, First	34
Hawkesbury, St. Paul's (see Vankleek Hill)..	10	Kensington	7
Heart Lake, Brampton	18	New London, St. John's	
Hemmingford, St. Andrew's	9	Kerwood, West Adelaide (see Beechwood) .	30
Hensall, Carmel	31	Keswick	19
Hespeler, St. Andrew's (now Cambridge)	23	Killam	39
Hillsburgh, St. Andrew's	18	Galahad, St. Paul's	
Hillsdale, St. Andrew's	20	Kilmaurs, St. Andrew's	12
Craighurst, Knox		Kimberley, St. Andrew's	42
Holstein (see Dromore)	32	Kinburn, St. Andrew's (see Almonte)	12
Hopewell, First	3	Kincardine, Knox	32
Gairloch, St. Andrew's		King City, St. Andrew's	19
Rocklin, Middle River		Kingston:	
Horning's Mills, Knox	20	St. Andrew's	13
Howick, Georgetown	9	St. John's (Pittsburgh)	13
Hudson's Hope, St. Peters	38	Sand Hill	
Hungarian		Strathcona Park	13
First (Oshawa)	15	Kinlough (see Teeswater)	32
First (Toronto)	17	Kinloss, South (see Lucknow)	32
First (Windsor)	29	Kintyre, Knox	28
First (Vancouver)	44	New Glasgow, Knox	
Calvin (Calgary)	41	Rodney, St. John's	
Calvin (Delhi)	27	Kipling, Bekevar	36
Calvin (Edmonton)	31	Kirk Hill, St. Columba's (see Dunvegan)	10
Calvin (Ottawa)	11	Kirkfield (see Bolsover)	14
John Calvin (Hamilton)	25	Kirkland, St. David's	5
Montreal	9	Kirkland Lake, St. Andrew's	21
Welland	26	Kirkwall	25
		Sheffield, Knox	

Congregation	Presbytery	Congregation	Presbytery
Kitchener:		Largie, Duff (see Crinan)	28
Calvin	23	Laval (Duvernay), St. John's	9
Doon	23	Leamington, Knox	29
Kitchener East	23	Leaskdale, St. Paul's	15
Kitchener-Waterloo Korean	24	Leggatt's Point	8
St. Andrew's	23	Lenore	35
Kitimat (see Prince Rupert)	43	Lethbridge:	
Knollwood Park (see London)	28	Bethlen	41
Knox, Sixteen	18	St. Andrew's	41
Komoka, Knox (see North	28	Limehouse (see Georgetown)	18
Caradoc-St. Andrew's)		Lindsay, St. Andrew's	14
Korean:		Listowel, Knox	31
Abbotsford	46	Little Harbour	3
Brantford	24	Pictou Landing, Bethel	
Burnaby:		Little Narrows	1
Korean	46	Whycocomagh, St. Andrew's	
Trinity	46	Lloydminster, Knox	39
Calgary	46	Ganton	
Edmonton	46	Loch Lomond, Calvin (see Grand River)	1
Jasper	46	Lochwinnoch	12
Kitchener-Waterloo	24	Lockport Community (see Stonewall)	34
Korean Church of Chatham-Kent	24	London:	
London, Christian	24	Chalmers	28
Maple Ridge	46	DaySpring	28
Mississauga, Westside	24	Elmwood Avenue	28
Mississaug, Westside Community	24	Knollwood Park	28
Montreal	24	Korean	24
Nanaimo	46	New St. James	28
Niagara Falls	24	Oakridge	28
Oshawa	15	St. George's	28
North Vancouver	46	St. Lawrence	28
Port Coquitlam, Soojung	46	Trinity Community	28
Surrey:		Westmount	28
Grace	46	Longueuil, St. Andrew's (St. Lambert)	9
Kwangya	46	Lost River	9
Korean	46	Lot 14 (see Richmond Bay)	7
Toronto:		Louisbourg-Catalone Pastoral Charge	1
Dahdrim	24	Louisbourg, Zion	
Galilee	24	Catalone, St. James	
Mahn Min	24	Lower Sackville, First Sackville	4
Myung Sung	24	Lucknow	32
Pilgram Korean	24	South Kinloss	
St. Timothy	24	Lunenburg, St. Andrew's	4
Toronto	24	Rose Bay, St. Andrew's	
Vaughan Community	24		
Yae Dalm	24	M	
Vancouver	46	MacLennan's Mountain, St. John's	3
Vancouver, Galilee	46	Madoc, St. Peter's	13
Waterloo, Kitchener-Waterloo	24	Magnetawan, Knox (see Burk's Falls)	22
Winnipeg	46	Maisonneuve (see Montreal)	9
Kouchibouguac, Knox (see Miramichi,		Malton, St. Mark's	18
Chatham)	6	Manotick, Knox	11
L		Mansfield (see Alliston)	20
Lac La Hache, Caribou	43	Maple, St. Andrew's	19
Lachute, Margaret Rodger Memorial	9	Maple Ridge:	
Lake Ainslie (see Middle River)	1	Haney	44
Lake Dore	12	Maple Ridge (Korean)	46
Lakefield, St. Andrew's	14	Maple Valley, St. Andrew's	20
Lakehurst, Knox		Marine Drive Kirk's Pastoral Charge	3
Lakehurst, Knox (see Lakefield)	14	Glenelg	
Lakeshore, St. Andrew's	29	Sherbrooke, St. James	
Lancaster, St. Andrew's	10	Marion Bridge, St. Columba (see Mira	
Martintown, St. Andrew's		Pastoral Charge)	1
Langley	44	Markdale Cooke's	32
Lansdowne, Church of the Covenant	10	Feversham	

Congregation	Presbytery	Congregation	Presbytery
Markham:		Monkton, Knox	31
Chapel Place	19	Cranbrook, Knox	
Chinese	19	Montague, St. Andrew's	7
St. Andrew's	19	Cardigan, St. Andrew's	
Marshfield (see Charlottetown, St. Mark's) ..	7	Montreal:	
Marshy Hope (see Barney's River)	3	Briarwood	9
Martintown, St. Andrew's (see Lancaster) ...	10	Chambit	9
Maxville, St. Andrew's	10	Chinese	9
Moose Creek, Knox		Côte des Neiges	9
St. Elmo, Gordon		Eglise St. Luc	9
McClure's Mills, St. Paul's		Ephriam Scott Memorial	9
(see Truro, St. James)	4	First (Verdun)	9
McDonald's Corners, Knox	12	Ghanaian	9
Elphin		Knox, Crescent, Kensington & First	9
Snow Road		Korean	24
Meaford, Knox	32	Livingstone	9
Medicine Hat:		Hungarian	
Riverside	41	Maisonneuve	9
St. John's	41	Montreal West	9
Melbourne:		St. Andrew and St. Paul	9
Guthrie (see Appin)	28	St. Columba by the Lake (Pointe Claire) ..	9
St. Andrew's	8	Taiwanese Robert Campbell	9
Melfort, St. James	37	Town of Mount Royal	9
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 & Mountain Charge)	10
Mira Pastoral Charge	1	Mount Forest, St. Andrew's	23
Mira Ferry, Union		Conn, Knox	
Marion Bridge, St. Columba		Mount Pleasant, Brantford (see Knox)	27
Miramichi:		Mount Royal, Town of (see Montreal)	9
Chatham, Calvin	6	Maisonneuve-St. Cuthbert's	
Black River Bridge, St. Paul's		Murray Harbour North	7
Kouchibouquac, Knox		Caledonia	
Newcastle, St. James	6	Murray Harbour South	
Mississauga:		Peter's Road	
Almanarah	18	Murray Harbour South (see Murray Harbour North)	7
Chinese	18	Musquodoboit Harbour (see Dartmouth)	4
Clarkson Road	18		
Dixie	18	N	
Erindale	18	Nanaimo:	
Glenbrook	18	Korean	46
St. Andrew's (Port Credit)	18	St. Andrew's	45
St. Andrew's (Streetsville)	18	Napier, St. Andrew's (see Alvinston)	30
Westside (Korean)	24	Nassagaweya	18
Westside Community	24	Neepawa, Knox	35
White Oak	18	Neil's Harbour, St. Peter's	1
Mission, St. Paul's	44	Nelson, First	42
Mistawasis	37	Nepean (see Ottawa):	
Mitchell, Knox	31	Greenview	11
Molesworth, St. Andrew's	31	Parkwood	11
Moncton, St. Andrew's	5		

Congregation	Presbytery	Congregation	Presbytery
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
New Glasgow (ON), Knox (see Kintyre)	28	Ormstown	9
New Jersey, Zion (see Tabusintac)	6	Rockburn	
New Liskeard, St. Andrew's	21	Oro, Trinity	20
New London, St. John's (see Kensington)	7	Oshawa:	
New Minas, Kings	4	Knox	15
New Westminster:		Korean	15
First	44	St. James	15
Knox	44	St. Luke's	15
St. Aidan's	44	St. Paul's	15
Newcastle, St. James (see Miramichi)	6	Ospringle, 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	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
Dixonville, Strang			
North Pelham, First	26	P	
Rockway		Paisley, Westminster	32
North River and North Shore:		Glamis, St. Paul's	
Indian Brook, William Reid	1	Palmerston, Knox	23
North River, St. Andrew's	1	Drayton, Knox	
North Sydney, St. Giles	1	Paris	27
North Tryon	7	Parry Sound, St. Andrew's	20
North Vancouver		Parkville, St. Columba	45
Korean	46	Pembroke, First	12
St. Andrew's & St. Stephen's	44	Penetanguishene, First	20
North Yarmouth, St. James (see Belmont)	28	Pennfield, The Kirk (see Eastern Charlotte Pastoral Charge)	5
Norval	18	Penticton, St. Andrew's	43
Union		Perth, St. Andrew's	12
Norwich, Knox	27	Petawawa	12
Bookton		Point Alexander	
Norwood, St. Andrew's	14	Peterborough:	
Havelock, Knox		St. Giles	14
Nottawa, Emmanuel	20	South Monaghan, Centreville	
O		St. Paul's	14
Oak Point, St. Matthew's, Bartibog Bridge ...	6	St. Stephen's	14
(see Tabusintac)		Peter's Road (see Murray Harbour North) ...	7
Oakville:		Petrolia, St. Andrew's	30
Hopedale	18	Dawn, Knox	
Knox	18	Pickering, Amberlea	15
Knox Sixteen	18	Picton, St. Andrew's	13
Trafalgar	18	Deseronto, Church of the Redeemer	

Congregation	Presbytery
Pictou:	
First	3
St. Andrew's	3
Pictou Landing, Bethel (see Little Harbour) ..	3
Pictou Island, Sutherland	3
Pierrefonds, Westminster (see Montreal)	9
Pinawa, Pinawa Christian Fellowship	34
Pincourt, Ile Perrot	9
Pittsburgh, St. John's (see Kingston)	13
Sandhill	
Point Alexandra (see Petawawa)	12
Point Edward	30
Pointe Claire, St. Columba by the Lake (see Montreal)	9
Port Alberni, Knox	45
Port Carling, Knox	20
Torrance, Zion	
Port Colborne, First	26
Port Coquitlam, Soojung	46
Port Credit, St. Andrew's	
(Mississauga)	18
Port Dover, Knox (see Hagersville)	25
Port Elgin:	
Tolmie Memorial (ON)	32
Burgoyne, Knox	
St. James (NB)	5
Port Hope, St. Paul's	14
Port McNicoll, Bonar	20
Victoria Harbour, St. Paul's	
Port Perry, St. John's	14
Port Stanley, St. John's	28
Portage la Prairie, First	35
Portuguese Speaking	17
Prescott, St. Andrew's	10
Spencerville, St. Andrew's-Knox	
Priceville, St. Andrew's	32
Prince Albert, St. Paul's	37
Prince George, St. Giles	43
Prince Rupert, First	43
Kitimat	
Pugwash, St. John's (see Tatamagouche)	3
Puslinch, Duff's	23
Q	
Qu'Appelle, St. Andrew's	36
Quebec City, St. Andrew's	8
R	
Ratho	27
Red Deer:	
Knox	40
Chalmers St. Andrew's	40
Innisfail, St. Andrew's	
Willow Valley	40
Regina:	
First	36
Norman Kennedy	36
Renfrew	12
Rexdale	17
Richmond (BC)	44
Richmond, St. Andrew's (ON)	11
Richmond Bay Pastoral Charge:	
Freeland	7
Lot 13	7
Tyne Valley	7
Victoria West	7
Richmond Hill	19

Congregation	Presbytery
Ridgetown, Mount Zion	29
Ripley, Knox (see Ashfield)	32
River Denys (see Orangedale)	1
River John, St. George's	3
Toney River, St. David's	
Riverfield	9
St. Urbain, Beechridge	
Riverview:	
St. Andrew's (see Springhill, NS)	3
Bethel (NB)	5
Rockburn (see Ormstown)	9
Rocklin, Middle River (see Hopewell)	3
Rockway (see North Pelham)	26
Rockwood	23
Eden Mills	
Rocky Mountain House, Memorial	40
Rodney, St. John's (see Kintyre)	28
Rose Bay, St. Andrew's (see Lunenburg)	4
Rosedale (see Bobcaygeon)	14
Roslin, St. Andrew's	13
Ross, St. Andrew (see Cobden)	12
Ross Ferry, Knox (see Bourlarderie)	1
Rutherford (see Dresden)	29

S

St. Albert, Braeside	39
St. Andrew's East	9
St. Andrew's, Greenock	5
St. Stephen, St. Stephen's	
St. Ann's, Ephraim Scott (see Baddeck)	1
St. Catharines:	
Knox	26
St. Andrew's	26
St. Giles	26
Scottlea	26
West St. Andrew's	26
St. David's, First	26
St. Elmo, Gordon (see Maxville)	10
St. George, The Kirk (see Eastern Charlotte Pastoral Charge)	5
St. John's:	
St. Andrew's	2
St. David's	2
St. Lambert, St. Andrew's (see Longueuil)	9
St. Marys	31
St. Paul's (see East River)	3
St. Stephen, St. Stephen's (see Greenoch)	5
St. Thomas, Knox	28
St. Urbain, Beechridge (see Riverfield)	9
Sackville, St. Andrew's	5
Saint John:	
St. Columba	5
St. John and St. Stephen	5
St. Matthew's	5
Salmon Arm, St. Andrew's	43
Saltsprings, St. Luke's (see West River)	3
Sand Hill (see St. John's, Kingston)	13
Sandwith, St. Philip's	37
Sarnia:	
Laurel-Lea-St. Matthew's	30
Paterson Memorial	30
St. Andrew's	30
St. Giles	30
Saskatoon:	
Calvin Goforth	37
McKercher Drive	

Congregation	Presbytery	Congregation	Presbytery
Circle West	37	Stroud	20
Parkview	37	Sudbury:	
McKercher Drive (see Calvin Goforth) ..	37	Calvin	22
Native Circle Ministry	37	Hillside	22
Parkview (see Circle West)	37	Knox	22
St. Andrew's	37	Summerland, Lakeside	43
Sauble Beach, Huron Feathers	32	Summerside	7
Sault Ste. Marie:		Sundridge, Knox (see Burk's Falls)	22
St. Paul's	22	Sunnidale, Zion (see Stayner)	20
Victoria		Sunnybrae, Calvin (see East River)	3
Westminster	22	Sunny Corner, St. Stephen's	6
Schomberg, Emmanuel	19	Warwick, St. Paul's	
Scotsburn, Bethel	3	Surrey:	
Earlton, Knox		Grace	46
West Branch, Burns Memorial		Korean	46
Scotstown, St. Paul's	8	Kwangya	46
Seaforth, First	31	St. Andrew's, Newton	44
Clinton, St. Andrew's		Whalley	44
Selkirk, Knox	34	Sutherland's River (see Thorburn)	3
Shakespeare	31	Sutton West, St. Andrew's	19
Sheffield, Knox (see Kirkwall)	25	Swift Current, St. Andrew's	36
Sherbrooke:		Swinton Park, St. Andrew's (see Dundalk)	32
St. James (see Marine Drive Kirk)	3	Sydney, Bethel	1
St. Andrew's	8	Sydney Mines, St. Andrew's	1
Sherwood Park	39	Sylvan Lake, Memorial	40
Shipman	37	Sylvania, Knox	37
Sidney, Saanich Peninsula	45		
Simcoe, St. Paul's	27	T	
Slocan, St. Andrew's	42	Tabusintac, St. John's	6
Slocan Valley Community		New Jersey, Zion	
Smiths Falls, Westminster	12	Bartibog Bridge, St. Matthew's (Oak Point) ..	
Smithville (see Beamsville)	26	Tara, Knox	32
Snow Road (see McDonald's Corners)	12	Allenford, St. Andrew's	
Sooke, Knox	45	Tatamagouche, Sedgewick Memorial	3
South Kinloss (see Lucknow)	32	Pugwash, St. John's	
South Monaghan, Centreville (see Peterborough, St. Giles)	14	Wallace, St. Matthew's	
Southampton, St. Andrew's	32	Teeswater, Knox	32
South Nissouri (see Dorchester)	28	Kinlough	
Spencerville, St. Andrew's-Knox (see Prescott)	10	Thamesville, St. James	29
Springhill, St. David's	3	Thedford, Knox	30
Oxford, St. James		Watford, St. Andrew's	
Riverview, St. Andrew's		Thompson, St. Andrew's	34
Springville (see East River)	3	Thorburn, Union	3
Stanley, St. Peter's	5	Sutherland's River	
Stayner, Jubilee	20	Thornbury, St. Paul's	32
Sunnidale Corners, Zion		Thornhill	19
Stellarton, First	3	Thorold, St. Andrew's	26
Stirling, St. Andrew's	13	Thunder Bay:	
West Huntingdon, St. Andrew's		Calvin	33
Stittsville, St. Andrew's	11	First	33
Stokes Bay, Knox	32	Lakeview	33
Stonewall, Knox	34	St. Andrew's	33
Lockport Community		Tillsonburg, St. Andrew's	27
Stony Plain, Parkland First	39	Timmins, MacKay	21
Stoney Creek:		Tisdale, St. Andrew's (see Melfort)	37
Cheyne	25	Tiverton, Knox	32
Heritage Green	25	Tomstown (see Englehart)	21
Stouffville, St. James	19	Toney River, St. David's (see River John) ...	3
Stratford:		Toronto:	
Knox	31	Albion Gardens	17
St. Andrew's	31	Armour Heights	16
Strathroy, St. Andrew's	30	Beaches	16
Streetsville, St. Andrew's		Bonar-Parkdale	17
(Mississauga)	18	Bridlewood	15
		Calvin	16

Congregation	Presbytery	Congregation	Presbytery
Celebration	17	Weston	17
Celebration North	16	Westview	16
Chinese (Toronto)	16	Wexford	15
Clairlea Park	15	Willowdale	16
Dahdrim	24	Wychwood-Davenport	17
Faith Community	16	Yae Dalm (Korean)	24
Fallingbrook	15	York Memorial	17
First Hungarian	15	Torrance, Zion (see Port Carling)	20
Galilee (Korean)	24	Tottenham, Fraser	19
Gateway Community	16	Town of Mount Royal (see Montreal)	9
Ghanaian	17	Trail, First	42
Glebe	16	Trenton, St. Andrew's	13
Glenview	16	Truro, St. James'	4
Graceview	17	McClure's Mills, St. Paul's	
Grace	15	Tweed, St. Andrew's	13
Guildwood Community	15	Tyndale, St. George's	9
Iona	16	Tyne Valley (see Richmond Bay)	7
Knox (Agincourt)	15		
Knox	16	U	
Korean		Union (see Norval)	18
Dadrim	24	Unionville	19
Galilee	24	Uptergrove, Knox	20
Korean Myung Sung	24	East Oro, Essen	
Mahn-Min	24	Jarratt Willis	
Pilgrim	24	Uxbridge, St. Andrew's-Chalmers	15
St. Timothy	24		
Toronto	24	V	
Vaughan Community	24	Valcartier, St. Andrew's	8
Yae Dalm	24	Valetta (see Dover)	29
Leaside	16	Vancouver:	
Mahn-Min (Korean)	24	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
Pilgrim (Korean)	24	St. Andrew's and St. Stephen's (North Vancouver)	44
Pine Ridge	17	St. Columba	44
Portuguese Speaking	17	Surrey Korean (see Surrey)	46
Queen Street East	16	Taiwanese	44
Rexdale	17	West Point Grey	44
Riverdale	16	West Vancouver	44
Rosedale	16	Vankleek Hill, Knox	10
Runnymede	17	Hawkesbury, St. Paul's	
St. Andrew's (Humber Heights)	17	Vankoughnet, St. David's	20
St. Andrew's (Islington)	17	Vaughan, St. Paul's	19
St. Andrew's (Scarborough)	15	Verdun, First (see Montreal)	9
St. Andrew's	16	Vernon:	
St. David's	15	Osgoode (ON)	11
St. Giles, Kingsway	17	Knox (BC)	43
St. John's	16	Victoria:	
St. John's (Milliken)	15	Chinese	45
St. Mark's	16	Knox	45
St. Stephen's	15	St. Andrew's	45
St. Stephen's (Weston)	16	Trinity	45
St. Timothy's (Korean)	24	West Shore	45
Toronto Central Taiwanese	16	Victoria (see Sault Ste. Marie, St. Paul's) ...	22
Toronto Formosan	16	Victoria Harbour, St. Paul's (see Port McNicoll)	20
Trinity Mandarin	16	Victoria West (see Richmond Bay)	7
Trinity (York Mills)	16	Virden, St. Andrew's	35
University	17		
Vaughan Community (Korean)	24	W	
Victoria-Royce	17	Wainwright, St. Andrew's (see Chauvin)	39
Westminster	15	Walkerton, Knox	32
Westminster	16		

Congregation	Presbytery	Congregation	Presbytery
Wallace, St. Matthew's (see Tatamagouche)	3	Kildonan	34
Wallaceburg, Knox	29	Manitoba Korean	46
Walpole, Chalmers (see Jarvis)	25	St. Andrew's	34
Wanham, Knox	38	St. James	34
Blueberry Mountain, Munro		St. John's	34
Wardville, St. John's (see Glencoe)	28	Westwood	34
Warkworth, St. Andrew's	14	Winnipegosis, Knox	35
Hastings, St. Andrew's		Winterbourne, Chalmers	23
Warwick, St. Paul's (see Sunny Corner)	6	Woodbridge	19
Wasaga, Wasaga Beach Community	20	Wood Islands (see Belfast)	7
Waterdown, Knox	25	Woodstock:	
Waterloo:		Knox (ON)	27
Kitchener-Waterloo Korean	24	St. Paul's (NB)	5
Knox	23	Woodville (see Bolsover)	14
Waterloo North	23	Wyoming-Camlachie Charge	
Watford (see Thedford)	30	Wyoming, St. Andrew's	30
Welland:		Camlachie, Knox	30
Hungarian	26		
Crowland		Y	
Knox	26	Yarmouth, North, St. James (see Belmont)	28
St. Andrew's	26	Yorkton, Knox	36
West Branch, Zion (see Bass River)	6	Dunleath	
West Branch, Burn's Memorial (see Scotsburn)	3		
West Dublin, St. Matthew's (see New Dublin-Conquerall)	4		
West Flamborough	25		
West Huntingdon, St. Andrew's (see Stirling)	13		
West Point (see Alberton, PEI)	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:			
St. Andrew's	15		
Whitechurch, Chalmers	32		
White Rock, St. John's	44		
Whitewood, Knox (see Moosomin)	36		
Whycomagh St. Andrew's (see Little Narrows)	1		
Warton, St. Paul's	32		
Wick (see Cannington)	14		
Willis Jarratt (see Uptergrove)	20		
Winchester & Mountain Charge:			
Winchester, St. Paul's	10		
Mountain, Knox	10		
Windsor:			
Chinese	29		
First Hungarian	29		
Forest Glade	29		
Paulin Memorial	29		
Riverside	29		
St. Andrew's	29		
St. John's (NS)	4		
Noel Road, St. James			
St. Matthew's (NF)	2		
Wingham, St. Andrew's	32		
Winnipeg:			
Calvin	34		
First	34		

ADDRESS LIST OF PROFESSIONAL CHURCH WORKERS

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The following contains addresses as of July 2005 and changes that will occur shortly thereafter, and of which the Clerks have been notified.

CODE: A = Appendix to Roll D = Diaconal Ministers DA = Diaconal Minister on Appendix to Roll

M = Overseas Missionary L = Lay Missionary

Ordained Ministers on the Constituent Roll have no designation by their name.

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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	Lambton-West Middlesex
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

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