

THE  
ACTS AND PROCEEDINGS  
OF  
THE ONE HUNDRED AND THIRTY-FOURTH  
**GENERAL ASSEMBLY**  
OF  
**THE PRESBYTERIAN CHURCH IN CANADA**  
  
OTTAWA, ONTARIO  
  
JUNE 1ST - JUNE 6TH, 2008

## GENERAL ADDRESSES

CHURCH OFFICES AND ARCHIVES	50 Wynford Drive, Toronto, Ontario M3C 1J7 Phone (416) 441-1111; 1-800-619-7301 Fax (416) 441-2825, <a href="http://www.presbyterian.ca">www.presbyterian.ca</a>
KNOX COLLEGE	59 St. George Street, Toronto, Ontario, M5S 2E6 Phone (416) 978-4500; Fax (416) 971-2133 <a href="mailto:knox.college@utoronto.ca">knox.college@utoronto.ca</a>
PRESBYTERIAN COLLEGE	3495 University Street, Montreal, Quebec, H3A 2A8 Phone (514) 288-5256; Fax (514) 288-8072 <a href="mailto:info@presbyteriancollege.ca">info@presbyteriancollege.ca</a>
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**OFFICERS OF THE 134TH GENERAL ASSEMBLY**

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

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

1985 Guelph,	Joseph C. McLelland, M.A., B.D., Ph.D., D.D., Pointe Claire, Quebec
1986 London,	J. Charles Hay, M.A., B.D., Ph.D., D.D., Toronto, Ontario
1987 Cornwall,	Tony Plomp, B.A., B.D., D.D., Richmond, British Columbia
1988 Toronto,	Bruce A. Miles, B.A., D.D., Winnipeg, Manitoba
1989 Montreal,	J.J. Harrold Morris, B.A., B.Ed., B.D., Th.M., D.D., Toronto, Ontario
1990 Vancouver,	John F. Allan, U.E., B.A., B.D., D.D., Victoria, British Columbia
1991 Barrie,	John R. Cameron, B.A., B.D., D.D., Charlottetown, Prince Edward Island
1992 Hamilton,	Linda J. Bell, B.A., M.Div., D.Min., McDonald's Corners, Ontario
1993 St. Catharines,	Earle F. Roberts, B.A., D.D., Don Mills, Ontario
1994 Toronto,	George C. Vais, B.A., B.D., D.D., Toronto, Ontario
1995 Waterloo,	Alan M. McPherson, M.A., B.D., Th.M., D.D., Hamilton, Ontario
1996 Charlottetown,	Tamiko (Nakamura) Corbett, B.A., D.D., Toronto, Ontario
1997 Ottawa,	John D. Congram, B.A., B.D., D.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., D.D., Toronto, Ontario
2005 Edmonton,	M. Jean Morris, B.A., M.Div., Th.M., Calgary, Alberta
2006 St. Catharines,	M. Wilma Welsh, Guelph, Ontario
2007 Waterloo,	J.H. (Hans) Kouwenberg, B.A. (Hons.), M. Div., M.A., D. Min., D.D., Abbotsford, British Columbia

### 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. I.K. Kim
Secretary .....	Ms. T. Hamilton
Assembly Council: Convener .....	Ms. L. Duncan
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 .....	Ms. A. Taylor
Business, Committee on, 2009 Assembly: Convener .....	The Rev. A.Yee-Hibbs
Church Doctrine, Committee on: Convener .....	The Rev. D.I. Victor
Ecumenical and Interfaith Relations, Committee on: Convener .....	The Rev. R.N. Faris
Fund For Ministerial Assistance: Convener .....	The Rev. Dr. A.J.R. Johnston
History, Committee on: Convener .....	The Rev. A.J. Sutherland
International Affairs Committee: Convener .....	The Rev. E.M.I. MacLean
Life and Mission Agency: Convener .....	The Rev. D. Cho
General Secretary .....	The Rev. Dr. R.W. Fee
Associate Secretaries:	
Canada Ministries .....	The Rev. G.R. Haynes
Communication and Resource Production .....	Vacant
Education for Discipleship (The Vine Helpline) .....	Ms. D. Henderson
Education for Discipleship (Mission, Stewardship, <i>Presbyterians Sharing ...</i> ) .....	Ms. K. Plater
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 .....	Mr. K. Kim
Maclean Estate Committee: Convener .....	Mr. J. Sheridan
Managing Director, Crieff Hills Community .....	Mr. L. Pentelow
Nominate, Assembly Committee to: Convener .....	Ms. G. Wasacase
Pension and Benefits Board: Convener .....	Ms. C. Thornton
Administrator .....	Ms. J. Haas
Presbyterian Church Building Corporation: Convener .....	Mr. T.H. Thomson
General Manager .....	Mr. J. Seidler
Presbyterian Record: Convener .....	The Rev. I.D. Fraser
Editor .....	The Rev. D. Harris
Theological Education, Committee on: Convener .....	The Rev. D.L. DeWolfe
Knox College Board of Governors:	
Principal .....	The Rev. Dr. J.D. Gordon
Convener .....	Mr. J. Matheson
Presbyterian College Board of Governors:	
Principal .....	The Rev. Dr. J.A. Vissers
Convener .....	Mr. I. G. McDonald
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. W. Fletcher
Trustee Board: Convener .....	Mr. J. Coombs
Secretary .....	Ms. B. Nawratil
Women's Missionary Society: President .....	Ms. D. Bryan
Executive Director .....	The Rev. S.Y.M. Kim

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

2008 Remit which is sent down to presbyteries under the Barrier Act. Please note: a report on this remit 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, 2008** That section 91 of the Book of Forms be amended to read as follows and be submitted to presbyteries under the Barrier Act:

91. Any member of a court who has voted on a question and is not satisfied with the decision is entitled to have his/her dissent recorded. By so doing he/she relieves himself/herself from responsibility for the decision and saves himself/herself from censure on account of it. The dissent must be given in when the decision is announced. Reasons for dissent may be given in at that time or within ten days. If in proper language, they are entered in the minutes. When deemed necessary the court prepares answers that are disposed of by being entered in the appropriate minutes.

**THE ACTS AND PROCEEDINGS OF  
THE ONE HUNDRED AND THIRTY-FOURTH GENERAL ASSEMBLY  
OF  
THE PRESBYTERIAN CHURCH IN CANADA  
HELD AT OTTAWA, ONTARIO  
JUNE 1-6, 2008  
FIRST SEDERUNT**

At the city of Ottawa, Ontario, and within Knox Presbyterian Church there, on Sunday the first day of June in the year of our Lord two thousand and eight, 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 Waterloo, Ontario, in its final sederunt on the eighth day of June 2007.

Public worship was conducted by The Rev. Douglas Kendall, Minister of Knox Presbyterian Church, Ottawa. He was assisted by the Moderator, The Rev. Dr. J.H. (Hans) Kouwenberg, The Rev. Dr. Andrew Johnston, Moderator of the Presbytery of Ottawa, The Rev. Ruth Houtby, St. Giles, Ottawa and The Rev. Gwen Ament, St. Andrew's, Stittsville. The Responsive Psalm was led by Ms. Claire Hage of Knox Church, Ottawa.

Music was provided by the choir of Knox Church directed by Mr. Mervyn Games, Director of Music. The choir presented the anthem *Sing we merrily* by Sidney Campbell, the motets *O taste and see* by R. Vaughan Williams, and *Here O my Lord* by Eleanor Daley.

The Rev. Dr. J.H. (Hans) Kouwenberg preached the sermon which was entitled *Prodigals and Presbyterians*. The Sacrament of Holy Communion was celebrated.

**ASSEMBLY CONSTITUTED**

Thereafter, with prayer, the Moderator, The Rev. Dr. J.H. (Hans) Kouwenberg, 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:

<b>Ministers</b>	<b>Elders</b>
<b>I. SYNOD OF THE ATLANTIC PROVINCES</b>	
<b>1. Presbytery of Cape Breton (Nova Scotia)</b>	
Shirley F. Murdock, Baddeck	Norma M. MacAdam, North Sydney
R. Ritchie Robinson, North Sydney	Charles D. Greaves, Albert Bridge
<b>2. Presbytery of Newfoundland (Newfoundland)</b>	
David W.K. Sutherland, St. John's	Scott M. Marshall, St. John's
<b>3. Presbytery of Pictou (Nova Scotia)</b>	
Calvin J. Crichton, New Glasgow	Beverly A. Clark, Oxford
Donald W. MacKay, New Glasgow	G. Frank MacLeod, Scotsburn
Glen Matheson, New Glasgow	Douglas R. White, River John
<b>4. Presbytery of Halifax-Lunenburg (Nova Scotia)</b>	
Gwendolyn M. Roberts, Bedford	William D. Jardine, Lower Sackville
Brian R. Ross, Truro	Dorice M. Sutcliffe, New Minas

**5. Presbytery of New Brunswick**

John J. Crawford, Quispamsis  
 J. Martin R. Kreplin, Moncton  
 Bonnie M.G. Wynn, York County

Jim W. Cail, Cail's Mills  
 Dallas W. Davis, Fredericton  
 J. Rudy Tucker, L'Etete

**6. Presbytery of Prince Edward Island (Prince Edward Island)**

Mark W. Buell, Murray Harbour North  
 Roger W. MacPhee, Belfast  
 Douglas H. Rollwage, Charlottetown

John I.F. Barrett, Charlottetown  
 Nancy L. Harvey, Summerside

**II. SYNOD OF QUEBEC & EASTERN ONTARIO****7. Presbytery of Quebec (Quebec)**

Stephen A. Hayes, Quebec City

Sarah A. MacDonald, Sherbrooke

**8. Presbytery of Montreal (Quebec)**

Ian D. Fraser, Pointe Claire  
 Coralie M. Jackson-Bissonnette, Pointe Claire  
 D. Barry Mack, St. Lambert  
 Richard R. Topping, Montreal

Thea Calder, Westmount  
 June E. Gouzopoulos, Brossard  
 Verna C. Medina, Montreal West  
 Carole A. Thomas, Montreal

**9. Presbytery of Seaway-Glengarry (Ontario)**

Ruth Y. Draffin, Cornwall  
 Ian C. MacMillan, Williamstown

Ruth M. Pollock, Crysler  
 Janet A. Stark, Kemptville

**10. Presbytery of Ottawa (Ontario)**

Susan V. Clarke, Kars  
 Dorothy C. Herbert, Gracefield (Diaconal)  
 James T. Hurd, Ottawa  
 Daniel MacKinnon, Orleans

W. Philip Campbell, Ottawa  
 Philip H. Kim, Ottawa  
 Ian H.M. Stevenson, Ottawa  
 John Tyler, Ottawa

**11. Presbytery of Lanark & Renfrew (Ontario)**

Milton A. Fraser, Arnprior  
 Alison M. Sharpe, Renfrew

Kenneth O. Black, Arnprior  
 Joan Hilliard, Renfrew

**III. SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA****12. Presbytery of Kingston (Ontario)**

Jennifer L. Cameron, Belleville  
 Anne-Marie J. Jones, Belleville  
 Katherine E. Jordan, Gananoque

Gerald R. Brinson, Tweed  
 Nicholle A. Loney, Deseronto

**13. Presbytery of Lindsay-Peterborough (Ontario)**

J. Dorcas Gordon, Newcastle  
 David J. McBride, Port Hope  
 Linda Park, Lindsay

David F. Brackenridge, Millbrook  
 Harry Neutel, Baltimore  
 Muriel W. Walker, Fenelon Falls

**14. Presbytery of Pickering (Ontario)**

L. Ann Blane, Toronto  
 Mary E. Bowes, Toronto  
 C. Duncan Cameron, Toronto  
 Issa A. Saliba, Whitby  
 Alexander C. Wilson, Toronto

Maureen Coleman, Pickering  
 Naomi J. Goslinski, Toronto  
 Cecil E. Martindale, Markham  
 Stephen Pees, Whitby  
 James T. Seidler, Toronto

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

James F. Biggs, Toronto  
 W. Alexander Bisset, Toronto  
 Angela J. Cluney, Toronto  
 Ian A.R. McDonald, Toronto  
 Paul D. McLean, Toronto  
 Phillip J. Robillard, Toronto  
 Charlotte M. Stuart, Toronto

Marc Buist, Toronto  
 Woon-Yong Chung, Toronto  
 Agnes M. Gollan, Toronto  
 Jennifer Liu, Toronto  
 Beth M. McKay, Toronto  
 Michael Reid, Toronto

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

Paul J. Kang, Toronto  
 Harry J. Klassen, Toronto  
 Alton J. Ruff, Toronto  
 Ronald E. Van Auken, Toronto  
 Isabel L. Vaughan, Toronto

Dorothy Clark, Toronto  
 Keith Heslop, Brampton  
 Sheldon T. Lawrence, Toronto  
 R. Allen Stuart, Toronto  
 Linda H. Wilson, Toronto

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

Randall S. Benson, Caledon East  
 J. Wesley Denyer, Brampton  
 Hong Bum (David) Kim, Mississauga  
 G. Walter Read, Burlington  
 Douglas Scott, Mississauga

W. Thomas Holloway, Oakville  
 Ranee R. T. R. Kanagarajah, Mississauga  
 Olive L. Lofts, Brampton  
 Arthur Smith, Mississauga  
 Robert A. Wightman, Brampton

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

Alan Goh, Markham  
 Kirk D. MacLeod, Keswick  
 Daniel D. Scott, Bradford  
 Kathryn A. Strachan, Stouffville

James (Jim) D. Agnew, King City  
 Makram Barsoum, Richmond Hill  
 Christine C. Simpson, Bradford  
 Dorothy E. Tucker, Downsview

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

Michael P. Barnes, Bracebridge  
 James T. McVeigh, Wasaga Beach  
 Timothy J. Raeburn-Gibson, Collingwood  
 James A. Sitler, Bracebridge

Kenneth J. Burns, Alliston  
 Kathleen D. Magnusson, Angus  
 Gladys Miller, Innisfil  
 Sharon W. Shaw, Duntroon

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

G.J. Harvey Delpont, Kirkland Lake

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

Charlene E. Wilson, Sault Ste. Marie

Shirley A. Infanti, Sault Ste. Marie

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

William J. Bynum, Cambridge  
 S. Wayne Dawes, Cambridge  
 Catherine M. Kay, Guelph  
 Thomas J. Kay, Guelph  
 Marty J. Molengraaf, Guelph  
 Jeffrey J. Veenstra, Cambridge

Marguerite (Meg) E. Burrows, Harriston  
 John (Jack) E. Geddes, Waterloo  
 Robert E. McCuaig, Kitchener  
 George Schieven, Ayr  
 M. Wilma Welsh, Guelph  
 Howard J. Widdis, Conn

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

Kyung Won Cho, Richmond Hill  
 Joseph Choi, Toronto  
 In Kee Kim, Toronto  
 Soo Taeg Lim, Toronto  
 Billy Park, Kitchener  
 Cheol Soon Park, Toronto

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

Robert R. Docherty, Grimsby  
 Stephen R. Lindsay, Stoney Creek  
 Ian McPhee, Hamilton  
 Carol A. Wood, Hamilton  
 M. Anne Yee-Hibbs, Dundas

Margaret R.M. Jessop, Port Dover  
 Dorothy A. Jolliffe, Stoney Creek  
 Helen F. McInnis, Branchton  
 Marilyn Repchuck, Ancaster  
 Paul T. White, Hamilton\*

**25. Presbytery of Niagara (Ontario)**

Catherine J. Campion, Smithville  
 Pieter H. Greyling, St. Catharines  
 L. Paul Shobridge, St. David's

Anne Hammond, Ridgeville

- 26. Presbytery of Paris (Ontario)**  
Olwyn M. Coughlin, Tillsonburg  
Mark B. Gaskin, Brantford  
Jill D. Rickwood, Brantford  
Gloria M. Wasacase, Brantford
- 27. Presbytery of London (Ontario)**  
Terrence D. Ingram, London  
Robert M. Shaw, Rodney  
Michael J. Stol, London  
Mark Turner, London  
John A. Aziz, London  
David J. Laphorne, London  
Duncan D. McMillan, London  
Ronald J. Sparling, London
- 28. Presbytery of Essex-Kent (Ontario)**  
Michael M. Maroney, Chatham  
Wendy Paterson, Windsor  
Robert F. McLean, Amherstburg  
Bonnie L. Pittock, LaSalle
- 29. Presbytery of Lambton-West Middlesex (Ontario)**  
Daniel B. Roushorne, Corunna  
Rebecca N. Roushorne-Lau, Bright's Grove  
Fennegina van Zoeren, Wyoming  
Philip A. Clements, Alvinston  
Amber Frisa de Jong, Ailsa Craig  
Karen Duncan, Watford
- 30. Presbytery of Huron-Perth (Ontario)**  
Hugh C. Jones, Stratford  
James K. Stewart, Milverton  
John M. Zondag, Listowel  
Neal A. Nickles, Goderich  
George Sjaarda, Listowel  
Ruth Ann Woods, Milverton
- 31. Presbytery of Grey-Bruce-Maitland (Ontario)**  
Michelle A. Butterfield-Kocis, Paisley  
Harvey W. Osborne, Teeswater  
Susan J. Samuel, Kincardine  
Patricia E. Carpenter, Hanover  
Erlma J. Haldenby, Lucknow  
Catherine Messer, Paisley
- V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**
- 32. Presbytery of Superior (Ontario)**  
Mark R. McLennan, Thunder Bay  
Leslie I. Shaw, Thunder Bay
- 33. Presbytery of Winnipeg (Manitoba)**  
James (Byung Yun) Ko, Selkirk  
Kevin V. MacDonald, Winnipeg  
Warren R. Whittaker, Winnipeg  
Brooke Kell, Selkirk  
Margaret E. MacNeill, Winnipeg  
Janie L. Patterson, Winnipeg
- 34. Presbytery of Brandon (Manitoba)**  
Paul Sakasov, Brandon  
Bernice Tashiro, Portage la Prairie
- VI. SYNOD OF SASKATCHEWAN**
- 35. Presbytery of Assiniboia (Saskatchewan)**  
Tae-Wook (Jonathan) Kwon, Grenfell  
Margaret Tysdal, Briercrest
- 36. Presbytery of Northern Saskatchewan (Saskatchewan)**  
Amanda R. Currie, Saskatoon  
Allan G. Ireland, Saskatoon
- VII. SYNOD OF ALBERTA & THE NORTHWEST**
- 37. Presbytery of Peace River**  
Gordon A. Strain, Dawson Creek  
(British Columbia)  
Gail E. Scott (Alberta)
- 38. Presbytery of Edmonton-Lakeland (Alberta)**  
Mark D.R. Chiang, Spruce Grove  
O. Heinrich Grosskopf, Edmonton  
Annabelle Wallace, Edmonton  
Brenda J. Brewer, Fort McMurray  
Mavis McKay, St. Albert  
L. Carol Selte, Vermillion
- 39. Presbytery of Central Alberta (Alberta)**  
Ron Tiessen, Rocky Mountain House  
Deanna L. Schroeder, Red Deer

**40. Presbytery of Calgary-Macleod (Alberta)**

Peter D. Coutts, Calgary  
 Ian A. Gray, Calgary  
 Clayton M. Kuhn, Canmore  
 M. Jean Morris, Calgary

Margaret Befus, Calgary  
 Al G. Garden, Medicine Hat  
 E.J. Wes Slimmon, Calgary  
 Frank G. Tigley, Calgary

**VIII. SYNOD OF BRITISH COLUMBIA****41. Presbytery of Kootenay (British Columbia)**

Meridith A. Robertson, Trail

James A. Deeney, Kimberley

**42. Presbytery of Kamloops (British Columbia)**

Shannon K. Bell-Wyminga, Quesnel  
 Charles R. McNeil, Lac La Hache  
 Richard G. Moffat, Kelowna

Margaret I. Brillinger, Westbank  
 Lawrence A. Gilchrist, Vernon  
 Christine E. McIntosh, Prince Rupert

**43. Presbytery of Westminster (British Columbia)**

Geoffrey B. Jay, Surrey  
 J.H. (Hans) Kouwenberg, Abbotsford  
 Murat H. Kuntel, Surrey  
 Bruce L. McAndless-Davis, New Westminster  
 G. Grant Wilson, Vancouver

Colin Hart, North Vancouver  
 Harry McClelland, Vancouver  
 Lindy M. McQueen, Burnaby  
 Victor S. Saunders, Mission  
 Dal W. Schindell, Burnaby

**44. Presbytery of Vancouver Island (British Columbia)**

Richard C. Cleaver, Victoria  
 Harold A. McNabb, Victoria  
 D. Ian Victor, Victoria

Gordon W. Johnson, Courtenay  
 John Wilson, Port Alberni

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

Alfred H.S. Lee, Pitt Meadows  
 Brian E. Oh, Burnaby

James M.K. Kwon, Camrose

**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**

- |                          |                                     |
|--------------------------|-------------------------------------|
| 1. Cape Breton           | Kayla MacNeil, Georges River, NS    |
| 3. Pictou                | Jennifer Clark, Oxford, NS          |
| 5. New Brunswick         | Amanda Craig, Woodstock, NB         |
| 6. Prince Edward Island  | Anne MacLean, Tyne Valley, PE       |
| 8. Montreal              | Sampson Afoakwah, Lachine, QC       |
| 10. Ottawa               | Anne Hurd, Ottawa, ON               |
| 13. Lindsay-Peterborough | Megan Hunter, Lindsay, ON           |
| 16. West Toronto         | Jessica Glover, York, ON            |
| 19. Barrie               | Nicole Goczan, Barrie               |
| 24. Hamilton             | Michelle Inksetter, Ancaster, ON    |
| 26. Paris                | Oliver Gaskin, Brantford, ON        |
| 28. Essex-Kent           | Nicolas Renaud, Windsor, ON         |
| 30. Huron-Perth          | Duncan MacInnes, Atwood, ON         |
| 32. Superior             | Jacob Vander Ploeg, Thunder Bay, ON |
| 33. Winnipeg             | Paul Dick, Winnipeg, MB             |
| 37. Peace River          | Heather Jewell, Fort St. John, BC   |
| 43. Westminster          | Chase Johnson, New Westminster, BC  |
| 45. Western Han-Ca       | Sung Jin Chun, Edmonton, AB         |

**Student Representatives**

- |                                 |                               |
|---------------------------------|-------------------------------|
| 1. Knox College                 | Jeremy Bellsmith, Oshawa, ON  |
| 2. Presbyterian College         | Richard Bonetto, Montreal, QC |
| 3. Vancouver School of Theology | Curtis Bablitz, Vancouver, BC |

### **ELECTION OF THE MODERATOR**

The Rev. Dr. J.H. (Hans) Kouwenberg called upon the Assembly to choose a Moderator to preside over its deliberations. He called on The Rev. Dr. John A. Vissers, convener of the Committee to Advise with the Moderator.

In accordance with the method determined by the 95th General Assembly, the committee placed in nomination the name of The Rev. Cheol Soon Park as Moderator of the 134th General Assembly.

The Rev. Dr. J.H. (Hans) Kouwenberg, Moderator, called for nominations from the floor. There were no further nominations.

On motion of J.T. Hurd, duly seconded and adopted, nominations were closed.

Mr. Woon Chung moved, seconded by The Rev. Alan Goh, that The Rev. Cheol Soon Park be declared elected as Moderator. Adopted. Dr. J.H. Kouwenberg declared The Rev. Cheol Soon Park elected Moderator of the 134th General Assembly. The announcement was greeted with applause.

The Rev. Cheol Soon Park, along with W. Chung and A. Goh, withdrew temporarily in order that the new Moderator might be suitably robed.

The Rev. Dr. J.H. (Hans) Kouwenberg spoke amusingly about the 2007 General Assembly debate over making a liturgical stole a symbol of the office of Moderator then displayed an Aboriginal belt, crafted by a Cree elder and presented to him by The Rev. Margaret Mullin of the Winnipeg Anishinabe Fellowship Centre. He described the belt as a treasure that nurtured a special kinship with Aboriginal people and accompanied him during moderatorial travels. Dr. Kouwenberg also exhibited a stole presented to him by the General Secretary of The Presbyterian Church in Korea during a visit to that country. This too, Dr. Kouwenberg will treasure. Dr. Kouwenberg concluded his brief address by inviting The Rev. Cheol Soon Park forward and presenting him with a stole, much to the delight of the commissioners and congregation. The Assembly expressed appreciation to Dr. Kouwenberg with applause.

### **INSTALLATION OF THE MODERATOR**

The Rev. Dr. J.H. Kouwenberg proceeded to ask The Rev. Cheol Soon Park the appointed questions and installed him as Moderator of the 134th General Assembly. Deputy Clerk, D.G.A. Muir, escorted Dr. Kouwenberg to a pew amongst the commissioners.

### **MODERATOR ADDRESSES ASSEMBLY**

The newly installed Moderator addressed the court. He extended sincere appreciation for the presence of all gathered. He recognized the work of the Presbytery of Ottawa in accommodating the General Assembly and thanked Knox Presbyterian Church for hosting the opening worship service. He expressed gratitude to the presbyteries that nominated him and to the session and members of Toronto Korean Presbyterian Church for the support, prayer, love and care shown. He noted that many members of the congregation had travelled by bus and car to share this moment with him. He concluded his comments by asking for the Assembly's patience explaining, "This is my first experience moderating a General Assembly". The Assembly responded with laughter and applause.

T. Hamilton, Moderator of the Presbytery of East Toronto, and W. Chung presented the Moderator with a bouquet of flowers as an expression of that presbytery's prayerful encouragement.

### **INTRODUCTION OF FORMER MODERATORS**

The Moderator acknowledged the presence of former moderators of General Assemblies:

The Rev. Dr. J.H. (Hans) Kouwenberg (2007), Ms. M. W. Welsh (2006), The Rev. M. Jean Morris (2005), The Rev. Dr. William J. Klempa (1998) and Mrs. Lois Klempa, The Rev. John D. Congram (1997) and Mrs. Liz Congram, and The Rev. John R. Cameron (1991) and Mrs. Anne Cameron.

## **INTRODUCTION OF ECUMENICAL/INTERFAITH/INTERNATIONAL VISITORS**

The Moderator introduced the following visitors: Pastor George Aki, Moderator of the General Assembly, Presbyterian Church of Vanuatu and Pastor Kalsakau Urtalo Zacharie, Assembly Clerk of the same denomination; Dr. Mercy Amba Oduyoye of Trinity Theological Seminary in Legon, Ghana, and the 2008 recipient of the E.H. Johnson “Cutting Edge of Mission” award; Father Jacques Faucher, Ecumenical Officer for the Archbishop of Ottawa, Roman Catholic Church; Dr. Catherine Clifford, Canadian Conference of Catholic Bishops; Mr. Ron Balsou, Chair of the Ottawa Presbytery of the United Church of Canada; The Rev. Fred Demeray, Ottawa Baptist Association; Mr. Bruce Clemenger, President, the Evangelical Fellowship of Canada; The Rev. Lillian Roberts, president, Christian Council of the Capital Area; and The Rev. Mike Miedema, Christian Reformed Church in North America. The Moderator noted that other special guests would be arriving during the Assembly week and added, “We are very glad to have you with us this evening”.

## **INTRODUCTION OF FORMER CLERKS**

The Moderator acknowledged the presence of former Principal Clerk of the General Assembly, The Rev. Dr. Tom Gemmell (1992-1998) and Ms. Mary Gemmell; and Deputy Clerk of the General Assembly, Ms. Barbara McLean (1992-2003) and The Rev. Dr. Walter F. McLean.

## **YOUNG ADULT REPRESENTATIVES AND STUDENT REPRESENTATIVES WELCOMED**

The Young Adult Representatives and the Student Representatives were invited by the Moderator to stand and be recognized. They were welcomed with applause.

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

The Assembly called for the report of the Committee to Advise with the Moderator, which as printed on p. 200-01, was presented by J.A. Vissers, convener.

### **Receive and Consider**

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

**Recommendation No. 1** (p. 200) was moved by W. Chung, duly seconded. Adopted.

**Recommendation No. 2** (p. 200) was moved by W. Chung, duly seconded. Adopted.

**Recommendation No. 3** (p. 200) was moved by W. Chung, duly seconded. Adopted.

### **Report as a Whole**

W. Chung, 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 133rd 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.

(cont'd on p. 44)

## **COMMITTEE ON BUSINESS**

The Assembly called for the first report of the Committee on Business, as printed on p. 242-46, which was presented by C.C. Pettigrew, convener.

### **Receive and Consider**

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

M.A. Yee-Hibbs moved, duly seconded, that the report be taken as read and its first 11 recommendations be adopted together. Adopted.

**Recommendation Nos. 1 through 11** (p. 242-45) were moved by M.A. Yee-Hibbs, duly seconded and adopted.

**Notice of Motion**

C.C. Pettigrew presented the following notice of motion:

I give notice that, at a future sederunt, I will move or cause to be moved that the by-laws of Knox College be reconsidered. (Committee on Theological Education, Rec. No. 3, p. 508).

(cont'd below)

**COMMITTEE TO NOMINATE STANDING COMMITTEES**

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

**Receive and Consider**

F. van Zoeren moved, duly seconded, that the report be received and considered. Adopted.

**Recommendation No. 1** was moved by F. van Zoeren, duly seconded.

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

It was noted by the convener that the distributed list had been modified by the addition of two names: The Assembly Council, Category 3, Three Years, Synod of Central, Northeastern Ontario and Bermuda - Ms. Peggy Liptrott, Toronto, Ontario (2008) and Church Doctrine, Committee on, Three Years – Mr. Gerry Kraay, Saskatoon, Saskatchewan (2008).

**Recommendation No. 2** was moved by F. van Zoeren, 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, Dr. Elizabeth Ann Speers, the secretary, Ms. Gloria Wasacase or Ms. Terrie-Lee Hamilton at the General Assembly Office, no later than 12:00 noon, Tuesday, June 3, 2008. 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 F. van Zoeren, 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. 30)

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet in the Bell Theatre, Carleton University, Ottawa, Ontario, on Tuesday, June third, two thousand and eight at nine-thirty o'clock in the morning, of which public intimation was given.

**SECOND SEDERUNT**

At the Bell Theatre, Carleton University, Ottawa, Ontario, on Tuesday, June third, two thousand and eight 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 above)

The Assembly called for the report of the Committee on Business, which was presented by C.C. Pettigrew, convener. M.A. Yee-Hibbs moved, duly seconded, that the agenda for the second sederunt be approved as presented. Adopted.

(cont'd on p. 19)

**ECUMENICAL VISITOR**

The Moderator called upon R.N. Faris to introduce Archbishop Terrance Prendergast, Roman Catholic Archbishop of Ottawa, and Dr. Catherine Clifford, Professor at St. Paul University, Ottawa.

Archbishop Prendergast brought greetings on behalf of the Canadian Roman Catholic community. The Archbishop fondly recalled the time he spent at the Toronto School of Theology and his associations with Presbyterian professors Dr. Charles Hay, Dr. Allan Farris, Dr. Bob Lennox and Dr. Dorcas Gordon. He announced that the Roman Catholic Church is gearing up for two observances. First, Pope Benedict XVI has called the church to celebrate a Pauline year to mark the bimillenary of the birth of St. Paul. During this year Roman Catholics will reflect on the pertinence of his message with particular emphasis on the ecumenical dimension of his teaching that God's word is for all people. Second, bishops from around the world will gather to ponder how the word of God transforms us. He went on to comment on how justice is only found when we come before God in humility because God is the true just one. "May you be one in Christ and may we be one in Christ. May God's blessings be on your deliberations" said the Archbishop in conclusion.

The Moderator thanked the Archbishop and Dr. Clifford and stated that he looks forward to an even closer relationship with the Roman Catholic Church in the years to come.

### **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 C.E. Wilson, convener.

#### **Receive and Consider**

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

C.E. Wilson drew attention to the following Roll corrections:

M.W. Buell (Presbytery of Prince Edward Island) is from Murray Harbour North and not Montague. D. Shephard (Presbytery of Pictou) could not attend the Assembly and is replaced by D.W. MacKay.

C.E. Wilson announced that regrets were sent for P.T. White (Presbytery of Hamilton).

C.E. Wilson noted that W. Bynum (Presbytery of Waterloo-Wellington) will arrive for the 4th sederunt.

C.E. Wilson moved, duly seconded, that T.J. Kay (Presbytery of Waterloo-Wellington), C.M. Kay (Presbytery of Waterloo-Wellington), and M.W. Welsh (Presbytery of Waterloo-Wellington), be granted leave to withdraw from the eighth, ninth and tenth sederunts, that L.I. Shaw (Presbytery of Superior) and C.D. Cameron (Presbytery of Pickering) be granted leave to withdraw from the ninth and tenth sederunts, and that J. Tyler (Presbytery of Ottawa) be granted permission to withdraw from the second sederunt.

(cont'd on p. 23)

### **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. 19)

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

The Assembly called for the report of the Committee on Bills and Overtures, which was presented by S.A. Hayes, convener.

#### **Receive and Consider**

S.A. Hayes moved, duly seconded, that the report be received and considered. Adopted.

The report was circulated to commissioners for consideration at a later sederunt.

(cont'd on p. 20)

## MODERATOR OF THE 133RD GENERAL ASSEMBLY

The Moderator invited Dr. J.H. (Hans) Kouwenberg, Moderator of the 133rd General Assembly, to address the court. As a result of the adoption of an additional motion during the eighth sederunt, Dr. Kouwenberg's address is included in its entirety.

### **Africa – Kenya, Malawi and South Africa**

I'm grateful to have had some personal experience with the tears and laughter, and deep faith, as well as the lingering effects of colonialism, some pockets of fundamentalism, cronyism, corruption, poverty and HIV-AIDS, as well as "the warm heart" to be found everywhere you go in Africa.

I am struck by the deep faithfulness of our missionaries working with our mission partners, often alone, under difficult circumstances; and the passionate spirituality of African Christians in the midst of poverty.

Besides continuing with our on-going international inter-church connections, I can see great possibilities for presbytery-to-presbytery and congregation-to-congregation connections in making a difference in reaching and touching others in our increasingly globalized world.

Also, I have come to believe that while some mission will continue to be done with our mission partners, some mission will need to be done by "colouring outside the lines". We need to support those in our church, like Canadian Presbyterian Korean pastors, The Rev. Young Ohm, from Toronto, and The Rev. Phillip Kim, from Vancouver, who are doing mission in this way among one million people in the shanty-town of Khayelitsha, near Capetown, South Africa.

I believe there is also a great opportunity for personal participation in mission by offering one's own gifts in short-term commitments, such as our own Mary Helen Garvin did with the sharing of her professional psychiatric nursing skills in training village leaders how to help HIV-AIDS orphans deal with their grief.

We need to connect with churches we haven't talked to for a while, e.g., the Dutch Reformed Church in South Africa (NGK), whom we used to talk to when they were involved with apartheid, but who've come a long way away from that now, and who've had over 400 years of African experience in the very places we are sending workers.

### **Canada – from coast to coast (except Alberta)**

I've been privileged to visit with the people of a number of small, mid and large sized congregations across Canada. Pastors and people find traditional and contemporary expressions of worship work equally well as long as there is vision and intentional strategy in building the ministry and mission. Of course, some are struggling, but I am encouraged by the creative faithfulness of our ministers and lay people.

Most congregations want to be healthy. As I've shared some of its principles, I've found Christian Schwarz's "Natural Church Development" meets much acceptance across our church as a way of looking at what is working and not working in our churches.

I've been encouraged and blessed to hear a number of sessions and congregational groups have used some of my articles in the *Presbyterian Record* for small group discussions.

I continue to be concerned about The Presbyterian Church in Canada as having more of an "institutional" stance rather than that of a "movement", as Kennon Callahan so eloquently puts it. Although our new national resource centre, the "Vine Network Helpline" and "The Vine Leadership Links" sound promising, and are yet in the early days of its formation, I continue to be concerned about adequate advocacy within the national offices for ongoing local congregational development, worship and evangelism, as well as for developing new national and regional strategies for new church development.

Although I do not consider myself an expert in matters of justice, I found myself writing a number of letters on behalf of the church arising out of the last Assembly's deliberations to ministers of the federal and provincial governments on matters such as the war in Afghanistan, national poverty, Aboriginal concerns and provincial minimum wages. I followed the replies

with special interest, and was privileged to address some of these concerns directly in a meeting with the Prime Minister.

### **Aboriginal and Church Leaders' Tour**

That leads me to make special mention of the Aboriginal and Church Leaders' Tour that took us from the Grand Hall of the Museum of Civilization in Ottawa, to the Museum of Anthropology in Vancouver, to the Western Development Museum in Saskatoon, concluding in the concourse of the Market Place at the Forks in Winnipeg, as we sought to begin to make Christians and other Canadians aware of the terrible effects of the sad legacy of participating in over 100 years of running Indian Residential Schools. Truly, the spirits of our ancestors were watching us! I, and others, have written about this remarkable journey in the May edition of the *Record*. Suffice it to say, this was the most painful, yet moving experience in which I was privileged to represent our church. I got to know several of our nation's Aboriginal, as well as church, leaders. They are warm, compassionate, caring and wise people. Their suffering has made them resilient and given them great wit and humour. They are great to get to know.

Our church has participated along with other churches, as well as the federal government, in providing financial recompense to the survivors. But, for the sake of history and for the sake of "remembering the children" – and finding new ways of walking together – the story needs to be told. These are momentous days. The three commissioners of a Truth and Reconciliation Commission will soon travel across the land for five years, seeking to hear the stories of those who have been affected by this legacy, and on June 11th the Government of Canada will apologize on behalf of all Canadians for what happened. Then perhaps new opportunities will come to participate in new walks of healing and forgiveness.

It behooves every one of us to learn more about what happened during those dark days when our Aboriginal neighbours' culture, language and spirit was taken away from them, and to pledge ourselves to walk in new ways of reconciliation and healing with Aboriginal, Metis, and Inuit people whenever we can. Get to know such people in your community. We can also support the work of Margaret Mullin in Winnipeg, Stewart Folster in Saskatoon or Mary Fontaine in the greater Vancouver area.

### **Korea – Seoul**

Another unexpected, delightful gift in my moderatorial year was a trip to Seoul Korea, sponsored by the Western Han-Ca Presbytery and the Kangnam Presbytery of Seoul with which they are twinned. Here, in this vibrant, amazingly upwardly mobile city of 12 million people with many Christian churches, I saw passionate spirituality in the midst of plenty. I experienced the blessings of "anonymous Christian devotion".

I believe that there are a number of opportunities available to develop greater ties with the Presbyterian Church of Korea. They want it; we need it. Given the gifts and graces of our own Korean-speaking presbyteries and, now, a newly-minted Korean speaking Moderator of our own, we will do well to see what exchanges and connections can be made. Already, Korean ministers of The Presbyterian Church in Canada, such as the Rev. Sang Hwan Kim (on our appendix to the roll), are working for social justice in South and North Korea by seeking to eradicate the terrible scourge of TB. Can we not sponsor him or at least support such work? Can we not look for other new ways of co-operating in significant partnerships? Can we not learn more from their ways of planting and growing churches? I believe we can and should.

### **Scotland – Edinburgh, the General Assembly**

Finally, I travelled to the General Assembly of the Church of Scotland, held in Edinburgh.

I was impressed with the depth and breadth of their deliberations and decision-making. The Assembly Hall, seating 800 delegates, is wired for microphones and has three helpful power-point screens for instantaneous presentations (thanks to the Scottish parliament who met in the Hall for four years before building their own building). They, too, have YARs (Young Adult Representatives) who can speak to the Assembly, but they can also propose motions! So can official delegates from other countries! One from each group did, in fact, present new motions on different topics during the sessions I attended and each motion passed. Apparently, the Assembly sincerely wants to learn from all other delegates who may be present.

The church is actively involved in many community social services. There was an excellent video report on the dangers of pedophilia and the need for the church's "Safeguarding" policy (something like our "Leading with Care"). They are actively engaged in mission with partners in Africa, the Middle East and Pakistan. They struggle with the same issues of decline in attendance at worship in the cities and the country as we do and have commenced some new intriguing ministries such as "Church Without Walls" and a "Parish Redevelopment Fund". We could learn from their Mission and Discipleship Council's eldership and evangelism training, and also from their excellent success in twinning congregations with mission partner churches.

### **Summary**

I've learned more about the local and global church. I've become more of an informed and interested global citizen and Christian. I'm more than ever convinced of the grace of the Lord Jesus Christ, and of the power of the gospel, and the difference that can be made by the compassion and care of God's people.

The Rev. Dr. J. H. Hans Kouwenberg

The Moderator declared the gratitude of the church for the ministry of Dr. Kouwenberg. The Assembly offered enthusiastic applause.

### **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. 283-435, was presented by D. Cho, convener.

#### **Receive and Consider**

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

M.A. MacLeod introduced the report of the Committee on Education and Reception (p. 430-35), drew attention to its recommendations, and asked the commissioners to address enquiries or discussion to S. Shaffer or herself.

(Life and Mission cont'd on p. 23)

(Education and Reception cont'd on p. 39)

### **CLERKS OF ASSEMBLY**

The Assembly called for the report of the Clerks of Assembly, which as printed on p. 249-59 was presented by D.G.A. Muir.

#### **Receive and Consider**

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

**Recommendation No. 1** (p. 251) was moved by W. Paterson, duly seconded. Adopted.

**Recommendation No. 2** (p. 253) was moved by W. Paterson, duly seconded. Adopted.

**Recommendation No. 3** (p. 254) was moved by W. Paterson, duly seconded. Adopted.

**Recommendation No. 4** (p. 254) was moved by W. Paterson, duly seconded. Adopted.

**Recommendation No. 5** (p. 254) was moved by W. Paterson, duly seconded. Adopted.

**Recommendation No. 6** (p. 254) was moved by J.D. Agnew, duly seconded. Adopted.

**Recommendation No. 7** (p. 255) was moved by J.D. Agnew, duly seconded. Adopted.

**Recommendation No. 8** (p. 255) was moved by J.D. Agnew, duly seconded. Adopted.

**Recommendation No. 9** (p. 256) was moved by J.D. Agnew, duly seconded.

D.G.A. Muir noted that the Clerks had met and have altered this recommendation by deleting the words "at the following sederunt" from the proposed legislation for Book of Forms section 91.

#### **Amendment**

J.T. Hurd moved, duly seconded, that the words "up to the time when the minutes are confirmed" be struck and in their place inserted the following: "within ten days". Adopted

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

That section 91 of the Book of Forms be amended to read as follows and be submitted to presbyteries under the Barrier Act:

91. Any member of a court who has voted on a question and is not satisfied with the decision is entitled to have his/her dissent recorded. By so doing he/she relieves himself/herself from responsibility for the decision and saves himself/herself from censure on account of it. The dissent must be given in when the decision is announced. Reasons for dissent may be given in at that time or within ten days. If in proper language, they are entered in the minutes. When deemed necessary the court prepares answers that are disposed of by being entered in the appropriate minutes.

**Recommendation No. 10** (p. 258) was moved by J.D. Agnew, duly seconded. Adopted

**Report as a Whole**

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

### INTERNATIONAL AFFAIRS COMMITTEE

The Assembly called for the report of the International Affairs Committee, which as printed on p. 273-83, was presented by E.M.I. MacLean, convener.

**Receive and Consider**

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

**Recommendation No. 1** (p. 278) was moved by J. Hilliard, duly seconded. Adopted

**Recommendation No. 2** (p. 278) was moved by J. Hilliard, duly seconded. Adopted.

**Recommendation No. 3** (p. 279) was moved by J. Hilliard, duly seconded. Defeated.

**Recommendation No. 4** (p. 279) was moved by J. Hilliard, duly seconded. Adopted.

**Recommendation No. 5** (p. 280) was moved by J. Hilliard, duly seconded.

E.M.I. MacLean proposed that this recommendation be reworded for clarity. The Assembly agreed to permit the rewording.

**Recommendation No. 5** as reworded was adopted as follows:

That the 134th General Assembly affirm the KAIROS policy opposing both a general boycott of Israeli products and sanctions against Israel.

**Recommendation No. 6** (p. 280) was moved by J. Hilliard, duly seconded.

E.M.I. MacLean proposed that this recommendation be reworded for clarity. The Assembly agreed to permit the rewording.

**Recommendation No. 6** as reworded was adopted as follows:

That the Moderator of the 134th General Assembly write to the Minister of Foreign Affairs to encourage the Government of Canada to play a more active role in promoting peace between Israelis and Palestinians.

**Recommendation No. 7** (p. 280) was moved by J. Hilliard, duly seconded. Adopted.

**Recommendation No. 8** (p. 282) was moved by J. Hilliard, duly seconded.

(cont'd on p. 25)

### REPORTS WITHOUT RECOMMENDATIONS

The Principal Clerk presented the reports having no recommendations.

**Receive Reports**

M.A. Robertson moved, duly seconded, that the following reports without recommendations be received. Adopted.

Atlantic Mission Society (p. 241-42)

Commission re Matters Left Uncared for or Omitted (p. 259)

Maclean Estate Committee (p. 487-90)

Nominations (p. 490)  
Trustee Board (p. 525-26)  
Women's Missionary Society (p. 526-29)

(cont'd on p. 22)

**Notice of Motion**

P. Kang presented the following notice of motion:

I give notice that, at a future sederunt, I will move or cause to be moved that International Affairs Committee Recommendation No. 3 be reconsidered.

(cont'd on p. 25)

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly, to meet in the Bell Theatre, Carleton University, Ottawa, Ontario, on Tuesday, June third, two thousand and eight 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 Bell Theatre, Carleton University, Ottawa, Ontario, on Tuesday, June third, two thousand and eight at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

The Assembly called for the report of the Committee on Business, which was presented by C.C. Pettigrew, convener. M.A. Yee-Hibbs moved, duly seconded, that the agenda for the third sederunt be approved as presented. Adopted.

(cont'd on p. 22)

**COMMISSIONER ORIENTATION** (cont'd from p. 14)

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.

**PRESBYTERIAN CHURCH BUILDING CORPORATION**

The Assembly called for the report of the Presbyterian Church Building Corporation, which, as printed on p. 493-94, was presented by J.P. (Ian) Morrison, a director of the corporation.

**Receive and Consider**

J.T. Seidler moved, duly seconded that the report be received and considered. Adopted.

**Recommendation No. 1** (p. 493) was moved by J.T. Seidler, duly seconded. Adopted.

**Report as a Whole**

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

**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. 267-68, was presented by A.J.R. Johnston, convener.

**Receive and Consider**

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

**Recommendation No. 1** (p. 268) was moved by A. Goh, duly seconded. Adopted.

**Report as a Whole**

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

### INTERNATIONAL VISITOR

The Rev. Dr. Ron Wallace was called forward to introduce Pastor George Aki, Moderator of the General Assembly, of the Presbyterian Church of Vanuatu and Pastor Kalsakau Urtalo Zacharie, Clerk of the General Assembly of the Presbyterian Church of Vanuatu.

Pastor Aki congratulated the Moderator and his family on behalf of the Presbyterian Church of Vanuatu on his election as Moderator of the 134th General Assembly. He said, “The prayers of my church are with you and your family as you serve God in this leadership role. I also extend congratulations to the outgoing Moderator for his passion in serving God in this high office.” He read Romans 1:8-12 and reflected on how these words are fulfilled today in the mission of our two churches. He referred to the Presbyterian missionaries, The Rev. John and Mrs. Charlotte Geddie, who sailed from Nova Scotia to Vanuatu (then called New Hebrides) to bring the gospel to that land. Pastor Aki said, “We visit you in faith to share the great things the Lord has done with the power of unchanging gospel. We are here as the fruit of the gospel that was planted 160 years ago. We are witnesses to the vision of The Rev. John Geddie. The dry bones are now bones of the living body. The church was planted, with the motto, ‘In God we stand’. May God bless The Presbyterian Church in Canada and the Presbyterian Church of Vanuatu.”

Pastor Zacharie presented the Moderator with a model of a traditional island sailboat, noting that such a craft cannot move without wind. He added his belief that it was the wind of the spirit of God that brought Dr. Geddie from Nova Scotia to Vanuatu.

The Moderator thanked Pastor Aki and Pastor Zacharie for their greetings and the reminder that we are being called for a purpose.

### ASSEMBLY COUNCIL

The Assembly called for the report of the Assembly Council, which, as printed on p. 201-40, was presented by L. Duncan, convener.

#### Receive and Consider

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

**Recommendation No. 1** (p. 202) was moved by H.J. Klassen, duly seconded. Adopted.

**Recommendation No. 2** (p. 207) was moved by H.J. Klassen, duly seconded. Adopted.

**Recommendation No. 3** (p. 208) was moved by H.J. Klassen, duly seconded. Adopted.

**Recommendation No. 4** (p. 209) was moved by H.J. Klassen, duly seconded. Adopted.

**Recommendation No. 5** (p. 209) was moved by H.J. Klassen, duly seconded. Adopted.

**Recommendation No. 6** (p. 213) was moved by H.J. Klassen, duly seconded. Adopted.

**Recommendation No. 7** (p. 213) was moved by H.J. Klassen, duly seconded. Adopted.

**Recommendation No. 8** (p. 213) was moved by H.J. Klassen, duly seconded. Adopted.

**Recommendation No. 9** (p. 214) was moved by H.J. Klassen, duly seconded. Adopted.

**Recommendation No. 10** (p. 214) was moved by H.J. Klassen, duly seconded. Adopted.

**Recommendation No. 11** (p. 227) was moved by H.J. Klassen, duly seconded. Adopted.

**Recommendation No. 12** (p. 228) was moved by H.J. Klassen, duly seconded. Adopted.

#### Report as a Whole

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

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

**Recommendation No. 1** was moved by S.A. Hayes, duly seconded. Adopted.

That Overture No. 11 (p. 534) re educational opportunities part of General Assembly be referred to the Assembly Council to consult with the Clerks of Assembly and the Committee on Theological Education and through them, the Elders' Institute of St. Andrew's Hall.

**Recommendation No. 2** was moved by S.A. Hayes, duly seconded. Adopted.  
That Overture No. 12 (p. 534) re requiring psychological testing of candidates entering through the Committee on Education and Reception be referred to the Life and Mission Agency (Ministry and Church Vocations).

**Recommendation No. 3** was moved by S.A. Hayes, duly seconded. Adopted.  
That Overture No. 13 (p. 534-35) re removing the requirement for police checks for elders be not received on the grounds that the Leading With Care Policy has only recently been established (within the last five years) and that the presbytery was opposed to this overture.

**Recommendation No. 4** was moved by S.A. Hayes, duly seconded. Adopted.  
That Overture No. 14 (p. 535-36) re issues faced by immigrants to Canada who are professionals be referred to the Life and Mission Agency (Justice Ministries).

**Recommendation No. 5** was moved by S.A. Hayes, duly seconded.  
That Overture No. 15 (p. 536) re uniqueness of Jesus Christ for salvation and Overture No. 17 (p. 537) re revising the interfaith mandate to reflect Christian faith and discipleship and Overture No. 18 (p. 537-38) re revising the interfaith mandate to illustrate the uniqueness of the Christian faith and Overture No. 19 (p. 538) re revising the interfaith mandate to maintain the uniqueness of Christ and salvation through Christ in interfaith dialogue and Overture No. 20 (p. 538) re revising the interfaith mandate in light of our standards of faith be answered in terms of the response of the Assembly to the Ecumenical and Interfaith Relations Committee Recommendation No. 1 which responds to a very similar Overture No. 3, 2008.

#### **Amendment**

C.D. Cameron, duly seconded, that the words “be answered” be removed and replaced with the words “be referred to the Committee on Church Doctrine”.

**Motion to Defer** was moved by T.J. Kay, duly seconded.  
That Bills and Overtures Recommendation No. 5 and its amendment be deferred until after Ecumenical and Interfaith Relations Committee Recommendation No. 1 is dealt with. Adopted. (see p. 22)

**Recommendation No. 6** was moved by S.A. Hayes, duly seconded. Adopted.  
That Overture No. 16 (p. 536-37) re providing regular funding for camping ministry be answered in terms of the response of the Assembly to the Life and Mission Agency report Recommendation No. 9 which is the answer to a very similar Overture No. 10, 2008.

**Recommendation No. 7** was moved by S.A. Hayes, duly seconded. Adopted.  
That Overture No. 21 (p. 539) re greater participation of young adult and student representatives at General Assembly be referred to the Clerks of the General Assembly.

**Recommendation No. 8** was moved by S.A. Hayes, duly seconded. Adopted.  
That Overture No. 22 (p. 539) re guidance and support for committees of Presbytery who are responsible for dealing with the Sexual Abuse and/or Harassment Policy be referred to the Clerks of the General Assembly.

**Recommendation No. 9** was moved by S.A. Hayes, duly seconded. Adopted.  
That Overture No. 23 (p. 539-40) re placing G.W. Blatch on Constituent Roll be referred to a Special Committee of this Assembly composed of J.T. Hurd, a Clerk of the Assembly and J. Tyler to meet with commissioners from the Presbytery of Seaway-Glengarry and to report back to a future sederunt of this Assembly. (cont'd on p. 40-41)

(cont'd on p. 24)

### **ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE**

The Assembly called for the report of the Ecumenical and Interfaith Relations Committee, which, as printed on p. 259-67, was presented by R.N. Faris, convener.

#### **Receive and Consider**

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

**Recommendation No. 1** (p. 260) was moved by H. Delport, duly seconded.

**Amendment**

J.T. Hurd moved, duly seconded, that the word “not” be removed. Defeated

**Amendment**

D. MacKinnon moved, duly seconded, that in the interests of clarity the Assembly affirm its commitment to the doctrine of the uniqueness of Jesus Christ and that this be the answer to Overture Nos. 3, 15, 17, 18, 19 and 20, 2008. Adopted.

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

That in the interests of clarity the Assembly affirm its commitment to the doctrine of the uniqueness of Jesus Christ and that this be the answer to Overture Nos. 3, 15, 17, 18, 19 and 20, 2008. Adopted.

(cont'd on p. 36)

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

The Principal Clerk presented a further report having no recommendations.

**Receive Reports**

M.A. Yee-Hibbs moved, duly seconded, that the following report without recommendations be received. Adopted.

Special Commission re Appeal No. 1, 2007 (p. 496-99)

**PRESENTATION OF MINUTES**

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

(cont'd on p. 27)

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet at the Bell Theatre, Carleton University, Ottawa, Ontario, on Tuesday, June third, two thousand and eight, at seven thirty o'clock in the evening, of which public intimation was given. The sederunt closed with prayer by the Moderator.

**FOURTH SEDERUNT**

At the Bell Theatre, Carleton University, Ottawa, Ontario, on Tuesday, June third, two thousand and eight at seven-thirty o'clock in the evening, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer

**COMMITTEE ON BUSINESS** (cont'd from p. 19)

The Assembly called for the report of the Committee on Business, which was presented by C.C. Pettigrew, convener. M.A. Yee-Hibbs moved, duly seconded, that the agenda for the fourth sederunt be approved as presented. Adopted.

(cont'd on p. 23)

**WOMEN'S MISSIONARY SOCIETY**

The Moderator welcomed Ms. Druse Bryan, President of the Women's Missionary Society, and invited her to speak to the report which, as printed on pages 526-29, had previously been received by the Assembly (p. 19). Ms. Bryan read the purpose statement of the Women's Missionary Society to remind the court that this is not a community of women but a community of Christians, including a number of men. She noted that the society has concerns about the future and is prayerfully seeking to discern God's plan for it. Ms. Bryan noted that the society's membership is declining and that this has resulted in decreased funds. Regretfully, the Women's Missionary Society has had to decrease its significant financial contribution towards regional staffing. Nevertheless this group continues to support numerous mission projects. She highlighted the society's magazine, *Glad Tidings*, as a valuable vehicle by which the church maintains ties with our missionaries.

The Moderator reminded the court that this is Ms. Bryan's first year as president of the Women's Missionary Society. He commended her for accepting this important position during a difficult time in the society's history. He promised that the court would remember Ms. Bryan, her work, and the organization in prayer.

**LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 17)**  
**HEALING AND RECONCILIATION PRESENTATION**

The Moderator called upon D. Cho, convener of the Life and Mission Agency Committee, to describe the evening's program. He, in turn invited J.P. (Ian) Morrison, acting General Secretary of the Life and Mission Agency, to introduce the participants. Dr. Morrison also invited the court to join the Healing and Reconciliation journey with our Aboriginal brothers and sisters.

The deeply moving program included a stirring drumming and dancing presentation by the Bull Rock Singers. Ms. Irene Lindsay, a traditional Cree Elder from Batoche, Saskatchewan, who helps residential school survivors, welcomed the Assembly to this land and worshipfully shared her painful memories as well as her hopes for the future. Ms. Lori Ransom, the Healing and Reconciliation Program Animator for The Presbyterian Church in Canada, reflected on her ministry and on her Algonquin background. The Rev. Dr. J.H. (Hans) Kouwenberg, Moderator of the 133rd General Assembly, spoke passionately about his experiences during the *Remembering the Children: Aboriginal and Church Leaders' Tour* of March 2008.

The Executive Director of the National Residential School Survivors' Society, Mr. Ted Quewezance, opened his heart to the Assembly. He spoke movingly of his experience as a child in a residential school and his struggles as an adult. The court was drawn into his journey and was reminded that genuine healing and reconciliation, though tremendously difficult, is still wonderfully possible. The Moderator expressed profound thanks to Mr. Quewezance.

On behalf of the Assembly the Moderator offered an apology to Aboriginal brothers and sisters to which Ms. Lindsay gracefully responded. Long ovations demonstrated how touched the court was by the presentation. The commissioners were invited to remain after the adjournment to view Niigaanibatowaad: *FrontRunners*, a video version of a play relating the distressing residential schools experiences of two of the young men chosen to carry the torch hundreds of miles to the opening ceremony of the 1967 Pan American games held in Winnipeg.

(cont'd on p. 29)

**ADJOURNMENT**

The Moderator adjourned the Assembly to meet in the Bell Theatre, Carleton University, Ottawa, Ontario, on Wednesday, June fourth, two thousand and eight, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

**FIFTH SEDERUNT**

At the Bell Theatre, Carleton University, Ottawa, Ontario, on Wednesday, June fourth, two thousand and eight 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 C.C. Pettigrew, convener. M.A. Yee-Hibbs moved, duly seconded, that the agenda for the fifth sederunt be approved as presented. Adopted.

(cont'd on p. 24)

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

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

C.E. Wilson moved, duly seconded, that J. Stark (Presbytery of Seaway-Glengarry) be granted leave to withdraw from the second sederunt; that J.W. Denyer (Presbytery of Brampton) and D.W. Davis (Presbytery of New Brunswick) be granted leave to withdraw from the seventh sederunt to the conclusion of the Assembly; that R.S. Benson (Presbytery of Brampton) and D. Clark (Presbytery of West Toronto) be granted leave to withdraw from the eighth sederunt to the conclusion of the Assembly; that J.F. Biggs (Presbytery of East Toronto), C.M. Jackson-Bissonnette (Presbytery of Montreal), A. Lee (Presbytery of Western Han-Ca), A.J. Cluney (Presbytery of East Toronto), B.M. McKay (Presbytery of East Toronto), G.W. Read (Presbytery of Brampton) and C.E. McIntosh (Presbytery of Kamloops), be granted leave to withdraw from the ninth and tenth sederunts; that J.J. Crawford (Presbytery of New Brunswick) and H.E. Humphreys be granted leave to withdraw from the tenth sederunt. Adopted.

(cont'd on p. 35)

### **COMMITTEE ON BILLS AND OVERTURES (cont'd from p. 21)**

With the adoption of Recommendation No. 1, as amended, in the report of the Ecumenical and Interfaith Relations Committee (see p. 22), the remaining overtures have been answered.

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

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

### **ATLANTIC MISSION SOCIETY**

The Moderator welcomed H.E. Humphreys, past President of the Atlantic Mission Society, and invited her to speak to the report which, as printed on p. 241-42, had previously been received by the Assembly (p. 19). Ms. Humphreys celebrated some of the highlights of the Atlantic Mission Society report noting the purpose statement and the membership. At the last annual meeting of the society tribute was paid to Ms. Janice Carter for her 20 years of service as editor of the society's magazine, *The Message*. Janice, who died recently, will be sadly missed. Ms. Joan Cho, webmaster, is the acting editor of *The Message*. Mission Awareness Sunday was recognized in most of the society's congregations. Bursaries are provided for seminary students. Contact with overseas missionaries is closely maintained through *The Message*.

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

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

The Assembly called for a further report of the Committee on Business, which was presented by C.C. Pettigrew, convener. M.A. Yee-Hibbs moved, duly seconded, that the agenda for the fifth sederunt be amended as presented. Adopted.

(cont'd on p. 28)

### **INTERFAITH VISITOR**

The Moderator called R.N. Faris to introduce Mr. Glen Choi of the Centre for Canadian Living Buddhism.

Mr. Choi gave thanks for the opportunity to address the Assembly. He provided a brief history of Buddhism in Canada. The first Buddhist temple, named the Buddhist Church of Canada, was established in 1905 by Japanese immigrants in Vancouver. In 1967 a new federal immigration policy opened the doors to Buddhists from other countries. In 1981 there were 51,000 Buddhists in Canada, in 1991 there were 163,000 and by 2001 the total had reached 300,000. It is now the fourth largest religion in Canada behind Christianity, Islam and Judaism. The World Conference on Religion and Peace met in Canada in 1980 and at the conclusion of the conference the various religions agreed unanimously to work together. Following this meeting the Buddhist Federation of Toronto was established. In 1983 the Canadian Radio-television and Telecommunications Commission urged the founding of a religious network. The result was religious radio broadcasting and Vision TV. Mr. Choi noted that Buddhism has permeated the major cities of Canada and that 9% of Buddhists are now of Western background. They are, in part, drawn to the stress-relieving meditation aspects of this religion. Mr. Choi expressed the hope that the next generation of Buddhists will continue to co-operate with the Christian community.

The Moderator thanked Mr. Choi for sharing with the Assembly.

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

**Recommendation No. 8**

Discussion on Recommendation No. 8 resumed.

**Recommendation Adopted**

Recommendation No. 8 was adopted.

**Motion to Reconsider**

Pursuant to Notice of Motion given in the second sederunt (p. 19), M. Gaskin moved, duly seconded, that International Affairs Committee Recommendation No. 3 be reconsidered. Defeated.

**Additional Motion**

B. Mack moved, duly seconded, that given that the World Council of Churches has designated this week as a Week of Action for Peace in Palestine and Israel, and given that next year marks the 500th anniversary of John Calvin's birth, that this Assembly repudiate any version of Christian Zionism that implies a two covenant theology, and that it affirm Calvin's conviction (based on Paul) that, in the words of the Westminster Confession of Faith (VII, 6) "there are not two covenants of grace differing in substance, but one and the same and under various dispensations".

**Motion to Refer**

L. Gilchrist moved, duly seconded, that the additional motion be referred to the International Affairs Committee to consult with the Committee on Church Doctrine. Adopted.

**Additional Motion Referred**

The additional motion was therefore referred to the International Affairs Committee to consult with the Committee on Church Doctrine.

**Report as a Whole**

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

**COMMITTEE ON CHURCH DOCTRINE**

The Assembly called for the report of the Committee on Church Doctrine which, as printed on p. 246-49, was presented by D.I. Victor, convener.

**Receive and Consider**

D.I. Victor moved, duly seconded, that the report be received and considered. Adopted.

**Recommendation No. 1** (p. 249) was moved by D.I. Victor, duly seconded. Adopted.

**Report as a Whole**

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

**COMMITTEE ON HISTORY**

The Assembly called for the report of the Committee on History which, as printed on p. 268-72, was presented by A.J. Sutherland, convener.

**Receive and Consider**

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

A.J. Sutherland commenced this report by paying tribute to the late Dr. John A. Johnston for his passionate faith and extraordinary dedication to The Presbyterian Church in Canada Museum.

**Recommendation No. 1** (p. 270) was moved by D.W.K. Sutherland, duly seconded. Adopted.

**Recommendation No. 2** (p. 270) was moved by D.W.K. Sutherland, duly seconded. Adopted.

**Recommendation No. 3** (p. 271) was moved by D.W.K. Sutherland, duly seconded. Adopted.

**Recommendation No. 4** (p. 272) was moved by D.W.K. Sutherland, duly seconded. Adopted.

**Additional Motion**

J.H. Kouwenberg moved, duly seconded, that the tribute to The Rev. Dr. John A. Johnston on p. 269-70 be spread in the minutes of the Assembly as a posthumous minute of appreciation. Adopted.

**Minute of Appreciation for The Rev. Dr. John A. Johnston**

The Committee on History gives thanks to Almighty God for the life and work of its late mentor, colleague and friend, John Johnston, who died on January 10, 2008.

John breathed and lived church history in all its many facets. First appointed to the Committee on History in 1955 and serving for the following six years, he was then re-appointed by the 93rd General Assembly in 1967 and from that point was active in the work of the committee continually, in various capacities, through the next forty years. He was appointed to be the committee convener in 1968 and served in that role on numerous occasions. It was during his first term as convener that the church archives was established in the basement at Knox College, using National Development funds. It was officially opened in 1973. Over the years he made many presentations to the General Assembly on both church history and the national church archives. When the committee established its annual prizes for the best published academic and congregational histories John – along with his great friend, and our late and highly respected colleague, Mel Bailey – evaluated the submissions. Indeed, he was actively engaged in this work when he was so sadly taken from us. He was also involved in the committee's publication, *Presbyterian History*, as a contributor of many articles, and was even its editor for a short period of time. As the committee convener he also sat on the Archives and Records Committee of Assembly Council.

But it is as the founder, and later Curator, of the National Presbyterian Museum that John will perhaps be best remembered. He was concerned that many items offered to the church archives were not proper archival material; they were artefacts that more properly belonged in a museum setting. These included a large collection of communion tokens, at that time secured in the vault at 50 Wynford Drive where nobody ever saw them. With his unbounded energy he set to work to convince the General Assembly – and, indeed, anyone who would listen – that what The Presbyterian Church in Canada really needed was a proper museum facility. The basement at historic St. John's Church on Broadview Avenue in Toronto was made available and the General Assembly gave permission for a fund raiser. When the donations came in and were considerably less than had been hoped for, a lesser man than John might have been discouraged. People were more than willing to donate artefacts, but money was a different matter. To John this was just one more challenge to be met. When the estimates for the work of converting the space came in at almost three times the amount of money raised, John became his own contractor. Using his vast network of contacts to get work done, or much of the time doing it himself, the work was completed considerably under budget. The official opening service was held on a sunny 29th of September afternoon in 2002 in a packed St. John's Church. Even with the fulfillment of his life's dream there was no resting on his laurels. He travelled widely to promote the museum, seeking out artefacts that could be displayed. The furnishings for the museum chapel, for example, came from a closed Presbyterian church in Eastern Ontario. The display cabinets for the communion token collection came from a bankrupt business in Hamilton. The collection of commemorative plates came from many sources. But probably his biggest acquisition was the entire library of The Rev. Dr. John Keir, who was the first Divinity Professor in Prince Edward Island. This library, which would be impossible to duplicate today, had been kept intact by Dr. Keir's descendants and its donation added enormously to the "Minister's Study" section of the museum. John also wrote the *Guide to The Presbyterian Church in Canada Museum* booklet. He actively promoted the museum not only by talking and writing about it, he conducted tours for interested groups. Often these tours concluded with John conducting an "Old Time" communion service in the museum chapel. Communicants were given a communion token prior to entering as their admission to the Lord's Table – it being "understood" that they had attended the required Preparatory Service. They stood to pray and sat to sing, with John "lining-out" a psalm, and the elements were taken from the common loaf and common cup, just as in the old days. The National Presbyterian Museum will stand as John's monument.

Someone once asked Sir William C. Van Horne, the builder of the Canadian Pacific Railway what he would like for an epitaph. Sir William thought for a moment and then said "He was a

good man, who did good things.” John Alexander Johnston was a good man who did many good things. He will be very much missed and fondly remembered by those of us who were privileged to have been associated with him over the years in the cause of Presbyterian Church history.

“He rests from his labours and his works do follow him.” (paraphrase, Revelation 14 part verse 13).

**Report as a Whole**

D.W.K. Sutherland 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. 491-93, was presented by E.J. Reynolds, convener.

**Receive and Consider**

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

**Recommendation No. 1** (p. 492) was moved by M. Buist, duly seconded. Adopted.

**Report as a Whole**

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

Recognizing that E.J. Reynolds is retiring from the Board, the Moderator thanked him for his service to the Board and the church as a whole.

**TRIBUTE TO THE REV. DR. JOHN A. JOHNSTON**

Dr. Andrew Johnston having returned to the court, the Assembly rose to hear the Committee on History tribute to The Rev. Dr. John A. Johnston read by the Moderator. The Moderator then spoke directly to A. Johnston, urging him to continue the legacy of service to the national church.

**PRESENTATION OF MINUTES** (cont'd from p. 22)

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

(cont'd on p. 34)

**Additional Motion**

B. McAndless-Davis moved, duly seconded, that the comments by the Young Adult Representatives, M. Hunter and C. Johnson, on the referral of Overture No. 21 re greater participation of young adult and student representatives at General Assembly be spread in the minutes. Adopted.

Megan Hunter

My name is Megan Hunter, I am from the Presbytery of Lindsay-Peterborough. I wish to speak our thoughts on Overture No. 21. This overture is regarding the Young Adult Representative's right to pass motions. We would like to express excitement and joy at the direction the Assembly is moving regarding the role of Young Adult Representatives here at the General Assembly. Truly the shift of our roles from observers to representatives has been a great step. We are honoured by the privilege to attend the Assembly and furthermore we are honoured that we are able to address this highest court of The Presbyterian Church in Canada. We are eager to contribute to this Assembly to our fullest capacity and we feel we have much more to give. We will watch closely and with much excitement to see what the Clerks of Assembly will do with this overture. Thank you.

Chase Johnson, Presbytery of Westminster

I have the privilege of working alongside 18 other Young Adult Representatives, 18 other Young Adult Representatives that are committed to not only the future of the church but to the present church. We are encouraged to hear of the steps being taken towards the voices of young adults and adults and students being heard as valuable and insightful in the General Assembly. Like commissioners, we do not come as a voice of presbytery that sent us, but as individuals led

by the Holy Spirit. We are accountable to the court that sent us and report back to them. I encourage the Clerks of Assembly to consider us young adults who are active in the ministry of the church as Sunday School teachers, youth leaders, camp leaders, and young disciples in the church, as valuable participants in the business of General Assembly.

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet in the Bell Theatre, Carleton University, Ottawa, Ontario, on Wednesday, June fourth, two thousand and eight, 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 Bell Theatre, Carleton University, Ottawa, Ontario, on Wednesday, June fourth, two thousand and eight at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator constituted the court with prayer.

#### **COMMITTEE ON BUSINESS (cont'd from p. 24)**

The Assembly called for the report of the Committee on Business, which was presented by M.A. Yee-Hibbs. M.A. Yee-Hibbs moved, duly seconded, that the agenda for the sixth sederunt be approved as presented. Adopted.

(cont'd on p. 29)

#### **COMMITTEE ON THEOLOGICAL EDUCATION**

The Assembly called for the report of the Committee on Theological Education which, as printed on p. 500-25, was presented by D.L. DeWolfe, convener.

#### **Receive and Consider**

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

#### **Motion to Reconsider**

Pursuant to Notice of Motion given in the first sederunt (p. 13), I.A.R. McDonald moved, duly seconded, that the by-laws of Knox College be reconsidered. Adopted.

#### **Additional Motion**

I.A.R. McDonald moved, duly seconded, that The Rev. Dr. Wendy Fletcher, Principal of Vancouver School of Theology, be invited to speak to the report. Adopted.

**Recommendation No. 4** (p. 510) was moved by I.A.R. McDonald, duly seconded. Adopted.

**Recommendation No. 5** (p. 510) was moved by I.A.R. McDonald, duly seconded. Adopted

#### **The Rev. Dr. Wendy Fletcher**

The Rev. Dr. Wendy Fletcher, Principal of the Vancouver School of Theology, addressed the court. She observed that the association between Vancouver School of Theology and St. Andrew's Hall continues to flourish and that the recommendations adopted by the Assembly will enhance the educational opportunities for students and staff alike. She raised the question, "What difference does theological education make?" To this she answered, "Theological education is a matter of life and death. It is a companion for the discipleship journey. It is bread to a starving one. It is the education of a whole disciple; mind, body and spirit." Dr. Fletcher also expressed the opinion that The Presbyterian Church in Canada is blessed by abundance of diverse companions including the Elders' Institute, Knox College, The Presbyterian College and St. Andrew's Hall.

**Recommendation No. 1** (p. 501) was moved by I.A.R. McDonald, duly seconded. Adopted.

The Rev. Dr. J.A. Vissers, Principal of The Presbyterian College, was called forward to introduce The Rev. Dr. Dale Woods to the Assembly. J.A. Vissers thanked the Assembly for adopting the recommendation to appoint D. Woods to the position of Director of Pastoral Studies, a position that had been vacant for two years.

The Moderator congratulated Dr. Woods and spoke warmly of their past associations.

**Recommendation No. 2** (p. 503) was moved by I.A.R. McDonald, duly seconded. Adopted.

**Recommendation No. 3** (p. 508) was moved by I.A.R. McDonald, duly seconded. Adopted.

**Report as a Whole**

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

The Moderator thanked Mr. Peter Ross, retiring as convener of the Board of Governors of Knox College and Ms. Marilyn Savage, retiring as convener of The Presbyterian College Board of Governors.

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

D. Cho announced that The Rev. Dr. R. Fee, General Secretary of the Life and Mission Agency is recovering well following a very rare and serious illness. He also conveyed Dr. Fee's sincere gratitude for all the prayers and expressions of support received from so many.

**Minute of Appreciation for The Rev. Dr. James F. Czegledi**

D. Cho read a minute of appreciation for The Rev. Dr. J.F. Czegledi (p. 285-86). Dr. Czegledi was unable to attend the Assembly but D. Cho read a letter from him. In it Dr. Czegledi thanked the General Assembly for the minute of appreciation and for the privilege of serving the national church.

**Recommendation No. 1** (p. 286) was moved by P.D. Coutts, duly seconded. Adopted.

**Minute of Appreciation for Mr. Keith Knight**

D. Cho read a minute of appreciation for Mr. Keith Knight (p. 286-87). Mr. Knight was unable to attend the Assembly but D. Cho read a letter from him. Mr. Knight praised God for the privilege of walking among Presbyterians for a time. He also praised God for the denomination's concern for the poor, its strong theological foundation and the work of Presbyterian World Service and Development. He wrote, "As I walked among you I recognized a strong link between communication and stewardship."

**Recommendation No. 2** (p. 287) was moved by P.D. Coutts, duly seconded. Adopted.

The Moderator spoke about the contributions of Dr. Fee to the national church, the Presbyterian Church of Nigeria and to ecumenicity. He led the Assembly in prayer for Dr. Fee and for the families of two elders who recently died: Pat Boname of West Vancouver Presbyterian Church and Maureen McQueen of Leaside Presbyterian Church, Toronto.

D. Cho thanked J.P. (Ian) Morrison for assuming the role of interim General Secretary, Senior Administrator, Ms. Anne Phillips for the extraordinary administrative support during Dr. Fee's absence, and Associate Secretary, Ms. Dorothy Henderson, for filling in as General Secretary during the first week of Dr. Fee's illness. He then expressed his warm good wishes to the Moderator whom he has known for 25 years.

D. Cho called upon A. Johnston, former convener, to present the Presbyterian World Service and Development report. Dr. Johnston noted that development remains the main thrust of Presbyterian World Service and Development. Local and small scale projects are its focus. Seventy percent of offerings go to development projects. Goodness, laughter, joy, caring and compassion are upheld in partnership programs.

K. Kim, Director of Presbyterian World Service and Development, was also called forward and provided information on the recent earthquake in China and the cyclone in Myanmar. The Assembly viewed a video on some of the work of this branch of the church.

**Recommendation No. 35** (p. 419) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 36** (p. 419) was moved by P.D. Coutts, duly seconded. Adopted.

(cont'd on p. 39)

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

The Assembly called for a further report of the Committee on Business, which was presented by C.C. Pettigrew. M.A. Yee-Hibbs moved, duly seconded, that printed materials of the

Committee to Nominate Standing Committees and the Order of Diaconal Ministries be distributed. Adopted.

(cont'd on p. 35)

### MACLEAN ESTATE COMMITTEE

The Assembly called for the report of the Maclean Estate Committee which, as printed on p. 487-90 and previously received by the Assembly (p. 19), was presented by J. Sheridan, convener. He talked about some of the recent developments at this 250 acre retreat and conference centre. Presbyterians make up twenty-five percent of Crieff reservations. Plans are underway to renovate and expand the present facilities. There are hopes that construction will commence by the autumn of 2009. Mr. Sheridan conveyed thanks for the Assembly's attention to Crieff Hills Community.

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

The second report of the Committee to Nominate Standing Committees was presented by E.A. Speers, convener.

F. van Zoeren moved, duly seconded, that the report of the Committee to Nominate Standing Committees be adopted. Adopted.

### GENERAL ASSEMBLY STANDING COMMITTEES - 2008-2009

(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. William J. Middleton, Toronto, ON (2007); Mr. Warren Wong, Montreal, QC (2003); Rev. Douglas W. Maxwell, Kimberley, BC (2006).

Two Years – Ms. Lisbeth Duncan, Calgary, AB (convener) (2004); Rev. J. Wesley Denyer, Brampton, ON (2007); Ms. Janet Clapp, Winchester, ON (2007).

Three Years – Ms. Margaret Leonard, Fredericton, NB (2005); Mr. Gordon Walford, Ottawa, ON (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 – St. John - Rev. Kimberly Barlow, Stanley, NB (2006); Lambton-West Middlesex - Ms. Elaine Heath, Sarnia, ON (2006); Huron-Perth - Rev. Robbin D. Congram, Stratford, ON (2006); Superior - Mr. Jeff Rawana, Thunder Bay, ON (2006); Temiskaming - Rev. Janice Hamalainen, Kitchener, ON (2006).

Two Years – Vancouver Island - Mr. Jake van Kooten, Port Alberni, BC (2007), Waterloo-Wellington – Ms. Tori Smit, Waterloo, ON (2007), West Toronto – Mr. Barry Flude, Toronto, ON (2007), Westminster – Rev. Geof Jay, Delta, BC (2007), Winnipeg – Mr. George Fraser, Winnipeg, MB (2007).

Three Years – Algoma & North Bay - (minister) Rev. John R. Wilson; Assiniboia - (lay) Mr. Paul Tysdal, Briercrest, SK (2008); Barrie - (minister) Rev. Dr. A.R. Neal Mathers, Nottawa, ON (2008); Brampton - (lay) Mr. Richard Kirk, Oakville, ON (2008); Brandon (minister) Rev. Paul Sakasov, Brandon, MB (2008); Han Ca East - (lay) Mr. Soo Cheol Lee, Toronto, ON (2008).

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

One Year – Southwestern Ontario - Ms. Marilyn Repchuck, Hamilton, ON (2006); Manitoba and The Northwest - Rev. Bert Vancook, Thunder Bay, ON (2006); Saskatchewan - Mr. Blair Bleakney, Saskatoon, SK (2006).

Two Years – Alberta & the Northwest – Rev. Fiona Wilkinson, Olds, AB (2007); British Columbia – Mr. Ken Dahl, Prince George, BC (2007).

Three Years – The Atlantic Provinces - (lay) Mr. Charles Greaves, Albert Bridge, NS (2008); Quebec & Eastern Ontario - (minister) Rev. James M. Patterson, Smith Falls, ON (2008); Central, Northeastern Ontario and Bermuda - (lay) Ms. Peggy Liptrott, Toronto, ON (2008).

Category 4: 6 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 the Committee on Theological Education 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; one of the heads of colleges named by the Committee on Theological Education; and the Principal Clerk of the General Assembly who will be Secretary of the Council.

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

One Year – Rev. Dr. Nancy L. Cocks, Medicine Hat, AB (2006); Ms. Huda Kandalaft, St. Laurent, QC (2006); Ms. Jacqueline Phills, Winnipeg, MB (2006); Rev. Dr. Douglas F. Robinson, Lachute, QC (2007); Rev. D. Ian Victor, Victoria, BC (convener) (2003).

By Correspondence Rev. Dr. Fred Rennie, Cornwall, ON (2006)  
Ms. Norma MacAdam, Sydney, NS (2006)

Two Years – Mr. Stephen R. Jackson, Toronto, ON (2007); Rev. W.G. Sydney McDonald, Halifax, NS (2004); Rev. M. Jean Morris, Calgary, AB (2004); Rev. Karla Wubbenhorst, Guelph, ON (2004); Rev. Ian S. Wishart, St. John’s, NL (2004).

By Correspondence Mr. Andrew T. Vandersluys, Summerland, BC (2007)  
Rev. Dr. Randall Benson, Caledon East, ON (2007)

Three Years – Rev. John L. (Jack) Archibald, Ottawa, ON (2005); Rev. Peter G. Bush, Winnipeg, MB (2005); Rev. Jennifer L. Cameron, Belleville, ON (2008); Rev. Wally (Won-Hong) Hong, Niagara Falls, ON (2008); Rev. Paul Johnston, Bobcaygeon, ON (2008).

By Correspondence Rev. Dr. William J. Klempa, Wentworth, QC (2008)  
Mr. Gerry Kraay, SK (2008)

Ex-officio – Representatives from Knox College, The 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 – Rev. Karen A. Hincke, Peterborough, ON (2003); Mr. Donald MacMillan, Gloucester, ON (2006).

Two Years – Rev. J. Mark Lewis, Kitchener, ON (2003); Mr. Harvey Delpont, Kirkland Lake, ON (2007).

Three Years – Rev. Robert N. Farris, Toronto, ON (convener) (2005); Ms. Janette McIntosh, Vancouver, BC (2008).

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; the delegate 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. Angus J. Sutherland, Cambridge, ON (convener) (2003); Rev. A. Donald MacLeod, Brighton, ON (2005).

Two Years – Mr. Kenneth Munro, Edmonton, AB (2007); Mr. Barry Cahill, Halifax, NS (2007).

Three Years – Ms. Jo-Ann Dickson, Branford, ON (2008); Rev. Dr. Thomas J. Hamilton, Charlottetown, PE (2008).

By correspondence – Mr. Harold J. McClemens, Ottawa, ON (2007); 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; Curator of the National Presbyterian Museum.

### **International Affairs, Committee on**

One Year – Mr. Douglas Sinclair, Stittsville, ON (2003); Rev. Dr. Robert H. Smith, Calgary, AB (2006).

Two Years – Rev. E.M. Iona MacLean, Pictou, NS (convener) (2004); Ms. Marjorie Ross, Toronto, ON (2007).

Three Years – Rev. Dawn Griffiths, St. John’s, NL (2008); Mr. Yaw Nyampong, Montreal, QC (2008).

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. Dr. Terry V. Hastings, Stratford, ON (2003); Rev. Dr. P.A. McDonald, Dartmouth, NS (2006); Mr. Matthew Vyse, Calgary, AB (2006); Rev. Meridyth Robertson, Trail, BC (2006).

Two Years – Rev. Daniel Cho, Toronto, ON (convener) (2004); Ms. Linda Taylor, Clarington, ON (2004); Ms. Susan McKellar, Kars, ON (2007); Rev. John J. Hibbs, Dundas, ON (2007).

Three Years – Ms. Lee Ellis, Comox, BC (2005); Rev. Milton A. Fraser, Arnprior, ON (2005); Rev. Connie Lee, St. Albert, AB (2008); Rev. M. Helen Smith, Calgary, AB (2008).

Assembly Council appointments – (3 persons to be named by Assembly Council); Mr. Warren Wong, Dollard des Ormeaux, QC (2003); Ms. Tori Smit, Guelph, ON (2007). Power to issue to be granted to the Assembly Council to fill appointments at its first meeting after the General Assembly in 2008.

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

### **Maclean Estate Committee**

One Year – Rev. Linda J. Ashfield, Waterloo, ON (2003); Mr. Doug Dann, Elmira, ON (2003); Mr. Allen Stuart, Toronto, ON (2008); Mr. Don Laird, Guelph, ON (2007).

Two Year – Mr. Jarvis Sheridan, Oakville, ON (convener) (2007); Rev. Reid E. Chudley, Hillsburg, ON (2007); Ms. Jennifer Geddes, Hamilton, ON (2006); Mrs. Maureen Kelly, Brampton, ON (2007).

Three Years – Rev. Thomas Billard, Cambridge, ON (2008); Ms. Linda Forbes, Grafton, ON (2008); Rev. Marty J. Molengraaf, Guelph, ON (2006); Mr. David Phillips, Uxbridge, ON (2007).

**Nominate, Committee to, for the 2009 General Assembly**

Convener, Ms. Gloria Wasacase, Brantford, ON (2007); Mr. Ken Black, Arnprior, ON (2008); others as appointed by synods as per Book of Forms sections 301.2-301.5.

**Pension and Benefits Board**

One Year – Ms. Heather Fraser, Toronto, ON (2006); Rev. E. Brooke Ashfield, Waterloo, ON (2003); Rev. Phillip J. Lee, St. John, NB (2006).

Two Years – Mr. Murray MacDonald, Timberlea, NS (2008); Mr. James Robb, Toronto, ON (2007); Ms. Carrie Thornton, London, ON (convener) (2004).

Three Years – Mr. William Lyall, Dundas, ON (2007); Rev. Katherine J. Michie, Prince George, BC (2005); Mr. Adrian Pearson, Stellarton, NS (2008).

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**

Note: Starting with the 2007 General Assembly, appointments to the board shall be presented through the report of the Presbyterian Record Inc. (see p. 494-95).

**Trustee Board (6 year appointment)**

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

2004 – Ms. Virginia Bell, Beaconsfield, QC.

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

2006 – Mr. John Coombs, Toronto, ON (convener); Mr. John McColl, Toronto, ON.

2007 – Mr. Eric Cockshutt, Toronto, ON; Rev. Walter M. Hearn, Toronto, ON.

2008 – Ms. Lisa Whitwell, Toronto, ON; Ms. Carrie Thornton (convener, Pension and Benefits Board).

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 – Mr. Brian McNally, Sackville, NB (2003); Ms. Maxine Balsdon, Sooke, BC (2003); Rev. Wes Chang, Toronto, ON (2006); Rev. D. Laurence DeWolfe, Halifax, NS (convener) (2003).

Two Years – Rev. Alfred H.S. Lee, Port Coquitlam, BC (2004); Rev. Ian A.R. McDonald, Toronto, ON (2006); Ms. Ann Campbell, Winnipeg, MB (2007); Mr. Brent Ellis, Hamilton, ON (2007).

Three Years – Rev. Nicholas Athanasiadis, Toronto, ON (2008); Ms. Anne Forsyth, Stoney Creek, ON (2008); Rev. Susan V. Clarke, Maitland, ON (2008); Mr. John Watson, Calgary, AB (2005).

Ex-officio – Convener or designate of the Governing Board of Knox College, Governing Board of The Presbyterian College, Board of St. Andrew's Hall; Principal: Knox College, The 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. Anthony Keith, Toronto, ON (2006); Ms. Kaja Muhn, Mississauga, ON (2006); Mr. In Taik Chang, Toronto, ON (2005); Ms. Brenda Adamson, Etobicoke, ON (2006); Ms. Carol Westcott, Toronto, ON (2003).

Two Years – Ms. Carol E.F. Jackson, Toronto, ON (2004); Mr. John Matheson, Toronto, ON (convener) (2004); Rev. Linda Park, Lindsay, ON (2008); Rev. Cheol Soon Park, Toronto, ON (2007); Dr. Alexandra F. Johnston, Toronto, ON (2007).

Three Years – Rev. Mary E. Bowes, Toronto, ON (2008); Mr. Peter Fullerton, Toronto, ON (2008); Dr. Stephanie Ling, Toronto, ON (2005); Rev. Dr. Alan M. McPherson, Ancaster, ON (2005); Ms. Donna M. Wells, Toronto, ON (2008).

Ex-officio – Principal, one faculty member, one member of Knox-Ewart Graduate Association.

### **Board of Governors of Presbyterian College**

One Year – Rev. Dr. Terry Ingram, London, ON (2006); Ms. Judith LeFeuve-Allan, Montreal, QC (2006); Mr. Ian G. MacDonald, Pointe Claire, QC (convener) (2006); Mr. Claude Ngbwa, Laval, QC (2006).

Two Years – Rev. Dr. Richard Topping, Montreal, QC (2006); Mr. Ralph Loader, Montreal, QC (2003); Rev. Dr. L. George Macdonald, Bedford, NS (2007); Ms. Rebecca DeVries, Montreal, QC (2007).

Three Years – Ms. Cheryl Doxas, Pointe Claire, QC (2003); Mr. Jim MacKinnon, Beaconsfield QC, (2008); Rev. Marilyn Savage, Perth, ON (2004); Mr. Donald Walcott, Montreal, QC (2004).

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); Mr. Caleb Kim, North Vancouver, BC (2003); Rev. Laura Kavanaugh, Victoria, BC (2006); Rev. Dr. Thomas Cooper, Vancouver, BC (2003).

Two Years – Ms. Janet (Paddy) Eastwood, Richmond, BC (2007); Ms. Nancy Farran, Vancouver, BC (2007); Dr. Remedyus Fu-Tam, Vancouver, BC (2007); Mr. Warren Huang, Vancouver, BC (2008).

Three Years – Ms. Caroline Bonesky, Westminster, BC (2005); Rev. Dr. Gerald Booy, Maple Ridge, BC (2008); Ms. Karen Dylla, Richmond, BC (2008); Rev. Dr. Frederick J. Spekeen, Kelowna, BC (2005).

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

### **Report as a Whole**

F. van Zoeren 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 sederunt were available for distribution.

(cont’d on p. 43)

## **MODERATOR NOMINATES SPECIAL COMMITTEES**

### **Committee to Advise with the Moderator**

On nomination of the Moderator, L Gilchrist moved, duly seconded, that the Committee to Advise with the Moderator be named as follows: The Rev. Dr. John D. Congram, The Rev. Dr. J. Dorcas Gordon, The Rev. Thomas J. Kay, The Rev. In Kee Kim (convener), The Rev. Dr. Alfred H.S. Lee, The Rev. M. Jean Morris, The Rev. Charlotte M. Stuart, The Rev. G. Grant Wilson, The Rev. Stephen Kendall (Principal Clerk) and Ms. Terrie-Lee Hamilton (Secretary). Adopted.

## **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet in the Bell Theatre, Carleton University, Ottawa, Ontario, on Thursday, June fifth, two thousand and eight 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 Bell Theatre Ontario, on Thursday, June fifth, two thousand and eight 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. 30)

The Assembly called for the report of the Committee on Business, which was presented by C.C. Pettigrew, convener. M.A. Yee-Hibbs moved, duly seconded, that the agenda for the seventh sederunt be approved as presented. Adopted.

(cont'd on p. 38)

### **COMMITTEE ON ROLL AND LEAVE TO WITHDRAW** (cont'd from p. 24)

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

C.E. Wilson moved, duly seconded, that D.D. Scott (Presbytery of Oak Ridges), C.C. Simpson (Presbytery of Oak Ridges), K.D. MacLeod (Presbytery of Oak Ridges), A. Goh (Presbytery of Oak Ridges), D.B. Roushorne (Presbytery of Lambton-West Middlesex), R. Roushorne-Lau (Presbytery of Lambton-West Middlesex), and D.L. Schroeder (Presbytery of Central Alberta) be granted leave to withdraw from the eighth sederunt until the conclusion of the Assembly. Adopted.

(cont'd on p. 38)

## **PRESBYTERIAN RECORD INC.**

The Assembly called for the report of the Presbyterian Record Inc. which, as printed on p. 494-95, was presented by I.D. Fraser, convener.

### **Receive and Consider**

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

**Recommendation No. 1** (p. 495) was moved by I.D. Fraser, duly seconded. Adopted.

### **Additional Motion**

J.T. Seidler moved, duly seconded, that the Assembly Council, in consultation with directors, editor and staff of the Presbyterian Record Inc., and subscribers to its publication the Presbyterian Record, review the following matters and report to the General Assembly in 2009:

1. The corporate status, including letters patent and by-laws, of the Presbyterian Record Inc.
2. The financial condition, including income, expenses, assets and liabilities of the Presbyterian Record Inc.
3. The circulation and subscription numbers of the Presbyterian Record.

### **Addition Motion Ruled out of Order**

The Additional Motion was ruled out of order by the Moderator.

**Additional Motion**

J.H. Kouwenberg moved, duly seconded, that the Presbyterian Record Inc. be required to provide financial statements to all commissioners at General Assemblies. Adopted.

The Moderator declared 100 copies of the financial statement of the Presbyterian Record Inc. would be produced for circulation at this Assembly.

(cont'd on p. 43)

**ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE** (cont'd from p. 22)

**Additional Motion**

J.D. Gordon moved, duly seconded, that the mandate of the Ecumenical and Interfaith Relations Committee be reaffirmed. Adopted.

(cont'd on p. 39)

**ORDER OF DIACONAL MINISTRIES - 100TH ANNIVERSARY**

Ms. Donna McIlveen, member and administrator of the Order of Diaconal Ministries introduced the court to the celebration of the 100th anniversary of the founding of the Order.

The Rev. Susan Clark, member of the Order, read the overture that marked the advent of the Order in 1908. She said, "One hundred years later, we are very pleased to be standing here celebrating our 100th anniversary." She then introduced Mrs. Margaret Williams who turned 100 in March and is the longest surviving member of the Order to which she was designated 73 years ago.

**Additional Motion**

J.T. Hurd moved, seconded by S.V. Clarke, that the 134th General Assembly, on the occasion of the one hundredth anniversary of the founding of the Order of Deaconesses, now the Order of Diaconal Ministries, by the 34th General Assembly in 1908, and in the company of Mrs. Margaret Williams, who marked the one hundredth anniversary of her birth on March 22, 2008 and who was designated as a deaconess by the Presbytery of Pictou on August 7, 1935 and who on the appendix to the roll of the Presbytery of Ottawa remains an active member of Parkwood Church, Ottawa and who has thus been a member of the Order for seventy-three of the Order's one hundred years, record our profound gratitude to God for the service of all members of the Order in the cause of the gospel and of Jesus Christ and express to the members of the Order, and to Mrs. Margaret Williams in particular, our thanksgiving and congratulations. Adopted.

D. McIlveen provided a history of the Order. She noted that the name of the Order was changed from the Order of Deaconesses to the Order of Diaconal Ministries in 1984. The name was changed to accommodate the designation of men. Across the years, members of the Order have functioned within the church in a wide variety of ways including providing pastoral care to isolated congregations, assisting new immigrants arriving in Canada by ship, making hospital visits, working at inner city missions, doing church extension, and serving as chaplains and youth workers. Ms. McIlveen challenged congregations to seek out a member of the Order to hear the story she or he has to tell. She announced one goal of the 100th anniversary is to raise \$1,500 to assist the Winnipeg Inner City Mission, specifically Flora House, in upgrading the computer lab; an integral part of the teen ministry.

The Rev. L. Ann Blane, also a member of the Order, introduced a slide presentation entitled, *Celebrating 100 years of the Order of Diaconal Ministries*. The presentation was shown during the eighth sederunt.

D. McIlveen invited the court to sign the birthday card marking this milestone and to enjoy a piece of anniversary cake following the noon meal today.

(cont'd on p. 41)

**TRUTH AND RECONCILIATION COMMISSION VISITORS**

S. Kendall was called forward by the Moderator to introduce Ms. Claudette Dumont-Smith, Commissioner of the Truth and Reconciliation Commission and Mr. Robert Watts, Interim Director of the Truth and Reconciliation Commission.

Claudette Dumont-Smith is from the First Nations Algonquin community of Kitigan Zibi, near Maniwaki, Québec. Until her appointment as Commissioner she was Senior Health Advisor to the Native Women's Association of Canada. Ms. Dumont-Smith has been involved in the Aboriginal health field since 1974. She is a former member of the Aboriginal Circle of the Canadian Panel on Violence Against Women, Co-commissioner on the National Aboriginal Child Care Commission and a member of the Domestic Violence Death Review Committee for Ontario. She has also worked as a Community Health Representative, community health nurse, Executive Director for the Aboriginal Nurses Association of Canada and, as an Aboriginal health consultant. She has the experience, integrity and personal qualities that caused Aboriginal and church communities to greet her appointment with great enthusiasm.

Robert Watts is from the Mohawk and Ojibway Nations and resides at Six Nations Reserve, Ontario. He has recently been named special advisor to the Chief of the Truth and Reconciliation Commission, Justice Harry LaForme. He is a tremendous advocate for survivors, and puts their needs and concerns first at every opportunity. He is a gentle listener to all the concerns of the churches, and he also manages to maneuver through every major department of the Government of Canada in furthering this work. He has been for many people a man of hope and promise.

These are both individuals who are dedicating themselves at the deepest personal levels to help all Canadians understand the legacy of residential schools, and to developing new relationships together based on the truth. The Principal Clerk indicated that our church is honoured to welcome both Mr. Watts and Ms. Dumont Smith to address the Assembly.

J.P. (Ian) Morrison read the 1994 General Assembly's Confession to Aboriginal Peoples. He explained that when he attends hearings for Residential Schools survivors, he generally reads part of this apology. Following the reading of the apology he remarked, "Knowing that I am part of the reconciliation makes it all worthwhile."

Ms. Dumont-Smith stated that she was honoured to make this her first public presentation for the Truth and Reconciliation Commission. For thirty years she has been immersed in Aboriginal health issues and is pleased to serve on the Commission. She described the Commission as an inclusive and supportive justice process for anyone who has been affected by Residential Schools. She referred to the 2008 Aboriginal and Church Leaders Tour as the kind of partnership that will help with this work. She added that it is important for the Commission to hear from all who have been touched by the Residential Schools experience; students, educators, community and church leaders. She remarked that not all students suffered abuse and not all staff were abusers. Ms. Dumont-Smith said, "Together we can move forward with the necessary healing. We will also collect documents related to Residential Schools for the establishment of a research centre that will be available to all Canadians. I look forward to working with you."

Mr. Robert Watts said that it has been a blessing to get to know some Presbyterian leaders over the past year. He spoke of a meeting with survivors in Montreal a few months ago. One of the working groups asked the question "How do we engage Canadians?" Survivors said that they have a great hope and faith that when the average Canadian hears the stories of residential schools from survivors themselves a new understanding between Aboriginal and non-Aboriginal people will be created. Mr. Watts said, "The truth-telling part of our work will be complex. It is going to be important to hear from everyone who has been affected. We know that there is not just one truth but many. The truth needs to be recorded and become part of our history. We also need to think through the whole process of reconciliation. What kind of future do we envision for each other? How do we want to act as neighbours? The question of reconciliation is much broader than residential schools. It has to do with how we treat each other in the broader community. We should think ahead to generations yet unborn and about how we want them to treat each other."

The Moderator thanked Ms. Dumont-Smith and Mr. Watts then led the Assembly in prayer, using the words of "Remembering the Children", a prayer written for use during the Aboriginal and Church Leaders Tour.

**Remembering the Children Prayer**

God of our Ancestors,  
 who holds the spirits of our grandmothers and grandfathers and the spirits of our grandchildren,  
 Remembering the Children, we now pledge ourselves to speak the Truth,  
 and with our hearts and our souls to act upon the Truth we have heard  
 of the injustices lived,  
 of the sufferings inflicted,  
 of the tears cried,  
 of the misguided intentions imposed,  
 and of the power of prejudice and racism  
 which were allowed to smother the sounds and laughter of the forgotten children.  
 Hear our cries of lament  
 for what was allowed to happen, and for what will never be.  
 In speaking and hearing and acting upon the Truth  
 may we as individuals and as a nation  
 meet the hope of a new beginning.  
 Great Creator God  
 who desires that all creation live in harmony and peace,  
 Remembering the Children we dare to dream of a Path of Reconciliation  
 where apology from the heart leads to healing of the heart  
 and the chance of restoring the circle,  
 where justice walks with all,  
 where respect leads to true partnership,  
 where the power to change comes from each heart.  
 Hear our prayer of hope,  
 and guide this country of Canada on a new and different path.  
 Amen

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet in the Bell Theatre, Carleton University, Ottawa, Ontario, on Thursday, June fifth, two thousand and eight, 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 Bell Theatre, Carleton University, Ottawa, Ontario, on Thursday, June fifth, two thousand and eight at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Rev. Dr. J.H. (Hans) Kouwenberg was asked by the Moderator to constitute the court with prayer. Dr. Kouwenberg included prayers for the family of Mr. Gideon (Deon) Marais, a brother of members of Calvin Presbyterian Church, Abbotsford, British Columbia. Mr. Marais was kidnapped and killed in Johannesburg, South Africa, on Sunday, June 1, 2008. Dr. Kouwenberg also prayed for the people of South Africa that peace and justice will come.

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

The Assembly called for the report of the Committee on Business, which was presented by C.C. Pettigrew, convener. M.A. Yee-Hibbs moved, duly seconded, that the report of the Special Committee Re Overture No. 23, 2008 be circulated and that the agenda for the eighth sederunt be approved as presented. Adopted.

(cont'd on p. 43)

**COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (cont'd from p. 35)****Additional Motion**

C.M. Stuart moved, duly seconded, that the Assembly clerks be asked to inform clerks of presbytery to educate commissioners on the seriousness of their commission especially the expectation that they attend all sederunts and that the denial of request for "leave to withdraw" has serious consequences. Adopted.

(cont'd on p. 44)

**The Rev. Dr. Stuart Macdonald**

The Moderator recognized the appointment of The Rev. Dr. Stewart Macdonald as a tenured professor at Knox College and invited him forward. Dr. Macdonald expressed thanks to the General Assembly for demonstrating confidence in him by granting him tenure as Full Professor of Church and Society at Knox College. He noted that he loves to teach and spoke passionately about the urgent need for research that will help the church understand more fully where it is, where it came from and what some of the options for the future may be.

**ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE** (cont'd from p. 36)

**Recommendation No. 2** (p. 262) was moved by H. Delport, duly seconded. Adopted.

**Recommendation No. 3** (p. 262) was moved by H. Delport, duly seconded.

**Amendment**

J.T. Hurd moved, duly seconded, that all the words following “that” be struck and the following be inserted: the Ecumenical and Interfaith Relations Committee respond positively to the invitation for dialogue received from the Royal Aal al-Bayt Institute for Islamic Thought communicated in *A Common Word Between Us and You* reflecting the open and positive response already made by the World Council of Churches and the World Alliance of Reformed Churches, and, jointly with the Committee on Church Doctrine, prepare a fuller response to the content of *A Common Word Between Us and You* for submission to the 135th General Assembly. Adopted.

**Recommendation No. 3** as amended was adopted as follows:

That the Ecumenical and Interfaith Relations Committee respond positively to the invitation for dialogue received from the Royal Aal al-Bayt Institute for Islamic Thought communicated in *A Common Word Between Us and You* reflecting the open and positive response already made by the World Council of Churches and the World Alliance of Reformed Churches, and, jointly with the Committee on Church Doctrine, prepare a fuller response to the content of *A Common Word Between Us and You* for submission to the 135th General Assembly.

**Recommendation No. 4** (p. 263) was moved by H. Delport, duly seconded. Adopted.

**Recommendation No. 5** (p. 263) was moved by H. Delport, duly seconded. Adopted.

**Report as a Whole**

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

**Additional Motion**

M.J. Morris moved, duly seconded, that the General Assembly send greetings of congratulations to Ms. Andrea Park (The Moderator’s daughter) on the occasion of her graduation. Adopted.

**LIFE AND MISSION AGENCY**(cont’d from p. 29)  
**COMMITTEE ON EDUCATION AND RECEPTION** (cont’d from p. 17)

**Minute of Appreciation for Ms. Margaret Henderson**

D. Cho read a minute of appreciation for Ms. Margaret Henderson who has served in the national office of The Presbyterian Church in Canada for 33 years (p. 428-29).

The Moderator invited Ms. Henderson’s former and present ministers, The Rev. Dr. Brian Ross and The Rev. Paul Kang to come forward to present gifts to Ms. Henderson and to move and second the Minute of Appreciation. The Assembly expressed thanks with applause.

**Recommendation No. 40** (p. 429) was moved by B.R. Ross, duly seconded. Adopted.

**Recommendation No. 43** (p. 433) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 44** (p. 433) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 45** (p. 433) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 46** (p. 433) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 47** (p. 433) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 48** (p. 433) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 49** (p. 433) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 50** (p. 433) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 51** (p. 434) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 52** (p. 434) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 53** (p. 434) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 54** (p. 434) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 55** (p. 434) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 56** (p. 434) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 57** (p. 435) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 58** (p. 435) was moved by P.D. Coutts, duly seconded. Adopted.

(cont'd on p. 41)

**SPECIAL COMMITTEE OF 134TH GENERAL ASSEMBLY  
RE OVERTURE NO. 23, 2008** (cont'd from p. 21)

The Assembly called for the report of the Special Committee of the 134th General Assembly re Overture No. 23, 2008 which was presented by J.T. Hurd, convener.

**Receive and Consider**

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

To the Venerable, the 134th General Assembly:

The special committee appointed to consider Overture No. 23, 2008 from the Presbytery of Seaway-Glengarry (p. 539) is pleased to report as follows:

Your committee met and examined the overture, and thereafter met with the commissioners from the Presbytery of Seaway-Glengarry, all four of whom appeared before the committee. Your committee thereafter met again.

The overture arises out of a situation involving the presbytery's pastoral care for a congregation, a pastoral charge, and a minister.

Your committee believes that it would be helpful to point out to the Presbytery of Seaway-Glengarry that all ministers whether on the constituent roll or the appendix to the roll are accountable to the presbytery, subject to its discipline and subjects of its care.

Your committee has reviewed the law of the church set out in section 176.1 which says that "ordained ministers within its bounds, whose ministry is carried out on a minimum of a half-time basis and not as a complement to some other vocational pursuit" are rightly by action of the presbytery members of the presbytery on the constituent roll of the court if they are serving as "stated-supply" (section 176.1.1). Per this section, ministry on a minimum of a half-time basis is required in order for a minister to be placed on the constituent roll. The Declaratory Act of 1989, commended by the 117th General Assembly in 1991 to the attention of special committees dealing with requests under section 176.1.8 was also reviewed, wherein guidance is offered with respect to the definition of active service.

Your committee believes that it is wisest that this overture be referred back to the Presbytery of Seaway-Glengarry for its thoughtful, active, and pastoral consideration in light of the comments offered in this report and the pastoral support offered by the special committee to the commissioners of the presbytery in their duties.

Your committee would further suggest that should the presbytery wish to challenge the General Assembly and the presbyteries of the church to re-examine the question of whether ministers serving in less than half-time ministries be eligible for membership on the roll of a presbytery

that this question be raised by way of a future and separate overture to a future General Assembly.

**Recommendation No. 1**

J.T. Hurd moved, duly seconded, that Overture No. 23, 2008 be referred back to the Presbytery of Seaway-Glengarry. Adopted.

**Report as a whole**

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

**ORDER OF DIACONAL MINISTRIES - 100TH ANNIVERSARY (cont'd from p. 36)**

A PowerPoint presentation entitled *Celebrating 100 years of the Order of Diaconal Ministries* was viewed by the Assembly. Mr. Warren Whittaker, a member of the Order and one of the directors of Winnipeg Inner City Missions, was invited forward and expressed deep appreciation for the Order's plan to raise \$1,500 for the mission as an anniversary goal.

D. McIlveen expressed retirement wishes to M. Henderson and described her as a great asset to the Order. She then invited all Members of the Order to rise. They were greeted with applause.

Moderator thanked all those involved in this historic presentation.

**LIFE AND MISSION AGENCY (cont'd from p. 40)**

**Recommendation No. 3** (p. 304) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 4** (p. 305) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 5** (p. 305) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 6** (p. 305) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 7** (p. 305) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 8** (p. 305) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 9** (p. 305) was moved by P.D. Coutts, duly seconded.

**Motion to Refer**

J. Stark moved, duly seconded, that Overture No. 10, 2008 re National funding for camping ministry be referred back to the Life and Mission Agency for further consideration and consultation with those actively engaged in Presbyterian camping ministries. Adopted.

**Recommendation No. 9 Referred**

Recommendation No. 9 was dealt with by the referral of Overture No. 10, 2008.

**Additional Motion**

D.C. Herbert moved, duly seconded, that the General Assembly designate one Sunday each year as Christian Camping and Retreat Ministries Sunday, that congregations be encouraged to receive a special offering to support Presbyterian Camping and Retreat Ministries in their area or nationally if there is no local Presbyterian Church in Canada camp, and that the Life and Mission Agency prepare materials for use to highlight these ministries.

**Amendment**

R.Y. Draffin moved, duly seconded, that the words "each year" be replaced with "this coming year". Defeated.

**Additional Motion Defeated**

The Additional Motion was defeated.

**Recommendation No. 10** (p. 309) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 11** (p. 324) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 12** (p. 325) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 13** (p. 328) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 14** (p. 331) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 15** (p. 335) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 16** (p. 335) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 17** (p. 345) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 18** (p. 349) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 19** (p. 349) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 20** (p. 349) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 21** (p. 359) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 22** (p. 360) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 23** (p. 360) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 24** (p. 362) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 25** (p. 362) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 26** (p. 363) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 27** (p. 368) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 28** (p. 374) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 29** (p. 374) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 30** (p. 374) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 31** (p. 374) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 32** (p. 374) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 33** (p. 379) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 41** (p. 430) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 42** (p. 430) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 59** (p. 435) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 34** (p. 387) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 37** (p. 422) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 38** (p. 422) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 39** (p. 427) was moved by P.D. Coutts, duly seconded. Adopted.

#### **Promotional Videos**

The Assembly viewed brief promotional videos for Canada Youth 2009 and *The Vine Helpline: Connecting People Places and Programs*.

#### **Additional Motion**

P.H. Greyling moved, duly seconded, that the General Assembly declares its commitment to pray for and support wherever possible those Christians in restricted countries who are being persecuted physically, socially, spiritually and in many other ways. Adopted.

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

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

### **COMMITTEE ON REMITS**

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

**Receive and Consider**

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

**Recommendation No. 1** was moved by W. Paterson, duly seconded.

That Remit A, 2007 (p. 495-96) 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**

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

**PRESENTATION OF MINUTES** (cont'd from p. 34)

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

(cont'd below)

**Additional Motion**

C.M. Kay moved, duly seconded, given that during the second sederunt the Moderator of the 133rd General Assembly, Hans Kouwenberg, delivered very thought-provoking insights, that his address be spread in the minutes. Adopted. (see p. 15-17)

**Additional Motion**

J.I.F. Barrett moved, duly seconded, whereas it appears that a substantial number of commissioners to the 134th General Assembly have requested leave to withdraw from sederunts nine and ten, that the eighth sederunt revisit the report of the Presbyterian Record. Adopted.

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

**Additional Motion**

B.M. McKay moved, duly seconded, that the budget for the Presbyterian Record be provided to future General Assemblies. Defeated.

**Additional Motion**

D.W.K. Sutherland moved, duly seconded, that the financial reports for 2007 of the Presbyterian Record be received and included in the Acts and Proceedings of the 134th General Assembly. Adopted.

**Report as a Whole**

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

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet in the Bell Theatre, Carleton University, Ottawa, Ontario on Friday, June sixth, two thousand and eight, 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 Bell Theatre, Carleton University, Ottawa, Ontario, on Friday, June sixth, two thousand and eight 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. 38)

The Assembly called for the report of the Committee on Business, which was presented by C.C. Pettigrew, convener. M.A. Yee-Hibbs moved, duly seconded, that the agenda for the ninth sederunt be approved as presented. Adopted.

(cont'd on p. 46)

**PRESENTATION OF MINUTES** (cont'd from above)

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

(cont'd on p. 46)

### **COMMITTEE ON ROLL AND LEAVE TO WITHDRAW** (cont'd from p. 38)

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

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

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

### **STUDENT REPRESENTATIVES**

The Assembly called for the report of the student representatives. The Moderator welcomed Mr. Jeremy Bellsmith of Knox College, Mr. Richard Bonetto of The Presbyterian College and Mr. Curtis Bablitz of Vancouver School of Theology and invited them to address the Assembly.

Mr. Bellsmith reflected on the events of the Assembly week. He “confessed” to not being a lifelong Presbyterian, however he noted that a number of Presbyterians were influential on his faith journey. He explained that he was attracted to The Presbyterian Church in Canada by its form of government. He said, “I am glad to witness it at the highest court. I am encouraged by the way the government has worked.” He described it as a system that allows for honesty and respectful diversity.

Mr. Bablitz said, “This week has confirmed that I am definitely a Presbyterian because I have had the time of my life.” He went on to reflect upon the Assembly’s justice theme, saying, “The work of justice heard this week has been inspiring, especially the work of Presbyterian World Service and Development and the Truth and Reconciliation Commission. These stories provide a glimpse of the justice we are seeking and also remind us of the injustice that still exists in the world.” He then quoted the comforting words of Elder Irene Lindsay who said, “It will come to an end. Injustice will not last forever.”

Mr. Bonetto addressed the court in both French and English. He explained that he became a Presbyterian a few years ago. He was attracted by the balance provided by the ordination of women; a balance not found elsewhere during his search. He was also drawn by the denomination’s government. He said, “The Holy Spirit speaks not just through the individual but through the whole body, the *ecclesia*. I believe more than ever in this way of governing the church. This has been a great experience for me. In the end, the Lord speaks.”

### **YOUNG ADULT REPRESENTATIVES**

The Assembly called for the report of the young adult representatives.

Several of the young adult representatives spoke. They stated that they were proud to be valued members of The Presbyterian Church in Canada. They expressed the need for the support and prayers of older generations. One commented, “We are here not because we want to take over but because we want to help. We are the youth. We are ready and willing, but can’t do it without your help.” Another said, “Youth must be a part of the church or a piece is missing. We need to be unified in Christ.” Still another said, “Words of encouragement mean a lot.” The Residential Schools presentations brought home the unsettling reality of a piece of Canadian history that used to be, for them, just words in a textbook. They found it interesting to observe how the Assembly works, noting that it is not always easy to agree.

They closed by expressing thanks to The Rev. Greg Davidson and Ms. Christine Ball for their friendship, guidance and counsel. Gifts were presented to the two leaders and prayer was offered.

The Moderator said, “You are the future of our church. I want you to remember that.”

### **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 B.R. Ross, convener.

#### **Receive and Consider**

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

**Recommendation No. 1**

B.R. Ross moved, duly seconded, that the minutes of Quebec and Eastern Ontario, Southwestern Ontario, Saskatchewan, Alberta and the Northwest, Assembly Council, and 133rd General Assembly be attested as neatly and correctly kept. Adopted.

**Recommendation No. 2**

B.R. Ross moved, duly seconded, that the minutes of the synods of the Atlantic Provinces, Central, Northeastern Ontario and Bermuda, Manitoba and Northwestern Ontario, and British Columbia, be attested with notes. Adopted.

**Report as a Whole**

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

**COURTESIES AND LOYAL ADDRESSES**

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

**Receive and Consider**

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

Paul wrote in his 1st letter to the church in Thessalonica: “Be joyful always; pray continually; give thanks in all circumstances, for this is God’s will for you in Christ Jesus.”

First and foremost we thank our Lord God for his presence and the leading of the Holy Spirit in our time of worship, business and fellowship.

We thank God for the privilege to serve at the Venerable the 134th General Assembly and for the wonderful opportunity to have fellowship among all the commissioners, the assembly staff, the young adult representatives, and honoured guests. God has gathered us together to proclaim the good news of Jesus Christ for which we lift up our hearts in praise and thanksgiving.

Our heartfelt thanks to the Presbytery of Ottawa for their gracious invitation, welcome and generosity to this court.

To the convener and members of the Local Arrangements Committee for their hospitality through our arrivals, the unforgettable banquet in the Grand Hall of the Museum of Civilization, and ongoing support by the local congregations throughout the Assembly.

To the session and congregation of Knox Presbyterian Church for a memorable opening worship service which brought us together in song and praise to our Lord.

To the local congregations, for leading inspiring and uplifting morning worship services that set the tone of celebration, unity and anticipation for the days we were together.

To Ms. Terrie-Lee Hamilton, Mr. Stephen Kendall, the Deputy Clerks and all of the Assembly Office staff for their incredible teamwork and flexibility due to the change in venue. Thank you for providing the needed assistance and guidance throughout our time at Carleton University.

To our ecumenical and interfaith visitors, for their inspiring and heartfelt messages of hope and justice.

To our First Nations guests for their bravery, honesty and transparency in sharing the hurt and hope that has arisen through the healing and reconciliation process of our national church. For their gift of dance, and testimony we were deeply moved and thankful.

To the commissioners, young adult representatives, student representatives, for their patience and compassionate ear to listen and discuss issues of justice, forgiveness and reconciliation.

To The Rev. Cheol Soon Park, Moderator of the Venerable 134th General Assembly, who guided this court with dignity, heartfelt compassion and humour, we express our appreciation and God’s continued guidance and blessings.

**To Her Majesty, Queen Elizabeth II, Queen of Canada**

We, the commissioners of the Venerable the 134th General Assembly of The Presbyterian Church in Canada, meeting at Carleton University in Ottawa, Ontario, respectfully present to your Gracious Majesty, expressions of our loyalty and our prayers for the continuing good health of yourself and your family. We are grateful for your leadership and the strength of your Christian faith. We pray for God's continued blessings on you and all the members of the Royal family.

**To Her Excellency, The Right Honourable Michaëlle Jean**

We, the commissioners of the Venerable the 134th General Assembly of The Presbyterian Church in Canada, meeting at Carleton University in Ottawa, Ontario, respectfully send greetings to you and to your family.

We pray that God will continue to grant you good health and the grace to guide you as you continue to perform the duties of your high office so that it may benefit all Canadians.

**To the Right Honourable, Stephen Harper, Prime Minister of Canada**

We, the commissioners of The Venerable the 134th General Assembly of The Presbyterian Church in Canada, meeting at Carleton University in Ottawa, Ontario, respectfully send greetings to you and to your family and through you to all members of the Senate and House of Commons of Canada.

We pray that God's grace will sustain and guide you for the furtherance of the good estate of the people of Canada and through them and the actions of the Government of Canada the furtherance of good and proper governance and social justice throughout the world.

**To the Right Honourable Dalton McGuinty, Premier of Ontario**

We, the commissioners, of the Venerable the 134th General Assembly of The Presbyterian Church in Canada, meeting at Carleton University in Ottawa, Ontario, send greetings to you and the members of the Legislature of Ontario. It is our prayer that God will give you wisdom as you discover ways to carry out the responsibilities of your office and guide the affairs of the Government of the beautiful province of Ontario.

**Report as a Whole**

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

G.B. Jay and M.A. Robertson then led the Assembly in a light-hearted song extolling the leadership of the Moderator, the Principal Clerk and Ms. Terrie-Lee Hamilton.

The Moderator thanked D.H. Rollwage and N. Oke for the technical support offered the Assembly.

**COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED**

**Appointment of Commission re Matters Left Uncared For or Omitted**

M.R. McLennan moved, duly seconded, that the Commission on Matters Left Uncared For or Omitted, consisting of the Moderator of the 134th General Assembly and the Clerks of Assembly, be established until the 135th General Assembly. Adopted.

**ADOPTION OF MINUTES (cont'd from p. 43)**

**Minutes of Assembly Adopted**

D.H. Rollwage moved, duly seconded, that the minutes of the first six sederunts be adopted as presented, subject to correction, and that the minutes of the remaining sederunts be taken as read and adopted subject to correction. Adopted.

**COMMITTEE ON BUSINESS (cont'd from p. 43)**

**Report as a Whole**

The business of the Assembly having been completed, M.A. Yee-Hibbs moved, duly seconded, that the report as a whole be adopted. Adopted.

The Moderator gave thanks for the prayerful support of his Assembly chaplain, The Rev. Kyung Won Cho. He said, “Today is not the end of the business. I know that you are with me and will walk with me all the way. God has called me to this position and God will walk with me all the way. There are a thousand congregations and thousands upon thousands of people praying for this church. Pray for me and pray for this church so that we will have a wonderful report when we get together again.” He thanked the commissioners, young adult and student representatives for their interest and passion for the church. He also expressed his sincere appreciation to the Presbytery of Ottawa, especially the members of the local arrangements committee. He thanked the Clerks of Assembly, staff members, associate secretaries, committee members who produced the reports and recommendations. He concluded by saying, “Let us go out to do what God has commanded us to do.”

### **ADJOURNMENT**

The business being finished and announcements having been made, the Moderator entertained a motion to adjourn. It was moved by D.H. Rollwage duly seconded, and adopted that the 134th General Assembly adjourn. The Assembly joined in the singing of the One Hundred and Twenty-Second Psalm. The Moderator led the Assembly in prayer. He then said: “In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of this Assembly, I now dissolve this Assembly and appoint another General Assembly of The Presbyterian Church in Canada to meet in Hamilton, Ontario on the first Sunday in June, in the year of our Lord, two thousand and nine, 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 134th General Assembly:

The Rev. Dr. J.H. (Hans) Kouwenberg identified the following three foci as part of his moderatorial year: the health and well-being of the church, the preaching and teaching ministry, and the ministry of the eldership. Throughout his visits in Canada and internationally these issues were conveyed as he preached, lead question and answer sessions and in conversations with people throughout the church. Another highlight was the experience of the Aboriginal and Church Leaders Tours in early March where he was able to hear the stories of the residential schools and to participate in the healing and reconciliation events. His compassion for ministry as expressed in these foci were also illustrated in the monthly articles in the *Presbyterian Record*.

Early in his term, Hans Kouwenberg was accompanied by his wife, Colleen, to Kenya and Malawi where they met with our church's partners. They were able to see the work of Rick Allen in Kenya as they deal with issues relating to AIDS/HIV and were introduced to the ministry in which Linda and Glen Inglis will be involved in Malawi. Hans Kouwenberg described the people of Africa as having "tears and laughter, deep deep joy and faith". During this trip they were also able to visit South Africa. In the spring, Hans Kouwenberg attended the General Assembly of the Church of Scotland and, with thanks to the Western Han-Ca Presbytery, he visited Korea.

Throughout Canada, the Moderator visited numerous congregations where he participated in worship and lead a number of workshops. The congregations appreciated his preaching ministry that challenged people to hear and to respond to Christ's gospel. Throughout his visits and in fellowship times, many people expressed that Hans Kouwenberg listened to them and supported them in their journeys of faith. His itinerary included meeting with the Women's Mission Society and visiting the colleges of the church. An important aspect of this moderatorial term was his letters to people who were at various stages of their life journeys where he shared words of encouragement and challenge.

In the fall, Hans Kouwenberg met with the Prime Minister, Mr. Stephen Harper. In this meeting he shared concerns the church has raised relating to national and international issues.

This year the Aboriginal community was supported by Hans Kouwenberg. His first engagement was a recommitment service at the Forks in Winnipeg remembering the confession of the churches which was offered there in the fall of 1994. While in that city, he visited the Winnipeg Inner-City Mission. In March, he joined the church leaders of the United, Anglican and Roman Catholic Churches as they travelled with Aboriginal Leaders to Ottawa, Winnipeg, Saskatoon and Vancouver to join in healing and reconciliation events. The stories told and the words shared have left a deep impact on the Moderator, as they have on those who participated on this unique journey.

The congregation of Calvin Church, Abbotsford, encouraged of Hans Kouwenberg as they kept him in their prayers when he travelled and welcomed him home throughout the year. Colleen Kouwenberg, their children, and their extended family supported Hans throughout his moderatorial year. We would like to express our thanks and appreciation to them for their encouragement and support.

**Recommendation No. 1** (adopted, p. 12)

That the gratitude of the Assembly be expressed to the congregation.

**Recommendation No. 2** (adopted, p. 12)

That the appreciation of the Assembly be extended to The Rev. Dr. J.H. (Hans) Kouwenberg for his pastoral and compassionate approach in fulfilling the responsibilities as Moderator of the 133rd General Assembly and for his commitment to elders, and the preaching and teaching ministry of the church.

**Recommendation No. 3** (adopted, p. 12)

That the thanks of the Assembly be extended to the international partners, Canadian congregations and presbyteries and presbyterials who warmly and graciously received the Moderator.

## **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. Cheol Soon Park as Moderator of the 134th General Assembly.

John Vissers  
Convener

Terrie-Lee Hamilton  
Secretary

## **ASSEMBLY COUNCIL**

To the Venerable, the 134th General Assembly:

The Assembly Council is composed of individuals appointed by the presbyteries, synods and the General Assembly, and it continues to be an honour and a privilege to work in community with such able representation from across the country.

Women and men, lay and clergy come together at Crieff Hills in November and March to deal with the business which is delegated to it by the General Assembly. It is gratifying to be in the company of people who are willing to question, to debate and to make decisions they feel will benefit the church at large. It is evident that it is with a love for the Lord and for The Presbyterian Church in Canada, these people enjoy the unity and community of the Christian fellowship afforded them at Crieff Hills.

The Council is privileged to be able to rely on committees whose members work so diligently to carry out their mandate, such that all reports are clearly and meticulously presented in a way that avoids confusion. Again, the conveners of the committees have accepted their responsibilities with dedication and conviction and have steered their committees with prayer and guidance.

These meetings certainly would not run so smoothly if it were not for the expertise, meticulous planning and dedication to the task of the Principal Clerk, the Senior Administrator, and staff at the Assembly Office, to whom much thanks is due, and to the Chief Financial Officer, who is a financial genius.

To the members on Assembly Council who value the commitment entrusted to them by their appointed bodies, heartfelt gratitude is offered for their time, talents and energy, and for their much needed support.

Between meetings, the Assembly Council Executive dealt with matters entrusted to it. Later in the report, further details will follow on matters of the Moderator's stole, the proposed Committee of Moderators, and support for the Presbytery of Prince Edward Island.

The presbyteries were consulted on the topic of Biennial Assemblies, and the responses were thoroughly discussed prior to the formation of the recommendation that will be presented.

Two of the extremely hard working committees, the Long Range Planning and the Ad Hoc Committee on Allegations of Racial Harassment have detailed and informative reports included for action and implementation.

The departments at church offices have been revamped and the Vine Helpline has been launched. This has proven to be very helpful, as people from across the church have accessed this resource already.

As the Presbyterian representative on the Canadian Council of Churches' NAGEP (National Advisory Group on Emergency Planning), Deputy Clerk The Rev. Don Muir has provided an informative report on the progress of this group.

Other progress to be noted is the on-going work of the ad hoc committees on third party contracts, energy audits, the settlement fund and the Korean translations.

Lori Ransom, the church's Animator for the Healing and Reconciliation program, successfully continues her work of connecting the church with the Aboriginal community. Along with the Moderator of the 133rd General Assembly, The Rev. Dr. Hans Kouwenberg, Lori spoke of the recent 'Remember the Children' 10-day tour across Canada by Aboriginal and Church leaders to prepare for the national Truth and Reconciliation Commission. The Moderator's introductory speech in Ottawa was well received across the country.

The Assembly Council endorsed the recommendation that The Rev. Dr Tony Plomp be re-appointed to the position of Deputy Clerk of the General Assembly for a 5-year period.

Many worthwhile discussions took place among the members of the Assembly Council who invested time, energy and ideas into each thoughtful process.

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

The term of appointment for The Rev. Dr. Tony Plomp as Deputy Clerk expires with this General Assembly. Dr. Plomp has served the General Assembly as Deputy Clerk since 1987 and since that time has been a strong and competent advocate for the polity of our church. With dedication and skill, he has been a valuable member of the team of Clerks of Assembly. The other Clerks of Assembly have come to rely on and appreciate the deep knowledge and experience that he brings to the many consultations that occur through the year. In spite of some recent, but we trust, short-lived, health setbacks, Dr. Plomp has continued to be fully engaged in the ongoing work of the Clerks of Assembly. He has indicated his willingness to continue in this service and for these reasons, the Assembly Council makes the following recommendation:

#### **Recommendation No. 1** (adopted, p. 20)

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

### **COMMITTEES OF COUNCIL**

#### **ARCHIVES AND RECORDS MANAGEMENT**

The Archives is charged with records management for the national office as well as appraising, acquiring, preserving, cataloguing and making available for research, The Presbyterian Church in Canada's historical records.

#### **The Rev. Dr. John A. Johnston**

The Archives marked the death of The Rev. Dr. Johnston in January 2008 with deep sadness. He was friend, supporter and mentor to the archives staff and to the overall archives and records program. He will be very much missed.

#### **Processing Projects**

Ruth Namisato, a graduate of the Faculty of Information Studies at the University of Toronto, had two contracts with the Archives this year. The first contract involved cataloguing and scanning approximately 2,000 photographs (in total 15,000 images are now digitized and on a database). The second project was cataloguing and describing 30 collections of personal papers (fonds), including the papers of Mac Ransom, James and Lillian Dickson, and Clare and Grace McGill. A description of each collection will be on the Ontario Archives website, ARCHEION, and on the online research tool "Archives Canada" with the Canadian Archives.

#### **Knox Church, Cannington**

Knox Church, Cannington, Ontario suffered a devastating fire this fall. With almost everything in the building lost, the congregation had their records microfilmed up to the year 2000. This is a sad, but important, example of how critical it is for congregations and presbyteries to have their "vital" records (minutes, registers, deeds and other legal documents, etc.) copied to preservation microfilm.

### **Truth and Reconciliation Commission (Residential Schools)**

Common Experience Payments for students who attended the residential schools are offered through the federal government (Indian Residential Schools Resolution Canada – IRSRC). The Presbyterian Church in Canada Archives has provided relevant documentation to help facilitate this process. The Truth and Reconciliation Commission has a five year mandate to document the history of the school system and to commemorate the legacy of the schools by creating a permanent resource centre. The Principal Clerk and the Archivist sit on a working group, part of which is looking into the documentation and commemoration of the missing/buried children of the residential schools.

### **Microfilming**

This year, 34 congregations, three presbyteries and the annual reports of the Women's Missionary Society had microfilming work done.

### **Papers of Mrs. Margaret Taylor and family**

The Assistant Archivist visited Mrs. Margaret Taylor and family members on December 17, 2007, to discuss the donation of her papers as well as those of her father, The Rev. Robert McKay. An initial accrual of records was brought to the Archives which included Mr. McKay's sermons and Mrs. Taylor's correspondence files regarding her involvement in the Ewart College building fund raising campaign.

### **A Moment in Time**

Over 190 submissions were received from congregations across the country with respect to "A Moment in Time", a 20% return rate, with representation from every province. In addition to the survey materials we also received sermons, photographs, audio tapes and DVD versions of their services. As requested, this collection has been sealed for 50 years; to be opened in the year 2058. We extend many thanks to The Rev. Dr. Fred Rennie for all of his efforts in designing and implementing this very important project.

### **United Church Archives**

The downtown facility of the United Church Archives closed December 31, 2007, and are expecting to re-open in their national facility at Bloor and Islington, Toronto, in May 2008. This facility will be climate controlled, staffed by professionals, and open to the public as before. Reassurance has been given that the pre-1925 Presbyterian records, as part of their United Church in Canada national collection, will continue to be properly cared for and made available to researchers.

### **Volunteers**

Mrs. Betty Arnold continues to work faithfully one day each week on genealogical requests and sundry other tasks as needed. Ms. Anna Muir volunteered this year, ably processing a large portion of the reference collection.

### **Conferences and Workshops**

The Archives staff participate in and give leadership at various conferences and workshops throughout the year.

The Assistant Archivist, Bob Anger, gave a presentation on The Presbyterian Church in Canada Archives and its collections to the church history class at Knox College. The students are required to use Presbyterian archival material for a term paper. He attended a workshop on aspects of monetary appraisal of archival documents in Ottawa in October. A goal for the staff is to learn more about the process of doing the appraisals in relation to providing tax credits to donors of personal papers.

The Archivist, Kim Arnold, participated in a workshop on the value of organizational archives at the International Christian Student Missions Organizations Conference. It was well attended with representation from a number of countries. She also gave a presentation at the Synod of Saskatchewan in Prince Albert. As well, she spent time with the archivists at the Provincial Archives of Saskatchewan (PAS). The Presbyterian Church in Canada signed a deposit agreement with them in 1978. The staff are re-visiting this agreement and working towards

financial assistance from the provincial government to defer some of the microfilming cost for congregations.

In May, the staff gave a workshop on the “care of records” and other archival matters to members of the Presbytery of Niagara. They will be giving a workshop on the “care of records and celebrating church history” as part of the Elders Institute’s Pre-Assembly Workshop in Ottawa.

### **Job Shadowing**

Once again a student from the Faculty of Information Studies came to the Archives to assist in their educational experience. The Archives continue to foster a close relationship with this faculty as it proves mutually beneficial.

### **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 eleven benevolent funds with a total capital of \$4,420,580. From the income of these funds, approximately twenty-seven persons received monthly support in 2007 totaling approximately \$87,000. Other emergency grants were made on a confidential basis to seven persons totaling some \$22,500. There are 31 bursary funds with a total capital of \$1,659,410. A total of \$70,000 of income from these funds was awarded to some 50 candidates for the ministries of the church. This is an increase from \$55,000 in previous years, and is made possible through some new gifts and legacies to these important funds.

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 approximate the income available, and so any additional donations to the funds will be well used.

The committee meets annually to monitor the ongoing bursaries and benevolence funds that are being administered through the Assembly Office. For the 2007-2008 academic year, up to \$70,000 in student bursaries were 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. In the case of the dissolution (closure) of a congregation, the assets are vested with the Trustee Board, and normally up to 70% of the net proceeds are returned to the presbytery for mission work in their midst and beyond, at their suggestion. The remaining 30% is normally transferred to the New Church Development Capital Fund.

### **COMMITTEE ON CHURCH ARCHITECTURE**

The Committee on Church Architecture met seven times in 2007, receiving five submissions and six resubmissions from congregations. The committee continued its work on a revision of its guidelines for churches planning a new building or a renovation, called “Guidelines for Planning a Church”. Church policy requires congregations that are considering building a church or education building, or planning a major renovation or extension of an existing structure, to submit the architect’s design proposals to the Committee on Church Architecture. A presbytery cannot give approval for a congregation to proceed until it has received the report of this committee. Correspondence may be directed to Gordon Haynes, the secretary of the committee.

## **EXECUTIVE**

The Executive of the Assembly Council meets regularly to assist the Council in setting agendas, and to work on matters referred to it. This year, it monitored the progress of a human rights and legal case faced by the Presbytery of Prince Edward Island, that came to conclusion by way of a settlement in early 2008. The Executive heard reports confidentially on an as-needed basis and in the end brought what reports could be made to the Assembly Council as a whole. The Assembly Council made various provisions to be supportive of the Presbytery of Prince Edward Island through this difficult situation, and prays now that with a final settlement, all parties will find peace moving into the future.

## **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 in 2007.

Under the terms of the Constitution of the Experimental Fund there are 6 directors, three being permanent directors by virtue of the office they currently hold, and three being non-permanent, who may serve for a maximum 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 Presbyterian Church, Cornwall, Ontario, this last person maintaining the historic link of the fund to that congregation of which the benefactor is a long time member. Entering his 89th year in 2008, Mr. George van Beek continues to enjoy reasonably good health, and still maintains an ongoing interest in the fund.

In 2007 the non-permanent directors were: The Rev. Noel Gordon, Ms. Irma Bull and Ms. Esther Powell, who left office at the end of the year having completed her maximum two terms. The directors expressed in print their gratitude for Esther's loyal service to the fund. Mr. John Anderson, on recommendation of the directors, has been affirmed by the Assembly Council as her replacement. The constitution of the fund directs how these non-permanent positions are to be filled. The Rev. Dr. Fred Rennie continues to serve at the pleasure of the directors as secretary/administrator of the fund, for renewable two year terms.

From its modest beginning in 1981 with a \$5,000 gift, the capital base of the fund now stands at close to \$540,000. Only the interest earned on this capital base can be expended by the directors. At the present time the capital base is enlarging only minimally based on a 10% annual capitalization of income earned. Upon the death of the benefactor it is expected to grow substantially. In 2007, the income earned was just over \$23,000. The Chief Financial Officer attends to the annual investment of the capital.

At the end of 2007, 95 projects had been supported since the fund's inception, for a grants total of \$167,405. Since 1981 a total of 212 projects have been considered for support. In the history of the fund there have been those times when projects were numerous, but funds were lacking. In recent years there has been an opposite trend – few projects submissions yet growing financial availability. Has the creative spirit in the church dried up? Is there no desire to experiment with “the new”? Is the funding required beyond the capacity of the fund to meet? Are the front line clergy unaware of its existence – even though reports of the fund are made to all presbyteries annually in April, and to the church at large through the annual Acts and Proceedings? This is an area of growing concern to the directors.

In 2007, 7 projects were submitted, and 4 of these accepted: support for an after school evangelistic outreach ministry in an Ontario congregation to children and parents through an arts-based educational program; support for a weekly pilot program that could serve as a catalyst to an increased interest in the current Christian Education program of a small congregation in Alberta; support for a congregation in Manitoba of a weekend consultation dedicated to “finding ways to advance church school and youth ministries” in their congregation, with the promise to share their results with the church at large; and modest support for a conference to be held in Montreal this year for women leaders in the church. There was still money left over for more projects.

Interested individuals, groups and congregations can be in touch with the fund through the church's national website; [www.presbyterian.ca](http://www.presbyterian.ca). The constitution is there along with the

application form, which is now in “user friendly” format. Applicants are advised, as always, that their projects cannot be considered without prior review and approval by the local presbytery. Such approval must come via an extract minute of the court to the secretary of the fund. He can be reached at 109 Jarvis St., Cornwall, Ontario, K9H 5J1 or by email – fred@jrsc.com.

In the past year the directors met with Mr. Peter Johnson, the new administrator of the church's website, and plans are in place to give more exposure to the fund, and to create a photo gallery of current and past projects. Where funding is granted to projects involving children or vulnerable adults, those responsible are reminded by the secretary that the provisions of the current Leading With Care Policy of the church, apply as well to their project. In addition, presbyteries are advised of the directors' expectations of their “gentle oversight” when funds are granted for local projects, to ensure that acceptable stewardship will follow.

### **FINANCE COMMITTEE**

The Assembly Council is grateful to God for the generosity of Presbyterians across the country who support the mission of the church through their contributions to the financial operation and well-being of the denomination.

#### **Financial Statements at December 31, 2007**

The financial statements for the year ended December 31, 2007 may be found at page 232. 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, 2007 had an unqualified audit opinion. Assembly Council approved the statements at its March 2008 meeting.

#### **Balance Sheet** (see p. 234)

Cash – \$10,400,000

Cash at the end of previous year – 2006 was \$18,212,140. There was \$10,000,000 moved into equities and into fixed income with the fund managers. Currently the cash balance is earning 3.9%.

Loans/Mortgages Receivable – \$2,400,000

There are currently 71 loans outstanding. Twenty loans with a book value of \$586,000 were paid off in 2007 and five new loans with a book value of \$315,000 were issued in 2007. Funds available from the lending fund for congregations to make applications for loans currently stands at \$2,164,000.

Executive Mortgages – \$1,100,000

One mortgage for \$330,000 was issued in 2007.

Properties held for Congregational Use – \$3,000,000

One property was sold in the year for net proceeds of \$210,000 and one property was transferred to a congregation out west for \$523,000. Three properties carried on the books at \$264,000 will be transferred to congregations or ministries of The Presbyterian Church in Canada in 2008.

#### **Undesignated Bequests**

In the twelve months to December 31, 2007, \$1,500,000 were received in bequests. Note that undesignated bequests stood at \$210,000 in 2007 compared with \$2,600,000 in 2006. This amount has been allocated to the Bequest Stabilization Fund as per previously established policy, and a grant was made to the Presbytery of Prince Edward Island to assist with some legal costs they have been bearing. Details of the allocations of the undesignated bequests may be found in the minutes of Assembly Council.

#### **Mortgages Payable**

The last mortgage payable on manses for \$106,000 was paid off in 2007. These mortgages had been taken out on behalf of Canada Ministries in order to purchase manses for new church developments.

Fund Balances – \$79,400,000

The amount of \$79,400,000 is made up of the three funds; operating fund (\$1,400,000), restricted funds (\$46,500,000) and endowment funds (\$31,500,000). The decrease in the fund balances of (\$316,000) is due to the opening adjustment related to Financial Instruments of (\$589,000). Offset against this is a modest excess of revenues over expenses of (\$273,000).

### **Statement of Revenues and Expenses** (see p. 235)

#### Operating Fund

At the end of December the operating fund had a balance of \$1,401,494.

#### Revenue

Total revenue for the twelve months is (\$124,000) behind budget. This is mainly due to *Presbyterians Sharing...* being \$166,000 less than budget. This was offset somewhat by individual *Presbyterians Sharing...* being ahead of budget by \$43,000.

#### Expenditures

Overall expenditures are \$242,000 lower than the budgeted amount of \$10,500,000.

The General Assembly Area is \$104,000 lower than budget. Part of this is budget phasing and this past year's General Assembly took place in Southern Ontario, which helps contain travel costs for many delegates.

Life and Mission Agency is \$101,000 under budget. Administration is under budget by \$69,000.

Support Services is over budget by \$9,000.

#### Summary for Operating Fund

In summary, 2007 showed a marked decrease in undesignated bequests compared with 2006. *Presbyterians Sharing...* revenue from congregations of \$8,700,000 was \$21,000 lower than 2006 and \$166,000 lower than budget. Expenses were closely in line with budget and showed a favourable variance of \$242,000. This leaves the operating fund with a positive balance of \$1,400,000 versus last year's balance of \$1,500,000.

#### Restricted Fund

At the end of December the restricted fund had a balance of \$46,500,000.

Donations, bequests and gifts stood at \$8,500,000 with \$3,100,000 being funds donated to PWS&D, income from investments and lending fund interest was an additional \$2,400,000. Distributions from over 226 different funds totaled \$10,900,000. As already mentioned restricted funds were adjusted by \$589,000.

#### Endowment Fund

At the end of December the restricted fund had a balance of \$31,500,000.

Donations, bequests and gifts totalled \$600,000, with investment income and other income adding another \$743,000. Total distributions from the 112 funds were \$863,000.

### **Auditors**

The Audit Committee met twice during the year. The meeting in the fall was to review and discuss with the auditors PricewaterhouseCoopers the audit plan and the spring meeting was to review the results of the audit and the financial statements. The committee reported to the Assembly Council its satisfaction with the auditing services of PricewaterhouseCoopers, who has been appointed as auditors again for this year.

### **Financial Statements 2007** (see p. 234-35)

#### **Recommendation No. 2** (adopted, p. 20)

That the audited financial statements for The Presbyterian Church in Canada ending December 31, 2007 be received for information.

**Pension Fund** (see p. 237)

## Net Change in Investments

The net assets of the pension plan stood at \$175,331,000 at the end of the year. This is a decrease of \$6,645,000 or 3.7% from last year. The assets of the plan are invested such that 50% are in fixed income and 50% in equities. There was no asset backed paper investments held in the fund and the investment policy does not allow investments in hedge funds or derivatives.

**Actuaries Report**

Eckler is the actuary for The Presbyterian Church in Canada and has given a report to the auditors which indicates that there is a deficit of \$5,200,000 (the national church's portion \$510,000) and a net unfunded liability for post retirement benefits of \$3,100,000 (the national church's portion \$581,000). It should be noted that the church filed an official actuarial report with the Financial Services Commission of Ontario at the end of 2006 in which the plan had a surplus of \$5,300,000. Another report does not need to be filed until the end of 2009. The Pension and Benefits Board will review Eckler's report at their next meeting.

## Financial Statements (Pension Fund) 2007

**Recommendation No. 3** (adopted, p. 20)

That the audited financial statements for The Presbyterian Church in Canada – Pension Fund ending December 31, 2007 be received for information.

**Budget 2009**

The budget for 2009 is on page 232.

## Summary

The budget for 2009 is found on p. 232 and is very similar in size and its objectives to that of 2008. The Life and Mission Agency has gone through a reorganization of four departments and this is reflected in The Vine Helpline budget for 2008.

The budget for this current period is usually compared with last year's budget (i.e 2009 vs 2008). The main reason is that there is two months of actual data for 2008 and this is insufficient data for us to forecast 2008 actual results with a high degree of accuracy.

As can be seen from the summary above revenues are budgeted to increase by \$85,000 or .8%; expenditures are planned to decrease by (\$146,000) or (1.35%), mainly driven by the \$249,000 decrease in grants to colleges. This decrease is entirely due to undesignated bequests decreasing from a high of \$2,600,000 to \$210,000 in 2007. The colleges at a meeting of Committee on Theological Education were informed of this occurring.

The excess of expenditures over revenue of \$448,000 is offset to a degree by a transfer from the restricted funds (2007 undesignated bequests) of \$21,000 and \$240,000 from the Bequest Stabilization Fund.

This will leave at the end of 2009 an operating fund balance of \$1,000,000.

## Revenues

*Presbyterians Sharing...* has gone up by \$25,000. It is an area of risk in the budget. The ceiling for *Presbyterians Sharing...* seems to be \$8,800,000. The church is aware of declining numbers and aging congregations that all mainline denominations face. In the face of this it is a credit to Presbyterians that this number has stayed so stable. There is no doubt that merely exhorting congregations to give more to *Presbyterians Sharing...* is unlikely to succeed. Therefore the budget goes beyond a stretch target and now becomes a lofty goal. The Atlantic Mission Society has increased their contribution up to \$70,000 and the Finance Committee wrote and thanked them. Bequests are the most volatile area to budget, noting bequests for last year were low and it is hoped that 2008 and 2009 will see more bequests. The total increase in revenue is \$85,000.

## Expenditures

General Assembly is budgeted to increase by \$3,000 or .3%.

The budget in the Assembly Office remains virtually static except for a modest cost of living adjustment to salaries.

Life and Mission Agency is budgeted to increase by \$80,000 or 1.2%.

It has been a year of change for the Life and Mission Agency. Four departments: Education for the Faith, Youth and Young Adult Ministries, Worship, and Evangelism were combined into The Vine Helpline, a new department that will focus on serving the congregations better. The 2008 budget has been regrouped for easier comparison.

- Program Support and Administration: salaries and travel for Planned Giving in this budget includes all Life and Mission Agency salaries (COLA), benefits etc.
- Mission Education: Youth in Mission salary and program costs moved to this budget.
- Canada Ministries: increase due to COLA.
- International Ministries: increase due to COLA.
- Resource Production: some Program Support/Administration funds transferred to this budget.
- Planned Giving: decrease because dept salaries and travel moved to Program Support/Administration.

Support Services is budgeted to increase by \$20,000 or 1.3%.

The largest increase is due mostly to cost of living adjustments and thereafter increases that would be expected and outside our control, such as property taxes, hydro, gas and water for 50 Wynford Drive and the missionary residence. There have also been reallocations from the 2008 budget in the Resource Distribution Centre area. The overall impact of these reallocations is an increase of \$300.

#### College Grants

The grants to the colleges have gone down by \$249,000. The decrease is entirely due to undesignated bequests decreasing from a high of \$2,600,000 in 2006 to \$210,000 in 2007. The colleges at a meeting of the Committee on Theological Education were warned of this occurring given the volatile nature of bequests. The practice has been that college grants for 2009 are based on total revenue from 2007 (2008 based on 2006 etc).

This means expenses are greater than revenue by \$448,000. This is reduced by transfers in from the Bequest Stabilization Fund and funds held for the colleges from 2007 undesignated bequests of \$261,000. This will leave an operating fund balance of \$1,000,000 at the end of 2009.

**Recommendation No. 4** (adopted, p. 20)  
That the budget for the year 2009 be approved.

#### Three Year Forecast 2010 to 2012

The three year forecast is found on p. 233. Perhaps the most important item to point out is that the operating fund balance will be almost exhausted by the end of 2012. This is obviously not a desirable event given that all the national programs currently running will have to be paired down to fit the incoming revenue better or the church will require increased contributions from the congregations.

**Recommendation No. 5** (adopted, p. 20)  
That the revenue and expenditure forecasts for 2010 through 2012 be received for information.

#### Travel Allowance

The Assembly Council periodically reviews the per kilometre travel allowance rate. The current rate of \$0.35 has not changed in over five years. This rate is not one that is imposed upon the whole church, but is recommended by Assembly Council for use across the church. It specifically applies to the reimbursement for members of committees and national staff, and to the Sunday supply amount. Assembly Council agreed to change the rate to \$0.40 effective July 1, 2008, and recommends this rate for broad use within the church, subject to the right of other courts and congregations to set their own rates. It was noted at Assembly Council that municipal and government travel rates are now ranging from \$0.42 to \$0.52 per km, and so felt that the recommended increase was reasonable.

## **LENDING FUND COMMITTEE**

Financial Services manages funds available to congregations for the building and renovation of churches and manses up to a maximum of \$100,000 per loan. 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 well in advance of their needs for the funds. Approved loans are funded subject to the availability of funds. At December 31, 2007, the Lending Fund stood at \$4,071,115 book value with \$1,907,537 currently on loan to 45 recipients. The difference of \$2,163,578 is available for new eligible loans.

### **Other Loans Outstanding**

Cooke's Fund (external control): This fund has nine loans outstanding for a value of \$304,979. The Cooke's Fund has assets of \$3,176,820.

Mcbeth Baker Fund (Canada Ministries): This fund has seven loans outstanding total value of \$226,944. Total funds available are \$1,420,528.

Chisolm Fund: There are no loans currently outstanding for this fund. Funds available are \$820,284

Canada Ministries: There are four loans outstanding for a value of \$280,251.

## **LONG RANGE PLANNING COMMITTEE**

On October 1 and 2, 2007, members of the Assembly Council and the Life and Mission Agency Committee discerned a path forward for engaging the church in a strategic planning process. This gathering agreed that the planning process needs to include the whole church and has potential to help the church experience renewal at all levels: congregation, presbytery and the national organization.

Following this event, the committee reviewed the report from the facilitators which called for two engagement strategies, one with congregations and another with the denomination. The committee decided that the focus for planning at the local level should be the presbyteries, and as presbyteries work through this planning process using Appreciative Inquiry, each one will identify the guiding vision, purpose and key strategies to be implemented within its own area. The presbyteries provide the best setting to participate in planning for themselves and for the congregations within their bounds. The denomination, through the Long Range Planning Committee, will gather information from the presbyteries' planning process in order to create a guiding vision, purpose and key strategies for the work of the national church.

### **Inquiry Topic And Statements**

The October gathering identified "Meaningful Mission and Ministry for Today and Tomorrow" as the topic of inquiry for the church for this strategic planning process and the inquiry statements are:

- Visibility and relevance that results in change in the world.
- Christ-centred living that nurtures and empowers individuals to embrace God's world.
- Committed leadership that is prepared to take risks.
- Congregational vitality that enables courageous choices.
- Effective structure that supports meaningful ministry and mission.

### **Engagement Strategy**

The Long Range Planning Committee is currently working on the engagement strategy for this planning process. A strategy similar to that of Stewards by Design, which has proven to be very successful within our denomination, will be used. It will invite 10 to 12 presbyteries to send 4 to 5 representatives to participate in a three day event to develop and implement a strategic planning process. This process will engage the church, through the presbyteries, in an Appreciative Inquiry methodology that will identify a future vision of the denomination in faithfulness to the will of God through Christ.

It is hoped that the first event will take place in the fall of 2009.

## **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.

## **PERSONNEL POLICY COMMITTEE**

### **Executive and Professorial Stipend Review**

The Assembly Council assigned the Personnel Policy Committee the task of ensuring that the review cycle for executive and professorial stipends is done. A committee of six members was established to look at the compensation levels for the executive staff. The Council will report to the 2009 General Assembly if there are any changes to be made to the executive staff compensation. The professorial review will begin in the fall of 2009 as outlined in the policy adopted by the 133rd General Assembly (see A&P 2007, p. 221).

### **Support Staff Compensation Review**

The Personnel Policy Committee is also reviewing the compensation level for the support staff of the church offices this year.

## **MINIMUM STIPEND FOR 2009**

In 2005, the General Assembly agreed that the Cost of Living Adjustment would be applied to the entire grid of minimum stipends and increments, and not simply to the level of the fourth increment, as had been the practice prior to 2006. In 2007 a recommendation was adopted by the Assembly as follows: “That the twelve month average CPI as determined by Statistics Canada be used to determine COLA each year; the period to be used will be the twelve month average running from June to May” (A&P 2007, p. 213, 18). A letter will be circulated to presbyteries with the 2009 minimum stipend figures once available.

## **RESIDENTIAL SCHOOLS AGREEMENTS**

In the fall of 2007, the Overall Residential Schools Settlement Agreement came into effect. The parties to this agreement are the Government of Canada, the churches, including The Presbyterian Church in Canada, lawyers representing former students, and the Assembly of First Nations. This agreement ended the class action litigation and provides for a lump sum payment to all those who attended residential schools to compensate for the negative experience of the schools. An Independent Assessment Process continues to hear individual cases of sexual and serious physical abuse and the government will now pay all future compensation. A Truth and Reconciliation Commission will be established in the next few months that will provide a significant national forum for the story of Residential Schools to be told and documented publicly.

The Presbyterian Church in Canada has paid a total of \$1,476,000 on approximately 110 claims involving physical and or sexual abuse. Since this exceeds the new ‘cap’ of \$1,320,000 under the overall settlement agreement, the government has refunded approximately \$158,000 to the church. The Presbyterian Church in Canada, while no longer contributing to financial settlements, will still attend hearings when invited by claimants. The Rev. Dr. Ian Morrison continues to oversee attendance at hearings, and is attending most in person. The 2006 General Assembly stipulated that any monies saved as a result of the overall settlement agreement be designated to healing and reconciliation work (A&P 2006, p. 35). At its March 2008 meeting, Assembly Council allocated the saved funds in the amount of \$784,000 as follows:

1. \$200,000 towards The Presbyterian Church in Canada participation in the Truth and Reconciliation Commission. (This could include support for aboriginal travel to these events, members of presbytery attending, etc. To be administered jointly between the Principal Clerk and Justice Ministries.)
2. \$400,000 transferred into our Healing and Reconciliation Program of Justice Ministries but earmarked for Canadian Presbyterian established mission agencies proposals for healing and reconciliation.

3. \$100,000 transferred into the Healing and Reconciliation Program of Justice Ministries.
4. \$84,000 to be set aside within Justice Ministries in a “General Category” for events linked to the Aboriginal and Church Leaders’ Tour “Remembering the Children” follow-up and possible General Assembly events.

For information, the financial commitment of The Presbyterian Church in Canada regarding Residential Schools was initially structured as follows:

1. Settlement Fund (\$2,100,000): This is the obligation under the initial Settlement Agreement of February 2003. It is this amount that has been reduced to \$1,320,000 as a result of the Overall Agreement, leaving \$780,000 plus \$4,000 interest available for re-designation, above.
2. Residential Schools Resolution Fund (\$500,000): This fund has provided, and continues to provide, resources for our church to fulfill our commitment to live out the Settlement Agreement in a manner that seeks healing and reconciliation. This is that fund, for example, that provides for church attendance at the many hearings that have been taking place. It will be needed over the seven year life of the Overall Settlement Agreement to facilitate our participation.
3. Residential Schools Healing and Reconciliation Fund (\$500,000): This fund, generated primarily through interest from the above accounts.

An Alternative Dispute Resolution Fund was also established to facilitate our participation in some pilot projects to seek community resolution of claims. This is being administered by the Life and Mission Agency to fund particular needs that are of a similar nature. This fund, with a current balance of \$180,784 would accommodate the possibility of a survivors gathering for Birtle and Cecilia Jeffrey Schools and events yet to be identified by the Life and Mission Agency.

Stephen Kendall and Lori Ransom continue to serve on the Ecumenical Working Group on Residential Schools. This group has an important role in monitoring the ecumenical participation in the settlement agreement, the missing children’s working group, and in church/government relations as the Truth and Reconciliation Commission starts its work.

### **REFERRALS FROM GENERAL ASSEMBLY**

#### **OVERTURE NO. 1, 2008** (p. 529-30)

#### **Re: Energy audits and conservation measures**

It is the prayer of Overture No. 1, 2008 that the Assembly prepare and offer advice to congregations on making energy audits and energy conservation measures for their buildings financially feasible and consider ways in which such measures could be financed through short-term loans to congregations.

The Assembly Council affirms that this is an important issue for the church and that we should be leaders in caring for the earth and the environment in our communities.

Therefore, the Assembly Council would encourage congregations to conduct a comprehensive review of their buildings (church, manse, halls, etc.) looking at minor items such as light bulbs, fans, weather-stripping, dripping taps, having multiple groups using building at same time and more major items such as heating system (having an energy provider conduct an audit for efficiency), air conditioning, insulation, windows, upgraded fixtures and plumbing.

It is suggested that congregations be directed to the “Energy Workbook for Religious Buildings” produced by KAIROS as a valuable guide in reviewing buildings. This may be obtained on internet using [www.kairoscanada.org](http://www.kairoscanada.org). or writing to KAIROS, 129 St. Clair Ave. W., Toronto, Ontario, M4V 1N5. The Assembly Office also has an electronic copy of this document available.

Congregations requiring financial assistance are reminded of the Presbyterian Church’s Lending Fund which provides loans to congregations up to \$60,000 with the possibility of being interest free if repaid by the end of the twelfth year of the loan. Contact Mr. James Seidler, Co-ordinator of the Lending Service, at the Presbyterian Church Building Corporation, 800-619-7301 or 416-441-1111 x 337.

The Assembly Council thanks the Session of Knox, Leamington for their faithfulness in drawing this matter to the attention of the church.

**Recommendation No. 6** (adopted, p. 20)

That the prayer of Overture No. 1, 2008 be answered in terms of the above.

**OVERTURE NO. 3, 2007** (A&P 2007, p. 519-20, 214, 18)

**Re: Biennial General Assemblies**

Overture No. 3, 2007 asked the General Assembly to consider holding General Assemblies biennially. This overture was referred to the Assembly Council, in consultation with the Clerks of Assembly. Inherent in the overture is, we feel, a request to consider how General Assemblies might be more effective in managing business and in enhancing the connectedness of Canadian Presbyterians.

Assembly Council's first step in preparing a response to the overture was to ask presbyteries and sessions for their comments on any implications, obstacles or opportunities that they might see in moving to biennial assemblies. The Council also asked the Clerks of Assembly for their initial opinions.

Assembly Council received comments from nineteen presbyteries and from one session. These comments were brought for discussion at the Assembly Council meeting in March. Many of the comments centered upon the 'mechanics' of a move to biennial assemblies. For instance, there were questions about the function of the moderator during a possible two-year interval and what would happen to the process of referrals to presbytery for study and report and the Barrier Act. There were comments about potential changes in the role of national staff and committees of the Assembly.

The greatest number of comments focused on issues of power/authority/accountability and on the connectedness/fellowship of the congregations and presbyteries of our church. Without being asked, some of the presbyteries declared themselves to be in favour of biennial assemblies, some declared themselves in favour of annual assemblies, and some declared themselves to be ambivalent.

In order to give the overture the response it deserves, the Assembly Council asks that it be given permission to report to the General Assembly in June of 2009. This will give time to ask about the experiences of other Reformed denominations that will have moved to biennial (or even triennial) assemblies, to provide a rough estimate of cost savings (if any), to present some models of how biennial assemblies might function, and to address some of the questions/issues that are present in the current responses.

**Recommendation No. 7** (adopted, p. 20)

That the Assembly Council be given permission to respond to Overture No. 3, 2007 at the 2009 General Assembly.

**ADDITIONAL MOTION** (A&P 2006, p. 248, 21, A&P 2007, p. 256, 15, 25)

**Re: Symbol for the office of Moderator**

An additional motion from the 2007 Assembly referred the matter of a liturgical stole symbolizing the office of Moderator of the General Assembly back to Assembly Council, in part for financial consideration, but also with the words 'the whole matter' included in the referral. The Assembly Council has considered this matter, and recognizing that it has been before the church for a number of years, and has caused considerable debate and even some concern at the Assembly and afterwards, is suggesting that further work on this matter end. This is with some sorrow given the positive motives behind wanting an appropriate symbol for the office of Moderator, but also with a realistic sense that this may not be the time to move in this direction.

**Recommendation No. 8** (adopted, p. 20)

That further work and discussion on a stole for the Moderator of the General Assembly cease.

**OVERTURE NO. 7 2007** (A&P 2007, p. 521, 19)

**Re: Establishing a committee of former Moderators of General Assemblies**

The Assembly Council consulted with the Clerks of Assembly on Overture No. 7, 2007 re establishing a committee of former Moderators of General Assemblies and concurred with the response prepared by the Clerks (see p. 253-54).

**OVERTURE NO. 10, 2007** (A&P 2007 p. 522, 19)

**Re: Third Party Contracts**

A committee has been established by the Assembly Council to commence work on Overture No. 10, 2007 concerning third party contracts, but has not yet completed its work.

**Recommendation No. 9** (adopted, p. 20)

That permission be granted to report on Overture No. 10, 2007 at the 2009 General Assembly.

**ADDITIONAL MOTION** (A&P 2006, p. 34, A&P 2007, p. 256-57, 25)

**Re: Korean translation at General Assemblies**

**OVERTURE NO. 11, 2007** (A&P 2007, p. 523, 19)

**Re: Translation of Living Faith and Book of Forms into Korean**

A committee has been established to work on the above additional motion and Overture No. 11, 2007 re Korean translation, but has not yet completed its work. Arrangements will be made as necessary on an ad hoc basis for translation at this Assembly, and a further report will follow in due course. Assembly Council is confident that one starting point for this work will be the finalization and production of a Korean version of Living Faith, and anticipates proceeding with this project as soon as possible. The other items in the remit will await further consideration by the working group and the Assembly Council. The Assembly Council regrets that this important work could not be completed for this Assembly.

**Recommendation No. 10** (adopted, p. 20)

That permission be granted to report on the above Additional Motion and Overture No. 11, 2007 to the 2009 General Assembly.

**OVERTURE NO. 4, 2007** (A&P 2007, p. 520, 244, 254-55)

**Re: Reviewing Book of Forms, section 170 concerning auditing congregational accounts**

Overture No. 4, 2007, initially referred to the Clerks of Assembly, was presented to the Audit Committee for input. The Audit Committee provided a response and resource that was reviewed and approved by Assembly Council and referred back to the Clerks of Assembly for response to the General Assembly (see p. 251-53).

**OTHER ASSEMBLY COUNCIL MATTERS**

**TERMS OF REFERENCE FOR AND MINUTES OF THE ASSEMBLY COUNCIL**

The Terms of Reference for the Assembly Council are available at any time from the Assembly Office. Provisional and final minutes of Assembly Council meetings are posted on the website after each meeting at [www.presbyterian.ca/assemblyoffice/council/index.html](http://www.presbyterian.ca/assemblyoffice/council/index.html).

**TRINITY CHURCH, ORO, ONTARIO, LOAN**

Many members of our church will recall that during 2007 the leadership and much of the membership of Trinity Presbyterian Church, Oro, Ontario, chose to leave the denomination. While this move brought sorrow to many, the Assembly Council was made aware of the fact that the leadership who left our denomination did so with openness, grace and honesty. They respected that property belonging to Trinity Presbyterian Church remains with The Presbyterian Church in Canada regardless of the percentage of membership that chose to leave. The continuing Trinity Presbyterian Church, left with a large building and mortgage on its hands, approached the Assembly Council for assistance and a bridging loan of \$236,134 was granted. This enabled the congregation to retire its loan through the Presbyterian Church Building Corporation and have relief on large monthly payments for a period of time. Since the transition, Trinity has continued as a congregation of The Presbyterian Church in Canada and is carrying on a very encouraging ministry.

## **FRONTRUNNERS**

At its November meeting, the Assembly Council invited Laura Robinson, author and co-producer of the play and film “FrontRunners” to present this powerful film. FrontRunners is a term for those who run before the dog sleds on winter trails and has been applied to ten indigenous runners who were students at Residential Schools asked to carry the torch hundreds of miles for the 1967 Pan Am Games, only to have the torch taken from them and given to a non-Aboriginal metres away from the gate. They were then invited to have breakfast off-site and watch the games on TV. The play and film tell the recount of their painful story. Three decades later, the Pan Am Games were in Winnipeg again, and the eight surviving runners were invited back to the ceremony and issued an official apology. The Assembly Council has endorsed the film and is pleased to learn that it will be distributed by the National Film Board. Assembly Council agreed to purchase 50 copies for congregations, to be made available once the film is officially released, along with a study guide prepared by an ecumenical task group.

## **EMERGENCY PLANNING**

The Assembly Council is kept informed of the work of the National Advisory Group on Emergency Planning (NAGEP) through our representative, The Rev. Don Muir. This body was created in 2002 as a standing committee of the Commission on Faith and Witness of the Canadian Council of Churches. The foremost objective of the NAGEP is to help whole denomination and individual congregations prepare for emergencies. Preparation for emergencies takes place on two levels.

First, NAGEP is seeking to provide information and resources designed to enable congregations, as much as possible, to carry on with ministry in the midst of a disaster. Some of the information is as simple as cough etiquette and hand hygiene. Reportedly, using proper hand washing technique, along with keeping hands away from eyes, nose and mouth, is the single most effective way of preventing the spread of diseases like influenza. The resources produced will raise questions such as:

1. How would members communicate with each other if telecommunication systems are shut down for a prolonged period?
2. What plan is in place in the event of a lengthy blackout rendering freezers and stoves ineffective?
3. Do the people of the congregation have emergency rations in place (food, water, heat, light) for at least 72 hours?
4. Who are the vulnerable people in your congregation? Where do they live? How would they be cared for during an epidemic or pandemic, when it may be impossible to gather for worship or to visit in each other's homes?

Second, NAGEP is seeking to link congregations with municipal, provincial and federal leaders and emergency responders. NAGEP has discovered an increased awareness by some emergency service sectors of the need not only to provide physical care in times of disaster, but socio-psychological care as well. In the church we would most often equate socio-psychological care as pastoral care. During the Toronto SARS (Severe Acute Respiratory Syndrome) outbreak in 2003, for example, one hospital initially declared chaplains as non-essential staff and sent them home. Before long the vital care offered by chaplains to those dealing with illness and fear was recognized and the chaplains were invited to return to the hospital.

Faith communities have recognized the value of pastoral care for centuries. That premise, coupled with the resources most congregations have at their disposal, such as trained pastoral caregivers and other skilled personnel, food banks, buildings that could be used as shelter, various means of transportation, a network of contacts within municipalities, makes our churches a highly valuable resource in the midst of disaster. Congregational members need to be trained, however, in order for these resources to be utilized in an efficient and effective manner and in harmony with civic emergency responders. NAGEP intends to develop and share resources related to pastoral care provision.

In an attempt to link faith communities with civic authorities and to help churches maximize their resources, NAGEP has begun work on four fronts. First, it has developed contacts with federal, provincial and territorial governments, particularly their health and safety or emergency measures organizations as well as the Canadian Forces. Second, it has helped form a Regional

Advisory Group on Emergency Planning in Nova Scotia. This group is ecumenical; comprised of representatives from the denominations represented on it. The group is meant to help develop contacts with congregations throughout the region and to provide them with emergency preparation training and resources. There are plans to establish other regional groups across the country. At present the group is working with Ontario and British Columbia. Third, NAGEP is in the process of preparing a congregation checklist that will help congregations assess emergency readiness and their ability to respond effectively. Once this is completed it could be adapted to suit the needs and structures of Canadian Council of Churches member churches, including The Presbyterian Church in Canada. Fourth, NAGEP has sponsored two workshops for congregational leaders; one on Critical Incident Stress Management and the other on Preparing Your Congregation for Disaster.

To date, The Presbyterian Church in Canada has been represented on the NAGEP through the Associate Secretary in the General Assembly Office. The others in the group are from the Anglican Church of Canada; the Armenian Holy Apostolic Church; the Christian Reformed Church in North America; Canadian Diocese, Region V (Canada) Mennonite Disaster Service; the Evangelical Lutheran Church in Canada; the Salvation Army; the Ukrainian Orthodox Church in Canada and a Canadian Forces Chaplain. Currently, the representative from the Canadian Council of Churches Governing Board is another Presbyterian, The Rev. Tim Purvis. The driving force behind this project has been Dr. Mary Marrocco who is the Canadian Council of Churches Associate Secretary for the Commission on Faith and Witness. Other Canadian Council of Churches members are being encouraged to provide representation.

As the NAGEP continues to prepare resources, Assembly Council may be asked to consider bringing these resources to the attention of the whole church.

## **REGIONAL STAFFING MODEL REVIEW**

The WMS and the Life and Mission Agency presented the Assembly Council with the report of the review of regional staffing. It included a summary of the work of the consultant, Cenera, along with recommendations from the WMS and the Life and Mission Agency for the ongoing support of regional staffing. The Assembly Council will work with both these groups to support the implementation of the current model for regional staff as outlined below.

### **Project Background**

The Presbyterian Church in Canada established a model of regional staff spread across the country in 1994. These positions were converted from Life and Mission Agency (mission superintendents) and Women's Missionary Society (area educational consultants) positions that had existed previously.

Built into the establishment of this 1994 model was a review to be undertaken within four years to examine its effectiveness. Reviews were conducted in 1998, 2002 and 2005. The various committees have always reported that the model was fine and that it should be continued, but that another review should happen periodically. In an effort to get an unbiased and critical evaluation, it was determined that an external consultant might provide fresh insights. To that end Cenera Incorporated (Calgary) was contracted to conduct this project. Cenera examined the original taskforce report and the ensuing three reviews of the model as well as the current role descriptions of the regional staff and the mandates of the Life and Mission Agency and the Women's Missionary Society.

### **Current Organizational Model**

The regional staffing model is funded in part by grants from the Life and Mission Agency and the Women's Missionary Society. All additional funds are provided by the various synods/synodicals based on their priorities and ability to pay. The grant from the Women's Missionary Society has remained the same since 1992 and the grant from the Life and Mission Agency has been adjusted annually to reflect the approved cost of living. At one time there was also an increase in funding from the Life and Mission Agency to cover the employer share of costs, such as Employment Insurance, Canada Pension Plan, Pension and Benefit contributions.

In May 2007, the Women's Missionary Society determined that it had to cut funding for regional staff from \$390,000 to \$200,000 based on their decreasing annual revenue. This decision is also supported by a belief that not all regional staff are doing the work of the WMS, and where they

are, the WMS is at best getting 50% of those resources. As a result, this funding cut aligns the WMS funding with the perceived level of support they are receiving from the regional staff across Canada. There is still strong support amongst the leaders of the WMS for the regional staffing model. This financial adjustment of the WMS was a very difficult decision for them to make.

There are regional staff in each region of Canada. Each regional staff person reports to a committee made up of representatives of the synod(s) and synodical(s) in that region. These committees have differing names and representatives. Some synods also have staff that report to other committees such as a camp committee.

Each regional staffing committee has a convener who is appointed for a fixed term. Most committees meet infrequently with some, as little as once per year. The regional staff work very independently.

### **Guiding Principles of the Original Task Force**

Regional staff should function as a team, should be generalists and work interchangeably with one another. The church should be developing fluid, flexible teams of resource persons with differing talents to meet the needs of a region; and regional staff need to empower and equip others. They require time to reflect and to access resources. We recommend local people to train others.

### **Conclusions of the Original Task Force**

Perhaps at no time in the church's history have funds been more tight or limited. Nonetheless, the church remains committed to strong regional staffing and to the affirmation of regional needs for resource persons.

It is clear from the responses from the eight synod/synodicals that there is much diversity of opinion as to how the regional staffing configurations are to be structured. Each area has reflected its own needs but in one or two cases, these needs have not been expressed by a joint synod/synodical report. While some have more creativity than others, all recognize the need to redesign job descriptions even where little thought has been given as to how these changes would be shaped.

It is also clear that there is no need to force homogeneity in the staffing configurations in the regions. If we take seriously the diversity of the country and regions, then we must let regional needs shape both the job description of the regional staff and how they are configured.

We also want to affirm the continuing right for synods/synodicals or regional bodies to work in partnership with the national level in the hiring and the supervising of regional staff. Co-operation and joint accountability are essential elements in the functioning of regional staff.

This was a strong message from the questionnaire responses. More authority must be devolved onto the synods/synodicals or regional supervising bodies depending on whether staff are serving one synod/synodical or more than one synod/synodical. It is essential that strong regional support groups be established. (Note: The 1994 task force further clarified this point in its recommendations re staffing and funding, Recommendation No. 9 where they stated, "The task force recommends that supervision and accountability be seen as joint responsibility between the regions and the national level.")

The current reality is that we need twice the dollars and a country half the size. Some regional workers are asked to provide nurturing pastoral care for ministers and congregations over a very large geographic area. The church may wish to explore the observation made by the Synod of Quebec and Eastern Ontario regarding inter-denominational support and care, and think of regional staff as enablers and providers of resources.

The development of job descriptions for regional staff should be worked out jointly between representatives of the regions and the national church; this will be an ongoing process of negotiation.

It is clear that teamwork among staff in each region is essential.

There is a clear preference for names like “consultant” and “resource person” rather than “superintendent” and “director”.

Synods/synodicals are urged to include the use of modern technology such as computer networks, email, fax machines and teleconferencing to bridge the distances and to replace some face-to-face meetings.

Regions are urged to explore the use of local ecumenical resources to meet some of their needs for pastoral care and specialized resources.

### **2008 Regional Staffing Model Review Executive Summary**

It is clear that the regional staffing model is working and is highly valued across the country. The model of having regional professionals working at the local level should be maintained. However, Cenera believes that there are significant opportunities for the church to increase the impact and integration of the regional staff into the strategic work of the church. This can be achieved by pursuing a number of the original task force’s conclusions that we do not believe were ever implemented.

Cenera also sees the opportunity for greater synergy and co-operation between the regional staff and the staff at the national office. There will also need to be actions taken over the next three years to determine how the important work of the regional staff and the national office staff can be optimized to deal with the WMS funding reduction that was announced in May 2007.

Cenera’s report includes a number of specific recommendations that encourages the church to consider as a means to introduce a new operational model to provide for the greatest possible impact and leverage of very limited resources.

Some of Cenera’s recommendations will no doubt raise issues as to how to make the transition from the current approach to the new operating model. While these have not been addressed in this report, the Life and Mission Agency and the WMS believe that if the decision-makers look past the transition issues they will see the powerful option that exists to fully leverage the talents and gifts of the dedicated staff of The Presbyterian Church in Canada.

### **Issues Identified and Recommendations from the Life and Mission Agency and the Women’s Missionary Society**

#### **Role of the Regional Staff**

The role of the regional staff person is highly valued by the synods/synodicals. In this present review, interviewees spoke about the important work that the regional staff were doing in their regions. The work of the regional staff was described as being very responsive to the needs in the area.

The Assembly Council affirmed the present regional staffing model, with clarifications presented throughout this report. Regional staff should maintain the close relationships they currently have with the synods, presbyteries, Women’s Missionary Society groups, congregations in their regions and the Life and Mission Agency.

#### **Funding**

The church continues to be under severe financial constraint and there is a shortage of financial and human resources to carry out the work of the church at all levels. The WMS decided in May 2007 to reduce the funding for the regional staff from \$390,000 to \$200,000 effective 2009. The Assembly Council earmarked undesignated bequest funds to provide interim funding to cover the short-fall until 2011, and has been requested to look at ways where the ongoing shortfall might also be made up in future budget cycles, understanding that the funding formula would not be altered.

#### **Linkage between the Regional Staff and the National Office**

The need for the regional and the national office staff to work together was identified in the 1994 Regional Staff Model and Structures document including the original guiding principles for establishing the role of the regional staff; the charge that regional and national staff should work as a team; the clause that stated that regional staff should be generalists and work

interchangeably with one another; and that the church should be developing a fluid, flexible team of resource personnel with differing talents to meet the needs of a region.

In conclusion four, the task force stated that “they wanted to affirm the continuing right for synods/synodicals or regional bodies to work in partnership with the national level in the hiring and the supervising of regional staff”. Co-operation and joint accountability were essential elements in the functioning of regional staff. Conclusion six stated, “The development of job descriptions for regional staff should be worked out jointly between representatives of the regions and the national church.”

The Life and Mission Agency and WMS recommended that it be clearly understood that for practical reasons and for accepting how this model has evolved over the last fourteen years that the synods/synodicals be recognized as responsible for all hiring and dismissal, all supervision, all drafting of position descriptions and annual evaluations and the determination of all benefits of their respective regional staff.

While the Life and Mission Agency and WMS believe that this clarification will go a long way towards assisting in the functioning of the regional staff, and that concerted efforts should be made to ensure that the flow of good will and co-operative and collegial endeavours should be built into this model to ensure that the church is served well. (See below on p. 220)

This clarification acknowledges that there will be little or no systematic co-ordination of the regional staff across the regions or between the regional staff and the staff at the national office. This clarification will, however, provide a challenge to both parties to work at the establishment of professional linkages so as to maximize the contribution that the regional staff and the staff at the national office could deliver. It is fully acknowledged that regional staff are often alone in tackling the enormous challenge of providing a wide range of services and support across expansive territories.

This clarification acknowledges the WMS is willing to continue its current level of involvement on the regional staff committees across the country.

### Reporting Relationship

The regional staff report to a committee of volunteers that represent the synod(s)/synodical(s) in their region. As with all volunteer committees there is ongoing volunteer turnover and volunteers having less involvement in the needs and priorities in the region than the regional staff person. In most cases this volunteer group meets a few times per year. The committee is not typically able to provide clear direction to the regional staff. As a result the regional staff may feel they are left on their own to respond to requests and assist where they are needed and welcome. During this present review an ambiguity was identified as to whether or not the roles in the various regions have been intentionally designed to meet the specific identified needs, or if the role has evolved over time based on the skills, interests and abilities of the individuals filling each role.

The Life and Mission Agency and WMS asked that the Assembly Council take note of this concern and that the observation be forwarded to each synod for them to take the action they deem best suited to their own circumstance. The 1994 Regional Staffing and Structures Task Force recommended that supervision and accountability be seen as a joint responsibility. The consultant recommended that there be a change in the working and potentially the reporting relationship of the regional staff. The Life and Mission Agency and WMS believe that the necessary clarification has now been made.

### Compensation Practices

Funding from the national church has remained the same since 1992 except for the annual cost of living adjustments. Additional funding may or may not come from the synod regional staffing committee. The consultant noted that this fact causes significant issues due to the ability of each region to pay additional compensation or provide additional resources: “This model of different treatment for each person appears to be consistent with the practice of each congregation setting the compensation for their minister as they see fit and can afford. It is, however, inconsistent with the practice at the national office.”

This clarification in the model is to be made explicit to each of the synods and to the regional staff: that the various synods continue to be the employer and that it is the body that shall set the salary and benefits package for its staff.

In order to clarify this matter for both synods/synodicals and regional staff, the following information will be communicated to them:

#### Current Situation

The Life and Mission Agency and Women's Missionary Society pay a salary grant to the synods that includes a stipend amount, housing allowance, medical/dental grant, a grant toward the employer's costs, travel and continuing education costs. An annual cost of living allowance is applied to the stipend amount. Any costs over and above the grant amounts are the responsibility of the respective synods.

#### Clarified Future Funding Model

1. A salary grant will be paid to the synods for regional staffing.
2. This grant will not be broken down into specific amounts for salary and benefits but will be payable in a lump sum on a monthly basis.
3. Cost of living allowances will be payable on the total grant amount (not just a stipend amount) and payable by the Life and Mission Agency.
4. Synods are free to pay over and above the grant amount but any additional costs will be the responsibility of the synod.
5. Any salary negotiations will occur between the synods and the regional staff.
6. The amount of the grants payable will continue at the 2008 rate plus the annual cost of living adjustments.
7. However, in the hiring of new staff, if the amount is less than the 2008 rate, the synod must inform the Life and Mission Agency and the grant will be adjusted accordingly.
8. Synods will be responsible for all regional staff payroll(s).
9. Synods will advise the Life and Mission Agency annually (before December 15th) of the regional staff in their employ for the coming year.
10. Synods will advise the Life and Mission Agency if the position becomes vacant during the year.

The Personnel Policy Committee of Assembly Council, in conjunction with the Life and Mission Agency and WMS, has been asked to prepare a human resource manual for use by synods in their regional staffing.

The Life and Mission Agency and WMS have recommended that the regional staffing model be fine-tuned on an as needed basis to meet the changing needs of the organization and that there not be a date set for a future formal review of the model. There would not be a formal review of the model but rather the ongoing adjusting of the organization as the needs of the church change over time.

### **AD HOC COMMITTEE RE DEVELOPING POLICIES FOR ALLEGATIONS OF RACIAL HARASSMENT AND RACIAL DIVERSITY**

The mandate of the Ad Hoc Committee re Developing Policies for Allegations of Racial Harassment and Racial Diversity stemmed originally from the response to Overture No. 34, 2001. The response of the overture asked the Assembly Council, in conjunction with the Life and Mission Agency (Justice Ministries), to develop policies to address allegations of racial harassment and diversity policies (A&P 2001, p. 571-73, 17; A&P 2004, p. 382-89, 17). The ad hoc committee was appointed in the fall of 2004 to develop:

- policies that would address allegations of racial harassment;
- diversity policies in the hiring of national staff; and
- diversity policies in the appointment of volunteers to standing committees of the General Assembly.

The Council is presenting two policies for approval of this General Assembly. The Policy of The Presbyterian Church in Canada for Dealing with Allegations of Racial Harassment - "Growing in Christ: Seeing the Image of God in our Neighbour" was circulated last year to the presbyteries for study and report. Their comments were helpful in the presentation of this final

version. Many comments focused on educational issues. The second policy, “A Statement of Commitment Toward Racial and Ethnic Diversity in Leadership at the National Level of The Presbyterian Church in Canada” incorporates both the issues of hiring of national staff and appointment of volunteers to national committees.

**“GROWING IN CHRIST: SEEING THE IMAGE OF GOD IN OUR NEIGHBOUR”  
POLICY OF THE PRESBYTERIAN CHURCH IN CANADA FOR DEALING WITH  
ALLEGATIONS OF RACIAL HARASSMENT**

**PREAMBLE**

God calls us to bear witness to God’s love in Christ. Part of bearing that witness is learning to see the image of God in our neighbour. Unfortunately, our vision is often blurred or distorted, and we end up judging one another. When that judgment is based on the prejudice of race we become unfaithful to the gospel we proclaim.

Racism exists in our communities, including the church. Yet we know that the kingdom of God includes all nationalities and all races. In its calling to be a signpost to the kingdom of God, it is imperative that the church oppose racism and intentionally work toward acceptance and inclusion of all people. In a desire to challenge racism and in an attempt to provide a way to handle racial harassment when it occurs, The Presbyterian Church in Canada has prepared the following policy. In doing so, The Presbyterian Church in Canada states that racial harassment shall not be tolerated and all allegations shall be dealt with seriously and fairly.

**TOWARD A THEOLOGY OF INCLUSION**

In his letter to the church at Philippi, the Apostle Paul offers this prayer for the congregation: “... that your love may grow ever richer in knowledge and insight of every kind, enabling you to learn by experience what things really matter” (Philippians 1:9-10a [REB]). Paul’s prayer is a reminder that no person or congregation arrives at living out the fullness of the gospel. There is always the need to be open to growth and the change growth creates.

The gospel is not something we possess. It is always bigger than we are. The church is called to proclaim the gospel in the world. This confession, however, is translated into the culture in which we live. This act of translation entails risk since something is usually lost in the translation. “Cultures try to bring the gospel under their control, attempting to fit the person and work of Christ into their patterns of accepted religious practices.”<sup>1</sup>

Even the early church encountered this challenge of translation. In a God-given dream, Peter is confronted by the very gospel he proclaimed and realizes, for the first time, that Gentiles are to be welcomed into the grace of Christ (Acts 10). In a different account, Philemon is challenged by the return of his runaway slave, Onesimus, who has become a Christian and who now returns as more than a slave; he is a brother in Christ (Philemon). These stories illustrate the radical challenges faced by the early followers of Christ as, by the Holy Spirit, they learned to give new answers to the old question, “Who is my neighbour?”

In John’s gospel we read that God loves the world God has created (John 3:16). This includes everyone without exception. All are made in the image of God. As the wisdom writer states, our relationship with others is to be determined by the reality that God is their creator: “Those who oppress the poor insult their Maker, but those who are kind to the needy honour him” (Proverbs 14:31). The dignity of all human beings is not something that is achieved or earned; it is God who gives it (Isaiah 42:5).

Racism, therefore, is a violation, a trespass against God’s purposes. Racism defines the comparative worth of a person as a human being by characteristics of race, over against a person’s value as one made in the image of God. It assumes, explicitly or implicitly, that one human group is superior to another and lives out that belief in ways that harms or even exploits others regarded as inferior. Racism is often a combination of prejudice and power.

Seeing others in a new way is central to the gospel. Our reconciliation with God is meant to lead us to reconciliation with one another. Thus Paul writes, “For he (Christ) is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us” (Ephesians 2:14). In Paul’s time, the dividing wall was a cultural, racial and religious boundary that separated the Jews and the Gentiles. This separation created

hostility between them, divided the church and destroyed the unity. The New Testament reminds us that in Christ we enter a new covenant whereby, through God's grace, we are made 'sons and daughters' of the living God. In Christ we are also brought into a new community, the body of Christ, whereby we are made 'sisters and brothers'.

Racism divides the church and slanders Christ by stating that we are not all equally treasured in God's covenant or that we are not all one in Christ's love. Paul vigorously contends that, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:28). This does not mean that these differences ceased to exist in Paul's time. But it does mean that these distinctions are no longer barriers to God's grace in Christ – a gift which removes human barriers and human boasting. Instead of being divided by race, culture and gender, the church is to be understood as a household:

So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you are built together spiritually into a dwelling place for God. (Ephesians 2:19-22)

Here the image of household is not the traditional understanding of the nuclear family. Rather, it is the understanding of a larger extended family. Each family has its own traditions and personalities. They may not even enjoy each other's company but what brings them together is the fact that they are called into this family. What is important in the household of God is not the fact that we have come from different racial and cultural backgrounds but the fact that we have become one, the Body of Christ, sharing a common calling. The gospel, therefore, does not eliminate differences but rather transcends them.<sup>2</sup> We can recognize and enjoy our differences knowing that we are one in Christ.

Racism is experienced when respect of others is ignored or resisted. Racism happens when the only voice that is heard comes from the majority group. Racism happens when someone is not seen as a credible leader on the basis of his/her race. The challenge for the church, therefore, is to show an open love and respect for all, refusing to let the cultural traditions of any one group become a dividing wall for the full inclusion and participation by another.

## DEFINITIONS

In order to clarify the policy on racial harassment, it is helpful to clarify the various terms often used regarding race and culture.

**Race:** Race is a social construct.<sup>3</sup> It arbitrarily categorizes people into biologically distinct groups by the external characteristics such as colour of skin, facial features and other physical characteristics. "There is no biological basis for that. Races are a social and ideological construct. Humanity belongs to just one race: the human race."<sup>4</sup>

**Culture:** Culture includes the customs and patterns of behaviour, the worldview, values and beliefs by which a race or ethnic group engage with the world. Peoples of different cultures 'see' and 'inhabit' different 'worlds' and have different responses to the same universe in which they live.

**Ethnic Group:** An ethnic group is a group that shares a common language, a common history, a common set of religious beliefs or some other cultural characteristic. Whereas race focuses on physical characteristics, culture focuses on behavioural or group characteristics.

**Ethnocentrism:** Ethnocentrism refers to the focusing upon and preference for one's own culture. It may be positive in that people genuinely appreciate their own cultural ways of engaging the world. It becomes destructive, however, when all other cultures and ways of 'seeing the world' are judged with reference to this one culture, which is viewed as superior, either intentionally or unintentionally. It does harm when "the standards of one culture become the basis for making selections and determining opportunities for people from a variety of racial, cultural, and ethnic groupings. When institutions sanction and implement these standards, forced assimilation and/or exclusion result."<sup>5</sup>

**Paternalism:** “Paternalism is the claim or attempt to supply the needs or to regulate the lives of others, like a father does in the case of his children. Paternalism grows out of attitudes of self-importance and is frequently rationalized as an expression of Christian concern. To the detriment of healthy inter-group relations, however, paternalism tends to trivialize minority group persons, portraying them as incapable of caring for themselves or functioning responsibly.”<sup>76</sup>

**Majority/Minority Groups:** While often used to express statistical groupings, majority/minority groups can mean more than statistics. The terms majority/minority can also indicate a form of status, an unequal distribution of power or a hierarchy of superiority and inferiority. They become a way of identifying who we are, how we fit into the world and how we are expected to behave. Often we are born into these groups and do not, therefore, have the option to choose. Depending on the group in which we find ourselves, we experience certain privileges or liabilities.

**Racism:** Racism is the belief that one racial or ethnic group is assumed to be superior over another on the basis of characteristics such as appearance, intelligence, morality, human potential and social worth. It can be overt, deliberate and conscious, or it can be subtle, unintentional and inadvertent. Racism manifests itself in actions that adversely affect the lives of others by expressing attitudes as well as social structures of exclusion or forced assimilation.

**Racial Prejudice:** Prejudice is a prejudgement of another without or prior to adequate evidence or experience. It is based on faulty and inflexible generalizations and, unlike a simple misconception, deeply resists evidence to the contrary. Prejudice often emphasizes certain facts while downplaying others and, therefore, becomes a misjudgement and falsification of the facts. Prejudice is often learned from the prevailing attitudes that are expressed against a particular group.

**Racial Discrimination:** Discrimination is not the same as prejudice. Prejudice is an attitude. Discrimination is an act. One may be prejudiced but not act on it and one may discriminate on the basis of something other than personal prejudice. However, prejudice and discrimination often reinforce one another. “Prejudice gives rise to and helps people rationalize discriminatory behaviour, and discriminatory actions often produce and/or reinforce prejudicial attitudes toward the objects of discrimination.”<sup>77</sup>

**Power:** Power can be used for good or for evil. When power is used to exclude others from meaningful participation in decision-making or to advance one’s own welfare at the expense of others on the basis of race, culture or ethnicity, it no longer serves the purposes of God. It is possible for such power to be at work even when individual prejudices or hostile attitudes are removed. This misuse of power can be both intentional and unintentional. Either way it harms not only individuals but also the entire household of God.

**Expressions of Racism:** Racism is manifested at different levels: institutional, structural or personal.

1. Institutional: Institutional racism or systemic racism occurs where the established rules, policies and regulations or practices of an organization result in the unequal treatment of different groups either within that organization or in the larger society. A result of institutional racism is that the laws, values and practices of society, which may appear to be neutral, in fact tend to benefit one dominant group over others.
2. Structural: Structural or cultural racism refers to the manner in which the inequalities of society operate to justify certain racial groups being allocated to particular categories and classes. It is strongly linked to institutional racism.
3. Personal: Racism often manifests itself at the level of the individual when an individual acts on the belief that members of a group, as a group, are inferior in human or social value simply because of their racial, cultural or ethnic differences.

## **RACIAL HARASSMENT**

### **What is Racial Harassment?**

Racial harassment is defined as unwanted or unwelcome verbal, written or physical conduct related to one’s race, culture, nationality or ethnicity. It causes offence, intimidation and/or

distress to the individual to whom it is directed. Such conduct may have the purpose or effect of interfering with an individual's full participation in the life and work of The Presbyterian Church in Canada.

### **When is it Racial Harassment?**

Racial harassment includes but is not limited to racial slurs and jokes; ridicule and insults; displaying racially offensive written or visual material degrading members of a particular race; name-calling, open hostility, unfair allocation of work and responsibilities, or exclusion from normal workplace conversation or social events. It may be linked to a person's place of origin, religion, citizenship or ethnic origin.

### **What are the Consequences of Racial Harassment?**

Racial harassment causes pain to those who suffer it, de-humanizes those who apply it, divides people from within, aggravates conflict and destroys the possibility of coexistence based on equality. Racial harassment renders Christian community incomplete and undermines our belief in fairness and equality to all.

### **GUIDING PRINCIPLES**

The unity of the body of Christ is to be reflected in the church's structure, life and work. Inclusion in the body of Christ transcends every race and culture and is visibly demonstrated by full acceptance and inclusion of all people, regardless of race or culture.

Racism is a violation of God's purposes. The church, therefore, is called to face racism both within its own life and in the broader life of the culture.

The Presbyterian Church in Canada welcomes its cultural diversity. Both at the congregational and national level, The Presbyterian Church in Canada will actively involve the cultural diversity in its midst when it comes to decision-making, service on boards and committees, preparation for ministry in the church, representation of the church at all levels, and employment within the church.

All allegations of racial harassment will be taken seriously. Every allegation will be received, investigated and acted upon in accordance with the terms of this policy.

The person complained against is always presumed innocent until proven guilty. If the presbytery or session cannot conclude from the evidence on a balance of probabilities that the actions did occur as alleged, then it must decide that the complaint cannot be substantiated. In simple terms, the person complained against will be found not guilty. Any allegation must be substantiated before censure can be considered.

If a person who is alleging to have been racially harassed takes their complaint to a Provincial Human Rights Commission, the church court should nonetheless proceed to investigate the complaint without delay.

There are good reasons why the church should proceed directly to investigate a non-criminal complaint. First and foremost, members of the church expect complaints to be dealt with in the timeliest way possible. The potential consequences of many civil cases are not as severe as for criminal cases, which reduces the church's level of concern about affecting the civil case. The church should feel free to proceed with complaints under the policy, emphasizing reconciliation, while related civil court cases are ongoing.

Racial harassment falls under the section of Judicial Process as outlined in the Book of Forms sections 345-380. Following is a flow chart that outlines the process if an allegation of racial harassment is made (see p. 226). *It is imperative that these sections of the Book of Forms be read in full.*

This policy is the policy of The Presbyterian Church in Canada. Church courts are expected to implement this policy as it is written. Changes to the policy will be made for the whole church by the General Assembly. In the interests of fairness and consistency, presbyteries, sessions and other church bodies will refrain from implementing unilaterally procedures not outlined in the policy.

The church is called to implement this policy in the spirit of prayerfulness, love, affection and humility, under the continual illumination of the Holy Spirit.

**These guiding principles are the basis of the policy. The policy can be properly understood only when read in the light of the guiding principles.**

### **MOVING FORWARD**

The Presbyterian Church in Canada is more ethnically and racially diverse than it was a generation ago greatly benefiting from new voices and new perspectives. Nevertheless, there are many challenges facing The Presbyterian Church in Canada as it seeks to be more inclusive.

With this in mind we need to continue to seek the transformative work of God's Spirit as we learn to see the image of God in our neighbour. We need to take time to educate ourselves to the depth of racism and the tragedy of it. We need to engage in conversations that encourages understanding and re-examine our own practices and values that may get in the way of inclusion.

These are not easy changes to make. People from different cultures have different perspectives on how decisions are made. It requires a strong commitment to reconciliation. It is impossible to go forward without first going back in history when the church has hurt people. It requires the acceptance of collective sins. It means learning to listen to voices of people not like ourselves and learning to share in the decision-making process. It means recognizing that with the always-changing fabric of our society, someone somewhere is being excluded at any given time. There are always newcomers to embrace.

As difficult as these changes are, the fruit of moving forward as a truly multi-ethnic denomination brings us closer to the values of God's kingdom. We will learn to see Christ in our neighbour and be blessed by the new sight God gives us. It will lead to a more diverse, better-equipped Christian leadership at all levels. Standing against racism, therefore, is God's calling to every Christian, every session, every presbytery and to The Presbyterian Church in Canada as a whole.

### **FLOW CHART**

Following is a flow chart which provides an overview of the process involved in racial harassment. It cannot be overstated that it is critical that the section on discipline in the Book of Forms be read alongside the flow chart. The appropriate sections of the Book of Forms are noted in each stage of the process. It is also important to remember that the overall goal is to work toward and to provide an impartial and just process to the working through of any allegations.

### **RESOURCES**

Overture No. 34, 2001 re racism and requesting a policy on racial harassment (A&P 2001, p. 571-72, 17).

Report on the Life and Mission Agency in answer to Overture No. 34, 2001 re racism and requesting a policy on racial harassment (A&P 2004, p. 382-89). This report contains an excellent bibliography for further reading on the subject, including the work of other denominations.

*Transformative Justice: Being Church and Overcoming Racism*, Geneva: World Council of Churches, 2004.

The Presbyterian Church in Canada, *The Book Forms, Judicial Process* (especially the Disciplinary Case, sections 345-80), Toronto, 2006.

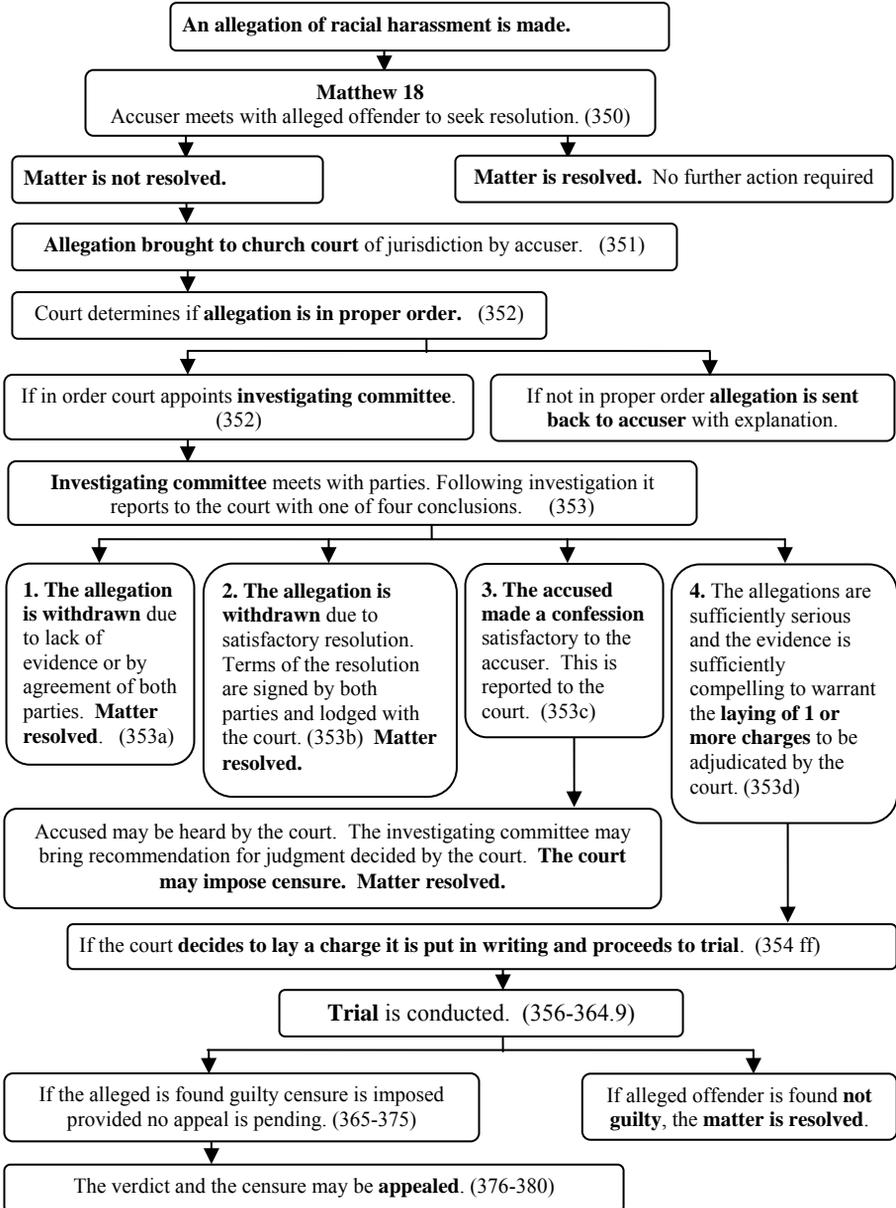
David Guder, *The Continuing Conversion of the Church, The Gospel and Our Culture Series*, Craig Van Gelder, ed., Grand Rapids: William B. Eerdmans, 2000.

*Racism and the Church*, A Report of the Commission on Theology and Church Relations of the Lutheran Church – Missouri Synod, February 1994.

**Racial Harassment Flow Chart**

See Book of Forms sections 345-380.

(It is imperative that these sections from the Book of Forms are read alongside the flowchart. Specific sections are in the brackets below.)



Note: All references to courts are to church courts - Session, Presbytery, Synod or General Assembly.

## Endnotes

1. Darrel Guder, *The Continuing Conversion of the Church*, The Gospel and Our Culture Series, Craig Van Gelder, ed., Grand Rapids: William B. Eerdmans, 2000, p. 85.
2. According to Acts 2:5-6, the story of Pentecost, God honours our differences as each person present “heard them speaking in their own language.”
3. Race as a social construct was first defined in the mid-18th century. Prior to that race was used to describe animals.
4. *Transformative Justice: Being Church and Overcoming Racism*, Geneva, 2004, p. 45.
5. *Racism and the Church*, A Report of the Commission on Theology and Church Relations of the Lutheran Church, Missouri Synod, February 1994, p. 14.
6. *Ibid*, p. 37.
7. *Ibid*, p. 16.

### **Recommendation No. 11** (adopted, p. 20)

That “Growing in Christ: Seeing the Image of God in our Neighbour” – Policy of The Presbyterian Church in Canada for Dealing with Racial Harassment be adopted.

## EDUCATIONAL RESOURCES

The responses from presbyteries to the above policy clearly indicated the requirement for education about racism. Although the mandate of the ad hoc committee was to prepare policies regarding racism, it took time to educate itself concerning racial issues and it reviewed resources concerning racism. One resource is an excellent documentary produced by the CBC entitled, “Indecently Exposed” which features Jane Elliot, an anti-racism expert, leading a workshop in Canada focusing on how people treat one another because of their race. The Assembly Council has agreed to purchase copies of this DVD along with discussion questions for circulations to synods, through their regional staff to highlight the significance of the issue, to engage Presbyterians and congregations in discussions and to raise the importance of the above policy.

## A STATEMENT OF COMMITMENT TOWARD RACIAL AND ETHNIC DIVERSITY IN LEADERSHIP AT THE NATIONAL LEVEL OF THE PRESBYTERIAN CHURCH IN CANADA

### **Preamble**

In response to Overture No. 34, 2001, the recommendation was made in 2004 that the Assembly Council be requested to develop diversity policies in the hiring of national staff and in the appointments of volunteers to standing committees of General Assembly (A&P 2004, p. 388). The following is the response to these recommendations.

### **Our Vision**

We believe that the goal of all Christian leadership at the national level of The Presbyterian Church in Canada is to help advance the mission of the church in its calling to bear witness to the gospel in the world. We believe that just as the church is diverse, as are the people it seeks to reach, so too should the leadership of the church be diverse. Moreover, literature indicates that people feel more connected to an institution if they see themselves represented in leadership positions. We believe diversity brings a richness of gifts and perspectives that can foster wise decision-making. Therefore, we value diversity, not simply as a goal, but as a gift and it is our vision to see the gift of diversity within our denomination reflected in our leadership.

### **Our Commitment**

Our commitment is to seek competent and capable individuals, while at the same time encouraging diversity in hiring for positions within the national church office and in the appointment of volunteers to standing committees of the General Assembly, which would reflect the rich diversity of our own denomination. We believe that being intentional regarding diversity expresses a genuine care and respect for all those who call The Presbyterian Church in Canada their home. We believe more diversity on committees and on staff brings new voices and new perspectives.

### **Our Reality**

Racial and ethnic diversity is a reality both within Canadian society and within The Presbyterian Church in Canada. Members of visible minorities now represent close to 15% of Canadian

society.<sup>1</sup> By 2017, 20% of Canadians will be a member of an ethnic or racial minority. In addition, First Nations (Status, Metis, and Inuit) comprise about 3% of the Canadian population. Ethnic and racial minorities and Aboriginal Canadians are playing increasingly important roles in all spheres of public life in Canada.

The Presbyterian Church in Canada is also racially and ethnically diverse. A snapshot of ethnically identified congregations indicates that there are approximately 10,000 worshippers on average in Sunday attendance in these congregations alone.<sup>2</sup> In addition there are numerous ethnic and racial minorities who are members of congregations not identified as ethnic congregations.

In addition to this, the national office is located in the most diverse city in Canada, which lends itself to achieving greater diversity in hiring support staff.

Our reality indicates that there is a great potential to work towards diversity in leadership at the national level.

### **Our Actions**

If diversity is to be more than simply a philosophy, it will require intentional steps. It will require conceiving, promoting and implementing methods that ensure national staff are hired, trained and promoted fairly with attention to the goals of equal opportunity and diversity in leadership.

It also requires conceiving, promoting and implementing methods that ensure volunteers for standing committees of the General Assembly are appointed and trained with the same goal of equal opportunity and diversity.

It will require lifting up both goals of attracting qualified people as well as considering ethnic and racial diversity. It will mean targeted and sustained efforts in communicating vacancies to all Presbyteries, and in particular, to those Presbyteries who have greater diversity.

It will also require gathering facts about the present diversity regarding national staff and standing committees, monitoring progress in this area and addressing issues related to achieving the goal of equal opportunity and diversity, possibly through a committee that meets periodically to review, monitor and address issues.

It will also help to recognize that the greater the diversity on recruiting committees, the more likely we will be to achieve our goals.

### **Endnotes**

1. For sake of clarity it is helpful to note that Statistics Canada defines a visible minority as “persons, other than aboriginal peoples, who are non-Caucasian in race or non-white in colour.” The 10 visible minority groups included are the Chinese, South Asian, Black, Filipino, Latin American, Southeast Asian, Arab, West Asian, Japanese and Korean groups.
2. This figure is based on a report given by Keith Knight concerning ethnic-language congregations, revised October 20, 2006 taken from the congregational statistical report of 2005. The breakdown in approximate figures is as follows: Korean (6,700); Chinese (1,100); Taiwanese (400); Mandarin (65); Hungarian (670); Ghanaian (140); French (170); Arabic (250); Spanish (45); Portuguese (90).

#### **Recommendation No. 12** (adopted, p. 20)

That the above policy on racial diversity “A Statement of Commitment Toward Racial and Ethnic Diversity in Leadership at the National Level of The Presbyterian Church in Canada” be adopted.

The Assembly Council has further agreed that the responsibilities for implementation of the policy will be:

1. National Staff: The Personnel Policy Committee, annually for a three-year period, will assess the current degree of racial and ethnic diversity of national staff and report to the Assembly Council.
2. Standing Committees of General Assembly:

1. Each committee, annually for a three year period, will assess the current degree of racial and ethnic diversity of its committee membership and report to the Assembly Council. Each committee is to submit information based upon a questionnaire developed by the committee to be distributed by the Assembly office.
2. Assembly Office will prepare a pamphlet stating the value, benefits and requirements of each standing committee along with job descriptions for each committee.
  - Why should people sit on this committee?
  - How does this committee advance the mission of the church in its calling to bear witness to Christ in the world?
  - What is the benefit to those who serve on this committee?
  - What specific skills or passions are required to do the work of this committee?
  - What time commitments are required for the standing committee and possible sub-committees?

### **LIFE AND MISSION AGENCY**

The Life and Mission Agency continues to keep the Assembly Council informed of its mission and ministry. The Assembly Council was pleased to affirm the two year pilot project now known as The Vine Helpline, which combines the departments of Worship, Evangelism, Education in the Faith, Ministry with Children and Youth into a broad service centre for the church. The Assembly Council has approved in principle a number of Mission Priority Endowment Funds that, pending finalization of terms of reference, will be presented as long-term stewardship opportunities to the church.

### **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: Lynda Forbes, Margaret Leonard, Marilyn McLean, Jeanette Fleischer, John Barry Forsythe, Bob Shaw, John Crawford, Harry Klassen, Gord Walford and Wilma Welsh.

Lisbeth Duncan  
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 134th General Assembly defined as CPI (consumers price index) as per Statistics Canada average of the year on year increases from June to May.

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 \$41.00, to a maximum of \$4,920 (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:** Students on annual appointment do not receive increments, are expected to work full-time when their college is not in session (apart from one month's annual vacation) and must not enroll in summer programs; therefore the annual remuneration rate for such students in respect to their congregational responsibilities is 74 percent of the basic rate set annually by the General Assembly in respect to an ordained minister. (See A&P 1989, p. 212-213.)8. **Maximum Qualifying Income:** is defined as the sum of the actual stipend and 60% (percent) of stipend (in respect of allowances) to the annual maximum.

**The Presbyterian Church in Canada**  
**Statement of Revenue, Expenses and Fund Balance**  
**For the years as indicated**

	<u>2006</u> <u>ACTUAL \$</u>	<u>2007</u> <u>ACTUAL \$</u>	<u>2008</u> <u>BUDGET \$</u>	<u>2009</u> <u>BUDGET \$</u>
<b>Revenue</b>				
Contributions from - Congregations	8,755,201	8,734,120	8,950,000	8,975,000
- Individuals	37,384	142,849	100,000	100,000
Income from - Investments	406,032	400,289	400,000	425,000
- Estates	44,016	31,514	50,000	50,000
Women's Missionary Society	150,000	150,000	150,000	150,000
Atlantic Mission Society	60,000	70,000	60,000	70,000
Income from other sources	132,113	86,146	150,000	150,000
Bequests received for current use	2,809,681	325,226	275,000	300,000
Gifts received for current use	5,361	650	1,000	1,000
All other income			0	0
<b>Total Revenue</b>	<b>12,399,788</b>	<b>9,940,794</b>	<b>10,136,000</b>	<b>10,221,000</b>
<b>Expenses</b>				
General Assembly and its Council				
General Assembly	365,343	415,861	491,400	490,400
Assembly Council and its committees	72,240	67,207	71,000	71,000
Secretary's Office	550,306	546,463	576,914	580,914
Archives	14,208	20,087	22,000	22,000
	<b>1,002,097</b>	<b>1,049,618</b>	<b>1,161,314</b>	<b>1,164,314</b>
Life and Mission Agency				
Program Support and Administration	2,215,298	1,907,110	2,097,216	2,265,209
Ministry & Church Vocations	70,063	75,277	76,275	76,275
EFD – Team	0			
EFD – Mission Education	39,232	47,476	48,200	96,518
EFD – Education for the Faith	26,259	31,711		
EFD – Youth and Young Adult Ministries	106,926	101,969		
EFD – Stewardship	66,004	64,737	66,333	66,333
EFD – Worship	16,473	14,335		
Vine Helpline			183,573	136,566
EFD – Evangelism	29,311	24,484		
Justice Ministries	26,413	24,937	39,000	39,000
Regional Staffing	--	403,194	447,943	456,473
Canada Ministries	2,032,746	2,067,774	2,067,383	2,077,282
International Ministries	1,461,610	1,556,756	1,504,290	1,515,817
Stewardship of Accumulated Resources	162,333			
Planned Giving		122,001	173,083	41,414
Resource Production/Communications	81,735	93,701	44,200	56,300
	<b>6,334,401</b>	<b>6,535,462</b>	<b>6,747,496</b>	<b>6,827,187</b>
Support Services				
Administration	929,017	942,227	947,100	960,100
Human Resources	6,346	6,490	6,400	6,400
Building Maintenance	333,124	340,157	348,000	351,000
Missionary Residence	45,426	57,377	48,000	50,000
Financial Services	143,789	144,273	129,400	131,400
RDC – Sales	51,072	49,755	55,900	53,900
RDC – Resource Distribution	809	8,724	800	7,600
RDC – Printing	48,129	40,603	64,250	59,750
	<b>1,557,713</b>	<b>1,589,606</b>	<b>1,599,850</b>	<b>1,620,150</b>
Other				
Contingencies	36,822	4,198	50,000	50,000
Grants to colleges	987,751	1,113,069	1,256,099	1,007,002
<b>Total Expense</b>	<b>9,918,784</b>	<b>10,291,953</b>	<b>10,814,759</b>	<b>10,668,653</b>
<b>Excess of Revenue over Expense for the Year</b>	2,481,004	(351,159)	(678,759)	(447,653)
<b>Transfer from Restricted Fund</b>		465,639	508,990	261,350
<b>Transfer to Restricted Fund</b>	(2,356,534)	(210,758)		
<b>Capital Additions funded by operating fund</b>	(38,430)	(40,611)	(15,000)	(15,000)
<b>Fund Balance (Deficit) – Beginning of Year</b>	1,452,342	1,538,382	1,401,493	1,216,724
<b>Fund Balance (Deficit) – End of Year</b>	<b>1,538,382</b>	<b>1,401,493</b>	<b>1,216,724</b>	<b>1,015,421</b>

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

**Note:** The above statement is extracted from the Audited Financial Statements for The Presbyterian Church in Canada. The Audited Financial Statements are available through the Church Office of The Presbyterian Church in Canada, 50 Wynford Drive, Toronto, Ontario, M3C 1J7.

**The Presbyterian Church in Canada  
Financial Information Forecast  
For the Years as Indicated**

	<b>2010 Forecast \$</b>	<b>2011 Forecast \$</b>	<b>2012 Forecast \$</b>
<b>Revenue</b>			
Contributions from congregations	8,975,000	8,975,000	8,975,000
- Women's Missionary Society	150,000	150,000	150,000
- Atlantic Mission Society	60,000	60,000	60,000
Income from all other sources	525,000	525,000	525,000
	<b>9,710,000</b>	<b>9,710,000</b>	<b>9,710,000</b>
Bequests received for current use	600,000	600,000	600,000
<b>Total Revenues</b>	<b>10,310,000</b>	<b>10,310,000</b>	<b>10,310,000</b>
<b>Expenditures</b>			
<b>Grants</b>			
Grants to colleges and residences	1,026,777	1,035,387	1,044,403
	<b>1,026,777</b>	<b>1,035,387</b>	<b>1,044,403</b>
<b>Operating Agencies</b>			
GAO; LMA; Support Services	9,758,268	9,855,850	9,954,409
	9,758,268	9,855,850	9,954,409
Contingency Expenditures	50,000	50,000	50,000
	<b>9,808,268</b>	<b>9,905,850</b>	<b>10,004,409</b>
<b>Total Expenditures</b>	<b>10,835,044</b>	<b>10,941,237</b>	<b>11,048,812</b>
Expenditure over Revenue(-), Revenue over Expenditure (+)			
- Normal Operations	(525,044)	(631,237)	(738,812)
- Interfund transfers	375,000	375,000	375,000
- Capital Additions	(15,000)	(15,000)	(15,000)
<b>Fund Balance – Beginning of Year</b>	1,015,421	850,376	579,139
<b>Fund Balance – End of Year</b>	850,376	579,139	200,327

Note: GAO = General Assembly Office  
LMA = Life and Mission Agency

**THE PRESBYTERIAN CHURCH IN CANADA**  
**CONDENSED FINANCIAL INFORMATION**  
**AS AT DECEMBER 31, 2007**

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

Anyone wishing to obtain a copy of the statutory financial statements or any information there from is requested to contact Mr. Stephen Roche at the above address or by telephone 1-800-619-7301 or 416-441-1111 or by Fax 416-441-2825.

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

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, 2007**

	Operating Fund	Restricted Funds	Endowment Funds	2007 Total	2006 Total
	\$	\$	\$	\$	\$
<b>Assets</b>					
<b>Current assets</b>					
Cash and short term investments	49,580	4,884,301	5,473,940	10,407,821	18,212,140
Accounts receivable	1,132,238			1,132,238	1,395,242
Accrued interest	618,670			618,670	430,479
Prepaid Expenses and deposits	71,873	130,180	2,222	204,275	164,559
Loans/mortgages receivable – current		247,121		247,121	246,779
Executive staff mortgages receivable current		97,747		97,747	88,172
	<u>1,872,361</u>	<u>5,359,349</u>	<u>5,476,162</u>	<u>12,707,872</u>	<u>20,537,371</u>
<b>Investments</b>		38,770,521	25,453,686	64,224,207	54,203,647
<b>Loans/mortgages receivable</b>		2,181,587		2,181,587	3,315,485
<b>Executive staff mortgages receivable</b>		1,041,587		1,041,587	957,902
<b>Capital assets</b>		1,314,114	559,510	1,873,624	2,008,486
<b>Properties held for congregational use</b>		3,038,469		3,038,469	3,996,513
<b>Inter fund loan</b>		(89,521)	89,521		
<b>Other assets</b>			12,000	12,000	12,000
		<u>46,256,757</u>	<u>26,114,717</u>	<u>72,371,474</u>	<u>64,494,033</u>
	<u>1,872,361</u>	<u>51,616,106</u>	<u>31,590,879</u>	<u>85,079,346</u>	<u>85,031,404</u>
<b>Liabilities and Fund Balances</b>					
<b>Current liabilities</b>					
Accounts payable and accruals	470,867	2,985,444	101,761	3,558,072	3,132,331
Gift annuities payable – current		200,596		200,596	169,879
Mortgages/loans payable – current					5,090
	<u>470,867</u>	<u>3,186,040</u>	<u>101,761</u>	<u>3,758,668</u>	<u>3,307,300</u>
<b>Gift annuities payable</b>		1,922,490		1,922,490	1,909,023
<b>Mortgages/loans payable</b>					101,471
	<u>470,867</u>	<u>5,108,530</u>	<u>101,761</u>	<u>5,681,158</u>	<u>5,317,794</u>
<b>Fund balances</b>	<u>1,401,494</u>	<u>46,507,576</u>	<u>31,489,118</u>	<u>79,398,188</u>	<u>79,713,610</u>
	<u>1,872,361</u>	<u>51,616,106</u>	<u>31,590,879</u>	<u>85,079,346</u>	<u>85,031,404</u>

**The Presbyterian Church in Canada**  
**Statement of Revenues and Expenses and Changes in Fund Balances**  
**For the year ended December 31, 2007**

	Operating Fund	Restricted Funds	Endowment Funds	2007 Total	2006 Total
<b>Revenues</b>	\$	\$	\$	\$	\$
<b>Contributions</b>					
Presbyterians Sharing – congregations	8,734,120			8,734,120	8,755,201
Presbyterians Sharing – individuals	142,849			142,849	37,384
Contributions for the work of L&M Agency					
Women's Missionary Society	150,000			150,000	150,000
Atlantic Mission Society	70,000			70,000	60,000
Presbyterian World Service & Development		3,089,708		3,089,708	7,935,904
Donations, bequests and gifts	357,390	5,465,923	599,753	6,423,066	6,875,630
	9,454,359	8,555,631	599,753	18,609,743	23,814,119
<b>Other revenues</b>					
Income from investments	400,289	2,447,419	57,401	2,905,109	2,650,295
Income from other sources	86,146	20,965	685,743	792,854	1,030,545
	9,940,794	11,024,015	1,342,897	22,307,706	27,494,959
<b>Expenses</b>					
<b>Operating agencies</b>					
General Assembly and its Council	1,049,618			1,049,618	1,002,097
Life & Mission Agency	6,535,462			6,535,462	6,334,401
Support Services	1,593,804			1,593,804	1,594,534
	9,178,884			9,178,884	8,931,032
<b>Distributions and other</b>					
Fund distributions		10,773,729	818,843	11,592,572	15,800,498
Grants to colleges	1,113,069			1,113,069	987,752
Amortization of capital assets		140,600	44,163	184,763	269,983
	10,291,953	10,914,329	863,006	22,069,288	25,989,265
<b>Excess (deficiency) of revenues over expenses before net change in unrealized market value of investments</b>	(351,159)	109,686	479,891	238,418	1,505,694
<b>Net change in unrealized market value of investments</b>		17,923	17,103	35,026	2,905,194
<b>Excess (deficiency) of revenues over expenses for the year</b>	(351,159)	127,609	496,994	273,444	4,410,888
<b>Balance – Beginning of year</b>					
As previously reported	1,538,383	47,353,759	30,821,468	79,713,610	75,302,722
Adjustment – Change in accounting policy		(588,866)		588,866	
As restated	1,538,383	46,764,893	30,821,468	79,124,744	75,302,722
<b>Excess (deficiency) of revenues over expenses for the year</b>	(351,159)	127,609	496,994	273,444	4,410,888
<b>Inter fund transfers</b>	254,881	(425,537)	170,656		-
<b>Capital Additions – funded by operating fund</b>	(40,611)	40,611			-
<b>Balance – end of year</b>	1,401,494	46,507,576	31,489,118	79,398,188	79,713,610

**The Presbyterian Church in Canada – J. B. Maclean Bequest Fund**  
**Balance Sheet as at December 31, 2007\***

	Operating Fund	Building Maintenance Fund	McTavish Fund	2007 Total	2006 Total
	\$	\$	\$	\$	\$
<b>Assets</b>					
<b>Current Assets</b>					
Cash and term deposit	117,493	112,821	37,200	267,514	254,735
Accounts receivable	14,295			14,295	11,746
Prepaid insurance	2,222			2,222	1,437
	134,010	112,821	37,200	284,031	267,918
<b>Portfolio Investments</b>	1,666,475			1,666,475	1,666,635
<b>Property and Equipment</b>	559,510			559,510	594,383
	2,359,995	112,821	37,200	2,510,016	2,528,936
	Operating Fund	Building Maintenance Fund	McTavish Fund	2007 Totals	2006 Total
<b>Liabilities</b>					
<b>Current Liabilities</b>					
Accounts payable and accrued liabilities	29,254			29,254	27,940
Deferred revenue	62,449			62,449	71,022
	91,703			91,703	98,962
Fund balances	2,268,292	112,821	37,200	2,418,313	2,429,974
	2,359,995	112,821	37,200	2,510,016	2,528,936

**The Presbyterian Church in Canada – J. B. Maclean Bequest Fund**  
**Statement of Revenue, Expenditures and Fund Balance**  
**For the year ended December 31, 2007**

	Operating Fund	Building Maintenance Fund	McTavish Fund	2007 Total	2006 Total
	\$	\$	\$	\$	\$
<b>Revenue</b>					
Revenue from Conference Centre	648,876			648,876	691,110
Investment Income	1,516	72,545		74,061	74,623
Unrealized gain (loss) in investment portfolio	973			973	82,053
Other revenues	25,842	40,293	2,325	68,460	47,211
	677,207	112,838	2,325	792,370	894,997
<b>Expenditures</b>					
Operating expenses	627,275			627,275	684,174
Other	31,696	100,897		132,593	70,179
	658,971	100,897		759,868	754,353
Excess (deficiency) of revenues over expenditures	18,236	11,941	2,325	32,502	140,644
Amortization/capitalization	44,163			44,163	42,380
Excess (deficiency) of revenues over expenditures	(25,927)	11,941	2,325	(11,661)	98,264
Inter-fund transfers	12,248	(12,248)			
Fund balance, beginning of year	2,281,971	113,128	34,875	2,429,974	2,429,974
Fund balance, end of year	2,268,292	112,821	37,200	2,418,313	2,429,974

\* Review Engagement

**The Presbyterian Church in Canada – Pension Fund**  
**Statement of Net Assets Available for Plan Benefits**  
**As at December 31, 2007**

	2007	2006
<b>Assets</b>	\$	\$
<b>Investments, at market value</b>		
Bonds and convertible debentures	80,068,300	76,595,894
Stocks	82,693,549	87,504,145
Mortgage	266,647	284,031
Short term notes, at cost which approximate market value	11,033,524	15,134,132
	174,062,020	179,518,202
<b>Contributions receivable</b>	1,055,752	1,129,975
<b>Accrued interest and dividends receivable</b>	746,739	771,709
<b>Prepaid expenses</b>		
<b>Cash</b>	383,248	1,290,467
	176,247,759	182,710,353
<b>Liabilities</b>		
Accounts payable and accrued liabilities	(916,719)	(734,197)
<b>Net Assets Available for Plan Benefits</b>	175,331,040	181,976,156

**The Presbyterian Church in Canada – Pension Fund**  
**Statement of Changes in Net Assets Available for Plan Benefits**  
**For the year ended December 31, 2007**

	2007	2006
<b>Income and Receipts</b>	\$	\$
<b>Investment Income</b>		
Interest and dividends	6,824,533	6,116,589
Net realized gain (loss) on investments	7,016,151	4,091,642
	13,840,684	10,208,231
<b>Contributions</b>		
Employers	3,644,156	3,631,642
Plan members	2,672,421	2,577,432
	6,316,577	6,209,074
<b>Other Receipts</b>		
Estate Income	15,169	20,256
<b>Total Income and Receipts</b>	20,172,430	16,437,561
<b>Costs and Disbursements</b>		
<b>Benefits</b>		
Termination refunds	762,574	817,698
Benefits to retirees	7,242,910	6,687,878
	8,005,484	7,505,576
<b>Administrative Expenses</b>		
Managers' administrative charges	739,597	750,593
Salaries	227,680	224,412
Actuarial	164,626	182,055
Other	88,306	64,254
	1,220,209	1,221,314
<b>Total Costs and Disbursements</b>	9,225,693	8,726,890
<b>Excess of Income and Receipts Over Costs and Disbursements for the Year</b>	10,946,737	7,710,671
<b>Change in Market Value</b>	(17,591,853)	8,308,834
<b>Net Assets Available for Plan Benefits – Beginning of year</b>	181,976,156	165,956,651
<b>Net Assets Available for Plan Benefits – End of year</b>	175,331,040	181,976,156

**The Presbyterian Church Building Corporation**  
**Balance Sheet**  
**As at December 31, 2007**

	2007	2006
	\$	\$
<b>Assets</b>		
Cash	147,225	370,459
Accrued interest and accounts receivable	18,220	18,283
Notes receivable	36,100	47,900
Mortgages receivable	69,669	82,216
Investments	4,144,530	4,108,159
Residential Properties	537,017	537,017
	<u>4,952,761</u>	<u>5,164,034</u>
<b>Liabilities and Equity</b>		
<b>Liabilities</b>		
Accrued liabilities	41,710	42,074
Promissory notes payable	802,319	967,319
	<u>844,029</u>	<u>1,009,393</u>
<b>Equity:</b>		
Invested in residential properties	537,017	537,017
Restricted for endowment purposes	190,000	190,000
Internally restricted	830,469	967,231
Unrestricted	2,551,246	2,460,393
	<u>4,108,732</u>	<u>4,154,641</u>
	<u>4,952,761</u>	<u>5,164,034</u>
<b>Contingent Liabilities:</b>		
Guarantees of bank loans to congregations	6,140,356	7,507,983

**The Presbyterian Church Building Corporation**  
**Statement of Revenue, Expenditure and Accumulated Excess of Revenue over Expenditure**  
**For the year ended December 31, 2007**

	2007	2006
	\$	\$
<b>Revenue</b>		
Interest and investment income	167,286	331,079
Rental income	28,740	29,820
Donations		26,000
Gain on sale of capital asset		
	<u>196,026</u>	<u>386,899</u>
<b>Expenditure</b>		
Salaries and benefits	116,445	115,670
Housing expenses and rent subsidies	71,171	66,833
Interest on promissory notes	25,224	31,845
Professional fees	16,031	11,677
Office and other	4,746	(1,457)
Traveling – Directors	5,457	6,247
Annual Meeting	2,351	2,446
Travel – General Manager	510	1,310
	<u>241,935</u>	<u>234,571</u>
<b>Excess of revenue over expenditure</b>	<u>(45,909)</u>	<u>152,328</u>

**Colleges  
Knox, Presbyterian and St Andrew's Hall  
As at December 31, 2007**

	Knox College*	Presbyterian College	St. Andrew's Hall	2007 Totals	2006 Totals
<b>Assets</b>	\$	\$	\$	\$	\$
Current Assets	677,296	132,388	139,455	949,139	1,389,089
Investments	17,475,323	2,603,051	7,817,452	27,895,826	27,160,809
Capital Assets	286,804	433,946	4,691,023	5,411,773	5,547,348
<b>Total Assets</b>	<b>18,439,423</b>	<b>3,169,385</b>	<b>12,647,930</b>	<b>34,256,738</b>	<b>34,097,246</b>
<b>Liabilities and Funds/Surplus Balances</b>					
Liabilities	904,310	53,654	5,397,472	6,355,436	6,487,954
Funds/Surplus Balances	17,535,113	3,115,731	7,250,458	27,901,302	27,609,292
<b>Total Liabilities and Fund/Surplus Balances</b>	<b>18,439,423</b>	<b>3,169,385</b>	<b>12,647,930</b>	<b>34,256,738</b>	<b>34,097,246</b>
<b>Note:</b>					
Excess of Revenue over Expenses for the year	110,950	80,458	(213,653)	(22,245)	722,123

\*The Acts and Proceedings of General Assembly of 1991 authorized the amalgamation of Knox and Ewart Colleges into an amalgamated college to be known as Knox College.  
Knox College's fiscal year runs from May 1st to April 30th, the information noted here is unaudited information for the period January 1st to December 31st.

**Presbyterian Record Inc.  
Balance Sheet  
As at December 31, 2007**

	2007	2006
<b>Assets</b>	\$	\$
Cash	141,949	195,659
Accounts receivable and Other assets	119,782	99,628
Investments	389,808	181,738
Capital Assets	14,761	2,688
	<b>666,300</b>	<b>479,713</b>
<b>Liabilities and Surplus</b>		
<b>Liabilities</b>		
Accounts Payable and Accruals	10,290	9,614
Subscriptions paid in advance	230,165	222,564
	<b>240,455</b>	<b>232,178</b>
<b>Surplus:</b>	<b>425,845</b>	<b>247,535</b>
	<b>666,300</b>	<b>479,713</b>

**Presbyterian Record Inc.  
Statement of Revenues, Expenditures and Surplus  
For the year ended December 31, 2007**

	2007	2006
<b>Revenues</b>	\$	\$
	899,193	864,459
<b>Expenditures</b>		
Production	324,771	297,692
Operating	393,262	418,909
	<b>718,033</b>	<b>716,601</b>
Excess (Deficiency) of revenues over expenditures before net change in unrealized market value of investments	181,160	147,858
Net Change in unrealized market value of investments	(2,850)	9,805
Excess (Deficiency) of revenues over expenditures before net change in unrealized market value of investments	178,310	157,663
Surplus – Beginning	247,535	89,872
Surplus – End of Year	425,845	247,535

**The Presbyterian Church in Canada  
Women's Missionary Society  
Balance Sheet  
For the year ended December 31, 2007**

	2007 \$	2006 \$
<b>Assets</b>		
Cash	418,011	540,204
Accounts Receivable /Pre-paids	13,947	5,776
Inventory of books	74,184	96,870
Investments	1,683,272	1,886,756
	2,189,414	2,529,606
<b>Liabilities and Fund Balances</b>		
<b>General Fund</b>		
Due to Trust Funds		
Accounts payable and accrued liabilities	24,530	30,652
Glad Tidings subscription paid in advance	44,023	48,138
	68,553	78,790
<b>Trust Funds</b>	2,120,861	2,450,816
	2,189,414	2,529,606

**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, 2007**

	2007 \$	2006 \$
<b>Revenues</b>		
Synodical Givings	620,009	712,173
Legacies received - unrestricted	66,157	10,408
Glad Tidings subscriptions	50,469	45,079
Individual gifts	8,431	9,059
Book Room sales	164,800	195,622
Life membership	755	2,266
Interest and other	18,676	20,157
	929,297	994,764
<b>Expenditures</b>		
Life and Mission Agency	526,692	549,900
Salaries and benefits	331,446	335,992
Administration	71,301	40,845
Glad Tidings expenses	51,499	54,493
Education and editorial	0	14,687
Book Room	128,150	134,135
Council meeting	67,323	72,852
Grants	13,050	11,832
Annual report	6,855	6,988
	1,196,316	1,221,724
<b>(Deficiency) excess of revenue over expenditures for the year</b>	(267,019)	(226,960)
<b>Transfer from (to) Internally Restricted and Endowment Fund</b>	267,019	226,960
<b>Fund balance – End of year</b>	-	-

## ATLANTIC MISSION SOCIETY

To the Venerable, the 134th General Assembly:

### **PURPOSE**

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

### **MEMBERSHIP**

There are presently 104 auxiliaries and affiliated groups in eight presbyteries, with a total of 948 members, eight are men. Of 474 associate members, 23 are men. Membership is open to both men and women who are in agreement with the society and are willing to support its work.

### **THE 131ST ANNUAL MEETING**

The 131st Annual Meeting of the Atlantic Mission Society was held in St. Columba Church, Saint John, New Brunswick, September 21-23, 2007. Auxiliaries of St. Columba Church, The Church of St. John and St. Stephen, and St. Matthew's Church were hosts. The theme was "Rejoicing with the Saints". The meetings were attended by 85 delegates and visitors.

Special guests were The Rev. Dr. Ron Wallace, Associate Secretary International Ministries, and The Rev. Glen Soderholm, singer/song writer/worship leader/pastor who directs Moveable Feast Resources. Also participating in the meetings were host ministers, The Rev. Dr. Steven Cho and The Rev. Dr. John Crawford. Greetings were received from The Rev. Dr. J.H. (Hans) Kouwenberg, Moderator of the 133rd General Assembly, The Rev. Dr. Rick Fee, General Secretary, Life and Mission Agency, and The Rev. H. Martyn Van Essen, Moderator of the Presbytery of New Brunswick. Reports were received from The Rev. Ken Stright and Ms. Audrey Cameron, synod staff.

### **THE PRESBYTERIAN MESSAGE**

Editor Janice Carter was recognized at the annual meeting with a presentation of a plaque that expressed the society's gratitude for her commitment and excellent work of twenty years as editor of *The Presbyterian Message*. The October issue of *The Message* was a tribute to her. This special edition was a gift of the Eastern Sign Print Company to honour Janice.

The *Message* includes study materials, mission information, worship resources and synod news. Ten issues per year are published with a current circulation of 1,453.

### **EDUCATION**

The mission study for 2007-2009, produced by The Presbyterian Church in Canada, is "Making Connections: Maya People of Guatemala and Aboriginal People of Canada". The children's study is "Partners: Meeting Maya Friends in Guatemala".

Mission Awareness Sunday was observed April 27th with materials prepared by Sheena Findlay and the Education Committee. The theme was "Who is My Family?".

Discovery Days 2007 was held at the Nova Scotia Agritech Conference Centre, Bible Hill, Nova Scotia, from May 4th-6th. The theme was "What is Mission Today in The Presbyterian Church in Canada". Guest speakers were Ms. Wilma Welsh, Moderator of the 132nd General Assembly and The Rev. Dr. Joe Reed.

### **CHILDREN'S AND YOUTH WORK**

The Learning/Sharing packet, "Partners: Meeting Maya Friends in Guatemala" is given to all registered children's groups. Advent calendars were distributed.

The society supports three camps in the synod: Camp MacLeod, Camp Keir and Camp Geddie.

Support was given this year to Camp Geddie to sponsor the mission animator and an exchange with Guyana youth and camp staff.

At the spring Presbyterial meetings youth mission animators from the staff of the synod camp, Camp Geddie will make special presentations on mission education for children and youth.

## **AUXILIARIES AT WORK**

In addition to regular mission giving, members have given financial support for camps, youth events, food banks, shelters and disaster relief. Many AMS members are involved in knitting projects and prayer shawl ministries. Lay ministry at hospitals and nursing homes is offered. Leadership is given to church events. Several members have received diplomas in lay ministry.

## **BURSARIES**

Four bursaries of \$600 each are given to students preparing for ministry and under the care of a presbytery within the Synod of The Atlantic Provinces.

## **AMS WEB SITE**

Ms. Joan Cho is web master. The AMS web page address is [www.ams.pccatlantic.ca](http://www.ams.pccatlantic.ca).

## **FINANCES** (June 30, 2006 to June 30, 2007)

Total receipts amounted to \$174,132.12. Total disbursements amounted to \$186,378.43. Giving to The Presbyterian Church in Canada was increased by \$10,000 to \$70,000 this year. Designated special grants included \$5,092.60 to the Guyana project, \$4,000 each to Nicaragua/Protect children, Tanzania, Rainwater Tank, Four Nourishment, Winnipeg, Stonegate Community Project, Toronto, Tyndale-St. George's, Montreal. Other special grants included \$20,000 for Towards a World without AIDS, Mission Tour to Nicaragua, mission exchange students and mission animators.

The 2007-2008 budget included special funds for pilot projects directed toward member/auxiliary development and development of Children and Youth Education initiatives. Chosen projects included Romania, Ukraine, Evangel Hall and Bible translation.

A complete financial statement can be found in the 131st annual report of the society.

The men's project for the coming year is to raise money to construct one of the six buildings necessary to start a permanent camp for the Guyana Presbyterian Church at Canal No. 2.

The 132nd annual meeting will be held September 19-21, 2008, at St. Andrew's Church, Lunenburg, Nova Scotia. It will be hosted by the Presbyterial of Halifax & Lunenburg.

Ann Taylor  
President

## **COMMITTEE ON BUSINESS**

To the Venerable, the 134th 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 7:30 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 morning worship to be held in the Bell Theatre, Minto Centre, Carleton University, Ottawa, Ontario.

### **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 prepare them in a preceding sederunt for presentation to the Business Committee.

**CLERKS OF ASSEMBLY**

Due to ill health, The Rev. Dr. Tony Plomp, Deputy Clerk of the General Assembly, is unable to attend this year's General Assembly. The Clerks, therefore, request the appointment of an interim Deputy Clerk to serve from the second sederunt to the close of the 134th General Assembly. Ms. Barbara McLean, a ruling elder at Knox Presbyterian Church, Waterloo, Ontario, and a Deputy Clerk of the General Assembly from 1992-2003, has been approached and is willing to serve in this capacity.

**Recommendation No. 6** (adopted, p. 12)

That Ms. Barbara McLean serve as interim Deputy Clerk for the duration of the 134th General Assembly.

**COMMITTEES OF THIS ASSEMBLY**

**Recommendation No. 7** (adopted, p. 12)

That the committees of Assembly be constituted as follows:

**Committee on Bills and Overtures**

Convener: Stephen A. Hayes

Clerks of Assembly: Stephen Kendall, Don Muir, Barbara McLean (acting clerk)

Ministers/Diaconal:

Elders: Nancy Harvey, Wilma Welsh

Commissioners who are clerks of presbytery or synod: James F Biggs, James T.

Hurd, In Kee Kim, Alfred H.S. Lee, Mark R. McLennan, Shirley F. Murdock,

Jim Sitler, G. Grant Wilson

Student Representative: Curtis Bablitz

**Committee on Business**

Convener: Cedric Pettrigrew

Ministers/Diaconal: Anne Blane, Ian A. Gray, Anne Yee Hibbs

Elder: Wes Slimmon

Young Adult Representatives: Anne Hurd

**Committee on Roll and Leave to Withdraw**

Convener: Charlene E Wilson

Minister/Diaconal: Thomas J. Kay, Annabelle Wallace

Elder: Doug White

**Committee on Courtesies and Loyal Addresses**

Convener: Geoffrey B. Jay

Minister/Diaconal: Mary E. Bowes

Elder: Norma MacAdam, John Tyler

Young Adult Representative: Jennifer Clark

**Committee to Confer with the Moderator**

Convener: J.H. (Hans) Kouwenberg

Members: James Biggs, James T. Hurd, Jean Morris, Billy Park, Wendy Paterson,

David Sutherland

A Clerk of the General Assembly

**Committee on Remits**

Convener: Wendy Paterson

Minister/Diaconal: Wayne Dawes

Elder: Mavis McKay

Student Representative: Richard Bonetto

**Committee to Nominate Standing Committees** (Membership named by synods)

Convener: Elizabeth Speers

Secretary: Gloria Wasacase

Ministers/Diaconal: Milton A. Fraser, Harvey Osborne, Linda Park, Paul Sakasov,  
Kathryn A. Strachan, Ena Van Zoren

Elders: Jim Agnew, Ken Black, David Brackenridge, Georgina Houghton, Allen  
Ireland, Walter Smith

**Committee to Examine the Records**

Supervisor: Brian R. Ross

Minutes of the 134th General Assembly:

Daniel Scott, Margaret Brillinger, Ritchie Robinson

Minutes of the Assembly Council:

David Sutherland, Linda Wilson, Daniel Mackinnon

Synod of the Atlantic Provinces:

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

Clayton M. Kuhn, Marg Befus, Gordon Strain

Synod of Quebec and Eastern Ontario:

(examined by Commissioners from the Synod of British Columbia)

Harold A. McNabb, Shannon K. Bell-Wyominga, Colin Hart

Synod of Central, Northeastern Ontario and Bermuda:

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

J. Martin R. Kreplin, Beverly Clark, William Jardine

Synod of Southwestern Ontario:

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

Joan Hilliard, Ian C. MacMillan, Ian Stevenson

Synod of Manitoba & Northwestern Ontario:

(examined by Commissioners from the Synod of Central, Northeastern Ontario and  
Bermuda)

Charlotte M Stuart, Maureen Coleman, Jack Geddes

Synod of Saskatchewan:

(examined by Commissioners from the Synod of Southwestern Ontario)

Catherine J. Campion, David Lapthorne, Robert McLean

Synod of Alberta and the Northwest:

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

Brooke Kell, Connie Brown, Warren Whittaker

Synod of British Columbia:

(examined by Commissioners from the Synod of Saskatchewan)

Amanda Currie, Tae-Wook (Jonathan) Kwon, Peggy Tysdale

**LEAVE TO SIT**

**Recommendation No. 8** (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.
2. Supplementary reports: Life and Mission Agency Committee.

3. Replacement pages: Roll of Assembly, Agenda, Briefing Groups, Atlantic Mission Society, Assembly Council, Ecumenical Interfaith and International Visitors, Life and Mission Agency Committee, Committee on Theological Education, Knox College.
4. General Information Sheet, Transportation Form, General Assembly Special Events, Order of Diaconal Ministries.
5. Voting Cards with Summary of Motions (yellow) for commissioners.
6. Briefing Group sheet with choices marked in red.
7. University Map.

**Recommendation No. 9** (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. 10** (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. 11** (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.

**OVERTURES**

**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 the Session of Knox, Leamington, Ontario re energy audits and conservation measures (referred to Assembly Council to consult with Life and Mission Agency - Justice Ministries, p. 529-30, 212)
- No. 2 from Presbytery of Kamloops re preparing booklet/DVD on religious beliefs and uniqueness of the Christian faith (referred to Life and Mission Agency – Education for Discipleship, Evangelism, p. 530, 306-09)
- No. 3 from Presbytery of Kamloops re saving work of Christ and Ecumenical and Interfaith Relations Committee mandate (referred to Ecumenical and Interfaith Relations Committee, p. 530-31, 260)

- No. 4 from Session of Knox, Cranbrook, British Columbia re to renounce inter-faith mandate as approved by 133rd General Assembly (referred to Committee on Church Doctrine, p. 531)
- No. 5 from Session of Rosedale, Toronto, Ontario re permitting elders, not serving on session, to be equalizing elders (Book of Forms section 114.7) (referred to Clerks of Assembly, p.531, 254)
- No. 6 from Presbytery of Halifax and Lunenburg re revising membership of Committee to Nominate Standing Committees (Book of Forms section 301) (referred to Clerks of Assembly, p. 532, 254)
- No. 7 from Presbytery of Temiskaming re lay missionaries to be members of presbyteries in remote areas (referred to Life and Mission Agency – Ministry and Church Vocations, p. 532, 430)
- No. 8 from Presbytery of Temiskaming re commissioning lay missionaries to administer communion (referred to Life and Mission Agency – Ministry and Church Vocations, p. 532-33, 430)
- No. 9 from Synod of Quebec and Eastern Ontario re membership of synod commissions (Book of Forms section 4.4) (referred to Clerks of Assembly, p. 533, 255)
- No. 10 from Presbytery of Seaway-Glengarry re national funding for camping ministry (referred to Life and Mission Agency, p. 533, 301-05)

### **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 twelve unreferred overtures and the text of these overtures are on pages 534 to 539.

### **Names to be placed on the Constituent Roll**

There is one overture requesting that a name be placed on the constituent roll, see p. 539-40.

### **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 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, REFERENCE AND APPEALS**

There are no appeals, memorials, petitions or references.

### **NOTICES OF MOTION**

I give notice that, at a future sederunt, I will move or cause to be moved that the by-laws of Knox College be reconsidered. (Committee on Theological Education, Rec. No. 3, p. 508, 29).

Cedric C. Pettigrew  
Convener

## **COMMITTEE ON CHURCH DOCTRINE**

To the Venerable, the 134th General Assembly:

The Committee on Church Doctrine has met twice since the last General Assembly, and reports as follows.

## **PUBLICATIONS**

### **“Wisely and Fairly for the Good of All”**

The Bible study guide, “Wisely and Fairly for the Good of All” brings forward many of the issues highlighted in the 1997 document “The Christian Gospel and the Market Economy”. The committee reminds the church that “Wisely and Fairly for the Good of All” is available on The Presbyterian Church in Canada website as well as from the Book Room.

### **“A Catechism For Today”**

The 130th General Assembly adopted and commended “A Catechism for Today” as a teaching resource. The catechism is available to the church through our denominational website and from the Book Room in a study edition published by this committee for \$5 (\$50 for a dozen). This edition, plus that of Resource Productions and Communications, are selling well, with about 3,800 copies sold. The profits accruing from the enterprise will help the committee in further publication projects. It will be working to make the on-line version more ‘user-friendly’.

### **A History of the Church Doctrine Committee**

“A History of the Church Doctrine Committee” is still under preparation, and will no doubt be published under another title. Under the direction of The Rev. Dr. William Klempa, the important studies of this committee and its predecessors are being reviewed in order that the guidance available for our future from our past will not be lost. The research up to and including the issue of charismatic gifts is complete.

### **JOINT TASK GROUP ON ORDINATION** (A&P 2006, p. 354; A&P 2007, p. 245)

Representative members of the committee have completed their consultation with representatives of the Life and Mission Agency (Ministry and Church Vocations) on the question of ordination (see p. 353-62).

### **SUPERCESSIONISM** (A&P 2004, p. 289-90; A&P 2005, p. 268; A&P 2006, p. 237; A&P 2007, p. 245)

Significant progress continues on this important study on supercessionism, and we hope to present a report to the 135th General Assembly.

### **OVERTURE NO. 9, 2007** (A&P 2007, p. 522)

#### **Re: Ministers ceasing to act as agents of the state re marriage**

After extensive preliminary study and discussion the committee will seek to present to the 135th General Assembly a study paper on the important issues raised by this overture and by our current context regarding marriage.

### **EXCOMMUNICATION** (Special Committee re Review of the Book of Forms, (A&P 2004, p. 523; A&P 2005, p. 268)

The Assembly instructed the Committee on Church Doctrine to examine, Biblically and theologically, the use of “excommunication” as a censure. Our report is as follows:

#### **A Statement on Excommunication**

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. (Book of Forms section 374)

What are the theological underpinnings for the grave act of excommunication that makes it relevant and applicable today in a denomination as broad as The Presbyterian Church in Canada? Surely it relates to the holiness and the grace of God, Christ’s desire for the purity and peace of his Church and the danger to the unrepentant sinner of God’s righteous judgment.

Excommunication is the most serious and by far the least used form of church discipline by which, when admonition, rebuke and suspension (and in the case of church leaders, suspension and deposition from office) have proven ineffective, a member’s name is struck from the communion roll and that person may be banned from taking the Sacrament of the Lord’s Supper,

and is thereby denied access to a significant means of grace. Normally, however, the excommunicated member is not prevented from attending worship,<sup>1</sup> and remains, as far as possible, under the pastoral care of the church.

The key text for the church's authority to apply excommunication is Matthew 18:15-20, where a process for discipline is laid out, beginning with a one-on-one meeting between the offending party and the alleged victim. If that has no effect, one or two others are to join the complainant in going to the offending member so that there may be witnesses to what is said. If there is still no appropriate response, it is necessary to take the issue to the church. Where there remains an obstinate refusal to recognize the sin and to repent, increasingly weighty levels of censure are applied, and finally excommunication is pronounced. Jesus' terminology is that "such a one" should be regarded as "a Gentile and a tax collector" (Matthew 18:17), individuals especially reputed to be intransigent sinners and deemed outside the community of God's people, but objects of compassion whom he desires to draw or restore into fellowship. The gravity of this action is reinforced immediately following in verses 18-19 where it asserts the mystery of divine collaboration, a particular application of the general statement of Matthew 16:19.

It needs to be remembered that the preferred outcome of excommunication is not the removal of a sinner from the church, but the removal of sin from the sinner. The goal is not punishment, but the sinner's repentance, restoration and reconciliation to the church so the whole body may find healing.

This redemptive purpose in excommunication is affirmed by Paul. In 1 Corinthians 5:1-5 he urges that one guilty of a particularly scandalous sin be "put out of your fellowship" and handed over to Satan, "for the destruction of the flesh, so that his spirit may be saved in the day of the Lord," yet in 2 Corinthians 2:5-11, speaking of one in whom discipline has been effective, he tells his readers "to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow ... reaffirm your love for him." Perhaps it is best summarized in 2 Thessalonians 3:14-15, where the apostle counsels the Christians there in dealing with unrepentant sinners, "have nothing to do with them, so that they may be ashamed. Do not regard them as enemies, but warn them as believers."

When we consider where excommunication should be applied, while acknowledging the character of the Church as that which Augustine called a *corpus permixtum*, a community that includes saints and sinners, we are also a confessional church concerned about doctrine and the quality of life that follows from our beliefs. These are set forth in our subordinate standards which we accept as a true interpretation of scripture, our "only rule for faith and life." The very term "standards" implies that there are benchmarks and boundaries that govern faith and behaviour, and the censures defined in the Book of Forms section 365ff, respond to those situations where benchmarks are not met and boundaries are broken. As the language in section 374 suggests, excommunication is applied prayerfully, "with solemnity, in meekness, and with love and tenderness" in those cases where the sin is exceptionally grievous, and though proven through the usual judicial process, is denied or rationalized over time with no indication of repentance.

What would constitute a "case of grave aggravation" that would call for excommunication? Each situation must be considered individually and sensitively, and in the spirit delineated in the Book of Forms, but as an example, we might consider the member who habitually spreads malicious gossip, causing disruption in the church and grief to victims whose reputations are tarnished by such gossip. Though admonished, rebuked and suspended from office, that person continues unrepentant and contemptuous toward church authority. This member may be subject to excommunication. An example of a doctrinal issue that might lead to excommunication includes the member who has come under the influence of the "Jehovah's Witnesses" and has enthusiastically embraced their message and is actively proselytizing, wishing to convert the world beginning in the Presbyterian church where that person is a member. No amount of persuasion or discipline discourages this individual in their mission, so that finally the session must consider exercising the ultimate discipline of excommunication.

This censure is of such consequence that any session contemplating its use is required to consult the presbytery for advice, giving opportunity for reflection and counsel, and to benefit from the collective experience and wisdom to be found in the higher court. The presbytery will also lend its authority to the difficult decision made by the session.

In conclusion, as severe an act as it may appear, and as rarely as it is employed, excommunication remains a necessary final act of discipline by which the church ensures that its members do not damage the life of the community, do not bring the gospel of Jesus Christ into disrepute, and do not promote false teaching in the church. It is a means by which the community protects its life from those within it whose words and actions would harm the church and themselves. As the church functions to discipline its members it declares that the church's life together as disciples of Christ is so important that serious measures must be taken to ensure its well-being and that of its individual members, even to the point of denying access to the sacrament at the heart of the church's faith and life. And when properly administered, excommunication is ultimately an act of love – for Christ, his Church and the one under censure. As Frederick Dale Bruner writes, "A disciplining church will prove more loving in the long run than a church that advertises God's love but then shows no great interest in whether this love is practiced by her members."<sup>2</sup>

Yet protecting the congregation's life is not its only goal. The hoped-for and prayed-for end result of excommunication is the loosening of the ban, a return to the church family and restoration to wholeness of the body of Christ. The repentant sinner is always welcomed home, home to a church that, in God's grace, knows the joy of living together as the body of Christ in faith, hope and love, symbolized and manifested in the fellowship of the Lord's Supper.

**Footnotes**

1. There may, however, be extenuating circumstances, for example if the individual is disruptive, or if their presence causes great discomfort to an offended party, such as the victim of sexual abuse or other grievous sin.
2. Bruner, Frederick Dale, *Commentary on Matthew*, Grand Rapids, Eerdmans, 2004, p. 229.

**Recommendation No. 1** (adopted, p. 25)

That the above be the response to Rec. No. 2, 2004 of the Special Committee re Review of the Book of Forms.

**APPRECIATION TO RETIRING MEMBERS**

We express our sincere thanks for the invaluable service, latterly as secretary of the committee, of Dr. Fred Wisse, who has completed six years as a member of the committee, and wish him continued health and joy in his retirement.

Those finishing a first three-year term are also thanked for their dedicated service. They are The Rev. Seung-Rhyon Kim, The Rev. Connie Lee, The Rev. Peter Bush, The Rev. Jack Archibald, and The Rev. Dr. Victor Shephard, a member by correspondence.

D. Ian Victor  
Convener

Fred Wisse  
Secretary

**CLERKS OF ASSEMBLY**

To the Venerable, the 134th 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 national office in Toronto while Dr. Plomp serves part time from his home in Richmond, British Columbia. Unfortunately, due to continuing health concerns, Dr. Plomp may not be able to attend this year's General Assembly. If this is the case the Business Committee will recommend the name of an interim Deputy Clerk to assist with Assembly week duties.

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 that

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 contact information for congregations and camps. 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 the General Assembly.

Throughout the year, the Clerks of Assembly respond to queries from officers and members of lower courts, and from individual members of the church. In addition, they monitor the receipt of answers from presbyteries to remits sent down under the Barrier Act and to referrals from the General Assembly. They also act as consultants to General Assembly 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 report to the General Assembly. Matters of polity are discussed at both meetings.

### **Orientation for Commissioners**

Since the 2002 General Assembly, 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 sends orientation resources to first-time commissioners prior to the Assembly and, with Ms. Terrie-Lee Hamilton, Senior Administrator in the Assembly Office, co-hosts a question-and-answer breakfast for first-time commissioners on the Tuesday morning of Assembly week. He is also on hand between sederunts to answer questions. Resources are available from the General Assembly Office to help presbyteries prepare commissioners for the General Assembly.

### **Support to Sessions and Presbyteries**

The Assembly Office serves all the courts of the church, and provides support for standing committees and special commissions of the General Assembly. Sessions are served by *For Elders* which is sent to all congregations as part of the *Equipping For...* resource 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. Copies of issues dating back to February 2002 are available on The Presbyterian Church in Canada website ([www.presbyterian.ca/resources/online/316](http://www.presbyterian.ca/resources/online/316)). Paper copies of all issues are available from the Book Room. A subject index, updated regularly, enables sessions to access material on specific topics.

Presbyteries and synods are served by *Clerks' Update*, a newsletter for clerks, as well as by workshops led by the Clerks as time permits. Every two years, the Clerks of Assembly invite all clerks of presbytery and synod to a consultation. The consultation affords an opportunity for clerks from across Canada to worship, exchange ideas, discuss matters of common interest, receive updates on church policies, and meet national office staff in an unhurried retreat atmosphere. The most recent consultation took place during April 18-22, 2008, at the Queen of Apostles Renewal Centre in Mississauga, Ontario.

### **Elders' Institute at St. Andrew's Hall, Vancouver**

The Elders' Institute, an institution that provides continuing education for elders and lay leaders of The Presbyterian Church in Canada, is supported by “The Link”; a group of seven ruling and teaching elders from across Canada. Don Muir, as a member of The Link, represents the national office.

### **How business comes before the General Assembly**

From time to time commissioners wish to introduce new business during General Assemblies by way of a motion. For instance, in the midst of a sederunt a commissioner may rise and say something like, “I move that The Presbyterian Church in Canada replace the burning bush with the maple leaf as its official emblem.” If such a motion introduces new business not properly

before the General Assembly, it ought always to be deemed out of order by the Moderator. The reason for this is that the business of the Assembly is initiated either by overtures from synods, presbyteries and sessions (transmitted by presbyteries), or by recommendations presented in reports to the Assembly by committees of the church. One of the underlying principles of our church is that we strive to discern God's will through the consultative deliberations of courts and committees. Business must undergo the spiritual scrutiny of a group process before it may be presented to the General Assembly for consideration. On rare occasions, a commissioner may make a Commissioner's Overture during the General Assembly, but such an overture will only be permitted if it deals with a matter of great and urgent importance and if there was not sufficient time for the subject to be raised by the commissioner's presbytery. For example, the violent suppression of the Tiananmen Square political protest on June 4, 1989, occurring at the time of the General Assembly, resulted in a commissioner's overture, calling for a response from the General Assembly, being received and adopted.

### RESPONSES TO OVERTURES

**OVERTURE NO. 12, 2005** (A&P 2005, p. 582, 20, A&P 2006, p. 241-42, 15 and A&P 2007 p. 252, 15)

**Re: Ruling elders as interim moderators**

It is the prayer of Overture No. 12, 2005, that legislation be drafted to allow presbyteries "to commission ruling elders to serve as interim moderators of congregations" to alleviate some of the problems encountered by presbyteries where there are many vacant pastoral charges and a shortage of ordained clergy to act as interim moderators.

The Clerks of Assembly consulted with the Committee on Church Doctrine concerning this matter prior to the 2006 General Assembly and gave reasons, based on the doctrine and polity of the church, why the prayer of this overture could not be granted. The 2006 General Assembly referred the matter back to the Clerks of Assembly. The 2007 General Assembly granted the Clerks permission to postpone providing a second response until Ministry and Church Vocations received comments from the church at large about the concept of pastoring elders in order to discover if the church is calling for a broader role for elders. The Clerks consulted with Ministry and Church Vocations and discovered that the Ministry and Church Vocations report will recommend no change to the role of elder.

The Clerks appreciate that some presbyteries suffer a short supply of interim moderators; nevertheless, they remain firm in their conviction that serving as interim moderator in a session is different from serving as moderator of the higher courts and requires a minister of Word and Sacraments to fulfill this role. The interim moderator does more than simply convene meetings and ensure the pulpit is supplied each week. At the congregational level, the interim moderator is the "executive of presbytery" and in every legal and pastoral sense the minister of that congregation, the administrator of the sacraments, and responsible to presbytery for the oversight, health and welfare of the congregation. The Clerks do not believe this is a role for ruling elders.

The Clerks reiterate that a presbytery may ask its synod to appoint assessor interim moderators from beyond the bounds of the requesting presbytery. The Clerks also believe there are a number of practical ways in which ruling elders are able to reduce the interim moderator's workload. They may, for instance, co-ordinate search committees, guide congregations in the preparation of congregational profiles, arrange the pulpit supply schedule, provide pastoral care where appropriate, and the like.

**Recommendation No. 1** (adopted, p. 17)

That Overture No. 12, 2005 be answered in the above terms.

**OVERTURE NO. 4, 2007** (A&P 2007, p. 520, 254-55, 15)

**Re: Reviewing Book of Forms section 170 concerning auditing congregational accounts**

Section 170 of the Book of Forms indicates that it is the duty of a congregational treasurer to produce the financial accounts of the congregation "properly audited" to the annual meeting of the congregation. Overture No. 4, 2007 raises the question of what constitutes a proper audit in today's context and seeks clarification and guidance for congregations on this matter.

The Clerks responded to this overture at the 2007 General Assembly by recognizing the word “audit” has taken on a precise and legal meaning in financial circles. They then offered three ways of interpreting the word “audit” for use within The Presbyterian Church in Canada. (See A&P 2007, p. 254-55.) To summarize, 1) a congregation may request an audit by an external, licensed, public accountant; 2) a congregation may request review by an external, licensed, public accountant; or 3) a congregation may seek volunteers to provide an independent and diligent scrutiny of the records.

The Clerks received permission from the 2007 Assembly to consult with the Assembly Council Audit Committee in order to determine whether or not Book of Forms section 170 needs to be amended in order to make clear the “audit” options available to congregations.

The Audit Committee affirmed in principle the three definitions noted in the Clerks of Assembly report to the 2007 General Assembly (A&P 2007 p. 254-55). It also suggested congregations may wish to conduct an external audit particularly if their size and the complexity of assets they handle warrant it. The Audit Committee notes, however, there is no legal requirement for the majority of congregations to have an external audit nor does Canada Revenue Agency require one.

The Audit Committee recommended that when a congregation asks volunteers within the congregation to examine the accounts of the church the volunteers should consider performing the following steps:

1. Review bank reconciliations for the year-end and other months on a sample basis.
2. See if there is separation of duties among two or more people who are at arm’s length to each other. (i.e. the person who receives and approves the invoice does not issue the cheques.) If not, consider the implications.
3. Consider backups for expenses as considered necessary.
4. Examine the minute book of the board of managers and ask the clerk of session if there are any matters discussed at session that were of a financial nature and ask for extracts of those specific items.
5. Examine the accuracy of the books of account by reviewing cash receipts, cash disbursements, payroll and general ledger transactions.
6. Ensure proper authorization of transactions. (For example, verifying two signatures on cheques. Note in some congregations only one person signs the cheques. Where this occurs extra testing of disbursements should be considered.)
7. Ensure all donated monies designated for *Presbyterians Sharing...* have been forwarded to the national office.
8. Review any internally restricted funds to ensure the purpose for which they were established is being followed.
9. Ensure that all payroll deductions have been made and remitted on a timely basis.
10. Ensure that all pension deductions have been remitted along with the employer’s portion to the Pension Office at the national office along with any health and dental premiums.
11. Verify cash receipts against charitable tax receipts issued and make sure this ties into the financial statements and to what is reported on the T3010A.
12. Ensure that the Annual Information Return – T3010A was completed and forwarded to the Charities Division, CRA, not later than six months after the previous fiscal year-end (most congregations have a calendar year end, therefore June 30th is the key date).
13. Ensure that insurance coverage is up to date.
14. Ensure that receipt records are reconciled to accounting records.
15. Ensure that GST recoveries are filed.
16. Review bequests for appropriate designations.
17. Review equipment leases.
18. Compare expenses (and revenues) with budget and prior year and get explanation for unexpected variances.
19. Consider whether an expenditure is a repair and maintenance item or a capital asset to ensure proper accounting treatment.
20. Ensure the financial statements are approved by the board of managers, finance and maintenance committee or session, depending on the congregational structure.
21. Review investments – verify value; allocation of income.

22. Givings designated for specific areas should be reviewed to ensure they comply with the donor's wishes.
23. Search for unrecorded liabilities (this covers services performed or materials received for which the church has not be invoiced).
24. Review postmark on envelopes for December 31st cut off of donations.

The Clerks are of the opinion that it is unnecessary to amend section 170 since the three definitions of “properly audited” are reasonable for use within the church. Further, the Clerks believe it would benefit the church to have the three definitions, as amended by the Audit Committee, preserved for future reference by way of a Declaratory Act. Therefore the Clerks of Assembly present the following recommendation.

**Recommendation No. 2** (adopted, p. 17)

That the following Declaratory Act with respect to Book of Forms section 170 be adopted:

While the word “audit” has assumed a precise and technical meaning in financial circles, it can have three meanings as far as congregations within The Presbyterian Church in Canada are concerned:

1. An audit by an external, licensed, public accountant.
2. A “review” by an external, licensed, public accountant.
3. An independent and diligent scrutiny of the records by volunteers to ensure that receipts received and disbursements made are accurately recorded and documented.

**OVERTURE NO. 7, 2007** (A&P, 2007, p. 521, 19)

**Re: Establishing a committee of former Moderators of General Assemblies**

It is the prayer of Overture No. 7, 2007 that the Assembly establish a special committee of past Moderators of the General Assembly “to reflect theologically on the spirit and work of the Assembly and, out of their unique perspective and experience to report directly to each Assembly their observations on the state of the church and its governance....”

The Clerks of Assembly and, indeed, the entire church, are aware of the invaluable contribution that past Moderators of General Assemblies have made and continue to make to the life of this denomination and the ecumenical Church. We appreciate their insight and wisdom and are glad they continue, in most cases, to make their contributions locally, nationally and, in some cases, internationally.

The Clerks are concerned, however, that the overture requests the creation of what amounts to an additional body within the governance of our church that would run counter to the fundamental roots of our polity. Theologically and historically we are a church that seeks to discern the mind of Christ and to govern itself through courts comprised of ruling and teaching elders. Each court, apart from the General Assembly, is accountable to higher courts. The Clerks believe it is crucial to maintain these fundamental principles of governance within our denomination. By establishing a “Committee of Former Moderators” the church would erect a body that is unelected, somewhat exclusive, without term, and would have a “voice” and power in the highest court of the church without the usual accountability and safeguards that are in place for all other courts and committees.

In addition to these objections that are based on principles of who we are as Presbyterians, the Clerks remind the Assembly of the costs that would be incurred by such a venture. All former Moderators would and should be eligible to be part of this special committee. In order to fulfill its mandate it is implicit that the committee would need to attend each General Assembly and gather afterwards to reflect on the proceedings in order to formulate whatever statements they deemed wise and helpful for the church. Since there are currently 23 former Moderators living across the country, 10 of whom reside outside Ontario where most of the General Assemblies are held, this would be a significant financial expenditure for the church.

A further question is whether or not all former Moderators would want to be part of this special committee. As age and health dictate, travel may become burdensome, as might additional meetings and attendance at General Assembly. Some may entirely disagree with the proposal. The constitution of such a body would be problematic without the unanimous support of former Moderators.

The Clerks of Assembly were asked to consult with the Assembly Council on this overture. The Clerks prepared a draft response to the overture that was considered and approved by the Assembly Council Executive. The executive then presented the response in its final form to the March meeting of the Assembly Council. The Council concurred with it.

While we are grateful for the many blessings afforded by former Moderators within our congregations, courts and committees, after consultation with the Assembly Council, and with the concurrence of the Council, the Clerks recommend against the establishment of the special committee of former Moderators.

**Recommendation No. 3** (adopted, p. 17)

That for the reasons stated above the prayer of Overture No. 7, 2007 be not granted.

**OVERTURE NO. 5, 2008** (p. 531)

**Re: Permitting elders, not serving on session, to be equalizing elders (Book of Forms section 114.7)**

It is fundamental to the polity of our church that the ability to serve in the higher courts of the church is inseparably linked to membership in the court of primary jurisdiction. Thus ministers of Word and Sacraments and members of the Order of Diaconal Ministry are members of and accountable to the presbytery in which they serve. As long as they are members on the constituent roll of a presbytery they may be called upon to be a commissioner to a higher court. Those on the appendix to the roll of presbytery may not be so commissioned.

Similarly, elders are members of and accountable to the session in which they serve. Since they are on the session's constituent roll they may be called upon to represent the session at a higher court either as a representative or equalizing (parity) elder. However, once elders under term service have ended their term of service they are no longer on the constituent roll of session and thus cannot be called upon either to represent the session or to serve as an equalizing (parity) elder in presbytery. In short, one must be on the constituent roll of one court in order to serve on the constituent roll of another.

**Recommendation No. 4** (adopted, p. 17)

That the prayer of Overture No. 5, 2008 be not granted.

**OVERTURE NO. 6, 2008** (p. 532)

**Re: Revising membership of Committee to Nominate Standing Committees (Book of Forms section 301)**

The prayer of Overture No. 6, 2008 requests that the Committee to Nominate Standing Committees be established as a standing committee of the church with members appointed on a rotational basis.

The framers of the overture rightly point out the importance of this committee's work and the committee's experience of being very rushed in its endeavours at the General Assembly. Currently the committee first meets on the Saturday prior to the General Assembly.

The Clerks of Assembly appreciate the concerns expressed in this overture and support changes to facilitate more time for discernment and reflection by this committee. This committee can play a very important role in helping our church have strong standing committees. With a mandate to meet between Assemblies, and with the ability to maintain continuity through a multi-year rotation, the Clerks believe greater communication will be possible between the committee and the church and the important task of providing complete sets of nominations to the committee will be enhanced.

Therefore the Clerks recommend that steps be taken to revise the membership of the Committee to Nominate Standing Committees as requested in the overture.

**Recommendation No. 5** (adopted, p. 17)

That the Clerks of Assembly prepare revisions to section 301 of the Book of Forms for presentation to the 2009 General Assembly.

**Recommendation No. 6** (adopted, p. 17)

That the prayer of Overture No. 6, 2008 be granted in the above terms.

**OVERTURE NO. 9, 2008** (p. 533)**Re: Membership of synod commissions (Book of Forms section 4.4)**

It has been a principle of Presbyterian practice that all members of a commission of any court of the church “shall be members of the appointing court”. (Book of Forms section 4.4)

The 1992 General Assembly, after receiving consent from the presbyteries under the Barrier Act, amended the law of the church in order to make it possible for the General Assembly to appoint non-commissioners of a General Assembly to serve as members of any commission of the highest court of the church.

Since that time, synods have been given the option to function as a body of commissioners appointed by the presbyteries rather than as a full synod. A number of synods meet in this manner and it is the prayer of this overture that the law of the church be changed to allow such synods also to appoint non-commissioners to serve as members of any commission established by the synod.

The Clerks of Assembly believe that since synods are now permitted to meet by commission and since this limits the number of ministers and elders available to serve the prayer of the overture is reasonable and falls within the scope of the church’s polity. The Clerks, therefore, recommend the following.

**Recommendation No. 7** (adopted, p. 17)

That section 4.4 of the Book of Forms be amended to read as follows and be submitted to sessions, presbyteries and synods for study and report by January 31, 2009:

4.4 However, it is competent for a court to remit, from time to time, particular business to “a delegated court”, or commission, with power to issue. Except in the case of the General Assembly or synods functioning by commission, all members of the commission shall be members of the appointing court.

**Recommendation No. 8** (adopted, p. 17)

That the prayer of Overture No. 9, 2008 be granted in the above terms.

**RESPONSES TO REFERRALS FROM 133RD GENERAL ASSEMBLY****CLERKS OF ASSEMBLY, REC. NO. 12, 2007** (A&P 2007, p. 258, 25)**Re: Book of Forms section 91, reasons for dissent**

The 2007 General Assembly invited synods, presbyteries and sessions to study proposed amendments to section 91 of the Book of Forms and to report to the Clerks of Assembly. Currently, section 91 clearly states that a member of a court who voted on a question but is not satisfied with the outcome of the vote may have his/her dissent recorded in the minutes of the meeting. It also clearly states that the dissent needs to be expressed when the decision is announced. Those who express dissent may prepare reasons for the dissent in writing and submit them to the court and have them included in the minutes. This is where the current legislation becomes unclear when it indicates written reasons for dissent may be submitted at one of four times; at the moment the dissent is given, when the minutes are confirmed at the subsequent meeting of the court, at a later stage and within ten days. The proposed amendments are meant to clarify when written reasons for dissent may be submitted to the court.

The Clerks are grateful for responses received from five presbyteries and eleven sessions to the amendments. Most responders agreed with the amendments while a few offered thoughtful suggestions.

Originally, the Clerks of Assembly proposed maintaining only two times for submitting reasons for dissent; at the time the dissent is given or when the minutes are confirmed at the subsequent meeting of the court. The Presbytery of Montreal helpfully suggested that reasons might also be submitted at any time between the moment the dissent is given and when the minutes are confirmed. It is reasonable to expect that most dissents would be sent to the clerk of the court during this interim period. The Clerks have agreed to make this addition to the proposed legislation.

The Presbytery of Ottawa raised the concern that reasons for dissent submitted when the minutes are confirmed could possibly duplicate and prolong contention and create the illogical situation

of having the dissent recorded at one meeting and the reasons for the dissent recorded in the next. To rectify this and avoid prolonging the contention, this presbytery suggests that the reasons could be received and kept on file with the minutes in which the dissent was given rather than have them included in the minutes. While the Clerks appreciate this concern, they believe most dissenters would prefer to have their reasons spread in the same minutes that the dissent occurred. In practice, this could be achieved in four ways according to when the reasons for dissent are given.

<b>When reasons for submitted</b>	<b>How recorded in the minutes</b>
1. At the same time the dissent is expressed.	1. The clerk, provided the reasons are in proper language, includes them when preparing the minutes of the meeting.
2. During the interim between the time the dissent is expressed and the next meeting when the minutes are approved.	2. The clerk, provided the reasons are in proper language, includes them when preparing the minutes of the meeting.
3. At the following meeting when the minutes are to be approved.	3. The court could approve the minutes subject to the inclusion of the reasons for the dissent.
	4. The court could postpone approving the minutes until the reasons are spread in them.

Some of the responses questioned how this legislation, especially the sentence, “Reasons given for a dissent made while the court sits with closed doors are held and sealed with the minutes of that sederunt” would apply to session minutes since session meetings are normally closed door meetings. The Clerks of Assembly agree that this creates an inconsistency and have decided to delete the above sentence from the legislation in order to make it plain that reasons for dissent, if in proper language, are included in the meeting minutes of any court, whether the meeting is closed or open.

With gratitude for responses received, the Clerks make the following recommendation.

**Recommendation No. 9** (amended and adopted, p. 18)

That section 91 of the Book of Forms be amended to read as follows and be submitted to presbyteries under the Barrier Act:

91. Any member of a court who has voted on a question and is not satisfied with the decision is entitled to have his/her dissent recorded. By so doing he/she relieves himself/herself from responsibility for the decision and saves himself/herself from censure on account of it. The dissent must be given in when the decision is announced. Reasons for dissent may be given in at that time, or up to the time when the minutes are confirmed. If in proper language, they are entered in the minutes. When deemed necessary the court prepares answers that are disposed of by being entered in the appropriate minutes.

**CLERKS OF ASSEMBLY, REC. NO. 13, 2007 (A&P 2007, p. 259, 25)**

**Re: Book of Forms sections 132-133.2, election of elders**

It was agreed by the 2007 General Assembly “that the Clerks of Assembly be granted permission to rewrite the sections of the Book of Forms dealing with the admission of elders (sections 132-133.2) and to present the revision for consideration at the 2008 General Assembly.

Over the years it has become clear to the Clerks of Assembly that there is considerable confusion within the church about the process regarding the admission of elders. The Clerks of Assembly, as well as many clerks of presbytery, field a considerable number of queries on this matter.

The Book of Forms currently provides four methods of calling women and men to the eldership (sections 132.1-132.1.4). The Clerks believe it would serve the church well to have one uniform method. To accommodate differences in congregational size and preference, however, the

Clerks propose a single method that allows for two ballot models. Sessions would decide which ballot model better suits their circumstances.

The new legislation would read as follows:

132. Election to the eldership is the call of God, through the congregation, for service in Christ's Church. Since the eldership is a spiritual office concerned with the rule and pastoral oversight of the congregation, only suitable men and women should be considered. They should be committed Christians, in regular attendance at public worship, persons of sound judgment and upright character, and either knowledgeable or prepared to learn of the government of the church (see sections 106-106.2).

132.1 The right of electing elders is vested in the professing members of the congregation.

132.2 When the session has resolved to add to the number of elders, it gives notice to the congregation and prepares a ballot following one of two procedures:

132.2.1 Ballot of nominees

- a. The session, or a nominating committee of the session, as well as professing members of the congregation, nominate members. Nominations from members must be in writing and made by at least two persons.
- b. The nominating period must be spread over at least three successive Sundays.
- c. The session reviews the nominees as to their suitability for eldership (see section 132) and their willingness to serve as an elder if elected.
- d. All the names of those deemed suitable and willing to serve are placed on the ballot.

132.2.2 Ballot of members

- a. The session prepares a ballot that consists of the names of all professing members of the congregation excluding the names of elders already on the session.

132.3 Ballots are distributed to professing members for voting.

132.4 Members shall be asked to indicate on the ballot the names of those they believe should be called to the eldership. The ballot is then enclosed in a sealed envelope and the envelope is signed by the member.

132.5 Ballots shall be returned within a period not to exceed two weeks.

132.6 The envelopes are opened and the unexamined ballots set aside. The ballots shall then be examined and counted, and the envelopes destroyed, in the presence of the session.

132.7 When a ballot of nominees is used, the session shall determine those who have been elected based on the strength of congregational support demonstrated by the number of votes each one receives and the number of additional elders required.

132.8 When a ballot of members is used, the session shall determine which members to speak to about accepting a call to eldership based on the strength of congregational support demonstrated by the number of votes each one receives and the number of additional elders required. The session will cease approaching members once the required number of elders is reached or the list of candidates to be approached is exhausted.

132.9 After the election, the session appoints the edict of ordination and/or admission to be read before the congregation. (see Appendix A-11)

132.10 On the day appointed for ordination the session is constituted. If no valid objection has been made, the moderator, after the sermon, narrates the previous proceedings, calls forward the elders-elect and puts to them the prescribed questions (see section 449). On receiving satisfactory answers, the moderator proceeds by prayer to ordain the candidates to the office of ruling elder, commending them to the grace of God for comfort, aid and countenance in the exercise of their office. The right hand of fellowship is then given to them by the minister(s),

member(s) of the Order of Diaconal Ministries, and elders in token of their taking part with their brothers and sisters in the oversight of the congregation. The newly-ordained elders and the people are suitably addressed by the moderator, and the names of the elders are added to the roll of session.

132.11 Elders previously ordained are not re-ordained but are admitted to the session. They shall reaffirm their commitment by answering the prescribed questions. (see section 449)

132.12 Elders must be ordained or admitted “in presence of the congregation and preferably upon a Lord’s Day.”

The Clerks welcome the insight and wisdom of the courts of the church on this discernment process.

**Recommendation No. 10** (adopted, p. 18)

That the above proposed revisions to the process of electing ruling elders be submitted to synods, presbyteries and sessions for study and report by January 31, 2009.

**CHURCH DOCTRINE COMMITTEE, REC. NO. 2, 2007 (A&P 2007 p. 247, 24)**

**Re: Models of Consultation**

The 2007 General Assembly agreed to refer Rec. No. 2 of the 2007 report of the Committee on Church Doctrine to the Clerks of Assembly. Rec. No. 2 was as follows:

That a synopsis of the three models of consultation be added to the commissioners’ information package and that this section be included in the educational component at General Assembly led by the Clerks.

The three models of consultation refer to the ways in which committees of the General Assembly collaborate on overtures or other work that is referred to them. The three models, briefly, are: 1) Establish a joint task group. 2) Send a working copy to the other committee or agency for discussion and dialogue. 3) Send the final draft to the other committee or agency for approval. The report of the Church Doctrine Committee urges that early on in the work on any overture, the primary reporting committee communicate with any committee they are to consult with and seek to be clear in the timing and method of collaboration that is envisioned. The Clerks of Assembly note that the primary reporting committee bears the responsibility for presenting a response to the next Assembly.

A synopsis of the three models of communication has been added to the commissioners’ information package as requested in the recommendation. The Clerks of Assembly, will, through the yearly cycle of work between Assemblies, continue to promote this process of consultation. They are hesitant to use the very brief educational times available at the Assembly itself to go into much detail on what is primarily the work of committees between Assemblies. The Clerks have tried to focus in the educational components on key procedural matters that affect the commissioners directly during the week of the Assembly itself, rather than on the work of committees between Assemblies. That said, the Clerks will look for opportunities to keep the three models before both commissioners and the committees of the church.

For the commissioners’ information package:

Overtures are sometimes referred to more than one committee of the General Assembly for response. Normally one committee is named as the primary reporting committee, and may be asked to consult with other committees prior to presenting a response to a future Assembly. The 2007 General Assembly approved a number of models for this consultation and committees are encouraged, early in their work on any overture requiring consultation, to be in communication with other named committees to be clear on how the consultation will take place. Three models for this communication are as follows: 1) establish a joint task group, 2) send a working copy to the other committee or agency for discussion and dialogue, 3) send the final draft to the other committee or agency for approval. The report of the Church Doctrine Committee urges that early on in the work on any overture, the primary reporting committee communicate with any committee they are to consult with and seek to be clear in the timing and method of collaboration that is envisioned. The Clerks of Assembly note that the primary reporting committee bears the responsibility for presenting the response to a future Assembly.

## CONSULTATIONS

As directed by the General Assembly, the Clerks of Assembly have participated, or will participate, as consultants with those preparing responses to the following recommendations and overtures.

- **General Assembly Special Commission re Appeal No. 7, 1997**, Directive No. 15 (A&P 1998, p. 255-63), Ministry and Church Vocations.
- **Overture No. 24, 1997** (A&P 1997, p. 508) re Book of Forms revisions re institutional chaplains or pastoral counsellors. Ministry and Church Vocations.
- **Overture No. 23, 2002** (A&P 2002, p. 522, 41) re develop standards and pay scales for lay staff. Ministry and Church Vocations.
- **Overture No. 23, 2003** (A&P 2003, p. 583-84, 20) re Ecumenical Shared Ministries Handbook. Ecumenical and Interfaith Relations Committee.
- **Overture Nos. 13 and 14, 2004** (A&P 2004, p. 561-62, 20) re ordination and/or induction of those called to camping ministries. Ministry and Church Vocations.
- **Recommendation No. 31, 2004** (A&P 2004, p. 406, 41) re standards, educational programs and responsibilities for lay missionaries. Ministry and Church Vocations.
- **Overture No. 3, 2007** (A&P 2007, p. 519-20, 244, 214, 18) re Biennial Assemblies. Assembly Council.
- **Overture No. 10, 2007** (A&P, 2007, p. 522, 19) re third party contracts. Assembly Council. A task group has been struck but had not met as of the time this report was written.
- **Overture No. 11, 2007** (A&P, 2007, p. 523 19) re translation of Living Faith and Book of Forms into Korean Third. Assembly Council. A task group has been struck but had not met as of the time this report was written.
- **Additional Motion** (A&P 2006, p. 34) re Korean translation at General Assemblies. Assembly Council. A task group has been struck but had not met as of the time this report was written.
- **Special Commission re Appeal No. 1, 2007** (A&P 2007, p. 523, 19, 22, 44-45) re The Rev. Edwards Dowdles against decision of the Presbytery of Brampton.
- **Policy to Address Allegations of Racial Harassment** (A&P 2007, 217-224, 18). Assembly Council, Ad Hoc Committee.
- **Diversity Policy re Hiring National Staff and Appointments to General Assembly Committees** (A&P 2007, p. 224) Assembly Council, Ad Hoc Committee.

### REPORT OF THE COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

The commission, made up of the Clerks of the Assembly and the Moderator of the 133rd General Assembly, did not meet since no matters were referred to it.

Stephen Kendall, Don Muir, Tony Plomp  
Clerks of Assembly

## ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

To the Venerable, the 134th General Assembly:

The committee met on two occasions in 2007-2008 continuing our work in keeping The Presbyterian Church in Canada in meaningful discourse with other denominations and faith communities in Canada and around the world. More information about this work can be found at [www.presbyterian.ca/ourchurch/generalassembly/eir](http://www.presbyterian.ca/ourchurch/generalassembly/eir).

### COMMITTEE MANDATE

In 2004, the 130th General Assembly agreed to change the name and mandate of this committee from the Ecumenical Relations Committee to the Ecumenical and Interfaith Relations Committee. Although Canada has always been a multi-faith society, in recent decades the diversity of faith communities in the country and the numbers of those who are other than Christian have grown significantly. In our daily lives, we are likely to be in contact not only

with those who belong to other branches of the Christian church but also with those who are members of other faith communities or of no religious faith at all. By 2004, the work of this committee had already encompassed groups that were interfaith in nature (for example the Canadian Christian Jewish Consultation and the Canadian Christian Muslim Dialogue) and it was believed that the volume of this work would continue to grow.

In 2007, the 133rd General Assembly adopted a recommendation which clarified the interfaith mandate of the committee (A&P 2007, p. 269-70, 47).

It is our interfaith mandate to encourage Presbyterians to acknowledge, understand and appreciate other faith traditions, and to help Presbyterians to live in good relationship with persons who belong to other religions; noting by the word “acknowledge” we mean “accept the existence of”, by the word “understand” we mean “perceive the intended meaning or significance of”, and by the word “appreciate” we mean “recognize the value or significance of”.

**OVERTURE NO. 3, 2008, (p. 530-31)**

**Re: Saving work of Christ and Ecumenical and Interfaith Relations Committee mandate**

The Presbytery of Kamloops asks the General Assembly, “to affirm again within the context of Canada’s religiously plural landscape the exclusiveness and uniqueness of the saving work of Christ as per our subordinate standards and to instruct the Ecumenical and Interfaith Relations Committee to do all of its work within this reality, or do otherwise as the General Assembly, in its wisdom, deems best.”

The overture arises with respect to Rec. No. 7 of the committee’s report which was adopted by the 133rd General Assembly (see above).

The committee finds no conflict between the statements of Rec. No. 7 as adopted by the 133rd General Assembly and the prayer of Overture No. 3, 2008. The overture is merely asking that previously accepted truths be reaffirmed. There is no need for the 134th General Assembly to reaffirm our subordinate standards. The Ecumenical and Interfaith Relations Committee conducts all of its work within those standards. To grant the prayer of Overture No. 3, 2008, would be to imply that the committee and the 133rd General Assembly have acted in a way that is not consistent with our subordinate standards or with scripture.

**Recommendation No. 1** (amended and adopted, p. 22)

That the prayer of Overture No. 3, 2008 be not granted.

One member of the Ecumenical and Interfaith Relations Committee, Mr. Don MacMillan, has asked that his contrary view to this recommendation be recorded as permitted by the Book of Forms section 36.1, “Views of the Minority”: “It is my view that this overture should be granted, as it is always in-order and never redundant to restate the words of scripture and our subordinate standards that: Christ is the only way. Within Canada’s multi-faith landscape, we need to re-affirm the exclusiveness and uniqueness of the saving work of Christ.”

**ECUMENICAL AND INTERFAITH VISITORS TO GENERAL ASSEMBLY**

Each year the committee invites two visitors to address the General Assembly. For the first time, in 2006, these two visitors came from other faith communities, one Jewish and one Muslim. In 2007 and this year the committee has invited one person from a Christian community and one person from a different faith community. It is the belief of the committee that this reflects our ecumenical and interfaith mandate and it is the intention of the committee to continue this practice whenever possible.

**COLLABORATION WITH OTHER AGENCIES AND COMMITTEES**

Clearly there are ecumenical and interfaith dimensions to the work of many other agencies and committees of the General Assembly. The committee attempts to work in collaboration with these agencies and committees in fulfilling its own mandate. At our meetings, we regularly receive reports from Justice Ministries, particularly in relation to its work with KAIROS: Canadian Ecumenical Justice Initiatives and Project Ploughshares. We have also sought the advice and collaboration of other ministries of the Life and Mission Agency in responding to requests from ecumenical partners in Canada and internationally.

Although the 133rd General Assembly mandated the initiative related to the 500th anniversary of the birth of John Calvin to the Committee on Church History and Justice Ministries, we continue to be in conversation with these groups, particularly as this relates to the work of the World Alliance of Reformed Churches and other Reformed churches in Canada and around the world.

## **GLOBAL COMMUNIONS**

### **WORLD COUNCIL OF CHURCHES**

The World Council of Churches (WCC), according to its own constitution, is “a fellowship 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 the one God, Father, Son and Holy Spirit.” The World Council of Churches is the world’s largest ecumenical organization, which now includes almost 350 denominations from every different part of the world.

The year 2008 marks the 60th anniversary of the formation of the WCC and its first Assembly held in Amsterdam in 1948. The Presbyterian Church in Canada has been a member of the WCC since its inception. At the same time that the WCC celebrates its sixty years of history, it also seeks to respond to the challenges of living out the ecumenical vision in a rapidly changing global context with reduced financial resources.

### **WCC Relations Committee**

Representatives of the Canadian member churches of the WCC meet together in the WCC Relations Committee. For the first time, this committee met with the United States WCC Committee in Toronto in April 2008 as part of a North American regional grouping of churches. A service of celebration was held at St. Andrew’s Church and several public events were held under the theme, “Called to be One Church”. The meeting was addressed by The Rev. Dr. John Gibaut, the new Director of the Commission on Faith and Order of the WCC and a Canadian Anglican.

### **WCC Central Committee**

Between Assemblies of the WCC, its work is carried forward by the Central Committee which is representative of its 349 member churches. Two members of The Presbyterian Church in Canada – The Rev. William Ingram and Ms. Beth Yando – were participants in the 2008 Central Committee meeting held in Geneva, Switzerland February 13-20, 2008. Will Ingram is presently serving as a member of the Central Committee, and Beth Yando applied for and was accepted as a ‘Youth Steward’ for that event. Her reflections were included in an article in the April 2008 edition of the *Presbyterian Record*, and his reflections can be read at [www.standrewstoronto.org/wcc](http://www.standrewstoronto.org/wcc).

There were a number of significant issues that came before the Central Committee at its last meeting. Ongoing considerations about the possibility of a joint global assembly which would bring together the world’s largest ecumenical organizations as well as the ‘global communions’ (e.g. the Anglican Communion, the Lutheran World Federation, etc.) was a significant topic of discussion. As well, the Central Committee reviewed the ongoing administrative, programmatic and thematic work of the WCC. The present Secretary General of the WCC, The Rev. Dr. Samuel Kobia, has decided that he will not be seeking a second five-year term, and the Central Committee is now entering a process of searching for a new General Secretary.

The challenges of militarism and violence, in the world, continue to be a topic of concern for the WCC, particularly during this “Decade to Overcome Violence” (DOV). A global ecumenical peace convocation is being planned to take place in 2010 in Kingston, Jamaica. Several initiatives are being discussed in preparation for the convocation including an ecumenical declaration on a just peace, a sharing of “living letters” and encouraging local churches around the world to be engaged with issues of peace. Plans are also well underway for a conference in honour of the centennial of the World Missionary Conference, which took place in Edinburgh, Scotland, in 1910 and which is often regarded as the beginning of the modern ecumenical movement.

A new communications director presented a comprehensive communications strategy, which is designed to enhance the public profile and knowledge of the work of the WCC. It is hoped that

this new strategy will help more people to know about the work, history and witness of the WCC.

A highlight of the Central Committee meeting was a 60th Anniversary afternoon worship service at the Cathedrale St. Pierre, where John Calvin preached. It was attended by members of the WCC as well as a delegation from the Vatican and at which the Ecumenical Patriarch of the Orthodox Church, H.A.H. Bartholomew, preached.

Other concerns and statements emerging from the recent meeting of the Central Committee included work on:

- Global Warming and Climate Change;
- Democratic Electoral Processes;
- the Crisis in Kenya;
- the Crisis in Pakistan;
- the humanitarian situation in the Gaza Strip;
- the use of cluster munitions; and
- the religious imperative to foster sensitivity and reconciliation in shifting societies, particularly in relation to minority religious communities in conflicted contexts.

The full texts of these documents are worth reading, and can be found online at: <http://www.oikoumene.org/en/resources/documents/central-committee/geneva-2008/reports-and-documents/public-issues.html>.

**Recommendation No. 2** (adopted, p. 39)

That greetings and congratulations be sent to the World Council of Churches on the occasion of its 60th Anniversary, and that it assure the WCC of the prayers and support of The Presbyterian Church in Canada as we journey, together, towards a deepened awareness of our unity in the Body of Christ.

**A Common Word**

The Central Committee also considered the document, “A Common Word”, an open letter from the Royal Aal al-Bayt Institute for Islamic Thought. This letter was addressed to the leaders of many Christian Churches and Communion, including the WCC and the World Alliance of Reformed Churches (WARC), inviting Christians to come together with Muslims to bring meaningful peace in the world on the basis of what is common to us, that is love of the One God, and love of the neighbour. Both the WCC and the WARC have responded warmly to this invitation. The General Secretary of the WCC, The Rev. Dr. Sam Kobia wrote, “all of humanity is looking to religious leaders for guidance as to how to respond to the situation of violence in the world” and that the WCC was ready to co-operate with the authors of the letter. From the WARC, its President, The Rev. Dr. Clifton Kirkpatrick and its General Secretary, The Rev. Dr. Setri Nyomi wrote, “Your call is very timely and we agree that people of faith have the capacity, and indeed have the responsibility to draw from the resources of our different faith traditions to work together for peace – in a world in which religious sentiments have been wrongly used to foment conflict and war.”

The Ecumenical and Interfaith Relations Committee has examined this letter and the responses of the WCC and the WARC and believes that our church should also respond to this letter expressing our gratitude for this invitation and our willingness to pursue this dialogue.

**Recommendation No. 3** (amended and adopted, p. 39)

That the Ecumenical and Interfaith Relations Committee, following consultation with the Church Doctrine Committee, be given power to issue with respect to a response to the open letter from the Royal Aal al-Bayt Institute for Islamic Thought entitled “A Common Word between Us and You”, and that such a response will reflect the open and positive responses already made by the WCC and WARC.

**WORLD ALLIANCE OF REFORMED CHURCHES**

The World Alliance of Reformed Churches (WARC) links more than seventy-five million Christians in over one hundred countries whose churches have their roots in the sixteenth century Reformation. The churches in the WARC are Congregational, Presbyterian, Reformed and United most of which are located in the global South. WARC held its last General Council

in 2004 in Accra, Ghana, and continues its work between Councils through its executive and in a number of regional gatherings.

The Executive Committee of WARC met in Trinidad in October 2007. The Rev. Stephen Kendall is a member of this committee and attended this meeting. The committee agreed to go forward with the amalgamation of the WARC with the Reformed Ecumenical Council (REC) as supported by the 133rd General Assembly (A&P 2007, p. 261). This proposed union would bring together most of the world's Reformed Christians in one body known as the World Communion of Reformed Churches (WCRC). It was agreed that this amalgamation would take place at the next General Council of the WARC to be held in Grand Rapids, USA, June 11-18, 2010. Member churches in Canada and the United States are being asked to collaborate with the Christian Reformed Church in hosting the Assembly.

**Recommendation No. 4** (adopted, p. 39)

That The Presbyterian Church in Canada assist, as feasible, with the hosting of the 2010 WARC General Council meeting to be held in Grand Rapids, Michigan, USA.

**Covenanting for Justice in the Economy and the Earth**

The 133rd General Assembly endorsed the WARC document “Covenanting for Justice in The Economy and the Earth”, known as the Accra Confession, and invited the church to act on it. It also authorized the Ecumenical and Interfaith Relations Committee to produce a study guide for the document “Covenanting for Justice in the Economy and the Earth”, and to promote the use of the document through the *Presbyterian Record* and other available forms of communication (A&P 2007, p. 20). A working group of member churches of the WARC in Canada and the United States was formed in 2007 to produce such a study guide. Many North American churches had similar questions to ours’ in relation to the document including the need to define terms and to understand the context from which this covenanting document had arisen. The guide is now available and has been distributed throughout the church. In addition to the “Covenanting for Justice in the Economy and the Earth” document, the guide includes background material, a glossary of terms used and some suggestions for using the Accra Confession in congregations. It is available in hard copy and on-line at [www.warc.ch/documents/ACCRA\\_Pamphlet.pdf](http://www.warc.ch/documents/ACCRA_Pamphlet.pdf).

**Recommendation No. 5** (adopted, p. 39)

That congregations and presbyteries be encouraged to use the study guide for the Accra Confession, “Covenanting for Justice in the Economy and the Earth” produced by the WARC North American working group and to examine more deeply the implications of the document with respect to economics and investments.

The committee is aware that further work needs to be done to make the Accra Confession more accessible to members of the church and in the coming year hopes to have an article published in the *Presbyterian Record*. The North American working group has agreed to produce an on-line resource which will draw from material from all of our churches to make the Covenanting for Justice document more accessible, particularly for younger people.

**Other WARC Initiatives**

The committee has also received requests for a response to a questionnaire from WARC concerning worship and spiritual renewal in our church. The committee has asked Dorothy Henderson in the Life and Mission Agency to prepare our response. We have also been asked to support WARC mission projects. We have confirmed that International Ministries is providing a grant in support of these projects.

**Caribbean and North American Area Council**

The Caribbean and North American Area Council of WARC (CANAAC) held its assembly February 25-28, 2008 in Georgetown, Guyana. The Presbyterian Church in Canada was represented by Ms. Janette McIntosh (a member of the Ecumenical and Interfaith Relations Committee) and by The Rev. In Kee Kim. Ms. Sarah Chapman, a student from the Atlantic School of Theology was also present. For the first time, CANAAC held its meeting in conjunction with the Caribbean and North America Council for Mission (CANACOM). There is a good deal of overlap in the membership of both agencies and it was felt that it would be

prudent to hold the meetings together and to seek new forms of collaboration. The Presbyterian Church in Canada is a member of both CANAAC and CANACOM.

The theme of the CANAAC gathering was “Breaking the Chains”, reflecting the work that is needed towards social transformation in our world as we covenant for justice in the economy and the earth against structures, systems, powers and principalities which prevent all from living into the fullness of God’s shalom. The format of the gathering included worship and liturgy, group Bible studies, contextual site visits, keynote speakers and interactive dialogue, business meetings, a theological institute for seminarians/local pastors, and other times for sharing and fellowship. February 2008 also marked the bicentenary of the mission and ministry of the Guyana Congregational Union – an opportunity to recommit ourselves in supporting the work of justice and peace in Guyana.

Bible studies were led by Dr. Jeanne Choy Tate, an elder from the Presbyterian Church (USA) based on the book *Deutero-Isaiah – A Theology of Resistance for a Time of Empire*. The Council was also addressed by Randolph Turner of the Council for World Mission on the theme, “Transformative Justice: Identifying Solutions”. In her reflections on the presentation, Janette McIntosh said that she was inspired by the way in which Turner named the church and its structures as part of the ‘empire’ and held up the need for the church to be able to do some close self-examination and critical reflection around the issue of power.

Participants visited several programs of the local Guyanese churches: Sofia Presbyterian Church Project, Presbytery of Guyana, a new ministry in one of the vulnerable communities on the outskirts of Georgetown; the St. Andrew’s Feeding Project, St Andrew’s Presbyterian Church, Georgetown, a twenty year old project feeding the elderly and children in need with packed lunches prepared and delivered to homes and St. Barnabas School; the Red Thread Women’s Development Program – working to improve the lives of women in Guyana through economic impact analyses and research, public education, advocacy and direct support, and literacy and computer training, skill building, and counseling for women and children. Much of their efforts are in the prevention of violence against women and supporting women and children faced with difficult and often life threatening situations.

Several important joint initiatives came out of the meetings between CANAAC and CANACOM including an agreement to start a Youth Network for this region. A joint resolution was also approved and signed by both CANAAC and CANACOM condemning the US embargo against Cuba.

In his reflections, In Kee Kim says that he sensed a great desire to see ecumenism as the ecumenism of all God’s people, not just a few chosen “experts” or “elites”. There is a need to find an “authentic spirituality of justice which is deeply rooted in our scripture and Reformed Christian tradition” within local churches.

### **“Abolished, but not Destroyed: Remembering the Slave Trade in the 21st Century”**

Sixty theologians, church leaders and activists from Africa, the Caribbean, Europe, Asia and the Americas attended this event called “Abolished, but not Destroyed: Remembering the Slave Trade in the 21st Century” held December 10-14, 2007 in Runaway Bay, Jamaica. The conference marked the 200th anniversary of the passing of the Abolition of the Slave Trade Act of the British House of Commons. Between the 16th and 19th centuries an estimated 15 million Africans were forcibly removed from their homes and shipped across the Atlantic Ocean to become slaves in the Caribbean and the Americas.

The conference was sponsored by the WCC, WARC and Council for World Mission. Ms. Adele Halliday and The Rev. Paulette Brown were present from The Presbyterian Church in Canada. The international conference called on churches that were complicit in the slave trade to name the trade, and other modern forms of slavery, a sin. The conference stated that reparation is needed by both church and society but that reparation is much more than a financial issue.

A full description and the conference statement are available at <http://warc.jalb.de/>.

## **CANADIAN ECUMENICAL AND INTERFAITH WORK CANADIAN COUNCIL OF CHURCHES**

The Presbyterian Church in Canada was a founding member of the Canadian Council of Churches (CCC) in 1946. We continue to participate fully in the life of the Council as an integral part of our ecumenical witness. Between triennial assemblies, a governing board with representatives of all member churches carries on its work. The CCC also has two commissions, for Faith and Witness and for Justice and Peace. In recent years, it has also mandated an “Interfaith Reference Group” which has carried out a major study of the way in which Canadian churches understand their relationship with people of other faiths. Information about the CCC can be found on-line at <http://www.ccc-ccc.ca/english/home/whatsnew.htm>.

In 2007, the governing board began to engage in an initiative entitled “Faith and the Public Square”. It agreed that its May 2008 meeting should be held in Ottawa and that the agenda for this meeting should include several sessions designed to increase the Council’s visibility in the capital including sharing in a prayer breakfast with parliamentarians. It also included a “Faith and the Public Square” event with a theme of “The Gospel Imperative and Advocacy”.

As part of the “Faith and the Public Square” initiative, an attempt has been made to make the Canadian ecumenical presence more visible in two significant global events. The General Secretary, The Rev. Dr. Karen Hamilton, represented the CCC in a conference with other religious leaders from the G8 countries and Africa, on the eve of the G8 Summit in Heiligendamm in Germany in 2007. They called on the G8 Heads of State and Government to commit themselves to the fight on global poverty and for just participation. In the final document of the conference in Cologne Christian, Muslim, Jewish, Buddhist, Hindu, Shinto and indigenous Religious Leaders from religious communities of the G8 countries, from Africa and international religious bodies urged the politicians and “all peoples of good will, to work with us, with renewed vigour, commitment and creativity, towards the fulfillment of the Millennium Development Goals (MDG’s) and the promises of the 2005 G8”. They called for concrete, discernable, life-giving and life-sustaining progresses in the lives of people and of the planet.

Dr. Hamilton also attended a “Global Christian Forum” in Kenya in November 2007 which brought together a wide range of Christian voices from around the globe under the theme, “Our Journey with Jesus Christ, The Reconciler”.

### **Commission on Faith and Witness**

The Presbyterian Church is represented on the Commission on Faith and Witness by The Rev. Tim Purvis. The Commission on Faith and Witness oversees the Week of Prayer for Christian Unity in Canada. In 2008 the Week of Prayer celebrated its centenary. An anthology of material used over the past one hundred years has been compiled entitled, “Liturgies for Christian Unity: The First Hundred Years”. The commission has also been involved in documenting the range of ecumenical dialogues in which the churches have been engaged in Canada. The Rev. Canon Alyson Barnett-Cowan is preparing a collection of Canadian dialogue statements. The next theme of the commission is “Development of Doctrine” and it is surveying the member churches on their understanding of doctrine and doctrinal statements.

### **Commission on Justice and Peace**

Mr. Stephen Allen and Ms. Sandra Demson represent The Presbyterian Church on the Commission on Justice and Peace. The commission drafted a letter to the Prime Minister related to poverty in Canada which has been signed by all member churches of the CCC. The theme of the letter is “Economy in the Service of Life”. The commission has also been active in following Canada’s role in the conflict in Afghanistan.

### **Biotechnology Reference Group**

Peter Noteboom, CCC staff, and Stephen Allen, The Presbyterian Church’s representative on the Biotechnology Reference Group attended a global consultation on “Genetics and New Biotechnologies” in December 2007 in Johannesburg, South Africa. After its very significant work and challenge in the Supreme Court of Canada related to the patenting of the Harvard “oncomouse”, the reference group is embarking on a study of nanotechnology and its regulation.

### **Interfaith Reference Group**

The Presbyterian representative on the group is Ms. Moira Barclay-Fernie. As mentioned above, a major achievement of the CCC this year has been the report, “Who is my neighbour?” based on research with member churches concerning their understanding of interfaith engagement. The study was undertaken by Mr. Carlos Parra-Pirela and describes the diversity of opinion and engagement in the member churches and makes suggestions as to what next steps the CCC might take in relation to inter-faith work. The governing board has agreed in principle that a part time staff person be hired to work with the Interfaith Reference Group once terms of reference have been approved.

### **ECUMENICAL SHARED MINISTRY**

The Ecumenical and Interfaith Relations Committee presented an interim report on Ecumenical Shared Ministry to the 2007 General Assembly (A&P 2007 p. 265-269), containing the introduction to an Ecumenical Shared Ministry Handbook being prepared collaboratively between The Presbyterian Church in Canada, the United Church of Canada, the Evangelical Lutheran Church in Canada and the Anglican Church of Canada. This work was endorsed by the 2007 General Assembly and has continued throughout the year. The Presbyterian Church in Canada is represented on this ecumenical task group by The Rev. Karen Hincke (Ecumenical and Interfaith Relations Committee) and The Rev. Gordon Haynes (Canada Ministries). The complete handbook is nearing completion and will soon be available on the respective websites of each church. The handbook takes a flexible approach to Ecumenical Shared ministry, on the premise that churches should be encouraged to work together as a faithful expression of Christ's mission. The Clerks of Assembly have reviewed the handbook at the request of the Ecumenical and Interfaith Relations Committee, and, while concurring with the helpful direction of the handbook, recognize that there may be some necessary or helpful legislative amendments to facilitate the work fully. In the meantime, the handbook will become available as a helpful guide, with the stipulation that all the current policies and legislation of The Presbyterian Church in Canada must be honoured in any ecumenical shared ministry. The Ecumenical and Interfaith Relations Committee anticipates that the completed handbook and possible proposed legislation will be ready for the 2009 General Assembly. This final report is anticipated to also be the answer to Overture No. 23, 2003 re Mutual ministry with a congregation of the United Church of Canada.

### **THE EVANGELICAL FELLOWSHIP OF CANADA**

The Presbyterian Church in Canada has observer status with the Evangelical Fellowship of Canada (EFC) and is represented by The Rev. Dr. Daniel Scott at its annual Presidents Day. The EFC's affiliates include forty denominations, more than eighty ministry organizations, over thirty higher education institutions and hundreds of congregations. The focus of the conversation at the Presidents Day was the changing context of ministry in Canada and the different responses coming from various ministry sectors. Of particular focus was ministry by and to young adults.

The Centre for Research on Canadian Evangelicalism (CRCE) is connected with the EFC and seeks to improve the accuracy of public and scholarly representations of Evangelicals in Canada; to prompt new research on Canadian Evangelicalism; to provide evangelical ministry leaders with information that will enhance the effectiveness of their work; and to act as a storehouse and clearinghouse for research on Evangelicals in Canada. Included in its research this year was a major study on Christian higher education in Canada.

### **DIALOGUE GROUPS**

#### **Canadian Christian Jewish Consultation**

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 a national dialogue among these communities, and is composed of official organizational representatives. The Presbyterian representative on the CCJC is The Rev. Mark Lewis.

Two items of significant concern have been raised in the CCJC this year. First, the reintroduction of the 1962 Roman Missal by Pope Benedict XVI which includes prayers for the

conversion of the Jews in the Good Friday rite. The CCJC is consulting with the CCCB concerning the use of the Roman Missal in Canada. The second concern is regarding guidelines for discussing the Arab-Israeli conflict within the dialogue. Statements regarding the conflict have led the CJC to withdraw from the consultation in the past.

### **Christian-Muslim Dialogue**

The Christian-Muslim Liaison Committee (CMLC) seeks to promote understanding and a forum for a discussion of concerns between the Christian and Muslim communities in the Canadian context. Dr. Clarence McMullen has represented The Presbyterian Church in this dialogue but he has indicated his wish to resign. The committee is seeking new representation on the dialogue.

### **Multi-lateral dialogue**

Since December 2000, The Presbyterian Church in Canada has engaged in helpful, though oftentimes informal discussions with the United Church of Canada, the Evangelical Lutheran Church in Canada, and the Christian Reformed Church (North America). This conversation continues to be a useful means by which our respective denominations can network with one another and share in meaningful updates on issues affecting our churches. The dialogue meets twice per year, normally near the meetings of the Canadian Council of Churches.

### **Christian Reformed Church – The Presbyterian Church in Canada Dialogue**

The bilateral conversation with the Christian Reformed Church continued this year with two meetings. Presbyterian representatives were invited to meet with the CRC's binational Inter-church Committee. The representatives to this conversation are The Rev. Dr. Bob Faris, Ms. Terrie-Lee Hamilton, The Rev. Karen Hincke and The Rev. Stephen Kendall.

The Rev. Dr. Robert N. Faris  
Convener

## **THE NORMAN M. PATERSON FUND FOR MINISTERIAL ASSISTANCE**

To the Venerable, the 134th 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, Ministry and Church Vocations, the Associate Secretary, Canada Ministries, and the Minister of St. Andrew's Church, Ottawa. They are not constituted as a regular board or committee of the General Assembly, but annual reports are submitted to the General Assembly for information.

The decisions of the appointors are governed by the strict terms of the original indenture; it has 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. No such variations have been needed in the last year.

The indenture by which this fund was established 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 plus \$750 per annum for all eligible

children. Additional Christmas gifts were distributed to eligible ministers and their eligible children. The numbers fluctuate, but in the final quarter of 2007, 46 ministers received gifts, with additional gifts distributed for the support of 94 children. In addition, nine ministers on long term disability received Christmas gifts. The first priority has been maintaining the foundational annual gifts, with any funds remaining distributed as additional Christmas gifts.

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. In particular we acknowledge the significant contributions of Dr. Norman McLeod of Kingston and Harry K. Thompson of Shawville, Quebec. We do not wish to encroach on the capital, but we are drawing down rapidly 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 maximum income level for eligibility is noted above, but enquiries from those near the borderline are always welcome. These applications are treated with the strictest confidentiality by the appointors.

The appointors are grateful to Mr. Mathew J. Goslinski, Canada Ministries, who continues to handle the processing of all applications and the sending out of gifts. He also collates all the letters of appreciation from recipients, and forwards them to the Paterson family, who maintain a serious interest in the work of the fund. We also express our gratitude to The Rev. Gordon R. Haynes, Associate Secretary, Canada Ministries, who serves as the secretary of the appointors, and to Mr. Stephen Roche, the Chief Financial Officer/Treasurer, whose financial advice and counsel are greatly appreciated.

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.

#### **NOTE OF APPRECIATION – THE REV. DR. ALAN M. MCPHERSON**

Appointed by the Life and Mission Agency to the Fund for Ministerial Assistance in 2002, The Rev. Dr. Alan M. McPherson walked into his first meeting as a new member ... and walked out as convener. For service so willingly given and leadership so ably offered over two full terms, the appointors are grateful. At his final meeting, Dr. McPherson spoke for all in noting 'it is a huge privilege to be stewards of such generosity'.

##### **Recommendation No. 1** (adopted, p. 19)

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.

Andrew J. R. Johnston  
Convener

Gordon R. Haynes  
Secretary

#### **HISTORY, COMMITTEE ON**

To the Venerable, the 134th General Assembly:

C. S. Lewis once commented, "At every tick of the clock, in every inhabited part of the world, an unimaginable richness and variety of 'history' falls off the world into total oblivion." The Committee on History of The Presbyterian Church in Canada seeks to salvage some of this history for the church, for its edification and learning, and for the celebration of the many achievements of women and men in the name of Jesus Christ throughout our ministry.

**THE REV. DR. JOHN A. JOHNSTON**

The Committee on History gives thanks to Almighty God for the life and work of its late mentor, colleague and friend, John Johnston, who died on January 10, 2008.

John breathed and lived church history in all its many facets. First appointed to the Committee on History in 1955 and serving for the following six years, he was then re-appointed by the 93rd General Assembly in 1967 and from that point was active in the work of the committee continually, in various capacities, through the next forty years. He was appointed to be the committee convener in 1968 and served in that role on numerous occasions. It was during his first term as convener that the church archives was established in the basement at Knox College, using National Development funds. It was officially opened in 1973. Over the years he made many presentations to the General Assembly on both church history and the national church archives. When the committee established its annual prizes for the best published academic and congregational histories John – along with his great friend, and our late and highly respected colleague, Mel Bailey – evaluated the submissions. Indeed, he was actively engaged in this work when he was so sadly taken from us. He was also involved in the committee's publication, *Presbyterian History*, as a contributor of many articles, and was even its editor for a short period of time. As the committee convener he also sat on the Archives and Records Committee of Assembly Council.

But it is as the founder, and later Curator, of the National Presbyterian Museum that John will perhaps be best remembered. He was concerned that many items offered to the church archives were not proper archival material; they were artefacts that more properly belonged in a museum setting. These included a large collection of communion tokens, at that time secured in the vault at 50 Wynford Drive where nobody ever saw them. With his unbounded energy he set to work to convince the General Assembly – and, indeed, anyone who would listen – that what The Presbyterian Church in Canada really needed was a proper museum facility. The basement at historic St. John's Church on Broadview Avenue in Toronto was made available and the General Assembly gave permission for a fund raiser. When the donations came in and were considerably less than had been hoped for, a lesser man than John might have been discouraged. People were more than willing to donate artefacts, but money was a different matter. To John this was just one more challenge to be met. When the estimates for the work of converting the space came in at almost three times the amount of money raised, John became his own contractor. Using his vast network of contacts to get work done, or much of the time doing it himself, the work was completed considerably under budget. The official opening service was held on a sunny 29th of September afternoon in 2002 in a packed St. John's Church. Even with the fulfillment of his life's dream there was no resting on his laurels. He travelled widely to promote the museum, seeking out artefacts that could be displayed. The furnishings for the museum chapel, for example, came from a closed Presbyterian church in Eastern Ontario. The display cabinets for the communion token collection came from a bankrupt business in Hamilton. The collection of commemorative plates came from many sources. But probably his biggest acquisition was the entire library of The Rev. Dr. John Keir, who was the first Divinity Professor in Prince Edward Island. This library, which would be impossible to duplicate today, had been kept intact by Dr. Keir's descendants and its donation added enormously to the "Minister's Study" section of the museum. John also wrote the booklet, *Guide to The Presbyterian Church in Canada Museum*. He actively promoted the museum not only by talking and writing about it, he conducted tours for interested groups. Often these tours concluded with John conducting an "Old Time" communion service in the museum chapel. Communicants were given a communion token prior to entering as their admission to the Lord's Table – it being "understood" that they had attended the required Preparatory Service. They stood to pray and sat to sing, with John "lining-out" a Psalm, and the elements were taken from the common loaf and common cup, just as in the old days. The National Presbyterian Museum will stand as John's monument.

Someone once asked Sir William C. Van Horne, the builder of the Canadian Pacific Railway what he would like for an epitaph. Sir William thought for a moment and then said "He was a good man, who did good things." John Alexander Johnston was a good man who did many good things. He will be very much missed and fondly remembered by those of us who were privileged to have been associated with him over the years in the cause of Presbyterian Church history.

"He rests from his labours and his works do follow him." (p. part of Rev. 14:13).

## **NATIONAL PRESBYTERIAN MUSEUM**

It can be rightly said that the National Presbyterian Museum was John Johnston's youngest offspring. With John's death, decisions had to be made regarding the continuing operation of the museum. At a meeting of some involved parties with the Principal Clerk, it was agreed that the museum will need a committee to oversee its operations. The following terms of reference are proposed for the National Presbyterian Museum Committee, which, for the foreseeable future, will be under the guidance of the Committee on History.

### **Terms of Reference**

#### **Purpose**

To oversee the day to day operations and the management of the National Presbyterian Museum.

#### **Accountability**

The committee is accountable to the General Assembly through the Committee on History.

#### **Responsibilities**

1. To enable the smooth running of the museum's operation, including maintenance, collection management, communications, staffing, and tour arrangements;
2. To co-ordinate financial concerns with the office of the Chief Financial Officer of The Presbyterian Church in Canada;
3. To recommend to the Committee on History, when required, a nomination for the position of curator, along with job description and terms of contract;
4. To advise and support the curator in his/her tasks.

#### **Membership**

Nine people including:

- Six members appointed to alternating three year terms, the terms renewable once, the members appointed by the Committee on History;
- Three ex-officio non-voting members: the curator, the convener of the Committee on History or appointee, the archivist of The Presbyterian Church in Canada or appointee.

Corresponding members, without vote, from beyond central Ontario, who could offer expertise, may be added by the Committee on History at the request of the Museum Committee.

#### **Recommendation No. 1** (adopted, p. 25)

That the Committee on History be authorized to create the National Presbyterian Museum Committee with the above terms of reference.

## **ARCHIVES**

The Archivist and Assistant Archivist continue to encourage congregations to store their valuable official records in the Archives on microfilm. They also welcome deposits of architectural plans, identified photographs, and audiovisual records. Further, clerks of all courts in the church are encouraged to be in communication with them by phone, fax, email or personal visit regarding any questions they may have regarding the care and maintenance of their church records. The staff are also available for research assistance on any church matter. All are reminded to investigate the website ([www.presbyterianarchives.ca](http://www.presbyterianarchives.ca)), which carries a number of information sheets that offer details on a variety of issues within this subject area, including the Book of Forms, Appendix G, "Archives and Records Management".

#### **Recommendation No. 2** (adopted, p. 25)

That all church courts and congregations be strongly encouraged to microfilm their official records and place a copy with the Presbyterian Church Archives.

## **THE REV. DR. T. MELVILLE BAILEY HISTORY PRIZES**

Due to the untimely death of The Rev. Dr. John Johnston, who was instrumental in the decisions regarding these prizes, we are unable to name the prize winners in this report. We will be asking those who wish to submit books for consideration of The Rev. Dr. T. Melville Bailey History Prize to send two copies of the book to the Presbyterian Archives.

**Recommendation No. 3** (adopted, p. 25)

That sessions be notified that congregations or individuals submitting books to be considered for The Rev. Dr. T. Melville Bailey History Prize should have two copies of the book sent to the archives.

**“PRESBYTERIAN HISTORY”**

“Presbyterian History” continues to invite people to submit articles of an historical nature (in the 2,000 word range) for consideration for publication. Peter Bush, the editor, can be contacted at 2445 Assiniboine Cres., Winnipeg, MB, R3J 0B3, or by e-mail peterwpres@mts.net.

**CANADIAN SOCIETY OF PRESBYTERIAN HISTORY**

The Canadian Society of Presbyterian History held its 2007 meeting on September 29th in Knox College with papers by The Hon. John Gammell on Hugh Graham and James MacGregor, incoming president, The Rev. Dr. A. Donald MacLeod on Herbert S. Mekeel of Schenectady, and The Rev. Angus Sutherland on communion tokens. A paper by Dr. John Moir on Ian Burnett’s departure from St Andrew’s, Ottawa in 1960 was read by his friend The Rev. Dr. John Johnston, whose subsequent tragic death was a great loss for the society. Thanks were expressed to The Rev. Dr. Geoff Johnston, outgoing president. This year’s meeting will focus on the centenary of the 1908 Winnipeg General Assembly with its emphases on evangelism and the news of revival in Korea. The society provides a forum for academics and non-academics fascinated by Canadian Presbyterianism’s historic roots who are interested in scholarship with popular appeal. Membership has been kept to \$20: further details can be obtained from the secretary Mr. Michael Millar at mmillar@apexia.ca.

**“A MOMENT IN TIME”**

The project, “A Moment in Time” received responses from approximately twenty percent of the congregations of our denomination. The committee thanks the congregations that contributed, and wish to let the rest know that if they would still like to take part, their information will be gratefully received at the archives.

**ORAL HISTORY**

The oral history project of the committee continues. A new digital recorder is available through the archives which will make recording and preservation of interviews more professional. The need for interviewers is urgent as a whole generation of post-war pioneers pass on. A list of those whom we are most anxious to record, with questions to be asked, has been prepared. Further information is available from adonaldmacleod@yahoo.com.

**PRESERVATION OF HISTORICAL BUILDINGS**

Recently the Committee on History was approached by citizens of a town in which an historic Presbyterian edifice that had housed a worshipping community for almost a century and a half was about to be destroyed. Their inquiry has raised in the committee the question of how to balance both the interests of the denomination and our obligation, if any, as The Presbyterian Church in Canada to Canadian society at large for the preservation of buildings of architectural and antiquarian significance.

This particular case also raises the general issue of what interest or obligation the provincial government has in the preservation of what in Quebec is termed the “patrimoine religieux”. This issue has received much attention in Quebec as well as many parts of Europe where a rich architectural legacy is jeopardized by the secularity of the present society. Clearly it is unreasonable to expect dwindling and financially hard-pressed congregations to maintain and preserve buildings for the benefit of the miscellaneous public. Nor it is obvious that national church bodies have this particular obligation. There are other and more pressing claims on scarce financial resources.

Recognizing that the general issue involves a question of public political will, the committee recommends that, in dissolving a congregation and determining how best to deal with the church property involved, the congregation and the presbytery should seek to be sensitive to the wider community of which that church has been a part. The disposal of the building will rouse strong feelings not only on the part of those who have valiantly sought to keep the church open but throughout the entire area served by that congregation. Feelings by parishioners about a church

in terminal decline may involve a sense of failure at losing the struggle to preserve their heritage, guilt at no longer being able to maintain a trust from a previous generation, or even resentment that others have failed to support the heroic efforts of the few. Beyond the faith community there will also be conflicted emotions. A church building is often regarded as a part of the architectural, cultural and historic inheritance of the wider society, religious or even without religious commitment. There is a feeling of irretrievable loss by an entire community when a church building is razed.

The Committee on History urges presbyteries and congregations going through the painful process of dissolution to provide opportunities ahead of time to discuss alternatives to the actual demolition of edifices, consultation with the community in sensitive awareness of its investment in an historic structure, and its interest in the preservation of a vital local part of Canada's distinct historic, architectural, and cultural heritage. The destruction of a church that has been in a town or village for generations is a process that should not be rushed, determined on the basis of expediency, crisis, or solely by economics. It should be approached prayerfully, pastorally and sensitively. Presbyteries need to be forward thinking as they anticipate church property issues before they become irremediable except by drastic action. In protecting the future of all parties – local congregation, wider presbytery strategies and denominational priorities – it needs to balance various claims. In doing so it should not give credence to a widespread impression by outsiders that the church is mercenary and merely interested in protecting its bottom line.

The Committee on History recognises that the mandate of the Trustee Board is to protect the interests of The Presbyterian Church in Canada at large, and to promote its future ministries with the resources (including property assets) that it holds in trust for its mission and constituency in faithfulness to its King and Head Jesus Christ. In preserving the past, we need also to protect our future and ensure the continuation of a faith which is served by its edifices but hopefully not mastered by them. It is a process that calls for the wisdom and grace that only the Holy Spirit can provide.

**Recommendation No. 4** (adopted, p. 25)

That the above report be referred to presbyteries and sessions for discussion, inviting responses to the convener of the Committee on History by January 31, 2009.

**QUINCENTENNIAL, BIRTH OF JOHN CALVIN**

The 133rd General Assembly asked the Committee on History to discern an effective way to celebrate the 500th anniversary of the birth of John Calvin. The committee has made contact with various others within and beyond our denomination to discover what is being contemplated in celebration of this notable anniversary. Being satisfied that many appropriate celebrations are being considered, the committee undertook with the *Presbyterian Record* to develop a series of articles for the average “person in the pew” that will attempt to clarify Calvin's importance to our church today. These articles will appear beginning in September 2008 and continue through ten issues of the *Record*. As many other celebrations of Calvin's birth are scholastic in nature, we chose this as our response to the Assembly's request.

**COMMITTEE MEMBERSHIP**

The members of the Committee on History for 2007-2008 included Mrs. Joan Cho, Mr. Murray Kirkby, The Rev. Dr. A Donald MacLeod, The Rev. Angus Sutherland, Mr. Barry Cahill, and Dr. Ken Munro. The committee continues to enjoy the very welcome participation of Ms. Kim Arnold, archivist, and Mr. Bob Anger, assistant archivist, Mr. Michael Millar, representative of the Canadian Society of Presbyterian History, The Rev. Dr. Stuart Macdonald representing Knox College and The Rev. Dr. Barry Mack representing Presbyterian College. We express our thanks to the Assembly for its on-going support of the work of the committee.

Angus Sutherland  
Convener

Michael Millar  
Secretary

## INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable, the 134th General Assembly:

### “THE THINGS THAT MAKE FOR PEACE” (Luke 19:41)

I have seen their ways, but I will heal them;  
I will lead them and repay them with comfort,  
creating for their mourners the fruit of their lips.  
Peace, peace, to the far and the near, says the Lord;  
and I will heal them. (Isaiah 57:18-19)

In its report to the 133rd General Assembly, the International Affairs Committee completed a three-year series entitled ‘Building the Common Good’. The first report was presented to the 131st General Assembly and explored water as a sacred gift. The report to the 132nd General Assembly considered the theological and ethical dimensions of global public health, while the report to the 133rd General Assembly invited the church to reflect on migrants in today’s global economy. Once the International Affairs Committee has adequately responded to Overture No. 6, 2007 referred to it by the 133rd General Assembly, the committee will turn its attention over a three-year period to the theme of “Caring for Creation”. Climate change will be included in this theme.

This report has three sections. The first section is an interim response to Overture No. 6, 2007 submitted by the Presbytery of Ottawa requesting the committee to study the connection we have as Christians and Canadians with the peoples of Israel/Palestine, and the role of economic advocacy measures as strategies in promoting the search for a just peace between Israelis and Palestinians.

The second section concerns a document from the Canadian Council of Churches entitled *Canadian Churches and the Responsibility to Protect* (R2P). This document was submitted to the 133rd General Assembly with the request that the courts of the church be invited to review it and submit their comments to the committee by December 31, 2007. This section reports on the responses from the church as well as issues raised by the International Affairs Committee.

The third section commends to the church participation in KAIROS’ three-year program *Re-Energize ... Time for a Carbon Sabbath* that began in the fall of 2007. This program is described in Justice Ministries’ report, see p. 324-25.

Each of these issues affects the neighbour we know and the neighbour in a distant land that we do not know. The church as the Body of Christ is called to witness to our common humanity, to offer an alternative vision of how the human family might live together and to walk with those who are marginalized and vulnerable. Glory be to God.

**OVERTURE NO. 6, 2007** (A&P 2007, p. 520, 19)

**Re: Economic advocacy and peace in Israel and Palestine**

#### **Introduction**

Overture No. 6, 2007 asked for a statement on the connection we have as Christians and Canadians with the peoples of Israel/Palestine, and the role of economic advocacy measures as strategies in promoting the search for a just peace in Israel/Palestine to be prepared.

#### **God’s new creation**

As we consider issues of peace and conflict, justice and injustice throughout the world and, in this report particularly, the conflict between Israelis and Palestinians, we hold before us the vision proclaimed by the prophet Isaiah of the new heavens and new earth that God is creating (Isaiah 65:17-25). God promises that:

- no more will there be weeping or distress in Jerusalem, for God is about to create it as a joy, and its people as a delight;
- no more will children die in their infancy, for someone who lives to be a hundred will be thought of as young;

- no more shall homes be built for some invading people to inhabit or crops planted for them to eat, for those who build the homes shall live in them and those who plant will enjoy the produce;
- no more shall people labour in vain or bear children for calamity, for their offspring will be blessed by God – and their descendents as well.<sup>1</sup>

It is a vision of hope and peace. Sadly, humankind too often rejects the vision and fails to live up to the promise.

### **God calls us to banish fear and live in peace**

As [Jesus] came near and saw the city, he wept over it, saying, “If you, even you, had only recognized on this day the things that make for peace!” (Luke 19:41)

Christ, the Prince of Peace, calls his followers to seek peace in the world. (Living Faith, 8.5.3)

Among the things that prevent peace is fear. Trappist monk Thomas Merton said, “The root of war is fear.”<sup>2</sup> Fear builds walls of hostility. Fear excludes, hoards, destroys. Fear leads to prejudice, injustice and oppression. Fear obscures the humanity of others.

What then can break down the walls of fear? What are the things that make for peace?

The prophet Micah imagines a day when swords will be beaten into ploughshares, when resources will be used for life-giving activities, when nations shall not learn war any more, when all peoples shall sit under their own vines and fig trees and “no one shall make them afraid” (Micah 4:3-4). When everyone is free and has enough to live, there is no need for fear, no need for war.

### **God calls us to work for justice for all peoples, especially the vulnerable**

God wills that all people would live without fear, and with the security of being able to enjoy the fruit of their labour and the provision of their land. Security of land and labour are central to the prophetic call to justice (Isaiah 65:17-25). God responds to the needs of the most vulnerable. God lays on the people the responsibility to minister to the needs of hungry, homeless, naked and oppressed people (Isaiah 58:6-12). Jesus claims this mission for himself as he begins his ministry (Luke 4:18-19), and invites people to new life shaped by compassionate love, which casts out fear (1 John 4:18).

### **God calls us to love our neighbours and to extend hospitality to strangers**

Pope Paul VI said, “If you want peace, work for justice.”<sup>3</sup> This committee’s report to the 118th General Assembly (1992) states that: “... peace can never be achieved without first achieving justice. If there is justice for the underprivileged, the poor, the oppressed, the dispossessed and the forgotten of God’s people, then there will be peace. Otherwise, strife and wars will continue” (A&P 1992, p. 328). God calls us to do justice, not just for ourselves and those close to us, but for the stranger and for all nations (Micah 6:8). God claims the world and its people as creations of the divine hand (Psalm 24:1), and declares an unconditional and redemptive love for the entire world (John 3:16). God’s servant bears witness to the order of compassionate justice established at the heart of creation (Isaiah 42:1-5). God’s people fulfill God’s purpose when they hunger and thirst for justice and when they make peace (Matthew 5:6, 9). The call to justice, found throughout the Hebrew Scriptures (Amos 5:24, Micah 6:8), is expressed in the commands to love our neighbours and to extend hospitality to strangers (Leviticus 19:18; Mark 12:31). The love of neighbour is deliberately extended even to foreigners (Luke 10:25-37) and the New Testament scriptures present hospitality to strangers as a particular virtue (Luke 14:7-14, Hebrews 13:1). “Justice [is standing] with our neighbours.” (Living Faith 8.4.6).

The Psalmist invites God’s people to pray for the peace of Jerusalem and to seek its good (Psalm 122:6 and 9). As we grieve the division and conflict, the fear and hostility between Israelis and Palestinians, we indeed pray for peace and seek the good of all the inhabitants of this holy land. “We affirm that God is at work when people are ashamed of the inhumanity of war and work for peace with justice” (Living Faith 8.5.3). As God’s people, we yearn and work toward the day when God’s shalom will embrace all people and “no one shall make them afraid” (Micah 4:4).

## The Current Situation

In 1948, the then-newly-formed United Nations established the State of Israel. In 2008 Israel celebrates sixty years of statehood. By contrast, Palestinians mark sixty years since the *nakba* (catastrophe). *Nakba* is an Arabic term used by Palestinians in reference to the 1948 war. 2007 was the fortieth anniversary of the Six Days War in 1967 and the beginning of the Israeli occupation of the West Bank and Gaza.

If US President George W. Bush is successful in achieving his proclaimed goal of bringing an end to the Israeli-Palestinian conflict by the end of his presidency, 2008 will also be a landmark year. At the time of writing this report, however, there are few indications that his initiative will yield the results that many hope for: peace between Israelis and Palestinians, a secure Israel and a viable Palestinian state.

This conflict had its origin before most people alive today were born. It began in an era when Western powers were able to re-draw boundaries, create nations and set conditions for the lives of millions of people in the global South. The conflict gained new significance as a focus of the Cold War, with the Soviet Union supporting the Arab nations, and the United States supporting Israel, which was viewed by both sides as an outpost of the West in the heart of the Arab world. In the new century Israel is at the core of the resentment and anger felt by radical Islamic fundamentalists towards the West. Despite some apparent breakthroughs over the decades, such as the peace agreement between Israel and Egypt, initiatives like the Madrid talks and the Oslo Accord have been unsuccessful in resolving the Israeli-Palestinian conflict.

In 1967 the United Nations Security Council, “expressing its continuing concern with the grave situation in the Middle East [and] emphasizing the inadmissibility of the acquisition of territory by war and the need to work for a just and lasting peace in which every State in the area can live in security,” outlined basic principles on which a viable and just peace agreement might be based.<sup>4</sup> These principles are outlined in UN Security Council Resolution 242 and were approved by the Security Council following the end of the 1967 conflict. Key elements of the resolution include:

1. The withdrawal of Israel from the territory occupied in 1967, and the recognition by all states in the region of Israel’s right to exist.
2. The right of all states, including Israel and its Arab neighbours to live in peace with secure and recognized borders.
3. The right of the Palestinians to self-determination, including their right to establish their own sovereign state.<sup>5</sup>

Resolution 338 was passed by the Security Council during the 1973 conflict and called for an immediate ceasefire, the implementation of Security Council Resolution 242 and the commencement of negotiations to bring about a just and sustainable peace in the Middle East.

Withdrawing from the occupied territories means an end to Israeli settlements in the West Bank, which must be disposed of or dealt with within a negotiated settlement. An agreement must be found so that Jerusalem can be shared by the two peoples and three faiths for whom it is a holy city. The situation of the 1.5 million Palestinian refugees must be addressed in a way that fairly addresses the concerns of both parties.

Despite the fact that the outlines of a peace settlement are known, progress has been negligible. Israel has withdrawn from Gaza, but has maintained complete control over its borders and economic activities. Parts of the West Bank are under nominal Palestinian control, but the impact of the Israeli occupation is harsher now than at any time in the past few decades.

During the last few years of his term in office, US President Bill Clinton attempted to mediate a peace agreement. Palestinian leader Yasser Arafat rejected a settlement proposal. He knew (despite the world’s press claiming that it was the best offer the Israelis were ever likely to make) that it was far too little to win acceptance from the Palestinians. Subsequently, Arafat was isolated by Israel and the United States. In the judgement of Israel, and the United States government, there was no Palestinian partner for peace.

Repeated attacks by Palestinian militants against Israel, including those by suicide bombers, resulted in a decision by Israel to construct a security wall. The wall has significantly reduced

the number of attacks inside Israel. However, it has also attracted international criticism because in many places it is built on Palestinian territory, thereby annexing land. The wall also incorporates into Israel many Israeli settlements that are in occupied Palestinian territory.

The current wall is 360 kilometres long. It is made up of different sections either of concrete and/or of barbed wire. The concrete wall is 8 metres high (25 feet). There is a buffer zone between 30 and 100 metres the length of the wall. This buffer zone could include electric fences, trenches, sensors, cameras, security posts. If the wall is expanded it could extend for 700 kilometres.

Settlements continue to expand and access roads (for Israelis only) criss-cross the West Bank, carving it into ever-smaller enclaves. Checkpoints make Palestinian travel in the West Bank a nightmare of delays, frustration and resentment. This process of dismemberment has gone so far that US President George Bush has cautioned Israel that the territories for a future Palestinian state must be contiguous. Prospects for a two state solution grow ever-more distant.

Both sides have a small ideological minority whose vision of the future excludes the other. At the same time, however, the chief hope of most people on both sides is for a secure and peaceful life for themselves and their children. After six decades, the world hopes that this desire for a peaceful life could provide the basis for a settlement.

Sadly, the internal politics of both sides bedevil the search for a solution. Israel's coalition governments are dependent on small religious parties adamantly opposed to withdrawing from the area occupied in 1967. On the Palestinian side, the long-dominant Fatah party has been challenged by the Islamist Hamas movement, which has earned support among Palestinians because it has provided social services and has a reputation for honesty.

In 2006, Hamas won a narrow victory in an election acknowledged by Western observers as free and fair.<sup>6</sup> Nevertheless, the United States and Israel, followed by Canada<sup>7</sup> and the European Union, rejected the results, and said that they would not deal with Hamas until it recognized the state of Israel. Hamas does not recognize Israel's right to exist.

After months of difficult talks, Fatah and Hamas formed a unity government in the spring of 2007. This unity government collapsed when Hamas seized control of Gaza later that year.

Since then, Israel has blockaded Gaza, stifled economic activity and allowed the entry of only the bare minimum of food, medicine and fuel. By the end of 2007, 80% of the population of Gaza was subsisting on international food aid. In defiant response to Israeli pressure, militants in Gaza continue to fire Quassam rockets into nearby Israeli towns. These attacks are met with military reprisals by the Israelis. At the end of January 2008, Israel cut off all fuel deliveries to Gaza as collective punishment. Both the military attacks directed at civilians by Hamas and other militant groups in Gaza and Israel's blockade, which punishes innocent civilians, are arguably in contravention of the Geneva Convention.

Israel hopes to destroy support for Hamas by demonstrating to Palestinians that their lives are better if they support "moderates". To date, this pressure by Israel does not seem to be working. Uri Avery, with the Israeli peace movement, Gush Shalom, says "The brutal blockade is a war crime. And worse, it is a stupid blunder".<sup>8</sup>

Many urge that including Hamas in any peace negotiations is the only practical way forward. This is, however, at variance with the views of the Government of Israel, the US Administration and other governments, including the Canadian Government. In its view, Hamas is a terrorist organization linked with many other militant groups by their fundamentalist Islamic beliefs and their rejection of the role played by western governments, notably the United States government in the region. Hamas' refusal to recognize Israel and the responsibility it must bear for the attacks on Israel from Gaza do little to inspire trust by Israel.

US President Bush launched a peace conference on November 26, 2007 in Annapolis. Unfortunately this initiative is unlikely to succeed under the present circumstances. Palestinian President Abbas cannot deliver on security assurances given to Israel because he does not control Gaza. This being the case, Israel has little incentive to take the process seriously. Within a few weeks of the Annapolis meeting in November 2007, the Israeli cabinet approved further expansion of settlements, a decision that will not inspire trust by the Palestinians.

A new approach to peace with justice is desperately needed.

### **The Presbyterian Church in Canada on Peace between Israel and Palestine**

For many years, The Presbyterian Church in Canada, in partnership with other Canadian churches and ecumenical organizations, has been working to promote a just peace between Israelis and Palestinians. Previous General Assemblies have commented on the conflict between Israel and Palestine.

The 109th General Assembly stated (A&P 1983, p. 374):

Believing that the beginning of the path to peace lies in a process of mutual recognition whereby the government of Israel recognizes that the long bereft Palestinian people have rights to territory and freedom, while at the same time the Palestinians accept the legitimacy of the state of Israel and forswear violence and the threats of violence against it," the Assembly declares "its support for renewed and strengthened efforts to find peace in the Middle East and urge the Government of Canada to continue ... furthering the legitimate rights of the principal parties in this too long sustained conflict, that is to say, Israel's right to security and recognized boundaries, and full acceptance by its neighbours, and the Palestinians' right to a homeland within a clearly defined territory, the West Bank and Gaza.

The 116th General Assembly affirmed its support for the United Nations Security Council Resolutions 242 and 338. (A&P 1990, p. 395-400, 62-63) These resolutions are outlined earlier in this report (p. 275). More recently, the committee's report to the 128th General Assembly identified the following as critical components for a just resolution of the Palestinian-Israeli conflict (A&P 2002, p. 279-81, 16-17):

- Israelis must be convinced that the Palestinians and their Arab neighbours recognize the rights of Israel to exist within secure borders.
- Palestinians must be convinced that Israel accepts the establishment of a viable Palestinian state in the West Bank and Gaza. This means that Israel must end its occupation of these territories. No new settlements can be built, and existing settlements must be dismantled or otherwise disposed of according to the terms of a negotiated settlement.
- An international peacekeeping force, agreed to by both Israel and the Palestinian authority must oversee the Israeli withdrawal from the occupied territories and provide security for both sides until a peace agreement can be fully implemented.
- An agreement must be negotiated so that Jerusalem can be shared by the two peoples and the three faiths for whom it is a holy city.
- Israel must commit itself to address the issue of the right of return for Palestinian refugees. In addition, the Palestinians, the Arab countries and the world community must demonstrate flexibility and willingness to address the needs of a refugee population which has been in limbo for three generations.

### **Partnerships between The Presbyterian Church in Canada and Organizations in Israel and Palestine**

The Presbyterian Church in Canada supports partners in Israel and Palestine through Presbyterian World Service and Development (PWS&D) and International Ministries.

PWS&D supports four Middle East partner organizations: 1) Jerusalem Centre for Women, a Palestinian women's non-governmental organization, 2) Bat Shalom, an Israeli women's peace organization, 3) Sabeel, Ecumenical Liberation Theology Centre, and 4) Middle East Council of Churches – Department of Service for Palestinian Refugees (DSPR).

In 2007 International Ministries supported the Sabeel 2007 International Young Adults Conference and the Near East School of Theology. International Ministries works in collaboration with PWS&D, and ecumenically, in sending volunteers to participate in the World Council of Churches' Ecumenical Accompaniment Programme to Palestine and Israel (EAPPI).

In recent years, Presbyterians have visited the region to deepen their understanding of the conflict and to continue to encourage peace. In 2006 PWS&D's Africa and Middle East Program Co-ordinator, Bella Lam, visited Presbyterian partners in Israel, Gaza and the West

Bank. The Rev. Mark Lewis, Moderator of the 128th General Assembly visited Israel and the Occupied Territories with The Rev. Dr. Richard Fee (then Director of PWS&D) in 2002.

Mr. Douglas Lackie, a member of Claude Church, Presbytery of Brampton, participated in the Ecumenical Accompaniment Program in Palestine (EAPPI), February to March, 2007. The mission of the EAPPI is to accompany Palestinians and Israelis in their non-violent actions and to carry out concerted advocacy efforts to end the occupation. Participants in the program monitor and report violations of human rights and international humanitarian law, support acts of non-violent resistance alongside local Christian and Muslim Palestinians and Israeli peace activists, offer protection through non-violent presence, engage in public policy advocacy and, in general, stand in solidarity with the churches and all those peacefully struggling against the occupation.

**Recommendation No. 1** (adopted, p. 18)

That the Moderator of the 134th General Assembly extend greetings to our International Ministries and PWS&D partners in Israel and Palestine and assure them of our continuing prayers and concern.

**Recommendation No. 2** (adopted, p. 18)

That the work of the Ecumenical Accompaniment Program in Palestine be re-affirmed and that presbyteries and congregations highlight this program as an opportunity for individuals wishing to deepen their understanding of the Israeli/Palestinian conflict.

**KAIROS: Canadian Ecumenical Justice Initiatives**

**“Economic Advocacy Measures” – A Summary**

The creation of KAIROS: Canadian Ecumenical Justice Initiatives in 2001 brought together ten national ecumenical coalitions. As part of its ongoing program, KAIROS maintains longstanding partnerships with Israeli and Palestinian organizations and carries out education in Canada and advocacy with the Canadian government about the issues causing the conflict.

The Sabeel Ecumenical Liberation Theology Centre, a KAIROS and PWS&D partner, issued a call in early 2005 for churches and other partners to consider a new non-violent strategy that would challenge the economic underpinnings of the conflict and occupation. Their website is [www.sabeel.org](http://www.sabeel.org).

Calling it “Morally Responsible Investment” (MRI), Sabeel stated that “a system of international support for the occupation exists as multinational corporations build franchises in the occupied territories, supply military goods, and provide material for the construction of the settlements and the separation wall.” Sabeel challenged churches to consider the moral implications of their investments relating to the Palestinian-Israeli conflict and offered a number of options to consider.

KAIROS and its members are attempting to respond to this challenge. In November 2007, KAIROS’ Board of Directors approved a document entitled, *Economic Advocacy Measures: Options for KAIROS Members for the Promotion of Peace in Palestine and Israel*, which offers a range of options to enable the members of KAIROS to contribute, each out of their own faith tradition, to the common quest for a just peace in Israel and Palestine. The document includes recommendations for KAIROS actions that would support member initiatives. The document clearly and unequivocally states that KAIROS does not support sanctions against Israel or a boycott of products from Israel. This document can be accessed on KAIROS’ web site – [www.kairoscanada.org](http://www.kairoscanada.org).

The International Affairs Committee has considered this document. Several options outlined in the document as well as several developed by the committee are included in this report.

Past General Assemblies have adopted several reports on peace-making. The 1994 International Affairs Committee report on peace-making commends non-violent actions as a means of promoting peace (A&P 1994, p. 363). Economic advocacy is a non-violent action that may contribute to peaceful change. The following recommendations are consistent with policies and statements adopted by previous General Assemblies.

### **Promoting Peace through Informed Choices**

KAIROS suggests several strategies: 1) provide learning opportunities for presbyterians about the Israeli/Palestinian issues; 2) promote fair trade products from the Occupied Palestinian Territories; and 3) identify Canadian companies doing business in Israel or the Occupied Palestinian Territories that are contributing directly or indirectly to violence, occupation or other human rights abuses.

### **Provide Learning Opportunities**

Members of the denomination are invited to learn about the underlying issues that contribute to conflict and that do not make for peace. The committee can provide a reading list of resources to assist those wishing to learn more.

#### **Recommendation No. 3** (defeated, p. 18)

That visits to the Holy Land sponsored by the Sabeel Ecumenical Liberation Theology Centre in Jerusalem be highlighted as an opportunity for reflection and study and to visit with partners in Israel and Palestine.

### **Promotion of Palestinian Fair Trade Products**

The Presbyterian Church in Canada, KAIROS, and other KAIROS members have long promoted fair trade products such as coffee which encourage a just distribution of resources and provide an opportunity to learn about fair trade. Promoting Palestinian fair trade products is a means of showing economic solidarity with Palestinians and providing an opportunity to learn about the conflict and about the efforts to seek peace. The International Affairs Committee in consultation with other committees in the church will provide a list of fair trade products and some outlets where these products can be purchased.

#### **Recommendation No. 4** (adopted, p. 18)

That presbyteries and congregations be encouraged to promote the purchase and distribution of products and services from the Occupied Palestinian Territories through organizations such as the Zatoun organization, Holy Land Handicraft Co-operative Society, Holy Land Artisans, and the Alternative Tourism Group from Ramallah, both to assist the Palestinian people, and as a means of promoting awareness of the situation of Palestinians living in the occupied territories.

### **Economic Relationships with Settlements in Occupied Palestinian Territories**

The denomination has consistently affirmed the right of Israel to exist within its 1967 borders and the right of the Palestinian people to establish an independent state on the territories of the Gaza Strip and the West Bank (including East Jerusalem). The church has called for Israel to reverse its settlement policy and freeze all settlement activities in the Occupied Palestinian Territories. Under international law, an occupying state has specific responsibilities to the citizens of the occupied state, and limitations on the activities it can conduct in occupied territories.<sup>9</sup>

### **International Economic Policy Measures**

Canada and Israel signed a free trade agreement that came into effect January 1, 1997. Israeli settlement enterprises in the West Bank and Gaza can export goods labelled “made/grown in Israel” to the Canadian market, thereby benefiting from the free trade agreement between Israel and Canada. Under international law, an occupying power is prohibited from engaging in economic activities in occupied territories.<sup>10</sup>

In February 2005, the European Union introduced an amendment to its European Union/Israel Association Agreement that compels Israel to identify goods coming from Israeli settlements in the Occupied Palestinian Territories and instructed its member states to regard these products as invalid under the terms of the Agreement.

Palestinian producers have great difficulty in selling their products to any market. As part of its trade agreement with Israel, the European Union (EU) ensures that Palestinian producers have access to the EU market. In any new negotiations with Israel, Canada could similarly ensure that Palestinians also have access to Canadian markets.

### **Institutional Investor Measures**

Institutional shareholders in religious and secular organizations are considering measures that contribute to a just peace in Israel and Palestine. Some of these measures include: 1) support to small scale Palestinian economic development projects, 2) assessing the impact of companies involved in providing military equipment that heightens the conflict and harms civilians, and 3) supporting measures which strengthen human rights. The committee is considering these issues and may bring recommendations to a future General Assembly.

**Recommendation No. 5** (reworded and adopted, p. 18)

That the policy approved by the Board of Directors of KAIROS opposing a general boycott of Israeli products and of sanctions against Israel be affirmed.

**Recommendation No. 6** (reworded and adopted, p. 18)

That the Government of Canada be encouraged to play a more active role in promoting peace between Israelis and Palestinians.

### **Conclusion**

God calls us to pursue the things that make for peace. To experience peace, to feel secure and safe – these are yearnings common to all people.

Israelis and Palestinians yearn to say this is my land, this is my country. This report has attempted to outline some means by which we as Canadian Christians and Presbyterians may help this yearning become reality.

Many Presbyterians count as neighbours, friends and colleagues Jews and Palestinians, Christian and Muslim. They feel deeply connected to events in Israel and Palestine. There are Israeli and Palestinian organizations offering an alternative vision of how Palestinians and Israelis might live side by side as neighbours. These organizations are on the margins struggling to bring about change by peaceful measures. These are voices that need to be heard and supported.

Pray for the peace of Jerusalem:  
 “May those who love you prosper.  
 May there be peace inside your walls  
 and safety in your palaces.”  
 For the sake of my relatives and friends  
 I say to Jerusalem, “Peace be with you!”  
 For the sake of the house of the Lord our God  
 I pray for your prosperity.

(Psalm 122:6-9)

**Recommendation No. 7** (adopted, p. 18)

That the above report be an interim response to Overture No. 6, 2007.

### **Endnotes**

1. Paraphrase of passages from Isaiah 65:17-25 from the opening worship of the International Affairs Committee meeting, January 17-18, 2008.
2. Wallis, Jim, “Hearts and Minds: The things that make for peace”, *Sojourners Magazine*, July-August 2003.
3. Ibid.
4. United Nations Security Council Resolution 242 (1967).
5. All United Nations Security Council Resolutions, including Resolutions 242 (1967) and 338 (1973), can be accessed online at [www.un.org/documents/scres.htm](http://www.un.org/documents/scres.htm).
6. “In January 2006, the Carter Center deployed an 86-person election-monitoring delegation to the Palestinian territories to observe the Palestinian parliamentary elections, in partnership with the National Democratic Institute. The delegation of observers in the West Bank, Gaza, and Jerusalem was led by former US President Jimmy Carter, former Albanian President Rexhep Meidani, former Swedish Prime Minister Carl Bildt, and former Spanish Foreign Minister Ana Palacio. The delegation found the elections to be peaceful, competitive, and genuinely democratic. Islamist group Hamas captured 74 of 132 parliamentary seats, much better than had been predicted by most analysts.” The Carter Centre, “Israel and the Palestinian Territories – public reporting”, [www.cartercenter.org](http://www.cartercenter.org), accessed February 26, 2008.

7. Foreign Affairs and International Trade Canada, Press Release No. 30, March 29, 2006, “Joint Statement by Minister Mackay and Minister Verner on New Palestinian Government and Assistance to the Palestinian People”, [www.international.gc.ca](http://www.international.gc.ca), accessed February 26, 2008.
8. “Worse Than a Crime”, *Occupation Magazine*, Gush-Shalom, January 26, 2008, [www.gush-shalom.org](http://www.gush-shalom.org).
9. United Nations Security Council Resolution 465 (1980), [www.un.org/documents/scres.htm](http://www.un.org/documents/scres.htm).
10. 4th Geneva Convention, The Hague Regulations, United Nations Security Council Resolution 465.

### **Bibliography**

This is a brief list of suggested resources and it is by no means an exhaustive list.

Amnesty International: [www.amnesty.org](http://www.amnesty.org).

Bet Shalom: [www.betshalom.org](http://www.betshalom.org).

*Economic Advocacy Measures: Options for KAIROS Members for the Promotion of Peace in Palestine Israel*, KAIROS: Canadian Ecumenical Justice Initiatives, Toronto, January 7, 2008, [www.kairoscanada.org](http://www.kairoscanada.org).

Human Rights Watch: [www.hrw.org](http://www.hrw.org).

International Committee of the Red Cross – Geneva Conventions: [www.icrc.org](http://www.icrc.org).

Sabeel: Ecumenical Liberation Theology Center: ([www.sabeel.org](http://www.sabeel.org)).

“Hearts and Minds: the things that make for peace” by Jim Wallis, *Sojourners Magazine*, July-August, 2003.

World Council of Churches: [www.oikoumene.org](http://www.oikoumene.org).

### **THE RESPONSIBILITY TO PROTECT – CANADIAN CHURCHES AND THE RESPONSIBILITY TO PROTECT (A&P 2007, p. 284-89)**

In 2007 The International Affairs Committee considered the Canadian Council of Churches’ document, *Canadian Churches and the Responsibility to Protect* (R2P), and the 133rd General Assembly (2007) approved the following recommendation:

“That presbyteries, sessions and synods be requested to discuss the document, *The Canadian Churches and the Responsibility to Protect* and submit their comments to the International Affairs Committee by December 31, 2007.” (A&P 2007, p. 289)

The International Affairs Committee takes this opportunity to thank courts of the church that discussed the document and submitted comments. Seven presbyteries, eighteen sessions and two individuals commented on the document. Overall there was a positive response to the document but also some concerns. The concerns raised by some respondents resonated with concerns of the International Affairs Committee.

*Canadian Churches and the Responsibility to Protect* is a document for members of the Canadian Council of Churches to consider. It is based on a World Council of Churches document approved by the World Council of Churches at its Assembly in Porto Alegre in 2006.

The church witnesses in many ways as it seeks to bring the good news. As disciples of Jesus Christ, the people of God are called to speak on issues that touch those on the margins and those who are vulnerable. Prayer, a public statement and concerted public action from the church can provide great comfort to those who face oppression, persecution or, at its most extreme, genocide.

The principles of R2P represent a humanitarian response to protect vulnerable citizens in extreme situations because the state either cannot or will not protect its citizens. One notable example of an extreme situation was the genocide in Rwanda in 1994. Tragically, the international community’s intervention was very limited – the valiant group of United Nations troops led by General (Ret.) Romeo Dallaire protected as many people as they could and they did so with little support from the United Nations.

The R2P is an emerging international norm, but as yet, has no standing in international law, though world leaders at the UN Summit in 2005 approved R2P in principle.

There are three components to R2P: 1) prevent; 2) protect; 3) rebuild. *Canadian Churches and the Responsibility to Protect* is consistent with the doctrine of R2P in emphasizing prevention and outlining ways this can be accomplished. When prevention is not effective in protecting vulnerable citizens, there are peaceful intervention options to turn to, including economic, trade and diplomatic measures or police action. Some of these peaceful options are readily available now to the international community. The International Affairs Committee, along with those who responded to the document, affirms the importance of prevention and rebuilding in the responsibility to protect, as well as the peaceful intervention options for protection. If these peaceful measures (which are preferable) fail, then the last resort is military intervention, a more complex and controversial option.

R2P doctrine outlines several principles that must be considered before the resort to military intervention. These principles include: right intention, last resort, proportional means, and reasonable prospects of success.

A question raised by some of the respondents, and with which members of the International Affairs Committee also struggled, is which institution decides if the last resort is warranted to protect vulnerable citizens in an extreme situation? The International Affairs Committee, in agreement with some of the respondents to the document, is uncomfortable with the Security Council of the United Nations being the final arbiter about resorting to military intervention. On the other hand, there are legitimate concerns about such a decision being made by the United Nations' General Assembly.

If the decision is made by the Security Council, there is the risk that intervention could be misused, misapplied or abused. R2P should not become a tool of powerful states to dominate weaker states. On the other hand, if the decision to intervene is to rest with the United Nations' General Assembly, does this body have the capacity to make rapid decisions that would be necessary if intervention is warranted.

Member denominations of the Canadian Council of Churches may not be of one mind when discerning whether military intervention, as a last resort, is justified ever or in specific cases. The Presbyterian Church in Canada would not be bound by a decision on intervention made by other members of the Canadian Council of Churches. The Presbyterian Church in Canada retains its own judgement and the right to support, oppose or withhold comment on a situation where military intervention is used.

The resort to military intervention is problematic and represents at some level, a failure of the international community; but if all peaceful measures have been attempted and have failed to protect vulnerable citizens in an extreme situation, then it is an option that may be warranted.

**Recommendation No. 8** (adopted, p. 25)

That the document, *Canadian Churches and the Responsibility to Protect*, be endorsed while recognizing the questions addressed in the above report concerning the use of last resort (military intervention) and the potential for abuse of the R2P doctrine.

**Bibliography**

Fensham, Charles J., "The Responsibility to Protect: some ethical questions for the churches to consider. A Canadian Presbyterian Perspective", presented to roundtable hosted by Project Ploughshares, October 28, 2004, Ottawa.

Global Centre for the Responsibility to Protect, [www.globalcenter2p.org](http://www.globalcenter2p.org).

International Commission on Intervention and State Sovereignty, "The Responsibility to Protect: report of the international commission on intervention and state sovereignty", International Development Research Centre, Ottawa, December 2001, [www.iciss.ca](http://www.iciss.ca).

**ADDITIONAL POINTS OF COMMUNICATION**

**The Future Focus of Committee Study**

In 2007 the committee completed a three-year report series under the theme "Building the Common Good": 1) explored water as a sacred gift; 2) looked at global public health; and 3) international migration. The committee would like to report that once it has satisfactorily

addressed Overture No. 6, 2007, its next three year thematic focus will be on “Caring for Creation”. The committee intends to look at climate change as a part of this focus.

The committee would like to commend to the church, KAIROS’ three-year campaign, *Re-energize...Time for a Carbon Sabbath*. This campaign began in the fall of 2007. It looks at the effects the fossil fuel industry has on people and the environment. Its objectives include encouraging the Government of Canada to: fulfill its obligations under the Kyoto Protocol; examine how domestic and international policies supporting the fossil fuel industry (such as subsidies and diplomatic interventions) contribute to ecological destruction, human rights abuses, and conflict and encourages the Government to create binding legislation holding Canadian energy companies operating overseas accountable for human rights and environmental abuses.

### **APPRECIATION**

The members of the International Affairs Committee wish to express their gratitude for the time, energy and work of Mr. Ian McDonald and The Rev. Wendy Paterson who have completed their terms.

E.M. Iona MacLean  
Convener

Stephen Allen  
Secretary

### **LIFE AND MISSION AGENCY**

To the Venerable, the 134th General Assembly:

Program Support/Administration Staff	General Secretary:	Richard W. Fee
	Senior Administrator:	Anne Phillips

### **INTRODUCTION**

The strengths of The Presbyterian Church in Canada are many. However, perhaps its most observable strength is in its membership – those people called by Jesus Christ to put into practical terms their Christianity through this denomination. The Life and Mission Agency seeks to fulfill its mandate by providing the membership with resources that build people up in their Christian lives. The agency also seeks to foster programs, enhance our inter-connectedness and provide resources that empower and equip the membership of The Presbyterian Church in Canada to undertake further ministry and mission.

The staff of the Life and Mission Agency see themselves as working in a team of mission and ministry which stretches from coast to coast across Canada. Our efforts must complement the efforts of adherents, members, elders and clergy in St. John, St. John’s, Stellarton, Sunny Corner, St. Lambert, Stratford, Sylvan Lake, Surrey, Sooke and every church in between. The materials produced, the website, the conferences, the grants and the resources distributed must match the felt needs of The Presbyterian Church in Canada congregations. In that regard, the staff of the agency depend heavily on the guidance and advice of the committee which gathers twice a year to provide valued input and constructive criticism.

The Presbyterian Church in Canada is a community of faith. We have chosen to come together to express our faith as one branch of the church of Jesus Christ. We have chosen to work together. We have chosen to meet, discuss, debate, learn and pray together. We have chosen to band together in fellowship to discern our way forward. We have covenanted together to witness to the message of reconciling love of Jesus Christ in this country.

In examining documents regarding the establishment of the Life and Mission Agency there was a clear statement “that the duties and responsibilities of these agencies affirm our vision and desire to be a church integrating evangelism, social action and justice ministry.” (A&P 1991, p. 396) In this present report commissioners to Assembly will see that the agency is adjusting to the expressed needs of the church and will strive to produce materials and foster ministry and mission in conjunction with exciting and challenging ministries across the church.

Nicholas Wolterstorff in *Lament for a Son* referred to the Galilee sermon of Jesus when he spoke these words, “Blessed are those who mourn for they shall be comforted.” He goes on to say that

the “mourners” are those who have “caught a glimpse of God’s new day.” He then goes further to say,

They are the ones who realize that in God’s realm of peace there is no one blind and who ache whenever they see someone unseeing. They are the ones who realize that in God’s realm there is no one hungry and who ache whenever they see someone starving. They are the ones who realize that in God’s realm there is no one falsely accused and who ache whenever they see someone imprisoned unjustly. They are the ones who realize that in God’s realm there is not one who fails to see God, and who ache whenever they see someone unbelieving. They are the ones who realize that in God’s realm there is no one who suffers oppression and who ache whenever they see someone beat down. They are the ones who realize that in God’s realm there is no one without dignity and who ache whenever they see someone treated with indignity. They are the ones who realize that in God’s realm of peace there is neither death nor tears and who ache whenever they see someone crying tears over death. The mourners are aching visionaries.

We, the members and adherents of The Presbyterian Church in Canada, are the mourners. We thank God that we are blessed to realize what God’s realm of peace does promise. We have covenanted together to address the concerns of the unbelieving and social inequalities in this nation and beyond. The Life and Mission Agency remains committed to its role in equipping the church for ministry and mission.

### **LIFE AND MISSION AGENCY COMMITTEE**

The members of the Life and Mission Agency Committee in 2007-2008 included: Kate Ballagh-Steeper (PWS&D), Linda Bell, Druse Bryan (WMS), Peter Coutts, Daniel Cho (convener), Lee Ellis, Milton Fraser, Terry Hastings, John J. Hibbs, Sandy McDonald, Margaret McGillivray (WMS), Susan McKellar, Meridith Robertson, Bob Shaw, Tori Smit, Ann Taylor (AMS), Linda Taylor, Matthew Vyse and Warren Wong.

We are grateful to God for the dedication and commitment of all these people in fulfilling their role on the Life and Mission Agency Committee.

### **STAFFING**

John Popiel completed his third contract for PWS&D in August 2007. Jennifer Feasby, Program Assistant in PWS&D returned to school in September 2007 and Cecilia Gruber was hired to fill this position for a one-year contract. Colleen McCue, Finance and Administration Co-ordinator for PWS&D went on maternity leave in August 2007 and Diana Kellington has been hired for this leave. Barbara Nawratil, the former Mission Interpretation Co-ordinator became the Senior Administrator in the Support Services Agency following the retirement of Elza Furzer. Lindsey Hepburn was hired as the new Mission Interpretation Co-ordinator. The Planned Giving office has hired a secretary, Susan Dekker for two days per week. This assists in the smooth running of the office since Joan Masterton reduced the number of days she is able to work in order to attend Knox College. With the creation of The Vine Helpline, an additional resource support staff person was hired. Joro Lee is filling this position on a one-year contract. There is also a one-year contract position for a volunteer co-ordinator to assist in the recruitment and training of volunteers for The Vine. David Phillips is filling this position.

### **ASSOCIATE SECRETARY FOR COMMUNICATION AND RESOURCE PRODUCTION SEARCH COMMITTEE**

Upon the departure of Keith Knight as Associate Secretary for Resource Production and Communication, the Life and Mission Agency Committee formed a search committee to begin the search for the next associate secretary. The team met by conference call in September 2007, to review the position description. There was a clear sense that we need someone who will be able to lead us in the creation of an overall communication strategy for the denomination, not just the Life and Mission Agency. Subsequent conference call meetings were held in January and much work was also done by email.

A number of applications were received prior to the December 2007 deadline and nominations were received from presbyteries. The search team met in Toronto to seek those who they felt best matched the gifts and skills required for this position. Three candidates rose to the fore, and

were invited for interviews in January of 2008 – one subsequently withdrew from the process. Each candidate was also asked to prepare short essays outlining their concept of the role of this office in the context of the electronic revolution and also, a strategy for enabling better understanding and more effective communication of the wide scope of the work of the General Assembly so members can feel more a part of the whole. These essays were received and distributed to the search team prior to the interview. The search team interviewed each of the candidates on January 21, 2008.

Regrettably both of those candidates later withdrew from the process due to financial and location concerns. The search committee began the process again, with the anticipation of having a candidate prior to the Assembly. Due to the serious illness of the General Secretary, the Life and Mission Agency Committee decided to suspend the search until Rick Fee was able to return. People who submitted an application in the second round were notified of the committee's decision and that their applications would be considered at a later date.

### **LIFE AND MISSION AGENCY MANDATES**

The Life and Mission Agency Committee is reviewing the mandates of all departments within the agency. With innovations and new configurations of working, the revised mandates will reflect the scope of the work being undertaken. These will be presented to the spring meeting of the Assembly Council and then go to the 2009 General Assembly for approval.

### **LONG RANGE PLANNING**

The Life and Mission Agency Committee continues to be involved in the Long Range Planning Committee of Assembly Council. There are four representatives on the committee and as many members as was possible took part in the autumn appreciative inquiry exercise.

### **REGIONAL STAFF**

The Life and Mission Agency and the Women's Missionary Society (WMS), have completed their work on the review of the regional staffing model. A consultant, Mr. Bruce Wade from Cenera of Calgary, was hired to conduct this review. Mr. Wade met with synod regional staffing conveners and regional staff, as well as representatives of the Life and Mission Agency, AMS and WMS, and conducted random interviews and/or distributed questionnaires to a number of church agencies, before submitting his final report to the Life and Mission Agency and the WMS for adoption. The adopted report and specific recommendations were submitted to the Assembly Council in March 2008 (see p. 216-20).

### **THE ATLANTIC MISSION SOCIETY AND THE WOMEN'S MISSIONARY SOCIETY**

The Life and Mission Agency endeavours to foster the strongest links between the national office and the Atlantic Mission Society and the Women's Missionary Society. Over the next several months this will be a priority as we continue to discern how we may more effectively share in the mission of the church.

### **MINUTES OF APPRECIATION**

#### **The Rev. Dr. James F. Czeglédi**

The Rev. Dr. J.F. (Jim) Czeglédi came to the position of Associate Secretary for Worship and Evangelism after serving the congregation of St. Andrew's, Whitby, Ontario, for seven years. On February 1, 1999, Jim took on this responsibility and in his first report to the General Assembly he opened with the statement, "As Christians, we have the responsibility to share the good news of Jesus Christ, to proclaim Christ in word and deed." For the next nine years Jim would challenge the denomination to wrestle with the distinctiveness of Presbyterian worship and the form that evangelism should take in order to be effective within our society.

Jim was a prodigious reader and through his reports to Assembly, at workshops and conferences, he commended material in the areas of evangelism, church growth and worship to church members. Remaining rooted in the Reformed tradition, Jim sought out materials that would be appropriate for the Canadian Presbyterian context.

Jim enhanced the portfolio to include church growth as a major aspect of evangelism. He conducted workshops, conferences and seminars and oversaw the production of videos, all focused at directing clergy, elders, congregations and individuals to resources where they could

learn how best to enhance church growth and strive to bring others to faith in Jesus Christ. Jim sought to draw congregations away from an undue emphasis on numerical church growth towards placing emphasis on growing healthy churches. Challenging the denomination he stated, “The Presbyterian Church in Canada needs to rediscover the biblical importance of hospitality as it relates to evangelism.” This would be a recurring theme throughout his time as Associate Secretary.

Another theme throughout Jim’s work was on reaching the new generation of believers. To accomplish this he laid great emphasis on reaching out to train church leaders. Jim saw the Evangelism and Worship office as “a resource and facilitating networks between church leaders and people with special gifts and abilities ... .” He was the plenary speaker at Canada Youth 2000.

Jim encouraged faith sharing and acts of discipleship. He landed squarely on the core of evangelism being an act of welcoming the stranger, reaching out to bring others closer through Christian hospitality. While following the 1994 General Assembly endorsement of “face-to-face” evangelism or “relational” evangelism, Jim continually sought out resources that would give new and innovative techniques to congregations desiring to be more active in outreach.

During his years as Associate Secretary, Jim monitored the use of The Book of Praise and oversaw the production of related worship resources to help congregations. Jim recognized the diversity of worship traditions within the Presbyterian family and sought to serve the breadth of that reality. Jim often used the term “blended worship” and presented seminars on this topic across the country. Jim stated, “Blended worship seeks to balance reverence with relevance, combining traditional with contemporary elements.” Over the years Jim oversaw the editing and production of worship resources in an ever-evolving variety of modes: printed and electronic and web-based. Jim placed his emphasis on blended and indigenous worship that helps congregations employ people’s spiritual gifts and the appropriate style as determined by the physical church setting.

Besides the theological there were more mundane issues that the office of Worship and Evangelism had to address in Jim’s time. Copyright issues and licensing arrangements had to be addressed. Re-ordering the popular 1997 Book of Praise and handling its publishing were part of the duties of this office. The monthly Prayer Partnership, Sunday worship bulletins, *These Days* devotional guide, and innumerable web-based and printed worship resources were produced while Jim held this portfolio.

Jim Czegledi continually challenged the church in the areas of evangelism, church growth and worship. Perhaps this was most poignant in his 2004 report to the Assembly. “Presbyterians need to be more intentional and move creative in finding ways to reach people with no religious faith or knowledge of the gospel. Churches must discover ways of reaching secular society by connecting with the spiritual needs of their communities and responding with acts of Christian ministry and mission.” Jim’s challenge remains the challenge for all Presbyterian congregations in Canada today: it is, “... to reach new people for Christ while continuing to nurture those already in the pew.”

On October 31, 2007, a full-house fall-themed send-off party was held at the national church office to honour Jim for his work in worship and evangelism.

**Recommendation No. 1** (adopted, p. 29)

That the above minute of appreciation for The Rev. Dr. Jim Czegledi be adopted.

**Mr. Keith Knight**

Keith Knight joined the Life and Mission Agency in January 1999. In his first report to the General Assembly of that year Keith wrote:

Undoubtedly, the most significant new communication tool is the internet. Congregations, presbyteries and synods are encouraged to develop e-mail and internet connections so that they can benefit from this new technology. The internet provides instant communication and, as the denomination moves into the new millennium, this technology will become increasingly practical. We will be able to

post a lot of our materials on the internet, thereby making them readily accessible to the entire church.

At that time there were two Presbyterian Church in Canada websites – presbyterian.ca (containing the organizational and departmental structure of church offices) and presbycan.ca. (a more informal site hosting discussion forums and the *Presbyterian Record* pages). By 2001 the two sites were merged into one dynamic site that changed daily.

One of Keith’s goals was the development of an email network involving every congregation across Canada. This was an incredible challenge and involved many staff and volunteer hours but once accomplished, allowed Presbyterian World Service and Development to send one email to all congregations for appeals following a disaster.

In 2001, PCCconnect, a monthly electronic newsletter, was launched and continues to this day.

The ability to donate online became a reality in November 2005 and Keith was part of this process that makes it possible for Presbyterians to donate quickly to disasters, and enable them to give to the regular work of *Presbyterians Sharing...* and PWS&D.

In 2006 Keith and the Internet Advisory Committee began to develop a long range strategy that would involve a redesign and restructuring of the website for the benefit of congregations, individuals and the national office. In 2007 this redesign began, and although Keith was not here to see it through to completion, the new site is well on its way to fulfilling the vision of being interactive and building on the sense of “community”.

In response to many inquiries over the years concerning the creation of congregational websites and the use of presentation technology in worship, The Presbyterian Church in Canada re-published Keith’s 2000 work, *The Church and Technology: Tools for Ministry* in 2006. This resource has been used across the church and within other denominations as well. Over the years Keith offered a number of workshops for computer software and the internet.

Keith also assumed other responsibilities within the department related to the production of resources such as PCPak and its contents, the annual calendar and provided editing services to other departments and agencies within the national office.

Many former commissioners to the General Assembly will recall Keith’s daily newsletter of the day’s events and decisions as well as the web postings for those who were not at General Assembly.

The Presbyterian Church in Canada website has grown and developed during Keith’s time as Associate Secretary for Resource Production and Communication. The church is grateful to Keith for eight years as Associate Secretary for Resource Production and Communication.

**Recommendation No. 2** (adopted, p. 29)

That the above minute of appreciation for Mr. Keith Knight be adopted.

**CANADA MINISTRIES**

Staff	Associate Secretary:	Gordon Haynes
	Administrator:	Mathew Goslinski
	Secretary:	Sheilah Alyea

**MANDATE** (A&P 1999, p. 291-92)

As stated in the 1999 Acts and Proceedings, the mandate of Canada Ministries is to facilitate and support, through personnel and funds, ministries in Canada that are national priorities, such as:

1. new church development
2. native ministries
3. Francophone ministries
4. rural and remote ministries
5. inner city ministries
6. ministries among new Canadians
7. university chaplaincies

Canada Ministries fulfills this mandate by working with congregations, mission committees and presbyteries as they are involved in ministry and mission activities in Canada. Support is given through grants, making appointments, provision of funds and consultations.

## **GRANTS**

Canada Ministries allocates grants to congregations and missions that are grouped together (according to their function) in the following categories:

1. Creating New Ministries
2. Renewing Ministries
3. Sustaining Ministries
4. Supporting Specialized Ministries

### **Creating New Ministries (19 congregations or missions)**

This category includes new forms of ministry that start from scratch. The intent is to start something completely new.

Four congregations were able to achieve self-support this past year. They were: Kings (Halifax & Lunenburg), Almanarah (Brampton), Keswick (Oak Ridge), and Soojung (Western Han-Ca). By achieving self-support, they allowed funds to be made available for other works.

Six congregations began receiving grants this year. They were: Korean Presbyterian Church of Nova Scotia, five years (Eastern Han-Ca), Arabic Outreach Ministry, six years (East Toronto), Shenzhou Mandarin Fellowship, six years (East Toronto), Burke Mountain, five years (Western Han-Ca), Langley Korean, five years (Western Han-Ca), and Burnaby Taiwanese, four years (Westminster).

As well, one congregation began receiving a grant to assist with the mortgage of their first-stage building. This is a grant for five years. The congregation was Almanarah (Brampton).

The New Church Development Capital Fund is available to Canada Ministries to provide a grant toward the cost of land to new “Creating New Ministries” congregations. This fund also assists our other aid-receiving works. For example, in 2007 funds were used to provide a loan to the Winnipeg Inner City Ministries (WICM) towards their housing project.

Canada Ministries held a New Church Development Workers Conference in April in Winnipeg. To provide additional support to these workers, such conferences are now being planned each year.

Canada Ministries believes that there is a need for The Presbyterian Church in Canada to become more intentional about planting churches throughout Canada. Up to this point, we have relied on presbyteries to determine opportunities for starting new congregations. As they try to determine if they should move forward in starting a church, the presbyteries face a number of issues. Is there a chance that this new church will succeed? Are there enough people in the area? What sort of church would work best? Should it have a building? What qualities should the first minister have? There isn't one model for a new church, and the presbyteries need to make decisions that will affect the future of this new church.

Canada Ministries has been told a number of times that the presbyteries sometimes feel overwhelmed by the task. They are unsure of what steps they need to take to successfully plant a new church, and they are unsure whether they can provide the proper oversight. Canada Ministries seeks to offer greater assistance to presbyteries with oversight, when requested.

Therefore, Canada Ministries is planning a program to give greater assistance in planting new congregations by providing, at the request of the presbytery:

- A fund to allow the use of a consultant by a presbytery as it starts planning for a new work. This consultant would work with the presbytery in determining the areas of greatest need and opportunity in the area, the style of ministry that would be most appropriate, and the terms of reference for the first minister.
- A “coaching” program for each New Church Development worker and the presbytery within which they work.
- A mentoring program for New Church Development workers.

- Annual New Church conferences for the New Church Development workers and their mentors.
- Bursaries for New Church Development workers to take appropriate continuing education courses.
- Continuing education events for New Church Development workers.

**Renewing Ministries (7 congregations or missions)**

This category includes new forms of ministry that arise out of something that was already there, but involves major changes.

Two congregations moved to self-support this past year: Open Door Cluster (Lindsay-Peterborough) and St. Andrew's, Olds (Central Alberta). Again, by achieving self-support, they allowed funds to be made available for other renewing work in this category.

**Sustaining Ministries (21 congregations or missions)**

This category includes congregations and pastoral charges that are receiving grants over a set period of time. The period of time is determined by the circumstances as established through a discernment process involving the congregation, the presbytery and Canada Ministries. The expectation is 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.

One congregation stopped receiving a grant this year. This was St. Andrew's, St. Catharines (Niagara).

Workshops on "Worship for Rural and Remote Congregations" continue as a project of Canada Ministries. The workshops are held at two separate times in each area, so that the skills learned at the first workshop can be tried out by the participants before they come together for the second time. Since our workshop leaders are ministers within their own congregations, the timing of these workshops has to be arranged well in advance, but we continue to get good feedback whenever they are held. If there are rural and remote congregations (or a presbytery containing rural and remote congregations) which would like to have one of these workshops, they should contact Canada Ministries.

Canada Ministries has become part of the Task Group on Ecumenical Shared Ministry (an ecumenical group – Anglican, Lutheran, United and Presbyterian – working on shared ministries). This group is presently working on a manual to be used by the various judicatories in creating and maintaining shared ministries.

**Supporting Specialized Ministries (31 congregations or missions)**

This category includes native ministries, inner city institutions, university chaplaincies and Francophone ministries.

We presently support seven native ministries across Canada. Grants are given to:

1. Anamiewigummig (Winnipeg)
2. Winnipeg Inner City Missions (4 positions or equivalent) (Winnipeg)
3. Saskatoon Native Circle Ministry (Northern Saskatchewan)
4. Mistawasis Memorial Church (Northern Saskatchewan)
5. Edmonton Urban Native Ministry (Edmonton-Lakeland)
6. Cariboo Region Ministry (Kamloops)
7. Hummingbird Ministry (Westminster)

A meeting of the National Native Ministries Committee was held in Edmonton during May of 2008. The committee is made up of workers and leaders from each of the native works supported by Canada Ministries. During our meetings, we invited members of Edmonton congregations to meet with our native workers to discuss our ministry with Native Peoples.

The work of Canada Ministries in native ministries melds well with the Healing and Reconciliation work done by Justice Ministries. Our various native ministries spend much of their time in activities that promote healing, and they have made use of the funds available from Healing and Reconciliation to start new programs.

We presently provide funds toward 14 university chaplaincies across Canada. Grants are given to support the chaplaincies at:

1. University of New Brunswick – St. John (New Brunswick)
2. University of New Brunswick – Fredericton ((New Brunswick)
3. McGill University (Montreal)
4. Concordia University (Montreal)
5. Carleton University (Ottawa)
6. University of Toronto (East Toronto)
7. University of Guelph (Waterloo-Wellington)
8. McMaster University (Hamilton)
9. Brock University (Niagara)
10. University of Saskatchewan (Northern Saskatchewan)
11. University of Alberta (Edmonton-Lakeland)
12. University of Calgary (Calgary-Macleod)
13. University of Lethbridge (Calgary-Macleod)
14. Simon Fraser University (Western Han-Ca)

Working with the Planned Giving office, Canada Ministries is planning a Specialized Ministries Conference in early December of 2008. This will allow missions from across Canada to share concerns and ideas about defining their vision, strengthening their boards, and raising funds for their work.

**LOANS AND GRANTS FROM DESIGNATED BEQUESTS**

Canada Ministries provides loans and grants from a number of designated bequests:

- The Principal and Interest Loan Fund provides loans to New Church Development congregations at the time of completion of the construction on their first-phase building, to help with the mortgage. These loans are interest-free for a period of fifteen years. The intent of the loan is to allow a congregation to pay down the principal on its building mortgage. Maximum loan: \$50,000.
- The McBain/Barker Small Community Capital Fund provides grants to churches in small communities to help with capital improvements to church buildings. Maximum grant: \$25,000.
- The Special Projects Fund provides grants to assist non-congregational ministries fund small projects.
- The Chisholm Fund supports congregations and missions, first in Saskatchewan, then the rest of Western Canada, with grants for small capital projects or programs.

The grants from the last three funds are based on the interest earned, and therefore are modest. Applications are considered as funds are available. Applications are available directly from Canada Ministries.

**GRANT DISTRIBUTION**

To show where grants are allocated each year, Canada Ministries has broken down its grants according to synod and category. It should be noted that the figures for 2009 are projections, and may change before then.

**Synod Distribution**

<b>Synod</b>	<b>2007</b>	<b>%</b>	<b>2008</b>	<b>%</b>	<b>2009</b>	<b>%</b>
Atlantic Provinces	217,022	11	142,303	7	134,772	7
Quebec & Eastern Ontario	212,067	11	221,539	11	208,133	11
Central, Northeastern Ontario & Bermuda	430,806	22	367,404	18	331,673	17
Southwestern Ontario	50,500	3	85,500	4	35,500	2
Manitoba & Northwestern Ontario	376,373	19	373,854	19	369,906	19
Saskatchewan	129,353	7	129,880	6	132,000	7
Alberta & the Northwest	340,327	17	436,350	22	479,348	25
British Columbia	228,814	12	263,935	13	218,242	11

**Category Distribution**

Category	2007		2008		2009	
		%		%		%
Creating New Ministries	778,434	38	829,217	40	987,110	48
Renewing Ministries	233,428	11	128,159	6	96,605	5
Sustaining Ministries	244,544	12	250,859	12	181,265	9
Supporting Specialized Ministries	694,065	34	762,581	37	703,826	34
Administration*	106,851	5	96,567	5	98,577	5

\*Administration is a category that takes in payments for insurance on properties held for future church buildings, moving costs for ministers under appointment, study leave for some ministers, conferences and coalitions (KAIROS).

**Analysis of Grants**

Canada Ministries has begun to look at the grants it has distributed since 2001, to see what trends are emerging. The year 2001 was chosen as a starting point, since that is when we moved to the new grant structure for New Church Development grants, and started using the present categories. We will continue this analysis during the upcoming year and report any findings.

A preliminary look at trends in grants from 2001 to 2007 has found that, while the overall number of grants given in any year has not dropped greatly, fewer grants are being given for Creating New Ministries, and more for Renewing and Sustaining Ministries. The size of those grants has increased mostly in Supporting Specialized Ministries.

**Grants Meeting**

Once a year, at the end of October, a meeting is held to look at the grant requests for the upcoming year. The meeting is made up of the Canada Ministries Advisory Committee, a representative from each synod, and the convener of the National Native Ministries Committee. Following this meeting, letters are sent to all aid-receiving charges, informing them what their grant will be for the upcoming year.

**CANADA MINISTRIES ADVISORY COMMITTEE**

The committee meets three times during the year. One of those meetings, held in October 2007, was at the time of the annual grants meeting.

Canada Ministries follows a policy of moving the Advisory Committee from one area of Canada to another. From 1996 to 2001, it was based in Calgary. Since 2002, the committee has been centred in Southwestern Ontario. After the meeting in October 2008, the committee will move to Nova Scotia.

The members of the present Advisory Committee are: The Rev. Tom Vais (convener), Ms. Elaine Allen, The Rev. Daniel Cho, Mr. Sam Awuku, The Rev. Harvey Self, The Rev. Amanda Birchall, Ms. Chris Evans and The Rev. Penny Garrison.

**COMMUNICATION AND RESOURCE PRODUCTION**

Staff Associate Secretary:	Richard W. Fee, Acting Associate Secretary
Production Design Co-ordinator:	Pat Martin
Web Administrator:	Peter Johnson (contract from April 2, 2007)

**THE ASSOCIATE SECRETARY**

As of the writing of this report, the search committee is working diligently to discern the hand of God in the choice of a new associate secretary for this department. With the resignation of Mr. Keith Knight last autumn, the committee examined the scope of this position and commenced a search. A large gathering bid farewell to Mr. Keith Knight on September 6, 2007, and the process of finding a replacement began.

At this time it was decided that the word, communication, best reflects the wide range of services that this office provides the church. Therefore, words were switched and the office is now known as Communication and Resource Production. All aspects of what this office engages in – editing, design, web administration, audio and visual media – fall under the broader category of communication.

At the end of 2007, the Communication and Resource Production department was moved from its former third floor work area to the second floor. This move has provided greater visibility and accessibility for all national office staff who wish to avail themselves of the skill and expertise of this department.

The vision for the future of the Communication and Resource Production Department centres on a strategy that would be of service to the entire denomination. It is vital that there be identifiable images and approaches to the wider society that mark our communication and resources as Presbyterian.

### **THE INTERNET**

Building upon the long-range web strategy developed by the Internet Advisory Committee and working with a web design company, Web Networks, our website with the domain name presbyterian.ca was totally redesigned and restructured. We are now on a content management system (CMS). While the desire was to have a seamless transition, we acknowledge that there were, and are still, hurdles to overcome. The new technology will provide us with the tools to continue to develop the site into a more interactive website, building on the sense of community. It is a veritable library of denominational resources.

General Assembly 2007 was our initial foray into podcasting. This was well received by those who were not present at Assembly and is now part of our communications strategy for future Assemblies.

### **Web Administration**

The redesign of the website has meant a change in our web host as well. We are now hosted by iWeb. Changes in technology are so far reaching that an annual review of what we are using is necessary. Peter Johnson became the Web Administrator at a time when we were being drawn to make major changes. The vision for our website is that it will be the website of the denomination and not just of the national office. We want to work towards a national outlook, reach and scope. We wish to ensure that the language used makes the site helpful to both Presbyterians and non-Presbyterians. The ideal is to have all resources available for all members of the denomination.

To assist the national office in fulfilling the vision for the website, and to assist congregations in their mission and ministry, we are seeking the support and participation of the constituency in the following ways:

- submission of congregational photos,
- submission of news and events that are of interest nationally,
- submission of job postings,
- submission of transitions (ordinations, births, marriages, deaths), and
- involvement in the Forum discussions.

All submissions for the website should be submitted to the Web Administrator at [pjohnson@presbyterian.ca](mailto:pjohnson@presbyterian.ca).

We recognize that there are excellent congregational and presbytery sites and it would be our hope to encourage others to develop their own. We wish to develop a stronger connection between the national website and those created by presbyteries and congregations.

### **PRODUCTION DESIGN**

One of the services that this department provides for the entire denomination is the editing and design of attractive resources for use across the denomination. The aim of this work is to provide materials that engage a very wide-ranging constituency. Logos, pamphlets, brochures, banners, bookmarks, are all examples of innovations that are produced throughout the year.

An exciting new resource, *Equipping for...* was launched in the February 2008 PCPak. This replaces *For Elders, For Leaders of Children and Youth, and Equip*. Inside there are articles on worship, evangelism, stewardship, children and youth, mission, elders and periodical guest submissions. We look forward to any comments and suggestions about the new upgraded format.

An increasing number of resources are being offered as web-only resources, saving on printing costs. They are generally promoted through the PCPak and on the web, where they can be downloaded.

Demand for the annual church calendar is decreasing due to changes in society and the variety of these calendars on the market. The theme for 2008 is 'Faces of Mission' which was widely appreciated. Women's Missionary Society and Atlantic Mission Society groups often use the calendar as a fund-raising tool and they appreciate the content and the concept. We would urge all congregations to consider this as a means of keeping the name of the church before people and in their homes.

A free monthly electronic newsletter, *PCConnect* is an excellent means of ensuring that information is broadcast as widely as possible. This department maintains a large database of people who get this newsletter. It provides regular updates on what is happening within the national office and across the denomination.

The department helps various departments within the Life and Mission Agency develop their communication strategies. This has resulted in a cohesive approach to advertisements for the back pages of *The Record* and *Glad Tidings*, the creation of various brochures, and the design and production of publications such as the Planned Giving magazine, *ProVisionaries*.

Communication and Resource Production also designs resources for other departments within the national office and for various committees of the General Assembly, such as production of the new catechism booklet for the Committee on Church Doctrine, resources for Pension and Benefits, Financial Services and the Presbyterian Church Building Corporation.

### **DONATE ONLINE**

Presbyterians are able to donate online to PWS&D, *Presbyterians Sharing...* and to *Something Extra* projects. The response was good for 2007 even though there were fewer 'media highlighted' natural disasters (which tend to attract a larger number of donors).

Figures provided by the Finance Office indicate that \$72,109.29 was donated online during 2007, up from \$64,000 in 2006. \$56,404.29 was donated to PWS&D, \$8,030 to *Presbyterians Sharing...*, \$3,585 to International Ministries through *Something Extra* and almost \$4,090 to Canada Ministries through *Something Extra*.

### **COMMUNICATIONS ADVISORY COMMITTEE**

The Internet Advisory Committee has played a vital role in the emergence of the web as a major communication tool within our denomination. Recently this committee was disbanded and a new Communications Advisory Committee will be established when the new Associate Secretary is in place. This committee will work closely with the Associate Secretary in the development of a vision and strategy for all communication and resource production needs in the denomination. Internet and web expertise will be gifts that several members of this committee will bring to it.

### **EDUCATION FOR MISSION**

Staff Associate Secretary:	Karen Plater (from August 2007) Annemarie Klassen (to August 2007)
Program Assistant:	Heather Chappell
Mission Interpretation Co-ordinator:	Barbara Nawratil (to June 2007) Lindsey Hepburn (from September 2007)
Youth in Mission Co-ordinator	Reuben St. Louis (half-time)

Congregational mission in The Presbyterian Church in Canada is as diverse as the communities in which we are located, as varied as the gifts and energies individual Presbyterians bring to their mission ministries. Our congregations are learning about needs, reaching out to people outside our churches, responding uniquely to situations in our immediate neighbourhoods and helping where there is need, locally or globally. As a church we are working together in mission efforts that have national and international reaches.

Through written resources, mission events and hands-on mission opportunities, Education for Mission supports congregations and their members in their efforts to respond to the gospel's call to mission in their communities, in Canada and around the world, in the name of Christ.

### **A year of transition**

At the beginning of August 2007, Karen Plater began as Associate Secretary for Education for Mission and Stewardship. August was a month of transition with Annemarie Klassen who provided excellent orientation to these extensive portfolios. She officially retired at the end of August after 11 years of faithfully serving the church in Education for Mission and Stewardship.

The Mission Interpretation Co-ordinator position was left vacant when Barbara Nawratil moved to Financial Services in June 2007. In September 2007 Lindsey Hepburn, a member of Glenview Church, took over this role. A graduate of international development studies at Dalhousie University, with short term experiences in Cuba and Nicaragua, Lindsey is excited to help congregations and individuals experience mission.

The work of Youth in Mission was amalgamated into the Education for Mission department in September 2007. The Youth in Mission Advisory Committee finished its work and the Education for Mission Advisory Committee was expanded to include two youth members who will help ensure the programs are effective for youth. The part-time Youth in Mission Co-ordinator is working closely with the Mission Interpretation Co-ordinator to co-ordinate their work. This merger will help both programs provide effective mission opportunities in Canada and around the world, serving all generations.

This year of transition has involved extensive listening and learning and dreaming and brainstorming. The new team looks forward to continuing to strengthen the work of The Presbyterian Church in Canada with excellent mission resources and opportunities. The departmental memory and creativeness in Heather Chappell is very much appreciated in this growing work.

### **Educational resources**

A number of educational resources telling the story of the mission and ministry of The Presbyterian Church in Canada were produced again this year. Mission capsules, mission profiles and bulletin inserts were all available free of charge through the Book Room.

*Making Connections: Maya People of Guatemala and Aboriginal People of Canada*, the church's mission study for 2007-2008 was released in the spring of 2007. The six-session study explores the experiences of Maya people of Guatemala and connects them to Aboriginal people in Canada. Complimentary copies were sent to all congregations and additional copies can be ordered from the Bookroom for \$12.00 a copy. The study complements the Learning/Sharing project for children and the Advent calendar.

*Maria's Christmas in Guatemala*, the 2007 Advent calendar, explored one girl's experience of Christmas in Guatemala. The Advent calendar is a very popular resource that helps children and families connect with a mission partner over Christmas and complements the mission study.

*Gifts of Change: The Presbyterian Church in Canada Gift Catalogue* is a small catalogue that highlights *Something Extra* projects in Canada and around the world that congregations and individuals can support over and above contributions to *Presbyterians Sharing...* It helps people discover how they can use their gifts to help change the world. It was inserted into the November issue of the *Presbyterian Record* and was available for congregations to order. Its design makes it easy to slip into a Sunday church bulletin. With eight pages, the printed catalogue only highlights some of the projects, more are online. *Gifts of Change* provides an opportunity for alternative gift-giving for special occasions and is a resource that congregations also use to do mission education. The gift suggestions are needs that have been identified by mission partners.

### **Mission Interpretation**

Globalization and information technology have brought the world closer to us. The ability to communicate and travel is easier than it ever was before. Working closely with Presbyterian World Service & Development, International Ministries and Canada Ministries, the Mission Interpretation program has been designed to help congregations and individuals connect with

Presbyterian mission partners in Canada and overseas by hosting mission workers and visiting mission partners from within Canada or from overseas.

### **Mission speakers and deputation**

Mission staff continued to visit congregations across Canada, sharing their stories of mission and ministry. In 2007, and up until May 2008, the Mission Interpretation office, together with the regional staff across Canada, will have co-ordinated speaking visits for the following mission personnel: David Pandy-Szkeres (Ukraine), Rick Allen (Kenya), Arlene Onuoha (Nigeria), Paul McLean (Taiwan), Murray Garvin (Taiwan), Marion Barclay-MacKay and Donald MacKay (Ghana), Ian and Linda Shaw (Guyana), Glynis Williams (Action Réfugiés Montréal) and David and Linda Webber and Charles McNeil (Cariboo Ministry, British Columbia).

The deputation program has expanded to include a variety of individuals engaged in short term mission work with The Presbyterian Church in Canada. This has included: Mary Helen Garvin (Malawi), Douglas Lackie (Ecumenical Accompaniment Program in Palestine/Israel), Gordon Hunt (AMITY summer English program in China), Adam Parsons (Project Ploughshares intern), Zuzka Tatiersky and Melissa Cormier (IDS student interns in Tanzania and Nicaragua).

Participants from short term mission trips, including the Youth in Mission programs, Mexican Migrant Study Tour and the Canadian Foodgrains Bank study tours, have also done speaking on behalf of The Presbyterian Church in Canada and our partners.

### **Mission visits**

Mission visits provide an opportunity for more direct contact with the mission work of our church. Through mission visits, Canadian Presbyterians meet our church partners and our mission staff and learn how their gifts to *Presbyterians Sharing...* and PWS&D are used in ministry.

Trips have included study tours designed for clergy and lay leaders and mission experiences for congregations, presbyteries and synods looking to connect with mission. The short-term trips focus heavily on learning and experiencing mission, and have sometimes included a work project that has helped facilitate this process while benefiting the partner. When groups return to Canada they are encouraged to talk about mission, support the ongoing mission work of *Presbyterians Sharing...* and Presbyterian World Service & Development and apply what they learn in their home communities. These mission experiences not only highlight the stories of our mission partners, they can also strengthen the mission-mindedness of the sending congregations and others who are open to hearing the stories.

We are continually evaluating the mission visit experiences from the perspective of the partners and the participants. We continually evaluate how these trips can help churches do effective mission locally and globally, and how they enhance the mission strategies of our partners overseas. We then try to design experiences that both challenge and stimulate congregations, help our partners do mission and move the mission of The Presbyterian Church in Canada forward.

### **Congregational/Presbytery Mission Visits**

One focus of the Mission Interpretation program is to help congregation, presbytery and synod groups visit one of our church partners. The following groups participated in mission visits over the past year:

- St. Andrew's, Brampton, visited Nicaragua – January 2007
- Doon, Kitchener, visited Nicaragua – February 2007
- St. Andrew's, Hillsburgh, visited Guatemala – March 2007
- St. Andrew's, Hespeler, visited Eastern Europe – June 2007
- Grace, Calgary, visited Malawi – October 2007
- Synod of British Columbia visited Guatemala – May 2008
- Participants from St. Andrew's, Streetsville will visit Guyana – August 2008
- Participants from St. Andrew's, Ancaster; St. Paul's, Carluke and Knox, Binbrook; Alberton, Ancaster; and Chedoke, Hamilton will visit Guatemala – August 2008 and January 2009

## Study Tours

A study tour to the border between Mexico and the United States took place in October 2007, in conjunction with *Borderlinks*, an ecumenical ministry that was started by members of The Presbyterian Church (USA). Led by Justice Ministries' Stephen Allen, the group spent time on both sides of the border learning first hand about the issues and politics surrounding the border of Mexico and the United States. Participants The Rev. Leslie Walker, The Rev. Mark Gedke, Mr. Geoff Olsen, Mr. Mark Purdy and The Rev. Patricia Shaver have been actively speaking about and promoting the issues they learned through this experience. Following up on the success of this trip, another is being planned for November 2008. The following is an excerpt from a sermon given by The Rev. Gedke after the trip:

... It kind of makes you wonder ... doesn't it? Where is God found in this world? Why do human beings seek to profit from others' misfortunes, instead of helping them? ... There are no words I can say to make things better ... I pray for Easter to come true for these migrants, and for all those like them. And I know that Good Friday and Easter can never be the same for me because of those who I met in Altar, Mexico.

A delegation is preparing to go to the XVII International AIDS conference and the Ecumenical Pre-Conference (*Faith in Action Now!*) in the summer of 2008 being held in Mexico City. Currently there are five participants – all who are youth. This will provide an opportunity for them to gain a broad perspective on the global fight against the AIDS/HIV pandemic and see the role that churches can play in this pandemic.

A refugee study tour is being planned for January 2009. This tour will be led by Dr. James Milner, Canadian Presbyterian and doctoral fellow at the Munk Centre for International Studies in Toronto. The trip will take place after the completion of a year's online study forum that he will conduct on The Presbyterian Church in Canada website. Currently the trip plans to visit refugee camps along the border of Myanmar (Burma) and Thailand. It is hoped this group will form the basis for a reinvigoration of refugee ministry in The Presbyterian Church in Canada.

Presbyterians also participated in study tours with our ecumenical partners. In December 2007 Lindsey Hepburn, Carol Morrison (St. James Church in Truro, Nova Scotia) and Steve Wright (South Kinloss Church in Lucknow, Ontario) participated in the Canadian Foodgrains Bank Study Tour to Nicaragua. The trip visited Presbyterian CFGB projects with Soynica and CEPAD. Denise van Wissen helped co-ordinate and lead the trip. In February 2008, Carmen Hopper (St. Paul's Church in Eckville, Alberta) went with the Canadian Food Grains Bank (CFGB) youth study tour to Honduras.

## Hurricane Katrina – Work Teams to Mississippi and Louisiana

The need to help rebuild after Hurricane Katrina devastated parts of the southern United States in August 2005 continues. The Presbyterian Church in Canada continues to work with Presbyterian Disaster Assistance of the Presbyterian Church (USA) to help with the clean-up and rebuilding operations in Mississippi and Louisiana. Our partner church in the United States has indicated its deep appreciation for our solidarity in this work. Some congregations have gone down multiple times. Ed Zimmer gives us a glimpse of the trip he participated in to New Orleans at the beginning of 2008 with a group from Brandon, Manitoba:

Though it seems a long time ago, the signs of the devastation are still everywhere – shattered, abandoned houses, businesses in ruin, many desperately poor people sleeping in tents under interstate overpasses. Many of the people sleeping in these tents go to regular jobs but cannot afford the high cost of rent after having lost their own homes to Katrina.

... More important than the house building we were involved in, was the relationship-building that we were doing with the people we were helping ... There has been a sense among the people following the hurricane that they have been forgotten, and our presence there told them that people do care about their plight, and want to help.

Others participating in the rebuilding have been inspired by the witness of hope and faith felt there. One person stated "I was amazed at the faith of everyone I met down there. They had

been so unfortunate, but could still hold their heads up and say ‘my family and I are still alive, thank God for that.’”

Another commented “I couldn’t help but be affected by the almost unbelievable stories I heard and the devastation I saw ... yet, I felt encouraged by the amazing hope exemplified by the people we encountered. They refuse to give up, even with all they’ve gone through.”

There is still much work to be done, even after all these years. The Mission Interpretation office is accepting applications from congregations and presbyteries for work teams of a minimum of six people for one-week periods or more. It is expected that this long-term project will continue for some time yet.

Since the time of the disaster, and up until May 30, 2008, 33 teams from The Presbyterian Church in Canada will have helped in this rebuilding. The following are the most recent congregations that have sent teams, or have made arrangements to send teams, at the time of writing this report:

2007

- St. Andrew’s, Lakeshore (near Windsor) – January and February
- St. Andrew’s, Strathroy – February
- Chalmers, London – April
- Knox, Goderich – March
- Youth in Mission – May
- Knox, Jarvis – November
- St. Andrew’s, Brandon – December

2008

- St. Andrew’s, Lakeshore, (near Windsor) – February, March and April
- Knox, Goderich – February
- St. Andrew’s, Calgary – March
- Chalmers, London – April
- Youth in Mission – May
- Chalmers, London – May

Of interesting note, International Ministries is preparing to appoint Mr. Wilfred Wityshyn, a member of Petawawa Presbyterian Church, as a volunteer short-term missionary to work with Presbyterian Disaster Assistance (PDA). Mr. Wityshyn will manage the facilities of the volunteer villages located in Mississippi and Louisiana. He has been volunteering at the villages since 2006 and PDA has expressed sincere appreciation for his logistical skills and requested that this appointment be made for the next year with the possibility of renewal as long as his services are needed. PDA is providing the financial support for this appointment. Mr. Wityshyn is accompanied by his wife Mary-Elaine.

### Individual Mission Experiences

From time to time mission experiences are tailored for individuals who are willing to pay their own expenses and volunteer their time to work with a mission partner in Canada or overseas for a short period of time. There is much emphasis on learning while they are volunteering and sharing their experiences when they return. Ms. Shelley Savill volunteered for two weeks with PWS&D partner Roofs for the Roofless in India from February 23-March 8, 2008. A small business entrepreneur, mother of five and youth leader and Sunday school leader at St. Paul’s Church in Thornbury, Ontario she worked with Roofs to support their community development programs.

### Youth in Mission

In 2007 the Youth in Mission program was integrated with the Mission Interpretation program. Youth in Mission continues to provide mission opportunities specifically designed for youth. These programs focus on helping youth learn, do and share.

Learn: Participants learn about mission partnership, reflect on the culture in which they are visiting, and explore how the experience affects personal and community growth.

**Do:** Each trip strives to use the skills and abilities of the youth to help contribute to the overall work of the mission. The participants lead children's programs, teach English as a second language and work on construction and renovation projects. These projects not only build structures but, more importantly, they build relationships.

**Share:** What young people do with a mission experience is the most important focus for this program. The youth are supported and encouraged after the trip to help them integrate elements of the trip into daily life and share their experiences with the broader community, including congregations and youth groups.

Twenty youth participated in five mission programs designed to help youth and young adults (ages 16-30) experience mission in Canada and the world in 2007. The programs and participants included:

- Taiwan: Teaching English through church day camps.  
Participants: Diana Kendall (Toronto, Ontario), Katherine St. Louis (Waterloo, Ontario)
- Gautier, Mississippi: Rebuilding homes with Presbyterian Disaster Assistance.  
Participants: Chelsea Pero (Sydney Mines, Nova Scotia), Jennifer Clark (Halifax, Nova Scotia), Janelle Yanishewski (Grande Prairie, Alberta), Ryan King (Duncan, British Columbia), Stephen St. Louis (Mount Forest, Ontario)
- Guyana: Running a Vacation Bible School and helping at a youth camp.  
Participants: Heather Gerrits (New Westminster, British Columbia), Laura Husak (Winnipeg, Manitoba), James Dyche (Mississauga, Ontario), Hillary Cook (Riverview, New Brunswick), Laura Blaikie, (Hammond's Plains, Nova Scotia), Maren McLean (Eureka, Nova Scotia), Dylon Rachpaul (Guyana)
- Winnipeg, Manitoba and Mistawasis, Saskatchewan: A First Nations Experience: Volunteering with Winnipeg Inner-city Mission and day camp on Mistawasis Reserve  
Participants: Betty Lam (Mississauga, Ontario), Tim Wharton (Mississauga, Ontario), Vivian Hinn (Mississauga, Ontario)
- Peace River Presbytery: Four week travelling Vacation Bible School throughout the presbytery.  
Participants: Heather Paton (Toronto, Ontario), Tiffany Smith (Newmarket, Ontario), Carmen Steblin (Prince George, British Columbia)

These mission programs are only possible because of the endless hours that many people contribute to making them work. Thank-you to:

- Anne and David Phillips, Jennifer Bell, Margaret Mullin and members of Winnipeg Inner-City Mission, George Yando and the members of Mistawais Church who made the First Nations experience in Manitoba and Saskatchewan a success.
- Heather Patton and Joyce Yanishewski who put countless hours into organizing and coordinating the Peace River program.
- Ian and Linda Shaw who hosted the team in Guyana.
- Presbyterians Disaster Assistance, Presbyterian Church (USA), which organized the rebuilding in Mississippi and Stephen St. Louis who led the team.
- Paul McLean who provided excellent orientation for the Taiwan participants.
- The YIM Advisory Committee: David Phillips, Spencer Edwards, Jenny Humble, Danielle Giliauskas, Marylu Pentelow and Mathew Frazer, who helped dream and plan ways to help youth participate in mission.

The transformative impact on youth and young adults can be profound. Chelsea Pero, a participant in the Gautier, Mississippi program explains the impact it had on her:

Our first day on the work site opened our eyes to just how much damage Katrina inflicted on the area. Deb and Tom Harvey, the owners of the home we worked on for the week, were fantastic. They opened up their hearts to us and treated us as if we were their own. It was a reciprocated appreciation that was undeniable. We all grew closer to Deb and Tom as each day went by and hated to say goodbye at the end of the week. I am blessed to have been part of this rebuilding process for the Harvey family. Not only was it an act of rebuilding physically but emotionally and

spiritually as well. There was no doubt that God's presence was eminent throughout the mission.

#### Youth in Mission Plans for 2008

For 2008 much work is already under way. Plans are well underway for the following Youth in Mission programs:

- Louisiana: From May 23 to June 3, 2008, the team will help continue the rebuilding of homes destroyed by Hurricane Katrina in 2005. This trip will allow the youth to use their skills to rebuild homes in Louisiana and give them a chance to witness the overwhelming hope that is present in spite of the disaster
- India: From June 20 to July 6, 2008, a team of 8-10 will visit the Bhil Mission Field where they will discover how modernity impacts the aboriginal people who have been living with the same traditions for hundreds of years. They will see first hand the Church of North India's ministry, health care, education and HIV/AIDS programs.
- Taiwan: From June 26 to July 6, 2008, a team will participate in the Presbyterian Church in Taiwan's "I Love Taiwan" mission program. This program draws delegates from across North America and the world together to do two weeks of mission work at local churches in Taiwan. Participants will be helping lead English Vacation Bible Schools.
- Nelson and Vancouver: In August 2008 a Youth in Mission team will do ministry in Nelson, British Columbia. Then they will do some inner city mission projects including various food programs in East Vancouver.
- Peace River Presbytery: In August 2008 a team will lead a four-week traveling vacation bible school day camp which will visit various congregations in the presbytery. In addition, the group will carry out different service and outreach projects to the various communities.

Partnerships with Camps: In 2006 Youth in Mission began to work in partnership with Presbyterian camps to incorporate camp delegations into the YIM program and to have camps receive young people from our international partners as participants. In 2007 Camp Geddie sent youth to Guyana with Youth in Mission and received Dylon Rachpaul from Guyana who participated in their camp for two weeks. This model of exchange reflects a partnership model where both partners give and receive. YIM is currently working on a similar exchange program for 2008 with Camp Cairn and our partners with the Hungarian Reformed Church.

Partnerships with Presbyteries and Congregations: The Youth in Mission program is also working with congregations and presbyteries to help them participate in mission programs. For 2008 the Presbytery of London is planning to send a group of youth to the Synod of the Atlantic Provinces to work on summer day camps/Vacation Bible Schools. Kanata Church is planning on running the day camps in Mistawasis and a youth group from Streetsville Church is planning on going to Guyana.

Youth Intern Programs: YIM also helps facilitate the participation of youth in intern opportunities. With the support of YIM and International Ministries Beth Yando (Mistawasis, Saskatchewan) participated in the World Council of Churches stewards program in Geneva Switzerland from February 6-22, 2008, as a representative of The Presbyterian Church in Canada. She helped with logistics to prepare for and facilitate the WCC Central Committee meeting in Geneva February 13-20, 2008.

#### **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), Ms. Heather Paton (YIM), Ms. Danielle Giliauskas (YIM), Ms. Alexis McKeown (WMS staff), Ms. Nancy Miller (WMS representative), Ms. Sheena B. Findlay (AMS representative, by correspondence).

## EDUCATION IN THE FAITH

Staff	Associate Secretary:	Dorothy Henderson
	Program Assistant:	Matthew Donnelly

This report covers work done from June to October 2007. After November 1, 2007, the work of Education in the Faith is included in the work of *The Vine Helpline: Connecting People, Places and Programs*.

### Teacher/Leader Courses (TLC)

The Presbyterian Church in Canada continues to value and use the resources of Teacher/Leader Courses. Although there were eight TLC events held in the calendar year of 2007, only one (Cambridge, Ontario) was held in the period between June and October 2007; the period covered by this report. TLC offers 75 courses of interest to teachers and leaders. The list may be viewed on-line at [www.presbyterian.ca](http://www.presbyterian.ca).

### Opening Doors to Discipleship (Online Teacher Training)

In 2007 The Presbyterian Church in Canada took initiative in developing an on-line teacher-training program entitled *Opening Doors to Discipleship*. These courses are funded co-operatively by Presbyterian and Reformed Educational Partners (PREP), a group of five Reformed denominations. These denominations are The Presbyterian Church in Canada, Reformed Church in America, Presbyterian Church (USA), Moravian Church in America and the Cumberland Presbyterian Church.

The writing and production of these courses comes from The Presbyterian Church in Canada: Dorothy Henderson (Project Manager), Matthew Donnelly (Production Assistant and Audio-Visual Editing), Karen Horst (Writer), Tim Faller (Designer) and John Congram (Editor).

The first course (Teaching Skills) is currently on-line and functioning well with almost 200 Canadian Presbyterians enrolled. Course B (Basic Bible) and Course C (Reformed/Presbyterian Belief) will be released in 2008. While the “target users” are Sunday school teachers and Bible study leaders, other members of the congregation will find Courses B and C helpful and inviting. These courses may be used as an adult Bible study, a new members’ class or as a general interest course.

Each course has 12 sessions and is accessible for new teachers and leaders. However, these courses are also challenging and enriching for experienced teachers. Sessions include three learning modules with interactive exercises, meditation and prayer, Bible study, video features, music, extra reading recommendations and opportunity to post reflections using an on-line forum.

In a 2007 analysis of the factors that contribute to a healthy, vibrant and growing Sunday school, it was discovered that staff support – particularly the support of the minister – played a major role in whether or not there is vibrant Christian education in a congregation. For this reason, ministers are strongly urged to participate along with their congregational volunteer teachers and leaders in using these courses.

The courses are free of charge and may be used by anyone in the denomination by obtaining the denominational login number. For security reasons, this number is not published in print documents but is easily available by calling The Vine Helpline at 866-642-2830.

The website address is [www.openingdoorstodiscipleship.com](http://www.openingdoorstodiscipleship.com).

### Christian Education Advisory Committee and Curricula Work

The Christian Education Advisory Committee continued its work of reviewing and recommending curricula for all ages. The recommended curricula for 2007-2008 are *Children and Worship* (ages four to eight), *Firelight 2*, *Cornerstones*, *PowerXpress Bible Experience Stations*, *Exploring Faith*, and *Bible Zone* (ages five to 12). In addition, there are two one-room school options available: *New Invitation One-Room Sunday School* and *The Best of the Whole People of God*. Three additional curriculum choices offer educational material from infant to adult: *Bible Quest*, *Akaloo* and *Seasons of the Spirit*. Two of these curricula are lectionary-

based: *Seasons of the Spirit* and *The Best of the Whole People of God*. One choice, *Akaloo*, is a web-based resource.

A curriculum chart describing the features of all these curricula was sent to every congregation (May 2007 PCPak) but additional copies are available from church offices. Call The Vine Helpline (866-642-2830).

### **Intergenerational Learning**

As a result of on-going interest and involvement in all-ages learning, the book, *Learning God's Stories Together*, by Dorothy Henderson with Lisa-Dawn McKenzie (Wood Lake Books, 2007), provides an excellent resource for an intergenerational Sunday school, retreat, family camps or family social evenings.

### **Association of Presbyterian Church Educators (APCE)**

Canadian educators continue to find help, encouragement and new ideas at the annual APCE conference. From February 13-16, 2008, forty-two Canadians attended APCE in San Diego. Plenary speaker Rodger Nishioka, Columbia Theological Seminary, focused on Christian education in the 21st century. Lay and clergy bursaries are available to cover one-third of the combined cost of registration, accommodation and travel. See our church website at [www.presbyterian.ca](http://www.presbyterian.ca). Enter "bursaries" in the search box on the home page.

### **Young Children and Worship**

Ms. Nina Zwart continues to act as national co-co-ordinator for the Young Children and Worship program. This program is sponsored co-operatively with the Reformed Church in America and the Christian Reformed Church. The list of Canadian Presbyterian trainers can be found on the church website, [www.presbyterian.ca](http://www.presbyterian.ca). Last year, eight training sessions took place in Lynden, Washington (by the British Columbia trainer), Calgary, Newmarket, Toronto (one in Spanish), London, Mitchell, and Port Williams, Nova Scotia. Nina Zwart provided leadership for an international training session held in Grand Rapids, Michigan in June 2007, and an event for trainers, also held in Grand Rapids, Michigan in October 2007. In addition, Nina co-led two workshops at the Association of Presbyterian Church Educators conference in Philadelphia in February 2007. A list of upcoming Children and Worship training events is available on the national church website [www.presbyterian.ca](http://www.presbyterian.ca).

### **OVERTURE NO. 10, 2008 (p. 533)**

#### **Re: National funding for camping ministry**

Overture No. 10, 2008 invites the church to allot national money for the operation of all Christian youth camps owned and operated by The Presbyterian Church in Canada.

Before making some recommendations about the prayer of this overture, it is helpful to explore some questions about Christian camping.

#### **What is the uniqueness of Christian camping?**

Christian camping celebrates, in 2008, 100 years of ministry in North America. Within The Presbyterian Church in Canada, several of our existing camps go back to the 1920s. What is it that makes Christian camping unique?

While Christian camping has some features in common with community and for-profit camps, the following features set Christian camping apart:

- The Bible is taught every day.
- There is an enjoyment of creation and an understanding of God as creator, redeemer and sustainer.
- It is the goal of Christian camps to help campers experience closeness to God.
- There is focus on the wholeness of the camper – body, mind, emotion and soul.
- There is focus on life together in community and becoming the body of Christ in a specific place; this Christian life is lived 24 hours a day.
- Spiritual practices are emphasized.
- Campers are encouraged to share their faith with others.
- The camping community welcomes people who have never heard the good news of the gospel.

- While all camps focus on building positive, healthy relationships, the creation of relationships in a Christian camp is modeled on the person, teaching and witness of Jesus Christ.
- A strong theme in Christian camping is the development of leaders; while all camps might promote this, in Christian camping, leadership is an expression of faith.
- Stewardship and co-partnering in the care of the environment is expressed as a natural response to God's generosity.
- Christian service is expected and encouraged.

Given this long list of unique qualities, the next question that might arise is this: Does Christian camping do what it says it does? In other words, is it effective?

### Is Christian camping effective?

It is difficult to gauge the "effectiveness" of Christian camping. It may be more helpful to refer to a measure of faithfulness. Regardless, there have been a few studies done by faith-based organizations that evaluate camping ministry. Providing funding, in the future, for an independent survey may well be something that could be pursued by an ecumenical group of mainline church representatives.

Three studies done by the American Camp Association in the United States point to the positive and encouraging results of camping.

An evaluation in 2005, published in a document called *Directions*, was based on data from 5,000 families. The results suggest that children, in particular, benefit in several ways: they increase self-esteem, develop social skills, grow in independence, increase leadership qualities, become more adventurous and, in religious camps, realize spiritual growth.

Another study, done in 2006 and published as *Inspirations*, interviewed 7,645 boys and girls who attended camp that summer. The results indicate that the greatest strength of camp was supportive relationships. Nearly 70% of campers expressed high level of support. This compared to an average of 40% in some community-based organizations and between 15%-20% in some secondary schools.

A third study, published as *Innovations*, in 2006, interviewed over 2,200 youth from 23 camps. This study evaluated supportive relationships, safety, youth involvement and skill building. Camps were able to increase the number of campers who reported optimal experiences, particularly in youth involvement and skill building. This study also noted that camps that had intentional planning and assessment yielded a better camper experience.

Another study, conducted by the Presbyterian Church (USA) in 2002, when exploring important contributions to faith development, states that "the most common setting for a singular spiritual growth experience is a camp, listed by 20% of members, 17% of elders, and 27% of pastors."

These positive evaluations of the effects of camping ministry are tempered, somewhat, by a survey done by the Search Institute (Minneapolis, Minnesota) in 1998. The survey explored significant religious influences. People in 12 different age ranges were asked to choose, from a number of categories, the top five influences in their faith development. Although there were 29 influences listed in total, the abbreviated chart, below, shows four different age ranges and five of the topics. (The numbers indicate the percentage of people who chose the influence in their top five.)

Influences on faith development	Grade			Age	
	7	12	20-29	40-49	60-69
Mother	87	75	75	55	73
Father	64	51	35	25	41
Pastor	60	49	26	18	20
Church school teacher (as child)	29	23	17	10	11
Church camp (as child)	23	23	6	8	1

Although this survey provides a less encouraging evaluation, it also raises the question: Did older people, i.e. those over 20 in this survey, not list camping because they simply had fewer opportunities to go to camp?

In general, though, it would seem clear that Christian camping is effective in igniting faith, instilling character and building Christian community.

### **Who is responsible for camping ministry?**

At various times in the life of our church, responsibility for camping ministry has rested with different bodies. In the year 2000, a recommendation passed by the General Assembly (Rec. No. 9, A&P 2000, p. 315), states that camps will “be accountable for ... accreditation to the court to whom the camp relates – session, presbytery, synod or General Assembly.” While this only refers to one aspect of camp life (accreditation), it is commonly understood that the primary responsibility for camping ministries rested with the body that sponsors them. This means that most camping falls under the care and supervision of synod. Others are presbytery sponsored or supported by local congregations.

### **What is the role of the national church?**

The national church has supported camping ministry in the following ways within the last eight years:

- 2000: The General Assembly passed a recommendation about accreditation standards (A&P 2000, p. 315).
- 2001: The church sponsored a national camp symposium, bringing together all camp leaders supported at the synod level (A&P 2002, p. 53).
- 2004: An overture to the General Assembly urged ordination and induction to camping ministry. A response to this concern can be found in the Ministry and Church Vocations report to the 2008 General Assembly in the report, “Ordination in the context of specialized ministries” (see p. 359-63).
- 2006: An overture to the General Assembly requested that contact information for Presbyterian Church in Canada camps be listed, annually, in the Acts and Proceedings. This appeared in the 2007 A&P, p. 556-57.
- 2006: Money became available at the national level for water and sanitation projects. In total, \$99,999 was distributed among the eight camps that made requests.
- 2007: Again, money became available, through a designated bequest, at the national level to support camping. Dorothy Henderson, then Associate Secretary for Children and Youth, did a poll by phone and email. She asked representatives from the camps listed in the Acts and Proceedings about the most useful way to disburse the money. The general consensus is that extra monies could be well used in staff development. Consequently, \$69,900 was disbursed to the eight camps that requested funds.

### **What are on-going challenges faced by camping ministries?**

Despite many positive comments about camping ministries in the synod minutes, it is evident that camping ministries face many serious challenges.

#### **Financial worry**

Synod minutes over the past decade list a litany of financial worries. A “good year” may mean a surplus of \$82 and a bad year, with unexpected expenses, might leave a camp with a debt of \$10,000 or much more. It seemed, too, that sometimes the synods were not speedy in sending their support cheques to the camps, so there was a cash flow problem. Clearly, anxiety about money has a stifling effect on camping ministry and, at times, it keeps the camps from being creative. For camps it may feel safer to stick to tried-and-true programming than to venture into something creative and new when the margin for survival is so small.

#### **Governance and lack of vision clarity**

It is not clear, from synod meetings, if all our camps have adequate governance policies or, even have governance policies at all. From the camp reports, there were recurring issues around governance: poor recruitment practices, lack of clarity on what board or committee members were to do, lack of clarity about visioning and goals.

### **Property management**

Camp properties are a continual challenge to maintain. Many camp facilities sit empty for many months, are older structures that have sometimes been constructed with donated goods, and may be quite inadequate by today's standards. Synod minutes regularly report comments like these: "Our main refrigerator died this summer, and the roof on our pump house caved in. We have begun a plan for major repairs which need to be done before next year." "We had an infestation of mice and moles in the cabins over the winter, and new drywall needs to be added."

### **Water, sewage, refrigeration**

We live in a time when standards have been raised. We know that raised standards are necessary and good for our health and well-being. However, when a camp receives notice that it must pay \$20,000 for water improvements before it can open the next spring, this news, understandably, causes panic with the camp board.

### **Lack of evaluation**

Because the camps in our denomination are both isolated and many are struggling to survive, there have been few attempts to evaluate. In a camping evaluation for the Conference of British Columbia, a United Church of Canada report states, "We cannot afford the luxury of not taking tough decisions any longer." The report goes on to point to several key factors that have created a camping crisis: lack of human and financial resources, the burden of achieving and maintaining rising public standards of accreditation and accountability, declining markets or ability to compete, unclear mission or unfocused activities, and inadequate support or uncertain commitment on the part of their primary constituencies. Clearly, evaluation is an acknowledged need not only in our own denominations but in others as well.

### **Should there be national funding for camping ministry?**

In principle, it seems wise to leave the active engagement and responsibility of camp support where it currently lies, that is, the body that sponsors and supervises the camp has the primary responsibility for its care, funding, maintenance, program, and encouragement. In other words, it is not advisable for the national church to provide funding for camps over which it has no supervision.

However, having said that, the church has empathy for the challenges that camping ministries currently face, and the national church has a desire to see camping ministries succeed. There are several ways that the church, nationally, can support and encourage camps, and these are outlined in the recommendations that follow.

### **Summary**

Our Christian camps are an important component of faith development, community and social support, but some additional attention to some fundamental "bones" of this ministry can be of significant help for the future.

### **A note on camping accreditation**

In 2000, the General Assembly of The Presbyterian Church in Canada adopted a recommendation that all camps and outdoor ministries of The Presbyterian Church in Canada, run and/or operated by congregations, presbyteries, synods or at the national level meet or exceed the accreditation requirements of the province in which they are situated and that this accreditation process begin by June 2001. (Rec. No. 9, A&P 2000, p. 315.) The accountability for this accreditation is to the court to which the camp relates – session, presbytery, synod or General Assembly. The recommendation asks camps to present the Christian faith in keeping with the doctrinal standards of our church and to offer campers of all ages every opportunity to know, love and follow Jesus, the Christ. Another part of the recommendation asks camps to abide by the policies of The Presbyterian Church in Canada, and the recommendation specifically names the *Sexual Abuse and Harassment Policy*. Since *Leading with Care* was not adopted by the church until 2005, the first recommendation deals with adding *Leading with Care* to camping requirements.

#### **Recommendation No. 3** (adopted, p. 41)

That all camps and outdoor ministries of The Presbyterian Church in Canada abide by the *Leading with Care* policy of The Presbyterian Church in Canada.

**Recommendation No. 4** (adopted, p. 41)

That the Life and Mission Agency, through the Vine Helpline, make available financial resources to Presbyterian Church in Canada camps for an opportunity to meet with a financial strategist, identified by the Life and Mission Agency, to establish long term endowment funds and a clear financial strategy for the present and the future.

**Recommendation No. 5** (adopted, p. 41)

That the national church provide Christian resources (*New Earth Outdoor Christian Ministry Resources* and the annual *Partners* resource and/or suitable material in languages other than English) for camps that express the need for such resources.

**Recommendation No. 6** (adopted, p. 41)

That the Life and Mission Agency, through the office of Planned Giving, be given permission to pursue the establishment of a fund for capital expenses and accreditation costs in camps.

**Recommendation No. 7** (adopted, p. 41)

That the Life and Mission Agency explore means of assisting those camps that have not yet met the initial accreditation standard because of financial stress, and that these camps move toward full accreditation according to their provincial standards by 2010.

**Recommendation No. 8** (adopted, p. 41)

That the Life and Mission Agency provide governance training (recruitment, training and board job descriptions) for camps that apply, and that this training be offered to all supervising bodies: synods, presbyteries or congregations.

Note: For Recommendations Nos. 4 and 8, this assistance will be available for the camps which request this type of help (depending on the number of requests, this may take the form of a national gathering).

**Recommendation No. 9** (referred back, p. 41)

That Overture No. 10, 2008 re national funding for camping ministry be answered in terms of the preceding report with its recommendations.

**The Christian Education Advisory Committee**

The Rev. Jennifer Donnelly, The Rev. Cathy Kay, Ms. Betsy Nieuwland, Ms. Carolina Morales, The Rev. Ian McDonald, The Rev. Huda Kandalaft.

**EVANGELISM**

Staff Associate Secretary: James Czeglédi  
Program Assistant: Grace-ann McIntyre

This report covers work done from June to October, 2007. After November 1, 2007, the work of Evangelism is included in the work of *The Vine Helpline: Connecting People, Places and Programs*.

The word evangelism does not appear in the New Testament. It is derived from the Greek words “to announce the good news.” Evangelism is sharing the good news of God’s love and salvation in Jesus Christ with others. The biblical meaning of evangelism is to welcome strangers, sharing Christian hope and hospitality. For many people, the word evangelism conjures up negative stereotypes.

According to the late theologian Robert Webber, the term, evangelical, has four uses: biblical, theological, historical and cultural.

The biblical understanding of the term refers to the sharing of the good news of salvation in Jesus Christ. Theologically, the term refers to those who affirm scripture as the authoritative Word of God and accept the creeds of the early church as accurate reflections of the gospel. The historical usage of the term refers to movements in history that have attempted to restore historic Christianity to the church. The most complex of all the uses of the term is cultural referring to who is defined by the biblical, theological and historical uses of the term. The cultural understanding, however, goes one step further and is rooted in a particular paradigm of cultural thinking, for example, the rationalism of modernity. For more information see *The Younger Evangelicals*, (Baker Books, 2002).

To postmodern author Brian McLaren, an evangelical is someone who is passionate about their faith in Jesus Christ. They are passionate about God, their neighbours, and the church's mission to reach people for Christ. The Bible refers to someone who has passion as someone who has a heart for the things of God in Christ.

According to Christian Schwartz in the Natural Church Development survey, Canadian Presbyterians regularly achieve their lowest score in the area of passionate spirituality. The significance of spirituality is not the way we think about it, but how it is lived – with commitment, passion and enthusiasm. To be evangelical in this sense is to live a Christian life with commitment, passion and enthusiasm. Schwartz stresses that churches must make this passion a priority in order to develop and grow.

The following is a list of evangelism resources for congregations.

The Presbyterian Church in Canada evangelism resources can be found at [www.presbyterian.ca](http://www.presbyterian.ca) and search for evangelism. Here are resources and congregational assessment tools written by leaders from the denomination.

*Evangelism Connections* is a North American Ecumenical Evangelism resources website composed of The Presbyterian Church in Canada, *Net Results* magazine, the 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. Leaders must adapt and adopt resources as they are appropriate for their own pastoral contexts. The address for the website is [www.evangelismconnections.org](http://www.evangelismconnections.org).

The Audio Visual Resource Library contains many videos and DVDs that focus on evangelism, including Canadian Presbyterian productions of The Difference Makers, Generation Next, REAP conferences, Small Church Evangelism, and The Large Church Summit. These are available from 50 Wynford Drive, 1-800-619-7301, ext 234, or [www.presbyterian.ca/bookroom](http://www.presbyterian.ca/bookroom).

Regional staff have been trained in the Natural Church Development (NCD) process. NCD is an effective congregational development tool churches can use on site. Congregations can use the NCD survey to determine their strengths and weaknesses. Once the results are tabulated, each church can use the tools provided to develop plans for ministry that are tailored to their own needs. For further information go to [www.ncdcanada.com/](http://www.ncdcanada.com/).

The Rev. Dr. Jim Czeglédi concluded his service, after nine years as Associate Secretary for Evangelism and Worship, at the end of October 2007.

### **OVERTURE NO. 2, 2008** (p. 530)

#### **Re: Preparing booklet/DVD on religious beliefs and uniqueness of the Christian faith**

Overture No. 2, 2008 asks the agency to identify resources that help the church reflect on the uniqueness of the Christian faith. It also suggests a desire for help in engaging in honest and respectful dialogue with people of other faiths.

#### **The uniqueness of Christianity**

The main branches of the Christian church – Orthodox, Roman Catholic, Protestant and Anglican – would express the uniqueness of Christianity in quite different ways. However, it is safe to say that all branches of the Christian church would agree that God came in the person of Christ, and that Jesus is Saviour and Lord. Our Living Faith: A Statement of Christian Belief expresses this belief like this: “Salvation comes from God’s grace alone received through faith in Christ” (3.6.1).

#### **Our confidence in our witness to Christ**

We work toward a better understanding of our Christian faith at the same time as we work toward better interfaith dialogue. But, we also live in the confidence of our belief, as Christians, that Christ is the way, the truth and the life. Jesus describes himself, through the scriptures, as

the Good Shepherd who lays down his life for his sheep. Jesus assures us that he and the Father are one. This risen Lord is one in whom we can have complete confidence. “From all eternity,” Living Faith says, “and through no merit on our part, God calls us to life in Christ. Here is the good news of the gospel (3.6.1).” This good news we eagerly share with others.

### **Should we share the gospel with non-Christian friends?**

Absolutely. To us, the liberating, saving, life-guiding presence of Christ is good news, and we should feel free to share that with others, regardless of their belief. If you have had the experience of attending a faith-sharing workshop, you may have been asked to share with a partner a story about the most exciting movie you have ever seen. It was easy and fun to do that! So, too, sharing the news of what excites us about our Christian faith can be not only easy but can also be contagious and lead others to consider making a commitment to the Christian faith.

### **Interfaith dialogue is a new endeavour**

In many respects, for the first time in history, the world is truly on our door step. Our world is moving rapidly to become one where we must figure out how to relate to neighbours of differing races, cultures and religions. The time of our 17th century subordinate standards was not a time of reaching those of other faiths, and we have been left with little guidance from that time. We are challenged to study, think and pray about the mission task for our time and place.

### **How do we prepare ourselves for interfaith dialogue?**

It has often been said that the best preparation for entering into interfaith dialogue is to have a sure and firm understanding of our own faith. Imagine overhearing two groups of people argue over something about which they are only partially informed – local politics, the economy, or the present state of public education. If you are a teacher and overhear that schools have deteriorated, this can be a very painful conversation – especially if the speaker is not well informed. It is often said that “a little knowledge is a dangerous thing”. In the same way, when we enter into interfaith dialogue, we not only need to have some understanding of the faith system of the other person, but we also need to have a good understanding of our own tradition. We need a certain body of information to speak intelligently about a matter.

### **Interfaith dialogue requires humility**

When you encounter a well-educated, thoughtful person with a thorough knowledge of his/her field, you probably discover a person of deep humility. This person is usually a good listener and is able to listen respectfully to the view of others. It is this attitude that we seek to bring to interfaith dialogue:

Living Faith says this about our relationships with people of other faiths:

- Some whom we encounter belong to other religions and already have a faith.
- Their lives often give evidence of devotion and reverence for life.
- We recognize that truth and goodness in them are the work of God’s Spirit, the author of all truth.
- We should not address others in a spirit of arrogance implying that we are better than they.
- But rather, in the spirit of humility, as beggars telling others where food is to be found, we point to life in Christ (9.2.1).

### **The goal of interfaith dialogue**

In his book *Toward a Universal Theology of Religion* (p. 26), Leonard Swidler, co-founder of the *Journal of Ecumenical Studies* (Temple University, Philadelphia, Pennsylvania), outlines three goals of interreligious dialogue.

1. To know oneself ever more profoundly and enrich and round out one’s appreciation of one’s own faith tradition.
2. To know the other ever more authentically and gain a friendly understanding of others as they are and not in caricature.
3. To live ever more fully accordingly and to establish a more solid foundation for community of life and action among persons of various traditions.

### **The response to Overture No. 2, 2008**

The response to Overture No. 2, 2008, then, points to bodies of literature that are already available for the two concerns raised in this overture:

- help in understanding the uniqueness of our faith, and
- help in engaging in interfaith dialogue.

The response also responds to the suggestion of creating a DVD.

### **Creating a DVD**

The overture calls for the creation of a DVD that explains the basis of our Reformed/Presbyterian faith. While nothing is currently available, this is an excellent idea and the suggestion has been passed on to the staff at The Vine Helpline. A resource such as this could be helpful in new member orientation, profession of faith classes and in helping congregations who welcome members from other denominations.

### **Resources that help us understand the uniqueness of our faith**

Already in existence are many fine resources that help us understand our faith, particularly the “Presbyterian flavour” of the Christian faith.

Living Faith: A Statement of Christian Belief, Wood Lake Books, 1984.

Boyer, Carolyn, *An Interactive Study Guide to Living Faith*, The Presbyterian Church in Canada, 2004.

Bryden, Walter W., *Why I am a Presbyterian*, 2nd ed., Essence Publishing, 1997.

Congram, John, *This Presbyterian Church of Ours*, Wood Lake Books, 1995.

Hayes, Stephen, *Being a Presbyterian in Canada Today*, 5th printing, The Presbyterian Church in Canada, 1991.

Henderson Dorothy, and Karen Horst and Gordon Timbers, *Glorifying and Enjoying God: The people, practice and promise of The Presbyterian Church in Canada*, 2nd printing, The Presbyterian Church in Canada, 2003.

McKim, Donald, *Presbyterian Questions, Presbyterian Answers: Exploring Christian Faith*, Geneva Press, 2003.

McKim, Donald, *Presbyterian Beliefs: A Brief Introduction*, Geneva Press, 2003.

Moir, John, *Enduring Witness*, The Presbyterian Church in Canada, 1987.

Plunkett, Stephen, *This We Believe: Eight Truths Presbyterians Affirm*, Geneva Press, 2002.

Sherbino, David, *Foundations of Christian Living: Exploring and understanding the basic tenets of the Christian Faith*, AdFalt Publishing Company, 2004.

### **Ways to engage in multifaith dialogue**

In their *Principles and Guidelines for Interfaith Dialogue*, Scarboro Missions outlines five types of interreligious dialogue. These five types are like five different doorways through which you might enter to engage in interfaith conversations:

1. Informational: Acquiring knowledge of the faith partner’s religious history, founding, basic beliefs, scriptures.
2. Confessional: Allowing the faith partners to speak for and define themselves in terms of what it means to live as an adherent.
3. Experiential: Dialoguing with faith partners from within the partner’s tradition, worship and ritual.
4. Relational: Developing friendships with individual persons beyond the “business” of dialogue.
5. Practical: Collaborating to promote peace and justice.

Following are resources that can be helpful in these five areas.

### **Information resources for interfaith dialogue**

Bowker, John, *Oxford Concise Dictionary of World Religions*, Oxford University Press, 2005.

Chrisfield, Erin, *Reconciliation and Hope in a Multi-Faith World: Exploring Relationships With Our Muslim Neighbours*, International Affairs Committee, The Presbyterian Church in Canada, 2007.

Keene, Michael, *World Religions*, Lion Access Guides, 2002.

Wolff, Richard, *The Popular Encyclopedia of World Religions: A User-Friendly Guide to Their Beliefs, History, and Impact on Our World Today*, Harvest House, 2007.

**Confessional resources for interfaith dialogue**

Leshner, Jean, ed., *Pathways to Peace: Interreligious Readings and Reflections*, Cowley Publications, 2005.

Johnston, John, *Book of Multi-Faith Readings*, Ecumenical Study Commission on Education, Ontario.

**Interfaith resources that are experiential in nature**

*Faces of the Other*, World Council of Churches, 2005.

Addison, Howard, *Show Me Your Way: The Complete Guide to Exploring Interfaith Spiritual Direction*, Skylight Paths Publishing, 2000.

Hamilton, Adam, *Christianity and World Religions: Wrestling with Questions People Ask*, Abingdon Press, 2005.

Pogue, Carolyn, *A World of Faith: Introducing Spiritual Traditions to Teens*, Copper House, 2007.

**Relational interfaith resources**

Balmer, Brice, *Meeting Our Multifaith Neighbours*, Herald Press, 2006.

Idliby, Ranya and Suzanne Oliver, and Priscilla Warner, *The Faith Club: A Muslim, A Christian, A Jew – Three Women Search for Understanding*, Free Press, 2006.

Landau, Richard, *What the World Needs to Know about Interfaith Dialogue ... Everything you need to know about working in harmony with people of other faiths*, this is an e-book, available at [www.interfaithdialogue.com](http://www.interfaithdialogue.com).

*Religions: Encountering People of Other Faiths*, Abingdon, 1995.

**Interfaith resources about practical ways to work together**

Law, Eric, *The Word at the Crossings: Living the Good News in a Multicontextual Community*, Chalice Press, 2004.

Speight, Marston, *Creating Interfaith Community*, General Board of Global Ministries, 2003.

With the exception of one e-book, all resources are available from the Book Room at national offices (800-619-7301 ext. 239; [bookroom@presbyterian.ca](mailto:bookroom@presbyterian.ca)).

**Recommendation No. 10** (adopted, p. 41)

That the above report be the response to Overture No. 2, 2008.

**EVANGELISM WORKING GROUP**

Mr. Colin Campbell, Mr. James Doherty, The Rev. Dawn Griffiths, The Rev. Peter Ma, Mr. Mark McElwain, Dr. Lynda Pinnington, The Rev. Ferne Reeve, Mr. Jim Steel.

**INTERNATIONAL MINISTRIES**

Staff	Associate Secretary:	Ron Wallace
	Administrator:	Margaret Zondo
	Administrative Assistant:	Gladys Stover
	Financial Administrator:	Mary Beth McLean

**STAFF TRANSITIONS**

The past year has seen several changes affecting missionary personnel appointed by The Presbyterian Church in Canada. Among those completing their terms of service or beginning new terms of service abroad were:

**Dr. David Pandy-Szekeres** has served as a missionary of The Presbyterian Church in Canada appointed to The Reformed Church in the Sub-Carpathian Ukraine since the year 2000, where he has worked as the Development Officer for Reformed Church Schools and the Supervisor of External Missions. At the request of The Reformed Church in the Sub-Carpathian Ukraine he has been reappointed to a further term of service that began July 1, 2007 and concludes August 31, 2012.

**The Rev. Glenn and Mrs. Linda Inglis** are seasoned missionaries of The Presbyterian Church in Canada who served with the Blantyre Synod of the Church of Central Africa Presbyterian from 1980-1985 and from 1997-2003. They also served with The Lesotho Evangelical Church from 1991-1992. At the request of the Blantyre Synod, they have been reappointed to a three year term that began August 1, 2007 and concludes July 31, 2010. Glenn will serve for two years as the Executive Director of the Blantyre Synod Development Commission, and then, in his third year, as Technical Advisor to the Malawian Executive Director whom he will train to replace him. Linda will serve half-time as Ecumenical Officer and Guest Co-ordinator for the Synod.

**Ms. Louise Gamble** is a retired missionary of The Presbyterian Church in Canada, who served as a regular missionary with The Presbyterian Church in Taiwan from 1965-1973, and then as a short term volunteer teaching English at the HsinChu Bible College from 2001-2004 and from 2006-2007. At the request of The Presbyterian Church in Taiwan, she has been reappointed to teach English at the HsinChu Bible College for another one year term that began September 1, 2007 and concludes August 31, 2008.

**The Rev. Murray Garvin** is a retired missionary of The Presbyterian Church in Canada who served with The Presbyterian Church in Taiwan from 1961-1976. He has been serving as a short term volunteer teaching English at the YuShan Theological Seminary and College since September 1, 2004. At the request of The Presbyterian Church in Taiwan, he has been reappointed to teach English at the YuShan Theological Seminary and College for another one year term that began September 1, 2007 and concludes August 31, 2008.

**The Rev. Arlene Onuoha** served as a missionary of The Presbyterian Church in Canada with The Presbyterian Church of Nigeria from 1978-1986. Reappointed in 1991, she has served continuously since that time. At the request of The Presbyterian Church of Nigeria, she has been reappointed to a further term of service that began September 1, 2007 and concludes August 31, 2012. She will serve in the capacity of Publications Officer for The Presbyterian Church of Nigeria.

**Dr. David Villalonga**, a veterinarian by profession, is a member of The Presbyterian-Reformed Church in Cuba who has served in Nicaragua as an associate missionary of The Presbyterian Church in Canada from 1993-1998, and as a regular missionary since January 1, 1999. In Nicaragua he has been working with the Asociacion Cristiana de Jovenes (YMCA) in Managua. He has been reappointed for a further one year term to begin April 1, 2008 and conclude March 31, 2009.

Short term volunteers and interns who served under the auspices of International Ministries during the last year include: Ms. Mary Helen Garvin served as a bereavement counselor with the HIV/AIDS Program of the Blantyre Synod of the Church of Central Africa Presbyterian from June to August 2007; The Rev. Noel Gordon, Mr. Tim Gordon, Ms. Gillian Huffman, and Mr. Gordon Hunt participated in the Summer English Program organized by the Amity Foundation in China in the month of July 2007; and International Development Studies (IDS) student, Ms. Sonya Silva served a placement with the Diocese of Shinyanga of the Africa Inland Church of Tanzania from October 1, 2007 to July 31, 2008. In addition, International Ministries also facilitated for PWS&D the appointment of two CIDA Interns, Ms. Carole Sinclair, who is serving a placement with the Garu Rehabilitation Centre in Ghana from August 1, 2007 to March 28, 2008, and Ms. Elise Thorburn, who is serving a placement with the Institute for Human Development (IMU) in El Salvador from August 1, 2007 to March 28, 2008.

Three former Presbyterian Church in Canada missionaries have died since the last report to General Assembly. The Rev. James William (Bill) Milne, former missionary to India, died on March 31, 2007; Mrs. Elsie Jane Embree-Wharren, former missionary to Taiwan, died on

June 27, 2007; and The Rev. Dr. John A. Johnston, former missionary to Nigeria died on January 10, 2008.

## **PARTNERSHIP EVENTS**

### **Moderator's trip to Africa**

Every year the Moderator of the General Assembly makes a trip abroad to visit one or more of the areas in the world where The Presbyterian Church in Canada is engaged in mission. From August 3-15, 2007, the Moderator of the 133rd General Assembly, The Rev. Dr. J. H. (Hans) Kouwenberg and his wife Colleen visited The Presbyterian Church in Canada partners in the African countries of Kenya and Malawi.

In Kenya, the Kouwenbergs were entrusted to the care of The Presbyterian Church in Canada missionary, Dr. Rick Allen who met them at the airport on August 3rd and escorted them to the Guest House of The Presbyterian Church of East Africa (PCEA). The following day the Kouwenbergs attended a luncheon with PCEA leaders. On Sunday, August 5th they were taken to the Kahawa Farmer's Church, where Dr. Kouwenberg was asked to preach the sermon. After the service, they were invited for lunch with the minister, The Rev. Silas Mbabu. The following day, the Moderator and his wife had the opportunity to meet formally with and to bring greetings from The Presbyterian Church in Canada to the Moderator, Dr. David Githii, the General Secretary, The Rev. Samuel Muriguh, and the Deputy General Secretary of the PCEA, The Rev. David Gathanju. Later, Dr. and Mrs. Kouwenberg also had the opportunity to visit the denominational seminary of the PCEA, Presbyterian College, before leaving Nairobi for Blantyre, Malawi on Wednesday, August 8th. Dr. Kouwenberg has expressed his appreciation to International Ministries for the great job Dr. Rick Allen did acting as their guide in Kenya and has also expressed his great admiration for the excellent work that Dr. Allen is doing in the field of HIV/AIDS education in Kenya.

In Malawi Dr. and Mrs. Kouwenberg were entrusted to the care of The Presbyterian Church in Canada missionaries, The Rev. Glenn and Mrs. Linda Inglis, who had themselves only just arrived in Malawi to begin a new term of service with the Blantyre Synod of the Church of Central Africa Presbyterian (CCAP).

On their arrival at Chileka Airport on Wednesday, August 8th, Dr. and Mrs. Kouwenberg were met by the Inglises and by numerous Blantyre Synod officials, including the Moderator, The Rev. Luckson Chingadza. After VIP treatment at the airport they were taken to their hotel and then to a welcome dinner at the Grace Bandawe Conference Centre. The next day was a day of relative rest spent with Glenn and Linda. On August 10th, the Kouwenbergs visited the Mulanje Mission Hospital and School and the Likhubula Youth Centre where they spent the night. The next day, they returned to Blantyre where Mrs. Kouwenberg attended a meeting of the Women's Guild at St. Columba's Church while Dr. Kouwenberg spoke at a very large gathering of presbytery pastors and church elders at Limbe Church. On Sunday, August 12th, Dr. and Mrs. Kouwenberg worshipped at St. Columba Church in Blantyre where he had been asked both to preach and to conduct the service of baptism. The following day, the Kouwenbergs visited Zomba Theological College, the Naming'azi Farm Training Centre and the Liwonde Mvuu Camp, where they spent the night in the shadow of Mount Mulanje. The next day, they returned to Blantyre for a final meeting and a farewell dinner with Blantyre Synod officials. The following day, August 15th, the Kouwenbergs flew from Blantyre to begin a private holiday visit to South Africa.

Dr. Kouwenberg has reported to International Ministries that he and his wife were overwhelmed with the gracious welcome and hospitality shown to them by the officers and members of the Blantyre Synod. He has also expressed his thanks to The Rev. Glenn and Mrs. Linda Inglis for their own hospitality and co-ordination of all aspects of the visit to Malawi, as well as his admiration, once again, for the ministry of The Rev. Glenn and Mrs. Linda Inglis, within the Blantyre Synod.

### **Other Partner Visits and Special Mission Events**

The Associate Secretary for International Ministries, The Rev. Dr. Ron Wallace, made a short pastoral visit to Ghana, July 17-20, 2007, to visit with The Rev. Dr. Donald MacKay and The Rev. Marion Barclay-Mackay who are working at the Nsaba Lay Training Centre (NSLT Centre).

Ron Wallace was also invited to be the guest speaker at the 131st Annual Meeting of the Atlantic Mission Society in Saint John, New Brunswick, September 21-23, 2007. He was given two opportunities to address the AMS on the theme of "Mission in the 21st Century". A highlight of the weekend was a celebration of the ministry of Janice Carter, who arrived on Saturday morning, just before lunch, accompanied by her husband, Floyd and two of their daughters, Rebecca and Cynthia. In a very emotional presentation, Janice was given a beautiful plaque expressing the gratitude of the AMS for her twenty years of service, 1987-2007, as editor of *The Presbyterian Message*. All in all, it was a great weekend and a wonderful opportunity to spend time with and get to know a group of women who are very enthusiastic about and strongly committed to the mission work of The Presbyterian Church in Canada around the world.

The Rev. Dr. Ron Wallace was invited along with The Rev. Dr. Richard Fee, General Secretary of the Life and Mission Agency, The Rev. Sarah Kim, Executive Director of the Women's Missionary Society, Ms. Karen Plater, Associate Secretary for Education for Mission, and The Rev. Gordon Timbers, minister of Unionville Church to be part of a panel presenting The Charles H. MacDonald Memorial Lectureship at Knox College on September 26, 2007, on the theme: "The Changing Face of Mission: Critical Questions for Today". Ron Wallace introduced the topic by presenting a short paper: "From Then till Now: A Short Historical Overview of The Presbyterian Church in Canada's Involvement in International Mission", Dr. Fee spoke on the role and work of PWS&D, Ms. Plater spoke on mission trips and the desire of many in congregations for a more "hands on" involvement in mission than in the past, The Rev. Kim spoke on the past and present mission work of the WMS, and The Rev. Timbers spoke from the perspective of someone who had recently been involved in a mission trip experience. The presentations were followed by a time for questions by and interaction with those who had come to hear the panel.

The Rev. Dr. Ron Wallace, The Rev. Dr. Richard Fee and Mr. Ken Kim, Director of PWS&D, attended the Biennial International Partner's Forum of The Presbyterian Church of Ghana in Louisville, Kentucky, October 14-17, 2007. The theme of the consultation, "PCG Partnerships in the 21st Century: The Challenges to Mission in an Era of Globalization and Multi-Faith" was highlighted in the keynote address of the same title by The Rev. Dr. John Azumah. On behalf of the host church, The Presbyterian Church (USA), The Rev. Dr. Clifton Kirkpatrick, the Stated Clerk, who is also President of The World Alliance of Reformed Churches, then welcomed all those in attendance. Time was allotted for reflection on the 2005 consultation and for a sharing of partner concerns. Major presentations, followed by discussions, were made on the topics of "PCG Mission at Home and Abroad", "PCG Ecumenical Policy and Implications for Partners", and "The Church and Globalization: Financial Challenges to the PCG". As is always the case with partnership events of this kind, one of the primary benefits is the opportunity provided to connect with ecumenical colleagues, to share information and to discuss opportunities with them for future co-operation in our common mission.

The Tokyo Korean Christian Church in Japan celebrated its 100th anniversary in 2008 with a special series of events, February 9-11, 2008. To help them celebrate, and to show their appreciation to The Presbyterian Church in Canada, the Tokyo Korean Christian Church invited and paid the expenses for several former missionaries from our church to attend and take part in this event. Those who attended and took part in this historic occasion were Associate Secretary, Ron Wallace, The Rev. Rodger and Mrs. Donna Talbot, Dr. Clarabeth McIntosh, The Rev. Dr. Robert Anderson and The Rev. Priscilla Anderson.

Ron Wallace and Richard Fee participated in the biennial meeting of the Caribbean and North America Council for Mission (CANACOM) which was held jointly with the Caribbean and North America Area Conference (CANAAC) of The World Alliance of Reformed Churches (WARC) in Georgetown, Guyana from February 23-29, 2008. The theme of the event was "Breaking the Chains". Worship, some major addresses by speakers and exposure visits to ministries of the host churches, The Guyana Presbyterian Church, The Presbyterian Church of Guyana, and the Guyana Congregational Church were held in common while the business meetings of the two bodies were held separately. It is hoped by some that this joint meeting will be one of a series of steps that will lead eventually to the organic union of CANACOM and CANAAC into one mission body. If this is ever to happen, a great deal of past history and present institutional inertia will have to be overcome, but it will, hopefully, be worth the effort.

**PERSONNEL AND PARTNERSHIPS**

All the partnerships listed below have been established as partnerships of The Presbyterian Church in Canada. However, in terms of the ongoing maintenance and administration of these partnerships, International Ministries acts as the lead agency for some partnerships and PWS&D acts as the lead agency for others.

<b>Region or Country</b>	<b>Church or Agency</b>	<b>Staff</b>
Afghanistan	International Assistance Mission (IAM) Church World Service (CWS) Pakistan/Afghanistan	
Africa	All Africa Conference of Churches	
Asia	Christian Conference of Asia	
Cameroon	Wycliffe Bible Translators	Mr. Sean and Mrs. Lezlie Allison *
Caribbean & Latin America	Caribbean and North America Council for Mission (CANACOM)	
China	China Christian Council The Amity Foundation	
Cuba	The Presbyterian-Reformed Church in Cuba Evangelical Theological Seminary at Matanzas Cuban Centre for Reflection and Dialogue (CCRD)	
El Salvador	The Federation of Evangelical Baptist Churches (FEBES) Instituto de la Mujer (IMU)	
Ghana	The Presbyterian Church of Ghana	The Rev. Enoch Adjei Pobee (Toronto) The Rev. Samuel Kofi Danquah (Montreal) The Rev. Dr. Donald MacKay The Rev. Marion Barclay-MacKay
Guatemala	Evangelical Centre for Pastoral Studies in Central America (CEDEPCA) Centre for Holistic Studies and Community Development (CEIDEC) Fraternidad de Presbiteriales Mayas (Association of Mayan Women) Francisco Coll School	Ms. Denise Van Wissen
Guyana	The Guyana Presbyterian Church	The Rev. Ian Shaw Mrs. Linda Shaw Ms. Mary Gorombey
Hungary	The Hungarian Reformed Church	
India	The Church of North India Church's Auxiliary for Social Action (CASA) Institute for Development Education (IFDE) Madurai Non-Formal Education Centre Roofs for the Roofless	
Japan	The Korean Christian Church in Japan	
Kenya	The Presbyterian Church of East Africa Shauri Yako Support Centre St. Paul's Theological College	Dr. Richard Allen
Korea	The Presbyterian Church of Korea	The Rev. Jae Lee *
Kyrgyzstan	Jaryk Community Centre in Bishkek (Interserve Canada)	Mr. Sam and Mrs. Linda Ling **

Malawi	The Church of Central Africa Presbyterian Blantyre Synod Mulanje Mission Hospital Zomba Theological Seminary Livingstonia Synod Ekwendeni Mission Hospital Livingstonia AIDS Program (LISAP)	Ms. Clara Henderson (on leave of absence) The Rev. Glenn and Mrs. Linda Inglis
Mauritius	The Presbyterian Church in Mauritius	
Middle East	The Middle East Council of Churches	
Mozambique	The Presbyterian Church of Mozambique Cooperation Canada Mozambique (COCAMO)	
Nepal	The United Mission to Nepal (UMN) International Nepali Fellowship (INF)	
Nicaragua	Asociación Cristiana de Jovenes (YMCA) Asociación Soya de Nicaragua (SOYNICA) Batahola Centre Instituto de Promoción Humana (INPRHU) Centro Integral para la Vida y Esperanza de la Mujer y Niñez (CIVEMN) Comite pro Alianza Denominacional (CEPAD)	Dr. David Villalonga
Nigeria	The Presbyterian Church of Nigeria Abakaliki Literacy and Translation Trust	The Rev. Arlene Onuoha
Pakistan	The Church of Pakistan (Interserve Canada) Church World Service (CWS) Pakistan/Afghanistan	Dr. William and Mrs. Sheila McKelvie **
Romania	The Hungarian Reformed Church in Transylvania	Mr. Brian Johnston
Taiwan	The Presbyterian Church in Taiwan	The Rev. Dr. Paul McLean The Rev. Murray Garvin The Rev. Dr. Michael Tai * Ms. Louise Gamble
Tanzania	The Diocese of Shinyanga of The Africa Inland Church of Tanzania (AICT)	Ms. Sonya Silva (IDS Student)
Ukraine	The Hungarian Reformed Church in the Sub-Carpathian Ukraineshow ho Terra Dei Foundation	Dr. David and Mrs. Anna Pandy- Szekeres

\* Associate Missionary

\*\* Shared appointment with InterServe Canada

### Visits from Overseas Partners to Canada

#### General Assembly Visitors

Mr. Ernie Regehr, Director, Project Ploughshares, (E.H. Johnson Award recipient)

Mr. Sushant Agrawal, Director, Churches' Auxiliary for Social Action (CASA), India

Ms. Sheila Jones, Chief Zonal Officer, Churches' Auxiliary for Social Action (CASA),  
India

Ms. Nirmal Singh, Churches' Auxiliary for Social Action (CASA), India

Mr. Noel Vaghela, Churches' Auxiliary for Social Action (CASA), India

Mr. Michael Masih, Churches' Auxiliary for Social Action (CASA), India

The Rev. Ary Fernandez Alban, Presbyterian-Reformed Church in Cuba

The Rev. Beidy Casas Aragon, Presbyterian-Reformed Church in Cuba

Rt. Rev. G. Devakadasham, Bishop, Kanya Kumari Diocese, Church of South India

**Other Visitors**

The Rev. Reinario Arce, President, Matanzas Theological Seminary, Cuba  
Mr. Prawate Khid-arn, General Secretary, Christian Conference of Asia  
Dr. Bernice Powell Jackson, President, North American Region of WCC  
Dr. Hansulrich Gerber, Director, Decade to Overcome Violence, WCC  
The Rev. Te-Chien Chang, General Secretary, The Presbyterian Church in Taiwan

**Visitors to Overseas Partners**

The Rev. Dr. Ron Wallace to Ghana, Jamaica, Guyana, Japan  
Ms. Margaret Zondo to Kenya  
The Rev. Hans Kouwenberg to Kenya, Malawi  
The Rev. Dr. Richard Fee to Nigeria and Guyana

**LEADERSHIP DEVELOPMENT PROGRAM**

**Grants for students studying at our colleges**

Professor Meng Yan-ling, China Christian Council, studying at Toronto School of Theology  
The Rev. Ary Fernandez Alban, Presbyterian-Reformed Church in Cuba, studying at Toronto School of Theology  
The Rev. Beidy Casas Aragon, Presbyterian-Reformed Church in Cuba, studying at Toronto School of Theology  
Mr. Sergio Gomez Santiz, Presbytery of Chiapas, The Presbyterian Church in Mexico, studying English at Host International School of English, Toronto  
Mr. I-bi Soqluman Toqbanuath, Presbyterian Church in Taiwan, studying at Vancouver School of Theology

**Grants for students studying outside Canada**

The Rev. Daniel Imo, Presbyterian Church of Nigeria, studying at Lutheran School of Theology, Chicago, Illinois  
The Rev. Uma Agwu 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  
Mrs. Margaret Mukuna, All Africa Conference of Churches, studying at Daystar University, Nairobi, Kenya  
The Rev. Sicily Mbura Muriithi, Presbyterian Church of East Africa, studying at the University of Kwa-Zulu Natal in South Africa  
Mr. Samuel Njoroge Karoki, Presbyterian Church of East Africa, studying at Presbyterian College in Kenya  
The Rev. Daniel Gunya, Church of Central Africa Presbyterian, Blantyre Synod, studying at Rhodes University, South Africa  
Scholarships for theological students, Church of North India, Bhopal Diocese

**ECUMENICAL RELATIONSHIPS**

International Ministries participates in the following ecumenical organizations:

- KAIROS: Canadian Ecumenical Justice Initiatives
- Canadian Churches Forum for Global Ministries – The Rev. Dr. Ron Wallace, Ms. Margaret Zondo
- Forum on International Personnel (FIP) – Ms. Margaret Zondo
- Canadian Mackay Committee – The Rev. Dr. Ron Wallace
- Canada-DPR Korea Association – The Rev. Dr. Ron Wallace
- Caribbean and North America Council for Mission (CANACOM) – The Rev. Dr. Ron Wallace, The Rev. Dr. Richard Fee
- The Foundation for Theological Education in South East Asia (FTESEA) – The Rev. Dr. Ron Wallace

- Commission on World Mission and Evangelism (CWME) of the World Council of Churches – The Rev. Dr. Ron Wallace

### **ADVISORY COMMITTEE MEMBERS**

The Rev. Dr. Clarence McMullen (convener), The Rev. Dr. Robert Anderson, Ms. Joy Randall, Mrs. Alyth Mutart, The Rev. Dawn Griffiths, The Rev. Dr. Ron Wallace, The Rev. Dr. Richard Fee (General Secretary, Life and Mission Agency), The Rev. Sarah Kim (WMS), Ms. Karen Plater (Education for Mission), Mr. Ken Kim (PWS&D), Ms. Lindsey Hepburn (Education for Mission)

### **REPORT OF THE DR. E.H. JOHNSON MEMORIAL FUND COMMITTEE**

The Dr. E.H. Johnson Memorial Fund was established in 1981 to continue The Rev. Dr. Edward “Ted” Hewlitt Johnson’s commitment to a global view of mission and to extending of the horizons of that mission. He lived his view of and commitment to mission through service with his wife Kitty as missionaries of The Presbyterian Church in Canada in Manchuria and as Secretary for Overseas Missions. He also became involved in ecumenical agencies covering many aspects of mission. When Dr. Johnson was elected Moderator of the 95th General Assembly, not surprisingly, mission in all its variety and aspects marked his service in that office.

The Dr. E.H. Johnson Memorial Fund Committee seeks to be faithful in its work to honour the work and missionary spirit of this “man of mission”. We are grateful that we have as our responsibility the stewardship of the fund established by his family and friends and the Charles Johnson Charitable Fund. We seek to be diligent and wise in our use of these funds and those additional gifts that have come from commissioners who have attended the E.H. Johnson Award Luncheons held at the General Assembly each year. The Charles Johnson Charitable Fund has continued to be generous in its response to our requests for specific projects.

### **The Annual Award “For Service on the Cutting Edge of Mission”**

One of the ways in which the committee seeks to respect and honour Dr. Johnson’s involvement in mission is the annual award which is presented “for recognized service on the cutting edge of mission”. In making the award, the committee desires to recognize both the person and the church or organization with whom the person works. Mission is entered into and carried out under God and in communion and partnership with sisters and brothers in Christ.

The award is given to the person during the annual E.H. Johnson Mission Luncheon held during General Assembly. The award consists of a suitably worded framed certificate and an inscribed medallion. The recipient delivers an address to commissioners and guests at the luncheon. The address is made available in print.

As well, the recipient usually makes time available for meetings with leaders in the wider church and secular society and with congregations. This serves to broaden the exposure of the recipient. We are indebted to each recipient for this gift of time.

Beginning in 1983, the award recipients comprise a list of distinguished church leaders, both in Canada and countries around the world. Our award winners in the last ten years have been The Rev. Hector Mendez, The Rev. John Bell, Dr. Elsa Tamez, Dr. David Pandy-Szekeres, The Very Rev. Dr. John Dunlop, The Rev. Nangula E. Kathindi, The Rev. Dr. Clifton Kirkpatrick, The Rev. Dr. Setri Nyomi, Ms. Karuna Roy, and Dr. Ernie Regehr.

### **Dr. Ernie Regehr’s Address**

Last year’s award recipient, Dr. Ernie Regehr, spoke of the importance of the role of peace-making in the mission of the church. He did this against the backdrop of the most chilling of human experiences which is to encounter the unqualified despair that flows from official indifference. It is the crushing defeat of hope that can be heard in the voices and seen in the eyes of people in desperate circumstances when they allow themselves to talk about the overwhelming feeling of having been abandoned by a world that is “indifferent to their plight”.

In his address, Dr. Regehr touched on the following key points:

- the importance to mission and the life of the church of engaging with public policy questions of violent conflict and peace;

- the high importance of annually creating an occasion to celebrate Ted Johnson's "cutting edge of mission" and to nurture the church and the ecumenical community by lifting up the many ways and places that the mission of the church is carried out – that is, in the ways that humanity is served in concrete actions;
- the Responsibility to Protect policy or doctrine that is enunciated in the 2005 United Nations Summit document "namely, directly violating state sovereignty in the name of protecting vulnerable people";
- the World Council of Churches endorsement of this policy or doctrine;
- the view of former Prime Minister Jean Chretien about Canada's engagement in Afghanistan: "Let our actions be guided," he said, "by our values and our way of life .... Let us never, ever, forget who we are and what we stand for." The focus, in other words, was less on "defending" our way of life and more on "depending" on it."
- the reactions mounted to the threat of terrorism – arrests without trial, security certificate detentions, violations of privacy through wiretap programs, illegal deportations, abuses of prisoners, and of course renewed warfare.
- the basic understanding that had emerged out of the peace-building decade that followed the end of the Cold War stated that to prevent violent conflict it was necessary to focus on building conditions in which the local population could see evidence of positive change;
- the struggle in Afghanistan between peace-building and war.

He concluded that we need to set in motion in Afghanistan and other places the peace-keeping action that Dr. E.H. Johnson would remind us is the cutting edge of mission. It is a mission confirmed in the lovely passage in Isaiah 58:1-12 where the prophet rejects the fasting of the day and redefines fasting as the discipline of pursuing justice. Such "post-conflict peace-building calls for action". After all, as Ted Johnson might have put it, "serving humanity in concrete action is how the church makes the Gospel of hope known in the world."

### **2008 Award Recipient**

The 2008 recipient of the E. H. Johnson award is Ms. Mercy Amba Oduyoye from Ghana. She founded "The Circle of Concerned African Women Theologians" through which attention is brought to bear upon African women's theology. She still serves The Circle as the co-ordinator of its study commission. She established the Institute of African Women in Religion and Culture at Trinity Theological Seminary, Legon, Ghana, where she currently serves as its director. She has also had extensive involvement in the ecumenical movement over three decades marking in a practical way her personal spiritual yearning that all should be one.

Mercy is a Ghanaian Methodist married to Adedoyin Modupe Oduyoye, a Nigerian Anglican. She has formal education in pedagogy and theology. Her theological studies were undertaken in the University of Ghana, Legon and in Cambridge University in the United Kingdom. She has taught high school in both Ghana and Nigeria and for twelve years was on the faculty of the Department of Religious Studies, University of Ibadan, Nigeria.

Her professional service to the ecumenical movement, totalling thirteen years, consists of three years as Youth Education Secretary of the World Council of Churches; three years as Youth Secretary of the All Africa Conference of Churches; and seven years as Deputy General Secretary of the World Council of Churches. She has served in ecumenical and theological bodies like the Faith and Order Commission of the WCC and in leadership capacities in several others, including serving as President of the World Student Christian Federation and being the current President of the Ecumenical Association of Third World Theologians.

Mercy has travelled the globe and published in the area of missiology and women-centered theology. She has been recognized and honoured in several ways including four honorary doctorates in theology and ecumenical leadership.

### **Reminiscences of E.H. Johnson and the Nigeria History Project**

The committee has chosen a print form for these reminiscences and Dr. Marjorie Ross is working on editing and bringing this project to completion. Dr. Ross will also continue to move the Nigeria History Project forward. This project will capture the views and experiences of the group of young missionaries who were appointed to The Presbyterian Church of Nigeria and worked under the leadership of Dr. Johnson when he was Secretary for Overseas Missions. The cost of these projects is covered by grants from the Charles Johnson Charitable Fund.

### **Possible exchange**

The committee has been looking at a possible exchange between an academic person from Knox College and an academic person from the Middle East, in particular someone from the Mar Elias Education Institution in Israel. However, taking into consideration present circumstances in the Middle East, the committee has deferred pursuing this matter.

### **Administrative matters**

During the past year, the committee has confirmed a new design and producer for the medallion that is presented to the recipient of the E.H. Johnson Award. The first of the new medallions was presented to the 2007 recipient. Our brochures have been updated and we have agreed upon pictures and wording for new display banners. We have reviewed and improved the guidelines the committee uses to select recipients of the E.H. Johnson Award.

### **An Honour and a Death**

The committee is always pleased to learn of the on-going work of any of the recipients of the E.H. Johnson Award. Word has been received that Ms. Karuna Roy, the 2006 recipient, was invited by the World Health Organization to attend the consultation on faith-based partnerships “WHO Planning Consultation: Towards Primary Health Care – Renewing Partnerships with the Faith Based Communities and Services”. This consultation was held in collaboration with the World Council of Churches at WHO Headquarters, Geneva, Switzerland from December 17-18, 2007. Also, during the latter part of 2007, the Church of North India mounted a large HIV/AIDS education project in which Ms. Roy played a key role in both planning and presentation.

In January 2008, the committee was saddened to learn of the death of The Rev. Dr. John A. Johnston. Dr. Johnston was one of the proponents of the establishment of the Dr. E.H. Johnson Memorial Fund and served on the body governing the fund from its establishment until 2005. His wise counsel, enthusiasm and commitment to the purposes of the fund were always greatly appreciated by those who had the privilege of serving with him. Our prayers and thoughts go out to his wife, Heather, and their family.

### **The Johnson Family**

We continue to maintain a connection with the Johnson family, who receive copies of the minutes, and when possible, attend the annual mission luncheon. Their continued interest is valued. We are particularly appreciative to them for grants from the Charles Johnson Charitable Fund for special projects or events. Grants from this fund have been helpful in preserving a record of Dr. E.H. Johnson’s service in the mission enterprise of The Presbyterian Church in Canada.

### **Financial gifts**

The Dr. E.H. Johnson Memorial Fund Committee’s program is sustained by income earned by the fund 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 Dr. E.H. Johnson Memorial Fund in their wills.

### **Committee Members**

The Dr. E.H. Johnson Memorial Fund Committee is composed of the following members: One Year: The Rev. Peter Ruddell (Convener), Ms. Barbara McLean, The Rev. Dr. Kevin Livingston; Two Years: The Rev. Dr. Dorcas Gordon, Ms. Sherma Mitchell, The Rev. Dr. Charles Fensham; Three Years: Ms. Sandra Demson, Ms. Deborah Schlichter, Dr. Marjorie Ross; The Rev. Stephen Kendall, Principal Clerk of the General Assembly, The Rev. Dr. Richard Fee, General Secretary, Life and Mission Agency, and The Rev. Dr. Ron Wallace, Associate Secretary, International Ministries, Life and Mission Agency.

While, for reasons of economy, people are chosen from within a 200 kilometre range of Toronto, we try to seek members who are representative of the whole church. It is worth noting that the present membership of the committee shows an exact gender balance.

The Rev. Peter D. Ruddell  
Convener

The Rev. Dr. Ron Wallace  
Secretary

**JUSTICE MINISTRIES**

Staff	Associate Secretary:	Stephen Allen
	Healing and Reconciliation Animator:	Lori Ransom
	Program Co-ordinator:	Katharine Masterton

**INTRODUCTION**

The challenges of building the Reign of God always lie beyond our grasp. We will fall short. Progress in removing the structures that prevent full human flourishing for all of the human family is slow. But we persevere knowing that God is with us each step of the way.

As a community of the faithful, we are called to seek forgiveness from those we have hurt and to ask for reconciliation. The church has an opportunity to provide moral leadership.

We read in Paul’s letter to the Romans, “Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect” (Romans 12:2). This gift from God allows us to see the world in new ways, to imagine and to build a world where all may enjoy the abundance of God’s creation.

Emidio Campi, a Reformed theologian in a commentary about Calvin’s understanding of the church suggests that “the church can and should influence society as a whole, not to dominate but to serve as innovative ferment”. (“Calvin’s understanding of the church” *Reformed World*, 57 (4), December 2007, p. 301).

**HEALING AND RECONCILIATION**

The Presbyterian Church in Canada’s 1994 Confession to the Aboriginal Peoples included the prayer “that God, who is merciful, will guide us in compassionate ways towards helping [the Aboriginal peoples] to heal.” And, we promised that, “With God’s guidance, our Church will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God’s people.” (A&P 1994, p. 376-77)

The 132nd General Assembly approved the following goals for a Healing and Reconciliation initiative (A&P 2006, p. 212-15):

1. Provide support and/or seed funding for local initiatives.
2. Encourage and support activities for youth.
3. Invite other denominations to engage in a Leaders’ tour or initiative, with reference to the model of Ten Days for Global Justice.
4. Develop and distribute resource materials.
5. Establish and support a local resource team to further healing and reconciliation in the years to come.

The initial one-year contract of the Program Animator for Healing and Reconciliation, Ms. Lori Ransom, has been extended to August 31, 2009. The Animator’s role is to provide leadership to The Presbyterian Church in Canada in pursuing these five goals.

**Project Funding**

The 132nd General Assembly (2006) asked that funding for local initiatives be a first priority for the Healing and Reconciliation program. The criteria for funding, the process for submitting applications, and application deadlines were communicated to synods, presbyteries, the WMS, the AMS and youth leaders in December 2006.

The Healing and Reconciliation Advisory Committee approved 10 projects in 2007 from 14 applications submitted. The total amount approved was \$ 38,350. Following is a summary of the approved projects:

<b>Project Title and Proponent</b>	<b>Amount</b>	<b>Date</b>	<b>Project Status</b>
Christian Elders Program: Ecumenical Chaplaincy, University of Saskatoon	\$ 3,850	April 30	This project will be completed in April or May of 2008.

The Creation of Friendship: Sakimay Tae Kwon Do Club: Rev. J. Kwon, Grenfell, Saskatchewan	\$ 5,000	June 29	Report due March 31, 2008.
Cultural Learning: Saskatoon Native Circle Ministry	\$ 2,000	April 30	Planning for this program continues.
Flying on Your Own: Westwood Church, Winnipeg	\$ 2,000	April 30	This project was successfully completed October 17-19, 2007.
Montreal Presbytery Aboriginal Project 2007-2008: Presbytery of Montreal	\$ 5,000	June 29	The Rev. Stewart Folster visited Montreal February 15-22, 2008. The project continues through 2008.
National Aboriginal Day Celebrations: Richmond Youth Service Agency	\$ 5,000	April 30	This June 21, 2007 event was the first of its kind in Richmond, British Columbia. The success of the 2007 event is leading to plans for a 2008 event.
Walking Together Gathering: Medicine Eagle Retreat Centre: Winnipeg Inner City Missions	\$ 5,000	April 30	This July 31 to August 4, 2007 gathering reflected on the Residential School experiences of Aboriginal people in the Winnipeg area. This event was attended by the Program Animator, Ms. Wilma Welsh, representing the Moderator of the 133rd General Assembly and a member of the Healing and Reconciliation Advisory Committee, and Ms. Lisbeth Duncan, convener of Assembly Council.
Wai Wah Aboriginal Sports and Recreation Project: Hummingbird Ministries	\$ 4,500	April 30	Interim report pending at the time of writing.
Youth Almighty Conference: Edmonton Urban Native Ministry	\$ 5,000	June 29	This event is scheduled for May 2-4, 2008.
Youth Cultural Recovery Project: Hummingbird Ministries	\$ 1,000	April 30	Some funds were used to introduce youth to the cultural and spiritual significance of traditional dance. Interim report pending at time of writing.

A number of these projects are ongoing. Very positive reports have been received from completed projects: the National Aboriginal Day Celebrations (a first for Richmond, British Columbia); the Walking Together Gathering; and the Flying On Your Own event. Aboriginal people, church members, and others in these communities have come together to learn about Aboriginal people, their history and culture, and to explore healing and reconciliation at both personal and community levels.

The leadership shown by The Presbyterian Church in Canada's Native Ministries in developing and submitting projects is commendable. The presbytery-wide initiative and projects from some individual congregations are encouraging. The Healing and Reconciliation Advisory Committee looks forward to seeing more projects from many more congregations and other courts of the church. The committee wishes to emphasize to those who may be considering reaching out to Aboriginal people for the first time that projects do not have to be large in scale. Ideas for projects, both small and large, are available on The Presbyterian Church in Canada's website and from the Healing and Reconciliation Animator.

In 2008, the project application deadlines were January 31, 2008 and April 30, 2008. Four projects were submitted by the first deadline but the committee meeting to review these projects had not taken place when this report was written. A call for 2009 project submissions will be issued in the fall of 2008.

### **Activities for youth**

The Healing and Reconciliation Animator was pleased to accept invitations to two youth and young adult events organized by the Synod of Alberta and the Northwest and the Presbytery of Central Alberta in November 2007. These took place at Camp Kannawin and were well attended.

Six of the ten Healing and Reconciliation projects approved in 2007 directly involve young people: Christian Elders Program, The Creation of Friendship, Wai Wah Aboriginal Sport and Recreation Project, Youth Almighty Conference, and the Youth Cultural Recovery Project.

### **Speaking engagements and use of resources**

Since her appointment, the Animator has spoken at events in British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Quebec and Nova Scotia to synods, presbyteries, presbyterials and other WMS meetings, an AMS meeting, a Sunday School, and youth groups. She has preached in a number of congregations in Ontario, and has made presentations to a few congregations in other parts of the country. She looks forward to receiving more invitations to visit members of the church throughout Canada.

The Animator participated in National Healing and Reconciliation Day celebrations, as a member of the steering committee for the national launch held in Toronto on May 26, 2007. This was a one-day gathering at the Native Canadian Centre of Toronto attended by approximately 70 people.

Congregations were invited through PCConnect to send information to Justice Ministries about how they were using the healing and reconciliation resources, and/or observing Healing and Reconciliation Sunday, Aboriginal Day Sunday, or otherwise engaging in reflection on Aboriginal issues. Two such reports were received. Other information received anecdotally, and information on sales of the bulletin inserts, suggests a number of congregations took steps to consider these issues in 2007. The bulletin inserts and other liturgical resources on the theme of healing and reconciliation with Aboriginal people remain available through the Book Room and Justice Ministries.

### **Development of local leaders**

Justice Ministries continues to seek individuals who would be interested in receiving training to become local leaders. The mandate for the Healing and Reconciliation program entails the development of local leaders who can further the work of relationship building between Aboriginal and non-Aboriginal people after the Animator's appointment concludes. Justice Ministries has set aside dates for one and a half day training session in 2008, and encourages interested people to contact the Program Animator.

### **The Leaders Tour and Other Ecumenical Activity**

The national leaders of the Assembly of First Nations, The Anglican Church of Canada, The United Church of Canada, and The Presbyterian Church in Canada, along with representatives of the Roman Catholic Church, have committed themselves to highlighting the need for healing and reconciliation between Aboriginal and non-Aboriginal people. The leaders took part in events in Ottawa, Vancouver, Saskatoon and Winnipeg in the period March 2-10, 2008.

The Aboriginal community and the Government of Canada have commended the churches for their initiative in carrying out this tour to pave the way for the Truth and Reconciliation Commission. Vital to healing and reconciliation is the engagement of all Canadians in the process of examining the legacy of residential schools and remembering the children: those who attended residential schools, the children and grandchildren of residential school survivors, and all the children of Canada who will learn from what all of us do today to support the historic work of Canada's Truth and Reconciliation Commission.

An estimated 1,500 Canadians attended the four Leaders' Tour events. Residential School Survivors were honoured guests. Survivors spoke, alongside the leaders, at each event. Among them was Ted Quewezance, the Executive Director of the National Residential Schools Survivors Society, who accompanied the leaders on the entire tour. His testimony was powerful. He spoke of the little boy inside him, the boy that had been abused at residential school. He spoke of the abuse and pain suffered by his family; he cried tears each time he spoke. Mr. Quewezance noted that at first, he had been uncertain about the tour. He listened carefully at the first event in Ottawa. He was moved by the sincerity of the church leaders as they spoke, and he became a strong advocate for the tour. At later events, he spoke graciously and generously of the work the church leaders are doing to take responsibility for healing and reconciliation and he concluded his remarks with heartfelt hugs for each leader. The tour had a profound effect on each of the leaders, all of whom commented on how deeply and personally they had been changed by the process, and how taking part in the events had deepened their commitment to follow-up and pursue the work of healing and reconciliation.

The events received strong media coverage. The Aboriginal and church leaders conducted many interviews, including a half-hour radio program in Winnipeg, and at a press conference on Parliament Hill, where they were honoured by a standing ovation in the House of Commons. The response from the public to each event was emotional and powerfully encouraging. Several events went well over their allotted time, as speakers were moved to say a great deal from the heart, yet in each case, almost all of those gathered, stayed to listen, even the many who had to stand for the events, given the unexpectedly large crowds. The tour was affirmed in many other ways: staff of the Truth and Reconciliation Commission were effusive in their praise, the National Chief of the Assembly of First Nations, Phil Fontaine, spoke powerfully at the first event of the importance of this work, as did other regional chiefs, including Shawn Atleo, Regional Chief of the Assembly of First Nations for British Columbia, who told the Vancouver audience he will tell his grandmother that "our prayers are being answered."

Even so, it was most fitting that at the concluding event in Winnipeg, those in attendance were reminded of the truth of the leaders' words that the journey will yet be long and painful. Two Aboriginal women, survivors of residential schools, were moved to speak up at the Winnipeg event, to express their pain. One spoke of her disbelief in the leaders' words of apology. The leaders' tour was a step on our journey. The fifteen hundred people who attended the four events, were called to reflect on the role they must play to contribute to the establishment of right relationships among neighbours in Canada. We have much yet to do to arrive at the truth of our history and to achieve long-lasting healing and reconciliation.

On June 21, 2007, the Canadian churches observed a milestone in their work in support of Aboriginal rights. At a joint meeting of the Anglican Church of Canada's General Synod and the Evangelical Lutheran Church in Canada's National Convention in Winnipeg, the churches participated in a ceremony to re-commit themselves to supporting Aboriginal people in achieving full recognition of their rights. This was a re-commitment to the pastoral statement of February 1987 called *A New Covenant*. The Moderator of the 133rd General Assembly, The Rev. Dr. J. H. (Hans) Kouwenberg, and the Healing and Reconciliation Animator, Lori Ransom, represented The Presbyterian Church in Canada at the ceremony, and at the subsequent press conference. Copies of the re-commitment document are available from Justice Ministries.

The Animator attends meetings of the Roundtable on Truth-Sharing, Healing and Reconciliation: a group of Aboriginal and ecumenical partners who are working together to provide advice to the Truth and Reconciliation Commission pursuant to a Memorandum of Understanding. The Animator also attends meetings of the Ecumenical Working Group on Residential Schools (EWGRS), which is convened by The Rev. Stephen Kendall. The group meets regularly to discuss implementation of all aspects of the Indian Residential Schools Settlement Agreement, and the churches' approach to dealing with the federal government on issues that arise.

### **National Healing and Reconciliation Advisory Committee**

The Rev. Soo Jin Chung, Ms. Christine Fraser, Ms. Vivian Ketchum, The Rev. Yeon Wha Kim, The Rev. Dr. Alan McPherson, Mr. David Phillips, The Rev. Susan Samuel, The Rev. Kenneth Stright, Ms. Wilma Welsh, Mr. Stephen Allen (ex-officio) and The Rev. Dr. Richard Fee (ex-officio).

The Animator wishes to acknowledge support from the Justice Ministries Advisory Committee whose meetings she attends, and from whom she receives much advice and encouragement.

## **ECUMENICAL PROGRAMS**

### **KAIROS: Canadian Ecumenical Justice Initiatives**

KAIROS unites churches and religious organizations in a faithful ecumenical response to “do justice and to love kindness and to walk humbly with your God” (Micah 6:8). KAIROS was established in 2001 and is made up of representatives of 11 denominations, church development agencies and religious communities. Mr. Stephen Allen currently represents PWS&D on KAIROS’ Board of Directors. Justice Ministries has staff and volunteers serving on several program committees. The report of these program committees follows. Information on KAIROS and its resources can be found online at [www.kairoscanada.org](http://www.kairoscanada.org).

#### **1. Canadian Social Development Program**

KAIROS and its members were involved in the Week to End Poverty, October 14th-21st focusing on both Canada and the global South. The Ecumenical Advocacy Alliance (EAA) coordinated this program internationally. Resources will be available from Justice Ministries for the Week to End Poverty in October 2008.

KAIROS and its members co-operated with provincial and national coalitions in meetings with all of the federal parties in an effort to secure their commitment to adopting poverty reduction plans with specific targets and timelines. The 133rd General Assembly approved a report and recommendations from Justice Ministries on tackling poverty and the growing gap between rich and poor in Canada.

In October 2007, the Government of Ontario promised to develop a comprehensive poverty reduction strategy within twelve months. The governments of Manitoba, Newfoundland & Labrador, Nova Scotia and Prince Edward Island have made similar commitments. If elected, the federal Liberal Party of Canada has made a commitment to a program that would reduce the number of Canadians living below the poverty line by 30% over five years, and child poverty by 50% over the same period of time. The NDP and the Green Party both support poverty reduction programs.

Progress in tackling poverty in Canada is slow and gradual, but the churches are contributing to this issue and it is receiving more prominence amongst our elected officials and in the public square.

With support from Human Resources Canada and the Metcalf Foundation, KAIROS staff initiated a project that involved eighty low income individuals in Victoria, Toronto, Montreal and Charlottetown meeting with congregations in these cities. In Toronto, Rosedale and Malvern Presbyterian Churches have been involved in this project.

The KAIROS Anti-Poverty Fund (KAPF) program has disbursed \$133,400 in grants to 56 community organizations across Canada. These grants were tangible ways to support low-income groups and complement the church’s outreach programs in both rural and urban communities. The Presbyterian Church in Canada has representatives on KAPF groups in Alberta, Newfoundland & Labrador and Prince Edward Island. Representatives are needed for other provinces and interested members of the church are invited to contact Justice Ministries for further information.

Mr. Stephen Allen represents The Presbyterian Church in Canada on the Canadian Social Development Program Committee and co-chairs the committee.

#### **2. Ecological Justice Program**

The Ecological Justice Program Committee (EJPC) concerns itself with the whole earth as an integral part of God’s wondrous creation. “Eco” means “life”. The EJPC envisions a world where the well-being of humans and all other living creatures is supported and maintained in harmonious balance.

The program priorities continue to be climate change, water and energy. Worship and study resources are available for these issues which link well with the 2006 Presbyterian themes of

Sabbath and sacred creation (see “Joining the Dance” resource, still available in the Book Room).

### Climate Change

Global negotiations regarding national commitments in the post-Kyoto era (after 2012) were discussed in Bali, Indonesia in December, 2007. KAIROS attended these negotiations as observers with the World Council of Churches’ delegation.

The need for the presence of the ecumenical community at the discussions was reinforced in 2007 with the release of the Fourth Assessment (Climate Change 2007) of the Intergovernmental Panel on Climate Change (IPCC) – the United Nations based science body focused on bringing together scientific knowledge on climate change from around the world. A copy of the *Summary for Policymakers of the IPCC 4th Assessment Synthesis Report* is available online at [www.ipcc.ch](http://www.ipcc.ch).

**Recommendation No. 11** (adopted, p. 41)

That the Moderator of the 134th General Assembly write to the Prime Minister of Canada and the Ministers of Environment and Natural Resources Canada encouraging the Government of Canada to recommit to meeting Canada’s obligations under Kyoto, and to take a leadership role in post-Kyoto negotiations.

### Water

The KAIROS campaign *Water: A Sacred Gift* concluded in 2007. For more information on this campaign, please see the Education and Animation Program report, below. KAIROS continued to support the United Nations campaign, *International Decade for Action: Water for Life 2005-2015*. Discussion focused on water as both a gift and a right, and that right is to be extended to beyond just “human” rights. Bulk water should not be a commodity or a tradeable good (A&P 2005, p. 294-307).

### Energy

Energy efficiency in religious buildings continues to be a major interest among KAIROS’ members. KAIROS resources on improving the energy efficiency of religious buildings can be found on the KAIROS website (also see A&P 2007, p. 325-26). The Anglican Church of Canada has published *Just Living: A Resource for Parishes Committing to Justice for our Earth Household* ([www.anglican.ca/ecojustice/resources](http://www.anglican.ca/ecojustice/resources)).

### Theological Reflection Paper

The new EJPC Program Co-ordinator will prepare a theological paper for the *Re-energize...Time For a Carbon Sabbath* campaign.

Ms. Joan Masterton represents The Presbyterian Church in Canada on the Ecological Justice Program Committee.

### 3. Education and Animation Program

Presbyterians attended four KAIROS regional meetings in September and October of 2007 and the annual meeting of the Réseau Oecuménique Justice et Paix, KAIROS’ francophone partner in Quebec. Twenty-one Presbyterians attended regional meetings, a significant increase over 2006. The Justice Ministries Program Co-ordinator attended the Great Lakes-St Lawrence and Atlantic regional meetings.

The meetings introduced the new three-year campaign *Re-energize...Time For A Carbon Sabbath*. The campaign focuses on the effects the fossil fuel industry has on people and the environment. KAIROS produced a background document entitled *Re-energizing the Future: Faith and Justice in a Post-Petroleum World*. This document is on KAIROS’ website. Resources include activities for youth, congregations and communities that focus on energy consumption and practical ways to reduce our ecological footprint. Worship resources are available. These resources are available on a special website KAIROS has developed: [www.re-energize.ca](http://www.re-energize.ca), and in print from Justice Ministries.

The campaign will encourage the Government of Canada to review how domestic and international policies supporting the fossil fuel industry contribute to ecological destruction, human rights abuses, and conflict around the world.

**Recommendation No. 12** (adopted, p. 41)

That courts and groups of the church be encouraged to become involved in the *Re-energize...Time For A Carbon Sabbath* campaign.

The two-year campaign *Water: A Sacred Gift* (2005-2006) and *Water: Life Before Profit!* (2006-2007) ended in the spring of 2007. Presbyterians participated in this initiative which resulted in over 285,000 Canadians sending postcards to the Prime Minister recommending that access to water be a basic human right. There were activities by individuals, congregations and WMS and AMS groups in 29 presbyteries in the second year of this campaign.

Presbyterians are involved in both local and regional KAIROS groups across Canada.

Ms. Katharine Masterton represents The Presbyterian Church in Canada on the Education and Animation Program Committee.

#### 4. Global Economic Justice Program

KAIROS is working towards increased program integration and an augmented presence of marginalized voices in its four areas of work: poverty, energy and climate change, human rights and trade.

##### Corporate Social Accountability

The federal government hosted a series of roundtables on Canadian mining activities overseas. KAIROS participated in the roundtables. The National Roundtables on Corporate Social Responsibility, established by the federal government submitted its report in March 2007. The federal government has not yet responded to the report.

Members of KAIROS are invited to become signatories of the Carbon Disclosure Project. Background information on the Carbon Disclosure Project and a recommendation to General Assembly is provided later in this report.

##### Trade Agreements

Negotiations for a Canada-Colombia Free-Trade Agreement were launched in the summer of 2007. Regrettably, the federal government does not view the serious human rights situation in Colombia as an impediment to securing an agreement with the Government of Colombia.

Ms. Karri Munn-Venn represents The Presbyterian Church in Canada on the Global Economic Justice Program Committee.

#### **Canadian Council of Churches: Commission on Justice and Peace**

Mr. Stephen Allen and Ms. Sandra Demson represent The Presbyterian Church in Canada on the Commission on Justice and Peace.

##### Biotechnology Reference Group

In December 2007, representatives from denominations, ecumenical councils, an ecumenical disability organization, scientists, environmental groups and farmers' associations met in Johannesburg, South Africa to learn about new genetic technologies and reflect on the theological and ethical dimensions of these technologies.

Participants gained an appreciation that there is no uniform impact of new genetic technologies. The consultation provided an opportunity for participants to share observations and issues unique to their country or region. Some of the participants' observations are shared in this report.

Participants learned that a growing number of peasant farmers in Mexico are dealing with corn contaminated by genetically engineered corn from the United States. Mexico is a centre of corn biodiversity. Participants learned that ethical guidelines governing clinical drug trials are less rigorous in poor communities in the global South than is generally the case in the global North.

Participants acknowledged that breakthroughs in genetic technologies tend to benefit countries and citizens in the global North – the benefits are not equitably shared.

Participants also heard that potential enhancement therapies and dreams by trans-humanists of seeking the perfection of human beings is not only deeply troubling for people with disabilities but for all people.

The consultation challenged the global church to deepen its understanding of genetic technologies and to engage as an ecumenical family locally, nationally and globally. Various networks emerged from the consultation to collaborate on issues and share resources.

The consultation was hosted by the South African Council of Churches. Planning was done by the Canadian Council of Churches, the National Council of Churches in Christ USA, the South African Council of Churches and the World Council of Churches. Copies of the aide memoire and presentations are available from Justice Ministries. Mr. Stephen Allen co-chaired the consultation.

Mr. Stephen Allen and The Rev. George Tattrie represent The Presbyterian Church in Canada on the Canadian Council of Churches' Biotechnology Reference Group.

#### Canadian Ecumenical Anti-Racism Network (CEARN)

The Canadian Ecumenical Anti-Racism Network is an expression of Canadian churches working together to support anti-racism programs in member churches. 2008 resources were prepared for the International Day for the Elimination of Racial Discrimination (March 21). Racial justice resources may be found on the Canadian Council of Churches website: [www.ccc-cce.ca/english/justice/racism.htm](http://www.ccc-cce.ca/english/justice/racism.htm).

#### Ecumenical Health Care Network (EHCN)

The Ecumenical Health Care Network, a project of the Canadian Council of Churches, published a small book entitled *A Health Care Covenant*. This resource is available from Justice Ministries. A delegation from the EHCN met with the federal Minister of Health, The Hon. Tony Clement and officials from Health Canada in October, 2007. This was an opportunity to introduce the Minister to the Canadian Council of Churches and its views on Medicare.

Mr. Stephen Allen and Mr. Jim Armstrong represent The Presbyterian Church in Canada on the Ecumenical Health Care Network.

#### **Church Council on Justice and Corrections (CCJC)**

The CCJC reflects on crime policy and its effectiveness in building safer communities and works to build public awareness on Restorative Justice. The CCJC commissioned the talking Justice Quilt as a resource to accomplish part of this work. The quilt is made up of 40 patches, produced by both victims and offenders. Each patch shares an audio presentation of a personal story from the patch-maker.

In October 2007 the Canadian government introduced the Tackling Violent Crime Act (Bill C-2) in the House of Commons. This Bill includes changes to increase mandatory minimum sentences and harsher penalties for gun crimes. The CCJC submitted a commentary on the Bill to the Legislative Committee on Bill C-2. The CCJC also reviewed proposed legislation to amend the Youth Criminal Justice Act (YCJA) which would allow judges to detain young offenders before trial should they be considered as posing a risk to public safety.

The CCJC produced materials for use in churches during Restorative Justice Week in November, 2007. More information about the work of the CCJC can be found online at [www.ccjc.ca](http://www.ccjc.ca).

Currently the position of Presbyterian representative to the Church Council on Justice and Corrections is vacant. Mr. Stephen Allen acts as the liaison for the denomination.

#### **PEACE AND HUMAN SECURITY INTERNSHIP PROGRAM**

Justice Ministries, in partnership with Project Ploughshares, initiated the Peace and Human Security Internship Program. This program is open to adherents and members of The Presbyterian Church in Canada who are recent graduates in international affairs or a related field. This is a three year program. The first intern, Adam Parsons, began in September 2007

and completed his internship in May 2008. The second intern will begin in September 2008. The program is an opportunity for a young Presbyterian to learn about human security issues and to work in an ecumenical setting. The program is made possible through undesignated bequests.

### **ETHNIC AND RACIAL DIVERSITY**

Justice Ministries hosted a forum for ethnic and racial minority persons in The Presbyterian Church in Canada, April 4-6, 2008, at Crieff Hills. The forum featured two guest speakers, The Rev. Paulette Brown, a doctoral candidate at Knox College and a former minister at University Church and Mr. Steve Kabetu, Race Relations Co-ordinator with the Christian Reformed Church in North America. The forum was an occasion to worship, to share stories and experiences of being an ethnic and racial minority in the church. The idea for such a forum emerged in consultations Justice Ministries held in responding to Overture No. 34, 2001.

Members of the planning team for the forum included: Ms. Adele Halliday, a member of Beaches Church, Presbytery of East Toronto, The Rev. Paul Kang, minister at St. Andrew's Humber Heights Church, Presbytery of West Toronto, The Rev. Elias Morales, minister at North Park Church, Presbytery of West Toronto, Mrs. Grace Thornley-Brown, a member of Knox, Crescent, Kensington and First Church, Presbytery of Montreal, Ms. Katharine Masterton and Mr. Stephen Allen, Justice Ministries.

### **MISSION TOUR**

The Associate Secretary for Justice Ministries led a group of Presbyterians on a mission tour to the Mexican and US border regions in October 2007 to learn about and meet with migrants. The visit was hosted by Borderlinks. Members of the delegation have preached, led workshops and written articles on their experience. Another mission tour with Borderlinks is planned for November 9-15, 2008. Contact Justice Ministries or the Mission Interpretation Office for more information.

### **CARBON DISCLOSURE PROJECT**

“God saw everything that he had made, and indeed, it was very good.”  
(Genesis 1:31a)

“O Lord, our Sovereign, how majestic is your name in all the earth!”  
(Psalm 8:1-2)

Recommendation No. 4 in the Ecumenical and Interfaith Relations Committee's report to the 133rd General Assembly, stated “That the implications of the document [Covenanting for Justice in the Economy and the Earth] with respect to economics and investments be seriously examined, particularly as they relate to global ecological and economic contexts and our theology” (A&P 2007, p. 263, 20). The recommendation was approved by General Assembly.

There are various initiatives being taken at global and national levels to address greenhouse gas emissions and climate change. Some of these initiatives are of a legislative nature, others are voluntary.

There are activities that may be taken by congregations and by members of the church. KAIROS' campaign program this year, *Re-energize...Time For a Carbon Sabbath*, offers many options for individuals and congregations. See the KAIROS section of the report for details on this campaign (p. 323-25).

One way for the church to respond to Rec. No. 4 is to become a signatory to the Carbon Disclosure Project (CDP). The CDP is the world's largest investor coalition representing over \$41 trillion in assets with partners in 14 countries, including Canada. It is an independent, not-for-profit organization. There are close to 300 institutional investors around the world that are signatories to the CDP. The Canadian Secretariat is the Conference Board of Canada.

The CDP seeks full disclosure from corporations about the opportunities and risks they face due to climate change. Publishing the results of the responses is intended to profile for shareholders and the public how corporations are responding to or not responding to the opportunities and the risks posed by climate change.

Each year, the CDP sends questionnaires to 200 of Canada's largest corporations by market capitalization asking how the corporation is managing the opportunities and risks posed by climate change.

The results of the responses are published. In the 2007 Canadian report (published in October), 88 out of 200 corporations that received the questionnaire provided details of how they are tackling climate change; in 2006, 78 corporations responded to the questionnaire.

Some of the highlights of the responses are worth noting: 88% of the corporations that responded to the questionnaire indicated that climate change presents business risks, while 86% saw opportunities (new technologies, etc.). Vital financial data requested in the questionnaire (abatement costs, contingent emissions liabilities and revenue projections) continue to be largely absent in the questionnaire responses from corporations. Only 10% of the corporations that responded to the survey have undertaken a climate change risk assessment. Increasingly, climate change is being viewed as a strategic and operational issue warranting oversight by the boards of directors of corporations.

There is no cost to becoming a signatory to the Carbon Disclosure Project. The Presbyterian Church in Canada would join the Canada Pension Plan, Royal Bank of Canada, the Evangelical Lutheran Church in Canada's Pension Plan, the Daly Foundation (Sisters of Service), the Canadian Friends Service Committee, the United Church of Canada and Meritas Mutual Funds (Mennonite), amongst others.

Signatories are expected to state the institution's total assets under management and would be listed on the CDP's press release when its annual report is released.

The CDP does not have the authority to make other statements on behalf of its signatories. Becoming a signatory to the Carbon Disclosure Project is an opportunity for The Presbyterian Church in Canada to use its investments in a global effort to address climate change. Should the General Assembly approve the following recommendation, Justice Ministries would assist the General Assembly Office in communicating the decision to the Conference Board of Canada.

**Recommendation No. 13** (adopted, p. 41)

That The Presbyterian Church in Canada become a signatory to the Carbon Disclosure Project.

**JOHN CALVIN AND PUBLIC JUSTICE** (A&P 2007, p. 23)

**Introduction**

John Calvin's anniversary will be celebrated by members of the Reformed family of churches around the world. Justice Ministries will draw the church's attention to ways that the church can celebrate and act in ways that are faithful to Calvin's theology of justice, a theology deeply rooted in scripture.

The section that follows introduces us to Calvin's biblically based vision of justice. Justice Ministries would like to thank The Rev. Dr. Charles Fensham for writing this section.

**John Calvin's Vision of the Lord's Table of Justice**

In 2009 we are celebrating the 500th birthday of the Reformer John Calvin. Calvin is in many ways the spiritual father of Presbyterians through his pivotal influence on John Knox. Calvin is one of the foremost founding theologians of the Reformed tradition. His most famous publication is called *The Institutes of the Christian Religion*.

In 2007 the General Assembly asked Justice Ministries to develop some resources based on Calvin's important teaching about justice. At that same General Assembly, the Accra Statement of the World Alliance of Reformed Churches was endorsed. In this statement the Reformed churches in the global South, including Africa, call on churches in the global North for action for economic justice for them as they suffer in poverty and exploitation. Some people questioned some of the detail and analysis of the Accra Statement, but the Assembly recognized the cry of anguish and hunger as our fellow Christians call on their brothers and sisters in the global North to show that we care about their suffering.

Surprisingly, there is a clear link between the call of the Accra Statement and the teaching of John Calvin. This link takes us right to the communion table. Holy Communion was extremely important to Calvin. He longed to have the churches in his city, Geneva, celebrate communion every Sunday. Besides developing an insightful view of Christ's presence in Holy Communion, he also developed a profound understanding of the challenge of justice and mutual accountability that we experience as we share in Holy Communion. In the *Institutes* Calvin has this to say about accountability:

We shall have profited admirably in the sacrament, if the thought shall have been impressed and engraven on our minds, that none of our brethren is hurt, despised, rejected, injured, or in any way offended, without our, at the same time, hurting, despising, and injuring Christ; that we cannot have dissension with our brethren, without at the same time dissenting from Christ; that we cannot love Christ without loving our brethren; that the same care we take of our own body we ought to take of that of our brethren, who are members of our body; that as no part of our body suffers pain without extending to the other parts, so every evil which our brother suffers ought to excite our compassion. (*Institutes* IV.17.38)

Of course Calvin wrote before the days of inclusive language, but by “brethren” we can read the community of faith. Calvin deftly combines Paul's statement in 1 Corinthians 10 and 12 which liken the church members to parts of a body and calls us one body at the table, and with Matthew 25 where we are described meeting God in our neighbours who are hungry, naked or suffering. Today we realise that our community of faith, our sisters and brothers, include all those Christians around the globe who gather around the Lord's Table. We are most aware of this on World Wide Communion Sunday, the first Sunday in October. On that day we think consciously of those Christians far removed from us with whom we share the fellowship of the Lord's Table.

However, if we take Calvin seriously, we are challenged with their suffering every time we face each other and the Lord's Table. Just because we cannot see the hungry children or destitute parents, just because we cannot see the inadequate hospital facilities or the hopelessness of working 12 hour days without earning enough for food for their family, does not mean that we are not called to account at the Lord's Table. However, this is not in the first place an invitation to guilt, rather, it is a call to enter God's grace offered at the table by concrete action. At the table we can remember to do something about the suffering of others and the inequity of the global market economy. At the table we are invited to use exactly the kind of resources that Justice Ministries are drawing our attention to. There are many things we can do. We can make a difference. As we read through these resources and see how much we can do as local congregations, let us remember the story Jesus told about the nature of the kingdom of God:

Then the King will say to the people on his right, ‘Come, you that are blessed by my Father! Come and possess the kingdom which has been prepared for you ever since the creation of the world. I was hungry and you fed me, thirsty and you gave me a drink; I was a stranger and you received me in your homes, naked and you clothed me; I was sick and you took care of me, in prison and you visited me.’ The righteous will then answer him, ‘When, Lord, did we ever see you hungry and feed you, or thirsty and give you a drink? When did we ever see you a stranger and welcome you in our homes, or naked and clothe you? When did we ever see you sick or in prison, and visit you?’ The King will reply, ‘I tell you, whenever you did this for one of the least important of these followers of mine, you did it for me!’

(Matthew 25:34-40)

### **Marking Calvin's 500th Anniversary**

The 133rd (2007) General Assembly approved the following motion: “That the Committee on History be asked to discern an effective way to mark the 500th Anniversary of Calvin's birth and that Justice Ministries be asked to discern an effective way to act on the concerns of justice that have been expressed by the Ecumenical and Interfaith Relations Committee” (A&P 2007, p. 23).

Justice Ministries' contribution to Calvin's anniversary will invite the courts of The Presbyterian Church in Canada to participate in activities that honour Calvin's legacy. Justice Ministries will

provide resources and support for the suggestions listed below. Justice Ministries welcomes opportunities to co-operate with committees in the church that are developing proposals as well.

### **All are Welcome to the Lord's Table**

In the Lord's prayer we ask: "Give us our daily bread."

Congregations may wish to review a report on poverty in Canada prepared by Justice Ministries and approved by the 133rd General Assembly. The report, *Building The Common Good – Reaching Out To Our Neighbours* is in the A&P 2007, from pages 329-36. Congregations are invited to share with Justice Ministries stories of their activities. World Food Day is October 16th. Offer thanksgiving for God's abundance. Learn about hunger in your community and how your congregation might respond. Participate in the International Day to Eliminate Poverty, October 17th. A resource will be prepared by KAIROS and made available in September. Activities will be marked in countries around the world the week of October 12th. Communicate your actions to members of your municipal and provincial government. Justice Ministries has template letters for each province.

### **Caring for God's Creation**

The earth is the Lord's and all that is in it... (Psalm 24:1)

We can act individually, with our families, in our congregation or in our communities to reduce our ecological footprint by becoming involved in KAIROS' *Re-energize...Time For a Carbon Sabbath*. Resources and ideas for young and old can be found at [www.re-energize.org](http://www.re-energize.org) and are available from Justice Ministries. Hold a 100 mile dinner by serving food grown within 100 miles of your home. Offer special prayers on April 22nd, Earth Day. Consider ways your congregation can reduce its energy consumption in church buildings, and ways your family can reduce its energy consumption at home.

Care for creation is expressed in the Accra Statement approved by the 24th General Council of the World Alliance of Reformed Churches (WARC). The Accra Statement was endorsed by the 133rd General Assembly (A&P 2005, p. 282-86).

### **Healing and Reconciliation**

So if anyone is in Christ, there is a new creation: everything old has passed away; see everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. (2 Corinthians 5:17-20)

Pray for healing and reconciliation between Aboriginal and non-Aboriginal Canadians. Become involved in the Healing and Reconciliation Program. Learn about Aboriginal issues; contact an Aboriginal organization in your community and invite a representative to speak to your presbytery, congregation, presbyterial or youth group. Participate in Healing and Reconciliation Sunday or National Aboriginal Sunday. Pray for the Truth and Reconciliation Commission. If there are Truth and Reconciliation events occurring in your community, consider attending one. The Program Animator for Healing and Reconciliation can provide support and resources. Seed funding for local healing and reconciliation initiatives is available. Consider how you might begin building new relationships with Aboriginal people. Read a part of the Pastoral Statement *A New Covenant: Towards the Constitutional Recognition and Protection of Aboriginal Self-Government in Canada* on Healing and Reconciliation Sunday (May 24, 2009) or on National Aboriginal Day (June 21, 2009).

### **Welcome the Stranger**

Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. (Hebrew 13:2)

I was a stranger and you welcomed me. (Matthew 25:35)

Welcome the stranger. December 18th is International Migrants' Day. Pray for the safety of migrants around the world. If there are organizations assisting migrants in your community,

invite a speaker to your congregation. Members of The Presbyterian Church in Canada have participated on migrant mission study trips to the United States and Mexico border regions in 2005, 2006 and 2007. The Mission Interpretation Office maintains a network of speakers, including participants from the migrant mission study trips, and may facilitate linking congregations and speakers.

### **The Reformed Family – A Global Church**

And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. (Acts 2:2-4)

Three quarters of the denominations in the World Alliance of Reformed Churches are in the global South. To learn more about what Calvin's 500th Anniversary means for the Reformed family in the global South, Justice Ministries and International Ministries are planning to invite a partner from the Reformed community in the global South to do a speaking tour in Canada in 2009.

### **The Bible and Globalization**

The Spirit of the Lord is upon me,  
because he has anointed me  
to bring good news to the poor.  
He has sent me to proclaim release to the captives  
and recovery of sight to the blind,  
to let the oppressed go free,  
to proclaim the year of the Lord's favour. (Luke 4:18-19)

For courts of the church interested in delving into the theological dimensions of the global market economy, the study guide produced by the Committee on Church Doctrine is highly recommended: *Wisely and Fairly For the Good of All: The Reign of God and the Global Market Economy, a Study Guide*. This resource is available on the church's website.

#### **Recommendation No. 14** (adopted, p. 42)

That this report be the response to Rec. No. 5, as amended, in the Ecumenical and Interfaith Relations Committee's report to the 133rd General Assembly.

### **COMMUNICATIONS**

Justice Ministries communicates with congregations and the courts of the church through regular submissions to PCConnect, Mission Capsules and Prayer Partnerships. Justice Ministries produces one bulletin cover and a semi-annual newsletter, *In Our Small Corner*. Approximately 650 individuals and congregations subscribe to *In Our Small Corner*. The spring 2008 edition of the newsletter was the first edition to be circulated electronically. Justice Ministries thanks everyone who facilitated the transition to electronic distribution. A limited number of paper copies of the newsletter are still available for those who prefer hard copies. Justice Ministries maintains a small but faithful urgent action network.

Justice Ministries staff preached and led workshops across the church. Invitations are most welcome.

The Social Action Handbook was revised to 2007. It is available on cd-rom and can be viewed or downloaded on-line. Over 250 copies of the 2007 cd-rom were ordered. A new version will be available in September 2008. For the most effective use, congregations are encouraged to obtain the cd-rom as index connections work best in this format. Congregations are entitled to one free cd-rom.

Many of Justice Ministries' reports, resources and letters to governments are available on the website: [www.presbyterian.ca/justice](http://www.presbyterian.ca/justice). The Program Co-ordinator is happy to answer questions about or provide copies of Justice Ministries' resources.

**Justice Ministries Advisory Committee**

Ms. Marlene Buwalda-Liao, Ms. June Campbell, Mr. Ron Dancey, The Rev. Mark Gedcke, Ms. Adele Halliday (Convener), Mr. Peter Houghton, Dr. Nam Soon Song, The Rev. Robert Royal.

**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. In the fall of 2008, a third pilot will be held designed for newly retired and soon-to-be-retiring ministers.

**RESEARCH**

Current study topics include articulating a theology of ordination, establishing standards for lay missionaries (A&P 2004, p. 405-6), the development of standards and pay scales for lay staff (Overture No. 23, 2002, and Overture No. 1, 2005), the recognition or endorsement of lay persons in specialized ministries (Overture No. 23, 2000), ordination to camping ministries (Overtures Nos. 13 and 14, 2004), revisions to the Book of Forms re institutional chaplains or pastoral counsellors (Overture No. 24, 1997), policy and procedures for multi-minister teams and for calling ministers in multi-minister congregations (Directive No. 15 of Special Commission for Appeal No. 7, 1997), reviewing Education and Reception regulations (Overture No. 15, 2005), forecasting ministry needs, 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 or chaplains to theological students at guidance conferences.

## **PREPARATION FOR MINISTRY**

### **Guidance conferences**

In 2007, guidance conferences were held at Crieff Hills Community, Puslinch, Ontario, in April and August.

31 candidates were recommended for certification.

1 was not recommended for certification at this time.

1 was not recommended for certification at this time with additional comments.

Two conferences are planned this year: one in each of April and August at Crieff Hills.

### **Bursary list 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 list of bursaries on the internet. Any bursaries that were not exclusive to ministry candidates within a specific congregation were entered into the list. The bursary list can be accessed through the church's website – [www.presbyterian.ca](http://www.presbyterian.ca), under resources. If new bursaries are established or already established bursaries were missed when the list was set up, synods, presbyteries or congregations can submit the information (i.e. contact person, deadline, application, restrictions) to Ministry and Church Vocations ([slang@presbyterian.ca](mailto:slang@presbyterian.ca)).

### **Leading with Care Policy and the candidacy process**

The Leading with Care Policy was adopted in 2005 (A&P 2005, p. 369). It requires that a police records check be done for ministers at the time of a new call or change of position and/or every five years. There was no reference made to candidates for ministry in the policy. At last year's General Assembly procedures were adopted to incorporate the Leading with Care Policy into the candidacy process. Besides obtaining a volunteer screening check every five years, in the interim period, candidates are to provide, annually, to their certifying presbytery a signed update statement indicating that s/he has not committed any crime since the volunteer screening check was issued. Ministry and Church Vocations is preparing an update statement for use by candidates.

### **OVERTURE NO. 8, 2007 (A&P 2007, p. 521)**

#### **Re: Establishing a committee with responsibility for recruitment in ministry**

Overture No. 8, 2007, submitted by the Presbytery of Winnipeg and assigned to the Life and Mission Agency (Ministry and Church Vocations), focuses on the church's need to recruit candidates for ministry. It states that the mission and growth of any Christian denomination depend on an adequate number of candidates who are well trained for the Christian ministry. It notes that in past years the General Assembly had the practice of designating one Sunday per year as "Students and Colleges Sunday" to underline the church's continual need for young men and women to volunteer for the work of the ministry, and affirms theologically such an emphasis on the Christian ministry as the gift of God to the church. Citing an apparent serious shortage of ministers in relation to the number of pulpit vacancies and an apparent lack of any particular board or committee of the church to address this urgent concern, the overture requests the appointment of such a committee.

Consultation at the General Assembly with commissioners from the authoring presbytery provided useful background. The overture was written amid anxiety about how quickly the two congregations in the presbytery that were seeking a minister would be successful, and, in that context, accepted by the presbytery without much discussion. In hindsight, the commissioners noted correctly that the overture, while helpfully drawing attention to some important issues, also has some weak points. It overlooks the reality that Christ calls to the ministry not only young people, but also older, second-career individuals. As well, the Life and Mission Agency, through Ministry and Church Vocations, has responsibility for assisting the church in discerning calls to the ministry. The commissioners expressed their opinion that the presbytery would not be anticipating the appointment of a new committee in the church, so much as communication about what strategies can and have and will be offered to address the root problems.

The overture correctly emphasizes that the Christian ministry is the gift of God to the church. As affirmed in the “Preamble to the Ordination Vows”, read each time a minister is ordained or inducted, Christ furnishes the church with pastors and teachers so that it may be renewed and nurtured continually to share in his reconciling mission in the world. Furthermore, “he requires and enables the church to discern and to confirm by ordination those whom he calls to his pastoral and teaching office.” (See Book of Forms section 447.)

It is sessions and presbyteries primarily that bear the responsibility for such discernment, as outlined in the Book of Forms (section 202):

Sessions and presbyteries are enjoined to make diligent and careful inquiry whether any men and women are to be found within their bounds whose attention should be specially directed to the claims of Christ upon them with respect to the ministry of his church, to aid and encourage in all proper ways suitable young men and women who may declare their purpose to consecrate themselves to this sacred vocation, and watchfully to keep their eyes upon any who are prosecuting a liberal education and whose piety and abilities make it desirable that their thoughts should be turned towards the ministerial office.

The theological colleges of The Presbyterian Church in Canada also have an important role in the preparation and discernment of candidates for ministry. In addition to providing learning opportunities through their academic programs, the colleges assess the individual candidate's readiness to serve within this denomination. The colleges attest “satisfactory evidence of the requisite practical gifts and skills of the ministry,” as well as “suitable character and conduct”, when they grant the candidate the “testamur” of the college (Book of Forms section 206.2).

Given that The Presbyterian Church in Canada expects primary discernment of calls to the ministry to take place locally with the guidance of sessions and presbyteries, and given the role also assigned to the theological colleges, the reestablishment of one Sunday a year as “Students and Colleges Sunday” has much to commend it. Along with a pamphlet about vocation to the ministry that was developed recently by Ministry and Church Vocations, companion resources for worship such as bulletin inserts could be prepared and made widely available.

However, while The Presbyterian Church in Canada believes that Christ is calling particular individuals to the ministry, the dynamics that enable an individual to hear Christ's call are complex and much more far-reaching than a discussion focused on recruitment strategies. Without doubt, the quality of this church's spiritual life and the maturity of discipleship demonstrated by its people have everything to do with how faithfully we help one another to perceive, to accept gratefully and to offer back lovingly to Christ all of his gifts, not least his call of some individuals to the pastoral and teaching office. This means that all of the church's ministries – whether they are directed towards its worship life, education for the faith, mission, justice or outreach – will have a bearing on its recruitment for the ministry. Certainly our church camps, Presbyterian Young Peoples Societies and large-scale denominational events like Canada Youth have the long-standing reputation of being significant experiences on the road to vibrant, enduring Christian faith for many and to the ministry for some. Evidently, these initiatives are worthy recipients of all the resources we can invest in them.

With respect to this denomination's need for ministers, it must be said that population patterns within Canada are exerting a huge influence. The depopulation of rural communities in favour of large urban centres is shaping the reality of many small, rural churches that, lacking the resources to call a minister, are hanging on through the sacrifices of elderly members and retired ministers. Even congregations with the financial resources to call a minister, when located in areas of the country that are not growing numerically through an influx of Canadians, often experience longer periods of pulpit vacancies than others. In a sense, this leads to some “regional shortages” of ministers at the present time.

Whether The Presbyterian Church in Canada should expect a wide-spread shortage of ministers is not clear. A recent population study of ministers in this denomination revealed that the overall number of ministers is expected to decrease over the same period that the number of ministers needed is also expected to shrink substantially.<sup>1</sup>

What can be said with certainty is that The Presbyterian Church in Canada will continue to need to discern, prepare and support the ministers whom Christ is calling to serve in its ministries.

Therefore all effort directed towards the nurture of its people and communities for faithful and loving witness to Christ deserves our full attention.

In particular, to encourage the church to fulfill its responsibility to aid and encourage those whom Christ is calling to the ministry, the following recommendations are presented.

**Recommendation No. 15** (adopted, p. 42)

That the third Sunday of October be designated as “Students and Colleges Sunday”.

**Recommendation No. 16** (adopted, p. 42)

That Overture No. 8, 2007 be answered in terms of the preceding report.

### **Endnotes**

1. The overall number of ministers is expected to decrease largely because of retirements; the number of ministers needed is expected to decrease, with membership decline, as fewer congregations have the resources to call a minister. For more detail, see the 2007 report of the Life and Mission Agency (Ministry and Church Vocations), (A&P 2007, p. 355-57).

### **LAY MISSIONARIES**

Lay missionaries are lay persons appointed by presbyteries to provide pastoral and teaching leadership in congregations. 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 (A&P 2004, p. 405-06). In 2006, the General Assembly agreed to send a paper on these topics to sessions, presbyteries, presbytery-appointed lay missionaries, the Committee on Theological Education, the three theological colleges, the Clerks of Assembly and the Committee on Church Doctrine, for study and comment by March 31, 2007 (A&P 2006, p. 334-43). In 2007, the General Assembly granted permission for a follow-up report to be presented in 2008 (A&P 2007, p. 349).

This project has continued under the leadership of a working group, as follows: Dr. Clyde Irvine, Dr. Stephen Farris, Ms. Joyce Harrison, The Rev. Gordon Haynes, The Rev. Beth McCutcheon, The Rev. Susan Shaffer, The Rev. Bob Smith, and Ms. Joan Stellmach. The work completed this past year is presented below:

- Review of the responses to the study paper from across the church,
- Survey of congregations without a called or appointed minister of Word and Sacraments that do not expect to seek one in the next year, and
- Development of a revised proposal.

### **The study paper**

The study paper reviewed briefly our church's understanding of ministry. The norm for congregational ministry in The Presbyterian Church in Canada is a minister of Word and Sacraments, who is inducted or appointed by the presbytery to work with the ruling elders of the congregation (or pastoral charge) to provide leadership in its life and ministry. The role of lay missionaries is properly understood within this framework, without making this role a new order of ministry or a permanent set of arrangements that would replace the norm. For this reason, the study paper proposed viewing the work of lay missionaries as an extension of the leadership currently provided by ruling elders.

According to this proposal, Presbytery Commissioned Pastoring Elders are ruling elders commissioned by the presbytery to provide pulpit and pastoral leadership in a pastoral charge under the supervision of the interim moderator. The process by which a ruling elder becomes commissioned as a Pastoring Elder rests in the hands of the presbytery and begins with the session endorsing one of its own elders.

The study paper also outlined a course of study similar to the one developed in the mid-1960s for lay catechists who were providing pulpit and pastoral leadership in congregations of The Presbyterian Church in Canada at that time. With the exception of two summer schools (each two weeks in length), probationary pastoring elders complete their studies at home, with presbytery-supervised fieldwork. With presbytery approval, probationers may begin serving in a congregation while studying.

The study paper also proposed use of the General Assembly's schedule of minimum stipend and allowances (categories two and three) in setting minimum remuneration for these roles.

### **Responses to the study paper**

The efforts of groups across the church in reading and responding to this rather lengthy and detailed study paper were much appreciated. The questionnaires accompanying the study paper required written responses in some sections, and answers to "yes/no" questions in others.

Overall, the responses were mixed – a combination of positive and negative perspectives on most of the different aspects of the proposal. All respondents seemed to engage sympathetically with the needs giving rise to this proposal. Appreciation for the proposed model was expressed, but even more strongly, questions and concerns were raised that deserve serious attention. The responses of the various groups will be summarized briefly, after which the issues raised collectively by these responses will be discussed.

#### **Sessions**

Sixty-three sessions responded, from locations across Canada in every synod except Saskatchewan. Ten sessions reported experience with a presbytery-appointed lay missionary, presently and/or in the past. Most responding sessions were in small communities (60% rural, village or town; 40% urban). Most were in single-point pastoral charges (80%; 20% multi-point, all in small communities).

When asked whether the church should adopt the proposed model, the course of study, and stipend and allowances, more responding sessions answered "yes" than "no." However, while technically a majority, the low proportion of "yes" answers (66% for the model, 66% for the course, and 57% for stipend and allowances) does not indicate particularly strong support for the proposal. Moreover, the comments of the sessions give a similar message. When asked to identify strengths of the proposal, sessions did so, with five sessions advising immediate implementation of the program as a matter of some urgency. Nevertheless, the weight of the comments was towards asking questions and expressing concerns.

#### **Presbyteries**

Responses were received from 15 presbyteries, located across Canada in all synods except Saskatchewan. Of these, only four presbyteries indicated experience with a presbytery-appointed lay missionary – one presently, one presently and in the past, and two in the past.

Responding presbyteries were very similar to the responding sessions in their level of support for the proposal. When asked whether the church should adopt the proposed model, the course of study, and stipend and allowances, the proportion of "yes" answers was again low: 64% for the model, 70% for the course, and 50% for stipend and allowances. As well, the presbyteries noted strengths of the proposal when asked, while at the same time raising significant questions and concerns.

#### **Presbytery-Appointed Lay Missionaries**

One presbytery-appointed lay missionary responded. This respondent described the ongoing discernment process, with the support of session and presbytery, and the lay ministry diploma studies through an American seminary that have led to the individual's appointment by the presbytery as a "Lay Missionary with Training".

#### **The Committee on Theological Education**

The Committee on Theological Education reviewed the study paper and forwarded comments. The committee raised questions and concerns about the proposed educational program, about financial realities and about how well the proposed model would help the church meet the challenges it faces.

#### **Presbyterian College**

The faculty at Presbyterian College reviewed the study paper and forwarded comments. While recognizing some merit in the proposal, the consensus appeared to be that it creates another whole order of ministry and educational requirements to address a problem for which simpler solutions exist. Alternative approaches were suggested.

### The Committee on Church Doctrine

The Committee on Church Doctrine reviewed the study paper and forwarded comments that were quite positive.<sup>1</sup> The consensus appeared to be that the proposed model is consistent with our theology of ministry and offers a creative way of meeting needs and using gifts already recognized. In addition, aspects of the proposal that need further development were noted.

### **Issues arising in the responses to the study paper**

#### About Ministry

Concern was raised that the proposal essentially creates a new order of ministry, despite its stated intention to the contrary. Proponents of this view foresee the creation of two tiers of ministry: “real” ministers, thoroughly prepared and ordained to the ministry of Word and Sacraments, with all its associated responsibilities and privileges, and “acting” ministers, carrying out most of the roles and duties of ordained ministers of Word and Sacraments, but without the same preparation or recognition. From this perspective, the proposed model changes our theology of ministry, essentially “watering down” what we have now. The proposal’s mention of a “tent-making model of ministry” drew criticism for being misleading, since the apostle Paul was a well-trained theologian during the time he was making tents for a living. Misunderstanding Paul’s situation could lead to a down-grading of ministry.

Moreover, some respondents believe that the proposed model will lead to two tiers within the ruling eldership. They asked whether the requirement that Presbytery Commissioned Pastoring Elders (PCPE) must be ruling elders would lead to the selection of elders based on their preaching ability, and how these kinds of considerations might distort our theology and practice of elder election. Further, it was pointed out that appointment of PCPEs to their own congregations is the opposite of the church’s practice with ministers of Word and Sacraments, who rarely if ever are called to their home congregations, where it may be most difficult for them to provide the leadership that is needed.

Respondents also wondered what implications the use of Presbytery Commissioned Pastoring Elders might have for our view of ministry. Would people be discouraged from pursuing the ministry of Word and Sacraments, with its demanding candidacy process of preparation and discernment? Could the effect be to weaken full-time ministry of Word and Sacraments if the PCPE program is seen as a shortcut? What implications does this model have for our understanding of lay ministry? For instance, would the use of Presbytery Commissioned Pastoring Elders discourage occasional lay preachers, such as youth groups or WMS groups, from leading their congregation in worship? Would non-elders who are already using their gifts and skills for ministry within their congregation’s life be discouraged from continuing? Would elders themselves, recognizing that they do not meet the standard set for PCPE’s, feel discouraged from continuing to offer their gifts and service within their congregation’s life? A few sessions commented that they already consider themselves pastoring elders and wondered if the proposal implied they were negligent in assisting their interim moderator as fully as they should.

Respondents expressed concern for the wellbeing of our presbyteries. The use of PCPEs places additional responsibility and work on presbyteries, particularly on the interim moderators, who already may be doing double and triple duty. The question was asked whether this model is well suited to the current state of the church and the strength and morale of our presbyteries.

#### About the Course of Study

The proposed course of study drew significant criticism for being too demanding. Many respondents expect younger ruling elders to feel they are too busy and older ruling elders to lack the energy. Will ideal candidates be in good supply? What if the congregations lacking ministerial leadership also lack elders who are willing to participate in this program? Considerable skepticism was expressed about whether the proposed course would have many “takers,” and, if not, how the program would function without a large enough group of students to share the summer school learning experiences. The question was asked whether any research had been done to assess the “market” within the denomination. How strong is the interest among our ruling elders for such a rigorous program? Especially noted was the lack of guarantee that an individual will be commissioned at the end of the course of study, or even if commissioned, that the term of service will extend beyond a few years.

The financial cost of the educational program was cause for concern as well. Who will pay for the courses? Who will pay for the summer school? Will bursary assistance be available for the students, and if so, from what sources?

Some respondents commented on the fact that the proposed courses will not be transferable into a Masters of Divinity program. Several find this limitation appropriate, while others prefer courses to be transferable. The equivalence of other lay theological educational programs was raised as well. In this regard, the Committee on Theological Education advised that the existing lay education programs of our theological colleges should be used as much as possible, before the development of new programs is considered.

#### About Stipends

Numerous respondents commented that the proposed remuneration is too high to be affordable. They noted that category II minimum stipends (for lay missionaries with training) are only marginally more affordable than category I (for ministers of Word and Sacraments).<sup>2</sup> If congregations can afford one, probably they can afford the other. In fact, this margin likely will be narrowed even more by the honourarium given to the interim moderator, whom the congregation with a PCPE continues to require.

There was considerable energy behind the opinion that the difference in minimum stipends between ministers of Word and Sacraments and lay missionaries should be much wider. One presbytery offered the view that the proposed gap belittles the work of Ministers of Word and Sacraments. Respondents explained that ministers of Word and Sacraments need significantly higher stipends than PCPEs, because they have borne the cost of several years of post-secondary education: not only have they paid tuition and other costs associated with the courses, but in addition they have foregone several years' income while studying. Several suggestions were made about how the gap in minimum stipends should be set.

#### About How-to Issues

Respondents pointed out that the model assumes that the capacity exists locally to discern suitable candidates for the PCPE role. They questioned whether our current elder education is sufficient to allow the identification of the gifts of individuals.

Respondents also noted the presbytery's continuing need for discernment as it mentors and supervises probationary and commissioned PCPEs. What criteria will be used to evaluate the work of the PCPE, and what processes will govern evaluation, reappointment and termination? How will presbyteries assist PCPEs and their sessions as the individual makes the transition "back to the pew"? Where will presbyteries and interim moderators develop the knowledge and skill to supervise well? Certainly a strong, cohesive and capably functioning presbytery is paramount to the fruitfulness of this program.

#### Alternative Approaches

One presbytery stated that the PCPE program does not provide a solution for its struggling, rural congregations that deserve the same quality of leadership as its larger ones enjoy. A few respondents wondered if this proposal would lead the church to invest resources in a program that will suffer the same fate as the one for lay catechists. Establishing a large institutional structure was viewed as "overkill" for problems that presbyteries can meet by other means.

Respondents suggested alternative ways for the church to meet the needs of our congregations for ministerial leadership. Perhaps the church could film our own excellent Presbyterian Church in Canada preachers, and the congregation's lay leadership could show a film as the sermon in Sunday worship. Perhaps the church could make good use of a network of retired ministers of Word and Sacraments and diaconal ministers. Perhaps the church could require all candidates for ministry to serve as a student minister in a rural placement during their final year of theological study, completing their coursework by distance.

Several respondents focused on finding ways that the congregations that are the subject of this study might have a minister of Word and Sacraments, and on directing the resources for the proposed PCPE program to this end. Perhaps the church could reinstate the system of compulsory ordained missionary appointments, once again requiring graduates to serve in congregations unable to afford a minister, at the same time directing national mission dollars to

cover these costs. Alternatively, a higher stipend could be provided to ministers in outlying areas or in multi-point pastoral charges, with the presbytery or national funds covering these additional costs. This approach was described as being less costly while yielding more effective ministry than the proposed new system using PCPEs. Other ideas focused on our theological colleges establishing college-based distance education in their Masters of Divinity programs. This would permit candidates for ministry to complete most of their study at or close to home: their undergraduate Arts in the nearest university or from a Canadian university with excellence in distance education; their theology with a presbytery mentor and short, intensive periods at the college. Since these candidates would have peers in the existing, on-site M.Div. programs, insufficient class size – potentially a problem in the PCPE program – would not arise. Another suggestion involves actively recruiting and subsidizing candidates who are from outlying areas or who agree to spend the first five years of their ministry in outlying areas. Finally, one idea dealt with a perceived spiritual dimension of the problems facing the church. Perhaps candidates for ministry and their spouses would be willing to consider calls beyond major urban centres if they were counselled about the necessity for sacrifice in Christian ministry.

### **Survey of congregations with “vacant pulpits”**

The responses to the study paper prompted the working group to survey congregations without a called minister of Word and Sacraments that were not known to be seeking one. In the summer of 2007, questionnaires were sent to clerks of sessions of 146 congregations in 126 pastoral charges. The responses, which were received from a large number of those contacted (54 congregations, or 37% of those surveyed), were much appreciated. The questions, mostly in multiple-choice format, asked how the congregation was meeting its needs for leadership in worship, pastoral care and session.

Of the 54 responding congregations, 13 were set aside because of their particular situations: they were getting ready to search for a minister; they would soon be closing or amalgamating with another congregation; they were historic sites holding worship services three or four times a year.

The information provided by the 41 remaining congregations was reviewed in detail. One-half of these reported having their ministerial leadership needs met almost exclusively by a Presbyterian Church in Canada minister, who might also be serving as the interim moderator. These 20 congregations are located across Canada, in every synod except Saskatchewan. They are found mostly in smaller communities (13 rural, village, town; 6 urban; 1 remote) and only one is a multi-point charge. They are small congregations whose last called and inducted minister left sometime in the last ten years for the most part (although one date was fifty years ago). In all cases but one, the Presbyterian minister, who might or might not be retired, is providing weekly worship leadership, emergency pastoral care, and moderating the session, and the congregation's financial obligations appear to be limited to standard pulpit supply rates and honouraria.

Two congregations reported having a Presbyterian Church in Canada candidate for ministry as their student minister. They are providing stipend and allowances at the General Assembly approved rate for students on annual appointment, plus an honourarium for their interim moderator.

Two congregations reported having a lay missionary. No information was given about the denominational affiliation of these persons. In one additional congregation, a non-elder member of the congregation is providing worship and pastoral care leadership regularly on a trial basis, with the possibility that the presbytery eventually will appoint the individual as lay missionary.

Sixteen congregations reported looking outside our denomination for their ministerial leadership. All are located in smaller communities (rural, village, town) across Canada, in every synod except Central and Northwestern Ontario and Bermuda, and British Columbia. Most are single-point pastoral charges (10; 6 are multi-point). They are small congregations whose last called and inducted minister left sometime in the last ten years for the most part (although a few dates as much as twenty years ago). Ten of these 16 congregations receive ministerial leadership from ordained ministers of Word and Sacraments who are non-denominational or who belong to other denominations. Five of these sixteen congregations receive ministerial leadership from lay persons who are non-denominational or who belong to other denominations. In all cases but

one, the congregation's financial commitment appears to be limited to standard pulpit supply rates and honouraria.

What can be learned from this information? Firstly, it reveals that most congregations lacking a called and inducted minister (and not seeking to call another) meet their needs for ministerial leadership through the work of an ordained minister of Word and Sacraments (30 of 41, or 73%). In addition, two congregations have Presbyterian Church in Canada student ministers providing ministerial leadership, under the supervision of an interim moderator. Lay preachers and pastoral caregivers regularly give leadership in only one-fifth of the responding congregations (9 of 41, or 22%). These figures may mean that our congregations prefer the leadership of an ordained minister of Word and Sacraments (or a student minister), even if the minister is not Presbyterian (as 10 of 30, or 33%, were not).

Secondly, these figures may confirm the opinion, expressed by some respondents to the study paper, that the "market" for the proposed PCPE program is very small. Certainly eight of the nine responding congregations with lay leadership are providing only standard pulpit supply rates and honouraria. In fact, this appears to be the case for 90% (36) of this group of 41 congregations.

### **The way forward**

The General Assembly agreed in 2004 that standards, educational program and responsibilities should be established for lay missionaries. Feedback from the church indicates that the proposed model for Presbyterian Commissioned Pastoring Elders is not expected to help the church to meet its needs.

The following revised proposal for lay missionaries covers theological foundation, definition, duties, responsibilities of presbyteries, and educational program. For the most part, the revised proposal describes the status quo: presbyteries retain discretion as they appoint lay missionaries, whose work they are responsible to supervise. For this reason, the use of lay missionaries will be ideal only in presbyteries where ministers are not already overworked. Therefore, the best contexts might be presbyteries with retired ministers to serve as interim moderators or with clustered multiple-point pastoral charges with a called or appointed minister of Word and Sacraments.

The resources of the presbyteries will not be the only factor in determining how widely lay missionaries are used. The financial realities of many congregations in the "vacant pulpits" study make lay missionaries unfeasible, even in presbyteries with adequate resources for supervision. Responses from the church seem to reveal genuine sympathy for these congregations. Is there a way for The Presbyterian Church in Canada to help them meet their needs for ministerial leadership? Perhaps some of the alternative approaches noted above might prove to be fruitful in this regard.

## **REVISED PROPOSAL FOR LAY MISSIONARIES**

### **Theology of Ministry**

Roles, responsibilities and education of lay missionaries that meet the needs of The Presbyterian Church in Canada will be consistent with our theology of ministry. Three key documents for this discussion are *Living Faith (Foi Vivante): A Statement of Christian Belief*, adopted as a subordinate standard in (1998), *Together in Ministry: The Theology and Practice of Ministry in The Presbyterian Church in Canada*, accepted for use in the church by the General Assembly in 2003, and the "Preamble and Ordination Questions," read each time a minister of Word and Sacraments is ordained or inducted.<sup>3</sup> Also pertinent is our denomination's experience of lay catechists (1953-1984).

*Together in Ministry* outlines some foundational principles:

There is one minister, the Lord Jesus Christ, and one ministry, the ministry of Christ. All other ministries come from and are sustained by the ministry of Christ. The church is Christ together with his people called both to worship and to serve him in all of life. Through the church, the Lord continues his ministry. All members of the church are called to participate in Christ's work in the world, and have been given gifts by God to do so. Christians are initiated into this ministry through baptism, the sign and seal of their union with Christ and with his church.<sup>4</sup>

This emphasis on the one ministry of Jesus Christ as the source of all ministry is drawn from the “Preamble and Ordination Questions” established by The Presbyterian Church in Canada (Book of Forms section 447). It gives central importance to Jesus Christ, the original bearer of the gospel. It is Jesus who continues, through the ongoing presence and power of the Holy Spirit, to build and empower the church to witness to his original gospel ministry. What matters is that our ministry bears witness to and honours Christ, and helps the church to carry out the mission of healing, salvation and discipleship to which Christ has called it.

The whole church is called to participate in this mission. As *Together in Ministry* says, “At baptism we receive a vocation or calling for mission. We are to bring Christ’s healing presence to the world for which he died, his peace to its pain and anguish”.<sup>5</sup> This mission and ministry belong to all believers. We also believe that God gives particular gifts to the church to carry out that mission. There are different gifts, different functions, different levels of responsibility, but one body, one mission, one Lord (Romans 12:3-8). The overwhelming concern of the New Testament is for that mission. In particular, the concern is for the authenticity of the gospel that is proclaimed and the believability of the gospel community that proclaims it. For example, Paul’s deep desire for the Corinthian church is that order be restored within its life and worship, so that this early Christian community could express better to the non-Christian world the nature of the gospel as a restoration of order out of disorder, indeed a new creation. In other words, the quality of a congregation’s life is vital to the effectiveness of its mission in the world. New Testament passages that deal with leadership and with distinctions between different types or offices of leadership must be understood within this larger concern for the church’s mission. Church order exists for the sake of the gospel, not the other way around.

The ministry of the whole people of God takes place in the world in a seemingly limitless variety of types of service. At the same time, all Christians also must exercise their ministry gifts within the body, in what the New Testament refers to as “one another” ministries. We are to love one another, to pray for one another, to carry one another’s burdens, and to admonish one another. These injunctions portray the corporate life of New Testament Christian communities, where ministry is never identified with one person called a ‘minister’. Instead ministry is the work of the whole community. For the sake of that ministry, all are called, all are gifted and all together are active in Christ’s mission. The whole body exercises ministry – both within the congregation, enhancing its health, and beyond the congregation, in effective mission in the name of Christ. Both the internal life and the external mission of the congregation are fuelled by the gifts and graces of the Holy Spirit.

These convictions mean that among Christians there is no elite group of ministers who possess indelible sanctity and special privileges. In whatever ways the church orders its life, it must affirm that Christ is the minister, who calls the whole church to ministry. The whole church in Christ has been consecrated as sons, daughters and priests.

### **Leadership within the church**

From the beginning of the church’s life, some individuals were chosen for specific functions of leadership within the body of the church. The New Testament tells of the apostles, chosen by Christ and commissioned to go to the world as witnesses to his resurrection. They became, with Christ as the cornerstone, the foundation of the church (Ephesians 2:20).

These same apostles also called forth and set apart those who would succeed them, thereby ensuring continuity of gospel witness and church leadership. They laid their hands on and prayed over those who would act more locally as pastors and teachers for the fledgling churches around the eastern end of the Mediterranean Sea during the middle of the first Christian century (Acts 6:6; 3:3; 1 Timothy 4:14; 5:22; 2 Timothy 1:6). At the same time, other local leaders were called to specialized tasks of deacons or elders. Evidently, local leadership was essential in the formation of the first Christian congregations, although such leadership was initially fluid and lacking the structure of later centuries.

Thus, the New Testament presents no sense of contradiction between understanding the church as one body, a priesthood of all believers, and distinguishing in function between various types of leadership. Specialized functions within the one body are viewed as God-given, for the sake of the health, unity and mission of the whole church. In fact, so important was the continuity of the gospel of Jesus Christ for the mission of the whole church that some leaders were given the

special tasks of telling the gospel story, interpreting the gospel story, and preserving and protecting the gospel story from distortion. While every Christian is called to be a witness to this gospel, the mission of the whole church depends on the faithful proclamation of the gospel by faithful teachers. Therefore, the New Testament presents a universal priesthood and a universal ministry, but not a universal teaching pastorate.

During the sixteenth-century Reformation, John Calvin spent much time thinking about the nature of the church and its need for leadership. Reading from the New Testament, Calvin and the Presbyterian tradition that followed him championed the office of pastor-teacher as among the most vital of Christ's gifts for the body. Calvin stressed, over against some more extreme versions of the Reformation, that God does not now lead and build the church by giving every believer direct revelations, but instead uses human means as intermediaries:

Let us not be like those fanciful persons who would have God to send them some revelation from heaven, that they might have no need of preaching or reading. Let us not be carried away with such foolish conceit, but let all of us both great and small submit ourselves soberly to the order that our Lord Jesus Christ has set, which is that such as have great skill and are well versed in the holy Scriptures, and have the gift of teaching, should strive to serve the whole church as they are bound to do.<sup>6</sup>

What amazed Calvin is that Christ's ministry in the church continues through human instrumentality. When God speaks now to the church, when God seeks to rule over the church, God does so by the Holy Spirit speaking through the Scriptures, as the Scriptures are expounded through the preaching of ministers of Word and Sacraments. God dares to address the church through human ambassadors, ordinary men and women, weak and earthen vessels, whose task it is as teachers of the Word to keep drawing the church back to the apostolic message and ministry. What matters to Calvin is faithfulness to that apostolic message. His commitment to and concern for this original divine revelation is what drives him to exalt the ministry of those who make it contemporary in the life of the church through a ministry of preaching and teaching.

God might have acted, in this respect, by himself, without any aid or instrument, or might even have done it by angels; but there are several reasons why he rather chooses to employ men. First, in this way he declares his condescension towards us, employing to perform the function of ambassadors in the world, to be the interpreters of his secret will; in short, to represent his own person ... Secondly, it forms a most excellent and useful training to humility, when he accustoms us to obey his word though preached by men like ourselves, or, it may be, our inferiors in worth.<sup>7</sup>

This elevated understanding of the place of ministers of Word and Sacraments has been fundamental in shaping ministry in The Presbyterian Church in Canada. Though chosen by the people of God and ordained for the sake of the ministry of the people of God in the world, ministers of Word and Sacraments are to be received as God's gift to the church, for its edification. Such edification includes the ministries of preaching and teaching, sacramental ministry, pastoral care and discipline. The "Preamble and Ordination Questions" say this well:

That the church may be continually renewed and nurtured for ministry, Christ furnishes the church with pastors and teachers. He requires and enables the church to discern and to confirm by ordination those whom he calls to this pastoral teaching office. The standards of his church he entrusts in a special degree of responsibility to their care. (Book of Forms section 447)

Referring to ministers of Word and Sacraments, *Living Faith* adds that, "Their ministry is an order which continues the work of the apostles. Christ preserves this order today by calling to it both men and women. The church recognizes this calling in the act of ordination."<sup>8</sup>

The special responsibility entrusted to ministers for the standards (or teaching) of the church refers to the special tasks of teaching and interpreting the gospel, and of preserving and protecting it from distortion. Ministers are called to help the people to understand and live the gospel. Therefore, it matters what ministers teach, preach and enact in the sacraments, in pastoral care and in leadership. This is the reason why our church invests tremendous resources in the discernment and preparation of its ministers, and why it sets such high standards in this regard. Moreover, this special responsibility is reflected in assigning to ministers the sole responsibility for the content and conduct of public worship and for the supply of the pulpit.<sup>9</sup>

Though there is continual debate in the church about the curriculum and location of theological education for ministers, few question the conviction that as a church we want and need ministers who have received a thorough theological education, including competency in knowing and teaching the scriptures. The church has sought and still seeks to have ordained ministers of Word and Sacraments inducted in local congregations as pastor-teachers or resident-theologians to equip the local church for ministry.

### **Alternatives to clergy leadership?**

Although our theology of ministry anticipates congregations being served by ordained ministers of Word and Sacraments, in practice this is not always the case. Some congregations in our far-flung country are bereft of ministers of Word and Sacraments. The reasons are complex. In an age in which spouses of clergy also work outside the home, family mobility is much more restricted than when clergy were male with wives who did not work outside the home. Not only that, but the compulsory ordained missionary appointment system, which appointed newly ordained clergy to rural and remote locations and subsidized their stipends from the national church budget, was discontinued in 1986. The result has been that some presbyteries have very few clergy and receive few if any applications for pastoral vacancies. Moreover, some congregations cannot provide the minimum stipend and allowances for ordained ministers, even if such were available.

How do we solve these issues? For congregations to continue to have the leadership of a minister of Word and Sacraments, either they must share a minister, for instance in a multiple-point pastoral charge, or the financial resources must be found elsewhere. Perhaps the minister serves in the congregation part-time while working in secular employment. Perhaps the denomination's national budget allows congregations with ample resources to subsidize others.

When clergy leadership simply is not an option, one alternative is to allow lay persons, whether paid or voluntary, to carry out some ministry functions traditionally performed by clergy. Recent examples include the formation by a couple of our presbyteries of "ministry clusters" – multiple-point pastoral charges led by a team consisting of several presbytery-appointed lay leaders and a called or appointed, supervising minister of Word and Sacraments. Another earlier example (1953-1984) was the use of "Catechists" – lay members of one of our congregations who served as lay preachers and pastors under the supervision of their presbytery and with the approval of the General Board of Missions.<sup>10</sup> Just as the term catechist was falling into disuse, the General Assembly approved the guidelines of the Board of World Missions for lay missionaries – lay persons, appointed by the board to full or part-time work as "Lay Missionaries" or "Lay Missionaries with Special Training" and serving under the supervision and pastoral care of the presbytery.<sup>11</sup>

Consistency with our theology of ministry, however, requires that these various forms of lay ministry, while meeting the church's need for continuing leadership, at the same time meet the church's need for the faithful proclamation of the gospel. For this reason, such lay leaders serve under the supervision of a minister of Word and Sacraments. For this reason as well, presbyteries are enjoined to ensure that the ministers exercise care in their supervision. Such supervision does not assume, incorrectly, that our Presbyterian lay leaders lack the maturity of faith and gifts and graces to lead worship, to preach and to teach. Rather the responsibility to supervise comes from the church's belief that Christ entrusts the teachings of his church especially to the care of its ministers of Word and Sacraments.

### **Definition of lay missionary**

Lay missionaries are lay persons appointed by presbyteries to provide pastoral and teaching leadership in congregations. (Certified candidates for ministry fall under a separate category, as described in the following paragraph.) Typically, lay missionaries serve under the supervision of an interim moderator in a congregation or pastoral charge lacking a called or appointed minister of Word and Sacraments. They may also serve in "ministry clusters" – multiple-point pastoral charges led by a team of several presbytery-appointed lay leaders and a called or appointed, supervising minister of Word and Sacraments.

When presbyteries assign certified candidates for ministry to teaching and pastoral work under the direction of an interim moderator, they are appointed as "student on annual appointment" or "student on summer appointment". In these cases, special provisions apply.

### **Duties of lay missionaries**

All lay missionaries serve under the supervision of one of our ministers of Word and Sacraments. Lay missionaries may be assigned a wide range of teaching and pastoral duties, with the following exceptions:

- The minister of Word and Sacraments, as the executive of the presbytery, retains responsibility for the conduct and content of public worship and for the supply of the pulpit (Book of Forms section 111).
- The minister of Word and Sacraments celebrates the sacraments or arranges for another minister of Word and Sacraments to do so.
- The minister of Word and Sacraments moderates the meetings of the session.

### **Responsibilities of presbyteries**

Presbyteries fulfill many of their responsibilities for their lay missionaries through the interim moderator or, in the case of ministry clusters, through the called or appointed minister of Word and Sacraments. Presbytery responsibilities include the following:

1. Assign an interim moderator. Provide the interim moderator with adequate support for the tasks of supervision.
2. In consultation with the session(s), outline the duties of the lay missionary position and the competencies needed. Consider the educational and experiential background needed.
3. In consultation with the session(s), prepare a position description.
4. Ensure that the appointed lay missionary is well equipped to serve well within a congregation of The Presbyterian Church in Canada. While there are no requirements with respect to membership or ruling eldership within this denomination, prospective lay missionaries should display the necessary gifts, qualities and characteristics before appointment. These are outlined in general terms below:
  - professed Christian faith.
  - demonstrated beliefs and practice consistent with those of The Presbyterian Church in Canada. To explore theological matters with the prospective lay missionary, presbyteries may wish to use *Living Faith: Foi Vivante* and its companion study guide, or *A Catechism for Today*, written by the Committee on Church Doctrine.<sup>12</sup> To explore matters of church governance and safe church practices, the presbytery may wish to refer to the *Book of Forms*, *Leading with Care*, and *The Policy for Dealing with Sexual Abuse/Harassment*.
  - a sense of calling to provide leadership within the church that has been tested and affirmed with the Christian community.
  - knowledge of and compliance with relevant denominational policies (*Leading with Care* and *The Policy for Dealing with Sexual Abuse/Harassment*).
  - a police records check, as appropriate depending on the duties of the position.
  - education and experience demonstrating that the person has developed the competencies required for the position.
5. Review the remuneration and position description, making any adjustments for suitability and fairness. The schedule of minimum stipends and allowances (category II or III) applies, including provisions for housing and utilities, health and dental insurance (where applicable), study leave and vacation, with pro-rating to reflect part-time service.
6. Provide the lay missionary with orientation to the congregation or pastoral charge and its ministries and to the denomination. Include instruction in required policies.
7. Regularly provide the lay missionary with pastoral support.
8. Regularly provide the lay missionary with opportunities to plan, review and evaluate work based on the position description, with accountability to the presbytery through the interim moderator.
9. Ensure that the lay missionary regularly makes use of study leave and vacation entitlements.

Supervision of lay missionaries is a serious consideration for a presbytery considering such an appointment. Certainly greater care, energy and attention will be required of an interim moderator in a pastoral charge with an appointed lay missionary than with a retired Presbyterian Church in Canada minister supplying the pulpit and meeting emergency pastoral needs. Particularly when an interim moderator is serving actively as a called minister, the presbytery

must ensure that the interim moderator's congregation understands and accepts the extra responsibility and duties expected of their minister. For this reason, the use of lay missionaries might be ideal only in presbyteries with retired ministers to serve as interim moderators or in clustered multiple-point pastoral charges with a called or appointed minister of Word and Sacraments.

### **Educational program**

Following the suggestion of the Committee on Theological Education, presbyteries and lay missionaries are encouraged to consider the theological colleges of The Presbyterian Church in Canada as resources for learning from a Reformed theology perspective and about this denomination. They offer courses from six-week courses for elders (Elders' Institute) to lay certificate and graduate levels, and increasingly, with a variety of formats that make distance education possible. Also, in recent years the Life and Mission Agency (Canada Ministries and Worship offices) have arranged preaching workshops for lay preachers, with leadership by Presbyterian Church in Canada ministers. As presbyteries encourage their lay missionaries to take study leave, perhaps through the interim moderator they can also serve in an advisory role for such matters as course selection.

While the particular duties of a lay missionary position might require learning in additional areas, all lay missionaries require knowledge and understanding of the following: the Old and New Testaments, biblical interpretation, basic Christian doctrine, the Reformed tradition, church history, worship leadership, prayer, preaching, pastoral care, ethics, Christian education, congregational leadership, and the mission of the church. As well, lay missionaries should display maturity in their integration of their Christian faith and life, and be able to articulate their own journey of faith, their understanding of the church's faith, and their approach to congregational ministry.

### **Conclusion**

The proposed model for Presbytery Commissioned Pastoring Elders, presented to the General Assembly in 2006, is set aside in light of feedback from across the church. In its place, a revised model for lay missionary is proposed, in which presbyteries retain a large measure of discretionary authority in selecting individuals to serve in such roles. For this reason, the following recommendation is presented.

#### **Recommendation No. 17** (adopted, p. 42)

That the revised proposal for lay missionaries be adopted as definition, duties, responsibilities of presbyteries and educational program for lay missionaries.

### **Endnotes**

1. The full text of the committee's response to the study paper can be found in its report to the General Assembly (A&P 2007, p. 249-50).
2. The difference between the starting stipend for full-time service in categories 1 and 2 is just under \$1,900 per year. Housing, utilities, health and dental coverage, and other benefits are the same for both categories. For the current schedule, see A&P 2007, p. 228-29.
3. (1) *Living Faith (Foi Vivante): A Statement of Christian Belief*. Toronto: The Presbyterian Church in Canada, 1984. (2) *Together in Ministry: The Theology and Practice of Ministry in the Presbyterian Church in Canada*. Toronto: The Presbyterian Church in Canada, 2004. (3) The "Preamble" is found in the Book of Forms section 447.
4. *Together in Ministry*, p. 8.
5. *Ibid.*, p. 16.
6. Calvin, John, *Sermons on the Epistle to the Ephesians*, Banner of Truth Trust, 1973, p. 362.
7. Calvin, John, *Institutes of the Christian Religion*, John T. McNeil, ed., Ford Lewis Battles, tr., Philadelphia: Westminster, 1960, 4.3.1.
8. *Living Faith (Foi Vivante)*, section 7.2.3.
9. Ministers are named as "the executive of the presbytery," with responsibility for the conduct and content of public worship and for the supply of the pulpit, (Book of Forms section 111).
10. For fuller detail, see the study paper, A&P 2006, p. 334-43.
11. The qualifications of Lay Missionaries with Specialized Training were to be determined in relation to the requirements of the position to be filled. A&P 1985, p. 429.

12. (1) Boyer, Carolyn, *An Interactive Study Guide to Living Faith*, Toronto: The Presbyterian Church in Canada, 2004; (2) *A Catechism for Today* was approved by the General Assembly in 2004 (A&P 2004, p. 252-89).

**OVERTURE NO. 23, 2002** (A&P 2002, p. 522, A&P 2006, p. 343-53, A&P 2007, p. 350-53)  
**Re: Develop standards and pay scales for lay staff**

“It is time for this church to develop new initiatives empowering laity in the leadership ministries of our congregations.” This is the reason for an overture asking the church to establish standards and pay scales for ministerial lay staff that encourage our congregations to hire them.

Presently, The Presbyterian Church in Canada does not require any particular qualifications to serve as lay staff in the educational, pastoral and other ministries of our congregations. There is no standard as far as educational background, experience serving in the church, or even church membership. Congregations and sessions employing ministerial lay staff exercise their own discretion in these matters, as they do almost always in deciding what remuneration to provide. In selecting their ministerial lay staff, congregations and sessions certainly seek God’s guidance, but only rarely is there any wider engagement by the church in this discernment.

For the most part, congregations and sessions act independently in all employment matters with their ministerial lay staff, even though the church’s legislation instructs otherwise in some cases. In particular, the Book of Forms (sections 112.7.1-112.7.4) assigns to the presbytery oversight for lay staff serving in a congregation’s Christian education. The session is required to submit to the presbytery the position description and the qualifications of the selected individual, and to assure the presbytery that the schedule of minimum stipend and allowances, set annually by the General Assembly, will be met or exceeded. However, with some notable and faithful exceptions, the church largely has ignored these regulations.

What are the arguments in favour of The Presbyterian Church in Canada establishing standards and pay scales for lay ministry? Firstly, setting educational and other qualification standards for ministerial lay staff is consistent with this church’s genuine concern for its teaching. We care that our children, youth and adults understand the gospel of Jesus Christ, faithfully proclaimed from a Reformed perspective in all the church’s ministries. Moreover, educational and qualification standards direct the church’s attention to ensuring a good fit between the ministerial lay staff persons and The Presbyterian Church in Canada, theologically as well as in the ways we relate to one another, to other church communions and to the world. Furthermore, educational and qualification standards guide ministerial lay staff persons as they seek to develop their gifts and abilities, and, along with established pay scales, encourage pursuit of such growth by providing particular goals to achieve. In addition, pay scales guide congregations in treating their ministerial lay staff fairly. Finally, educational standards guide the theological colleges of The Presbyterian Church in Canada in shaping or expanding their educational programs for lay people. Therefore, standards and pay scales for lay ministry will help this church to honour some principles we esteem highly, while encouraging congregations to extend their ministries by employing lay staff.

The value of standards for ministry is evident in the church’s commitment to the ministry of Word and Sacraments and to diaconal ministry. In fact, the church invests tremendous resources in individuals who feel called to these ministries. The church at several levels engages actively in the individuals’ discernment of God’s call over several years and supports our Presbyterian seminaries where they study theology in graduate programs. Clearly the individuals themselves make tremendous commitments as well, studying for years at university undergraduate and Masters of Divinity levels, and submitting to the church’s involvement in their discernment throughout the church’s comprehensive candidacy process. It is noteworthy that, during the century Ewart College was in operation, diaconal ministers studied theology at the undergraduate level, which was then the standard for diaconal ministry, while engaging in the church’s candidacy process. Once completed, ministers of Word and Sacraments and diaconal ministers receive stipends and benefits for which the church sets minimum levels. However in relationships with its ministerial lay staff, The Presbyterian Church in Canada simply does not offer or demand commitment on this scale.

What are the arguments against The Presbyterian Church in Canada establishing standards and pay scales for lay ministry? Firstly, sessions are the primary body with responsibility and authority for the pastoral care, Christian education, stewardship and mission of their congregations. Sessions are accustomed to exercising discretion in all matters related to their lay staff (with the exception of church educators when complying with legislation, as noted above), and in fact, the Book of Forms specifically assigns sessions the responsibility for organists and other praise leaders (section 111.2). Moreover, congregations with ministerial lay staff may feel adequately equipped to assess the goodness of fit between the lay person and The Presbyterian Church in Canada, and to select suitable candidates. In this regard, educational and qualification standards can be expected, at least initially, to narrow the field of prospective candidates for lay ministry positions. Furthermore, pay scales might discourage some congregations from extending their ministries by employing ministerial lay staff. Whenever this happens, fewer opportunities will exist for ministerial lay staff, making it more difficult for them to respond faithfully to a calling to lay ministry within The Presbyterian Church in Canada. Therefore, standards and pay scales for lay ministry place limitations on congregations, possibly discouraging some from employing lay leaders in their ministries.

Should The Presbyterian Church in Canada establish standards and pay scales for lay ministry? Evidently reasons can be found on both sides of this question, however the church's track record is more than sobering. It is very striking that this question is still before the church some twenty years after the sections about lay Christian educators were inserted into the Book of Forms (sections 112.7.1-112.7.4). The kinds of situations that prompted the Board of Ministry to propose these new sections sound entirely familiar: some congregations were hiring for ministries of Christian education lay people lacking experience within The Presbyterian Church in Canada, theological education from a Reformed perspective, and possibly, training for their position. Although the vast majority of presbyteries approved this new legislation in 1985-86,<sup>1</sup> the current realities demonstrate that, with some exceptions, it has failed to serve the purpose for which it was developed. In fact, Overture No. 23, 2002 asks that these sections be rewritten because they are out of touch with the practice and needs of the church. Clearly, good legislation must meet the needs of the church, and be perceived to do so, if it is to find its place in the church's practice.

The Presbyterian Church in Canada needs excellent, called lay staff to nurture the Christian faith of our children, youth and adults, and to offer ministries such as pastoral care and outreach. Whether their calling is to short-term or life-long service, how can this church help them to discern, prepare and serve well, while receiving sufficient affirmation and support? Equally, we need congregations with the vision, commitment and resources to engage such lay staff. What combination of standards and structure on one hand, and flexibility and discretionary authority on the other, will enable this church to meet these needs most fruitfully?

### **The work to-date**

For a number of years now, the Life and Mission Agency (Ministry and Church Vocations) has been studying these matters. A working group has shared this endeavour, bringing to it their experience as paid lay staff, as congregations employing lay staff, and as synod regional staff with responsibilities for youth ministry and Christian education. What has sustained this effort has been the conviction, shared by the working group and the Ministry and Church Vocations advisory group, that the ministry of The Presbyterian Church in Canada would be strengthened by the establishment of standards and pay scales for lay ministry.

The work on standards for ministerial lay staff has been influenced by several consultations with the church, as summarized briefly here. A survey of congregations and presbyteries about their lay staff positions and personnel in 2005 led to the proposal of a new certification standard for lay staff called "Lay Staff Associate". Open to members of The Presbyterian Church in Canada who were acquiring leadership experience within one of our congregations, certification as a Lay Staff Associate would require undergraduate education in a field suited to the duties of the staff position and completion of a "Presbyterian distinctives" program designed to provide orientation to ministry in this church. The proposal also outlined a way to decide what level of remuneration is fair for particular ministerial lay staff positions. With the permission of the General Assembly, this proposal was circulated as a study paper to sessions, presbyteries and synods in 2006 (A&P 2006, p. 343-53).

As reported to the General Assembly in 2007, the study paper was not well received (A&P 2007, p. 350-53). The prospect of employing ministerial lay staff is out of the question for most congregations, which depend entirely on the donated service of their lay people. In fact, many congregations must share with another congregation the responsibility for supporting their minister of Word and Sacraments. Congregations with the resources to employ ministerial lay staff expressed concern that the church not make it harder for them to find, employ and keep their lay staff. While some might appreciate guidance, most respondents emphasized their belief that the church's greater need was for flexibility.

With its understanding of the feedback from the church, the working group wished to continue to work on the model for Lay Staff Associate, focusing on positions in such areas as Christian education and nurture. At the same time, it wished to explore further the ways a "Presbyterian distinctives" educational program could be offered to ministerial lay staff. The General Assembly accepted the report as an interim response and granted permission for the presentation of a final report in 2008.

Since the number of responses from lay staff persons to the 2006 study paper was so small,<sup>2</sup> the working group again invited their input, this time by means of a survey forwarded directly to the individuals by their synod staff. Also, because respondents to the 2006 study paper suggested that the lay certificate programs of the colleges might serve as an educational program for lay staff, the working group surveyed graduates of the programs at Knox College, asking about their ministries, sense of calling and further educational plans.

While the responses from the lay staff persons were informative and appreciated, the number of responses was again disappointingly small.<sup>3</sup> Moreover, the replies from lay staff simply do not demonstrate strong interest in the development of standards for ministerial lay staff positions or of an educational program. Interestingly, when asked what part of their previous education and experience best equipped them for their current lay ministries, most drew attention to their experience serving as volunteers in the church.

### **The way forward**

It now appears that there are two questions before the church: should The Presbyterian Church in Canada establish standards and pay scales for ministerial lay staff positions, and what should be done with the existing legislation requiring presbytery oversight and minimum stipend and allowances for positions of Christian educators?

Responses from the church do not reveal a mandate to develop educational and qualification standards, a new educational program, or pay scales for ministerial lay staff positions. If lay staff persons had responded strongly in favour of these, even while sessions and presbyteries had expressed concerns, it might have been reasonable to propose that the church should move towards granting the requests of the lay staff, and to base that decision on the diverse feedback from the church. But this was not the case. Of course, a belief in the value of standards and pay scales might persuade one to propose them over and against the feedback from the church, but the church's track record with the legislation about Christian educators certainly sounds a cautionary note.

Perhaps the way forward at this time is to offer guidance to the church in the matter of the employment of ministerial lay staff. These insights, gleaned through study and consultation with the church, certainly would include:

1. theological reflection on lay ministry,
2. continuing to affirm clearly the responsibility of sessions for the pastoral care, Christian education, stewardship and mission of their congregation,
3. listing some of the responsibilities of congregations for their ministerial lay staff,
4. identifying in general terms the gifts, qualities and characteristics necessary to serve well in ministerial lay staff positions within The Presbyterian Church in Canada,
5. explaining the task of matching competencies with the role and responsibilities of the position, with examples,
6. urging presbyteries and synods to foster support networks and learning opportunities for ministerial lay staff within the bounds, and
7. asking presbyteries to include the ministerial lay staff persons in visitation of their congregations.

Moreover, the church would be encouraged to be guided by these suggestions for a period. In the process, the church might find itself more fully engaged in the relationships of commitment and support it has with some of its ministerial lay staff.

With respect to the existing legislation about Christian educators, perhaps the best approach is to leave it in place. In the meantime, this report may serve to bring the legislation to the attention of sessions and presbyteries and to emphasize that it applies to all positions directed towards nurturing the faith development of persons of all ages, not only to those positions given the title “church educator”<sup>4</sup>. While the church affirms the responsibility of sessions for the Christian education ministries of their congregations and allows sessions to be guided by the suggestions noted above, sessions would be expected to invite their presbyteries into their discernment about ministerial lay staff positions. Sessions must consult with their presbytery about the position description, the qualifications of the selected individual, and remuneration. Recognizing that the schedule of minimum stipend and allowances will not always be possible, the church would expect the schedule to be given serious consideration.

If this report is accepted as a form of interim statement on questions related to the church’s ministerial lay staff, one might expect further direction to come from the church in due course, possibly in the form of overtures to the General Assembly.

### **Conclusion**

Based on consultation with the church, a new certification standard and pay scales for ministerial lay staff positions are not widely perceived to be needed at the present time. Responses from across the church simply do not indicate that structuring lay ministry in this way would encourage congregations to extend their ministries with new initiatives by hiring lay staff. Nor is it expected to encourage persons to respond to a calling to serve in ministerial lay staff positions within The Presbyterian Church in Canada.

While new legislation does not appear to be needed, insights arising from this period of study and consultation are offered to congregations and their ministerial lay staff. For these reasons, the following recommendations are presented:

**Recommendation No. 18** (adopted, p. 42)

That this report be accepted as an interim statement on questions related to ministerial lay staff, and that the following sections under the heading “Lay Ministry in The Presbyterian Church in Canada” be printed in separate format for use in the church, and made widely available as appropriate.

**Recommendation No. 19** (adopted, p. 42)

That the questions of standards and pay scales for ministerial lay staff and the continuing use of Book of Forms sections 112.7.1-112.7.4 be reconsidered in five years.

**Recommendation No. 20** (adopted, p. 42)

That the prayer of Overture No. 23, 2002 be answered in terms of this report.

### **LAY MINISTRY IN THE PRESBYTERIAN CHURCH IN CANADA**

As Presbyterians, we affirm that Christ calls all Christians to participate in his ministry in the world and gives each one gifts to do so. In church, we help one another learn how to receive and use God’s gifts faithfully. Responding to the gracious love of God, we serve in the name of Christ in our homes and families, in our neighbourhoods, in our workplaces, in our church communities and in the world.

Much of the ministry within and through the congregations of The Presbyterian Church in Canada takes place without remuneration. People donate their time, talent, money and resources to the church’s ministries.

However, we believe that Christ calls some individuals to express their Christian vocation while earning their livelihood serving in ministries of The Presbyterian Church in Canada. Some are called to the ministry of Word and Sacraments or diaconal ministry; some to administrative and support roles such as secretary, custodian and treasurer; some to ministerial lay staff positions responsible for the spiritual formation and nurture of persons, including ministries of music.

The focus of this discussion is paid ministerial lay staff. The Presbyterian Church in Canada needs excellent, called lay staff to nurture the Christian faith of our children, youth and adults, to assist with worship leadership, to offer ministries of music, and to offer pastoral care and outreach. How can we encourage these individuals to say “Yes!” to Christ’s call? How can the church help them discern, prepare and serve well, while receiving the affirmation and support they need? How can congregations with ministerial lay staff be encouraged to engage faithfully in these partnerships?

### **Responsibilities of congregations**

In The Presbyterian Church in Canada, sessions have responsibility for the pastoral care, Christian education, stewardship and mission of their congregations. It is within this framework that the responsibilities of congregations are best understood.

When entering into partnership with a ministerial lay staff person in an employer-employee relationship, congregations have many responsibilities. These are to be carried out with prayerfulness and thanksgiving, seeking the continual illumination of the Holy Spirit. As a discussion-starter, some of these responsibilities are listed below:

1. Have a vision for the ministry in which the ministerial lay staff person will provide leadership.
2. Outline the duties of the position and the competencies needed. Consider the educational and experiential background needed.
3. Prepare a position description. Be sure to define clearly the authority and accountability of the position.
4. Ensure sufficient resources for the ministry to bear fruit. This includes appropriate remuneration for the staff person and adequate program budget.<sup>5</sup>
5. When setting remuneration, consider parameters besides the amount of money available. For instance, consider the scope of duties, degree of responsibility, hours reasonably and realistically expected, required education and experience. You may wish to use the lay missionary figures on the schedule of minimum stipend and allowances.<sup>6</sup> For part-time positions, consider whether the work schedule realistically allows other employment. Perhaps consider what other churches in your community are paying for similar work.
6. Carry out a search and selection process. Include the requirement for a police records check, as appropriate depending on the duties of the position.
7. Review the remuneration and position description, making any adjustments for suitability and fairness. Prepare and complete an employment contract.
8. Provide the lay staff person with orientation to the congregation and its ministries, and to the denomination. Include instruction in required policies, such as *Leading with Care* and *The Policy for Dealing with Sexual Abuse/Harassment*.
9. Regularly provide the lay staff person with pastoral support.
10. Regularly provide the lay staff person with opportunities to plan, review and evaluate work based on the position description, with accountability to the session. Some congregations establish a human resources committee, equipping it (perhaps through one of the committee members) with a good understanding of employment standards.
11. Provide for continuing education, including study leave time and funds for courses and resources.
12. Ensure the lay staff person uses adequate vacation entitlements.
13. Perhaps with the involvement of presbytery or of synod regional staff, help the lay staff person find or create networks of support with peers and colleagues.
14. Keep the congregation in the loop! Ensure effective and appropriate two-way communication with the congregation about all the above.

### **Gifts, qualities and characteristics of ministerial lay staff**

What gifts, qualities and characteristics help to equip individuals to serve well in ministerial lay staff positions in The Presbyterian Church in Canada? These can be outlined in general terms, as listed below.

However, it should be noted that not all of these characteristics apply to the position of organist or music director. In their responses to the study paper, numerous congregations indicated that their organist has remained a member of a Christian denomination holding different beliefs and

practices. Nevertheless, ministerial lay staff positions in education, pastoral care and outreach should require the following:

1. Professed Christian faith.
2. Demonstrated beliefs and practice consistent with those of The Presbyterian Church in Canada. To explore theological matters with their lay staff person, sessions may wish to use *Living Faith: Foi Vivante* and its companion study guide, or *A Catechism for Today*, written by the Committee on Church Doctrine.<sup>7</sup> To explore matters of church governance and safe church practices, sessions may wish to refer to the Book of Forms, *Leading with Care*, and *The Policy for Dealing with Sexual Abuse/Harassment*.
3. A sense of calling to provide leadership within the church that has been tested and affirmed within the Christian community.
4. Knowledge of and compliance with relevant denominational policies, such as *Leading with Care* and *The Policy for Dealing with Sexual Abuse/Harassment*.
5. A police records check, as appropriate depending on the duties of the position.
6. Education and experience demonstrating that the person has developed the competencies required by the position.

Ministerial lay staff are encouraged to consider the theological colleges of The Presbyterian Church in Canada as resources for learning from a Reformed theology perspective and about this denomination. They offer courses from six-week courses for elders (Elders' Institute) to lay certificate and graduate levels, and increasingly, with a variety of formats that make distance education possible.

### **Matching competencies to role and responsibilities**

Creating a new lay ministry position and writing the position description brings the challenge of stating what competencies an individual needs to carry out the work capably and fruitfully. Using a Christian education ministry as an example, the following may serve to illustrate the kinds of analysis this task requires.

#### **Example 1:**

Perhaps a congregation wants a ministerial staff person to function as a colleague within a staff team and to be responsible for directing all aspects of the congregation's entire educational ministry. This could include analyzing needs; establishing objectives; designing and generating the programs, curricula and teaching strategies based on sound theories of human development and biblical and theological understanding consistent with Reformed tradition; recommending or selecting curriculum; implementing and evaluating programs; motivating, nurturing and teaching the teachers and leaders.

To carry out these duties well, the individual requires the following competencies:

- Able to interpret a passage of scripture using accepted exegetical processes and resources.
- Operates out of a personally defined theory/philosophy of Christian education based upon theological and educational assumptions consistent with the Reformed tradition.
- Able to articulate reasons for educational decisions.
- Familiar with accepted educational processes in teaching and learning. Able to counsel, support, motivate, nurture and educate teachers, leaders and learners, integrating theory and practice.
- Able to create educational programs, curricula, and teaching strategies based on sound theories of human development to fit the needs of a particular situation.
- Knows and understands the Book of Forms regarding governance, polity, discipline and worship.
- Familiar with the background and contents of the subordinate standards of The Presbyterian Church in Canada.
- Understands the history and the theological rationale behind Presbyterian worship, sacraments, program, and mission. Able to design and implement educational programming to develop that understanding in others.
- Able to function effectively as a professional team member in working with staff colleagues.

In fact, these competencies require the depth, breadth and integration that a minister of Word and Sacraments, diaconal minister, or lay person with graduate level theological education<sup>8</sup> would be expected to bring to a congregation's Christian education ministry.

Example 2:

Perhaps a congregation wants a ministerial staff person to function with supervision as a member of a staff team. This could involve implementing a program using and adapting published teaching resources; co-ordinating a Sunday school program, including the timely procurement of resources and materials; co-ordinating the roster of teachers; providing a basic orientation to the curriculum and making arrangements for more extensive teacher training; providing input into the selection of curriculum and programs.

To carry out these duties well, the individual requires the following competencies:

- Understands the major themes of the biblical story. Able to use them in teaching and in personal study.
- Works within a theory/philosophy of Christian education based on an understanding of the Reformed tradition. Able to articulate reasons for programmatic decisions.
- Familiar with accepted educational processes in teaching and learning. For instance, planning for teaching, writing objectives, guiding group process, using resources, and evaluating learning.
- Able to tailor existing materials and shape programs to meet the needs of particular people in particular situations.
- Knows the way The Presbyterian Church in Canada governs itself. Works appropriately within those structures and policies.
- Understands Presbyterian worship, program and mission. Able to convey that understanding in teaching/learning settings.
- Able, with supervision, to function effectively as a member of a staff team.

These competencies require less depth, breadth and integration than the ones in Example 1 above, but much more than the average Presbyterian might be expected to acquire through regular church participation. In fact, it is not hard to see that these competencies could be developed most readily with undergraduate study in Christian education, combined with in-depth study in and about The Presbyterian Church in Canada and extensive experience leading and working within its ministries.

### **Support roles of presbytery and synod**

Respondents to the study paper most often recommended presbytery involvement in the relationship between a congregation and its ministerial lay staff in the form of support. There seemed to be particular interest in presbyteries helping to create peer networks for ministerial lay staff, so that they can share ideas, resources and challenges with colleagues engaged in similar ministries. Presbyteries could perhaps also host workshops and “days apart” for lay staff serving within the bounds. In addition, when presbyteries visit their congregations, they should be sure to talk with any ministerial lay staff persons.

Synods have opportunities through their regional staff, within the scope of their assigned duties, to support and encourage ministerial lay staff serving within the bounds. Such support could be offered individually or by fostering the development of networks, workshops or “days apart” for groups of ministerial lay staff.

### **Special legislation concerning Christian educators**

Sections 112.7.1-12.7.4 of the Book of Forms apply to congregations that intend to employ ministerial lay staff within their ministries of Christian education, broadly understood as nurturing Christian faith and discipleship in people of all ages. Sessions are required to consult with their presbytery about the position description, the qualifications of the selected individual, and remuneration.

### **Endnotes**

1. A&P 1986, p. 391-92, 28; A&P 1987, p. 361-62, 31; A&P 1988, p. 454, 53. Twenty-nine presbyteries approved the insertion of these new sections into the Book of Forms, while five presbyteries disapproved.

2. Of a total of 15 ministerial lay staff who responded to the 2006 study paper, 9 were organists and only 6 were involved in ministries such as Christian education and nurture (the subject of continuing study).
3. Of 7 respondents, one is responsible for ministries of music and therefore outside the scope of the current study.
4. See Book of Forms sections 112-112.6, which collectively describe the wide scope of ministries properly considered to be Christian education.
5. Adequate program budget is necessary so the staff person is not required to cover the cost of supplies for the program from his or her personal funds.
6. Category II and III of the Schedule of Minimum Stipends and Allowances applies to lay missionaries, with or without special training; see A&P 2007, p. 228-229.
7. (1) Boyer, Carolyn, *An Interactive Study Guide to Living Faith*, Toronto: The Presbyterian Church in Canada, 2004; (2) *A Catechism for Today* was approved by the General Assembly in 2004 (A&P 2004, p. 252-89).
8. Such graduate level theological education in this case would include a Masters of Religious Education (M.R.E.) or Masters of Divinity (M.Div.).

### **THE MEANING OF ORDINATION TO THE MINISTRY OF WORD AND SACRAMENTS**

The ministry of Word and Sacraments has a significant and integral role in the life of The Presbyterian Church in Canada. For this reason, individuals sensing God's call to this ministry are required to engage with the church in extensive preparation and discernment, culminating in ordination. Presbyteries normally ordain those who have responded to God's call and have received and accepted a call from a congregation of The Presbyterian Church in Canada that has been approved as a gospel call by the presbytery.

Questions have arisen, by overture to the General Assembly, whether presbyteries should be permitted to ordain to the ministry of Word and Sacraments individuals who, although ready to receive a call to a Presbyterian congregation, accept non-congregational ministry positions. Of particular interest are positions as directors of Presbyterian Church in Canada camps or as chaplains in non-Presbyterian Church in Canada institutions such as hospitals, prisons and continuing care homes. Is ordination appropriate in these circumstances or is the call of a Presbyterian congregation essential as the final step in the discernment leading to ordination?

The questions of ordination in the context of camp ministry or chaplaincy raise other foundational questions. What does ordination to the ministry of Word and Sacraments mean? In what circumstances is ordination appropriate?

To answer these questions, the General Assembly in 2006 authorized the Life and Mission Agency (Ministry and Church Vocations) to establish a joint task group with the Committee on Church Doctrine to articulate a theology of ordination to the ministry of Word and Sacraments, including the grounds for such ordination (A&P 2006, p. 353-54). This foundation would provide the basis for the task group to address the following: the question of ordination to the ministry of Word and Sacraments and induction to a Presbyterian Church in Canada camping ministry, based on acceptance of such an appointment; the question of ordination to the ministry of Word and Sacraments, based on employment as a chaplain in a non Presbyterian Church in Canada institution; and the question of the endorsement of lay chaplains and pastoral caregivers. In addition, the General Assembly assigned two additional pieces: Overture No. 15, 2005 about the guidelines of the Committee on Education and Reception, and the study paper on multiple-minister congregations (A&P 2006, p. 354-57, 358-63, 38).

A joint task group was established: The Rev. Peter Bush, Dr. Bill Klempa, The Rev. Jean Morris, and The Rev. Karla Wubbenhorst are members of the Committee on Church Doctrine; The Rev. Karen Bach, The Rev. Susan Shaffer, and Dr. Art Van Seters participated at the invitation of the office of Ministry and Church Vocations. In carrying out its task, the group has studied the following:

1. The Presbyterian Church in Canada statements about ordination.
2. Various authorities from our Reformed heritage.

With this background information, a theology of ordination is proposed, along with answers to the particular questions assigned by the General Assembly.

## The Presbyterian Church in Canada documents

What has The Presbyterian Church in Canada said about ordination to the ministry of Word and Sacraments? Two recent documents provide useful background.

### *The Theology and Practice of Ordination*

The Committee on Church Doctrine presented a paper about ordination to the General Assembly in 2003 (A&P 2003, p. 272-77). Entitled, “*The Theology and Practice of Ordination in The Presbyterian Church in Canada: A Study Paper*,” it was commended for use in the church. The paper drew attention to the large number of memorials and overtures over the preceding 40 years that had raised questions about ordination and been referred by General Assemblies to the Committee on Church Doctrine (or to its predecessor, the Committee on Articles of Faith). Clearly, this church has always seen a theological understanding of ordination to be important. The paper noted three previous study papers and statements, and proceeded with an historical review of the practice of ordination from the early church to Reformed churches in the present day.

The origins of ordination in the early church are obscure. According to four New Testament references<sup>1</sup>, in the apostolic age “people were ordained to offices of preaching and teaching and service,” but there is no mention of ordination to administer baptism or the Lord’s Supper. By the second century, only those ordained were authorized to conduct sacraments. During the medieval period, ordination became closely linked with the right to celebrate the Eucharist and disconnected from teaching and preaching, which were carried out largely by the non-ordained friars.

The sixteenth century Reformers unanimously rejected the Roman Catholic view that ordination changed the priests in their very being in some mysterious and indelible way. At the same time, some diversity of views and practices existed among the Reformers and the churches they led. Areas of difference included whether ordination required the laying on of hands and if so, by whom, and the role and duties of ruling elders.

Finally the paper noted the apparent tolerance among Reformed churches for more than one Reformed understanding of ordination, and described three understandings that place different emphasis on the distinctions between clergy and elders or between clergy, elders and the people. The paper concluded with the observation that the church’s theology of ordination must be subordinate to and dependent upon its theology of ministry. What we believe about ordination is shaped by what we believe about the church and its ministry.

### *Together in Ministry*

In 2003 the General Assembly accepted for use in the church a document entitled: *Together in Ministry: The Theology and Practice of Ministry in The Presbyterian Church in Canada* (A&P 2003, p. 372-412). This was the final document in a ten-year process of church-wide consultation involving sessions, presbyteries and others in studying this church’s ministry as expressed through the ministry of the people of God, the courts of the church, the ruling eldership, the congregational diaconate, diaconal ministry and the ministry of Word and Sacraments. Ordination to the three offices of ruling eldership, congregational deacon and ministry of Word and Sacraments was defined as the act of setting apart an individual in an order, by authority of the presbytery.<sup>2</sup>

As described in *Together in Ministry*, many of the beliefs and practices of The Presbyterian Church in Canada can be traced back to the writings of John Calvin and to the *Second Book of Discipline* of the Church of Scotland and to *The Form of Presbyterial Church-Government*.<sup>3</sup> Because the questions currently before this denomination concern the meaning of ordination to the ministry of Word and Sacraments and the contexts in which such ordination is appropriate, it is useful to consider how Calvin and the early Church of Scotland handled these matters.

## Reformed heritage

### John Calvin

Calvin’s theology stressed a doctrine of calling or vocation. Not only those set apart to an order of ministry have a vocation, but all God’s people are gifted and called to serve God and neighbour by their work in the world. Within this understanding that all work is sacred, done as

a vocation and unto the Lord, Calvin believed that Christ also established an office of ministry within the church. The office of ministry of Word and Sacraments is provided to teach the gospel and to equip the saints (Ephesians 4). It is one of Christ's essential and continuing gifts to the church. Ordained ministry finds its authority not in the person of the minister, but in the faithful witness to Christ it provides, through the means of grace Christ gives: preaching and teaching, sacraments and discipline.

The church is assigned an essential role in the call of an individual to the preaching and teaching office, such that individuals cannot take for themselves the office of minister of the gospel. God's call has two dimensions: the inner call that the individual perceives and the outer call that the church tests and affirms. In its role of discernment, the church considers the individual's doctrine, life, fitness, ministry skills, educational preparedness and church experience. The minister is chosen by the whole people of the congregation. Calls are considered "lawful ... when those who seemed fit were chosen by consent and approval of the people, with pastors presiding over the election."<sup>4</sup> Ordination is enacted in the laying on of hands by the pastors alone. Ordination binds the individual in servitude to God and to the church.<sup>5</sup>

With his concern for good order in the church, Calvin considered it ideal for ordained ministers to be settled in particular congregations. While he acknowledged that settled ministers might assist one another when requested, he warned them against interfering in one another's ministries, and expressed wariness of itinerant ministers travelling from place to place as seemed good to them.<sup>6</sup>

#### Historic Continuity with the Church of Scotland

The Presbyterian Church in Canada's understanding of ordained ministry has been shaped by its "historic continuity with the Church of Scotland, reformed in 1560." (Book of Forms section 1) Specific reference is made in the Book of Forms to the "principles and practice of Presbyterian Churches" set forth in the Church of Scotland's *Second Book of Discipline* of 1578 and the Westminster Assembly's *Form of Presbyterian Church-Government* adopted by the Church of Scotland in 1645 (Book of Forms sections 2-3). Although no reference is made to the *First Book of Discipline*, it must also be considered in any historical survey since its principles derive largely from John Calvin's polity and underlie those of its successor, the *Second Book of Discipline*.

#### *First Book of Discipline* (1560)<sup>7</sup>

In the Scottish Reformation of 1560, the hierarchical church offices of the medieval Roman Catholic Church were abolished and in their place, John Calvin's four offices of pastor-bishop, teacher or doctor, elder and deacon were instituted. Congregations were given a voice in the selection of ministers while the examination of candidates was delegated to ministers of the soundest judgment. Unlike Calvin, John Knox shied away from the term "ordination". Priests who came into the reformed Church of Scotland were asked to renounce Roman orders. They were "inaugurated" into their ministry without the imposition of hands which Knox believed was a practice that had ceased with the apostles. Presumably, the term "inauguration" was employed to avoid any notion of "re-ordination". The office of superintendent was introduced as "a thing most expedient for this time" and superintendents were given the task of planting and erecting kirks and appointing ministers, and where enough ministers could not be found, appointing readers, who read homilies and prayers, and exhorters, who preached but could not administer the sacraments. Only about six superintendents out of the intended ten or twelve were appointed because of a lack of funds and it is likely the office was soon discontinued.

#### *Second Book of Discipline* (1578)<sup>8</sup>

A number of the principles enunciated in the *First Book of Discipline* were more fully developed. It was stated that the titles "bishop", "pastor" and "presbyter" all referred to the same office. Superintendents are not mentioned. Apparently experimentation with that office had ceased, probably because of a more numerous and settled ministry. The term "ordination" was restored as well as the practice of the laying on of hands. Emphasis was placed on God's call of a minister and the consent of the congregation. Calvin's exegesis of 1 Timothy 5:17, as teaching two kinds of elders, elders who preach and govern and elders who govern only, was accepted. The ruling eldership was regarded as a "spiritual function as is the ministry".<sup>9</sup> All presbyters, ministers and elders are to be elected for life. They are also to be ordained. Pastors

and doctors are to be “diligent in teaching and sowing the seed of the word” while elders are to “be careful in seeking the fruit of the same in the people.”<sup>10</sup>

### *The Form of Presbyterian Church-Government* (1645)

Early Church of Scotland practice followed John Calvin’s theology closely, with suitable changes to reflect the emergence of presbyteries in Scotland.<sup>11</sup> Greater detail is provided about the presbytery’s examination and approval of the individual for ordination, which clearly is seen as the act of the whole presbytery. When a congregation is considering selecting a particular minister, he is required to preach and to spend several days in conversation with the people, “that they might come to know him.” When they commend the minister’s name to presbytery, they are attesting their “willingness to receive and acknowledge him as the minister of Christ.”<sup>12</sup>

Like Calvin, the early Church of Scotland assumed that ministers should be assigned to some particular ministry, and that congregational ministry was the norm. However, *The Form of Presbyterian Church-Government* apparently accepted ministry contexts that were not congregations. Those who were to be ordained as ministers were “either nominated by the people, or otherwise commended to the presbytery,”<sup>13</sup> and they were to “be designed to some particular church, or other ministerial charge.”<sup>14</sup> Moreover, in the extraordinary conditions of the British civil war, permission was granted to presbyteries, and even to groups of “godly ministers” acting on behalf of a presbytery, to ordain to chaplaincy in the armies and the navy.<sup>15</sup>

### **Towards a theology of ordination**

The preceding review of relevant Presbyterian Church in Canada documents and various Reformed church influences has provided useful background. A statement of our theology of ordination is presented below, followed by proposed answers to the particular questions assigned by the Assembly.

### **THEOLOGY OF ORDINATION**

The Presbyterian Church in Canada practices ordination within the framework of what we believe about Christ, the church and ministry.<sup>16</sup> There is one minister, the Lord Jesus Christ, and one ministry, the ministry of Christ. The church is Christ together with the people whom he has called to worship and to serve him in all of life. Christ continues his ministry through the church, having provided all baptized Christians with the gifts they need to share his ministry to the world. Christ also recognizes that Christian communities need specific forms of leadership, if they are to be renewed and nurtured continually for ministry. Christ endows and calls individuals to provide this leadership, at the same time requiring and enabling the church to confirm these calls.

The Presbyterian Church in Canada gives order to these necessary forms of leadership by establishing their purposes, the scope of their duties, their qualifications and the ways the church tests and discerns their calls. In company with other Reformed churches, we ordain individuals to the offices of ruling eldership, congregational deacon, and ministry of Word and Sacraments. Ordination, the act of setting an individual in an order by authority of the presbytery, signifies the church’s confirmation of the individual’s call.

On the occasion of each ordination, the church affirms its beliefs about the proper role of the particular office in the church’s life. Since the church is Christ together with his people, all ministries are Christ’s ministry, given flesh among particular people in a particular time and place.

Ordination always involves prayer and the laying on of hands by the ordained ministers who are present. Ordination to the ministry of Word and Sacraments takes place in a worship service within the context of a presbytery meeting. Ordination to the ruling eldership or congregational deacons’ court takes place within the context of a congregational worship service, with the ordained minister(s) of the congregation representing the authority of the presbytery.

### **The Ministry of Word and Sacraments**

The ministry of Word and Sacraments is the pastoral and teaching office, one of Christ’s continuing gifts to the church. To respond obediently to Christ’s call, the church in every age needs the gospel of Jesus Christ to be proclaimed without distortion. Christ entrusts ministers with a special responsibility for the standards or teaching of his church (Book of Forms section

447). The authority of the office of ministry of Word and Sacraments rests in the faithful witness to Christ provided by its preaching, teaching, rightly discerning doctrine, conducting the sacraments, and offering pastoral care and discipline – never in the person of the minister.

Entry into the ministry of Word and Sacraments takes place with ordination by a presbytery. Such ordination binds the minister into service to Christ and to his church. At their ordination, ministers of The Presbyterian Church in Canada make solemn vows. They confess faith in God the Father, made known in his Son, Jesus Christ, to whom the Holy Spirit witnesses in the scriptures of the Old and New Testaments. They promise to uphold this church's doctrine, under the continual illumination and correction of the Holy Spirit speaking in the scriptures. They promise to share in and submit to this church's lawful oversight and to seek the peace and unity of Christ throughout the Holy Catholic Church. Finally, they promise to live in ways that reflect Christ's gospel, and to serve Christ's word, sacraments and discipline diligently and cheerfully, sharing in his reconciling mission in the world.

The office of ministry of Word and Sacraments finds expression in a number of kinds of leadership and service that this church recognizes as valid ministry contexts for ordained ministers of The Presbyterian Church in Canada. While ministry in our congregations is by far the most frequent, our ordained ministers also serve as seminary professors; directors of Bible societies; staff of The Presbyterian Church in Canada agencies and missions, including synod staff and synod camp directors and international missionaries; pastoral counsellors; and chaplains in hospitals, continuing care homes, prisons, universities and the Canadian military. Non-congregational positions within The Presbyterian Church in Canada permit our ministers to contribute their gifts to ministries of this church beyond local congregations and presbyteries. Recognized ministry positions outside this denomination enable our ministers to contribute their gifts to ministries of ecumenical church partners and facilitate a wider Presbyterian presence, service and witness.

Particular ministries are recognized as valid contexts for service by ministers of The Presbyterian Church in Canada when presbyteries place the minister's name on the constituent (active) roll of the presbytery (Book of Forms sections 176-176.1.9). All ministers belong to presbyteries, which have responsibility to guide, care for, and (if necessary) discipline their ministers. For their part, ministers are accountable to their presbyteries for their lives and service. Good standing in one presbytery makes ministers eligible to serve in any ministry within any other presbytery.<sup>17</sup> Ministers serving in non-congregational contexts are urged to associate themselves closely with the life and work of a particular congregation (A&P 1980, p. 361-62).

Normally, ministers serving in The Presbyterian Church in Canada congregations do so at the call of the congregation, upon approval by the presbytery, which installs the minister in a service of induction. As well, the Life and Mission Agency may appoint ministers to serve in a congregation, at the request of the congregation and its presbytery, which installs the minister in a service of recognition. However, presbyteries may also appoint ministers to serve in congregations in such positions as stated supply and interim ministry. These appointments are limited to one year for stated supply and to up to two years for interim ministry (Book of Forms section 213.2-213.3) to protect the right of congregations to call their own ministers, a right hard-won and fiercely protected throughout the course of Scottish church history.

Ministers serving in non-congregational ministries of The Presbyterian Church in Canada are commended to the presbytery by the employing body. For instance, professors at The Presbyterian Church in Canada theological colleges are commended by the college governing board or by the General Assembly. In a similar way, agency, mission or synod staff are commended to the presbytery by the General Assembly, the Life and Mission Agency or the synod.

Ministers serving in presbytery-recognized ministries not directly responsible to The Presbyterian Church in Canada include Bible Society secretaries and teachers in Bible or theological colleges. In these cases, presbyteries are responding to the minister's request when they consider whether to recognize the ministry as a valid context for service by the minister and to place the name of the minister on the constituent roll. However in the case of institutional chaplains, presbyteries require prior approval of the appointment, by the Committee on Education and Reception, before taking these actions.

### **Confirming Christ's call to the ministry of Word and Sacraments**

Christ's call of an individual to the ministry of Word and Sacraments is confirmed by the presbytery in the act of ordination. Such calls have two dimensions: an inner call, perceived by the individual, and an outer call, tested and affirmed by the church.

While they seek to discern whether Christ is calling them to the ministry of Word and Sacraments, individuals are required to invite the church into their discernment and their preparation for service. The session of the congregation where the individual is a member initially recommends him or her to the presbytery. The presbytery certifies the individual as a candidate for ministry, and thereafter annually reviews and renews that standing. Presbyteries are assisted by reports from the guidance conference and psychological testing, which offer independent perspectives on the candidate, and by annual reports from The Presbyterian Church in Canada theological college where the candidate is studying. For its part, the college assists the candidate with preparation through studies in the Masters of Divinity program, and upon graduation, with the diploma indicating readiness for ministry in this denomination. The presbytery examines and then certifies the candidate for ordination, thereby granting final permission to seek a called position. Usually the candidate spends time with the congregation that is seeking a minister and preaches for a call, preaching and leading them in worship. The call of the congregation is recognized as a gospel call, first by the presbytery to which the congregation belongs, and then by the candidate's certifying presbytery (if different). After the call is placed in the candidate's hands and accepted, the person is ordained and inducted by the presbytery. Thereafter the newly ordained minister carries out his or her work with accountability to the presbytery.

While The Presbyterian Church in Canada recognizes the importance of a calling congregation in the process leading to ordination, we also have a long history of acknowledging certain appointments to specific mission positions as the call of the whole church.<sup>18</sup> Candidates certified for ordination and therefore eligible to receive a call may be ordained upon appointment by the Life and Mission Agency or by its predecessor, the Board of World Mission (Book of Forms section 210). Typically, such appointments are made to grant-receiving ministries in Canada or to overseas ministries of a mission partner of The Presbyterian Church in Canada. This provision enables this church to contribute the gifts of newly ordained ministers to a variety of ministry contexts, including but not limited to local congregations and presbyteries, both in Canada and abroad. When presbyteries exercise their authority to ordain in these cases (deeming all other criteria for ordination to be met), they essentially act on commendation of the Life and Mission Agency.

The Presbyterian Church in Canada requires the following evidence that Christ's call of an individual to the ministry of Word and Sacraments has been confirmed:

1. The candidate has been certified for ordination by the presbytery. This follows initial recommendation by the session, certification and annual recertification by the presbytery, guidance conference, psychological testing, studies in a Presbyterian Church in Canada theological college resulting in graduation with a Masters of Divinity degree or certification that the educational requirements assigned by the General Assembly have been completed, the college diploma indicating readiness for ministry in The Presbyterian Church in Canada, and successful examination for ordination by the presbytery.
2. The candidate has been offered and wishes to accept a ministry position that meets three essential standards: (a) the position requires full exercise of the ministry of Word and Sacraments;<sup>19</sup> (b) the presbytery is permitted to recognize the position as a valid context for service by ministers of The Presbyterian Church in Canada, such that it may place the name of the minister, once ordained, on the constituent roll of the presbytery; and (c) the offer of the position is understood to represent the call of this church to a particular ministry. The call of this church may be acknowledged in any one of the following situations: the call of a congregation of The Presbyterian Church in Canada, appointment by the Life and Mission Agency, or, in the case of a position in institutional chaplaincy, permission of the Committee on Education and Reception. Congregational positions require either a call from the congregation or an appointment by the Life and Mission Agency.
3. The presbytery, satisfied with the guarantee of stipend, recognizes the call of the candidate to this particular ministry as a gospel call.

4. The presbytery is prepared to enter a relationship of care for the minister, who will be accountable to the presbytery for his or her ministry while serving or living within the bounds, as legislated.

### Summary

The Presbyterian Church in Canada recognizes the critical importance of the pastoral and teaching office, which we understand to be one of Christ's gifts for the continual renewal and nurture of the church for ministry. Our understanding shapes our theology of ordination to this office. In particular, it leads us to anticipate that Christ's call of an individual to the ministry of Word and Sacraments will be confirmed through extensive, prayerful engagement of this church in the tasks of discernment and preparation.

The following recommendation is presented.

**Recommendation No. 21** (adopted, p. 42)

That the theology of ordination articulated above be accepted for use in the church.

### ORDINATION IN THE CONTEXT OF SPECIALIZED MINISTRIES

The theology of ordination articulated above suggests criteria for deciding whether a particular ministry position is a context in which a certified candidate for ministry properly might be ordained to the ministry of Word and Sacraments. The following questions are offered for the guidance of presbyteries:

1. Does the ministry position require full exercise of the ministry of Word and Sacraments?
2. Is presbytery permitted to recognize the ministry as a valid context for service by ministers of The Presbyterian Church in Canada, such that it may place the name of the minister, once ordained, on the constituent roll of the presbytery?
3. Is the offer of the position properly understood to represent the call of this church to a particular ministry? For congregational positions, has a congregation called the candidate or is the Life and Mission Agency making the appointment? For other positions, is the Life and Mission Agency making the appointment or, in the case of a position of institutional chaplaincy, has permission been granted by the Committee on Education and Reception?
4. Does the presbytery recognize the ministry position as a gospel call to the candidate?
5. Is the presbytery prepared to enter a relationship of care for the minister, who will be accountable to the presbytery for his or her ministry while serving or living within the bounds, as legislated.<sup>20</sup>

It should be noted that the category of presbytery-recognized ministries is wider than the category of ministries that are properly the basis for ordination. Firstly, not all presbytery-recognized ministries require full exercise of the ministry of Word and Sacraments. For instance, pastoral counsellors and refugee consultants might offer pastoral care and teach, but have no opportunities in their specialized contexts to preach or to conduct sacraments. In the same way, some professors and Bible Society secretaries might find their ministries restricted to some but not all aspects of the ministry of Word and Sacraments. Secondly, not all presbytery-recognized positions in congregations are the result of a call from the congregation. As noted earlier, presbytery appointments of ministers to stated supply or interim ministry positions do not require calls and are limited to one or two year terms precisely for this reason. Therefore, ordination to the ministry of Word and Sacraments may be appropriate based on some, but certainly not all, presbytery-recognized positions.

### Camping ministries of The Presbyterian Church in Canada

Should presbyteries be permitted to ordain to the ministry of Word and Sacraments when certified candidates for ordination accept positions as director of a Presbyterian Church in Canada camp? While all criteria for ordination are to be met, two particular criteria come to the fore: does the position require full exercise of the ministry of Word and Sacraments, and can the offer of the position be understood properly as the call of this church to a particular ministry?

Whether the position will involve the camp director in full exercise of the ministry of Word and Sacraments depends on the scope of its duties. Will the director's work encompass preaching, teaching, rightly discerning doctrine, conducting sacraments, and offering pastoral care and discipline? Could the duties of the position be carried out by qualified lay persons or by

diaconal ministers? Is ordination to the ministry of Word and Sacraments necessary to accomplish the director's work? These are questions, firstly for the synod camp board in designing the position and carrying out search and selection of suitable applicants, and secondly for the presbytery, when the successful applicant is a candidate certified for ordination. Unless the presbytery is satisfied that the position entails full exercise of ministry of Word and Sacraments, it shall give no further consideration to ordination.

Whether the offer of the position can be understood properly as the call of this church to a particular ministry involves other dynamics. On one hand, the call of this church is most readily seen in the call of a congregation to congregational ministry, the most common form of ministry in The Presbyterian Church in Canada. On the other hand, the call of the whole church has long been acknowledged in appointments by the Life and Mission Agency (and by its predecessor, the Board of World Mission).

Offers of camp director positions share similarities with appointments by the Life and Mission Agency. The Presbyterian Church in Canada body commending the individual to the presbytery (and asking the presbytery to exercise its authority to ordain) is not one of its congregations. In the case of the camp position, it is the synod, through its camp board; in the case of the Life and Mission Agency, it is Canada Ministries or International Ministries. Furthermore, such ordinations contribute the gifts of newly ordained ministers to important ministry contexts wider than local congregations and presbytery. Therefore, offers of synod camp director positions can be understood properly as the call of this church to a particular ministry. To facilitate wider perspective on the merits of particular cases and to help ensure consistency, presbyteries must obtain permission of the Committee on Education and Reception, which reviews credentials of individuals entering our ministry by non-standard pathways.

In discerning whether to ordain to the ministry of Word and Sacraments a certified candidate for ordination who wishes to accept a position as director of a Presbyterian Church in Canada camp, presbyteries shall first ensure that all criteria for ordination have been met. If any criteria are lacking, the presbytery shall give no further consideration to ordination. Moreover, in the same way that presbyteries approve only those congregational calls displaying a high degree of support for the call, presbyteries are urged to proceed with ordination only when the parties involved achieve a high degree of consensus on the matters under consideration.

The matters relating to ordination to the ministry of Word and Sacraments based on acceptance of a position as director of a Presbyterian Church in Canada camp are significant enough that the joint task group spent much time studying and discussing them. One member remained of the opinion that the wisest decision of the church would be to disallow ordination in such contexts. Nevertheless, with the support of the other members, the following recommendation is presented:

**Recommendation No. 22** (adopted, p. 42)

That with regard to the question of the ordination to the ministry of Word and Sacraments of directors of Presbyterian Church in Canada camps:

1. The synod camp board, presbytery and Committee on Education and Reception shall inquire diligently whether the duties of the camp director involve full exercise of the ministry of Word and Sacraments or whether they can be performed as readily by a member of the diaconal order or by a qualified lay person;
2. That the presbytery, to which as corporate bishop pertains the power to ordain, be urged to act responsibly in this matter of ordination, ensuring that all criteria for ordination have been met. While presbytery decisions are normally approved by a simple majority vote, they are encouraged to strive for a high degree of consensus in these cases.

**Recommendation No. 23** (adopted, p. 42)

That this be the answer to Overture Nos. 13 and 14, 2004 re ordination to camping ministry.

**Institutional chaplaincy**

Should presbyteries be permitted to ordain to the ministry of Word and Sacraments when certified candidates for ordination accept chaplaincy positions in institutions not directly responsible to The Presbyterian Church in Canada?

While all criteria for ordination are to be met, two particular criteria come to the fore: does the position require full exercise of the ministry of Word and Sacraments, and can the offer of the position be understood properly as the call of this church to a particular ministry?

Whether the position will involve the chaplain in full exercise of the ministry of Word and Sacraments depends in the first instance on the scope of its duties. Will the chaplain's work encompass preaching, teaching, rightly discerning doctrine, conducting sacraments, and offering pastoral care and discipline? Could the duties of the position be carried out by qualified lay persons or by diaconal ministers? Is ordination to the ministry of Word and Sacraments necessary to accomplish the chaplain's work? Moreover, concern about full exercise of the ministry of Word and Sacraments is intensified in these cases by the reality that the Presbyterian chaplain will serve in an institution not directly responsible to this (or possibly any) church. Will the chaplain be free to serve as a Presbyterian Church in Canada minister, with faithful regard for the teachings of this church, or do the values of the employing body place significant doctrinal restrictions on the chaplain? These are questions, firstly for the Presbyterian candidate himself or herself, and secondly for the presbytery, when the successful applicant is a candidate certified for ordination. Unless the presbytery is satisfied that the position entails full exercise of ministry of Word and Sacraments, including the fact that the Presbyterian chaplain has the freedom to serve faithfully in this office, it shall give no further consideration to ordination.

Whether the offer of the chaplaincy position can be understood properly as the call of this church to a particular ministry involves other dynamics. The current legislation of the church has a bearing on this question. In 1995, the General Assembly affirmed that presbyteries already had been granted permission to ordain to the ministry of Word and Sacraments based on a position in institutional chaplaincy. In a Declaratory Act, the Assembly clarified what it understood to be the existing law of the church, stating:

That it be affirmed by Declaratory Act, with respect to sections 210 and 176.1.7 of the Book of Forms, that 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. (A&P 1995, p. 229)

During the tenure of the Board of Ministry, its Institutional Chaplaincy Committee served as the responsible committee of the General Assembly noted above.<sup>21</sup> However, this committee was discontinued with the formation of the Life and Mission Agency, and in 1997, the General Assembly reassigned this role to the Committee on Education and Reception (A&P 1997, p. 374).

These actions of the Assembly mean that under certain conditions, namely appointment to an institutional chaplaincy position by a presbytery or a General Assembly committee or agency and with the approval of the Committee on Education and Reception, the offer of an institutional chaplaincy position may be understood as the call of this church to a particular ministry. Unless the presbytery is satisfied that these conditions are met, it shall give no further consideration to ordination.

In discerning whether to ordain to the ministry of Word and Sacraments a certified candidate for ordination who wishes to accept a chaplaincy position in an institution not directly responsible to The Presbyterian Church in Canada, presbyteries shall first ensure that all criteria for ordination have been met. If any criteria are lacking, the presbytery shall give no further consideration to ordination. Moreover, in the same way that presbyteries approve only those congregational calls displaying a high degree of support for the call, presbyteries are urged to proceed with ordination only when the parties involved achieve a high degree of consensus on the matters under consideration.

The matters relating to ordination to the ministry of Word and Sacraments based on acceptance of an institutional chaplaincy position are significant enough that the joint task group spent much time studying and discussing them. One member remained of the opinion that the wisest decision of the church would be to disallow ordination in such contexts. Nevertheless, with the support of the other members, the following recommendation is presented:

**Recommendation No. 24** (adopted, p. 42)

That with regard to the question of ordination to the ministry of Word and Sacraments based on acceptance of a chaplaincy position in an institution not directly responsible to The Presbyterian Church in Canada:

1. Presbyteries and the Committee on Education and Reception shall inquire diligently whether the chaplaincy position involves full exercise of the ministry of Word and Sacraments, including the fact that it can be performed freely without any doctrinal restriction of our Reformed faith by the employing body; and
2. That the presbytery, to which as corporate bishop pertains the power to ordain, be urged to act responsibly in this matter of ordination, ensuring that all criteria for ordination have been met. While presbytery decisions are normally approved by a simple majority vote, they are encouraged to strive for a high degree of consensus in these cases.

**Recommendation No. 25** (adopted, p. 42)

That Overture No. 24, 1997 and Petition No. 3, 1997 re ordination in the context of positions in institutional chaplaincy be answered in terms of the preceding report.

**Endorsement of lay chaplains and pastoral counsellors**

Overture No. 23, 2000 asks for study of the matter of recognition, endorsement or mandate of lay persons for some specialized ministries (A&P 2000, p. 525). At issue are the requirements of the Canadian institution that prepares ministers, theological students and lay persons, through competent supervision, for ministries of pastoral care (in hospitals, prisons, long-term care facilities) and of pastoral counselling. The Canadian Association for Pastoral Practice and Education/l'Association Canadienne pour la Pratique et l'Education Pastorales (CAPPE/ACPEP) requires students of its advanced level programs to be "endorsed for ministry by the appropriate religious authority." In addition, the annual renewal of this endorsement is necessary for graduates of advanced programs to maintain their certification (and therefore in some cases, to maintain their employment as pastoral caregivers or pastoral counsellors.) Since CAPPE/ACPEP draws participants from many different Christian denominations, the required endorsement is provided by different levels of church government within them. For instance, CAPPE/ACPEP regularly accepts congregational endorsement for students in completely congregational denominations, while accepting endorsement from bishops and superintendents for students in denominations with such officers.

In The Presbyterian Church in Canada, the question of endorsement for ministry is straightforward for ordained ministers of Word and Sacraments, diaconal ministers, or certified candidates preparing for either of these ministries. All such individuals fall under the care and guidance of the presbytery that guides their discernment and preparation, while candidates, and later holds their ministerial credentials, after ordination or designation. Therefore it is the presbytery that would endorse such an individual to CAPPE/ACPEP for advanced study and annually renewed certification.

More complicated is the endorsement of Presbyterian lay persons who are in advanced CAPPE/ACPEP programs and who are not seeking entry into either the ministry of Word and Sacraments or diaconal ministry.<sup>22</sup> Should the endorsement for ministry that they require for CAPPE/ACPEP purposes be provided by the session of the congregation where they are members or by the presbytery?

In The Presbyterian Church in Canada, all lay persons (except certified candidates for ministry) fall under the care and guidance of the session of the congregation where they are members. For this reason, the session as endorsing body seems the choice that fits better with our polity and practice. Moreover, there is no precedent in the church of John Calvin or in the early Church of Scotland that is known to inform a different decision.

Notwithstanding this basic principle, the particular session or the lay person himself or herself could invite the presbytery to share in the discernment and support of the lay person's ministry. Some presbyteries have done so, following their own discretion in developing a relationship with the lay pastoral caregiver or lay pastoral counsellor and deciding the grounds on which they would base their endorsement.

What is proposed here is that the church be given freedom in this matter. Sessions are free to work out their endorsement of the lay pastoral caregivers and lay pastoral counsellors who are members in their congregations. At the same time, sessions or the individuals themselves are free to invite the presbytery to share in this relationship and the tasks of discernment. In addition, presbyteries that have been endorsing lay persons for these ministries up to the present time are encouraged to continue their involvement until CAPPE/ACPEP has been apprised of this approach by The Presbyterian Church in Canada, so that the certification and employment of the particular individual is not put at risk.

**Recommendation No. 26** (adopted, p. 42)

That Overture No. 23, 2000 re recognition of lay persons in special ministries be answered in terms of the preceding report.

**Guidelines of the Committee on Education and Reception**

In its report to the General Assembly in 2006, the Life and Mission Agency (Ministry and Church Vocations) presented its response to an overture requesting revision to sections of the guidelines of the Committee on Education and Reception. On motion from the floor of the Assembly, this response was referred to the joint task group on the theology of ordination (A&P 2006, p. 354-57, 38). The theological question that belongs within the purview of this report about the theology of ordination is whether it is appropriate for the church to place limitations on the right of the presbytery to proceed to ordination.

The Committee on Education and Reception reviews the applications of individuals seeking to enter ministry of Word and Sacraments or diaconal ministry of The Presbyterian Church in Canada by other than the standard route. For all approved applicants, the committee recommends programs of study, based on comparison of the individual's education with a university undergraduate degree followed by a Masters of Divinity degree from a Presbyterian Church in Canada theological college – the educational standard used in this denomination for many decades.

The subject of the overture is the sections of the guidelines that apply to certified candidates for ministry who have graduated from theological colleges other than the three Presbyterian Church in Canada seminaries. The requested revisions would have the effect of permitting candidates for ministry of The Presbyterian Church in Canada to complete their theological studies in any seminary accredited by the Association of Theological Schools, followed immediately by examination for certification for ordination by their presbyteries.

The joint task group agreed to direct its attention entirely to the theological question of whether it is appropriate for the church to place limitations on the right of the presbytery to proceed to ordination, leaving all other considerations regarding guidelines of the Committee on Education and Reception to others.

In The Presbyterian Church in Canada, the right to ordain or to receive into ministry belongs to the presbytery. Our Presbyterian understanding of ministry, however, is that ordination to the ministry of Word and Sacraments by a presbytery provides entry into the ministry of the whole denomination. Once ordained, a minister is eligible to seek and accept any call within The Presbyterian Church in Canada. By contrast, some branches of the Christian church permit limited ordination – different regions within the denomination are not obliged to recognize one another's ordination. However, this has not tended to be the belief or practice in Presbyterian or Reformed denominations, including our own.

In keeping with this understanding that ordination by a presbytery provides entry into the ministry of the entire denomination and as an expression of our commitment to being a connectional church, The Presbyterian Church in Canada has always placed limitations on the rights of its presbyteries. For instance, presbyteries may not exercise their right to receive ministers from other denominations until permission to receive has been granted by the General Assembly (Book of Forms section 248.1). In a similar way, presbyteries may not exercise their right to examine candidates for certification for ordination until the individuals have fulfilled the numerous requirements that precede this step in the candidacy process approved by the General Assembly.

In summary, the church's practice of placing limitations on the right of presbyteries to ordain, in ways that seem best to General Assemblies, is consistent with our theology and practice of ministry. Therefore, the theological basis of the response of the Life and Mission Agency (Ministry and Church Vocations) to this overture appears to be sound. The joint task group has forwarded its findings to the office of Ministry and Church Vocations.

### **Calls to congregations with two or more called ministers**

In its report to the General Assembly in 2006, the Life and Mission Agency (Ministry and Church Vocations) presented a paper about calls in congregations with two or more ministers and requested permission to circulate it to sessions and presbyteries for study and comment. On motion from the floor of the Assembly, this report was referred as well to the joint task group on the theology of ordination (A&P 2006, p. 358-63, 38).

In the following year, however, the Committee on Church Doctrine critiqued the report on theological grounds and forwarded its opinion to the Life and Mission Agency (Ministry and Church Vocations) (A&P 2007, p. 348-49). On review of this response by the Committee on Church Doctrine, the joint task group on the theology of ordination was unaware of additional comments that needed to be made. The joint task group has forwarded this opinion to the office of Ministry and Church Vocations.

### **Endnotes**

1. Acts 6:1-6, Acts 13:1-3, 1 Timothy 4:14, and 2 Timothy 1:6-7.
2. *Together in Ministry: The Theology and Practice of Ministry in the Presbyterian Church in Canada*. Toronto: The Presbyterian Church in Canada, 2004, p. 68.
3. The *Form of Presbyterial Church-Government* was written in 1645 by the Westminster Assembly, the same body that authored the *Westminster Confession of Faith* (1647). Both documents were embraced by the Church of Scotland at the time they were written. The Presbyterian Church in Canada, like the Church of Scotland, recognizes the Scriptures of the Old and New Testaments as the basis of faith and regards the *Westminster Confession of Faith* as one of its subordinate standards.
4. Calvin, John, *Institutes of the Christian Religion*, John T. McNeil, ed., Ford Lewis Battles, tr., Philadelphia: Westminster, 1960. 4.3.15.
5. *Ibid.*, 4.3.16.
6. *Ibid.*, 4.3.7.
7. *First Book of Discipline*, J.K. Cameron, ed., (Edinburgh, 1972).
8. *Second Book of Discipline*, J. Kirk, ed., (Edinburgh, 1980).
9. *Second Book of Discipline*, VI, 2, 3; and Book of Forms section 106.
10. *Ibid.*, VI, 12.
11. Presbyteries were developed in Scotland to meet the geographic needs of the new Reformed church in widely dispersed and often isolated communities, an invention which had not been needed or anticipated in the city state of Geneva.
12. *The Form of Presbyterial Church-Government*, in *The (Westminster) Confession of Faith*, Edinburgh: William Blackwood & Sons, 1979, p. 180. Today Presbyterian Church in Canada congregations are asked to affirm this same understanding in the worship service when their new minister is inducted. The original document refers to ministers in the male gender, because only men were ordained at that time.
13. *Ibid.*, p. 182, point 1, under the heading "The Directory for the Ordination of Ministers".
14. *Ibid.*, p. 180, under the heading "Touching the Doctrine of Ordination;" and repeated on p. 182, point 6.
15. *Ibid.*, p. 186-187, point 1 and point 3. "By reason of the publick troubles" no doubt refers to the then current British civil war that was pitting Scottish and British Parliamentary forces against the Royalist forces of King Charles I. Clearly, men were being "chosen or appointed" as chaplains for the service of the armies and the navy and, on that basis, being ordained to the ministry.
16. "The Preamble to the Ordination Vows", Book of Forms section 447, Toronto: The Presbyterian Church in Canada, 2007, and *Together in Ministry*, p. 8-9.
17. Except immediately following the disruption of Church Union in 1925, The Presbyterian Church in Canada has never practiced limited ordination – ordination to the ministry of Word and Sacraments that is valid within the church only in one particular ministry context. In the period after 1925, student ministers were ordained and inducted into particular congregations

before finishing their theological studies, with the restriction that they could not serve elsewhere until they graduated. A&P 1926, p. 47, A&P 1927, p. 46-47.

18. A&P 1977, p. 370 and *Canada Ministries Policy and Procedures*, 2000, p. 4.

19. The ministry of Word and Sacraments involves preaching, teaching, conducting sacraments and offering pastoral care, in its fullest expression.

20. The General Assembly in 1989 clarified the rules for presbytery membership by means of a Declaratory Act on Book of Forms section 176. The names of ministers serving on our college faculties or employed on the staff of courts or agencies of this church (176.1.5) and ministers such as Bible Society secretaries who make request and who are serving in agencies not directly responsible to this church (176.1.6) are placed on the roll of the presbytery where they live. The names of ministers who have been appointed to mission work in Canada or appointed to part-time service, as per section 201.2, are placed on the roll of the presbytery where they are serving for the duration of the appointment, even if different from the presbytery where they live. A&P 1989, p. 267-268.

21. A Declaratory Act in 1988 named the Board of Ministry's Institutional Chaplaincy Committee as the committee of General Assembly that would approve an institutional chaplain before the presbytery placed the name of the chaplain on the constituent roll of the presbytery. A&P 1988, p. 394.

22. In some particular cases, these persons have been ordained as ruling elders in their congregations.

**OVERTURE NO. 15, 2005** (A&P 2005, p. 583-84)

**Re: Review of Education and Reception regulations concerning those seeking ordination from other Association of Theological Schools (ATS) colleges**

Overture No. 15, 2005 was assigned to the Life and Mission Agency (Education and Reception) to consult with the Committee on Theological Education. Consultation took place through two members of the Committee on Theological Education appointed by the committee to provide input on its behalf, and resulted in a response presented by the Life and Mission Agency in its report to the General Assembly in 2006 (A&P 2006, p. 354-57). However, on additional motion from the floor of the Assembly, the response was referred to a task group on the theology of ordination that was to be established jointly by the Committee on Church Doctrine and the Life and Mission Agency (Ministry and Church Vocations) (A&P 2006, p. 357, 38).

The Committee on Education and Reception reviews the applications of individuals seeking to enter the ministry of Word and Sacraments in The Presbyterian Church in Canada by other than the standard route. For all approved applications, the committee recommends programs of study, based on comparison of the individual's education with a university undergraduate degree followed by a Masters of Divinity degree from a Presbyterian Church in Canada theological college – the educational standard used in this denomination for many decades.

The overture asks for review and revision of the guidelines of the Committee on Education and Reception dealing with graduates of non-Presbyterian Church in Canada theological colleges, so as to meet more effectively the needs of such individuals. The suggested revisions would have the effect of permitting candidates for ministry of The Presbyterian Church in Canada to complete their Master of Divinity studies in any theological college accredited by the Association of Theological Schools,<sup>1</sup> followed immediately by examination for certification for ordination by their presbyteries.

### **The current guidelines**

The current guidelines for graduates of non Presbyterian Church in Canada theological schools were last reviewed and revised by the General Assembly in 2002 (A&P 2002, p. 341-44). The guidelines are grounded on two central premises: (a) theological education in the colleges of The Presbyterian Church in Canada is the norm for our candidates for ministry and (b) pastoral formation producing readiness to serve in this denomination takes time and should be found to be present, through supervision, prior to ordination. For this reason, the guidelines require graduates of other theological colleges to complete two to three semesters of study in a Presbyterian Church in Canada college before their presbytery may examine them for certification for ordination, as outlined in the following:

1. Candidates for the ministry of The Presbyterian Church in Canada are normally required to acquire a B.A. degree, or equivalent, from an accredited university plus an M.Div. degree, and diploma, or equivalent, from a theological college of The Presbyterian Church in Canada.
2. Candidates who are considering attending colleges other than those of The Presbyterian Church in Canada shall write with the consent of the certifying presbytery to the Committee on Education and Reception for approval of the proposed educational program. This request for approval should occur immediately after initial certification of the candidate by the presbytery. Such candidates for ministry will be counselled to choose their course program in consultation with The Presbyterian Church in Canada college they plan to attend for their additional assigned studies.
3. Graduates of theological colleges not affiliated with The Presbyterian Church in Canada will be required to be formally examined under the auspices of the Committee on Education and Reception as to their readiness for ministry in The Presbyterian Church in Canada, and to determine the length of additional study required at one of our theological colleges. All applicants must have an M.Div. degree from a theological college accredited by the Association of Theological Schools (ATS) (or equivalent, outside North America). According to ATS standards, an M.Div. degree indicates readiness for ministry.
  - a) Graduates of theological colleges affiliated with member churches of the World Alliance of Reformed Churches, whose academic requirements are the equivalent of ours, viz., an arts degree or the equivalent, plus three years in theology, will normally be required to complete one academic year of study (two full-time semesters or equivalent) under the care of the senate of one of the colleges of The Presbyterian Church in Canada, in addition to meeting any deficiencies identified by the committee.

This pastoral formation year is intended to prepare and contextualize the person for ministry within The Presbyterian Church in Canada. The period of study gives the denomination and the candidate for ministry a chance to assess his/her readiness to minister within our denomination. This study would include supervised field education in a congregation of this denomination throughout the assigned academic year, with both the field education supervisor and the faculty advisor being from The Presbyterian Church in Canada.

- b) Graduates of all other theological colleges will normally be required to complete a minimum of one and a half academic years of study (three full-time semesters or equivalent) under the care of the boards of 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 in 3a) is intended to address foundational theological courses that may not have been studied from a Reformed perspective in the M.Div. degree.

4. No applicant will be considered without at least a B average or its equivalent.

Therefore, the current guidelines affirm the principle that preparation for ministry of Word and Sacraments in The Presbyterian Church in Canada requires some theological education in the colleges of this denomination. Moreover, they affirm that supervised pastoral formation for such ministry should take place before the candidate is eligible to seek a call or appointment as a minister of Word and Sacraments.

### **A change of principles**

By contrast, the overture is grounded in quite different premises. It presents the view that theological education in the colleges of The Presbyterian Church in Canada may be unnecessary. Moreover, it implies that pastoral formation for ministry can be developed, with the help of a mentor, after ordination.

What the overture proposes is that candidates for ministry who complete their Master of Divinity studies in any ATS accredited theological college be eligible to seek a call in The Presbyterian Church in Canada provided they demonstrate the following: that the curriculum they studied was equivalent to that of Presbyterian Church in Canada colleges; that they have suitable belief and practice and enough experience in this denomination to serve effectively in ordained

ministry with a presbytery-appointed mentor. Educational deficiencies, if any, are to be met under the guidance of one of our denominational colleges with no required on-site study.

Therefore, the changes requested by Overture No. 15, 2005 do not merely revise the guidelines followed by the Committee on Education and Reception. Instead, they essentially relinquish principles of the candidacy process on which this denomination has depended for years. Any consideration of the suggested changes belongs within the context of a larger discussion about preparation for the ministry of Word and Sacraments in The Presbyterian Church in Canada.

### **Theological issues in placing limitations on the authority of presbyteries**

What are the theological issues, if any, that arise when The Presbyterian Church in Canada imposes limitations on the right of presbyteries to ordain to the ministry of Word and Sacraments? This is the question that the joint task group on the theology of ordination agreed fell properly within its purview.<sup>2</sup> For this reason, it directed its attention entirely to this theological question, leaving all other considerations regarding guidelines of the Committee on Education and Reception to others.

The joint task group summarized its findings in the following terms: the church's practice of placing limitations on the right of presbyteries to ordain, in ways that seem best to General Assemblies, is consistent with our theology and practice of ministry. Therefore, the theological basis of the response presented in 2006 by the Life and Mission Agency (Ministry and Church Vocations) appears to be sound.

### **Difficulties due to distance**

Overture No. 15, 2005 does highlight difficulties that some ministry candidates experience because they live far from the three theological colleges. While some candidates are able to commute to a college weekly (perhaps clustering courses into two or three mid-week days) or to stay at the college for a few weeks at a time with short trips home during a twelve or thirteen-week semester, others cannot do so because of family responsibilities.

What can be said is that all three theological colleges are seeking to offer their Masters of Divinity programs with increasing levels of flexibility. Some offer credit courses in short-term intensives, for instance requiring study at the college for a two-week period in the summer. This spring, Knox College is introducing a combined on-line, on-site program. All three colleges do consider other means of delivery (distance education, reading courses), as they are appropriate and available. As well, in some cases candidates are able to complete the supervised theological field education placement in their home (or other nearby) congregation.

While the colleges of this denomination are seeking to offer education as flexibly as possible, they also recognize the need for candidates to spend some time at the college to fulfill the goals of the curriculum. Also the colleges need to get to know the candidates, so that the colleges can grant the "testamur", a significant part of the candidacy process of The Presbyterian Church in Canada. With it, the college attests that the candidate "has given satisfactory evidence of the requisite practical gifts and skills of the ministry", as well as "suitable character and conduct" (Book of Forms section 206.2). Therefore even while the colleges increase flexibility in their programming, it is not reasonable to expect that eventually candidates will be able to complete a full M.Div. degree (or the entire two or three semesters of assigned study) without spending some time at the college.

### **Conclusion**

The changes requested by this overture go beyond simple revision of the guidelines of the Committee on Education and Reception. Instead, they hold implications for the entire candidacy process, including its foundational principles, and therefore any consideration of them belongs in that larger discussion. Moreover, the practice of The Presbyterian Church in Canada, through its General Assemblies, placing limitations on the authority of presbyteries to ordain is itself consistent with our theology of ministry. Furthermore, the needs of our candidates for ministry who live far from the theological colleges of The Presbyterian Church in Canada, the stated concern prompting the overture, are being addressed partly by the increasing levels of flexibility with which the colleges are offering their courses. For these reasons, the following recommendation is presented.

**Recommendation No. 27** (adopted, p. 42)

That the prayer of Overture No. 15, 2005 be answered in terms of the preceding report.

**Endnotes**

1. The three theological colleges of The Presbyterian Church in Canada are accredited by this same body.
2. For the report of the joint task group on this question, see the document on the theology of ordination, presented in another part of this report, p. 356-59.

**CALLS IN CONGREGATIONS WITH TWO OR MORE MINISTERS**

The Presbyterian Church in Canada affirms the existence of covenantal relationships between congregations, ministers and presbyteries. We understand these covenants to be rooted in our relationship with God – Father, Son and Holy Spirit – a primary relationship that, in turn, places us in relationship within the community of Christ's church. Congregations and ministers covenant to work together in ministry, and presbyteries are responsible to care for both their congregations and their ministers.<sup>1</sup>

While these beliefs are foundational to our identity as Presbyterians, they do not determine the particular ways that we might exercise authority, responsibility and accountability within our church community. Church documents such as the Book of Forms provide much needed guidance on these matters. However, this denomination's experience with congregations with two or more called ministers of Word and Sacraments demonstrates that we need to develop specific policies and procedures to equip the church to enter such ministries with confidence.

To this end, the General Assembly in 2006 approved the circulation of a study paper entitled, "Calls in Congregations with Two or More Ministers" (A&P 2006, p. 358-63). The paper reviewed this denomination's experience with multiple-minister congregations, and proposed models with definitions for multiple-minister staffs and guidelines for ministers, sessions and presbyteries. It was assigned for study and comment to sessions, presbyteries, the Committee on Church Doctrine, and the Joint Task Group on the Theology of Ordination.

The responses from the church were reviewed by a working group consisting of The Rev. Linda Ashfield, The Rev. Jennifer Cameron, Mr. Ken Cressman, 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 of such congregations, and of ministers who have served as senior, associate or co-minister with other ministers. The working group has prepared the following report, which discusses the feedback from the church and presents a revised proposal.

**Feedback from the church**

Some demographic data is helpful when considering the number of responses from across the church. Multiple-minister congregations represent a small percentage of the congregations in The Presbyterian Church in Canada. The 2007 Acts and Proceedings lists 33 such congregations located in 17 presbyteries and in six of eight synods across the country. While this number represents only three percent of all congregations, these congregations account for a much larger proportion of our membership base (13%), because they tend to be larger than our other congregations.

Forty-three sessions responded. Of these, 13 reported that they had first-hand experience as a multiple-minister congregation, either presently or in the past. Nine presbyteries responded, of which four reported first-hand experience with multiple-minister congregations.

Most of the responding sessions and presbyteries indicated that the church should adopt the proposed models for multiple-minister staffs.<sup>2</sup> Most also responded positively to the other parts of the proposal: the guidelines for sessions, the procedures for calls, and the suggestions about support for ministers.

At the same time, the respondents offered comments and suggestions that merit attention. Much more emphasis needs to be given to the collaborative, co-operative nature of ministry and the reality that Spirit-led teamwork is desirable and possible, regardless of which staffing model is chosen. The staffing models as described in the study paper were seen by some to be too rigid. Although respondents were not asked to choose between the models, because both approaches

are and likely will continue to be used in the church, some did so. Interestingly, a few respondents expressed strong doubt that the pyramid model could ever be suitable for the church and regarded the co-ministry model as the only faithful approach, while a few others expressed similar doubts about the co-ministry model and appreciated only the pyramid model. Respondents requested further development or clarification of the following: the nature of presbytery involvement; the role of the session in the functioning of the staff team; guidance in establishing clear position descriptions; alternatives to the terms “senior”, “associate” and “assistant”; a mechanism for changing the duties of a ministerial position; the question of an associate or assistant minister becoming the senior minister; and the ways in which continuing ministers should have input into the selection of a new minister.

Other valuable feedback was received from the Committee on Church Doctrine. The committee underlined the importance of anchoring all proposals about ministry in the person of Jesus Christ, who is “the source, inspiration and pattern” for the church’s ministry, and perhaps “especially for team ministry.”<sup>3</sup> Further, the committee advised greater emphasis on the notion of covenant, the equality of ministers, and the authority of the session. In addition, the committee offered a number of helpful suggestions about procedures to be followed by sessions and presbyteries. Finally on the question of whether an associate or assistant minister should be permitted to apply for the position of senior minister in the same congregation, the committee reported that it could find no biblical or theological reason to restrict the eligibility of some ministers for some calls.

### **Towards policy and procedures for multiple-minister congregations**

With the benefit of this feedback from the church, the way forward appears to be a revised proposal that is grounded in our Presbyterian theology of ministry.

## **MULTIPLE-MINISTER CONGREGATIONS**

### **A theological perspective**

The church orders its life on the foundation of what it believes. The Presbyterian Church in Canada confesses the absolute centrality of the Lord Jesus Christ, who is our “Prophet, Priest, and King, the Minister of the covenant of grace.”<sup>4</sup> There is one ministry, the ministry of Christ, which is continued in the church and is the responsibility of all Christians:

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.<sup>5</sup>

At the same time, Christ recognizes that Christian communities need specific forms of leadership, if they are to be renewed and nurtured continually for ministry. Christ endows and calls individuals to provide leadership as ruling elders, congregational deacons, diaconal ministers, and ministers of Word and Sacraments.<sup>6</sup> Christ also requires and enables the church to confirm these calls. *Living Faith* describes the purpose of these ministries:

Through such ministries the Word is proclaimed, God’s people are nourished and nurtured, supported and guided. In the oneness of Christ we seek to serve God.<sup>7</sup>

Since Christ is the source, inspiration and pattern for ministry, how does he inform the ways we minister? The gospels clearly present Jesus’ call to loving service. John 13:35 states Jesus’ criteria for those who serve others: “By this all will know that you are my disciples, if you love one another.” Mark 10:45 describes Jesus’ model for ministry: “The Son of Man came not to be served but to serve, and to give his life as a ransom for many.” Hence, the covenantal relationships among us, rooted in our relationship with the Triune God, are to be characterized by the spirit of mutual co-operation, respect and love as brothers and sisters of Christ.

In The Presbyterian Church in Canada, authority and responsibility are never assigned to one individual, but rather are shared corporately and equally, “to take away all occasion of tyranny.” (Book of Forms section 4) Therefore, the members of presbytery (representative elders from the congregations and serving ministers of Word and Sacraments and diaconal ministers) share together the authority and responsibility of the presbytery for the care and good order of its congregations and its ministers. In a similar way, the members of session (ruling elders and serving ministers of Word and Sacraments and diaconal ministers) share together the authority and responsibility of the session for the life and ministry of the congregation.<sup>8</sup>

### **What is the same?**

Multiple-minister and sole-minister staffing configurations have much more in common than not. First and foremost, the nature and purpose of the pastoral and teaching office is the same in both multiple-minister and sole-minister congregations. This is the case because our church's theological understanding of ministry and mission provides the framework within which the particular ministry of Word and Sacraments is carried out, regardless of how many ministers are serving in the congregation.

The relationships of authority and accountability between ministers and their presbyteries apply whether a minister is serving as the sole minister of a congregation or as one minister in a multiple-minister staff. All ministers are called by congregations with the approval of the presbytery.<sup>9</sup> All ministers are members of the presbytery, with voice and vote. All ministers serve in their congregations as the executive of the presbytery (Book of Forms section 111). All ministers are responsible to the presbytery for the conduct of their lives and ministries, and the presbytery, for its part, is responsible to care for, to guide, and if necessary, to discipline their ministers.

In a similar way, the nature of the session, constituted as one leadership team made up of ministers and ruling elders together, applies to both multiple-minister and sole-minister congregations. So too, the interactions within these covenant relationships are expected to display the same Christ-like witness regardless of the staffing configuration: patterned after Christ, they should be characterized by a spirit of mutual co-operation, respect and love.

### **What is different?**

What makes multiple-minister congregations different from sole-minister ones? It is the issues of authority, responsibility and accountability that arise within the ministerial staff teams that lead to the unique and sometimes challenging dynamics within them. Central to these issues is the sharing of the responsibility for leading the congregation, in partnership with the session. There appear to be two approaches: either the ministers share this responsibility equally or they share it unequally. The decision made about this central matter, in turn, affects decisions about lines of authority and accountability among them.

### **Proposed staffing configurations**

Two staffing configurations for multiple minister congregations are proposed. Both require the clear and understood expectations of the session and the congregation. In this regard, the congregation's use of position descriptions for all its staff positions, including its ministers, will promote role clarity in the use of these staffing configurations. Collegiality among ministers is obtainable and sustainable in both. In both, the ministers can work together to enhance and strengthen the ministry of the whole congregation.

### **Definitions**

In the "tiered" staffing configuration, the responsibility for leading the congregation, in partnership with the session, is shared unequally by the ministers of Word and Sacraments. In fact, the minister serving in the "lead minister" position, as the head of staff, holds responsibility, with the session, for the congregation's overall ministry. Ministers serving in "associate minister" positions have clearly defined areas of responsibility and are accountable to the lead minister for their day-to-day work, in consultation with the session. Ministers serving in "assistant minister" positions assist others and are accountable to the lead minister for their day-to-day work, in consultation with the session. Assistant ministers are called and inducted for limited periods of time.<sup>10</sup> Associate and assistant ministers, like the lead minister, are part of the session. There is no requirement that the lead minister must always serve as moderator of the session.

In the "peer" staffing configuration, the responsibility for leading the congregation, in partnership with the session, is shared equally by the ministers of Word and Sacraments.

"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 staffing configurations are presented below.

	<b>Tiered Staffing Configuration</b>	<b>Peer Staffing Configuration</b>
<b>Congregation's ministry</b>	The lead minister holds responsibility, with the session, for the congregation's overall ministry.	The ministers together hold responsibility, with the session, for the congregation's overall ministry.
<b>Team functioning</b>	The lead minister, as head of staff, is responsible for facilitating the functioning of the whole staff team.	The ministers together are responsible for facilitating the functioning of the whole staff team.
<b>Leadership, vision, encouragement</b>	The lead minister, with the session, ensures that leadership, vision and encouragement are expressed fully in the life of the congregation.	The ministers together, with the session, ensure that leadership, vision and encouragement are expressed fully in the life of the congregation.
<b>Titles</b>	One minister is given the title "Lead Minister." Other ministers are given the title "Associate Minister" or "Assistant Minister".	All ministers in the team are given the title "Minister".
<b>Areas of responsibility</b>	Associate ministers have clearly defined areas of responsibility. These may be denoted in the position title, as "Associate Minister for (Area(s) of Responsibility)".  Assistant ministers assist others, as assigned by the lead minister in consultation with the session.	Ministers have clearly defined areas of responsibility. These may be denoted in the position title, as "Minister for (Area(s) of Responsibility)".
<b>Accountability</b>	All ministers are accountable to the presbytery for the conduct of their lives and ministries.  Associate ministers and assistant ministers are accountable for their day-to-day work to the lead minister, in consultation with the session.	All ministers are accountable to the presbytery for the conduct of their lives and ministries.  Ministers are accountable for their day-to-day work to one another, in consultation with the session.
<b>Decision-making</b>	Associate ministers make decisions in their areas of responsibility, in consultation with the session. However if necessary, the lead minister as head of staff, in consultation with the session, may override the decisions of an associate minister.  Assistant ministers make decisions within aspects of the work delegated to them, as they assist others.	The ministers make decisions in their areas of responsibility, in consultation with the session.
<b>Term</b>	Lead ministers and associate ministers are called and inducted without term.  Assistant ministers are called and inducted for limited periods of time.	All ministers are called and inducted without term.

### **On the question of succession**

The question has been asked<sup>11</sup> whether associate and assistant ministers should be permitted to apply for the position of lead minister in the same congregation. If permitted, this leads to a second question regarding the process by which they might be considered along with other minister applicants.

Typically, these questions have arisen within the context of multiple-minister staff teams experiencing serious difficulties. This denomination's experience suggests that, in some cases at least, associate or assistant ministers would be well advised to seek a call in a different congregation if they feel ready to serve in a lead minister position. Nevertheless, there appears to be no biblical or theological reasons for restricting them from applying for the lead minister position in their current congregation. Furthermore, the proposed staffing configurations, if adopted, will provide the church with much greater clarity about roles, responsibility and accountability in multiple-minister staff teams, potentially reducing the confusion and disagreement about these matters that have characterized most troubled situations. Hopefully, this will help prevent the kinds of turmoil and distress that have prompted the succession question in the first place.

For this reason, no policy restriction on associate or assistant ministers is proposed. However, in cases when associate or assistant ministers indicate their desire to be considered for the position of lead minister, the session, with the presbytery representative, should consider carefully the dynamics of the situation, and whether the person should be considered as sole candidate.

### **Proposed responsibilities of sessions in multiple-minister congregations**

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 to a multiple-minister staff team.

In exercising its overall supervisory role for the governance and mission of the congregation, the session is responsible for putting in place the support necessary for the good functioning of the staff and the fruitfulness of the congregation's ministry. For this reason, the session shall ensure that position descriptions are developed for all ministry staff positions. These documents shall state clearly which staffing configuration (tiered or peer) has been chosen. The division of responsibility among ministers must be agreed by the session and approved by the presbytery. Adequate finances are also critical. Since the session cannot assume that concerns of and about the staff are solely the responsibility of the ministers,<sup>12</sup> it shall establish a personnel or pastoral support committee<sup>13</sup> to facilitate healthy communication about issues and concerns.

Before moving to add a ministry staff position, the session (and congregation) shall articulate 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. Our denomination's experience indicates that such contexts form a poor basis on which to build a ministerial staff team.

Sessions shall receive the permission of the presbytery before beginning a search for a new minister (whether a new position or an existing one).

Session shall work with the appointed interim moderator (who may be called a "presbytery representative") on 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. Incumbent ministers who will be continuing to serve in the congregation will be given the opportunity to provide input into the selection of the new minister.

Sessions shall 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.<sup>14</sup>

Sessions shall be aware that lead ministers who will serve as “heads of staff” in tiered staffing configurations 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 lead minister must be filled by the minister with the strongest gifts in preaching, the greatest age or the longest number of years of service. Similarly, there is no reason why responsibility for preaching and worship can not be assigned to an associate minister with strong gifts in these areas.

Sessions shall encourage their ministers to have regular meetings with a frequency suited to helping all staff members to serve well.

Sessions shall encourage their ministers to engage in appropriate and ongoing continuing education, and to make use regularly of their vacation entitlements.

For their part, ministers shall take responsibility for continuing to develop their own gifts and skills for ministry, thereby strengthening the leadership and service they offer. As well, ministers in multiple-minister congregations will ensure that they have networks in place to support them in their unique kind of ministry.

Sessions shall ensure that lay staff engage in appropriate and ongoing continuing education and regularly make use of their vacation benefits.

### **Proposed responsibilities of presbyteries towards multiple-minister congregations**

The better the presbytery understands its responsibility to care for and guide its congregations and its ministers, the better it will be able to provide this leadership.

Prior presbytery permission is required before sessions begin a search for a new minister (whether a new position or an existing one).

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. Incumbent ministers who will continue to serve in the new ministerial staff team will be given the opportunity to have input into the selection of the new minister.

Presbytery shall ensure that position descriptions including position title are prepared for all ministry positions, prior to a search for suitable candidates. These documents shall state clearly which staffing configuration (tiered or peer) has been chosen. The division of responsibility among ministers must be agreed by the session and approved by the presbytery. Presbytery shall also be assured that the congregation possesses adequate finances to support the ministry positions.

Calls to associate ministers shall specify the specific functions that they are responsible for fulfilling.

Calls to assistant ministers shall specify the period of time to which the term is limited, and may specify the particular areas in which they will be assisting others.

Interim moderators shall assist the session and congregation in clarifying as fully as possible the gifts, skills and interests needed in their new minister.

Presbyteries shall ensure that ministers serving in multi-minister congregations have networks in place to support them in their unique kind of ministry. Such networks may be ecumenical or, if Presbyterian, could be regional (perhaps a contribution of the synod). In addition, presbyteries shall ensure that ministers engage in appropriate and ongoing continuing education, including specialized learning about serving in teams, and regularly make use of their vacation entitlements.

### **Summary**

To guide the church so that it can enter multiple-minister staffing arrangements in congregations with confidence, staffing configurations, definitions and responsibilities have been proposed, as outlined above.

Therefore the following recommendations are presented:

**Recommendation No. 28** (adopted, p. 42)

That the staffing configurations, definitions and responsibilities for calls in multiple-minister congregations outlined above be adopted.

**Recommendation No. 29** (adopted, p. 42)

That the Clerks of Assembly be asked to prepare any appropriate revisions to the Book of Forms.

**Recommendation No. 30** (adopted, p. 42)

That Directive No. 15 of Special Commission for Appeal No. 7, 1997 concerning succession of associate or assistant ministers to the position of lead minister be answered in terms of the preceding report.

Serving in multi-minister congregations presents ministers with challenges for which specialized training might prove beneficial. 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. as a vice-principal or principal). The church has a responsibility to ensure that ministers serving in multi-minister congregations have opportunities and resources for appropriate learning and development. For this reason, the following additional recommendations are presented.

**Recommendation No. 31** (adopted, p. 42)

That the Life and Mission Agency (Ministry and Church Vocations) be asked to discover, review and recommend educational resources and opportunities for ministers serving in multiple-minister congregations.

**Recommendation No. 32** (adopted, p. 42)

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.

### Endnotes

1. *Called To Covenant: Strengthening Congregation-Presbytery Relationships*. Toronto: The Presbyterian Church in Canada, 2004, p. 5. Note also that this report is focused on ministerial staff where all are ministers of Word and Sacraments. However, the same principles would apply if one member of the ministerial staff team was a diaconal minister.
2. This answer was chosen by 8 of the 13 sessions with first-hand experience and 25 of the others (a total of 33 or 77% of the 43 responding sessions), and by three of the four presbyteries with first-hand experience and three of the others (a total of 6 or 66% of the 9 responding presbyteries).
3. The full text of the response of the Committee on Church Doctrine to the study paper is found in its report to the General Assembly (A&P 2007, p. 248-49).
4. The "Preamble to the Ordination Vows" summarizes what The Presbyterian Church in Canada believes about the church and its ministry. It is read by the presbytery in every worship service in which a minister of Word and Sacraments is ordained or inducted. (Book of Forms section 447).
5. *Living Faith (Foi Vivante): A Statement of Christian Belief*, Toronto: The Presbyterian Church in Canada, 1984, section 7.2.1. *Living Faith (Foi Vivante)* is one of the standards of the church, subordinate to scripture.
6. Fuller discussion of the theology and practice of ministry in The Presbyterian Church in Canada, as expressed by the people of God, church courts, ruling elders, congregational deacons, diaconal ministers and ministers of Word and Sacraments, is found in *Together in Ministry: The Theology and Practice of Ministry in the Presbyterian Church in Canada*, Toronto: The Presbyterian Church in Canada, 2004. See also A&P 2003, p. 372-412.
7. *Living Faith (Foi Vivante)*, 7.2.6.
8. Book of Forms sections 176-176.5, 200, 201, 105, 109, 110, 111.1, 112, 113.
9. 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.
10. Book of Forms section 235.2. In our legislation at present, the call of an assistant minister is the only situation in which a minister may be called and inducted to a ministry for a limited

period of time. However, assistant ministers may also be called and inducted without term. This proposal, if adopted, would necessitate a change in our legislation, such that the call and induction of assistant ministers would always be limited to a specified term.

11. This question forms the substance of Directive No. 15 of Special Commission for Appeal No. 7, 1997, which was assigned to the Life and Mission Agency (Ministry and Church Vocations) in consultation with the Clerks of the Assembly.

12. Gray, Joan S. and Tucker, Joyce C. *Presbyterian Polity for Church Officers*, 3rd edition, Geneva Press, 1999, p. 93.

13. Although a committee of session, this committee does not need to consist solely of ruling elders. Ideally, the committee will include someone with knowledge of human resources practices and of legislation such as the Employment Standards Act. The committee shall model and foster healthy patterns of communication, which means, among other things, accepting no anonymous feedback from staff or people in the congregation.

14. For instance, a minister has entered a triangle whenever he or she engages with others in defending, criticizing, covering for, “fixing,” or “doing an end run around” the other minister.

## **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.

The Presbyterian Church in Canada has participated in the development and offering of a Canadian, ecumenical program. Since June 2001, “Starting Well: First Years in Ministry” has gathered new ministers annually to reflect on their contexts and encourage their participation in collegial groups. The modular format of this three-year program has made it possible to enter the program in any year, without having attended in previous years. Participants have been tremendously enthusiastic about the program and their desire to participate in the coming year and to recommend it to their peers.

In June 2007, five new Presbyterian ministers gathered with ten others at Emmanuel College for the first event of the third 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 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.

Plans are underway for the June 2008 event to be held at Emmanuel College in Toronto. The design team includes representatives of all the sponsoring groups: Churches’ Council for Theological Education, Knox College, Emmanuel College, the Centre for Clergy Care and Congregational Health, and staff from denominational ministry offices of the Presbyterian and United Churches. As in previous years, Ministry and Church Vocations has written to all new Presbyterian ministers to invite their participation and to offer subsidies to those with exceptional travel costs or who, serving part-time, do not receive a full continuing education allowance.

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.

### **Making the Most of Retirement: Another Life Transition**

The ecumenical design team for the “Starting Well: First Years in Ministry” program next turned its attention to the development of continuing education for ministers moving into retirement. In October 2007, the second pilot event was held at Crieff Hills Community, Ontario. “Making the Most of Retirement” was designed for ministers approaching retirement (in 10 years or less) or newly retired (within 5 years). Four Presbyterians (three ministers and one spouse) gathered with ten others to explore issues that many clergy face as they get ready to retire and as they make the transition into retirement. Topics included the spiritual, psychological and emotional work required to make the transition from “active ministry” to retirement; the differences between vocation to ministry and the roles and responsibilities of “active ministry”; discovering one’s “greater work”, by which one may continue to live out one’s vocation to Christian ministry; and the possibilities and potential of the retirement years. Participants were very positive about the event, which they encouraged the sponsors to offer again.

Plans are now underway for a third event, to be held in the fall of 2008.

### **Continuing education**

The Continuing Education Committee meets three times a year (April, September and December) to consider applications for grants from its 2007 available funds of \$14,494 from the Continuing Education Fund and \$4,500 from the Leadership Development and Ministry Workshop accounts.

In 2007, 10 applications were received, with grants totaling \$7,195 being awarded to the various applicants. The minimum grant was \$235 and the maximum was \$2,000, making an average of \$719.50 per applicant. Courses from “Starting Well” to “Making the Most of Retirement” were undertaken by the newly ordained and the soon-to-be-retired. Others sought to broaden their horizons by studying homiletics, interim ministry, spiritual direction, the transformation of congregations and clinical pastoral education. One candidate was doing post-graduate studies towards a Doctor of Ministry (D.Min.) degree.

Once again, the committee is concerned about the small number of applicants and questions whether clergy are aware of the availability of financial aid for continuing education. An advertising brochure is being prepared for circulation in the quarterly PCPak to seek to address this concern.

It is the hope and prayer of this committee that congregations and presbyteries will encourage their ministers to make use of the supplemental funds administered by this committee. The regulations of the Continuing Education Fund are available on line: [www.presbyterian.ca/mcv/resources/cefund](http://www.presbyterian.ca/mcv/resources/cefund). For applications and further information contact [slang@presbyterian.ca](mailto:slang@presbyterian.ca).

Thanks are due to Marg Henderson, for her wisdom and guidance, and to the members of the committee for their commitment of time and energy: John Congram, Peter Ross and Helen Hartai.

### **Personnel services**

Personnel services link people searching for a call with congregations seeking someone to call. Through the congregational profile, professional church workers and candidates certified for ordination can learn about congregations. Through the personal profile, professional church workers and candidates certified for ordination can introduce themselves to a search committee and search committees can receive profiles of candidates. An up-to-date listing of ministry opportunities and interim moderators is maintained on the church’s website, [www.presbyterian.ca/mcv](http://www.presbyterian.ca/mcv), and follow the link to Ministry Opportunities.

In addition to ministry opportunities leading to calls, the referral services continue to be used for stated supply and interim ministry appointments.

Ministry and Church Vocations also does outplacement and career and crisis counselling for professional church workers. For those who request it, personal profiles are also reviewed and critiqued.

At the time of writing this report in February, Ministry and Church Vocations records indicated that 66 professional church workers and graduating students, representing 5% of ministers now on the rolls of presbyteries, were seeking a call. There were 59 pastoral charges looking for a minister, representing 7.6% of the pastoral charges in The Presbyterian Church in Canada.

### **Women's Perspectives**

*Women's Perspectives* is a newsletter designed to keep women, both lay and professional church workers, in touch with each other. It provides a place for women to share with the whole church their theological perspectives, biblical insights, special interests, joys and concerns.

The newsletter was issued six times during 2007 (January, March, May, July, September and December). The first issue of the year was edited by the Women's Perspectives Committee in celebration of 25 years of publication. This special retrospective edition was comprised of outstanding contributions to the magazine over the past 25 years. Members of the committee enjoyed the experience, revisiting past issues and discovering that many of the stories are as relevant today as they were at the time of original publication. It was very difficult to select just a few to share with our current readers!

The March and May issues, entitled: "Walking Together: Ministry with Aboriginal People", were edited by The Rev. Margaret Mullin, Executive Director of Winnipeg Inner City Missions. Through these articles the voices of Aboriginal people are heard, and Margaret urges readers to get to know the Aboriginal ministries within the church, and to find opportunities to meet Aboriginal people and listen to their stories. As she noted, they have a rich spiritual history to share with all of us.

The final three issues of the year were devoted to the theme of uprooted people. We were fortunate to have three editors for these three issues, each with a unique perspective on the topic at hand. The July issue, "Globalization: The New World Order", was edited by Dr. Marjorie Ross. It focused on the integration of the world's economies and the negative effects this has had on many people around the world. The second issue in the series, edited by Ms. Colleen McCue, highlighted actions in support of migrants' struggles to rebuild their lives after having been uprooted by forces beyond their control. The Rev. Glynis Williams edited the final issue in the trilogy, focusing on the staggering numbers of refugees around the world who are displaced and stateless, often living for years in appalling circumstances in refugee camps.

The number of subscriptions is increasing and we plan to continue our efforts to advertise and create awareness in our congregations about this excellent resource. To obtain a free subscription or to view past articles and issues go to the church's website: [www.presbyterian.ca/mcv/wim/perspectives](http://www.presbyterian.ca/mcv/wim/perspectives).

We would like to thank the members of the Women's Perspectives Committee for their generous donation of time and expertise: Judee Archer Green, Marg Henderson, Joan Homewood, Sheila Lang (Administrator), Joan Masterton, Alexis McKeown (Layout and Design), Fairlie Ritchie and Maureen Walter.

### **Women in Ministry Committee**

The Women in Ministry Committee (WIM) has a mandate to support and advocate for women in ministry and to educate about the role of women in the church. Two of the areas of the mandate were highlighted during the past year.

First, our mandate "to support women in ministry ... through provision of opportunities for mutual support and for reflection on issues related to women in ministry" was addressed through the following activities and events:

- Discussion was held on the value of establishing an online chat room for women in leadership in the church. It was felt that we do not have the people to administer the list and monitor the content of a chat room and that e-mail communication serves our purpose at present but we may look at a chat room again as a tool for communication.
- A luncheon was held during the General Assembly where about twenty-five people from across Canada gathered to share stories of both challenge and joys of being in ministry. Discussion also centered on the role of the WIM Committee.

- “Heart, Mind & Soul” – a conference and retreat for Presbyterian women in leadership planned for the end of May. The conference aims to provide time away for networking, equipping, restoration and learning strategies for whole person health.

Secondly, our mandate “to be an advocate for women, both individually and corporately, within the structures of the church” was also the focus of our attention.

- Time was spent defining what “advocacy” really means for the committee.
- Margaret Zondo from International Ministries spoke to the committee on the YWCA’s International Women’s Summit on Women’s Leadership on HIV/AIDS that was held in Nairobi, Kenya. Margaret was moved by the resilience displayed by the African women in dealing with this all-consuming issue.
- For a few years now, the committee has been corresponding with a woman living in Kenya. We have been sending emails of prayer support to her during the recent tumultuous time in Kenya.
- Brought to our attention near the end of the year, was the plight of women and children in the Democratic Republic of the Congo. We are planning to write letters of concern to government officials and to encourage others to do so as well in the hope that they can influence the United Nations to take more aggressive action to stop the atrocities to these innocent people.

Lynda Reid, Convener

### **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 website, [www.presbyterian.ca/mcv](http://www.presbyterian.ca/mcv).

## **THE ORDER OF DIACONAL MINISTRIES**

### **The 100th anniversary**

The Council of the Order of Diaconal Ministries has declared 2008-2009 a year of celebration!

Members of the Order reside within the bounds of presbyteries across the country. Their stories of service to The Presbyterian Church in Canada are a living record of witness. The Order would like to strongly encourage presbyteries and congregations during this anniversary year to recognize members of the Order. This recognition can be accomplished in many ways, including extending a special invitation to members to share a story or two at a presbytery meeting, and asking members to record their recollections in a congregational newsletter. Our hope is that you will consider being an active part of the 100th anniversary celebration!

### **The Biennial Council**

From the Acts and Proceedings of the 95th General Assembly, page 299: “Acting upon the approval of the 93rd General Assembly (1967), a meeting was held on June 14 and 15, 1968, in Ewart College, for the purpose of establishing the Council of the Order of Deaconesses of The Presbyterian Church in Canada. All active deaconesses were invited (31 were able to attend) and non-active members were represented as the result of a postal vote (7 attended)”. Since that first council meeting, members of the Order have continued to gather to attend to business, to share in community, and to worship together. In 2007, the twenty-second biennial council meeting was held at the Crieff Hills Community from Monday, October 29 to Tuesday, October 30. The theme was “Sabbath Healing ... Rest, Reflect, Respond”. The twenty-second council

gathering provided an opportunity to plan a number of anniversary activities to take place in our 100th year. The Order looks forward to celebrating with the whole church and together recognizing the continuing contributions of the Order – past, present and future.

### **Diaconal organizations**

The Order of Diaconal Ministries maintains a strong relationship with organizations engaged in diakonia – specifically the DIAKONIA World Federation. The World Federation is made up of three regions, and the Order is a member of the DOTAC region (Diakonia of the Americas and the Caribbean). The Order pays membership fees annually to both the World Federation and to the Region. The Order is represented on the DOTAC Central Committee by Margaret Robertson, and we are thankful for her contribution. From July 20-27, 2009, the DIAKONIA World Assembly will be held in the DOTAC Region in Atlanta, Georgia with the theme “Crossroads of Grace: Revive and Reconcile”.

### **Ewart Endowment for Theological Education grants**

The Order was pleased to assist seven certified theological students in 2007 with grant money received from the Ewart Endowment for Theological Education. In 2006 the Order received a five-year grant of \$25,000. Each approved student received a \$600 grant to assist his or her attendance at the 2008 APCE (Association of Presbyterian Church Educators) Conference. The Order is encouraged by the priority that the students give to Christian Education – both for their own development as leaders and for the people of all ages whom they will serve. We also continue to be thankful to the Ewart Endowment for the opportunity of assisting theological students as they prepare for service to the church.

### **Congratulations**

The Board of Governors of Knox College awarded the degree of Doctor of Divinity (*honoris causa*) to The Rev. Lynda Reid at the 164th convocation on May 14, 2008. Lynda was designated to the Order in May 1969, in Moose Jaw, Saskatchewan. Our heartfelt congratulations are extended to Lynda.

### **Looking ahead**

The Order of Diaconal Ministries has contributed to the life and witness of The Presbyterian Church in Canada for 100 years. As we move through our 100th anniversary year we celebrate what God has done and look forward to God’s continued leading as we serve in the name of Jesus Christ.

#### **Recommendation No. 33** (adopted, p. 42)

That congregations and presbyteries be invited to participate in the celebration of the 100th anniversary of the Order of Diaconal Ministries during 2008-2009.

Donna McIlveen

## **SPECIAL MINISTRIES**

### **Canadian Forces Chaplaincies**

There have been several developments with regard to the Canadian Forces Chaplaincy in the past year, and the related work of The Interfaith Committee on Canadian Military Chaplaincy (ICCMC) on which I have the honour to serve as the Presbyterian representative. One of the ICCMC’s primary duties is endorsing qualified applicants for military chaplaincy prior to the military starting their recruiting process. We also nominate to the Chief of Defence Staff and to the Minister of National Defence candidates for promotion to Colonel and Brigadier-General, who then serve as the senior officers in the Chaplain Branch. A significant purpose of our meeting with the Minister in October 2007 was to present to him the nomination of the next Chaplain General of the Canadian Forces. It is with great pleasure that I report that the name presented was that of a Presbyterian chaplain, Col. The Rev. David C. Kettle.

Padre Kettle joined the Canadian Forces Chaplaincy in 1981. Like all chaplains over the years he has served in a large variety of postings in bases across the country, as well as UN duty in Bosnia, Croatia and Rwanda. His most recent tasking has been as Director of Chaplain Strategic Support, and that has entailed journeys to Afghanistan. It is anticipated that Col. Kettle will

assume his new rank and duties in the summer of 2008. He will be the first Presbyterian to serve as Chaplain General of the Canadian Forces.

Six other Presbyterian ministers serve the Regular Force as padres. At the time of writing Captain Charles Deogratias is in Afghanistan. Some commissioners may have seen him in CTV newscasts last Christmas, distributing mail received from schoolchildren across Canada. In January he was quoted in Maclean's magazine about "the rising interest in prayer and religion among Quebec soldiers" serving there, and reporting that he "has had to order more Bibles to keep up with the demand." By the time of Assembly we trust that he and those to whom he is ministering will be safely back on Canadian soil. Lt (Navy) Bonita Mason is the Course Director for the Basic Officer Training Course (BOTC) at the Chaplain School and Training Centre, CFB Borden. Major Dwight Nelson moved from the school to become Senior Chaplain to the CF Borden Chaplain Team. Major Ed Wiley also was given a new tasking, leaving the school to lead the Chaplain Team at 19 Wing, Comox. Commander George Zimmerman continues as a member of the Chaplain General's staff. In June 2007 he was awarded the Chaplain General's Commendation for all his detailed and efficient work, which had enabled Canada to so successfully host the International Military Chiefs of Chaplains' Conference.

In addition, we warmly welcome a new Presbyterian member of the Canadian Forces Chaplaincy in the person of Captain David Stewart, formerly the minister of Margaret Rodger Memorial Church, Montreal. He has successfully completed his BOTC at the Chaplain School, and is posted to 17 Wing, Winnipeg. We are also privileged to have the service of the following ministers who serve as chaplains with units of the Canadian Forces Reserve:

- Captain Richard Topping, Black Watch, Montreal, Quebec
- Captain C. Ian McLean, Brock Rifles, Ontario
- Major Daniel Roushorne, 31 Brigade HQ, London, Ontario
- Captain Sandy Scott, North Saskatoon Regiment, Saskatchewan, and
- Captain Gavin Robertson, 44 Field Engineer Squadron, British Columbia

The Canadian Forces and The Presbyterian Church in Canada are extremely well served by all of these dedicated Presbyterian ministers.

One problem that has faced our Regular Force Presbyterian chaplains for several years is that the annual Chaplains' Retreat has coincided with the week of General Assembly, meaning that apart from those tasked to represent the Canadian Forces chaplaincy at Assembly, it has been impossible for them (and for the undersigned) to attend. I have received an understanding response to my representations to the Chaplain General, and it is my hope that by next year this conflict will have been resolved. It is normal for the chaplaincy representative to attend the briefing groups as well as the sederunts of the Assembly, thus giving all commissioners an opportunity to discover much more about the work of the chaplaincy than can be covered in this report.

The Chaplain Branch has been undergoing considerable change. From the joining of the Roman Catholic and Protestant chaplaincies in 1997 into one branch under a single Chaplain General, progress has been made towards further and further integration. In the last year the distinctive "military occupation codes" that distinguished Roman Catholics from Protestant chaplains has been superseded. So also there is now one integrated promotion stream: the practice of separate but parallel promotion streams for chaplains in these different faith traditions has been discontinued. The previous fixed alternation between a Roman Catholic and a Protestant as Chaplain General is also no longer in place.

Moves like these have been occasioned not simply because of greater ecumenical respect and trust, but because of the blunt fact that neither Canada itself nor those who serve in the Canadian Forces are consistently and without exception of the Christian faith. As an arm of the Government neither the Canadian Forces nor the chaplaincy can cater only to Christians. Many faiths are represented in the members of the Canadian Forces. They are now also present in the chaplaincy. In addition to one Muslim chaplain, now three Rabbis have been endorsed for service with the Reserves. Those are small numbers, but the reality is that the chaplaincy itself no longer is, and can not be, uniformly Christian.

In order to ensure adequate representation of the faith groups now serving in chaplaincy, the ICCMC has itself expanded to include Rabbi Reuven Bulka and Imam Mohammed Alnadv.

Native Elder Roger Armitte has also attended meeting of the ICCMC, by invitation. Further, in order to reflect more adequately these new realities and in consultation with the Minister of National Defence, work has begun on a revision of the official documents outlining the agreement between the Government of Canada and the faith groups of Canada governing the provision of chaplains to serve. On a personal note, in June 2007 The Rev. Dr Barton Beglo of St. Peter's Lutheran Church, Ottawa succeeded me as chair of the ICCMC, at the conclusion of my two-year term.

One last word. Some Christians are uncomfortable with the very idea of ministers serving in the armed forces. Ask a padre, and they would respond that padres enlist to serve God, and to support and sustain all those who serve in the Canadian Forces, but not themselves to be warriors. At the closing service of the 2007 retreat, I was much struck by the following prayer, which evidences the way in which chaplains approach their task:

Righteous God, you rule the nations. Guard brave men and women in military service. Give them compassion for those who confront them as enemies. Keep our children from hate that hardens, or from score-keeping with human lives. Though for a season they must be people of war, let them live for peace, as eager for agreement as for victory. Encourage them as they encourage one another. And never let hard duty separate them from loyalty to you.

I commend to your prayers all those who serve in the Canadian Forces, especially those whose answer to the call of duty assigns them to places of danger. And I solicit your prayers for those who minister to them, and particularly for our own Presbyterian chaplains.

Alan M. McPherson

Convener, Canadian Forces Chaplaincy Committee

Presbyterian Representative, The Interfaith Committee on Canadian Military Chaplaincy

**Ministry and Church Vocations Advisory Committee**

The Rev. Alex Bisset, The Rev. Wesley Chang, Ms. Jo-Ann Dickson, Ms. Jacqui Foxall, The Rev. Dr. Tom Gemmell (by correspondence), The Rev. Peter Ma, The Rev. Beth McCutcheon, The Rev. Elias Morales, Ms. Tori Smit (diaconal minister), The Rev. Kathryn Strachan, The Rev. Ted Thompson

**MINISTRY WITH CHILDREN, YOUTH AND FAMILIES**

Staff	Associate Secretary:	Dorothy Henderson
	Program Assistant:	Matthew Donnelly
	Canada Youth 2009:	Reuben St. Louis (half time contract)
	Leading with Care:	David Phillips (contract)

This report covers work done from June to October, 2007. After November 1, 2007, the work of Education in the Faith is included in the work of The Vine Helpline: Connecting People, Places and Programs.

**Canada Youth 2009 (CY09)**

Canada Youth '09 is our denomination's national youth conference. Held every three years, it is the largest gathering of Canadian Presbyterians. It provides a chance for Presbyterian youth to connect to God and each other through worship, small group study and living in community for five days. CY09 also provides a space for young adults to explore and do mission, empowering them to work for Christ in their local context. There is also an opportunity for youth leaders, lay volunteers and clergy to learn from experts in youth ministry. Youth leaders have opportunity to relax and network with other adults who love and care for youth.

The planning team for Canada Youth 2009 met in November 2007 to start plans for the youth conference. With an excellent cross-Canada team in place, our denomination looks forward to another wonderful youth event.

Canada Youth '09 will be held from July 20-25, 2009, at Brock University, St. Catharines, Ontario. The theme for the event is "Rooted" and is based on Ephesians 3:17.

## **CY09 Planning Team**

Ms. Heather Bannerman (London, Ontario), Ms. Jen Bell (Saskatoon, Saskatchewan), The Rev. Blair Bertrand (Brampton, Ontario), Mr. Adam Brown (Baysville, Ontario), Ms. Sarah Brown (Collingwood, Ontario), Mr. Jeff Crawford (Toronto, Ontario), The Rev. Mavis Currie (London, Ontario), The Rev. Hugh Donnelly (Toronto, Ontario), The Rev. Jan Hazlett (Calgary, Alberta), Ms. Katie Munnik (Ottawa, Ontario), Ms. Katherine St. Louis (Waterloo, Ontario), The Rev. Cheryl MacFayden (St. Stephen's, New Brunswick), The Rev. Shaun Seaman (Ottawa, Ontario), Ms. Michelle Verwey (Victoria, British Columbia), Mr. Marcelo Wu (Montreal, Quebec), Mr. Chris Yue (Duncan, British Columbia).

## **Leading with Care**

In 2007 David Phillips completed a two-year contract assisting congregations in The Presbyterian Church in Canada to understand and implement the protection policy, *Leading with Care*. In that time he had contact with over 550 congregations across Canada. In his report to the Life and Mission Agency, 2007, David spoke of the wonderful work done in our denomination – particularly in some of the vibrant, smaller congregations of our denomination.

The phone line (1-800-619-7301, x 275) will stay open for people to phone in with questions and concerns, and David Phillips will continue to monitor those calls.

Two main areas continue to prompt inquiries. The first relates to ministers going into a new charge and finding that the policy has not been implemented or started in the vacancy. The second area is around legalities and, in particular, police records checks and insurance. However, in general, the policy has been actively welcomed and implemented by the denomination. Other branches of the Christian church have noticed the policy on-line and have asked permission to adapt it for their church – a sign of respect for the quality of our document.

Extensive contact with a broad number of congregations afforded David the opportunity to talk with many in our denomination and, from these contacts, he offers the following reflections:

- There is reason to have concern about the divide between clergy and laity in our churches. Although this situation is not unique to Presbyterians, it is hoped that congregations can continue to use the many gifts that lay people are willing to offer as ministry.
- There is need to continue to work on communication links between local congregations and “church offices”. People note that exchange visits between congregations and church office staff were of particular help. Of course, distance and cost is often prohibitive in allowing visits to happen.
- There is continued need to help members understand what it means to be The Presbyterian Church in Canada in the 21st century.

## **Partners: Meeting Friends in Guatemala**

In 2007 a resource entitled *Partners: Meeting Friends in Guatemala* was published to help children and youth in Canada meet, through the study, Mayan children in Guatemala. Author, Jessica Henderson, visited Guatemala prior to writing the study and, based on her experience in living with a Maya family, wrote a study of five sessions. A short DVD entitled *Hola* shows the life of a young Maya girl. Money raised by children and youth in Canada for this project will be used for education, animal and agricultural programs, sewing and weaving projects in Guatemala.

The theme for Partners 2007-2008 is *Partners: Making Friends with our Earth*.

## **Children, Youth and Families Advisory Committee**

Ms. Ronda Bosch, The Rev. Matthew Brough, Ms. Ann Campbell, Ms. Miriam Duckworth, Ms. Margaret Dunn, Ms. Shauna Whitfield.

## PLANNED GIVING

Staff	Associate Secretary:	Herb Gale
	Program Co-ordinator:	Joan Masterton
	Secretary:	Susan Dekker

### CHANGES IN PLANNED GIVING OFFICE STAFFING

In October of 2007, we were pleased to welcome Susan Dekker to the Planned Giving Office staff. Susan is in the office two days a week to handle the growing amount of administrative and secretarial duties. Joan Masterton, the Planned Giving Program Co-ordinator, has reduced her hours from four days a week to three days a week while she pursues her theological studies at Knox College. Herb Gale, the Associate Secretary, continues to travel across Canada trumpeting the good news of planned giving as a vital aspect of stewardship and an untapped source of money to fund the ministry of the church for generations to come. The Planned Giving Office exists to help your congregation develop your planned giving ministry and to help individual donors plan the most suitable way to make a planned gift to the church.

### THE *PROVISIONARIES* CONGREGATIONAL NETWORK CONTINUES TO GROW

The Planned Giving Office has established a *ProVisionaries* Network composed of those congregations which covenant to make planned giving an integral part of their stewardship and mission. Congregations which become part of the network 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. Congregations that begin to teach and promote the stewardship of accumulated resources will begin to discover that they are the recipients of additional money that they would never receive through the weekly offering or other fundraising efforts – additional money that can fund new and creative ministries to expand the mission of the church for generations to come.

As of January 2008, thirty-two congregations from Nova Scotia to Vancouver Island have signed up to be part of the *ProVisionaries* Network:

- Three in Nova Scotia  
Bethel Church, Scotsburn; Church of St. David, Halifax; Iona Church, Dartmouth
- One in New Brunswick  
St. Andrew's Church, Moncton
- Eighteen in Ontario  
Knox Church, Ottawa; Knox Church, Milton; Trinity, Kanata; St. Paul's Church, Port Hope; St. Andrew's Church, Markham; Unionville Church, Unionville; St. Andrew's Chalmers Church, Uxbridge; First Church, Collingwood; St. Andrew's Church, Owen Sound; St. Andrew's Islington, Toronto; Knox Church, Oakville; St. Andrew's Church, Guelph; St. Andrew's Hespeler, Cambridge; Kitchener East Church, Kitchener, Knox Church, Waterloo; First Church, Thunder Bay; St. Andrew's Church, Thunder Bay; Westmount Church, London
- One in Manitoba  
First Church, Brandon
- One in Saskatchewan  
St. Paul's Church, Prince Albert
- Five in Alberta  
Dayspring Church, Edmonton; St. Andrew's Church, Grace Church and Knox Church in Calgary; St. John's Church, Medicine Hat
- Three in British Columbia  
Central Church, Vancouver; St. Aidan's Church, New Westminster; St. Andrew's Church, Nanaimo

For those interested in learning more about the *ProVisionaries* Network and how to develop an intentional ministry of planned giving in their congregation, Herb Gale has prepared a step-by-step guide entitled, *Developing a Vital Planned Giving Ministry in Your Congregation*. The booklet contains a checklist to help gauge the vitality of your congregation's planned giving ministry. Complimentary copies can be ordered from the Planned Giving Office.

## **SOME MYTHS ABOUT PLANNED GIVING**

### **Myth No. 1: Planned Giving is only for the wealthy**

False. There are many ways to give to the ministry of the church from our assets. Because of the tax benefits, people are often surprised at how much they are able to give. This past year, one donor gave \$108 worth of stock to the church for her local congregation, and another donor gave \$603.30 to The Presbyterian Church in Canada through a bequest. You can acquire a gift annuity for as little as \$5,000 which will provide a substantial gift to the church while simultaneously providing you and your spouse a guaranteed income (most or all of the income tax-free) for the rest of your lives. By acquiring a new life insurance policy naming the church as the owner and beneficiary, you can claim every dollar spent in premiums as a charitable donation while you grow the size of your legacy to the church over time. For example a single life \$50,000 whole life policy for a male, non-smoker, age 25, would cost \$507.72 per year and be fully paid in 20 years. If the donor lives to be 45, the payout would be \$50,000. If the donor lives to be 85, the payout could be \$166,925 if the annual dividend distributions follow historic patterns. Since the money spent in premiums is considered a charitable donation, the donor could potentially leave a legacy of nearly \$170,000 just over \$6,000 (after tax credits)! Truly, we do not have to be wealthy to use our accumulated assets to make a lasting difference in many people's lives for generations to come.

### **Myth No. 2: Planned Giving is only for large, wealthy congregations**

False. Congregations of all sizes, both city and rural, have joined the *ProVisionaries* Network. One smaller, rural congregation raised over \$100,000 in just a few months to launch a new ministry for children and youth simply by inviting members and adherents to give from their assets to a newly established endowment fund rather than giving from their current income through their weekly offering. One gift of stock donated this past year was used to pay for the painting of the sanctuary in a small, rural church in Ontario. The church had been trying to raise funds for the project by encouraging church members to put loose change in a coffee can during their coffee hour after worship. Imagine how long it would have taken to raise enough to paint the sanctuary using that fundraising technique! No matter what the size of the congregation, there are members and adherents who would be eager to give substantial gifts to the church from their assets if they were invited to do so and if they were given adequate information about the various ways to make a planned gift.

### **Myth No. 3: Planned Giving tends to reduce the amount people will give through the weekly offering**

False. Since planned gifts generally come from donors' accumulated assets and gifts to the weekly offering normally come from their current income, planned gifts are not in competition with other ways of giving to the church and its ministry. While it is true that some congregations with large trust funds experience a decline in the level of giving through the weekly offering, this is due more to a misuse of their trust funds and a lack of stewardship education than to any inherent problem with planned giving. Some congregations have developed the bad habits of using their trust funds to handle the deficits in their operating budget or simply allowing the funds to grow for some future emergency. Endowment funds, however, are not intended to be "slush funds" or "rainy day funds". Rather, they are intended to expand the ministry of the church both now and for generations to come. A properly designed planned giving ministry will grow the overall generosity in the congregation, not diminish it. Indeed, a good litmus test for gauging the health of your congregation's planned giving ministry is whether the overall level of generosity within the congregation is increasing.

## **GIFTS OF PUBLICLY TRADED SECURITIES: A NEW TREND IN PLANNED GIVING**

One of the most exciting trends in gift planning is the increase in the number of people making gifts-in-kind of publicly traded securities (stocks, bonds and mutual funds traded on such stock exchanges as the Toronto Stock Exchange and the New York Stock Exchange). The tax benefits of giving securities that have appreciated in value directly to the church are substantial. If you sell a stock privately, you owe tax on fifty percent of the capital gains, which can mean a substantial tax hit. In May of 2006, the federal government completely eliminated the tax on capital gains if the securities were gifted directly to charity. Donors are also entitled to a donation tax receipt for the market value of the securities on the day they are received by the

charity. As the statistics below indicate, this change in federal tax law has dramatically increased the number of donors and the amount they give to the church through the vehicle of publicly traded securities:

- In 2004, 4 donations totaling \$305,000
- In 2005, 9 donations totaling \$252,240
- In 2006, 19 donations totaling \$791,000 (year capital gains taxes eliminated)
- In 2007, 76 donations totaling \$762,280

The donations made in 2007 ranged in size from \$108.23 designated for a congregation to a gift of Alcan shares worth over \$205,000 designated for PWS&D. In total, local congregations received 59% of the donations, PWS&D received 38%, and the remaining 13% was designated for six other areas of ministry within The Presbyterian Church in Canada.

If you would like to make a gift of stock to any ministry within The Presbyterian Church in Canada, including your own congregation, you may use the services of the national church's stockbroker to handle the transaction. Your designated beneficiary/ies will receive the proceeds from the sale of the security, and you will receive a donation tax receipt for the market value of the securities on the day they are received by the church. You can claim up to 75 percent of your annual net income as a charitable gift in the year you make your gift, and if you cannot use the full donation credit in any one year, you may carry any unused credits forward for an additional five years. It is a truly tax-smart way to donate to the ministries of the church you support. Special transfer forms are available from the Planned Giving Office or in downloadable form at the Planned Giving website. Be sure to inform the Planned Giving Office of your intentions so that we can ensure that your gift goes to the ministries you designate as quickly as possible and your charitable donation tax receipt is issued promptly.

If your congregation is not educating the congregation about the tax advantages of donating appreciated securities to the church, you are missing out on a huge untapped source of money to fund new ministries or expand present ministries in your congregation. Brochures highlighting the gift of publicly traded securities are available free of charge from the Planned Giving Office.

## **SOME OTHER WAYS TO MAKE A PLANNED GIFT TO THE CHURCH**

### **Wills and Bequests**

There are many other 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 2007, The Presbyterian Church in Canada received \$1,550,557 from twenty-two different bequests ranging in size from \$603.30 to \$850,000. Such planned generosity enables the church to do many creative ministries that would never happen otherwise. Some of the ways undesignated bequests have been used this past year include:

- Providing lay training manuals for The Presbyterian Church of Ghana;
- Purchasing a 4x4 vehicle for The Presbyterian Church in Canada missionary Denise van Wissen to access remote areas in Guatemala; and
- Developing libraries for theological seminaries in Nigeria.

Think about that. In 2007, the national church received bequests ranging in size from \$603.30 to \$850,000; and all of the gifts, no matter what their size, are helping to grow the mission of The Presbyterian Church in Canada. Statistics indicate that forty to fifty percent of Canadians do not have a legal will. Without a legal will, the government determines the beneficiaries of your estate, and they have already decided that nothing will go to charity. If you would like a portion of your estate to go the church, you simply have to have a legal will in place. Up to 100 percent of net income may be claimed in charitable gifts by your estate in the year of death. Any unused tax credits may be applied to the previous year's tax return, again up to 100 percent of net income. 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 free of charge from the Planned Giving Office.

### **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 appreciation of their benefits. Gift annuities are a wonderful way for older people (sixty

years of age and older) 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, the majority, or all of which, is tax-free. Upon the death of the donors, the residue remaining in the annuity goes to the ministries of the church designated by the donors. Both the donors and the church benefit! There are presently 108 annuitants across Canada, who have acquired more than \$2.73 million in gift annuities designated for various ministries within The Presbyterian Church in Canada. During 2007, sixteen new gift annuities were acquired for a total value of \$416,759 (\$216,509 for PWS&D, \$108,000 for local congregations, \$28,750 for *Presbyterians Sharing*..., and the remainder for various other ministries within the church). One of the priorities for the Planned Giving Office is to spread the news about gift annuities and the role they can play 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 of charge from the Planned Giving Office.

### **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 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 annual premiums. To make it easier for people who choose to give to the church via life insurance, the Planned Giving Office has arranged with Equitable Life Insurance Company headquartered in Waterloo, Ontario, to offer a whole life insurance product with a simplified application form. Contact the Planned Giving Office or check out our website, [www.presbyterian.ca/plannedgiving](http://www.presbyterian.ca/plannedgiving), for more information. One of the benefits of using life insurance as a planned giving vehicle is that your gift would go immediately to the church upon your death without being caught up in the delay of settling your estate. Since the gift would go outside your estate, there would be no probate fees on your contribution. At the time of writing this report, twenty-two people have irrevocably stipulated ministries within the church as the beneficiary of life insurance policies for a total value of nearly \$900,000. The most recent policy we have received was from a woman whose personal term life policy was up for renewal. She decided to convert the policy into a universal life policy (no medical exam was required since she was converting a present policy), naming the church as the owner and beneficiary. She is now able to claim tax credits for the future premiums she will pay and has the joy of knowing that she will be leaving a legacy of \$100,000 to the church she loves. A pamphlet detailing the benefits of life insurance as a gifting vehicle is available free of charge from the Planned Giving Office.

## **NEW PLANNED GIVING OPPORTUNITIES AVAILABLE TO DONORS AT THE NATIONAL LEVEL**

### **Establishment of “Mission Priorities Funds” to encourage Planned Gifts**

In 2007, the Life and Mission Agency Committee recommended the establishment of several new “Mission Priorities Funds” to channel planned gifts in ways that support the mission priorities determined by the Life and Mission Agency. Seed money to launch the funds has been provided through undesignated bequests made to The Presbyterian Church in Canada. The first three funds that have been established are:

#### **Creative Children and Youth Ministries Fund**

The Presbyterian Church in Canada is an aging denomination with fewer and fewer children and youth actively involved in the church's life and ministry. The purpose for this fund is to reverse that trend by providing congregations, presbyteries, synods, camps and other groups within the church with additional money for expanding their ministry with children and youth. One-time grants will be awarded to applicants who submit creative proposals so that their good ideas are able to be implemented rather than discarded because of a lack of funding.

### New Church Development Assistance Fund

There is a need for The Presbyterian Church in Canada as a whole to become more intentional about planting churches throughout Canada. The purpose of the Fund is to aid presbyteries in their work of planting new congregations by providing assistance to the presbyteries, and training and support for the New Church Development workers. This will be achieved through providing funding for consultants for presbyteries, as well as continuing education, conferences, mentors and coaches for those engaged in the ministry of new church development.

### Mission Connections Fund

This fund will help congregations deepen their mission outreach by making mission connections to overseas and Canadian partners. It will facilitate short-term volunteer mission experiences and exchanges with mission partners while contributing to building the wider mission of The Presbyterian Church in Canada.

The above three funds are just the first of several funds that will help advance the mission priorities for The Presbyterian Church in Canada. If you would like to learn more about these funds and how your planned gifts can expand the mission of the church for generations to come, please contact the Planned Giving Office.

### **PWS&D ESTABLISHES THE LOAVES AND FISHES FUND FOR THE WISE STEWARDSHIP OF PLANNED GIFTS**

In 2007, PWS&D inaugurated its Loaves and Fishes Fund to utilize planned gifts donated to PWS&D more effectively. One-seventh of planned gifts given to the Loaves and Fishes Fund will be used in the year they are given. The remaining portion of the original gift will be invested in The Presbyterian Church in Canada's Consolidated Portfolio (a professionally managed balanced fund of over \$80 million). Over the next six years, PWS&D will use the annual interest earned from the original investment and a portion of an original gift to support ongoing development and relief work. At the end of seven years, the entire gift, plus the income and capital gains generated by the investment, is fully utilized for the work of PWS&D. Gifts to the Loaves and Fishes Fund will help PWS&D commit to long-term development projects by providing a steady and predictable stream of income over the seven-year period.

### **PLANNED GIVING SUNDAY**

While planned giving and the stewardship of accumulated assets has been an important part of the church from its origins (cf Acts 4:32-37), it has been a neglected part of the church's teaching and preaching. Most clergy have never preached a sermon on planned giving, and most members of the church have never been invited to consider giving to the church from their assets. The Planned Giving Office encourages congregations to choose one Sunday a year to focus on the ministry of planned giving during worship. Worship resources (prayers, litanies, sermon aids, etc.) are available from the Planned Giving Office. We are grateful to The Rev. Bruce McAndless-Davis, minister of St. Aidan's Church in New Westminster, British Columbia, for providing the most recent worship resources. St. Aidan's is a member of the *ProVisionaries* Network. They have chosen the month of November to highlight stewardship and are including planned giving as an integral part of their stewardship teaching and promotion. As a result of their taking the initiative in this area, two members acquired a gift annuity last year, designating St. Aidan's as one of the beneficiaries. The church also received the proceeds from a gift of stock.

#### **Recommendation No. 34** (adopted, p. 42)

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

### **Advisory Committee Members**

The Rev. Karen Horst, First Church, Collingwood, Ontario; The Rev. Wes Denyer, St. Andrew's Church Brampton, Ontario; Ms. Betty Kupeian, Leaside Church, Toronto; Mr. Richard Daugherty, St. Andrew's, Molesworth, Ontario.

**PRESBYTERIAN WORLD SERVICE & DEVELOPMENT**

Staff Director:	Kenneth Kim
Program Co-ordinator, Finance & Administration:	Diana Kellington (interim) Colleen McCue (maternity leave)
Program Assistant, Finance & Administration:	Cecilia Gruber (from July 2007) Jennifer Feasby (to August 2007)
Program Co-ordinator, Communications:	Barb Summers (from June 2007) Karen Plater (to June 2007)
Program Assistant, Communications:	Alexander Macdonald
Program Co-ordinator, Africa & Middle East:	Bella Lam
Program Co-ordinator, Central America	John Popiel (to August 2007)
Program Co-ordinator, Asia & Americas;	
Government Relations Officer:	Guy Smagghe
Program Co-ordinator, Refugees:	Glynis Williams (interim)

**INTRODUCTION**

Christians are called to have an impact on society. Our presence in the midst of the affairs of human life is to make a difference. Presbyterian World Service & Development (PWS&D) is one way Canadian Presbyterians can respond to be the salt and light in the midst of our world where communities cry out because of conflict, disaster and injustice. As a community of believers we are called to stand and follow in Christ’s footsteps in service to our global neighbours.

PWS&D is our church’s agency for development, relief, and refugee sponsorship. With the support of countless Presbyterian members and congregations across Canada, PWS&D makes financial and human resources available to support effective and life changing initiatives in development and relief. Canadian Presbyterians are able to “do justice, love mercy and walk humbly with God” through their prayers, commitment and financial support for the work of PWS&D. We applaud the faithful support of the members and congregations of our church as we work together in Christ’s mission.

**FINANCIAL SUPPORT**

PWS&D relies on the generosity of individuals and congregations to fund its work. Support for PWS&D is separate from support for *Presbyterians Sharing...* . Congregations and individuals have been faithful in support for PWS&D which is above and beyond their support for *Presbyterians Sharing...* .

**2007 Revenue and Expenditures**

Again this past year illustrates the generosity of Canadian Presbyterians. Individuals and congregations responded with open hearts to the long-term community rehabilitation, development work and emergency relief efforts of PWS&D. In 2007, donations from congregations and individuals totalled \$2,506,324.

With continuing support from the Canadian International Development Agency (CIDA) the total income in 2007 was nearly \$3.2 million for this global ministry of compassion of The Presbyterian Church in Canada.

<b>Revenues</b>	<b>2007</b>	<b>2006</b>
	\$	\$
Undesignated contributions	1,276,065	1,663,310
Undesignated bequests	0	14,352
Designated contributions – projects	709,975	870,648
Designated contributions – emergency relief	515,879	681,816
Designated contributions – Tsunami relief	937	2,995
Designated contributions – South Asia Earthquake relief	3,468	13,799
Canadian International Development Agency (CIDA)	543,500	458,000
Canadian International Development Agency – Youth Internship	22,934	13,000
Canadian International Development Agency – Tsunami (PUMA)	0	4,200,000

Government of the Province of Saskatchewan	16,692	17,984
Other income (interest)	<u>110,357</u>	<u>108,335</u>
Total	3,199,807	8,044,239

<b>Expenditures</b>	<b>2007</b>	<b>2006</b>
	<b>\$</b>	<b>\$</b>
Disaster, Relief and Rehabilitation	712,819	511,015
Tsunami Relief	27,500	528,500
Tsunami Relief – CIDA/PUMA	64,910	4,148,949
South Asia Earthquake Relief	67,685	33,031
CIDA/PWS&D Overseas Program	913,929	585,049
Presbyterian constituency funded projects	950,290	890,138
Memberships, partnerships and coalitions	262,637	257,684
Resource, communications, promotion, grants	109,066	129,397
Program support	277,977	272,697
Administration	<u>172,201</u>	<u>135,041</u>
Total	3,559,014	7,491,501
Loaves and Fishes Fund		
Bequests	181,196	
Interest	1,975	
Transfer to Operating	25,885	

### **Undesignated Contributions**

Donations that are not designated to a specific program assist PWS&D in supporting long-term innovative development projects designed to break cycles of poverty. These education, healthcare, agriculture and income generation projects are making a tremendous difference in people's lives. Undesignated funds also allow us to support refugee sponsorship by Presbyterian congregations and development education programs to share the challenges and successes of our global work with Canadians.

Undesignated donations also provide PWS&D with funds to quickly respond to emergency relief situations as they occur. We are able to forward funds within hours of hearing of a flood, earthquake, hurricane or civil unrest while making plans to issue an appeal based on specific information received from our network of churches and agencies around the world. The committee is also given the flexibility to respond to small, non-media driven disaster situations that never attract a large amount of publicity and response.

### **Designated Contributions (Relief and Development Projects)**

PWS&D appreciates and fully honours the designation of all donations, whether for emergency appeals or development projects. PWS&D staff endeavour to reply promptly to each request for follow-up information on designated donations. Designated contributions are increasingly popular with individuals and congregations who want to know how and where their support is used by PWS&D. We strive to keep our supporters informed about the work of PWS&D on major disaster and relief programs, the lesser-known emergencies and our ongoing development work around the world.

### **The Loaves and Fishes Fund**

The Loaves and Fishes Fund is a planned giving fund designed for gifts received through bequests, gift annuities, insurance policies, appreciated securities and other investments. The Loaves and Fishes Fund is designed as a seven-year fund. One-seventh of an undesignated planned gift is used for the work of PWS&D in the year that it is given. The remaining 85% is invested by the professional fund managers of the Trustee Board of the Presbyterian Church in Canada and during the subsequent six years, PWS&D will use the interest and portions of the principal to support relief and development work until the full amount has been expended. The purpose of this mechanism is to facilitate a more even year-to-year distribution of these unexpected large funds that are provided to PWS&D from generous supporters.

PWS&D launched the Loaves and Fishes Fund with a reception on October 26, 2007 in Calgary, Alberta. The dinner was wonderfully hosted by Varsity Acres Church and featured the

Moderator of the 131st General Assembly The Rev. Jean Morris and The Rev. Dr. Herb Gale, Associate Secretary, Planned Giving. The night was a splendid kick-off for the first planned giving fund of PWS&D.

For 2007, the first year for the Loaves and Fishes Fund, PWS&D received a \$25,885 transfer into the operating budget. The remainder of the undesignated amount, along with the interest collected on this fund, will be transferred to the operating budget over the next six years.

The Loaves and Fishes Fund recognizes how the unique nature of a planned gift can help provide multi-year funding to assist our partners eradicate poverty, illiteracy and hunger.

### **EMERGENCY RELIEF PROGRAM**

When emergencies occur anywhere in the world PWS&D is able to respond through its global network of partner churches and agencies, especially through Action by Churches Together (ACT) International. Emergency relief and subsequent rehabilitation and reconstruction work are a major component of our Christian service commitment to the world when global emergencies occur. Presbyterians can respond effectively through PWS&D, to support people and communities in the aftermath. This past year could have been characterized as a “quiet year” by the media with few emergency relief campaigns highlighted in the media. However for large parts of Asia and Africa, the 2007 reality was marked by massive flooding that destroyed crops, livelihoods and homes. The work of PWS&D highlights the importance of our church’s commitment to respond to emergencies that affect our global neighbours, regardless of the level of media coverage.

### **TSUNAMI RELIEF AND REHABILITATION**

In 2007, PWS&D continued our response to the 2004 tsunami in southeast Asia. After three years, most of the planned work has been completed but rehabilitation of livelihoods will continue until 2009.

#### **Action By Churches Together (ACT)**

Action by Churches Together produced a three-year report on the results of the post-tsunami response which is accessible at [www.act-intl.org/tsunami/ACT\\_tsunami\\_factsheet\\_3yrs.pdf](http://www.act-intl.org/tsunami/ACT_tsunami_factsheet_3yrs.pdf). The report covers the work done in India, Indonesia, Sri Lanka, and Somalia. The total ACT tsunami appeal for US \$98,775,815 was fully funded.

#### **Tamil Nadu Reconstruction and Rehabilitation Project – India**

The PUMA project funded by the matching funds of four Canadian denominations (Presbyterian, United, Mennonite and Anglican) for a total of \$6 million from the Government of Canada is scheduled to be completed at the end of September 2008. Most of the 737 houses built by the project are occupied. Legal issues in one village prevented the occupation of some houses but this problem is being resolved. Remaining funds from the project will be used to build an additional 81 houses for landless Dalit families also affected by the tsunami, who are at the very bottom of the socio-economic ladder in India. The project also continues with:

- Livelihood activities: support for micro-enterprises and handicraft production;
- Education: school supplies tailored to individual needs of children;
- Environmental regeneration: fruit and nut tree saplings are provided to families in the new houses and the villages affected; and
- Community organization activities: training to strengthen record maintenance capacities and village groups for the objective of community development.

#### **Andaman and Nicobar post-tsunami school reconstruction project – India (Church’s Auxiliary for Social Action)**

Located just north of Banda Aceh in Indonesia, the Andaman and Nicobar population of 356,000 were severely affected by the tsunami. After the initial provision of food relief, distribution of boats, training and construction of homes and permanent shelters, PWS&D partner, Church’s Auxiliary for Social Action (CASA), is supporting the rebuilding of seven schools. Three prefabricated schools have been constructed to date. Construction of the remaining four schools will begin in 2008. Two additional schools built with concrete and brick masonry are also being constructed on behalf of the Church of North India that has a diocese to serve the large number of Christians on the island.

### **The Institute for Development Education – Vocational Training Centers - India**

The tsunami had a devastating impact on the fishing industry in South India. Traditional fishing patterns were lost due to the turning over of the ocean floor after the tsunami. Youth need to find alternatives to fishing in order to ensure their future livelihoods in their villages. PWS&D is supporting training centres for youth from affected villages and surrounding areas in practical vocational skills like embroidery, typing, computer use and tailoring. Women's groups are provided with skills training and evening tutoring classes are provided for working school aged children. The rehabilitation program is currently in the fourth year of a five-year project.

### **Canadian Churches in Action (CCA)**

In June 2007, building on PWS&D's ecumenical work with other church-based development and relief agencies, particularly from the PUMA tsunami experience and subsequent initiatives, nine churches came together to form Canadian Churches in Action (CCA). This is a coalition of churches, currently all members of the Canadian Foodgrains Bank (CFGB), who will work together in joint relief initiatives to respond to non food-based needs that cannot be covered by CFGB. The provision of medical assistance, temporary shelter and shelter reconstruction, water and sanitation, and other non food items will be the focus of these initiatives to complement and supplement our responses through CFGB. CIDA is looking favourably at this initiative.

### **Global Emergency Relief and Rehabilitation work through Action by Churches (ACT) International**

#### **List of Contributions**

**2007**  
**\$**

Floods in Sindh and Baluchistan, Pakistan	65,000
India Flood in Eastern States Relief	55,000
Hurricane Felix in Nicaragua	40,000
China Flood Relief	35,000
Hurricane Dean in Jamaica	35,000
Caritas Darfur Emergency Response (DERO), Darfur, Sudan	31,027
Gaza Crisis, Middle East	20,000
Hurricane Dean Appeal in Haiti	20,000
Assistance to Iraq Internally Displaced Persons (IDPs) and Refugees, Middle East	15,630
Assistance to IDPs in Northern Uganda	15,000
Assistance to Flood Victims - Uganda	10,000
Assistance to Returnees in Munuki and Kator, Juba County, Sudan	10,000
Support of IDPs in Chad	8,000
Floods in Colombia	5,000
Peru Earthquake	5,000
Tropical Storm Noel in the Dominican Republic	5,000
Floods in Kenya and Somalia	3,555
Philippines Typhoon Durian Emergency Assistance	2,693
Pakistan Earthquake Recovery and Rehabilitation	2,685
Indonesia and Sumatra Earthquake Assistance	1,800
Assistance to Returnees from Tanzania	1,025
Floods in Haiti	1,000

### **Pakistan, Floods in Sindh and Baluchistan**

On June 23, 2007, a severe storm caused over 200 deaths in the city of Karachi, Sindh Province, also affecting the districts of Thatta and Dadu. On June 26, 2007, tropical cyclone, "Yemyin" struck coastal areas in southern Balochistan and Sindh province, followed by continuous torrential rains, which resulted in wide scale damage to roads, communication links, water systems, crops and houses. Thousands of people were evacuated from Hingo and Kech districts, especially Turbat city, which was subject to massive flooding as rivers burst their banks and dams were breached. Some 2.5 million people were affected, 88,344 homes destroyed and more than 371,092 people became displaced and homeless. Water contamination and poor sanitary conditions resulted in the spread of water-borne diseases and skin problems.

PWS&D supported our partner Church World Service (CWS) in Pakistan/Afghanistan to provide immediate relief to 250 households through the distribution of food packages (wheat,

rice, pulses, cooking oil, sugar, tea leaves, powdered milk, salt, matches and soap) and 320 plastic sheets for temporary shelter. CWS followed up in the aftermath with technical assistance in the provision of water and sanitation services, primary healthcare and hygiene promotion, shelter and psychosocial support for over 20,000 severely affected households in three target districts: Gadap Town and Thatta District in Sindh Province, and Turbat (Kech) District in Balochistan Province over a 10 month period. Vulnerable families, especially widows, children and the elderly without food and in need of assistance were given priority in the selection process. Unfortunately, the international response to this emergency was minimal.

### **India, Flood in Eastern States**

Over 1,200 people lost their lives in the floods in India and more than 20 million people were affected by flooding in the states of Assam, Bihar, Orissa, West Bengal and Uttar Pradesh. Tens of thousands of people were forced to leave their homes and take shelter in temporary camps and on higher ground. The first floods occurred in many parts of the country during the first week of July 2007 and continuing rains caused repeat floods of varying severity, especially in Orissa and West Bengal. Most of the affected are poor families who are now dependent on assistance from the government or relief organizations. PWS&D responded by supporting the actions of CASA in the provision of dry food rations, clothing and sleeping materials, water purification and sanitation materials, and temporary shelters. Rehabilitation interventions included construction and/or repair of community infrastructure through Food for Work projects; material assistance for construction and/or renovation of flood damaged houses. Seeds were provided for farmers to replant crops. Training in community-based disaster preparedness and the construction of flood shelters will be provided.

### **Nicaragua, Hurricane Felix**

On September 4, 2007, Hurricane Felix hit the North Atlantic Autonomous Region of Nicaragua causing the biggest disaster in the region since Hurricane Mitch in 1998. 162,373 people were reported affected, 67 people killed, 110 missing and 136 rescued by responders. Fourteen thousand people required refuge in shelters in the port town of Puerto Cabezas (Bilwi). An estimated 80% of the community infrastructure was destroyed, agricultural lands flooded and crops devastated. PWS&D provided support for assistance to 21 communities in the affected areas of Tasba Pri, Llano Norte de Puerto Cabezas and Tasba Raya with food, personal hygienic kits and safe water. Assistance was provided to fix roofs, plant trees and vegetables and provide psychosocial care for victims. ACT partners are supporting the affected communities with disaster preparedness for future emergencies. Over 2,150 families in 21 affected communities are being supported by ACT partners.

### **China, Flood Relief**

Tens of millions of people across south-western, central and eastern China grappled with the aftermath of floods that killed over 300 people. The heavy rains and floods in the southern part of China affected over 5.4 million people. Heavy rain pounded most parts of the Huaihe River, southern Yangzi River and the south-western part of China, and even the north-western part of China in June 2007. Continuous torrential rain led to devastating flash floods, landslides and mudflows. PWS&D supported ACT member Amity Foundation to provide assistance to 5,000 of the most vulnerable families in Chongqing Municipality, Anhui and Jiangsu Provinces. The emergency relief provided included the provision of rice, quilts, sheets and mosquito nets to 4,000 families. The intervention was limited by the lack of international support.

### **Jamaica, Hurricane Dean**

On August 19, 2007, Hurricane Dean, a powerful category-5 storm, hit the island country of Jamaica. Torrential rain and strong winds with gusts up to 233 km/h caused large-scale devastation to homes, livelihoods, electricity and water supply systems. PWS&D supported the immediate humanitarian assistance to 350 severely affected families within Spanish Town and Old Harbour Bay in St. Catherine, one of the worst affected parishes. Special attention was given to identify those affected and not eligible or registered for assistance or support from other emergency programs. The response included the provision of 350 hygiene kits, food for 150 families, 100 tarps, 60 baby kits including diapers and baby food, 25 mattresses for displaced families and cleaning agents/chainsaws to assist in the clearing of debris and the sanitation process.

### **Haiti, Hurricane Dean**

Hurricane Dean wreaked havoc on the island country of Haiti. It caused heavy damage on the coastline areas and damaged housing, road infrastructure, and the fishery. The population faced significant crop loss and lost cattle in the mountainous regions. Nearly nine thousand families were directly affected and more than nine thousand persons fled to temporary shelters, many of them under basic conditions. PWS&D responded to the devastation by contributing to the provision of essential items in the immediate aftermath and for agricultural recovery.

### **Sudan, ACT-Caritas Darfur Emergency Response (DERO)**

The situation in Darfur is becoming a protracted humanitarian crisis. ACT-Caritas Darfur Emergency Response Operation (DERO) has become one of the largest humanitarian programs in South and West Darfur and has proven its capacity to deliver services over a long period in this challenging area. The UN estimates that over 200,000 people have been killed, more than two million driven from their homes to live in camps, and more than 3 million are directly affected by the conflict. The violence has spread across the border into Chad, and there is a clear risk of a regional conflict breaking out. In this extremely difficult situation, it has become even more important to sustain a humanitarian operation in response to the needs of the most vulnerable people. PWS&D supports the ACT response with the objective of delivering essential services to 325,000 people, while developing the capacity of the national partners to assume management of the program in future years. This is a major ecumenical response to a protracted humanitarian crisis. The Catholic Agency for Overseas Development (CAFOD) is acting as the facilitating agency for the Caritas Network in Sudan, and Norwegian Church Aid (NCA) is the legally registered organization in Sudan for both ACT and Caritas. The Sudan Council of Churches (SCC), Sudanaid and the Sudan Social Development Organisation (SUDO) are the national members and partners implementing programs on behalf of ACT-Caritas DERO.

### **Gaza Crisis**

The Gaza Strip has undergone dramatic developments as intensive factional fighting between Hamas and Fatah reached an explosive peak in June 2007, leaving over 650 casualties, of whom 116 were killed. In this wake is a population in uncertain and precarious conditions. The latest crisis in Gaza, the on-going blockage of funds by international donors and the withholding of money from taxes and custom duties collected for the Palestinian National Authority by the Israeli government since March 2006, has created a dire humanitarian situation for the majority of Palestinians in the West Bank. Sixty-four per cent of the population in the Occupied Palestinian Territories and 78% in Gaza are living below the poverty line. In the West Bank, the humanitarian crisis is exacerbated by the construction of the separation wall, the annexation of the Palestinian territory by the wall and the restrictions of Palestinians' movement that is enforced. According to a May 9, 2007 World Bank report "Movement and Access Uncertainty and Inefficiency in the Palestinian Economy", there were a reported 546 physical impediments and checkpoints in March 2007. Palestinians cannot move freely within their own lands and localities resulting in high poverty levels in the West Bank and unemployment estimated at over 20%. PWS&D supported the ACT project providing essential services such as food, healthcare and education for the affected population.

### **Iraq, Internally Displaced Persons (IDPs) and Refugees**

The escalating sectarian conflict in Iraq has created a situation of lawlessness and humanitarian distress. As a result, large parts of the population are fleeing Baghdad for other regions in Iraq or have sought refuge outside the country. According to the UN, two million Iraqis are internally displaced and more than two million have fled to neighbouring countries. There are an estimated 1.4 million Iraqi refugees in Syria and about 750,000 in Jordan. The lack of security and fear of killings has severely impacted the social and economic life in Iraq. In many places, the population is deprived of clean water and electricity. Often public schools do not operate, because teachers and students are prevented from moving freely on the streets. School enrolment has dropped sharply and, in particular, girls cannot attend classes. People are threatened with death because of their affiliation to specific religious groups, the Christian minority is also affected. The Iraqi refugees in both Syria and Jordan face dire conditions. They live on minimal resources and have little perspective as to when they will be able to return to their country. In Syria, Iraqi refugees benefit from a legal status allowing them to work and send their children to school. In Jordan refugees are considered "visitors" with no right to working

permits nor to social services, which leaves them little scope to fend for themselves. In both countries, the refugee crisis has added a huge demand on the social and economic infrastructure, a tremendous burden to the host countries. Prices for rent and daily food have gone up and water resources have become scarce for all residents. The lack of adequate national resources to host the Iraqi refugees affects the health and lives of thousands of refugees. The stability of the region is also at risk. PWS&D is supporting the efforts of ACT members, International Orthodox Christian Charities (IOCC), Norwegian Church Aid (NCA), and Middle East Council of Churches (MECC) assisting 2,900 Iraqi families with food parcels and hygiene kits, providing social and psychological assistance to youth in particular, supplying the district hospital in the Abu Al-Khasib near Basrah hospital, with a water filter system and providing shelters for 300 persons.

### **Uganda, Assistance to IDPs**

In 2006, the Government of Uganda and the Lord's Resistance Army began peace talks after a prolonged conflict in southern Sudan. As of September 2007, more than 901,000 people remain displaced in camps across northern Uganda despite the relative peace in the country. Heavy rainfall from July to October 2007 created another emergency situation, causing severe flooding across many parts of eastern, central and northern Uganda. The affected areas suffered extensive crop loss and the second season has equally been affected as farmers could not plant in the flooded fields. There is limited availability of seeds and other planting materials due to losses in the first season. Many water sources for human consumption were rendered unusable due to the floods. The PWS&D supported ACT project targets IDPs who have returned or are in the process of returning to their original lands as peace returns to northern and north-eastern Uganda. The project is directly benefiting 650,000 returnees. The overall goal is to facilitate the transition process in northern Uganda through programs that improve livelihood conditions in return areas. The project requires working closely with local governments to fill gaps in services that hinder return and will contribute towards mitigation of the impact of flooding. Water and sanitation, protection, rehabilitation of basic social infrastructure, as well as food security are the focus of this ACT project.

### **Uganda, Assistance to Flood Victims**

Unusually heavy rainfall in July 2007 led to flooding across a number of districts in eastern and northern Uganda. PWS&D provided support for ACT member Church of Uganda/Planning, Development and Rehabilitation Department (COU/PDR), providing humanitarian response to the disaster. One thousand households affected by the rainfall and associated flooding were provided with shelter material such as plastic sheeting, food relief and school materials. The relief distribution targeted the most vulnerable segments of the communities affected. The flooding had a severe impact on water and sanitation systems in these districts. Many homes constructed with traditional mud bricks crumbled in the wet conditions.

### **Sudan, Assistance to Returnees in Juba County**

Southern Sudan's low social development levels are exacerbated by significant numbers of returnees from within and outside the country following years of conflict. Many of these returnees are flocking into Juba at unprecedented rates. The UN considers Juba as a way-station for almost all returnees moving from south to north and as a final destination for some. There is little infrastructure in Munuki and Kator where ACT member, Church Ecumenical Action in Sudan (CEAS) has been responding. Repeated disease outbreaks, such as acute watery diarrhoea/cholera, make it urgent to rehabilitate basic health infrastructure and water supplies. PWS&D is supporting the ACT program targeting water and sanitation, education and health services to assist approximately 66,000 people. Interventions include construction of improved water and sanitation facilities, rehabilitation of 37 classrooms, training for 30 pre-school teachers, provision of school furniture, rehabilitation of four clinics, and provision of essential drugs and other supplies.

### **Chad, Support to Internally Displaced Persons (IDPs)**

The 2007 emergency situation in eastern Chad bordering Sudan is linked to the on-going Darfur conflict. The target area is heavily impacted by large numbers of IDPs who fled the cross-border violence spilling over from Darfur. Many people are facing a deplorable health and sanitation situation. The ACT response is focusing on the sites of Habile and Aradib around Koukou in the Dar Sila district. These sites were identified by the ACT assessment team in discussions with

international agencies including the UN, the International Committee of the Red Cross, Catholic Relief Services, Oxfam, and local churches to identify those who are most acutely in need, vulnerable and lacking in humanitarian support. Sites around Koukou, a one and a half hour drive southeast from Goz Beida, suffer from a complete absence of site management, planning and co-ordination, protection and community services. Sanitation is woefully inadequate, and potable water continues to be a problem. Relief activities in this appeal are being extended to the surrounding villages to ensure that IDPs and local populations enjoy a similar standard of service provision in order to minimize any potential conflict between various populations. PWS&D is supporting this program to relocate some of the IDPs to less flood-prone areas, to provide wells for clean water, training on sanitation and hygiene and providing psycho-social support for IDPs.

### **Colombia, Floods**

PWS&D supported the ACT response to flooding in the municipalities of Arauca and Arauquita affected by the outburst of the river Arauca. ACT members in Colombia provided food, medical services, shelter and sanitation services to 1,434 persons affected by the flooding.

### **Peru, Earthquake**

On August 15, 2007, an earthquake of an 8 point magnitude on the Richter scale occurred 62 kilometres from the city of Pisco and 262 kilometres to the south of Lima, Peru. The earthquake affected the southwestern part of Lima, on the west coast, stretching 186 kilometres long and 70 kilometres wide. PWS&D supported the ACT response that provided emergency shelters, water and sanitation facilities in the immediate aftermath. Subsequently training materials related to hygiene, construction of earthquake resistant housing and psycho-social assistance for children to cope with the mental stress of the earthquake were distributed to communities.

### **Dominican Republic, Tropical Storm Noel**

Tropical storm Noel struck the Caribbean as a slow-moving tropical storm, growing into a category-1 hurricane. Hardest hit were the Dominican Republic and Haiti, where 116 people were killed in floods and landslides. The rain brought floods and strong winds that took the country by surprise. The government declared a national emergency and requested international aid to help deal with the crisis, both immediately and for long-term rehabilitation. PWS&D provided support for the ACT appeal intended for a total of 3,436 families in the poorest and most vulnerable marginalized areas, referred to commonly as the “bateyes”, inhabited by Haitian migrants, Haitians of Dominican descent and poor Dominicans. By year end, only 50% of the appeal had been funded by ACT supporters.

### **TOWARDS A WORLD WITHOUT AIDS CAMPAIGN**

Congregations and individuals continued to raise funds and awareness about HIV and AIDS in their churches and communities. Three separate photo exhibits featuring photographs taken in Malawi by Canadian photojournalist Carl Hiebert, continued to circulate around Canada, used in churches to raise awareness.

Over \$1.47 million has been raised for The Presbyterian Church in Canada's Towards a World Without AIDS campaign, since it was launched in June 2004. This has been over and above regular donations to PWS&D and *Presbyterians Sharing...*. These funds have helped launch and support innovative programs around the world working to prevent the spread of HIV and care for people living with and affected by the disease. Ten per cent of the funds are earmarked for support of programs in Canada.

While the Towards a World Without AIDS campaign has been in action since 2004, some congregations are now becoming increasingly involved. Since the issues surrounding HIV and AIDS will not go away quickly and there is still much to do, the funds for PWS&D's HIV and AIDS work are still very much needed.

Below are some key activities of the Towards a World Without AIDS campaign in 2007:

- In January, Karen Plater led nine Canadians on a trip to see our partners' tsunami and AIDS projects in India. The trip helped participants connect with the work and understand both the challenges and highlights.

- The Towards a World Without AIDS DVD (created in partnership with ACT in 2006) was distributed to all congregations in January. Additional copies were requested throughout the year by congregations across Canada to help support ongoing work and raise awareness of the issue. The DVD highlights the accomplishments of the campaign and challenges people to continue the work.
- Resources were distributed to congregations to highlight World AIDS Day on December 1, 2007 and draw attention to the campaign.

## **Africa**

### **Malawi – Ekwendeni Hospital's Prevention of Mother-to-Child Transmission/Voluntary Counselling and Testing Project (PMTCT – VCT)**

PWS&D supports the efforts of Ekwendeni Hospital of Livingstonia Synod in Malawi to reduce the transmission of the HIV virus from mother to child and to increase access to voluntary counselling and testing. PMTCT activities include providing Anti Retro-Viral (ARV) drugs to mothers and newborns, supplementing formula to feed newborns, and intensifying follow-up visits with new mothers and babies. The beneficiaries of this program are ante-natal mothers who attend clinics at Ekwendeni Hospital and at the Enukeni maternity clinic. The VCT component of the project increases the capacity for testing by establishing mobile clinics, and by establishing post-test clubs to provide psychosocial support to those infected and affected by HIV and AIDS.

In June 2007, Ekwendeni Hospital was chosen to be one of the sites for the Infant Diagnosis Pilot Project. The purpose of this initiative is to improve early infant diagnosis. Babies born from HIV positive mothers are tested for HIV from six weeks old using DNA Polymerase Chain Reaction (PCR) tests. Dry blood spots are taken from the babies and sent to Mzuzu Central Hospital (where they have the necessary laboratory equipment) and results are returned after two weeks. The PMTCT program has been able to produce early detection of HIV positive babies through this pilot project. Seventy babies under 18 months born to HIV positive mothers have been tested. Out of 70 babies, eight tested HIV positive. Counselling and follow-up programs are being provided.

### **Malawi - Ekwendeni Organic Matter Technology HIV and AIDS Program**

Ekwendeni Hospital's Organic Matter Technology project is made possible by the support of PWS&D. This is a highly participatory project, with communities taking a lead role in decision-making, design, planning and implementation of activities to improve soil fertility. The project also makes a link between food security and nutrition. Working together with the farmers, the project staff came up with indicators to measure food security, soil fertility and health. The current phase of the project is collaborating with the Ekwendeni Hospital AIDS Program to identify suitable agriculture options (less labour intensive) for farming households affected by HIV and AIDS. The project works with People Living with HIV and AIDS (PLWHA) groups and the Home-Based Care program (HBC) to identify people interested in testing different agricultural options. The PLWHA, which is a volunteer-led, community-based support program for HIV positive people, has 30 groups with over 2000 members, the majority of whom are women. Since July, 2006 the project has lost 10 farmers to AIDS who were part of the farmer research team and nutrition team. Targeting HIV infected households has been important because many of them are food insecure as most of their time is taken up looking after a sick family member. One hundred twenty-eight small farming households affected by HIV and AIDS received support from the project in 2007.

### **Malawi – Livingstonia Synod AIDS Program (LISAP)**

PWS&D supports the work of LISAP, established in 1994 by the Church of Central Africa Presbyterian, Synod of Livingstonia, in response to the scale of the HIV and AIDS problem in Malawi. The program has been providing HIV and AIDS services in a number of areas across the Synod, with a focus on prevention, treatment, care and support. Specific objectives include: 1) promotion of behaviour change so that youth, women and men in the Synod adopt safe and appropriate sexual practices and cultural beliefs/practices; 2) provision of quality community-based services to vulnerable people living with AIDS and their families; 3) strengthening of families, communities, and religious groups to mitigate the impact of HIV and AIDS; 4) strengthening of the institutional capacity of community volunteers and synod departments to effectively facilitate the implementation of HIV and AIDS interventions; 5) strengthening the

capacity of institutions to undertake HIV and AIDS research at all levels; and 6) strengthening of the capacity of LISAP, Synod departments and communities to collect and utilize relevant HIV and AIDS data. LISAP utilizes its network of presbyteries and trains church leaders, equipping them to educate their congregations on how to prevent contracting HIV, as well as dealing with stigma and discrimination. Training and capacity building of local churches is an important component of LISAP's programming. In 2007, LISAP provided training to Home Based Care (HBC) volunteers, and as a result, 509 new patients are now receiving HBC services.

### **Tanzania – Shinyanga AIDS Project**

PWS&D has supported the Africa Inland Church Tanzania (AICT) in running the Shinyanga AIDS Project since 2001. PWS&D has provided medical equipment for the Voluntary Counselling and Testing (VCT) clinics, as well as food supplies for the HBC program. In 2007, 176 village health workers and traditional birth attendants were trained on HBC. The project is also targeting pastors, recognizing that leadership from the church can play a significant role in reducing stigma and discrimination against people living with HIV and AIDS.

### **Asia**

India is rapidly heading towards an extensive spread of the HIV infection. This is particularly alarming since India is home to a population of over one billion people. As a single nation, it has more people than the continents of Africa, Australia and Latin America combined. There are an estimated 5.7 million people infected with HIV in India today and the number of diagnosed AIDS cases is over 125,000.

### **India - Church of North India (CNI) - Nirmal Project**

PWS&D is supporting the work of the Synodical Board of Health Services of the Church of North India with its efforts to inform, educate and raise awareness of HIV and AIDS effectively. Information campaigns especially focus on youth. The Nirmal Project with the Banchhara people encourages and mobilizes the community towards awareness of HIV and AIDS, to develop responsible and safe behaviour, particularly among high-risk groups, through targeted interventions, and educating awareness of health, hygiene and the risk factors of sexual behaviour. Peer educators are trained who then teach other female sex workers how to protect themselves from HIV and AIDS. Active educational efforts are on-going with specific populations such as truckers, police, students and inmates. By far the greatest development of 2007 is the opening of the hospice in Neemuch in May 2007. At the AIDS Awareness, Support, Treatment Hospice on AIDS (AASTHA), care and counselling is provided to those who are affected by HIV and AIDS. Healthy meals are provided for those interned. As a result, many who arrive at the hospice in poor health can regain strength and go back to their villages after a few weeks or a few months. Plans for 2008 include expansion to include more rooms, setting up gardens to occupy patients and relatives, setting up a common dining area to promote more social interaction between patients.

### **India – Madurai Non-formal Education Centre – Santosh Centre**

PWS&D supports the work of the Santosh Centre, a drop-in centre that provides medical assistance to people living with HIV and AIDS. It is also a place where they get counselling, food and advice on proper nutrition, opportunities for income generation activities, healthy socializing opportunities and a way to come out from the isolation in which most of them live their lives. Since its inauguration it has become a haven for those affected by HIV and AIDS in and around Madurai in southern India.

### **Pakistan – Diocese of Hyderabad**

Pakistan is considered a low prevalence HIV country but it is also classified as a “high risk” country. An enormous increase in HIV infections among intravenous drug users is documented. The last five years have been relatively stable for the country but in 2007 the situation changed. Factors such as greater political unrest, an increase in inflation and worsening economic conditions have increased the vulnerability of local populations, especially those in rural areas, to the risk of HIV infections. PWS&D is supporting the Diocese of Hyderabad Tuberculosis (TB) Control Program that is working to address the risk of HIV infection. The one-year pilot project with PWS&D identified the great need to continue working at village fairs and trucking stations. Truck drivers are provided with information, and condoms are distributed at four truck stops. The lack of a female physician prevents work with the female sex workers. There is a

recognized need for a clinic to be located nearby as the TB clinic in operation is too far from these sites to be of use. This project is run in part with the leadership of Dr. Bill McKelvie, Associate Missionary with International Ministries.

## **Central America**

### **Nicaragua – Nimehuatzin Foundation**

Nimehuatzin Foundation, (the name is from an Aztec word that means ‘we rise up to a noble cause’), is a Nicaraguan organization dedicated to the prevention of HIV and AIDS through education, and awareness campaigns working in defence of human rights for those living with HIV and AIDS. Nimehuatzin monitors the causes of HIV and AIDS in Nicaragua and factors such as poverty, misinformation, prejudices and male dominance that contribute to the spread and ignorance of the disease. PWS&D supports the work of Nimehuatzin in educating communities, particularly in areas where the risks of infection are greatest.

## **Canada**

Ten per cent of the Towards a World Without AIDS funds have been allocated to support work in Canada. The following Canadian project received funding in 2007.

Positive Living North: No khēyoh t’sih’en t’sehena Society supports Aboriginal and other northern peoples infected and affected with HIV and AIDS to achieve mental, spiritual, physical and emotional wellness. Education is provided on harm reduction and positive prevention strategies. Individual and group counselling, community activities, retreats and outreach programs to correctional centres, drug and alcohol treatment centres, and hospitals are all making a difference. In 2007 Positive Living North strengthened its current counselling programs and improved community support for people living with HIV and AIDS by educating other service providers in Prince George, British Columbia and working with them to develop an overarching community response to HIV and AIDS.

### **CANADIAN FOODGRAINS BANK (CFGB)**

The CFGB continues to be a unique Canadian ecumenical partnership of church-based agencies working to end hunger in developing countries. This important network of Christ’s compassion is engaged in relief, rehabilitation and development programs to provide food to people in need because of disaster, conflict and injustice. CFGB supports nutrition programs to improve the diets of vulnerable populations and food security programs to assist households and communities to produce sufficient quantities or to earn the income necessary to purchase food. An increasingly important component of CFGB’s work is in public policy to advocate for changes in policies at the national and international levels that will enable households and communities to better feed themselves. PWS&D’s equity in CFGB is used to finance programs which are enhanced with matching funds from other members, from CFGB general funds, CFGB and/or from CIDA. CFGB is one way PWS&D can support large programs, particularly in areas where we do not have direct implementing partners and are otherwise not active.

CFGB signed a new agreement in 2007 that increases the level of funding available from CIDA, from \$16 million to \$20 million per year. This is a 25% increase and reflects the level of Canadian government confidence and the ability of the members, including PWS&D to engage in food aid and food security programs for the benefit of vulnerable populations. CFGB also celebrates the ecumenical nature of its members as it now has 15 church-based agencies including the Primates World Relief and Development Fund of the Anglican Church of Canada and the Canadian Catholic Organization for Development and Peace.

### **Presbyterian Growing Projects**

Presbyterian congregations across Canada continue their active involvement and support for the CFGB through community growing projects. A community growing project is a unique way for Canadian Presbyterians to contribute grain and other agricultural commodities to help people who are hungry around the world. Wheat, canola, corn, barley, soybeans, peas, lentils, sweet corn, flax and pumpkins are just some of the many different crops which have been grown over the past year. Urban congregations continue to support rural congregations and groups in growing projects. Typically the urban supporters provide funds for crop inputs or rent for the land while the rural group supplies the land and machinery. After harvest, the proceeds are donated to the account of PWS&D at the CFGB for overseas food aid and food security

programs. Community growing projects provide a practical and tangible way for people to be involved in supporting food-based programming around the world.

### PWS&D/CFGB Revenue

Description of Revenue	2007 \$	2006 \$
Interest at CFGB	11,925	4,539
Grain Donations	0	92
Grain Cashed Out	121,004	102,352
CFGB Cash Donations	109,563	0
CFGB Cash Received	161,215	120,663
CIDA via CFGB Program	236,398	676,848
CIDA Pakistan Program 06/07	0	925,000
CFGB Member Transfers	21,217	0
General Account Transfers	312,590	0
Food Security Account Transfers	193,090	0
Strategic Reserve Transfers	<u>85,147</u>	<u>0</u>
Total PWS&D/CFGB Program Revenue	1,252,149	1,829,494

### PWS&D/CFGB Commitments (2007)

Description of Contribution	Lead Agent	PWS&D \$	Other CFGB Members \$	CIDA Match \$	Total Value \$
Afghanistan Food Security	PWS&D	79,550	\$39,825	236,134	355,509
Malawi	PWS&D	23,347	45,322	0	68,669
Malawi Food Security	PWS&D	62,600	121,519	0	184,120
Malawi Soil, Food & Healthy Communities	PWS&D	24,967	0	99,868	124,835
Nicaragua	PWS&D	29,164	0	116,655	145,819
Nicaragua Food Security	PWS&D	83,757	117,223	0	200,980
Pakistan Food Security	PWS&D	37,179	72,171	0	109,350
Pakistan	PWS&D	19,335	0	77,341	96,677
Sudan Food Relief	MCCC	30,000	0	2,629,693	3,287,116
Sudan	CRWRC	20,000	0	1,296,656	1,620,820
Sudan Food Security	MCCC	50,000	0	4,044,592	5,055,740
Zimbabwe	UCC	25,000	7,666	743,063	931,329

### Afghanistan Food Security Project

In April 2007, PWS&D sent its Asia Program Co-ordinator to Afghanistan to strengthen links with local partners and to explore the necessity and feasibility of food related projects there. Afghanistan is currently being hit by an acute food shortage resulting in the government of Afghanistan calling for international intervention. The rise in price of basic commodities such as wheat, together with multiple disasters and prolonged drought, have been a major problem in the region. The latest survey conducted by the UN indicated the soaring staple food prices have pushed 1.3 million previously food-secure people in rural Afghanistan into high risk food-insecurity. In urban areas, an estimated 900,000 Afghans are vulnerable to acute food-insecurity because of increasing food prices and food shortages.

### Malawi – Right to Food (RTF)

PWS&D is supporting the first year of a Right to Food project with Action Aid Malawi. This project builds on an earlier RTF project co-ordinated by Church of Central Africa Presbyterian Blantyre Synod. RTF is a concept that looks at food as a basic human right. The state has the obligation to undertake steps to ensure the fundamental freedom from hunger. The project aims to increase public and institutional awareness of the human right to adequate food, mobilize civil society, and strengthen government accountability to ensure people's rights are respected,

protected and fulfilled. A critical component in the realization of right to food will be the adoption of a RTF legislation by the Malawi Parliament. One of the project outcomes is to submit a draft legislation to the Parliamentary Committee for debate and adoption. PWS&D is the lead CFGB member for this project.

### **Malawi – Luwerezi Long Term Food Security**

The Luwerezi area is the most drought affected region in Malawi. Erratic rains and drought have affected this area since 2000. These shocks, coupled with the poverty of the region, have had negative effects on agriculture and livestock production leading to prolonged food shortages and scarcity of water sources. In response, The Church of Central Africa Presbyterian (Synod of Livingstonia) is carrying out the first year of a three-year food security project in the Luwerezi District of northern Malawi with the support of PWS&D. The purpose of this project is to reduce community vulnerability to future shocks and crises by assisting communities to develop livelihoods that are more resilient to responding to disaster. Activities of this project include the implementation of small scale irrigation; the promotion of seed multiplication through seed banks; the implementation of small scale livestock production; and the promotion of fish farming. This project will affect 1,500 household beneficiaries over three years. PWS&D is the lead CFGB member for this project.

### **Malawi – Integrated Agriculture and Nutrition Program**

Chronic poverty and drought is pervasive in the villages surrounding Ekwendeni, Malawi and is responsible for high levels of malnutrition and food insecurity. This PWS&D project through CFGB develops an integrated agriculture, nutrition education and promotion program, with the collaboration of staff at Ekwendeni Hospital, the Farmer Research Team and research scientists. The project estimates that by the end of 2009 a total of 8,000 smallholder farmer families (reaching approximately 30,000 people) will have tested legumes, drought-resistant crops and labour-saving agricultural options, and will have used these agricultural options to improve their food and nutritional security. The expected results will include improved soil fertility, food security, health and nutrition of resource-poor households. PWS&D is the lead CFGB member for this project.

### **Nicaragua, Soynica**

PWS&D's partner, Soynica has as its mission the "Universal Human Right to Food and Nutritional Security". Soynica's programs focus on healthy early childhood development, consumption and commercialization of healthy foods and soybean-based products and green leaf extract as a nutritional supplement. PWS&D through our CFGB resources supports Soynica in promoting the diversification of agricultural products with 400 farming families in Madriz and Nueva Segovia departments located in the northern region of Nicaragua. The project includes health, nutrition, hygiene and organic agriculture components. Fruit and vegetable seeds including onion, pepper, tomato, cucumber, squash, summer squash, watermelon, cantaloupe, beets, carrots and lettuce, were purchased and distributed to 341 families. Two hundred, thirty-eight families were trained in non-burning agricultural methods. Six hygiene campaigns were carried out with a total participation of 164 families from the selected communities. The births of newborn children are monitored and breastfeeding encouraged for proper development. Vermiculture is promoted to generate natural fertilizers.

### **Nicaragua, Council of Protestant Churches of Nicaragua (CEPAD)**

PWS&D is supporting a three-year project with CEPAD working with small producers to promote the controlled use of natural resources, the improvement of agricultural production, and the marketing of organic agricultural produce. The project is developing alternative ways for farming families to confront the challenges to their food security caused by long periods of drought, difficulties in accessing water, or excess rainfall that cause crop loss.

To support alternative irrigation systems, five horse-power water pumps were installed and adapted for local water flows to provide an adequate source of water guaranteeing food production for families. The irrigation pumps were delivered to selected family collectives with requisite training and support for proper maintenance. Currently the project serves 36 community agriculture promoters, almost half who are women. A total of 204 families are participating in the project. The project surpassed its goal of having a minimum of 30%

participation from women. Training is also being provided to increase soil productivity and to reduce soil erosion.

### **Pakistan, Food Security**

In 2007, PWS&D was lead agency for CFGB members undertaking a new food security project in the Sindh province in southern Pakistan. The project included distribution of seeds, construction of irrigation ponds, and the setting up of farming resource centres. High quality seeds, along with availability of water and natural fertilizer are already providing positive results with higher yields per acre compared to past harvests.

Other components of the program are also progressing well. Self-help groups were formed and training sessions were provided as scheduled. Participants were encouraged to grow vegetables along the sides of irrigation ponds providing an additional source of nutrition for families. Diversification of vegetables planted resulted in variety and improved diets. In the past only onions and chilies were cultivated and available. This project will continue in 2008, with the support of the Mennonite Central Committee, the Pentecostal Assemblies of Canada, and the United Church of Canada.

See also below under Gifts of Change Catalogue – Water Storage Ponds, p. 410.

### **Sudan: Darfur Food Aid**

Almost three million people have been affected by conflict raging in this part of Sudan, with almost two million people having been displaced from their villages. In addition to the conflict, Sudan has faced a much decreased harvest even for those who were fortunate enough to put a crop in last year. The World Food Program (WFP) has been unable to keep their food pipeline stocked with even the basics. In December 2004, CFGB sent a shipment of 3,000 metric tons (MT) of split peas which served to fill a gap in WFP's resources, allowing them to continue providing pulses to the displaced people. Now, they anticipate a shortfall in the availability of wheat. PWS&D is supporting this CFGB initiative to respond with a shipment of 3,000 MT of wheat to assist approximately 2,000 people for 2-3 months. The wheat will be distributed to registered beneficiaries by the WFP working in collaboration with various non-governmental agencies. Mennonite Central Committee Canada is the lead CFGB member for this project.

### **Sudan: Nutrition and Food Security Programming**

The effects of the post-civil war continue to be felt across the area with traditional livelihood patterns remaining in a state of disruption or collapse, access to traditional farm lands intermittent or non-existent, and the threat of renewed conflict ever present. PWS&D is supporting this CFGB initiative providing further support to 90,000 vulnerable people. The project is improving the nutritional/ health status amongst the target population, addressing food access and utilization, ensuring a stable and potable water supply, and mitigating deteriorating human health through the introduction of improved sanitation practices. These objectives are being achieved through supplementary feeding and nutritional centres, hygiene education, pit latrine construction, the construction of water points, and selected food and livelihood inputs. Primary medical clinics will complement these activities. To date, the project has succeeded in reducing the Global Acute Malnutrition rate (GAM) and Crude Mortality Rate (CMR) to the lowest levels since the inception of the project. Twenty-four per cent of the area population now have some food stocks remaining leading up to the new harvest period. Despite these achievements in a difficult environment, the overall situation remains very volatile, and fundamentally dependent on external support to maintain what has so far been achieved. Christian Reformed World Relief Committee is the lead CFGB member for this project.

### **Sudan: Supporting Emergency Programs**

The situation in Darfur, Sudan has been called one of the worst humanitarian crises of our time. Over the past three years in Darfur and the past 20 years in the south, much of the rural population of Sudan has been the victim of asset-stripping and population displacement. Indiscriminate as well as tribally-targeted attacks on villages have not only killed and injured civilians, but destroyed or looted housing, infrastructure, wells and irrigation systems. This has destroyed livelihoods and hampered potential for recovery. The result has been a large-scale movement of a highly vulnerable, traumatized population, rendered completely dependent on humanitarian aid. There is a high prevalence of malnutrition caused by chronic food insecurity,

poor dietary and care practices, problematic access to water and sanitation, and frequent incidence of disease. PWS&D supported the WFP with the delivery of 4,000 MT of Canadian wheat to extremely vulnerable people throughout Sudan. The beneficiaries of this project include IDPs and vulnerable people from Darfur. It also targeted school feedings in the emergency areas as WFP moved slowly from straight free ration handouts to various programs where the beneficiaries were involved in providing their own sufficiency. People received rations while they were rebuilding their own lives or their community through education, training, infrastructure building or repair. Mennonite Central Committee Canada is the lead CFGB member for this project.

### **Zimbabwe: Drought Relief Program**

PWS&D is supporting this CFGB project to alleviate critical food insecurity in Nkayi and Lupane Districts in Matebeleland North, Gutu District in Masvingo Province and Chimanimani District in Manicaland Province of Zimbabwe. The 120,000 beneficiaries in the four districts include households with chronically ill people and people living with HIV and AIDS who will be receiving the fortified corn soy blend. The government's disastrous economic policies continue to exacerbate the food insecurity situation. Hyper-inflation, rising poverty levels and the impact of HIV and AIDS, coupled with severe drought have reduced food production and supply. The main program activities include registration and verification of beneficiaries according to specific criteria, conducting timely and efficient food distributions to the beneficiaries, and monitoring and evaluating the process and impact of the food distribution. Total food supplied included 7,513 MT maize, 1,000 MT split peas; and 50 MT open pollinated varieties of seed for farmers. The United Church of Canada is the lead CFGB member for this project.

## **OVERSEAS DEVELOPMENT PROGRAM**

Breaking cycles of poverty for communities and combating injustice and the root causes of poverty is the aim of the long-term development work of PWS&D throughout the world. PWS&D works with our global partners to improve conditions of life for communities to enable people to live life fully as God intended it. Our programs support community efforts to provide opportunities in education, preventative healthcare and sustainable livelihoods. PWS&D and partners work together to enable communities to become self-sufficient with new skills and tools to fight poverty and suffering.

### **Africa**

#### **Ghana: Presbyterian Church of Ghana**

Situated in the Upper East Region, one of the poorest and most marginalized areas of Ghana, the Garu Community-Based Rehabilitation Project, with the support of PWS&D, provides comprehensive services for Persons with Disabilities (PWDs) with the goal of enhancing their quality of life through education, support towards income-generating activities, food security, improved health, and community participation. The project also seeks to create awareness on the abilities, potential and rights of PWDs, as well as their inclusion and participation within their communities.

The Garu project has been implementing activities in five areas: medical intervention; functional assistance; livelihood development; inclusive education; and advocacy and rights awareness. In the past year, the project has made progress in all five areas. Some of the results achieved in 2007 include training 154 visually impaired clients on mobility skills; improving literacy skills for 81 disabled youth and adults; and mainstreaming 307 children with disabilities into the local school system.

#### **Kenya: Shauri Yako Support Centre (SYSC)**

The purpose of PWS&D's supported SYSC project is to create development opportunities and support for vulnerable youth in Nyeri to promote positive living and self-reliance. SYSC has been working to address youth/children poverty and HIV and AIDS issues for the past six years. In 2007, the project assisted over 1,700 youth and children with basic needs such as food and clothing. The centre feeds an average of 72 people every week and provides a drop-in space for vulnerable children. Outreach and leadership programs using arts, sports and music are designed to engage youth, to increase their self-esteem, and to offer creative ways for young people to make a contribution in their communities.

A weekly mobile Volunteer Counseling and Testing (VCT) HIV and AIDS Centre started in December. The demand for this service is great and is attracting many people. Currently the mobile VCT centre runs once a week. There is a recognized need to expand the program in order to meet the large number of people who wish to access the service.

#### **Kenya: Presbyterian Church of East Africa (PCEA)**

The PCEA's HIV and AIDS Control Program supported by PWS&D began training its first group of Trainer of Trainers (TOTs) in 1998. To date, 12 groups have completed the full 3½ week program and 11 groups have completed phase one of the training (2½ weeks). In 2007, 59 TOTs participated in the program. TOTs in turn provide training to Community AIDS Educators (CAEs). Since conception of the program in 1998, a total 15,688 CAEs have been trained by TOTs.

A complementary component is the training of 164 PCEA and 35 non-PCEA ministers in HIV and AIDS. One of the main objectives in the pastors' courses is to support and facilitate the work of TOTs and CAEs within their parishes. In a survey, TOTs were asked to rate the level of support they receive from their ministers when trying to engage the congregation about HIV and AIDS. The findings showed that for those TOTs in churches where the minister had taken the PCEA HIV and AIDS Pastors course, 74% were rated as being helpful and supportive, versus only 52% where ministers had not received training.

An evaluation of the project is being planned to assess the impact it has had over the past 10 years. The evaluation will be done in a participatory manner, providing an opportunity to engage all stakeholders in reflecting on lessons learned and a way forward. Findings from this evaluation will assist with the strategic planning for future programming.

#### **Malawi: Church of Central Africa Presbyterian (CCAP) Livingstonia Synod**

In February 2007, PWS&D conducted a monitoring trip to northern Malawi to visit CCAP Livingstonia Synod. The itinerary included meeting with the Development Department, Ekwendeni Hospital, and the Livingstonia Synod AIDS Program (LISAP).

The Development Department engages in both long-term development and relief operations for the northern part of Malawi. In 2007, PWS&D supported the Clean Water and Sanitation initiative. Working mainly in Euthini, the project has drilled 12 boreholes and rehabilitated broken wells to improve access to clean water for the targeted communities. Providing training on sanitation is an integral component of the project. The Development Department facilitated exchange visits with other water and sanitation projects to promote sharing and learning of the communities they are working with. Other participatory exercises such as "sanitation competitions" encourage villagers to put into practice what they have learned in training workshops. The food security project in Luwerezhi is being supported by CFGB using PWS&D equity.

The Ekwendeni Hospital primary healthcare unit implements community-based initiatives in prevention, care and support in the delivery of healthcare at the local level. In 2007, PWS&D provided support to programs ranging from malaria control, orphan care, home-based programs, and nutrition. Some of the results include: distributing over 2,800 mosquito nets which contributed to a reduction in morbidity and mortality rates related to malaria from 65%-52%; providing 1,600 needy children with uniforms in order for them to attend school; training 70 new home based care volunteers and providing 100 drug kits for these volunteers to care for people living with AIDS. The Soil, Foods and Healthy Communities project was focusing on linking nutrition and people living with HIV and AIDS. This project is also a CFGB project.

In 2007, PWS&D provided Ekwendeni Hospital with a CD4 count machine, with additional matching grants from CIDA. The machine has enabled the hospital to test and analyze the progression of HIV and determines whether a patient needs to start Anti-Retro Viral (ARV) treatment. Since the procurement of the CD4 count machine, all HIV positive pregnant women under the care of the hospital are being tested, and if their CD4 count falls below 250, they will start the ARV treatment.

### **Malawi: Church of Central Africa Presbyterian (CCAP) Blantyre Synod**

In November 2007, PWS&D staff travelled to southern Malawi and visited Blantyre Synod Development Commission (BSDC). This was the first overseas partner visit BSDC had since taking over from the previous Projects Office. It was also an opportunity to meet with The Rev. Glenn Inglis and Mrs. Linda Inglis, The Presbyterian Church in Canada's missionaries in Malawi.

PWS&D supported the Community Based Orphan Care program (CBOC) in 2007. CBOC operates seven centres in the urban and peri-urban area of Blantyre. Children are provided with nutritious meals as well as early childhood education support. The daycare centres include both orphans and non-orphans as a way to minimize stigma and discrimination against children who have lost one or both parents to AIDS. Another orphan care initiative supported by PWS&D is operated by Mulanje Hospital Primary Healthcare department serving 72 villages in their catchment area. The hospital is located in the southern part of Malawi near the Mozambique border, southeast of Blantyre. The current PWS&D supported project has four main components: 1) educational assistance for orphans and vulnerable children; 2) medical care; 3) food provision including fortified maize flour; and 4) training and refresher courses for primary healthcare volunteers. In 2007, Mulanje Hospital registered 231 children in their orphan care training centre, where both the children and their caregivers receive support. These child-focused projects play a significant role in the context of a country like Malawi, where there are an estimated 1.2 million orphans. By providing care and support to these children, it also helps alleviate the tremendous burden on their caregivers, many of whom are aging grandparents having the responsibility for looking after more than one orphan.

The Neno Secondary School is a project with the goal of providing quality residential education for girls. The construction of a dormitory and teachers' houses were completed in 2007. Scholarships are given for those who meet the entrance requirements but do not have financial means to pay for school fees.

### **Mozambique: Co-operation Canada-Mozambique (COCAMO)**

Established in 1988, COCAMO was created as a humanitarian response to the civil war in Mozambique. It is a Canadian based coalition with membership made up of non-governmental organizations, faith based development agencies and unions supporting various programs in Mozambique. Coming out of the civil war, COCAMO was instrumental in participating in The Mine Ban Treaty, initiated by the Canadian government in 1997. This involved clearing landmines as well as education and awareness of the danger of landmines to the population. With peace in the country, COCAMO shifted its focus from relief work to supporting Mozambican organizations in capacity building for development programs.

In 2007, PWS&D contributed funds, matched by CIDA, towards supporting the development of local Mozambican NGOs through capacity building. PWS&D support also facilitated the growth of Caixa das Mulheres, a Mozambican credit union run by women for women. The Caixa provides credit to poor women to start their own businesses, as well as a secure place to put their savings. The average repayment rate for the small loans given to these women is 98%.

### **Nigeria: Presbyterian Church of Nigeria**

From 2004-2007, the Presbyterian Church of Nigeria implemented a Women's Empowerment Program, with a focus on political empowerment in five local government areas (LGAs) in the Akwa Ibom State of Nigeria. The goal of the project was to contribute to the overall increased participation in politics of women in the LGAs targeted, and to increase political appointment of women in those areas.

To date, the project has provided information and education to 40 male local government representatives and 107 women opinion leaders of the five project areas on the importance and need to involve women in politics, including voting and running for offices. Those who participated in the Women's Empowerment Program responded by mobilizing 165,000 women in these areas to participate in local politics by voting, supporting and campaigning for candidates, and running for local government offices themselves.

The denomination is also involved in HIV and AIDS prevention and education. In order to reach out to church members and raise awareness of HIV and AIDS, the project distributed

booklets, t-shirts, caps, flyers and stickers to close to 60,000 church members. The Presbyterian Church of Nigeria trained a total of 137 ministers under this project, equipping them to provide support to their respective congregations and to provide accurate information about HIV and AIDS. In 2007, PWS&D worked with this denomination to develop terms of reference for an evaluation upon the completion of the three-year HIV and AIDS project. The goal is to assess progress made towards the achievement of the project's outcomes; determine if the results contribute to the overall goals of increasing knowledge and influencing positive behaviour changes regarding HIV and AIDS; and identify lessons learned and provide recommendations for the future of the HIV and AIDS programs. The evaluation is expected to take place in early 2008.

#### **Tanzania: Africa Inland Church Tanzania (AICT)**

PWS&D supports the Shinyanga Food Security and Water Sector program started in 2006. This is a five-year initiative with objectives to improve local food production in Samuye and Kigwanhona with drought resistant seeds, provision of a community seed bank and improved farming tools. As part of a long-term sustainable strategy, the project established a community seed bank where farmers contribute portions of their seeds to a communal bank, which is stored to be distributed in times of need. To date over 1,200 farmers have been trained on sustainable agriculture techniques.

AICT works in collaboration with local schools and communities to identify areas with no or limited access to clean drinking water. AICT constructed four water tanks in 2007. With water available to the children, one teacher estimates that attendance at the school has improved from 75% to upwards of 95%. The tanks are also serving a wider area, with 85 community members trained on water resource management. In a community where AICT has drilled one of the two wells in 2007, the local people reported that it has reduced the distance of fetching water by 80 minutes (both ways). The time saved has allowed people to engage in other farming and income generating activities. Children are also arriving at school on time as they do not have to travel as far to get clean water.

#### **India: Community Health Programs, Synodical Board of Health Services, Church of North India (CNI)**

The Church of North India's Synodical Board of Health Services trains village health workers to work in remote underserved communities as people often lack basic health service, primary education, and skills training opportunities. CNI health workers teach people in their communities how to prevent diarrhea, tetanus and other diseases. They combat malnutrition by teaching the importance of good nutrition and help families set up gardens for fruits and vegetables. They work with local hospitals on immunization campaigns, which are greatly improving the chances of children's survival. They educate communities about the importance of proper sanitation and clean water. They monitor pregnant women, helping them through pregnancy, at birth, and in the post-partum period. They recognize when a pregnant woman needs to go to a hospital. This program also benefits the village health workers, many of whom are women, who learn to read and write as part of their training.

In 2007 over 150,000 home visits were made by village health workers. Pregnant women are attended through pregnancy, delivery and post-natal periods, greatly improving the survival rates of both mothers and infants. The kitchen garden projects are multiplying resulting in greener communities where diets include more fruits and vegetables with the ensuing health benefits. The project is reaching out to 129 tribal villages that are out of reach to most other organizations. The role of community health volunteers is shifting away from the role of traditional birth attendants as the government is now offering financial incentives to women for them to deliver in hospitals, as well as for those who help them get to a hospital. As a result, community health volunteers are now helping people access government funded services and provide oversight on publicly funded projects to ensure proper completion and reduce corruption. Water collection ponds and irrigation wells have been constructed and arid areas are cultivated thanks to improved irrigation capacity.

#### **India: Institute for Development Education (IFDE)**

The Institute for Development Education is a community-based service organization that creates self-help groups and links them into federations for collective action to address social and

economic issues. The programs of intervention cover a total population of 86,888 or 14,479 families in two slums in the city of Chennai and seven villages and two tribal settlements in the district of Kancheepuram in Tamil Nadu, India.

In 2007, skills training was provided for 255 youth, two-thirds female, in typing and basic computer skills. One hundred and forty youth, including 85 women took a six month course in spoken English. These vocational courses are increasingly important as new garment, cement and manufacturing plants are being established in and around the villages according to government policy. These plants are required to first provide employment for local people before bringing workers from other areas. A total of 192 self-help groups in slums and villages were created to promote the economic advancement of women.

IFDE works to ensure that children under the age of 14 attend regular schools. Night classes help these children with tutoring and assignments. Many parents are either illiterate or work long hours resulting in them being unable to help their children with their studies. Six night classes have over 3,076 students. A young woman from a tribal community, a former beneficiary, is now a literacy teacher at the program, a testament to its success.

### **India: Roofs for the Roofless**

Roofs for the Roofless works with the rural poor serving over 17,000 people in 18 villages south of Chennai. Communities were organized in 2006 to request bus routes for previously unserved villages. These bus routes were approved. Seven community centres provide education materials and serve 183 children, including 106 girls, with practical literacy classes. Twenty health clinics were conducted and home visits were made by health workers to the villages. Women are offered information on family planning strategies, as well as prenatal care. New born babies are immunized. Twelve new self-help groups for women's empowerment were formed in 2007, adding to the 111 already being supported by Roofs.

Roofs also provide veterinarian assistance to improve the quality and quantity of livestock for households. Forty cattle were inseminated and countless goats, sheep and calves were dewormed, and treated for diseases. A rural community college created by Roofs provides opportunities for youth to acquire marketable skills as nursing assistants, computer software technicians, motorcycle mechanics and fashion designers.

### **India: Madurai Non-Formal Education Centre (MNEC)**

Madurai Non-Formal Education Centre serves the needs of the urban poor in the slums of Madurai. PWS&D support for MNEC began in 1993. Since then, 855 women's self-help groups were formed and today, over 20,000 women are members of MNEC's Women Development Federation.

In 2007 MNEC provided 4,355 medical checkups for individuals who otherwise would not have access to medical care. Mother and children's health seminars were offered to 805 slum dwellers, including 91 pregnant women. Seventy per cent of the young children in these households now receive vaccinations. Eight hundred and six women and young girls participated in 12 workshops on HIV and AIDS held in 16 slums. A total of 3,680 condoms were distributed as a part of the HIV and AIDS prevention strategy. Twenty-eight self-help groups received entrepreneurial skills workshops. MNEC supports self-help groups with their petitions to the government to improve slum conditions through the provision of street lights, public washrooms, meeting halls, communal drinking water tanks, cemented roads, bus routes, resettlement land when evictions occur, old age pensions and compensation for sanitation workers at the lowest rungs of society.

### **India: Jobat School (CNI)**

In 2007, a new school building was inaugurated next to the Jobat Christian Hospital. The school is fully functional and provides excellent facilities to students. Furniture and computers were added to the classrooms. The school was built thanks to funds raised by the Women's Missionary Society. It is one of the finest buildings in Jobat. PWS&D supports a school support fund to help those who would otherwise not be able to afford the school fees, particularly those who come from the villages in the rural areas.

**India: Rural Development Centre**

The Rural Development Centre runs empowerment and development programs in eight villages near Madurai. PWS&D supports the Rural Dalit Women's Empowerment Program where 232 women participate in 15 self-help groups. These groups request government action for community projects. They have received cement platforms, hand pumps, a primary health centre, an auditorium and a total of 22 houses built for Dalits. Special tutoring centres were opened in three villages. To date 54 girls and 34 boys have attended these centres and improved their grades at school, reducing the numbers of drop outs.

**India: Medical/Nursing Scholarships (CNI)**

The Jobat Isabell McConnell School of Nursing offers a two-year program for Auxiliary Nurse Midwives. The Indore School of Nursing students receive a three and a half year program in general nursing and midwifery. Scholarship funding is provided for students from low income homes. These scholarships are essential for students to help them study and earn their degrees.

**India: Primary Education (CNI)**

St. John's Girls' School Taljhari, Helen MacDonald Memorial School and Margaret Leask Memorial School in Jhansi receive designated support from Canadian Presbyterians through PWS&D.

**Nepal: International Nepal Fellowship – Jumla Clinic**

In 2007, PWS&D initiated support for the Jumla Clinic, located in the Jumla District of Karnali Zone in the northwest of Nepal. Jumla District has a population of approximately 100,000 and is one of the poorest districts of Nepal. It is a mountainous area with no road access, very limited telecommunications, chronic food shortages and limited health and education facilities. It has been strongly affected by the current civil conflict. This project builds upon the previous presence of Canadian Presbyterian Dr. Schwartz in Nepal. The Jumla Clinic provides vital medical attention for complicated leprosy and tuberculosis, skin, dental, ear and burn services. The clinic offers specialized medical attention not available at the local hospital.

**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, young girls learn to deal with the trauma of abuse and restore their self-confidence and dignity. Three 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 trauma. The shelter has a residential component for girls whose abusers are members of the immediate family, so they can recover in a safe environment. Girls who do not face the abusers in their home may come to the shelter for day programs. Counseling and education is also done with the families to help them support and protect the girls so they can return and feel safe at home. For extreme cases where girls have been abused in their own homes and the aggressor cannot be removed, INPRHU finds foster families for the girls.

**Nicaragua: Christian Youth Association (ACJ) Boaco**

PWS&D continues to support the work of the Christian Youth Association in the Boaco region where farmers are taught sustainable farming techniques. Experimental plots are set up and communal farming schemes have been developed to help the landless farmers to improve their conditions.

**Nicaragua: Integrated Centre for Life and Hope for Women and Children (CIVEMN)**

PWS&D is phasing out projects with Integrated Centre for Life and Hope for Women and Children after over ten years of collaboration in supporting the youth, the children and the women of Ciudad Sandino, on the outskirts of Managua. 2008 will be the last year of support to their programs. It is hoped that CIVEMN will find other sources of support for their work, based on the experience acquired during the years of partnership with PWS&D.

**Nicaragua: Soynica**

In 2007, PWS&D concluded a successful three-year project with Soynica in which the focus shifted towards early childhood education. The network of women leaders, AHORA, continues to develop leadership and generate important health benefits for pregnant women and those with very young children in their neighborhoods. The work is now focusing on strengthening the social and political empowerment of these women as well as fostering economic initiatives to improve their income. In 2008, PWS&D intends to enter into a new three-year agreement with Soynica.

**Guatemala: Fraternidad de Presbiteriales Mayas (FPM)**

The Fraternidad de Presbiteriales Mayas fosters integrated community development by empowering women spiritually and with technical and administrative skills for leadership. The FPM helps women focus on their holistic role within their families and communities. Organized Bible studies provide their sense of call and promote responsible stewardship in the management of their resources.

The FPM promotes organic farming methods for those who cultivate potatoes and other crops and positive ecological practices such as tree planting campaigns to improve groundwater resources. Programs are provided to support adult women to receive primary education. Scholarships are provided to girls to provide the opportunity for them to attain higher levels of schooling than what is normally possible in their communities. Higher levels of literacy help women leaders become effective agents of change in their communities. The FPM offers training sessions on the use and production of natural medicines. Workshops promote hygiene and healthy diets.

A major part of the FPM program supports women's efforts to increase their level of participation in the local economy and to supplement family incomes. Small enterprise development is encouraged with micro-loans ranging from \$50-\$300. This is a revolving fund where loans are provided to individuals organized in groups. Start-up capital is provided to help women acquire cattle, produce crops, and set up production of crafts such as weavings in order to earn an income. Training is offered on the use of embroidery and sewing machines to improve quality and to produce items in demand in local markets.

**Guatemala: Center for Integrated Studies and Community Development (CEIDEC)**

In 2007, the Center for Integrated Studies and Community Development suffered the loss of its director Luis Rodriguez who had previously been a member of the PWS&D Committee as a southern representative. The organization is currently experiencing a difficult period of transition. PWS&D continues with support for programs involving income generation for Mayan women in the Atlantic coastal region of Guatemala.

**Guatemala: Francisco Coll School**

In 2007 PWS&D assumed responsibility from International Ministries for support of Francisco Coll School located in the garbage dump area of Guatemala City. What was originally a small project funded by a few congregations, it has developed over the past decade to a major part of the work of our church in Guatemala. There are now 300 students attending primary school. The school continues to serve the children who reside in the area. Over 80% of the families of the children derive their livelihoods directly from the garbage dump, mostly sorting and collecting recyclable material. PWS&D's support also includes the scholarship program for graduates of Francisco Coll who continue with their education.

**Regional: Maquila Solidarity Network (MSN)**

PWS&D continues to support the Maquila Solidarity Network, a labour and women's rights organization that works to improve wages, working conditions and a better quality of life for workers in the developing world involved in the global supply chain. MSN believes that retailers, manufacturers and brand merchandisers must be held accountable for the conditions under which their products are made in poor countries. Since 1994, they have been working in solidarity with women's and labor rights organizations in Mexico, Central America and Asia, promoting greater respect for workers' rights through corporate campaigning and engagement, networking and coalition building, and policy advocacy.

### **Regional: TransFair Canada**

PWS&D's grant to TransFair Canada continues 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.

### **GIFTS OF CHANGE CATALOGUE**

#### **Work for a World Without AIDS (PWHIV01)**

##### **Livelihood Empowerment**

People living with HIV and AIDS near Madurai, India are provided with periodical medical treatment, free medicine, iron tonic, multi-vitamin tablets and antibiotic medicine by the Madurai Non-Formal Education Centre (MNEC). As a result, many of them gain the needed strength to carry on with their lives. In 2007, 330 people were tested at the centre for HIV and AIDS and a total of 60 were found to be positive.

##### **Supporting Community-Based Centres for Orphans and Vulnerable Children**

Ekwendeni Hospital AIDS Program in Malawi supports orphans and vulnerable children in its catchment area through the Community-Based Orphan Care Centres. In 2007, the hospital trained 200 volunteers to promote the centres and provided 215 orphans with memory books as part of the psycho-social support that the program offers.

##### **Providing Homes for Families Caring for AIDS Orphans**

Having adequate shelter is an important aspect of keeping orphans and vulnerable children together with their caregivers. Many of the caregivers are extended family members, in particular elderly grandparents trying to raise their grandchildren in small and dilapidated mud huts. As a way of supporting these caregivers, Ekwendeni Hospital AIDS Program assisted three vulnerable households to rehabilitate their homes in 2007.

##### **Training Volunteers on Prevention of Mother-to-Child Transmission of HIV**

Ekwendeni Hospital's Prevention of Mother-to-Child Transmission (PMTCT) initiative relies on volunteers who are trained to work at the grassroots level to promote the program in a largely rural area. These volunteers encourage women to seek regular prenatal care, including testing for HIV in order to monitor the pregnancies and to ensure measures are taken to minimize the risk of transmitting the virus to the newborn.

##### **Equipping Home Based Care (HBC) Volunteers with Bicycles**

Home-Based Care (HBC) is a vital component of Ekwendeni Hospital's response to the HIV and AIDS pandemic, as most patients do not have access to the overcrowded hospitals and are being cared for in their own homes. They not only support the AIDS patients, they also work with family members and train them on how to provide proper care. By providing accurate information about AIDS, these HBC workers help to reduce stigma and discrimination against people living with AIDS and their relatives. In 2007, 45 bicycles were purchased enabling HBC volunteers to travel further into their communities and reducing travel time.

##### **Supplementing Diets with Vitamin-Enriched Maize**

There is significant evidence that proper nutrition increases the life expectancy of people living with HIV and AIDS. Likuni Phala, a fortified maize porridge is widely used in Malawi as a food supplement. In 2007, 1,132 people, including children, were given Likuni Phala as a way to increase their nutritional status.

#### **Care for a Child (PWEDU01)**

##### **Computer Training Courses for Rural Youth**

The Institute for Development Education (IFDE) in and around Chennai, India, established two village computer centres in 2007. A total of 73 youth were trained in computer skills. These youth are from poor families and would otherwise not be able to afford training in private

institutes. Five women and one man have already found employment as a result of the training. The other students will continue until completion of their courses and passing the required examinations.

#### Nicaragua, Counselling to Help Abused Children Heal

In 2007, 22 young girls were provided with a place in a shelter where they were protected from abuse. They received counselling on a regular basis from staff psychologists and social workers at the Institute for Human Promotion (INPRHU) in Managua, Nicaragua. Counselling was also provided to 37 working children in the markets of Managua. These children are able to receive a new chance at life with dignity.

#### Nicaragua, Legal Services for Victims of Sexual Abuse

Fifteen legal cases were in process in 2007 for 13 youth and two children who were victims of abuse. The Institute for Human Promotion (INPRHU) in Managua, Nicaragua also provides training sessions for judges, lawyers, and other legal officers to help them become better defenders of abused children and be educated on the rights of children as victims.

#### Kenya, Support Children's Education

Shauri Yako Support Centre (SYSC) has been working on issues involving at-risk youth, child poverty and HIV and AIDS in the urban slum of Nyeri, Kenya. SYSC believes that enabling vulnerable children to stay in school helps to minimize the risk of exploitation. In 2007, 33 students were enrolled in schools with the support of SYSC.

#### India, Night Tuition Classes

In the slums and villages around Chennai, India, 777 children (of which 419 are girls) attended 32 night classes. The Institute for Development Education (IFDE) also hired 32 new teachers. Two of the classes were offered in old tribal settlements, and the other 30 were held in villages where IFDE started working for the first time. The working children attending these classes range in age from 3 to 14 years.

#### **Provide Clean Water and Sanitation (PWH2O)**

##### Malawi, Improving Pit Latrines

Reducing the incidence of water borne diseases is one of the main objectives of the Church of Central Africa Presbyterian (CCAP) Livingstonia Synod's water and sanitation program in northern Malawi. By providing awareness raising workshops on health and hygiene, as well as installing 302 sanitation platforms for pit latrines in 2007, the prevalence of water borne diseases decreased by 14% since the start of the project.

##### Tanzania, Constructing Rainwater Tanks for Schools

Africa Inland Church Tanzania (AICT) works in collaboration with local schools and communities to identify areas with no or limited access to clean drinking water. AICT built four water tanks in 2007. With water available to the children, one teacher estimates that attendance at the school has improved from 75% to over 95%. The tanks are also serving the wider community. Eighty-five community members were trained on water resource management.

##### Tanzania, Providing Wells for Villages

In a community where AICT has drilled one of the two wells they completed in 2007, the local people reported that it has reduced the distance of fetching water by 80 minutes (both ways). The time saved has allowed people to engage in other farming and income generating activities. Children are also arriving at school on time as they do not have to travel as far to get clean water.

##### Pakistan, Water Storage Ponds

(ERRATUM: The Gifts of Change brochure mentioned that \$100 would provide a water storage pond. This should have read \$1,000 to reflect the real cost of a water storage pond).

The construction of water storage ponds in southern Pakistan has begun and people are being encouraged to grow vegetables near those ponds to improve their nutrition. When the rains

come, the ponds fill up with water, providing a source of water for irrigation for many months after the rains cease.

**Help a Farmer (PWAGR01)**

Pakistan, Farming Resource Centres

Farming resource centres are being set up in southern Pakistan thanks to the support being provided by PWS&D and CFGB. These centres provide farmers with a place to learn hands-on techniques, exchange ideas and tools, and save and distribute essential seeds.

Nicaragua, Providing Seeds

Three hundred, forty-one Nicaraguan families received vegetable seed from Soynica and reported harvests in 2007. Types of seed distributed included: onion, peppers, tomato, cucumber, squash, watermelon, cantaloupe, beet, carrot and lettuce.

Malawi, Supplying Farmers with Seeds

The Soils, Food and Healthy Communities project in Malawi supported over 1,800 farming households in 2007. Local farmers experiment with different kinds of seeds to compare yields. They can then choose which ones they would prefer to plant. Farmers received seeds for peanuts, millet, soya, beans, pigeon peas, sorghum and cassava. An important part of the project is linking food security with nutrition. Through training and education, there has been a 60% increase of households diversifying their diets with different legumes, a contributing factor to improved nutrition.

Tanzania, Providing Ox Ploughs for Sustainable Agriculture

The Africa Inland Church Tanzania established a revolving fund, where farm tools such as ox ploughs are sold to farmers at a reduced price, subsidized by the project. Funds from the sales are used to purchase additional tools for other farmers. In 2007, 100 ox ploughs were distributed.

Malawi, Training in Soil and Water Conservation

Farmers in Luwerezzi, Malawi are being targeted to receive training on conservation methods such as marker ridges, nursery management and the use of vertiver grass. The main purpose of this project is to ensure that the farmers are able to produce crops without causing further land degradation.

Nicaragua, Food Security and Environmental Management – Training and Seeds

Two hundred, twenty-eight Nicaraguan families in Carazo, Jinotega and Matagalpa, covering 19 rural communities were able to benefit from technical training to increase the productivity of their land and protect their soil from erosion. The Council of Protestant Churches of Nicaragua (CEPAD) also trained the families on how best to market their products for maximum returns.

**Invest In A Business, Invest In A Life (PWBUS01)**

India, Business Training for Women

Four hundred and thirty-six women from the slums of Madurai, India underwent business training. The training included a variety of methods of doing business, marketing, business administration and packing materials. Madurai Non-Formal Education Centre (MNEC) also taught them about government norms and regulations. These women have also learned to make washing powder, ink, phenyl, tomato pickle, hair oil with herbal mix, incense, candles, jam, pickles and fruit juices.

Guatemala, Sewing Machines

A major part of the activities supported by the Fraternidad of Maya Presbyterials in Guatemala relates to projects that help to improve the local economy through small enterprise development. Training is offered on how to use sewing machines and embroidery with an emphasis on quality assurance practices and meeting local markets demand.

Mozambique, Supporting Small Businesses

Caixa das Mulheres with a membership of over 3,000, is a micro-finance initiative in northern Mozambique operated by women for women. The Caixa offers women who do not otherwise

have access to financial services, a safe place to deposit money. It also provides small loans for the capital needed to begin or expand a business. Over the past two years loan repayment rates have been higher than 98%.

### **Give a Gift of Livestock (PWAN01)**

Afghanistan, Sheep

Six hundred and sixty sheep were distributed to female-headed households which have been most affected by recent droughts in Afghanistan. For women there are virtually no other alternative sources of income. Animal husbandry is the most important source of income for them. The project is located in the Hazarajat region, 100 kilometres west of Kabul, where there is little support from other organizations or the government.

Guatemala, Cattle

A major part of the activities supported by the *Fraternidad of Maya Presbyterians* in Guatemala relates to projects that help to improve the local economy through small enterprise development. Revolving funds through group savings help women acquire cattle. After raising the cattle, the profit from their sale can then be used by the women for whatever they deem most necessary: paying for their children's schooling, or investing in their potato crop for example. For women who had never been involved in income generation activities, this is a major boost for their self-confidence and provides valuable lessons for future investments.

Malawi, Promoting Small Livestock (Goats, Pigs, Rabbits)

To mitigate the problem of malnutrition and low levels of income, the promotion of small livestock, such as goats, pigs and rabbits is being emphasized by the Church of Central Africa Presbyterian's project in Luwerezhi, Malawi. The first female offspring is given out to the next selected farmer as a strategy to ensure sustainability. The farmers are trained in proper livestock husbandry management before receiving their animals.

### **CONGREGATIONAL INITIATIVES**

The Congregational Initiative program is currently under review. This program provided matching grants from PWS&D for projects that Presbyterian congregations initiated with global partners outside the main sphere of PWS&D's work, usually in countries where PWS&D is not supporting development programs. Each congregation develops the partnership, evaluates the program's sustainability, and develops a plan to monitor and evaluate the work.

New government guidelines now require all agencies submitting funds overseas to monitor and evaluate directly the work of their partners and programs. The fact that most congregational initiative programs are based in countries where PWS&D is not active, prohibits the continuation of congregational initiative grants as it currently stands. A new program will be introduced in the future where congregational input and initiatives can be accompanied and supported by PWS&D.

Two grants were authorized in 2007 as they were in the final year of matching support from PWS&D. Trafalgar Church in Oakville, Ontario, was provided with \$5,000 to help in their efforts to support youth and their studies at the Massoli Kitettika Learning Centre in Uganda. As well, St. Paul's Church in Hampton, Nova Scotia, has participated in the congregational initiative program for the previous two years, so a grant of \$5,000 was provided for the Hampton-Piggs Peak Partnership in Swaziland.

### **DEVELOPMENT EDUCATION PROGRAM**

#### **Liturgies**

The liturgies for the 2007 Advent season were written by PWS&D committee member, The Rev. Kate Ballagh-Steeper. The 2008 Lent liturgies were written by The Rev. Lynne Donovan. Both the Advent and Lent liturgies were printed in full colour this year.

#### **Popular Annual Report**

A twenty-page popular annual report was inserted into the June 2007 edition of the *Presbyterian Record*. Each page highlighted the work of PWS&D in each country, as well as information on emergency relief, Towards a World Without AIDS campaign, and a special section on how to get involved.

## **Educational Materials**

Once again we produced educational resources ecumenically with the United and Anglican churches. This year's theme was "Care for Creation" with the subtitle: 'Pray, Act, Give'. It expanded on last year's theme "Enough for All" by highlighting the importance of caring for the environment. The educational packet included a poster, placemat, offering envelope, bulletin cover, children's calendar, savings bank label and worship resource.

## **PWSDevelopments**

The eight-page spring issue of PWSDevelopments appeared in the April edition of the *Presbyterian Record* and highlighted our work in India endeavouring to break cycles of poverty through small businesses. Also included was a story on improving nutrition in Nicaragua.

In the fall, a decision was made to change PWSDevelopments from an eight-page newsletter to four-pages, and publish it four times a year instead of twice. This will help increase the frequency of updates provided by PWS&D to individuals and congregations.

The first four-page issue of PWSDevelopments appeared in the October edition of the *Presbyterian Record* and highlighted our work in Guatemala and Afghanistan. All four pages were in full colour.

PWSDevelopments also appeared in the December edition of the *Presbyterian Record*, highlighting our work in El Salvador, and answering some frequently asked questions about PWS&D.

## **Something Extra**

PWS&D worked with Education for Mission/Stewardship to produce an eight-page "Gifts of Change: Something Extra" supplement which was inserted into the November edition of the *Presbyterian Record*. The format was similar to the one produced in October 2006.

## **Gift of Hope Cards**

Gift of Hope cards were again offered for 2007 and requested online or through the "Something Extra" booklet.

## **Speaking Engagements**

PWS&D staff and committee members continue to engage congregations by speaking on Sunday and at special events throughout the year. Two speaking tours of overseas partners were also organized last year during the PWS&D full committee meetings.

## **Mission Tours and Overseas Exposure Tour Grant Program**

PWS&D provided the following small exposure tour grants in 2007 to help Canadian Presbyterians experience mission overseas:

- \$1,500 for three members of St. Andrew's Church in Hillsburgh, Ontario for their trip to Guatemala;
- \$1,500 for three members of Trafalgar Church in Oakville, Ontario, to visit Uganda;
- \$500 for Steve Wright, an elder at South Kinloss Church in Lucknow, Ontario, to take part in a CFGB Food Study Tour to Nicaragua; and
- \$700 to The Rev. Sean Foster of Hopedale Church in Oakville, Ontario to visit India.

## **WOMEN'S MISSIONARY SOCIETY AND THE ATLANTIC MISSION SOCIETY**

PWS&D appreciates the generous support provided by the WMS and the AMS and their groups throughout the country. Their faithful prayers, financial support and keen interest in the work of PWS&D is inspiring and appreciated by partners overseas as well as the staff and committee of PWS&D.

## **ECUMENICAL COALITIONS**

### **World Council of Churches (WCC): Dialogue with Neighbours of Other Religions**

The World Council of Churches team on inter-religious relations promotes contact between Christians and neighbours of other faiths. Multi-lateral and bi-lateral dialogue with other faiths aims to build trust, meet common challenges, and address conflictive and divisive issues. An increasingly important aspect of this work is to interpret major trends in the religious,

intellectual and political life of various faith communities and to consider the future of religion and inter-religious relations. WCC primarily focuses on using dialogue for its work on inter-religious relations. During the past years, the WCC has organized a number of Hindu-Christian, Christian-Muslim, Buddhist-Christian, and Jewish-Christian dialogues at the international and regional levels.

**World Council of Churches: Ecumenical HIV and AIDS Initiative in Africa (EHAIA)**

The Ecumenical HIV and AIDS Initiative in Africa is a joint undertaking of African churches and faith-based agencies around the world. EHAIA enables churches in Africa gain access to the information, training, networks and funding they need to help deal with HIV and AIDS in their communities. EHAIA works to help churches in Africa fight stigma and discrimination faced by people living with HIV and AIDS (PLWHAs) and to reach out and respond to collaborative efforts in the field of HIV and AIDS taking into consideration pastoral, cultural and gender issues.

The project now brings an ecumenical dimension to the churches' care, education and counseling programs. It strives to assist churches and related organizations to achieve professional levels of efficiency, co-ordination, capacity-building and communication in all HIV related activities.

EHAIA conducts workshops and training programs; responds to individual requests for advice from churches on HIV church policy development, pastoral training or project planning support; and distributes information and resource materials in the regions and via a website and electronic newsletter.

**World Council of Churches: Ecumenical Accompaniment Program in Palestine and Israel (EAPPI)**

The mission of the Ecumenical Accompaniment Program in Palestine and Israel is to accompany Palestinians and Israelis in their non-violent actions and to carry out concerted advocacy efforts to end the occupation. Participants in the program monitor and report violations of human rights and international humanitarian law, support acts of non-violent resistance alongside local Christian and Muslim Palestinians and Israeli peace activists, offer protection through non-violent presence, engage in public policy advocacy and, in general, stand in solidarity with the churches and all those struggling against the occupation.

The EAPPI is based on principles of international humanitarian and human-rights law, including resolutions of the UN Security Council, General Assembly and Commission on Human Rights. One of the EAPPI guiding principles is 'principled impartiality'. The program acknowledges the humanity of everyone involved in this conflict, be they victims or perpetrators of violence and human rights abuses, but the program demonstrates our solidarity with people on both sides of this conflict who strive non-violently to end the occupation and achieve a just peace. The main objective of the program is to accompany Palestinians and Israelis in non-violent actions and concerted advocacy efforts to end the occupation.

PWS&D worked in collaboration with International Ministries and sent the first volunteer from The Presbyterian Church in Canada for the EAPPI program. Doug Lackie returned from his three-month assignment in Jerusalem in May 2007. Since returning, Doug has been involved in deputation and speaking engagements in many Presbyterian congregations, and other churches.

**KAIROS: Canadian Ecumenical Justice Initiatives – Global Partnerships and Education Program**

The Global Partnerships Program (GPP) works with approximately 35 partners in Africa, Asia-Pacific, the Caribbean/Latin America, and the Middle East. Grounded by the work of local partners, KAIROS addresses global, national and local peace and justice issues.

The KAIROS Global Partnership Program is implementing the second year of its 2006-2009 CIDA program. The two integrally related program foci are: Human Rights in Areas of Conflict; and Human Rights, Trade and Resource Extraction. Serious human rights violations in areas of conflict are very often related to inequitable economic relations, including the struggle over strategic resources. Ecological factors may become the main catalysts of future conflict as the struggle over scarce supplies of oil, water and agricultural land intensifies. Sustainable

economic communities cannot develop in the presence of conflict and war. KAIROS has been working with their partners to address both of these realities by strengthening their capacity in several key areas related to human rights, conflict, ecological sustainability and economic justice.

A new component to the GPP is the inclusion of public engagement activities in Canada. An informed and engaged constituency in Canada is an essential contribution in addressing pressing issues such as climate change, resource control and human rights.

KAIROS partners in the South held a total of 424 workshops for training individuals in human rights education, monitoring and advocacy. A total of 8,618 individuals participated in these workshops.

Other achievements include:

In the Philippines, KAIROS partners lobbied the UN to send its Special Rapporteur on Extrajudicial and Summary Executions to the Philippines. A delegation of Philippine partners also came to Canada to meet with Canadian MPs, resulting in a petition being tabled in Parliament.

In Colombia, partners organized an International Tribunal Against Impunity in Colombia, the results of which were formally presented to the International Criminal Court. KAIROS also helped victims of human rights violations take their cases to the Supreme Court of Colombia that ruled in their favour.

In West Africa, a KAIROS partner was granted observer status in official peace talks between Uganda and the Lords Resistance Army, recognizing its capacity to assist in peace and human rights negotiations.

Overall, KAIROS working in conjunction with their partners produced in excess of 25 human rights reports that were used by the UN, UN Human Rights Council, Organization of American States, Inter-American Human Rights Commission and other important bodies.

PWS&D's Program Co-ordinator for Africa and the Middle East was appointed to the GPP and Education Program Committee in 2007. The committee is mandated to oversee the work of the GPP and Education, and reports to the Board of Directors of KAIROS. In 2007, PWS&D contributed \$65,000 towards GPP and Education.

In 2007, KAIROS entered into three new partnerships in its GPP:

Oil Watch International is located in Port Harcourt, Nigeria, with program member organizations from over 50 countries. Oil Watch International is dedicated to developing global strategies for the communities negatively impacted by fossil fuels activities. It also raises awareness of the environmental impact on oil extraction. In 2007, Oil Watch International delivered a workshop for 80 people at the World Social Forum in Nairobi entitled "Environmental Justice: Towards a Post Oil Civilization" which addressed issues concerning climate change, conservation and energy consumption.

The Association for Community Development and Promotion (CEIBA) is a Guatemalan non-governmental organization that focuses on human rights and integral community development. Although its programming is mainly based in Huehuetenango, CEIBA also plays a leading role nationally in the formation of networks of communities and organizations in Guatemala working on mining issues. In 2007, CEIBA organized 70 community workshops for indigenous community leaders on the impact of mining as well as co-ordinated consultations in five municipalities of Huehuetenango, using the results to lobby the Ministry of Energy and Mines on the rights of indigenous people.

Ecumenical Network of Colombia comprises twelve churches and church organizations, including the Lutheran, Presbyterian, Anglican, Methodist, Association of Inter-America Laureles, Baptists, Inter-ecclesial Commission for Justice & Peace, Dominicans, Sisters of the Sacred Heart and the Archdiocese of Cartagena. The network was formed to increase the capacity of the churches to address the displaced population and victims of conflict from a biblical-theological perspective. Their work includes advocacy on human rights, particularly for the displaced population, and the accompaniment of human rights victims.

**KAIROS 2007 Disbursements**

	\$
<b>Africa</b>	
World Student Christian Federation (WSCF - Regional)	50,000
Heritiers de la Justice (Democratic Republic of Congo)	25,000
New Sudan Council of Churches (NECC – Sudan)	120,000
Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa (FECCLAHA – Regional)	35,000
Africa Initiative on Mining, Environment and Society (AIMES – Regional)	14,000
Africa Development Education Network (ADEN – Regional)	33,605
Fellowship of Christian Councils and Churches in West Africa (FECCIWA – Regional)	46,863
<b>Total</b>	<b>324,468</b>
<b>Asia</b>	
Commission for Disappearances and Victims of Violence (KONTRAS – Indonesia)	35,000
Pacific Network on Globalization (PANG – Regional)	40,000
Workers Assistance Centre (Philippines)	45,000
Committee for Asian Women Workers (CAW – Regional)	20,000
Urban Communities Mission (UCM – Indonesia)	20,000
Yakoma – communications arm of the Communion of Churches in Indonesia (Indonesia)	15,000
<b>Total</b>	<b>175,000</b>
<b>Latin America</b>	
Popular Feminist Organization (OFP – Colombia)	30,000
Centre for Ecumenical Studies (CEE – Mexico)	30,000
Ecological Action (Regional)	25,000
National Movement of Victims (Colombia)	25,000
Corporation for Life: Creative Women (Colombia)	30,000
Movement for Peace, Justice and Dignity (MPJD – Mexico)	20,000
Latin America Council of Churches (CLAI – Regional)	25,000
Tepeyec Human Rights Centre (Mexico)	30,000
Ecumenical Network of Colombia (Colombia)	15,000
JustPeace (Colombia)	15,000
Association for Community Development and Promotion (CEIBA – Guatemala)	15,000
Coalition of Social Movements (Colombia)	14,000
<b>Total</b>	<b>274,000</b>
<b>Middle East (Palestine/Israel)</b>	
Bat Shalom	29,350
Jerusalem Center for Women (JCW)	29,350
Department of Services for Palestinian Refugees (DSPR)	50,000
Sabeel	26,000
<b>Total</b>	<b>134,700</b>
<b>Responsive Funding</b>	
Latin America Forum on Mining	7,200
National Council of Churches in the Philippines / Ecumenical Consortium for JustPeace Delegation to Canada	10,000
Latin America Mining and Human Rights	3,000
Women's Route Towards Peace (Colombia)	10,000
National Council in Philippines	10,000
<b>Total</b>	<b>40,200</b>
All Partner Total	948,368
Public Engagement Expenses	183,932
<b>Grant Total - GPP Partners and PE</b>	<b>1,132,300</b>

### **Ecumenical Advocacy Alliance (EAA)**

The Ecumenical Advocacy Alliance is a broad ecumenical network for international co-operation in advocacy on global trade and HIV and AIDS.

The Alliance has identified the HIV and AIDS pandemic as one of the gravest challenges to health and also to the prospects of social and economic development and global security. The campaign, “Keep the Promise” holds individuals, religious leaders, faith organizations, governments and intergovernmental organizations accountable for the commitments they have made, and advocates for further efforts and resources to fight HIV and AIDS. The campaign works to protect the rights of people living with HIV and AIDS, promotes an attitude of care and solidarity which rejects all forms of stigmatization and discrimination, and advocates for access to necessary forms of treatment as well as expand efforts for education and prevention.

PWS&D utilized resources provided by the EAA to produce materials for congregations for World AIDS Day on December 1, 2007.

Through the EAA we call for:

- trade rules and practices that further the right to food and sustainable agriculture, and promote greater self-reliance in developing countries;
- global and national policies and trade rules that ensure access for all to essential services as defined by human rights principles; and
- regulation of transnational corporations (TNCs) that ensures they contribute to poverty eradication, promotion of human rights and protection of the environment.

Through the “Keep the Promise” campaign, PWS&D is part of a global network working to fight stigma and discrimination, promote prevention, mobilize resources, advocate universal access to treatment and promote accountability.

### **Canadian Council for Refugees (CCR)**

The Canadian Council for Refugees 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.

### **Canadian Council for International Cooperation (CCIC)**

The Canadian Council for International Cooperation 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 political 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 Africa-Canada Forum.

The CCIC works with its members in the ongoing monitoring of Canadian aid policy and practice. This includes the provision of commentary and recommendations on major policy statements and program plans from CIDA, as well as analysis of Canadian commitments to international aid. The CCIC’s policy team is also active in the global Reality of Aid network. The CCIC provides analysis and commentary on emerging issues in Canadian foreign policy, addressing areas such as international co-operation, defence and Canadian engagement with multilateral institutions.

### **Saskatchewan Council for International Cooperation (SCIC)**

PWS&D is a member of Saskatchewan Council for International Cooperation and in 2007 received a grant in the amount of \$14,956 to support the women’s empowerment and community development programs of The Women’s Research and Training Institute in El Salvador and the Institute for Development Education in India.

### **Inter-Agency Coalition on AIDS and Development (ICAD)**

The Inter-Agency Coalition on AIDS and Development’s mission is to lessen the spread and impact of HIV and AIDS in resource-poor communities and countries by providing leadership

and actively contributing to the Canadian and international response. The ICAD is a network of 171 Canadian international development non-governmental organizations, AIDS service organizations and individuals who are concerned about global HIV and AIDS issues. The ICAD helps Canadians contribute to international HIV and AIDS work and ensures that lessons learned from the global response to AIDS are used by Canadian organizations to improve prevention, care, treatment and support work in Canada.

PWS&D participated in the ICAD's Annual General Meeting from September 27-29 in Ottawa, Ontario. A keynote address was given by human rights activist from Malawi, Seodi White, entitled, "HIV and AIDS and a Human Rights Framework: Challenges from the Field". An extensive workshop provided an opportunity to review and comment on Canada's global engagement activities in response to HIV and AIDS. ICAD members were given the opportunity to display their recent international experiences and highlight their accomplishments.

## **REFUGEE MINISTRY**

Sponsorship of refugees by Presbyterian congregations remains the cornerstone of our ministry with refugees. During 2006-2007, The Presbyterian Church in Canada approved 15 refugee sponsorship cases from seven congregations across Canada. If all the refugees sponsored were accepted by Citizenship and Immigration Canada, that would result in 41 new arrivals in Canada. The sponsoring congregations include: Knox Church (Woodstock); St James Church (Winnipeg); Beaches Church (Toronto); Calvin Church (Kitchener); and First Church (Edmonton) with support from St Andrew's and Erskine Churches (Ottawa). The countries of origin of the refugees sponsored in 2006-2007 were the Democratic Republic of the Congo, Burma (Myanmar), Eritrea, Iran and Colombia.

Presbyterian congregations in Quebec can sponsor refugees under a parallel agreement with the Ministère de l'Immigration et des Communautés Culturelles. The Church of St. Andrew and St. Paul in Montreal has also sponsored a Burundian refugee.

The above mentioned refugees have come to the attention of the congregations through a variety of means. Some refugees have family members in Canada who have approached congregations asking for their help. Others have received names through overseas partnerships and still others have been referred by Citizenship and Immigration Canada. These latter examples are called "visa office referred cases", who normally have no contacts in Canada and who will benefit from the personal support and care which private sponsorship provides. Beaches Church in Toronto sponsored one such case where the woman and her children were in imminent danger both in their country of origin and also in the neighbouring country where they had fled for safety. The UN High Commission for Refugees refers most of the visa office cases. This family arrived in less than two weeks from the time the sponsorship documents were submitted. For this woman and all the others sponsored, this program offers freedom from persecution and a durable solution to their problems. No longer will they worry about safety nor languish indefinitely in refugee camps for years. It is the priceless gift of new life for these refugees. For the congregations involved, it is an opportunity to respond to Paul's call to discipleship by "bearing one another's burdens and so fulfill the law of Christ" (Galatians 6:2).

The refugee program co-ordinator Colleen McCue went on maternity leave in early August 2007. The Rev. Glynis Williams of Action Réfugiés Montréal, graciously agreed to support PWS&D and continue the refugee portfolio during the leave, on a part time basis. The Rev. Glynis Williams spent time with the UN High Commission for Refugees in Damascus, Syria in early 2007, referring Somali and Iraqi refugees to resettlement countries. The tragedy of the Iraq refugee crisis and the needs of these refugees has been the subject of numerous speaking engagements during her time with PWS&D. We hope that more sponsorship of Iraqi refugees will be forthcoming in the years ahead.

Since January 2006, Citizenship and Immigration Canada (CIC) has been talking with private sponsors about how to improve the Private Sponsorship of Refugees Program (PSR), including ways to reduce wait times, increase acceptance rates, and work better together. These were real areas of concern for sponsors who had increasingly become frustrated with the program. In October 2007, CIC hosted a conference for all sponsorship agreement holders, government officials and UNHCR, with the hope that we could find a way to promote the humanitarian goals

of sponsorship within the constraints of any institutional program. The conference was called “Making a Difference Together”, and resulted in a renewed engagement by all the parties involved to work together to meet the needs of refugees.

The private sponsorship of refugees is a program where the strength needed is the people: the people in our congregations and the people who are sponsored. There is much to celebrate in this ministry of compassion and solidarity.

### **PWS&D COMMITTEE**

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 to assist the Director.

Canadian Members: The Rev. Kathleen Ballagh-Steeper (London, Ontario); Ms. Joyce Chen (Vancouver, British Columbia); Ms. Sharyl Eaglesham (Winnipeg, Manitoba); The Rev. Derek Macleod (convener) (Toronto, Ontario); Mr. John Meek (Orangeville, Ontario); The Rev. Dianne Ollerenshaw (Calgary, Alberta); Mr. Geoff Olsen (Toronto, Ontario); Ms. Anna Sheridan-Jonah (Sackville, New Brunswick); The Rev. Jeff Veenstra (Cambridge, Ontario); Ms. Barbara Vennard (Whitewood, Saskatchewan).

Southern Partners: Mr. John Alo (Garu Community-Based Rehabilitation Centre, Presbyterian Church of Ghana); Mr. Satyajit Das (Church’s Auxiliary for Social Action, India).

Ex-officio Members: Mr. Stephen Allen; The Rev. Dr. Richard Fee; Ms. Karen Plater; The Rev. Dr. Ronald Wallace.

WMS Representative: Ms. Joan Smith.

AMS Representative (corresponding member): Ms. Ann Taylor.

### **Staffing**

The PWS&D Committee would like to congratulate Ms. Colleen McCue, PWS&D Program Co-ordinator, Finance and Administration and Refugees and her husband Mr. Thang Nguyen on the birth of their first daughter, Helen Xuan Nguyen, born August 29, 2007. The committee also celebrates the birth of twins, Andrew Shang-An Huang and Nathan Shang-Yi Huang, born September 11, 2007 to committee member Ms. Joyce Chen and husband Mr. Warren Huang.

PWS&D congratulates Ms. Karen Plater who assumed the position of Associate Secretary, Mission Education/Stewardship. Ms. Karen Plater was the Resources and Communication Co-ordinator with PWS&D for 11 years. We thank her for her commitment and service to PWS&D and celebrate her appointment to her new post where she will continue to serve The Presbyterian Church in Canada.

In August 2007, Ms. Jennifer Feasby resigned as PWS&D’s Program Assistant to pursue graduate studies in Public Administration. At the same time, the contract with Mr. John Popiel, Program Co-ordinator for the Americas ended. PWS&D thanks Ms. Feasby and Mr. Popiel for their time of service with PWS&D.

#### **Recommendation No. 35** (adopted, p. 29)

That congregations be commended for their generous support for PWS&D, enabling our church to respond to disasters and tackle issues of poverty and hunger in our world.

#### **Recommendation No. 36** (adopted, p. 29)

That congregations be encouraged to consider PWS&D as a line on their offering envelopes and educate congregation members that PWS&D relies on donations from individuals over and above their regular contributions to their local congregation and to *Presbyterians Sharing...*

The Rev. Derek Macleod  
Convener

**STEWARDSHIP/PRESBYTERIANS SHARING...**

Staff Associate Secretary: Karen Plater (from August 2007)  
Annemarie Klassen (to August 2007)  
Program Assistant: Heather Chappell

**STEWARDSHIP**

A vital ongoing stewardship ministry is a blessing for a congregation. Churches that embrace a comprehensive, biblically-based stewardship program throughout the year begin to connect giving with spiritual growth, and move from a survival mentality to a faithful risk-taking ministry. A stewardship committee that finds creative ways to help people discover how to use all their gifts to do God's work can be one of the most exciting committees of the church. Unfortunately some congregations have no stewardship program at all, and only attempt to do something when finances become scarce. This may raise anxiety, rather than nurturing generosity and joyful giving.

Congregations are encouraged to develop strong stewardship programs that will make connections between the theology of money and how people live their daily lives, programs that will lead to a joyful trust in God's provision. A vital stewardship ministry will:

- Talk about stewardship all year long. Don't wait for a financial campaign.
- Find examples of people practicing good stewardship and share their stories.
- Find different ways to recognize people's stewardship throughout the church year to show people how their stewardship makes a difference in people's lives.
- Look for opportunities for lively stewardship discussions. Financial planning, what makes a good will, current events, how to talk to children about money, the best use of building and property, volunteering, discovering Sabbath – all provide opportunities to talk about stewardship.

**Resources**

The Stewardship Office continues to gather a wide range of stewardship resources and make them available through the Book Room. These include: study guides for small group discussion on issues of faith and money; videos with discussion guides; resources for children and youth; books for reflection and discussion and stimulating stewardship programs.

**Stewardship Basics**

Recognizing that today, the concept of stewardship is not meaningful to many active church members, we are helping provide some resources that explore the basics of stewardship and stewardship programs. Our newsletter, *Equipping for Stewardship* provides some basic stewardship guidelines and resources. Six new bulletin inserts, *Discovering Stewardship*, were developed. The themes included: i) What exactly is stewardship?; ii) Our gift is God's stewardship; iii) What our monthly credit bill says about our stewardship; iv) The stewardship of creation; v) How our stewardship can help build a better world; and vi) Stewardship of self and renewing of the spirit.

**Annual Stewardship Theme Material**

*Blessed be the Lord God*, based on the scripture Luke 1:68, is the theme for the 2008-2009 stewardship resources. As in previous years, we have partnered with the Ecumenical Stewardship Centre 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 was sent to all congregations in the spring of 2008.

The theme invites congregations to meditate on biblical songs as they discern their individual and household giving. It is based on four songs of blessing found in scripture (Hannah's song in 1 Samuel 2:1; Mary's song in Luke 1:39-56; Zachariah's song in Luke 1:67-69 and The Angels' song in Luke 2:14.) These songs will help restore the focus of Advent on blessing God for the gift of Jesus Christ. It also focuses on restoring our response to that great gift. This material is ideal for Advent as well as the rest of the year.

The 2008 issue of *Giving: Growing Joyful Stewards in Your Congregation* magazine provides a series of four worship services – including sermon ideas, prayers and songs – that teach about the beauty of the offering in worship and invite people to consider their giving for the next year.

The offering is celebrated with joy. This year's material includes a song titled "Mary, Mary" written by Ken Medema.

### **Pre-Authorized Remittance (PAR) Plan**

More than 181 Presbyterian congregations (representing 3,757 households) are using the services of the United Church of Canada to administer their PAR programs. The PAR program continues to be an excellent way to secure a regular income for congregations while providing members with a way to give consistently, proportionately and intentionally to God and to the church. An educational package including PAR brochures and offering cards is available through the Book Room.

### ***Stewards by Design***

The seventh *Stewards by Design* event was held at the Mount Carmel Spiritual Centre in Niagara Falls, Ontario, in May 2008. 145 congregational teams have already attended *Stewards by Design* and applications were once again strong for this one. Twenty congregations were selected from 26 applications.

The *Stewards by Design* initiative would not be possible without a dedicated group of volunteers who help to plan and execute the events. We wish to express appreciation to every member of the planning team for their faithful service to the church. We are looking at how else we can share the *Stewards by Design* experience and what follow-up congregations can pursue.

### **Other Congregational Stewardship Events**

As members of the Ecumenical Stewardship Centre ([www.stewardshipresources.org](http://www.stewardshipresources.org)) we have the opportunity to participate in a number of stewardship events. These events have excellent plenary speakers and many practical workshops. Clergy and lay people find new energy and a strengthened vision for stewardship within the congregation when they attend these events.

### ***PRESBYTERIANS SHARING...***

Good news! Once again, congregations from across Canada responded generously in support of the mission and ministry of our church.

The final tally of contributions to *Presbyterians Sharing...* from congregations for 2007 was \$8,734,120! This figure represents another year of congregations working hard to support the mission and ministries that we do together as The Presbyterian Church in Canada. While contributions were \$23,457 (0.26%) less than contributions in 2006 (\$8,757,577), they were still \$61,400 more than contributions in 2005 (\$8,672,200) and more than contributions in 2004 (\$8,723,876) and 2003 (\$8,716,609).

In 2008, 45% of congregations increased their gifts to *Presbyterians Sharing...*. Another 19% maintained the same level of giving, while 36% of congregations decreased their gifts. While more congregations grew or maintained their contributions than decreased their contributions, this was offset by the fact that some congregations gave significantly less. Overcoming this trend to raise the overall bottom line is our current challenge!

We would like to express a sincere thank-you to the presbytery stewardship conveners and committees for the important role that they play in encouraging stewardship in their regions and in helping to raise these funds. The committees faithfully review the suggested allocations, make adjustments where needed, and disseminate to congregations. They then receive the accepted allocations and report them back to the national office.

In the first two weeks of January the accepted allocations are used to telephone and email congregations that had not yet met their commitments. The congregations were reminded of their deadlines and encouraged to meet their accepted allocation. (For congregations that had not sent in an accepted allocation, we reminded them of the deadlines and encouraged them to meet or exceed what they had contributed the year before.) The finance department worked hard to process the cheques each day so that the latest information was available when talking to ministers and treasurers. It is interesting to note that \$1,846,807.93 was received and processed in the first two weeks of January 2008!

As we talked to ministers and treasurers, we were impressed with the commitment of Presbyterian churches across Canada to the work we do together. Some churches shared that

they were struggling to meet their commitments because they were struggling to meet their basic bills. Some had long term contributors pass away in the past year, and really felt the impact on their gifts to mission. We were delighted by the stories of those who tried new ways to raise their gifts to *Presbyterians Sharing...* and found that they were able to increase givings.

No matter what the circumstances, all of the people we talked to expressed a commitment to reaching outside the boundaries of their local congregations and communities to do mission and ministry – and that is what *Presbyterians Sharing...* is all about.

### **2008 Budget**

The budget for 2008, which is \$8,950,000, has increased over the 2007 budget. This means that an increase in gifts of \$218,550 is required to meet the budget for 2008.

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 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...* including:

- A full colour *Presbyterians Sharing...* brochure for 2008
- Mission Capsules for every Sunday of the year
- *Stories of Mission* – the annual reports of mission staff in Canada and internationally
- A set of four new bulletin inserts each year, highlighting the work of International and Canada Ministries
- An Advent calendar
- An annual report cover
- A giving thermometer chart to reflect a congregation's overall budget and *Presbyterians Sharing...* goals
- A *Presbyterians Sharing...* coin box
- *The Education for Mission Congregational Handbook*
- [www.presbyterian.ca/presbyteriansharing](http://www.presbyterian.ca/presbyteriansharing)

### ***Presbyterians Sharing...* Sunday – September 28, 2008**

As adopted by the 123rd General Assembly, the last Sunday of September of each year is designated *Presbyterians Sharing...* Sunday. Congregations are encouraged to set aside this Sunday or an alternate to celebrate the mission and ministries of The Presbyterian Church in Canada. Worship resources for use are sent to all congregations and are also available on the website ([www.presbyterian.ca/presbyteriansharing/sunday.html](http://www.presbyterian.ca/presbyteriansharing/sunday.html))

*Presbyterians Sharing...* is the ministry and mission that we do together. It's our stewardship and our mission. May we be faithful in the ministry we have been given.

#### **Recommendation No. 37** (adopted, p. 42)

That sincere appreciation be expressed to all the people and congregations who faithfully supported *Presbyterians Sharing...* in 2007.

#### **Recommendation No. 38** (adopted, p. 42)

That congregations not meeting their suggested allocations be encouraged to find ways to increase their givings to help The Presbyterian Church in Canada meet its 2008 budget.

### **THE VINE HELPLINE: CONNECTING PEOPLE, PLACES AND PROGRAMS**

Staff	Team Leader:	Dorothy Henderson
	Information manager:	Matthew Donnelly
	Resource support:	Grace-ann McIntyre
	Resource support:	Joro Lee (contract)
	Volunteer co-ordinator:	David Phillips (contract)
	Canada Youth 09	Reuben St. Louis (half time, contract)

This report covers work done from November 1, 2007 to June, 2008.

### ***The Vine Helpline: Something New***

In July 2007 the Life and Mission Agency approved a proposal to establish, on a two-year trial basis, a new approach to helping congregations called *The Vine Helpline: Connecting People, Places and Programs*.

### **What is *The Vine Helpline*?**

*The Vine Helpline* is a tool to help Canadian Presbyterians in their ministry. *Living Faith: A Statement of Christian Belief* (The Presbyterian Church in Canada, 1984) states that, “The Lord continues his ministry in and through the church. All Christians are called to participate in the ministry of Christ. As his body on earth we all have gifts to use in the church and in the world to the glory of Christ, our King and Head.” (7.2.1)

In using the gifts given to our church, *The Vine Helpline* offers resources, information and connections in these areas:

- Christian education
- congregational development, change and transition
- eldership resources
- evangelism
- leadership development
- ministry with children and youth
- worship

### **How *The Vine Helpline: Connecting People, Places and Programs* got its name**

The words in the title emphasize three things – Christ as the vine, the helping nature of the new approach, and the sense of connecting God’s people – at least in our little corner of God’s vineyard!

The analogy of Jesus as vine has resonance with Presbyterians. Based on John 15:5, many communion services use the phrase, “I am the vine. You are the branches. Cut off from me you can do nothing.” The image of the vine reminds us of our dependence on the life, ministry and revelation of Jesus, the Christ. In addition, a vine is organic, growing and connecting. Truly, cut off from him we cannot grow in discipleship and service.

Secondly, the word “Helpline” suggests servant leadership. Not only are the volunteers and paid staff of *The Vine Helpline* committed to a helping stance, but they anticipate that congregations and members of presbyteries will also help them by suggesting programs that work, people who are helpful, new approaches that move the church forward. This helping attitude is based on equality, respect and mutual care.

Thirdly, the subtitle of *The Vine Helpline* is “Connecting People, Places and Programs”. The emphasis is on connecting. In 1997, Frances Cairncross wrote a book called *The Death of Distance*, in which she predicted that the communication revolution would change our lives forever. Eleven years later we see how very true that is. Parents communicate with children away at university by voice-over internet. Grandparents chat daily with their far-away grandchildren using a web cam. Teens and parents stay in touch with text messages and cell phone video messaging. Using their laptops, blackberries and cell phones, business associates keep in touch with their office while sitting in an airport half way around the world. Our technical ability to connect people, places and programs – in spite of great distance – has never been more possible. There is a wonderful side to this! God’s people can more easily help each other in the work of the Kingdom.

### **How did *The Vine Helpline* come to be?**

In Presbyterian circles it is common to hear the phrase “Reformed and reforming”. This unofficial, yet widely acclaimed, motto of Presbyterian/Reformed congregations reflects a restlessness of the soul and a hunger for new ways to be “church” in the Reformed tradition.

The creation of *The Vine Helpline* is part of the reforming process. It is a new way of offering “service” to congregations and is a new way for congregations to help each other. Yet, in many

ways, *The Vine Helpline* is not something new at all. It is a culmination of ideas that began to arise at least by 1989 – 19 years ago!

### **Some history**

In 1989 a Planning and Coordinating Committee of the national church hosted a visioning process with over 1,700 Presbyterians participating. One of the nine points of the statement was that “the administration of the church will be lean and accountable” (A&P 1999, p. 395). One of the results of this visioning process was to establish a Task Force on Restructuring the Agencies of the General Assembly. This report came to and was approved by the General Assembly of 1991. It focused on bureaucratic and administrative change and called the church “to structure itself to respond flexibly and dynamically ... (A&P 1991, p. 397). It attempted to make a less hierarchical structure (A&P 1991, p. 398). It also urged greater co-operation among the program “clusters” of the new model.

In 1992 the national church offices of The Presbyterian Church in Canada were restructured. That structure has not altered significantly in 16 years. Ironically, this has been a time of rapid change in society. It would be inconceivable to us if a car manufacturer, the food industry, the furniture business or any other company were still doing business like they did 16 years ago. It is now time for the national office to look at a new way of offering “service” to congregations.

In February 1996 the church hosted a think-tank. At a meeting of the Life and Mission Agency Committee, March 4-6, 1996, those who had attended the think-tank gave impressions from their discussions at the think-tank. Here are some comments from those minutes:

- There was a strong call for increased communication and the need for structural change.
- The group at the think-tank had little trust of national structures and staff. “The level of trust in our church is abysmal.”
- Although there are recommendations, there is frustration in how we will implement them. There is no time line for implementation.
- There was an inability to identify what should be done nationally. “We know what we want to do, but we don’t know how to do it.”

The Life and Mission Agency Committee acknowledged that the constituency wanted more ownership and decision making authority.

The frustration of the think-tank participants is almost palpable in the minutes from this meeting. The church seemed to be calling for structural change, but there was no clear vision as to how to offer it at that time.

Although the church at large, and the Life and Mission Agency in particular, seemed to be calling for change, it was also acknowledged that it is both difficult and disruptive to make a lot of changes at once. The concept arose in the summer of 2007 to re-develop one branch of the Life and Mission Agency – the areas of Christian education, congregational development, change and transition, eldership resources, evangelism, leadership development, ministry with children and youth, and worship.

### **Timing for *The Vine Helpline***

A smaller version of a “clearing house model”, originally discussed by the Life and Mission Agency in 1996, was proposed and approved by the committee in July 2007. Several issues made the timing for *The Vine Helpline* seem appropriate. There were a number of simultaneous staff changes in Life and Mission Agency. The resignation of the Associate Secretary Evangelism/Worship and the Associate Secretary for Resource Production and Communication and the retirement of the Associate Secretary Education for Mission/Stewardship provided an opportunity to look at new approaches. In addition, there was a vacancy in the Mission Interpretation Office and a new staff person for Stewardship and Mission Education. This provided reflection time to consider how work done in the past might be done differently or aligned differently. The Associate Secretary, Education in Faith, Ministry with Children and Youth (Dorothy Henderson) was prepared to lead Phase 1 of this new concept forward from 2007-2009.

### How things are different from before

The introduction of *The Vine Helpline* introduces a new way of doing ministry in one part of the Life and Mission Agency. Here are the main differences:

- The front line workers – the “agents of first impressions” – are trained volunteers who work in much the same capacity as a wonderful and welcoming church secretary. It is estimated, based on call and e-mail records kept over three months, that trained volunteers can capably answer 50 percent of all calls that currently come to paid staff. Further, it is estimated that these volunteers will carry back to their congregations wonderful knowledge and awareness of resources.
- Because there is currently one main switchboard through which all calls must be channeled into the church offices, the addition of another toll-free number provides one more channel to make access to resources and information easier. (The switchboard staff does not have time currently to check to see if someone is at their desk. Therefore, a caller may experience frustration as he/she gets voice mail or gets bumped from one voice mail to another.)
- A major frustration expressed by callers from outside the national office building is that they simply don't know who to ask for what. *The Vine Helpline* is committed to providing a prompt answer or referral. If that is not possible immediately, the caller will be told when they can expect an answer.
- Over the years congregations have come to expect that national staff are experts. This not only places a heavy workload burden on national staff, but it also sets up unreasonable expectations or even, at times, bitterness toward the national office. Within *The Vine Helpline* a new feature called Leadership Links organizes and maintains a list of clergy and lay people with expertise in the many areas covered by *The Vine Helpline*. These local experts may be used by any congregation and two thirds of the cost of using them will be covered by the national budget. (Leadership Links personnel will be paid at the same rate as Teacher Leader Course (TLC) leaders.)
- Because of the above program (Leadership Links), the budget from previous individual departments has been reallocated to allow more money to flow to congregational and presbytery needs. With the reconfigured budget, it is estimated that at least 50 congregations could use the resources of Leadership Links yearly.
- *The Vine Helpline* salaried staff are both structured differently from before and also have different work responsibilities. When there were separate departments for worship and evangelism, Christian education and Ministry with children and youth, there were two associate secretaries and two program assistants. While the content of these two departments was different, the functions of the staff were parallel. As an example, both program assistants kept the financial records for their department and performed many of the same or parallel functions. Under the new structure, the salaried staff are organized according to “key accountabilities”. Each has several major areas for which they are responsible, and this allows for staff to be more focused on what they most enjoy doing and what they do well.
- The work of the salaried staff is now structured around “projects”. This allows for them to be both proactive and responsive to congregational needs. Here is an example: In early 2008 several requests came to *The Vine Helpline* asking for a pamphlet or storybook to explain baptism to children. Since none was readily available in our denomination, one of the staff was assigned this “project”. Because former aspects of their work are now being covered by trained volunteers, this frees paid staff to do what is needed for the church.
- The Team Leader's key accountabilities are different from the previous responsibilities of the same person when she held a position described as “associate secretary.” Previously, the Associate Secretary's work was defined by 12 or 15 goals approved yearly by the Life and Mission Agency. Now, the Team Leader has two main key accountabilities:
  - to clarify and communicate the “large vision” of *The Vine Helpline* and to repeatedly communicate that vision to others; and
  - to establish and maintain the environment in which people can do their best possible work.

- The physical structure of new offices is a metaphor for what is represented by the structural changes. The volunteer office, for instance, is a large open glass-walled room which says, “Come in and be part of this.” The door is often open, and there are frequent visitors. The salaried staff are in a new pod, the interior walls were removed and there is a new sense of openness. Further, the team leader is not in a separate office but is part of the mix of paid staff in the pod. This symbolizes the intention of the team leader to be part of the dynamic mix of the work. Each work week starts with a team meeting where “the big picture” tasks are discussed and goals are set for the week. Volunteers and paid staff are both present.
- With increased use of e-mail, it is estimated that, in time, less time will be needed answering telephones and more time in answering e-mail inquiries. This, too, is an intentional shift from the past. One of the paid staff is now called “Information Manager” and this person does little else than to keep the web information and e-mail connections current.
- In the past, most of the valued ecumenical alliances were maintained for our denomination by the associate secretaries. With the new configuration of work in *The Vine Helpline*, this former way of operating became impossible to maintain with only one person at the “associate secretary” level. Yet, these alliances form a valued part of our denominational work. It is considered important to maintain them. Consequently, individuals in The Presbyterian Church in Canada have been asked to represent the national office in the maintenance and nurture of these pieces of work. They are as follows:
  - Association of Presbyterian Church Educators (APCE): The Rev. Maria Lallouet
  - Canada Youth 09: The Rev. Hugh Donnelly
  - Evangelism Connections: The Rev. Tim Archibald
  - Presbyterian and Reformed Educational Partners (PREP): Ms. Dorothy Henderson
  - Teacher Leader courses: Ms. Colleen Wood
  - These Days: Ms. Grace-ann McIntyre
  - Worship Planners on line: The Rev. Dr. Emily Rodgers, The Rev. Alex Bissett
  - Young Children and Worship: Ms. Nina Zwart
- Although it is a small part of the new approach, *The Vine Helpline* will offer a “scholar-in-residence” opportunity to clergy on study leave. After transforming a small “junk room” into a cozy library, this room becomes not only a valuable resource area for Vine Helpline volunteers and staff, but it will also be offered to clergy who choose to do guided reading for a study leave. The library offers a fine collection of resources in many areas – church health and development, Christian education, evangelism, family ministry, music and hymnody, biblical background and so on. Even though many Presbyterians live outside Ontario where the church office is located, many have friends and relatives in Toronto with whom they could stay. Failing that, *The Vine Helpline* offers helpful suggestions for affordable housing. In addition, church office staff offer a trained theological reflector who can spend a small portion of time daily with the “scholar-in-residence”. Church office staff look forward to this!

### **What requests come to *The Vine Helpline*?**

*The Vine Helpline* anticipates a wide variety of requests. In the months leading up to establishing *The Vine Helpline*, staff in the existing offices for Christian education, worship and evangelism kept track of some of the requests that came from congregations. Between 35 and 50 requests from congregations were handled monthly. The following are a few examples that show the range and variety of requests that came in by phone or e-mail:

- Could you recommend good youth ministry materials?
- Could we have copyright permission for Book of Praise because we are making a CD?
- Do you know of ministers who are good at leading a congregation toward growth?
- How do you keep Grades 6, 7, 8 youth interested in church?
- We are hosting a presbytery retreat. How do we find a facilitator?
- Do we have a mission study for children and youth this year?
- Can you give me more information on the on-line teacher training course?
- Can you tell me the position of The Presbyterian Church in Canada on the devil and demons?
- Can you tell me how to get back copies of “For Elders”?

- Who is our regional staff person for Christian education?
- Who could help us with elder training?
- How do we find resources for children at communion?

**Strengths and opportunities for *The Vine Helpline* model**

There are many advantages to restructuring one area of the program work of our church in this way:

- The model encourages the use of a broader range of gifts and talents of Presbyterians across the country.
- This model provides a test case for Life and Mission Agency on how to do things differently. It invites others to be creative in trying new ways to be the church in today's world.
- The use of volunteer staff fits with the milieu of all our congregations who do most of their ministry with the help of committed, Christian volunteers.
- The model provides an opportunity for new growth, advancement and new challenges for both paid and volunteer staff alike.

**Summary**

*The Vine Helpline* is a new approach to providing leadership in the areas of Christian education, congregational development, change and transition, eldership resources, evangelism, leadership development, ministry with children and youth, and worship.

Even though the operational mode is new, *The Vine Helpline* builds on and continues initiatives begun in the past by Life and Mission Agency committees and various other church gatherings.

*The Vine Helpline* will be responsive and proactive in providing the links and resources needed to support a vital church of Jesus Christ in the 21st century.

**Recommendation No. 39** (adopted, p. 42)

That every congregation in Canada be encouraged to display the poster sent in the May PCPak and make available to its people any of the promotional material sent to congregations and presbyteries about *The Vine Helpline*.

**Vine Helpline Advisory Committee**

The Rev. Dr. Peter Coumts (Calgary), Ms. Druse Bryan (Montreal), The Rev. Meridyth Robertson (Trail), The Rev. Terry Hastings (Stratford), Ms. Tori Smit (Waterloo), Shelagh O'Neill (Guelph). By correspondence: The Rev. Daniel Cho (Toronto), The Rev. Dr. Richard Fee (Toronto).

**WORSHIP**

Staff	Associate Secretary:	James Czegledi
	Program Assistant:	Grace-ann McIntyre

This report covers work done from June to October, 2007. After November 1, 2007, the work of worship is included in the work of *The Vine Helpline: Connecting People, Places and Programs*.

How a congregation worships Jesus Christ reflects in large part their own identity, history and culture as God's people, as well as their location and the spiritual giftedness of its leaders and members.

Historically, this has been the case for the church. The New Testament church's worship practices were developed on the foundation of the synagogue practices of first century Palestine and have been influenced by Roman culture. The church's worship has evolved since that time through the Middle Ages, the Reformation period and down through modern culture.

What doesn't change is worship's focus on Jesus Christ as it celebrates God's saving act in Jesus Christ. It is a re-presentation of his living, dying and rising.

Given these realities, a congregation's worship reflects who they are, how they do church, where they are and what they have. It underscores that every congregation is different. Even two

congregations within the same pastoral charge can be very different. Worship planners need to consider this as they prepare worship materials.

For these reasons, the Worship Office's approach has been to provide options in the form of different styles of worship resources for congregations. These resources adhere to our Presbyterian ethos and have a biblical and theological basis which is consistent with our denomination.

A detailed list of worship resources was provided in last year's General Assembly report (A&P 2007, p. 408-11).

The new worship resources below can be found at [www.presbyterian.ca](http://www.presbyterian.ca) and downloaded for congregational or personal use.

### **Worship Resources**

Two baptism resources have been produced. They are *Me and My Baptism*, which sees baptism from a small child's perspective and *What Happens in Baptism*, which explains why we baptize and what baptism means.

The *Worship Planner* is a weekly liturgical resource which combines *Living Faith* and the *Common Lectionary*. It was developed using the scriptural references found in *Living Faith* (p. 30-35) and the three-year cycle of the *Revised Common Lectionary* scripture readings. This resource includes Calls to Worship, various types of prayers, and is a reference for sermons and responses to the Word.

The Worship Office continues to support the production and development of Presbyterian resources: *The Book of Praise* in its various editions, the *Psalter*, Sunday and Special Occasion Worship Bulletins, Prayer Partnership, the Lectionary, and Book of Common Worship updates.

### **Revised web page**

The Worship links page has been updated for worship leaders who are interested in new resources and ideas. Go to [www.presbyterian.ca](http://www.presbyterian.ca) and search for *Worship Resources*.

The Rev. Dr. Jim Czeglédi concluded his service, after nine years as Associate Secretary for Evangelism and Worship, at the end of October 2007.

### **Worship Working Group**

Mr. Jonathan Agg, Mr. Paul Davis, Mrs. Phyllis Davis, Ms. Maggie Dickson, The Rev. Maria Lallouet, The Rev. Emily Rodgers, Mrs. Mary Taylor, The Rev. James Weir, Mr. Lenard Whiting.

### **CLOSING**

The Life and Mission Agency, its staff and members of committee, strive to be of service. We appreciate comments and feedback and desire to establish wider networks to foster ministry and mission throughout our denomination.

The Rev. Daniel Cho  
Convener

The Rev. Dr. Richard W. Fee  
General Secretary

### **SUPPLEMENTARY REPORT**

#### **PROGRAM SUPPORT/ADMINISTRATION**

#### **MINUTE OF APPRECIATION**

##### **Ms. Margaret E. Henderson**

Margaret E. Henderson was born in Midland and grew up in Hillsdale, Walkerton and Woodstock, the small communities in southwestern Ontario where her father served as Presbyterian minister. She received her general arts training from the University of Western Ontario, and after attending Althouse College of Education, she taught grades 6 and 7 in the Borough of Etobicoke in west Toronto for eight years.

Time spent in Marg's company soon reveals her vibrant and continually maturing Christian faith. This she has nurtured through faithful practice of spiritual disciplines and direction, silent

retreats and loving care for others. Marg has served for many years as an elder at St. Andrew's Humber Heights Church in Toronto, currently as its clerk of session. Her love for Christ has found expression in other contexts as well, such as the Vanier Correctional Institute where she volunteered as a pastoral visitor for over ten years.

However it is her retirement after 33 years service in our church's ministry office that presents the joyous occasion for these words of appreciation. In 1975 Marg began work in the newly established Board of Ministry of The Presbyterian Church in Canada, initially as its Administrative Assistant, soon thereafter as its Senior Administrator. There she shared in the design and development of guidance conferences. These have become a trusted and significant part of our discernment process for candidates for ministry, in no small measure because of Marg's capable administration, prayerful theological reflection, and sensitive and confidential manner. Her efforts have guided and supported the work of the Women in Ministry Committee, the publication of *Women's Perspectives*, the Order of Diaconal Ministries and the Committee on Continuing Education. As well, her enthusiasm and commitment have encouraged the worship services held weekly at church offices.

Marg's wise, compassionate presence, her quiet competence, and her commitment to Christ and Christ's church have been appreciated by many people, both within our Presbyterian church community and beyond. Indeed, the extraordinary way that she has served in her position has helped to shape the entire work of the ministry office, an influence from which Ministry and Church Vocations will continue to benefit for years to come. We thank God for Marg and for her work, and we pray that God will bless her as she enters this next phase in her life and ministry.

**Recommendation No. 40** (adopted, p. 39)

That the above minute of appreciation for Margaret E. Henderson be adopted.

**JUSTICE MINISTRIES**

**FORUM FOR RACIAL AND ETHNIC MINORITY PRESBYTERIANS, CRIEFF HILLS, APRIL 4-6, 2008**

At the 127th General Assembly (A&P 2001, p. 571-72, 17) the Life and Mission Agency received Overture No. 34, 2001 from the Presbytery of East Toronto. The overture requested definitions of racism, racial harassment and policies to address allegations of racial harassment. Justice Ministries established a working group to respond to the overture and in the course of preparing a response, invited input from racial and ethnic minority peoples and courts of the church. One suggestion was to host a forum that would bring together Presbyterians who are members of ethnic and racial minority peoples. The response to Overture No. 34, 2001 was submitted to and approved by the 130th General Assembly (A&P 2004, p. 382-88, 17).

Justice Ministries was pleased to host this forum at Crieff Hills, April 4-6, 2008. The forum was attended by 49 individuals from 11 presbyteries. There were 11 young adults (under 35) and 11 clergy. While most participants came from southern Ontario, there were participants from Montreal, Ottawa, Thunder Bay, Edmonton, Fort St. John (British Columbia) and Vancouver. Participants came from congregations in the following presbyteries: Montreal, Ottawa, Pickering, East Toronto, Eastern Han-Ca, West Toronto, Hamilton, Superior, Peace River, Western Han-Ca and Westminster. Participants were appointed by Presbyterian College and Knox College and the Centre for Asian-Canadian Theology and Ministry at Knox College. The week of the forum, Statistics Canada released the 2006 census indicating that 16% of the Canadian population is comprised of racial and ethnic minority peoples, a reminder of the profound changes in Canada's demographic map and indeed, in The Presbyterian Church in Canada.

The forum began with an opening worship led by The Rev. Elias Morales and concluded with a communion service led by The Rev. Paul Kang and assisted by Ms. Adele Halliday. The forum included presentations by resource people and table groups where there was thoughtful and energetic discussion.

The Rev. Paulette Brown, a doctoral candidate at Knox College, began the forum with a presentation inspired by the powerful visions of Ezekiel and the imperative and urgency of building a more inclusive church. Mr. Steve Kabetu, Race Relations Coordinator with the

Christian Reformed Church in North America, shared his denomination's journey and struggles of becoming a more inclusive church and challenged The Presbyterian Church in Canada to create space for those who feel excluded. The Rev. Paul Kang's workshop invited participants to critically read an article on Canada's growing ethnic and racial diversity in light of Paul's letter to the Galatians. Ms. Adele Halliday facilitated a workshop focusing on the unique needs of ethnic and racial minority youth and young adults and how the church can address and minister to these needs.

Stories and experiences were shared over the course of the weekend. Some spoke of the pain of racism. Others spoke of seeking opportunities to bridge differences so that the gifts of all could be drawn upon. Participants stated a desire that similar forums be held in the future including one for youth and young adults. Participants expressed interest in the creation of a position in the Life and Mission Agency.

As people of faith, we are called to respond to brokenness in community. The forum brought together a diverse grouping of people and grounded the forum in the multicultural reality of the early church which was also diverse. The early church emerged in the context of Pentecost – all peoples of all nations would hear the gospel in ways they could understand from their diverse backgrounds. "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for all of you are one in Christ Jesus." (Galatians 3: 28)

A report on the forum will be available by the end of June and will be submitted to the Life and Mission Agency Committee for its meeting in November 2008. The planning team for the forum included: Mr. Stephen Allen (co-convener), Mrs. Grace Thornley-Brown, Ms. Adele Halliday (co-convener), The Rev. Paul Kang, Ms. Katharine Masterton, The Rev. Elias Morales.

## **MINISTRY AND CHURCH VOCATIONS**

### **OVERTURE NO. 7, 2008**

#### **Re: Permitting lay missionaries to be members of presbyteries in remote areas**

Overture No. 7, 2008 (p. 532) was received from the Presbytery of Temiskaming in February and referred at its request to the Life and Mission Agency (Ministry and Church Vocations). However another section of this report (p. 343-44) presents proposed definition and duties of lay missionaries and responsibilities of presbyteries concerning them, at the same time reporting on responses from across the church to a study paper circulated in 2006. Since the overture touches on matters that are already before this General Assembly, it seems advisable to defer decision on it until the outcome of those discussions is known. For this reason, the following recommendation is presented:

#### **Recommendation No. 41** (adopted, p. 42)

That the Life and Mission Agency (Ministry and Church Vocations) be granted permission to report on Overture No. 7, 2008 to the General Assembly in 2009.

### **OVERTURE NO. 8 2008**

#### **Re: Commissioning lay missionaries to administer communion**

Overture No. 8, 2008 (p. 532-33) was received from the Presbytery of Temiskaming in February and referred at its request to the Life and Mission Agency (Ministry and Church Vocations). However another section of this report (p. 343-44) presents proposed definition and duties of lay missionaries and responsibilities of presbyteries concerning them, at the same time reporting on responses from across the church to a study paper circulated in 2006. Since the overture touches on matters that are already before this General Assembly, it seems advisable to defer decision on it until the outcome of those discussions is known. For this reason, the following recommendation is presented:

#### **Recommendation No. 42** (adopted, p. 42)

That the Life and Mission Agency (Ministry and Church Vocations) be granted permission to report on Overture No. 8, 2008 to the General Assembly in 2009.

## **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-G-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 M.Div. 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 and Reception. 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. Ron D. Fischer, Presbytery of Ottawa

#### **Graduates of Other Theological Colleges, certified for ordination by presbyteries as shown**

1. Martin P. Baxter, Presbytery of Westminster

#### **Ministers of Reformed Churches received by presbyteries as shown**

1. Anthon Bouw, Presbytery of Winnipeg
2. William Alan Dowber, Presbytery of Paris
3. James Sloan, Presbytery of Lambton-West Middlesex

## **CASES IN PROGRESS**

### **Special Course Candidates**

1. Samuel Afoakwa-Badu, Presbytery of West Toronto  
Continuing studies in Theology
2. Robert G. Bowen, Presbytery of Calgary-MacLeod  
Has completed assigned studies
3. Barbara Duguid, Presbytery of Montreal  
Continuing studies in Theology
4. Susan M. Lewis, Presbytery of Hamilton  
Continuing studies in Theology
5. Brian MacLeod, Presbytery of Prince Edward Island  
Continuing studies
6. Barbara A. Piloow, Presbytery of Winnipeg  
Continuing studies in Theology
7. Stephen M. Zimmerman, Presbytery of Barrie  
Continuing studies in Theology

### **Graduates of Other Theological Colleges Applying for Certification for Ordination**

1. Oceanna Hall-Heston, Presbytery of Edmonton-Lakeland  
Studies on hold
2. Peggy A. Kipfer, Presbytery of Waterloo-Wellington  
Continuing studies in Theology
3. Edward Lee, Presbytery of Eastern Han-Ca  
Has completed assigned studies; working in Korea
4. David I. Pándy-Szekerés, Presbytery of West Toronto  
Studies on hold; serving as missionary in Ukraine
5. Mona Scrivens, Presbytery of Pickering  
Has completed assigned studies
6. Robert D. Tees, Presbytery of Hamilton  
No information
7. Patricia Yorkden, Presbytery of East Toronto  
Has completed assigned studies
8. Christopher Yue, Presbytery of Vancouver Island  
No information

### **Members of the Order of Diaconal Ministries Applying for Certification for Ordination**

1. Terrie-Lee Hamilton, Presbytery of East Toronto  
Studies on hold
2. Dorothy Henderson, Presbytery of Oak Ridges  
Studies on hold
3. Beth Anne Yando, Presbytery of Northern Saskatchewan  
Studies on hold

### **Ministers of Other Churches**

1. Steven N. Baldry, Presbytery of Hamilton  
Studies on hold
2. Karsten Decker, Presbytery of West Toronto  
Has completed assigned studies
3. Heung-Ryeol Han, Presbytery of Western Han-Ca  
No information
4. Andrew R. Irvine, Presbytery of Hamilton  
Continuing studies in Theology

5. Donald C. Mews, Presbytery of Halifax & Lunenburg  
Continuing studies in Theology
6. Kyung-Seo Park, Presbytery of Pickering  
Continuing studies in Theology
7. Kelly J. Sibthorpe, Presbytery of Huron-Perth  
Studies on hold

### **CASES TO BE DROPPED**

**Recommendation No. 43** (adopted, p. 39)

That the cases of Christina Conroy, Bruce Howard and Donald Hughson be dropped.

### **NEW APPLICATIONS**

#### **Special Course Candidates**

1. Cynthia L. Breadner, Presbytery of Barrie  
**Recommendation No. 44** (adopted, p. 39)  
That a General Assembly Course not be recommended for Ms. Cynthia L. Breadner
2. Barry P. Carr, Presbytery of Pickering  
**Recommendation No. 45** (adopted, p. 39)  
That Mr. Barry P. Carr 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. Bruce G.W. McAnsh, Presbytery of Oak Ridges  
**Recommendation No. 46** (adopted, p. 39)  
That Mr. Bruce G.W. McAnsh 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. Richard B. Warne, Presbytery of Waterloo-Wellington  
**Recommendation No. 47** (adopted, p. 39)  
That Mr. Richard B. Warne 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. Albertha A. Henry-Carmichael, Presbytery of Oak Ridges  
**Recommendation No. 48** (adopted, p. 40)  
That permission be granted to the Presbytery of Oak Ridges to examine Mrs. Albertha A. Henry-Carmichael for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 21, 2008, and subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church.
2. Robert A. Kennedy, Presbytery of Barrie  
**Recommendation No. 49** (adopted, p. 40)  
That permission be granted to the Presbytery of Barrie to examine Mr. Robert A.J. Kennedy for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 21, 2008, and subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church.
3. Philip Kim, Presbytery of Ottawa  
**Recommendation No. 50** (adopted, p. 40)  
That permission be granted to the Presbytery of Ottawa to examine Mr. Philip Kim for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 21, 2008, and subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church.

4. Samuel (Sung Hoon) Lee, Presbytery of Waterloo-Wellington  
**Recommendation No. 51** (adopted, p. 40)  
That permission be granted to the Presbytery of Waterloo-Wellington to examine Mr. Samuel (Sung Hoon) Lee for certification for ordination, subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church, including supervised field education.
5. Lydia E. MacKinnon, Presbytery of Cape Breton  
**Recommendation No. 52** (adopted, p. 40)  
That permission be granted to the Presbytery of Cape Breton to examine Ms. Lydia E. MacKinnon for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 21, 2008, and subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church.
6. Glenn J. McCullough, Presbytery of East Toronto  
**Recommendation No. 53** (adopted, p. 40)  
That permission be granted to the Presbytery of East Toronto to examine Mr. Glenn J. McCullough for certification for ordination, subject to satisfactory completion of 2 semesters of theological study at one of the colleges of this church.
7. Lesley S. Morris, Presbytery of West Toronto  
**Recommendation No. 54** (adopted, p. 40)  
That the application of Ms. Lesley S. Morris for certification for ordination as a graduate of another theological college not be approved.
8. Parker (Guan-Ming) Shieh, Presbytery of Westminster  
**Recommendation No. 55** (adopted, p. 40)  
That permission be granted to the Presbytery of Westminster to examine Mr. Parker (Guan-Ming) Shieh for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 21, 2008, and subject to satisfactory completion of a supervised field education placement and 4 courses at one of the colleges of this church.
9. Luke Vanderkamp, Presbytery of Montreal  
This application requires an additional motion because of some procedural irregularities. In this exceptional case, the applicant, a graduate of another theological college, moved to Montreal to begin his studies at Presbyterian College and transferred his care to the Presbytery of Montreal at precisely the same time that the college was without a Director of Pastoral Studies. All parties assumed, incorrectly, that he had applied already to the Committee on Education and Reception, that his application had been approved, and that he had been assigned three semesters of theological studies, the usual assignment for candidates with his educational background. In the meantime, he completed successfully these studies and all other requirements of the candidacy process, and was examined and certified for ordination, conditional upon graduation, by his presbytery. It was only a few weeks prior to his graduation that the procedural error was discovered. Understanding that the situation had resulted from a combination of exceptional transitions, with all those involved acting in good faith, the Committee on Education and Reception made special arrangements to interview the applicant and review his application, with positive results. Therefore, the committee now presents the following recommendation.  
**Recommendation No. 56** (adopted, p. 40)  
That permission be granted to the Presbytery of Montreal to examine Mr. Luke Vanderkamp for certification for ordination, subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church, and that the action of the presbytery in certifying him for ordination before such permission was granted, under the exceptional circumstances described above, be homologated.

**Ministers of Other Churches Applying for Reception**

1. Seong-Ik (Sean) Kim, Presbytery of Presbytery of Central Alberta

**Recommendation No. 57** (adopted, p. 40)

That The Rev. Seong-Ik (Sean) 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 June 21, 2008, and subject to the successful completion of one semester of studies at one of the colleges of this church, with courses to include Canadian Presbyterian Church History and Government

2. Yong Tae Kim, Presbytery of Eastern Han-Ca

**Recommendation No. 58** (adopted, p. 40)

That The Rev. Yong Tae Kim be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to satisfactory completion of one semester of theological study at one of the colleges of this church, with courses to include sacramental theology, supervised field education and Canadian Presbyterian Church History and Government.

**Ministers and Certified Candidates of Reformed Churches Declared Eligible for Reception**

All are required to complete successfully examinations in Canadian Presbyterian Church History and Government prior to induction. In cases when only this study is assigned, Book of Forms sections 248.12 to 248.12.6 apply. However in some other cases, applicants must complete additional studies before their declaration of eligibility comes into effect. Before receiving, presbyteries are advised to confirm details with the Committee on Education and Reception.

1. Chi-Hwan An, Presbytery of Western Han-Ca
2. Heino Blaauw, USA.
3. Marius H. Botha, Presbytery of Westminster
4. Willem Du Toit, South Africa
5. Csaba Feher, Hungary
6. Soo Hyun Kim, Presbytery of Western Han-Ca
7. Ki-Tae Lee, Presbytery of Western Han-Ca
8. Sara Macavei-Katocz, Germany
9. Munhyun Ryu, Presbytery of Western Han-Ca
10. Minhoo Yoo, Presbytery of Assiniboia

Margaret MacLeod  
Convener

Susan Shaffer  
Secretary

**MINISTRY WITH CHILDREN, YOUTH AND FAMILIES**

**Canada Youth 2009 (CY09)**

The Following recommendation relates to the section on Canada Youth 2009 which outlines the plans for this event (see p. 381-82). The agency is seeking support from congregations for promoting CY09.

**Recommendation No. 59** (adopted, p. 42)

That congregations in The Presbyterian Church in Canada promote Canada Youth '09 to their youth members and to adults who might serve as small group leaders, advisors or participants in the Youth Ministry Training Track, and that congregations set aside money to sponsor youth and adults to attend Canada Youth '09.

The Rev. Daniel Cho  
Convener

The Rev. Dr. Richard W. Fee  
General Secretary

**MISSION REPORTS: CANADA MINISTRIES**

**SYNOD OF THE ATLANTIC PROVINCES**

**Kings Church, New Minas, Nova Scotia, The Rev. Timothy Archibald:** "Coming of Age": The biggest initiative for Kings Church in 2007 was the implementation of a 'Ministry Team Model' for governance. In January/February nine new ministry team leaders received their training and, in March, we set sail on a new era as a maturing congregation. The teams are:

Worship; Education and Discipleship; Pastoral Care; Outreach; Ministry Opportunities; Finance; Property and Maintenance; Stewardship; and Personnel. To this point in our congregational development, session has been the driving force in the life of the congregation, in turn bearing much of the weight of leadership and growth through these early years. Incorporating nine ministry teams helps session to delegate more of its ministry needs and also to engage more of our parishioners actively in the practice of ministry. This will allow session to be freer to focus on the overall vision and direction of the congregation.

Each ministry team has an elder as a co-leader, leader or participant, and is designed to function like a small group. The opening half of each meeting is spent in study, sharing and prayer, with the latter half concentrating on the particular ministry of the team. Throughout the year, each group is encouraged to invite new members to join – those who may share an interest in the team's area of ministry and who possess gifts to assist in their work. Ministry Teams are meant to be both places of spiritual nurture/growth, and ministry/service. Already we see that this new model has enabled additional younger leaders to step up and exercise their gifts more freely, often for the first time. We are also seeing newer younger elders learning from their more experienced colleagues and making a valuable contribution on session. During 2007 two new elders were added to session.

In May, I began a three-month sabbatical funded by the Louisville Institute. Not only was this a renewing experience for me, but it also proved beneficial for Kings Church. Scott McAllister, a second-year student at Knox College, joined the congregation for these three months, providing very capable leadership. I returned to a congregation with a growing sense of confidence in 'its own ability' to carry out ministry and take initiative. Our contact with theological students has continued this fall when we began serving as a field education placement for an M.Div. student at Acadia Divinity College. These have been good ways for a maturing congregation to "give back" to the whole church.

Kings Church has continued its strong commitment to mission, both locally and internationally, through *Presbyterians Sharing...*, Presbyterian World Service and Development, our two school scholarships to Najile Kenya, the Valley Foodgrains Project, Christmas Hamper Program and Inn from the Cold. Strong leadership from Kings contributed to our best yet ecumenical effort for the Canadian Foodgrains Project: \$22,000. In March, we hosted our local MP, The Honourable Scott Brison for lunch and invited representatives from other local churches for a discussion on better international aid. This fall, Kings became one of the founding members of the local Inn From the Cold program, providing a warm meal and a place to sleep for local homeless folk.

And with this report, Kings Church, New Minas says farewell to Canada Ministries. In 2008 we turn 18, we come of age as an adult congregation, and move out on our own, becoming fully self-supporting. Thank you to *Presbyterians Sharing...* for its considerable investment in our congregation over the last 14.5 years! The guidance and helpful assistance of the folk at Canada Ministries has been a continued source of encouragement. Thank you for walking close beside us for this formative part of our journey. Along with the dedicated support of the Presbytery of Halifax and Lunenburg, you have helped to teach us the strong connectional nature of what it means to be Presbyterian!

**St. Matthew's Church, Elmsdale and Hardwood Lands Church, Hardwood Lands, Nova Scotia, The Rev. Gwen Roberts:** "Bless the Lord, Bless the Lord, Bless the Lord, for there is no other God". As the year 2007 drew to a close, we look back on the year and we thank God for the many blessings. Three in particular come to mind as I write this letter. The first came with the gracious giving of a young woman who offered to us her gift of music. Within a few weeks, St. Matthew's choir came to life, praising and giving thanks to God with exciting new songs. If you have ever seen Tiger Woods sinking a clutch putt, that was 'yours truly' after the choir presented their first anthem. I, like Tiger, raised my arm in the air, praising God for sending us Shannon.

In October of 2007, the Renewing Committee was renamed the Forward in Faith Committee. It is co-chaired by Frank and George. This committee, based on the previous work of the former Renewing Committee, was tasked with formulating a Vision Statement for St. Matthew's, as well as carrying on the mandate of the Renewing Committee.

On October 27th, the committee presented a workshop at St. Matthew's, focused on the topics of community, leadership and vision. It was open to attendance by everyone in the congregations of St. Matthew's and Hardwood Lands. The goal of the workshop was to begin equipping the community of both congregations to move Forward in Faith – in some practical and relevant ways – to positively impact the lives of the people around us for the Kingdom of God. This workshop was followed by a second workshop in November at Hardwood Lands Church where the committee had requested that I present my vision for the churches. By the grace and guidance of God ... "Bless the Lord, Bless the Lord, Bless the Lord, for there's no other God."

Following my presentation, each congregation worked on developing, for their church, a vision statement that would faithfully express the spirit of the vision of God's dream for us. This proved to be very productive for St. Matthew's and, thanks to the active participation and contributing of ideas by all, a solid framework was agreed upon from which our vision statement was written and approved by session and the congregation. Hardwood Lands continues to work on their vision journey in 2008.

On November 20th, the Presbytery of Halifax & Lunenburg accepted the recommendation of the visitation committee - that I would remain without term as the minister of St. Matthew's and Hardwood Lands. I look forward to serving both churches as the future unfolds.

On behalf of both churches, we would like to thank Canada Ministries and *Presbyterians Sharing...* for helping us keep our dream alive. Under the guidance of the Holy Spirit, we seek to continue serving Jesus Christ and his Church, so that we will be Christ's presence in the community here and wherever Christ calls us to be.

**University of New Brunswick, Fredericton, New Brunswick, Robert L. Adams, chair:** On behalf of the Council, I would like to express our thanks for your support this year. Because of your generosity, we have been able to embody the gospel of Jesus Christ within the campus community. It is a privilege for us – and our campus minister – to serve you and the students, faculty and staff of University of New Brunswick (UNB) and St. Thomas University (STU).

For many of the young people who call these campuses home, this is a period of searching and exploration, as they seek to make sense of the world in which they live and how they are a part of it. It is important that, during these times, there is a Christian perspective. As many of these young people face the challenges of life on their own for the first time, they also need someone to whom they can turn when the stress of study and performance becomes too much, or when the bumps on the road of life start to get them down. Through the Council, you provide a person to whom they can turn, to share their concerns and problems.

As we look forward to the coming year, we trust that you will continue to place a high value on maintaining a Christian witness on the UNB and STU campuses, and that you will include the Council in your budget process. The year ahead will be an interesting one for the Council as we search for a new campus minister. As many of you will be aware, The Rev. Joanne Barr resigned as campus minister in October. We are grateful for all the work that Joanne has done on our behalf. Her kind and gentle presence has been a blessing to the campus community, especially to those in times of trouble. We know that God will continue to use those same gifts of kindness and gentleness wherever the call of the gospel will take Joanne, and wish her our best.

Thank you once again for your past support, and for your continued sharing of God's blessings with this ministry, right here at the heart of our city.

**Grace Church, Upper Tantallon, Halifax, Nova Scotia, The Rev. Kenneth Wild, interim moderator:** "Wait for the Lord, be strong and take heart and wait for the Lord." Psalm 27:14). The year 2007 was a time of transition and waiting for the new church development at Tantallon, St. Margaret's Bay, of the Presbytery of Halifax and Lunenburg. In January of 2007, the new church development became vacant as The Rev. Kenn Stright joined the Synod Regional Staff.

Preparation for this time included a planning and goal-setting retreat for the presbytery committee and representatives from the congregation. Continuity in church activities was to be maintained. Leadership development was to be encouraged. A petition to the presbytery for the erection of a congregation was to be created. Consistent worship leadership and pastoral care

was to be provided. A search committee for a new minister was to be established. A growth plan was needed.

During the winter months of 2007, most of these goals were achieved. The Rev. Kenneth Wild was appointed interim moderator. Lydia MacKinnon, a theological student, accepted regular worship leadership and pastoral care. The presbytery approved the petition to erect a new congregation. A permanent name for the congregation, Grace Church, Upper Tantallon, was chosen.

Study sessions on “What it means to be a Presbyterian” were held by members of presbytery. A communicant’s class was conducted. Bible studies began. Outreach to the community continued in the form of Vacation Bible School. Outreach breakfasts were held before worship. Calling cards were made to invite the community to worship. A youth in the congregation, Ben Voigt, created the web site. Signage was changed and services were advertised in the local community newspaper.

The erection of the congregation was celebrated on September 9th at the third anniversary service conducted by the presbytery. The congregation has grown in fellowship and leadership. They are warm and welcoming to visitors. They have grown in faith and commitment.

The congregation is now preparing plans for the next phase of ministry with the expected calling of a new minister. It has indeed been a time of strengthening, of taking heart and of waiting for the Lord’s new gifts.

## **SYNOD OF QUEBEC AND EASTERN ONTARIO**

**Concordia University, Multi-faith Chaplaincy, Montreal, Quebec, The Rev. Ellie Hummel:** Concordia Multi-faith Chaplaincy continues to be an exciting place of ministry. As new students arrive every year, a large part of my ministry is welcoming them, and helping them find a supportive community in this huge, and sometimes overwhelming, institution. Other students look for a mentor, someone who can listen to them and be with them as they sort out their path, whether it is a career path or a faith path. To that end, much of my ministry is pastoral and compassionate listening.

Often, our department provides support in times of crisis, whether it is financial, personal or spiritual. For example, in the first few weeks of 2008, there were several fires in large apartment building complexes in Montreal, and many students lost their homes as well as all their possessions. The Multi-faith Chaplaincy, together with other university departments, offered financial assistance, and all chaplains offered moral and spiritual support.

Over the last few years, I have offered a Bible study, and I am both delighted at the joy of discovering our sacred scriptures and, at the same time, somewhat astounded at the lack of Bible knowledge, even by people who grew up in the church. Other groups I have been working with are a retreat group, which is largely student-led, and a group of dedicated volunteers who run a drop-in centre of listening, information and referral for other students.

Our department continues to go through changes as well. In 2007, one of our long-term Roman Catholic chaplains died very unexpectedly. Early in 2008, another long-term chaplain retired. Both people left huge holes. On the positive side, late in 2007, we hired an interfaith educator to develop programs so that students can learn about each others’ faiths and how to live in this complex world with respect and integrity.

As much as the face of chaplaincy changes, the one constancy is that, no matter who the students are and no matter who is part of the chaplaincy team, we seek to reach out to the university community and to students in particular, and to walk part of their journey with them. I am thankful that I can offer ministry on your behalf and be a witness to my faith in Christ. Thank you for your generous and faithful support of my ministry.

**Leggatt’s Point Church, Leggatt’s Point, Quebec:** On behalf of Leggatt’s Point, we are doing pretty well for a small church (with approximately 15 members). We have a church service every Sunday from June to October, and almost every Sunday during the rest of the year. We are fortunate that we have retired ministers for the summer who spend their summer vacations here in Métis. To hold services we have a lay minister who comes from Campbellton, New Brunswick, and, for communion services, we have an ordained minister from New Richmond,

Quebec. When the weather permits, they drive in on the morning of and return home after services. When we don't have anyone else, our lay person holds the service. We have a regular organist from Mont Joli, whom we very much appreciate. We have Bible readings, prayers and several hymns, with everyone enjoying the singing. Our attendance varies from 20 to 30 during the winter months. We work with the Métis Beach United Church, who share with us the cost of a minister, a lay minister and the organist.

I have no pictures to send you, but I think we are doing pretty well so far. Our church doors are open. Some day things may change but we shall cross that bridge when we come to it. We don't have Sunday school as we don't have any children in the congregation; we are mostly retired people.

I think this information will help you understand what we are doing or how we are surviving.

**Mission Presbytérienne St-Paul, Sherbrooke, Quebec, The Rev. Giancarlo Fantechi:** Mission St-Paul is a Francophone project of The Presbyterian Church in Sherbrooke (130 km east of Montreal). The mission has existed for a number of years now, but I have the privilege to be the first ordained minister to be appointed to its care. After a one-year placement as student minister, I was sent by the Presbytery of Quebec as an ordained minister, with the support of Canada Ministries, as of July 1, 2007.

2007 has been a year of transition. With full-time residential ministry, we are, in fact, now preparing and anticipating with expectation, the day when we may be a fully-recognized congregation. The willingness of the denomination to allow the continuation of this ministry, addressed to Francophone Quebec residents, has helped the community move from a mentality of survival to a mentality of desire, hope and action for growth.

We are still using the facilities of St. Andrew's Church, with which the co-operation is phenomenal. With them, we had bilingual joint services for Maundy Thursday, for my induction and for the first Sunday of Advent; moreover, together with St. Andrew's, we collected items and medicines to be sent to churches in Cuba in January of 2008, through the students of Presbyterian College. A few people from St. Andrew's regularly come to our services and the difference of language has never been an issue. Our common vision is for a church where English and French can live together in respect and love (cf. Gal. 3:28).

Since the first Sunday of December 2007, we have finally started weekly services (instead of twice a month), with the Sacrament of Communion now celebrated every first Sunday of the month. We are also continuing the study of "Living Faith-A Statement of Christian Belief".

Members of the community have become more acquainted with the Presbyterian heritage and doctrine, and one of our young adults went to General Assembly in 2007 as a YAR for the Presbytery of Quebec, returning very enthusiastic about the way our church functions and lives together, and being able to transmit his enthusiasm to the other youth.

In November, we had a youth retreat (six youth and two adults from Mission St-Paul), together with the Church of St. Andrew's and St. Paul's youth (Montreal). At the retreat we studied the topic of vocation and gifts. The retreat helped to create new relationships, to give our youth the sense that they are not aliens on this planet, and that there are other Presbyterian young people; they now have more of a sense of belonging to a family with a long history of faith.

The attendance at the services varies every week; usually there are 15 to 20 people regularly and faithfully there. There are also a few visitors attending periodically. We have started announcing our services in the local paper weekly, at times on the local radio, and we have also produced a pamphlet explaining what The Presbyterian Church is, its history within the universal church and its specifics. We have distributed it in various locations in the city, and we use it as a tool for visitors and friends.

Now that the mission has become stable and people feel that they "belong", our hope and prayers for 2008 are for growth in the knowledge of the faith and also in number. We are thankful to Canada Ministries for this opportunity of being able to say that, in secularized Quebec, it is still possible, in the 21st century, to be Christian without looking cultic, but in continuity with a historical tradition.

**Tyndale St-Georges Community Centre, Montreal, Quebec, Kim Kidder, Program Director:** As the heavy snow huddles us, I cannot believe that another year has passed. The programs and services that we offer continue, but with even more community support. This year, our parents contributed over 400 volunteer hours, working side by side, to enhance our programs. They baked muffins to appreciate volunteers, cleaned the centre, organized special events and fundraisers, and got involved on decision-making tables. This additional support gave our academic, recreations and leadership programs a feeling of wholeness.

The comprehensive list of programs include: homework support, specialized tutoring, school advocacy, Get a Jump on High School, Dare to Dream career mentorship, snack, volunteer training, socio-recreation, PG13+ (promoting God for 13 years and over), sports, leadership, and summer camp programs. These all benefited from more parental focus and attention.

We realize that the empowerment of people requires us to make opportunities for participation, include residents in decision-making, ensure that people have the knowledge they need and celebrate their successes by acknowledging their strengths. We cannot complain, but really rejoice in the blessings!

In the Early Childhood Stimulation Program, we help young children to develop physical, language, cognitive, self-help and social skills through various age-appropriate educational activities. One little sweetheart (see following paragraph) can already say “Hello. I love you” in three languages. She may just be on her way to negotiating world peace!

Hello. My name is Hadeel, and I am calling all Presbyterians to tell you what a great place Tyndale St. Georges is in Montreal. In the Early Childhood program, Mom and I have fun. We learn about God’s world and His many kinds of people. By “playing” on the telephone, I am encouraged to take turns, express myself and reach out to others. At only two years old, I can already say “I love you” in English, French and Arabic. Mom and I hope that what we are learning at Tyndale will help us to spread “His word”!

The Adult Development Program, which operates from the Little Burgundy Employment Centre, continues to flourish again for the fiscal year 2007-2008. We continue to have two of our projects funded by Emploi Quebec.

- Our retail training program for Tyndale Treasures has again been renewed for a fourth project. Our third project finished in November of 2007, with a success rate of 9 people out of 13 finding employment, and 2 people returning to school, giving us a success rate of 72% which is more than the expectations of Emploi-Quebec.
- Our pre-employability program has again seen a success rate of over 75% of its participants finding employment or returning to school. We offer this training, twice a year, to two groups of 14-15 people.  
Our Community Support program continues to offer services of accompaniment to community members. With the funding of Emploi Quebec finishing at the end of August, we are working closely with the Department of Immigration to develop a project which will allow us to continue this service.
- We have also seen an increase in the demand for our community French classes, and have added an intermediate level to our evening sessions. We are able to offer an excellent course with the help of our instructor, M. Gilbert Makita.
- Through our partnership with Communautique, we are able to continue to offer individual computer instruction until the end of March 2008, with the possibility of this continuing in the summer. We are also looking for volunteers to help us develop and continue the one-on-one computer instruction that is necessary in our community to help develop skills to break the “isolation”.
- Our nearly-new store, Tyndale Treasures, continues to show an increase in sales and, through word of mouth and local promotion, we are seeing it as an integral part of our community. We have just finished a feasibility study, through our partnership with the John Molson School of Business at Concordia, to find other means to increase our revenue. This revenue is very important as it covers the benefits for two wage subsidies that we get from Emploi Quebec and it also covers the sales training instructor for our Tyndale Treasures training project.

Through the continual efforts of our team at the employment centre, we are able to continue to offer much-needed services to support the adults of our community. As we say, we are working with the “children” who fell through the cracks and who did not receive assistance when they were children. The services we offer give them the tools to become more integrated into Montreal’s society. We would like to thank everyone who helps to make this happen.

Working in a community that suffers from poverty and the social problems it creates (violence, addiction, gang involvement, low education levels, etc.) makes it easy to focus on the frustrations and hopelessness you see. But it is only in grabbing each others hand that things change! Thanks to the faithful for keeping that hand reached out for the families of Little Burgundy!

### **SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA**

**Boarding Homes Ministry, Toronto, Ontario, The Rev. Rodger Hunter, Chaplain:** From a setting of rejection, dark and still, “I believe in life, goodness and love.” Christian community sets many questions. Who are the teachers? Where will God’s truth emerge? Can those who have been pushed away bring countless blessings? How does light shine in darkness?

Boarding Homes Ministry (BHM) invites congregational members to set out from their church building and delve into a realm of questions. As a new team of visitors forms loving relationships with the residents of a home, the wonderful surprises of God’s realm come to life. Those who have little bring such riches. Church visitors are consoled and healed by those who have known the trauma of illness. Residents bring joy. They affirm our faith. They help us understand how God moves among us. The residents are brave, witty and kind. They lead us closer to the God who is life and goodness and love.

Boarding Homes Ministry extends an invitation to churches across Canada to form small group community ministries and to celebrate the wonder of holy adventure. BHM can provide your church with materials that show how to research your neighbourhood and find places where humanity longs to be deeply met. Our written material shows how to conduct small group worship so as to draw out the experiences and spiritual wisdom of the residents of these homes. For the calling of the church of Jesus is always to draw closer to God and each other. This holy call is urgent.

BHM helps link church visitors with local boarding homes. This new communion of faith meets every second week. The schedule is faithfully attended to. The group socializes, breaks down barriers and stereotypes that surround illness. It feasts together in joyful union. It worships together, sings, prays, cries and laughs as it shares life in Christ.

There are now teams which have been linked to the same home for more than nine years. This model of Christian community has been shown to stimulate and nurture the church visitors. They grow in their faith and in their ability to lead worship and conduct pastoral care. They live out their commission in Jesus. And as to the residents, they just wish the visits could happen more often. Their hospitality is beautiful, and they find they can relax in the company of people who will love them just as they are.

BHM receives all of its funding from individuals and church grants, and is pleased to forward to your church the booklets which outline how to form a team of a new and holy communion. May grace abound in your church’s neighbourhood!

**Keswick Church, Keswick, Ontario, The Rev. Kirk MacLeod:** This year has been a year of challenges for Keswick Church. Allow me to explain. In terms of the daily life at KesPres, we put out a challenge to our congregation, a challenge to read through the entire Old Testament in thirty weeks. It was a program developed by John Ortberg that involved 1) a daily reading guide, 2) a small group booklet, and 3) a weekly sermon on the same theme. We had five small groups in total that followed all three aspects of the program, others who followed two, and some who simply came to worship to get a bird’s eye view of the Old Testament. This was no easy challenge, but those who persevered found it a real time of growth. But isn’t that usually the way? Those things that cost us something are usually the things that are most rewarding.

Another challenge this year was stretching the congregation to become a self-supporting congregation. This challenge was not easy because it demanded people to respond with actions

and not simply words. In preparing for our build, we became very aware of what it would cost us to have our dream (of our own sacred space) come to fruition. At the end of the year, we were again dumbfounded at the generosity of so many when it came to the sharing of their time, their talents and their treasures. The challenge was put out and again the congregation of Keswick Church rose to the challenge.

2008 brings with it many other challenges. We are now on our own financially, we will be breaking ground this year, and we will experience countless challenges for which we can only anticipate, yet never fully prepare. And the challenge of daily ministry is ever before us, but we know we are never alone. Thanks go to – over the past number of years – the Presbytery of Oak Ridges and to Canada Ministries for their ongoing support. But thanks also go to those who, through their prayers and support, have kept this ministry going.

This year we have been introducing a new logo to our church along with a new slogan. In Eugene Peterson's 'The Message', Peterson takes the familiar words of Psalm 51 and translates it, "Put a fresh wind in my sail." This has been our desire over this past year and in the years to come: that God will bring a fresh wind in our sail. Our job is to simply raise the sail and allow God to fill it.

Please go to [www.kespres.ca](http://www.kespres.ca) and check out our fresh wind link – to see what transpires in the upcoming year. Or, to see our video, go to [www.youtube.com](http://www.youtube.com) and type in "fresh wind in our sails" as the keywords. It is our prayer that God would fill your sail as he has filled ours.

**Knox Church, Crieff, Ontario, The Rev. Cathy Kay:** The rural congregation of Knox Church, Crieff is now in its fourth year of full-time ministry with The Rev. Cathy Kay, and is making steady progress towards its twin goals of financial self-sufficiency and church growth.

Augmented by the support of Canada Ministries and the Presbytery of Waterloo-Wellington, the congregation has more than doubled its givings from 2000 to 2006. In addition, the continued success of a wide range of fundraising activities is helping to prepare the congregation to move closer to its ultimate goal of self-supporting status.

On the church growth front, new families continue to be attracted to the congregation's life and ministry, and nine persons have formally entered into church membership in 2006. Continued spiritual growth is evident, not only in worship, but in the vitality of the Women's Missionary Society, Women in Conversation study group, Bible Study, and Youth Group. A new venture in 2006 was the Fit-Faith Group, an e-mail ministry by The Rev. Bert Young, a retired minister in our congregation, focusing on issues of wholeness and wellness.

Worship in the congregation has, as ever, been enriched by the music ministry and music leadership. In 2006 'Bell Buddies' was introduced (an opportunity for young children to experience the hand bell choir). This was a great success and gave young children an opportunity to understand what might lie ahead of them in the future by being involved with music in worship at Crieff. The music ministry of our excellent vocal choir has been augmented throughout the year by the musical gifts of individual members of the congregation. Youth work in the congregation continues to focus on the activity of the youth group which is now seeing a new generation of young people enter its ranks as older youth assume more leadership roles. Young people also have an increasing role in worship through participation in presenting the children's address and the ongoing acolytes/confirmation program.

The session and board of managers have both had busy years. In addition to routine management issues, the board has overseen the installation of a much-needed new furnace. The session in 2006 added two new members to its number, both representing younger families in the congregation.

The congregation also continues to minister beyond its own bounds, participating actively in the Ecumenical Community Ministries sponsored by local ministries in our area (A Living Bethlehem, Remembrance Day service, Good Friday service, etc.) In addition, the congregation has made donations, in cash or in kind, to mission projects in India and Malawi, and to the Drop-In Centre in Guelph.

We are grateful for God's continued guidance and blessing in all that we do, and seek to remain faithful in our corner of God's vineyard as we move into 2008.

**St. John's Church, Bradford, Ontario, The Rev. Dr. Daniel D. Scott:** St. John's Church has been a Christian faith community since 1819 when displaced Scottish settlers from the Red River area of Manitoba arrived in this area north of Toronto. Today, we are a growing congregation, worshipping in a building that was dedicated three years ago. St. John's exists to share the love of Christ through worship, education and service in our corner of Ontario. While we have been serving Bradford and area for 188 years, our story has just begun.

The completion of the building phase of our new church building enables us to concentrate on one of the more important facets of church life — outreach. Outreach at St. John's takes place at two levels. Our faith challenges us to work for those less fortunate in our community as well as those in less privileged communities around the world. The young people in our congregation have led the way in several aspects of outreach.

One of those young persons came home after serving with the Christian Reformed World Relief Committee in Dhaka, Bangladesh. A second member of our congregation was accepted as part of a student team that travelled to Zambia, Africa for several weeks in May. Another youth participated in the Global Young Leaders Conference (GYLC). This conference brought students from around the world to Vienna to meet with foreign dignitaries such as the United States Ambassador to the Czech Republic.

St. John's took our outreach in new directions in 2007. In March, we celebrated World Wide Down Syndrome Day; the worship service was based on the Down Syndrome Creed and was supported by a PowerPoint program, featuring children working hard to face that challenge. We were most pleased to have members of St. John's featured in this service of worship. It had a great start the evening before. The Voices of Joy Community Choir from Richmond Hill presented a concert at our church. This choir is a unique, inclusive, adult choir that brings together people of all abilities.

Later in the year, our worship service centred on Canada's Aboriginal People. We wanted this service of worship to open the door to give us a better understanding of Canada's first people.

During November and December of 2007, the congregation collected over \$1,715 for the purchase of commercial sewing machines. The Presbyterian World Service and Development fund works with CEIDEC in Guatemala. Like many churches across Canada, we supported Operation Christmas Child – a project of Samaritan's Purse; our support increased by 35% over last year.

Canada Day has seen the blossoming of a new tradition; that day seems to be a good one to plant maple trees. The landscaping of our new church grounds moved a step closer to completion with the planting of many more shrubs and trees.

The congregation at St. John's has accepted the challenge to reach out and have more members of the community worship with us – as visitors, adherents, or members. We would like those persons to participate, as they are called and able, in the life and work of our church. As friends in faith, we welcome the opportunity to enrich our lives by sharing their time, talents, and experience with us. St. John's is a growing congregation and welcomes the insights that newcomers bring with them.

Our church contributes to the well-being of our community through acts of service and planned events. We strive to ensure that the presence of St. John's is felt in Bradford and the area. Especially, we try to transform the lives of people in our community who are hurting. We do our best to reach out, to build relationships and to meet the physical and emotional needs of our neighbours. Those efforts are offered in many ways. Our new church building has a fine, large gymnasium – it takes little imagination to know that several community groups share that space. We support our neighbours in time of need – fire, storm damage, new arrivals, visitations to nursing homes and hospitals, special treats for shut-ins and families-in-need at Christmas.

The use of the church for youth and children's programs has exploded. High Five, Young Life, Children and Worship, and Sunday school groups are growing and attracting many newcomers. Youth groups from other local churches are interacting with our young people in worship services. There is raising of funds for the needy and for sports and recreational ventures. Community groups such as the Girl Guides are meeting on a regular basis. St. John's has added a new member to its staff to direct the youth-related activities of our church.

Through weekly offerings and tithes from the congregation, the work of the Presbyterian World Service and Development is reached and supported. In recent months, we have responded to the innumerable needs caused by fire, flood and wind in many parts of the world.

No doubt, this section about outreach has left out many other areas where St. John's has been involved in helping others. We have tried to give examples that show we are a God-loving church where many acts of kindness are not always in public view.

Certainly, we would be remiss if we did not extend our thanks to Canada Ministries; its support has enabled St. John's to accomplish much during the past twelve months.

We are able to reach the community through our website: [www.stjohnspresbyterian.ca](http://www.stjohnspresbyterian.ca). Our tracking shows an average of about 125 visitors to the site per month.

**North Park Church, Toronto, Ontario, The Rev. Elias Morales:** At the end of the year 2007, we are once again counting our blessings. This year was full of challenges and, at the same time, we are very grateful for the enthusiasm and commitment of members and adherents who have worked hard in so many ways. We continue to make a great deal of progress in different areas:

- Training Bible school teachers and Children in Worship leaders, as usual, was at the centre of the church programs.
- Sunday School teachers training seminars were held three times during 2007.
- We continue to have a children's choir and a worship music band.
- We also had a drawing and painting program for children and youth.
- We continue to have our mid-week Bible study.
- Summer school is always a very important time in the life of the congregation; this year we had a group of 26 children and 16 volunteers.
- We followed up some of the gains from the New Initiative Program we implemented during 2006, and we have been able to continue to outreach to a good number of families, providing them with an opportunity to have Bible studies in their own homes.
- We have continued to have different activities according to age and interest of participants: activities with children, youth, and adults.
- We also outreach to the community through services to new immigrants: refugee claimants, convention refugees, independent immigrants, and non-documented people.
- We are now working with a group of volunteers, developing a program to help new immigrants to better integrate into the Canadian society. We are still writing the program, hoping that we may be able to find the necessary funds to implement it.
- The number of volunteers involved in helping new immigrants has increased; we have continued to offer support to them in the same areas as in previous years.

The following will give you a brief description of services:

**Immigration:**

- General information about the immigration process
- Lawyer referrals
- Interpreter services
- Translation of small documents for lawyers
- PIF (to help in the completion of personal information forms)
- Escorting clients to immigration (interpretation and advocacy)
- Research (information about their case)
- Family reunification (to fill out applications)
- PRRA (to help research and complete applications)
- Departure Orders (to help with paper work and advocacy before removal from Canada).

**Settlement:**

- To help find temporary housing
- To help find permanent housing
- To help find employment
- To help find house hold items (free furniture, kitchen utensils, etc.)
- Medical doctor referrals (advocacy and interpretation)
- Escorting to welfare offices (advocacy and interpretation)

- Application forms (to help in completion of government forms)
- School issues (ESL class referrals and regular school for children)

Our gratitude is expressed to Canada Ministries and the Presbytery of West Toronto for the prayerful and financial support provided during previous years, as well as in 2007.

**St. Andrew's Church, Maple, Ontario, The Rev. Robert Royal:** 2007 proved to be a most interesting year indeed. St. Andrew's continued on a transition journey, with the new minister, The Rev. Robert Royal, and his wife, Kim Arnold of The Presbyterian Church in Canada Archives. The mutual experience of new beginnings makes one think of what it was like as a child standing at the edge of the pool, feeling both excitement and apprehension. Excitement – because a new chapter was about to be written. Apprehension – because no one could know what would happen with the turning of each new page.

St. Andrew's was truly blessed in the ministries of The Rev. Donald Muir, The Rev. Gordon Timbers and The Rev. Carolyn McAvoy. These ministers led the congregation to a point of confidence and readiness to call their new minister.

For the new minister, having just completed seminary and seeking his first call, God led him to the door of St. Andrew's. In the first six months of Rob Royal's ministry, he has been made to feel both at home and part of an ongoing and vital ministry here. It can best be summarized in the words of his friend and mentor, "I can hear it in your voice. You are exactly where God wants you to be."

2007 also saw the continuation of some many fine programs and the introduction of some new ones. With a number of people rolling up their sleeves, we have been able to officially renew the committees of the church, with a convener for each. Each new committee has been well attended, and has adhered to, and/or expanded, its mandate. The church has become a busy place and, with God's guiding hand, there are great plans for the future.

We had many celebrations this past year. Udo Schonberg spearheaded a unique 'first' for Maple. Rather than seeing an old dying maple tree cut to the ground, Udo approached the City of Vaughan with an amazing idea. The next thing we knew, we had a ten-foot carved likeness of The Rev. William Aitken, who ministered at St. Andrew's from 1865 to 1880. Mr. Aitken was the father of Lord Beaverbrook. Also adorning our property is a new church sign. We made a point of rotating the sign so that the north/south Keele Street traffic could see it better. And, what church would be complete without the internet? We are fortunate to now have an email address (see below).

In terms of church growth, we are seeing new faces joining us for worship. Some are just checking us out, and some are returning. There, however, seemed to be some anxiety around church growth. There is a confidence that, if we do what we do faithfully and well, we will grow. And what is it that we do? We worship God in both a traditional and contemporary sense. Traditional – in that worshippers can see that we are not moving away from many of the familiar ways of worship (hymns, creeds, Lord's Prayer, etc.) Contemporary – meaning that worshippers can experience new songs in a less formal style, and lay participation, in the service. One thing we have tried to retain is a balance between old and new. We believe that this will give the visitor a better worship experience.

What else do we do? We endeavour to be a warm and hospitable congregation, welcoming the visitor to the church. We reach out to the community by our mission initiatives; we advertise the many and varied dinners that we have throughout the year; we encourage members to take an active role in all activities in the church; and we plan Christian Education events, including Bible studies and Youth events. This past year, we continued our commitment as a mission church, giving to Evangel Hall and the Vaughan Food Bank. Additionally, we were able to equip Wilma Welsh with funds to take to the Bhil Field in India, for the purchase of new computers at the Ratlam Christian School.

2007 has seen much change, but it is change with the St. Andrew's vision leading the way: "To be followers of Jesus Christ who are committed to sharing the love of God within our Maple and global communities."

God's Holy Spirit is alive and well at St. Andrew's, Maple. We believe that we are God's instrument in bringing the Gospel to all people, and look forward to continuing His ministry here, and as far as we can reach. Thanks be to God for His embracing love.

**Stonegate Community Ecumenical Ministry, Toronto, Ontario, Elizabeth Zinder de Jesus, Community Ministry Co-ordinator:** Established in 1991 and located in Etobicoke, Ontario, the core clientele are the tenants who live in a low-rise apartment building in the Stonegate community, a population of approximately 12,000. These people earn low incomes, many families are headed by a single parent, and many are new Canadians having recently arrived in Canada. The number of people served each year is approximately 15,000. The services offered are The outreach store, A second-hand clothing store; Volunteer opportunities; Advocacy; Walk-in counselling; Women's Time Friendship Group; Community Services Partnerships; Prayer Connection; a yearly Gospel Concert; Food Security Programs; and Community Development. We are supported mainly by a family of six community churches that compose the ministry, by few individual donations and by The Presbyterian Church in Canada.

Our future plans and goals: As our Vision and Mission statements highlight, "We are working together to build a stronger, kinder and more just community within the Stonegate area. Working together in partnership with the community through shared resources, we offer programs and opportunities to build healthy relationships, strong families, a sense of belonging and a deeper relationship with God. We endeavour to address the physical, emotional and spiritual needs of individuals and families to bridge toward a better life. We are a faithful voice to ensure that everyone in the community is treated with justice and Christian compassion."

On February 11, 2008, we are having a planning day with the Ministry Board of Directors to identify the new areas of services to which the Holy Spirit of God is directing us to expand.

**Lasting Family Connections Program:** This program was launched in April of 2004, and its main purpose is to nourish and support the development of healthy and lasting relationships between parents and young children, ages 18 months to five years. Presently, this program is not being offered, but there are plans to offer it again in the near future.

The Lasting Family Connections led to the start of the Women's Time, a friendship group program that has been connecting local women with each other and, most importantly, connecting them in a deeper way with the unfailing love of the Father God. In turn, the women's connections with their families have become stronger and more meaningful.

From Iryna: "My daughter, Anna, and I participated in the Family Connections Program when Anna was about four years old. We not only had a lot of fun, but we also got a lot of useful information. We learned new games, songs and poems for little ones. We met other children with parents and made new friends. At that time we were newcomers, and the Family Connections Program became our first English-speaking environment – it's hard to overrate this fact. This program was, for us, a first connection with our community. It helped us to be involved in a social life. The volunteer teaching staff that ran the program was really wonderful. This program was helpful for me and my child, and we hope that other kids will have a chance to attend this program in the future."

From Maria: "I am from Mexico and I live at Stonegate community. I have been part of a women's friendship group called 'Women's Time' at Stonegate since last summer. This group was started by the Stonegate Community Ecumenical Ministry. I would like to share something about this beautiful women's group which is made up of women from different nationalities and ages. These women are friendly, kind, lovely, patient and are becoming true believers of God. At each meeting we talk about many topics from passages of the Bible. We have discovered that God is with us in every moment of our lives. We share meals and we enjoy every moment together. At the end of each meeting we pray to God to give us love, peace, and faith in abundance for ourselves and for others. I have made new friends and have learned many things in relation to life. I have learned to give love, to help more, and to better understand other people. All the time I spent in each meeting I felt wonderful and relaxed. Now I am more confident about myself, and this makes me feel very happy and satisfied. I would like to say to the women at Stonegate, 'come, make new friends and enjoy your time with us.'" (This last article was written by Maria when she was living at Stonegate. Her family claim for refugee status was denied by Immigration Canada and they had to return to Mexico last year.)

**Ecumenical Campus Ministry, University of Guelph, Guelph, Ontario, Lucy Reid, Ecumenical Campus Minister:** This will be a year of transition for the ecumenical ministry at the University of Guelph. After 17 years in that ministry, I am moving to Victoria, British Columbia, to return to parish work. The two ecumenical ministers before me were also Anglican, so maybe the next will be United or Presbyterian. The position will be advertised soon.

I came to the university after almost ten years in parish ministry, and knew virtually nothing about how to work on a university campus. In particular, the challenge was to find a way to connect with students who were largely un-churched and showed no signs of flocking to anything that looked remotely churchy or religious. Over the years, though, in working with ecumenical and multi-faith colleagues on campus, and partnering with staff, faculty and students from many corners of university life, I gradually learned how to meet students on their turf, listen to their questions, draw on their formidable energy, and be inspired by their visions.

Looking back, some of the highlights have been:

- the transformation of the campus ministry team from a Christian group of three to a multi-faith team of six.
- the formation of a group of students and staff who organize Peace Week every year.
- a global education trip to El Salvador with a group of 20.
- passionate discussions and activist initiatives for justice issues.
- the privilege of walking with bereaved students through their pain and grief.
- the joy of seeing faith unfold in lives, often in unexpected ways.

It has become very clear to me that the Holy Spirit leads us into truth, healing and mission through a multitude of paths. On a secular campus with no Religious Studies department or Christian colleges, there are nonetheless many epiphanies, many times and places where God's presence shines out and changes lives. They may not look religious through a traditional lens, but I look outside the box now, to see God's fingerprints.

My hope for the future of the ecumenical ministry at Guelph is that it continues to be vibrant, strongly supported by the sponsoring denominations, and accessible to the whole campus community, especially those who identify themselves as not religious. The gospel has to be told and lived in many different ways on a university campus. And those entrusted with this ministry find themselves challenged and changed, stretched and blessed in the process.

**Ecumenical Chaplaincy at the University of Toronto (ECUT), Toronto, Ontario, Ralph Wushke, Chaplain:** "I have called you friends." (John 15:15) Students are coming to university for predictable reasons: to prepare themselves for a career, to make friends, and to look for ways to contribute to society. The student years are also years of searching and discerning: often the "how" of students' goals are more complicated than the "what". Friendships and relationships get complicated. Parents or grandparents die. Ethical and moral dilemmas about how to make a difference in society and the world are increasingly complex. ECUT (The Presbyterian Church in Canada supported ministry at University of Toronto) offers pastoral conversation and dynamic programs to support students through the maze. Let me share three vignettes from the past year.

A small gathering of university staff and students sit in a circle, each one telling a unique story of loss and grief, while the rest of the group listens quietly. A parent died three months ago of cancer. A grandparent, who was an advocate and friend, is sorely missed. A student can't understand why a parent hid a terminal illness for so long. These are the journeys of grief that are shared during the grief support group facilitated by the ECUT. This is one part of the holy friendship of which we are engaged in university chaplaincy. No other campus ministry or university agency offers a grief support program at U of T.

A group of students gather around a pizza supper at the U of T Multi-faith Centre. It's the weekly Scripture-Community-Meal sponsored by ECUT and SCM (Student Christian Movement). The students are an inter-cultural mix: Canadian, Cuban, American and Korean. Food is blessed and holy conversation begins about "what's happening?" – assignments, papers, pressures of various kinds, including the international student experience. The co-coordinator asks students what biblical text is on their mind. Hebrews 11:1-10 is suggested. "What is faith?" The passage is unpacked. The description of Abraham who "left home without knowing

where he was to go ... [b]y faith settled as an alien in the land promised to him” (NEB) leaps off the page. Suddenly the life and pressures of being a foreign student facing language barriers is “read” by scripture. Spirits are lifted up, and students conclude the study and meal with thanks, heading back to the classroom, renewed.

Anti-consumerism carolling is a pre-dinner activity in upscale Yorkville, as a group of students head into the snowy night to challenge the shopping frenzy in the lead-up to Christmas. After “carolling” the students re-group for a hot, home-cooked meal in a local church and debrief the experience, and their own values related to affluence – “Let’s Talk About...” is an ECUT-sponsored program.

In many and various ways ECUT offers time and space for “friendship in Jesus name,” – a life-line on a huge university, that can be a very lonely place.

## **SYNOD OF SOUTHWESTERN ONTARIO**

**Brock Ecumenical Chaplaincy, St. Catharines, Ontario, The Rev. George Addison, Chaplain:** The past year marked 25 years since an ecumenical chaplain was hired to serve the community at Brock University. As the university has grown and changed, so has our work. One thing that has remained consistent, however, is a generous tradition of openness, collegiality, and active ecumenical and interfaith partnerships that remains at the heart of our approach to ministry.

Every day our chaplain is involved in a number of interlocking partnerships. These include the Brock Ecumenical Chaplaincy Committee, which involves the Anglican, Presbyterians and United Churches working together. Through Campus Ministries, we work with two other full-time chaplains, two other-than-Christian associate chaplains, and a range of faith groups and student religious clubs. In partnership with Brock University, we provide religious and spiritual care as well as consultation on many faith and justice issues. Our reputation and involvement on campus has expanded as Brock has undergone a transition from a regional university to a world university in a short period of time.

Here are some of the important events and milestones of our ministry in the past year:

- Hosted “Cookie Drop-Ins” during exams, going through more than 60 dozen cookies (provided by United Church and Christian Reformed friends) each term for stressed-out students.
- Held our annual Faith Fair with a dozen participating faith groups, including interfaith dialogue on “Love and the Sacred”, with keynote speaker, Brock’s new president, Dr. Jack Lightstone. Another Faith Fair is planned for 2008.
- Co-sponsored a number of academic conferences and speakers, in partnership with faculties and student organizations.
- Developed close working relations with Brock’s International Student Centre to provide religious and spiritual care to our growing population of international students.
- Provided pastoral counselling for students, faculty and staff on a regular basis.
- Co-sponsored Solidarity student experience in Namibia. More Solidarity Experiences are planned next year for South America and Africa.
- Held special services for Remembrance Day, Advent, Ash Wednesday, as well as special memorial services for students and faculty members who died during the year. Two special memorials were held for victims of campus shootings at Dawson College in September 2006 and Virginia Tech in April 2007.
- Encouraged education and action on social justice and peace, including co-sponsoring campus teach-ins and peace rallies.
- Advocated successfully to expand space for meditation, worship and small groups at Brock.
- Spoke to more than 40 churches or church groups about chaplaincy and related issues.
- Acted as a resource for administration, faculty and staff in the area of Christianity and world religions. Our department organized workshops for staff in Residence, Human Resources, Education, Smart Start and Recruitment.
- Facilitated Bible study for international students.

We see university chaplaincy as an important prophetic engagement with the university, with other faiths, as well as with young people going through formative life experiences. We

encourage United Church congregations and groups to hold events where their congregations can learn more about the good news in campus ministry at Brock.

**Heritage Green Church, Stoney Creek, Ontario, The Rev. John Hibbs, interim minister:** Perhaps the past year of the ministry of Heritage Green Church can be summed up in this article by these words from a presbytery visitation to the congregation in November of 2007: “This is a congregation that has a strong and enthusiastic leadership and laity. Over the past few years it has overcome numerous obstacles to its ministry. But due to the dogged determination of its interim moderators, the stabilizing influence of its interim minister, and the steadfast determination of its membership, this congregation now sees itself as having “risen from the ashes”, and now boldly looks toward a brighter future of life and ministry on the East Mountain.”

We continually praise God that we have seen growth in membership this past year and, most pointedly, a movement toward the future possibilities that the Lord holds for this congregation as it moves itself from two years of interim leadership into the hoped-for calling of a permanent minister in early 2008.

Under the guidance of its “brand new” session, and following two previous years of an assessor session, some exciting areas of ministry have been undertaken by the good people of this congregation. On the stewardship side of that ministry, the congregation has paid off a long-standing loan it inherited from the past, has taken up the payment of another such loan (the last), and has seen its 17-year mortgage come to a point where it too will be paid off within four years. This has been accomplished through the commitment of faithful people who see their Christian faith as, not only personal to them, but also related to the stewardship of their resources. Again, we praise God!

And again, on the mission side of that ministry, the congregation has supported the wider work of The Presbyterian Church in Canada through meeting its *Presbyterians Sharing...* allocation for the past four years, support of PWS&D appeals, its presbytery/synod allocations, and through its Mission Sundays’ appeals in support of local ministries, as it takes responsibility for the community around it. Such support has included the St. David’s Presbyterian inner-city ministry of Greater Hamilton, Mission Services and Wesley Urban Ministries (inter-denominational ministries to street people, and the disadvantaged), and Heritage Green Valley Park community needs and events.

To enable this outreach ministry, the congregation holds a number of dinners and events that both promote the congregation to the community, but also provides camaraderie for its members and a ministry of hospitality to those who attend from the community. The ministries of our blended worship services, the committees of session, the Women’s Group, and the Church School, have under-girded the congregation over the past year through their leadership – as signs of the possibilities that are always there for a people of God to fulfil the mission of Jesus Christ to this world. We are rightly proud of them.

Again, as a congregation that is situated on the cross-roads of the upper Stoney Creek Mountain area in Greater Hamilton, the growth of the area, (due to the construction of two major transportation arteries) has made it a focal point for the large numbers of people moving into the newly constructed single homes and townhouses. The vision for this congregation – by the church extension workers some twenty years ago – has now come to fruition, and the possibilities are there to be acted upon.

On this point, a remarkable happening took place, and in which the congregation was centrally involved. The eight churches of the area – Baptist, Pentecostal, Alliance, Roman Catholic, Seventh Day Adventist, Free Methodist, Salvation Army, and Presbyterian traditions – came together to engage in a united effort to reach out to the community of the whole area. The result was the distribution of 10,580 decorated flyers profiling these churches and, in three mailings from October to December of 2007, which simply stated in their headings, “Growing together on the Mountain”, “Give Attention to Your Spiritual Health”, and concluding, “Come Grow With Us”, letting the recipients make their own decision as to what congregation they might respond to. To date, every church involved has seen newcomers at worship, including our own.

And the first ministerial association in the area has been the continuing result of this ecumenical outreach, the motto of which will hopefully encourage more working together, namely, “the churches together, by the grace of God, can accomplish more in their ministry to the area, than by themselves.” We have been blessed to be part of this decision.

As the New Year dawns, the hopes and aspirations of the congregation of Heritage Green Church are now focused on being settled with a permanent minister to give leadership to the “foundation that has been laid”, and to the glory of God and the advancement of the Lord’s kingdom in this place. And again, we thank The Life and Mission Agency and its Canada Ministries for helping us enable what has transpired for this congregation over the past four years of its reinstatement. That support has been faithful and wisely used.

**Kent Regional Alternative Ministry, Duart Village, Ontario, The Rev. Thomas Godfrey:** Kent Regional Alternative Ministry (KRAM) was initiated in October 2004 as a mission-ministry, with the mandate to offer innovative monthly alternative worship events, drawing unchurched youth and adults from the north shore communities of Lake Erie. Last year, KRAM’s mandate was broadened to include character development events at schools and other community organizations.

KRAM’s mandate is:

- to discover the spiritual issues in the north shore communities of Lake Erie;
- to design events and programs which provide a Christian perspective to everyday issues;
- to draw participants from alternative events and programs to Duart Presbyterian Church on Sunday mornings; and
- to disciple new believers to discover their gifts and purpose, and thereby their areas of ministry.

Over the past year (2007), KRAM significantly expanded its programs and events in a number of different outreach programs to the larger community. KRAM offered monthly special worship events, addressing issues such as: caring for an elderly loved one, dealing with bullying, celebrating relationships built on respect and honesty, and developing an understanding of third world issues. Each event was led by youth band, drama and puppetry teams, incorporating scripture in such a way that, those who had no church experience, were able to understand how scripture can provide insight and advice in dealing with the day-to-day issues of life.

Over the course of the spring and summer, a community health centre and various area nursing homes provided opportunities for KRAM youth leaders to bring their music and puppet ministries to nursing homes and seniors’ events. These events included the performance of gospel music as well as puppet performances, depicting and addressing some of the issues which seniors face, either living alone or in assisted-care facilities. The Seniors Program and Facility Directors commented on how KRAM’s music “brought seniors out of themselves” and provided a positive atmosphere, enabling some seniors to engage in social interaction for the first time in years. We are truly fortunate to have youth who are willing to use the resources of the church to bring such a positive impact on people’s lives.

In the fall of 2007, KRAM embarked on its first high school program, and, with the support of adult volunteers from Durat Church, the administration, staff, and student leadership from a local high school, offered a series of events and programs with the message of “Someone Cares” based on Galatians 6:2: “Carry each others’ burdens”. Over 50 high school students, along with KRAM youth leaders and various student organizations, worked together to set up a number of programs and events, whereby the message was sent out that it is “OK to ask for help” if you are struggling. Hundreds of students attended the events, and the entire student population became aware of the message, “Someone Cares”.

Here is a portion of the high school principal’s reflection on the “Someone Cares” program (Larry Schneider, Principal, West Elgin Secondary School):

In 2007 two young men committed suicide in our community. This left our school, students, staff and wider community in shock, sadness, and fear of further such events. KRAM have provided constant, crucial support to all of us here throughout the time period since the summer until the present. They stepped up, have provided creative, positive and

very effective programs in our school and community that have helped us to weather this storm.

KRAM created and presented a musical and dramatic program, as the launch of the “Someone Cares” campaign, a wonderful, supportive and loving demonstration of the fact that each one of us matters, and each one of us is special and is loved. Each student in our school has been provided with at least one “Someone Cares” sticker, as well as having witnessed this caring through several musical events provided in our school, and, through the support of KRAM, a student-produced audio-visual presentation which was shown to all students at an assembly whose topic was Suicide Awareness and Prevention. KRAM leadership has also provided much-needed counselling to students and staff members as they have coped with the loss of these two young men, the potential suicides of others, and the need to open the lines of communication among all of us, in order to prevent similar tragedies from happening again. All along, the message has been that no matter how much in pain you are, how isolated and alone you feel, how depressed you are, that someone, in fact, “many someones”, actively love and care about you, and that all problems are solvable, and that we can cope with them, together. I know that lives have been saved by this ministry, and cannot put into words the huge, positive impact which the faith as exhibited by the young people of KRAM, have had on the high school family. God has been visibly and very effectively evident and effective through the admirable work of this organization. Thank you for allowing this ministry to happen.”

“Someone Cares” stickers were distributed to 600 students to encourage them not to keep their struggles a secret, but to share them with someone else.

Along with the opportunity to serve the school in this way, the Thames Valley School Board made it possible for KRAM leaders to participate and learn about student-organized initiatives for third world mission work. KRAM has actively supported various student mission projects, both locally and internationally.

In the fall of 2007, KRAM organized two mission fundraising events, the first “Blessing Bianca” to help a little girl who needed surgery in the US, and the second, “Magnificent Mary and the Modern Woman” to raise funds for a health mission trip to the Dominican Republic. Both events were well-attended and raised substantial funds for each project.

Some of the fruits of the KRAM high school programs have meant that high school students have become open and interested in participating in some of the special services in the life of the church. For example, in November 2007, three high school students, in dramatic presentations in a worship event called “Scars that never fade”, shared the memories of veterans and their families from their Second World War experiences. These presentations came from actual interviews between the students and veterans who live in the community. We are blessed to have had these students bring their presentations into a worship environment.

In December, the University of Guelph, Ridgetown Campus Chaplaincy, invited KRAM and high school youth musicians to lead at two of their Sunday evening worship events, “Life Matters”. These events were specifically designed to address the needs of youth who are unfamiliar with the Christian faith. KRAM has been fortunate in having been able to provide the connection between this campus ministry and youth who have musical skills, and who are interested in learning more about Christian faith.

KRAM would like to thank the youth leaders, their parents, adult volunteers, members of the KRAM committee, Duart Presbyterian session and congregation, Presbytery of Essex-Kent, and Canada Ministries for making it possible for these ministries to happen.

**McMaster University, Hamilton, Ontario, The Rev. Carol Wood, Ecumenical Chaplain:** The Ecumenical Chaplaincy seeks to be a catalyst in bringing people together, to celebrate events like the week of prayer for Christian Unity, and to foster awareness of important issues like the environment and poverty.

For the tenth year, we have facilitated the Christian Unity group which includes reps from 16 campus Christian groups who meet together to plan activities for Christ@Mac Week. Activities included worship, a speaker from International Justice Mission, a coffee house and 24/7 prayer for one week. Students were excited and energized by the 24/7 prayer. A room was made

available in the Club's area of the Student Centre so that students could easily access a safe, visible space. While it seemed like a big challenge, thanks to the work of several students, the theme of "pray without ceasing" was exercised daily from January 20th to 26th. The week was also designated as "Diversity Week." Together, with representatives from many religious and secular groups, the Chaplaincy Centre participated in an awareness event for World Religions Day. The theme was on each faith group's teachings about the environment.

A new emphasis for the Ecumenical Chaplaincy is the "Poverty Initiative". We have gathered a broad-based coalition of students, staff and faculty who meet monthly to share ideas and resources. Hamilton has one of the highest rates of poverty in Canada, and McMaster has many resources that may help to reduce poverty. Our goal is to promote a service of learning and volunteerism, and to establish a research institute that partners with community groups to creatively reduce poverty. The chaplain serves on the Steering Committee, along with several faculty and staff.

The work of counselling, advocacy and support continues weekly, along with leadership in groups like the Anti-Violence Network which recently partnered with two groups to host author Lawrence Hill.

On a campus of more than 20,000 students, we try to balance a visible presence in the life of the community, as well as maintaining regular office hours for students who visit our office in the Student Centre. Presbyterian Women have helped us make our office a very welcoming place by providing homemade cookies each month, as well as for our end-of-term exam hospitality program. There is nothing quite like a home-baked cookie to bring a smile to a student's face.

### **SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO**

**Trinity Church, Winnipeg, Manitoba, The Rev. Matthew Brough:** On Saturday, November 25th, 2006, a group of 11 adults gathered together at Whyte Ridge Community Centre to talk about what kind of church they would be. This was a first step for these 11, and the beginning of the realization of a vision, birthed by the Presbytery of Winnipeg three years earlier: to start a new congregation in Winnipeg for the first time in over forty years.

The day after our first meeting, 22 people (including seven children) gathered for worship. We began planning and dreaming together, discerning what gifts were present in our small group. In January, we received a name for this growing community: Trinity Presbyterian Church. The first few months were filled with excitement as we started planning for the launch of a children's ministry, as people came forward to take on leadership roles, and as we planned for a wide community launch service on Easter Sunday. We gathered for worship each week on Sunday afternoons, either in Whyte Ridge Community Centre or at the Winnipeg Technical College.

Two study groups were formed to learn more about what it means to be a follower of Christ. Once these groups had completed about four sessions together, they each decided to continue, and Care Groups, meeting regularly for fellowship and study, were born. We added a third Care Group in May, and all three continue to meet, with the hope of adding more groups in the future.

As we drew nearer to Easter, it became clear that our worship services needed to be held on Sunday mornings at a larger location. The first Sunday at 10 am in Waverley Heights Community Centre was filled with energy, but the best was yet to come. A prayer event was held in the afternoon on Palm Sunday by the New Church Development Committee of Presbytery where we could pray for the ministry of Trinity. Many people from Trinity came, as did some members from neighbouring Presbyterian Churches. It was a great support for us as we went into Holy week with a sense of expectation.

The Easter service was wonderful. Many people were involved in worship leadership; we even managed to have a vocal ensemble out of our small group (God has blessed us with some wonderful musicians). Beyond our expectations, 90 people came to the service.

After Easter, there was a period of excitement for a few weeks, followed by a bit of a lull. I was told that this could happen in new churches. Our attendance crept lower as the summer got hotter in Winnipeg, yet there were some significant events that took place in June. We celebrated our first baptism. (Since we were not yet a constituted congregation, another local

session graciously agreed to admit the child.) We had our first Church Picnic. Both great events!

In September, we hosted a Community Fun Day for the local area at the place where we worship each week. In addition to our 30 volunteers, 120 people showed up throughout the day to enjoy the food, games and prizes. This was an excellent way to kick off the fall season – a season that brought renewed energy at Trinity. We added a bass player, a drummer, and a few new singers to our music team. Our children's ministry was back in full swing, and there were signs of growth everywhere.

**Winnipeg Inner City Missions, Winnipeg, Manitoba, The Rev. Margaret Mullin and Mr. Warren Whittaker, Directors:** WICM is comprised of 1) Flora House and 2) Anishinabe Fellow Centre (AFC). AFC encompasses 3) Anishinabe Place of Hope (APOH) which is a residence for single Aboriginal persons, aged 29-55 years, on social assistance, who have demonstrated that they have a commitment to change.

FLORA HOUSE had a face lift this year – inside and out. During the summer of 2007, Knox Church in Waterloo, Ontario sent a teen and young adult mission group to paint the interior and exterior of the centre and to help with the children's summer program. Calming colours were chosen to provide an FASD (fetal alcohol syndrome) friendly atmosphere which has calmed the children's behaviours during program time. The Knox Waterloo team also purchased the supplies and provided the labour.

The Royal Bank of Canada (a local branch) raised \$500 to purchase new and updated resources for the children's program, and they also provided new floor covering and a new paint job for the reading, games, and movie room in the basement of Flora House.

**Ages 1-5 – The Learning and Play Program:** This is run every Monday morning. The principle care-givers gather with their pre-school children to learn how to use play to encourage early learning in their children. They also have weekly access to our professional staff for personal and family issues of which they are struggling. Five families are participating this year. The parish social worker works along with a fourth-year social work student from the University of Manitoba, and they are also being assisted with the program by a 'First Steps to Employment' participant from APOH. This young mom is working at re-uniting with her own children who are currently in foster care, and is learning, along with the other moms, while she works. Another local Aboriginal community member also assists with the program. Since working with us, she is now attending an employment resource centre, looking at entering a training program or school.

**Ages 6-11 – The After-School Children's Program:** The fall of 2007 has been a difficult time concerning staff health. The program has continued despite the staffing problems, thanks to volunteers and the teen program co-coordinator being available for more hours. The skills-based learning approach of this program is lauded by the school and parents. Children are improving academically and their behaviour is also improving.

**Ages 11-14 – The Teen Computer Program:** The early teen years are particularly difficult ones for those living in the midst of gang activity, prostitution on the streets, family violence, abuse and chronic poverty. We are offering these pre-teens and early teens the opportunity to increase their computing skills, to hone their social skills, and to have a safe place to gather in the evening.

**Ages 12-14 – Girls Sharing Circle:** The girls requested that this program be re-started. They had attended the sharing circle two years ago. This is a discussion group that addresses issues identified by the girls. They have also asked to learn how to cook something beyond soup in a can and Kraft dinner.

**Children's Spring Break and Summer Programs:** During spring break a daily Vacation Bible School event is held yearly at Flora House. Senior high school students from across the province, participating in a mission event at the Mennonite University, provide the leadership for this program. Twenty to twenty-five children participate daily. Our space and our maximum occupancy permit will not accommodate more.

During the summer, we are able to offer a summer day camp for children ages 6-14. With the yearly generosity of the Winnipeg Foundation, we are able to provide educational and recreational outings and diversionary activities for our children from Monday to Friday for eight weeks during the summer. One of those weeks takes on a daily Vacation Bible School format.

**The Adult Cooking Club:** This club has not been well attended this year, despite advertising in the spring and fall and informing other agencies of its availability. Participants all pay a small fee of \$3.50 per class. Perhaps that is a barrier for some. The shopping is all done cooperatively in bulk. The meal is cooked at Flora House with instructions in safe food handling, food preparation, making nutritious recipe choices, shopping cost effectively, and making good choices on limited budgets. The participants then take a meal home for their family. During 2008, we will be re-evaluating the services we offer the adult population of our neighbourhood.

**Food Bank:** Flora House is a distribution point for Winnipeg Harvest Food Bank. Winnipeg Harvest delivers food and a list of recipients to us, and our community volunteers operate the food banks. 100 community families access the service. This fall, we have been able to offer the food bank on a weekly basis due to the participants of the 'First Steps to Employment' project at Anishinabe Place of Hope.

**Adult Drop-in:** Free use of computers with internet access, free phone, free coffee, and internal referrals to our professional staff for free counselling, advocacy, and any external referrals required are available.

**Urgent This Year – Emergency Exit Required:** It is essential to provide an emergency exit from the basement of Flora House. An architect of APOH has provided the plans, and is recruiting the contractors on a pro bono basis for us. The cost of construction will be upwards of \$24,000, and funds have been raised through Community Places, the North End Renewal Corporation, The Women's Missionary Society of The Presbyterian Church in Canada, and a \$10,000 matching grant from Canada Ministries.

**ANISHINABE FELLOWSHIP CENTRE (AFC):** With the construction and opening of Anishinabe Place of Hope in September of 2007, AFC has seen many changes. The building is now being used for the WICM clothing store, to host AA meetings three nights a week, for Sunday school classes, for the Board of Directors office and meeting room, to hold education and special occasion events, and for storage space.

**Drumming Group:** The Anishinabe Fellowship Drummers and singers continue to meet and learn together. The group has been invited to several community events to drum.

**ANISHINABE PLACE OF HOPE-ENDAAYAANG (APOH):** After five years of hard work, Place of Hope opened its doors on September 15, 2007.

**Our Mandate and Direction:** Our mission is to support primarily Aboriginal individuals by offering a variety of services that encourage wholesome life. Our approach is a holistic approach dealing with the physical, emotional, spiritual, and mental health development of each individual.

We employ a "First Steps to Wholesome Life" philosophy. Individuals living in poverty and/or living in dysfunctional family or social units may need to take many first steps before they will be able to function in a healthy way. Addictions need to be conquered, life skills learned, education and health levels improved, outstanding charges in the justice system cleared, and past wounds of abuse and family violence healed. We assist each individual to identify their own 'PATH' forward and then provide ongoing support and advocacy needed for them to successfully achieve their goals.

Our approach is to offer free confidential services and to advocate for the individual with the health care, justice, education systems and social service agencies. Without this type of personal support, our people often fail to make use of the existing services available to them.

**First Steps to Employment Pilot Project:** Nineteen residents are currently participating in the 'First Steps to Employment' Project, partially funded by the Winnipeg Partnership Agreement. Seven men, 11 women, and one transgender person were the first residents. The 'First Steps'

project is designed to provide support and direction so that, over a three-year-period, our residents will become productively employed and be able to live independently.

The first three months have been ones of transition for the residents and for the staff. We learn as we go how to serve this population of people better; long term unemployed between the ages of 30 and 55. Four of the original residents have left and three were evicted due to ongoing problems with addictions. Their replacements have quickly integrated into the APOH community.

As a result of our experience with the first group, it has been identified that, for someone to be ready to participate in the 'First Steps' Project, they should be addiction-free a minimum of six months. The safety and restrictions of a residential addiction program does not prepare people to live independently and stay addiction free. Once out of that controlled environment, some relapse quickly. This is not the place for them. We are not an addictions program. Nor are we a social housing project. We are an employment project that supplies clean, safe, affordable accommodation to the participants of the program. It has been heart-breaking to let some go, but their addictive behaviours are toxic to the rest of the residents if allowed to continue.

Several residents are doing well despite their issues of unresolved anger, rage, and depression, caused by long-term abuse. Residents are taking ownership of Endaayaang – Our Place, and even clean house beyond their assigned chores. This opportunity has enabled people to work hard and to achieve. To list some: In co-operation with Crossings Community Art project, one has produced a short film called, 'A Collision Between Two Worlds', and has also completed a training program and received a Dream Makers certificate. Another is training to be a medical lab technician. Others are upgrading in high school, university; working full time; receiving guidance in healthy relationships and budgeting; working towards project requirements; participating in workshops at an employment resource centre; participating in a program for women to stay off the streets (who have been engaged in prostitution); volunteering in data entry, a food bank and also for Block Parents.

**Adult Drop-In Services:** Residents of APOH look after the drop-in area, making coffee, cleaning, keeping their eyes and ears open and reporting to staff if any problems arise.

**Community Prayer Circle or Walk:** Each week on Thursday there is a time of prayer at 2:30 pm.

**Reception and Caretaking Duties:** With the new phone system covering 20 resident rooms and the staff offices, and with the new building requiring visitors and drop-in people getting directions, a receptionist is required at the front desk. Residents of APOH are all scheduled to take turns at the reception desk and to do the caretaking and yard work for APOH.

A thank-you must go out to the Board of Directors and particularly to Mr. Glen McCoubrey, chair of the Building Committee, and chair of the Board - for his untiring dedication to helping get this project off the ground.

**St. Andrew's Church, Flin Flon, Manitoba, The Rev. Ina Golaiy:** In 2007, we continued to draw closer to God and each other as we enhanced our worship and pastoral care. We also decided to focus on Christian Education, specifically for our children, and on the Fellowship of the congregation. We were so excited in September when we started our new Sunday school program called 'Powerxpress', and had an average of ten children every Sunday. This has proven to be a real blessing in our midst and has enabled some of our younger people to participate in the leadership of this program.

2007 was also very difficult, as we lost five of our brothers and sisters in Christ, but, through our Grief Support Group, we have been able to journey towards healing and hope.

We continue to share the warmth of God's love through our Prayer Shawl Ministry; our boxes of knitted items that we send to Winnipeg Inner City Missions; our community Vacation Bible School where we 'journeyed' to Bethlehem and experienced what it would have been like when Jesus was born and which had the Anglican Church join us; and with our offerings to *Presbyterians Sharing...*, PWS&D, and our Youth Group.

As we faithfully continue along the path that God is leading us on, we have been blessed in numerous ways, and we are truly grateful for your prayers and financial support.

## SYNOD OF SASKATCHEWAN

**Saskatoon Native Circle Ministry, Saskatoon, Saskatchewan, The Rev. Stewart Folster:** A lonely paper stocking hangs in the window at Saskatoon Native Circle Ministry (SNCM). The Christmas Eve party has come and gone. More than 100 street people attended the Christmas Eve turkey dinner served with ham and stuffing, potatoes, fruit and delicious desserts. Everyone who submitted their names on a paper stocking would receive a chance to win a door prize. Everyone who came to the dinner would go home with a special gift (mittens, toys, perfume, etc.). Life is joyful when you can offer people a special day once in awhile.

Not every day has been so filled with good cheer. At the end of the year, two people were facing the possibility of eviction from their apartments in the middle of winter! A young couple also came in, distraught from the fact that their baby was apprehended by Social Services. We had just given them a baby blanket as a Christmas gift and now their beautiful baby girl might be in the hands of the authorities. I also tried to help a fellow in a wheelchair to find a place to stay for the night. At the end of the day, I sat in my van and I cried, as I watched him wheeling through the deep snow. He got stuck but then two fellows came along and pushed him to the corner. This place does something to your heart. It is not very easy work! The fellow who did not show up for the Christmas dinner - and whose stocking still hung in the window - went into a coma from a drug overdose a few days before Christmas Eve and passed away on Christmas Day. During the year, I also baptized a baby that was in a coma. Right after I baptized the baby, they took her off the life supports and let her pass away. And now, the newspaper is saying that the mother is being charged for second-degree murder. This has been very difficult for the grandmother who is left in charge of raising her grandchildren. She cried and refused to be interviewed by the media as her daughter sat in court. The family needs your prayers, as this situation just seems to get more and more traumatic and saddened.

Here's the good news! We hired a Parrish Addictions Support Worker, Serina, on October 1, 2007, and she will work with us until the end of September, 2008. She was funded by Canada Ministries and the Gabriel Dumont Institute (provincial government). She has been doing a lot of counselling with individuals and young couples. The work is challenging. Young people who are addicted to drugs have a lot to worry about when they get pregnant and don't seem to have much to look forward to in the future. Serina is trying to walk them through some positive steps and goals. Our worship circle has grown because Serina and others have made several contacts with people in the community. We also make lots of contacts through our sandwich programs and through our Healing Circle. We had 50 people come out to our Christmas worship and supper, and 100 people attended our Christmas Eve party.

We are very grateful for all the gifts we received by donation and we want to say "thank-you for the continued support you offer to us." We continue to feed the people four afternoons per week, and we continue to feed them the good news of Christ's love. We baptized five new members this year, and it has really been fun to go to worship each week – it is a blessing to all of us. Our Twinning partners (Neechewagon) in Montreal, and all the people who responded to our requests for help, have really come through. Thank you so much, and may God be with you as you continue to serve the Lord. And we can't say enough about Canada Ministries, who continue to support this ministry and to support my family so that we have the strength and courage to serve the Lord. Thanks to all of you, and may you always have the comfort and strength of the Holy Spirit in all the work that you do. You are truly a blessing to others. All my relations!

**University of Saskatchewan, Ecumenical Chaplaincy, Saskatoon, Saskatchewan: Ursula Wiig, University Chaplain and Multi-Faith Co-ordinator:** Late one afternoon I left the office to put up posters for an upcoming event. Before I had gone very far, I realized I had left something behind. On returning to my office, I met an international student whom I knew slightly. "How's it going?" He looked at me, "I've been walking round and round debating whether to come and see you. I have nowhere else to go." We went into the office, my poster trek abandoned.

On another occasion, during an unexpected conversation with an Aboriginal student leader, the student mentioned that, due to complications regarding campus health and safety issues, they did not have a place to hold the Pipe Ceremony at the beginning of Aboriginal Achievement Week. Fortunately, as Multi-Faith Co-ordinator, I was able to offer the Multi-Faith Centre because I

had previously inquired about the protocol for holding traditional ceremonies. My offer was gratefully accepted and, for the first time, the university chaplains were privileged to co-host an Aboriginal ceremony.

Occurrences such as this are powerful reminders of God's hand in our ministry. Throughout my time at the chaplaincy, I have been encouraged by unforeseen opportunities and timely divine nudges to do something. It is good to know that this work is not merely dependent on human wisdom and energy.

A significant development in our ministry is a new program called "Christian Elders Services" which was launched in the fall of 2006. The University of Saskatchewan has the highest proportion of Aboriginal (First Nations and Métis) students of any in Canada, so the dual purpose of the program is to support Aboriginal students with Christian affiliation in a way that is respectful of both traditions and to promote understanding of First Nation practices and issues. The initiative provides monthly soup and bannock lunches with our Christian Elders, The Rev. Stewart Folster and Ethel Ahenakew, and other Aboriginal guests, as well as the opportunity for support counselling. The highlight of our first year was an open house, attended by over 30 people, during which several participants told their stories. As one chaplaincy friend commented, "I'd heard so much about the physical and sexual abuse on reserves, but I hadn't understood about the cultural repression."

New too is the re-emergence of a Student Christian Movement (SCM) group on this campus. A small but very active SCM group is now associated with the chaplaincy. The group meets weekly for a liturgy and discussion, followed by supper. They also organized a regional conference in February, some occasional events with the Pride Centre on campus (for gay and lesbian students who have had negative experiences in the church) – the warm inclusion of SCM is much appreciated, and, with the chaplaincy, 'An Alternative Carol Service: Songs of Liberation'.

As the Ecumenical Chaplain, I am a member of the U of S Campus Ministry Team (USCM). Most chaplains are Christian but, with the recent additions of an Associate Muslim chaplain and a Jewish chaplain, the team has become more multi-faith. Together, we work on campus to advocate for the spiritual needs of students and to promote religious understanding.

This past year we sponsored multi-faith tours to places of worship in the community and visits to Sweat Lodges, as well as our usual inter-faith services on Remembrance Day and the National Day of Action and Remembrance on Violence Against Women. We also hosted an educational presentation by a member of faculty, 'Landmines: After the mine ban treaty, what now?' as well as some inter-denominational suppers and panels, such as 'Ecumenical Dating' near Valentine's Day!

On behalf of the board, thank you for your continued support of our ministry. Canada Ministries helps to make our ministry possible, and the encouragement of all our Presbyterian partners and board members is encouraging and gratifying.

**Mistawasis Memorial Church, Mistawasis Reserve, Saskatchewan, The Rev. George Yando:** As I think about the life of the congregation at Mistawasis here this past year, the words "renewal" and "transition" come to mind. Several past milestones are worthy of celebration, and new challenges are being faced as people move on in their lives and in their journeys of faith and healing and reconciliation.

Reports from the past couple of years at Mistawasis have had much to say about bricks and mortar, the challenges of a church building much in need of repair and upgrades being a significant concern. It has also been a major millstone around the necks of the people here who would rather concentrate on personal growth and community outreach than the struggles of working with a building desperately in need of rebuilding and refurbishing. I'm happy to report that the dust has finally settled and much-needed building renovations were substantially completed this past year. Thanks to a major grant from Canada Ministries, contractors were hired, the sanctuary was gutted, the walls and ceiling were insulated, and electrical wiring was upgraded before being completely refinished with new drywall and paint. The platform area was enlarged, thermo pane windows were installed, the old and very beautiful stained-glass windows were rebuilt, and two high-efficiency propane furnaces were installed to replace an ancient oil-

burning unit long overdue for retirement. All that remains to be done are renovations to the kitchen which are being undertaken by volunteers, and hopefully will be completed before summer.

The congregation celebrated completion of the renovations by hosting the Presbytery for its regular September meeting, capped off by a community meal and a service of re-dedication of the building, at which service The Rev. Gordon Haynes of Canada Ministries was the guest preacher. A good time was had by all.

So much for bricks and mortar! Building continues, however, in the lives of the people in this community, of which “work” has always been our biggest challenge, the source of our greatest sorrows and frustrations, but also our deepest joys. Again, there is cause for celebration as lives are changed and influenced for good to the glory of God.

Our work with children and youth is always a source of delight. This past summer we mounted another successful Vacation Bible day camp due, in no small part, to the efforts of a capable Youth in Mission (YIM) team. This program has been running for about seven years and has been a blessing and benefit, not only to the children of the Mistawasis community (who look forward to the week and the quality time they spend with the visiting YIM team youth and leaders), but also to the YIM participants who have the opportunity to experience life in a First Nations community and to gain a greater awareness of, and appreciation for, Aboriginal people because of their time here.

For the first time in a number of years, four children from Mistawasis were enabled to attend Camp Christopher. In addition, one young mom (a recent nursing school graduate) spent a week at the camp as Health Officer. It was a blessing to be able to make a contribution to the work of the camp through the sharing of her talents, as well as receive the benefits of some of our children gaining the experience of camp in a Christian setting.

The greatest blessings that the Mistawasis Church community have experienced are those that the congregational members and leadership themselves bring to the wider community by their ministry of presence. All the usual, easy-to-take-for-granted aspects of life in most congregations – regular Sunday worship, children’s programming, Bible studies, and the pastoral ministry of the incumbent minister in his leadership of worship, provision for the sacraments, marriages, funerals, hospital and home visiting, and counselling – all serve to make real the presence of Christ and the compassion of God to people whose experience of life has been marred by hardship and suffering, abuse and deprivation, alienation and marginalization. Just being here and doing the things that most church congregations do is making a difference, one life at a time, often in ways that are not easily measurable, but are significant nonetheless.

One of the paradoxes of ministry in this place is that success can often create added hardship and challenge. All congregations know the challenge of finding and supporting volunteers to provide leadership, run programs, etc. In Mistawasis, it is often the case that, as people grow and rise above their personal difficulties, as they heal and become renewed in hope, filled with purpose and resolve to make their own lives better, they are the ones who have been encouraged to take on roles in leadership and service within the congregation. Sometimes their personal growth and healing has enabled them to contribute to the life and ministry of the congregation in ways they previously weren’t able to share; in other cases, the opportunity to serve has been an affirmation of their giftedness and a means to further their personal growth and renewal. For many, however, the point comes when, for the sake of their continued growth, they are forced to leave the reserve, to pursue higher education or to seek employment. The downside is that their talents and gifts are then lost to the local congregation. It’s a cause for celebration when the individual attains some personal success and marks a major transition to a more hopeful phase of life. But it also then presents a challenge to fill the void left by them when they move on. As a result, continuity of leadership and reliability of volunteers - to do the work that needs to be done - is a constant challenge.

On a personal note, the past year has been a challenge for me because of health issues. I underwent quadruple bypass surgery in mid-October; post-surgery complications with fluid build-up in the chest and a collapsed lung have not yet been fully resolved. As a result, while I am back to work, I’m challenged by shortness of breath and diminished energy, hoping the situation will resolve without the need for further surgical intervention.

One of the hopes for the coming year is to explore ways of expanding our ministry to those in need in the Mistawasis community and beyond. On this reserve, the fastest growing demographic group is made up of teenagers and young women who are single mothers. The congregation wants to look at ways that we might serve and support these young people as they face the challenge of raising their children, developing the necessary parenting skills to enhance their youngsters' development, and to encourage them to explore ways of furthering their own education, personal development and vocation.

The other aspect of our ministry we want to explore is our outreach to those beyond the reserve community. In order to pursue post-secondary education, to find employment, or to simply find housing (because of the chronic housing shortage – a challenge on many reserves), an increasing number of people from the Mistawasis community are living off-reserve, principally in Prince Albert or Saskatoon. Saskatoon is blessed to have the ministry afforded by Saskatoon Native Circle Ministry under the leadership of The Rev. Stewart Folster, but Prince Albert is lacking a similar outreach to Native people living in that city.

Our desire is to consider how we might provide ministry, initially to folk from Mistawasis living in Prince Albert. Our long-term goal is to establish an urban ministry to Native people in Prince Albert after the pattern of many of our church's Native ministries in other cities.

What we do - and what we dare to dream we might yet do - would not be possible apart from the prayerful support of Presbyterians across our church, and their generous contributions to *Presbyterians Sharing . . .*, for which we give thanks. To God be the glory!

#### **SYNOD OF ALBERTA AND THE NORTHWEST**

**Edmonton Urban Native Ministry, Edmonton, Alberta, The Rev. Hoo Sik Kim:** Usually, Tuesday mornings are the busiest time for the Drop-in Centre. I have to pick up 8-12 boxes of bread and treats from a local food bank and drop them off at the Drop-in Centre by 10:30 am as the Drop-in Centre opens at that time. As soon as I unload this from my van, I turn on the coffee pot and stove for hot soup. While the people are waiting for coffee and soup, I sing a song and read a page from the Daily Bread, a devotional book, and I pray for the day. Just after the prayer meeting, people start to eat their first meal of the day and they smile again. This is a scene from a typical day of the Edmonton Urban Native Ministry.

I had a great year in 2007, with various programs at the centre: drop-in centre, emergency support, food bank, hot meals, clothing bank, computer lessons, piano lessons, guitar lessons, tae kwon do club, sports club, Vacation Bible School, soccer camp, community feasts, Sunday school, Sunday service, etc. 24 hours a day is not enough for me and I worked very hard with not much time to rest. Thankfully I had much support: Canada Ministries, local churches, churches among the Edmonton Lakeland and Han-Ca Presbyteries, and individuals. I also had many volunteers, both locally and from faraway places, who are really devoted to the mission of God.

I have a vision for developing my ministry in 2008. I really need paid staff for children and youth ministries. I hope that I can find a budget for hiring a staff among the Aboriginal people; to find a Native Christian who is devoted to God and his/her nation. I also have a plan to open a Christian Day Care Centre for new generations because the Native birth rate is almost double that from others in Canada. They need a good education and guidance for their future. I believe that healing and reconciliation comes from a healthy body and spirit, so we must begin to educate people from babies and children. I have hopes for making, as many as possible, role models among Natives.

The Edmonton Urban Native Ministry is attempting to support Native people as well as people who are in an inner city situation in Edmonton. The mission mandate is 'HEADS' (Healing, Evangelism, Awakening, Development, Sending). I expect more prayers and support from congregations among The Presbyterian Church in Canada. Many hands make light work! "Lift up your heads, O you gates . . . that the King of glory may come in." (Psalms 24:7).

**Knox Church, Wanham, Alberta, The Rev. Shirley Cochrane:** The life of the Knox Wanham congregation continues to be quite stable. The winter of 2006/2007 was one of the longest durations in several decades with the deepest snow falls recorded since 1954. This had a

big impact on Sunday attendance until April. With the coming of spring, attendance was back up to normal levels. Christmas Eve brought the biggest congregation in several years.

Very early in the year, the session approached the presbytery to see if there were some outside resources upon whom we could call to help us in our ongoing work of ministry. In February, we had a team of two ministers from the Presbytery of Calgary-Macleod come for a week-end to help us take a more focused look at what was and is happening in our congregation. In March, we also had the pleasure of hosting The Rev. Herb Gale in a workshop on Planned Giving. In September, we had a very good informal evening with The Rev. Gordon Haynes, again focusing on our ministry.

This year, the roof on the church building had come to the end of its life. Winter storms the previous year had taken its toll on the 24 year-old building. Roofers are not very easy to come by in northern Alberta, but we were fortunate to get a contractor who had the job finished mid-November, just as the first snow was making its appearance.

The local pre-school program continues to meet in our building from October to the end of April. In desiring to obtain a license, the Tiny Tot program paid for a building inspection early this fall. The inspector discovered a problem with rot beginning in the floor joists under the sanctuary which is not a safety concern in that the building is not in imminent danger. However, it is a serious problem and is being addressed as quickly as possible. We need to consult with a structural engineer, so that the work is done in accordance with current building codes, etc. This will be a major financial drain.

We started off the year with an Epiphany Pot-luck Supper and Games Night which was such a success that we have now held our "Second Annual". We all invited friends and neighbours, hosting about 30 people. We held a Bible study during Lent. During the fall, we began a study on the book "What is so Amazing about Grace" by Philip Yancy. This will continue in February. Our Children's Outreach Program "Snack Attack" had a spring and fall session. Ongoing fundraising includes a spring and fall community supper, selling fire wood to local camp grounds, and catering to various luncheons and events in the community hall. Advent activities included our 22nd annual evening Candle Light Service and an Afternoon Tea.

We feel we have certainly been blessed as a congregation this past year with renewed strength, commitment and hope. We are looking forward to continuing as God's hands and feet and as Christ's ambassador and witnesses.

**University of Calgary, Calgary, Alberta, The Rev. Tim Nethercott, Chaplain:** Greetings from the Campus Ministry! There is lots going on here at U of C as we seek to serve the Christian, Multi-Faith and secular segments of the university community.

Our on-campus student community meets weekly for "Worship in the Spirit of Taize". Our off-campus Young Adult Network, which includes people of various denominations, meets for a beautiful Evening Prayer service on Sunday nights. New this year is an early morning group that meets for contemplative practice, which is mostly Lectio Divina and Centering Prayer.

Our Multi-Faith programming includes Learning Meditation, in which a Buddhist monk, a Jewish Rabbi and I take turns leading prayers in our own traditions. The three of us also sponsor a weekly Multi-Faith dialogue over lunch with students of many religious traditions.

With the rise in interest in spirituality and with the much higher profile enjoyed by the Chaplains over the last several years, we find ourselves serving a large population of students who consider themselves to be spiritual-but-not-religious. Our popular exam-period labyrinth installation continues to serve this group, but we are most excited about our Drum Circle program. We have drums and percussion instruments for 35 people. With these, we hold drop-in drumming events on a weekly basis in the Student Centre. These are noisy, spontaneous, joyful, group rhythm events, in which anyone passing by is invited to join. There are generally one or two, sometimes as many as five other requests for us to do drum circles for university departments and non-profit organizations in a given week. So popular is this part of the ministry that attendance has easily exceeded 2,500 in the 16 months since we started drumming. I recommend drumming to anyone interested in working with Youth and Young Adults!

**North Central Edmonton New Church Development, Edmonton, Alberta, The Rev. Annabelle Wallace:** November 25th, Christ the King Sunday, marked our first anniversary as a new mission. We started a year ago with one person (the appointed minister) and ended up a year later with 20 participants plus the minister. Our group includes 13 adults and 7 children/youth (grades 1 – 10).

In order to get the word around that we were beginning a new Presbyterian congregation, we used Admail (the pamphlet was created by a man in the advertising business), posters, newspapers, letters to Presbyterians who lived in the area but no longer attending their own church, and display board advertising. These advertisements did not bring any participants to worship for the first worship service. However, personal invitation brought forth a family of four, a young adult, and a couple (who did not return). Then eventually one couple came through Admail and one couple through a poster. We received another adult and family of six through personal contact. Finally, two adults came, through the newspaper, who then brought an additional adult and child. The experts in church growth tell us that it is personal invitation that will bring people to church, and our experience would affirm this point of view.

At present, we are meeting within Emmaus Lutheran Church on Saturdays at 4:30 pm. “Why Saturday?” is the question most asked by those who attend church. We chose Saturday because Sunday morning does not work for many young adults and young families. Late Saturday afternoon is an ideal time because lessons are over and shopping can be over. Folks can come to a family worship that is one hour in length, then get home to make supper and still meet their evening engagements or, since it is Edmonton, watch the hockey game.

Most of the people who come to worship were not attending worship before. Some of the people would not be faithful worshippers if we worshipped on Sunday morning. And this group is very faithful in attending worship. Worship has been described as very peaceful, healing, warm, intimate and relevant, with upbeat hymns.

The faithful support of three persons from the presbytery who come to worship with us each week has been a wonderful blessing. Some from the presbytery also came and helped us to do a mail drop this past fall.

We celebrate the Lord’s Supper once a month and usually follow with a Pot Luck Supper. At the request of participants, we held a Baptism/membership class. On December 8th, two adults and four children were baptized.

The biblical image that most defines our situation is the saga of “wandering in the wilderness”. New Church Development in this “booming economy” is like wandering in a strange wilderness. People feel they are totally satisfied. Salaries are extreme, work opportunities abound, shopping is a major social/recreational activity, housing - although a shortage for some - is luxurious for others. “Who needs God? Who needs the church?” cry the lost and lonely voices that surround us in this strange wilderness. A year ago, I tried knocking on doors in one of the new communities. I welcomed people to the neighbourhood, telling them that we were starting a new church and would love to have them join us. Some people did not seem to understand the concept of a church, others knew they were definitely not interested, but all liked being welcomed to the neighbourhood. How do we reach out in this wilderness with the good news that the fullness of life is found in the ways of Jesus Christ? This is a profound challenge.

However, God is with us in this wilderness. God is sending us manna and quail. We are growing. We are seeing the church as mission. We are searching for meaning. We are reaching out. We journey on in faith, wondering what kind of promised land God will lead us to.

**North Peace Territorial Ministry, Strang Church, Dixonville / North Peace Korean Ministry, Peace River, The Rev. B. Joanne Kim:** Much of 2007 was spent in getting ready for the 75th anniversary of Strang Church. Invitations were sent out to all who had once been part of our ministry. Meanwhile, the grounds and building were receiving some major attention. The celebration is over now and relief has set in but, looking back, it was an awesome experience. The Rev. B. Joanne Kim led the Worship Service with guest preacher, George Corris. The Korean Choir sang the Anthem: “All of Us Gathered Here”. Beautiful! Fellowship followed where people had the opportunity to mingle and enjoy a lunch of traditional foods from

both cultures: sushi, bannock etc. We Westerners tend to bring the desserts while the Easterners bring the things that are good and good-for-you.

Over 125 guests from far and near gathered outside the church to hear from those present. One of the highlights was the presence of Mary Lou and Ian McCrimmon from London, Ontario. It was the good people of New St. James who supported Strang in 1932 by sending out the solid oak furnishings and other gifts. The Rev. James McKay of New St. James, and his wife were present at the dedication service in 1932, so it was doubly meaningful to see the McCrimmons here in 2007.

Robert Savage, son of Dr. Margaret Strang, spoke on behalf of his mother. He called his mother an “early internationalist” and said she would have been thrilled to see the route that the church had taken under the leadership of current minister, The Rev. Joanne Kim.

The session is happy to announce that Mr. Yong Han Kim from the North Peace Korean Ministry has agreed to accept the position of eldership. He is a great asset to our session. Both Strang’s ministry and the Korean ministry are growing, with the number of Koreans almost doubling. The Korean ministry consists of young-to-middle-aged vibrant people, whereas Strang’s is an aging congregation. Every year we bid farewell to two or three of our old-timers, some to death and some to the seniors’ lodges. Ministry to those in the lodges is continued on a regular basis.

There is, however, a glimmer of hope. A very successful VBS has brought more children to our Sunday school and, with them, the young parents to our congregation. We also have new people coming from outside our district because they like what we are doing.

In closing, we were saddened by the death of Sarah Klein (24 years old), grand-daughter of Almada Hincks Kristensen, our beloved pioneer deaconess (1944). As her brother said in his eulogy; “I can’t help but marvel how spiritually mature Sarah was ... she was far beyond her years in her walk with God.”

We give thanks to God for all His blessings of joys, tears and the challenges through which we grow as the Body of Christ.

**Sherwood Park Church, Sherwood Park, Alberta, The Rev. Glenn Ball:** This has been a year of many challenges and has brought with it some things we would not have chosen. Six funerals of members and adherents, along with the relocation of three families to other provinces, and the usual people who work in the oil patch and support industries who are often away for extended periods of time have all made a noticeable difference in our attendance and offerings but, with God’s grace, we have managed to make it through another year (and reasonably close to our budget).

The life of the congregation continues to be vibrant, with a solid response to such programs as the choir, Kids Club, Bible studies, Wednesday Walkers, Men’s breakfast, Vacation Bible School, Craft Fair, Garage Sale, Strawberry Tea and Girls Night Out. This fall the Youth Group began to meet every Friday night and a confirmation class was held for five teens and one adult.

Missions have played our usual strong role with such organizations as the choir singing for Easter service at North Edmonton Mission, the Kids Club “Clowning Around” at the Alzheimer’s ward, The Sunday School going for their first ever March Break Hamster Crawl, and a family movie night in July. This year we added care packages for soldiers in Afghanistan to our list of outreach projects. From the donation of quilts (65+ quilts from church and community friends) for the kids at Bosco homes, this year we received a note of appreciation stating, “Thank you so much for the lovely quilts for the children ... they were thrilled to get them ... some cried as they had never had anything that beautiful before. You have helped make a dream come true.” The Friday Morning Bible Study received thanks from the Alberta Lung Association “for help in colouring collection maps.”

New programs this year included bringing in The Rev. Herb Gale to lead a workshop on Stewardship (in March), The Rev. Glen Soderholm to lead a workshop on worship and to lead an evening concert (in April), and The Rev. Diane Ollerenshaw on utilizing hidden talents (in September). We created a “Longest Night of the Year” Service (December 21) for those who had experienced loss in their lives.

While we know that there are many challenges before us, we also know that God has given us many gifts for use within the kingdom.

**University of Lethbridge and Lethbridge Community College, Lethbridge, Alberta, The Rev. Erin Phillips, Ecumenical Chaplain:** 2007 marked a new venture for Ecumenical Campus Ministry (ECM) as we hired student chaplains to work at the University of Lethbridge. So far, the pilot project has been a great success. We have had at least two students working on campus each term and hope to expand the project to the college next fall.

Students work approximately one day a week, doing work related to campus ministry. They keep office hours, organize worship and study opportunities, host social activities and assist in regular programming like the campus care parcels. They've also shown initiative based on their own experience as students.

One of our chaplains last term raised concern about how difficult it is for first-year students who live in the basement residences. She suggested we find a way to give them some encouragement at the end of term. With the assistance of some church groups, we were able to put together little presents for 250 students living in University Hall.

The program has several goals. In giving students this opportunity, we are encouraging them to develop their gifts for ministry and we are expanding our ministry to students into new areas. All of the students we've hired are active in the church in a variety of ministries including working at camp, leading music, and running small groups. We hope that their experience with ECM will build on these experiences and will encourage them to continue to contribute to the life of the church, particularly in mission work. The student chaplains have also gone out into the community to speak to church groups about the work of ECM. In doing so, they are helping us raise awareness in the churches of our ministry.

ECM is excited about the opportunities we have on our two campuses, and we are really encouraged by the success of this new project. We are grateful for the support we receive from our sponsoring denominations!

## **SYNOD OF BRITISH COLUMBIA**

**Cariboo Church, Cariboo Region, British Columbia, The Rev. David Webber, The Rev. John Wyminga, The Rev. Shannon Bell-Wyminga, The Rev. Charles McNeil:**

**From David and Linda Webber (for house churches in the south and central portion of the Cariboo-Chilcotin):** Mission work in the fifth of the province of British Columbia that is called the Cariboo-Chilcotin region is beginning to be like mission in the second world. We are not the third world yet in terms of economy, but we are definitely not in the first world either. British Columbia is beginning to experience what many are referring to as "a tale of two economies". The lower mainland of British Columbia and to a lesser degree, the Okanagan region tend to have a booming economy. The Cariboo-Chilcotin, like many interior rural regions in B.C., has an economy that is imploding. The drastic economic downturn in the forest industry, combined with the long-term effects of the devastating mountain pine beetle epidemic on long term timber supply, are a large part of the problem. Add to this a 30 year low in cattle prices, ever-increasing drought-related feed shortage and the lingering effects of the BSE crisis on the cattle industry, and the future for jobs and dollars in this region is not looking very healthy. Some macabre humour in the cattle industry puts it this way: "In the Cariboo-Chilcotin, you have to sell a whole cow in order to have enough money to buy a pound of hamburger."

As 2007 turns over to 2008, how on earth do we continue to do mission work in the face of these extremely gloomy economic realities? The answer became crystal clear to us as we took a couple of weeks in the spring of 2007 and did deputation in Ontario. We visited congregations, WMS groups and even church offices, beginning in the Ottawa region all the way through to the Niagara Escarpment. As that trip unfolded, and indeed as the rest of 2007 unfolded, never in all my 25 years as a missionary have I been so aware of the power of the support of the laos (the whole people of God) for Christ's mission. That support was and continues to be incredible from Ontario and from our home province of British Columbia and from just about every region across Canada.

We are about to burst into our 20th year of doing missions work in the Cariboo-Chilcotin region. How does mission work continue during hard economic times? The same way it has continued in all the times since the church of Jesus Christ was born nearly two thousand years ago. It continues through the support of the laos or whole people of God for the mission of Christ. Missionary means “sent one.” This past year, as “sent ones”, we have developed complete confidence in Christ continuing to work through those who have “sent us out” and continue to support us in every way. It is the awe-inspiring powerful reality of Christian missions.

The other powerful reality that became increasingly evident in 2007 is that ministry flows out of mission. Our mission work is to begin house churches throughout the rural Cariboo-Chilcotin. But that is just the beginning. The amount of ministry that is flowing out of the house churches boggles our minds. In the name of Jesus; people are helping people, people are helping communities, people are speaking gospel, people are doing gospel. All this ministry is happening, both within the faith community and the secular community. We don't do church programs for people. The people are the program. It is truly humbling to be the missionaries Christ uses as the spark that the Holy Spirit then fans into a powerful many-tongued flame of ministry coming out of each house church. And that was the other powerful mission reality for us in 2007 ... being humbled and being satisfied with being a mere spark for Christ.

**From Charles McNeil (for the Lac La Hache Community Church):** As I think about the year 2007, I am in awe of the way God works! Much of the year fell into a pattern of taking up mission through teaching two days a week and the working-out of church relationships the other 2½ days a week. The half-time mission appointment ends up being much more than half-time, but such is life in mission and ministry. I had not expected to be teaching again at the Williams Lake campus of Thompson Rivers University. However, in January, I was asked to teach one of the classes I had formerly taught.

In the autumn of 2007, I was prayerfully looking for God's guidance for what to do with the unfolding year when I was offered all the courses I had taught previously. I took up the renewed privilege and challenge. Through my teaching, God also touched a number of students' lives. I continue to praise God for the work done, but also sometimes wonder why I am there?

I continued to mentor two of our elders in the southern part of the mission. Complementing each other's work is a privilege and also a blessing. In working together in administration, planning, pastoral ministry, and worship leadership, we touch a whole range of lives for Jesus; lives that would otherwise not have the contact. Pastoral care for the elders and their families is also a priority for my work which is a wonderful overlap between work and personal relationships. I find that, with the elders and with the rest of our folk, I receive back as much, or more, than I give.

A number of us walked closely with one of our elders who was dealing with a serious health issue throughout the early and middle part of the year. Through this elder, God taught me much about facing the realities of life with courage, faith, honesty and laughter! Life and mission work teach necessary and sometimes, hard lessons.

In the fall of 2007, Ginny (one of our elders and the presbytery designated “Lay Missionary With Training”) and I collaborated in getting a new house church up and going. Ginny took the initiative and oversaw the groundwork for getting the new house church started. For the first month or so, Ginny provided the music leadership and I led worship and preached. Located south and east of 100 Mile House in the Pressy Lake area, the house church is reaching out to specific friends, neighbours and co-workers. John and Trudy are the hosts and local missionaries who Ginny and I are supporting. Later in the fall season, Ginny took sole responsibility for the house church worship and I went about once a month to complement Ginny's ministry through providing communion and preaching.

There are growing and deepening dimensions to the work God has given me in the south Cariboo. Providing pastoral visiting for a range of people who do not attend worship, working with inter-agency groups dealing with societal issues such as literacy and homelessness, and generally working through contacts throughout the area, I am finding more and more opportunities to share the faith. My wife and I host a community-based Bible study out of our home that supports and encourages Christians from a variety of denominational backgrounds. The Lac La Hache Community Church congregation continues to support the Lac La Hache

elementary school with \$200 per month for their food programs for the students. I have offered the principal and staff chaplaincy services. Please keep this offer in prayer.

So the year 2007 has been a full and significant one. My wife Shannon and daughter Rae join me in sending greetings to Canada Ministries. The peace and love of the Christ be with you all!

**From John Wyminga and Shannon Bell-Wyminga (Steady beat of the drum, Ministry in the North Cariboo):** The beat of the First Nations drum is a steady beat. Sometimes it beats faster, sometimes slower, but it always maintains a consistent sound. I think that the drum is a reminder for those of us in ministry among the First Nations peoples. We may not see spectacular things happening all the time, but the steady and consistent witness that we are called to give, gives a stability to the community. Our faith communities in Ndazkoh, Lhoosk'uz and Quesnel have remained faithful in spite of the many things that happened to shake their lives.

During 2007, the rhythm of ministry flowed as in other years. We worshiped regularly in the house church in Ndazkoh and through much of the year in Quesnel. Jon travelled every other week into the village of Lhoosk'uz and continues to seek to build relationships with the people there and to better understand the lifestyle of this traditional village. We enjoyed again our annual visit from the youth of Vancouver Korean Presbyterian Church as they led Vacation Bible School in Ndazkoh and spent time with youth and elders in the community for ten days in July. We hope that, in 2008, we can expand this summer youth ministry to take a small group into Lhoosk'uz as well.

In February, Shannon accompanied nine other women and teen girls to a "Rising Above" workshop on a reserve nine hours away. We tackled the topic of healing from sexual abuse from a Native Christian perspective. This has resulted in a greater concern to address the issues of sexual assault and abuse within the wider community.

Grief and tragedy seem to always be a part of ministry in our communities, and we lost several people again this year. The most traumatic was the loss of a young man who was the driver in an alcohol-related car accident that took the lives of five youth, shaking the very fabric of four communities and three first nations. We continue to pray that these tragedies will lead to positive changes in the lives of those who are left. Unfortunately, it often doesn't happen that way and grief leads to greater substance abuse and violence. Please pray for our communities in this regard.

This has been a year of learning. Jon took courses in Carrier culture in the winter and Carrier language in the fall. We also learned more about the sweat lodge by participating in a Native family camp in Oregon in the summer. We try to attend workshops and information sessions put on by the band whenever possible. This year included meetings on residential schools, community crisis meetings, oil and gas exploration and our recently reactivated volcano.

As we celebrated Carrier culture this fall, we fulfilled a dream with our house church in Ndazkoh of building our own big drum. We scraped a moose and a deer hide and then, for our worship time one evening, strung the hides onto a frame. The beat of the drum has been part of our worship for several years, and now it can also be expressed on the big drum. We hope that, as we learn to play, it will also give us opportunity for outreach as we sing the Creator's praises in a traditional way.

We are grateful to be a part of a larger ministry within the Cariboo Church. We value the mutual support and guidance of the rest of the team and of the session, and we are able to participate with the whole congregation as we pray together. We enjoyed a significant contribution from our Carrier folks at our annual meeting and hope to continue to build the relationships between the Carrier ministry and the rest of the congregation. We look forward to seeing what God will do among us in 2008 and already have many plans made.

**Hummingbird Ministries, Richmond, British Columbia, Mary Fontaine, Director:** "Live a lover's life, circumspect and exemplary, a life Jesus will be proud of: bountiful in fruits from the soul, making Jesus Christ attractive to all, getting everyone involved in the glory and praise of God." (Philippians 1:10), by E. Peterson. New Year Blessings from the West Coast! Tansi! Another year has come and gone and it is now three years since Hummingbird Ministries began its first circle at the Tsawwassen First Nation (TFN). As we reflect back on God's blessings of 2007, we also look forward to what the new year will bring.

Hopes for ordination: The Hummingbird Ministries Council is pleased to announce that Hummingbird Ministries was added to the Canada Ministries budget as of January, 2008. This means that plans are developing for me to be appointed to Hummingbird Ministries upon my ordination which, we hope, will take place at the Mistawasis Church in Saskatchewan on May 25th. The induction service, we hope, will likely be held someplace in the lower mainland area in mid-June.

I am deeply grateful for the support of the people of The Presbyterian Church in Canada for their prayers and for their willingness to 'walk with' First Nations people through Hummingbird Ministries in our journey to wholeness. Praise God! Hychka! (Coast Salish for Thank you).

A Ministry in Context - A Circle with the Children at TFN: The approach of Hummingbird Ministries is to listen to the ways in which we can 'walk with' First Nations people in overcoming our unique challenges in life. Hummingbird Ministries also listens to what is meaningful for our people in ministry. For example, we have adopted First Nations ways which are meaningful spiritually and liturgically. The Sacred Circle is one way which reflects the worldview of First Nations, and its inherent principles are in line with those of the church. These include having love and respect for one another, being of equal value in God's eyes, and living harmoniously in community. Our liturgy includes the use of drums to sing hymns and prayer songs in both English and First Nations languages.

The Circles have helped a friend to gain self-confidence and self-esteem, and are a source of strength and encouragement. She has overcome a tendency to be over-sensitive and faint-hearted, to become a respected member of her community. She now holds down two jobs and contributes both financially and emotionally to the family. She is becoming a leader and a role model for her people.

The Ministries: Hummingbird Ministries is a ministry of the Presbytery of Westminster. The ministries include the Tsawwassen First Nation, the Sechelt First Nation in Surrey, Richmond, Vancouver, and sometimes Abbotsford at an addictions centre there. The work includes pastoral care and healing and reconciliation work with New Life Church in Duncan.

Mary works with Richmond Youth Services Agency, trying to establish an Aboriginal community there, to get them involved in the community programs. Also, she is involved with Wai Wah society of Aboriginal Sports and Recreation, to get the youth involved in sports, thereby swaying them away from other more precarious avenues of life and instilling values. Hummingbird sponsored two of the Sechelt First Nation's soccer players, Sechelt achieving the gold for soccer in Denver in 2006 and will also be in the Duncan games in 2008. With funding from The Presbyterian Church in Canada Healing and Reconciliation Fund, Hummingbird Ministries was able to sponsor, through the Aboriginal Youth Cultural Recovery Program, a Maori Dance Group from New Zealand to perform at the Tsawwassen First Nation and Vancouver Aboriginal Friendship Centre.

One of the objectives of New Life Community Church in Duncan is to promote public support for the North American Indigenous Games being held in Duncan in August of 2008. New Life Church has been exploring various ways to bring the Cowichan people (who live across the street from the church) together with the church people.

In 2007, an Aboriginal student proposed that we head up a project to consult with urban Aboriginal people to determine the ministry needs of the Aboriginal Christian community. This would allow Aboriginal Christians to lead the way towards the development of a contextual Aboriginal ministry. Even though this is what Hummingbird Ministries has been doing through the Circles, this project allows for more direct dialogue on the topic, and may provide an opportunity for Hummingbird Ministries to reassess how we do ministry and how best to respond to the needs of Aboriginal Christians as well as Aboriginal non-Christians. The project is being funded by the Anglican Indigenous Healing Fund.

Members of Tsawwassen First Nation and Surrey Circles look forward to the prospect of having their children baptized by Hummingbird Ministries upon my ordination. Ruth Adams is the leader and elder of the Tsawwassen First Nation Hummingbird Ministries Circle.

**Lakeside Church, Summerland, British Columbia, The Rev. James Statham:** 2007 has been the first stable year since my arrival in February 2004, and this has given us a firmer base

from which to seek and plan for the future that, we believe, God has for the congregation. They continue to be a spiritually keen group, with Sunday attendance averaging 45-55. Forty-one households are in the current directory, of which 32 are active and present. The balance are in care homes or no longer able to attend. The congregation comes from Westbank, Peachland, Penticton and Keremeos with, perhaps oddly, just over half coming from Summerland itself. We have received ten new members this year. Offerings were up 15% over the previous year although we overspent our budget.

Eight new households started to attend in 2007 but numerical growth is still slow. There are now 5-6 kids in attendance regularly, and we are making progress towards having a before-church Sunday school for children. A large adult class of a dozen or so at 9:45 am on Sundays continues to be significant.

The board of managers has increased to six and meets monthly. They are better organized under a new treasurer and chair. The generosity of the Chisholm Fund has allowed us to complete needed renovations to the old building which has been an encouragement to us to press on with the congregation's ministry and witness. The session welcomed a new elder in October, bringing the total number to four.

Outreach: A new venture that surprised us all this summer was a stall of craft and baked goods at the farmer's market. Two tables and umbrellas were set up on the lawn, giving visitors a chance to talk to church members. The efforts of many raised over \$4,000 for missions and greatly increased our profile in the community.

The Five Year Plan completed its first year, with many of 2007's goals being met.

As we were not in a position to purchase adjacent property when it came on the market in 2006, a new home is now next door, having the effect of blocking any expansion we may have hoped to do in the neighbourhood. If Lakeside is to grow significantly, a move to a more suitable location, with visibility and parking, will be necessary. But building land is scarce and very expensive in the Okanagan. Most available land goes to developers for condos. However, many of the condos are empty for most of the year, being bought primarily for investment purposes or summer use only. Summerland, unlike other rapidly expanding communities in the Okanagan, has, according to Stats Canada, only a 1% growth rate. Young families cannot afford to buy in the Okanagan. Also, much of the open land is in the Agricultural Land Reserve. This has and will shape the long term viability of the congregation. Summerland, as well as other communities, is in danger of becoming 'an ungated, gated community' – comprised primarily of people of like status.

The congregation definitely has a viable future, and a good one, but will have to be spiritually intentional and personally sacrificial to meet it.

**West Shore Church, Victoria, British Columbia, The Rev. Dr. Harold McNabb:** For several years, West Shore has occupied the property on 760 Latoria Road in the western outskirts of Victoria, in a region of escalating land prices and new homes. The property that we occupy is just outside the area that is being rapidly developed and populated. It was, however, the only land that could be secured at anything approaching affordability - though that term has almost become obsolete in our overheated housing market on southern Vancouver Island.

A friend of mine who is doing church planting for another protestant denomination, and who has a successful track record of church planting, has recently told me that, in the present market, his fledgling church has almost no hope of ever acquiring property for their own church building, and that they will simply continue to function from rented accommodations for the foreseeable future. I am so grateful that The Presbyterian Church in Canada, through its 'Live the Vision' funds, was able to make this investment ten years ago. Without it, we would have no hope either.

West Shore is on the cusp of beginning what could be a very exciting ministry in our community because of Canada Ministry's forethought. About two years ago, after various and fruitless attempts to find a way to finance a church building, we approached a consultant. This consultant specializes in assisting churches to utilize their property assets to enter into vital ministry and utilize the equity that is created to build themselves a church building.

We are unable to give specific details at this time, but, if our deliberations are successful, West Shore should have a new building for itself and will have created a community of ministry for the church without taking on any indebtedness. This sounds impossible, but it is fairly straight forward: municipalities will often give zoning and density for projects that provide for the public good if the project is being initiated by a not-for-profit agency, such as a church. The equity to build is created by zoning and densities. A new building, surrounded by people to whom we can minister, will be an answer to our prayers.

In the meantime, our group continues its growth. We have now maxed our small building and continue to add new folks. This will require us thinking about how we will accommodate people into a too-small building until we are able to obtain more suitable facilities.

In the meantime, we minister to all generations through worship and Sunday school on Sundays at 10:30 am. We have a prayer ministry on Wednesday mornings, and two Bible studies on Thursday mornings and Thursday evenings, as well as a whole church study and BBQ which we convene periodically. Our group has a ministry to a local nursing home on the second Sunday of every month. Attendance at this service has grown since we began it, and many of the residents tell us that it is the highlight of their month – coming to worship with the Presbyterians.

We collect food for our local food bank which is brought forward and blessed monthly and our children have begun collecting money for a freshwater well in Africa. One of the members donated the top from an old pump which has been turned into a piggy bank. The children bring their pennies, dimes and quarters, and plunk them in the pump every Sunday.

Our session continues its planning for outreach, even though we have run out of room. Our most successful venture was a simple “bring a friend Sunday”. We continued our annual Funfest this summer, and met literally hundreds of our neighbours on the front of our church property. We had a pirate theme, and all the church members were encouraged to dress the part. It was a spectacle and fun. The local RCMP detachment participates with us yearly as we sponsor a dunk tank and raise funds for “Cops Against Cancer”. We are not sure about the future of our Funfest if our property is undergoing construction next summer. Our folks find the planning and carrying out of the event to be hugely tiring but six years of hosting the event have brought us great visibility in our community.

By next year, it is our hope we will be able to announce that our Campus of Care will be underway with details of both the physical building and its ministry.

**First Church, Prince Rupert, British Columbia, The Rev. Cheryl Horne:** After a vacancy of more than a year and some stumbling along the way, the new minister, The Rev. Cheryl Horne, arrived in Prince Rupert on May 1st, just in time for things to slow down for the summer.

2007 was the 100th anniversary of the establishment of a Presbyterian congregation, with the first tent building erected in 1907. We celebrated in June at the annual Seafest with a float which did not quite make it to the parade. The minister, Ladies Group president, and one child walked the parade route with signs and handed out candy. The community came to the church the same afternoon for birthday cake. The formal celebration was held on the weekend of October 28th, with all former members and ministers invited. It was an exciting weekend, with some out-of-town former members re-connecting with friends in the congregation and community. As well, The Rev. Ivan Gamble and his wife Gwen were in attendance. Ivan Gamble was the minister when it held its 50th anniversary celebrations.

During 2007, we continued to hold our community pancake breakfast every Saturday morning, serving between 55 and 115 people each week, depending on the time of year and time of month. This is a very important way for us to serve God in our community, and means that those who are in danger of being homeless because of food, or who go hungry because of housing costs, get at least one meal a day every day of the week. Our clients run from families with infants and young children to seniors. The Tuesday evening Bible study continued with lay leadership and there is opportunity to meet for a daytime Bible study as well.

The Sunday school has continued small but mighty, with two very dedicated teachers and a family service in every month that has five Sundays. Session has been praying about and considering the options for the Church School program since June. It decided that in early 2008 we would move Church School to a week day afternoon. We are excited about this program

which will start with supper and activities, and move on to Bible study and worship. Many of the children who are from our area are 'at risk' and moving Church School to a weekday afternoon will allow more involvement of the congregation in this ministry of feeding and teaching.

As we continue to look for ways to serve our community, we are looking forward to a "Parent and Tot" program in 2009. Plans are well underway for the ladies of the community to meet over crafts and lunch on a weekly basis as well.

The new Port of Prince Rupert had its official opening in September of 2007, and it is expected that the community will reap economic benefits from this. Confident that God has a purpose for us in our community as bearers of the Good News and as followers in the footsteps of Jesus as we serve our community, we are looking forward to 2008 when, by the way, we will try again to get our 100th anniversary float on the road successfully, having learned from the past.

## **INTERNATIONAL MINISTRIES**

### **CENTRAL AMERICA AND THE CARIBBEAN**

#### **Ms. Denise Van Wissen, Nutrition Co-ordinator with the Fraternidad of Maya Presbyterials, Guatemala**

Year of Mission Trips, Year of Transition

This year was a blur of activity between leading groups and shuttling back and forth between Nicaragua and Guatemala.

After several years of hosting one, or maybe two, mission trip groups per year, 2007 was my big year for groups: one each in January, February and March, another in August, and one to finish up the year in December, for a record of five.

In between groups, I moved to Guatemala to start the settling-in process, before beginning my new work with The Presbyterian Church in Canada partner, the Fraternidad of Maya Presbyterials, in September.

#### **Mission Trips**

All mission trips share the same basic program, with the focus being on learning not only about the work of The Presbyterian Church in Canada partner organizations, but also about the current conditions and historical context of the country, to understand better why our partners' work is so necessary. Four groups this year also chose to undertake work projects.

To start off the year, I teamed up with our Nicaraguan partner, Council of Evangelical Church of Nicaragua (CEPAD), to lead a large delegation from St. Andrew's, Brampton. A group from Doon in Kitchener followed in their footsteps in February, and it was a pleasure to share group leader responsibilities with a fellow Presbyterian Church (USA) missionary, Doug Orbaker, who hosts groups for CEPAD. Doug has extensive experience in leading groups, while I have many years in experience of Nicaragua, so we very much enjoyed learning from each other. Both groups worked very hard at the CEPAD model farm.

In March, it was off to Guatemala to host St. Andrew's, Hillsburgh, with our Guatemalan partner, Evangelical Centre for Pastoral Education in Central America (CEDEPCA). We were honoured and delighted to have CEDEPCA's Director, Judith Castañeda, accompany us for the duration of the trip. Hillsburgh spent a few days at the Francisco Coll School (the school in the dump), and worked with older students in re-painting the facilities. They also had a valuable real-life learning experience in helping families plant their potatoes in the Guatemalan highlands, organized by the Fraternidad of Maya Presbyterials.

After moving to Guatemala in June, it was back to Nicaragua in August to receive five young people from St. Andrew's, Thunder Bay, and their three adult accompaniers.

This group, like the others, had raised funds for a project, but refreshingly, it was far from the focus of their visit. They felt that their two days and nights in a rural community, where Soy Nicaragua (SOYNICA) is working, was a truly transformational experience. The five youth participants have now started university, and it's exciting to see that several months later, they still mention their Nicaragua trip from time to time on their Facebook pages.

A few days after the group left for Canada, Nelson Zúniga and I were married and enjoyed a brief but happy honeymoon. We were most relieved that a hurricane forecasted around that time didn't affect Nicaragua!

Back in Guatemala in September, the communications personnel of PWS&D, Barb Summers and Alex Macdonald, visited with Director Ken Kim, to see the current work of The Presbyterian Church in Canada partners and gather information about these organizations, in order to share their successes and challenges with Presbyterians. I accompanied the PWS&D team throughout their visit which was a great opportunity to re-visit our partners and see once again the impact of their efforts to help Guatemalans overcome poverty and injustices.

To round off the year, it was back to Nicaragua once again, where I had the privilege of assisting with the Canadian Foodgrains Bank (CFGB) Food Study Tour. My role was not only to translate and co-ordinate with The Presbyterian Church in Canada partner organizations, but to interpret Nicaraguan realities, especially in terms of Food and Nutritional Security and the agricultural context. It was stimulating to interact with Canadian farmers and folks with great interest and prior knowledge about food systems, agriculture, and women's essential roles in Food Security.

One aspect of leading Mission Trips that I very much enjoy is the opportunity to meet interesting people from all over Canada. The congregations represented seem to have great interest in looking beyond their church-building walls, to God's wide world beyond. This year I reflected a lot on how the groups that start out with the broadest minds, ready to receive and learn, (more than to do and to give), seem to come away more transformed and more critical – questioning of how our world works in terms of globalization, trade, politics and poverty. Even more importantly, during the trip, they begin to reflect on what our role as Christians and Canadian Presbyterians should be in this context of global inequality.

My work with the Fraternidad of Maya Presbyterials

In my first few months with the Fraternidad, I accompanied both Carmelina, the co-ordinator of the Women's Pastoral Program, and Guillermo, the staff agronomist, on their daily visits to the women's groups. I also started a series of workshops for the staff and the board, on basic nutrition and healthy eating.

In 2008, I'll begin similar workshops with the women's groups in both the Quiché and Mam communities. Many Maya women do not speak Spanish or understand it very well, especially those living in rural areas, so the classes I give will be mostly oral, with lots of visual aids, skits, games and, in some cases, translation to Mam or Quiché. The classes will also be very practical, with hands-on food preparation, and I certainly expect to learn a lot from the women.

Despite the language and cultural differences, my work in nutrition education should be a bit less difficult than in Nicaragua, since many aspects of the traditional Guatemalan diet have been maintained, such as eating corn tortillas or tamales at every meal and including leafy plants (herbs) and other vegetables.

The Fraternidad of Maya Presbyterials participates in various Latin American networks, and was a founding member of the Indigenous Pastoral Program of the Guatemala chapter of the Latin American Council of Churches. I accompanied the Fraternidad staff to meetings of the Indigenous Pastoral Program, and was asked to join the steering team. I approach this new challenge with some trepidation so would appreciate your prayers that my efforts will be constructive and that this new program will be strengthened over the course of the year.

Prayer Requests

Please pray for Guatemala, as it enters a transitional time with a new government in 2008. Pray for employment, improved security and better living conditions for the impoverished.

Please pray also for energy and enthusiasm for me, on this new work journey in Guatemala, and for perseverance in adapting to a different country and culture.

**Dr. David Villalonga, Young Men's Christian Association (YMCA), Nicaragua:** The year 2007 began sadly. On January 25th I received the news that my mother in Cuba had died suddenly. Unfortunately, I was not able to leave Nicaragua to travel to Cuba at that time.

Fortunately, my good friends The Rev. Hector Mendez, The Rev. Orestes Gonzalez and Dr. Isaac Jorge were able to stand alongside my sister in my absence and to make arrangements for the memorial service for my mother. I am grateful to God for their friendship and solidarity during this difficult time.

The strategy of the YMCA during 2007 has been to work within the Nicaraguan context to develop a program that will work toward enabling the nation as a whole to achieve its Millennium Development Goals.

To this end the YMCA has continued to make community development the core of its work in Nicaragua. Workshops on animal husbandry with special training in animal health, animal reproduction, the production of forage, and specialized grasses for forage were held in several established areas of work in Leon, Cacao and El Sol, as well as in new communities in the Boaco and Matiguas regions.

During the period May through September, I was asked by the YMCA board to carry out evaluations of an animal rehabilitation program called "One by Two" which had been set up after Hurricane Mitch and of an agro-forestry program which the YMCA has carried out in the Boaco region. During this evaluation, I was accompanied by a professional engineering work party led by Mr. Marcia Delgado. It was gratifying to all of us to hear the testimony of one of the beneficiaries of the project, a 67 year old man by the name of Manuel Chavez. He had been given five heifers in 2004 and had received instruction in how to care for them and how to breed them. Mr. Delgado and his family had benefited greatly as a result of the much increased income they had received from breeding these heifers and selling the offspring. The children were now able to attend school and Mr. Delgado who has recently been diagnosed with prostate cancer was receiving treatment that he previously would not have been able to afford.

Together with my fellow missionary Denise van Wissen, I was also involved in some mission visits that were made to Nicaragua by congregations from The Presbyterian Church in Canada. I shared with the participants the various realities of daily life in Nicaragua, the problems encountered by poor families struggling to make a living, the problem of migration, both from the country to the city and from the south to the north, the different development projects that the YMCA supports, explaining why we are involved in these projects and not others, and what it is that we hope to accomplish. I also reflected with them on the role and responsibility of the church to minister to both the bodies and the souls of God's needy and suffering people.

My own mission in Nicaragua, as I see it, is to work for the Kingdom of God as a bridge builder, between the south and the north, between those who have much of this world's goods and those who have not, and between those with power and those who are powerless. I am grateful to The Presbyterian Church in Canada for the ongoing support of my work in Nicaragua and to all of those members of the church who make it possible through their donations to *Presbyterians Sharing ...* and to PWS&D.

## **SOUTH AMERICA**

**The Rev. R. Ian Shaw, Pastor, Skeldon Presbyterian Church, Guyana Presbyterian Church, Guyana:** Greetings from Guyana. Indeed my assumption that year two would continue to offer a steep learning curve was reasonably accurate. While much of life in 2007 took on an air of familiarity (most things are like that the second time around), being part of a different denomination, different ethos, different climate is a long learning process. Nonetheless, the level of feeling strange, and all the resultant 'insecurities' was greatly reduced in 2007.

Things were much the same throughout 2007 as in 2006 regarding ministry. I continued to attend to the pastoral needs of the two active congregations in the parish and stay in touch with the few contacts in the two inactive congregations. At year's end attempts were made again to restart Sunday worship in one of those inactive places but the lack of a committed core locally made it a short term effort. On the more celebrative side, with support from one of the active congregations, Linda and I continue to have a vibrant mid week children's program in that same church building. It is probably the largest weekly gathering of children in the whole presbytery.

Another highlight was the summer visit of a YIM team and its overlap with the National Youth camp. The team members were a great boost to our ministry here locally and a tremendous asset

to the annual camp. The parish youth continue to remember them with fondness; and the interacting and sharing of faith journeys continue to pay dividends. It was also part of the learning experience for me. Hosting and co-ordinating were new challenges but worth continuing. It was an additional plus to listen and observe our ministry through the reflections of others.

As Moderator of Presbytery I became a member of the Synod's executive council and that involved me in another level of life in the Guyana Presbyterian Church. I was glad of the additional opportunities to assist with the denomination's restructuring (synod and three presbyteries were only established in late 2005). I hope to be of further help in 2008 as I am now the General Secretary (Clerk) of Synod.

The YIM visit and a couple of wise friends have reminded me that often our influence is mostly a one on one kind of ministry and not in the larger structures. It is this wisdom that I try to keep in the forefront and use as a lens for evaluating and focussing. For the large picture remains challenging. As I noted last year, shortage in leadership is a large hurdle for us. We all know change is like the weather. Everyone talks about it, but no one does anything about it. Like most places in the world the need for change in this denomination is great. Not just because of dwindling resources, but because the need for dynamic and vibrant kingdom living and proclamation is HUGE.

There is potential here in the National Youth Council, in the Camp Site Project Personnel, in the longing of members throughout the denomination for it to become a force for the kingdom. The challenge is to overcome the all too evident resistance to the changes that the Spirit offers, in order to realize more and more of this potential in the everyday life of the church. My goal and prayer is to partner with the Spirit in pursuing the transformation needed to release this potential.

I continue to be thankful for the support of so many in The Presbyterian Church in Canada, especially the folk at Westwood, Winnipeg and the members of the WMS and AMS.

**Ms. Linda Shaw, Christian Educator, Guyana Presbyterian Church, Guyana:** Our second year of ministry in Guyana has been very full with children's ministry, travel, training, preaching, visitors, youth camp, tensions and some disappointment. Much the same as ministry often is in Canada.

My primary responsibility is to develop Sunday School curriculum and Vacation Bible School curriculum and to train teachers and leaders. This has been a satisfying and often joyful experience. During 2007 five churches started a Sunday School program so that by the end of the year 30 of the approximately 37 active (or semi-active) congregations now have a Sunday School or mid-week Children's ministry. I held training workshops for teacher training in all areas of the country for a total of 17 sessions. Most of these sessions involved a full day of travel to and from but also meant that I have seen much of beautiful Guyana and enjoyed warm hospitality (and enthusiastic response almost everywhere).

I have to date supplied all churches with a children's ministry, a Sunday School curriculum for two years and two Vacation Bible School programs. My goal is to finish a three year cycle of resources which can be used for many years to come.

There is a shortage of pastors in Berbice Presbytery where we live, so mid-year I volunteered to preach once a month in a pastoral charge with five congregations. Most months I take three churches one hour away on this side of the river and Ian takes two on the other side of the river. This has been a bit of stretch for me but I've enjoyed the challenge and in December I took our local youth group with me to do a special Christmas program. We were larger in number than the congregation!

I began a literacy class for adults in the community and now have nine ladies meeting weekly. I am trying to improve their reading skills and those that wish remain for the second hour for a basic Bible lesson (so far everyone stays even a young Hindu woman). One has almost no reading skills and the rest are beginning readers but all are keen to "elevate themselves". Six of these ladies attend our church and much to their joy were able to share their reading skills in worship in December.

Ian and I also had the joy of teaching ESL to Chinese workers who have been building a new state-of-the-art sugar factory within walking distance of the church. There isn't much "night life" in Skeldon (at least nothing appropriate for missionaries) so this has been our one night out in the week and we've loved it and the participants. We ended each night with a simple Bible story and were touched by their openness and appreciation of what we tried to do for them.

A Youth in Mission (YIM) team of six spent most of August with us and they were one of the highlights of our year. The first part of their stay was with us in Skeldon helping with VBS at four churches, two talent concerts, visiting the sick and visiting youth in their homes. The second part was participating and providing leadership at a youth camp on the other side of the country. We were very happy with the team and what we did with them and from the feedback we received say they would all concur.

After a year and a half of successful Children's After School Reading Clubs in our two closest churches, the sessions decided to terminate the program. It's a long and complicated story but the lead-up and final decision to stop functioning were personally discouraging and upsetting.

Life in Guyana continues to be a struggle for most: unemployment is high, wages are very small (\$5 Canadian a day is common), food costs rose in 2007, the government introduced a tax (like GST) of 16% in 2007 on almost everything, corruption is rampant; the education system is struggling and the illiteracy rate high; alcoholism and drug addiction are high; crime is on the rise; suicide is high; health issues like diabetes and AIDS are major concerns. The church knows it should be a "light in the darkness" but the lack of leadership and dwindling congregations due to emigration have left them pre-occupied with basic survival. In the midst of this we are enjoying the people we meet on a daily visit and every day hear stories of hope and see signs of God's enduring love for his people. It is a privilege to share the struggle for change but it isn't easy! Thanks for sharing the struggle with us as you write letters, pray, and share financially through *Presbyterians Sharing ...* and "Something Extra".

## **AFRICA**

**Dr. Richard Allen, Community Health Physician, Presbyterian Church of East Africa, Kenya:** As in previous years the largest part of my time has been devoted to participating in HIV/AIDS training programs under the auspices of the Presbyterian Church of East Africa (PCEA). The emphasis of these training programs has been on prevention. To date 350 laypersons chosen at the parish (grouping of congregations) level have completed a one-month Trainer of Trainers course. These 350 have gone on and given a 40-hour course to over 17,000 Community AIDS Educators who in turn create HIV/AIDS awareness both within the church and the community. In addition various other one-week courses have been held especially for pastors. During the past few years the pastors' course has become ecumenical with half of the participants coming from denominations other than the PCEA.

In 2006 the PCEA passed a progressive policy on HIV/AIDS at its General Assembly. One of the difficulties, however, is making the policy known throughout the church. It is easy for policies or resolutions passed at General Assembly just to be forgotten. In attempting to address the problem we take people through the policy in detail during our training programs as well as in other forums. The result has been an ever increasing recognition of the HIV/AIDS Policy by ministers, elders and church members.

In the late summer and fall of 2007 I was in Canada on furlough. During this time I had the opportunity to speak in many churches and at several presbytery meetings. It was enjoyable to meet some of the many people making up our church. In my talks and discussions during furlough I tried to show how the members of The Presbyterian Church in Canada through their partnership with the Presbyterian Church of East Africa have addressed the problem of HIV/AIDS in Kenya.

At the time of writing this report Kenya is about to have a national election for selection of a president and parliament. The race for the presidency is very close; the incumbent president may lose. Although democratic elections have only been conducted for about 20 years, the country has peaceably experienced one change of government through the election process and may be about to experience another change.

As of 2007 I have now completed 13 years in Kenya with the PCEA. I look forward to 2008 as a challenging year in which our HIV/AIDS training programme will continue. As always anything that we are able to accomplish is due to the hand of God.

**Sean and Lezlie Allison, Wycliffe Bible Translators, Cameroon:** Working on language analysis and development, literacy and translation with the Kotoko people of the Logone-et-Chari department of the Far North Province of the country of Cameroon in Africa under the auspices of Wycliffe Bible Translators, SIL and The Presbyterian Church in Canada.

Our greatest joy in 2007 was the birth of our little pink caboose, Christiana Marie (“Annie”) born in September.

2007 saw lots of change and movement for our family. We began the year in Dallas, Texas finishing up our year of furlough from our translation work in Cameroon. Sean had been asked to pursue a Ph.D. in Linguistics so that he could be involved in the future in providing advanced training to others to do the kind of work that we have been doing in Cameroon since 1997, so we pursued possible programs and after a great deal of thought and prayer chose to attend the University of Colorado at Boulder.

At the end of May we moved to Westminster, Colorado and found a home to live in for the duration of the doctoral program. In June, Sean made a trip back to Cameroon to close the rented house that we had called ‘home’ for the past eight years and to gather additional data on the language in preparation for the doctoral program.

Returning in July, Sean joined in with the family in getting the house organized before he, Josiah and Nate, took a three day camping trip into the Rocky Mountains. What a contrast from the Sahel region we had lived in for the past number of years!

In August, the boys began their first year in public school, having been home-schooled by Lezlie throughout our time in Africa. They have adjusted well and are enjoying the friendships they’ve established at school and on their basketball team. Sean began classes at the university, taking three and helping to teach another.

The month of September we eagerly waited the arrival of Annie on the 27th. Three year old Drew refers to her as ‘my baby’ and has taken the responsibility of watching over her very seriously.

In October, Sean attended a linguistics conference in Bayreuth, Germany, giving a paper on an aspect of the Kotoko language in which we do translation work.

We finished out the year with a visit from Sean’s parents over the Christmas break. A snow storm greeted them at their arrival and we enjoyed a white Christmas with lots of sledding to go with it.

We are truly grateful for God’s leading and directing during this past year of change. It is wonderful to be able to trust in a God who seeks the best for those who persevere with him by the strength of his Spirit. This was brought home to me recently as I read Jeremiah 18:11-17 where God warns that if he has spoken to “build and plant a people” but then they do evil in his sight, he will relent of the good “with which he said he would benefit them”. In contrast, if he has spoken to “pluck up, pull down, and destroy a people”, but then they turn from their evil, he will “relent from the disaster that He thought to bring upon them”. The best approach is to persevere daily, weekly, monthly, yearly with our Lord, relying on his Spirit to guide us through each moment of each day.

We appreciate the letters, cards and emails that we receive from members of The Presbyterian Church in Canada throughout the year, for birthdays and also at Christmas time. We are grateful for your ongoing and faithful support of this work to which the Lord has called us.

**The Rev. Arlene Leona (Randall) Onuoha, Presbyterian Church of Nigeria, Nigeria:** I first began working with the Presbyterian Church of Nigeria in November 1978 and have been here ever since except for periods of furlough, maternity leave and during my five-year leave of absence from 1987 to 1991. The first part of the year was spent in Canada on furlough. Early in September Rebecca and I returned to Nigeria for another assignment. Urey and Agwu remained in Canada to continue their university studies.

From January to April I continued with my studies at Knox College, finally graduating with my M.Div. at the May convocation.

During the year I was also involved in deputation taking me to many places in Ontario as well as a ten-day tour in British Columbia, on the Island, in the Vancouver area and in Kamloops. Without exception I felt the movement of the Spirit during those services and meetings. I met so many wonderful people, heard and shared so much of God's word and experiences of the work of God in people's lives both here and in Nigeria. I met new people and became reacquainted with people I had known but had not seen for many years. It was also an honor to meet some people whom I had only previously known through written correspondence, like people who had sponsored one project or another in Nigeria.

I had the privilege also of attending the General Assembly in Waterloo for a few days.

During the summer I did some supply preaching at Trinity Church, York Mills in Toronto, St. John's Church, Bradford, and Richmond Hill Church. I thoroughly enjoyed the experience as well as getting to know some of the people. The experience was so satisfying and enriching for me that at times I wondered if God was calling me to take a new direction in my life. However, by the time I was to return to Nigeria such a call was not clear to me and so I returned once again to continue my ministry here. One must always be open to the calling of the Spirit to lead us where we should go. I pray that God will always help me to see the cloud and the pillar of fire and to know when they move so that I will follow obediently.

Rebecca and I have settled in at Aba in Nigeria. Rev. Marvellous Okwara and his wife had lived in our house during our absence while the Synod continued to work on the house where they will live. It was nice to arrive to a clean house with everything in order, and even some cold water and cooked food waiting for us. As of today they are still with us, but their house is just ready and they will soon receive the keys to move early in January.

Rebecca continued in her former school and has now completed one term of SS2. She was happy to see some of her old friends but really misses her sister and brother and the many other friends who have also travelled.

My step-daughter, Nnenna, who is still trying to get admission into a University here, and my niece, Ucha, a seamstress, are also living with us in Aba. Nnenna had taken a program at Abia State University which was to have given her direct entry upon completion, but a new Vice-Chancellor changed the rules at the last minute. She is now hoping to begin a new program at a different University in January.

My niece, Nnenna and nephew, James, are continuing with their programs at their respective universities. James has finished all his course work and is almost finished his final project.

In October we were very privileged to host Donald and Marion Barclay-MacKay (The Presbyterian Church in Canada missionaries in Ghana) when they visited Nigeria for two weeks. They were well received by old friends and colleagues of Don's as they visited so many places from his past. Almost everywhere, or maybe everywhere they travelled they met some of his former students. It was such a joy to have them here.

Before I left for my furlough I had handed over everything that I was involved in to those who were to take over from me. As I was returning I was reposted to work as Publications Officer with the Board of Faith and Order as my major assignment. Of course, by the time I arrived much of the work for the 2008 publications had already been done. I did, however, help with the editing of the Bible Study material, and worked a lot on the 2008 Desk Diary, both of which have been sent to the printers long ago. I expect they will be out any day now.

I was also asked to continue with the Presbyterian Urban Health Services Board of Governors. Since I have returned we have hired another midwife and another auxiliary nurse. We have also hired a project manager who will begin his work on January 7, 2008. We hired a temporary part-time doctor who worked two afternoons a week for two months. It was good to have a doctor there but afternoons are not as convenient as most patients come in the mornings or evenings. Another medical doctor, Dr. Maria Ndukwo Emole, a member of Umungasi Presbyterian Church, is now working three mornings a week at the centre on a voluntary basis. Since she has come she has really helped to try to bring everything up to a better standard, to

train and encourage the staff, and so many other things. She is here for a short time while she waits for her husband who is in USA to file for her own papers. She has a real missionary spirit and we continuously thank God for her presence with us.

We also continue with our Banchory partners from Scotland with this project. They are very supportive and share in the decision making and fund-raising with us. Two of their members are expected to visit for ten days this January.

Our new site has been cleared and we are making arrangements for a borehole to be dug there. We are trying to build a comprehensive health care centre there and then build several satellite centres in economically depressed areas of Aba, our present centre being one of them. Eventually we will expand the main centre to the status of a hospital. All this takes time and support. The presbyteries within Aba as well as some parishes and individuals have taken more of an interest in helping to support this project.

During my absence the Presbyterian Church of Nigeria made some significant decisions and had some significant events. The principal officers remain the same, although the Principal Clerk will change this August at the next General Assembly as his 6-year term of office will be completed. Synods will now be looking at those who are qualified, speculating as to who will be the next to hold that position.

Our year ended with other sad news of the death of The Very Rev. Dr. James Ukaegbu, a great evangelist and minister of this denomination. He had been the National Director of the NDM until a couple of years ago when he finally retired from it. I had been privileged to work with him for several years and found him a great support and encouragement. Even after he retired he continued going to programs all over the country and beyond, spreading the word of God. He was the main speaker at one in Ebonyi State just about a week before he died. I've also seen advertisements of upcoming programs he was to speak at. His funeral will be held on the 8th and 9th of February in his home town of Igbere.

2007 was election year in Nigeria. In the end we got a new President and a new Governor. I was not in the country but I heard that activities in the country were put on hold during that time. Apparently, there were several problems and many of the results contested. Since before my return tribunals to look into allegations have been going on in every state. In some cases those who had been declared winners were asked to step down for someone else. The process is not finished yet. In some places the allegations were that some polling booths were not opened or that ballot boxes were stuffed. The country's judiciary is trying to look at all the evidence and work things out. May God give them wisdom, insight and integrity.

On June 22, 2007 Rebecca turned 15 years old. On August 15th Urey turned 17 years old and on December 24th Agwu turned 19 years old. They are presently all in school, Rebecca now in SS2 here in Nigeria, Urey in second year Journalism at Wilfrid Laurier University in Brantford, Ontario, and Agwu in Life-Science (Bio-chemistry) at University of Toronto.

**The Rev. Marion Barclay-MacKay and The Rev. Dr. Donald W. MacKay, (Nsaba Lay Training Centre (NLTC), Presbyterian Church of Ghana (PCG), Ghana:** 2007 began as it also ended, that is being immersed in the teaching, preparation and presentation of a Lay Ministries Training Program. In January 2007 we were teaching a Basic I course and in December preparing for the Basic III that began on December 28th. This may have provided a fitting book end for our year's experience.

The Highlights and Challenges of 2007

1. Three opportunities to teach in the Lay Ministries Training (LMT) program: January 1-15, A Basic I Program of 24 students at NLTC; A Basic II group from August 10-27 with 44 students in two classes and also a Foundation Level of 18 students August 28-September 7; and each of us teaching one module at Ramseyer Training Centre (RTC) Abetifi, in a three day period, at the end of October.
2. The opportunity to write manuals for the LMT Modules: Marion wrote one for the Basic III level titled Communications Skills that has been already published. Donald wrote a manual for Pastoral Care and Counselling for the Intermediate Level, which is still awaiting final editing

and adjustments. Preceding our writing we attended the Writers Workshop held at RTC January 16-26.

3. The visit of The Rev. Dr. Ron Wallace, July 17-20 to continue our assessment process and perhaps to find a point of dialogue with officials of the Presbyterian Church of Ghana. We were received formally in a meeting with the Moderator and the Clerk of the General Assembly and six of the Directors. It was a very formal presentation of our situation from the viewpoint of the Moderator and some others and allowed for very little real dialogue. Ron also visited NLTC and met with the centre's director, IMC (Interim Management Committee) chairperson and the Presbytery chairman. A fine social dinner concluded our meeting. Our discussions with Ron and his own follow-up have been helpful to our discernment process.

4. The changing of the directorship at NLTC: September brought the departure of the first full-time director at NLTC, who has been assigned to be a district minister. This was cause for some quiet reflection in saying farewell. In retrospect The Rev. Pabby had struggled as director, without guidance or resources, to keep the idea of the centre alive. After some administrative hiccups, eventually the new director was appointed, in the person of The Rev. Samuel Nana Agyemang. He took up his appointment on November 8.

5. A \$10,400 grant from International Ministries for some basic renovations at NLTC was made for a frenzy of activity when we resumed from holiday on November 15. Already the centre has a newly painted face, hostel rooms have been refurbished, and a new gate has been installed. More work remains to be completed.

6. The receiving of our Ghanaian residence permit (with an eventual cost of \$1,000 plus some of it penalty costs) on July 10, which allowed us to leave and re-enter the country. We were finally able to fulfill our long delayed trip to Nigeria (October 2-21). This was indeed a royal event for us, with a warm and cordial welcome wherever we went. There were times of renewed friendship and meeting of former students. In several places we visited we saw evidence or heard stories of appreciation for support from The Presbyterian Church in Canada. For Donald it was a long awaited homecoming to many former places of ministry and life, and Marion finally saw another part of the West African mosaic.

We were able to complete the rest of our 2006 holiday with the visit of a British friend and former Nigerian colleague, who inspired us to visit many places of interest in Ghana, including Aburi Botanical Gardens, Akosombo Dam, Kakum National Park, the Cape Coast and Elmina slave castles and a few days at Coconut Grove Beach Resort for salt air, etc. It was both a time of learning and relaxation.

Since our arrival in Nsaba and commencement of work in March 2006 we have seen great strides in the work and witness at the centre:

- a non-functioning interim management committee has been revived, which now meets three times a year. With the soon implementation of a new constitution the committee will become a substantive board.
- Marion has served as secretary of the IMC since August 2006 and has instituted an easy to follow minute system as well as informing members well in time of a meeting.
- the centre was able to offer two training courses in 2007, one in January and one during August-September and prepare for one beginning December 28, 2007. As well, a number of day-long workshops were offered.
- through the generosity of The Presbyterian Church in Canada funds have been available for on-going programs, some upgrading of facilities, including classroom aids. In November a major grant for renovations was received, allowing the centre to look like a place of serious lay education, and one in which the response of the local Presbyterian leadership may play a role in lay education in a major way.

In conclusion, we are grateful for whatever role we have played in this process. In the past weeks we have had a great deal of reflection, thought, discussion and prayer. As the year ended we have concluded as we did in March 2007 that we have completed what we could do and that we should now look for other challenges in mission.

We wish to express our thanks to all in 2007 who have supported us in mission, spiritually and through gifts to the Life and Mission Agency, as well as through letters (emails and even by phone).

We give thanks to God for all the blessings over these past two years plus, and we know that the guiding hand will direct us in our course in the weeks ahead.

## **ASIA**

**Louise Gamble, English Teacher, Presbyterian Bible College, Presbyterian Church in Taiwan:** I continue to serve at the Presbyterian Bible College, Hsinchu, teaching English and lots of writing classes. It has been a pleasure to see the joy and excitement of the more advanced students as they are able to express themselves in written English. Recently I have had several opportunities to be with a graduate of our program who works in the Youth Department of PCT. The usefulness of our program is obvious as this young woman can negotiate her way throughout complex and busy schedules within the East Asian churches where English is the common language.

I especially wish to express my appreciation to International Ministries for the support and assistance received last spring when my mother died in Owen Sound. Initially I had hoped to be in Canada earlier, but when I arrived there she had already passed away. Even so, it was very meaningful for me to be together with my entire family for a great worship service in celebration of a life lived to the fullest and to God's glory.

Briefly I wish to mention the visit of several WMS leaders who came with Wilma Welsh to attend the General Assembly. Although they had a whirlwind trip throughout Taiwan I'm sure they learned lots about the life of the denomination, including a short visit to our college here in Hsinchu. I thoroughly enjoyed their visit!

Another special event held in November here at our college was the Human Rights Conference sponsored by the denomination in celebration of the 30th Anniversary of its Declaration on Human Rights. Much has changed since the days of military dictatorship, and the conference celebrated the fledgling democracy here in Taiwan while noting there are many challenges to be faced for Taiwan to experience this freedom in a fuller way. The impact of the political interests of other countries, namely China and the USA, has adversely affected the development of democracy here.

Finally, the most significant event here in the college has been the choice by the board of a new president. The Rev. J. C. Liu began his appointment last August, and since then he has been working steadily to change the college from a centre of Christian education to one of spiritual direction. The present challenge is the procedure to end the present educational program, and how to either graduate our students or transfer them to other colleges. As might be expected, this is an ongoing as well as a very confusing and awkward process. We would solicit your prayers for all – staff, teachers, and students – that this change might be made to the glory of God, and the building up of the Kingdom.

**The Rev. Murray L. Garvin, English Teacher, YuShan Theological College and Seminary, Presbyterian Church in Taiwan, Taiwan:** I am starting to write this during "Work Week". For a three-day period in each term, every year, YuShan traditionally cancels all classes, and students and teachers spend the time doing manual labour on the campus, repairing, cleaning, building, maintaining wherever needed. This is a continuation of the spirit in which YuShan was first built.

After being opened in 1946, to meet the need for leadership for the aboriginal church which rapidly developed following WWII, YuShan operated in rented quarters for several years, before moving to its permanent site, on the shore of Li Yu Lake, 16 kilometres south of the east coast city of Hualien. The first buildings were temporary, built of bamboo and thatch, as were many aboriginal houses at that time. But the building site was not temporary.

Like the sites of many aboriginal villages, the YuShan property was on the side of a mountain. Locations for the buildings and roads had to be dug out and built up with stone retaining walls. This was all done by the labour of the students and the teachers, along with many volunteers

from the churches. On these sites the permanent concrete buildings were eventually built, and are still supported by those same stone retaining walls.

Work Week exemplifies this early work ethic of the school. Students and teachers still are involved in the upkeep and development of the school. In the process, they learn skills in maintenance, gardening, cleaning and even rock wall building whenever new development requires it. And I never hear the students complain. They are used to hard work, and probably find it a welcome relief from their academic routine.

As I complete this report, now, we are all but at the end of the first term of the 2007 school year, which ends Thursday, January 16th. I am now in my fourth year back at YuShan, and I have found this term again very gratifying. In the seminary program, I am teaching the first year students, most of which I had taught through three of their undergraduate (college) years. It is good to see the progress in them.

Although most of our students will never use English to any great extent, it is our hope to give them a basic knowledge. Those with aptitude or interest will go on to use it in Taiwan, at least in reading, and some will go on to further studies. One of my former students is now in a Th.M program at VST, another has applied to Princeton.

My experience in the college program is also encouraging. Although most of our students come to us with little or no English background, it often not having been taught, or taught inadequately in high school, some learn quite well. We have realized that the greatest problem in the process is that they do not have enough opportunity to use what English they know. For this reason I started an English Drama elective for college students in the fall term. It was very successful, as some of them who really struggled at the outset did very well at a performance during one of the school's worship service before Christmas. That course will be continued.

In another interesting and unexpected development, a student who was unable to speak any English in the previous year, approached me in the fall and asked, in hesitant English if he could borrow my car. The next time he said a little more. And a couple of weeks ago he and another struggling student, after returning the car (with the tank filled!) sat and talked with me for over an hour, mostly in English. Unfortunately I haven't enough cars to get them all talking, but it is obvious we need to provide the motivation and opportunity for learning.

During the summers of 2005 and 2006 I took a student back to Canada to carry out his summer field work in doing mission interpretation in The Presbyterian Church in Canada. This was a great help to their English (they are the two presently at VST and applying to Princeton) but also provided some good mission education in several congregations of The Presbyterian Church in Canada. Last summer there was no student who felt capable of doing this, but this summer I expect to have two students with me. Hopefully it will be beneficial for them too.

I am very much enjoying my time here, especially the development of relationships with students whom I have now taught for several years. It is a wonderful way to "retire" – although it is hard to call it retirement. I am teaching 14 hours per week, more than any full-time teacher on the faculty. I am grateful to God for the health to enable me to continue, and to the Life and Mission Agency, The Presbyterian Church in Taiwan and YuShan Theological College for making it happen. I pray I may be able to continue for some time yet!

**The Rev. Dr. Paul D. McLean, Missionary/Bible Translator, The Presbyterian Church in Taiwan, Taiwan:** In April 2007 The Presbyterian Church in Canada reappointed me for a five year term to continue to serve as a missionary/Bible translator in partnership with the Presbyterian Church in Taiwan and in co-operation with the Bible Society in Taiwan.

There are upwards of four million Hakka people living in Taiwan. Yet after 140 years of Christian mission, only 2-3 Hakka people in 1,000 are Christians. Leaders in the 20-30 Hakka churches and preaching points believe that a major reason for their small churches has been the lack of a Hakka Bible. Thankfully, the Hakka New Testament plus Psalms was published in 1993, and the book of Proverbs in 1995. (I was a member of the translation team from 1985-1995). Since then, a team of ten Hakka ministers and elders have used various Mandarin Chinese Bibles to prepare a draft translation of the remaining 37 books in the Old Testament. My role since 2004 has been to check the quality of this Hakka draft translation verse-by-verse in relation to the original Hebrew Bible, then help the team correct and finalize our translation,

so that the Bible Society can publish a clear and accurate Hakka Bible. It has been a great joy to team up again with my former Hakka coworkers and work together in this foundational task of translating the whole Bible for Hakka churches in Taiwan.

During the 8-9 months that I worked in Canada, most days were spent at my computer, surrounded by various Bibles and commentaries, preparing the material for my next visit to Taiwan. Much time must be spent carefully reading and comparing every word in the Hebrew Old Testament with the Hakka draft translation, in order to achieve the highest quality possible as we correct and improve the draft. Using specialized Bible software, I can save and share my revisions and suggestions using email or during face-to-face visits in Taiwan. The work of Bible translation requires study, discipline and prayer. I am also inspired by the enthusiasm and dedication of one of our team members, Elder Liao Tet-thiam, a retired school teacher who is 88 years old.

In 2007 I visited Taiwan three times: February 23 to March 31; July 6 to August 9; and November 9 to December 15. During my first visit, two of the five weeks were also spent helping the Bible Society's Mandarin Chinese Study Bible (CSB) project, as I have been doing over the past three years. Since April 2007, the Society has kindly granted me a one-year leave from the CSB project, so that I can concentrate all of my time and energy on the Hakka Old Testament project. (The Hakka team and I hope the leave will be extended another 2-3 years, until we complete the whole Hakka Bible). A new component at the start of my third trip was a full and very successful weekend of deputation in Vancouver en route to Taiwan. In the future I hope to visit other churches in Vancouver or the west as scheduling allows. Common to all three visits in Taiwan were my main responsibilities for: (1) team work on the Hakka Old Testament project; and (2) visits to Hakka churches and participation in special events.

Over the course of my three visits in 2007, the Hakka translation team and I made hundreds of small yet significant improvements for verses between 1 Kings 1 and Job 42. Each chapter of scripture has its own particular challenges for accurately translating the meaning of Hebrew words and phrases into clear modern Hakka. The Book of Job was especially difficult due to such things as: rare Hebrew words whose meaning is often obscure; figurative language; the book's poetic form; its detailed arguments and counter-arguments; the question of Job's "innocence" and whether he finally "repented" from some sin, or "recanted" or "relented" in his argument with God (cf. 40:4-5; 42:3, 6). The Hakka translation team estimates it will take us another three years to finalize the whole Hakka Old Testament, as well as make small revisions in the Hakka New Testament, Psalms and Proverbs.

I also visited and preached at twelve Hakka churches in northern and southern parts of the island. All these visits were arranged by the Hakka Mission Committee. I often joined local ministers and elders in their pastoral visits to church members or new seekers. In one rather exceptional visit to the Hakka town of Mi-nung, I paid visits with The Rev. Vong Tet-chhin to several Hakka political leaders as well as the local environmental protection agency where he is the current chairman. Each trip I am asked to preach at the Hakka fellowship which meets on Saturday mornings in downtown Taipei at Sung-lien Church. Their numbers have grown from twenty-some to over forty in the past year. God is doing wonderful things in the lives of faithful men and women that I meet during all these church visits.

In other Hakka news, on August 19, 2007, over 600 Hakka Christians from fifteen churches gathered for worship, as the General Assembly officially established its first ever "Hakka Mission Presbytery". These Hakka churches range in size from 30-100 members. Most of their ministers are in their 30s or early 40s. Senior or retired Hakka ministers provide helpful guidance as this new generation of young Hakka ministers lead their churches in evangelism, spiritual renewal, Christian education, music, cultural concerns and social action, all from the perspective of Hakka Christians who have grown up in Taiwan's minority Hakka culture. In September, this young presbytery opened a new preaching point in the Hakka town of Sin-fung or "New Prosperity".

On the national level, the Presbyterian Church in Taiwan continues its prophetic witness for peace and justice in a regional context where China now points over 1,300 missiles at Taiwan threatening 23 million people if they should ever choose "Taiwan independence" from China. During December 3-6, 2007 it was my privilege to represent The Presbyterian Church in Canada, as the Presbyterian Church in Taiwan hosted an international conference for over 200

delegates on the 30th anniversary of their courageous “Declaration on Human Rights”. Leading ministers and theologians, such as Dr. C. M. Kao and Dr. C. S. Song, presented a series of papers that were discussed in small and large group sessions on such topics as: the background of the Presbyterian Church in Taiwan’s 1977 Declaration on Human Rights; theological reflection on rectifying Taiwan’s name and a way forward to promote international justice; Taiwan independence from *de facto* towards *de jure*; and the human right of the people of Taiwan to be an independent nation. The conference concluded with the denomination issuing a new “Declaration of the Right for Taiwan to Join the United Nations” ([www.pct.org.tw/english/2007news/new](http://www.pct.org.tw/english/2007news/new)). Therein the Presbyterian Church in Taiwan urges Canada, The Presbyterian Church in Canada and others “to courageously support the Taiwanese people, who have been left on the outside, and open the door to United Nations membership so that hand in hand together we can promote justice and peace throughout the world” (Micah 6:8). Taiwanese Church leaders are grateful for our own church’s policy on China and Taiwan, whereby The Presbyterian Church in Canada “upholds the right of populations in *de facto* independent political entities to determine for themselves the political and social systems under which they will live”, and whereby The Presbyterian Church in Canada has “consistently upheld the right of the people of Taiwan to freedom of speech including the right to advocate independence.” (A&P 1996, p. 290-92)

I thank God for the on-going vision and support of leaders in The Presbyterian Church in Canada, the Presbyterian Church in Taiwan and the Bible Society of Taiwan, for inviting me to share my experience in the field of Bible translation with our partners in Taiwan. I also want to thank all the congregations which are making it possible for Hakka people in Taiwan to read, study and apply God’s word in their own language so they can be more effective witnesses for Jesus Christ as they share the good news of “Song-ti ke thung-siak”, God’s compassion and love.

**The Rev. Dr. Michael Tai, Professor, Chungshan Medical University, Taiwan:** In a blink, ten years has elapsed. It was in the fall of 1997 that I arrived in this beautiful island once called Formosa to start my teaching ministry as an associate missionary of The Presbyterian Church in Canada. At first, I thought two years’ service away from home would be long enough. Who knows that I have stayed in this land for ten years now and I have also reached the senile age that is qualified to retire. Ten years is not a short time and who knows if I have another ten years on this earth but I thank God for giving me a chance to serve him through my teaching ministry here. Would it be a blessed ten years? For Christ’s sake, it has to be a blessing to serve our Lord. I, however, must admit there were sacrifices too. Whenever I felt a little down, Dr. Leslie McKay who laid the foundation for the Presbyterian Church in Taiwan more than 100 years ago reminded me that my sacrifice was too little to mention in comparison to the hardship he had to go through. When he first arrived in this land, he did not know anybody and had no one in his surrounding who could speak English to share his joys and sorrows, yet he stayed in this place till his last breath and even was buried here. Because of his sacrifice, no, I should say, his faithfulness to serve our Lord, many Taiwanese eventually came to know Jesus Christ. The seed of Christian faith that Dr. McKay planted had sprouted, grown and bore much fruit.

A colleague of mine at my university suddenly fell ill not long ago. After many tests, a cancer at terminal stage was diagnosed. She grew up in a Christian family but did not attend church for a long time. As the dean of the college in which she serves, I visited her family and found that they used to attend church. Just before I left, I asked them if we could pray together. They were amazed and said that they were just thinking about going back to church. I prayed for my colleague and her family like I used to do as a minister in Canada. What a joy I saw in their faces afterward. Indeed every occasion can be a time to bring people back to God. I am glad to report that this colleague of mine is doing better than expected and has come back to God.

Teaching is still my main ministry and I use every occasion I can to share my Christian faith that motivates many students to come to see me privately for further discussion. I initiated a discussion group monthly for these students to talk about anything they are interested in. Of course, Christian faith has been one of the main topics.

This last year has been a very busy year for me. Besides my teaching and counseling, I have been elected the president of the International Society for Clinical Bioethics that was formed in Croatia six years ago. In this capacity, I have many opportunities to attend and speak to

different international conferences in France, Austria, Canada, Japan, and of course, Taiwan too. I am grateful that I could learn about and visit many places that I could not have otherwise done. I serve also as the president of Central Society of Taiwan this year. Though I declined the nomination, I was still elected and finally I assumed the post as I later thought that perhaps through taking part in a socio-political movement, I could extend my service to other areas. Taiwan Central Society is an elite group composed of mostly university professors, lawyers, medical doctors and other professionals with the aim to awaken people's consciousness to take part in social and political reformation of Taiwan. This society insists that Taiwan belongs to the Taiwanese people and opposes the Chinese claim that Taiwan is a part of China. This society also calls for a social reform to make sure the poor and the homeless are cared for, etc. Since the current President of Taiwan shares the same belief as the Central Society, this society throws in its support to the ruling Democratic Progressive Party yet with a critical voice from time to time. Because of this involvement I have to go to Taipei, the capital, very often, sometimes three or four times a week. Thank God that Taiwan's newly constructed "bullet train" called high speed train is now in operation that cuts the travel time from Taichung where I live to Taipei by more than two thirds. It used to take three hours but now it takes only 49 minutes. The train travels at 300 km. per hour.

As I will soon reach the golden age of retirement, I have indicated to the president of my university that I would quit my work by the end of this academic year (as of July 31, 2008). The president has formally asked me to stay on for at least one more year through the university council meeting just last week in early February. I am in a dilemma right now. Should I return to Canada where my family is or should I extend my service in this land where much help is needed? May God give me wisdom to make the right decision for His glory.

May I take this opportunity to thank many WMS, women groups and Sunday Schools back home in Canada that sent me greetings on the occasion of Easter, Christmas and my birthday. Though they were only cards, they became the courage and energy that I need to carry on my ministry here. Thanks to those who gave me that strength and my apology also to you for failing to acknowledge your blessing. Please include your email next time and I will surely write back.

Serving on your behalf in this far away land is my privilege and thank you for giving me this honor. Thanks be to God.

## **EUROPE**

**Mary Gorombey, The Reformed Church in Hungary, Hungary:** The main focus of my ministry with the Reformed Church in Hungary's Refugee Mission was the support of the mission's School Integration Program. The mission also operates a housing program aimed at assisting refugees with leaving the refugee camps and beginning their lives in Budapest.

In the school program, I continued to offer one-on-one tutoring and social support to the ten youth participating in the program. Among the tasks were accompanying those youth whose residency status was undetermined to refugee hearings and counselling those youth for whom the hearing ended with a negative result. Two of our students disappeared following the rejection of the refugee claim. These were events that shocked the entire group of students and so an additional task of mine was trying to work with my other colleagues to keep the remaining students motivated despite the loss of two of their classmates.

In the wintertime when the flu virus swept through the group, I visited the students in their dormitories and ensured that they were cared for. Another task, which developed from this, was accompanying our students to health care facilities to receive care. It is quite difficult and dehumanizing for someone to muddle through the health care system here in Hungary even when one speaks the language. Our youth were often defenceless victims of blatant injustice when it came to receiving adequate care (our youth were denied care for state funded services to which they were entitled). This demonstrated the need to have someone translate and advocate on their behalf. Many times these visits to doctors ended positively with my giving a lesson on refugees in Hungary but there were many times when the experience was not pleasant. Over the year, I learned to take reading material and a deck of cards in preparation for the minimum four-hour wait to see a health professional. We have since established a connection with the Reformed Church's Bethesda Children's hospital in Budapest and are able to take some of our students there with little hassle.

Some of the other day-to-day tasks included handling inter-cultural conflicts between the refugee youth and their Hungarian classmates, introducing measures to try to deal with the students' poor attendance, acting as their "mother" seeing to any immediate needs and spending social time with them. Concerning the latter, when it was possible, we visited museums, went to the cinema and made excursions to places in and around Budapest. Finances always limited our options but we tried to do as many activities as we could.

Three times a week, I held classes teaching Hungarian to adults. Students numbered on average between two and five. They were able to reach a low intermediate level of learning by the time they received employment and stopped attending by the summer.

Another aspect of our mission was to network among the various other NGOs in Hungary working with refugees. This was a challenge many times as we are the only faith-based organization that works with refugees at the level as the other NGOs. The fact that we are a church is not received positively and in fact is often met with suspicion and frequent exclusion. Over the year however, the NGOs have slowly come to recognize the value of the work that we do. This is important as these other NGOs offer services, which we do not, and it is quite important for the refugees if we can maintain good working relationships with such organizations that help with finding employment and professional organizations that treat Post Traumatic Stress Disorder.

In the early summer I travelled to Brussels with my colleagues to meet with the Hungarian member of the European Parliament who happened to also be the vice-chair of the Committee on Civil Liberties, Justice and Home Affairs and a member of the sub-committee on Human Rights. We felt it was important to meet with Kinga Gal in person and express our concerns about the way Hungary treats its refugees and especially unaccompanied minors. We were also able to meet with the staff at the Churches' Commission for Migrants in Europe (CCME) and the staff of the Brussels office of the Council for European Churches. It was good to receive spiritual support from these two organizations.

A few weeks later I went to Strasbourg to attend the seminar "Religious Diversity in Youth Work" sponsored by the European Council which was a great eye opener to the way "European youth" view religion. It was well organized but I felt that the topic was not well explored. This is attributed to the fact that none of the organizers of the program were religious and thus were not fully aware of the issues. The conference was useful however, first of all because of the personal contacts made and for the insight it gave on the workings of the European Union, but unfortunately it offered no practical training in how to work with religiously diverse youth.

The students in our program were unable to receive grades for their studies during the school year because of their erratic attendance and their limited Hungarian language ability. An agreement was made between the students and the teachers to have the youth evaluated on various school subjects at the end of the summer. The Hungarian language teacher and I worked with the students five days per week throughout the summer. We were encouraged by the students' near perfect attendance and joyful to see all of them succeed and advance to the next grade.

The summer was more relaxed than during the year but nevertheless preparing for the following school year was a priority. We were able to expand our program and welcome eleven new children and teens. Of the original ten who began the program, five were able to continue in September. The five who remained are from: Iran, India, Nigeria, Armenia and Afghanistan. The eleven new children are from Iraq, Guinea and Uzbekistan. Nine of the children are Iraqi. A new dimension to our program beginning in September was that the majority of the young people had parents with them in the country. In three cases, the parents live in Budapest. This has given us a new positive element to our "team" can involve parents in the integration of their children into the educational system.

From September to December I tutored our students in various subjects on a weekly basis. The additional help has been essential for the success of our students. Unfortunately, the school, which our students attend, does not offer this assistance to our students. Partly it is due to their lack of capacity, but it is also due to their lack of interest. Unfortunately this is still only one school that is willing to accept refugee children and one organization (the Reformed Church's Refugee Ministry) willing to work with them to ensure their success in school. This is a

reflection of the general attitude in the country toward “foreigners”: that attitude being for the most part negative. It is a mood that is encountered many places where we take our children.

In October the call for proposals for the next European Refugee Fund grant (the major source of our funding) was announced. It was announced late and we were given one month to submit the proposal. With thanks to God, we won the grant and our programs could continue to operate for the next year.

Looking forward to the new year, we have plans to begin a Bible study/Christianity explored class for the students to help meet their spiritual needs. The school which the students attend has welcomed this idea and will provide a classroom. I will also begin a character development class. We also look forward to more outings and fellowship opportunities. Some of the challenges will include the 10th graders’ ability to successfully complete the year and receive a report card. The 10th grade is an important one in Hungary as it is the time when students must decide which direction they wish to proceed in their studies, such as do they want to continue and learn a trade or would they like to take more advanced level classes. The choices for our students are somewhat limited because of their limited language skills and also because they do not have a report card from the 8th grade (also an important year) because they were not in Hungary at that time. We hope and pray that God will show us the opportunities.

The tasks related to the second part of my position in the area of communications have been very difficult to complete. This is due to several factors. I spent the first part of 2007 attending various conferences such as those preparing for the World Day of Prayer and various conferences on missions realizing that there is very little communication about mission within the Reformed Church. The church has its own communications office but it does not communicate very much about mission. In order for me to communicate about mission activity within the Reformed Church I need to select material produced by the communications office, but there is very little produced so I have had little to choose from.

Since early summer, the head of the mission department was unavailable due to health and family circumstances. I therefore, did not have the guidance which was needed to know how to proceed with this assignment. These conditions will most likely continue to remain in 2008. The church itself is undergoing its own struggle with defining mission.

Despite the challenges, I have found 2007 to be a blessing. I have felt acceptance by my colleagues and feel that I am making a valuable contribution to the church’s refugee ministry. I truly feel that God is using me to love and serve among refugee youth in Hungary. There are so many needs that are still lacking. For example, Hungarian society is still not accepting of refugees. Attitudes need to change. Also, the issue of housing for youth and those who are vulnerable, such as women is also an important one. I hope that God will provide opportunities and ways for these issues to be resolved. God is blessing our work but so much more needs to be done. Much prayer is needed.

**Brian Johnston, English and Music Teacher, Theological Seminary of the Hungarian Reformed Church, Romania:** All went very well last weekend (February 9-12th) when I travelled to Bucharest with a part of the male choir. We left early Saturday and travelled by microbus from Cluj. Five of the group were housed in the manse of the Hungarian Reformed Church with the others in the Hungarian Culture House. On Sunday morning we participated in the morning service at the Reformed Church and sang an evening concert at the German Lutheran Church. On Monday evening my photo exhibition opened at the Hungarian Culture House followed by an hour concert featuring the male choir with bass soloist Nagy Zoltan. The concert emphasized Hungarian music by Kodaly and Bartok but also Old Man River with our soloist and one or two encores in English. Ambassador M. Moszczenska from the Canadian embassy, in her opening remarks, strongly praised such an event as an artistic expression of multiculturalism bringing together Hungarians, Romanians and Canadians. The students really appreciated the Canadian embassy’s support and enthusiasm. I would like to personally thank Mr. Toth Istvan, from the Hungarian Cultural Centre, for his kind invitation and organization of this event and also to The Rev. Zsold Bela from the Hungarian Church for his contributions in planning the weekend.

I was indeed honoured that we were asked to prepare for a special television taping due to our successful appearances in Bucharest. It was a great motivation for the choir members and the

twenty-five minute program was shown many times on Romanian television as part of a Hungarian program. I and some of my students were interviewed in Hungarian which formed part of the total performance.

At the end of the summer I was invited to teach classes of religion in a private Romanian elementary school. This was the first time for me to teach religion to such a diverse religious and ethnic group of children. "All God's children are like different colours of the flowers in the meadow and must be treated and respected as such." Many of my colleagues said the program could also be called 'character building'. When a topic is presented biblical texts as well as other relevant materials are used. The problem that remains is how to combine loyalty to one's own tradition while having reverence for different traditions.

On November 15th we hosted a group of American volunteers working in another area of Romania and held a special worship service in our institute. Demeter Zoltan from the fifth year preached with many other students and the male and female choirs participating. All the texts and musical renditions were connected with the theme of our personal journey to the "Promised Land". The American visitors were grateful for this rare opportunity to worship in English.

The vocal concert on December 7th is becoming more and more an anticipated event featured three vocal students from the local conservatory as well as two veterans from the Romanian opera. The program featured operatic and oratorio selections with some Hungarian folk music as well as some Gershwin songs. The local music critic praised the event as a great opportunity for young talented singers to gain exposure. The two choirs once again participated and the finale featured the total ensemble combined with the audience in "Amazing Grace".

*Professor Adorian Zoltan stated in his spoken tribute at the end:* "Music inspired from the Bible helps us with our faith and hope, tortures and strokes. Therefore we begin to tune up like living musical instruments in the hands of the Creator, the Artist, God. We have had the same experience tonight and we render thanks to all the performing artists and particularly to The Presbyterian Church in Canada whose sponsorship of Brian Johnston's work in our institute makes such an event possible."

I would like to offer thanks to International Ministries and to all Canadians who support the Share the Gift of Music through Something Extra.

**Dr. David Pándy-Szekeres, Reformed Church of Sub-Carpathian Ukraine (RCCU), Ukraine:** Our family year 2007 was different from most years due to the fact that the first half of it was spent in Canada on furlough and deputation. It turned out to be a very busy and productive time in my being able to visit many different congregations, WMS gatherings and various other venues to speak about the different tasks, joys and difficulties we have encountered in the mission fields of East Central Europe. A fair number of these occasions we were able to plan as family outings, especially if it did not involve too much travelling. Wherever we (or I) went, it was always with the idea of sharing with our larger Presbyterian family a sound understanding of the mission work we were part of while expressing our thanks to this hinterland of The Presbyterian Church in Canada hearts who support us with their prayers and their purse. The presentation and news from the field was always well received, this in itself being concrete evidence that there are many individuals and communities in our midst who are sensitive to these issues.

By June 9th I was back at my station on this side of the ocean and quickly set about continuing where I had left off in my different tasks. Despite my physical absence of ten months, I had managed to participate in attending to certain of my mission tasks via internet communications from Canada, so there was less to catch up on in some areas than in others. Important changes had occurred within the Reformed Church of the Sub-Carpathian Ukraine (RCCU) during my absence, most notably in what concerns church officers. In certain instances this meant having to establish contact with such new officers and familiarize them with the work which I have done here during the last twelve years. This process has not yet quite come to completion but good progress has been made. In the midst of all this, my duties and responsibilities remain the same as they were previously so that this continuity in my work is perhaps evidence of its significance as perceived by the new church authorities.

Since the final class of trained missionaries graduated from the RCCU's Missionary Training School in June 1998, the church has still not found the means to integrate them within the framework of the church's organizational structure and instead has depended on me to post them to designated mission fields, supervise their work and resolve their financial needs as these pertain both to their remuneration and their mission work-fund requirements. After several unsuccessful attempts over the years with different church administrations to achieve integration, it appears that things may finally take a more positive turn in 2008. The general synod meeting of November 29-30, 2007 passed a motion whereby a committee was constituted with the mandate to present at the first general synod meeting of 2008 a report suggesting different possible strategies for achieving this integration.

As I have often noted before, the continued operation of the four Christian secondary schools maintained by the RCCU is extremely tenuous, the question of sustainable financing always being the issue looming in the foreground. Prospects were very bleak in this respect at the beginning of the 2007-2008 school year in September, especially in the light of recent and unrelenting large increases in utilities rates and an ever-mounting rate of national inflation in Ukraine but, as a result of several grants secured from a large Hungarian state foundation, it appears that most projected expenses can be covered until the end of this school year. Unfortunately, the situation and outlook in this respect for the following school year has been greatly dimmed by the recent discontinuation of a financial support program maintained in favour of the RCCU schools by Reformed Church Schools in Hungary. Despite such financial uncertainty, the schools continue to be very popular because of their rigorous academic program and there is no shortage of student applications for admission. The other main strength of these schools is their ability to communicate their Christian Reformed world-view to their students and to their local community, building all their activities on this perception of our world. In June 2007, one hundred eleven students graduated from these schools. Almost all of them are presently enrolled in a college, university or another institution of higher education.

In the care of new management since August 2006, the farm associated with the school in Nagydobrony has slowly righted itself during this past year. It has been able to provide vegetables, meat and grains to the school in amounts far exceeding any amounts of previous years. In reducing or eliminating some of its former agricultural activities and generally running a tighter ship, prospects are good for an even more productive year in 2008. Integral to this improved situation has been the support gained from the Ozo Foundation (Netherlands) which has, as its principal activity, financed the construction and operation of a badly-needed, local RCCU congregation-operated home for senior citizens. The official opening of this latter institution is scheduled for March of this year.

The RCCU associated elementary schools for Roma/Gypsy children also concluded a successful year in June 2007 and continue to operate this year also. The first of such schools was the one established in the town of Nagydobrony and is perhaps the one with the best-running program. Although never sure of having sufficient funding for operations, it has thus far managed to pay its monthly bills and avoid all shutdowns. Prospects in this respect are positive as of late because in addition to the support it has received from congregations in the United States from its very outset, a newer infusion of support has been pledged for the future by a Dutch foundation.

After over one year of uncertainty concerning the need to find a long-term solution to the Terra Dei Foundation's office space requirements, a solution was settled upon whereby a ten-year lease was signed giving it use of its present premises for ten years in exchange for funding its renovation costs. The renovations were undertaken and completed this autumn thanks to the support provided by the Hespeler Church's summer work team. PWS&D had made an earlier commitment to assist the Terra Dei Foundation in its developmental needs and has thus already directed some funds to this end to the foundation. Plans for establishing the foundation's model farm have also been revised several times as the conditions imposed by external factors continually beset it with difficulties. Nonetheless, it is hoped that the dust will soon settle in this matter also and the work can go forward with this in the very near future.

A fifteen-member work team from The Presbyterian Church in Canada congregation in Hespeler, Ontario arrived in Budapest on June 10th to begin a two-week visit to different sites of the Reformed Churches of Hungary, Rumania and Ukraine. Although there was visiting done to

help the group become familiar with the setting and the challenges within which these churches operate, there were several days' worth of tasks requiring physical labour included within the schedule. The team, after all, was a work team and had agreed to work on laying some of the very basic infrastructure needed by the Terra Dei Foundation's future model farm. The work team embraced this challenge with great enthusiasm and was able to discover the joys of not only working with the local people but also sharing moments of celebration in the context of a large, family-like gathering to sample the local cuisine. Time spent in Budapest served to acquire insight into the recent political history of the region and to partake of the capital's cultural offering. The activities of the visit to Kolozsvár/Cluj (Rumania) were organized by Brian Johnston under whose direction the men's choir of the United Protestant Seminary was able to treat the mission team to a "home" concert much as they had done ten months previously in an "away" concert as guests of the Hespeler congregation.

From January to June my schedule was much the same in Canada as it had been from August to December: visiting congregations to present aspects of my work in the mission field, completing a few courses at Knox College and trying to keep up with immediate and extended family obligations. The end of my stay in Canada came on June 8th as I returned to Europe to guide the Hespeler work team throughout its visit but Anna and the children stayed on until the end of the school year at the end of June. Our time in Canada was very rewarding in every respect, for each and every one of us. We can only trust that our presence there was as rewarding for those whom we were able to meet and spend time with. Upon our return to Hungary/Rumania/Ukraine there were a flurry of visits we made to Anna's family and friends before settling down in August to help the children prepare for their school examinations in order that they receive credit for the year spent in Canada. The children took the hurdle in stride and were able to begin the new school year without undue confusion. They then settled into a routine of school, music school, folk-dancing and scouts generously interspersed with soccer, cycling, street hockey, birthday parties and what-have-you which keeps all of us on our toes. Life continues to be busy in all respects and, unfortunately, not everything gets attended to in the way it truly should. Despite these shortcomings we do our best to give witness to Him in everything we do, in our work and in our comportment. May the Lord continue to give us the wisdom to do this well.

### **MACLEAN ESTATE COMMITTEE**

To the Venerable, the 134th General Assembly:

The Maclean Estate Committee was established by The Presbyterian Church in Canada to oversee the 250 acre property located near the Village of Crieff, in the Township of Puslinch, southwest of Guelph, Ontario. The property was bequeathed to The Presbyterian Church in Canada by Colonel Maclean in 1950. In 1975, the Crieff Hills Community Retreat and Conference Centre was established and has operated since that time as Crieff Hills Community. The 12 members of the Maclean Estate Committee attend four Monday afternoon/evening meetings and one Saturday visioning day per year.

The daily operation of Crieff Hills is handled by seven fulltime and two halftime staff along with a team of part time housekeeping staff, occasional student kitchen assistants and an ever growing group of volunteers. The managing director, Lawrence Pentelow, is completing his second three year contract and has signed on to work through to 2011. We are very well served by him and the staff and the hard work and dedication to excellence that they bring to the operations of the centre.

Crieff Hills Community is a vital part of the church and a blessing to those who visit here. In the midst of today's events at Crieff, we recognize the requirement to identify the ever changing needs within society and to adjust our programs and facilities for the future. The fine line between meeting the requirements of today's guests yet preparing for the future is a big challenge and requires much "outside the box" thinking.

The committee is planning to build additional facilities in the near future and as we prepare for this campaign, the committee as well as the staff members are taking time to remember the vision, reflect on the current operation, glimpse what the future might look like and plan changes to embrace the future.

## **A PLACE TO START – Remember the Vision**

### **The Vision**

“We are called to glorify God by building Christian Community and fostering spiritual growth and leadership skills among Presbyterians and the larger Christian church.”

### **How we live out the Vision**

Crieff Hills Community encourages the building and practice of Christian community, spiritual growth and leadership in a place apart.

### **The Vision in Action**

#### **Building Christian Community**

The retreat houses provide ideal space for Crieff to host the groups that are the most intentional about building community life. Living in close proximity, sharing facilities and managing all aspects of daily living from cooking to cleaning up provide an ideal environment to respond to this part of the Crieff Hills vision.

#### **Spiritual Growth and Renewal**

This type of event might take place in any of the retreat houses, the lodges or the conference hall. Groups from 8 to 80 are able to focus on faith development. Currently, Crieff works with a design team to sponsor 5 to 10 events of this nature per year such as Manna, women’s retreat, silent retreats and pilgrimages.

Many individuals also come to the Hermitage or Robert Yeats for a time of spiritual growth and a time of renewal in body and spirit. The retreat houses are available during the week for personal retreats when the two smaller buildings are both booked.

#### **Leadership Development**

Leadership development is a large part of many events held at Crieff. While leadership development is implicit in most every retreat, it forms the core and is often the primary focus of conference style events. These are generally larger groups with a focus on skills where retreat style interactive daily living exercises like food preparation and clean up are a distraction.

Matthew, Mark, Luke and the Conference Hall are the perfect setting for mid-sized conferences. Many non profit organizations hold annual meetings and conferences in partnership with Crieff Hills Community. Crieff Hills also works with a design team to organize and lead the church administrators conference.

## **CURRENT OPERATION**

### **Projects**

#### **Refurbish the Lodges**

This project, of refurbishing the lodges, will continue in 2008 with funds from the Maintenance Reserve Fund and will be completed by 2010.

#### **Upgrade the Office Software and Server**

The software purchased this year will do bookings, capital campaign management and donation tax receipting.

#### **Marketing**

The web site was done years ago by a volunteer and has served Crieff Hills very well. The strength of the existing site is how simple it is. A redesign will focus on an update of technology but retain the simple approach.

Our main brochure and much of our presentations highlight “What We Have Here at Crieff”. A concerted effort will be made to show “What We Do at Crieff” and deliver it in simple but effective colour print materials.

#### **Off Peak Times**

Making use of new marketing materials, Crieff Hills will visit schools and encourage the mid-week use of the property; primarily during the week and in January to April.

The Christmas buffet was very well received and brought visitors to the site who had never ventured to register for a retreat or a day program. The many statements of gratitude made by these guests leave us no doubt about how powerfully they have been touched. A 92 year old lady stated that this was the highlight of her Christmas season. Watching an entire table group of physically challenged adults in wheel chairs come for a “Day Away to a Place Apart” reinforces again the value of this effort.

An opportunity to extend these buffet meals to church groups for Sunday or mid-week afternoons will bring visitors to Crieff and may include the added excitement of hiking or indoor programs.

## **LOOKING TO THE FUTURE – A Glimpse of what the Future Might Look Like**

### **Programming – Looking Outward**

Should we do it here? What variation could we apply to Crieff Hills to better achieve our vision. Looking inward and backwards are wonderful ways to identify current activities with their strengths and weaknesses. However, looking outward can be the stimulus to initiate change based on other successful efforts.

### **Listening /Studying – Looking Inward**

The location and facilities at Crieff Hills are unique. The program offerings will be designed to make best use of these unique qualities in responding to the needs of the church. Looking at current thinking, over the next 10 years the committee will need to apply entirely different demands on the programming resources than it did in the previous 33 years.

The committee will plan a time for listening to the future users:

- the 20 to 35 year old crowd,
- those taking early retirement,
- those in leadership development,
- families,
- join schools to offer gap year programs (first year after high school), and
- join university and college community life staff providing leadership training.

### **New Development – Facility Planning**

There is a growing momentum around the excitement of adding to the facilities at Crieff. Designs will be based both on a response to current needs and shortages as well as building for the unique needs of the future.

Surveys and planning meetings have been a part of the last three years for the committee. The final stage of study will be completed in mid April with design plans and the launch of a campaign to follow soon. Flexibility is critical and plans for future growth will consider other successful designs as well as the input from ‘Looking Inward’ and ‘Looking Outward’.

## **RESPONDING WITH CHANGE – Planning Changes to Embrace the Future**

### **Going Green**

Going green is inherent in the vision of Crieff and as well, is implicit in the will of the benefactor, Col. Maclean. His vision was to develop the property into a model community including a regard for and the care of the natural world.

The committee will visit ways to reduce our foot print:

- recycling – reduce and reuse when possible,
- reduce energy consumption – heat source, fuel use, insulation etc.,
- clean energy production – solar, geothermal, wind,
- food – using local and in season produce, gardening, and
- plan new facilities with a minimum of environmental impact.

### **Wireless**

The resounding message is that high speed and wireless connectivity is required! Crieff has not been able to get high speed except via satellite. If no better option can be found before the summer, Crieff will move in that direction.

**Healthy Food**

Great food is a highlight at Crieff. The right food combines this great food with intentionally healthy choices. Crieff is making advances in this area monthly: more homemade, lower sodium, less processing, etc. A project is planned to put the details of this effort in front of every guest so they leave Crieff better informed and possibly inspired to make changes in their own culture. Having specific achievements available for all guests to read is a good way to present Crieff as a model community.

**Program Excitement**

In recent years the committee has focused on planning, conducting and leading a small number of programs with a limited number of cancellations.

The summer continues to be an untapped opportunity at Crieff while the summer recreation based centres bend under overwhelming demands. The committee and staff are on the verge of new ideas and dreams to meet other needs.

The committee is actively pursuing ideas that can work here at Crieff – using what we have in the way of facilities now and building for the future. Share with us the excitement and fulfillment of listening and responding to the ways Crieff can supplement the local and national Presbyterian churches along with many others who share a love for this “Place apart ... to come together”.

Jarvis Sheridan  
Convener

Lawrence Pentelow  
Managing Director

**NOMINATIONS – 2008****MODERATOR OF 134TH GENERAL ASSEMBLY**

The Rev. Linda J. Ashfield	Ottawa
The Rev. Dr. Andrew J.R. Johnston	Cape Breton (late), Seaway-Glengarry
The Rev. Thomas J. Kay	Waterloo-Wellington, Winnipeg
The Rev. J.P. (Ian) Morrison	Pickering
The Rev. Cheol Soon Park	East Toronto, Western Han-Ca
Mr. David Phillips	Pickering
The Rev. Harvey A. Self	Pictou (late), Brampton
The Rev. M. Helen Smith	East Toronto, Brampton

**ASSOCIATE SECRETARY, COMMUNICATION AND RESOURCE PRODUCTION**

Mr. Todd Beneteau	Niagara, Essex-Kent
Mr. Gord Brown	East Toronto

**KNOX COLLEGE, PROFESSOR OF PASTORAL THEOLOGY**

The Rev. Dr. Nancy L. Cocks	Pictou, Halifax & Lunenburg, Calgary-Macleod, Westminster
The Rev. Dr. Wayne Dawes	Seaway-Glengarry, Ottawa
The Rev. Dr. D. Laurence DeWolfe	Halifax & Lunenburg
The Rev. Dr. Richard R. Topping	East Toronto

**PENSION AND BENEFITS BOARD**

To the Venerable, the 134th General Assembly:

**CHANGES IN THE STATUS OF MEMBERS OF THE PENSION PLAN****Applications to Receive Pension Benefits****2007**

May	Ms. Gail Turner The Rev. Victor Jamieson The Rev. David L. McInnis The Rev. Linda Whitehead Mr. Thomas Dickey	September	The Rev. Gladys M. Anderson The Rev. Paul Edwin M. Chambers The Rev. David S. Heath Ms. Annemarie Klassen
July	Mrs. Donna E. Foster- MacPherson Mrs. Kathleen Anderson Ms. Elza Furzer The Rev. Dr. Robert W. Cruikshank The Rev. Peter Yong Kyoo Shin The Rev. Gloria Langlois The Rev. Diane Clark	October	The Rev. J. Cameron Bigelow The Rev. Siu-Man Lee Mrs. Margaret Read The Rev. H. Alan Stewart
August	The Rev. Sidney Chang The Rev. Lloyd A. Murdock The Rev. Dennis Oliver	November	The Rev. Paul Andrew Brown The Rev. John Calvin Rhoad The Rev. James A. Young The Rev. Samuel M. Priestley
		December	The Rev. Larry W. Beverly Mrs. Christine I. Koverchuk The Rev. Andrew Hsieh

**2008**

January	Mr. Kenneth Allen	March	The Rev. Gary Tonks
February	The Rev. William Sydney McDonald		

**Pensioners Deceased****2005**

Dec. 15	The Rev. Angus Matheson MacKinnon
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**2007**

Jan. 5	Mrs. Mona Vair	Sept. 8	The Rev. Thomas E. Saulters
Feb. 25	Mrs. Ethel Jackson	Oct. 11	Mrs. M. Eileen Young
March 3	The Rev. Robert A. Jackson	Oct. 14	Mrs. Mary D. Cromey
Mar. 13	The Rev. Brian Penny	Oct. 17	The Rev. Dr. Nora Gorham
Mar. 17	Mrs. Helen E. Lennox	Oct. 26	Mrs. C. Ruth Cunningham
Mar. 31	The Rev. James William Milne	Nov. 4	The Rev. William Skelly
May 9	Mrs. Colette Pickering	Nov. 8	Mrs. Viola J. Fraser
May 12	Mrs. Willena MacSween	Nov. 17	Mrs. B. Eleanor Butcher
May 16	The Rev. Nicholas Novak	Nov. 17	The Rev. Dr. R. Douglas MacDonald
May 24	Mr. Clarence Tapping	Nov. 20	Mrs. Anna Grace Bragg
May 29	The Rev. Brant Loper	Nov. 23	Mr. John L. MacDonald
June 3	Mrs. Margaret Waterman	Dec. 2	The Rev. Robert B. Cochrane
June 19	Mrs. Olga Maude Duncan	Dec. 13	The Rev. Roy Taylor
July 11	The Rev. James D. Jack	Dec. 16	Mrs. Audrey M. Royal
July 14	Mrs. Barbara Wiseman	Dec. 19	Mrs. Helen Black
July 29	The Rev. Charles A. MacDonald	Dec. 22	The Rev. Wilfred McLeod
July 31	The Rev. Patrick Kerr	Dec. 29	The Rev. Basil P. Dass
Aug. 11	The Rev. Dr. Robert P. Carter		

**2008**

Jan. 3	Mrs. Lillian Gillies	Jan. 16	The Rev. Gilbert Smith
Jan. 5	Mrs. Janet Austin	Feb. 4	The Rev. Robert Syme
Jan. 9	Mrs. Marjorie MacSween	Feb. 24	Miss Giollo Kelly
Jan. 10	The Rev. Dr. John A. Johnston		

**Active Members Deceased**

**2007**

June 6	The Rev. John McPhadden	July 8	The Rev. Duncan A. Colquhoun
June 22	The Rev. Dr. James B. Sauer		

**Recommendation No. 1** (adopted, p. 27)

That the action of the Pension and Benefits Board in approving applications for pension benefits be sustained.

**PREMIUM HOLIDAY FOR THE FIRST QUARTER OF 2008**

Professional church workers and other employees of congregations, colleges and various employers in The Presbyterian Church in Canada receive health and dental group insurance coverage through the Health and Dental Plan. Premiums for the coverage are invoiced quarterly to the congregation or employing body in January, April, July and October.

The plan has experienced an unexpectedly stable pattern of usage and claims among its actively working membership since 2004, with the result that the premiums required of the congregations and other employers have been increased by less than one percent each year.

This favourable claims experience continued through 2007. As a result, the Pension and Benefits Board decided that congregations and other employers paying premiums for active members of the Health and Dental Plan should be exempted from paying premiums for the first quarter of 2008.

**NO COST OF LIVING INCREASE – 2009**

The report received from the actuary on the estimated financial status of the Pension Plan at December 31, 2007, indicated that an adequate surplus was not available this year to enable the board to grant a cost of living increase for 2009. This follows two years for which increases were granted, an increase of 1.6% for 2007 and an increase of 3% effective January 1, 2008.

**BEQUEST FUND**

The Pension and Benefits Board administers a fund of money contributed over the years for the support of pensioners. This money is not part of the Pension Fund. It is used to make payments to elderly people and surviving spouses who have served the church as ministers or missionaries, but who receive very little retirement income.

The board welcomes further bequests and gifts to this fund. It also welcomes suggestions on how the fund can be used further to support elderly pensioners who live on low incomes.

**OTHER MATTERS**

There are no changes to report in any provincial pension legislation during the year.

The Pension and Benefits Board had its regular meetings in November and February, and is planning to meet again in April. Sub-committees held additional meetings and there were many consultations by e-mail and telephone.

The very capable team of staff members in the Pension and Benefits Office includes the senior administrator, Ms. Judy Haas, and the pension and benefits clerks, Ms. Liane Maki and Ms. Olive Clarke. The administrator, Ms. Nicole Jeffery, is presently on maternity leave during which time she is being replaced by Ms. Catherine Watt-Roberts.

**RETIRING MEMBERS OF THE BOARD**

Mr. Eric Reynolds and Mr. Grant Scott will be leaving the board this year, having completed two successive three year terms as members. As convener of the board, Eric Reynolds led the

board to be compassionate and efficient during sometimes difficult deliberations. The board expresses gratitude to these two members, for their diligent and sensitive contributions to the work of the board and its various sub-committees.

E. J. Reynolds  
Convener

Judy Haas  
Senior Administrator

### **THE PRESBYTERIAN CHURCH BUILDING CORPORATION**

To the Venerable, 134th General Assembly:

The Presbyterian Church Building Corporation (the “corporation”) is a corporation incorporated without share capital under the Canada Corporations Act, and is a registered charity under the Income Tax Act (Canada), which continues to fulfill its charitable objectives by providing loan guarantees to 29 congregations, including loan guarantees granted for two new building projects in 2007, loans to five congregations and housing assistance to sixteen retired church servants.

The financial statements of the corporation, as at December 31, 2007, were audited by KPMG Chartered Accountants and the auditor’s report thereon is unqualified.

All required annual filings of the corporation’s audited financial statements and annual renewals of its registration as a corporation, with the Government of Canada and the Provincial Governments have been made to comply with all regulatory requirements.

The General Manager continues to oversee the sound governance and conduct of the business and affairs of the corporation and is available on a daily basis to provide timely service to customers, to answer enquiries and to process new loan applications. The corporation’s portfolio of loans requires the General Manager to pay attention to risk management, particularly credit risk. The General Manager keeps the directors and officers fully informed with semi-annual reports on the business and affairs of the corporation and circulates to them copies of the minutes of all meetings. The General Manager also serves as Co-ordinator, Lending Services, for The Presbyterian Church in Canada.

### **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, as authorized by the 94th General Assembly of The Presbyterian Church in Canada. This year’s nominees for election by General Assembly as Directors of the Corporation for the terms hereinafter stipulated are as follows:

#### **Recommendation No. 1** (adopted, p. 19)

That The Hon. Mr. Justice Jamie S. Campbell, Halifax, Nova Scotia; Mr. Donald Carman, Oakville, Ontario; Ms. Joanne Instance, Winnipeg, Manitoba; The Rev. Edward W. Musson, Belleville, Ontario; and Mr. Thomas H. Thomson, Toronto, Ontario, be elected Directors of the Corporation for the next four years and to retire in 2012.

### **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 2008: Mr. Jamie S. Campbell, Halifax, Nova Scotia; Mr. Donald Carman, Oakville, Ontario; Ms. Joanne Instance, Winnipeg, Manitoba; The Rev. Edward W. Musson, Belleville, Ontario; and Mr. Thomas H. Thomson, Toronto, Ontario.

Retiring in 2009: Mr. William Collier, Ajax, Ontario; The Rev. Dr. Stephen C. Farris, Vancouver, British Columbia; Ms. Esther Inglis, Buckhorn, Ontario; The Rev. Dr. Basil C. Lowery, Fredericton, New Brunswick; Ms. Joycelyn MacKay, St. Laurent, Quebec; and The Rev. Dr. J.P. Ian Morrison, Scarborough, Ontario.

Retiring in 2010: The Rev. Margaret Bell, Corunna, 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 2011: Mr. Alex R. Grant, Calgary, Alberta; Ms. Laura S. Kilgour, Ottawa, Ontario; Mr. Matthew G. Sams, Thornhill, Ontario; Mr. David Phillips, Uxbridge, Ontario; and Mr. Siegfried Quickert, Scarborough, Ontario.

Thomas H. Thomson  
Chairman

James T. Seidler  
General Manager

### **PRESBYTERIAN RECORD INC.**

To the Venerable, the 134th General Assembly:

Magazine publishing in Canada, and especially religious magazines, is not for the faint of heart. There are serious challenges to maintain any magazine's viability. The fact that the *Presbyterian Record* has been around for more than 130 years says a great deal about our readers' loyalty. Judging by the comments we receive, Canadian Presbyterians are proud of their denomination and want to learn more about our church here and overseas, as well as about issues that pertain to their life and faith. The board of the *Presbyterian Record* is grateful to all those who support the magazine through subscriptions, appeal donations and letters – but especially by reading it!

The vitality of the *Record* also owes a great deal to the hard work the current editorial and design staff put into each month's issue. The *Record* is managed and produced by a very small team – a fraction of the size of most comparable denomination publications in Canada. Their commitment to producing the highest quality journal remains even while they continue to seek innovative and cost-efficient ways to publish this venerable magazine for the Presbyterian Church community.

But none of this diminishes the challenges. Increasing market segmentation and changing consumer magazine buying habits are but two of the factors over which publishers have no control, yet have to address. Advertisers too are constantly shifting where they put their dollars and what they want from publishers, and reaching acceptable accommodation is not always easy.

Finally, the growth and development of online publishing and advertising cannot be ignored. There are ever-increasing ways we can receive communications – whether news, information or advertising. The temptation is to step boldly forward in order to find new readers in a new medium, but finding profitability remains elusive. Rushing headlong into web publishing has saddled many publishers with hefty setup costs and the return on their investments has yet to be proven.

Since last year's report to the General Assembly, the *Record* has been largely focusing on three areas:

- 1 Refining the magazine's content.  
In order to keep publishing relevant editorial material, a process is currently underway to see what readers are looking for in the magazine, as well as finding out what changes would persuade current non-subscribers to become subscribers. There is a constant search to improve content to reflect the interest of readers.
- 2 Refining its appearance.  
A new design template has been created to make the magazine more attractive and more readable. We will also seek feedback on these changes from readers before the final rollout.
- 3 Improving the overall operation of the corporation.  
New circulation management software was installed in January, 2008. We believe this will allow us to serve subscribers better and more efficiently. As well, it will allow the magazine to track marketing efforts as we seek to gain subscribers.

Unfortunately, in 2007, a number of congregations indicated that they could no longer afford to pay for their members to receive the *Record* under the Every Home Plan. While we hope to gain those readers back as individual subscribers, this is a time-consuming process and was hampered by the transition from the old circulation software to the new.

The board of directors has approved putting more effort into marketing the *Record* in the coming year. Until now we have not been making much effort to expand our readership through marketing, relying on our congregational structure and individuals' loyalty to their denomination. Our only promotional offer has been the Every Home Plan, which is becoming more difficult for many congregations to sustain in this era of tight budgets. Our hope is to develop a marketing strategy in which more Presbyterians are made aware of the value of reading the *Record* regularly.

Despite the decline in circulation, gross advertising revenues were the highest in the magazine's history, and this, together with the strong reader response to the annual appeal has helped improve the corporation's financial situation. Healthier finances do two things: they give staff the ability to travel and to report on more issues of interest around the country and world, and to support their stories with first-class photography and design. They give us the ability to fund the various new initiatives outlined above, including marketing strategies that cannot be expected to show a positive return on investment until three or four years after implementation. Those who wish to read the financial statements will find them on our website [www.presbyterianrecord.ca/](http://www.presbyterianrecord.ca/) financials.

The board of Presbyterian Record Inc. believes that the *Record* has an essential role in our denomination. No other means of communication within the church reaches the membership as effectively, tells us about ourselves as well, and spotlights the contribution our church makes to the world as completely. As we face a challenging future, the board and staff are committed to providing a magazine that does these things not just well but excellently.

### **THE BOARD OF DIRECTORS**

The incumbent directors are, with the year of initial appointment in brackets:

Retiring 2008 – Ms. Mary Chudley, Hillsburgh, ON (2005); Ms. Sandra Demson, Toronto ON (2005); Mr. Duncan Cowie, Aurora, ON (2007)

Retiring 2009 – Rev. Ian D. Fraser, Montreal, QC (convener) (2002); Ms. Alison Toscano, Unionville, ON (2006); Mr. Michael Munnik, Ottawa, ON (2006)

Retiring 2010 – Mr. David Blaikie, Halifax, NS (2007); Ms. Brooke Klassen, Saskatoon, SK (2007); Rev. Fred Speckeen, Kelowna, BC (2007)

### **ELECTION OF DIRECTORS**

This year all the directors whose terms are completed are eligible for a second term. Their contributions have been valued and we are looking forward to their continued participation on the board. Therefore we are asking General Assembly to approve the following re-elections.

**Recommendation No. 1** (adopted, p. 35)

That Ms. Mary Chudley, Mr. Duncan Cowie and Ms. Sandra Demson be elected as directors for a three year term.

Rev. Ian D. Fraser  
Convener

David Harris  
Editor

### **REMITTS UNDER THE BARRIER ACT**

To the Venerable, the 134th General Assembly:

The following are the replies from presbyteries to the Remit sent down under the Barrier Act by the 2007 Assembly:

**REMIT A, 2007:** That section 131.1 be amended to read as follows and submitted to presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 8, p. 256, 15):

131.1 The appointment is made annually and takes effect on a date ordered by the presbytery.

**Approved:** 44 presbyteries (1,451 ministers/diaconal ministers/elders on constituent roll\*)  
Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, Prince Edward Island, New Brunswick, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Eastern Han-Ca, Hamilton, Niagara, Paris, London, Essex-Kent, Lambton-West Middlesex, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Western Han-Ca

Presbytery not reporting: Vancouver Island

Total Presbyteries: 45

\*as reported by clerks when reporting remit response

### **SPECIAL COMMISSION RE APPEAL NO. 1, 2007**

To the Venerable, the 134th General Assembly:

#### **PREAMBLE**

On November 21, 2006, the Presbytery of Brampton pronounced the following sentence concerning The Rev. Edward Dowdles.

That the pastoral tie between E. Dowdles and Heart Lake Presbyterian Church be severed with the manse to be vacated by June 30, 2007.

That E. Dowdles remain under suspension until he takes a course in anger management and a course in providing pastoral care. That before the suspension is lifted, E. Dowdles provide a satisfactory psychological report as to his fitness for ministry to the Ministry Committee of Presbytery, and that E. Dowdles undertake a program in financial management and repay all outstanding money to Heart Lake Presbyterian Church and to the members and adherents of Heart Lake Presbyterian Church under the authority of the Pastoral Guidance Committee.

That the suspension be lifted no earlier than December 31, 2007.

Subsequently, the presbytery received an appeal from Mr. Dowdles, the grounds of which he summarized as follows:

That the Presbytery of Brampton showed irregularity and error in procedures that materially affected the outcome of the decision (Book of Forms sections 127, 350, 351, 354).

That the Presbytery of Brampton did not adhere to section 333 within the 2002 revision of the Book of Forms which was the functioning section at the time when the presbytery allowed their lawyer to make his statement and report to the court in March 2006, condemning my integrity in dealing with financial matters which was the basis that led the presbytery to make this allegation against me in June 2006.

That a severe bias, prejudice and vindictive attitude was evident from the presbytery throughout the investigative process until the above censure.

That the censure by the Presbytery of Brampton was unduly harsh.

The appeal, in its entirety, was transmitted by the presbytery to the General Assembly. The 133rd General Assembly received it as Appeal No. 1, 2007 and established the Special Commission re Appeal, No. 1, 2007, with its terms of reference, 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 particular, legislation giving the procedures for appeal (Book of Forms sections 393-405.2) and the principles of procedural fairness. The work of the Commission shall be conducted in the spirit of grace, relying on the strength of God in Christ.
4. The Commission shall be given authority to call for, confirm and examine the judicial record (Book of Forms section 378) and any other records it deems to be relevant.
5. The Commission shall be empowered to call before it, by citation, witnesses on behalf of the appellant and the respondent presbytery.
6. The Commission shall meet expeditiously and, after its review and judgment, bring the matters to a conclusion with due regard for the best interests of all concerned, and for the peace and harmony of the Church of Jesus Christ.
7. The Commission shall report its action to the 2008 General Assembly, and shall use, insofar as is possible and appropriate, the following framework: Preamble, Terms of Reference, Membership, Procedures, Finding, Analysis, Decision and Judgment, Pastoral Comment.

### **MEMBERSHIP**

Members of the Commission were: The Rev. Thomas Kay (Moderator), The Rev. Dr. Harris Athanasiadis, Ms. Joy Randall, The Rev. Heather Vais, and Mr. Warren Wong; with The Rev. Stephen Kendall (Principal Clerk) and The Rev. Donald Muir (Deputy Clerk) of the General Assembly Office, as consultants.

### **PROCEDURES**

The Special Commission met in Toronto at 50 Wynford Drive on Thursday July 5, 2007, to review its terms of reference, the appeal and supporting documentation. Consequently, the appellant, The Rev. Edward Dowdles, and respondent, the Presbytery of Brampton, were advised that the appeal had been deemed in order and that the Commission would hear the appeal. The Commission agreed to solicit, from the appellant and respondent, evidence noted in the appeal but not in the possession of the Commission. The Commission also requested a formal response from the Presbytery of Brampton to the appeal. The appellant, respondent and seven witnesses were cited, on behalf of the appellant, to appear before the Commission at a hearing scheduled to take place on Thursday September 27, 2007. The respondent did not ask for any witnesses to be cited.

The Commission met next on Wednesday September 26, 2007, at 7:00 pm at 50 Wynford Drive to prepare further for the hearing. The hearing commenced on Thursday September 27, 2007, at St. Mark's Presbyterian Church, Toronto, Ontario, at 10:00 am. Present, in addition to the members of the Commission and the consultants were the following: the appellant, The Rev. Edward Dowdles; the appellant's advisor, The Rev. Harry McWilliams; and the Presbytery of Brampton representatives, The Rev. Kristine O'Brien and Mr. Dick Kirk. Also present were witnesses, The Rev. Wes Denyer, The Rev. Sean Foster, The Rev. Grant Johnston, The Rev. Michael Marsden, The Rev. Ian MacPherson and The Rev. Pieter Van Harten. Two observers were also present.

The hearing was conducted as follows:

- Devotions
- Record of those present
- Affirmation of the issuance of citations
- Welcome, introductions and explanations
- Administration of oaths to the parties

- Opening statement by appellant
- Opening statement by respondent
- Opportunity for questions for Commission by appellant and respondent

The witnesses were called forward in the following order as requested by E. Dowdles:

G. Johnston, P. Van Harten, M. Marsden, S. Foster, I. MacPherson and W. Denyer

Testimony was provided by each witness according to the following method:

- Administration of oath
- Questions by the appellant and/or his advisor
- Questions by the respondents
- Questions by the Commission
- Opportunity for cross-examination by the appellant and respondent
- Dismissal of witness

Final statement by respondent  
Final statement by appellant

Time and place of decision announcement  
Closing prayer

The Commission reconvened on Friday September 28, 2007, to deliberate, reach its decision and begin to prepare its report. In the days following, the report was completed. As agreed upon during the hearing, the Commission rendered its judgment to the parties within Erindale Presbyterian Church, 1560 Dundas St. West, Mississauga, on Thursday October 4, 2007, at 1:00 pm.

## **FINDINGS**

With respect to the first element of the appeal, the Commission finds no evidence of irregularity or error in procedure on the part of the Presbytery of Brampton which would have materially affected the outcome of their decision. The Commission is satisfied by the documentary evidence and testimony given that every effort was made to ensure a full and fair process. It is apparent to the Commission that Mr. Dowdles received due notice of meetings, was presented with the allegations and charges against him and was given fair opportunities to respond through pastoral approaches, formal investigative interviews and in the court itself. The presbytery was careful to provide Mr. Dowdles with an advisor, and the presbytery followed all the prescribed steps in a disciplinary case to the point where a confession was offered. (Book of Forms sections 350-55).

With respect to the second element of the appeal, and having sought the opinion of the Assembly Clerks, the Commission finds that the role played by the presbytery's legal counsel fell well within the wont and usage of the church, and was not in contravention of section 333 of the Book of Forms (2002). This section, which barred law agents or professional counsel from participation in the courts of the church was intended to prevent lawyers from acting as prosecution or defense in church court trials. It was never intended to prevent a court, or indeed any individual, from receiving advice from a lawyer. The function of legal counsel in the case under appeal was simply to provide information and expert advice to the Presbytery of Brampton.

With respect to the third element of the appeal, the Commission could find no evidence that there was a severe bias, prejudice and vindictive attitude on the part of the presbytery towards The Rev. E. Dowdles. On the contrary, several witnesses gave testimony of the lengths to which individuals, committees and the presbytery had gone to ensure that Mr. Dowdles was fairly treated. Presbytery records also give evidence of respect, pastoral care and grace offered to Mr. Dowdles.

With respect to the fourth element of the appeal, the Commission finds that the censure of the Presbytery of Brampton is not unduly harsh, being in keeping with the seriousness of the offence, and consistent with the presbytery's earlier censure for a similar offence.

## **ANALYSIS**

In the course of the hearing, it became apparent that the following points were central to Mr. Dowdles' argument: first, that the presbytery had improperly received letters of complaint against him which should have gone first to the session of Heart Lake Presbyterian Church; second, that the presbytery's legal counsel had been involved in the process against Mr. Dowdles in an improper and prejudicial manner; third, that Mr. Dowdles had never been properly advised of the allegations/charges against him, and finally, that the allegations against Mr. Dowdles had never been tested or proven.

With respect to the above, the Commission offers the following observations.

A great deal of the evidence given before the Commission centred on the status of letters from two members of staff of Pathway Daycare Centre outlining complaints which later provided the basis for allegations against Mr. Dowdles by the presbytery's Investigative Committee. It was Mr. Dowdles' contention that since the daycare centre was under the oversight of session the letters of complaint should not have gone directly to presbytery. However, evidence given by the presbytery clerk indicated that the letters, having been annotated by him as being 'out of order' had not, in fact, been received by presbytery. The existence of the letters and of the complaints contained in them came to the attention of the presbytery's Investigative Committee at a later date, and as a result of the committee's own direct interviews with daycare staff.

As noted in our findings, and having considered the evidence and consulted with the Assembly Clerks, the Commission is satisfied that the role played by the presbytery's legal counsel falls well within the acceptable parameters of the church's traditional wont and usage.

While it is true that Mr. Dowdles did not receive copies of some documents, the Commission is satisfied, as noted in our findings, that Mr. Dowdles was made fully aware of the allegations against him, as is evidenced, in our opinion, by the nature and content of his freely given confession.

It is his own freely given confession which ended the process against Mr. Dowdles before it went to trial. It is therefore somewhat disingenuous of Mr. Dowdles to base his appeal, at least in part, on the claim that the allegations had never been tested or proven.

While Mr. Dowdles' appeal is against the censure laid upon him by the Presbytery of Brampton on November 21, 2006, the Commission believes that it is impossible to completely separate this matter from the earlier censure laid upon Mr. Dowdles by the same presbytery on September 20, 2005. It was in its 'due diligence' process following the first censure that presbytery became aware of further matters of concern. Further investigation of those concerns leads ultimately to two new charges being laid, the first of which is similar in nature to the offence in the original censure. Given the similarities between the first and second sets of charges, and Mr. Dowdles freely given confessions to both, the presbytery's censure in the second instance is fully consistent with its censure in the first, and cannot be shown to be uniquely harsh or out of proportion to the offence. Mr Dowdles did not appeal the first censure.

It should be noted that both the first and second censures raised issues around matters of financial mismanagement and ethical financial practices. These have serious implications for the church as a whole. As recognized charitable organizations, congregations have legal and ethical obligations to our members, to the Canadian Government, and to society as a whole. Individual ministers need to be mindful of maintaining clear and appropriate boundaries between personal and church finances. Presbyteries also need to be mindful of their particular responsibility for the oversight of both congregations and ministers in these as in other matters. Any mismanagement or ethically dubious use of funds entrusted to our care reflects negatively on the good name of Christ and of the Church.

## **DECISION AND JUDGEMENT**

It is the decision and judgment of this Commission that the appeal of the Rev. Edward Dowdles against the decisions of the Presbytery of Brampton be dismissed.

## **PASTORAL COMMENT**

This has been a long and difficult process for everyone involved. There is no doubting the pain felt by Mr. Dowdles, nor the frustrations experienced by the presbytery in dealing with Mr. Dowdles. It is the Commission's prayer, that setting its frustrations aside, the Presbytery of Brampton will offer to Mr. Dowdles its continued pastoral support.

Little has been said in this process of the impact upon the congregation in either the short or long term. It is the Commission's prayer that the Presbytery of Brampton will exert every effort to foster healing and renewal for the congregation of Heart Lake Presbyterian Church, and assist it to move into a positive future.

The Rev. Thomas J. Kay  
Moderator

## **THEOLOGICAL EDUCATION, COMMITTEE ON**

To the Venerable, the 134th General Assembly:

### **MEMBERSHIP AND APPRECIATION**

In February, the Committee on Theological Education expressed its appreciation and gratitude to the following members whose term of service will end with this General Assembly: Mr. John Watson who served for two years and The Rev. Harry Kuntz, Ms. Joan Stellmach and The Rev. Bruce Cairnie who each served for six years. Bruce Cairnie was the convener for two years and the committee valued his leadership and wisdom. Each year, the colleges appoint students to the committee and we are grateful that Ms. Deb Stanbury (St. Andrew's Hall/VST), Ms. Karen Dimock (Knox College) and Ms. Barbara Duguid (Presbyterian College) were able to share in the committee's deliberations and decisions. Dr. Peter Ross also completes his term as he finishes his service with the Board of Governors of Knox College.

### **TERMS OF REFERENCE**

In early 2007 when the Committee on Theological Education met with the Assembly Council to address common issues, it was agreed that the terms of reference for the committee be reviewed. The committee began this process this year and will report further on it in the coming year.

### **GOVERNANCE ISSUES AND THEOLOGICAL EDUCATION**

Within this report the committee will present revised by-laws for Knox College (see p. 503-08). Next year Presbyterian College, which recently revised its board structure, will begin a review of its by-laws. This highlights for the Committee on Theological Education both the changes in governance that have taken place at the colleges in the past decade, and the ongoing challenges of implementing contemporary standards and practices to meet changing times.

The boards of Knox College, Presbyterian College and St. Andrew's Hall are made up mostly of General Assembly appointees. They function with acute awareness of both their accountability to the church, through this committee and General Assembly, and their fiduciary responsibilities within the civil jurisdictions in which the institutions are located. The boards exercise governance according to the best practices common among educational institutions, and the mission of the church. While these two mandates need not be in conflict, it is sometimes a challenge to ensure they are held in balance.

Governing boards are more than administrative bodies. A board establishes the rules by which an institution is managed, and ensures that administration is done well. A board exercises leadership, in large part through planning and ongoing review of an institution's ministry and mission. The committee commends the boards of Knox College, The Presbyterian College, and St. Andrew's Hall for their faithful service through times of change and development. The committee also notes the needs for presbyteries and boards alike when making nominations to consider carefully both the Assembly's criteria for appointees to the boards, and the boards' needs for appointees with gifts and interests appropriate to governance and theological education.

### **THE PRESBYTERIAN COLLEGE – DIRECTOR OF PASTORAL STUDIES**

#### **Process**

Following the resignation of The Rev. Dr. W.J. Clyde Ervine, the Board of Governors decided to proceed with a search for a new Director of Pastoral Studies. In June 2006, the 132nd General Assembly granted permission to the board to circularize the presbyteries and the position was advertised in the *Presbyterian Record*, as well as on the college website. Seven nominations were received from six presbyteries in favour of five candidates. Six applications were received including those from persons who received presbytery nominations.

The search committee invited four people to participate in the interview process in early 2007. Each candidate preached in the chapel, made a presentation to students during the weekly community lunch, and was interviewed by the search committee. The committee agreed to recommend a first and a second choice. On May 2, 2007 the recommended candidate submitted a letter indicating that, for personal reasons, it was necessary to withdraw from the process. The college received this news with regret and disappointment. After consultation with the search

committee, the board, and the General Assembly Office, it was agreed that, notwithstanding the unusual circumstances, that the board was within its rights to revisit the search, especially in light of the decisions made by the search committee in relation to a first and second choice.

The Committee on Theological Education on May 18, 2007, granted the board permission to appoint an Acting Director of Pastoral Studies from among the names of the original search for 2007-2008, and to bring forward that candidate's name to the Committee on Theological Education and the General Assembly for a regular appointment beginning in 2008. The board on June 13, 2007, agreed to the nomination of The Rev. Dr. Dale Woods and presented it to the Committee on Theological Education in November 2007.

### **Biographical Information**

The Rev. Dr. Dale Woods is a gifted and able pastor of The Presbyterian Church in Canada with a strong track record of effective congregational ministry and with experience in education. He holds a Bachelor of Arts with distinction in history and economics from the University of Alberta, a Master of Christian Studies from Regent College where his thesis was on leadership, a Master of Divinity from the Vancouver School of Theology, and a Doctor of Ministry from Luther Seminary (St. Paul, Minnesota) where his thesis focused on the role of elders in congregational change. He also holds Teacher Professional Certification for High School from the University of British Columbia. Since 1994 Dale Woods has been the senior minister at First Church in Brandon, Manitoba. His previous experience includes being headmaster of a private Christian school and an administrator and teacher in a Bible school. He is married with two children.

The Director of Pastoral Studies is a position which involves the supervision, pastoral oversight, teaching and mentoring of students who are preparing primarily for ordained leadership within The Presbyterian Church in Canada. The overall concern of the Director of Pastoral Studies is to help in the formation of ministers, through a concern for the integration of academic theology with the practice of ministry and growth in personal Christian character. The position entails administering the field education program and teaching in areas such as preaching, worship, congregational leadership, and the theology and practice of ministry. It also involves the counseling and mentoring of ministerial candidates. This position is the critical link between the college and the church in the pastoral formation of students.

The committee saw in Dr. Woods a candidate they believed would continue the high standards of excellence in pastoral studies established by the previous incumbent. Dr. Woods was nominated by two presbyteries. His primary interests in pastoral studies are preaching, congregational life and leadership, organizational change, and spirituality. He has extensive pastoral experience accompanied by a capacity for theological reflection on ministry which is the core competence of the position of Director of Pastoral Studies. He reads widely, writes well, and thinks deeply about theology and ministry. As one of his references put it: "He very much belongs to the tradition that wants to mine theology for its pastoral benefits." As evidenced by his written work, he has a gift for integrating insights from different disciplines and applying them to ministry. He does this not by advancing a merely technical or pragmatic approach, but by grounding his work in theological principles. Dr. Woods has given effective, recognized, consistent and lengthy pastoral service with The Presbyterian Church in Canada; he appears to have strong personal, relational and pastoral skills; and he has an understanding of the complex and challenging demands of ministry and leadership in today's church. Dr. Woods brings a rich and diverse background which we believe will be an asset to the work of theological education in The Presbyterian College and the Montreal School of Theology.

#### **Recommendation No. 1** (adopted, p. 28)

That The Rev. Dr. Dale Woods, B.A., M.C.S., M.Div., D.Min., be appointed as Director of Pastoral Studies, The Presbyterian College for a three year term effective as of July 1, 2008, at the rank of associate professor.

### **KNOX COLLEGE – TENURE AND PROMOTION FOR THE REV. DR. STUART MCDONALD**

#### **Background**

The review team re tenure and promotion of The Rev. Dr. Stuart Macdonald consisted of Professors Nam Soon Song, Bradley McLean, Alan Hayes (representing the Toronto School of

Theology and its History Department) and the convener of the Board of Governors, Peter Ross, with the Principal, Dorcas Gordon, as Convener.

In preparation for the review, letters were sent to all members of faculty, selected staff members, students and recent graduates whose names were randomly selected from Stuart Macdonald's class lists. Each person was invited to comment on his work as Professor of Church and Society. In addition, external reviewers were asked by the Principal to examine his publications. Each wrote a report for the review team. The external reviewers were Dr. Elizabeth Ewan, University Research Chair and Professor of History and Scottish Studies, University of Guelph; Professor Mark McGowan, Department of History and Principal of St. Michael's College, University of Toronto; and The Rev. Dr. Clyde Ervine, formerly of Presbyterian College and the McGill Faculty of Religious Studies.

All submissions were to be kept confidential to the review team. Responses were received from students, recent graduates, faculty, staff, and three external reviewers. Stuart Macdonald also submitted a self-evaluation. The faculty member chosen by him was Nam Soon Song who gave him a written summary of the results of the responses, being careful to protect the confidentiality of the reviewers. Two meetings of the review committee were held. The members of the review team met discuss the responses on October 30th; and at a second meeting on November 5th conducted a formal interview with Professor Macdonald. When the report was finalized, as per the Faculty Handbook, the Principal discussed the report with Professor Macdonald. The report was then presented to the Academic Committee which prepared a recommendation for the Board of Governors at its February meeting. The report with its recommendation was presented to the Committee on Theological Education at its February meeting.

## **Findings**

### **1. Teaching**

Students' comments on Stuart Macdonald as a teacher were uniformly very positive. These included a commendation on his classroom manner, the content of his courses, as well as the effectiveness of his teaching. Students also expressed their appreciation of his high level of organization, his approachability and his positive presence and the care he takes in expressing his viewpoint.

### **2. Research**

Three external reviewers and faculty colleagues addressed this area of Stuart Macdonald's work. All congratulated him on the way he made the transition from 16th Century Scotland to the church in Canada today. Other comments included commendation on his eagerness as a social historian to grow and take on new challenges and the collaborative nature of his research. Each reviewer commended him on his respect for detail, for context and for his use of language. They spoke specifically of his wariness of broad generalizations and his sensitivity to ethnic, geographic or denominational differences.

One reviewer commented on his strong abilities in the interpretation of texts, statistical analyses and the placing of events in their historical context. In his research in the Canadian church, his work is impressively interdisciplinary, drawing together the insights of theology, church history, history of education, sociology and cultural history.

Faculty colleagues would concur in these conclusions. In particular, they identified his willingness to grow in exploring the history and culture of the ethnic churches and to present papers at conferences that are removed from his studies as a western social historian.

The review team commended Dr. Macdonald for his excellence in teaching and research.

### **3. Contribution to Community Life and Academic Administration**

Faculty and students expressed appreciation for Stuart Macdonald's gift of music and his generous sharing of himself at worship, community events and retreats. His leadership at worship, marked by dignity and thoughtfulness, provides a model for students. He is always willing to volunteer as faculty advisor for students in difficulty, to carry his share and more of the administrative load, and to teach courses that, while not in his discipline, use the competence he has gained from his ministry practice.

His research through the Centre for Clergy Care and Congregational Health has provided a very helpful perspective on ministry formation and the practice of ministry after ordination.

He is exceptionally knowledgeable about curriculum development. This expertise has been recognized by members of the Basic Degree Council of the TST. He has recently been invited to offer leadership to Emmanuel College faculty as they revise their curriculum.

He is open to the use of technology in learning and was immediately receptive to developing on-line courses as Knox College moves to offering part of its M.Div. program through on-line courses.

In all these areas Dr. Macdonald is commended for the thoughtfulness and care with which he carries out the above areas of his work. His commitment to collegiality and the vision of the college received top marks from faculty colleagues and staff.

#### 4. Interview

In the interview, his answers to questions about his teaching, his scholarship, and his growth as a teacher-scholar confirmed and deepened what was received in the written material.

The review team was impressed with his self-reflection on all these areas, and particularly delighted to learn that his research interests over the next few years would be focused on the church in Canada.

#### Conclusion

One reviewer sums up the perspectives of all members of the review team in the following way: “Stuart sets a good example as a professor, a Presbyterian minister, a mentor and colleague at Knox College.” This individual went on to say that, considering his academic excellence, his effective teaching, his generous service to the Knox community, he should be given tenure and promotion to full professor. The Board of Governors of Knox College affirms these conclusions.

#### **Recommendation No. 2** (adopted, p. 29)

That The Rev. Dr. Stuart Macdonald be granted tenure and promoted to Full Professor of Church and Society.

### **KNOX COLLEGE – GOVERNANCE AND BY-LAWS**

#### **Background**

The set of by-laws for Knox College presently in effect were approved by the General Assembly in 1998. At Knox a number of changes in governance had occurred throughout the 1990s, changes which saw the college move from a bi-cameral form of governance (Board of Management and Senate) to a unicameral system (Senate), and then in 1998 to a Board of Governors. While the by-laws have generally served the board well in its governance of the college, the board recently determined for a number of reasons that a full review would be timely.

First, the by-laws document is actually two documents, an *Authorities and Accountabilities* document and a *By-Laws* document. A great deal of repetition is found in these documents. But more importantly in some cases they contain information that is conflicting. For example, the board is charged in the *Authorities and Accountabilities* document with nominating to the General Assembly faculty for tenure and the rank of full professor while in the by-laws the board is charged with recommending faculty to the General Assembly for tenure. Further within the documents there are authorities that are unclear. For example, in one section of the present by-laws the Principal is given executive and administrative supervision over and direction of the academic programs, while in the *Authorities and Accountabilities* document, the role is described as one of co-ordination and facilitation. A further concern is that the General Assembly has delegated to the board specific authorities yet these documents at times remove from the board the authority to determine the appropriate level of delegation.

A second reason for a review of the by-laws arose out of the 2001 regular accreditation visit of The Association of Theological Schools in the United States and Canada (ATS). Their work resulted in a favourable report of the college and its programs, and the college was once again accredited for ten years. However, three areas were identified as needing attention, the lack of

an ongoing strategic planning process, the state of the library and the area of governance. In response, the board of governors appointed an ad hoc follow-up committee that worked for the next three years to complete the reports required by the ATS. In the area of governance, details on committee mandates as well as policies and procedures to guide its work as a board were added or clarified to amended standing orders. The board also sought to ensure that it had appropriately considered Section 8 of the ATS Standards, which requires a theological school to set out clearly the ways in which the various relationships among ecclesiastical oversight, board, faculty, alumni(ae), and students facilitate faithful stewardship on behalf of the school. Having done all this work it was determined by the board that a thorough review of the by-laws and the standing orders was needed. These considerations and others led in 2006 to a two year review that included both the by-laws and the standing orders.

### **Process**

The Governance Committee of the board gave leadership in this work during the 2006-2007 academic year. At its May 2007 meeting, the board appointed an ad-hoc committee of eight board members with backgrounds in theological education and church administration as well as law and business with the mandate to complete the work for the 2008 General Assembly. The committee met early in the summer of 2007 and throughout the fall. A preliminary report was made to the board at its fall meeting. The documents were reviewed by the college's legal counsel and revisions made. On counsel's advice, after ensuring that all relevant sections were incorporated into the by-laws, the old Authorities and Accountabilities document was deleted. To assist it in its work the ad hoc committee consulted with the ATS and reviewed the by-laws documents of St. Andrew's Hall and The Presbyterian College. The board learned that in light of the increased legal and fiduciary responsibility given to boards (as distinct from committees) there is a movement in two directions: to reduce the size of a board (St. Andrew's Hall has 12 and The Presbyterian College recently reduced its number from 31 to 19) and to reduce the numbers of those on the board who benefit directly from its decisions (students, faculty staff). The result is that the board is recommending to the General Assembly a board of 18 members, 15 appointed by the General Assembly, two other members (one faculty, one Knox-Ewart Alumni Association) and the Principal, ex-officio. Recognizing that others also share in governance and that their voice should be heard in ways other than membership on the board, the board has enhanced the mandate of the faculty council of the college so that students and staff have clear channels through which to appeal directly to the board on matters of concern to them as well as opportunities for the board to rely on their expertise in theological and educational matters.

The proposed revisions do not change in any way the power of the General Assembly to make and amend rules and by-laws for the college. It equally affirms the right of General Assembly to reserve for itself matters as it determines. The goal for this work was to reduce duplication between the accountabilities and authorities and the actual by-laws of the college, to ensure that the standing orders flowed from the by-laws, and that the essentials were captured clearly in the appropriate document. A further concern was to ensure that a pattern of relationships was established so that all parties (the General Assembly, the board, faculty, alumni(ae) staff and students) who share in the governance of the college would be clear as to how they exercise faithful leadership on behalf of Knox.

### **BY-LAWS OF KNOX COLLEGE**

WHEREAS the General Assembly of The Presbyterian Church in Canada (the "General Assembly") has power to make rules and By-Laws for the government of Knox College (the "College") and to alter, amend and annul the same; and

WHEREAS the General Assembly has created the Committee on Theological Education ("CTE") as a unified structure responsible for theological education within The Presbyterian Church in Canada ("PCC"), and has delegated certain authorities to it from time to time;

BE IT AND IT IS HEREBY ENACTED by the General Assembly that all former By-Laws for the government and administration of the College and the Authorities and Accountabilities (passed by the General Assembly on June 10, 1998) be and they are hereby repealed and that the following By-Laws be made and adopted in their place:

## **Board of Governors**

### **Powers and Duties**

1. There shall be a Board of Governors (the “Board”) of and for the College, which shall govern, manage and control or supervise the government, management and control of the business, affairs, property and revenues of the College in all matters, save and except in respect of those matters which may from time to time be expressly assigned or reserved to the General Assembly by statute of the Legislative Assembly of Ontario or by the General Assembly. Without limiting the generality of the foregoing but subject to those exceptions, the Board has the power and/or duty to:
  - (a) establish, within the fundamental articulation of the direction of the College as determined by the General Assembly, the mission, goals and strategic directions of the College, and ensure the implementation and evaluation thereof;
  - (b) establish policies for the College and assign their implementation to appropriate persons or groups;
  - (c) prepare, issue and amend from time to time policies governing Faculty, staff, students, residents and others as may be required, the contents of which shall be binding upon those to whom the respective policies relate;
  - (d) establish committees, including an Executive Committee, to assist the Board in carrying out its responsibilities, prescribe the powers and duties of committees so established, determine the terms of office and responsibilities of committee members, and delegate to any such committee such of its decision-making powers as the Board deems appropriate; provided that where power and authority to act for the Board are delegated, a majority of the members of the committee shall be members of the Board (“Governors” and individually “Governor”), and subject to the provisions of this clause, the Board may include on its committees persons who are not Governors;
  - (e) appoint from among its members and remove such officers (as defined from time to time) (other than the Convener), as may be required, and provide by Standing Order for the holding of more than one office by the same individual;
  - (f) approve the administrative structure of the College on the recommendation of the Principal and appoint the Executive staff (as defined from time to time in the Standing Orders), in consultation with appropriate College committees and on the recommendation of the Principal;
  - (g) delegate such of its powers under this section as it considers proper to the Principal or to such other officer or employee of the College as may be designated by the Board or the Principal; provided that such delegation is determined by the Board to be necessary, advisable and appropriate for the carrying out of particular executive or administrative functions which are either (i) specified by the Board at the time of delegation, or (ii) prescribed by it as functions where decisive action in the interests of the College may have to be taken in a timely way because of unusual or unforeseen circumstances. Any decision or action taken by the Principal or any such other officer or employee under such delegated authority shall be reported by the Principal to the Board at its next regular meeting;
  - (h) receive and disburse all the monies of the College, keep and manage all its property, transact all its business relating to money and property committed to its care by the General Assembly or otherwise, and exercise all the powers in regard to money and property that are vested in the College;
  - (i) invest the funds of the College in accordance with applicable law and subject to any express limitations or restrictions on investment powers imposed by the terms of the instruments creating any trust as to the same;
  - (j) determine from time to time the fiscal year of the College;
  - (k) purchase and maintain insurance for the benefit of persons indemnified under section 12 hereof against any liability incurred by the person in his or her capacity as a Governor or officer of the College, except where the liability relates to the person’s failure to act honestly and in good faith with a view to the best interests of the College;
  - (l) prescribe the manner in which and the person or persons by whom shall be signed (i) deeds, leases, transfers, licences, contracts, agreements, assignments, cheques, bills

- of exchange, notes, orders for the payment of money, evidences of indebtedness and other instruments, engagements and documents (collectively, “documents”), (ii) any class or classes of documents, and (iii) any particular document or documents, and prescribe the authorities for carrying on the business of the College with its bankers and custodians;
- (m) fill any vacancy in the Board that occurs between meetings of the General Assembly, so long as a quorum of the Board remains in office;
  - (n) appoint, promote, suspend and remove the members of the teaching and administrative staffs of the College and all other officers and employees thereof, save and except those whose appointment, promotion, suspension or removal is reserved to the General Assembly, or delegated to the Principal, and in particular but without limitation, appoint
    - (i) faculty members for an initial three-year term at the rank of Assistant Professor or Associate Professor and recommend to CTE a second three-year appointment;
    - (ii) non-tenured lecturers to contract positions for terms of more than two consecutive years;
    - (iii) an acting Principal of the College, to act until the next General Assembly, where a vacancy exists in the office of Principal between meetings of the General Assembly; and
    - (iv) the Principal to a non-tenured academic position, with appropriate rank including full Professor, while holding the office of Principal;
  - (o) nominate the Principal of the College, for appointment by the General Assembly on the recommendation of the CTE, for a renewable term of five years and make recommendations to the CTE and the General Assembly for the renewal of the appointment of the Principal for any additional terms of five years or to the CTE for the renewal of the appointment for a final term of less than five years;
  - (p) nominate candidates for appointment as tenured professors, including the Principal, with the recommendation of the CTE, for approval by the General Assembly;
  - (q) approve the performance reviews of the Principal and all Faculty members and upon request, receive performance reviews and other information on any other employee;
  - (r) establish, change and terminate academic and administrative units within the College and determine the powers and duties of any such unit;
  - (s) establish, change and terminate chairs, programs and courses of study;
  - (t) consistent with the requirements of the General Assembly and the provisions of any agreement to which the College is a party, determine the policies and procedures and regulate the standards for the admission of students to the College, the contents and curricula of all programs and courses of study, the placement of students in the various curriculum years and the requirements for graduation;
  - (u) adopt and issue policy statements regarding the curriculum and educational requirements of the College;
  - (v) approve students for graduation, grant the diploma of the College and deal with all matters arising in connection with the award of fellowships, scholarships, medals, prizes and other awards;
  - (w) provide for the granting and conferral of and grant and confer, either directly or conjointly as may be provided for in any agreement to which the College is a party, earned degrees in theology, and provide for the granting of and grant honorary degrees in theology, all to such persons as the Board shall determine to be possessed of the necessary qualifications, subject to such examinations and otherwise as may from time to time be prescribed by or on behalf of the Board;
  - (x) exercise disciplinary authority over all members of the Faculty, administrative staff, students, and residents of the College, make rules for the conduct and discipline thereof and provide sanctions and penalties for the breach of such rules, which may include suspension or expulsion from the College;
  - (y) determine the proper disposition of any charge or complaint against a member of the teaching staff of the College respecting any matter which lies within the purview of the College, but without interfering with the jurisdiction of the respective courts of the Church;
  - (z) receive and ensure appropriate responses to issues referred to the Board by the General Assembly;

- (aa) submit a report to each regular meeting of the General Assembly on the affairs of the College and all matters entrusted to the Board by the General Assembly regulating the manner of the exercise of its powers, accompanied by the audited financial statements of the College for the previous fiscal year;
  - (bb) make rules and establish Standing Orders, policies and procedures providing for the selection of the Governors referred to in clauses 4c) and d), and regulating the manner of exercise of its powers, including but not limited to the calling and conduct of its meetings and those of committees appointed by it, including the quorum of any such committee; and
  - (cc) do all such other acts and things as are necessary or expedient for the conduct of its affairs and the affairs of the College.
2. Governors shall act with diligence, honesty and good faith in the best interests of the College.

**Borrowing**

3. The Board may from time to time,
- (a) borrow money on the credit of the College;
  - (b) limit or increase the amount to be borrowed;
  - (c) issue debentures or other securities of the College in connection with any such borrowings;
  - (d) pledge or sell such debentures or other securities for such sums and at such prices as may be deemed expedient; and
  - (e) secure any such debenture or other securities, or any other present or future borrowing or liability of the College, by charging, mortgaging, hypothecating or pledging all or any of the real or personal property of the College, whether currently owned or subsequently acquired, including book debts and the rights, powers, franchises and undertaking of the College.

The Board may delegate these borrowing powers to any Governors or officers of the College to such extent and in such manner as may be determined from time to time by resolution of the Board.

**Composition**

4. The Board shall be composed of,
- (a) fifteen persons appointed by the General Assembly, of whom at least two are alumni(ae) of the College, having regard to the skills and experience required from time to time, including but not limited to ministerial, financial, legal, academic, investment and fund-raising experience;
  - (b) the Principal ex officio;
  - (c) one member of Faculty of the College; and
  - (d) one member of the Knox Ewart Graduates Association (KEGA).

**Convener**

5. The Convener of the Board shall be appointed by the General Assembly from amongst the current membership of the Board, having served at least two years, and shall have such powers and duties as prescribed by the Board in its Standing Orders.

**Remuneration and Expenses**

6. Governors shall serve without remuneration for the performance of their duties as such, but
- (a) Governors may be reimbursed for their expenses reasonably and actually incurred in connection with the performance of their duties, according to such procedures as may be determined by the Board; and
  - (b) Governors who are also officers or employees of the College may receive remuneration for the performance of their duties as such.

**Term of Office**

7. Governors shall ordinarily serve for a renewable term of three years, to a maximum of six consecutive years, to be appointed in rotation so that normally, five shall be appointed each year.

**Quorum, Voting and attendance**

8. Nine Governors shall constitute a quorum required for the transaction of business at any meeting of the Board.
9. The ex officio members of the Board are voting members thereof. The Convener shall not have an original vote but in the event of an equality of votes on any question, he or she shall have a casting vote.
10. The persons entitled to attend meetings of the Board are the Governors, the Principal, and invited guests.
11. On motion, the Board or any committee thereof may sit in camera at its discretion.

**Indemnification**

12. Every Governor and officer of the College and his or her heirs, executors, administrators and estate and effects, respectively, shall from time to time and at all times be indemnified and saved harmless out of the funds of the College, from and against,
  - (a) all costs, charges and expenses whatsoever that he, she or they sustain or incur in or about any action, suit or proceeding that is brought, commenced or prosecuted against him, her, or them, for or in respect of any act, deed, matter or thing whatsoever, made, done or performed by him or her, in or about the execution of the duties of his or her office; and
  - (b) all other costs, charges and expenses that he, she or they sustain or incur in or about or in relation to the affairs thereof, except such costs, charges or expenses as are occasioned by his or her own wilful neglect or wilful default.

**Principal**

13. The Principal has executive and administrative supervision over, and direction of, the academic programs and work of the College and the teaching and administrative staffs thereof. The Principal acts as the primary spokesperson for the College, including representing the College to the PCC, the CTE and the associations, bodies and organizations with which the College is affiliated or of which it is a member. Without limiting the generality of the foregoing, the Principal has the power and/or duty to,
  - (a) administer the College within the authority granted by the Board;
  - (b) ensure that needed changes to the policies of the College are brought to the attention of the Board and the appropriate committees thereof in a timely manner;
  - (c) recommend to the Board the administrative structure of the College and the persons to fill Executive staff positions; and
  - (d) perform such other duties as the Board may prescribe.

**Faculty**

14. The Faculty of the College has a role in the governance of the College through Faculty membership on the Board and appropriate Board Committees and through meetings of the Faculty.

ENACTED AND PASSED by the General Assembly this 4th day of June, 2008, and effective as of this date.

**Recommendation No. 3** (adopted, p. 29)  
That the above by-laws for Knox College be approved.

**ST. ANDREW’S HALL – CHAIR OF STUDIES IN THE REFORMED TRADITION**

In a day of shrinking theological faculties in seminaries across North America, St. Andrew’s Hall is in the fortunate position of being able to offer the church a new and fully funded chair. The board is especially pleased that this proposed chair will be in the important area of Reformed tradition, including either the academic area of history or theology, or some combination of the two. This is an area in which both Vancouver School of Theology and St. Andrew’s Hall recognize a pressing need.

This chair will not only support The Presbyterian Church in Canada, but also the educational ministry of Vancouver School of Theology. The Hall will continue to work closely with VST

and, where helpful, with other institutions on the campus of the University of British Columbia and The Presbyterian Church in Canada at large.

St. Andrew's Hall has been at the forefront of establishing a consortium of theological institutions on the campus of the University of British Columbia. Although not yet a certainty, the proposed consortium will greatly benefit from the availability of a professor schooled in the Reformed tradition and such an appointment will be both a spur and an asset to this consortium.

The board sees this position as a gift to both our denomination and to VST and happily notes the schools co-operation and encouragement in establishing this chair.

Along with VST, the Board of St. Andrew's Hall recognizes that the relationship between the two institutions has become more and more complex. There is mutual agreement that it is time to re-open discussions leading to changing the Agreement between The Presbyterian Church in Canada, St. Andrew's Hall and Vancouver School of Theology. The board and the Committee on Theological Education note that the need for this review has not been triggered by the proposal for a new chair, but that, in fact, it has been clear for some time that the complexity of the relationship between both institutions has made such a review necessary. This review should be done as soon as possible. Such a review will consider matters such as the reporting and responsible relationship of faculty to both institutions, their chief administrators, as well as the carrying out of effective teaching and course evaluations. St. Andrew's Hall has currently engaged a lawyer to begin the process of examining various applicable documents, such as faculty handbooks and terms of employment, which will be helpful as the agreement is re-visited.

### **Funding**

The board wishes to invest in the educational ministry of St. Andrew's Hall and of The Presbyterian Church in Canada. It believes that with normal prudence the funding of the proposed position is more than adequately assured in its regular operations budget.

Specifically, St. Andrew's Hall has received approximately \$6,700,000 in payment for a 99 year leasehold on approximately a half acre portion of its property. About \$1,000,000 of that sum must be transferred to University of British Columbia to pay for improvements in services. The remainder has been added to the endowment of St. Andrew's Hall. In addition the board was able to renegotiate a far more favourable mortgage rate on the 1995 construction of the buildings thus freeing considerable rental income for other purposes. Considerable funds have been invested in maintaining and renewing the buildings of St. Andrew's Hall and the board does not foresee large expenditures in that area.

### **Position Description**

The executive of the Committee on Theological Education has the responsibility to review and approve faculty position descriptions. The executive in March approved the position description for the Chair in the Reformed Tradition.

Since this is a new position, the committee wishes to inform the General Assembly that the responsibilities for this new chair include:

- teaching a full course load of five courses or the equivalent annually:
  - two or three courses under St. Andrew's Hall's historic partner, VST, and
  - offer to teach at the other theological colleges on the campus of the University of British Columbia and, if appropriate, to the University of British Columbia;
- teaching within non-traditional formats such as intensive courses or by distance education;
- supervising graduate theological students;
- offering her/his scholarship to the wider church and academy through publication and public speaking or other forms of leadership since this a research position;
- participating in the worship life of St. Andrew's Hall and sharing in the task of mentoring Presbyterian theological students;
- participating in the life of a local congregation, the presbytery and the wider church; and
- assuming some minor committee responsibilities at the discretion of the Dean of St. Andrew's Hall.

St. Andrew's Hall expects that the person called to this position will have a critical love for the Reformed tradition and will be able to help Presbyterian and other students understand and interpret the Reformed tradition in light of contemporary realities and within the wider Christian tradition. This individual will be expected to flourish in an ecumenical and university setting and be familiar with the history and ethos of The Presbyterian Church in Canada.

This position is a tenure track position where the initial appointment will be for a three year term, renewable for a further three year term, and a review for tenure would normally take place in the fifth year of an appointment. It is noted that a senior scholar could receive tenure, held within St. Andrew's Hall, at the time of initial appointment. The individual may, if possible, have adjunct or cross-appointments to other theological colleges on the campus of the University of British Columbia.

The professor will be responsible to the Board of St. Andrew's Hall and will report directly to the Dean of St. Andrew's Hall. With respect to teaching performance, this person will also be accountable to deans or other supervisory officials.

**Recommendation No. 4** (adopted, p. 28)

That the St. Andrew's Hall Chair of Studies in the Reformed Tradition be established.

**Recommendation No. 5** (adopted, p. 28)

That St. Andrew's Hall be granted permission to circulate the presbyteries for nominations for the St. Andrew's Hall Chair of Studies in the Reformed Tradition.

## COMMITTEE VISIT TO KNOX COLLEGE

The Committee on Theological Education began its next rotation of visits with the colleges in 2008.

This year the committee met with the community at Knox College and had conversations with the students, faculty, staff and board members. The college and the committee also shared in worship and fellowship. The executive of the committee will prepare a report on this visit for both the college and the committee.

The next visit will be in 2010 with Presbyterian College.

## FUNDING FOR THEOLOGICAL EDUCATION

The church financially supports the colleges and theological education through *Presbyterians Sharing...* and grants from the undesignated bequests. The committee is thankful for the support of the denomination in providing these grants to the colleges for theological education.

This year the colleges received \$817,000 from *Presbyterians Sharing...* which was distributed among the colleges:

The Presbyterian College	16%	(\$131,000)
Knox College	70%	(\$572,000)
St. Andrew's Hall	14%	(\$114,000)

The 2008 grant from *Presbyterians Sharing...* to the colleges is divided using the same percentage allocation as above.

The colleges also received grants through undesignated bequests and the 2008 was distributed as follows:

Knox College	51%	(\$93,000)
Presbyterian College	35%	(\$65,000)
St. Andrew's Hall	14%	(\$28,000)

In future years the deferred bequests and the grant from *Presbyterians Sharing...* will be disbursed as one amount.

This past year as the colleges were implementing the stipend policy for professorial staff the Assembly Council assisted the colleges with the following funding:

The Presbyterian College	23%	(\$25,000)
Knox College	70%	(\$77,000)
St. Andrew's Hall	7%	(\$8,000)

## **EWART ENDOWMENT FOR THEOLOGICAL EDUCATION**

### **Grants**

The projects and amounts approved in February 2008 for grants from the Ewart Endowment for Theological Education are:

1. Grants awarded in this category are initial grants for a certain number of years conditional upon annual reporting by the recipient and evaluation by the sub-committee:
  - Presbyterian College re Lay Theological Education program for a three year grant of \$30,000 (\$10,000 per year until 2010).
2. Grants awarded in this category have received approval for an ongoing grant:
  - Knox College re MacKay Education Resource Centre, \$10,000 (third of a five year grant);
  - Order of Diaconal Ministries re student bursaries for conferences, \$5,000 (third of a five year grant); and
  - Presbyterian College re global exposure segment of the M.Div. program, \$10,000 (second of a three year grant).
3. Knox College's grant for this year is \$93,630.

The new grants awarded since last reporting total \$123,630. The total amount awarded since the beginning of the fund is \$1,282,425. Each year, ten percent of the income realized is returned to capital, which now stands at \$4,703,816.

### **Application Date and Forms**

The annual date for the receipt of applications is November 30th. Copies of the guidelines and application forms can be obtained from the General Assembly Office or on the denomination's website.

### **CAMERON 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.). Mark Godin and Todd Statham received awards in the 2007-2008 academic year. At the end of 2007 the capital amount of the fund was \$649,000.

Laurence DeWolfe  
Convener

Terrie-Lee Hamilton  
Secretary

## **REPORTS OF THE COLLEGES**

### **THE PRESBYTERIAN COLLEGE, MONTREAL, BOARD OF**

#### **THE 141ST CONVOCATION**

The 141st Convocation of The Presbyterian College, Montreal, was held on Thursday May 8, 2008, at 7:30 pm at The Church of Saint Andrew and Saint Paul. The convocation speaker was The Rev. Dr. J.H. (Hans) Kouwenberg, Moderator of the 133rd General Assembly of The Presbyterian Church in Canada. Four students received degrees, diplomas and certificates in recognition of having completed programs of theological study for ordained Christian ministry within The Presbyterian Church in Canada. Two students graduated from the lay education program and received the Diploma in Lay Leadership.

#### **STUDENT ENROLMENT 2007-2008**

Thirty-four students were enrolled in regular undergraduate and graduate programs at the college, as follows: B.Th. 2/M.Div.1 (8); B.Th. 3/M.Div.2 (11); In Ministry Year/M. Div. 3 (5); STM (1); Special Students (1); Graduate affiliates (4); on leave (4). The lay education program continues to draw good numbers to courses, with approximately 20 currently enrolled in the Diploma in Lay Leadership.

## **THE BOARD OF GOVERNORS**

The Board of Governors met four times during the 2007-2008 academic year, in October, December, February and April. The board is chaired by The Rev. Marilyn Savage of Perth, Ontario. The board executive consists of The Rev. Marilyn Savage (chair), Mr. Ian MacDonald (honorary treasurer and vice-chair), Ms. Cheryl Doxas (honorary secretary), Mr. Donald Walcot (chair, Finance Committee), The Rev. Dr. Richard Topping, Ms. Judy Lefevre-Allan, and Principal John Vissers. The board consists of twelve members appointed annually (four per year for three year terms) by the General Assembly, the Principal, the Director of Pastoral Studies, two representatives from the Graduates Association, two student representatives, and one additional representative from The Presbyterian College faculty. The board operates with the following committees: Academic, Finance, Lay Education, Building, and Theological Education in French. The executive serves as the Nominating Committee, and the DD Committee is a sub-committee of the Academic Committee.

## **GOVERNANCE AND BY-LAWS**

At the request of the senate, and with the approval of the Committee on Theological Education, the 131st General Assembly adopted recommendations concerning changes to the governing body of The Presbyterian College. The name of the senate was 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 was charged with the oversight of the mission and management of the college. In addition, the size of the governing body was reduced so that it now includes nineteen members: twelve members appointed by the General Assembly (four members 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 (with vote) being the Principal, the Director of Pastoral Studies, one other faculty representative, two student representatives, and two Graduates Association representatives. It was also agreed that the convener of the board be nominated by the board from among the twelve General Assembly members to the General Assembly for appointment.

The rationale for these changes included a desire to reduce the size of the governing body from what had been over thirty members (including eighteen annually appointed by the General Assembly) to a more manageable size for a small college. Furthermore, the reduction in numbers of regular annual appointees by the General Assembly brought The Presbyterian College more in line with Knox College and St. Andrew's Hall. The rationale also included a desire to develop the governing structure so that it might more effectively and efficiently exercise both fiduciary and generative functions in overseeing the mission and management of the college. The new board of governors has worked with the principles of shared governance and accountability to the General Assembly through the Committee on Theological Education. In February 2008 the board charged the executive to review the by-laws and other legal documentation relevant to the governance of the college and report its findings to the board not later than October 2008.

## **COLLEGE FACULTY**

The administrative and teaching staff of the college for 2007-2008 consisted of The Rev. Roland De Vries (Interim Director of Field Education, Fall Term 2007), Dr. Dan Shute (Librarian), Dr. Shuling Chen (Chaplain and Director of Educational Programs), The Rev. Dr. Dale Woods (Acting Director of Pastoral Studies, Winter Term 2008) and Principal Vissers. McGill instructors Professor Gerbern Oegema and Dr. Jim Kanaris also served 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, continued 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. Dr. Klempa taught Reformed Confessions (Denominational Studies) in the In-Ministry-Year during the winter term. Dr. McLelland taught a graduate seminar in the Philosophy of Religion at McGill. The Rev. Dr. Barry Mack was sessional lecturer in Canadian Presbyterian History. Dr. Richard Topping taught Reformed Liturgy and Church, Ministry and Sacraments in denominational studies for the In Ministry Year students. The college continued 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. The following

ministers served as supervisors for the IMY: Dr. James Armour, Dr. Aubrey Botha, The Rev. Bruce Gourlay, The Rev. Ian MacLean and Dr. John Simms.

### **COLLEGE STAFF**

The college is served ably and effectively by its administrative and custodial staff: Ms. Caroline O'Connor (administrative assistant), Ms. Sandra Steadman (accountant), Mr. Mario Elvé (building superintendent) and Mr. Stéphane Richard (custodian). Mr. Michael Ryneveld, a law student at McGill, continues to do some work in the area of development and promotions on a project basis.

### **DIRECTOR OF PASTORAL STUDIES**

The college was pleased to welcome The Rev. Dr. Dale Woods as Acting Director of Pastoral Studies on January 1, 2008. Dr. Woods comes to the college after almost fourteen years of congregational ministry as the senior minister at First Church, Brandon, Manitoba. After a careful and lengthy search process the Board of Governors approved a recommendation that Dr. Woods be appointed as Director of Pastoral Studies for a three year term effective July 1, 2008 at the rank of Associate Professor. This recommendation was forwarded to the Committee on Theological Education in November 2007 which approved it and will bring it forward to the General Assembly in June 2008 (see p. 500-01).

### **CHAPLAIN AND DIRECTOR OF EDUCATIONAL PROGRAMS**

Dr. Shuling Chen was appointed by the board to serve as Chaplain and Director of Educational Programs effective September 1, 2007, on a part-time basis (3 days per week). Dr. Chen is a graduate of Taiwan Theological College (B.Th.) and McGill University (B.S.W., M.S.W.). She has just completed a Ph.D. program in the Education Faculty at McGill University and also holds a certificate in Clinical Pastoral Education (C.P.E.) from the University of Montreal. Prior to joining the college as the lay education co-ordinator in 2005, Dr. Chen worked in hospital chaplaincy, youth ministry, Christian education, social work, and clinical pastoral education. She has also been a course instructor in the Education Faculty at McGill University, and served as the church school co-ordinator at The Church of Saint Andrew and Saint Paul. In her new role Dr. Chen provides pastoral and spiritual support to students and oversees the development of the lay education program and new initiatives in continuing education, distance education, Chinese ministry, and clinical pastoral education. The college continues to be grateful for the funding of the lay education program received from the Ewart Fund.

### **MCGILL FACULTY OF RELIGIOUS STUDIES**

The theological program of the college continues to be served by the B.Th. program and the Master of Sacred Theology program and the staffing of four chairs at McGill University's Faculty of Religious Studies. In 2007-2008 Presbyterian College students received instruction in the core program from Professor Ellen Aitken (Early Christian Literature and History), Professor Patricia Kirkpatrick (Hebrew Bible), Professor Douglas Farrow (Christian Theology and Theological Ethics), Professor Torrance Kirby (Church History), Professor Ian Henderson (New Testament), Professor Gerbern Oegema (Greco-Roman Judaism and Hebrew Bible), Dr. Jim Kanaris (Philosophy of Religion), Professor Gaëlle Fiasse (Christian Ethics), Dr. Glenn Smith (Christianity in a Global Perspective), Dr. Lucille Marr (Canadian Church History), Principal John Simons (Christian Theology) and Principal Vissers (Christian Theology and Reformation Thought). In June 2007 Professor Ellen Aitken was appointed as the Dean of the Faculty of Religious Studies for a five year term.

### **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. The public name of the Joint Board is The Montreal School of Theology/Ecole théologique de Montréal. In 2007-2008 the college was represented on the joint board by Dr. Michael Pettem, Professor Gerbern Oegema, Mr. Richard Bonetto (student representative), and the Principal.

## **CONTINUING THEOLOGICAL EDUCATION**

One continuing theological education program was held from February 18-22, 2008. The lecturers were Professor Andrew Purves (Pittsburgh Theological Seminary), Dr. Brian Walsh (Chaplain, University of Toronto) and Dr. Sylvia Keesmaat (Adjunct Professor, Institute for Christian Studies); Professor Marion Taylor (Wycliffe College, Toronto); and Professor Paul Allen (Concordia University). The Rev. Glen Soderholm was “Worship Leader in Residence”.

## **LAY THEOLOGICAL EDUCATION**

The Diploma in Lay Leadership program, offered through onsite and distance education, continues to grow. The first graduate of the program, Mrs. Rose Mackie, was granted the diploma in May 2005. At the May 2006 convocation seven graduates of this program were recognized, and in May 2007 there were three graduates. The program is directed by Dr. Shuling Chen. The Diploma in Lay Leadership is a flexible program for lay Christians from all walks of life and from a range of Christian denominations. It is intended to provide theological education for lay people that will strengthen their Christian service and witness in both church and society. Normally, the diploma is taken over a number of years, two to five, through courses delivered in a variety of ways. The development of this program has been enabled through grants from the Ewart Endowment Fund for Theological Education and the Presbytery of Montreal. The college has also developed a new initiative of providing lay education in Chinese and a Chinese sub-committee has been created to that effect. The first Chinese program is being offered in 2008. Finally, The Presbyterian College continues to work co-operatively in lay education with The Ewart Centre at Knox College and the Elders’ Institute at St. Andrew’s Hall.

## **THE 2008 ALISON STEWART PATTERSON MEMORIAL LECTURE**

These lectures were established in 1994 in memory of The Rev. Dr. Alison Stewart-Patterson. The lecture was given on Wednesday, February 20th, by Professor Marion Taylor of Wycliffe College, Toronto, on the topic: “Reading the Scriptures with our Foremothers of Faith: What We Can learn from the History of Exegesis that We Can’t Learn From Exegesis Alone.”

## **THEOLOGICAL EDUCATION IN FRENCH**

Through an association with the University of Montreal, it is possible for students to complete all or part of their course work in French. The original entente between the three theological colleges of the Montreal School of Theology and the Université de Montréal was based on a three year renewable agreement. It was originally signed in 1999 and renewed in June 2002, and its purpose, for Presbyterian College, was to provide a theological program in French for candidates for the ministry of Word and Sacrament in The Presbyterian Church in Canada under the auspices of The Presbyterian College. In reviewing the entente, it has been agreed by the Joint Board of Theological Colleges that the Montreal School of Theology, and its constituent colleges, will work on an ad hoc basis (student by student) in the delivery of this program. Students who wish to pursue studies in French will do so under the direct supervision of The Presbyterian College.

## **GLOBAL AND INTER-CULTURAL THEOLOGICAL EDUCATION**

In January 2008, students in the third year of the M.Div. program (In Ministry Year) participated in an excursion hosted by the Evangelical Theological 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. This program is made possible through the support of The Ewart Endowment for Theological Education Fund, International Ministries, Presbyterian World Service and Development, and the Women’s Missionary Society. This year a number of students were unable to participate in the excursion to Cuba due to visa problems and instead participated in an alternative exposure program: “The Haiti Workshop”. This was a Montreal-based program which introduced students to Haiti, the Haitian diaspora and the Haitian Christian community in Montreal.

### **DOCTOR OF DIVINITY COMMITTEE**

Since no nominations were received by the Doctor of Divinity Committee this year, no D.D. degree was granted at the 141st Convocation. The policy and procedure for the awarding of this degree is available from the office of the Principal at the college. The awarding of D.D. degrees falls under the authority of the board of governors.

### **THIRD INTERNATIONAL CONFERENCE OF THE PETER MARTYR SOCIETY**

The Presbyterian College co-hosted the third international conference of the Peter Martyr Society held at McGill University in Montreal on August 8-10, 2007. The theme of the conference was “The ‘New’ Hermeneutics of Peter Martyr Vermigli (1499-1562): Exegesis and Theology”. The Peter Martyr Society is engaged in the translation, publication, and study of the work of the Italian Reformer Peter Martyr Vermigli. Professor Joseph C. McLelland is one of the general editors of the Peter Martyr Library; Professor W.J. Torrance Kirby of McGill University and Principal Emeritus William J. Klempa serve on the editorial committee; and Principal John Vissers and Librarian Dan Shute serve on the editorial board. 2007 marked the 50th anniversary of the appointment of The Rev. Dr. Joseph C. McLelland to the faculty of The Presbyterian College. In recognition of Dr. McLelland’s outstanding contribution to the life of the academy and the church over 50 years, The Presbyterian College conferred the degree Doctor of Divinity (honoris causa) on Professor McLelland at a special convocation held on Friday August 10, 2007, in conjunction with the International Peter Martyr Conference.

### **THE PRESBYTERIAN COLLEGE LIBRARY RENAMED**

The Board of Governors of The Presbyterian College, Montreal was pleased to announce that the college library was renamed in honour of The Rev. Dr. Joseph C. McLelland in recognition and celebration of Dr. McLelland’s 50 year association with the college. The board believes that Dr. McLelland’s contribution to The Presbyterian College over 50 years is a milestone that deserves to be recognized. His work as a scholar, teacher, administrator, leader and mentor in theological education has shaped generations of students and ministers.

McLelland joined the faculty of The Presbyterian College in 1957 as the Robert Professor of the Philosophy of Religion. He was subsequently also appointed to the McConnell Chair of the Philosophy of Religion at McGill University’s Faculty of Religious Studies. He is a graduate of McMaster University (B.A.), The University of Toronto (M.A.), Knox College (B.D.), and the University of Edinburgh (Ph.D.), and holds honorary degrees from the Montreal Diocesan Theological College and Knox College, Toronto.

Professor McLelland is the author of numerous books and articles ranging from *The Other Six Days to Prometheus Rebound: The Irony of Atheism* and most recently edited (with Emidio Campi) *Commentary on Aristotle’s Nicomachean Ethics* in the Peter Martyr Library. From 1975 to 1985 he served as Dean of the Faculty of Religious Studies at McGill, and he has also served as Acting Principal of The Presbyterian College. He was the Moderator of the General Assembly of The Presbyterian Church in Canada in 1985. A special dedication event marking the renaming of the library took place on October 3, 2007.

### **PRESBYTERIAN COLLEGE STUDIES IN THEOLOGY AND MINISTRY**

The college is pleased to announce the inauguration of a new series of publications called “Presbyterian College Studies in Theology and Ministry”. The modest purpose of this series is to make available theological material that informs and is informed by the life of the Christian church, especially in Canada. It assumes something that is not as widely accepted today as it once was, namely, that ministry and theology belong together. More specifically, it assumes that ministry precedes and produces theology, and that theological reflection on Christian ministry is crucial to the faith and life of the church. With this in mind, the occasional volumes in this series will include both collections of essays and monographs, authored primarily by those associated with the Reformed tradition in Canada. The first volume in this new series is *Understanding the Faith: Essays in Philosophical Theology*, a collection of essays in philosophical theology and church life by Joseph C. McLelland spanning his remarkable 50 year association with The Presbyterian College.

## **FINANCIAL ADMINISTRATION AND DEVELOPMENT**

The financial administration of the college is capably overseen by the Finance Committee of the Board of Governors and well-managed by the honorary treasurer Mr. Ian MacDonald, and the college accountant Ms. Sandra Steadman. Ms. Caroline O'Connor continues to provide excellent administrative support to the Principal in this area as well. The finance committee has identified the need for a capital campaign to strengthen the financial base of the college and secure its long-term ministry. Plans for a feasibility study are being considered. The college is grateful to the many generous donors who contribute directly to the annual fund and the endowment fund, and to the many Presbyterians across Canada who support the work of theological education through *Presbyterians Sharing...*. We have been particularly grateful in recent years for the increase in funding of the annual grant to colleges, as well as the funds made available from undesignated bequests. The challenge to find adequate funding to support its academic programs is always before the college. The Presbyterian College operates on a controlled and fixed budget within the very efficient and effective multi-institutional program arrangements enabled by the church's participation in the Montreal School of Theology, and its affiliation with McGill University and The University of Montreal. The board of governors is pleased to report that it expects to be able to report a balanced budget for 2007, largely a result of increased revenues and decreased expenses.

## **APPRECIATION**

The board wishes to record its thanks to Professor Tucker Carrington who has served for six years and whose term comes to an end at this General Assembly.

Marilyn Savage  
Convener

John Vissers  
Principal

## **KNOX COLLEGE**

### **THE 164TH CONVOCATION**

The 164th Convocation took place on May 14, 2008 in Convocation Hall, University of Toronto. The following students received degrees, diplomas and certificates:

Master of Divinity degree: Corey Ball, Karen Dimock, Jennifer Geddes, Hyung-In David Kim, Scott McAllister, Courtney Morris, Chang-Yong Park, Matthew Ruttan, Mona Scrivens, Bradley Shoemaker, Emily Stares, Choi Jung Charles Yong.

Master of Divinity Degree (Honours): Joseph Seok Jai Lee.

Diploma of the College: Corey Ball, Karen Dimock, Jennifer Geddes, Scott McAllister, Courtney Morris, Chang-Yong Park, Matthew Ruttan, Mona Scrivens, Bradley Shoemaker, Emily Stares.

Special General Assembly Certificate: Glenn McCullough, Patricia Yorkden.

Master of Religious Education: Jennifer Carver, Hyun Hwa Henna Kim.

Master of Theological Studies: Ashley Barkman, Elisabeth Buffey-Needham, Elizabeth Campbell, Jo-Ann Dickson, Enid Pottinger.

Doctor of Theology: Jinbong Choi, Dong-Ha Kim.

In addition, there were 18 graduates in the Lay Education Certificate I program, and 8 graduates in the Lay Education Certificate II program, with some students combining in-class and distance education courses. Each of these graduates had completed all of the requirements to receive the Certificate in Christian Faith and Life.

The degree of Doctor of Divinity (honoris causa) was awarded to The Rev. Lynda Reid and The Rev. Dr. Geoffrey Johnston.

This year's convocation speaker was The Rev. Dr. John Vissers, Principal of Presbyterian College, Montreal. The title of his address was "Identity, Ministry, and the People of God". Preceding the Convocation a workshop on "The Mission of God and the Future of the Reformed

Faith in Canada: Promise or Peril” was led jointly by Dr. Vissers and The Rev. Dr. Charles Fensham.

## **ACADEMIC REPORT**

### **Change to Administrative Structure of College**

In 2004 the Board of Governors approved the recommendation of the Principal to revise the administrative structure of the college to include a new senior administrative position: Director of Academic Programs. At its February 2008 meeting, the board approved this position as a permanent part of the administrative structure of the college.

Some of the benefits of this position include:

1. Having administration for the basic degree and advanced degrees centered in one position strengthens considerably the integration of the academic programs;
2. As a full-time administrative position the work of faculty is facilitated especially when information on policies and procedures that directly impact faculty’s decision-making is needed immediately;
3. A senior administrator for academics frees the Principal to focus less on the details and more on planning, not only in the area of academic programs but finance and development;
4. The increasing complexity of the academic programs and subsequent policies and procedures within Knox and within the Toronto School of Theology and the University of Toronto requires full-time administrative oversight.
5. Two senior faculty members are teaching full-time, and have more time for student advising and student supervision in the advanced degree program. Their research is benefiting the college in two new areas: The Centre for Clergy Care and Congregational Health, and in the development of on-line learning.
6. All faculty members spend less time on administrative detail and more time on program and student assessment.

### **Update on Search for Pastoral Theologian**

The presbyteries were circulated in June 2007 and the deadline for submission of applications was November 1, 2007. Additional material, such as statements regarding: pedagogy, references, syllabi were requested to be submitted to the search committee by November 15th. The search committee held an initial meeting to review the applications, to establish the details of the process and to agree on a priority of needs. A short-list has been developed and the timing of interviews has been arranged. It is anticipated that the process will be completed no later than the end of March, 2008.

### **Field Education**

There are 10 students in the Theological Field Education (TFE) program with a total of 10 supervisors working with the college. They are: The Rev. Daniel Cho, The Rev. Kyu Yong Choi, The Rev. Hugh Donnelly, The Rev. Penny Garrison, The Rev. Bob Geddes, The Rev. Ed Hoekstra, The Rev. In Kee Kim, The Rev. Ian McPherson, The Rev. Wendy Paterson and The Rev. Doug Schonberg. Their work on behalf of the college is greatly appreciated. The college continues to welcome the opportunity to work more closely with supervisors while keeping them up-to-date on both changes in the program and current thought in theological education.

TFE is a required component of training for ministry at Knox College. It occurs in the second year of the student’s program. In first year students take Human Growth and Spiritual Journey and Introduction to Ministry courses which center the person in the context of ministry. In the second year, through a combination of placement in a church setting, the supervision of an experienced minister, the guidance of a lay advisory committee and a series of workshops and integrative seminars, students engage in ministry, applying what has thus far been learned. In the final year of the program they bring the training of first year and the experience of second year to a final course on Pastoral Integration.

At Knox College, TFE is seen as fulfilling seven goals: integration, supervision as education, achieving change, developing professionalism, developing personal and ministry identity, spiritual formation, and theological reflection on/in ministry.

TFE is viewed as one of the essential training and evaluative components of education for ministry. We could not do this without the support of experienced ministers who and churches which give unselfishly of their time and resources to work as partners in the training of ongoing leadership for the church. We thank them for their support in this important task.

### **Report from Faculty**

This academic year Professor Bradley McLean returned from his year-long sabbatical. His work included extensive research and writing in the area of Biblical interpretation and teaching in China, during the fall in Beijing and later at Nanjing Union Theological Seminary.

In reading week of February 2008 the college held its first Inter-Cultural Intensive at the Seminario Evangelico de Teologia in Matanzas, Cuba, a Presbyterian and ecumenical institution. This year the experience was a voluntary one for students in the Master of Divinity program. Beginning in 2009, it will be a required component of this program. This intensive will see students and faculty (on a rotation basis) spend ten days in Cuba learning about mission theology and practice and Reformed/ecumenical theology through first-hand experience. Gratitude is expressed to International Ministries and the Women's Missionary Society for their generous support of this initiative.

### **The Rev. Dr. Stuart Macdonald – Tenure and promotion to Full Professor**

Knox College established a review team to deal with the tenure and promotion of The. Rev. Dr. Stuart Macdonald. The report and recommendation is contained earlier in this report under the Committee on Theological Education, see p. 501-03.

### **GOVERNANCE – KNOX COLLEGE BY-LAWS**

The board reviewed the governance structure and the by-laws for Knox College. At the February meeting of the Committee on Theological Education, the new by-laws were presented and approved for recommendation to the General Assembly. See page 503-08 for the background information and the revised by-laws.

### **STUDENT INFORMATION**

#### **Degree Programs**

In the 2007-2008 academic year, Knox College admitted 25 students in the basic degree area (M.Div., M.R.E., M.T.S., General Assembly) and 9 in the advanced degree area (Th.M. and doctoral programs). The total enrolment stands at 108 in the basic degree and 48 in the advanced degree, giving a total of 156 students.

A breakdown by degrees shows 12 General Assembly students, 76 M.Div., 9 M.R.E., 11 M.T.S., 1 M.A., 27 Th.D./Ph.D., 8 D.Min. and 12 Th.M.

### **CENTRES OF EXCELLENCE**

#### **Ewart Centre for Lay Education**

The Ewart Centre for Lay Education continues to provide courses for the laity within the English Certificate in Christian Faith and Life I and II, and the Korean language program for the Certificate in Christian Faith and Life I. Both English certificate programs are offered online and at the Knox College campus.

The English program online for the Certificate in Christian Faith and Life I and II have continuous registration which means that the students can register for the courses in the fall term, spring term and during the summer, the latter offered for the first time last year. These were well received. The program can be completed in two years but students can take the courses at their own speed. The online programs presently have 43 students, while the English program at Knox has 21 students.

The Korean program is offered over two years. Every other year a new registration is accepted. Twelve students are presently enrolled in the Korean program which is not offered in an on-line format.

#### **Centre for Continuing Education**

We have had a number of events this year:

- The Charles H. MacDonald Memorial Lecture was held on September 26, 2007, with a panel including The Rev. Dr. Richard Fee, The Rev. Sarah Kim, The Rev. Dr. Ron Wallace, The Rev. Gordon Timbers and Ms. Karen Plater discussing “The Changing Face of International Mission: Critical Questions for Today!”
- The Rev. Dr. Cameron Brett presented the Chris Vais Memorial Lecture “Faith and Finitude” on October 20, 2007 and “A View from the Pew” on October 22, 2007.
- The Robert Laidlaw Lecture series was held on November 7th and 8th with Professor Carrie Doehring speaking on “Pastoral Care in the Context of Violence: The Challenges of Constructing Meaningful Theodicies”.
- In partnership with St. Andrew’s Church, King Street, a workshop was presented on “What is Ecclesial Ethics?” on Monday, March 3rd at 1:30 pm, followed by a Public Lecture at 7:00 pm entitled “Re-Thinking Heaven and Hell”. The speaker was The Rev. Canon Dr. Samuel Wells from Dean of Duke Chapel, Duke University, Durham, North Carolina.
- Pre-Convocation workshop was held on Wednesday, May 14th at 9:30 am. “The Mission of God and the Future of the Reformed Faith in Canada: Promise or Peril?” in which John Vissers and Professor Charles Fensham gave leadership.

### **Centre for Asian-Canadian Theology and Ministry**

On September 17, 2007, the Centre for Asian-Canadian Theology and Ministry sponsored a Welcome Party to which all students, staff and faculty were invited. There was a sense of Christian community and vitality in the room as a large group shared the delicious food which had been provided. Members of the Asian Council presented each new student with a flower.

On November 6th, the members of the Asian Council led the Knox College community service with a theme of hospitality. Asian-Canadian students shared special music and their experience of hospitality at Knox. Members of Toronto Formosan Church, especially elder Ms. Tina Lin, provided authentic Taiwanese food for all members of the Knox Community. The college is extremely grateful for their hospitality.

The Centre for Asian-Canadian Theology and Ministry hosted its seventh Celebration Thanksgiving Service as part of the regular evening service at Knox Church on Sunday, October 14th. With representation by groups from Chinese, Taiwanese, Korean, Mandarin and African cultures, this Celebration Thanksgiving Service was another wonderful evening of praise and music. The worship team from St. Timothy Church led the evening in a contemporary praise session. Their youthful passion for the Lord set the tone of the evening at a high level. This year’s event was made special by increased participation from Asian background churches, as well as University Church, Ebenezer Zion Fellowship at the University of Toronto, students from Knox College and from Cornerstone Preparatory School. The college looks forward to next year’s celebration service.

On May 26, 2008, the centre held its fourth Crossing Cultures Together event, this year entitled “Embracing Different Cultures through Communication”. Next year it is hoped to bring Eric Law to Toronto for Crossing Cultures Together V. This year’s theme on intercultural communication will help to prepare us for next year’s conference.

The centre continues to provide proofreading services and practice in speaking English to ESL students. Many thanks go to the volunteer English tutors: The Rev. Willard Pottinger, Mrs. Nancy Mathewson, Ms. Lorna Hutchinson and Ms. Christie Bentham.

### **The Centre for Clergy Care**

Since beginning in 2006, the Centre for Clergy Care has expanded its ministry, seeking to address areas of greatest need within its mandate. The advisory board meets regularly, providing input and guidance. The centre’s focus on research enables us to understand better the church and its clergy in the Canadian context, which in turn informs the events and activities. Trinity College of the University of Toronto joined Knox and Emmanuel Colleges as a partner in January 2008.

The Rev. Dr. Stuart Macdonald and Dr. Brian Clarke have studied census data and completed work on “Christians not included elsewhere”, the “Protestant Five” (Anglican, Baptist, Lutheran, Presbyterian and United) between 1941 and 2001, and growth of the “No Religion” category. Both of them represented the centre at the Religion in Canada conference at Trinity Western University in February 2008.

The Rev. Dr. Andrew Irvine, Centre Director, and Anne Miller, Administrative Assistant, have completed focus groups and a survey of M.Div. graduates in their first five years post-seminary from several denominations. Results of this study, funded by the Churches’ Council on Theological Education, will be made available.

Annual events of the centre continue to focus on major milestones in the life of clergy: Starting Well, Take Care (this year offered for the 9th and 10th year of ministry and in future to focus on other stages) and Making the Most of Retirement. All three events are now part of the centre’s mandate.

In addition to the Red Deer pilot project, which is nearing completion, Andrew Irvine continues to speak across Canada to presbyteries, synods and ecumenical groups about topics relating to the centre. In late February, the centre hosted a diversity of clergy and laity from several denominations as Dr. Arthur Boers spoke about dealing with difficult behaviours in churches. The centre continues to seek out other relevant issues needing engagement.

The centre’s updated website, [www.caringforclergy.ca](http://www.caringforclergy.ca), now includes issues of the newsletter, an index of the *Presbyterian Record* from the 1950s and 1960s, book reviews and information about upcoming events.

The centre looks forward to more exciting opportunities to support clergy and congregations to enhance the overall ministry of the church in Canada.

## **DEVELOPMENT**

The Board is very pleased to welcome to Knox College, Ms. Lisa Watson who has been recruited as the new Director of Development. She has been a professional fund-raiser for the past ten years. She has a background in English Literature, Business Administration, and has been a member of the Association of Fund-Raising Professionals since 1999.

Michelle Kim started as Development Associate in December. Ongoing work in the Development Office includes the major gifts initiative, case for support, brand protocol, database review and development.

## **FINANCES**

The college fiscal year ended on April 30th. For the fourth year, the college had a balanced budget with a small surplus in spite of unexpected costly repairs. In October the steam pipe in the basement that delivers heat to the whole college building burst, leading to the need for costly and extensive repairs. In the interim we were able to reroute the steam to most of the building – but not the chapel, so we had some “cool” worship services.

The college continues to work away at capital repairs. This year, work on the south turret has been completed and work continues on the library window.

For the fiscal year May 2007 to April 2008, Knox College prepared and expects to achieve a balanced budget. For the 2007-2008 academic year, \$269,000 was paid out in bursaries to students in need and as scholarships to students with exceptional academic merit. As of December 2007, Knox College had \$17.5 million dollars in investments held with The Presbyterian Church in Canada Consolidated Portfolio. This balance is a result of years of donations and bequests from graduates and friends of the college, and is a result of income and market increases within the portfolio. The investments are for the support of students in the form of bursaries and scholarships, as well as faculty and academic expenses.

## **APPRECIATION**

Two members of the Board of Governors have completed two terms of service. We heartily thank Dr. Peter Ross, convener of the Knox Board, and Mr. Ian Croft for their service to the board. Both have convened standing committees of the board and have given outstanding

leadership on the board and its committees. Three others, The Rev. Angela Cluney, Ms. Stephanie Ling, and The Rev. Alan McPherson, have completed one three-year term. The continuing strength of the board of governors is vital to the strength of the college, and to that end the board takes seriously its responsibility to place names of qualified people before the Committee to Nominate.

J. Dorcas Gordon  
Principal

**ST. ANDREW'S HALL**

St. Andrew's Hall is a theological college of The Presbyterian Church in Canada located at the heart of the University of British Columbia. St. Andrew's Hall has four distinct but related ministries: theological education, the Elders' Institute, hospitality and housing and campus ministry.

**THEOLOGICAL EDUCATION**

For fifty years St. Andrew's Hall has nurtured and supported theological education for Presbyterian students studying for ordained and other forms of ministry. The teaching charter for St. Andrew's Hall has been exercised through our historic partner, Vancouver School of Theology (VST). Through this arrangement several Presbyterians serve on the faculty of VST: The Rev. Dr. Glen Davis, Director of Denominational Formation, The Rev. Dr. Patricia Dutcher-Walls, Professor of Hebrew Bible and The Rev. Dr. Stephen Farris, Professor of Homiletics. In addition The Rev. Dr. Roberta Clare and The Rev. Joyce Davis have continued to share responsibility for Pastoral Theology and Field Education.

Twenty-nine Presbyterian students are currently enrolled at VST. The following are expected to complete course requirements in May, 2008:

Martin Baxter	Certificate
Ming Jen Chiang	M.Div.
Janet 'Paddy' Eastwood	Th.M.
Jin Soo Kang	MATS
Beverley Shepansky	M.Div.
James George Smith	Th.M.
Deborah Kerr Stanbury	M.Div.

The 132nd General Assembly approved on a trial basis a proposal for concurrent enrollment in the Regent College M.Div. program and a Diploma in Presbyterian Studies at VST. This joint program has met considerable on-going interest and likely needs additional time to illustrate its helpfulness both to students and The Presbyterian Church in Canada.

Significant effort continues as the theological colleges at the University of British Columbia discuss the possibility of an on-campus theological consortium. We are convinced that all the colleges would gain by such an arrangement and our joint witness to the larger university would be more significant. The possibility of advance degree programs and joint courses with UBC are potential results of our extensive discussions.

The McMillan Library at VST continues to benefit from a special grant of \$10,000 per year for three years to enable the library to increase its holdings of books and other media of special interest to Presbyterians especially in the areas of Reformed theology, Reformation history and homiletics.

**THE ELDERS' INSTITUTE AT ST. ANDREW'S HALL**

The Elders' Institute (EI) is a ministry of St. Andrew's Hall, which works to strengthen the ministry of ruling elders and leaders in The Presbyterian Church in Canada. All programs are designed to meet the specific needs of ruling elders. The Elders' Institute provides easily accessible online courses, 'In-a-Box' or e-source publications, and On-the-Road workshops.

In 2007, EI organized a special four-day event (November 29th to December 2nd) for experienced writers and teachers of ruling elder resources. Participants travelled from the United Kingdom, United States, New Zealand, and other parts of Canada. The colloquium was supported by a grant from the Ewart Endowment for Theological Education and took place at

The Vancouver School of Theology. Lectures, presentations and workshops included: Spirituality and Adult Religious Education, What Ruling Elders Need to Know about Reformed Worship, Designing Learning Opportunities for Ruling Elders: Strategies and Practical Tools for Meeting the Needs and Calling of Ruling Elders, Spirit-in-Community: Zwingli's Model of Biblical Interpretation, and The Global Elders' Handbook. A ministry of hospitality was extended by ruling elders from local churches who volunteered to welcome the colloquium participants and served as table hosts at a special banquet hosted by St. Andrew's Hall. Kerrisdale Church and the Vancouver Taiwanese Church held a joint worship service followed by a luncheon which closed the event.

In 2007, EI staff began to gather information about how congregations plan to implement the Committee on Theological Education recommendation approved by the 133rd General Assembly: "That congregations and presbyteries consider including a line item in their annual budgets for the continuing education and training of ruling elders, the total amount designated for ruling elders to be at least equal to that provided for continuing education of clergy." (A&P 2007, p. 501, 25) Ideas and insights will be distributed through the EI newsletter."

Last year, EI ran three fully enrolled courses of "Serving as a Ruling Elder: A Course in the Basics" taught by Karen Horst and Ted Siverns. Courses offered in 2008 include "Spiritual Mentoring" with Roberta Clare, "Reading the Hebrew Bible with New Eyes" with Pat Dutcher-Walls, and "Faith Basics: The Lord's Prayer" with Stephen Farris. Online courses in development include "Pastoral Visiting" with Jean Morris and "Living Faith" with Stephen Hayes.

In 2007, EI continued to provide publications for self-study and group study (distributed both electronically and by post). Worthy of special mention is Keith Boyer's 2007 resource on term service designed to guide sessions as they discern whether term service is a viable option for their congregations. Keith Boyer's upcoming 2008 resource on amalgamations will also offer a workshop format.

EI staff conduct workshops across the country on topics specific to the needs of each local group. In 2007, "On-the-Road" workshops took place in Halifax, Calgary, Geraldton and Thunder Bay, Abbotsford, Vancouver (Chinese Presbyterian Church), and Prince Albert. Workshop leaders often preached as well as led workshops.

The Elders' Institute organizes the annual Pre-General Assembly Workshops (PAW) event on the Saturday prior to General Assembly. The event continues to build momentum as ruling elders from across the country come together to hone their skills and learn new ways to serve Christ more effectively in their congregations. Local ruling elders and leaders make significant contributions to the success of PAW, and the Hall is grateful to Knox Church, Waterloo, who hosted PAW 2007, "Stop, Believe, Go".

Hundreds of pictures of ruling elders continue to arrive in the EI offices at St. Andrew's Hall. The faces project honours the calling and work of ruling elders in The Presbyterian Church in Canada. Artists are designing "faces" posters, which will be exhibited at future EI workshops across the country.

The Elders' Institute extends thanks to the ruling and teaching elders who comprised its advisory group, known as The Link, in 2007: Glenn Cook (clerk of session, West Pt. Grey, Vancouver), Peter Coutts (minister, St. Andrew's, Calgary), Joan Stellmach (Committee on Theological Education, Varsity Acres, Calgary), Joan Sande (ruling elder, Saskatoon), Marlene Phillips (ruling elder, Harvey, New Brunswick), Don Muir (Deputy Clerk of General Assembly, Toronto).

## **HOSPITALITY AND HOUSING**

Almost three hundred people are a part of our St. Andrew's community and we encourage community. This has resulted in a very lively residence life program. For the use of residents the Hall purchased books both for adults and for children and are building a library of DVDs that have a theological premise or theme. We are also proud of *6040*, the St. Andrew's Hall newsletter ably edited by VST student Deb Stanbury.

Many activities were planned for Christmas time, including a banquet for quad residents and the Advent/Christmas worship service. The kitchen has been refurbished in order to provide cooking and food preparation possibilities for the many events and groups that are a part of hospitality and chaplaincy ministry.

Building needs continue to be monitored while necessary and on-going maintenance continues in order to maintain the integrity and appearance of our buildings. We continue to budget for any emergent issue.

Over the summer months, the Hall undertook a \$460,000 renovation program which saw the interior of the residence building being repainted and re-carpeted. This was accomplished with a minimum of disruption to residents and a smaller than anticipated loss of revenue. The Hall has been contributing 4% of annual revenue over the past 13 years to our Capital Replacement Reserve to carry out the work required in our 20 year maintenance plan, which lays out the schedule for the repair and replacement of furnishings and fixtures in our facilities which were opened in 1995.

We also continue to welcome guests, often from our national church, providing a room when possible or alternative campus accommodation when we have no room available.

For two weeks in a row this term, UBC had threats made against it which resulted in one of the UBC buildings being locked down. Procedures are being developed with the co-operation of UBC Housing to guide our staff in the future.

### **CAMPUS MINISTRY**

The chaplains and community co-ordinators (ComCos) are working well as a team and many events are hosted by a combination of staff. Beth McIntosh continues to lead in ESL classes on Thursday mornings. Mihye Park (Housing Supervisor) continues to co-ordinate the monthly Korean potluck. Twice a week, a group gathers at 8 am to pray the Psalms. Korean chaplain, Brian Choi, is working well with Korean Campus Ministries including 7 am prayers held in the centre, Tuesday to Friday mornings. Korean Campus Ministries, meeting weekly in St. Andrew's Hall, is the largest Christian organization on the campus.

An AA group began using the centre on Saturday nights for Last Chance meetings. In a few weeks, the group grew from approximately 20 to 48 participants.

Bryan Halferty, the chaplaincy coordinator, runs a regular soup and discussion time for English speaking residents. Sarah Breuel organizes meetings for InterVarsity in SAH.

### **FINANCIAL**

The Hall ended 2007 with an operating surplus, however ongoing commitments to pay for services in the Theological Neighbourhood (as a result of the development of our property) will more than consume that operating surplus.

The investments in the Consolidated Portfolio continue to grow, albeit slower in 2007 than in 2006. The Hall greatly appreciates the opportunity to invest in this fund.

We are extremely fortunate and grateful to have seen our Restricted Funds for student bursaries grow by over 50% in the past 4 years. A number of new bursaries are in place including entrance scholarships and housing subsidies for Presbyterian students which are, of course, very much appreciated by the recipients. We intend to continue to build up the bursary funds to help students as they respond to their calls.

J. H. (Hans) Kouwenberg  
Convener

L. E. Ted Siverns  
Acting Dean

### **VANCOUVER SCHOOL OF THEOLOGY**

It is a privilege to submit for your consideration our annual report on the life and work of Vancouver School of Theology.

There is a fragment of wisdom in the Talmud which affirms this simple truth, "All change is difficult". VST has moved through enormous change since January, 2006.

If all change is difficult then VST has lived through seismic adjustments to our common life. There is no question that our system has been traumatized. However, it is my view that recent developments indicate that we are coming through that period of trauma and into a new stage of potential flourishing in the life of the school. This is due both to the unflagging persistence of all dimensions of the school's community and to the unrelenting persistence of God's grace in our midst.

The signs of health and new vitality are many and varied.

## **FINANCES**

In May of 2007, the VST Board of Governors approved its first projected balance budget in many years. Two months from the end of our budget year, we are happy to report that we are on track to realize the goal of a balanced budget with some room to spare. This reflects a shift from annual operating deficits of over two million dollars per annum to a revenue positive budget in an 18 month period. This goal has been achieved with many sacrifices including a 10% wage roll-back for our staff. However, although challenges persist, all indications are that we will be able to remedy this in light of our improving financial situation in our upcoming budget year. The remediation of our salary situation is a top priority for long-term institutional strength and viability. We are grateful to St. Andrew's Hall for its ongoing partnership and generous support of our educational mission. This generosity was most recently reflected in a one time gift of the equivalent of a 10% wage roll back for its staff, added to its VST grant. This was an act of significant generosity for which we are very grateful.

This past fall we completed a double audit of VST's financials and we are able to report that VST was given an unqualified audit opinion. The VST Board approved our audited financial statements at its January meeting and our audit for 2008 will take place in July. This precedes our focus visit by the ATS (scheduled in 2003) which will take place in November. The visiting team will review our financial situation at the conclusion of our property development project and consider our new governance structure in light of our recent shift to a policy governance model of oversight for the school.

## **STUDENT ENROLLMENT**

Student enrollment is a challenge everywhere in graduate theological education. However, we are able to report that our projected enrollment targets for this year have been met. This is excellent news both for our budget and for the quality of our learning environment. It is interesting to note that the student demographic is rapidly changing, as it is everywhere in North American theological education. A minority of our students are now entering the M.Div. program. A majority are doing M.A., graduate programs and occasional courses or special programs. This indicates the direction of our programmatic future. While the M.Div. will remain central to the mission of the school, increasingly diverse programming addressing the concerns of church and public leadership will continue to emerge. Currently 25 of our degree students are from the Presbyterian tradition.

## **SUMMER SCHOOL**

During July 2007, VST held its Chalmers 100th Anniversary Summer School. The four weeks of classes with many visiting distinguished scholars attracted a record crowd of students from many walks of life. This year, the theme for July's educational work is "Home for the Summer". We will feature many scholars, teachers and wisdom figures from the Canadian context along with a select number of international scholars of note. You are invited to include VST in your summer plans for learning and Sabbath.

As well as our Chalmer's Summer School, VST hosted the summer school of the Native Ministries Consortium also with a record number of participants. An innovative children's program, accompanied by a youth service learning program was a particular hit this past summer. In July of this year the Native Ministries Consortium will again convene at VST for two weeks of course work, worship and community building.

## **ARCHIVES**

We are happy to report that the new archives is now complete. This lovely new space will host the records of the Anglican Church of the Province of British Columbia; the BC Conference of the United Church of Canada; VST; the Centre for Indian Scholars. The official opening of the

archives was held January 24, 2008. It was a grand celebration. VST would like to express gratitude for the realization for this important project. Thank you to all who contributed to the realization of this significant project in the lives of our churches.

### **PROGRAM DELIVERY INNOVATIONS**

Faculty are currently working on the development of program delivery innovations which will expand the capacity of the school to meet church needs for accessible and flexible modes of delivery. Possible program modifications with respect to proposed changes to ATS accreditation standards are also under consideration.

### **GLOBAL CITIES**

Work continues on programming which addresses the impact of urbanization on human communities and the questions it poses for our churches, theology and First Nations peoples. Several speakers were brought to VST this fall in partnership with Green College of UBC. Ongoing program in this area is anticipated which will include visiting scholars, research and course offerings.

### **NEW CHANCELLOR AND BOARD CHAIR**

At its November meeting the VST Board of Governors elected a new chancellor and a new chair of the board both of whom will assume their duties in January. We are delighted that Louise Rolston has agreed to serve as VST's new chancellor. Although she began her work with us in January, her formal installation will be at VST's Convocation, Monday May 12th, at Shaughnessy Heights United Church. We are also happy to share that The Rev. Ron Harrison generously agreed to serve as VST's new board chair from January, 2008.

### **PETER KAYE AND ALUMNI/CONTINUING EDUCATION EVENT**

This year we are trying a new form of offering our Peter Kay Lectures. This year the Peter Kaye Lectures will be combined with convocation and a continuing education and alumni event at VST. Sunday May 11th to Tuesday May 13th, VST will welcome Dr. Bob Jewett, internationally renowned Pauline scholar to our campus, from the University of Heidelberg. He will give two public lectures, address convocation and offer a Monday continuing education event. As well, on Tuesday May 13th we will celebrate the publication of Sallie McFague's new book, *'A New Climate for Theology: God, the World, and Global Warming'*. This follows on the heels of the publication of Dr. Sharon Betcher's new book, *'Spirit and the Politics of Disablement'*. Both works have been published by Fortress Press. Dr. Gerald Hobbs will offer his retirement lecture in the evening, *'Digging Out Old Wells: Reclaiming our Evangelical Heritage, Fresh Energy for Today's Church'*.

It is with grateful hearts that we at VST continue to steward the work of this institution on behalf of our churches. We would like to express our gratitude, for the ongoing support of St. Andrew's Hall and The Presbyterian Church in Canada as we continue together to rise to the challenge of God's work in a rapidly changing ecclesial landscape, hopeful ambassadors of the gospel good news to God's beloved world.

Wendy Fletcher  
Principal and Dean

### **TRUSTEE BOARD**

To the Venerable, the 134rd 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 2007 and has sought to ensure that it has properly discharged its statutory responsibilities as trustees. 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: The Rev. Walter Hearn and Mr. Eric Cockshutt. The board also expressed its sincere thanks to departing board members: Mr. James Robb and Ms. Lisa Whitewell for their faithful service to the board and the church.

Eckler Ltd. continues to perform a quarterly investment review of the fund managers and to present its report to the board. The board reviews the performance of the fund managers by meeting with each one on a regular basis.

The Investment Committee of the board met four times during 2007 and continued to review the Statements of Investment Policies and Procedures for the Pension Plan and the Consolidated Portfolio in order to ensure they are up-to-date with current regulations and best practices.

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, 2007 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        | The Rev. Donald Pollock          |
| Mr. John Coombs          | Mr. John Powell                  |
| Ms. Lisbeth Duncan       | The Rev. Samuel M. Priestley Jr. |
| Mr. George Gordon        | Mr. Eric Reynolds                |
| The Rev. Stephen Kendall | Mr. Eric Cockshutt               |
| The Rev. Graham Kennedy  | Mr. Stephen P. Roche             |
| Mr. Gordon MacNeill      | The Rev. Walter Hearn            |
| Mr. John McColl          |                                  |

Ex-officio without vote:

- Ms. Elza Furzer, Secretary (January 2007-June 2007)
- Mr. Barbara Nawratil, Secretary (July 2007-December 2007)
- Mr. H. Donald Guthrie, Q.C., provides counsel to the Trustee Board at its invitation.

Gordon MacNeill  
Convener

Barbara Nawratil  
Secretary

**WOMEN'S MISSIONARY SOCIETY**

To the Venerable, the 134th General Assembly:

The Council Executive of the Women's Missionary Society respectfully submits the following report for 2007.

**ANNUAL COUNCIL MEETING**

The theme at the 92nd Council Meeting, held at Crieff Hills Community, was "Sabbath: Finding Calm in Chaos". To reflect on this theme, the Bible studies and worship services focused on the theme of Sabbath as a holy time. Dorothy Henderson led the Bible studies each morning.

Sunday evening's program was a time of introductions and entertainment. Joan Cruikshank spoke on the prayer shawls; Synodical of British Columbia did some humorous skits; and gospel singer and composer, Laurie Atkins, entertained and inspired everyone with her singing. Normal business matters were on the agenda for Monday afternoon, followed by guest speakers from church offices. Stephen Allen and Lori Ransom spoke on the work of Healing and Reconciliation. As well, our missionary to Nigeria, The Rev. Arlene Onuoha spoke about her work. In the evening, a very special event, the celebration of Pauline Brown's 55 years of mission work in India, took place. Tuesday morning, the WMS women who went to Guatemala on a mission exposure tour gave their report, followed by the report from the group who went to Taiwan. They reported on their attendance and participation in the General Assembly of the Presbyterian Church in Taiwan. In the afternoon, a multi-faith panel discussion on "Sabbath" took place. The guests were Saddiq Burney from the Halton Islamic Association and The Rev.

Andrew Reid, minister of our denomination. Unfortunately, despite efforts to invite a Jewish rabbi, he was unable to attend. Also on Tuesday, there was a special presentation by our missionaries to Ukraine, David and Anna Pandy-Szekeress. They told of their work in Eastern Europe and showed a video on the situation and living conditions of the gypsies in that part of the world. In the evening, Alexis McKeown, Program and Marketing Co-ordinator, led the group through an introduction of the new mission study on Guatemala. Wednesday morning, new officers were installed by The Rev. John-Peter Smit, regional staff for the Synod of Central and Northern Ontario and Bermuda, after which Wilma Welsh, Moderator of the 132nd General Assembly spoke, then closed with communion.

The offering collected during closing worship was designated for mission work in Nigeria and Ukraine.

### **CHANGES IN STAFF**

In October 2007, Colleen Wood was hired on contract as the new editor of Glad Tidings. Colleen brings much experience to the position, including her previous position as youth consultant for the Synod of Northwest Ontario and Bermuda. Alexis McKeown, Program and Marketing Co-ordinator, began her maternity leave on March 10, 2008.

### **MISSION AWARENESS SUNDAY**

Resources for Mission Awareness Sunday were distributed to all WMS and affiliated groups in early January 2008. This year the resource was written by The Rev. Ann Blane, minister of St. David's Church in Toronto, Ontario. It is encouraging to note the growing number of congregations which are observing this designated day. The bulletin insert for that Sunday is on the mission work in the Ukraine, in particular the new farming project.

### **MISSION RESOURCES**

The WMS popular report "On the Move in Mission" marked its eighth publication this past year. It serves as an excellent promotional tool for the society and for mission. Through the use of words and pictures, information regarding the work and finances of the society is provided.

A new semi-annual newsletter was produced on a trial-basis. It is called "WMS Ways". This was sent to all the local groups in the January mailing.

### **THE BOOK ROOM**

The WMS continues to work in partnership with The Presbyterian Church in Canada and offers a valuable service to congregations and individuals under the capable management of Susan Clarke. The Book Room resources are available to view on-line.

### **CAMP PRESCAWA**

In 2007, at the request of the Presbytery of Winnipeg and after much consideration, the WMS Council decided to give the ownership of the Camp Prescawa property, formerly the Cecilia Jeffrey Residential School, to the Presbytery of Winnipeg. For many years the presbytery took care of the property. They had leased it to the Winkler Bible Camp, which wanted to buy the property over a ten year lease period. Legally, the property was still held by the WMS. With some conditions, including a WMS plaque to be put permanently on the site, Council approved the request for a transfer of ownership.

### **REGIONAL STAFF**

Sarah Kim, Executive Director of the WMS and Rick Fee, 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 co-operation with the Life and Mission Agency the WMS contracted Mr. Bruce Wade of Cenera Consultants to do an independent external review of the regional staffing model. His report was submitted to both parties in March 2008. Both parties reviewed the report and have made recommendations noted in the Assembly Council report, (see p. 216-20).

The WMS shared with the Life and Mission Agency in the costs of the regional staff gathering and the regional staff conveners meeting.

**PARTNERSHIP WITH THE AGENCIES OF THE CHURCH**

The WMS continues to fund regional staffing through a grant of up to \$390,000 for salaries and benefits for regional staff. Another \$8,000, approximately, was given in 2007 towards the expenses of the regional staff annual gathering and the conveners' meeting, both held at Crieff Hills Retreat Centre.

A contribution of \$150,000 is given annually to the general fund of The Presbyterian Church in Canada.

A grant of \$10,000 was given to the Advisory Committee for Children and Youth.

Christian Literature Committee distributed grants totaling \$11,575 in 2007 to various projects, including books for China, translation work for Malawi, computer and books for SEBLA in El Salvador, and the reprinting of "Jungle Tales" by Dr. John Buchanan.

The WMS continues to support the work of PWS&D as well as International Ministries through grants towards various projects. The following are some projects that received grants in 2007 and 2008:

- India, Jobat Christian High School students – \$6,000
- India, Village Health Workers – \$5,000
- Malawi, Chigodi House – \$10,000
- Malawi, water project – \$5,000
- Malawi, Mary Helen Garvin – training locals on counseling – \$5,000
- Taiwan, Yushan Theological College – \$5,000
- Taiwan, Tam Kang High School – \$5,000
- Ukraine, farm project – \$25,000

The WMS supports the work of Canada Ministries through grants towards its projects. Some projects that received grants in 2007 and 2008 are as follows:

- Cariboo Ministries, air travel – \$1,200
- Winnipeg Inner City Mission, furniture – \$3,000
- Edmonton Native Ministry – \$1,500
- Hummingbird Ministries – \$1,600
- Saskatoon Native Ministry – \$1,500
- Tyndale-St. George's Educational Development Program – \$1,200

The WMS continues to give bursaries to Knox College, Presbyterian College, and the Vancouver School of Theology each year for two students per college. As well, grants were given to Presbyterian College students for their mission education trip to Cuba.

Each year, the WMS supports an international student for theological studies at one of our colleges. Currently, we are supporting a Taiwanese aboriginal student (Ebi) with the funds for the tuition fees for his studies in the Master of Divinity program at the Vancouver School of Theology.

Besides the above, the WMS continues to give grants from its various endowment funds for individuals as well as for projects.

**FINANCES**

The following is a summary of receipts and disbursements for 2007.

<b>Receipts</b>	<b>\$</b>
Presbyterials	620,009
Special Gifts	9,566
Legacies	66,157
Bank & Investment Interest	72,939
Life Membership (Pins) Income	755
Book Room Sales	164,800
Glad Tidings Subscriptions & Advertising	50,469
	984,695

**Disbursements**

General Fund of The Presbyterian Church in Canada	150,000
Regional Field Staff	366,692
Covenant Community with Children and Youth	10,000
Christian Literature	11,575
Program Support	355,443
Administration	121,481
Undesignated Legacies	66,457
Grants, Bursaries etc from Endowment Funds	45,785
Outside Organizations	1,475
Book Room Expenses	105,467
Glad Tidings Expenses	51,499
Investment Fee	<u>16,538</u>
	1,302,412

A review engagement report can be found in the annual report of the society.

An audited statement can be found in the annual report of the society.

**VISIONING – PLANS FOR THE FUTURE OF THE SOCIETY**

For a number of years now, the future of the society has been a cause for concern. While the commitment and dedication of the present members continue, very few new members are being recruited and some local groups have closed due to the lack of leaders. This has led us to question whether our structures and present operating procedures are viable in today's church and society. An envisioning process has therefore been initiated with input from all the members. Changes will not happen overnight. There are many factors which have to be taken into consideration, not the least of which is the desire of the members to continue to be the voice of women who are concerned about the mission of the church. The next few years may well be a time when difficult decisions have to be made for the future of the society. We ask for the prayers of the General Assembly and the congregations within The Presbyterian Church in Canada as we face this time of challenge.

The society expresses its deep gratitude for the continuing dedication and generosity of its members, which has allowed the society to support the mission work of the church in many ways.

Druse Bryan  
President

Sarah Kim  
Executive Director

**OVERTURES – 2008**

**NO. 1 – SESSION OF KNOX, LEAMINGTON, ONTARIO**

**Re: Energy audits and conservation measures**

(Referred to Assembly Council to consult with Life and Mission Agency - Justice Ministries, p. 212, 20)

WHEREAS, the 133rd General Assembly encouraged congregations “to have an energy audit of their buildings and to implement energy conservation measures that are financially feasible”, and

WHEREAS, many of our church buildings are aging and are extremely inefficient in their use of energy, and

WHEREAS, the need for energy conservation and environmentally responsible action is urgent, and

WHEREAS, the church ought to set a positive example, and

WHEREAS, in many cases such measures will pay for themselves in short order, leaving congregations in a better financial position (and allowing them to increase support for *Presbyterians Sharing...*), and

WHEREAS, many congregations on tight budgets will put off taking such measures because they fear the initial capital costs, and

WHEREAS, some congregations may need more than encouragement to make this happen, they may need help,

THEREFORE, the Session of Knox Church, Leamington, humbly overtures the Venerable, the 134th General Assembly to prepare and offer advice to congregations on making energy audits and energy conservation measures for their buildings financially feasible and to consider ways in which such measures could be financed through short-term loans offered to congregations, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Essex-Kent.

## **NO. 2 – PRESBYTERY OF KAMLOOPS**

**Re: Preparing booklet/DVD on religious beliefs and uniqueness of the Christian faith**

(Referred to Life and Mission Agency – Education for Discipleship, Evangelism, p. 306-09, 41)

WHEREAS, within the context of our multicultural society, we want to work with adherents of other religions and belief systems for the common good, and to speak to other religions and belief systems about the necessity and benefit of putting faith and trust in Jesus Christ (Acts 2:38-39), and

WHEREAS, Christ affirmed that he is the only means by which we access God (i.e. John 10:6-16, 14:6-70), and

WHEREAS, Christ commands us to make disciples in all nations (i.e. among all religions), (Matthew 28:19-20), and

WHEREAS, God's word clearly affirms the sin, the danger and the consequences of adding other gods into the worship of the one true living God, the Lord (i.e. Isaiah 42:8, 43:10-12, 44:9-11; Jeremiah 5:19; 2 Kings 17:7ff; Acts 17:16ff; 1 Corinthians 8:5-6; 1 John 5:21), and

WHEREAS, the subordinate standards of The Presbyterian Church in Canada also testify to the uniqueness of the saving work of Christ among the religions of the world (Westminster Confession of Faith 3:6, 8:2, 10:4, 11:2, 18:1, 25:2; Living Faith 9.2.1),

THEREFORE, the Presbytery of Kamloops humbly overtures the Venerable, the 134th General Assembly to oversee the production of a small introductory booklet and DVD to assist Presbyterians to understand Canada's religions and beliefs systems better, including how to work with them in common ministry, how to show the love of Christ to them and how best to speak of the unique saving work of Christ to them, or to do otherwise as the General Assembly, in its wisdom, may deem best.

## **NO. 3 – PRESBYTERY OF KAMLOOPS**

**Re: Saving work of Christ and Ecumenical and Interfaith Relations Committee mandate**

(Referred to Ecumenical and Interfaith Relations Committee, p. 260, 22)

WHEREAS, within the context of our multicultural society, we want to work with adherents of other religions and belief systems for the common good, and to speak to other religions and belief systems about the necessity and benefit of putting faith and trust in Jesus Christ (Acts 2:38-39), and

WHEREAS, Christ affirmed that he is the only means by which we access God (i.e. John 10:6-16; 14:6-70), and

WHEREAS, Christ commands us to make disciples in all nations (i.e. among all religions), (Matthew 28:19-20), and

WHEREAS, God's word clearly affirms the sin, the danger and the consequences of adding other gods into the worship of the one true living God, the Lord (i.e. Isaiah 42:8, 43:10-12, 44:9-11; Jeremiah 5:19; 2 Kings 17:7ff; Acts 17:16ff; 1 Corinthians 8:5-6; 1 John 5:21), and

WHEREAS, the subordinate standards of The Presbyterian Church in Canada also testify to the uniqueness of the saving work of Christ among the religions of the world (Westminster Confession of Faith 3:6, 8:2, 10:4, 11:2, 18:1, 25:2; Living Faith 9.2.1), and

WHEREAS, in the context of Christian scripture, the Greek word for 'church' *ecclesia* commonly means "called out ones", implying that the church is called to live apart from the values of the world,

WHEREAS, the 133rd General Assembly in passing Rec. No. 7 of the Ecumenical and Interfaith Relations Committee, approved a new mandate for the committee encouraging Presbyterians to "recognize the value" of other religions causing extraordinary division on the floor of the court, and

WHEREAS, The Presbyterian Church in Canada has, neither within the context of its Rec. No. 7 or otherwise, provided a working definition of what “other religions”, The Presbyterian Church in Canada is to “recognize the value ... of, (i.e. Wicca, humanism, Buddhism, private beliefs, etc.), and

WHEREAS, Rec. No. 7 of the Ecumenical and Interfaith Relations Committee, may be at odds with scripture and our subordinate standards in not affirming the unique saving work of Christ,

THEREFORE, the Presbytery of Kamloops humbly overtures the Venerable, the 134th General Assembly, to affirm again, within the context of Canada’s religiously plural landscape, the exclusiveness and uniqueness of the saving work of Christ as per our subordinate standards and to instruct the Ecumenical and Interfaith Relations Committee to do all of its work within this reality, or do otherwise as the General Assembly, in its wisdom, may deem best.

#### **NO. 4 – SESSION OF KNOX, CRANBROOK BRITISH COLUMBIA**

##### **Re: To renounce inter-faith mandate as approved by 133rd General Assembly**

(Referred to Committee on Church Doctrine)

WHEREAS, the definitions of “acknowledge, understand and appreciate” are, as Donald MacMillan of Ottawa has rightly suggested, vague and open to a multitude of definitions, and we agree with his concerns, and

WHEREAS, we, the elders of the church are charged by holy scripture to “be alert” and to “shepherd the sheep”, protecting them and by the Grace of God guiding them into truth, not error, and

WHEREAS, other faith traditions, non-Christian, deny the exclusive salvific claims of Jesus Christ (such as John 14:6 “I am the way, the truth and the life, no one comes to the Father except through me”) and other Christian faith traditions hold not to justification by faith alone through Christ alone but make salvation a matter of works,

THEREFORE, the Session of Knox Church, Cranbrook, humbly overtures the Venerable, the 134th General Assembly to renounce the said Rec. No. 7 and instead recommend that while building friendships with peoples of other faith traditions, Presbyterians should faithfully proclaim and defend the unique message of salvation through Jesus Christ alone, or to do otherwise as the General Assembly, in it’s wisdom, may deem best.

(Without comment by Presbytery of Kootenay)

#### **NO. 5 – SESSION OF ROSEDALE CHURCH, TORONTO, ONTARIO**

##### **Re: Permitting elders, not serving on session, to be equalizing elders (Book of Forms section 114.7)**

(Referred to Clerks of Assembly, p. 254, 17)

WHEREAS, section 114.7 of the Book of Forms currently requires that both representative elders and also equalizing elders appointed to presbytery be current members of session, and

WHEREAS, many congregations, pursuant to section 108 of the Book of Forms, are adopting term service for membership of session, and

WHEREAS, the expiration of the term of service of an elder on session may deprive presbytery of the experience of many ordained elders, and

WHEREAS, in the light of the adoption of term membership on session it is expedient to make amendments to the Book of Forms,

THEREFORE, the Session of Rosedale Church, Toronto, humbly overtures the Venerable, the 134th General Assembly to amend section 114.7 of the Book of Forms by adding in after the word “presbytery” in line 4, the words “any equalizing elder so appointed shall be an ordained elder who is a member of the congregation, and who may, or may not be, a member of session of the congregation”, so that the amended section 114.7 shall read:

The session will appoint one of its members as representative elder to the presbytery (in the case of multiple point charges, only one of the sessions at a time will appoint a representative elder, unless an additional “equalizing elder” is requested by presbytery). Any equalizing elder so appointed shall be an ordained elder who is a member of the congregation, and who may or may not be a member of the session of the congregation. The representative elder is responsible for ... ,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

(With support of the Presbytery of East Toronto)

**NO. 6 – PRESBYTERY OF HALIFAX AND LUNENBURG**

**Re: Revising membership of Committee to Nominate Standing Committees (Book of Forms section 301)**

(Referred to Clerks of Assembly, p. 254, 17)

WHEREAS, the work of the Committee to Nominate provides a valuable and significant contribution to the ministry of The Presbyterian Church in Canada, and

WHEREAS, the nature of this work invites careful reflection and discernment, and

WHEREAS, this work must be done in a very short time just before the Assembly is constituted, and

WHEREAS, the work of the General Assembly is well served by the manner in which persons are named to the Assembly Council by synods and presbyteries with such persons serving on a rotational basis for a term of three years thereby providing both continuity in the membership and new participants on the Council,

THEREFORE, the Presbytery of Halifax and Lunenburg humbly overtures the Venerable, the 134th General Assembly to revise section 301 of the Book of Forms by establishing the Committee to Nominate Standing Committees as a standing committee with members being named by the presbyteries on a rotational basis and with persons serving for a two year non-renewable term and with the appropriate adjustments in section 301 to ensure proportional representation, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 7 – PRESBYTERY OF TEMISKAMING**

**Re: Lay missionaries to be members of presbyteries in remote areas**

(Referred to Life and Mission Agency – Ministry and Church Vocations, p. 430, 42)

WHEREAS, present regulations of The Presbyterian Church in Canada do not permit lay missionaries to be members of presbytery, and

WHEREAS, The Presbyterian Church in Canada adheres to the general principle of two representatives from each pastoral charge: one ruling elder and one minister of Word and Sacraments, and

WHEREAS, The Presbyterian Church of Canada adheres to the general principle of equalized representation of ruling elders and ministers of Word and Sacraments from each pastoral charge in presbytery, and

WHEREAS, most of the pastoral charges in some remote presbyteries are vacant of an ordained minister of Word and Sacraments, and

WHEREAS, some presbyteries have more lay missionary positions than ministers of Word and Sacraments, and

WHEREAS, the pastoral charges with lay missionaries are underrepresented at presbytery, and

WHEREAS, presbytery has difficulty functioning with so few members, and

WHEREAS, undue hardship is placed on the few ministers of Word and Sacraments,

THEREFORE, the Presbytery of Temiskaming humbly overtures the Venerable, 134th General Assembly to enact legislation to permit remote presbyteries in such hardship to admit lay missionaries as members in presbytery, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 8 – PRESBYTERY OF TEMISKAMING**

**Re: Commissioning lay missionaries to administer communion**

(Referred to Life and Mission Agency – Ministry and Church Vocations, p. 430, 42)

WHEREAS, present regulations of The Presbyterian Church in Canada require that only ministers of Word and Sacraments can perform the sacrament of holy communion, and

WHEREAS, most pastoral charges in some remote presbyteries have lay missionaries, and

WHEREAS, most of the remaining pastoral charges in some remote presbyteries are vacant of a minister of Word and Sacraments, and

WHEREAS, the congregations desire to celebrate holy communion in obedience to the command of our Lord, “This do in remembrance of me”,

THEREFORE, the Presbytery of Temiskaming humbly overtures the Venerable, 134th General Assembly to enact legislation to permit remote presbyteries in such hardship to

commission, for a limited period of time, lay missionaries to perform the sacrament of holy communion, or to do otherwise as the General Assembly, in its wisdom, may deem best.

#### **NO. 9 – SYNOD OF QUEBEC AND EASTERN ONTARIO**

##### **Re: Membership of synod commissions (Book of Forms section 4.4)**

(Referred to Clerks of Assembly, p. 255, 17)

WHEREAS, in response to Overture No. 4, 1991 and on recommendation of the Clerks of the Assembly, the 117th General Assembly sought under the Barrier Act permission to modify the law of the church to permit the General Assembly to appoint non-commissioners of a General Assembly to serve as members of a commission of the General Assembly, and

WHEREAS, the 118th General Assembly after receiving the consent of the presbyteries did amend the law of the church (Book of Forms section 4.4) to permit such appointments; and

WHEREAS, the exception thus given to the General Assembly to the principle that “all members of the commission shall be members of the appointing court” is an exception expressly limited the General Assembly, and

WHEREAS, under enabling legislation adopted by a subsequent General Assembly a synod may now function as a body of commissioners appointed by the presbyteries rather than as a full synod, and

WHEREAS, it is competent and sometimes is deemed necessary and advisable for a synod functioning as a commission to itself appoint a commission to deal with particular business, and

WHEREAS, it is in the best interests of the synods of the church which function by commission to have the freedom to appoint the most knowledgeable and competent presbyters to commissions, irrespective of whether or not they happen to be commissioners to that particular synod,

THEREFORE, the Synod of Quebec and Eastern Ontario humbly overtures the Venerable, 134th General Assembly to approve and to send down under the Barrier Act the following additional sentence to be added to the Book of Forms section 4.4: “In the case of a synod functioning by commission, all members of a commission appointed by the synod shall be members of the presbyteries or sessions within the bounds.”, or to do otherwise as the General Assembly, in its wisdom, may deem best.

#### **NO. 10 – PRESBYTERY OF SEAWAY-GLENGARRY**

##### **Re: National funding for camping ministry**

(Referred to Life and Mission Agency, p. 301-05, 41)

WHEREAS, there are currently fourteen Presbyterian youth camps across Canada, funded by local synods and presbyteries, donations and fund-raising efforts, and

WHEREAS, Christian camping is a vital ministry of the church, youth are not just the future generation, they are the church today; many youth have come to Christ, made Christian friendships and continue to live out their lives for Christ established and nurtured by their experiences at camp, and

WHEREAS, at camp, youth live the Christian life by immersion, as young disciples of Christ: the mentoring and role modeling by the young adults on staff play a huge role in developing their leadership skills for other ministries in the church, and

WHEREAS, the unique opportunity to participate in Christian camp is in addition to the supports of family and the local church, enabling young people to own their faith, and

WHEREAS, some of our camps struggle to find adequate funding to provide an affordable camping program for our children and young adults, and

WHEREAS, the 126th General Assembly adopted Rec. No. 9 of the Life and Mission Agency Committee, which mandated that all camps and outdoor ministries of The Presbyterian Church in Canada be or become accredited, and as such, some of these camps have been unable to achieve the necessary standards because of the financial investment required,

THEREFORE, the Presbytery of Seaway-Glengarry humbly overtures the Venerable, the 134th General Assembly to allot budgeted, ongoing funding to all Christian youth camps owned and operated by The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 11 – SESSION OF WESTMOUNT, LONDON, ONTARIO****Re: Educational opportunities part of General Assembly**

(Referred to Assembly Council to consult with Clerks of Assembly, Committee on Theological Education – St. Andrew’s Hall, Elders’ Institute, p. 20)

WHEREAS, the Venerable, the 131st General Assembly of The Presbyterian Church of Canada approved a recommendation 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”, and WHEREAS, the Elders’ Institute has held five consecutive Pre-Assembly Workshops for ruling elders and other congregational leaders, and

WHEREAS, these training sessions are dynamic and lift up the glory of God, and

WHEREAS, these training sessions teach ruling elders and other congregational leaders about our church and our faith so that they help make ruling elders more effective leaders and stronger Christians to fulfill their callings better, and

WHEREAS, the focus at General Assembly should not be solely on procedure and debate, and

WHEREAS, ‘the world’ seems to compress our time making us think we are too busy to attend voluntary opportunities to learn about our Lord and to explore our faith,

THEREFORE, the Session of Westmount Church, London humbly overtures the Venerable, the 134th General Assembly to direct the Clerks of Assembly, in consultation with the Elders’ Institute, to study the possibility of making training opportunities to enhance the faith and calling of all commissioners an integral part of the proceedings of the 136th General Assembly, and a permanent part of all future General Assemblies, and to release its findings, with the hope that it will make a specific recommendation to the 135th General Assembly, “That training events for all commissioners and congregational leaders ‘in some form’ become a permanent and integral part of all future and regular Assembly agenda”, be granted, or to do otherwise as the General Assembly, in its wisdom, may deem best.

(Transmitted with the support of the Presbytery of London)

**NO. 12 – PRESBYTERY OF HURON-PERTH****Re: Requiring psychological testing of candidates entering through the Committee on Education and Reception**

(Referred to Life and Mission – Ministry and Church Vocations, p. 21)

WHEREAS, one of the requirements for those wishing to enter the ministry of Word and Sacraments and diaconal ministry of The Presbyterian Church in Canada from the theological colleges of the church is psychological testing, the value of which is given as: “To encourage and aid growth and facilitate increased self-awareness in the candidate. To serve as a resource to those entrusted with the responsibility of counseling and guiding those who will continue to proceed to ministry and those who need to be redirected in their choice of vocation” (Candidacy Process Document, p. 61), and

WHEREAS, this requirement does not apply to those entering The Presbyterian Church in Canada through the Committee on Education and Reception, and

WHEREAS, it would seem prudent that all seeking to enter, or seeking to re-enter, the denomination, meet a criteria that is common to all ministers within The Presbyterian Church in Canada,

THEREFORE, the Presbytery of Huron-Perth humbly overtures the Venerable, the 134th General Assembly to amend the current policy so that the requirement for psychological testing is met by all those who are entering the ministry of Word and Sacraments or diaconal ministry in The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 13 – SESSION OF ST. GILES, ST. CATHARINES, ONTARIO****Re: Removing the requirement for police checks for elders in Leading with Care Policy**

(Not received, p. 21)

WHEREAS, one of our long standing elders, who has been active and diligent in his service, has left our session and indeed the denomination over the issue of police record checks, and

WHEREAS, we have heard that other sessions have had people complain about this matter in other congregations across the land, and

WHEREAS, we wish to see the policy be implemented and promoted in a way that is both constructive and helpful to the congregations of The Presbyterian Church in Canada so as to minimize the risk of abuse situations occurring, and

WHEREAS, we have discovered that police record checks are not being done on a consistent basis across the country by various police forces, and

WHEREAS, we believe that there are many aspects of the policy that are much more constructive toward the desired end, and

WHEREAS, we believe that the police record checks are a weak tool for weeding out potential abusers, and

WHEREAS, the police record check is only good for up to the date that it is issued and does not guarantee in any way that the person will behave in a respectful and decent manner following the obtaining of one, and

WHEREAS, elders and others have already taken an oath before God and God's people to behave in a proper manner and be guided by the rules and procedures of the church, and

WHEREAS, we believe police record checks have been a costly initiative to the whole church with a limited benefit, and

WHEREAS, it is an intrusion of the state into the matters of the church and calls into question the ability of the session to discern the suitability of candidates for service in the church without reference to an outside authority, and

WHEREAS, we believe that the removal of this requirement would not damage the objective of the policy in a significant way, and

WHEREAS, we believe that there are other means for determining a person's suitability that would be just as credible and appropriate,

THEREFORE, the Session of St. Giles Church, St. Catharines, humbly overtures the Venerable, the 134th General Assembly, to review the Leading with Care Policy to determine if it would be possible to put in place other requirements, or procedures, which would allow The Presbyterian Church in Canada to have the option to drop the requirement for elders to obtain police record checks, or to do otherwise as the General Assembly, in its wisdom, may deem best.

(Transmitted with dissent from the Presbytery of Niagara)

#### **NO. 14 – SESSION OF FAITH CHURCH, TORONTO, ONTARIO**

##### **Re: Issues faced by immigrants to Canada who are professionals**

(Referred to Life and Mission Agency – Justice Ministries, p. 21)

WHEREAS, the Justice Ministries has an impressive support system for migrant workers and refugees, but there is no support for a large group of immigrants, i.e., the professional immigrants, and

WHEREAS, the Government of Canada has invited professionals to apply to immigrate to Canada, as there is a need for these professionals in Canada, and whereas there has been an overwhelming response to this invitation, and whereas every aspect of their lives is closely scrutinized and they are given permission to enter Canada as landed immigrants and told that they will be able to work in Canada, and

WHEREAS, the reality is that there is a gap between what the Canadian government tells potential immigrants and how the local employers handle them, as the latter insist on "Canadian" experience, with the result that these immigrants end up by working for minimum wage and being exploited by local employers, who use their expertise but do not pay for it, and

WHEREAS, this has caused a devastating and demoralizing effect on professional immigrants and their families who are confused and do not know where to turn, which has resulted in a bad reputation for Canada and led to the creation of websites such as [www.notcanada.com](http://www.notcanada.com), and

WHEREAS, there are platforms to deal with these issues, but these are fragmented and not easily accessible to new immigrants, and

WHEREAS, there are suitable solutions worked out by the provinces of Manitoba and Quebec, but this has not happened in Ontario, which is a popular destination for new immigrants,

THEREFORE, the Session of Faith Church, Toronto, humbly overtures the Venerable, 134th General Assembly to request Justice Ministries of the Life and Mission Agency to "encourage reflection and action on this area of injustice" by:

- asking the Ontario Minister of Citizenship and Immigration to follow the example of the province of Quebec and have Ontario develop its own immigration selection criteria and hire its own overseas immigration visa officers,
  - asking the Ontario government to impose on accrediting bodies reasonable deadlines for deciding on the accreditation of individuals, for example, 90 days,
  - asking the Ontario government to encourage accrediting bodies to de-emphasize language requirements where it is appropriate to do so,
  - encouraging the federal government to hire more immigration staff in Canada and more visa staff overseas to reduce waiting times, and
  - encouraging The Presbyterian Church in Canada to partner with other agencies to organize settlement services for professional immigrants,
- or to do otherwise as the General Assembly, in its wisdom, may deem best.

(Transmitted with support of East Toronto Presbytery)

## **NO. 15 – SESSION OF GRACE, ORLEANS, ONTARIO**

### **Re: Uniqueness of Jesus Christ for salvation**

(Answered by Ecumenical and Interfaith Relations Committee, Rec. No. 1, p. 22)

WHEREAS, the 133rd General Assembly in adopting Rec. No. 7 of the Ecumenical and Interfaith Relations Committee adopted as the mandate for the committee the following: “to encourage Presbyterians to acknowledge, understand and appreciate other faith traditions, and to help Presbyterians to live in good relationship with persons who belong to other religions; noting by the word ‘acknowledge’ we mean, ‘accept the existence of’, by the word ‘understand’ we mean, ‘perceive the intended meaning or significance of’, and by the word ‘appreciate’ we mean ‘recognize the value or significance of’”, and

WHEREAS, this mandate, we believe, is open to a universalistic interpretation in reference to the uniqueness of Jesus Christ and his saving work, and

WHEREAS, Living Faith, a subordinate standard of our church, affirms the uniqueness of Christ and his saving work in 3.4.1: “Jesus is the Mediator through whom God has come to us and through whom we come to God.”; and in 3.6.1: “Salvation comes from God’s grace alone received through faith in Christ. From all eternity, and through no merit on our part, God calls us to life in Christ. Here is the good news of the Gospel! Jesus Christ is the elect one, chosen for our salvation. In him we are made acceptable to God.”; and

WHEREAS, the Westminster Confession of Faith, a subordinate standard of our church, testifies to the same exclusivity in the gospel in VIII.i: “It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus his only-begotten Son, to be the Mediator between God and man; the Prophet, Priest, and King; the Head and Saviour of his Church; the heir of all things; and Judge of the world: unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.”; and in XI.ii: “Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.”; and

WHEREAS, the primary standard of our church, the scriptures of the Old and New Testaments, assert the uniqueness of Jesus Christ and the exclusivity of the gospel in such places as Isaiah 45:21-22; John 10:9, 14:6; Acts 4:12 and Romans 10:9-13,

THEREFORE, the Session of Grace Church, Orleans, Ontario, humbly overtures the Venerable, the 134th General Assembly to state with clarity its commitment to the doctrine of the uniqueness of Jesus Christ for salvation, especially as it relates to the mandate of the Ecumenical and Interfaith Relations Committee, or to do otherwise as the General Assembly, in its wisdom, deems best.

(Transmitted without comment by the Presbytery of Ottawa)

## **NO. 16 – PRESBYTERY OF OTTAWA**

### **Re: Providing regular funding for camping ministry**

(Answered by Life and Mission Agency, Rec. No. 9, p. 305, 41)

WHEREAS, there are currently fourteen Presbyterian youth camps across Canada, funded by local synods and presbyteries, donations and fund-raising efforts, and

WHEREAS, Christian camping is a vital ministry of the church, youth are not just the future generation, they are the church today; many youth have come to Christ, made Christian friendships and continue to live out their lives for Christ established and nurtured by their experience at camp, and

WHEREAS, at camp, youth live the Christian life by immersion, as young disciples of Christ; the mentoring and role modeling by the young adults on staff play a huge role in developing their leadership skills for other ministries in the church, and

WHEREAS, the unique opportunity to participate in Christian camp is in addition to the supports of family and the local church, enabling young people to own their faith, and

WHEREAS, some of our camps struggle to find adequate funding to provide an affordable camping program for our children and young adults, and

WHEREAS, the 126th General Assembly adopted Rec. No. 9 of the report of the Life and Mission Agency Committee, which mandated that all camps and outdoor ministries of The Presbyterian Church in Canada be or become accredited, and, as such, some of these camps have been unable to achieve the necessary standards because of the financial investment required,

THEREFORE, the Presbytery of Ottawa humbly overtures the Venerable, the 134th General Assembly to allot budgeted, ongoing funding to all Christian youth camps owned and operated by The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

#### **NO. 17 – SESSION OF ST. STEPHEN’S, CRESTON, BRITISH COLUMBIA**

**Re: Revise the interfaith mandate to reflect Christian faith and discipleship**

(Answered by Ecumenical and Interfaith Relations Committee, Rec. No. 1, p. 22)

WHEREAS, The Presbyterian Church in Canada believes that salvation is through Christ and that Jesus said, “I am the way, the truth and the life. No one comes to the Father except through me.” (John 14:6), and

WHEREAS, we believe that “no one can see the kingdom of God without being born from above.” (John 3:3), and

WHEREAS, our subordinate standard Living Faith states: “We should not address other in a spirit of arrogance implying that we are better than they. But rather, in the spirit of humility, as beggars telling others where food is to be found we point to life in Christ.” (Living Faith 9.2.1), and

WHEREAS, the use of the words ‘acknowledge’ and ‘appreciate’ in the recommendation are misleading and confusing,

THEREFORE, the Session of St. Stephen’s Church, Creston, humbly overtures the Venerable, the 134th General Assembly to amend Rec. No. 7 to reflect more clearly our faith and call as ambassadors for Christ in the world and to clarify the language of the recommendation by simply saying: “it is our interfaith mandate to encourage Presbyterians to accept the existence of and recognize the significance of persons who belong to other religions”, or to do otherwise as the General Assembly, in its wisdom, may deem best.

(Forwarded without comment by the Presbytery of Kootenay)

#### **NO. 18 – SESSION OF ST. ANDREW’S, KIMBERLY, BRITISH COLUMBIA**

**Re: Revise the interfaith mandate to illustrate the uniqueness of the Christian faith**

(Answered by Ecumenical and Interfaith Relations Committee, Rec. No. 1, p. 22)

WHEREAS, there is ambiguity in the definitions expressed in Rec. No. 7 of the Ecumenical and Interfaith Committee in that they lead to an acceptance of faith traditions and religions, and

WHEREAS, there is a sense that our faith is being diluted, and

WHEREAS, we seem to be condoning the redefinition of the God of the Bible, denying the Lordship of Jesus Christ, and the uniqueness of Jesus Christ and his gospel, and

WHEREAS, there is reference to section 9.2.1 of the Living Faith but there is no reference to the phrase, “we point to life in Christ” in the mandate, and

WHEREAS, there is a fine balance between the notion of appreciation and acceptance,

THEREFORE, the Session of St. Andrew’s Church, Kimberly, humbly overtures the Venerable, the 134th General Assembly to appoint a special committee of the General Assembly to redefine and clarify the mandate so that we may engage with other faith

traditions or religions without undervaluing the uniqueness of the Christian faith, or to do otherwise as the General Assembly, in its wisdom, may deem best.

(Forwarded without comment by the Presbytery of Kootenay)

#### **NO. 19 – PRESBYTERY OF KOOTENAY**

**Re: Revise the interfaith mandate to maintain the uniqueness of Christ and salvation through Christ in interfaith dialogue**

(Answered by Ecumenical and Interfaith Relations Committee, Rec. No. 1, p. 22)

WHEREAS, the 133rd General Assembly adopted Rec. No. 7, which defines the Ecumenical and Interfaith Relations Committee's mandate as seeking "to encourage Presbyterians to acknowledge, understand, and appreciate other faiths, and to help Presbyterians to live in good relationship with persons who belong to other religions," and

WHEREAS, the recommendation unnecessarily limits the function of the committee to that of "encourage" and "helping" Presbyterians in their interactions with people of other faiths, and fails to include a mandate for the committee itself to enter into such dialogue and relationship building, and

WHEREAS, the definitions of "acknowledge", "understand" and "appreciate" as affixed to the end of the mandate are vague, poorly defined, unclear and open to multiple implications, and

WHEREAS, scripture is clear that "salvation is found in no one else, for there is no other name under heaven given to people by which we may be saved," (Acts 4:12), and

WHEREAS, the recommendation fails to establish an appropriate starting point for any such dialogue or interaction such as is found in Living Faith where it states in the section that deals with "Our Mission to other Faiths" that: "We witness to God in Christ as the Way, the Truth, and the Life, and invite others to accept from him the forgiveness of God. We are compelled to share this good news." (9.2.2),

THEREFORE, the Presbytery of Kootenay humbly overtures the Venerable, the 134th General Assembly to reconsider Rec. No. 7, and to implement instead a mandate that clearly enables the Committee on Ecumenical and Interfaith Relations to engage in and encourage all Presbyterians to interact with those of other faith traditions in a manner that both upholds and maintains the uniqueness of Christ and the salvation that comes through him, and encourages humble and respectful interaction with those with differing faiths, or to do otherwise as the General Assembly, in its wisdom, may deem best.

#### **NO. 20 – PRESBYTERY OF MONTREAL**

**Re: Revising the interfaith mandate in light of our standards of faith**

(Answered by Ecumenical and Interfaith Relations Committee, Rec. No. 1, p. 22)

WHEREAS, the Ecumenical and Interfaith Relations Committee caused much misunderstanding and considerable disagreement in stating its interfaith mandate in Rec. No. 7 of its 2007 report, and

WHEREAS, this misunderstanding arose because:

1. the Ecumenical and Interfaith Relations Committee quoted only the first part of Our Mission and Other Faiths section of Living Faith, 9.2 and failed to quote the second part, namely, "We witness to God in Christ as the Way, the Truth, the Life, and invite others to accept from him, the forgiveness of God. We are compelled to share this good news.", and
2. the committee employed a Humpty Dumpty approach to the use of words ("When I use a word, it means," Humpty Dumpty said, "just what I choose it to mean neither more nor less", Lewis Carroll) so that "acknowledge" does not mean "acknowledge" but accept the existence of" and "understand" does not mean "understand" but "perceive the intended meaning or significance of" and "appreciate" doesn't mean "appreciate" but "recognize the value or significance of," thereby creating unnecessary confusion and provoking many dissents,

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 134th General Assembly to instruct the Ecumenical and Interfaith Relations Committee: (i) to review our church's doctrinal standards and statements on the subject of Christianity and other religions, (ii) to consult with the Committee on Church Doctrine and produce a clarification, and (iii) to produce a clear and more acceptable interfaith mandate, or do otherwise as the General Assembly, in its wisdom may deem best.

**NO. 21 – SESSION OF CALVIN CHURCH, KITCHENER, ONTARIO**

**Re: Greater participation of young adult and student representatives at General Assembly**

(Referred to Clerks of Assembly, p. 21)

WHEREAS, young adult representatives and student representatives are a valuable and essential part of General Assembly, and  
WHEREAS, the General Assembly has made changes in their status and role to encourage their fuller participation, such as allowing them to sit and correspond (A&P, 1997, p. 261, 24, Rec. No. 6), and  
WHEREAS, the ability to be a voting member would allow these representatives to participate fully in General Assembly, and  
WHEREAS, full participation from the young adults and theological students would make General Assembly more representative of The Presbyterian Church in Canada, and  
WHEREAS, the goal of fuller participation in our polity needs to be explored to consider issues like accountability,  
THEREFORE, the Session of Calvin Church, Kitchener, humbly overtures the Venerable, the 134th General Assembly to examine the role of young adult representatives and student representatives in General Assembly, and how they may more fully participate in the court, including the possibility of being full commissioners, or to do otherwise as the General Assembly, in its wisdom, may deem best.

(Transmitted without comment by Presbytery of Waterloo-Wellington)

**NO. 22 – PRESBYTERY OF GREY-BRUCE-MAITLAND**

**Re: Guidance and Support for Committees of Presbytery who are responsible for dealing with the Sexual Abuse and/or Harassment Policy**

(Referred to Clerks of Assembly, p. 21)

WHEREAS, the Policy of The Presbyterian Church in Canada for Dealing with Sexual Abuse and/or Harassment, 1998 nowhere defines natural justice and procedural fairness, and  
WHEREAS, having received no clear direction, support or guidance offered by the Assembly Office or its agent in relation to the interpretation and understanding of being compliant with this policy, and  
WHEREAS, there have been cases dealt with by the church under this policy in times past, and  
WHEREAS, The Presbyterian Church in Canada may have reported information on file of a general nature coming from cases dealt with by past presbytery committees, which it can share with current presbytery committees dealing with matters under this policy, and  
WHEREAS, members of presbytery Sexual Abuse and/or Harassment Policy committees have received training only 'in theory', handle cases infrequently, and are subsequently 'inexperienced' in dealing with these critical matters,  
THEREFORE, the Presbytery of Grey-Bruce-Maitland, humbly overtures the Venerable, the 134th General Assembly, to review the policy with a view to inserting an appendix on natural justice and procedural fairness and further to establish an "expert" working group at Assembly Office who can be called upon for direction, support and/or guidance by presbytery committees dealing with the Policy of The Presbyterian Church in Canada for dealing with Sexual Abuse and/or Harassment, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NAMES TO BE PLACED ON CONSTITUENT ROLL**

**NO. 23 – PRESBYTERY OF SEAWAY-GLENGARRY**

**Re: Placing G. Blatch on Constituent Roll**

(Referred to Special Committee re Overture No. 23, p. 21, 40-41)

WHEREAS, the changing face of society and the church requires The Presbyterian Church in Canada to think differently and creatively about how it ministers in general and in smaller communities in particular, and  
WHEREAS, the possibility of half-time and part-time ministry are making up part of that reality of the changing face of the church and society, and  
WHEREAS, ministers working less than half-time are not placed on the constituent roll of presbytery, and

WHEREAS, it is important that ministers working within its bounds are accountable to the presbytery, and  
 WHEREAS, on account of the unique ministry situation within the pastoral charge of Lansdowne and Caintown, it is neither desirable nor practical to have one minister subject to the other in relation to the performance of public worship or any other ministerial function, and  
 WHEREAS, the Book of Forms section 176.1.8 allows that a presbytery may overture the General Assembly to place a minister on the constituent roll of the presbytery, and  
 WHEREAS, at its meeting on January 15, 2008, the Presbytery of Seaway-Glengarry affirmed the ministerial relationship in the pastoral charge of Lansdowne and Caintown and agreed to overture the General Assembly under section 176.1.8 of the Book of Forms,  
 THEREFORE, the Presbytery of Seaway-Glengarry humbly overtures the Venerable, the 134th General Assembly to allow it to place The Rev. Gregory G. Blatch performing part-time ministry at St. Paul's, Caintown, on the constituent roll of the Presbytery of Seaway-Glengarry, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS  
AND CONGREGATIONS**

**STUDENTS CERTIFIED AS CANDIDATES FOR THE MINISTRY**

**Synod of the Atlantic Provinces**

PRESBYTERY OF CAPE BRETON  
 MacKinnon, Lydia, April 1, 2008  
 PRESBYTERY OF HALIFAX AND LUNENBURG  
 Sutherland, David Alexander (Sandy), May 24, 2007  
 Miller, Jared, November 20, 2007  
 PRESBYTERY OF ST. JOHN  
 MacWilliams, Wendy, June 20, 2007  
 PRESBYTERY OF PRINCE EDWARD ISLAND  
 MacQuarrie, Kenneth, January 8, 2008  
 Campbell, Andrew, May 6, 2008  
 Faith, Glynnis, May 6, 2008

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL  
 Gavino, Victor, May 15, 2007  
 Clark, David, November 20, 2007  
 Duguid, Barbara, November 20, 2007  
 Vanderkamp, Luke, November 20, 2007  
 Bonetto, Richard, November 20, 2007  
 Doonan, Dianne, February 19, 2008

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF LINDSAY-PETERBOROUGH  
 Baird, Jonathan, April 29, 2008  
 PRESBYTERY OF PICKERING  
 Sorenson, Kathleen, October 16, 2007  
 Thompson, Andrew, February 19, 2008  
 Carr, Barry, February 19, 2008  
 PRESBYTERY OF BRAMPTON  
 Read, John, May 5, 2007  
 PRESBYTERY OF OAK RIDGES  
 Mosley, Sybil, May 15, 2007  
 Wellington, Jordan, May 15, 2007  
 Masterton, Joan, June 19, 2007  
 Ball, Corey, June 19, 2007  
 Stanbury, Deborah, June 19, 2007  
 Henry-Carmichael, Albertha, October 18, 2007  
 Paton-Cowie, Linda, November 20, 2007  
 McAnsh, Bruce, February 19, 2008

**PRESBYTERY OF WATERLOO-WELLINGTON**

Dimock, Karen, June 19, 2007  
Foxall, Jacqui, June 19, 2007  
Thompson Goulet, Dara, June 19, 2007  
Kipfer, Peggy, June 19, 2007  
McAllister, Scott, June 19, 2007  
Burns, Michael, June 19, 2007  
Lee, Samuel, June 19, 2007

**Synod of Southwestern Ontario**

**PRESBYTERY OF NIAGARA**

Anderson, Elaine, June 20, 2007  
Moody, David, June 20, 2007

**Synod of British Columbia**

**PRESBYTERY OF KAMLOOPS**

Duford, Ryan, June 2, 2007, January 2008

**PRESBYTERY OF WESTMINSTER**

Simpson, Rebecca, June 19, 2007  
Sosnowsky, Woldemar (Woldy), November 6, 2007  
Kuo, Andy, Yu An, November 6, 2007

**CANDIDATES CERTIFIED FOR ORDINATION**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF HALIFAX AND LUNENBURG**

Sutherland, David Alexander (Sandy), July 10, 2007

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

Lam, Gwendolin Sui Lai, May 15, 2007  
Vanderkamp, Luke, February 19, 2008

**PRESBYTERY OF SEAWAY-GLENGARRY**

Foster, Jill, September 4, 2007

**PRESBYTERY OF OTTAWA**

Fischer, Ronald D., February 10, 2008

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF PICKERING**

Aide, Lisa, May 15, 2007  
Dickson, Gregory, May 15, 2007  
Scrivens, Mona, February 19, 2008

**PRESBYTERY OF OAK RIDGES**

Stanbury, Deborah, February 19, 2008  
Ball, Corey, February 19, 2008

**PRESBYTERY OF WATERLOO-WELLINGTON**

Dimock, Karen, March 11, 2008  
McAllister, Scott, March 11, 2008  
Kipfer, Peggy, May 13, 2008

**Synod of Saskatchewan**

**PRESBYTERY OF ASSINIBOIA**

Shepansky, Beverly, April 18, 2008

**Synod of British Columbia**

**PRESBYTERY OF VANCOUVER ISLAND**

McCowan, Ruth, December 5, 2006

## ORDINATIONS

### **Synod of the Atlantic Provinces**

#### **PRESBYTERY OF NEW BRUNSWICK**

Kim, Caleb, October 12, 2007  
Sutherland, David Alexander (Sandy), November 16, 2007

### **Synod of Quebec and Eastern Ontario**

#### **PRESBYTERY OF MONTREAL**

Fantechi, Giancarlo, June 22, 2007  
Wu, Paul, September 9, 2007  
Lam, Gwendolin Sui Lai, January 20, 2008

#### **PRESBYTERY OF OTTAWA**

Fischer, Ronald D., February 10, 2008

### **Synod of Central, Northeastern Ontario and Bermuda**

#### **PRESBYTERY OF PICKERING**

Wright, Dennis, June 10, 2007  
Farris, Allan P., August 10, 2007  
Dickson, Gregory, March 2, 2008  
Aide, Lisa, March 30, 2008

#### **PRESBYTERY OF EAST TORONTO**

McCarroll, Pam, January 27, 2008

#### **PRESBYTERY OF WEST TORONTO**

Vaughan, Isabel, July 8, 2007

#### **PRESBYTERY OF BRAMPTON**

Billard, Thomas, October 21, 2007

#### **PRESBYTERY OF OAK RIDGES**

Gunnink, Grant, July 29, 2007  
Hanna, Sameh, January 13, 2008  
Ye, Allen, April 6, 2008

#### **PRESBYTERY OF BARRIE**

Grant, Norm, July 4, 2007  
Charlton, Edward, October 28, 2007

#### **PRESBYTERY OF EASTERN HAN-CA**

Kim, Ryu Yan, June 3, 2007  
Son, Donghwi (David), September 30, 2007  
Kong, In Soo, February 17, 2008

### **Synod of Southwestern Ontario**

#### **PRESBYTERY OF HAMILTON**

Jenvey, Stephen, September 5, 2007

#### **PRESBYTERY OF NIAGARA**

Apps-Douglas, Julia, June 27, 2007

#### **PRESBYTERY OF HURON-PERTH**

Royal, Robert T., June 18, 2007

### **Synod of Saskatchewan**

#### **PRESBYTERY OF NORTHERN SASKATCHEWAN**

Fontaine, Mary, May 25, 2008

### **Synod of Alberta and the Northwest**

#### **PRESBYTERY OF CALGARY-MACLEOD**

Adams, Wendy, November 21, 2007

### **Synod of British Columbia**

#### **PRESBYTERY OF WESTERN HAN CA**

Kim, Yong Kyoan, April 1, 2007  
Paik, In Sub, April 6 2008

**DESIGNATION TO ORDER OF DIACONAL MINISTRIES**

None reported.

**RECEPTIONS FROM OTHER DENOMINATIONS**

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF BRAMPTON

Awad, Nader, from Presbyterian Church (USA), May 15, 2007

**Synod of Southwestern Ontario**

PRESBYTERY OF PARIS

Dowber, Alan, from United Church of Canada, July 30, 2007

**Synod of Manitoba and Northwest Ontario**

PRESBYTERY OF WINNIPEG

Bouw, Anthon, from Reformed Church of America, June 20, 2007

**Synod of Saskatchewan**

PRESBYTERY OF ASSINIBOIA

Yoo, Minho, from the Presbyterian Church of South Korea, April 18, 2008

**Synod of British Columbia**

PRESBYTERY OF WESTERN HAN-CA

Ryu, Munhyun, from Korean Presbyterian Church in America, June 21, 2008

**INDUCTIONS**

**Synod of the Atlantic Provinces**

PRESBYTERY OF NEWFOUNDLAND

Dent, Jonathan, St. David's, St. John's, September 16, 2007

PRESBYTERY OF HALIFAX AND LUNENBURG

Hornibrook, Brian, Knox, Halifax, October 3, 2007

PRESBYTERY OF NEW BRUNSWICK

Sutherland, David, Alexander (Sandy), Bass River Pastoral Charge, November 16, 2007

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL

Wu, Paul, Taiwanese Robert Campbell, Montreal, September 9, 2007

Robinson, Douglas, Margaret Rodger Memorial, Lachute, February 10, 2008

Said, Sammy, Arabic, Montreal, June 8, 2008

PRESBYTERY OF SEAWAY-GLENGARRY

Charlton, Edward, Knox, Morrisburg and Dunbar, November 4, 2007

Apps-Douglas, Julia, Kenyon, Dunvegan and St. Columba, Kirk Hill, July 22, 2007

Douglas, James F., Knox, Vankleek Hill and St. Paul's, Hawkesbury, July 22, 2007

Johns, Douglas R., First, Brockville, September 9, 2007

Ferrier, James D., St. Andrew's, Maxville, Knox, Moose Creek, Gordon, St. Elmo, June 22, 2008

PRESBYTERY OF OTTAWA

Charlton, Teresa, St. Andrew's, Richmond, July 29, 2007

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF KINGSTON

Lampman, Wendy, St. Peter's, Madoc, January 6, 2008

PRESBYTERY OF LINDSAY-PETERBOROUGH

Kim, Caleb, St. Andrew's, Fenelon Falls and Knox, Glenarm, November 18, 2007

PRESBYTERY OF PICKERING

Stewart, Fred, Amberlea, Pickering, December 2, 2007

Donnelly, T. Hugh, Guildwood Community, Toronto, February 10, 2008

Bradley, Harry, Knox (Agincourt), Toronto, July 29, 2007

**PRESBYTERY OF EAST TORONTO**

Ingram, William G., St. Andrew's, September 16, 2007

Macleod, Derek J.M., Glenview, September 16, 2007

**PRESBYTERY OF WEST TORONTO**

Vaughan, Isabel, Celebration, July 8, 2007

Kang, Joshua (Jin Soo), York Memorial, May 4, 2008

**PRESBYTERY OF BRAMPTON**

Human, Andrew, St. Andrew's Memorial, Port Credit, November 1, 2007

**PRESBYTERY OF OAK RIDGES**

Royal, Robert T., St. Andrew's, Maple, June 24, 2007

Vais, Heather J., Thornhill, June 25, 2007

Vais, Thomas G., Thornhill, June 25, 2007

**PRESBYTERY OF ALGOMA and NORTH BAY**

Wilson, Charlene E., Westminster, Sault Ste. Marie, January 15, 2008

Wilson, John R., Westminster, Sault Ste. Marie, January 15, 2008

**PRESBYTERY OF WATERLOO-WELLINGTON**

Wright, Dennis, Knox-Calvin, Harriston, June 22, 2007

Hamalainen, Janice, St. Andrew's, Kitchener, February 10, 2008

Garrison, Penny, St. Giles, Cambridge, May 4, 2008

**PRESBYTERY OF EASTERN HAN-CA**

Kim, Ryu Yun, Toronto Korean, Toronto, June 3, 2007

Choi, Kyu Young, Joyful Community, Toronto, September 16, 2007

Son, Donghwi (David), St. Timothy, Toronto, September 30, 2007

Lee, Sachoon (Stefan), Manitoba Korean, Winnipeg, November 10, 2007

Moon, Eun Sung, Sohrae Mission, Toronto, December 9, 2007

Kong, In Soo, Vaughan Community, Vaughan, February 17, 2008

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Jenvey, Stephen, West Flamborough, September 5, 2007

Billard, Thomas, Kirkwall, November 4, 2007

Kouwenberg, Harold H.A., St. Columba, Hamilton, February 3, 2008

Smith, Colleen L., Heritage Green, Stoney Creek, March 2, 2008

Dickson, Gregory, New Westminster, Hamilton, March 9, 2008

Hoogsteen, Mark, Knox, Burlington, March 30, 2008

Huberts, Henry W., St. Andrew's, Ancaster, April 6, 2008

**PRESBYTERY OF NIAGARA**

Vasarhelyi, Pearl, First Rockway/North Pelham Pastoral Charge, September 2, 2007

Lewis, Calvin, Kirk-on-the-Hill, Fonthill, December 2, 2007

**PRESBYTERY OF PARIS**

Dowber, Alan, Knox, Norwich and Bookton, May 25, 2008

Sherbino, Joel, Paris, June 10, 2008

**PRESBYTERY OF ESSEX-KENT**

Sipos, Anita, St. James, Thamesville, November 20, 2007

Grant, Norm, St. Andrew's, Lakeshore, November 4, 2007

**PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

MacOdrum, Joanne R., St. James, Forest, August 19, 2007

Van Dusen, Barry E., St. Giles, Sarnia, September 9, 2007

**PRESBYTERY OF HURON-PERTH**

Kukkola, Glen T., Shakespeare, September 28, 2007

Passman, Linda, St. Andrew's, Molesworth, June 8, 2008

**Synod of Manitoba and Northwestern Ontario**

**PRESBYTERY OF WINNIPEG**

Farris, Allan, P., St. James, Winnipeg, September 9, 2007

**Synod of Saskatchewan**

**PRESBYTERY OF ASSINIBOIA**

Pattmore, Devon L., Knox, Yorkton and Dunleath, Dunleath, October 2, 2007

Golaiy, Ina, Knox, Weyburn, May 8, 2008

**Synod of Alberta and the Northwest**

**PRESBYTERY OF PEACE RIVER**

Kim, Yeon Wha, Fort St. John, British Columbia, May 3, 2008

**PRESBYTERY OF EDMONTON-LAKELAND**

Grosskopf, O. Heinrich, Dayspring, Edmonton, September 29, 2007

Aide, Lisa, Faith, Fort McMurray, April 6, 2008

**PRESBYTERY OF CENTRAL CALGARY**

Kim, Jin Woo, Memorial, Sylvan Lake, May 31, 2007

**PRESBYTERY OF CALGARY-MACLEOD**

Crawford, David M., St. Giles, Calgary, May 17, 2007

Gunnink, Grant, Valleyview, Calgary, August 26, 2007

Genis, Kobus, Westminster, Calgary, September 9, 2007

**Synod of British Columbia**

**PRESBYTERY OF KAMLOOPS**

Adams, Wendy, St. Andrew's, Armstrong, December 12, 2007

**PRESBYTERY OF WESTMINSTER**

Swatridge, Jane E., West Vancouver, July 8, 2007

Ye, Alan, Vancouver Chinese, Vancouver, April 27, 2008

**PRESBYTERY OF VANCOUVER ISLAND**

Kouwenberg, Gordon A., Knox, Sooke, September 30, 2007

Fischer, Ronald D., St. Andrew's, Nanaimo, March 9, 2008

Lam, Gwendolin Sui Lai, Chinese, Victoria, March 2, 2008

**PRESBYTERY OF WESTERN HAN-CA**

Lee, Sae Hoon (Stefan), Manitoba Korean, Winnipeg, November 10, 2007

Paik, In Sub, Vancouver Korean, March 29, 2008

**INSTALLATIONS**

None reported.

**APPOINTMENTS AND RECOGNITIONS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF CAPE BRETON**

Lees, Adam, Little Narrows and St. Andrew's, Whycocomagh, April 1, 2008

Richardson, Kevin, lay missionary, Union, Mira Ferry and St. Columba, Marion Bridge,

June 26, 2007

**PRESBYTERY OF PICTOU**

Smith, Carol, Director, Christian Council for Reconciliation, June 19, 2007

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF QUEBEC**

Fantechi, Giancarlo, Mission-St. Paul, Sherbrooke, appointed July 1, 2007, recognized

September 16, 2007

**PRESBYTERY OF SEAWAY-GLENGARRY**

Blatch, Gregory W., part-time stated supply, St. Paul's, Caintown, January 15, 2008

Tremblay, Mark A., part-time stated supply, The Church of the Covenant, Lansdowne,

January 15, 2008

McPhee, Floyd R., interim minister, St. Paul's, Winchester and St. Andrew's, Chesterville-

Moorewood, Moorewood, September 1, 2007

Skinner, David, lay missionary, St. Matthew's, Ingleside, June 17, 2008

Kandalaf, Samer, student supply, St. Paul's, Kemptville and Knox, Mountain, September

1, 2007

**PRESBYTERY OF OTTAWA**

Pettigrew, Cedric C., interim minister, Gloucester, Ottawa, September 1 2007

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF EAST TORONTO**

Jones, Heather L., Armour Heights, interim family and youth minister, October 2007

Hanna, Sameh, Arab Speaking Mission, January 14, 2008

McCarroll, Pam, chaplain, Sunnybrook Health Centre, January 27, 2008

**PRESBYTERY OF BRAMPTON**

Awad, Nader, stated supply, Norval and Union, October 23, 2007

Awad, Nader, interim minister, Norval and Union, February 19, 2008

**PRESBYTERY OF BARRIE**

McVeigh, James T., interim minister, Wasaga Beach Community, November 1, 2007

McAvoy, Carolyn B., interm minister, St. Andrew's, Orillia, January 17, 2008

**Synod of Southwestern Ontario**

**PRESBYTERY OF LONDON**

Van Vliet, John E., interim ministry, Knox, Kintyre, Knox, New Glasgow, St. John's, Rodney, January 25, 2008

Robinson, Robert R., interim ministry, Knox, St. Thomas, March 9, 2008

**PRESBYTERY OF HURON-PERTH**

McDonald-Lee, Theresa, camp director, Camp Kintail, November 4, 2007

**Synod of Manitoba and Northwestern Ontario**

**PRESBYTERY OF BRANDON**

Woods, Dale S., Acting Director of Pastoral Studies, Presbyterian College, Montreal, January 1, 2008

**Synod of Saskatchewan**

**PRESBYTERY OF ASSINIBOIA**

Bosch, Rhonda, lay missionary, Norman Kennedy, Regina, September 27, 2007

**Synod of British Columbia**

**PRESBYTERY OF KOOTENAY**

Lindsay, Donald K., Trinity, Nelson, August 18, 2007

Brown, Gwen D.T., stated supply, St. Stephen's, Creston, February 15, 2008

**PRESBYTERY OF KAMLOOPS**

McNeil, Charles R., Cariboo House Church, Lac Le Hache, change to full time, September 1, 2008

Horne, Cheryl L., First, Prince Rupert, May 22, 2007

**PRESBYTERY OF WESTERN HAN-CA**

Kim, Yong Kyoon, presbytery staff missionary, April 1, 2007

**DESIGNATION OF OVERSEAS MISSIONARIES**

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Inglis, Glenn E., Executive Director of the Blantyre Synod Development, Church of Central Africa Presbyterian in Malawi, June 24, 2007

**PLACED ON CONSTITUENT ROLL  
MINISTERS OF WORD AND SACRAMENTS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF PICTOU**

MacKay, Donald W., June 1, 2008

Stright, H. Kenneth, March 1, 2007

Smith, Carol, May 15, 2007

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Thompson, Stephen, October 10, 2006

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF EAST TORONTO**

McCarroll, Pam, chaplain, Sunnybrook Health Centre, January 27, 2008

**Synod of Southwestern Ontario**

PRESBYTERY OF HURON PERTH

Hamilton, Carol, National Director, Nurses Christian Fellowship of Canada, August, 2007

**Synod of Manitoba and Northwestern Ontario**

PRESBYTERY OF WINNIPEG

MacRae, Kenneth W., Presbyterian military chaplain, Winnipeg Base, May 15, 2008

**Synod of British Columbia**

PRESBYTERY OF VANCOUVER ISLAND

Wiley, J. Edward R., chaplain CFB Comox, August 7, 2007

**PLACED ON THE CONSTITUENT ROLL  
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF EAST TORONTO

DeVenne, Nita, hospital chaplain, October 2, 2007

**PLACED ON THE APPENDIX  
MINISTERS OF WORD AND SACRAMENTS**

**Synod of the Atlantic Provinces**

PRESBYTERY OF CAPE BRETON

Murdock, Lloyd A., August 1, 2007

MacAulay, Jean, September 11, 2007

PRESBYTERY OF NEWFOUNDLAND

Griffiths, Dawn, June 7, 2008

PRESBYTERY OF PICTOU

Smith, Carol, March 1, 2007

Scholey, Lara, August 1, 2007

Johnson-Murdock, Gail, September 8, 2007

Stewart, H. Alan, September 30, 2007

Tonks, Gary, January 31, 2008

PRESBYTERY OF HALIFAX and LUNENBURG

Macdonald, L. George, January 1, 2007

Stright, H. Kenneth, February 28, 2007

Johnston, William G., November 20, 2007

McDonald, W.G. Sydney, February 1, 2008

DeWolfe, D. Laurence, March 2, 2008

PRESBYTERY OF NEW BRUNSWICK

Smith, Wayne G., September 26, 2007

PRESBYTERY OF PRINCE EDWARD ISLAND

Carpenter, Evelyn M.I., January 9, 2007

Schulze, Christine, May 6, 2008

Stewart, H. Alan, March 11, 2008

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL

Klempa, William J., February 10, 2008

Robinson, Linda N., February 19, 2008

Kam, Hye-Sook, January 1, 2008

PRESBYTERY OF SEAWAY-GLENGARRY

Kandalaft, Samer, June 17, 2008

PRESBYTERY OF LANARK and RENFREW

Jensen, Lori, April 17, 2007

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF KINGSTON

McCloskey, Katherine E., September 30, 2007

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Clifton, Lloyd M., July 24, 2007  
Brennan, Jay, April 29, 2008

**PRESBYTERY OF PICKERING**

Morrison, J.P. (Ian), February 10, 2008  
Wright, Dennis, June 10, 2007  
Farris, Allan P., August 10, 2007  
Martin, Linda J.M., January 15, 2008  
Dickson, Gregory, March 2, 2008  
Aide, Lisa, March 30, 2008

**PRESBYTERY OF EAST TORONTO**

Czegledi, James F., October 30, 2007

**PRESBYTERY OF WEST TORONTO**

Awad, Nader, November 1, 2007

**PRESBYTERY OF BRAMPTON**

Clendening, Bruce J., August 1, 2007  
Awad, Nader, May 15, 2007  
Travis, Sarah, September 18, 2007  
Barrow, Peter, November 1, 2007

**PRESBYTERY OF OAK RIDGES**

Priestley, Jr., Samuel M., November 1, 2007  
Congram, John D., December 31, 2007  
Simpson, Clive W., January 15, 2008  
Duggan, Laura J., February 1, 2008  
Beaton, Gordon A., April 15, 2008

**PRESBYTERY OF BARRIE**

Heath, David S., September 1, 2007  
Voo, Patrick, October 31, 2007  
Thompson, Lorna J.M., December 31, 2007

**PRESBYTERY OF WATERLOO-WELLINGTON**

Chang, Sidney, November 13, 2007

**PRESBYTERY OF EASTERN HAN-CA**

Kim, Kyu Gon, July 15, 2007

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Brown, Richard A., January 1, 2008  
Hibbs, John J., March 2, 2008

**PRESBYTERY OF NIAGARA**

Bigelow, J. Cameron, October 1, 2007  
Ford, Gordon, November 1, 2007

**PRESBYTERY OF PARIS**

Tait, Walter, November, 2007

**PRESBYTERY OF LONDON**

Robinson, Robert R., May 31, 2007  
Appel, Hugh, June 30, 2008

**PRESBYTERY OF ESSEX-KENT**

Ballagh-Steeper, Kathleen S., July 31, 2007

**PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

Adlam, Dean, March 17, 2008  
Boonstra, Tony, April 1, 2008

**Synod of Manitoba and Northwestern Ontario**

**PRESBYTERY OF WINNIPEG**

Bouw, Anthon, June 21, 2007

**PRESBYTERY OF BRANDON**

Anderson, Gladys, July 1, 2007

**Synod of Saskatchewan**

PRESBYTERY OF ASSINIBOIA

Wilson, Robert D., January 1, 2008

Muirhead, Eric, May 31, 2008

**Synod of Alberta and the Northwest**

PRESBYTERY OF EDMONTON-LAKELAND

MacDonald, Jennifer, June 1, 2007

Humphrey, Keith P., October 1, 2007

Rhoad, John C., November 1, 2007

**Synod of British Columbia**

PRESBYTERY OF KOOTENAY

Benty, Ronald, September 30, 2007

PRESBYTERY OF KAMLOOPS

Zook, Elizabeth M., June 30, 2008

PRESBYTERY OF WESTMINSTER

Kouwenberg, Gordon A., June 30, 2007

Davis, Joyce L., November 6, 2007

McKinnon, Warren K., December 4, 2007

PRESBYTERY OF VANCOUVER ISLAND

Pfeffer-McIntosh, Kathleen E., June 26, 2007

PRESBYTERY OF WESTERN HAN-CA

Lee, Gap Lae, November 20, 2007

Kim, Doo Je, February 19, 2008

**PLACED ON THE APPENDIX TO THE ROLL  
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

None reported.

**REMOVED FROM APPENDIX  
MINISTERS OF WORD AND SACRAMENTS**

**Synod of the Atlantic Provinces**

PRESBYTERY OF PICTOU

Stewart, H. Alan, January 22, 2008

MacKay, Donald W., June 1, 2008

PRESBYTERY OF HALIFAX AND LUNENBURG

Smith, Wayne G., September 18, 2007

MacLeod, G. Clair, May 1, 2008

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF WEST TORONTO

Awad, Nader, November 1, 2007

**Synod of Alberta and the Northwest**

PRESBYTERY OF CENTRAL ALBERTA

Wilson, Robert D., April 17, 2008

**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

Stright, H. Kenneth, June 19, 2007 to August 31, 2007  
Johnson-Murdock, Gail, maternity leave, September 8, 2007 to June 1, 2008  
Scholey, Lara, August 1, 2007 to May 1, 2008  
Vines, Joanne M., September 1, 2007 to November 1, 2007  
Cooper, Glenn A., May 2, 2008 to May 16, 2008  
Fotheringham, Barbara J., June 16, 2008 to July 28, 2008

### Synod of Quebec and Eastern Ontario

#### PRESBYTERY OF MONTREAL

Kam, Hye-Sook, maternity leave, January 1, 2008 to January 1, 2009

### Synod of Central, Northeastern Ontario and Bermuda

#### PRESBYTERY OF PICKERING

Jorna, J. Christopher, May 27, 2007 to June 1, 2008

#### PRESBYTERY OF OAK RIDGES

Duggan, Laura J., maternity leave, January 30, 2008

### Synod of Saskatchewan

#### PRESBYTERY OF ASSINIBOIA

Muirhead, Eric, sick leave, June, 2007

## TRANSLATIONS

### Synod of the Atlantic Provinces

#### PRESBYTERY OF HALIFAX and LUNENBURG

Kim, Jin Woo, to Presbytery of Central Alberta, May 31, 2007  
Cocks, Nancy L., to Presbytery of Calgary-Macleod, June 1, 2008

### Synod of Quebec and Eastern Ontario

#### PRESBYTERY OF MONTREAL

Macleod, Derek J.M., to Presbytery of East Toronto, September 10, 2007

#### PRESBYTERY OF OTTAWA

Wilson, Charlene E., to Presbytery of Algoma and North Bay, November 30, 2007  
Wilson, John R., to Presbytery of Algoma and North Bay, November 30, 2007

#### PRESBYTERY OF LANARK AND RENFREW

Ferrier, James D., to Presbytery of Seaway-Glengarry, June 8, 2008

### Synod of Central, Northeastern Ontario and Bermuda

#### PRESBYTERY OF KINGSTON

Charlton, Theresa, to Presbytery of Ottawa, July 2007

#### PRESBYTERY OF EAST TORONTO

Donnelly, T. Hugh, to Presbytery of Pickering, February 10, 2008  
Smith, Colleen L., to Presbytery of Hamilton, March 2, 2008  
Swatridge, Jane E., to Presbytery of Westminster, June 19, 2007

#### PRESBYTERY OF WEST TORONTO

Ingram, William G., to Presbytery of East Toronto, August 31, 2007

#### PRESBYTERY OF OAK RIDGES

Van Dusen, Barry E., to Presbytery of Lambton-West-Middlesex, July 17, 2007

#### PRESBYTERY OF BARRIE

Johns, Douglas R., to Presbytery of Brockville, July 1, 2007  
Wiley, J. Edward R., to Presbytery of Vancouver Island, August, 2007

#### PRESBYTERY OF TEMISKAMING

Hamalainen, Janice, to Presbytery of Waterloo-Wellington, February 10, 2008  
MacAuley, Jean, to Presbytery of Cape Breton, September 11, 2007

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

- Vais, Heather J., to Presbytery of Oak Ridges, June, 2007
- Vais, Thomas G., to Presbytery of Oak Ridges, June, 2007
- Douglas, James, F., to Presbytery of Seaway-Glengarry, July 2007
- Bradley, Harry, to Presbytery of Pickering, July 29, 2007
- Stewart, Fred, to Presbytery of Pickering, December 2, 2007
- Pasmore, Linda, to Presbytery of Huron-Perth, June 1, 2008

**PRESBYTERY OF NIAGARA**

- Robinson, Douglas, to Presbytery of Montreal, January 31, 2008

**PRESBYTERY OF PARIS**

- Kukkola, Glen T., to Presbytery of Huron-Perth, October 28, 2007

**PRESBYTERY OF LONDON**

- Human, Andrew, to Presbytery of Brampton, November 1, 2007

**PRESBYTERY OF HURON-PERTH**

- Barr, Alan, to Presbytery of Grey-Bruce-Maitland, May 1, 2008
- Huberts, Henry W., to Presbytery of Hamilton, March 28, 2008

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

- Vasarhelyi, Pearl, to Presbytery of Niagara, September 2, 2007
- Lampman, Wendy, to Presbytery of Kingston, January 6, 2008

**Synod of Manitoba and Northwestern Ontario**

**PRESBYTERY OF SUPERIOR**

- MacOdrum, Joanne R., to Presbytery of Lambton-West-Middlesex, July 31, 2007

**PRESBYTERY OF WINNIPEG**

- Hornibrook, Brian, to Presbytery of Halifax and Lunenburg, October 1, 2007

**PRESBYTERY OF BRANDON**

- Pattemore, Devon L., to Presbytery of Assiniboia, October 1, 2007
- Grosskopf, O. Heinrich, to Presbytery of Edmonton-Lakeland, October 1, 2007
- Golaiy, Ina, to Presbytery of Assiniboia, April 2008
- Woods, Dale S., to Presbytery of Montreal, June 1, 2008

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

- Genis, Kobus, to Presbytery of Calgary-Macleod, September 9, 2007

**Synod of British Columbia**

**PRESBYTERY OF KAMLOOPS**

- Dent, Jonathan, to Presbytery of Newfoundland, July 2007

**CERTIFICATES GRANTED**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF CAPE BRETON**

- MacRae, Kenneth W., to Presbytery of Winnipeg, April 14, 2008

**PRESBYTERY OF PICTOU**

- Stewart, H. Alan, to Presbytery of Prince Edward Island, January 22, 2008

**PRESBYTERY OF HALIFAX and LUNENBURG**

- Smith, Wayne G., to Presbytery of New Brunswick, September 25, 2007
- MacLeod G. Clair, to Presbytery of Prince Edward Island, May 1, 2008

**PRESBYTERY OF NEW BRUNSWICK**

- Gray, L. Dale, to Presbytery of Halifax and Lunenburg, May 15, 2007
- Tait, Walter V., to Presbytery of Paris, October 19, 2007
- Kim, Caleb, to Presbytery of Lindsay-Peterborough, November 2007

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

- Fantechi, Giancarlo, to Presbytery of Quebec, July 1, 2007
- Lam, Gwendolin, to Presbytery of Vancouver Island, January 20, 2008

**PRESBYTERY OF OTTAWA**

Kouwenberg, Harold H.A., to Presbytery of Hamilton, January 15, 2008  
Fischer, Ronald D., to Presbytery of Vancouver Island, February 29, 2008

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Griffiths, Dawn, to Presbytery of Newfoundland, March 4, 2008

**PRESBYTERY OF PICKERING**

Wright, Dennis, to Presbytery of Waterloo-Wellington, June 22, 2007  
Farris, Allan P., to Presbytery of Winnipeg, August 13, 2007  
Dickson, Gregory, to Presbytery of Hamilton, March 3, 2008  
Martin, Linda J.M., to Presbytery of Barrie, March 27, 2008  
Aide, Lisa, to Presbytery of Edmonton-Lakeland, March 31, 2008

**PRESBYTERY OF WEST TORONTO**

Brennan, Jay, to Presbytery of Lindsay-Peterborough, April 29, 2008

**PRESBYTERY OF BRAMPTON**

Billard, Thomas, to Presbytery of Hamilton, October 21, 2007

**PRESBYTERY OF OAK RIDGES**

McAvoy, Carolyn B., to Presbytery of Barrie, January 15, 2007  
Jones, Heather L., to Presbytery of East Toronto, November 20, 2007  
Gunnink, Grant, to Presbytery of Calgary-Macleod, July 17, 2007  
Hanna, Sameh, to Presbytery of East Toronto, January 13, 2008  
Ye, Alan, to Presbytery of Westminster, April 6, 2008

**PRESBYTERY OF BARRIE**

Charlton, Edward, to Presbytery of Seaway-Glengarry, November 1, 2007  
Grant, Norm, to Presbytery of Essex-Kent

**PRESBYTERY OF TEMISKAMING**

Martin, Linda J.M., to Presbytery of Pickering

**PRESBYTERY OF WATERLOO-WELLINGTON**

Travis, Sarah, to Presbytery of Brampton, June 19, 2007  
Lewis, Calvin, to Presbytery of Niagara, November 13, 2007  
Johnston, William G., to Presbytery of Halifax and Lunenburg, November 13, 2007

**PRESBYTERY OF EASTERN HAN-CA**

Lee, Saehoon (Stefan), to Presbytery of Western Han-Ca, November, 2007

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Horne, Cheryl L., to Presbytery of Kootenay, May 22, 2007  
Simpson, Clive W., to Presbytery of Oak Ridges,

**PRESBYTERY OF NIAGARA**

Whitson, Mary I., to Presbytery of Waterloo-Wellington, March 1, 2007  
Bigelow, J. Cameron, to Presbytery of Barrie, November 13, 2007  
Bigelow, Linda N., to Presbytery of Barrie, November 13, 2007  
Robinson, Linda, to Presbytery of Montreal, January 31, 2008

**PRESBYTERY OF LONDON**

Cruikshank, John W., to Presbytery of Hamilton  
Van Vliet, John E., to Presbytery of London, January 2008

**PRESBYTERY OF LAMBTON-WEST-MIDDLESEX**

Boonstra, Tony, to Presbytery of Ottawa, May 21, 2008

**PRESBYTERY OF HURON-PERTH**

Brown, Gwen D.T., to Presbytery of Kootenay, January 31, 2008  
Royal, Robert, T., to Presbytery of Oak Ridges, June, 2007  
Keizer, W. Stirling, to Presbytery of Prince Edward Island, September 11, 2007

**Synod of Alberta and the Northwest**

**EDMONTON-LAKELAND**

MacDonald, Jennifer, to Presbytery of Prince Edward Island, April 2, 2008

**PRESBYTERY OF CALGARY-MACLEOD**

Adams, Wendy, to Presbytery of Kamloops, December 11, 2007

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Kouwenberg, Gordon A., to Presbytery of Vancouver Island, August 30, 2007  
Kim, Doo Je, to the Presbytery of Western Han-Ca, November 6, 2007

**PRESBYTERY OF VANCOUVER ISLAND**

Lindsay, Donald, to the Presbytery of Kootenay, June 26, 2007

**PRESBYTERY OF WESTERN HAN CA**

Kang, Joshua to Presbytery of West Toronto, March 30, 2008

**RESIGNATIONS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF CAPE BRETON**

MacRae, Kenneth W., St. Andrew's, Sydney Mines, April 13, 2008  
Smith, Susan M., Boularderie Pastoral Charge, June 30, 2008

**PRESBYTERY OF PICTOU**

Stewart, H. Alan, St. Andrew's, Pictou, September 30, 2007

**PRESBYTERY OF HALIFAX AND LUNENBERG**

DeWolfe, D. Laurence, Church of St. David, Halifax, March 2, 2008

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Dean, William F., Hartsville, December 31, 2007  
Schulze, Christine, Richmond Bay Pastoral Charge, April 6, 2008

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF KINGSTON**

McCloskey, Katherine E., St. Andrew's, Stirling, September 30, 2007

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Montgomery, Rylan B.T., Old St. Andrew's, Colborne, October 1, 2007

**PRESBYTERY OF EAST TORONTO**

Czegledi, James F., Associate Secretary, Education for Discipleship, Life and Mission Agency, October 30, 2007

**PRESBYTERY OF BARRIE**

Nieuwhof, Carey N., Trinity Community, Oro, October 31, 2007  
Voo, Patrick, Trinity Community, Oro, October 31, 2007

**PRESBYTERY OF EASTERN HAN-CA**

Kim, Kyu Gon, Mahn-Min, Toronto, July 15, 2007  
Park, Jong Min, Kitchener-Waterloo Korean, December 31, 2007

**Synod of Saskatchewan**

**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Wasilow, Ariane, McKercher Drive, and Calvin-Goforth, Saskatoon, April 17, 2008

**Synod of British Columbia**

**PRESBYTERY OF KOOTENAY**

Benty, Ronald, St. Stephen's, Creston, September 30, 2007

**PRESBYTERY OF WESTERN HAN-CA**

Lee, Gap Lae, Trinity, Burnaby, November 20, 2007  
Song, Hyung Rae, Manitoba Korean, Winnipeg, May 13, 2007  
Sic, Ha Tae, assistant minister, Edmonton Korean, Edmonton, October 31, 2007  
Kim, Hyung Ick, Kwangya-Elim, Surrey, March 30, 2008

**DISSOLUTION OF PASTORAL TIE**

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF BRAMPTON**

Clendening, Bruce J., Norval/Union, August 1, 2007

**PRESBYTERY OF BARRIE**

Thompson, Lorna J.M., Zion, Angus, December 31, 2007

**Synod of Southwestern Ontario**

PRESBYTERY OF HAMILTON

Brown, Richard A., Aldershot, Burlington, December 31, 2007

PRESBYTERY OF NIAGARA

Ford, Gordon, Niagara-on-the-Lake, October 31, 2007

Robinson, Linda E., St. Andrew's, Merriton, January 31, 2008

PRESBYTERY OF ESSEX-KENT

Ballagh-Steeper, Kathleen S., Ailsa Craig Church, July 31, 2007

**Synod of Alberta and the Northwest**

PRESBYTERY OF EDMONTON-LAKELAND

Humphrey, Keith P., St. Andrew's, Edmonton, October 1, 2007

**Synod of British Columbia**

PRESBYTERY OF WESTMINSTER

Kouwenberg, Gordon A., St. Andrew's and St. Paul's, June 30, 2007

**RETIREMENTS**

**Synod of the Atlantic Provinces**

PRESBYTERY OF CAPE BRETON

Murdock, Lloyd A., Knox, Baddeck, August 1, 2007

PRESBYTERY OF PICTOU

Stewart, H. Alan, St. Andrew's, Pictou, September 30, 2007

Tonks, Gary, First Hopewell, St. Andrew's, Gairloch and Middle River, Rocklin, January 31, 2008

PRESBYTERY OF HALIFAX and LUNENBURG

McDonald, W.G. Sydney, Calvin, Halifax, February 1, 2008

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF SEAWAY-GLENGARRY

Clifton, Lloyd M., Canadian Armed Forces, Chaplain, July 24, 2007

PRESBYTERY OF OTTAWA

Brown, Pauline, missionary, June 19, 2007

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF BRAMPTON

Baswick, Wayne J., St. Paul's, Bramalea, June 30, 2008

PRESBYTERY OF OAK RIDGES

Priestley, Jr., Samuel M., St. Andrew's, Markham, November 1, 2007

Young, James A., St. Andrew's, Sutton West, November 1, 2007

**Synod of Southwestern Ontario**

PRESBYTERY OF HAMILTON

Read, Margaret, New Westminster, Hamilton, October 1, 2007

PRESBYTERY OF NIAGARA

Bigelow, J. Cameron, St. Andrew's-Knox, Fort Erie, October 1, 2007

Beverly, Larry, December 1, 2007

Ford, Gordon, St. Andrew's, Niagara on the Lake, June 30, 2008

PRESBYTERY OF LONDON

Langlois, Gloria L., Knox, Belmont and St. James, North Yarmouth, June 30, 2007

PRESBYTERY OF ESSEX-KENT

Heath, David S., Knox, Wallaceburg, September 1, 2007

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Boonstra, Tony, Paterson Memorial, Sarnia, April 1, 2008

**Synod of Manitoba and Northwestern Ontario**

PRESBYTERY OF BRANDON

Anderson, Gladys, Knox, Neepawa, July 1, 2007

**Synod of Alberta and the Northwest**

PRESBYTERY OF EDMONTON-LAKELAND

Rhoad, John C., Collingwood Road, Edmonton, November 1, 2007

PRESBYTERY OF CALGARY-MACLEOD

Cruikshank, Robert, W., St. John's, Medicine Hat, July 1, 2007

**Synod of British Columbia**

PRESBYTERY OF HAN-CA WEST

Cho, Young-Taik, Galilee, Vancouver, December 31, 2007

**HISTORICAL CERTIFICATES**

None reported.

**LETTER OF STANDING GRANTED**

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF LINDSAY-PETERBOROUGH

Montgomery, Rylan B.T., October 1, 2007

PRESBYTERY OF BARRIE

Nieuwhof, Carey N., November 1, 2007

PRESBYTERY OF EASTERN HAN CA

Park, Jong Min, January 18, 2008

**Synod of South Western Ontario**

PRESBYTERY OF HAMILTON

Lockerbie, Caroline R., September 12, 2007

**Synod of British Columbia**

PRESBYTERY OF KOOTENAY

Benty, Ronald, November 16, 2007

PRESBYTERY OF VANCOUVER ISLAND

Caveney, Michael F.

**DEMITTED FROM MINISTRY**

None reported.

**SUSPENSION FROM THE MINISTRY**

None reported.

**DEPOSITION FROM THE MINISTRY**

None reported.

**DEATHS IN THE MINISTRY**

**Synod of the Atlantic Provinces**

PRESBYTERY OF CAPE BRETON

MacKinnon, Angus, lost at sea, 2005; memorial service, July 4, 2007

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF SEAWAY-GLENGARRY

McPhadden, John, June 6, 2007

Walker, Evelyn, December 8, 2007

Smith, Howard D., May 28, 2008

PRESBYTERY OF OTTAWA

DiGangi, Mariano, March 18, 2008

PRESBYTERY OF LANARK and RENFREW

Sams, P. Lyle, May 12, 2008

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF LINDSAY-PETERBOROUGH

Taylor, Roy A., December 13, 2007

PRESBYTERY OF PICKERING

Carter, Robert P., August 11, 2007

Dass, Basil P., December 29, 2007

PRESBYTERY OF EAST TORONTO

Jack, James D.C., July 12, 2007

Syme, Robert A., February 4, 2008

PRESBYTERY OF WEST TORONTO

Gorham, Nora A., October 17, 2007

PRESBYTERY OF BARRIE

Noland, Grant D.M., August 11, 2007

PRESBYTERY OF ALGOMA and NORTH BAY

Jones, J. David, March 29, 2008

PRESBYTERY OF WATERLOO-WELLINGTON

MacDonald, Charles A., June 29, 2007

McLeod, Wilfred A., December 22, 2007

Young, Wilbert L., May 1, 2008

**Synod of Southwestern Ontario**

PRESBYTERY OF HAMILTON

Johnston, John A., January 10, 2008

PRESBYTERY OF NIAGARA

Skelly, William, November 4, 2007

PRESBYTERY OF PARIS

Colquhoun, Duncan A., July 8, 2007

PRESBYTERY OF HURON-PERTH

Cochrane, Robert B., December 2, 2007

MacNeill, Henry (Hank) F., January 27, 2008

PRESBYTERY OF GREY-BRUCE-MAITLAND

MacDonald, R. Douglas, November 17, 2007

**Synod of Alberta and the Northwest**

PRESBYTERY OF CALGARY-MACLEOD

Telcs, George, March 27, 2008

**Synod of British Columbia**

PRESBYTERY OF VANCOUVER ISLAND

Smith, Gilbert D., January 16, 2008

Cunningham, R.F., April 1, 2008

**CHANGE OF STATUS OF PRESBYTERY**

**Synod of the Atlantic Provinces**

PRESBYTERY OF NEW BRUNSWICK

Amalgamation of the Presbyteries of Miramichi and St. John, to form Presbytery of New Brunswick, September 16, 2007.

**CONSTITUTION OF NEW CONGREGATIONS**

**Synod of the Atlantic Provinces**

PRESBYTERY OF HALIFAX and LUNENBURG

Grace, Upper Tantallon, June 19, 2007

**Synod of Manitoba and Northwestern Ontario**

PRESBYTERY OF WINNIPEG

Trinity, Winnipeg, January 19, 2008

**Synod of British Columbia**

PRESBYTERY OF KOOTENAY

Trinity, Nelson, August 18, 2007

PRESBYTERY OF WESTMINSTER

Burnaby Taiwanese, Burnaby, January 6, 2008

**CHANGE OF STATUS OF CONGREGATION**

**Synod of the Atlantic Provinces**

PRESBYTERY OF HALIFAX and LUNENBURG

St. John's, Windsor and St. James, Noel Road, changed from pastoral charge to 2 separate charges, June 17, 2008

PRESBYTERY OF NEW BRUNSWICK

Grace, Ferguson and St. James Pastoral Charge, became a 3 point charge, July 1, 2007

**DEDICATION OF CHURCH BUILDINGS**

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF BARRIE

Living Faith Community, Baxter, dedication of the cluster congregation, November 25, 2007

**Synod of Southwestern Ontario**

PRESBYTERY OF HAMILTON

Trinity, Hamilton, renovations and addition, November 25, 2007

PRESBYTERY OF NIAGARA

Knox, Wellend, building expansion/renovation, October 28, 2007

**Synod of Saskatchewan**

PRESBYTERY OF NORTHERN SASKATCHEWAN

Mistawasis Memorial, Mistawasis, dedication of new addition and renovated area September 21, 2007

**DISSOLUTION OF CONGREGATION**

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF OTTAWA

Greenview, Nepean, June 30, 2007

**Synod of Southwestern Ontario**

PRESBYTERY OF LONDON

Ailsa Craig, May 27, 2007

Knox, Belmont, April 28, 2008

**Synod of Manitoba and Northwestern Ontario**

PRESBYTERY OF BRANDON

St. Paul's, Hartney, September 30, 2007

**Synod of Saskatchewan**

PRESBYTERY OF ASSINIBOIA

Westminster, Estevan, June 29, 2008

PRESBYTERY OF NORTHERN SASKATCHEWAN

Parkview, Saskatoon, October 5, 2008

**Synod of Alberta and the Northwest**

PRESBYTERY OF PEACE RIVER

Church of the Apostles, Faro, Yukon, September 8, 2007

PRESBYTERY OF CALGARY-MACLEOD

Bethlen, Lethbridge, November 10, 2007

## **AMALGAMATION OF CONGREGATIONS**

### **Synod of the Atlantic Provinces**

#### **PRESBYTERY OF CAPE BRETON**

William Reid, Indian Brook, amalgamated with St. Andrew's, North River, December 31, 2007

#### **PRESBYTERY OF NEW BRUNSWICK**

St. Matthew's and St. John and St. Stephen, Saint John, amalgamated to form Grace, Saint John, March 11, 2008

### **Synod of Quebec and Eastern Ontario**

#### **PRESBYTERY OF OTTAWA**

Erskine Church, Ottawa, amalgamated with Westminster Church, Ottawa, December 1, 2007

### **Synod of Central, Northeastern Ontario and Bermuda**

#### **PRESBYTERY OF BARRIE**

St. Andrew's, Maple Valley and St. Andrew's, Creemore amalgamated to form St. Andrew's, Maple Cross, January 8, 2008

### **Synod of Southwestern Ontario**

#### **PRESBYTERY OF HAMILTON**

Aldershot, Burlington, amalgamated with Knox, Waterdown, January 1, 2008

## **PREACHING POINT ESTABLISHED**

None reported.

## **TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY**

### **Synod of Central and Northeastern Ontario and Bermuda**

#### **PRESBYTERY OF PICKERING**

Oshawa Korean moved to Presbytery of Eastern Han Ca, June 19, 2007

## **MEMORIAL RECORDS**

### **SYNOD OF THE ATLANTIC PROVINCES**

#### **Presbytery of Cape Breton**

THE REV. ANGUS MACKINNON

M.A.

Angus MacKinnon was born in Aultbea on the West coast of Scotland, where he developed a love for the sea that was to stay with him all his life. He was educated at Keil School, Dumbarton, then respectively at Edinburgh University, Murray House Teacher Training College, and the Free Church College.

Ordained in 1962, he became minister in Strathpeffer Free Church, before going to Skerries as a minister and teacher. He served for a summer as a student minister in Prince Edward Island, and in 1972, emigrated to Canada to become minister of The Presbyterian Church in Canada, first at Little Narrows and Whycocomagh, and later at St. Paul's in Glace Bay. In 1986, he accepted a call to Largie and Crinan in Southern Ontario, where he served for four years before retiring in 1989.

Throughout his years of service, Angus MacKinnon brought to his ministry a rich sense of his Scottish spiritual heritage. His own father was minister of the Free Church in Aultbea, and his experience of this Gaelic-speaking witness to Christ in the Highlands then enriched the bedrock of his faith, his thinking, his expression, and his service as a minister. In the people of Cape Breton, he found a ready gathering for Christian sharing and an appreciation of his Gaelic heritage. In the Presbytery of Cape Breton, in particular, he valued greatly the warmth and fellowship of his colleagues. Though his later ministry called him to Ontario, his ties to the island, both pastoral and personal, quite naturally led him and his wife Mary to retire in Cape Breton.

In his retirement, he devoted himself to writing and publishing several books on the Psalms, as well as “Highland Minister”, a biography of his father. He also wrote “Atlantic Challenge”, an account of his solo voyage by sail across the Atlantic to England in 1995. He had hoped to complete another solo voyage, but was lost at sea, presumably in a hurricane in the fall of 2005.

Angus MacKinnon married Mary Stewart of Stornoway, Scotland in 1962, and together they had three children. He is survived by his wife Mary, his son Norman Matheson, daughter Jane, son-in-law Marc Petry, and two grandchildren, Ava and Nicholas-Angus. He was predeceased by his son Donald.

The Presbytery of Cape Breton conducted a funeral on Wednesday July 4, 2007, within Union Church, Mira Ferry.

**SYNOD OF QUEBEC AND EASTERN ONTARIO**  
**Presbytery of Seaway-Glengarry**

THE REV. HOWARD DONALD SMITH  
B.A., B.TH.

The Rev. Howard Donald Smith passed away peacefully, with his family by his side, at the age of 84 on Wednesday May 28, 2008, at the Winchester District Memorial Hospital.

Howard was born in Toronto, Ontario. Following high school, he joined the Armed Forces, serving in the Army and the Air Force from May 1943 to August 1945. In September 1945 he entered normal school graduating the following year. At this point Howard began teaching. For one year he taught grade six at Port Dover and then moved to a grade four class at Rawlinson School in Toronto.

Howard continued his love of learning by studying at the Toronto Bible College from 1950-1953. He studied at Waterloo College from 1953-1955 and then at Knox College from 1955-1958. He was ordained to the ministry of Word and Sacraments on May 29, 1958, by the Presbytery of Hamilton and within Knox Church, Jarvis. His first pastoral charge was Knox Church, Jarvis and Chalmers Church, Walpole where he served from 1958-1962. In the fall of 1962 Howard took up the challenge of church extension work serving the new Strathcona congregation, within the bounds of the Presbytery of Hamilton. Howard then moved to Quebec and was inducted by the Presbytery of Montreal on August 7, 1967, in the Ormstown congregation. From there he went to the Presbytery of Brampton, and was inducted in the Norval and Union Pastoral Charge on June 18, 1970. In 1975, Howard received a call from St. Paul's Church, Winchester and Knox Church, Mountain within the Presbytery of Brockville and was inducted there on June 25th. Following his time in Winchester, Howard was called to MacKay Church in Timmins within the Presbytery of Temiskaming and served there from November 1982 until his retirement on May 31, 1989.

Howard was a pastor who had a sincere interest in others. He was a man who walked the talk and encouraged others along the way. His wife Isabel was an integral part of the ministry team, and together they spent a great deal of time visiting and witnessing to all they met. Howard loved people and wanted to share the love of his Lord and Saviour with everyone. He led a purposeful life, beginning each day with a time of devotion and prayer. He spent hours reading the Bible and preparing his sermons. He had a voracious appetite for reading and shared that love with his family. Spending time with his family was an important part of his life. He was a Christian father who prayed daily for his children and shared his steadfast faith with them throughout his life. Howard never resented his struggles in life. Suffering was a part of life that he knew had a happy ending. For Howard the joy of the Lord was his strength.

Howard is survived by his beloved wife of 52 years, Isabel. He was the precious father of Stephen, Paul, Susan and Mark. His son Peter predeceased Howard, but in confident faith, Howard knew that they would be reunited.

A service of worship to God in gratitude for the life of Howard Smith was held at St. Paul's Church in Winchester on Saturday May 31, 2008.

“For to me, to live is Christ and to die is gain.” (Philippians 1:21)

THE REV. ROY A. TAYLOR  
B.TH., C.D.

The Rev. Roy Taylor died in Bowmanville, Ontario, on Thursday December 13, 2007 at the age of 85 years. Born in Owen Sound, Ontario, Roy was a fine athlete who participated in several sports in his younger years, especially the game of baseball.

Roy was the beloved husband of Dorothy Kathleen and the father of five children, Victoria, Gordon, Allen, Barry and the late Leslie Ann. Roy is lovingly remembered by his six grandchildren and four great grandchildren.

After a career in the Canadian Forces which included service in WWII, Roy attended and graduated in 1971 from Knox College. He served the charge of Roslin, Fuller and Roxborough as a student minister while studying at Knox College. Upon graduation and ordination he was minister of the charge of Stirling and West Huntington, the congregation of Knox, Sudbury and the charge of Paisley and Glammis.

Roy was an active member of the Royal Canadian Legion in the communities in which he served as minister. Together with his wife Dorothy, they organized and led several choirs over the years.

A memorial service was held on Saturday, December 15, 2007, at St. Andrew's Church, Bowmanville. The service was conducted by his Knox College classmate, The Rev. Noel Gordon.

MISS EVELYN BEATRICE WALKER

Miss Evelyn Walker, member of the Order of Diaconal Ministries, entered into rest at the age of 97 on Saturday December 8, 2007 in Winchester, Ontario. Evelyn was born in Winchester Springs on July 21, 1911. She attended Winchester Springs Public School, Winchester High School and the Ottawa Normal School. Following graduation she worked for the federal government in the external affairs department.

In 1943 Evelyn entered the Deaconess Missionary and Training School. While attending school Evelyn served her first year at Evangel Hall, her second year at Glenview Church, and her third year at Wychwood Church in Toronto. Her first summer mission field was at Gonor and Ashfield churches in Manitoba followed in her second year at Meath Park, Pine Valley and Weirdale in Northern Saskatchewan where she was highly commended for her work of building up those churches. Evelyn graduated on April 16, 1946, and was designated on December 5, 1946, in Fairbank Church by the Presbytery of East Toronto. Mrs. Ralston, Principal of the Missionary and Deaconesses Training School presented Evelyn with her deaconess pin. Evelyn was appointed deaconess at large in Sarnia, and began her duties there on December 9, 1946.

Evelyn also served as deaconess at large in Regina, Saskatchewan for the Presbytery of Assiniboia for six years doing extension work. In 1952 she moved to a different location for extension work, this time to Nova Scotia, to McClure's Mills, just outside Truro. St. Paul's Church was built during her time there, and she was honoured to be invited back for their 40th anniversary. Evelyn's next appointment was to Carberry, Flin Flon and Portage la Prairie in the Presbytery of Brandon. Evelyn continued her service to the church as she went to work in New Brunswick and Newfoundland.

Evelyn retired from active service in 1968. A plaque of recognition for 15 years of faithful service was presented to her by the Board of Mission. Evelyn retired to the family farm in Winchester Springs, then in 1981 moved with her brother Donald to Winchester. Evelyn was an active member of St. Paul's Church in Winchester, Ontario. She was a member of the Ladies Aid and the WMS. She received a WMS life membership and honorary WMS membership from her local group. She also served for a time as the literature secretary for the Brockville Presbyterial. Evelyn was the congregation of St. Paul's first newsletter secretary. Evelyn was a strong believer in the power of prayer and for many years donated prayer calendars for the use of the church in memory of her dear brother Donald. The congregation of St. Paul's, Winchester honoured Evelyn in 1996 marking her 50 years as a deaconess. In 2006 the congregation was again pleased to honour Evelyn, as together they celebrated the 60th anniversary of her designation as a deaconess.

Most recently Evelyn was honoured when the Presbytery of Seaway-Glengarry nominated her for an honorary Doctor of Divinity degree from Presbyterian College. Evelyn was predeceased by her parents Philip Robinson Walker and Edith Jane Dillabough and her brother Donald Dwight Walker. Evelyn will be sadly missed by her many cousins, friends and neighbours. Her hospitality was ongoing and her generosity commendable. Evelyn was a positive person who offered words of encouragement to all she met. She strongly believed that all you did for Christ's sake should be your best effort. Her constant faith in her Lord Jesus Christ was an inspiration and her true commitment to serving him never waned.

Family, friends, and neighbours gathered at St. Paul's Church in Winchester on Epiphany Sunday, January 6, 2008 for a memorial service honouring the life of Evelyn Walker. The closing hymn was "All The Way My Saviour Leads Me" which was most fitting as that is how Evelyn lived her life.

### **Presbytery of Ottawa**

THE REVEREND DR. MARIANO DI GANGI  
B.A., B.TH., B.D., D.D., M.DIV.

The Rev Dr. Mariano Di Gangi, minister of the Gospel of Jesus Christ, was called home to see his Lord and Saviour face to face on the evening of March 18, 2008. He died peacefully in his 85th year, after suffering from Multiple System Atrophy Disorder, which he bore with patience and grace.

Mariano Di Gangi was born at Brooklyn, New York, on July 25, 1923, the son of Joseph Di Gangi and Rose Piacenti. Responding as a very young man to the call of God, Mariano trained for ministry at Westminster Theological Seminary, Philadelphia, and came to serve as a student minister in Glengarry County, Ontario.

He was licensed to preach the gospel and ordained to the Christian ministry by the Presbytery of Montreal on July 2, 1946, serving as an ordained missionary with the Italian mission, which became Beckwith Memorial Church, Montreal.

On September 6, 1951, he was inducted by the Presbytery of Hamilton to St. Enoch's Church, Hamilton, where he served for ten years until August 31, 1961, during which time the communicant roll of the congregation grew from 421 to 1,049 members.

He accepted a call to Tenth Presbyterian Church, Philadelphia, where he served as senior minister from 1961 to 1967, giving sacrificial service in aiding that congregation in the integration of its leadership and the renewal of its ministry amid the challenges and opportunities of the civil rights movement.

Returning to Canada, he became the national and then the North American Director of the Bible and Medical Missionary Fellowship, which under his leadership became Interserve, and through which he laboured tirelessly in support of mission work around the world for some twenty years.

After several years of service as a ruling elder at Knox Church, Toronto, he was appointed as regular pulpit supply for the congregation in 1987 during a long vacancy. Subsequently he was called by the congregation as senior minister, and was inducted by the Presbytery of East Toronto on April 19, 1989. He pastored the congregation faithfully until his retirement on February 1, 1992.

From 1953 to 1960, Mariano served on the Board of Evangelism and Social Action of the General Assembly, and as its convener from 1955 - 1960, commuting one day a week from Hamilton to Toronto to direct the work as volunteer executive secretary. He also served as a member of the committee which prepared the Declaration of Faith Concerning Church and Nation which in 1955 became part of the confessional position of The Presbyterian Church in Canada.

He served as President of the Evangelical Fellowship of Canada from 1969 until 1971.

For ten years from 1976 - 1986 during his leadership at Interserve, he also taught Pastoral Studies at Tyndale Seminary, Toronto (formerly Ontario Theological Seminary), retiring as Professor Emeritus.

His interest in the work and writings of Peter Martyr Vermigli was instrumental in inspiring a recovery of an appreciation of the life and witness of the Italian reformer, and Dr. Di Gangi was significantly involved in the translation of his works.

Many activities and organizations were blessed by his God-given talents, but especially dear to his heart were global missions, Puritan preachers, and evangelism in Italy. His authorship of many books on these and other subjects of interest will continue to enrich the church into the future, and only the day will declare how many owe to him, under God, eternal thanksgiving for having heard and observed the grace of God in Jesus Christ faithfully preached and lived.

In his retirement he moved to Ottawa, and worshipped at St. Paul's Church, Ottawa.

In addition to his parents, he was predeceased by his younger brother, John. He is survived by his much-loved and devoted wife "Jo" (Ninette Maquignaz) and their three children: John (Vicki); Marian (Jack Archibald); and Peter (Sheila), all of Ottawa. Seven grandchildren and two great-grandchildren also cherish his memory.

A private family gathering witnessed the interment of his earthly remains at Pinecrest Cemetery, Ottawa on the morning of March 20, 2008. A memorial service was held at St. Paul's Church, Ottawa in the afternoon, conducted by son-in-law J. L. Archibald, minister of St. Paul's Church, Ottawa, assisted by George Sinclair, rector of St. Alban's Anglican Church, Ottawa, long-time friend and colleague Dr. A. Donald MacLeod, and J. T. Hurd, clerk of the Presbytery of Ottawa. A memorial service at Knox Church, Toronto was held on April 22, 2008.

"Precious in the sight of the Lord is the death of his saints." (Psalm 116: 15)

## **SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA**

### **Presbytery of East Toronto**

THE REV. JAMES D.C. JACK  
B.A.

The Rev. James D.C. Jack died on July 11, 2007, in his 87th year. Jim Jack was born in Brantford, Ontario, in 1920 to James Hepburn Jack and Annie (Maich) Jack. His one brother, the late David Jack, was a good friend to him throughout his life. Jim graduated from Knox College and was ordained in 1946. That same year he married Mary Winchester and they took up their first work in Hartney, Manitoba. Jim went on to serve at Jubilee, Stayner and Zion, Sunnidale Corners, St. Andrew's, Cobourg, and Leaside, Toronto. He retired in 1986 and was named "Minister Emeritus" of Leaside.

During his ministry, Jim was known for his solid preaching and caring pastoral manner. He was chaplain of the 33rd Regiment in Cobourg and the 709 Signals Regiment in Toronto. He served as clerk of the Presbytery of Peterborough, and moderator of the Synod of Toronto and Kingston. A generation of Presbyterian ministers knew him as their Greek tutor at Knox College. Fishing was his great passion. He fished for trout at the family cottage in Muskoka, in his beloved Algonquin Park and in the streams of southern Ontario. He was a long time member of the Toronto branch of the Gilbert and Sullivan Society, and he performed in several G&S operettas.

Jim is survived by his wife, Mary, his children Jim (Lisa), Anne (Robert), Helen (Robert) and Elizabeth (Bruce), twelve grandchildren and five great-grandchildren. We remember with gratitude his warmth and his wit and will "carry on as if we knew what we were doing."

### **Presbytery of Algoma and North Bay**

THE REV. DR. JAMES DAVID JONES  
B.A. (HONS), M.DIV., TH.M., D.MIN.

The Rev. Dr. James David Jones was the son of The Reverend James Peter Jones and Mrs. Dorothy Jones, and as a child, he and his brother, Peter, lived with their parents in various cities, including Brandon, Guelph and Ottawa.

He attended McGill University and earned the degree of B.A. (Hons); which was followed by a B.Th. (Hons.) and a M.Div. at The Presbyterian College, Montreal. He then attended Princeton

University where he received his Th.M. He was ordained by The Presbyterian Church in Canada in 1990 at the age of twenty-six, ministering at St. David's Church in Scarborough and at First Church in Brockville, before going to Calvin Church in North Bay. During his time at Brockville, he resumed his studies at Princeton, where he earned a Doctorate in Ministry. His dissertation dealt in part with various doctrines and practices of The Presbyterian Church in Canada, and was successfully defended in the subsequent examination.

While a student in Montreal, David joined the Royal Highland Regiment of the Black Watch, eventually becoming a Captain and Platoon Commander.

David's gifts for ministry were many. He was an accomplished preacher, and was chosen to preach at the 2002 General Assembly held at Cornwall in the Presbytery of Seaway-Glengarry. Favourable comments regarding his sermons were received, both on that occasion and also when he preached to his own congregation. He was said to relate to both seniors and children, and many of his stories for the children are still remembered by the congregation. He was also a gifted writer of liturgy. The liturgy he wrote for the churches of Brockville for their combined Walk of the Cross on Good Friday was published in a booklet and is still used today, as is the liturgy he wrote for an Easter assembly of the cross at First Church.

It was with great sadness that the Presbytery learned of David's untimely death at North Bay on Thursday March 27, 2008. He was 44 years of age. The funeral service was held at Calvin Church in North Bay on Monday March 31, 2008. There was another service at Metis sur Mer in July, to be followed by the spreading of David's ashes there.

David is survived by his wife Katherine, and his step-daughters, Kristin and Kaitlin and his step-son Mark and his wife Sandra. He also leaves his parents, his brother Peter, and his sister-in-law Carmen and their son, also named Peter, as well as his grandmother Sarah Christie of Halifax.

The Presbytery of Algoma and North Bay records the death of The Rev. Dr. James David Jones with sorrow, and prays that his family, his friends and members of his congregations, and all who mourn him, will know the peace of God's consolation in their loss.

### **Presbytery of Lanark and Renfrew**

THE REV. ROBERT ALEXANDER SYME  
B.TH., DIP. MIN.

The Rev. Robert Alexander Syme died peacefully early on the morning of February 4, 2008, at home in Deep River with his beloved wife, Ruth (The Rev. Dr. Ruth Syme) at his side. He battled cancer for several years with unusual fortitude and confident faith.

He was raised in St. Andrew's Church, St. Lambert, Quebec. Long before becoming a candidate for ministry, he served summer student charges in Prince Edward Island and New Brunswick. He attended Sir George Williams, Mount Allison and McGill Universities and Presbyterian College, Montreal. Following his ordination in 1977, he served Ephraim Scott Church, Montreal, and then became the first non-Roman Catholic chaplain at Marianopolis College in the same city. In the late 1980s he was called to the newly amalgamated congregation of Faith Community Church in Toronto which he served with uncommon rigor and dedication until his spreading cancer forced him to retire after 17 years, in 2005.

Bob thought of himself as a generalist but there was nothing bland about the scope or the depth of his commitment as a pastor. He had a deep desire to enable others to share leadership, faith and a wide variety of skills as Faith Church engaged in a remarkable renovation of its facilities in order to be able to meet the growing needs of the congregation and the surrounding community. He welcomed new Canadians exuberantly and sought to establish an ethnically diverse fellowship that truly engaged both spiritual and societal needs. Faith Church was used as a neighbourhood Drop-in Centre and a locus for a variety of cultural and religious events.

He strove to be pastor, priest and prophet. Pastorally, people felt that he brought to them the comfort of the gospel in ways that were thoughtful, personal and deeply spiritual. He saw leading worship as a sacred privilege. Preaching was always a serious opportunity to communicate the scriptures in ways that would touch the lives of the congregation meaningfully. Bob was an earnest teacher. His was an inquisitive mind as there were few subjects that didn't

catch his attention, often with enthusiasm. A church library was an integral part of his understanding of being Presbyterian.

Prophetically, he wanted the congregation to share equally with him, its diaconal responsibilities of reaching out in service. He never backed away from challenge facing both the church and society out of the conviction that God calls followers of Jesus to grapple with the pressing issues that surround them. He also believed that God never leaves his people alone as they seek to be faithful to him.

As a presbyter Bob could both challenge and encourage. He never took his relationships lightly. There were times when the presbytery's way of doing its business genuinely discouraged him. But members of presbytery knew that he cared passionately about the church. His insights, good humour and prodding made a difference.

Beyond the presbytery, Bob served on the Board of Presbyterian World Service and Development and also was for many years a co-ordinator for Ten Days for World Development. Lay leadership, issues of justice and immigration were among his many concerns.

When asked about a text for his memorial service, Bob candidly chose Jesus' parable of the Last Judgment in Matthew 25. Now wouldn't that just be like Bob! Here is the radical hospitality that he sought to live; he is the humble confidence that his Lord would extend that hospitality to him! In this we rejoice with gratitude for Bob's life and ministry among us. In this their time of loss we also ask that the comfort of the Gospel may sustain Ruth and their children, Alison, Chris, Hilary, Peter and Matt, their eight grandchildren and Bob's mother, Anne Syme. Soli Deo Gloria.

### **Presbytery of Waterloo-Wellington**

THE REV. CHARLES MACDONALD

B.A.

The Rev. Charles MacDonald died peacefully to be with his Lord and Saviour, at Kitchener-Waterloo Health Centre of Grand River Hospital, on Sunday July 29, 2007, in his 93rd year. Charles MacDonald was born in Medicine Hat, Alberta. From 1934 - 1955, he served as a lay missionary in British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Quebec and Nova Scotia. He was a graduate of Presbyterian College, Montreal and The University of Saskatchewan (History Major). He was ordained in 1956 in Dalhousie, New Brunswick serving Dalhousie, Jaquet River and New Mills. In 1959, a move was made to Stellarton, Nova Scotia and then to Glencoe, Ontario in 1963 serving Glencoe and Wardsville. Charles MacDonald served as minister at Knox Church in Brantford and Mount Pleasant Church from 1977 until retirement in 1985. He was the beloved husband of Jemima (Allan) for 51 years. Dear father of Eoin MacDonald of Edmonton Alberta, Margaret (Glenn) White of Kitchener and Caroline MacDonald (Don Kudo) of Guelph. Lovingly remembered by five grandchildren, Ashlie and Shane White, Andrew and Allyson MacDonald and Naomi Kudo. Survived by his sister Beatrice Edwards and brother-in-law Bill Allan, both of British Columbia. He was predeceased by his parents Hugh and Margaret MacDonald and three sisters, Janet Klunek, Florence Wallator and Margaret Stout. The funeral service to honour Charles' life and faith was held in the Covenant Chapel of St. Andrew's Church, Kitchener on Thursday, August 2, 2007.

THE REV. WILFRED A. MCLEOD

B.A., M.DIV.

Wilfred Allan McLeod was born in 1917 in Alberta to Scottish parents. He had one younger brother Earl Alexander. Wilfred spoke the Gaelic language, something he learned from his grandmother. When Wilfred and his family moved from the harsh realities of the climate in the west, they settled in Waterloo County. Only a short time after their move, Wilfred's father died of pneumonia, leaving his young wife to raise two young boys. From the time he was eight to eighteen, Wilfred attended the Mennonite Church. The spiritual formation and perspective he received during his formative years stood him in good stead throughout his ministry. During his time at Stirling Avenue Mennonite Church, he met and later married Ruby Cressman. His uncle, who was a Presbyterian minister, lured Wilfred back into The Presbyterian Church. At Wilfred's request, the Mission Board provided him with ministry opportunities throughout Ontario and Western Canada. He graduated from Knox College in 1950 and was ordained into

the ministry of Word and Sacraments in the same year after receiving a call from St. Paul's Church in Wiarton. During his sojourn in Wiarton, Wilfred and Ruby became parents to David and Stuart. From Wiarton, Wilfred became the minister at St. Andrew's Church in Welland. In 1967, Wilfred became the minister of St. John's Church in Hamilton. While there, his wife Ruby and their son Stuart were killed in a carbon monoxide accident. As a result of this accident, Wilfred left the ministry for a time and worked for the social welfare services of Hamilton-Wentworth. He met Margaret Harper while supply preaching in Hagersville and they were married. After a brief ministry in Wiarton, Wilfred returned to Waterloo to do further study at Wilfred Laurier University and then became Associate Minister at MacNab Church in Hamilton. He retired from MacNab Church in 1989. Interim ministries followed in Brantford, Ancaster and Cambridge. Wilfred was given the honour of minister emeritus of St. Andrew's (Hespeler) Church. Wilfred was a gentle, compassionate and caring person. He will be remembered for his vitality, amazing memory and his concerns for the poor, the hungry and the oppressed not only in Canada but abroad. During his ministry, he never failed to proclaim his love and devotion to his Lord and Saviour. Wilfred was an inspiration to all who knew him. Wilfred died on Saturday December 22, 2007 in his ninetieth year. He is survived by his wife Margaret, his son David and several nieces and nephews.

**THE REV. WILBERT LAWRENCE YOUNG**  
B.A., B.D.

“Bert” Young was born in Elderslie Township, Bruce County, on July 14, 1923. He graduated from Chesley High School, University of Toronto and Knox College. He was ordained in 1949 in the Salem Church, Elderslie, his home congregation.

He served pastorates at Fallingbrook Church, Toronto; First Church, Pictou, Nova Scotia, First Church, Collingwood; and St. Andrew's, Hamilton. Bert was called to be the first General Secretary of the newly formed Board of Congregational Life, serving in that capacity for ten years from 1973-1983. He returned to the pastorate at Caledonia, Ontario, until retirement in 1989.

Bert was a distinguished minister of The Presbyterian Church in Canada. He served on many committees and boards of this denomination. In 1968, he represented the Board of Evangelism and Social Action at the first World Congress on Evangelism held in Berlin. Bert and Velma remained active in retirement, giving pastoral support, wise counsel, and teaching lay development. Upon returning to Hamilton in 2000, they became members of Chedoke Church, where Bert was honoured and named minister emeritus. For the past three years they attended Knox Church, Crieff.

During his ministry at Collingwood, Bert bought his grandfather's farm overlooking the Sugeen River in Bruce County. The farm became the gathering point for the Young family and a host of friends over the years. Bert went to be with his Lord on April 30, 2008, after a lengthy illness. It was fitting that his funeral should take place in the familiar surroundings that he loved so much. A service of Thanksgiving and Remembrance was held at Tolmie Memorial Church, Port Elgin, on May 5, 2008, conducted by The Rev. Chuck Moon and The Rev. Dr. Alex McCombie, a long-time friend. The burial took place at Sanctuary Park, Port Elgin.

Bert is survived by Velma, his wife of almost 60 years, daughters Jane, Mary, Nancy, Peggy, son Stephen, a sister Edith, eleven grandchildren and two great-grandchildren. He was predeceased by his brother Hardy.

**SYNOD OF SOUTHWESTERN ONTARIO**  
**Presbytery of Hamilton**

**THE REV. DR. JOHN ALEXANDER JOHNSTON**  
M.A., Th.M., Ph.D.

The Rev. Dr. John Alexander Johnston, beloved husband of Heather Erika, dear brother of Mary, Waterloo Ontario. Loving father of Andrew (Beatrice) Ottawa Ontario, Ian (Kelly) Bedford Nova Scotia, Mary (Ian Winter) Ottawa Ontario, devoted grandfather of Gabrielle (18), Emmanuelle (16), Michel (13), Samantha (10), Stephanie (8), Micah (10), Mateas (8) and Malachi (5). As a result of major injuries sustained in an automobile accident, he died in Hamilton on January 10, 2008 in his 80th year. Founding minister of St. Giles Church, Prince

George, British Columbia, St. Timothy's Church, Ottawa, Ontario, and Lagos Church, Nigeria. For twenty-seven years, John Johnston was minister of historic MacNab Street Church, Hamilton, Ontario and latterly stated supply at Alberton Church. He was Curator, National Presbyterian Museum, Toronto, and longtime convenor of the General Assembly's Committee on History and Archives. He was a former president of the Ecumenical Study Commission on Education in Ontario, Hamilton Public School Board Trustee, Mayor's Race Relations Committee, Hamilton Historical Board, past Grand Chaplain AF&AM, GRC and Royal Scottish Rite 33, past chaplain of Ramses Shrine Temple, Toronto. A memorial service was held in MacNab Church, Hamilton on Saturday, January 19, 2008.

### **Presbytery of Niagara**

THE REV. WILLIAM SKELLY  
M.A.

Bill Skelly passed away on November 4, 2007, in Mississauga, Ontario at the age of 87. Bill was born in Dromore, in County Down, Northern Ireland, "so he could be close to his mother". He was a bright student and scholarships that enabled him to study at Trinity College, Dublin, the Universities of Edinburgh and Belfast. He was ordained in April of 1943. He met his wife, Mary Anderson, in his first appointment in the rural parish of Anaclone, where she was the organist. He was then called to Ballyarnett (near Londonderry) where they were blessed with two children, Bob and Francis. After seven years he received a call to Drayton, Moorefield and Rothsay, Ontario (1942-1954) where they had two more children, Joy and Brenda. Then he moved on to St. Andrew's Thorold (1954-1961), Alexandra in Brantford (1962-1969), Scottlea and St. David's (1969-1970), Tillsonburg and Windham Centre (1970-1976), and Knox Dunnville (1976-1985). He retired in March of 1985 and lived in St. Catharines till moving to the Sunrise Retirement residence in Mississauga for the final eighteen months of his life. He was predeceased by his loving wife Mary in March of 2006. He had a strong, unfaltering faith and was a generous, kind and gentle man with a good sense of humour. He had a selfless manner and never refused someone in need yet humble in his charity. He will be greatly missed. Well done good and faithful servant. We commend you into the arms of the Lord and to the joys of the eternal Kingdom.

### **Presbytery of Huron-Perth**

THE REVEREND ROBERT BROWNE COCHRANE  
B.A. M. DIV.

The Rev. Robert Cochrane was a minister in The Presbyterian Church in Canada for 50 years and served his faith and his church with love and care in many areas of Canada after graduating from Knox College. Bob and his wife Sheila served in Flin Flon, Manitoba; Brandon, Manitoba; Nanaimo, British Columbia; Toronto, Ontario; Hamilton, Ontario; and Milverton, Ontario; before retiring to Stratford, Ontario.

Robert was born in 1931, on March 13th at Rosetown, Saskatchewan, the loved son of the late Stephen and Edythe (Browne) Cochrane and his late step-mother Marion (MacLennan) Cochrane. Robert graduated from the University of Saskatchewan with a Bachelor of Arts degree and received his Masters of Divinity degree from Knox College. His first charge was in Flin Flon, Manitoba where he moved with his new bride, Sheila. As was said at his celebration of life: "Life was not easy for Bob, his health was a roller coaster, but his faith was always a source of strength for him, and God gave him a life partner who stood by him through thick and thin."

Even in the less than hospitable weather of northern Manitoba, Robert could be found bicycling to visit his parishioners as ill health prevented him being able to drive; a practice he continued in all his postings. In 1964 Bob and Sheila moved to Ontario where he took up the position as chaplain for several Toronto hospitals. After a time in Hamilton at St. Enoch's Church he returned to full time parish ministry in Milverton Ontario in 1969 where he gave devoted service to his flock for the next 12 years. After his retirement he went first to Corunna, he became chaplain at Thompson Gardens and then to Stratford where he became pastoral care visitor for Knox Church and chaplain at Brunner Nursing Home. Long into retirement he still remained

interested in the affairs of the church and in leading Bible studies and he was a keen observer of presbytery matters.

Robert was, first and foremost, a minister. As his daughter stated at his memorial service, “Being a minister in The Presbyterian Church of Canada was a life, not a “job” to Bob, visiting those in his charge and listening to their concerns, problems or whatever they wanted to discuss. He loved a good debate, especially over theology of the scriptures! We were taught at an early age how to answer a phone and take meticulous messages and most importantly - ALWAYS answer the phone - no matter what the time or day!”

Robert was the loving father of Maureen and her husband John Hengeveld, and Judy and husband Shawn Denstedt and the very much loved grandfather of Jeremy, Stacey, Katelyn, Emily and Sam.

A memorial service to celebrate Robert’s life took place on Sunday December 16, 2007, at Knox Church, Stratford and interment was in Avondale Cemetery, Stratford.

**Presbytery of Grey-Bruce-Maitland**

THE REV. DR. DOUGLAS MACDONALD  
C.D., B.A., D.D.

Dr. MacDonald was born in Smithville, Ontario, on July 5, 1914, the son of The Rev. C.H. MacDonald and his wife Ellen. After graduation from Knox College, University of Toronto in 1940, he was ordained that same year as a minister of Word and Sacrament.

He served pastorates in Alma Street, St. Thomas and Tempo; and in St. Andrew’s, Tillsonburg and St. Andrew’s, Windham Centre; and in Tolmie Memorial, Port Elgin and Knox, Burgoyne. He was clerk of the then Presbytery of Bruce-Maitland and clerk of the Synod of Hamilton and London. Knox College honoured him with the conferral of a Doctor of Divinity in 1977.

In World War II he served as an Infantry Officer and as a Chaplain, both in Canada and overseas, and during the occupation in Germany.

Between his retirement in 1980 and his death on November 17, 2007, he continued to serve The Presbyterian Church in Canada. He had always been active in whatever pastorate he served in a community minded and education centered way. After retirement he was still active in these ways and especially loved preaching the gospel.

Prior to his death he lived at Bruce Beach near Kincardine with Laura, his wife of 67 years. He is also survived by four children, Mary Ellen, Rory, Greta and Angus, and also by grandchildren and great grandchildren.

**SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES - 2008**

Aide, Lisa	B.A.	York University, Ontario
	B.Th.	McGill University, Quebec
	M.Div.	Presbyterian College, Quebec
Charlton, Edward	B.A.	University of Western Ontario
	M.Div.	Tyndale Seminary, Ontario
	Dip. Of College	Knox College, Ontario
Cleland, Sylvia	D.Min.	Vancouver School of Theology, BC
	B.A.	University of Florence, Italy
Fantechi, Giancarlo	B.Th.	McGill University, Quebec
	M.Div.	Presbyterian College, Quebec
	D.Min.	Fuller Theological Seminary, USA
Lallouet, Maria	B.A.	University of British Columbia, BC
	M.Div.	Knox College, Ontario
McLean, Walter	LL.D.	Wilfrid Laurier University, Quebec
	D.D.	Knox College, Ontario
	B.Sc.	Sir George Williams University
	M.Div.	Knox College, Ontario
Madole, Donald A.	B.Sc.	Sir George Williams University
	M.Div.	Knox College, Ontario

Marsh, Betty	M.Th.	St. Stephen's, University of Alberta
Mulder, Nico	B.A.	Pretoria University, South Africa
	B.D.	Pretoria University, South Africa
	Ph.D.	University of South Africa
Reid, Linda	D.D.	Knox College, Ontario
Robinson, Linda E.	M.S.W.	Carleton University, Ontario

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**SYNOD AND PRESBYTERY CLERKS AND CONVENERS OF STANDING COMMITTEES - 2008 - 2009**

<b>SYNOD &amp; PRESBYTERY</b>	<b>CLERKS</b>	<b>TREASURER</b>	<b>MISSION</b>	<b>CONG'L LIFE</b>	<b>MINISTRY</b>	<b>HISTORY</b>	<b>RECORD</b>	<b>PENSION</b>
<b>Atlantic Provinces</b>	G. Cooper	C. Weeks	R. Lyle	J. Fleischer		J. Cho		
1. Cape Breton	S. Murdock		B. Lyle		M. Henderson			
2. Newfoundland	I. Wishart	J. Henderson		D. Sutherland				
3. Pictou	C. McPherson	A. Pearson	J. Lackie	M. Grant	R. Sand	G. Matheson	C. McPherson	C. McPherson
4. Halifax-Lunenburg	P.A. McDonald	J. Ross	B. Hornibrook	P.A. McDonald	F. Perrin	P.A. McDonald	P.A. McDonald	P.A. McDonald
5. New Brunswick	K. Burdett		D. Campbell	D. Campbell	C. MacFadyen	C. Cook	D. Blaikie	C. MacFadyen
6. Prince Edward Island	P. Hamilton	S. MacDonald	D. Rollwage	V. Homes	B. Wright-Mackenzie			
<b>Quebec &amp; Eastern Ontario</b>	D. McIlveen	J. R. Davidson	D. MacMillan					J. R. Davidson
7. Quebec	J.R. Davidson	I. Beattie	S. MacDonald	J. R. Davidson	J.R. Davidson	J. R. Davidson	J. R. Davidson	J. R. Davidson
8. Montreal	M. Pettem	T. Lloyd	B. Mack	A. Mack	R. Topping			
9. Seaway-Glangarry	D. McIlveen	I. MacMillan	F. McPhee	S. Prins	M. Bourgon			
10. Ottawa	J.T. Hurd	M. Ranson	J.G. Davidson	S. Currie	A. Auret	C. C. Pettigrew	C. C. Pettigrew	M. Ranson
11. Lanark & Renfrew	S. McCuan	S. McCuan	J. Patterson	A. Sharpe	J. Patterson		A. Sharpe	R. Syme
<b>Central, Northeastern Ontario &amp; Bermuda</b>	J. Smith	C. Steele	H. Self	N. Mulder		I. Dudgeon		
12. Kingston	M. Tremblay	R. Kendall		T. Charlton	C. Cribar			
13. Lindsay-Peterborough	R. McMillan	D. Carpenter	B. Grace	D. McBride	G. Turner	G. Turner	B. Grace	G. Turner
14. Pickering	E. Briard	J. Weatherup	L. Whitwell	R. Fluit	A. Allison			
15. East Toronto	J. Biggs	T. Nettleton	P. Ma	A. Cluney	B. McGowan			
			H. Athanasiadis					
16. West Toronto	J. Williams	M. Mawhinney	L. Resende	A. Henderson	B. MacPhail	D. Moffatt	D. Moffatt	D. Moffatt
17. Brampton	P. van Harten	L. Pinkney	H. Self	J. Purdy	J. Tait			
18. Oak Ridges	J. Henderson	D. Acheson	L. Leung	J. Fair	K. Strachan	L. McBrise	J. Fair	K. Strachan
19. Barrie	J. Sitler	A. Cowan						
20. Temiskaming	C. Walker	W. Gibson	C. Hilder	D. Stewart				
21. Algoma North Bay	D. Laity	D. Laity	B. Hunte	D. Slabbert	F. Reeves	D. Laity	D. Laity	D. Laity
22. Waterloo-Wellington	J. MacDowell	E. Fairbairn	B. Ashfield	I. Dudgeon	N. St. Louis			
23. Eastern Han-Ca	C. Park	S. Lim	K. Cho	K. G. Kim	S. H. Jang			

<b>Southwestern Ontario</b>	J. Archer-Green	A. Wearn	M. Wehrmann	O. Coughlin	J. Stewart			
24. Hamilton	J. Archer-Green	A. Forsyth	A. Yee-Hibbs		D. Donaghey	B. Docherty		
25. Niagara	M. Lalloouet	N. Wehrmann	B. McGale		M. Ward		B. McGale	
26. Paris	K. Smith	J. Cruickshank	C. Little	L. Atkinson	R. Lewis			
27. London	C. Evans	C. Rayner						
28. Essex-Kent	S. McAndless	C. Congram	J. Giurin	J. Giurin	B. Watson			
29. Lambton-West Middlesex	R. Hodgson	E. Heath	B. Van Dusan	M. Bell	E. van Zoeren			
30. Huron-Perth	C. Campbell	M. Kirkby	M. Bisset	M. Bisset	S. Moore			
31. Grey-Bruce- Maitland	J. Sanderson	B. Price	S. Samuel	W. Lampman	J. Johnson			
<b>Manitoba &amp; NorthWestern Ont.</b>	P. Bush	K. Innes	I. Golaiy					
32. Superior	K. Haggerty	K. Haggerty	B. Vancook	H. Hunt	M. McLennan			
33. Winnipeg	K. Reimer	E. Boris						
34. Brandon	I. MacKenzie	M. Trealor	B. Tashiro	M. Edgar	M. Edgar	E. Medd		I. MacKenzie
<b>Saskatchewan</b>	G. Yando	E. Muirhead				S. Scott		
35. Assiniboia	D. Wilkinson	D. Armstrong	C. Dorcas	M. Morris	D. Pattermore			
36. Northern Saskatchewan	G. Yando	J. DeBruijn	A. Wasilow	A. Wasilow	S. Folster	A. Wasilow	A. Wasilow	S. Folster
<b>Alberta &amp; the Northwest</b>	W. Haliburton	R. Anderson	J. Yanishewski			R. Glen		
37. Peace River	G. Malcolm	J. Malcolm	J. Yanishewski	S. Cochrane	A. Ewin	G. Malcolm	G. Malcolm	G. Malcolm
38. Edmonton-Lakeland	H. Currie	W. Hessels	S. Haughland	R. Calder		R. Glen		
39. Central Alberta	F. Wilkinson	R. Anderson		J. Kim	A. Burnand			
40. Calgary-Macleod	J. Watson	H. Eisenhauer	V. Kim	L. Duncan	B. Smith	J. Watson	L. Duncan	B. Smith
<b>British Columbia</b>	H. Hilder	B. Coram						
41. Kootenay	D. Maxwell	M. Robertson	G. Robertson	D. Maxwell	R. Foubister	D. Maxwell	D. Maxwell	D. Maxwell
42. Kamloops	H. Hilder	R. Moffatt	H. Wiest	E. Millin	C. McNeil			
43. Westminster	G. Wilson	B. Coram	J. Smith		H. Kouwenberg	D. Corne		
44. Vancouver Island	L. Hargrove	J. Neufeld	L. Kavanaugh	H. Smith	I. Victor	L. Hargrove	L. Hargrove	E. Forrester
45. Western Han-Ca	A. Lee	D. Wook Shin	C. Choi	B. Oh				

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<b>Camp Geddie</b> Summer: R.R. #1, Merigomish, NS, B0K 1G0 Winter: R.R. #5, New Glasgow, NS, B2H 5C8	Audrey Cameron	Summer: 902-926-2632 Winter: 902-922-3425 Winter Fax: 902-922-2252	campgeddie@hotmail.com a.r.cameron@ns.sympatico.ca www.campgeddie.ca
<b>Camp MacLeod</b> R.R.#4 Baddeck, NS B0E 1B0	Walter Smith, Convener	Phone: 902-929-2028	Walter.smith@ns.sympatico.ca
<b>Camp Keir</b> Box 20125, Sherwood, PE, C1A 9E3	Amelia Campbell	Phone: 902-962-3348	gcampbell@pei.sympatico.ca www.campkeir.ca
<b>Gracefield Camp &amp; Conference Centre</b> Box 420, 37 Ch. Des Loisirs, Gracefield, QC, J0X 1W0	Alan & Dorothy Herbert Co-Directors	Phone: 888-493-2267 Fax: 819-463-4918	info@gracefieldcamp.ca www.gracefieldcamp.ca
<b>Camp d'action biblique</b> P.O. Box 3154, Richmond, QC, J0B 2H0	Nadine Fafard	Camp: 819-826-5400 Contact: 819-826-3075	cabqc@yahoo.ca www.presbyterian.ca/geosynod/cab
<b>Cairn Presbyterian Camping &amp; Retreat Centres</b>	Beth Allison, Director	Phone: 705-767-3300 Fax: 705-767-2232	topaz@ilovecamp.org www.ilovecamp.org
- Glen Mohr	Adam Brown,		taps@ilovecamp.org
- Iona	Chantal Jackson		taps@ilovecamp.org
- Dorothy Lake Family Camp			
- Muskoka Presbyterian Music Camp 3200 Hwy. 117, R.R. #1, Baysville, ON, P0B 1A0			
<b><u>Dorothy Lake Family Camp</u></b> Box 1058, Kirkland Lake, ON, P2N 3L1 or Harvey Delport, Box 81, Kirkland Lake, ON, P2N 3M6	Andrew McCaig Committee Chairman	Phone: 705-567-4171	dlfc@dorothylake.on.ca www.dorothylake.on.ca gawie@ntl.sympatico.ca
<b><u>Presbyterian Music Camp Muskoka</u></b> 428 Delrex Blvd., Georgetown, ON, L7G 4H9	Linda Brennan Registrar	Phone: 905-877-8203	registrar-west@musicamp.ca www.muskoka.musicamp.ca
<b><u>Presbyterian Music Camp Quinte</u></b> 4 Boylston Lane, Kanata, ON, K2L 2W2	Deb Hickey Registrar	Phone: 613-836-0511	dean-quinte@musicamp.ca www.quinte.musicamp.ca

**Camp Kummoniwannago**

54 Queen St. N., Kitchener, ON, N2H 2H2

Phone: 519-578-4430 flash@campk.on.ca  
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Year round: 46 Huron St. E., Exeter, ON N0M 1S1

Summer: R.R. #3, Goderich, ON, N7A 3X9

Theresa McDonald-Lee  
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Camp: 519-529-7317 grow@campkintail.ca  
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Linda Palmer  
Director

Camp: 519-422-2050 huronfeathers@gmail.com

**Prescawa Camp**

c/o Katherine Reimer, 1426 - 135 Niakwa Rd.

Winnipeg, MB, R2M 5G2

Katherine Reimer, Clerk  
Presbytery of Winnipeg

Phone: 204-256-5378 reimerk@mts.net

**Camp Christopher**Summer: R.R. #1, Site 7, Comp 20, Christopher Lake,  
SK, S0J 0N0

Year round: 925 McKercher Dr., Saskatoon, SK, S7H 4T9

Jen Bell  
Admin. DirectorSummer: 306-982-4534 info@campchristoper.ca  
Winter: 306-668-0010 www.campchristopher.ca**Camp Kannawin**

Summer: Box 9240, Sylvan Lake, AB, T4S 1S8

Winter: 6 Rocky Vista Terrace NW, Calgary, AB  
T3G 5G5Helen Smith  
DirectorSummer: 403-887-5760 campdirector@telus.net  
Winter: 403-592-1661 www.synodabnw.ca/camp**Dutch Harbour**

c/o George Wiebe, 407-10 Ave., Creston, BC, V0B 1G4

Nils & Bonnie Anderson  
ManagersPhone: 250-428-8751  
250-225-3509**Camp Douglas**

R.R.#22, 1341 Margaret Rd., Roberts Creek, BC, V0N 2W2

Gordi "Bear" Whitelaw  
DirectorPhone: 866-885-3355 campdouglas@dccnet.com  
www.campdouglas.ca**Camp VIP**

531 Herbert St., Duncan, BC, V9L 1T2

Registrar: 250-748-3486 info@campvip.org  
Committee: 250-746-7413 www.campvip.org

**SYNOD OF THE ATLANTIC PROVINCES****1. PRESBYTERY OF CAPE BRETON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Baddeck, Knox</b> (CB010) Box 184 Baddeck, NS B0E 1B0 902-295-1522 (C) - <b>Englishtown, St. Mark's</b> (CB190) Summer Mission Charge - <b>St. Ann's, Ephraim Scott</b> (CB011) Box 184 Baddeck, NS B0E 1B0	Vacant	Donald Morrison      Robert A. MacLeod
2 <b>Birch Grove, Victoria</b> (CB020) 1089 Birch Grove Rd. Birch Grove, NS B1B 1K1	Vacant	Robert Johnson
3 <b>Boularderie Pastoral Charge</b> (CB030) - <b>Big Bras d'Or, St. James</b> (CB200) 1829 Old Route 5 Bras d'Or, NS B1X 1A5 902-674-2469(C) - <b>Ross Ferry, Knox</b> (CB210) 1829 Old Route 5 Bras d'Or, NS B1X 1A5 902-674-2469 (C) suesmith@syd.eastlink.ca	Vacant	Mervyn A. MacAulay      Mervyn A. MacAulay
4 <b>Glace Bay, St. Paul's</b> (CB050) Box 431, 262 Brookside St. Glace Bay, NS B1A 6B4 902-842-0150 (C) mikehenderson@seascape.ns.ca	Michael W.A. Henderson	Barbara MacDonald
5 <b>Grand River</b> (CB060) c/o Norman Bartholomew Box 2 MI, 279 East Side Rd. Grand River, NS B0E 1M0 - <b>Framboise, St. Andrew's</b> (CB061) RR 1 Gabarus, NS B0A 1K0 murdock.macrae@ns.sympatico.ca - <b>Loch Lomond, Calvin</b> (CB062) c/o Kenneth MacDonald Mt. Auburn, RR 1 St. Peters, NS B0E 3B0	Murdock J. MacRae	Norman Bartholomew      John MacCormick  Dan A. Morrison
6 <b>Little Narrows</b> (CB070) Box 352 Whycocomagh, NS B0E 3M0 - <b>Whycocomagh, St. Andrew's</b> (CB071) RR 1 Whycocomagh, NS B0E 3M0	Adam Lees	Gerald Gillis   Fred Matthews
7 <b>Louisbourg-Catalone Pastoral Charge</b> (CB102) 375 Main-A-Dieu Rd. Catalone, NS B1C 1S9	Vacant	Kaye MacLeod

**1. PRESBYTERY OF CAPE BRETON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Catalone, St. James</b> (CB101) 375 Main-A-Dieu Rd. Catalone, NS B1C 1S9		
- <b>Louisbourg, Zion</b> (CB102) 375 Main-A-Dieu Rd. Catalone, NS B1C 1S9		
8 <b>Middle River, Farquharson</b> (CB090) c/o Box 735 Baddeck, NS B0E 1B0	Vacant	
- <b>Lake Ainslie</b> (CB091) RR 1 Whycocomagh, NS B0E 3M0		Charles N. MacDonald
9 <b>Mira Pastoral Charge</b>	Vacant	
- <b>Marion Bridge, St. Columba</b> (CB080) c/o Box 6456 Marion Bridge, NS B1K 1A8 902-727-2625 (C)		
- <b>Mira Ferry, Union</b> (CB081) c/o 280 Brickyard Rd. Albert Bridge, NS B1K 2R4		Clayton Bartlett
10 <b>Neil's Harbour, St. Peter's</b> (CB041) Neil's Harbour Rd. Neil's Harbour, NS B0C 1N0	Vacant	Enid Stuart
11 <b>North River and North Shore</b> <b>North River, St. Andrew's</b> (CB160) c/o 49502 Cabot Trail, RR 4, Baddeck, NS B0E 1B0 902-929-2548 (C) rev.sfm@ns.sympatico.ca	Shirley Murdock	Roy Kerr
12 <b>North Sydney, St. Giles</b> (CB120) c/o Mary MacFarlane 132 Regent St. North Sydney, NS B2A 2G5 902-794-1886 (C)	R. Ritchie Robinson	Georgina Keeping
13 <b>Orangedale, Malagawatch</b> (CB130) RR 1 River Denys, NS B0E 2Y0 902-756-3545 (C)	Vacant	Christena MacCalder
- <b>River Denys</b> (CB132) RR 1 River Denys, NS B0E 2Y0 902-756-3545 (C)		Ian MacCalder
14 <b>Sydney, Bethel</b> (CB140) 9 Brookland St. Sydney, NS B1P 5B1 902-562-3740 (C) bethelchurch@ns.sympatico.ca	Robert Lyle	Charles D. Greaves
15 <b>Sydney Mines, St. Andrew's</b> (CB150) c/o Ms. Thelma MacKenzie 40a Birchwood Dr. Sydney Mines, NS B1V 3G6 902-736-8884 (C)	Vacant	James Selfridge

**1. PRESBYTERY OF CAPE BRETON****Appendix to Roll**

1	G. Cameron Brett	Retired
2	Georgine G. Caldwell	Retired
3	Jean MacAulay	Without Charge
4	Ian G. MacLeod	Retired
5	Lloyd A. Murdock	Retired
6	James D. Skinner	Without Charge
7	Anna Smith	Without Charge
8	Susan Smith	Without Charge

**Clerk of Presbytery:** The Rev. Shirley Murdock, Box 862, Baddeck, NS B0E 1B0.  
Phone: 902-295-1301 (C), rev.sfm@ns.sympatico.ca

(For statistical information see page 685)

**2. PRESBYTERY OF NEWFOUNDLAND**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 <b>Grand Falls/Windsor, St. Matthew's</b> <b>St. Matthew's (NF010)</b> c/o G. Scott 33 Gardner St. Grand Falls/Windsor, NL A2A 2S4 709-489-9529 (C), 709-489-5892 (F) gnscoot@nf.sympatico.ca	Vacant	George Scott
2 <b>St. John's, St. Andrew's (NF020)</b> P.O. Box 6206 St. John's, NL, A1C 6J9 709-726-5385 (C), 709-726-5740 (F) standrews@nl.rogers.com	David W.K. Sutherland	Bruce Templeton
3 <b>St. John's, St. David's (NF030)</b> 98 Elizabeth Ave. St. John's, NL A1B 1R8 709-722-2382 (C) stdavids@nfld.com	Jonathan Dent	Lillian Crawford

**Appendix to Roll**

1	John C. Duff	Retired
2	Dawn Griffiths	Without Charge
3	Cassandra H. Wessel	Retired
4	Ian S. Wishart	Retired

**Diaconal Ministries - Other**

1	Jean Tooktoshina	Rigolet, Labrador, NL, A0P 1P0
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**Clerk of Presbytery:** The Rev. Ian Wishart, Box 6206, St. John's, NL, A1C 6J9.  
Phone: 709-722-3769 (R), 709-726-5740 (Fax), iwishart@sympatico.ca

(For statistical information see page 685)

**3. PRESBYTERY OF PICTOU**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 <b>Barney's River - Marshy Hope (PI010)</b> RR 1 Barney's River Stn., NS, B0K 1A0 902-924-2432 (C)	Vacant	Marjorie Murray

**3. PRESBYTERY OF PICTOU**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
2 <b>Blue Mountain, Knox</b> (PI020) RR 5 New Glasgow, NS B2H 5C8 902-922-2238 (C)	Calvin Crichton	Joan Coady
- <b>East River St. Mary's, Zion</b> (PI021) c/o Audrey Cameron RR 5 New Glasgow, NS B2H 5C8 902-922-2287(C)		Donald Cameron
- <b>Garden of Eden, Blair</b> (PI022) RR 5 New Glasgow, NS B2H 5C8		Kay MacDonald
3 <b>East River Pastoral Charge</b> RR 2 New Glasgow, NS B2H 5C5	Don Shephard	Mike McCulloch
- <b>Caledonia, Bethel</b> (PI030) RR 2 New Glasgow, NS B2H 5C5		
- <b>St. Paul's</b> (PI032) RR 2 New Glasgow, NS B2H 5C5		
- <b>Springville</b> (PI031) RR 2 New Glasgow, NS B2H 5C5		
- <b>Sunnybrae, Calvin</b> (PI033) RR 2 New Glasgow, NS B2H 5C5		
4 <b>Glenelg</b> (PI151) RR 1 Guysboro County Aspen, NS B0H 1E0 902-833-2700 (C)		Vacant
5 <b>Hopewell, First</b> (PI040) Hopewell, NS, B0K 1C0	Vacant	Joanne Nichols
- <b>Gairloch, St. Andrew's</b> (PI042) RR 2 Westville, NS B0K 2A0 902-396-4206 (C)		Clarence Nelson
- <b>Rocklin, Middle River</b> (PI043) RR 2 Westville, NS B0K 1C0 902-396-1457 (C)		Phyllis Hayter
6 <b>Little Harbour</b> (PI050) RR 1 New Glasgow, NS B2H 5C4 902-752-2235 (C)	Joanne M. Vines	Harry Ferguson
- <b>Pictou Landing, Bethel</b> (PI051) RR 2 Trenton, NS, B0K 1X0 902-752-7434 (C)		Wm. MacPherson
7 <b>MacLennan's Mtn., St. John's</b> (PI060) RR 4 New Glasgow, NS B2H 5C7	Supply	W. Douglas Fraser

**3. PRESBYTERY OF PICTOU**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
8 <b>Merigomish, St. Paul's</b> (PI012) RR 1, Rte. 245 Merigomish, NS B0K 1G0 902-926-2112 (C)	Gail Johnson-Murdock	John Muir
9 <b>Moser River, St. Giles</b> (PI152) c/o A. Moser Box 156 Sheet Harbour, NS, B0J 3B0	Supply	Angus H. Moser
10 <b>New Glasgow, First</b> (PI070) 208 MacLean St. New Glasgow, NS B2H 4M9 902-752-5691 (C), 902-755-2055 (F) glen.matheson@ns.sympatico.ca	Glen Matheson	Jim McInnis
11 <b>New Glasgow, St. Andrew's</b> (PI080) 37 Mountain Rd. New Glasgow, NS, B2H 3W4 902-752-5326 (C) thekirk@ns.sympatico.ca	Richard E. Sand	Bill MacCulloch
12 <b>Pictou, First</b> (PI100) Box 1003 Prince St. Pictou, NS B0K 1H0 902-485-4298 (C), 902-485-1562 (F) ionamac@eastlink.ca	E.M. Iona MacLean	Linda Johnson
13 <b>Pictou, St. Andrew's</b> (PI110) Box 254 105 Coleraine St. Pictou, NS B0K 1H0 902-485-5014 (C) boblove@ns.sympatico.ca	Vacant	Murray Hill
14 <b>Pictou Island, Sutherland</b> (PI120)	Supply	
15 <b>River John, St. George's</b> (PI130) c/o Michael Joudrey 1384 Mountain Rd. River John, NS B0K 1N0 902-351-2219 (C) - <b>Toney River, St. David's</b> (PI131) c/o Linda Otter RR 3 Pictou, NS B0K 1H0 902-351-2439 (C)	Jeanette G. Fleischer	Michael Joudrey  James W. Fraser
16 <b>Scotsburn, Bethel</b> (PI140) RR 2 Scotsburn, NS B0K 1R0 902-485-6137 (C), 902-485-6137 (F) - <b>West Branch, Burns Memorial</b> (PI142) RR 1 Scotsburn, NS B0K 1R0	Lara Scholey	Elizabeth Byers  Millie Langille
17 <b>Springhill, St. David's</b> (PI160) Box 2039 Springhill, NS B0M 1X0 902-597-2626 (C)	Vacant	Reginald A. Mattinson

**3. PRESBYTERY OF PICTOU**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Oxford, St. James</b> (PI161) P.O. Box 228 Oxford, NS, B0M 1P0 902-447-3013 (C)		Robert Hunsley
- <b>Riverview, St. Andrew's</b> (PI162) c/o D. Dixon RR 1, Cumb Cty Port Howe, NS B0K 1K0		Dorothy Dixon
18 <b>Stellarton, First</b> (PI170) Box 132 Stellarton, NS B0K 1S0 902-752-6548 (C) c.cmcperson@ns.sympatico.ca	Charles E. McPherson	Jim Hood
19 <b>Tatamagouche, Sedgwick Mem.</b> (PI180) Box 98 Tatamagouche, NS B0K 1V0 902-657-2748 (C)	Mary Anne Grant	Andrew Williamson
- <b>Pugwash, St. John's</b> (PI181) Pugwash, NS, B0K 1L0		Kenneth Chesnutt
- <b>Wallace, St. Matthew's</b> (PI182) c/o Box 216 Wallace, NS, B0K 1Y0 902-257-2811 (C)		David Dewar
20 <b>Thorburn, Union</b> (PI190) Box 12 Thorburn, NS B0K 1W0 902-922-2366 (C)	Jeffrey R. Lackie	Gerald MacLellan
- <b>Sutherland's River</b> (PI191) RR 1 Thorburn, NS B0K 1W0 902-922-3276 (C)		Audrey Hodder
21 <b>West River Pastoral Charge</b> - <b>Durham, West River</b> (PI200) c/o C. Wood RR 2 Pictou, NS B0K 1H0	Barbara J. Fotheringham	Clifton Wood
- <b>Greenhill, Salem</b> (PI201) RR 1 Westville, NS B0K 2A0		Jori Hart
- <b>Salt Springs, St. Luke's</b> (PI202) RR 1 Salt Springs, NS B0K 1P0		Sandra MacCulloch
22 <b>Westville, St. Andrew's</b> (PI220) Box 1078 Westville, NS B0K 2A0 902-485-1561 (C), 902-485-1562 (F) bill.thompson@ns.sympatico.ca	Glenn A. Cooper	William A. Thompson

**Without Congregation**

1 Carol Smith	Director, Christian Council for Reconciliation
2 Donald W. MacKay	Missionary on deputation

**Appendix to Roll**

1 Ina Adamson (Diaconal)	Retired
2 Sara Cunningham (Diaconal)	Retired
3 D. John Fortier	Retired

**3. PRESBYTERY OF PICTOU****Appendix to Roll (cont'd)**

4	Glenn S. MacDonald	Without Charge
5	R. Sheldon MacKenzie	Retired
6	J. Kenneth MacLeod	Retired
7	Lee M. MacNaughton	Retired
8	Patricia A. Rose	Retired
9	Robert Russell	Retired
10	A. Gordon Smith	Without Charge
11	Debbie Stewart (Diaconal)	Without Charge
12	Gerald E. Thompson	Without Charge
13	Gary Tonks	Retired
14	Larry A. Welch	Retired

**Clerk of Presbytery:** The Rev. Charles McPherson, Box 132, Stellarton, NS, B0K 1S0.  
Phone: 902-752-6548 (C), 902-752-5935 (R), c.cmcpherson@ns.sympatico.ca

(For statistical information see page 686)

**4. PRESBYTERY OF HALIFAX & LUNENBURG**

	<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1	<b>Dartmouth, Iona</b> (HL010) Box 2554 Dartmouth, NS B2W 4B7 902-434-2203 (C), 902-462-0244 (F) ionapc@eastlink.ca	Cynthia J. Chenard	Irene Rose
2	<b>Dartmouth, St. Andrew's</b> (HL020) 216 School St. Dartmouth, NS B3A 2Y4 902-469-4480 (C), 902-466-0210 (F) pamcdonald@ns.sympatico.ca - <b>Musquodoboit Harbour</b> (HL021) c/o P.A. McDonald 4 Pinehill Rd. Dartmouth, NS B3A 2E6 902-469-4480 (C), 902-466-0210 (F)	P.A. (Sandy) McDonald	Cheryl Weeks
3	<b>Dean, Sharon</b> (HL030) RR 1 Upper Musquodoboit, NS B0N 2M0 902-568-2800 (C) frances.perrin@ns.sympatico.ca	UCC Minister (Gary Burrill)	Kenneth Lemmon
4	<b>Elmsdale, St. Matthew's</b> (HL040) 143 Hwy 214 Elmsdale, NS B2S 1G7 902-883-2550 (C) smehdl@chebucto.ca - <b>Hardwood Lands</b> (HL041) Box 252 Shubenacadie, NS B0N 2H0 902-758-1031 (C)	Gwendolyn Roberts	Grant MacDonald  Patricia Miller
5	<b>Halifax, Calvin</b> (HL050) 3311 Ashburn Ave. Halifax, NS B3L 4C3 902-455-7435 (C)	Vacant	Murray Nicoll

**4. PRESBYTERY OF HALIFAX & LUNENBURG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
6 <b>Halifax, Knox</b> (HL060) 5406 Roome St. Halifax, NS B3K 5K7 902-455-1688 (C) knoxpc@ns.sympatico.ca	Brian Hornibrook	Jean Dunn
7 <b>Halifax, Church of St. David</b> (HL070) 1537 Brunswick St. Halifax, NS B3J 2G1 902-423-1944 (C), 902-423-2185 (F) stdavids.office@ns.sympatico.ca	Vacant	Murray Alary
8 <b>Lower Sackville, First Sackville</b> (HL100) Box 273 Lower Sackville, NS B4C 2S9 902-865-4053 (C) firstsackville@pccatlantic.ca	L. George Macdonald (Stated Supply)	Marian Tomlik
9 <b>Lunenburg, St. Andrew's</b> (HL080) Box 218 Lunenburg, NS B0J 2C0 902-634-4846 (C), kwild@ns.sympatico.ca - <b>Rose Bay, St. Andrew's</b> (HL081) Box 24 Riverport, NS B0J 2W0 902-766-4718 (C) kwild@ns.sympatico.ca	Kenneth C. Wild	Robert Parks  George Walker
10 <b>New Dublin-Conquerall</b> - <b>Dublin Shore, Knox</b> (HL091) c/o Ola Hirtle RR 1 La Have, NS, B0R 1C0 902-688-2321 (C) labellnova@ns.sympatico.ca - <b>West Dublin, St. Matthew's</b> (HL092) c/o Ola Hirtle RR 1 La Have, NS, B0R 1C0 902-688-2321 (C) labellnova@ns.sympatico.ca	Vacant	Ola Hirtle
11 <b>New Minas, Kings</b> (HL130) 5563 Prospect Rd. New Minas, NS B4N 3K8 902-681-1333 (C), 902-681-1246 (F) kingschurch@ns.aliantzinc.ca	Timothy F. Archibald	Barry MacDonald
12 <b>Noel Road, St. James'</b> (HL121) c/o Sandra Cameron RR 2 Kennetcook, NS B0N 1P0 902-369-2696 (C)	Vacant	Sandra N. Cameron
12 <b>Truro, St. James'</b> (HL110) Box 1313 Truro, NS B2N 5N2 902-893-9587 (C) stjameschurch@eastlink.ca	Brian R. Ross	George MacKenzie

**4. PRESBYTERY OF HALIFAX & LUNENBURG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>McClure's Mills, St. Paul's</b> (HL111) P.O. Box 1313 Truro, NS B2N 5N2 902-893-9587 (C) stjameschurch@eastlink.ca		Leota Upham
13 <b>Upper Tantallon, Grace</b> (HL140) c/o Box 218 Lunenburg, NS B0J 2C0	Vacant	c/o Kenneth C. Wild
14 <b>Windsor, St. John's</b> (HL120) Box 482 Windsor, NS B0N 2T0 902-757-2445 (C)	Vacant	Beverley Harvey

**Without Congregation**

1 H. Kenneth Stright                      Synod Staff, Mission & Education Consultant

**Appendix to Roll**

1	Judithe Adam-Murphy	Suspended
2	Margaret Craig (Diaconal)	Retired
3	D. Laurence DeWolfe	Without Charge
4	Janet A. DeWolfe	Without Charge
5	L. Dale Gray	Retired
6	William G. Johnston	Without Charge
7	Robert A.B. MacLean	Retired
8	W.G. Sydney McDonald	Retired
9	D. Laurence Mawhinney	Retired
10	John Pace	Retired
11	J. Bruce Robertson	Retired

**Clerk of Presbytery:** The Rev. Dr. P.A. (Sandy) McDonald, 4 Pinehill Road, Dartmouth, NS, B3A 2E6. Phone: 902-469-4480 (C), 902-466-0210 (F), pamcdonald@ns.sympatico.ca

(For statistical information see page 687)

**5. PRESBYTERY OF NEW BRUNSWICK**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Bass River, St. Mark's</b> (NB010) 7739 Route 116 Bass River, NB E4T 1L2 506-785-4383 (C)	Vacant	Willah Ryan
- <b>Beersville, St. James</b> (NB020) 3279 Route 465 Beersville, NB E4T 2P1 506-785-4383 (C)	Alexander Sutherland	James Cail
- <b>Clairville, St. Andrew's</b> (NB030) 1220 Route 465 Clairville, NB E4T 2L7 506-785-4383 (C)		Alfred Filmore
- <b>West Branch, Zion</b> (NB040) 806 Zion Church Rd. West Branch, NB E4W 3H9 506-785-4383 (C) fredwin@nb.sympatico.ca		Fred Wilson

**5. PRESBYTERY OF NEW BRUNSWICK**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
2 <b>Bathurst, St. Luke's</b> (NB050) 395 Murray Ave. Bathurst, NB E2A 1T4 506-546-4645 (C), 506-548-8144 (F) jamesk@nbnet.nb.ca	Vacant	Raymond MacNair
3 <b>Dalhousie Charge</b> - <b>Campbellton, Knox</b> (NB060) 29 Duncan St. Campbellton, NB E3N 2K5 506-753-7300 (C) - <b>Dalhousie, St. John's</b> (NB070) 142 Edward St. Dalhousie, NB E8C 1P8 506-684-2459 (C)	Vacant	Ruth Luck  Raymond MacNair
4 <b>Eastern Charlotte Pastoral Charge</b> - <b>Pennfield, The Kirk</b> (NB080) 5055 Route 1 Pennfield, NB E5H 2M1 506-755-3852 (C) korban@nb.sympatico.ca - <b>St. George, The Kirk</b> (NB090) 180 Brunswick St. St. George, NB E5C 3S2 506-755-3852 (C) korban@nb.sympatico.ca	Lorne A. MacLeod	John A. Brown  Alberta Cooke
5 <b>Fredericton, St. Andrew's</b> (NB100) 512 Charlotte St. Fredericton, NB E3B 1M2 506-455-8220 (C), 506-458-8419 (F) sapc@sapc.ca	Douglas E. Blaikie	Janet Higgins
6 <b>Grace, Ferguson and St. James Pastoral Charge</b> 580 Old King George Hwy. Miramichi, NB E1V 1K1 - <b>Derby, Ferguson</b> (NB180) c/o G. Hubbard 4444 Hwy 108 Bryenton, NB E1B 5C8 506-622-0687 (C) - <b>Millerton, Grace</b> (NB170) c/o G. Hubbard 4444 Hwy 108 Bryenton, NB E1B 5C8 506-622-3318 (C), 506-622-6165 (F) - <b>Miramichi, St. James</b> (NB190) 275 Newcastle Blvd. Miramichi, NB E1V 7N4 506-622-1648 (C), 506-622-1648 (F) rachsmi@nbnet.nb.ca	Vacant	Jim Lockerbie  Gerald Hubbard  Gerald Hubbard  Robert McKay
7 <b>Hampton, St. Paul's</b> (NB110) 101 Dutch Point Rd. Hampton, NB E5N 5Z2 506-832-7619 (C), 506-832-4115 (F) stpaulspcc@aibn.com	Kent E. Burdett	Gillian Urquhart

**5. PRESBYTERY OF NEW BRUNSWICK**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Barnesville</b> (NB120) 12 Grassy Rd. Grove Hill, NB E5N 4P5 506-832-7619 (C) acbrad@nb.sympatico.ca		Lonnie Bradley
8 <b>Hanwell, St. James</b> (NB130) 1991 Route 640 Highway Hanwell, NB E3C 1Z5 506-450-4031 (C) sjchurch@nbnet.nb.ca	Robert L. Adams	Wina Parent
9 <b>Harvey Station, Knox</b> (NB140) 2410 Route 3, Harvey York Co., NB E6K 1P4 506-366-3174 (C) wynn@nb.sympatico.ca	Bonnie M.G. Wynn	David MacMinn
- <b>Acton</b> (NB150) 2410 Route 3, Harvey York Co., NB, E6K 1P4 506-366-3174 (C) wynn@nb.sympatico.ca		David MacMinn
10 <b>Kirkland, St. David's</b> (NB160) c/o Judy Cole 1301 Route 540 Kirkland, NB E7N 2K9 506-366-3174 (C) wynn@nb.sympatico.ca	Vacant	
11 <b>Miramichi (Chatham), Calvin</b> (NB200) 37 King St. Miramichi, NB E1N 1M7 506-773-7141 (C) dkrunys@hotmail.com	Derek Krunys	Harold Cameron
- <b>Black River Bridge, St. Paul's</b> (NB210) c/o K. Glendenning 475 North Napan Rd. Napan, NB E1N 4W9 506-228-4988 (C), 506-228-0116 (F) gregan@hotmail.com		Kenneth A. Glendenning
- <b>Kouchibouquac, Knox</b> (NB220) c/o C. Barter 11307 Rte 134 Kouchibouquac, NB E4X 1N5 506-876-2904 (C)		Connie Barter
12 <b>Moncton, St. Andrew's</b> (NB230) 90 Park St. Moncton, NB E1C 2B3 506-382-7234 (C), 506-388-7157 (F) kreplin@nb.aibn.com	J. Martin R. Kreplin	Peter Humby
13 <b>New Carlisle, Knox</b> (NB240) 137 rue Gerrard D. Levesque New Carlisle, QC G0C 1Z0 418-752-2822 (C) lewis@globetrotter.net	Vacant	Louis Smollett

**5. PRESBYTERY OF NEW BRUNSWICK**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
14 <b>Port Elgin, St. James</b> (NB250) 16 West Main St., Box 1599 Port Elgin, NB E4M 1L9 506-536-3257 (C) rsage@ns.sympatico.ca	Vacant	Janet Tower
15 <b>Riverview, Bethel</b> (NB260) 600 Coverdale Rd. Riverview, NB E1B 3K6 506-386-6254 (C), 506-386-1939 (F) bethelchurch@nb.aibn.com	Charles S. Cook	Fred Thorburn
16 <b>Sackville, St. Andrew's</b> (NB270) 36 Bridge St. Sackville, NB E4L 3N7 506-536-2324 (C) revjeff@nb.sympatico.ca	Jeffrey Murray	Brian McNally
17 <b>St. Andrews, Greenock</b> (NB280) 146 Montague St. St. Andrews, NB E5B 1H8 506-466-6743 (C) cmacl@nb.sympatico.ca - <b>St. Stephen, St. Stephen's</b> (NB290) Box 45 St. Stephen, NB E3L 2W9 506-466-6743 (C) cmacl@nb.sympatico.ca	Cheryl G. MacFadyen	Ken MacKeigan  Derek O'Brien
<b>Saint John</b>		
18 <b>Saint Columba</b> (NB300) 1454 Manawagonish Rd. Saint John, NB E2M 3Y3 506-672-6280 (C) korban@nb.sympatico.ca	Vacant	Doris Taylor
19 <b>Grace</b> (NB310) 101 Coburg St. Saint John, NB E2L 3J8 506-634-7765 (C), 506-693-3223 (F) jcrector@nb.sympatico.ca	John Crawford	Euan Strachan
20 <b>Stanley, St. Peter's</b> (NB330) 21 English Settlement Rd. Stanley, NB E6B 2C7 506-367-2415 (C), 506-367-2415 (F) kbarlow@nbnet.nb.ca	Kimberly Barlow	Guy Douglass
21 <b>Sunny Corner, St. Stephen's</b> (NB340) 1780 Highway 425 Sunny Corner, NB E9E 1J3 506-836-7459 (C) - <b>Warwick, St. Paul's</b> (NB350) 471 Route 415 Warwick Settlement, NB E9E 1Y9 506-836-7459 (C)	J. Gillis Smith	Joseph Sheasgreen  Joseph Sheasgreen
22 <b>Tabusintac, St. John's</b> (NB360) 7 Hierlihy Rd. Tabusintac, NB E9H 1Y5 506-779-1812 (C) hmvanessen@hotmail.com	Martyn Van Essen	Martyn Van Essen

**5. PRESBYTERY OF NEW BRUNSWICK**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Bartibog Bridge, St. Matthew's</b> (NB370) (Oak Point) 809 Route 11 Bartibog Bridge, NB E1V 7H8 506-773-4709		Martyn Van Essen
- <b>New Jersey, Zion</b> (NB380) 19 Burnt Church Rd. New Jersey, NB E9G 2J9 506-776-3630		Martyn Van Essen
23 <b>Woodstock, St. Paul's</b> (NB390) 113 Victoria St. Woodstock, NB E7M 3A4 506-325-9749 (C) c3104@hotmail.com	Justin K.W. Kim	W.M. Mutrie

**Appendix to Roll**

1 John M. Allison	Retired
2 Catherine Anderson (Diaconal)	Without Charge
3 Gordon L. Blackwell	Retired
4 Paul A. Brown	Retired
5 Steven C.H. Cho	Retired
6 David A. Dewar	Retired
7 Colleen J. Gillanders-Adams	Without Charge
8 J. Douglas Gordon	Retired
9 Murray M. Graham	Retired
10 Philip J. Lee	Retired
11 Basil C. Lowery	Retired
12 Calvin C. MacInnis	Retired
13 Lori Scholten-Dallimore	Without Charge
14 Charles H.H. Scobie	Retired
15 Wayne G. Smith	Without Charge
16 Terrance R. Trites	Without Charge

**Clerk of Presbytery:** The Rev. Kent Burdett, 101 Dutch Point Rd., Hampton, NB, E5N 5Z2.  
Phone: 506-832-7619, presclerk@nb.aibn.com

(For statistical information see pages 687-88)

**6. PRESBYTERY OF PRINCE EDWARD ISLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Belfast, St. John's</b> (PE020) RR 3 Belfast, PE C0A 1A0 902-659-2703 (C), 902-659-2842 (F) stjohns@pei.aibn.com	Roger W. MacPhee	Donald S. MacTavish
- <b>Wood Islands</b> (PE021) Belle River Post Office Belle River, PE C0A 1B0 rkmacphee@pei.sympatico.ca		Francis G. Panting
2 <b>Brookfield Pastoral Charge</b> - <b>Brookfield</b> (PE030) c/o A. Cummings RR 10 Charlottetown, PE C1E 1Z4 902-621-0169 (C) brookfieldpastoralcharge@pei.sympatico.ca	Beth M. Mattinson	Allister Cummings

**6. PRESBYTERY OF PRINCE EDWARD ISLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Glasgow Road</b> (PE031) c/o D. Matheson 346 Crooked Creek Rd. Oyster Bed Bridge, PE C1E 1Z4 902-621-0169 (C) brookfieldpastoralcharge@pei.sympatico.ca		Donald Matheson
- <b>Hunter River</b> (PE032) c/o Ishbel Connors RR 3 Hunter River, PE C0A 1N0 902-621-0169 (C) brookfieldpastoralcharge@pei.sympatico.ca		Ishbel Connors
3 <b>Charlottetown, St. James</b> (PE040) 35 Fitzroy St. Charlottetown, PE C1A 1R2 902-892-2839 (C), 902-894-7912 (F) kirkstjames@pei.aibn.com	Geoffrey M. Ross	David Robinson
4 <b>Charlottetown, St. Mark's</b> (PE060) 19 Tamarac Ave. Charlottetown, PE C1A 6T2 902-892-5255 (C), 902-892-0685 (F) hamilton@isn.net or stmarks@isn.net	Thomas J. Hamilton Paula Hamilton (Team Ministry)	Davida R. Stewart
- <b>Marshfield, St. Columba</b> (PE061) 124 St. Peter's Rd. Charlottetown, PE C1A 5P4 902-626-3426 (C), 902-892-0685 (F) hamilton@isn.net		Earl Foster
5 <b>Charlottetown, Zion</b> (PE050) P.O. Box 103 Charlottetown, PE C1A 7K2 902-566-5363 (C), 902-894-7895 (F) admin@zionpres.org	Douglas H. Rollwage	Dorothy Taylor
6 <b>Central Parish Pastoral Charge</b> - <b>Canoe Cove</b> (PE071) 548 Canoe Cove Rd. RR 2 Cornwall, PE C0A 1H0 902-675-3175 (C) steven.stead@pei.sympatico.ca	Steven Stead	Neil McFadyen
- <b>Clyde River, Burnside</b> (PE070) 746 Clyde River Rd. RR 2, Cornwall, PE C0A 1H0 902-675-3175 (C) steven.stead@pei.sympatico.ca		Neil McFadyen
7 <b>Freetown</b> (PE111) 2547 Route 1A RR#3, Summerside, PE C1N 4J9 902-887-3155 (C)	Vacant	June Gardiner
8 <b>Hartsville</b> (PE150) c/o Anne Neatby RR 2 Breadalbane, PE C0A 1E0 902-621-0284 (C) churchbuilder@hotmail.com	G. Clair MacLeod (stated supply)	Kenneth A. MacInnis

**6. PRESBYTERY OF PRINCE EDWARD ISLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
9 <b>Kensington</b> (PE080) P.O. Box 213 Kensington, PE C0B 1M0 902-836-3266 (C) lberdan@pei.sympatico.ca - <b>New London, St. John's</b> (PE082) Box 8036 RR 6 Kensington, PE C0B 1M0 902-886-2554 (C) lberdan@pei.sympatico.ca	Linda R. Berdan	Betty J. Mann  Roma Campbell
10 <b>Montague, St. Andrew's</b> (PE090) Box 28 Montague, PE C0A 1R0 902-838-3139 (C), 902-368-1938 (F) bncraig@pei.sympatico.ca - <b>Cardigan, St. Andrew's</b> (PE091) RR 4 Cardigan, PE C0A 1G0 902-838-3139 (C) bncraig@isn.net	Stephen Thompson	Gladys MacIntyre  Allison Myers
11 <b>Murray Harbour North</b> (PE100) Brooklyn RR 1 Montague, PE C0A 1R0 902-962-2906 (C) mhnpc@isn.net - <b>Caledonia</b> (PE101) Brooklyn RR 1 Montague, PE C0A 1R0 902-962-2906 (C) mhnpc@isn.net - <b>Murray Harbour South</b> (PE102) Brooklyn RR 1 Montague, PE C0A 1R0 902-962-2906 (C) mhnpc@isn.net - <b>Peter's Road</b> (PE103) Brooklyn RR 1 Montague, PE C0A 1R0 902-962-2906 (C) mhnpc@isn.net	Mark W. Buell	Malcolm MacPherson
12 <b>Nine Mile Creek</b> (PE073) c/o 5835 Route 19 Rice Point, PE C0A 1H0 902-675-4302 (C) nmcsession@yahoo.ca	Vacant	Anita Burdett
13 <b>North Tryon</b> (PE130) c/o Box 2807 Borden, PE C0B 1X0 902-855-2616 (C) asmh@islandtelecom.com	Andrew Hutchinson	Wyman Waddell

**6. PRESBYTERY OF PRINCE EDWARD ISLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>14. Richmond Bay Pastoral Charge</b> Box 47 Tyne Valley, PE C0B 2C0 902-831-2341 revchef@pei.sympatico.ca - <b>Freeland</b> (PE121) Box 47 Tyne Valley, PE C0B 2C0 902-831-2341 revchef@pei.sympatico.ca - <b>Lot 14</b> (PE122) Box 47 Tyne Valley, PE C0B 2C0 902-831-2341 revchef@pei.sympatico.ca - <b>Tyne Valley</b> (PE120) Box 47 Tyne Valley, PE C0B 2C0 902-831-2341 revchef@pei.sympatico.ca - <b>Victoria West</b> (PE123) Box 47 Tyne Valley, PE C0B 2C0 902-831-2341 revchef@pei.sympatico.ca	Vacant	Verna Barlow
<b>15 Summerside</b> (PE110) 130 Victoria Rd. Summerside, PE C1N 2G5 902-436-2557 (C), 902-436-0811 (F) spchurch@pei.aibn.com	Vicki L. Homes	Mary Wilcox
<b>16 West Point</b> (PE011) c/o Marilyn MacLean 4370 Rte. 14, RR 2, West Point, PE C0B 1V0 902-853-3696 (C) md.macleam@pei.sympatico.ca	Vacant	Ruth MacIsaac

**Without Congregation**

1 William F. Dean District Director, Canadian Bible Society

**Appendix to Roll**

1. J. Harvey Bishop	Retired
2. Daphne A. Blaxland	Without Charge
3. M. Wayne Burke	Without Charge
4. Anne Cameron (Diaconal)	Retired
5. John R. Cameron	Retired
6. Evelyn Carpenter	Retired
7. W. James S. Farris	Retired
8. Ian C. Glass	Retired
9. W. Stirling Keizer	Without Charge
10. Susan M. Lawson	Retired
11. Jennifer MacDonald	Without Charge
12. Gael I. Matheson	Without Charge
13. Gordon J. Matheson	Retired
14. Gerald E. Sarcen	Retired
15. Christine Schulze	Without Charge
16. William Scott	Retired

**6. PRESBYTERY OF PRINCE EDWARD ISLAND****Appendix to Roll (cont'd)**

17. H. Alan Stewart	Retired
18. Donald G. Wilkinson	Retired
19. Barbara Wright-MacKenzie	Retired

**Clerk of Presbytery:** The Rev. Paula Hamilton, 19 Tamarac Ave., Charlottetown, PE, C1A 6T2. Phone: 902-892-5255 (C), 902-626-3268 (R), 902-892-0685 (Fax), hamilton@isn.net

(For statistical information see page 689)

**SYNOD OF QUEBEC & EASTERN ONTARIO****7. PRESBYTERY OF QUEBEC**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Inverness, St. Andrew's</b> (QU020) 339 des Erables St. Inverness, QC G0S 1K0 418-338-0856 (C)	UCC Minister (Carla Van Delen)	Raymond Dempsey
2 <b>Leggatt's Point</b> (QU030) Route 132 Grand Métis, QC G0J 1Z0	Vacant	
3 <b>Melbourne, St. Andrew's</b> (QU050) 1169 Route 243 Richmond, QC J0B 2H0 819-826-3644 (C), 819-826-3664 (F)	Vacant	Estelle Blouin
4 <b>Quebec City, St. Andrew's</b> (QU070) 106 Ste. Anne Quebec City, QC G1R 3X8 418-694-1347 (C), 418-694-3331 (F) standrewquebec@yahoo.ca	Stephen A. Hayes	Gina Farnell
5 <b>Scotstown, St. Paul's</b> (QU090) c/o 256 Queen St. Lennoxville, QC J1M 1K6 819-657-1054	Vacant	Wayne Mouland
6 <b>Sherbrooke, St. Andrew's</b> (QU100) 256 Queen St. Sherbrooke, QC J1M 1K6 819-837-1475 (C) jbfor@netrevolution.com	John Barry Forsyth	Sarah MacDonald
7 <b>Valcartier, St. Andrew's</b> (QU110) 2 Chemin du Lac Ferre Valcartier, QC G0A 4S0 418-871-5650 (C)	Vacant	Joanne McCalla

**Without Congregation**

1 Charles Deogratias	CFB Valcartier
2 Giancarlo Fantechi	Mission St-Paul

**Appendix to Roll**

1 J. Ross H. Davidson	Retired
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**Clerk of Presbytery:** The Rev. J. Ross H. Davidson, 702, rue Lafontaine, Thetford Mines, QC G6G 3J6. Phone: 418-334-0587 (R), 418-334-0614 (Fax).

(For statistical information see page 690)

**8. PRESBYTERY OF MONTREAL**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Beaconsfield, Briarwood</b> (MT020) 70 Beaconsfield Blvd. Beaconsfield, QC H9W 3Z3 514-695-1879 (C), 514-695-1307 (F) theminister@briarwoodpresbyterianchurch.ca	Vacant	Virginia Bell
2 <b>Beauharnois, St. Edward's</b> (MT030) 72 St. George St. Beauharnois, QC J6N 1Z1	Vacant	Irene Legassic
3 <b>Chateauguay, Maplewood</b> (MT050) 215 McLeod Ave. Chateauguay, QC J6J 2H5 450-691-4560 (C)	Hye-Sook Kam*	Elizabeth Johnston
4 <b>Fabreville</b> (MT070) 442 Hudon St. Fabreville, QC H7P 2H5 450-622-3097 (C)	R. L. Inglis	James Bradley
5 <b>Hemmingford, St. Andrew's</b> (MT080) c/o S. Kyle 825 Old Rd. Hemmingford, QC J0L 1H0	Vacant	Sally Kyle
6 <b>Howick, Georgetown</b> (MT090) 920 Rte. 138 Howick, QC J0S 1G0	Vacant	Brian Tannahill
7 <b>Huntingdon, St. Andrew's</b> (MT100) 33 Prince St. Huntingdon, QC J0S 1H0 450-264-6226 (C) - <b>Athelstan</b> (MT101) 139 Ridge Road Athelstan, QC J0S 1A0 450-264-6226 (C)	Vacant	Jean Armstrong  Donald W. Grant
8 <b>Lachute, Marg. Rodger Mem</b> (MT120) 648 Main St. Lachute, QC J8H 1Z1 450-562-6797 (C), 450-562-6797 (F)	Douglas Robinson	Edna Thompon
9 <b>Laval (Duvernay), St. John's</b> (MT060) 2960 Blvd. de la Concorde, Duvernay, Laval, QC H7E 2B6 450-661-2916 (C)	Supply	John Kerner
10 <b>Lost River</b> (MT130) c/o Eileen Dewar 5150 Lost River Rd. Harrington, QC J8G 2T1 819-687-2813 (C)	Summer Supply	Eileen Dewar
11 <b>Mille Isles</b> (MT140) c/o Darleen Smith 1247 Mille Isles Rd. RR 1 Bellefeuille, QC J0R 1A0	Supply	John D. Reeves

**8. PRESBYTERY OF MONTREAL**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Montreal:</b>		
12 <b>Arabic</b> (MT470) 2960 Blvd. de la Concorde, Duvernay, Laval, QC H7E 2B6 450-661-2916 (C)	Samy Said	Gamal Hanna
13 <b>Chambit</b> (MT450) 5545 Snowdon Ave. Montreal, QC H3X 1Y8 514-989-2094 (C) chambitchurch@yahoo.ca	Timothy Hwang	Jong Ku Park
14 <b>Chinese</b> (MT150) 5560 Hutchison Rd. Montreal, QC H2V 4B6 514-270-4782 (C), 514-270-4782 (F)	Jonah (Chung Lok) Ho	Warren Wong
15 <b>Cote des Neiges</b> (MT160) 3435 Cote Ste. Catherine Rd. Montreal, QC H3T 1C7 514-738-6115 (C)	John P. Vaudry	Kenneth Bell
16 <b>Eglise St-Luc</b> (MT170) 5790 17e Ave. Montreal, QC H1X 2R8 514-722-3872 (C), 514-722-8546 (F) egl.presb.st.luc@bellnet.ca	Supply	Claude Devieux
17 <b>Ephraim Scott Memorial</b> (MT180) 5545 Snowdon Ave. Montreal, QC H3X 1Y8 514-486-8922 (C)	Coralie Jackson- Bissonnette	Carole Thomas
18 <b>First (Verdun)</b> (MT400) 1445 Clemenceau Ave. Verdun, QC H4H 2R2 514-761-6421 (C)	Vacant	Robert Page
19 <b>Ghanaian</b> (MT460) 1345 Lapointe St. Laurent, QC H4L 1K5 514-278-8109 (C) ghanapresbymontreal@hotmail.com	Vacant	Samuel Ofosehene
20 <b>Knox, Crescent, Kensington &amp; First</b> (MT220) 6225 Godfrey Ave. Montreal, QC H4B 1K3 514-486-4559 (C)	Roland DeVries	Gerald Auchinleck
21 <b>Livingstone</b> (MT240) 7110 de l'Epee Ave. Montreal, QC H3N 2E1 514-272-7330 (C), 514-331-2850 (F) revszabo@sympatico.ca - <b>Hungarian</b> (MT200) c/o 1969 Charles Gill St. Montreal, QC H3M 1V2 514-331-1510 (C), 514-331-2850 (F)	Peter M. Szabo	Love Akrasi-Sarpong  Ilona Saly

**8. PRESBYTERY OF MONTREAL**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Montreal (cont'd)</b>		
22 <b>Maisonneuve</b> (MT250) 1606 Letourneux St. Montreal, QC H1V 2M5 514-255-4100	Joe W. Reed	Linda-Anne Williams
23 <b>St. Andrew &amp; St. Paul</b> (MT270) 3415 Redpath St. Montreal, QC H3G 2G2 514-842-3431 (C), 514-842-3433 (F) info@standrewstpaul.com	Richard R. Topping Steven A. Filyk	J. Laurence Hutchison
24 <b>Taiwanese Robert Campbell</b> (MT260) 2225 Regent Ave. Montreal, QC H4A 2R2 514-481-3258 (C), 514-481-3258 trchurch@hotmail.com	Paul Wu	Jeason Tsai
25 <b>Westminster (Pierrefonds)</b> (MT320) 13140 Monk Blvd. Montreal, QC H8Z 1T6 514-626-2982	Maurice Bergeron	Cathy Delisle
26 <b>Montreal West</b> (MT300) 160 Ballantyne Ave. N. Montreal West, QC H4X 2C1 514-484-7913	John A. Simms (Stated Supply)	Frank Smith
27 <b>Ormstown</b> (MT310) 52 Lambton St. Ormstown, QC J0S 1K0 450-829-4108	Vacant	
- <b>Rockburn</b> (MT311) c/o Shirley McNaughton 2488 Boyd Settlement Rd. Huntingdon, QC J0S 1H0		Shirley McNaughton
28 <b>Pincourt, Ile Perrot</b> (MT330) 242-5th Ave. Pincourt, QC J7V 5L3 514-453-1441	Vacant	Robert Jensen
29 <b>Pointe Claire, St. Columba by the Lake</b> (MT340) 11 Rodney Ave. Pointe Claire, QC H9R 4L8 514-697-2091 (C), 514-697-4552 (F) office@stcolumba.ca	Ian D. Fraser	Terril Doman
30 <b>Riverfield</b> (MT091) Box 347 Howick, QC J0S 1G0	Vacant	
- <b>St. Urbain, Beechridge</b> (MT040) c/o Neil MacKay 333 Rang Double St. Urbain, QC J0S 1Y0 450-427-2241		Neil MacKay
31 <b>St. Andrew's East</b> (MT350) 5 John Abbott St. St. Andre d'Argenteuil, QC J0V 1X0	Vacant	Sharon McQuat

**8. PRESBYTERY OF MONTREAL**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
32 <b>St. Lambert, St. Andrew's (MT360)</b> 496 Birch Ave. St. Lambert, QC J4P 2M8 450-671-1862 (C), 450-671-1862 (F) standrews@standrews-stlambert.ca	D. Barry Mack	Philippe Gabrini
33 <b>Town of Mount Royal, Presbyterian Church of the (MT390)</b> 39 Beverley Ave., Montreal, QC H3P 1K3 514-733-0112	Bruce W. Gourlay	

**Without Congregation**

1 Daniel J. Shute	Librarian, Presbyterian College
2 John A. Vissers	Principal, Presbyterian College
3 Glynis Williams	Refugee Co-ordinator

**Appendix to Roll**

1 Chen Chen Abbott	Without Charge
2 J.S.S. Armour	Retired
3 Cirric Chan	Without Charge
4 Alice E. Iarrera	Without Charge
5 Charles Kahumbu	Studying
6 Hye-Sook Kam	Maternity Leave
7 Kwang Oh Kim	Without Charge
8 William J. Klempa	Retired
9 D. Joan Kristensen (Diaconal)	Retired
10 Harry Kuntz	Retired
11 Sam A. McLauchlan	Retired
12 Joseph C. McLelland	Retired
13 Ronald Mahabir	Retired
14 Patrick A. Maxham	Retired
15 Donovan G. Neil	Retired
16 Jean F. Porret	Retired
17 Linda N. Robinson	Without Charge
18 Hui-Chi Tai	Without Charge
19 John Wu	Without Charge

**Diaconal Ministries - Other**

Emily Drysdale, 736 Ste. Marguerite St. Montreal, QC H4C 2X6

**Regional Staff**

1 Anita Mack, Christian Education Co-ordinator, 285 River St., St. Lambert, QC J4P 1E5

**Clerk of Presbytery:** Dr. Michael Pettem, 3495 University St., Montreal, QC H3A 2A8.  
Phone: 514-845-2566 (O), 514-845-9283 (F), presbymtl@qc.aibn.com

(For statistical information see pages 690-91)

**9. PRESBYTERY OF SEAWAY-GLENGARRY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Avonmore, St. Andrew's (SG010)</b> Box 104, 3256 County Rd. 15, Avonmore, ON K0C 1C0 613-346-1056 (C) markbourgon@yahoo.com	Mark Bourgon	Dean McIntyre

**9. PRESBYTERY OF SEAWAY-GLENGARRY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Finch, St. Luke's-Knox</b> (SG080) Box 220, 28 Front St. Finch, ON K0C 1K0 613-984-2201 (C) markbourgon@yahoo.com		Garry Nugent
- <b>Gravel Hill, St. James-St. Andrew's</b> (SG011) c/o B. Robinson Box 132, Monkland, ON K0C 1V0 613-346-1431 (C) markbourgon@yahoo.com		Bryce Robinson
2 <b>Brockville, First</b> (SG020) 10 Church St., Box 885 Brockville, ON K6V 5W1 613-345-5014 (C), 613-345-5016 (F) firstkirk@ripnet.com	Douglas E. Johns	Jim McNair
3 <b>Caintown, St. Paul's</b> (SG030) c/o 344 Old River Rd., RR 3 Mallorytown, ON K0E 1R0 613-923-1431 (C) blatch@ripnet.com	Gregory W. Blatch (Stated Supply)	Angela Cowan
- <b>Lansdowne, Church of the Covenant</b> (SG031) Box 138 Lansdowne, ON K0E 1L0 613-659-4582 (C), 613-923-1571 (F) revmarktremblay@yahoo.com	Mark A. Tremblay (Stated Supply)	Joanne Sytsma
4 <b>Chesterville, St. Andrew's</b> (SG050) c/o Ann Langabeer Box 671 Winchester, ON K0C 2K0 613-448-1304 (C) cfmcphee@gmail.com	Floyd R. McPhee (Interim Minister)	Ann Langabeer
- <b>Morewood</b> (SG051) Box 204 Morewood, ON K0A 2R0 613-987-2133 (C), 613-987-5341 (F) cfmcphee@gmail.com		Ruth Pollock
5 <b>Cornwall, St. John's</b> (SG060) 28, 2nd St. E. Cornwall, ON K6H 1Y3 613-932-8693 (C), 613-933-6144 (F) pccstjohnsenwl@on.aibn.com	Ruth Y. Draffin	Susanne Matthews
6 <b>Dunvegan, Kenyon</b> (SG070) 1630 County Road 30, RR 1, Dunvegan, ON K0C 1J0 613-527-5368 revjulia@sympatico.ca	Julia Apps-Douglas	Doris MacIntosh
- <b>Kirk Hill, St. Columba</b> (SG120) Box 81 Dalkeith, ON K0B 1E0 613-874-1053 (C)		John MacLeod

**9. PRESBYTERY OF SEAWAY-GLENGARRY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
7 <b>Ingleside, St. Matthew's</b> (SG090) Box 520, 15 Memorial Square Ingleside, ON K0C 1M0 613-537-2892 (C), 613-537-8953 (F) david@trondata.net	David Skinner (Lay Missionary)	Reid McIntyre
8 <b>Iroquois, Knox</b> (SG100) 24 Church St., Box 440 Iroquois, ON K0E 1K0 613-652-4457 (C), 613-652-4457 (F) gl.howard@sympatico.ca	Geoffrey P. Howard	Lorraine Norton
- <b>Cardinal, St. Andrew's &amp; St. James</b> (SG040) Box 399, 2140 Dundas St. Cardinal, ON K0E 1E0 613-657-3291 (C), 613-652-4457 (F) gl.howard@sympatico.ca		Donna McIlveen
9 <b>Kemptville, St. Paul's</b> (SG110) Box 797, 319 Prescott St. Kemptville, ON K0G 1J0 613-258-4136 (C)	Samer Kandalaft	Heather Stewart
- <b>Mountain, Knox</b> (SG201) Box 35 South Mountain, ON K0E 1W0 613-258-3833 (C)		Florence Donoghue
10 <b>Lancaster, St. Andrew's</b> (SG130) Box 524, Church St. Lancaster, ON K0C 1N0 613-931-2545 (C), 613-347-2244 (F) eijnorwest@sympatico.ca	Ian C. MacMillan	Lyall MacLachlan
- <b>Martintown, St. Andrew's</b> (SG131) c/o Heather Buchan RR 1 Apple Hill, ON K0C 1B0 613-931-2545 (C) eijnorwest@sympatico.ca		Scott Johnston
11 <b>Maxville, St. Andrew's</b> (SG140) Box 7 21 Main St. Maxville, ON K0C 1T0 613-527-5497 (C)	James D. Ferrier	Wilfred Vallance
- <b>Moose Creek, Knox</b> (SG142) Box 192 Moose Creek, ON K0C 1W0 613-538-2582 (C)		A. Stuart McKay
- <b>St. Elmo, Gordon</b> (SG141) 1996 Highland Rd. RR 1 Maxville, ON K0C 1T0 613-527-5476 (C)		Douglas McLennan
12 <b>Morrisburg, Knox</b> (SG150) Box 1042 Morrisburg, ON K0C 1X0 613-543-2005 (C) knoxanddunbarpc@acanac.net	Edward Charlton	Allen Claxton

**9. PRESBYTERY OF SEAWAY-GLENGARRY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Dunbar</b> (SG151) c/o B. Geertsma RR 2 Chesterville, ON K0C 1H0 613-448-3170 (C) knoxanddunbarpc@acanac.net		Bert Geertsma
13 <b>Oxford Mills, St. Andrew's</b> (SG160) Box 113, 61 Water St. Oxford Mills, ON K0G 1S0 613-258-7716 (C) ken.janes@sympatico.ca	Vacant	Ken Janes
14 <b>Prescott, St. Andrew's</b> (SG170) 425 Centre St., Box 94 Prescott, ON K0E 1T0 613-925-3725 (C), 613-925-2510 (F) imaclean@ripnet.com	C. Ian MacLean	J.E. MacDiarmid
- <b>Spencerville, St. Andrew's-Knox</b> (SG180) Box 81 Spencerville, ON K0E 1X0 613-658-2000 (C), 613-658-2750 (F) imaclean@ripnet.com		James Purcell
15 <b>Vankleek Hill, Knox</b> (SG190) Box 269, 29 High St. Vankleek Hill, ON K0B 1R0 613-678-3985 (C), 613-678-3806 revjames@knoxvh.ca	James F. Douglas	Thelma MacCaskill
- <b>Hawkesbury, St. Paul's</b> (SG191) 166 John St. Hawkesbury, ON K6A 1X9 613-632-7938 (C), 613-678-3806 (F)		Faye Montgomery
16 <b>Winchester, St. Paul's</b> (SG200) Box 879, 517 Main St. W. Winchester, ON K0C 2K0 613-774-3333 (C) cfmcphee@gmail.com	Floyd R. McPhee (Interim Minister)	Jorris Zubatuk

**Appendix to Roll**

1 Carol Bain	Without Charge
2 Malcolm A. Caldwell	Retired
3 Paul E.M. Chambers	Retired
4 Allan M. Duncan	Retired
5 Johan Eenkhoom	Retired
6 Marion Johnston	Retired
7 James Peter Jones	Retired
8 D. Ross MacDonald	Retired
9 Donna McIlveen (Diaconal)	Without Charge
10 Robert Martin	Retired
11 Edward O'Neill	Retired
12 Fred H. Rennie	Retired, Minister Emeritus, St. John's, Cornwall

**Clerk of Presbytery:** Ms. Donna McIlveen, 1711 County Rd. 2, RR 3, Prescott, ON K0E 1T0.  
Phone: 613-657-3803, donna.mcilveen@xplornet.com

(For statistical information see pages 691-92)

**10. PRESBYTERY OF OTTAWA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Gatineau, Que., St. Andrew's (Alymer)</b> (OT010) 1 Eardley Rd. Gatineau, QC J9H 7V5 819-684-1061 (C) brown111@sympatico.ca	Vacant	Randall A. Russell
2 <b>Kanata, Trinity</b> (OT170) 110 McCurdy Dr. Kanata, ON K2L 2Z6 613-836-1429 (C), 613-836-6045 (F) shaun.seaman@aibn.com	W.L. Shaun Seaman	Dale MacGregor
3 <b>Kars, St. Andrew's</b> (OT031) Box 219 Kars, ON K0A 2E0 613-246-3090 (C) susan.mckellar@rogers.com	Susan Clarke	Susan McKellar
4 <b>Manotick, Knox</b> (OT030) Box 609 Manotick, ON K4M 1A6 613-692-4228 (C) knox_church_manotick@magma.ca	Adrian Auret	Paul McKenzie
5 <b>Orleans, Grace</b> (OT080) 1220 Old Tenth Line Rd. Orleans, ON K1E 3W7 613-824-9260 (C), 613-824-0747 (F) admin@graceorleans.ca	Daniel MacKinnon	Donna Dawson
<b>Ottawa:</b>		
6 <b>Calvin Hungarian</b> (OT060) 384 Frank St. Ottawa, ON K2P 0Y1 613-824-0409 (C) gyalanak@hotmail.com	Laszlo M. Peter	Edit Palencsar
7 <b>Gloucester</b> (OT020) 91 Pike St. Ottawa, ON K1T 3J6 613-737-3820 (C) gpchurch@magma.ca	Cedric C. Pettigrew (Interim Minister)	Olive O'May
8 <b>Knox</b> (OT090) 120 Lisgar St. Ottawa, ON K2P 0C2 613-238-4774 (C), 613-238-4775 (F) knoxottawa@bellnet.ca	Douglas R. Kendall	Greg Fyffe
9 <b>Parkwood</b> (OT100) 10 Chesterton Dr. Ottawa, ON K2E 5S9 613-225-6648 (C), 613-225-8535 (F) office@parkwoodchurch.ca	James T. Hurd	Dale Atkinson
10 <b>St. Andrew's</b> (OT110) 82 Kent St. Ottawa, ON K1P 5N9 613-232-9042 (C), 613-232-1379 (F) office@standrewsottawa.ca	Andrew J.R. Johnston J. Greg Davidson	Nancy Pinck

**10. PRESBYTERY OF OTTAWA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Ottawa (cont'd)</b>		
11 <b>St. David &amp; St. Martin</b> (OT120) 444 St. Laurent Blvd. Ottawa, ON K1K 2Z6 613-745-1756 (C), 613-745-1265 (F) minister@thesaints.ca	Wayne L. Menard	Stacey Townson
12 <b>St. Giles</b> (OT130) 174 First Ave. Ottawa, ON K1S 2G4 613-235-2551 (C), 613-233-3620 (F) st.giles@eisa.com	Ruth Houtby	Charles Glennie
13 <b>St. Paul's</b> (OT140) 971 Woodroffe Ave. Ottawa, ON K2A 3G9 613-729-3384 (C), 613-729-2861 (F) office@stpaulspcottawa.com	Jack L. Archibald	Scott W. Hurd
14 <b>St. Stephen's</b> (OT150) 579 Parkdale, Ave. Ottawa, ON K1Y 4K1 613-728-0558 (C), 613-728-8440 (F) ststephenschurch@bellnet.net	Vacant	Beverley VanderSchoot
15 <b>St. Timothy's</b> (OT160) 2400 Alta Vista Dr. Ottawa, ON K1H 7N1 613-733-0131 (C), 613-733-7330 (F) sttimothys@on.aibn.com	Alex M. Mitchell	George L. McCully
16 <b>Westminster</b> (OT180) 470 Roosevelt Ave. Ottawa, ON K2A 1Z6 613-722-1144 (C) admin@mywestminster.ca	William J. Ball	Laura Kilgour
17 <b>Richmond, St. Andrew's</b> (OT040) 3529 McBean St., Box 910 Richmond, ON K0A 2Z0 613-838-3723 (C), 613-838-3723 (F) starichmond@cyberus.ca	Teresa Charlton	Helen Slack
18 <b>Stittsville, St. Andrew's</b> (OT041) 2 Mulkins St. Stittsville, ON K2S 1A6 613-831-1256 (C), 613-831-1256 (F) st.and@on.aibn.com	Gwen Ament	Clinton Gaebel
19 <b>Vernon, Osgoode</b> (OT050) c/o Garnet Gibson Box 5 Metcalf, ON K0A 2P0 613-260-9601 (C) campbellcrofters@aol.com	Vacant	John K. Campbell

**Without Congregation**

1 Christina Ball (Diaconal)	Synod Area Education Consultant
2 Dorothy Herbert (Diaconal)	Co-Manager, Gracefield Camp
3 David C. Kettle	Canadian Forces Chaplain
4 George L. Zimmerman	Canadian Forces Chaplain



**11. PRESBYTERY OF LANARK & RENFREW**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
5 <b>Fort Coulonge, St. Andrew's</b> (LR050) 207 Main St. Box 73 Fort-Coulonge, QC J0X 1V0 819-683-2736 (C)	Vacant	Barry Stitt
- <b>Bristol Memorial</b> (LR051) c/o E. Russell P.O. Box 509 395 Clarendon St. Shawville, QC J0X 2Y0 819-647-5646 (C)		Eason Russell
6 <b>Kilmaurs, St. Andrew's</b> (LR120) c/o Rev. L. Paul 17 McLean Blvd. Perth, ON K7H 2Z2 613-623-3663 (C)	Supply	Andrew Penny
7 <b>Lake Dore</b> (LR140) c/o D. MacDonald 240 Belmont Ave. Pembroke, ON K8A 2C5 613-735-6784 (C)	Vacant	Delmar MacDonald
8 <b>Lochwinnoch</b> (LR060) c/o Burt Virgin RR 1 Renfrew, ON K7V 3Z4 613-432-6249 (C)	Vacant	Burt Virgin
9 <b>McDonald's Corners, Knox</b> (LR070) RR 1 McDonald Corners, ON K0G 1M0 613-278-2858 (C)	Vacant	Ivan McLellan
- <b>Elphin</b> (LR071) RR 1 McDonald Corners, ON K0G 1M0 613-278-2858 (C)		Thelma Paul
- <b>Snow Road</b> (LR072) Snow Road Station, ON K0H 2R0 613-278-2858		Harriett Riddell
10 <b>Pembroke, First</b> (LR080) 257 Pembroke St. W. Pembroke, ON K8A 5N3 613-732-8214 (C), 613-732-8214 (F) firstpc.office@sympatico.ca	Daniel H. Forget	Ann Thomson
11 <b>Perth, St. Andrew's</b> (LR090) P.O. Box 161 Perth, ON K7H 3E3 613-267-2481 (C) marilysavage@canada.com	Marilyn Savage	Robert Birse
12 <b>Petawawa</b> (LR150) 24 Ethel St. Petawawa, ON K8H 2C1 613-687-4052 seung37@hotmail.com	Seung-Rhyon Kim	Catherine Saunders

**11. PRESBYTERY OF LANARK & RENFREW**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Point Alexander</b> (LR151) Box 1676 Deep River, ON K0J 1P0 613-687-4052 seung37@hotmail.com		Mona Kirkwood
13 <b>Renfrew</b> (LR100) 460 Raglan St. S. Renfrew, ON K7V 1R8 613-432-5452 (C), 613-432-1286 (F) maryalison@sympatico.ca	Alison Sharpe Brian Sharpe	Joan Hilliard
14 <b>Smiths Falls, Westminster</b> (LR110) 11 Church St. W. Smiths Falls, ON K7A 1P6 613-283-7527 (C) westmins@falls.igs.net	James M. Patterson	Katie Grant
15 <b>Westport, Knox</b> (LR170) Box 393 Westport, ON K0G 1X0 613-273-2876 (C) kwpc@rideau.net	Benoit G. Cousineau	Brian Woods

**Without Congregation**

1 Ruth M. Syme Deep River Community Church

**Appendix to Roll**

1 James J. Edmiston	Retired
2 Patricia Elford	Without Charge
3 Robert J. Elford	Retired
4 Gordon Griggs	Retired
5 Thomas A. (Ian) Hay	Retired
6 Robert Hill	Retired
7 Leo E. Hughes	Retired
8 Lori Jensen	Without Charge
9 Larry R. Paul	Retired
10 James E. Philpott	Retired
11 Edward Stevens	Retired
12 S. Reid Thompson	Retired

**Diaconal Ministries - Other**

1 Emma Barron 102 Brooklyn St., Pembroke, ON K8B 1B4

**Missionaries - Retired**

1 Mary Nichol 40 Pearl St., Apt. 215, Smiths Falls, ON K7A 5B5

**Clerk of Presbytery:** Mr. Sandy McCuan, RR 2, 9733 Hwy. 7, Carleton Place, ON K7C 3P2.  
Phone: 613-257-1955 (R); 613-257-8758 (Fax), planren@storm.ca.

(For statistical information see page 693)

**SYNOD OF CENTRAL NORTHEASTERN ONTARIO AND BERMUDA****12. PRESBYTERY OF KINGSTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Amherst Island, St. Paul's</b> (KI020) c/o Beth Forester 5355 Front Rd. Stella, ON K0H 2S0 613-634-0465 (C) zndunn@kos.net	Zander Dunn (Stated Supply)	Beth Forester

**13. PRESBYTERY OF KINGSTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
2 <b>Amherstview, Trinity</b> (KI010) Box 23001, 4499 Bath Rd. Amherstview, ON K7N 1Y2 613-389-9558 (C), 613-389-0066 (F)	James J. Gordon	Shirley Zehr
3 <b>Belleville, St. Andrew's</b> (KI030) 67 Victoria Ave. Belleville, ON K8N 2A1 613-968-6916 (C), 613-968-8998 (F) info@standrewsbelleville.ca	Anne-Marie Jones	Karen Stickle
4 <b>Belleville, St. Columba</b> (KI040) 520 Bridge St. E. Belleville, ON K8N 1R6 613-962-8771 (C) stcolumba@bellnet.ca	Jennifer L. Cameron	Jane Cox
5 <b>Deseronto, Church of the Redeemer</b> (KI091) 155 St. George St., Box 757 Deseronto, ON K0K 1X0 613-476-4633 (C)	Vacant	William McIlvaney
6 <b>Gananoque, St. Andrew's</b> (KI050) Box 67 Gananoque, ON K7G 2T6 613-382-2315(C), 613-382-9577 (F) presbygan@primus.ca	Katherine Jordan	Jane Taylor
<b>Kingston:</b>		
7 <b>St. Andrew's</b> (KI060) 130 Clergy St. E. Kingston, ON K7K 3S3 613-546-6316 (C), 613-546-8844 (F) standrew@kos.net	Lincoln G. Bryant	Noreen Shales
8 <b>St. John's (Pittsburgh)</b> (KI100) 2360 Middle Rd. Kingston, ON K7L 5H6 613-544-0719 (C) skgraham@primus.ca	Kelly Graham	Jean Cooper
- <b>Sand Hill</b> (KI101) c/o S. Nuttall 3293 Sand Hill Rd., RR 1 Seeley's Bay, ON K0H 2N0 613-382-2576 (C) skgraham@primus.ca		Samuel Nuttall
9 <b>Madoc, St. Peter's</b> (KI080) P.O. Box 443 Madoc, ON K0K 2K0 613-473-4966 (C)	Wendy Lampman	Barbara Bateman
10 <b>Picton, St. Andrew's</b> (KI090) 31 King St. Picton, ON K0K 2T0 613-476-6024 (C) standrewspicton@bellnet.ca	D. Lynne Donovan	Louw Terpstra
11 <b>Roslin, St. Andrew's</b> (KI130) c/o James Cross RR 1 Roslin, ON K0K 2Y0	Craig A. Cribar (Stated Supply)	James Cross

**13. PRESBYTERY OF KINGSTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
12 <b>Stirling, St. Andrew's</b> (KI110) Box 118 Stirling, ON K0K 3E0 613-395-5006 (C)	Vacant	Trish Hupé
13 <b>Strathcona Park</b> (KI070) 244 McMahan Ave. Kingston, ON K7M 3H2 613-542-5579 (C), 613-542-5579 (F) strapark@kos.net	Job van Hartingsveldt	Joyce Houston
14 <b>Trenton, St. Andrew's</b> (KI120) 16 Marmora St. Trenton, ON K8V 2H5 613-392-1300 (C), 613-965-5727 (F) standrewstrenton@sympatico.ca	Nicolaas F.S. Mulder	Sue Van Bodegom
15 <b>Tweed, St. Andrew's</b> (KI081) Box 435 Tweed, ON K0K 3J0 613-478-2380 (C), 613-478-2380 (F)	Vacant	Gerald Brinson
16 <b>West Huntingdon, St. Andrew's</b> (KI111) c/o Diane Haggerty 275 Sills Rd., RR 2 Stirling, ON K0K 3E0 613-395-5115 (C)	Vacant	Grant Thompson

**Without Congregation**

1 Nancy A. Bettridge                      Chaplain, Providence Continuing Care Centre

**Appendix to Roll**

1 Robert A. Baker	Retired
2 John D. Blue	Without Charge
3 Bruce Cossar	Retired
4 William F. Duffy	Retired
5 Stephen Dunkin	Without Charge
6 Gordon H. Fresque	Retired
7 Douglas N. Henry	Retired
8 Robert C. Jones	Retired
9 F. Ralph Kendall	Retired
10 A. Donald MacLeod	Retired
11 Katherine McCloskey	Without Charge
12 C. Morley Mitchell	Retired
13 D. Garry Morton	Retired
14 Edward Musson	Retired
15 Paul D. Scott	Retired
16 Stephen J. Weaver	Without Charge

**Clerk of Presbytery:** The Rev. Mark Tremblay, 288 Donnell Crt., Kingston, ON K7M 4H2.  
Phone: 613-634-2070, revmarktremblay@yahoo.com

(For statistical information see page 693)

**13. PRESBYTERY OF LINDSAY-PETERBOROUGH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Ballyduff</b> (LP010) c/o Vaneta Preston RR 1, Bethany, ON L0A 1A0 705-277-2496 (C)	Stated Supply	Norman Stacey

**13. PRESBYTERY OF LINDSAY-PETERBOROUGH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
2 <b>Beaverton</b> (LP020) Box 741, 413 Simcoe St. Beaverton, ON L0K 1A0 705-426-9475(C) - <b>Gamebridge</b> (LP021) c/o Roberta Mitchell Box 287, 464 Dundas St. Beaverton ON L0K 1A0 705-426-1810(C)	Byron Grace	Helen Crockford  Roberta Mitchell
3 <b>Bobcaygeon, Knox</b> (LP030) Box 646, 6 Joseph St. Bobcaygeon, ON K0M 1A0 705-738-4086 (C) knoxpresbyterian@bellnet.ca - <b>Rosedale</b> (LP031) c/o K. Halliday RR 1 Fenelon Falls, ON K0M 1N0	Paul Johnston	Kay Jamieson  Keith Halliday
4 <b>Bolsover, St. Andrew's</b> (LP040) Box 829 Site 8, RR 6 Woodville, ON K0M 2T0 705-426-9382 (C) kbwchargeoffice@bellnet.ca - <b>Kirkfield, St. Andrew's</b> (LP042) 992 Portage Rd. Kirkfield, ON K0M 2B0 705-438-3603 (C) kbwchargeoffice@bellnet.ca - <b>Woodville Community</b> (LP260) 60 King St., Box 284 Woodville, ON K0M 2T0 705-439-3900 (C) kbwchargeoffice@bellnet.ca	Reg J. McMillan  Dale McMillan (Lay Missionary)	Hugh Walker  Fae Quinn  Ralph MacEachern
5 <b>Bowmanville, St. Andrew's</b> (LP050) 47 Temperance St. Bowmanville, ON L1C 3A7 905-623-3432 (C)	Noel C. Gordon	Dot McGill
6 <b>Campbellford, St. Andrew's</b> (LP060) Box 787 Campbellford, ON K0L 1L0 705-653-3396 (C) mcculloch@accel.net - <b>Burnbrae, St. Andrew's</b> (LP061) Box 1443 Campbellford, ON K0L 1L0 705-653-2142 (C)	Blaine W. Dunnett	Neil McCulloch  John Fry
7 <b>Cannington, Knox</b> (LP261) Box 509 Cannington, ON L0E 1E0 - <b>Cresswell, St. John's</b> (LP090) 97 Cresswell Rd. Manilla, ON K0M 2J0 705-439-3952 (C)	Vacant	Richard Oliver  Donna Geissberger

**13. PRESBYTERY OF LINDSAY-PETERBOROUGH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Wick</b> (LP092) 1295 Conc. 2, RR 4, Box 171 Sunderland, ON L0C 1H0		Ruth Anderson
8 <b>Cobourg, St. Andrew's</b> (LP070) 200 King St. W. Cobourg, ON K9A 2N1 905-372-7411 (C) andrcob@bellnet.ca	Douglas G. Brown	Derrick Cunningham
9 <b>Colborne, Old St. Andrew's</b> (LP080) Box 328, 45 King St. Colborne, ON K0K 1S0 905-355-1337 (C)	Vacant	Patricia Robinson
10 <b>Fenelon Falls, St. Andrew's</b> (LP100) Box 867, 89 Colborne St. Fenelon Falls, ON K0M 1N0 705-887-3797 (C)	Caleb Kim	Dan Schley
- <b>Glenarm, Knox</b> (LP101) c/o Grace Jess RR 1 Coboconk, ON K0M 1K0		Grace Jess
11 <b>Lakefield, St. Andrew's</b> (LP110) Box 1316 Lakefield, ON K0L 2H0 705-652-0846 (C) jobruden@gmail.com	Jonathan Dennis	Nancy Prikker
- <b>Lakehurst, Knox</b> (LP111) RR 1 Peterborough, ON K9J 6X2		Marjorie Fawcett
12 <b>Lindsay, St. Andrew's</b> (LP130) 40 William St. N. Lindsay, ON K9V 4A1 705-324-4842 (C) standy@lindsaycomp.on.ca	Linda Park	Denham Dingle
13 <b>Nestleton, Cadmus</b> (LP140) 4033 Hwy. 7A Box 77 Nestleton, ON L0B 1L0 705-277-3457 (C) silvercurls4@msn.com	Stated Supply	Ron Brillinger
14 <b>Norwood, St. Andrew's</b> (LP150) Box 586, 15 Flora St. Norwood ON K0L 2V0 705-639-5846 (C) rnmillar@personainternet.com	Roger S.J. Millar	Ross Althouse
- <b>Havelock, Knox</b> (LP151) Box 417, 15 George St. E. Havelock, ON K0L 1Z0 705-778-7800 (C) sh.howard@personainternet.com		Sharon Howard
15 <b>Peterborough, St. Giles</b> (LP160) 785 Park St. S. Peterborough, ON K9J 3T6 705-742-1883 (C), 705-742-1883 (F) stgiles@nexicom.net	Thomas T. Cunningham	Brad Greig

**13. PRESBYTERY OF LINDSAY-PETERBOROUGH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>South Monaghan, Centreville</b> (LP210) c/o Brenda McAdam 1433 Cedar Valley Rd. RR 1 Fraserville, ON K0L 1V0 705-932-3166 (C), 705-742-1883 (F)		Brenda McAdam
16 <b>Peterborough, St. Paul's</b> (LP170) 120 Murray St. Peterborough, ON K9H 2S5 705-745-1411 (C), 705-745-4146 (F) stpauls@ptbo.igs.net	George A. Turner	Janet Halstead
17 <b>Peterborough, St. Stephen's</b> (LP180) 1140 St. Paul's St. Peterborough, ON K9H 7C3 705-743-4411 (C)	Karen A. Hincke (Interim Minister)	Peter Tiesma
18 <b>Port Hope, St. Paul's</b> (LP190) 131 Walton St. Port Hope, ON L1A 1N4 905-885-2622 (C) stpauls3@bellnet.ca	David J. McBride	Joan Smith
19 <b>Port Perry, St. John's</b> (LP200) Box 1135 Port Perry, ON L9L 1A9 905-985-4746 (C)	D.A. (Sandy) Beaton	Jim Skimming
20 <b>Warkworth, St. Andrew's</b> (LP240) 18 Mill St., Box 118 Warkworth, ON K0K 3K0 705-924-2838 (C)	David G. Cooper	Ona Carlaw
- <b>Hastings, St. Andrew's</b> (LP241) 19 Albert St. E., Box 686 Hastings, ON K0L 1Y0 705-696-3989 (C)		Jacqueline Beamish

**Without Congregation**

1. J. Dorcas Gordon	Principal, Knox College
2. Stuart Macdonald	Professor of Church and Society, Knox College
3. Ronald Wallace	Assoc. Sec., International Ministries

**Appendix to Roll**

1. William Baird	Retired
2. Virginia P. Brand	Without Charge
3. Jay Brennan	Without Charge
4. J. Morrison Campbell	Retired
5. Lloyd M. Clifton	Retired
6. John B. Duncan	Retired
7. William Fairley	Retired
8. Donald H. Freeman	Retired
9. G. Dennis Freeman	Retired
10. Mabel Henderson	Retired
11. J. Desmond Howard	Retired
12. Donald Howson	Retired
13. Marshall S. Jess	Retired
14. Carey Jo Johnston	Part-time, Bobcaygeon/Rosedale
15. Donald A. Madole	Retired
16. William Manson	Retired

**13. PRESBYTERY OF LINDSAY-PETERBOROUGH****Missionaries - Retired**

1. Joy Randall, 103 Chapel St., Cobourg, ON K9A 1J4

**Clerk of Presbytery:** The Rev. Reg McMillan, Box 411, Woodville, ON K0M 2T0.  
Phone: 705-439-3691 (R & Fax), Reg.McMillan@gmail.com

(For statistical information see page 694)

**14. PRESBYTERY OF PICKERING**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Ajax, St. Andrew's</b> (PK090) 35 Church St. N. Ajax, ON L1T 2W4 905-683-7311 (C), 905-683-7325 (F) standrewsajax@rogers.com	John Bigham	Barbara Barnes Katherine Heal
2 <b>Ajax, St. Timothy's</b> (PK010) 97 Burcher Rd. Ajax, ON L1S 2R3 905-683-6122 (C), 905-683-6122 (F) sttimothysajax@allstream.net	Dennis J. Cook	Barry Carr
3 <b>Ashburn, Burns</b> (PK201) 765 Myrtle Rd. W. Ashburn, ON L0B 1A0 905-655-8509 (C) burnschurch@sympatico.ca	Graeme Illman	Ron Ashton
4 <b>Leaskdale, St. Paul's</b> (PK120) Box 104 Leaskdale, ON L0C 1C0 905-852-5921 (C), 905-852-2861 (F) reception@saintpauls.ca	Andrew J. Allison	Helen Harrison
<b>Oshawa:</b>		
5 <b>Knox</b> (PK050) 147 Simcoe St. N. Oshawa, ON L1G 4S6 905-728-8673 (C), 905-728-8673 (F) knoxpresosh@rogers.com	Emily Rodgers	G. Douglas Leslie
6 <b>St. James</b> (PK080) 486 Simcoe St. S. Oshawa, ON L1H 4J8 905-725-3161 (C)	Vacant	Margaret Coulter
7 <b>St. Luke's</b> (PK060) 333 Rossland Rd. W. Oshawa, ON L1J 3G6 905-725-5451 (C) Stlukespresbyterian@rogers.com	Rebekah Mitchell	Karen Connor
8 <b>St. Paul's</b> (PK070) 32 Wilson Rd. N. Oshawa, ON L1G 6C8 905-725-8462 (C) stpauls@stpaulspc.org	Lois Whitwell	Eleanor Kisil
9 <b>Pickering, Amberlea</b> (PK590) 1820 White's Road Pickering, ON L1V 1R8 905-839-1383 (C)	Fred Stewart	Doug Manson

**14. PRESBYTERY OF PICKERING**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto:</b>		
10 <b>Bridlewood</b> (PK160) 2501 Warden Ave. Toronto, ON M1W 2L6 416-497-5959 bridlewood@bellnet.ca	Kevin Lee	Jack Charleson
11 <b>Clairlea Park</b> (PK190) 3236 St. Clair Ave E. Toronto, ON MIL 1V7 416-759-3901	Vacant	Jas. McPherson
12 <b>Fallingbrook</b> (PK250) 31 Wood Glen Road Toronto, ON MIN 2V8 416-699-3084 (C), 416-441-0355 (F) fbchurch@rogers.com	Fred W. Shaffer	John Anderson
13 <b>Grace, West Hill</b> (PK290) 447 Port Union Rd. Toronto, ON M1C 2L6 416-284-8424, 416-284-8560 office@gracwesthill.ca	Christopher Jorna Mona Scrivens	Doug Paterson
14 <b>Guildwood Community</b> (PK300) 140 Guildwood Pkwy. Toronto, ON M1E 1P4 416-261-4037 guildwoodchurch@gmail.com	T. Hugh Donnelly	Trish Millar-Ellis
15 <b>Knox, Agincourt</b> (PK320) 4156 Sheppard Ave E. Toronto, ON M1S 1T3 416-293-0791 (C), 416-293-0133 (F) knoxpres@on.aibn.com	Harry Bradley	Hugh McGreechan
16 <b>Malvern</b> (PK350) 1301 Neilson Rd. Toronto, ON M1B 3C2 416-284-2632 (C) revandthemrs@sympatico.ca	R. Wayne Kleinstauber	Christy Kurian
17 <b>Melville, West Hill</b> (PK370) 70 Old Kingston Rd. Toronto, ON M1E 3J5 416-283-3703 (C), 416-283-7719 (F) melville_church@bellnet.ca	Ralph Fluit	Reg Gaskin
18 <b>St. Andrew's</b> (PK440) 115 St. Andrew's Rd. Toronto, ON M1P 4N2 416-438-4370 (C), 416-438-2440 (F) office@standrewsscarborough.ca	C. Duncan Cameron	Yvonne Long
19 <b>St. David's</b> (PK460) 1300 Danforth Rd. Toronto, ON M1J 1E8 416-267-7897 (C) st.davids@bellnet.ca	L. Ann Blane	Ken Persaud

**14. PRESBYTERY OF PICKERING**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto (cont'd)</b>		
20 <b>St. John's, Milliken</b> (PK380) 410 Goldhawk Trail Toronto, ON M1V 4E7 416-299-6537 (C), 416-299-6537 (F) stjohns@rogers.com	Donna M. Carter-Jackson	Maxine DaCosta
21 <b>St. Stephen's</b> (PK490) 3817 Lawrence Ave. E. Toronto, ON M1G 1R2 416-431-0841 (C) st.stephenspresbyterian@bellnet.ca	Alexander Wilson	John Jenkinson
22 <b>Westminster</b> (PK520) 841 Birchmount Rd. Toronto, ON M1K 1K8 416-755-3007 (C), 416-755-2745 (F) westminster.presbyterian@bellnet.ca	Vacant	Joycelin Stanton
23 <b>Wexford</b> (PK550) 7 Elinor Ave. Toronto, ON M1R 3H1 416-759-5947 (C) wexford.pres@sympatico.ca	Mary E. Bowes	Edgar Martindale
24 <b>Uxbridge, St. Andrew's-Chalmers</b> (PK230) 40B Toronto St. S. Uxbridge, ON L9P 1G9 905-852-6262 sacpc@bellnet.ca	N.E. (Ted) Thompson	David Phillips
25 <b>Whitby, St. Andrew's</b> (PK130) 209 Cochrane St. Whitby, ON L1N 5H9 905-668-4022 (C), 905-668-3186 (F) standrewsoffice@gmail.com	Issa A. Saliba	John Campbell

**Without Congregation**

1. Gordon R. Haynes	Associate Secretary, Canada Ministries
2. Linda Larmour	Chaplain, Providence Healthcare
3. Jeffrey F. Loach	District Director, Central Ont., Canadian Bible Society
4. Lynda Reid	Area Educational Consultant
5. Susan Shaffer	Associate Secretary, Ministry & Church Vocations

**Appendix to Roll**

1 Priscilla M. Anderson	Retired
2 Robert K. Anderson	Retired
3 Everett J. Briard	Retired, Minister Emeritus, Grace
4 Gerard J.V. Bylaard	Retired
5 Catherine Chalin	Mission Interpreter
6 Ian A. Clark	Retired
7 Marie Coltman (Diaconal)	Without Charge
8 Frank Conkey	Retired, Minister Emeritus, St. Timothy's, Ajax
9 Scot Elliott	Without Charge
10 Helen W. Hartai	Retired
11 Annetta Hoskin	Retired
12 Elizabeth Kenn (Diaconal)	Retired
13 W. Wendell MacNeill	Retired
14 W. James S. McClure	Retired, Minister Emeritus, St. Andrew's, Whitby
15 Stuart O. McEntyre	Retired

**14. PRESBYTERY OF PICKERING**

**Appendix to Roll (cont'd)**

16 Edward McKinlay	Retired
17 Emmanuel Makari	Retired
18 George A. Malcolm	Retired
19 J.P. (Ian) Morrison	Retired
20 David Murphy	Retired
21 Victoria Murray	Without Charge
22 Fred J. Reed	Retired, Minister in Association, Westminster
23 Susanna Siao	Without Charge
24 Sheina B. Smith	Retired
25 Calvin B. Stone	Without Charge
26 Charles Townsley	Retired
27 Donald M. Warne	Retired
28 Wallace E. Whyte	Retired
29 George E. Wilson	Retired, Minister Emeritus, Clairlea Park

**Diaconal Ministries - Other**

1 Janet Ham

**Suspended**

1 Lawrence V. Turner

**Clerk of Presbytery:** The Rev. Dr. Everett Briard, 255 Wright Cres., Ajax, ON L1S 5S5.  
Phone: 905-426-1445, ebriard@rogers.com

(For statistical information see page 695)

**15. PRESBYTERY OF EAST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto:</b>		
1 <b>Armour Heights</b> (ET140) 105 Wilson Ave. Toronto, ON M5M 2Z9 416-485-4000 (C), 416-485-2304 (F) epowell@armourheights.org	William J. Middleton Jennifer Donnelly Heather L. Jones	Michael Nettleton
2 <b>Beaches</b> (ET150) 65 Glen Manor Dr. Toronto, ON M4E 3V3 416-699-5871(C) office@beacheschurch.org	Vacant	Gerry Greer
3 <b>Calvin</b> (ET170) 26 Delisle Ave. Toronto, ON M4V 1S5 416-923-9030 (C), 416-923-9245 (F) office@calvinchurchtoronto.com	Ian A.R. McDonald	Joanne Stewart
4 <b>Celebration North</b> (ET670) 15 Muster Crt. Markham, ON L3R 9G5 905-944-0999 (C), 905-944-0999 (F) pma535@rogers.com	Peter T. Ma	Eric Sun
5 <b>Chinese</b> (ET180) 177 Beverley St. Toronto, ON M5T 1Y7 416-977-5625 (C), 905-977-0065 (F) <b>Chinese, English Speaking</b>	Vacant  Thomas Eng	Esther Ng

**15. PRESBYTERY OF EAST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto (cont'd)</b>		
6 <b>Faith Community</b> (ET640) 140 Dawes Rd. Toronto, ON M4C 5C2 416-699-0801(C) info@faithpcc.org	Phillip J. Robillard	
7 <b>Gateway Community</b> (ET260) 150 Gateway Blvd. Toronto, ON M3C 3E2 416-429-0568 (C) wtsponce@sympatico.ca	Vacant	Wesley Spence
8 <b>Glebe</b> (ET270) 124 Belsize Dr. Toronto, ON M4S 1L8 416-485-1881 (C) jrellio20@hotmail.com	William Elliott	Jocelyn Ayers
9 <b>Glenview</b> (ET280) 1 Glenview Ave. Toronto, ON M4R 1P5 416-488-1156 (C), 416-488-1198 (F) mblair@idirect.ca	Derek J.M. Macleod	David McIntyre
10 <b>Iona</b> (ET310) 1080 Finch Ave. E., Toronto, ON M2J 2X2 416-494-2442 (C), 416-494-6476 (F) postmaster@tri-church.ca	James F. Biggs	Donna M. Wells
11 <b>Knox</b> (ET330) 630 Spadina Ave. Toronto, ON M5S 2H4 416-921-8993 (C), 416-921-5918 (F) info@knoxtoronto.org	J. Kevin Livingston Wayne R. Hancock Alex MacLeod	Janis Ryder
12 <b>Leaside</b> (ET340) 670 Eglinton Ave. E. Toronto, ON M4G 2K4 416-422-0510 (C), 416-422-1595 (F) admin@leasidepresbyterianchurch.ca	Nicholas Athanasiadis Angela Cluney	Beth McKay
13 <b>Queen Street East</b> (ET390) 947 Queen St. E. Toronto, ON M4M 1J9 416-465-1143 (C) pemms@sympatico.ca	Pamela Emms	
14 <b>Riverdale</b> (ET400) 662 Pape Ave. Toronto, ON M4K 3S5 416-466-3246 (C) wabisset@rogers.com	W. Alex Bisset	John D. Spears
- <b>Westminster</b> (ET530) 154 Floyd Ave. Toronto, ON M4K 2B7 416-425-2214 (C), 416-425-9812 (F) wabisset@rogers.com		Woon-Yong Chung

**15. PRESBYTERY OF EAST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto (cont'd)</b>		
15 <b>Rosedale</b> (ET420) 129 Mount Pleasant Rd. Toronto, ON M4W 2S3 416-921-1931 (C), 416-921-7497 (F) office@rpcc.ca	William C. MacLellan	Mark McElwain
16 <b>St. Andrew's</b> (ET450) 75 Simcoe St. Toronto, ON M5J 1W9 416-593-5600 (C), 416-593-5603(F) info@standrewstoronto.org	William G. Ingram George C. Vais	Lori P. Ransom
17 <b>St. John's</b> (ET470) 415 Broadview Ave. Toronto, ON M4K 2M9 416-466-7476 (C), 416-466-3539 (F) charlotte.agnes@sympatico.ca	Charlotte M. Stuart Morag McDonald	Roger Townshend
18 <b>St. Mark's</b> (ET480) 1 Greenland Rd. Toronto, ON M3C 1N1 416-444-3471 (C), 416-444-4170 (F) harris@stmarkstoronto.org	Harris Athanasiadis	Don Hazell
19 <b>Toronto Central Taiwanese</b> (ET600) 670 Eglinton Ave. E. Toronto, ON M4G 2K4 416-283-1888 (C), 416-281-1181 (F) stephenst@aol.com	Stated Supply	Edward Chung
20 <b>Toronto Formosan</b> (ET125) 31 Eastwood Rd. Toronto, ON M4L 2C4 416-778-9615 (C), 416-778-9615 (F) tfpcadm@yahoo.ca	David Pan	Kwan Kao
21 <b>Trinity Mandarin</b> (ET680) 1080 Finch Ave. E. Toronto, ON M2J 2X2 416-226-1525 (C), 416-226-1525 (F) tmpc1997@gmail.com	Wes Chang	Lily Lee
22 <b>Trinity, York Mills</b> (ET510) 2737 Bayview Ave. Willowdale, ON M2L 1C5 416-447-5136 (C), 416-447-5137 (F) Trinityyorkmills@aol.com	Ferne Reeve	Robert C. Campbell
23 <b>Westview</b> (ET540) 233 Westview Blvd. Toronto, ON M4B 3J7 416-759-8531 (C), 416-759-8583 (F) westview@bellnet.ca	Timothy R. Purvis	Cathy Callon
24 <b>Willowdale</b> (ET560) 38 Eglerslie Ave. Toronto, ON M2N 1X8 416-221-8373 (C) wpch@mycybernet.net	Walter M. Hearn	Jean Rankine

**15 PRESBYTERY OF EAST TORONTO**

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**Without Congregation**

1 Karen S. Bach	Dir., Evergreen Youth Mission
2 Nita DeVenne (Diaconal)	Hospital Chaplain
3 Robert N. Faris	Exec. Dir., Churches' Council on Theological Education
4 Richard W. Fee	General Secretary, Life & Mission Agency
5 Terrie-Lee Hamilton (Diaconal)	Senior Administrator, Assembly Office
6 Sameh Hanna	Arabic Speaking Mission
7 David M. Howes	Chaplain, Bridgeport
8 Rodger Hunter	Boarding House Ministries
9 Stephen Kendall	Principal Clerk of Assembly
10 Pam McCarroll	Professor of Pastoral Theology, Knox College
11 M. Beth McCutcheon	Director, Academic Programs, Knox College
12 Paul D. McLean	Missionary, Taiwan

**Appendix to Roll**

1 Robert S. Bettridge	Without Charge
2 John C. Bryan	Retired
3 Stephen Y. Chen	Retired
4 Giovanna Cieli	Without Charge
5 Stuart B. Coles	Retired
6 James F. Czegledi	Without Charge
7 Peikang Dai	Without Charge
8 Douglas duCharme	Without Charge
9 Andrew M. Duncan	Retired
10 A. Ross Gibson Pastoral	Psychotherapist
11 Peter F. Gilbert	Retired
12 Agnes Gollan (Diaconal)	Retired
13 Theresa Han	Without Charge
14 J. Patricia Hanna	Retired
15 John B. Henderson	Without Charge
16 Leone How (Diaconal)	Retired
17 Lois C. Johnson (also Diaconal)	Without Charge
18 Nak Joong Kim	Without Charge
19 Dorothy Knight (Diaconal)	Without Charge
20 Annalise Lauber	Retired
21 Hye-Ok Lee (Diaconal)	Without Charge
22 Carol H. Loudon	Retired
23 George A. Lowe	Assist. Min. Emeritus, Knox
24 Alex S. MacDonald	Retired
25 A. Goodwill MacDougall	Retired
26 Susan McElcheran (Diaconal)	Without Charge
27 Joseph Mok	Without Charge
28 Margaret Near (Diaconal)	Retired
29 May Nutt (Diaconal)	Retired
30 Arlene Onuoha	Missionary, Nigeria
31 Donald Pollock	Retired
32 Farilie Ritchie	Without Charge
33 Dorothy Roberts (Diaconal)	Without Charge
34 Earle F. Roberts	Retired
35 Magdy Sedra	Without Charge
36 Jean Sonnenfeld (Diaconal)	Without Charge
37 C. Rodger Talbot	Retired
38 John Ufkes	Without Charge
39 Arthur Van Seters	Retired
40 John W. Voelkel	Missionary
41 Stanley D. Walters	Retired
42 John W. Wevers	Retired

**Missionaries - Active**

1 Clara Henderson, Malawi
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**15 PRESBYTERY OF EAST TORONTO****Missionaries - Retired**

- 1 Clarence O. & Catherine McMullen, 9 Northern Heights Dr., Unit 605, Richmond Hill, ON L4B 4M5
- 2 Diana R. Wadsworth, 33 Inniswood Dr., Toronto, ON M1R 1E6

**Clerk of Presbytery:** The Rev. Jim Biggs, 1080 Finch Ave. E., Toronto, ON M2J 2X2.  
Phone: 416-494-2442 (C), 416-494-6476 (Fax), etpres@bellnet.ca

(For statistical information see pages 695-96)

**16. PRESBYTERY OF WEST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Bermuda, Hamilton, St. Andrew's</b> (WT010) Box HM193 Hamilton, Bermuda, HMAX 441-292-7601 (C), 441-292-6949 (F) standprs@ibl.bm	Vacant	Joan Davis
<b>Toronto:</b>		
2 <b>Albion Gardens</b> (WT050) 80 Thistle Down Blvd. Toronto, ON M9V 1J2 416-741-3205 (C) albiongardens@hotmail.com	Ron Van Auken	Carolyn Jones
3 <b>Bonar-Parkdale</b> (WT070) 250 Dunn Ave. Toronto, ON M6K 2R9 416-532-3729 (C), 416-537-7196 (F)	Vacant	Janine Anderson
4 <b>Celebration</b> (WT080) 500 Coldstream Ave. Toronto, ON M6B 2K6 416-781-8092 (C) allanclane@aol.com	Isabel Vaughan	Alfred Edwards
5 <b>First Hungarian</b> (WT140) 439 Vaughan Rd. Toronto, ON M6C 2P1 416-656-1342 (C) zolvas@temre.com	Zoltan Vass	Imre Molnar
6 <b>Ghanaian</b> (WT390) 51 High Meadow Pl. Toronto, ON M9L 2Z5 416-747-0222 (C), 416-661-3712 (F) ghpresby@ica.net	Vacant	Yau Nyarko
7 <b>Graceview</b> (WT400) 588 Renforth Dr. Toronto, ON M9C 2N5 416-621-0888 (C) graceview@sympatico.ca	Jan Hieminga	Bob Twynam
8 <b>Mimico</b> (WT160) 119 Mimico Ave. Toronto, ON M8V 1R6 416-255-0213 (C) revbob@interlynx.net	Robert B. Sim	Greg Sword

**16. PRESBYTERY OF WEST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto (cont'd)</b>		
9 <b>Morningside High Park (WT170)</b> 4 Morningside Ave. Toronto, ON M6S 1C2 416-766-4765 (C)	Vacant	Allen Stuart
10 <b>North Park (WT180)</b> 50 Erie St. Toronto, ON M6L 2P9 416-247-2641 (C)	Elias Morales	Josué Flores
11 <b>Patterson (WT200)</b> 109 Harvie Ave. Toronto, ON M6E 4K4 416-654-8072 (C) pattersonpresbyterian@bellnet.ca	Alton Ruff	Edith Gear
12 <b>Pine Ridge (WT210)</b> 39 Knox Ave. Toronto, ON M9L 2M2 416-749-4220 (C)	Lawrence J. Brice (part-time)	A. Speers
13 <b>Portuguese Speaking (WT350)</b> 100 Hepbourne St. Toronto, ON M6H 1K5 416-531-3644 (C)	Lincoln Resende	Kelinton Sganzerla
14 <b>Rexdale (WT211)</b> 2314 Islington Ave. Toronto, ON M9W 5W9 416-741-1530 (C) rexdalepc@yahoo.com	Daniel Cho	G. King
15 <b>Runnymede (WT220)</b> 680 Annette St. Toronto, ON M6S 2C8 416-767-2689 (C)	Dan L. West	Susan Holian
16 <b>St. Andrew's, Humber Heights (WT230)</b> 1579 Royal York Rd. Toronto, ON M9P 3C5 416-247-0572 (C), 416-247-4433 (F) standhh@on.aibn.com	Paul Kang	Marg Henderson
17 <b>St. Andrew's, Islington (WT240)</b> 3819 Bloor St. W. Toronto, ON M9B 1K7 416-233-9800 (C), 416-233-9504 (F) office@standrewsislington.org	George E.C. Anderson	M. Mawhinney
18 <b>St. Giles, Kingsway (WT250)</b> 15 Lambeth Rd. Toronto, ON M9A 2Y6 416-233-8591 (C), 416-233-8591 (F) stgileskingsway@on.aibn.com	Bryn MacPhail	Don Taylor
19 <b>St. Stephen's, Weston (WT270)</b> 3194 Weston Rd. Toronto, ON M9M 2T6 416-915-7790 (C)	Wayne Wardell	Cathy McCulloch

**16. PRESBYTERY OF WEST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto (cont'd)</b>		
20 <b>University (WT290)</b> 1830 Finch Ave. W. Toronto, ON M3N 1M8 416-663-3281 (C) universitypresbyterian@bellnet.ca	Jin-Hyuk Thomas Kim	Belinda Paul MacDonald
21 <b>Weston (WT310)</b> 11 Cross St. Toronto, ON M9N 2B8 416-241-1571 (C)	Lance T. Odland	Douglas Heathfield
22 <b>Wychwood-Davenport (WT320)</b> 155 Wychwood Ave. Toronto, ON M6C 2T1 416-653-6271 (C)	Garth B. Wilson	Margaret Millar
23 <b>York Memorial (WT330)</b> 1695 Keele St. Toronto, ON M6M 3W7 416-653-7756 (C)	Joshua (Jin Soo) Kang	Roy Ferris

**Without Congregation**

1 Sarah Yong Mi Kim	Executive Secretary, Women's Missionary Society
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**Appendix to Roll**

1 Brenda Adamson (Diaconal)	Without Charge
2 William J. Adamson	Retired
3 Sang Jin An	Without Charge
4 Paulette M. Brown	Studying
5 James B. Cuthbertson	Retired
6 W. George French	Retired
7 Florence Goertzen (Diaconal)	
8 Lorand Horvath	Retired
9 Kenrich Keshwah	Retired
10 Harry J. Klassen	Retired
11 W.J. Moorehead	Retired
12 Richey Morrow	Without Charge
13 Calvin A. Pater	Retired
14 John A. Robertson	Retired
15 Edward G. Smith	Retired
16 R. Campbell Taylor	Retired
17 Lawrence Vlasblom	Retired
18 Maureen Walter	Without Charge
19 Joseph E. Williams	Retired

**Missionaries - Active**

1 David Pandy Szekeres	Ukraine
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**Missionaries - Retired**

1 Irma I. Schultz	Malawi
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**Clerk of Presbytery:** The Rev. Joe Williams, 100 Hepbourne St., Toronto, ON M6H 1K5.  
Phone: 416-752-0694 (O & R), 416-752-1447 (Fax), westpresbytery@295.ca

(For statistical information see pages 696)

**17. PRESBYTERY OF BRAMPTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Acton, Knox</b> (BT090) Box 342 Acton, ON L7J 2M4 519-853-2360 (C), 519-853-5494 (F) Knox.Acton@excite.com	Pieter van Harten	James McVeigh
2 <b>Boston</b> (BT100) c/o S. Croll 373 Wilson Dr. Milton, ON L9T 3E9 905-875-2804 (C) scroll@sympatico.ca - <b>Omagh</b> (BT101) c/o S. Croll 373 Wilson Dr. Milton, ON L9T 3E9 905-875-2804 (C) scroll@sympatico.ca	Shawn D. Croll	Allan Parsons  Beth Snoj
3 <b>Bramalea, St. Paul's</b> (BT020) 723 Balmoral Dr. Bramalea, ON L6T 1X5 Bramalea, St. Paul's 905-792-2279 (C)	Vacant	Lesley Risinger
4 <b>Bramalea North</b> (BT021) 925 North Park Dr. Brampton, ON L6S 5R8 905-458-7838 (C) north_bramalea_pres@hotmail.com	W. Grant Johnston	Atul Solanki
6 <b>Brampton, Heart Lake</b> (BT040) 25 Ruth Ave. Brampton, ON L6Z 3X3 905-840-0010 (C), 905-840-0010 (F)	Vacant	Claudia Russell-Placencia
5 <b>Brampton, St. Andrew's</b> (BT030) 44 Church St. E. Brampton, ON L6V 1G3 905-451-1723 (C), 905-451-4336 (F) wesdenyer@rogers.com	J. Wesley Denyer	Gordon Warren
7 <b>Campbellville, St. David's</b> (BT060) Box 235 Campbellville, ON L0P 1B0 905-854-9800 (C) pilgar@idirect.com	Jonathan Tait	Russell Hurren
8 <b>Claude</b> (BT051) 15175 Hurontario St. Caledon, ON L7C 2E3 905-838-3512 (C) wmhorton@idirect.com	Randall Benson	Bill Horton
9 <b>Erin, Burns</b> (BT070) 155 Main St., Box 696 Erin, ON NOB 1T0 519-833-2902 (C) - <b>Ospringle, Knox</b> (BT071) c/o Elaine Wiesner 5532 2nd Line, RR 3 Acton, ON L7J 2L9 519-833-2902 (C)	John P. Young	Wendy McDougall  Ralph Sinclair

**17. PRESBYTERY OF BRAMPTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
10 <b>Georgetown, Knox</b> (BT110) 116 Main St. S. Georgetown, ON L7G 3E6 905-877-7585 (C), 905-877-1324 (F) kpc@aztec-net.com - <b>Limehouse</b> (BT111) General Delivery Limehouse, ON L0P 1H0	James W.A. Cooper	Steve McNamara  W.R. Karn
11 <b>Grand Valley, Knox</b> (BT080) Box 89 Grand Valley, ON L0N 1G0 519-928-5435 (C)	Vacant	Isabelle Clarke
12 <b>Hillsburgh, St. Andrew's</b> (BT130) Box 16 Hillsburgh, ON N0B 1Z0 519-855-6216 (C)	Reid Chudley	Shane Tanner
13 <b>Malton, St. Mark's</b> (BT220) 7366 Darcel Ave. Malton, ON L4T 3W6 905-677-4514 (C) hetvanrav@rogers.com	Kathy Brownlee	Elfreda Laylor
14 <b>Milton, Knox</b> (BT140) 170 Main St. E. Milton, ON L9T 1N8 905-878-6066 (C), 905-878-4979 (F)	Howard T. Sullivan	Karl Reichert
<b>Mississauga:</b>		
15 <b>Almanarah</b> (BT310) 100 City Centre Dr., Box 2349 Mississauga, ON L5B 3C8 416-705-8219 arabs4jc@aol.com	Sherif Garas	
16 <b>Chinese</b> (BT290) 5230 River Forest Crt. Mississauga, ON L5V 2C6 905-819-4487 (C), 905-819-9382 (F) info@m-cpc.ca	Hugo King-Wah Lau	George Shui
17 <b>Clarkson Road</b> (BT150) 1338 Clarkson Rd. N. Mississauga, ON L5J 2W5 905-822-8911 (C)	John Crowdis	Gordon Coyne
18 <b>Dixie</b> (BT160) 3065 Cawthra Rd. Mississauga, ON L5A 2X4 905-277-1620 (C), 905-277-1626 (F) dixiepc@bellnet.ca	Vacant	Shirley Raininger
19 <b>Erindale</b> (BT170) 1560 Dundas St. W. Mississauga, ON L5C 1E5 905-277-4564 (C), 905-277-0838 (F) ErindalePC@aol.com	W. Ian MacPherson	Gerry Murray
20 <b>Glenbrook</b> (BT180) 3535 South Common Crt. Mississauga, ON L5L 2B3 905-820-9860 (C)	Ian B. McWhinnie	George Ryder

**17. PRESBYTERY OF BRAMPTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Mississauga (cont'd)</b>		
21 <b>St. Andrew's (Port Credit)</b> (BT200) 24 Stavebank Rd. N. Mississauga, ON L5G 2T5 905-278-8907 (C), 905-278-1295 (F)	Andrew Human	Scott Cooper
22 <b>St. Andrew's (Streetsville)</b> (BT210) 293 Queen St. S. Mississauga, ON L5M 1L9 905-826-2061 (C), 905-826-0066 (F) glendae@bellnet.ca	Douglas C. McQuaig	Joyce McLorn
23 <b>White Oak</b> (BT190) 6945 Meadowvale TC Circle Mississauga, ON L5N 2W7 905-821-2753 (C), 905-821-1916 (F)	Douglas Scott	Brian Diggle
24 <b>Nassagaweya</b> (BT061) 3097 - 15 Sideroad Campbellville, ON L0P 1B0 905-854-1055 (C) nassagaweya@cogeco.ca	D. Sean Howard	Marion Snyder
25 <b>Norval</b> (BT120) Box 58 Norval, ON L0P 1K0 905-877-8867 (C) - <b>Union</b> (BT121) RR 4, 16789 22nd Sideroad Georgetown, ON L7G 4S7 905-877-8867 (C)	Nader Awad (Stated Supply)	Phil Brennan  Marion Lookman
<b>Oakville:</b>		
26 <b>Hopedale</b> (BT230) 156 Third Line Oakville, ON L6L 3Z8 905-827-3851 (C), 905-827-7320 (F)	Sean Foster	W. Thomas Holloway
27 <b>Knox</b> (BT240) 89 Dunn St. Oakville, ON L6J 3C8 905-844-3472 (C), 905-844-1211 (F) knoxoakville@cogeco.net	Michael J. Marsden	Ann Herten
28 <b>Knox Sixteen</b> (BT250) 1150 Dundas St. W. Oakville, ON L6H 7C9 905-257-2770 (C) bob.lloyd@attglobal.net	G. Walter Read	Gordon Petrie
29 <b>Trafalgar</b> (BT270) 354 Upper Middle Rd. E. Oakville, ON L6H 7H4 905-842-2800 (C) trafalgarchurch@bellnet.ca	Kristine O'Brien	Pat Gushrie
30 <b>Orangeville, Tweedsmuir</b> (BT260) Box 276 Orangeville, ON L9W 2Z7 519-941-1334 (C) tweedsmuirpresbyterian@bellnet.ca	Harvey A. Self	Suzanne Rayburn

**17. PRESBYTERY OF BRAMPTON**

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**Without Congregation**

- 1 Hong Bum (David) Kim Young Nak Mission Church

**Appendix to Roll**

- |    |                        |  |
|----|------------------------|--|
| 1  | Ronald C. Archer       | Retired  |
| 2  | Peter Barrow           | Retired  |
| 3  | Wayne J. Baswick       | Retired  |
| 4  | Blair Bertrand         | Studying   |
| 5  | Mary B. Campbell       | Without Charge   |
| 6  | Bruce J. Clendening    | Without Charge   |
| 7  | Christiaan M. Costerus | Retired  |
| 8  | Noble B.H. Dean        | Social Worker  |
| 9  | Gerald E. Doran        | Retired  |
| 10 | Rosemary Doran         | Retired  |
| 11 | Sandy D. Fryfogel      | Without Charge   |
| 12 | Cheryl Gaver           |  |
| 13 | Helen L. Goggin        | Retired  |
| 14 | Joseph A. Gray         | Chosen People Ministries                               |
| 15 | Elizabeth Jack         | Without Charge   |
| 16 | Trevor J. Lewis        | Retired  |
| 17 | A. Harry W. McWilliams | Retired  |
| 18 | R. Wayne Maddock       | Retired  |
| 19 | Iain G. Nicol          | Retired  |
| 20 | J. Glynn Owen          | Retired  |
| 21 | Gerald Rennie          | Retired  |
| 22 | Marion F. Schaffer     | Retired  |
| 23 | Susan Sheridan         | Co-ordinator, Ewart Centre and Cont. Ed., Knox College |
| 24 | Donald R. Sinclair     | Retired  |
| 25 | Donald C. Smith        | Retired  |
| 26 | Glen C. Soderholm      | Moveable Feast Resources                               |
| 27 | Frances Sullivan       | Without Charge   |
| 28 | Sarah Travis           | Without Charge   |
| 29 | Bruce V. Will          |  |

**Diaconal Ministries - Other**

- Roma Browne, 262 Glen Oak Dr., Oakville, ON L6K 2J2
- Hazell Davis, 820-2220 Lakeshore Rd. W., Oakville, ON L6L 1G9
- Charlotte Farris, 29 Mississauga Rd. N., Mississauga, ON L5H 2H7
- Joan Murcar, 1612 Stancombe Cres., Mississauga, ON L5N 4R1
- Helen Sinclair, 714148 Scott's Falls, RR 1, LCD Main, Orangeville, ON L9W 2Y8
- Jean Stewart, 40 Vista Dr., Mississauga, ON L5M 1C2

**Missionaries - Active**

- Denise Van Wissen, Nicaragua

**Missionaries - Retired**

- Emma deGroot, 3351 Hornbeam Cres., Mississauga, ON L5L 2Z8

**Suspended**

- Edward S. Dowdles, 11 MacKay St. S., Brampton, ON L6S 3P8

**Clerk of Presbytery:** The Rev. Pieter van Harten, Box 342, Acton, ON L7J 2M4.

Phone: 519-853-2360 (C), 519-780-2561 (R), 519-853-5494 (F), presbrampton@excite.com

(For statistical information see page 697)

**18. PRESBYTERY OF OAK RIDGES**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Aurora, St. Andrew's</b> (OR010) 32 Mosley St. Aurora, ON L4G 1G9 905-727-5011 (C), 905-841-2864 (F) st.andrews.aurora@on.aibn.com	Matthew McKay	Gord McCallum
2 <b>Beeton, St. Andrew's</b> (OR151) Box 164, 128 Main St. W. Beeton, ON L0G 1A0 905-729-0055 (C), 905-729-2246 (F) jhongbeeton@yahoo.com	John Hong	William Siddall
3 <b>Bolton, Caven</b> (OR020) 110 King St. W. Bolton, ON L7E 1A2 905-857-2419 (C), 905-857-9384 (F) jlowther1845@rogers.com	Jeremy R. Lowther	Mark Huggins
4 <b>Bradford, St. John's</b> (OR030) 2940 Sideroad 10 Box 286 Bradford, ON L3Z 2A8 905-775-7274 (C), 905-775-8084 (F) ddscott@rogers.com	Daniel Scott	Klaus Hintz
5 <b>Keswick</b> (OR200) Box 73 Keswick, ON L4P 3E1 905-476-3485(C), 905-476-3485 (F) church@kespres.ca	Kirk MacLeod	Amy Judd
6 <b>King City, St. Andrew's</b> (OR040) 13190 Keele St. King City, ON L7B 1J2 905-833-2325 (C), 905-833-1326 (F) cmcarter@rogers.com	Christopher Carter	J.D. Agnew
7 <b>Maple, St. Andrew's</b> (OR050) 9860 Keele St., Maple ON L6A 3Y4 905-832-2061 (C) standrewspresmaple@bellnet.ca	Robert T. Royal	Ingrid Kool
8 <b>Markham, Chapel Place</b> (OR080) 8 Chapel Place Markham, ON L3R 9C4 905-946-0907 (C), 905-946-0320 (F) cppchurch@rogers.com	Ibrahim Wahby	Makram Keriakis
9 <b>Markham, Chinese</b> (OR070) 2250 Denison St. Markham, ON L3S 1E9 905-946-1725 (C), 905-946-9433 (F) info@mcpc.ca	Lawrence Leung Alan Goh	David Lee
10 <b>Markham, St. Andrew's</b> (OR060) 143 Main St. N. Markham, ON L3P 1Y2 905-294-4736 (C), 905-294-1841 (F) standrew1@bellnet.ca	Vacant Janet Ryu Chan	Isabel Cole

**18. PRESBYTERY OF OAK RIDGES**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
11 <b>Newmarket, St. Andrew's</b> (OR090) 484 Water St. Newmarket, ON L3Y 1M5 905-895-5512 (C), 905-895-7790 (F) nmkstand@on.aibn.com	John C. Henderson	George Smith
12 <b>Nobleton, St. Paul's</b> (OR100) Box 535, 5750 King Rd. Nobleton, ON L0G 1N0 905-859-0843 (C)	Vacant	John Mullings
13 <b>Richmond Hill</b> (OR110) 10066 Yonge St. Richmond Hill, ON L4C 1T8 905-884-4211 (C) rhpreschurch@hotmail.com	Duncan J. Jeffrey	Nancy Vanderlaag
14 <b>Schomberg, Emmanuel</b> (OR152) Box 121 Schomberg, ON L0G 1T0 905-458-0753 (C) emmanuelpresby@aol.com	Vacant	Peter McKinnon
15 <b>Stouffville, St. James</b> (OR120) 6432 Main St. Stouffville, ON L4A 1G3 905-640-3151 (C), 905-640-1946 (F) st.james.stouffville@bellnet.ca	Kathryn A. Strachan	John Hazlewood
16 <b>Sutton West, St. Andrew's</b> (OR130) P.O. Box 312 Sutton West, ON L0E 1R0 905-722-3544 (C) standrew@ils.net	James A. Young (Stated Supply)	Gayle Clarke
17 <b>Thornhill</b> (OR140) 271 Centre St. Thornhill, ON L4J 1G5 905-889-5391 (C), 905-889-5930 (F) admin@tpchurch.net	Thomas G. Vais Heather J. Vais	Bruce Smith
18 <b>Tottenham, Fraser</b> (OR150) Box 495, 70 Queen St. S. Tottenham, ON L0G 1W0 905-936-3167 (C) fairmj@magma.ca	John C. Fair	Jim Allan
19 <b>Unionville</b> (OR160) 600 Village Parkway Unionville, ON L3R 6C2 905-475-6233 (C), 905-944-0632 (F) upcadmin@rogers.com	Gordon E. Timbers	Lynn Taylor
20 <b>Vaughan, St. Paul's</b> (OR170) 10150 Pine Valley Dr. Box A4, RR 2, Woodbridge, ON L4L 1A6 905-832-8918 (C)	Vacant	D. Rutherford

**18. PRESBYTERY OF OAK RIDGES**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
21 <b>Woodbridge, Cornerstone Community</b> (OR180) 180 Nashville Rd. Box 272 Kleinburg, ON L0J 1C0 905-893-7000 (C), 905-893-7020 (F) info@thecornerstonechurch.ca	David E. Sherbino	A. Whitmore

**Without Congregation**

1 Dorothy Henderson (Diaconal)	Associate Secretary, Team Leader The Vine Helpline
2 Kenneth G. McMillan	Minister at Large, World Vision Canada
3 Donald G.A. Muir	Associate Secretary, Assembly Office, Deputy Clerk

**Appendix to Roll**

1 Jean S. Armstrong	Retired
2 Marion Ballard (Diaconal)	Without Charge
3 J.N. Balsdon	Teacher
4 Gordon A. Beaton	Retired
5 Charles Boyd	Retired
6 Wm. I. Campbell	Retired
7 John D. Congram	Retired
8 Jean Cook (Diaconal)	Without Charge
9 W.D. Cousens	Without Charge
10 Bruce Dayton	Without Charge
11 Laura Duggan	Maternity Leave
12 Russell T. Hall	Minister Emeritus, St. Andrew's, Markham
13 June Holohan (Diaconal)	Without Charge
14 Allyson MacLeod	Studying
15 Theodore W. Olson	Retired
16 Samuel M. Priestley, Jr.	Retired
17 Victor Shepherd	Without Charge
18 Clive W. Simpson	Retired

**Clerk of Presbytery:** The Rev. John Henderson, 484 Water St., Newmarket, ON L3Y 1M5.  
Phone: 905-898-7528 (R), 905-895-5512 (C), jhenderson@on.aibn.com

(For statistical information see page 698)

**19. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Alliston, Knox</b> (BA010) 160 King St. S. Alliston, ON L9R 1B9 705-435-5081 (C), 705-435-5081 (F) knoxalliston@bellnet.ca	Robert J. Graham	Barbara Knox
- <b>Mansfield, St. Andrew's</b> (BA011) 160 King St. S. Alliston, ON L9R 1B9 knoxalliston@bellnet.ca		Lynda McGuire
2 <b>Angus, Zion</b> (BA041) 8 Margaret St. Angus, ON L0M 1B0 705-424-6118 (C) ZionAngus@aol.com	Vacant	Beatrice Thomson

**19. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Barrie:</b>		
3 <b>Essa Road</b> (BA020) 59 Essa Rd. Barrie, ON L4N 3K4 705-726-6291 (C), 705-726-5415 (F) essard@rogers.com	Vacant	David Steele
4 <b>St. Andrew's</b> (BA030) 47 Owen St. Barrie, ON L4M 3G9 705-728-3991 (C), 705-728-3506 (F) rick@standrewsbarrie.ca	H.D. Rick Horst	Cheryl Anderson
5 <b>Westminster</b> (BA040) 170 Steel St. Barrie, ON L4M 2G4 705-728-0541 (C), 705-728-0562 (F) westminsterpc@rogers.com	Matthew E. Ruttan	Betty Welch
6 <b>Baxter, Living Faith Community</b> (BA080) 206 Murphy Rd. Baxter, ON L0M 1B1 705-424-0779 (C) livingfaith@zing-net.ca	Heather J. Malnick	Bryce Hawkins
7 <b>Bracebridge, Knox</b> (BA050) 45 McMurray St. Bracebridge, ON P1L 2A1 705-645-4521 (C) knoxbb@muskoka.com	Michael Barnes	Jan Kaye
8 <b>Coldwater, St. Andrew's</b> (BA231) Box 821, 30 Gray St. Coldwater, ON L0K 1E0 705-686-3648 (C)	Vacant	Gladys Hawke
9 <b>Collingwood, First</b> (BA070) 200 Maple St. Collingwood, ON L9Y 2R2 705-445-4651 (C) karenh@georgian.net	Karen R. Horst Tim Raeburn-Gibson	Don Doner
10 <b>Creemore, St. Andrew's Maple Cross</b> (BA090) 1 Caroline St. W. Creemore, ON L0M 1G0 705-466-2688 (C)	Elizabeth Inglis	Keith Rowbotham
11 <b>Dunedin, Knox</b> (BA091) Box 47, RR 4 Creemore, ON L0M 1G0	Candice J. Bist	Jean Rowbotham
12 <b>Elmvale</b> (BA110) 22 Queen St. E. Elmvale, ON L0L 1P0 705-322-1411 (C), 705-322-5042 (F) elmknopres@rogers.com	Margaret A. Robertson	Marlene Lambie
- <b>Flos, Knox</b> (BA111) c/o Carole Huth RR 1, 2383 Vigo Rd. Phelpston, ON L0L 2K0 705-322-1411 (C), 705-322-5042 (F) elmknopres@rogers.com		Donald Bell

**19. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
13 <b>Gravenhurst, Knox</b> (BA051) 315 Muskoka Rd. N. Gravenhurst, ON P1P 1G4 705-687-4215 (C) presbar@muskoka.com	James A. Sitler	Don Jones
14 <b>Hillsdale, St. Andrew's</b> (BA130) c/o A. Groves 341 Scarlett Line Hillsdale, ON L0L 1V0 - <b>Craighurst, Knox</b> (BA131) c/o Mrs. P. Miller 5209 Line 4 North, RR 1 Hillsdale, ON L0L 1V0	Vacant	Marian Drennan  Carl Adams
15 <b>Horning's Mills, Knox</b> (BA092) c/o Quentin Hardy Box 66 Shelburne, ON L0N 1S0	Vacant	Quentin Hardy
16 <b>Huntsville, St. Andrew's</b> (BA140) 1 High St. Huntsville, ON P1H 1P2 705-789-7122 (C) rbrown@vianet.on.ca	Raye A. Brown	Chris Ireland
17 <b>Ivy</b> (BA082) c/o 4954 20th Side Rd., RR 3 Thornton, ON L0L 2N0	Vacant	Dan Smith
18 <b>Midland, Knox</b> (BA150) 539 Hugel Ave. Midland, ON L4R 1W1 705-526-7421 (C) jkitson@csolve.net	James R. Kitson	Nellie Strayer
19 <b>Nottawa, Emmanuel</b> (BA250) Box 12 Nottawa, ON L0M 1P0 705-444-6823 (C), 705-444-6544 (F) pastor@emanuelpresbyterian.ca	A.R. Neal Mathers	Rae Hockley
20 <b>Orillia, St. Andrew's</b> (BA160) 99 Peter St. N. Orillia, ON L3V 4Z3 705-325-5183 (C), 705-325-0319 (F) opc.min@encode.com	Carolyn B. McAvoy (Interim Minister)	Vacant
21 <b>Orillia, St. Mark's</b> (BA170) Box 2592 Orillia, ON L3V 7C1 705-325-1433 (C) lightsem@rogers.com	W. Craig Cook	Joan MacDonald
22 <b>Parry Sound, St. Andrew's</b> (BA260) 58 Seguin St. Parry Sound, ON P2A 1B6 705-746-9612 (C) karin@standrewsparrysound.org	Gary R.R. Robinson	Gordon Pollard

**19. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
23 <b>Penetanguishene, First</b> (BA180) 20 Robert St. E. Penetanguishene, ON L9M 1K9 705-549-2776 (C) markewolfe@hotmail.com	Mark Wolfe	Shirley Spearn
24 <b>Port Carling, Knox</b> (BA190) Box 283 Port Carling, ON P0B 1J0 705-765-3797 (C), 705-765-3797 (F) sksmith@muskoka.com - <b>Torrance, Zion</b> (BA191) 1046 Torrance Rd. Torrance, ON P0C 1M0 705-765-3797 (C), 705-765-3797 (F)	Steven Smith	Donald Crowder
25 <b>Port McNicoll, Bonar</b> (BA181) c/o Isabel Savage Box 498, 599 Simcoe Ave. Port McNicoll, ON L0K 1R0 - <b>Victoria Harbour, St. Paul's</b> (BA230) P.O. Box 400 Victoria Harbour, ON L0K 2A0	Linda J.M. Martin (Stated Supply)	Isabel Savage
26 <b>Stayner, Jubilee</b> (BA200) Box 26, 234 Main St. E. Stayner, ON L0M 1S0 705-428-2653 (C) darren.may@rogers.com - <b>Sunnidale Corners, Zion</b> (BA201) 12358 County Rd. 10, RR 1 Stayner, ON L0M 1S0 705-428-2653 (C)	Darren K. May	Diane Ross-Langley
27 <b>Stroud</b> (BA021) 2180 Victoria St. Innisfil, ON L9S 1K4 705-436-3323 (C) dacrocker@sympatico.ca	H. Douglas L. Crocker	Donald McNabb
28 <b>Trinity Community</b> (BA121) 110 Line 7 South, Box 8 Oro, ON L0L 2X0 705-487-1998 (C), 705-487-2298 (F) office@trinitycommunity.org	Vacant	Elaine Steele
29 <b>Uptergrove, Knox</b> (BA220) RR 7 Orillia, ON L3V 6H7 705-325-0781 (C) - <b>East Oro, Esson</b> (BA221) c/o E. Horne 63 Calverley St. Orillia, ON L3V 3T3 705-325-0781 (C) - <b>Jarratt, Willis</b> (BA222) c/o C. Woodrow 3642 Line 6 N., RR 4 Coldwater, ON L0K 1E0 705-325-0781 (C) dwoodrow@cois.on.ca	Vacant	Leslie A. Pollak
		Sharon Shaw
		David Drybrough
		Evelyn Horne
		Carolyn Woodrow

**19. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
30 <b>Vankoughnet, St. David's (BA240)</b> c/o Graydon Boyes 1012 Cherish Creek Lane, RR 3 Bracebridge, ON P1L 1X1	Vacant	Graydon Boyes
31 <b>Wasaga Beach Community (BA270)</b> 208 Mosley St. Wasaga Beach, ON L9Z 2K1 705-429-1461 (C) wbpres@rogers.com	James T. McVeigh (Interim Minister)	Marilyn Schneider

**Without Congregation**

1 Bonita Mason	CFB Borden
2 Dwight Nelson	CFB Borden

**Appendix to Roll**

1 Eric A. Beggs	Retired, Minister Emeritus St. Andrew's, Orillia
2 J. Cameron Bigelow	Retired
3 Linda Bigelow (Diaconal)	Retired
4 Keith E. Boyer	Retired
5 John Brush	Retired
6 Thomas A.A. Duke	Retired
7 Sheila Fink	Retired
8 Clare Hagan (Diaconal)	Retired
9 David S. Heath	Retired
10 Kenneth A. Heron	Retired
11 Ed P. Hoekstra	Missionary, Malawi
12 Jeff E. Inglis	Without Charge
13 Lois J. Lyons	Retired
14 Donald R. McKillican	Retired
15 Michelle McVeigh	Without Charge
16 Winston A. Newman	Retired
17 Diane Reid (Diaconal)	Without Charge
18 A. Alan Ross	Retired
19 Peter D. Ruddell	Retired
20 Dorothyann Summers (Diaconal)	Retired
21 Malcolm D. Summers	Retired
22 A. Laurie Sutherland	Retired
23 Lorna J.M. Thompson	Without Charge
24 James A. Thomson	Retired, Minister Emeritus, Knox, Bracebridge
25 J. Andrew Turnbull	Retired
26 Cornelis Vanbodegom	Retired
27 Allyson Voo	Without Charge
28 Patrick Voo	Without Charge
29 Harry E. Waite	Retired
30 Blake W. Walker	Retired
31 David A. Whitehead	Retired
32 Linda L. Whitehead	Without Charge

**Clerk of Presbytery:** The Rev. Dr. James A. Sitler, 1003 Cherish Creek Lane, RR 3, Bracebridge, ON P1L 1X1. Phone: 705-646-2432 (O), 705-645-5650 (R), presbar@sympatico.ca

(For statistical information see pages 698-99)

**20. PRESBYTERY OF TEMISKAMING**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Cochrane, Knox</b> (TE010) Box 1394 Cochrane, ON P0L 1C0 705-272-5842 (C)	Vacant	Don Stewart
2 <b>Englehart, St. Paul's</b> (TE020) Box 737 Englehart, ON P0J 1H0 - <b>Tomstown</b> (TE021) RR 1, Box 4 Englehart, ON P0J 1H0	Vacant	Jim McLaren  Ruth Watters
3 <b>Kapuskasing, St. John's</b> (TE030) 17A Ash St. Kapuskasing, ON P5N 3H1 705-335-5338 (C)	Debby Stenabaugh (Lay Missionary)	Anne Jamieson
4 <b>Kirkland Lake, St. Andrew's</b> (TE040) P.O. Box 1093 Kirkland Lake, ON P2N 3L1 705-668-0307 (C)	Harvey Delport (Lay Missionary)	Archie McInnes
5 <b>New Liskeard, St. Andrew's</b> (TE050) Box 908 New Liskeard, ON P0J 1P0 705-647-8401 (C), 705-647-8401 (F) standrewsntl@parolink.net	Vacant	Malcolm Hamilton
6 <b>Timmins, MacKay</b> (TE060) Box 283 Timmins, ON P4N 7E2 705-264-0044 (C)	Bertha Johns Norman Johns (Team Lay Missionary)	Bertha Johns

**Clerk of Presbytery:** Ms. Colleen Walker, Box 1106, Englehart, ON P0J 1H0.  
Phone: 705-544-1991, englehartsilver@hotmail.com

(For statistical information see page 699)

**21. PRESBYTERY OF ALGOMA & NORTH BAY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Burk's Falls, St. Andrew's</b> (AN080) Box 249 Burk's Falls, ON P0A 1C0 705-382-2032 (C) sunwanfallspres@netscape.com - <b>Magnetawan, Knox</b> (AN081) Box 194 Magnetawan, ON P0A 1P0 705-387-4882 (C), 705-387-0523 (F) - <b>Sundridge, Knox</b> (AN082) Box 1005 Sundridge, ON P0A 1Z0 705-384-7452 (C) Presbyterian@on.aibn.com	Leslie Drayer	Jean Schmeler  Doris Langford  John MacLachlan
2 <b>North Bay, Calvin</b> (AN010) 401 First Ave. W. North Bay, ON P1B 3C5 705-474-4750 (C), 705-474-3976 (F) calvpres@vianet.on.ca	Vacant	Terry Cant Holly Williams-Smith

**21. PRESBYTERY OF ALGOMA & NORTH BAY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
3 <b>Sault Ste. Marie, St. Paul's</b> (AN040) 136 Cathcart St. Sault Ste. Marie, ON P6A 1E3 705-945-7885 drlaity@shaw.ca	Deon Slabbert	Chris Pascall
- <b>Victoria</b> (AN041) 766 Carpin Beach Rd. Sault Ste. Marie, ON P6A 5K6 705-779-2573 (C) jemarshall@sympatico.ca		Joan Marshall
4 <b>Sault Ste. Marie, Westminster</b> (AN050) 134 Brock St. Sault Ste. Marie, ON P6A 3B5 705-254-4801 (C), 705-254-2920 (F) office@westminsterchurch.ca	Charlene E. Wilson John R. Wilson	Shirley Infanti
5 <b>Sudbury, Calvin</b> (AN060) 1114 Auger Ave. Sudbury, ON P3A 4B2 705-566-0652 (C) calvinpc@hotmail.com	Daniel J. Reeves	Peter Vom Scheidt
6 <b>Sudbury, Knox</b> (AN070) 73 Larch St. Sudbury, ON P3E 1B8 705-675-8891 (C), 705-675-7678 (F) knox_presbyterian@yahoo.com	Vacant	Vi Kirkpatrick

**Appendix to Roll**

1 Gordon W.C. Brett	Retired
2 George Hunter	Retired
3 David T. Jack	Without Charge
4 Drew D. Jacques	Without Charge
5 Shelley C. Kennedy	Without Charge
6 Freda M. MacDonald	Retired
7 Wm. Graham MacDonald	Retired
8 Malcolm A. Mark	Retired
9 Eun-Joo Park	Without Charge
10 Frank J. Parsons	Retired
11 J. Garth Poff	Retired
12 Robert R. Whitehead	Retired

**Clerk of Presbytery:** Mr. Don Laity, 20 Westridge Rd., Sault Ste. Marie, ON P6C 5W5.  
Phone: 705-949-8452, drlaity@shaw.ca

(For statistical information see page 700)

**22. PRESBYTERY OF WATERLOO-WELLINGTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Arthur, St. Andrew's</b> (WW010) Box 159 Arthur, ON N0G 1A0 519-848-3710 (C) bricelmartin@yahoo.com	Brice L. Martin	Ruth McEachern
- <b>Gordonville, St. Andrew's</b> (WW011) RR 4 Kenilworth, ON N0G 2E0 519-848-3710 (C)		Dianne MacDonald

**22. PRESBYTERY OF WATERLOO-WELLINGTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
2 <b>Baden, Livingston</b> (WW020) 44 Beck St. Baden, ON N3A 1B9 519-501-6993 (C)	Vacant	Wendy von Farra
<b>Cambridge:</b>		
3 <b>Central</b> (WW030) 7 Queen's Square Cambridge, ON N1S 1H4 519-623-1080 (C), 519-623-1189 (F) centralpress@bellnet.ca	Aubrey Botha	Lynda Pinnington
4 <b>Knox's Galt</b> (WW050) 2 Grand Ave. S. Cambridge, ON N1S 2L2 519-621-8120 (C), 519-621-8129 (F) knoxgalt@golden.net	Wayne Dawes	Ron Watson
5 <b>Knox Preston</b> (WW040) 132 Argyle St. N. Cambridge, ON N3H 1P6 519-653-6691 (C), 519-653-7194 (F) knoxpreston@golden.net	William Bynum	Carol White
6 <b>St. Andrew's Galt</b> (WW060) 130 Victoria Ave. Cambridge, ON N1S 1Y2 519-621-3630 (C), 519-621-2055 (F) standrews11@bellnet.ca	Robert C. Spencer (Interim Minister)	Dorothy Menges
7 <b>St. Andrew's Hespeler</b> (WW070) 73 Queen St. E. Cambridge, ON N3C 2A9 519-658-2652 (C), 519-658-1076 (F) standrews@golden.net	Jeff Veenstra	Charles Klager
8 <b>St. Giles</b> (WW080) 146 Ballantyne Ave. Cambridge, ON N1R 2T2 519-621-2380 (C), 519-621-7739 (F) stgilespres@bellnet.ca	Penny Garrison	Frank Kivell
9 <b>Crieff, Knox</b> (WW241) 7156 Concession 1, RR 2 Puslinch, ON N0B 2J0 519-824-8757 (C) djamieso@uoguelph.ca	Catherine Kay	Derek Jamieson
10 <b>Elmira, Gale</b> (WW090) 2 Cross St. Elmira, ON N3B 2S4 519-669-2852 (C) drbell@execulink.com	Linda J. Bell	Joyce Crane
11 <b>Elora, Knox</b> (WW100) Box 638 Elora, ON N0B 1S0 519-846-0680 (C), 519-846-2503 (F) vanknox@sentex.net	Kees Vandermeij	Glen Jackson
- <b>Alma, St. Andrew's</b> (WW101) c/o Jo-Anne Hall Box 73 Alma, ON N0B 1A0 vanknox@sentex.net		Jo-Anne Hall

**22. PRESBYTERY OF WATERLOO-WELLINGTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
12 <b>Fergus, St. Andrew's</b> (WW110) 325 St. George St. W. Fergus, ON N1M 1J4 519-843-3565 (C), 519-843-6631 (F) saintandrewschurch@bellnet.ca	David J. Whitecross	John Zettel
<b>Guelph:</b>		
13 <b>Knox</b> (WW120) 20 Quebec St. Guelph, ON N1H 2T4 519-821-0141 (C), 519-821-8307 (F) office@knoxguelph.ca	Thomas J. Kay Tori Smit (Diaconal)	Jessie Bush
14 <b>Kortright</b> (WW150) 55 Devere Dr. Guelph, ON N1G 2T3 519-836-9400 (C), 519-836-4563 (F) office@kortrightchurch.org	Donald P.J. McCallum	Frank Pollari
15 <b>St. Andrew's</b> (WW130) 161 Norfolk St. Guelph, ON N1H 4J8 519-822-4772 (C), 519-822-3525 (F) mailbox@standrewsguelph.com	John Borthwick	Ross Rowat
16 <b>Westminster-St. Paul's</b> (WW140) 206 Victoria Rd. N. Guelph, ON N1E 5H8 519-824-5221 (C), 519-824-5221 (F) church@westminsterstpauls.ca	Karla Wubbenhorst	Robert Renton
17 <b>Harriston, Knox-Calvin</b> (WW160) Box 689 Harriston, ON N0G 1Z0 519-338-2624 (C) avalon11@sympatico.ca	Dennis Wright	Iris Richardson
<b>Kitchener:</b>		
18 <b>Calvin</b> (WW170) 248 Westmount Rd. Kitchener, ON N2M 4Z1 519-744-4061 (C), 519-744-4263 (F) calvin@netflash.net	Mark W. Gedcke	John Nanson
19 <b>Doon</b> (WW180) 35 Roos St. Kitchener, ON N2P 2B9 519-748-4540 (C), 519-748-6302 (F) doonpc@golden.net	Angus J. Sutherland	Lisa Brimblecombe
20 <b>Kitchener East</b> (WW290) 10 Zeller Dr. Kitchener, ON N2A 4A8 519-748-9786 (C), 519-894-5952 (F) kepc@golden.net	Mark S. Richardson	Larry Mason
21 <b>St. Andrew's</b> (WW210) 54 Queen St. N. Kitchener, ON N2H 2H2 519-578-4430 (C), 519-578-6730 (F) mailbox@standrewskw.com	J. Mark Lewis Janice Hamalainen	Catherine Hertel

**22. PRESBYTERY OF WATERLOO-WELLINGTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
22 <b>Mount Forest, St. Andrew's</b> (WW220) 196 Birmingham East Mt. Forest, ON N0G 2L0 519-323-2827 (C) nanstlouis1@sympatico.ca - <b>Conn, Knox</b> (WW221) 8015 Hwy. 89, Box 44 Conn, ON N0G 2E0 nanstlouis1@sympatico.ca	Nan St. Louis	Kew Dewar  Helen Widdis
23 <b>Palmerston, Knox</b> (WW230) Box 652 Palmerston, ON N0G 2P0 519-343-3201 (C) knoxpresbyterian1@bellnet.ca - <b>Drayton, Knox</b> (WW231) Box 61, 44 Wellington St. S. Drayton, ON N0G 1P0 519-638-5956 (C)	Dennis I. Carrothers	Trevor Hathaway
24 <b>Puslinch, Duff's</b> (WW240) RR 3 Guelph, ON N1H 6H9 519-763-1163 (C) duffs-church@sympatico.ca	Marty J. Molengraaf	L. Glennys Stewart
25 <b>Rockwood</b> (WW250) 255 Main St. S. Rockwood, ON N0B 2K0 519-856-2483 (C), 519-856-0848 (F) landm@sympatico.ca - <b>Eden Mills</b> (WW251) 136 Barden St. Eden Mills, ON N0B 1P0 519-856-2452 (C), 519-856-0848 (F) landm@sympatico.ca	Linda Paquette	Betty Post  Eloise Gardiner
<b>Waterloo:</b>		
26 <b>Church of the Lord</b> (WW300) 22 Bridgeport Rd. W. Waterloo, ON M2L 2Y3 519-886-1471 (C)	Sung Ho Ma	Shawn Lim
27 <b>Knox</b> (WW260) 50 Erb St. W. Waterloo, ON N2L 1T1 519-886-4150 (C), 519-886-4151 (F) knox@golden.net	E. Brooke Ashfield Linda J. Ashfield	George MacAskill
28 <b>Waterloo, Waterloo North</b> (WW270) 685 Highpoint Ave. Waterloo, ON N2V 1G7 519-888-7870 (C) watnpres@golden.net	Robert Sinasac	Mary Ann Koeslag
29 <b>Winterbourne, Chalmers</b> (WW280) c/o Mrs. Sue Neufeld Katherine St. N., RR 2 West Montrose, ON N0B 2V0	Vacant	Sue Neufeld

**22. PRESBYTERY OF WATERLOO-WELLINGTON**

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**Without Congregation**

- |                   |  |
|-------------------|--|
| 1 Calvin Brown    | Executive Director Renewal Fellowship              |
| 2 Herbert F. Gale | Associate Secretary, Planned Giving                |
| 3 John-Peter Smit | Synod Staff, Congregational Development Consultant |

**Appendix to Roll**

- |                                |  |
|--------------------------------|--|
| 1 Samir Aboukeer               | Without Charge                                 |
| 2 Wayne C. Allen               | Without Charge                                 |
| 3 Helen Ruth Allum             | Retired  |
| 4 Walter R. Allum              | Retired  |
| 5 Arnold Bethune               | Retired, Minister-in-Association, Knox, Guelph |
| 6 Sidney Chang                 | Retired  |
| 7 Larry J. Cowper              | Retired  |
| 8 Cathy Desmond                | Without Charge                                 |
| 9 John A. Deyarmond            | Retired  |
| 10 Robert T. Duncanson         | Retired  |
| 11 Shirley Gale                | Retired  |
| 12 Mark Godin                  | Without Charge                                 |
| 13 Grant R. MacDonald          | Retired  |
| 14 Marjorie MacKay (Diaconal)  |  |
| 15 Dorothy McCombie (Diaconal) | Retired  |
| 16 Angus D. McGillivray        | Retired  |
| 17 John McGurrian              |  |
| 18 Walter F. McLean            | Minister-in-Association, Knox, Waterloo        |
| 19 Marnie Runhart (Diaconal)   |  |
| 20 Jeffrey E. Smith            | Retired  |
| 21 Mary I. Whitson             | Retired  |
| 22 James J. Wyllie             | Without Charge                                 |
| 23 Denise Zimmer (Diaconal)    | Without Charge                                 |

**Diaconal Ministries - Other**

- 1 Ruth Barar, 77 Dudhope St., Cambridge, ON N1R 4T6

**Missionaries - Active**

- 2 Brian Johnston, Romania

**Missionaries - Retired**

- 1 John E. & Betty Geddes, 303-375 King St. N., Waterloo, ON N2J 4L6  
 2 Catherine (Moodie) McKay, 302 Erb St. W. #307, Waterloo, ON N2L 1W3

**Clerk of Presbytery:** Mrs. Janet MacDowell, 1514-310 Queen St., Kitchener, ON N2G 1K2.  
 Phone: 519-749-7053 (O), 519-576-1779 (R), 519-749-0840 (F), watwell@rogers.com

(For statistical information see pages 700-01)

**23. PRESBYTERY OF EASTERN HAN-CA**

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<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Brantford, Korean</b> (EH120) 268 Marlborough St. Brantford, ON N3S 4T5 519-755-6193 (C) joyfulls@hotmail.com	Kyungmann Cho	
2 <b>Chatham, Korean Church of Chatham-Kent</b> (EH150) 91 Grand Ave. E. Chatham, ON N7L 1V8 519-352-6830 (C)	Vacant	

**23. PRESBYTERY OF EASTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
3 <b>Kitchener-Waterloo Korean</b> (EH010) 130 Duke St. E. Kitchener, ON N2H 1A7 519-742-2929 (C), 519-742-2929 (F) revjongpark@hotmail.com	Billy Park	Kang Il Yoon
4 <b>London, Korean Christian</b> (EH020) 530 Topping Lane London, ON N6J 3M7 519-473-5257 (C), 519-473-1813 (F) lkccoffice@londonkoreanchurch.ca	Sung Hwan Jang	Bok In Chang
5 <b>Mississauga, Westside</b> (EH030) 3637 Grand Park Dr. Mississauga, ON L5B 4L6 905-803-8800 (C), 905-276-9598 (F) bible66@hotmail.com	Hun Seung Park	Chi Hoon Lee
6 <b>Niagara, Korean</b> (EH050) 4898 Kitchener St. Niagara Falls, ON L2G 1R7 905-354-0191 (C), 905-871-2204 (F)	Wan Tae Oh	C.S. Hwang
7 <b>Oshawa, Hebron Korean</b> (EH250) 54 Centre St. N. Oshawa, ON L1G 4B5 905-436-7972 (C), 905-436-7972 (F) oshawa_kpc@hotmail.com	Vacant	Kyongchul Choi
<b>Toronto:</b>		
8 <b>Dahdrim</b> (EH200) 40 Underhill Dr. Toronto, ON M3A 2J5 647-292-1140 (C) ptl0325@hotmail.com	Samuel Ahn	Hyun Kim
9 <b>Galilee</b> (EH090) 1183 Davenport Rd. Toronto, ON M6H 2G7 416-533-4596 (C), 416-533-4681 (F) sootaeglim@yahoo.ca	Soo Taeg Lim	Myung Kwan Kim
10 <b>Joyful Community Church</b> (EH240) 5 Spring Garden Ave. Toronto, ON M2N 3G1	Kyu Young Choi	Oh Jong Yoon
11 <b>Korean Myung Sung</b> (EH070) 1 Greenland Rd. Toronto, ON M3C 1N1 416-444-8002 (C) pjohnho@hotmail.com	Jeongho Park	Hong Yul Lee
12 <b>Mahn-Min</b> (EH060) 19 Don Ridge Dr. Toronto, ON M2P 1H3 647-668-0794 (C) kyugon@hotmail.com	Vacant	Bok Yong Kim
13 <b>Pilgrim Korean</b> (EH130) 100 Ranleigh Ave. Toronto, ON M4N 1W9 416-243-9097 (C) changgilsoh@hotmail.com	Chang-Gil Soh	H.S. Chung

**23. PRESBYTERY OF EASTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto (cont'd)</b>		
14 St. Timothy (EH100) 106 Ravenscrest Dr. Toronto, ON M9B 5N6 416-626-9615 (C), 416-626-7089 (F) inkee@hotmail.com	In Kee Kim Soo Jin Chung Donghwi David Son	Wan Sup Myung
15 <b>Toronto Korean</b> (EH110) 67 Scarsdale Rd. Toronto, ON M3B 2R2 416-447-5963 (C), 416-447-6029 (F) cparktkpc@hotmail.com	Cheol Soon Park Joseph Choi Kyung Seuk Min Ka Ja Muhn Ryu Yun Kim	Sejin Ryu
16 <b>Yae Dalm</b> (EH160) 129 St. Clair Ave. W. Toronto, ON M4V 1N5 416-288-1335 (C) yaedalm@hotmail.com	Kyung Won Cho	
17 <b>Vaughan Community</b> (EH080) 200 Racco Parkway Thornhill, ON L4J 8X9 905-881-2999 (C), 905-881-2550 (F) sukhyonhan@hotmail.com	Peter S. Han Jinsook Ko Jae Taek Lim In Soo Kong	Sang Kyun Oh

**Without Congregation**

1 Myung Chun Kim	Korean Canadian Family Ministry
2 Suk Ho Lee	Nova Scotia Korean Mission
3 Eun Sung Moon	Sohrae Church, Mission

**Appendix to Roll**

1 Yun Sook Cho	In Korea
2 Dave W. Choi	Working in Nicaragua
3 Samuel Choi	Retired
4 Young-Ki Eun	Working in United States
5 Joseph Hwang	Overseas
6 Nam Heon Jeong	Without Charge
7 Jang Ho Kim	Without Charge
8 Jong-Hwan (John) Kim	Without Charge
9 Kyu Gon Kim	Without Charge
10 Robert Kim	Without Charge
11 Shin Ki Kim	Working for a mission group
12 Jeanie Lee	Without Charge
13 Young Huem Ohm	Working in South Africa
14 Hyung Soon Park	In Korea
15 Joong Hyun Shin	Working for United Church
16 Mee Ja Sohn	Without Charge
17 Young Sik Yoo	Working for Univ. of Toronto

**Clerk of Presbytery:** The Rev. In Kee Kim, 106 Ravenscrest Dr., Etobicoke, ON M9B 5N6.  
Phone: 416-626-9615 (C), 416-706-6109 (Cell), 416-626-7089, (Fax), inkeekim@gmail.com

(For statistical information see page 701)

**SYNOD OF SOUTHWESTERN ONTARIO****24. PRESBYTERY OF HAMILTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Ancaster:</b>		
1 <b>Alberton</b> (HA011) Box 5, Compartment 2 528 Alberton Rd. N. Alberton, ON L0R 1A0	Vacant	Wilma Butter
2 <b>St. Andrew's</b> (HA010) 31 Sulphur Springs Rd. Ancaster, ON L9G 1L7 905-648-6024 (C), 905-304-1789 (F) standrew@interlynx.net	Henry W. Huberts	Doris Thompson
3 <b>St. Paul's, Carluke</b> (HA020) RR 2, 526 Carluke Rd. W. Ancaster, ON L9G 3L1 905-648-6338 (C) St.pauls.carluke@sympatico.ca	Vacant	Jim Inksetter
- <b>Knox, Binbrook</b> (HA021) Box 24, 2553 Binbrook Rd. Binbrook, ON L0R 1C0 905-692-5290 (C)		Robert Salmon
<b>Burlington:</b>		
4 <b>Brant Hills</b> (HA040) 2138 Brant St. Burlington, ON L7P 3W5 905-335-2640 (C) minister@branthills.ca	Robert C. Dawson	Moira Forbes
5 <b>Burlington East</b> (HA380) 505 Walkers Line Burlington, ON L7N 2E3 905-637-5155 (C), 905-637-5155 (F)	Vacant	Beryl Gorrie
6 <b>Knox</b> (HA050) 461 Elizabeth St. Burlington, ON L7R 4B1 905-333-3013 (C), 905-333-4769 (F) knoxburlington@on.aibn.com	Mark Hoogsteen	Carolyn McNiven
7 <b>St. Paul's</b> (HA080) 2600 Headon Forest Dr. Burlington, ON L7M 4G2 905-332-8122 (C), 905-332-8122 (F)	Vacant	Douglas Needham
8 <b>Caledonia</b> (HA090) 117 Argyle St. N. Caledonia, ON N3W 1B8 905-765-4524 (C), 905-765-6799 (F) cal.presbyterian@bellnet.ca	Vacant	James Aldridge
9 <b>Dundas, Knox</b> (HA100) 23 Melville St. Dundas, ON L9H 1Z7 905-627-3043 (C), 905-627-8675 (F) knoxchurch@bellnet.ca	Donald A. Donaghey	Bruce Hamilton
10 <b>Grimsby, St. John's</b> (HA110) 10 Mountain St. Grimsby, ON L3M 3J8 905-945-5352 (C) admin@stjohnsgrimsby.com	Robert R. Docherty	J. Jones

**24. PRESBYTERY OF HAMILTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
11 <b>Hagersville, St. Andrew's</b> (HA120) 44 Main St. S., Box 705 Hagersville, ON N0A 1H0 905-768-1044 (C), 905-768-1929 (F) st_andrews_hagersville@hotmail.com - <b>Port Dover, Knox</b> (HA320) 101 Chapman St.W., Box 1258 Port Dover, ON N0A 1N0 519-583-2344 (C)	Vacant	Joan Nixon  Penni Lewis
<b>Hamilton:</b>		
12 <b>Central</b> (HA140) 165 Charlton Ave. W. Hamilton, ON L8P 2C8 905-522-9098 (C), 905-522-7266 (F) central@on.aibn.com	W.J. Clyde Ervine	Frances Searle
13 <b>Chalmers</b> (HA150) 200 Mountain Park Ave. Hamilton, ON L8V 1A2 905-383-3033 (C) chalmers.admin@bellnet.ca	Victoria Eldridge	Brent Ellis
14 <b>Chedoke</b> (HA160) 865 Mohawk Rd. W. Hamilton, ON L9C 7B9 905-383-6012 (C), 905-383-6561 (F) office@chedokechurch.ca	Garfield Havemann	Kay Robertson
15 <b>Erskine</b> (HA180) 19 Pearl St. N. Hamilton, ON L8R 2Y6 905-529-2255 (C), 905-529-9103 (F) erskin@on.aibn.com	Ian McPhee	George Breckenridge
16 <b>John Calvin Hungarian</b> (HA190) 121 Birch Ave. Hamilton, ON L8L 6H8 905-525-3641 (C), 905-574-0178 (F)	Vacant	E. Herczegh
17 <b>MacNab Street</b> (HA200) 116 MacNab St. S. Hamilton, ON L8P 3C3 905-529-6896 (C), 905-529-2557 (F) macnabstreet@msn.com	Vacant	Marguerite Gilbert
18 <b>New Westminster</b> (HA210) 1025 King St. E. Hamilton, ON L8M 1C9 905-545-3575 (C) newest@nas.net	Gregory Dickson	Lorraine Gilchrist
19 <b>Roxborough Park</b> (HA220) c/o 10 Lake Avenue Dr. Stoney Creek, ON L8G 3N3 aforsyth2@cogeco.ca	Vacant	A. Forsyth
20 <b>St. Columba</b> (HA240) 1540 Main St. E. Hamilton, ON L8K 1E6 905-549-8053 (C) st.columba@bellnet.ca	Harold H.A.Kouwenberg	David Chiahotny

**24. PRESBYTERY OF HAMILTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Hamilton (cont'd)</b>		
21 <b>St. Cuthbert's</b> (HA250) 2 Bond St. N. Hamilton, ON L8S 3W1 905-529-9067 (C), 905-529-7733 (F) stcuth@nas.net	Catherine Stewart-Kroeker	
22 <b>St. John &amp; St. Andrew</b> (HA270) 19 Tisdale St. N. Hamilton, ON L8L 8A7 905-522-1755 (C) stjohnandrew@kwic.com	George W. Beals	Douglas Logan
- <b>St. David's</b> (HA271) 476 Wentworth St. N. Hamilton, ON L8L 5W9 905-522-1355 (C) stdavids@hwc.org		Gordon Burns
23 <b>St. Paul's</b> (HA280) 70 James St. S. Hamilton, ON L8P 2Y8 905-522-2792 (C), 905-522-2791 (F) stpaulspresby@on.aibn.com	James R. Dickey	Dorothy Jolliffe
24 <b>South Gate</b> (HA290) 120 Clarendon Ave. Hamilton, ON L9A 3A5 905-385-7444 (C), 905-389-6676 (F) geddes.rljj@hwc.org	Robert S. Geddes	B. Podio
25 <b>Trinity</b> (HA370) 720 Ninth Ave. Hamilton, ON L8T 2A3 905-385-5984 (C), 905-385-0437 (F) trinitypc@auracom.com	Philip Wilson	Eugene Tarr
26 <b>Jarvis, Knox</b> (HA300) Box 9 Jarvis, ON N0A 1J0 519-587-2565 (C)	Kathleen Morden	Linda Miller
- <b>Walpole, Chalmers</b> (HA301) RR 1 Jarvis, ON N0A 1J0 519-587-2565 (C)		Robert Martin
27 <b>Kirkwall</b> (HA310) c/o 1901 8th Concession W. RR 1 Cambridge, ON N1R 5S2 519-623-9880 (C), 519-624-7500 (F)	Thomas Billard	Norma Reeve
28 <b>Stoney Creek, Cheyne</b> (HA330) 7 King St. W. Stoney Creek, ON L8G 1G7 905-664-6043 (C) cheynechurch@cogeco.ca	Stephen R. Lindsay	J.A. McIntosh
29 <b>Stoney Creek, Heritage Green</b> (HA360) 360 Isaac Brock Dr. Stoney Creek, ON L8V 2R2 905-578-3003 (C)	Colleen L. Smith	Robert Williston

**24. PRESBYTERY OF HAMILTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
30 <b>Waterdown, Knox</b> (HA340) Box 221, 80 Mill St. N. Waterdown, ON L0R 2H0 905-689-8115 (C), 905-689-0542 (F) knoxwaterdown@bellnet.ca	J. George Robertson	Susan Hall
31 <b>West Flamborough</b> (HA350) 262 Middletown Rd. Dundas, ON L9H 5E2 905-628-6675 (C) westflamboropc@bellnet.ca	Stephen Jenvey	Ross Krumpart

**Without Congregation**

1 Charles J. Fensham	Associate Professor of Systematic Theology, Knox College
2 M. Anne Yee Hibbs	Synod AEC
3 Carol Wood	Chaplain, McMaster University

**Appendix to Roll**

1 Judith Archer Green	Without Charge
2 Robert J. Bernhardt	Retired
3 Douglas C. Boyce	Without Charge
4 Richard A. Brown	Without Charge
5 Jeffrey P. Chalmers	Without Charge
6 John W. Cruickshank	Retired
7 J. Reay Duke	Retired
8 Gordon Fish	Retired
9 Robert F. Flindall	Without Charge
10 Ruth Gadsby (Diaconal)	Teaching
11 Donald J. Herbison	Retired
12 R. Bruce Herrod	Retired
13 John J. Hibbs	Retired
14 Derwyn J. Hill	Retired
15 Paul Kantor	Retired
16 Susan Kerr	Without Charge
17 Margaret MacLeod (Diaconal)	Nursing
18 David L. McInnis	Retired
19 Alan M. McPherson	Retired
20 Evelyn G. Murdoch (Diaconal)	Retired
21 Malcolm E. Muth	Retired
22 Marie Muth (Diaconal)	Retired
23 Byron A. Nevin	Retired
24 Willard K. Pottinger	Retired
25 Margaret Read (Diaconal)	Retired
26 C. Gordon D. Reid	Retired
27 Kenneth J. Rowland	Without Charge
28 Hank Ruitter	Counsellor
29 D. Patricia Strung	Without Charge
30 JoAnne Walter	Retired
31 Donna Wilson (Diaconal)	Retired
32 Kenneth J. Wilson	Retired

**Regional Staff**

1 Spencer Edwards, Synod Youth Consultant, 63 Grindstone Way, Dundas, ON L9H 7B5

**Suspended** (sine die)

1 Brian Weatherdon, 1005 - 2263 Marine Dr., Oakville, ON L6L 5K1

**Missionaries - Retired**

1 Doreen Morrison, Apt. 712, Walton Place, 835 Birchmount Rd., Toronto, ON M1K 5K1

**Clerk of Presbytery:** The Rev. Judee Archer Green, 21 Lilac Crt., Ancaster, ON L9G 4E3.  
Phone: 905-304-9201 (R), 905-304-9202 (F), judee.green@sympatico.ca

(For statistical information see pages 702)

**25. PRESBYTERY OF NIAGARA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Beamsville, St. Andrew's</b> (NI010) Box 954 Beamsville, ON L0R 1B0 905-563-0558 (C) katie.campion@sympatico.ca - <b>Smithville</b> (NI011) Box 238, 143 St. Catharines St. Smithville, ON L0R 2A0 905-957-2297 (C)	Catherine J. Campion	Joyce Harrison  Bill MacTaggart
2 <b>Dunnville, Knox</b> (NI020) 223 Lock St. W. Box 84, Dunnville, ON N1A 2X1 905-774-5970 (C) knoxdunn@linetap.com	Mark A. Ward	Jeff Boer
3 <b>Fonthill, Kirk-on-the-Hill</b> (NI181) 1344 Haist St., Box 1302 Fonthill, ON L0S 1E0 905-892-3729 (C) revcalvin@sympatico.ca	Calvin M. Lewis	Allan Mullin
4 <b>Fort Erie, St. Andrew's-Knox</b> (NI030) 203 Highland Ave. Fort Erie, ON L2A 2X8 905-871-3450 (C)	Vacant	George Fletcher
<b>Niagara Falls:</b>		
5 <b>Chippawa</b> (NI040) 8280 Willoughby Dr. Niagara Falls, ON L2G 6X2 905-295-4231 (C), 905-295-0513 (F) office@chippawapc.ca	Douglas Schonberg	Randy Clegg
6 <b>Drummond Hill</b> (NI050) 6136 Lundy's Lane Niagara Falls, ON L2G 1T1 905-358-9624 (C) drummondhill@gnet.com	Wally Hong	Muriel Boughner
7 <b>Stamford</b> (NI060) 3121 St. Paul Ave. Niagara Falls, ON L2J 2L8 905-356-2750 (C), 905-356-9970 (F) stamford.presbyterian@bellnet.ca	Pieter H. Greyling	Joan Hunt
8 <b>Niagara-on-the-Lake, St. Andrew's</b> (NI070) Box 441 Niagara-on-the-Lake, ON L0S 1J0 905-468-3363 (C)	Vacant	Debbie Eke
9 <b>North Pelham, First</b> (NI080) 606 Metler Rd. RR 3 Fenwick, ON L0S 1C0 905-892-4716 (C) - <b>Rockway</b> (NI081) 2582 Centre St. RR 1 St. Catharines, ON L2R 6P7 905-892-9111 (C)	Pearl Vasarhelyi	Rodger Miller  Donna Bachur

**25. PRESBYTERY OF NIAGARA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
10 <b>Port Colborne, First</b> (NI090) 176 Elm St. Port Colborne, ON L3K 4N6 905-834-4288 (C), 905-834-7150 (F) fstpresb@vaxxine.com	John St. C. Neil	Don MacDonald
<b>St. Catharines:</b>		
11 <b>Knox</b> (NI100) 53 Church St. St. Catharines, ON L2R 3C3 905-641-8868 (C) knoxpresbyterianchurch@bellnet.ca	R.J. Graham Kennedy	Margaret Stewart
12 <b>St. Andrew's</b> (NI110) 372 Merritt St. St. Catharines, ON L2P 1P5 905-684-9514 (C)	Vacant	Jean Notley
13 <b>St. Giles</b> (NI120) 205 Linwell Rd. St. Catharines, ON L2N 1S1 905-934-1901 (C), 905-934-2978 (F) stgiles@vaxxine.com	Tijs Theijmsmeijer	Joan Heagle
14 <b>Scottlea</b> (NI111) 515 Scott St. St. Catharines, ON L2M 3X3 905-646-0616 (C), 905-646-2516 (F) maw49@hotmail.com	Martin A. Wehrmann	Christine Cummings
15 <b>West St. Andrew's</b> (NI130) 42 Pelham Rd. St. Catharines, ON L2S 1R4 905-684-7765 (C) weststandrews@bellnet.ca - <b>St. David's, First</b> (NI140) Box 266 St. David's, ON L0S 1P0 905-262-5227 (C) pshobridge@cogeco.ca	Paul Shobridge	Lynn Blundell  Paul Shobridge, acting
16 <b>Thorold, St. Andrew's</b> (NI150) 24 Claremont St. Thorold, ON L2V 1R3 905-227-4844 (C), 905-227-6229 (F)	Vacant	C.W. Tully
17 <b>Welland, Hungarian</b> (NI170) 142 Second St. Welland, ON L3B 4T9 905-735-0636 (C), 905-735-0636 (F) hpc@iaw.on.ca - <b>Crowland</b> (NI160) c/o Eleanor Smith 138 Green Pointe Dr. Welland, ON L3C 6Y6 905-714-4521 (C)	Maria Lallouet	Jim Szeplaki  Eleanor Smith
18 <b>Welland, Knox</b> (NI180) 335 Fitch St. Welland, ON L3C 4W7 905-735-3050 (C) praywell@sympatico.ca	J. Bernard McGale	Glenn Mount

**25. PRESBYTERY OF NIAGARA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
19 <b>Welland, St. Andrew's</b> (NI190) 29 Bald St. Welland, ON L3C 5B7 905-734-4831 (C) standrewspresbyterian@cogeco.net	Guy Sinclair	Dolores MacLeod

**Appendix to Roll**

1 Louis K. Aday	Retired
2 S. Murray Barron	Retired
3 Larry Beverly	Retired
4 Frank M. Devries	Retired
5 Walter A. Donovan	Retired
6 Gordon Ford	Retired
7 James A. Goldsmith	Retired
8 Gordon G. Hastings	Retired
9 Charles D. Henderson	Retired
10 Geoffrey D. Johnston	Retired
11 Elizabeth S. Kidnew	Retired
12 Margaret L. Kirkland	Without Charge
13 John E. Kurtz	Retired
14 Barbara McGale	Without Charge
15 William Penny	Without Charge
16 Susanne M. Rescorl	Without Charge
17 Donna J. Riseborough	Retired
18 George A. Tattrie	Retired
19 Dorothy Wilson (Diaconal)	

**Clerk of Presbytery:** The Rev. Maria Lallouet, 142 Second St., Welland, ON L3B 4T9.  
Phone: 905-735-0636 (C & F), revmaria@cogeco.ca

(For statistical information see page 703)

**26. PRESBYTERY OF PARIS**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Brantford:</b>		
1 <b>Alexandra</b> (PA010) 410 Colborne St. Brantford, ON N3S 3N6 519-753-1602 (C) alexandra@bfree.on.ca	W. Rod Lewis	Paul Kormos
2 <b>Central</b> (PA020) 97 Wellington St. Brantford, ON N3T 2M1 519-752-4932 (C), 519-752-1846 (F) cpc97@execulink.com	Mark B. Gaskin	Cathie Trickey
3 <b>Greenbrier</b> (PA030) 11 Whiteoaks Ave. Brantford, ON N3R 5N8 519-752-4825 (C) greenbrier@bfree.on.ca	Donald N. Young	Mary Purdy
4 <b>Knox</b> (PA040) 11 Aberdeen Ave. Brantford, ON N3S 1R6 519-759-8334 (C) mary.douglas@sympatico.ca	Vacant	Mary Douglas

**26. PRESBYTERY OF PARIS**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Mt. Pleasant</b> (PA041) 715 Mount Pleasant Rd. Mount Pleasant, ON N0E 1K0 519-759-8334 (C) kljlvandertuin@bfree.on.ca		Robert Dungavell
5 <b>Delhi, Calvin</b> (PA060) 21 Lansdowne Ave. Delhi, ON N4B 3B6 519-582-1162 (C)	Ferenc Sztatmari	John Semjen
6 <b>Embros, Knox</b> (PA070) Box 159 Embros, ON N0J 1J0 519-475-4816 (C)	James Knott	Allan Matheson
- <b>Harrington, Knox</b> (PA071) c/o Box 8, RR 3 Embros, ON N0J 1J0 519-475-4011 (C)		Robert Dunseith
7 <b>Ingersoll, St. Paul's</b> (PA080) 56 Thames St. S. Ingersoll, ON N5C 2S9 519-485-3390 (C), 519-485-6522 (F) stpauls@execulink.com	Lonnie S. Atkinson	Robert J. Clemens
8 <b>Innerkip</b> (PA090) Box 99 Innerkip, ON N0J 1M0 519-469-3904 (C) innpresb@execulink.com	Christopher Wm. Little	Wm. Chesney Jr.
9 <b>Norwich, Knox</b> (PA100) 67 Main St. W. Norwich, ON N0J 1P0 519-863-3636 (C), 519-863-2885 (F)	Alan Dowber	
- <b>Bookton</b> (PA101) c/o A. Ward RR 1 Norwich, ON N0J 1P0 519-863-3636 (C)		Arnold Ward
10 <b>Paris</b> (PA110) 164 Grand River St. N. Paris, ON N3L 2M6 519-442-2842 (C), 519-442-3156 (F)	Joel Sherbino	Jane Hutchinson
11 <b>Ratho</b> (PA091) c/o Colleen Peat RR 1 Bright, ON N0J 1B0 519-469-3904 (C)	Vacant	Juanita Dorland
12 <b>Simcoe, St. Paul's</b> (PA120) 85 Lot St. Simcoe, ON N3Y 1S4 519-426-1845 (C) sppc@kwic.com	Vacant	Robert Ellis
13 <b>Tillsonburg, St. Andrew's</b> (PA130) 46 Brock St. W. Tillsonburg, ON N4G 2A5 519-842-8665 (C)	Olwyn M. Coughlin	Nick Dalm

**26. PRESBYTERY OF PARIS**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
14 <b>Woodstock, Knox</b> (PA140) 59 Riddell St. Woodstock, ON N4S 6M2 519-537-2962 (C), 519-537-3927 (F) office.knox.woodstock@bellnet.ca	Mark R. McLennan	Barry Hawkins

**Appendix to Roll**

1 Albert E. Bailey	Minister Emeritus, St. Paul's, Simcoe
2 J. Stanley Cox	Retired
3 James W. Files	Retired
4 James M. Grant	Retired
5 John Herman	Retired
6 W. Douglas (Biff) Jarvis	Retired
7 David Ketchen	Without Charge
8 Robert Little	Retired
9 Ross N. Macdonald	Retired
10 Donald Moore	Retired
11 Hugh Nugent	Retired
12 Walter V. Tait	Without Charge
13 Vernon W. Tozer	Stated Supply, Farrington, Brantford (Independent)
14 Milton D. Tully	Without Charge
15 Margaret Vanderzweerde (Diaconal)	Retired

**Diaconal Ministries - Other**

- John Hiscocks, RR 3, Lakeside, ON N0J 1J0
- Frances Nugent, 14 Gilkison St., Brantford, ON N3T 1Z5

**Clerk of Presbytery:** Mr. Ken Smith, 208 Woodland Dr., RR 4, Simcoe, ON N3Y 4K3.  
Phone: 519-426-3100, bethken@kwic.com

(For statistical information see page 704)

**27. PRESBYTERY OF LONDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Appin</b> (LO020) c/o Rev. A. Birchall 17 Wellington Ave., Box 246, Appin, ON N0L 1A0 519-289-0977 (C) amanda_birchall@hotmail.com	Amanda Birchall	Jim May
- <b>Melbourne, Guthrie</b> (LO021) c/o Rev. A. Birchall 17 Wellington Ave., Box 246 Appin, ON N0L 1A0 519-289-0977 (C) amanda_birchall@hotmail.com		Tom Jeffery
2 <b>Crinan, Argyle</b> (LO050) c/o Alan Carroll RR 1 West Lorne, ON N0L 2P0	Vacant	Alan Carroll
- <b>Largie, Duff</b> (LO051) c/o Jacqueline Leitch RR 1 Dutton, ON N0L 1J0		Jacqueline Leitch

**27. PRESBYTERY OF LONDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
3 <b>Dorchester</b> (LO060) c/o Sam Gallager 2473 Kellerton Ave. London, ON N5V 1S3 519-268-3399 (C) revjoliver@sympatico.ca - <b>South Nissouri</b> (LO061) 17318 Elginfield Rd., RR 3 St. Marys, ON N4X 1C6 519-461-0906 (C) revjoliver@sympatico.ca	Johannes Olivier	Sam D. Gallagher  Eva Lamond
4 <b>Dutton, Knox-St. Andrew's</b> (LO070) c/o Box 228 Dutton, ON N0L 1J0 519-762-0040 (C), 519-762-3994 (F) revrobertshaw@hotmail.com	Robert M. Shaw	Jean-Louise Ford
5 <b>Fingal, Knox</b> (LO080) Box 35 Fingal, ON N0L 1K0 519-769-2157 (C) j.redpath@rogers.com	James Redpath	Thomas Marshman
6 <b>Glencoe</b> (LO090) 177 Main St., Box 659 Glencoe, ON N0L 1M0 519-287-2558 (C) - <b>Wardsville, St. John's</b> (LO091) General Delivery Wardsville, ON N0L 2N0 519-287-2743 (C)	Deborah Dolbear- Van Bilsen	Joan Puspoky  Sheila Morrison
7 <b>Ilderton, Bethel</b> (LO040) c/o Carl Crossett 14846 Fifteen Mile Rd., RR 2, Denfield, ON N0M 1P0 519-666-2258 (C) ccrossett@quadro.net	Douglas W. Miles	Carl Crossett
8 <b>Kintyre, Knox</b> (LO100) c/o Tom Ford RR 1 Rodney, ON N0L 2C0 519-785-0311 (C) - <b>New Glasgow, Knox</b> (LO101) 471 Riverside Dr. London, ON N6H 2R9 519-472-3108 (C) - <b>Rodney, St. John's</b> (LO102) P.O. Box 292 Rodney, ON N0L 2C0 519-785-1417 (C)	John van Vliet (Interim Minister)	Thomas Ford  Pam Bradshaw  Pam Bradshaw
<b>London:</b>		
9 <b>Chalmers</b> (LO120) 342 Pond Mills Rd. London, ON N5Z 3X5 519-681-7242 (C) chalmerspresbyterian@bellnet.ca	John R. Bannerman	Anne Webster

**27. PRESBYTERY OF LONDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>London (cont'd)</b>		
10 <b>DaySpring</b> (LO260) 1880 Phillbrook Dr. London, ON N5X 3A1 519-438-1611 (C), 519-438-7274 (F) minister@dayspringlondon.ca	Vacant	Don Speir
11 <b>Elmwood Avenue</b> (LO130) 111 Elmwood Ave. E. London, ON N6C 1J4 519-438-3492 (C) contact@elmwoodchurch.ca	Kevin Steeper	Cathy Cornhill
12 <b>Knollwood Park</b> (LO150) 977 Oxford St. E. London, ON N5Y 3K5 519-455-2860 (C) lnichol@execulink.com	Lynn Nichol	David Laphorne
13 <b>New St. James</b> (LO170) 280 Oxford St. E. London, ON N6A 1V4 519-434-1127 (C), 800-481-6722 (C) 519-434-7209 (F) lmacneill@newstjames.com	Andrew D.M. Reid	Mary Lou McCrimmon
14 <b>Oakridge</b> (LO180) 862 Freele St. London, ON N6H 3P3 519-471-2290 (C), 519-471-0128 (F) tingram@oakridge.london.on.ca	Terry D. Ingram Sabrina Caldwell	Margaret Hyde
15 <b>St. George's</b> (LO190) 1475 Dundas St. London, ON N5W 3B8 519-455-5760 (C), 519-455-2269 (F) stgeorge@execulink.com	Keith A. McKee	Sandra Hamilton
16 <b>St. Lawrence</b> (LO151) 910 Huron St. London, ON N5Y 4K4 519-439-2523 (C)	Vacant	Ben Ormseth
17 <b>Trinity Community</b> (LO200) 590 Gainsborough Rd. London, ON N6G 4S1 519-675-4214, ext. 229 (C) pastor@trinity-ccp.com	Mark L. Turner	Sheila McMurray
18 <b>Westmount</b> (LO210) 521 Village Green Ave. London, ON N6K 1G3 519-472-3443 (C) wstmt@execulink.com	Michael J. Stol Mavis A. Currie	David Ogilvie
19 <b>Mosa, Burns</b> (LO022) c/o 24497 Dundonald Rd., RR 2 Glencoe, ON N0L 1M0 519-287-2296 (C)	Vacant	Ruth Ann McVicar



**27. PRESBYTERY OF LONDON****Appendix to Roll** (cont'd)

29 Kirk T. Summers Without Charge  
 30 Victor H. Turner Retired

**Clerk of Presbytery:** Mrs. Chris Evans, 470 Old Wonderland Rd., London, ON N6K 1L6.  
 Phone: 519-473-9224, lonpresby.chris@sympatico.ca

(For statistical information see pages 704-05)

**28 PRESBYTERY OF ESSEX-KENT**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Amherstburg, St. Andrew's</b> (EK010) 129 Simcoe St. Amherstburg, ON N9V 1L8 519-736-4972 (C) revjobb@bellnet.ca	Elizabeth Jobb	Robert F. McLean
2 <b>Chatham, First</b> (EK030) 60 Fifth St. Chatham, ON N7M 4V7 519-352-2313 (C), 519-352-2318 (F) office@firstchatham.org	Michael Maroney	Joan Fletcher
3 <b>Chatham, St. James</b> (EK040) 310 McNaughton Ave. W. Chatham, ON N7L 1R9 519-352-1240 (C), 519-352-1210 (F) ebarr@stclairc.on.ca	John Giurin	Lila Carrol
4 <b>Dover, New St. Andrew's</b> (EK041) RR 8 Chatham, ON N7M 5J8 519-727-9997 (C), 519-727-6615 (F) revkate@hotmail.com - <b>Valetta</b> (EK110) RR 1 Merlin, ON N0P 1W0	Vacant	Sandra Smith  Robert G. Ivison
5 <b>Dresden, St. Andrew's</b> (EK050) Box 93 Dresden, ON N0P 1M0 519 683-2442 (C) apackson@sympatico.ca - <b>Rutherford</b> (EK051) RR 4 Dresden, ON N0P 1M0	Apack R. (Andrew) Song	Mark Labadie  Keith Houston
6 <b>Duart</b> (EK060) 15236 Thomson Line Duart, ON N0L 1X0 519-678-3752 (C)	Thomas Godfrey	Ernest C. Koehler
7 <b>Lakeshore, St. Andrew's</b> (EK080) 235 Amy Croft Dr. Tecumseh, ON N9K 1C8 519-979-8082 (C), 519-979-8084 (F) moffice@lakeshorestandrews.net	Brad Watson Norm Grant	Brad Eizenga
8 <b>Leamington, Knox</b> (EK070) 58 Erie St. S. Leamington, ON N8H 3B1 519-326-4541 (C), 519-326-1761 (F)	W. Scott McAndless	Mary-Ellen Pilmer

**28. PRESBYTERY OF ESSEX-KENT**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
9 <b>Ridgetown, Mount Zion</b> (EK090) Box 1148 Ridgetown, ON N0P 2C0 519-674-3487 (C) mtzionridgetown@bellnet.ca	Vacant	Archie McLaren
10 <b>Thamesville, St. James</b> (EK100) 29 Anne St., Box 543 Thamesville, ON N0P 2K0 519-692-4880 (C)	Anita Sipos	George Bain
11 <b>Wallaceburg, Knox</b> (EK120) 251 Duncan St. Wallaceburg, ON N8A 5G5 519-627-4367 (C), 519-627-9480 (F)	Vacant	Carl MacLean
<b>Windsor:</b>		
12 <b>Chinese</b> (EK200) 405 Victoria Ave. Windsor, ON N9A 4N1 519-977-6565 (C)	Vacant	Peniel Kong
13 <b>First Hungarian</b> (EK130) 1566 Parent Ave. Windsor, ON N8X 4J7 519-254-3312 (C)	Vacant	Zoltan Veres
14 <b>Paulin Memorial</b> (EK150) 3200 Woodland Ave. Windsor, ON N9E 1Z5 519-972-3627 (C), 519-972-3627 (F) paulinmemorial@on.aibn.com	Wendy Paterson	Carla Johnson-Hicks
15 <b>St. Andrew's</b> (EK170) 405 Victoria Ave. Windsor, ON N9A 4N1 519-252-6501 (C), 519-252-6248 (F)	Ronald D. Sharpe	Charles Edward

**Without Congregation**

1 Mary Templer University Outreach

**Appendix to Roll**

1 Aziz Bassous	Without Charge
2 Alan M. Beaton	Retired
3 John W. Burkhart	Retired
4 Charles N. Congram	Retired
5 H. Lane Douglas	Retired
6 Rodger D. McEachern	Without Charge
7 Edwin G. Nelson	Retired
8 Tony Paton	Social Services
9 Lillian Wilton	Without Charge

**Diaconal Ministries - Other**

1 Muriel Brown, 206 - 3855 Southwinds Dr., Windsor, ON N9G 2N2

**Clerk of Presbytery:** The Rev. Scott McAndless, 58 Erie St. S., Leamington, ON N8H 3B1.  
Phone: 519-326-4541 (C), 519-326-4192 (R), 519-326-1761 (F), scottmcandless@sympatico.ca

(For statistical information see pages 705)

**29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Alvinston, Guthrie</b> (LW010) Box 314 Alvinston, ON N0N 1A0 519-898-2862 (C) flsmith@brktel.on.ca	Jo-Anne E. Symington	Philip Clements
- <b>Napier, St. Andrew's</b> (LW012) c/o Wray Taylor RR 2 Alvinston, ON N0N 1A0 519-245-0364 (C)		Wray Taylor
2 <b>Beechwood, St. Andrew's</b> (LW020) c/o L. Fox 31846 Centre Rd., RR 5 Parkhill, ON NOM 2K0 519-232-4288 (C), 519-232-4460 (F) larry.amiro@sympatico.ca	Larry Amiro	Bette Woods
- <b>Centre Road, Knox</b> (LW022) RR 6 Strathroy, ON N7G 3H7 519-232-9153 (C)		Dunbar Cox
- <b>Kerwood, West Adelaide</b> (LW021) c/o Arnold Watson 8840 Egremont Rd., RR 8 Watford, ON N0M 1S0 519-247-3157 (C), 519-247-3642 (F)		Arnold Watson
3 <b>Corunna, St. Andrew's</b> (LW030) 437 Colborne St., Box 1381 Corunna, ON N0N 1G0 519-862-3641 (C) sapchurch@xcelco.on.ca	Daniel Roushorne	Ernie Herron
4 <b>Forest, St. James</b> (LW040) Box 219 Forest, ON N0N 1J0 519-786-5154 (C) joannemac@execulink.com	Joanne R. MacOdrum	Carol Collins
5 <b>Moore, Knox</b> (LW031) c/o Rev. M. Bell Box 337, 396 Nash Dr. Corunna, ON N0N 1G0 519-867-5562 (C), 519-862-4441 (F) wallace.mw@sympatico.ca	Margaret Bell	Nora Grigg
- <b>Mooretown, St. Andrew's</b> (LW032) 94 St. James St. Mooretown, ON N0N 1M0 519-867-5562 (C) wallace.mw@sympatico.ca		Charles Nisbet
6 <b>Petrolia, St. Andrew's</b> (LW050) Box 636 Petrolia, ON N0N 1R0 519-882-2400 (C) standrew@xcelco.on.ca	Dean Adlam	Bob Landon
- <b>Dawn Township, Knox</b> (LW051) c/o Ms. B. Bradley RR 2 Tupperville, ON N0P 2M0		Bruce McCallum

**29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
7 <b>Point Edward</b> (LW060) c/o F. McCord 1155 Thomas Dr. Sarnia, ON N7V 3W1 519-344-2536 (C), 519-542-3237 (F)	Rebecca Roushorne-Lau	Fred McCord
<b>Sarnia:</b>		
8 <b>Laurel-Lea-St. Matthew's</b> (LW070) 837 Exmouth St. Sarnia, ON N7T 5R1 519-337-7078 (C), 519-337-6845 (F) llsm@xcelco.on.ca	C. Joyce Hodgson	Harold Ebert
9 <b>Paterson Memorial</b> (LW080) 120 S. Russell St. Sarnia, ON N7T 3L1 519-344-6422 (C), 519-344-5605 (F) patersonch@xcelco.on.ca	Vacant	June Rummerfield
10 <b>St. Andrew's</b> (LW090) 261 N. Christina St. Sarnia, ON N7T 5V4 519-332-2662 (C) raymond.hodgson@sympatico.ca	Raymond Hodgson	Kay Robertson
11 <b>St. Giles</b> (LW100) 770 Lakeshore Rd. Sarnia, ON N7V 2T5 519-542-2253 (C), 519-542-6133 (F) stgiles@ebtech.net	Barry E. Van Dusen	Ed Leitch
12 <b>Strathroy, St. Andrew's</b> (LW110) 152 Albert St. Strathroy, ON N7G 1V5 519-245-2292 (C), 519-245-4550 (F) revboose@bellnet.ca	Steven A. Boose	James Patterson
13 <b>Thedford, Knox</b> (LW120) Box 56 Thedford, ON N0M 2N0 519-296-4910 (C) corly@execulink.com	Christine O'Reilly	Gerald Jamieson
- <b>Watford, St. Andrew's</b> (LW122) c/o Wayne Runnalls RR 8 Watford, ON N0M 2S0 519-876-2310 (C)		Wayne Runnalls
14 <b>Wyoming-Camlachie Charge</b>		
- <b>Wyoming, St. Andrew's</b> (LW130) c/o S. Johnson 565 Hunter Crt. Petrolia, ON N0N 1R0	Fennegina van Zoeren	Shirley Johnson
- <b>Camlachie, Knox</b> (LW131) c/o Mary Jean Gardiner 2971 Sunset Blvd. Bright's Grove, ON N0N 1C0		Mary Jean Gardiner

**Appendix to Roll**

1 John M. Anderson	Retired
2 George R. Bell	Retired

**29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Appendix to Roll</b> (cont'd)		
3 Ernest Herron	Retired	
4 Thomas A. Rodger	Retired	
5 James Sloan	Without Charge	

**Missionaries - Active**

1 Dr. Richard Allen Kenya

**Clerk of Presbytery:** The Rev. Dr. Raymond Hodgson, 261 N. Christina St., Sarnia, ON N7T 5V4. Phone: 519-332-2662, raymond.hodgson@sympatico.ca

(For statistical information see page 706)

**30. PRESBYTERY OF HURON-PERTH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Atwood</b> (HP010) Box 179 140 Monument St. Atwood, ON N0G 1B0 519-356-2551 (C)	Vacant	Rhonda Love
2 <b>Avonton</b> (HP020) 3401 Perth Rd. 130 RR 2 St. Pauls, ON N0K 1V0 519-393-6395 (C), 519-393-6889 (F) calkin@quadro.net - <b>Motherwell-Avonbank</b> (HP021) c/o 3401 Perth Rd. 130 RR 2 St. Pauls, ON N0K 1V0 519-393-6395 (C) calkin@quadro.net	Catherine Calkin	Ken Aitcheson  William Morrison
3 <b>Bayfield, Knox</b> (HP030) Box 565 Bayfield, ON N0M 1G0	Susan Moore	Ron Sangster
4 <b>Brussels, Melville</b> (HP040) Box 239 Brussels, ON N0G 1H0 519-887-9717 (C) melville.presbyterian@gmail.com - <b>Belgrave, Knox</b> (HP041) c/o Hebo Siertsema RR 3 Blyth, ON N0M 1H0	Vacant	Mary Douma  Hebo Siertsema
5 <b>Cromarty</b> (HP061) RR 2 Staffa, ON N0K 1Y0 519-345-2530 (C) hibbertunited@tcc.on.ca	Robbin D. Congram	John Scott
6 <b>Exeter, Caven</b> (HP060) 68 Main St. S. Exeter, ON N0M 1S1 519-235-2784 (C) caven@tcc.on.ca	Vacant	Mary Dougall

**30. PRESBYTERY OF HURON-PERTH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
7 <b>Goderich, Knox</b> (HP070) 9 Victoria St. N. Goderich, ON N7A 2R4 519-524-7512 (C) knoxgoderich@hurontel.on.ca	William W.T. Vanderstelt Mary Jane Bisset (Diaconal)	Neal Nickles
8 <b>Hensall, Carmel</b> (HP062) RR 1 Hensall, ON N0M 1X0	Vacant	Robert Bell
9 <b>Listowel, Knox</b> (HP080) 220 Livingstone Ave. N. Listowel, ON N4W 1P9 519-291-4690 (C), 519-291-9134 (F) jzondag@bellnet.ca	Ian K. Johnston (Interim Minister) John M. Zondag	George Sjaarda
10 <b>Milverton, Burns</b> (HP090) 66 Main St. N. P.O. Box 655 Milverton, ON N0K 1M0 519-595-8953 (C) jamesk@cyg.net - <b>North Mornington</b> (HP091) c/o G. Stevens 730 Scott St. N. Listowel, ON N4W 1V5 jamesk@cyg.net	James K. Stewart	Robert Hargrave  George Stevens
11 <b>Mitchell, Knox</b> (HP100) Box 235 Mitchell, ON N0K 1N0 519-348-9080 (C) knoxmit@quadro.net	Vacant	C. McDougall
12 <b>Molesworth, St. Andrew's</b> (HP110) RR 1 Listowel, ON N4W 3G6	Linda Pasmore	Heather Beirnes
13 <b>Monkton, Knox</b> (HP120) Box 190 Monkton, ON N0K 1P0 519-347-2130 (C) revtheresa@porchlight.ca - <b>Cranbrook, Knox</b> (HP121) c/o Eleanor Stevenson RR 2 Brussels, ON N0G 1H0 519-887-6777 (C) revtheresa@porchlight.ca	Vacant	Hugh Crawford  G. Morrison
14 <b>North Easthope, Knox</b> (HP151) c/o A. Horne RR 1 Gadshill Station, ON N0K 1J0 519-625-8440 (C)	Vacant	Arthur Horne
15 <b>St. Marys</b> (HP130) Box 247 St. Marys, ON N4X 1B1 519-284-2620 (C) stmaryspreschurch@on.aibn.com	John A. Fraser	Allin Mitchell

**30. PRESBYTERY OF HURON-PERTH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
16 <b>Seaforth, First</b> (HP140) Box 663, 59 Goderich St. W. Seaforth, ON N0K 1W0 519-527-0170 (C) pcip453hb@sympatico.ca	Vacant	Janneke Murray
- <b>Clinton, St. Andrew's</b> (HP141) Box 1623 Clinton, ON N0M 1L0 519-482-7368 (C) pcip453hb@sympatico.ca		Verna Morgan
17 <b>Shakespeare</b> (HP150) Box 129 Shakespeare, ON N0B 2P0 519-625-8440 (C)	Glenn Kukkola	John Zehr
18 <b>Stratford, Knox</b> (HP160) 142 Ontario St. Stratford, ON N5A 3H2 519-271-0373 (C), 519-271-0080 (F) thastings@knoxstratford.on.ca	Terry V. Hastings	Lois Tutt
19 <b>Stratford, St. Andrew's</b> (HP170) 25 St. Andrew St. Stratford, ON N5A 1A2 519-271-5668 (C) standrews@cyg.net	Hugh C. Jones	Steve Wray

**Without Congregation**

1 Carol Hamilton	National Director, Nurses Christian Fellowship of Canada
2 Theresa McDonald-Lee	Camp Director, Camp Kintail

**Appendix to Roll**

1 William Barber	Retired
2 Cathrine Campbell	Retired
3 Andrew Fullerton	Pulpit Supply, North Easthope
4 John Hogerwaard	Retired
5 Ken G. Knight	Retired
6 Wallace I. Little	Retired
7 Janice MacInnes (Diaconal)	Without Charge
8 Jan E. McIntyre	Without Charge
9 Linda G. Moffatt	Without Charge
10 Mervyn E. Tubb	Retired
11 Nicholas Vandermey	Retired

**Diaconal Ministries - Other**

1 Mary E. Duffin, 151 Norman St., Stratford, ON N5A 3H1
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**Missionaries - Retired**

1 Ida White, 209 Keays St., Goderich, ON N7A 3N4
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**Clerk of Presbytery:** The Rev. Cathrine Campbell, Box 239, Brussels, ON N0G 1H0.  
Phone: 519-887-9831 (C & R), cecampbell@wightman.ca

(For statistical information see pages 706-07)

**31. PRESBYTERY OF GREY-BRUCE-MAITLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Ashfield Presbyterian</b> (BM010) 86252 Kintail Line, RR 3 Goderich, ON N7A 3X9	Vacant	Robert N. Simpson

**31. PRESBYTERY OF GREY-BRUCE-MAITLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Ripley, Knox</b> (BM011) Box 208 Ripley, ON N0G 2R0 519-395-2656 (C)		Douglas R. Martyn
2 <b>Bluevale, Knox</b> (BM020) 42 Clyde St. Bluevale, ON N0G 1G0 519-357-4292 (C) karen@krman.com	Karen MacRae	Larry Elliott
- <b>Belmore, Knox</b> (BM021) c/o D. Jeffrey RR 1 Wroxeter, ON N0G 2X0 karen@krman.com		Doug Jeffrey
3 <b>Chatsworth, St. Andrew's</b> (BM030) Box 280 Chatsworth, ON N0H 1G0 519-794-3793 (C) ilgamble@bmts.com	Alan Barr	Mac Gamble
- <b>Dornoch, Latona</b> (BM031) Box 280 Chatsworth, ON N0H 1G0		Doug Riddell
4 <b>Chesley, Geneva</b> (BM040) Box 609 Chesley, ON N0G 1L0 519-363-2282 (C) timofsf@yahoo.ca	Timothy Ferrier	David McReady
5 <b>Dromore, Amos</b> (BM050) General Delivery Holstein, ON N0G 2A0 519-334-3952 (C) vasar@hsfx.ca	Vacant	Mary Eccles
- <b>Holstein, Knox</b> (BM051) General Delivery Holstein, ON N0G 2A0 519-334-3952 (C)		Merlyn Nicholson
- <b>Normanby, Knox</b> (BM052) General Delivery Holstein, ON N0G 2A0 519-334-3952 (C)		Orville Lee
6 <b>Dundalk, Erskine</b> (BM060) Box 323 Dundalk, ON N0C 1B0 519-923-5250 (C)	Mark Davidson	Glenn Scott
- <b>Swinton Park, St. Andrew's</b> (BM061) c/o S. Furlong RR 4 Durham, ON N0G 1R0 519-923-6984 (C)		Susan Furlong
7 <b>Durham</b> (BM070) Box 256 Durham, ON N0G 1R0 519-369-3349 (C) dpc@golden.net	F. James Johnson	Donna Clark

**31. PRESBYTERY OF GREY-BRUCE-MAITLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
8 <b>Hanover, St. Andrew's</b> (BM080) Box 20004 Hanover, ON N4N 3T1 519-364-1622 (C) standrews@wightman.ca	Alice E.M. Wilson	Pat Carpenter
9 <b>Kincardine, Knox</b> (BM090) 345 Durham St. Kincardine, ON N2Z 1Y6 519-396-2311 (C) knoxpreskin@bmts.com	Susan Samuel	W. Gibson
10 <b>Lucknow</b> (BM100) P.O. Box 219 Lucknow, ON N0G 2H0 519-528-3730 (C) - <b>South Kinloss</b> (BM101) P.O. Box 219 Lucknow, ON N0G 2H0 519-528-3730 (C)	M. Margaret Kinsman	Joanne Lennips  Walter Dickie
11 <b>Markdale, Cooke's</b> (BM110) Box 248 Markdale, ON N0C 1H0 519-986-2712 (C) - <b>Feversham, Burns</b> (BM111) Box 248 Markdale, ON N0C 1H0 519-986-2712 (C)	Vacant	Florence Hellyer  Burt Hale
12 <b>Meaford, Knox</b> (BM120) 591 St. Vincent St., Box 3352 Meaford, ON N4L 1A0 519-538-5095 (C), 519-538-2276 (F) knox.presbyterian@on.aibn.com	Steven W. Webb	Maarten Keyzer
13 <b>Owen Sound, St. Andrew's</b> (BM130) 865-2nd Ave. W. Owen Sound, ON N4K 4M6 519-376-7886 (C), 519-376-5680 (F) staos@on.aibn.com	Edward J. Creen Scott Sinclair	Robert Ray
14 <b>Paisley, Westminster</b> (BM140) 260 Queen St., Box 359 Paisley, ON N0G 2N0 519-832-1876 (C) - <b>Glammis, St. Paul's</b> (BM141) c/o R. Thompson RR 2 Tiverton, ON N0G 2T0	Michelle Butterfield- Kocis	Jack Cumming  Ron Thompson
15 <b>Port Elgin, Tolmie Memorial</b> (BM150) Box 1239 Port Elgin, ON N0H 2C0 519-389-4818 (C) tolmie@bmts.com - <b>Burgoyne, Knox</b> (BM151) c/o Box 1239 Port Elgin, ON N0H 2C0 519-389-3644 (C)	Chuck Moon	Leslie Weiler  Willa Faust

**31. PRESBYTERY OF GREY-BRUCE-MAITLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
16 <b>Priceville, St. Andrew's</b> (BM071) General Delivery Priceville, ON N0C 1K0	Vacant	Winnifred Smith
17 <b>Sauble Beach, Huron Feathers</b> (BM250) Markdale, ON N0C 1H0	Vacant	
18 <b>Southampton, St. Andrew's</b> (BM160) Box 404 Southampton, ON N0H 2L0 519-797-2077 (C) csimpson@lomts.com	Creola Simpson	Linda Doll, co-clerk Mary Sylver, co-clerk
19 <b>Stokes Bay, Knox</b> (BM240) Stokes Bay, ON N0H 2M0 519-592-5654 (C) plong@log.on.ca	Summer Mission Field	Peter Longmore
20 <b>Tara, Knox</b> (BM170) Box 151 Tara, ON N0H 2N0 519-934-1404 (C) - <b>Allenford, St. Andrew's</b> (BM171) Box 324 Tara, ON N0H 2N0	Henry J. Sikkema	Eleada Thomson  Madalene Gowan
21 <b>Teeswater, Knox</b> (BM180) Box 10 Teeswater, ON N0G 2S0 519-392-6955 (C) hosborne@wightman.ca - <b>Kinlough</b> (BM181) c/o Donald Bushell RR 2 Holyrood, ON N0G 2B0 519-392-6955 (C) hosborne@wightman.ca	Harvey Osborne	Agnes Bregman  Donald Bushell
22 <b>Thornbury, St. Paul's</b> (BM121) Box 1056 Thornbury, ON N0H 2P0 519-599-6645 (C) stpauls@bmts.com	Vacant	Ian Shaw
23 <b>Tiverton, Knox</b> (BM190) Box 35 Tiverton, ON N0G 2T0 519-368-7235 (C) knoxtiverton@bmts.com	Vacant	George Potter
24 <b>Walkerton, Knox</b> (BM200) Box 1632 Walkerton, ON N0G 2V0 519-881-1431 (C), 519-881-0462 (F) knoxchurch@brucetelecom.com	Jeremy Sanderson	Don Letham
25 <b>Whitechurch, Chalmers</b> (BM210) c/o Box 422 Teeswater, ON N0G 2S0	Vacant	Archie Purdon

**31. PRESBYTERY OF GREY-BRUCE-MAITLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
26 <b>Warton, St. Paul's</b> (BM220) Box 118 Warton, ON N0H 2T0 519-534-2711 (C), 519-534-5650 (F) leggattd@sympatico.ca	David Leggatt	Wm. Saranchuk
27 <b>Wingham, St. Andrew's</b> (BM230) Box 115 Wingham, ON N0G 2W0 519-357-2011 (C), 519-357-2011 (F) rev.st.andrews@hurontel.on.ca	Bernard Skelding	Hugh Clugston

**Appendix to Roll**

1 John E. Baker	Without Charge
2 Kenneth S. Barker	Retired
3 Louise Gamble (Diaconal)	Without Charge
4 Donald B. Hanley	Retired
5 Shirley M. Jeffery	Without Charge
6 Douglas E.W. Lennox	Retired
7 Ruth M. MacLean	
8 Alex McCombie	Retired
9 Ronald D. Mulchey	Retired
10 John A. Neilson	Retired
11 David R. Nicholson	Retired
12 J. Allan Paisley	Without Charge
13 Robert Rahn	Without Charge
14 Terrance G. Samuel	Retired
15 James R. Weir	Retired

**Diaconal Ministries - Other**

- Alexandra (Sandra) Barker, 874-27th St. E., Owen Sound, ON N4K 6P3
- Kim Calvert, #204, 1195 6th Ave. W., Owen Sound, ON N4K 6P2
- Ruth McDowell, 219 Morpeth St., Southampton, ON N0H 2L0

**Missionaries - Retired**

- Eleanor (Knott) Crabtree, 503 Ridge Road, Meaford, ON N4L 1L9

**Clerk of Presbytery:** The Rev. Jeremy Sanderson (acting), Box 1632, Walkerton, ON N0G 2V0. Phone: 519-881-1431 (C); 519-881-0462 (F), clerk\_gbm@sympatico.ca

(For statistical information see pages 707-08)

**SYNOD OF MANITOBA & NORTHWESTERN ONTARIO****32. PRESBYTERY OF SUPERIOR**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Greenstone, St. Andrew's</b> (SU010) Box 342, 301-3rd Ave. Greenstone, ON P0T 1M0 807-854-0187 (C), 807-854-0187 (F)	Vacant	Lyla Lewkoski
<b>Thunder Bay:</b> 2 <b>Calvin</b> (SU020) 350 Surrey St. Thunder Bay, ON P7A 1K1 807-683-8111 (C), 807-683-8111 (F) kenhag@tbaytel.net	Vacant	Kay Whitefield

**32. PRESBYTERY OF SUPERIOR**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Thunder Bay</b> (cont'd)		
3 <b>First</b> (SU030) 639 Grey St. Thunder Bay, ON P7E 2E4 807-623-0717 (C), 807-623-2658 (F) first@tbaytel.net	Vacant	Rod MacKay
4 <b>Lakeview</b> (SU040) 278 Camelot St. Thunder Bay, ON P7A 4B4 807-345-8823 (C), 807-346-0319 (F) lakeview@tbaytel.net	Harold Hunt	Bill Bragg
5 <b>St. Andrew's</b> (SU050) 201 S. Brodie St. Thunder Bay, ON P7E 1C1 807-622-4273(C), 807-623-6637 (F) presby1@tbaytel.net	Bert Vancook	Jim Jack

**Appendix to Roll**

1 L. Blake Carter

**Clerk of Presbytery:** Mr. Ken Haggerty, 123 Norah St. S., Thunder Bay, ON P7E 1N4.  
Phone: 807-622-9536 (R), kenhag@tbaytel.net.

(For statistical information see page 708)

**33. PRESBYTERY OF WINNIPEG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Kenora, First</b> (WI230) 200 Fifth Ave. S. Kenora, ON P9N 2A4 807-468-9585 (C), 807-547-3602 (F) rodlamb@kmts.ca	Roderick B. Lamb	J. Robert Wyber
2 <b>Pinawa, Pinawa Christian Fellowship</b> (WI080) Box 582 Pinawa, MB, R0E 1L0 204-753-8439 (C), 204-753-8238 (F) pcf@granite.mb.ca	Robert J. Murray	Dennis Cann
3 <b>Selkirk, Knox</b> (WI100) 341 Eveline St. at McLean Ave. Selkirk, MB, R1A 1M9 204-482-6425 (C), 204-482-6425 (F) info@knoxselkirk.ca	Vacant	Jean Oliver
4 <b>Stonewall, Knox</b> (WI011) Box 1425 Stonewall, MB, R0C 2Z0 204-467-7037 (C) pastorjames68@hotmail.com	Byung Yun James Ko	Ellen Gros
- <b>Lockport Community Church</b> (WI090) 6989 Henderson Hwy. Lockport, MB, R1B 1A1 204-757-2720 (C)		Mae Fidler

**33. PRESBYTERY OF WINNIPEG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
5 <b>Thompson, St. Andrew's</b> (WI110) Box 1102 Thompson, MB, R8N 1N9 204-677-4151 (C), 204-677-4151 (F) revbrian@mts.net	Vacant	Anne Koop
<b>Winnipeg:</b>		
6 <b>Calvin</b> (WI010) 95 Keewatin St. Winnipeg, MB, R3E 3C7 204-775-3543 (C)	Vacant	Mary Hume
7 <b>First</b> (WI020) 61 Picardy Pl. Winnipeg, MB, R3G 0X6 204-775-0414 (C), 204-772-2032 (F) info@firstpresbyterianwinnipeg.com	N. Jack Duckworth	Alison Darling
8 <b>Kildonan Community</b> (WI061) 2373 Main St. Winnipeg, MB, R2V 4T6 204-339-3502 (C) kpresbyc@mts.net	Brenda Fraser	Richard Graydon
9 <b>St. Andrew's</b> (WI030) 709 St. Mary's Rd. Winnipeg, MB, R2M 3M8 204-256-2413 (C), 204-256-2474 (F) st.andrews.wpg@mts.net	Vacant	Trevor Hayden
10 <b>St. James</b> (WI050) 1476 Portage Ave. Winnipeg, MB, R3G 0W3 204-783-1133 (C), 204-783-2409 (F) stjamesp@mts.net	Allan Peter Farris	Sharyl Eaglesham
11 <b>St. John's</b> (WI060) 251 Bannerman Ave. Winnipeg, MB, R2W 0T8 204-586-6932 (C), 204-586-6932 (F) mactamal@yahoo.co.uk	Kevin V. MacDonald	David Brough
12 <b>Trinity</b> (WI250) 162-2025 Corydon Ave., Suite 78 Winnipeg, MB, R3P 0N5 204-803-7743 (C) matt@trinitypres.ca	Matthew Brough	Erin J. Whittaker
13 <b>Westwood</b> (WI070) 197 Browning Blvd. Winnipeg, MB, R3K 0L1 204-837-5706 (C), 204-889-2120 (F) wwpres@mts.net	Peter G. Bush	Ted Szypowski

**Without Congregation**

1 R. Glenn Ball	Synod Staff
2 Henry L. Hildebrandt	Director, Anamiewigummig
3 Kenneth W. MacRae	Chaplain, Captain, Armed Forces
4 Margaret Mullin	Executive Director, Anishinabe Fellowship
5 David A. Stewart	Canadian Forces Chaplain
6 Warren R. Whittaker (Diaconal)	Outreach Minister-Educational Consultant, Flora House

**33. PRESBYTERY OF WINNIPEG****Appendix to Roll**

1	Anthon Bouw	Without Charge
2	Amy E.H. Campbell	Without Charge
3	Roy D. Currie	Retired
4	Irene J. Dickson	Retired
5	Richard J. Gillanders	Retired
6	Kenneth A. Innes	Retired
7	Richard C. Kunzelman	Without Charge
8	Bruce A. Miles	Retired
9	Florence C. Palmer	Retired
10	Neville W.B Phills	Retired
11	Christine Shaw (Diaconal)	Retired
12	R. Ian Shaw	Missionary, Guyana
13	J. Robert Wyber	Retired

**Missionary - Active**

1	Linda Shaw	Guyana
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**Clerk of Presbytery:** Ms. Katherine Reimer, 1426 - 135 Niakwa Rd., Winnipeg, MB, R2M 5K2. Phone: 204-256-5378, reimerk@mts.net

(For statistical information see pages 708-09)

**34. PRESBYTERY OF BRANDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Bellafield</b> (BN091) Box 83 Ninette, MB, R0K 1R0	Vacant	Wm. Worden
<b>Brandon:</b>		
2 <b>First</b> (BN010) 339-12th St. Brandon, MB, R7A 4M3 204-727-5874 (C), 204-728-7037 (F) fpc@mts.net	Vacant	Margaret Edgar
3 <b>St. Andrew's</b> (BN020) 361 Russell St. Brandon, MB, R7A 5H6 204-727-4414 (C), 204-727-4414 (F) paul@pcbrandon.com	Paul Sakasov	Connie Brown
4 <b>Southminster</b> (BN030) 1260-5th St. Brandon, MB, R7A 3M4 204-727-5634 (C), 204-725-0686 (F)	Vacant	Donald E. Clark
5 <b>Carberry, Knox-Zion</b> (BN040) Box 429 Carberry, MB, R0K 0H0 204-834-2914 (C), 204-834-2391 (F) obg@westman.wave.ca	Vacant	Ralph Oliver
6 <b>Flin Flon, St. Andrew's</b> (BN070) 200 Whitney St. Flin Flon, MB, R8A 0A9 204-687-6440 (C), 204-687-6440 (F)	Vacant	Lee Davis
7 <b>Lenore</b> (BN151) Box 2548 Virden, MB, R0M 2C0 204-748-6690 (C) gcwilson@mb.sympatico.ca	Vacant	Grant Wilson

**34. PRESBYTERY OF BRANDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
8 <b>Melita</b> (BN081) Box 959, 56 Ash St. Melita, MB, R0M 1L0 204-522-3128 (C), 204-483-3350 (F)	Barbara J. Alston	Marian Greig
9 <b>Neepawa, Knox</b> (BN100) Box 445 Neepawa, MB, R0J 1H0 204-476-5522 (C), 204-476-5522 (F)	Vacant	Margaret Kaspick
10 <b>Ninga</b> (BN093) c/o Box 104 Ninga, MB, R0K 1S0	Vacant	Richard Pugh
11 <b>Portage la Prairie, First</b> (BN130) 17 Royal Rd. S. Portage la Prairie, MB, R1N 1T8 204-857-4351 (C), 204-857-4822 (F)	Vacant	Bernice Tashiro
12 <b>Virden, St. Andrew's</b> (BN150) Box 1089 Virden, MB, R0M 2C0 204-748-2642 (C), 204-748-2642 (F)	Vacant	Shirley Nolan
13 <b>Winnipegosis, Knox</b> (BN051) 408 2nd St., Box 111 Winnipegosis, MB, R0L 2G0 204-656-4804 (C), 204-656-4804 (F)	Vacant	Miss Edna Medd

**Without Congregation**

1 Dale S. Woods Director of Pastoral Studies, Presbyterian College, Montreal

**Appendix to Roll**

1 Gladys Anderson Retired  
2 David S. Wilson Retired

**Clerk of Presbytery:** Mr. Ian MacKenzie, 2 Burns Bay, Portage la Prairie, MB, R1N 3P3.  
Phone: 204-857-4938 (R), 204-857-7984 (F), uillian@mts.net

(For statistical information see page 709)

**SYNOD OF SASKATCHEWAN****35. PRESBYTERY OF ASSINIBOIA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Grenfell, Trinity</b> (AS022) Box 730 Grenfell, SK S0G 2B0 306-697-3060 (C), 306-697-3494 (F)	Tae-Wook Kwon (Jonathan)	Heather Neuls
2 <b>Kipling, Bekevar</b> (AS030) Box 247 Kipling, SK S0G 2S0 306-736-2456 (C)	Vacant	Sherri Kish
3 <b>Moose Jaw, St. Mark's</b> (AS040) 80 High St. E. Moose Jaw, SK S6H 0B8 306-692-8914 (C)	Vacant	Heather Steinhoff
- <b>Briercrest, Knox</b> (AS041) Box 94 Briercrest, SK S0H 0K0 306-799-2016 (C)		Gordon Cameron

**35. PRESBYTERY OF ASSINIBOIA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
4 <b>Moosomin, St. Andrew's</b> (AS050) Box 814 Moosomin, SK S0G 3N0 306-435-2155 (C) - <b>Whitewood, Knox</b> (AS051) 611 N. Railway Ave. Whitewood, SK S0G 5C0 306-735-4338 (C)	Catherine M. Dorcas	Jack Lemoine  Cecil Coleman
5 <b>Qu'Appelle, St. Andrew's</b> (AS021) Box 269 Qu'Appelle, SK S0G 4A0 306-699-2243 (C)	Vacant	Melnie Beattie
6 <b>Regina, First</b> (AS060) 2170 Albert St. Regina, SK S4P 2T9 306-522-9571 (C), 306-522-9571 (F) firstpresregina@sasktel.net	Vacant	
7 <b>Regina, Norman Kennedy</b> (AS070) 5303 Sherwood Dr. Regina, SK S4R 7E7 306-543-9080 (C), 306-721-2636 (F) nkpreschurch@sasktel.net	Ronda Bosch (Lay Missionary)	Lil McLean
8 <b>Swift Current, St. Andrew's</b> (AS090) 610-19th Ave. N.E. Swift Current, SK S9H 2Y5 306-773-4406 (C)	Vacant	Ewart Scott
9 <b>Weyburn, Knox</b> (AS100) 136 Second St. N.E. Weyburn, SK S4H 0T8 306-842-2776 (C)	Ina Golaiy	Elva Hemphill
10 <b>Yorkton, Knox</b> (AS110) 66 Park St. Yorkton, SK S3N 0T3 306-782-2066 (C) - <b>Dunleath</b> (AS111) 66 Park St. Yorkton, SK S3N 0T3 306-782-2066 (C)	Devon L. Pattemore	William J. French  Mary Ann Upshall

**Appendix to Roll**

1 John C. Ferrier	Retired
2 Douglas Garner	Retired
3 Eric Muirhead	Without Charge
4 Robert D. Wilson	Retired

**Clerk of Presbytery:** Ms. Donna Wilkinson, 205-4303 Rae St, Regina, SK, S4S 3A6.  
Phone: 306-586-4026, donnaw@sasktel.net

(For statistical information see pages 710)

**36. PRESBYTERY OF NORTHERN SASKATCHEWAN**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Biggar, St. Andrew's</b> (NS010) Box 553 Biggar, SK S0K 0M0 306-948-3964 (C)	Vacant	Ina Allen
2 <b>Melfort, St. James</b> (NS050) Box 1586 Melfort, SK S0E 1A0 306-752-5321 (C) st.jamespres@sasktel.net	Vacant	Eva Langridge
- <b>Tisdale, St. Andrew's</b> (NS150) Box 547 Tisdale, SK S0E 1T0 306-873-2451 (C) w.j.allan@sasktel.net		William J. Allan
3 <b>Mistawasis</b> (NS060) c/o 1824-1st Ave E. Prince Albert, SK S6V 2B4 306-922-2718 (C), 306-922-6721 (F) geoyando@sasktel.net	George P. Yando	George Yando (pro tem)
4 <b>North Battleford, St. Andrew's</b> (NS070) 1401-98 St. North Battleford, SK S9A 0M3 306-445-5901 (C) msnixon@sasktel.net	Vacant	Irene Caslor
5 <b>Prince Albert, St. Paul's</b> (NS090) 60-12th St. E. Prince Albert, SK S6V 1B2 306-764-4771 (C), 306-763-2037 (F) lori.stpaulspresb@sasktel.net	R.M.A. (Sandy) Scott	Norman Hill
6 <b>Sandwith, St. Philip's</b> (NS071) RR 1 Glenbush, SK S0M 0Z0 306-342-4514 (C) fredhollyg@sasktel.net	Vacant	Craig Marsh
<b>Saskatoon:</b>		
7 <b>Calvin Goforth</b> (NS110) 1602 Sommerfeld Ave. Saskatoon, SK S7H 2S6 306-374-1455 (C) - <b>McKercher Drive</b> (NS140) 925 McKercher Dr. Saskatoon, SK S7H 4T9 306-955-4500 (C)	Vacant	Georgina Bone  Bob Wright
8 <b>Circle West</b> (NS121) 143 Wedge Rd. Saskatoon, SK S7L 6P9 306-384-4100 (C) sagelane@sasktel.net - <b>Parkview</b> (NS120) 821 Ave. "E" North Saskatoon, SK S7L 1S7 306-652-6688 (C) gemmsand@yahoo.ca	Vacant	Pearl Brown  Joan Sande

**36. PRESBYTERY OF NORTHERN SASKATCHEWAN**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Saskatoon (cont'd)</b>		
9 <b>St. Andrew's</b> (NS130) 436 Spadina Cres. E. Saskatoon, SK S7K 3G6 306-242-0525 (C), 306-242-0814 (F) standrews@sasktel.net	Amanda Currie	Arline Sanderson
10 <b>Shipman, Knox</b> (NS170) c/o Mrs. R. Whitford Box 64 Shipman, SK S0J 2H0 306-426-2361 (C)	(Presbytery Mission)	

**Without Congregation**

1 Stewart Folster	Saskatoon Native Circle Ministry	
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**Appendix to Roll**

1 Donna Hagen	Without Charge
2 Sui-Man Lee	Without Charge
3 Merle McGowan (Diaconal)	Retired
4 James A. McKay	Retired
5 Bernice Shih (Diaconal)	Retired
6 Michael Tai	Retired
7 Adriana Van Duyvendyk (Diaconal)	Without Charge
8 Ariane Wasilow	Without charge
9 Beth Anne Yando (Diaconal)	Without Charge

**Diaconal Ministries - Other**

- Luella Moore, 14 St. Lawrence Cres., Saskatoon, SK S7K 1G5
- Ada Wyllie, 556-10th St. E., Prince Albert, SK S6V 2M4

**Clerk of Presbytery:** The Rev. George Yando, 1824 - 1st Ave. E., Prince Albert, SK S6V 2B4. Phone: 306-922-2718 (C), 306-922-6721 (F), geoyando@sasktel.net

(For statistical information see page 710)

**SYNOD OF ALBERTA & THE NORTHWEST****37. PRESBYTERY OF PEACE RIVER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>North Peace Territorial Ministry</b> Box 170 Dixonville, AB, T0H 1E0 strangpc@telus.net - <b>Dixonville, AB., Strang</b> (PR011) 780-971-2270 (C) amdumas@abnorth.comt	B. Joanne Kim	Merrilee Dumas
2 <b>Chetwynd, BC, Shared Ministry</b> (PR020) Box 2200 Chetwynd, BC, V0C 1J0 250-788-9313 (C), 250-788-9341 (F) redrydcr@pris.bc.ca	Vacant	Ian Campbell
3 <b>Dawson Creek, BC, St. James</b> (PR030) Box 843 Dawson Creek, BC, V1G 4H8 250-782-1574 (C) gmstrain@shaw.ca	Gordon Strain	Lorna Price

**37. PRESBYTERY OF PEACE RIVER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
4 <b>Fort St. John, BC, Fort St. John</b> (PR040) 9907-98th St. Fort St. John, BC, V1J 3T9 250-785-2482 (C), 250-785-2482 (F) preschur@fsjmail.com	Yeon Wha Kim	Connie Shortt
5 <b>Grande Prairie, AB, Forbes</b> (PR050) 9635-76 Ave. Grande Prairie, AB, T8V 5B3 780-539-5125 (C), 780-532-5039 (F) forbespc@telusplanet.net	George S. Malcolm	Gerry Rigler
6 <b>Hudson's Hope, St. Peters</b> (PR100) Box 455 Hudson's Hope, BC, V0C 1V0 250-783-5076 (C) markin@hcn.prin.bc.ca	Vacant	Pat Markin
7 <b>Wanham, AB, Knox</b> (PR060) Box 37 Wanham, AB, T0H 3P0 780-694-2185 (C) scochran@telusplanet.net	Shirley Cochrane	Joyce Yanishewski

**Appendix to Roll**

1 Fraser Stinson Without Charge

**Clerk of Presbytery:** The Rev. George S. Malcolm, 9635-76th Ave., Grande Prairie, AB, T8V 5B3. Phone: 780-539-3396 (R); 780-539-5125 (C), 780-532-5039 (F), geomal@telusplanet.net

(For statistical information see page 711)

**38. PRESBYTERY OF EDMONTON-LAKELAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Chauvin, Westminster</b> (ED010) Box 356 Chauvin, AB, T0B 0V0 780-858-3732 (C) flyhalf@telus.net	Vacant	Beverly A. Giggs
- <b>Wainwright, St. Andrew's</b> (ED011) 406 - 12 St. Wainwright, AB, T9W 1L8 780-842-4606 (C) flyhalf@telus.net		W. Robert Butler
<b>Edmonton:</b>		
2 <b>Callingwood Road</b> (ED091) 6015 - 184 St. Edmonton, AB, T6M 1T8 780-487-8531 (C) calpres@telusplanet.net	Vacant	Bob Underhill
3 <b>Calvin Hungarian</b> (ED020) 11701 - 86 St. Edmonton, AB, T5B 3J7 780-477-1318 (C)	Vacant	Sandy Balog

**38. PRESBYTERY OF EDMONTON-LAKELAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Edmonton</b> (cont'd)		
4 <b>Dayspring</b> (ED030) 11445 - 40 Ave. Edmonton, AB, T6J 0R4 780-435-3111 (C), 780-434-8002 (F) dayspres@telusplanet.net	O. Heinrich Grosskopf	Nick Nation
5 <b>Eastminster</b> (ED040) 11251 - 57 St. Edmonton, AB, T5W 3V1 780-477-2931 (C), 780-468-6317 (F)	Vacant	Gerry Ingram
6 <b>First</b> (ED050) 10025 - 105 St. Edmonton, AB, T5J 1C8 780-422-2937 (C), 780-429-3873 (F) fpc@incentre.net	Harry Currie	Tony Kernahan
7 <b>Mill Woods</b> (ED060) 6607 - 31 Ave. Edmonton, AB, T6K 4B3 780-462-2446 (C), 780-469-4624 (F) bobcalder2002@hotmail.com	Robert J. Calder	Charlotte Brooks
8 <b>St. Andrew's</b> (ED070) 8715 - 118 Ave. Edmonton, AB, T5B 0T2 780-477-8677 (C) standrewspresedm@telus.net	Vacant	Jean Olsen
9 <b>Stony Plain, Parkland First</b> (ED170) 92 Windermere Dr. Spruce Grove, AB, T7X 1N6 780-960-0295 (C) parklandfirstpresbyterian@shaw.ca	Mark Chiang	Sharon Sikkema
10 <b>Strathcona</b> (ED080) 8116 - 105 St. Edmonton, AB, T6E 5E7 780-433-3089 (C) spchurch@incentre.net	Jean E. Bryden	Cathie Colquhoun
11 <b>Westmount</b> (ED090) 13820 - 109A Ave. Edmonton, AB, T5M 2K1 780-455-6431 (C) westmt@telusplanet.net	Vacant	
12 <b>Fort McMurray, Faith</b> (ED100) 255 Cornwall Dr. Fort McMurray, AB T9K 1G7 780-743-5754 (C)	Lisa Aide	Brenda Brewer
13 <b>Killam</b> (ED111) Box 663 Killam, AB, T0B 2L0	Stephen Haughland	Barbara Cox
- <b>Galahad, St. Paul's</b> (ED110) Box 69 Galahad, AB, T0B 1R0 780-385-2147 (C) tepkje@telus.net		Don McMahon

**38. PRESBYTERY OF EDMONTON-LAKELAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
14 <b>Lloydminster, Knox</b> (ED120) 5115 - 49 St. Lloydminster, AB, T9V 0K3 780-875-9313 (C), 780-875-2799 (F) knox06@telus.net - <b>Ganton</b> (ED140) RR 3 Vermilion, AB, T9X 1Y8	D. Allan Young (Interim Minister)	Evelyn Warren
15 <b>St. Albert, Braeside</b> (ED130) 6 Bernard Dr. St. Albert, AB, T8N 0B4 780-459-6585 (C) auntiecl@yahoo.com	Connie Lee	Mavis McKay
16 <b>Sherwood Park</b> (ED180) 265 Fir St. Sherwood Park, AB, T8A 2G7 780-464-2528 (C), 780-464-2529 (F) sherwoodparkpresby@shaw.ca	Vacant	

**Without Congregation**

1 John F.K. Dowds	Chaplain, City of Edmonton
2 N. Elaine Nagy	Director, Pastoral Services, Royal Alexandra Hospital Edmonton
3 Annabelle Wallace	North Central Edmonton Extension

**Appendix to Roll**

1 John C. Carr	Retired
2 Gabor Dezse	Retired
3 Lloyd W. Fourney	Retired
4 M. Freeman (Diaconal)	Retired
5 Richard W. Frotten	Without Charge
6 Raymond E. Glen	Retired
7 Keith P. Humphrey	Without Charge
8 George A. Johnston	Retired
9 Marion (Mickey) Johnston (Diaconal)	Retired
10 Bruce W. Kemp	Without Charge
11 Jae Lee	Assoc. Missionary, South Korea
12 Peter D. McKague	Retired
13 Thomas Nyarady	Retired
14 Joseph Pungur	Retired
15 John C. Rhoad	Retired
16 Richard C. Smith	Retired
17 Kenneth M.L. Wheaton	Retired
18 Jill Ziniewicz (Diaconal)	Without Charge

**Clerk of Presbytery:** The 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 statistical information see pages 711)

**39. PRESBYTERY OF CENTRAL ALBERTA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Eckville, St. Paul's</b> (CA010) Box 248 Eckville, AB, T0M 0X0 403-746-3131 (C), 403-746-6021 (F) revsandy_8@persona.ca	Sandra Franklin-Law	Evelyn Onofryszyń

**39. PRESBYTERY OF CENTRAL ALBERTA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
2 <b>Olds, St. Andrew's</b> (CA030) 5038 49th St. Olds, AB, T4H 1H3 403-556-8894 (C), 403-556-8894 (F) stapcolds@shaw.ca	Fiona Wilkinson	George Schwieger
3 <b>Orkney, Orkney</b> (CA081) c/o S. Mueller Box 1167 Three Hills, AB, T0M 2A0 403-823-3177 (C)	Vacant	Fay Ferguson
4 <b>Red Deer, Knox</b> (CA040) 4718 Ross St. Red Deer, AB, T4N 1X2 403-346-4560 (C), 403-346-4584 (F) knoxrd1898@yahoo.ca	Andrew S. Burnand	Barbara Cornell
5 <b>Red Deer, Chalmers St. Andrew's</b> (CA050) 3628 - 57 Ave. Red Deer, AB, T4N 4R5 403-346-6036 (C), 403-346-6036 (F) dewald29@gmail.com - <b>Innisfail, St. Andrew's</b> (CA020) 4716 - 50 Ave. Innisfail, AB, T4G 1N1 403-227-1945 (C), 403-227-1945 (F)	Dewald Delpont	Mary Glover  Rudy Vandoornum
6 <b>Red Deer, Willow Valley</b> (CA090) c/o Marion Alderson RR 3 Red Deer, AB, T4N 5E3 403-347-2082 (C), 403-347-3614 (F)	Ruth Ann Sigurdson (Lay Missionary)	Philip Reay
7 <b>Rocky Mtn. House, Memorial</b> (CA060) Box 1027 Rocky Mountain House, AB, T4T 1A7 403-845-3422 (C), 403-845-3667 (F) memorialrmh@shaw.ca	Vacant	Marilyn Train
8 <b>Sylvan Lake, Memorial</b> (CA070) 5020 48th St. Sylvan Lake, AB, T4S 1C6 403-887-5702 (C), 403-887-5289 (F) memorial_office@shaw.ca	Jin Woo Kim	Jill Draper

**Appendix to Roll**

1 Bert de Bruijn	Retired
2 Agnes Hislop (Diaconal)	Retired
3 J. Brown Milne	Retired
4 Anja Oostenbrink	Without Charge
5 Ronald Tiessen	Retired
6 John D. Yoos	Retired

**Clerk of Presbytery:** The Rev. Fiona Wilkinson, 5038 49th St., Olds, AB, T4H 1H3. Phone & Fax: 403-556-8894, stapcolds@shaw.ca

(For statistical information see page 712)

**40. PRESBYTERY OF CALGARY-MACLEOD**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Banff, St. Paul's</b> (CM010) Box 1264 Banff, AB, T1L 1B3 403-762-3279 (C), 403-760-3818 (F) stpaulspc@shaw.ca	Clayton Kuhn	Elsie Edmonds
2 <b>Bassano, Knox</b> (CM020) Box 566 Bassano, AB, T0J 0B0 403-641-4090 (C), 403-641-4091 (F) knox@eidnet.org - <b>Gem</b> (CM021) c/o L. Christianson Box 14, Gem, AB, T0J 1M0 403-641-4090 (C), 403-641-4091 (F)	Peter (Seok Ho) Baek	Beverly Smillie  Loyce Christianson
<b>Calgary:</b>		
3 <b>Calvin, Hungarian</b> (CM030) 101 - 14 Ave. S.W. Calgary, AB, T2R 0L8 403-262-4122 (C), 403-269-5993 (F) kmre@shaw.ca	Karoly Godollei	
4 <b>Centennial</b> (CM040) 103 Pinetown Pl. N.E. Calgary, AB, T1Y 5J1 403-285-7144 (C), 403-280-8411 (F) centennial.church@shaw.ca	Linda Brown Ewing	Doug Bonar
5 <b>Grace</b> (CM060) 1009 - 15 Ave. S.W. Calgary, AB, T2R 0S5 403-244-5861 (C), 403-229-3108 (F) lindar@grace.calgary.ab.ca	Victor S.J. Kim Leslie Walker	Jim Nichol
6 <b>Knox</b> (CM070) 3704 - 37 St. S.W. Calgary, AB, T3E 3C3 403-242-1808 (C), 403-242-1888 (F) knox@knoxcalgary.ca	D. Murdo Marple	Tom McCabe
7 <b>St. Andrew's</b> (CM080) 703 Heritage Dr. S.W. Calgary, AB, T2V 2W4 403-255-0001 (C), 403-255-1302 (F) office@st-andrews.calgary.ab.ca	Peter D. Coutts Janice Hazlett	Jim Hope-Ross
8 <b>St. Giles</b> (CM090) 1102 - 23 Ave. N.W. Calgary, AB, T2M 1T7 403-289-6862 (C), 403-220-9003 (F) office@stgiles.ca	David M. Crawford	Dawn Flint
9 <b>Trinity</b> (CM081) 400 Midpark Blvd. S.E. Calgary, AB, T2X 2K4 403-256-5500 (C) trinpc@telus.net	Vacant	John McPhee

**40. PRESBYTERY OF CALGARY-MACLEOD**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Calgary (cont'd)</b>		
10 <b>Valleyview</b> (CM071) 7655 - 26th Ave. SW Calgary, AB, T3H 3X2 403-249-6006 (C), 403-249-6720 (F) ChurchAdmin@valleyviewpc.net	Grant Gunnink	Bob McGuire (Acting)
11 <b>Varsity Acres</b> (CM100) 4612 Varsity Dr. N.W. Calgary, AB, T3A 1V7 403-288-0544 (C), 403-288-8854 (F) office@vapc.ca	Robert H. Smith	Joan Stellmach
12 <b>Westminster</b> (CM101) 290 Edgepark Blvd. N.W. Calgary, AB, T3A 4H4 403-241-1443 (C), 403-241-8463 (F) westminster@wpchurch.net	Ian A. Gray Kobus Genis	Darlene Clarke
13 <b>Lethbridge, St. Andrew's</b> (CM130) 1818 - 5 Ave. S. Lethbridge, AB, T1J 0W6 403-327-2582 (C), 403-320-5214 (F) andrewst@telusplanet.net	Hugh N. Jack	Robert Epp
14 <b>Medicine Hat, Riverside</b> (CM140) 110 - 3rd St. N.E. Medicine Hat, AB, T1A 5M1 403-527-2017 (C) plattford@telus.net	Joye Plattford	Karen Kuhtz
15 <b>Medicine Hat, St. John's</b> (CM150) 504 Second St. S.E. Medicine Hat, AB, T1A 0C6 403-526-4542 (C), 403-504-1755 (F) st_johns@shaw.ca	Nancy L. Cocks	Rob Matheson

**Without Congregation**

1 Frank Breisch	Housing Chaplain, Bethany Care Society
2 Tom C. Brownlee	Chaplain, Calgary Correctional & Calgary Remand Centres
3 M. Jean Morris	Vice President, Spirituality & Pastoral Care, Bethany Care Society
4 M. Dianne Ollerenshaw	Director, Regional Ministries
5 M. Helen Smith	Manager, Camp Kannawin

**Appendix to Roll**

1 Marion R. Barclay MacKay	Missionary on deputation
2 Diane V. Beach	Retired
3 W. Kendrick Borden	Retired
4 Gloria G. Castillo	Without Charge
5 Robert W. Cruickshank	Retired
6 J. Karl English	Retired
7 Gordon Firth	Retired
8 Barry Luxon	Retired
9 David W. Paterson	Retired
10 Joseph E. Riddell	Retired
11 Pat Riddell (Diaconal)	Retired
12 Hector Rose	Retired
13 Samuel J. Stewart	Retired
14 David B. Vincent	Retired
15 Keith E.W. Wilcox	Retired
16 Lyla Wilkins (Diaconal)	Without Charge

**40. PRESBYTERY OF CALGARY-MACLEOD**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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**Diaconal Ministries - Other**

- 1 Barbara English, 11228 Wilson Rd. S.E., Calgary, AB T2J 2E2
- 2 Shirley Smart, 175 Sandstone Dr. NW, Calgary, AB T3K 3C4

**Clerk of Presbytery:** Mr. John Watson, Blackhillock Farm, 245020 Range Rd. 285, Calgary, AB T2M 4L5. Phone: 403-280-1044 (R), 403-280-3935 (F), presbycm@platinum.ca

(For statistical information see page 712)

**SYNOD OF BRITISH COLUMBIA****41. PRESBYTERY OF KOOTENAY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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- |  |  |                                      |
|--|--|--------------------------------------|
| 1 <b>Cranbrook, Knox</b> (KO020)<br>2100 3rd St. S.<br>Cranbrook, BC, V1C 1G2<br>250-426-7165 (C), 250-426-7762 (F)<br>foubister@cyberlink.bc.ca   | D. Ronald Foubister                      | Robert Shypitka                      |
| 2 <b>Creston, St. Stephen's</b> (KO030)<br>Box 255<br>Creston, BC, V0B 1G0<br>250-428-9745 (C), 250-428-3575 (F)<br>ststephenspc@telus.net   | Gwen Brown<br>Stated Supply              | Colin Sharp                          |
| 3 <b>Kimberley, St. Andrew's</b> (KO040)<br>97 Boundary St.<br>Kimberley, BC, V1A 2Y5<br>250-427-4712 (C), 250-427-3735 (F)<br>Standrews1@cyberlink.bc.ca  | Douglas W. Maxwell                       | Sue Lyon                             |
| 4 <b>Slocan, St. Andrew's</b> (KO051)<br>Box 327<br>Slocan, BC, V0G 2C0<br>250-355-2471 (C)<br>- <b>Slocan Valley Community</b> (KO052)<br>S17, C23, RR 1<br>Winlaw, BC, V0G 2J0<br>250-226-7540 (C), 250-226-7540 (F) | Vacant                                   | David Barclay<br><br>Frank Kalmakoff |
| 5 <b>Trail, First</b> (KO060)<br>1139 Pine Ave.<br>Trail, BC, V1R 4E2<br>250-368-6066 (C), 250-364-0335 (F)<br>firstpc@telus.net   | Gavin L. Robertson<br>Meridyth Robertson | Dan Boateng                          |

**Without Congregation**

- |                     |                 |
|---------------------|-----------------|
| 1 Donald K. Lindsay | Trinity, Nelson |
|---------------------|-----------------|

**Appendix to Roll**

- |                  |                      |
|------------------|----------------------|
| a. Murray Garvin | Volunteer Missionary |
|------------------|----------------------|

**Clerk of Presbytery:** The Rev. Doug Maxwell, 97 Boundary St., Kimberley, BC, V1A 2H5. Phone: 250-427-4712 (C), 250-427-7825 (R), joyrev@shaw.ca

(For statistical information see page 713)

**42. PRESBYTERY OF KAMLOOPS**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Armstrong, St. Andrew's</b> (KA010) 3020 Wright St. Armstrong, BC, V0E 1B1 250-546-6334 (C), 250-546-6334 (F) armpcc@telus.net	Wendy Adams	Jean Williamson
2 <b>Cariboo Region, Cariboo</b> (KA090) Box 156 Lac La Hache, BC, V0K 1T0 250-249-9611 (C), 250-249-9611 (F) carpresb@uniserve.com - c/o RR 5, Box 6, Niyas Site Quesnel, BC, V2J 3H9	David Webber  Jon P. Wyminga Shannon K. Bell-Wyminga Charles McNeil	Penny McIntoch
3 <b>Kamloops, St. Andrew's</b> (KA020) P.O. Box 532, Kamloops, BC, V2C 5L2 250-372-3540 (C), 250-377-4233 (F) hwiest@telus.net	Harold M. Wiest	V.D.O. Newman
4 <b>Kelowna, St. David's</b> (KA030) 271 Glenmore Rd. Kelowna, BC, V1V 1V6 250-762-0624 (C), 250-762-2590 (F) stdavidchurch@uniserve.com	Richard Moffat	Ed. Innes
5 <b>Kitimat, Kitimat</b> (KA040) P.O. Box 392. Kitimat, BC, V8C 2G8 250-632-2044 (C), 250-632-2044 (F) apboyd@telus.net	Vacant	A.M. Boyd
6 <b>Penticton, St. Andrew's</b> (KA050) 157 Wade Ave. W. Penticton, BC, V2A 1T7 250-492-8304 (C), 250-492-3779 (F) saintand@telus.net	Colin J. Cross	Kenny MacKenzie
7 <b>Prince George, St. Giles</b> (KA060) 1500 Edmonton St. Prince George, BC, V2M 1X4 250-564-6494 (C), 250-564-6495 (F) stgiles@bcgroup.net	Herbert E. Hilder	Peter Thrift
8 <b>Prince Rupert, First</b> (KA070) 233 4th Ave. E. Prince Rupert, BC, V8J 1N4 250-624-4944 (C), 250-624-4944 (F) hadlands@citytel.net	Cheryl Horne	Carol Hadland
9 <b>Salmon Arm, St. Andrew's</b> (KA080) 1981 - 9th Ave. NE, Salmon Arm, BC, V1E 2L2 250-832-7282 (C), 250-832-9490 (F) standrews@jetstream.net	Douglas G. Swanson	Lynda Menzies
10 <b>Summerland, Lakeside</b> (KA100) 5505 Butler St. Summerland, BC, V0H 1Z1 250-462-1870 or 250-486-1870 (C) jhwstatham@summerland.net	James H.W. Statham	Andrew Vandersluys

**42. PRESBYTERY OF KAMLOOPS**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
11 <b>Vernon, Knox</b> (KA011) 3701 - 32nd Ave. Vernon, BC, V1T 2N2 250-542-8613 (C), 250-542-8674 (F) knoxpc@junction.net	Edward F. Millin	Fred Wisse

**Appendix to Roll**

1	George E. Dobie	Retired
2	Rod A. Ferguson	Retired
3	Ivan S. Gamble	Retired
4	Lorna G. Hillian	Retired
5	J. Beverley Kay	Retired
6	Nancy Kerr	Retired
7	M.E. (Betty) Marsh	Retired
8	Katharine J. Michie	Without Charge
9	Fred J. Speckeen	Retired
10	Elizabeth M. Zook	Retired

**Clerk of Presbytery:** The Rev. Herb Hilder, 1500 Edmonton St., Prince George, BC V2M 1X4.  
Phone: 250-564-6494 (C), 250-964-3921 (R), synodofbc@shaw.ca

(For statistical information see page 713)

**43. PRESBYTERY OF WESTMINSTER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Abbotsford, Calvin</b> (WE010) 2597 Bourquin Cres. E. Abbotsford, BC, V2S 1Y6 604-859-6902 (C), 604-859-6901 (F) calvinpresb@telus.net	J.H. (Hans) Kouwenberg	Cathy Thomson
2 <b>Bradner</b> (WE261) 5275 Bradner Rd. Bradner, BC, V4X 2P1 604-856-0304 (C) emclagan@telus.net	Vacant	Rob Steward
<b>Burnaby:</b>		
3 <b>Brentwood</b> (WE020) 1600 South Delta Ave. Burnaby, BC, V5B 3G2 604-291-7017 (C) Pamwong76@yahoo.ca	Vacant	Pamela Wong
4 <b>Gordon</b> (WE030) 7457 Edmonds St. Burnaby, BC, V3N 1B3 604-521-4242 (C), 604-298-6604 (F) gordonpc@shawbiz.ca	Malcolm MacLeod	Fran Churchill
5 <b>Taiwanese</b> (WE320) c/o B. Cairnie 20867 - 44th Ave. Langley, BC, V3A 5A9 604-530-3454	Vacant	George Yen

**43. PRESBYTERY OF WESTMINSTER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
6 <b>Chilliwack, Cooke's</b> (WE050) 45825 Wellington Ave. Chilliwack, BC, V2P 2E1 604-792-2154 (C), 604-792-2686 (F) cookespreschurch@telus.net	Willem van de Wall	Ali van Klei
7 <b>Coquitlam</b> (WE240) 948 Como Lake Ave. Coquitlam, BC, V3J 7P9 604-939-6136 (C), 604-939-6197 (F) cpcvision@telus.net	Terry P. Hibbert	Bernard Coram
8 <b>Langley</b> (WE250) 20867 - 44th Ave. Langley, BC, V3A 5A9 604-530-3454 (C), 604-530-3466 (F) office@langleypresbyterian.ca	S. Bruce Cairnie	Betty Siverns
9 <b>Maple Ridge, Haney</b> (WE060) 11858 - 216th St. Maple Ridge, BC, V2X 5H8 604-467-1715 (C), 604-463-1730 (F) haney.pc@telus.net	Gerard Booy	Gordon Sheilds
10 <b>Mission, St. Paul's</b> (WE260) 8469 Cedar St. Mission, BC, V4S 1A1 604-826-8481 (C), 604-826-8481 (F) ross@telus.net	Robin D. Ross	Cathie Nielson
<b>New Wesminster:</b>		
11 <b>First</b> (WE070) 335 - 7th St. New Westminister, BC, V3M 3K9 604-522-2801 (C), 604-522-2802 (F), firstchurch@shawbiz.ca	Timothy D. Bruneau	Wm. Steward
12 <b>Knox</b> (WE080) 403 East Columbia St. New Westminister, BC, V3L 3X2 604-524-6712 (C), 604-524-3774 (F) knoxnw@telus.net	Michael Koslowski	Kerry Corbett
13 <b>St. Aidan's</b> (WE090) 1320 - 7th Ave. New Westminister, BC, V3M 2K1 604-526-4914 (C), 604-528-8043 (F), st.aidans@telus.net	Bruce McAndless-Davis	Ross McLennan
14 <b>North Vancouver, St. Andrew's &amp; St. Stephen's</b> (WE100) 2641 Chesterfield Ave. N. Vancouver, BC, V7N 3M3 604-987-6800 (C), 604-987-6865 (F) admin@sasspc.bc.ca	Vacant	Margaret Williams
15 <b>Richmond</b> (WE110) 7111 No. 2 Road Richmond, BC, V7C 3L7 604-277-5410 (C), 604-277-6999 (F) richpres@telus.net	Frances A.E. Savill	Jack McIntosh

**43. PRESBYTERY OF WESTMINSTER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Surrey:</b>		
16 <b>St. Andrew's-Newton</b> (WE270) 7147 - 124th St. Surrey, BC, V3W 3W9 604-591-8533 (C) sanewton@telus.net	Geoffrey B. Jay	Barbara Marshall
17 <b>Whalley</b> (WE120) 13062 - 104th Ave. Surrey, BC, V3T 1T7 604-581-4833 (C) whalleypres@shaw.ca	Emery J. Cawsey	Robert Astop
<b>Vancouver:</b>		
18 <b>Central</b> (WE140) 1155 Thurlow St. Vancouver, BC, V6E 1X2 604-683-1913 (C), 604-683-0505 (F) office@centralpc.ca	James G. Smith	Linda MacLeod
19 <b>Chinese</b> (WE150) 6137 Cambie St. Vancouver, BC, V5Z 3B2 604-324-4921 (C), 604-324-4922 (F) morgantswong@hotmail.com	Morgan T.S. Wong Allen Ye	Adrian Wong
20 <b>Fairview</b> (WE160) 2725 Fir St. Vancouver, BC, V6J 3C2 604-736-0510 (C), 604-736-0514 (F) office@fairviewchurch.ca	G. Grant Wilson	Wm. Walker
21 <b>First Hungarian</b> (WE130) 2751 E. 27th Ave. Vancouver, BC, V5R 1N4 604-437-3442 (C) szigetim@shaw.ca	Miklos Szigeti	Csilla Zathureczky
22 <b>Kerrisdale</b> (WE170) 2733 W. 41st Ave. Vancouver, BC, V6N 3C5 604-261-1434 (C), 604-261-1407 (F)	Vacant	Patty Farris
23 <b>St. Columba</b> (WE200) 2196 E. 44th Ave. Vancouver, BC, V5P 1N2 604-321-1030 (C), 604-321-1030 (F) mkuntel@shaw.ca	Murat Kuntel	Cameron Hart
24 <b>Taiwanese</b> (WE300) 2733 W. 41st Ave. Vancouver, BC, V6N 3C5 604-266-0820 wang5805@shaw.ca	Vacant	Ruth Chueh
25 <b>West Point Grey</b> (WE210) 4397 W. 12th Ave. Vancouver, BC, V6R 2P9 604-224-7744 (C) wpgpc@telus.net	Sylvia Cleland	Glenn Cook

**43. PRESBYTERY OF WESTMINSTER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
26 <b>West Vancouver</b> (WE220) 2893 Marine Dr. West Vancouver, BC, V7V 1M1 604-926-1812 (C), 604-913-3492 (F) wvpres@telus.net	Jane E. Swatridge	Andy Whitelaw
27 <b>White Rock, St. John's</b> (WE230) 1480 George St. White Rock, BC, V4B 4A3 604-536-9322 (C), 604-536-9384 (F) office@saint-johns.ca	Willem van der Westhuizen	Brad Forster

**Without Congregation**

1 Kathy Ball (Diaconal)	Education Ministries, BC Synod
2 Roberta Clare	Director, Elders' Institute, St. Andrew's Hall
3 H. Glen Davis	Dir., Presbyterian Formation, Vancouver School of Theology
4 Patricia Dutcher-Walls	Professor, Vancouver School of Theology
5 Stephen C. Farris	Dean, St. Andrew's Hall
6 Mary Fontaine	Director, Hummingbird Ministries
7 Wayne Stretch	Regional Minister, BC Synod

**Appendix to Roll**

1 Allen J. Aicken	Without Charge
2 Robert L. Allison	Retired
3 Douglas Anderson	Retired
4 Harry F. Bailey	Without Charge
5 Donald G. Carson	Retired
6 Calvin Chambers	Retired
7 Thomas J. Cooper	City-In-Focus Ministry
8 Tamiko Corbett (Diaconal)	Retired
9 Philip D. Crowell	Chaplain, Childrens' Hospital Vancouver
10 Joyce I. Davis	Retired
11 Derrick V. Dick	Without Charge
12 Donald L. Faris	Without Charge
13 Brian J. Fraser	Retired
14 Robert C. Garvin	Retired
15 John C. Haycock	Chaplain, MSA Hospital, Abbotsford
16 Donald C. Hill	Providence Health Care
17 Glenn E. Inglis	Missionary, Malawi
18 I. Larry Jackson	Retired
19 Young Hwa Lee	Without Charge
20 Ellen Lemen	Retired
21 Wiloughby Lemen	Retired
22 Larry K. Lin	Retired
23 Rinson T.K. Lin	Retired
24 Karen McAndless-Davis	Without Charge
25 J. Desmond McConaghy	Retired
26 Laurie McKay-Deacon	Without Charge
27 Warren K. McKinnon	Retired
28 Elizabeth McLagan	Retired
29 Mokbel Makar	Without Charge
30 M.H. Ross Manthorpe	Retired
31 Sandor K. Meszaros	Retired
32 Fred W. Metzger	Retired
33 Jack W. Mills	Retired
34 Paul Myers	Without Charge
35 Andrew M.L. Ng	Retired
36 W. Oliver Nugent	Retired
37 Bobby J. Ogdon	Retired

**43. PRESBYTERY OF WESTMINSTER**

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**Appendix to Roll (cont'd)**

38 Tony Plomp	Retired
39 Robert M. Pollock	Retired
40 Ian S. Rennie	Retired
41 L.E. (Ted) Sivers	Retired
42 Laszlo Szamoskozi	Retired
43 Diane Tait-Katerberg	Without Charge
44 (Paul) C.C. Tong	Retired
45 Louis Victorisz	Retired, Minister Emeritus, Calvin Hungarian
46 Chin-Chai (Peter) Wang	Without Charge

**Diaconal Ministries - Other**

- 1 Janet (Paddy) Eastwood, 3400 Fairbrook Cres., Richmond, BC V7C 1Z6
- 2 Janie Goodwin, 4879 53rd St., Delta, BC V4K 2Z3
- 3 Zina MacKay, 109C-8350 11th Ave., Burnaby, BC V3N 2P4
- 4 Jennifer Martin, 105-2150 West 39th Ave., Vancouver, BC V6M 1T5
- 5 Diane Tait-Katerberg, 11289-89 Ave., Delta, BC V4C 3G2

**Missionaries - Retired**

- 1 Beth McIntosh, 3235 West 13th Ave., Vancouver, BC V6K 2V6

**Clerk of Presbytery:** The Rev. Grant Wilson, 2725 Fir St., Vancouver, BC V6J 3C2.  
Phone: 604-736-0510, 604-736-0514 (F), grant@fairviewchurch.ca

(For statistical information see pages 713-14)

**44. PRESBYTERY OF VANCOUVER ISLAND**

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<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Campbell River, Trinity</b> (VI010) Box 495 Campbell River, BC, V9W 5C1 250-923-3776 (C) tpchurch@telus.net	John Green	Jim Turner
2 <b>Comox, Comox Valley</b> (VI120) 725 Aspen Rd. Comox, BC, V9M 4E9 250-339-2882 (C), 250-339-2882 (F) cvpc@shaw.ca	Edward (Ted) C. Hicks	Fran McLean
3 <b>Duncan, St. Andrew's</b> (VI020) 531 Herbert St. Duncan, BC, V9L 1T2 250-746-7413 (C), 250-746-7450 (F) office@standrewsduncan.org	Kerry J. McIntyre	George Heyd
4 <b>Nanaimo, St. Andrew's</b> (VI030) 4235 Departure Bay Rd. Nanaimo, BC, V9T 1C9 250-758-2676 (C), 250-758-2675 (F) sapcnanaimo@shaw.ca	Ronald Fischer	Norma Gomerich
5 <b>Parksville, St. Columba</b> (VI040) 921 Wembley Rd. Parksville, BC, V9P 2E6 250-248-2348 (C), 250-248-4546 (F) stcolumba@shaw.ca	Robert H. Kerr	Mac Taylor
6 <b>Port Alberni, Knox</b> (VI050) 4850 Regina Ave. Port Alberni, BC, V9Y 7T3 250-723-7751 (C), 250-723-7759 (F) knoxpc@telus.net	Laura Hargrove	Jake Van Kooten

**44. PRESBYTERY OF VANCOUVER ISLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
7 <b>Sidney, Saanich Peninsula</b> (VI110) 9296 East Saanich Rd. Sidney, BC, V8L 1H8 250-656-2241 (C), 250-656-2241 (F) sppc@telus.net	Irwin B. Cunningham	Hal Rogers
8 <b>Sooke, Knox</b> (VI060) 2110 Church Rd. Sooke, BC, V9Z 0W7 250-642-4124 (C)	Gordon A. Kouwenberg	Gillian Greydanus
<b>Victoria:</b>		
9 <b>Chinese</b> (VI070) 816 North Park St. Victoria, BC, V8W 1T1 250-384-4911 (C), 250-384-4911 (F) cpcvictoria@chinesechurches.org	Gwendolin Sui Lai Lam	John Lee
10 <b>Knox</b> (VI080) 2964 Richmond Rd. Victoria, BC, V8R 4V1 250-592-6323 (C), 250-592-6310 (F) knoxpcvic@telus.net	Laura Todd Kavanagh	Hope Stenton
11 <b>St. Andrew's</b> (VI090) 680 Courtney St. Victoria, BC, V8W 1C1 250-384-5734 (C), 250-384-5738 (F) standrewsvic@telus.net	D. Ian Victor	Sabine Teetzel
12 <b>Trinity</b> (VI100) 2964 Tillicum Rd. Victoria, BC, V9A 2A8 250-388-4525 (C), 250-388-4854 (F) trinitypcvictoria@shaw.ca	Richard Cleaver	Michael Kellogg
13 <b>West Shore</b> (VI130) 760 Latoria Rd. Victoria, BC, V9C 3A4 250-474-0452 (C), 250-474-0452 (F) office@westshorepresbyterian.ca	Harold A. McNabb	Georgina Houghton

**Without Congregation**

1 David W. Stewart	Inner-City Mission, Victoria
2 J. Edward R. Wiley	Chaplain, CFB Comox

**Appendix to Roll**

1 John F. Allan	Retired
2 William D. Allen	Retired
3 Les T. Barclay	Retired
4 Brian J. Crosby	Retired
5 Arthur W. Currie	Retired
6 Iris M. Ford	Retired
7 Elizabeth Forrester	Retired
8 Ian E. Gartshore	Counselling Ministry
9 John J. Jennings	Retired
10 R. Noel Kinnon	Retired
11 Cecil J. Kirk	Retired
12 Ruth McCowan (Diaconal)	Without Charge
13 David J. Mills	Without Charge
14 Kenneth Oakes	Retired

**44. PRESBYTERY OF VANCOUVER ISLAND****Appendix to Roll (cont'd)**

15 Kathleen Pfeffer-McIntosh	Retired
16 David C. Robertson	Retired
17 Charles A. Scott	Retired
18 David A. Smith	Retired
19 Wm. Campbell Smyth	Retired
20 Robert H. Sparks	Without Charge
21 Cathy Victor	Without Charge
22 Flora Whiteford (Diaconal)	Retired
23 Barbara A. Young	Retired

**Lay Missionary**

1 Janet McIntyre	Parish Nurse, St. Andrew's Church, Duncan
------------------	---

**Diaconal Ministries - Other**

- 1 Ione Green, 211-3855 11th Ave., Port Alberni, BC V9Y 4Z2
- 2 Christina Hogg, Rm. 211, Traveller's Lodge, 1290 Nelson St., Nanaimo, BC V8S 2K5
- 3 Winnifred Roseborough, The Wellesley, Rm. 337, 2811 Nanaimo St., Victoria, BC V8T 0A1
- 4 Carol Sharpe, 2832 Wentworth Rd, Courtenay, BC V9N 6B6
- 5 Hazel Smith, 912 St. Andrew's Lane, Parksville, BC V9P 2M5

**Clerk of Presbytery:** The Rev. Laura Hargrove, 4850 Regina Ave., Port Alberni, BC V9Y 7T3.  
Phone: 250-723-7751 (C), v.i.presbytery@telus.net

(For statistical information see page 714)

**45. PRESBYTERY OF WESTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Abbotsford Korean</b> (WH140) c/o 33997 Hazelwood Ave. Abbotsford, BC, V2S 7V2 604-504-7970 (C), 604-504-7970 (F) euijongkim@hotmail.com	Eui Jong Kim	K.Y. Yoo
2 <b>Burnaby, Korean</b> (WH010) 7457 Edmonds St. Burnaby, BC, V3N 1B3 604-525-0977 (C), 604-515-0593 (F) wisdomohh@hotmail.com	Brian E. Oh	D.C. Park
3 <b>Burnaby, Trinity</b> (WH110) 333 - 6th St. New Westminster, BC, V3L 3A9 604-451-0191 (C),	Vacant	E.J. Kim
4 <b>Calgary, Korean</b> (WH090) 1112 - 19th Ave. NW Calgary, AB, T2M 0Z9 403-685-0000 (C), 403-246-2873 (F) segero@segero.net	Chang Sun Choi	Sung Sam Kim
5 <b>Edmonton, Korean</b> (WH020) 9920 - 67 St. Edmonton, AB, T6A 2R2 780-466-3524 (C), 780-440-3653 (F) choi@telus.net	Chi Hwan An	M.S. Jung
6 <b>Edmonton, Antioch</b> (WH180) 8318 - 104 St. Edmonton, AB, T6E 4E8 780-432-3620 (C), 780-432-3620 (F) jesusriseup@hotmail.com	Vacant	Peter Kwon

**45. PRESBYTERY OF WESTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
7 <b>Maple Ridge</b> (WH150) 11858 - 216th St. Maple Ridge, BC, V2W 1V8 604-552-6931 (C), 604-552-6931 (F) himnera@yahoo.co.kr	In Kyu Park	W.J. Choi
8 <b>Nanaimo, Korean</b> (WH080) 4235 Departure Bay Rd. Nanaimo, BC, V9T 1C9 250-758-2676 (C), 250-758-0175 (F)	Vacant	D. Kim
9 <b>Port Coquitlam, Soojung</b> (WH130) c/o 19558 Hoffmann Way Pitt Meadows, BC, V3Y 2W8 604-760-1265 (C), 604-465-9321 (F) soojungchurch@shaw.ca	Alfred H.S. Lee	S.D. Sohn
10 <b>Surrey, Grace</b> (WH170) 15964 - 88th Ave Surrey, BC, V4N 1H5 604-589-5051 (C), 604-589-5071 (F) gracepresbyterian@hotmail.com	Vacant	Bruno Gartner
11 <b>Surrey, Korean</b> (WH030) 15964 - 88th Ave. Surrey, BC, V4N 1H5 604-581-4911, 604-589-4056 (C) sdhong5@hotmail.com	Sung Deuk Hong	I.S. Jun
12 <b>Surrey, Kwangya</b> (WH100) c/o 14219 - 88th Ave. Surrey, BC, V3W 3L5 604-543-2782 (C)	Vacant	E.K. Oh
13 <b>Vancouver, Galilee Korean</b> (WH040) 1155 Thurlow St. Vancouver, BC, V6E 1X2 604-657-3937 (C), 604-980-7700 (F)	Vacant	I.S. Kim
14 <b>Vancouver, Korean</b> (WH050) 205 W. 10th Ave. Vancouver, BC, V5Y 1R9 604-875-1200 (C), 604-875-1209 (F) gyeongjim@hotmail.com	Gyeong Jin Kim In Sub Paik	Y. Cho
15 <b>Winnipeg, Manitoba Korean</b> (WH060) 383 Dufferin Ave. Winnipeg, MB, R2W 2Y2 204-582-8338 (C), 204-589-4215 (F) hr3376@yahoo.co.kr	Saehoon (Stefan) Lee	I.K. Jeon

**Without Congregation**

1 Yong Wan Cho	Victoria Grace Extension
2 Hoo Sik Kim	Edmonton Urban Native Ministry
3 Hyo Young Joo	Langley Korean Extension

**Appendix to Roll**

1 Young-Taik Cho	Retired
2 Tae Sic Ha	Without Charge
3 Hi-Won Kang	In Korea
4 Doo Je Kim	Without Charge
5 Sang Hwan Kim	In Korea

**45. PRESBYTERY OF WESTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Appendix to Roll</b> (cont'd)		
6 Yon Jae Kim	Retired	
7 Yong Kyoon Philip Kim	In South Africa	
8 Gap Lae Lee	Without Charge	
9 Young-Sun Lee	Retired	
10 Kyeung Nam Park	Retired	
11 Pok Young (Paul) Ryu	Retired	
12 Hyung Rae Song	Without Charge	

**Clerk of Presbytery:** The Rev. Dr. Alfred H.S. Lee, 19558 Hoffmann Way, Pitt Meadows, BC, V3Y 2W8 Phone: 604-760-1265 (C), 604-465-9310 (R), 604-465-9321 (F), hancawest@shaw.ca

(For statistical information see page 715)

**CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS****Statistical**

A summary of the statistical reports from congregations for the year ended December 31, 2007, and received by Financial Services, as of May 25, 2008:

	<u>2007</u>	<u>2006</u>
Number of ministers	1,332	1,308
Number of elders	9,741	9,784
Baptisms	2,234	2,436
Professing members	116,374	120,458
Households	90,567	93,390
Church school pupils	20,107	21,961

**Financial**

A summary of the financial reports from congregations for the year ended December 31, 2007, and received by Financial Services, as of May 25, 2008:

	<u>2007</u>	<u>2006</u>
Total raised by congregations	148,211,527	146,414,746
Total raised for congregational purposes	108,501,552	105,346,112
Remitted to Presbyterians Sharing	8,789,628	8,914,404
Other missionary and benevolent purposes	8,281,868	8,423,314
Raised by WMS & Atlantic Mission Society	852,000	942,104
Stipends of principal minister	24,113,651	23,673,625
Total normal congregational expenditures	120,632,810	116,280,116
Dollar base	101,164,247	99,714,977

**STATISTICAL AND FINANCIAL REPORT****Code for Column Headings:**

<b>ELD:</b>	number of elders
<b>SS:</b>	number of pupils in all departments of Sunday School
<b>HOU:</b>	total households
<b>BP:</b>	total baptisms
<b>AD:</b>	total added to Communicants Roll
<b>RE:</b>	total removed from Communicants Roll
<b>MB:</b>	number on Communicants Roll, December 31
<b>ATD:</b>	average weekly attendance at worship
<b>ADH:</b>	adherents under pastoral care
<b>M:</b>	manse, rented house, housing allowance
<b>PTS:</b>	points
<b>SLF:</b>	self sustaining congregations
<b>TOT:</b>	total congregations
<b>TOT REV:</b>	total revenue for all purposes
<b>FROM CONG:</b>	total amount raised by congregation
<b>CONG PURP:</b>	total raised for all congregational purposes
<b>PRES. SHARE:</b>	amount raised for Presbyterians Sharing
<b>OTH BEN:</b>	amount raised for other missionary & benevolent purposes
<b>WMS:</b>	amount raised by WMS
<b>ST'PD:</b>	stipend of principal minister
<b>NORM EXP:</b>	total normal expenditures
<b>\$ BASE:</b>	base for calculating Presbyterians Sharing formula & Pension contributions
<b>MIN ROLL:</b>	total ministers
<b>AID:</b>	grant-receiving congregations

\* no current year figures - last year's figures used

\*\* no last year's figures

\*\*\* no current or last year's figures

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31st, 2007

1. Presbytery of Cape Breton

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Baddeck, Knox	CB010	8	9	92	-	2	2	150	59	25	A	95,220	74,720	69,691	4,798	231	1,281	19,654	78,076	69,691
- Englishtown, St. Mark's	CB190 *	2	-	-	-	2	1	11	4	3	-	4,861	3,103	2,989	114	-	-	1,300	3,052	2,989
- St. Ann's, Ephraim Scott	CB011	5	-	14	-	-	-	14	15	6	A	32,194	29,876	27,238	2,638	-	586	4,891	19,929	27,238
2 Birch Grove, Victoria	CB020	3	-	17	-	-	-	26	9	11	-	10,842	9,972	8,699	800	473	1,168	4,620	10,711	8,699
3 Boularderie Pastoral Charge	CB030 **	2	-	17	-	-	-	28	10	11	-	10,468	9,304	8,104	800	400	743	4,875	9,653	8,104
- Big Bras d'Or, St. James	CB200	22	10	73	-	-	3	107	40	60	M	56,056	49,824	46,144	2,496	1,184	1,106	23,242	54,452	46,144
- Ross Ferry, Knox	CB210	22	7	42	-	-	-	54	30	57	M	46,857	34,778	33,086	1,357	335	-	15,494	37,694	33,086
4 Glace Bay, St. Paul's	CB050	16	6	133	1	-	-	153	75	41	M	125,046	125,046	118,499	5,995	552	2,258	35,027	122,909	118,499
5 Grand River	CB060	7	-	23	1	5	1	21	34	33	A	25,900	22,424	21,659	405	360	-	10,024	32,423	21,659
- Framboise, St. Andrew's	CB061	7	-	17	-	5	-	17	33	21	A	15,859	14,273	11,892	265	2,116	-	9,734	16,283	11,892
- Loch Lomond, Calvin	CB062	7	-	10	-	-	-	16	32	36	A	14,011	12,941	11,780	545	616	-	2,633	9,323	11,780
6 Little Narrows	CB070	9	3	43	1	4	5	84	35	35	A	44,472	44,472	43,472	1,000	-	-	9,679	25,955	43,472
- Whycomagh, St. Andrew's	CB071	12	17	78	-	-	4	147	50	89	-	46,835	46,835	44,018	2,397	420	665	9,531	33,983	44,018
7 Louisbourg-Catalone Pastoral Charge																				
- Catalone, St. James	CB101	3	-	10	-	-	-	12	12	9	-	7,572	7,572	7,172	400	-	-	-	6,828	7,172
- Louisbourg, Zion	CB102	3	6	19	-	-	-	11	12	32	-	11,852	11,309	9,977	800	532	540	-	9,197	9,977
8 Middle River, Farquharson	CB090	8	12	31	-	1	-	68	28	5	-	122,972	23,755	23,551	204	-	-	-	4,500	23,551
- Lake Ainslie	CB091	7	-	21	2	-	2	33	22	12	-	26,706	23,637	19,339	1,700	2,598	-	-	23,556	19,339
9 Mira Pastoral Charge																				
- Marion Bridge, St. Columba	CB080	5	5	37	-	-	35	47	33	8	M	43,959	42,959	41,259	500	1,200	-	20,664	51,191	41,259
- Mira Ferry, Union	CB081 *	5	10	48	1	2	-	60	50	70	-	69,239	64,839	62,633	1,200	1,006	248	22,549	59,536	52,633
10 Neil's Harbour, St. Peter's	CB041	3	-	15	2	-	-	18	15	20	-	4,428	4,428	4,178	250	-	-	-	3,180	4,178
11 North River & North Shore	CB159 ***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
- Indian Brook, William Reid	CB180	4	5	32	1	-	-	42	8	39	A	36,358	22,795	22,206	300	289	465	12,079	21,467	22,206
- North River, St. Andrew's	CB160	8	-	53	-	5	-	97	36	89	A	63,193	63,193	59,483	700	3,010	879	28,124	54,866	59,183
12 North Sydney, St. Giles	CB120	14	6	100	1	7	2	143	65	101	A	104,040	104,040	95,016	3,288	5,736	-	38,617	97,166	95,016
13 Orangedale, Malagawatch, Orangedale	CB130	10	-	17	-	-	-	16	17	24	M	19,793	15,446	14,989	457	-	268	10,033	22,405	14,989
- Orangedale, River Denys	CB132	5	-	15	1	-	-	24	15	28	M	14,478	14,478	14,206	272	-	268	13,533	16,103	14,206
14 Sydney Mines, St. Andrew's	CB150	13	13	146	-	1	11	205	80	36	M	168,312	163,656	138,064	18,000	7,592	2,636	41,008	145,201	138,064
15 Sydney, Bethel	CB140 *	26	25	411	3	9	12	457	250	320	M	261,740	261,740	236,430	25,000	310	4,330	48,268	222,643	236,430
Grand Total	2007	236	134	1,514	16	42	78	2,061	1,069	1,221	8	1,483,263	1,301,415	1,195,774	76,681	28,960	17,441	385,579	1,192,282	1,185,474
Grand Total	2006	215	131	1,522	29	56	67	2,097	1,077	1,173	10	1,309,314	1,263,005	1,156,362	78,573	28,070	19,682	417,398	1,134,698	1,146,062
Increase		21	3				11		48			173,949	38,410	39,412		890			57,584	39,412
Decrease				8	13	14		32	8	2					1,892		2,241	31,819		

2. Presbytery of Newfoundland

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Grand Falls/Windsor, St. Matthew's	NF010	6	-	24	-	1	1	63	19	-	-	19,928	14,578	13,178	1,400	-	-	5,200	15,188	13,178
2 St. John's, St. Andrew's	NF020	28	45	315	2	-	10	291	100	90	A	443,821	193,712	153,476	21,545	18,691	2,159	48,289	230,773	149,176
3 St. John's, St. David's	NF030	22	35	166	3	11	7	280	130	140	A	218,460	168,367	151,380	16,186	801	8,600	37,758	217,041	148,730
Grand Total	2007	56	80	505	5	12	18	634	249	230	-	682,209	376,657	318,034	39,131	19,492	10,759	91,247	463,002	311,084
Grand Total	2006	58	86	500	11	6	12	640	215	265	-	476,457	410,395	360,873	36,368	13,154	11,746	55,748	406,969	354,298
Increase				5		6	6		34			205,752			2,763	6,338		35,499	56,033	
Decrease		2	6		6			6		35	-		33,738	42,839			987			43,214

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31st, 2007

3. Presbytery of Pictou

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE	
						AD	RE	MB													
1 Barney's River, Marshy Hope	PI010	11	15	80	2	-	2	99	50	80	-	62,146	62,146	58,094	4,052	-	497	-	37,146	58,094	
2 Blue Mountain, Knox	PI020	5	5	16	-	1	1	35	23	19	-	21,864	21,864	17,645	1,200	3,019	203	13,372	23,843	17,645	
- East River St. Mary's, Zion	PI021	4	3	14	-	6	1	30	19	10	M	61,850	61,850	59,789	1,611	450	-	19,311	61,593	59,789	
- Garden of Eden, Blair	PI022 *	4	-	20	-	1	3	27	20	24	M	20,913	17,673	16,749	924	-	256	-	21,699	16,749	
3 East River Pastoral Charge																					
- Caledonia, Bethel	PI030 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-	
- Springville	PI031 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-	
- St. Paul's	PI032 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-	
- Sunnybrae, Calvin	PI033 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-	
4 Glenelg	PI151	6	-	30	-	1	1	52	30	6	-	47,707	47,707	44,988	2,013	706	493	-	36,672	44,988	
5 Hopewell, First	PI040	6	10	74	1	-	5	94	54	58	A	48,317	43,939	40,839	3,100	-	816	25,299	61,259	40,839	
- Gairloch, St. Andrew's	PI042	4	5	30	-	-	-	58	10	30	-	18,025	18,025	18,025	-	-	-	-	7,993	13,910	18,025
- Rocklin, Middle River	PI043	9	10	44	1	-	1	76	35	5	A	37,971	33,888	30,849	2,000	1,039	923	14,880	33,249	30,849	
6 Little Harbour	PI050	10	4	98	2	6	2	100	52	50	A	87,501	87,216	75,595	8,100	3,521	-	27,473	74,356	75,595	
- Pictou Landing, Bethel	PI051	5	6	30	1	-	1	34	20	10	A	35,755	35,755	33,755	2,000	-	-	11,654	33,537	33,755	
7 MacLennan's Mtn., St. John's	PI060 **	3	-	-	4	-	-	26	12	16	M	7,554	7,554	5,424	1,001	1,129	-	3,671	9,384	5,424	
8 Merigomish, St. Paul's	PI012 *	14	24	50	6	30	11	121	54	35	M	69,291	65,760	60,710	4,800	250	-	36,150	69,273	60,710	
9 Moser River, St. Giles	PI152 **	3	-	6	-	-	1	7	8	6	M	1,205	1,166	1,066	100	-	-	-	3,047	1,066	
10 New Glasgow, First	PI070	31	27	238	10	12	9	211	155	143	A	182,035	182,035	157,528	21,102	3,405	-	42,336	153,248	157,528	
11 New Glasgow, St. Andrew's	PI080	32	29	285	2	14	9	307	110	151	M	221,429	221,429	202,129	14,648	4,652	3,440	48,050	206,254	149,399	
12 Pictou Island, Sutherland	PI120 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-	
13 Pictou, First	PI100	19	17	145	3	4	3	198	60	156	M	119,156	114,243	98,174	11,896	4,173	2,324	41,890	134,155	80,808	
14 Pictou, St. Andrew's	PI110	21	16	100	-	10	7	209	60	130	M	100,585	86,437	72,850	7,200	6,387	1,081	33,095	110,082	72,850	
15 River John, St. George's	PI130	10	11	79	9	1	1	95	79	85	A	75,540	61,344	43,903	15,355	2,086	1,629	20,983	49,308	43,903	
- Toney River, St. David's	PI131	9	12	90	8	5	2	103	65	70	A	47,937	44,186	39,494	4,692	-	1,222	20,921	43,161	39,494	
16 Scotsburn, Bethel	PI140	19	60	185	6	4	2	321	100	45	M	123,238	105,149	84,140	14,412	6,597	3,846	21,597	72,560	84,140	
- West Branch, Burns Memorial	PI142	3	-	28	-	-	1	24	20	33	-	8,453	7,357	6,129	600	628	-	2,200	7,026	6,129	
17 Springhill, St. David's	PI160 *	6	-	53	2	1	-	71	18	35	-	37,313	37,313	34,470	2,843	-	-	-	31,647	34,470	
- Oxford, St. James	PI161	5	4	25	-	-	-	48	19	10	-	28,997	28,997	25,115	3,227	655	-	-	27,435	25,115	
- Riverview, St. Andrew's	PI162	2	-	9	-	-	-	12	13	9	-	50,277	4,494	3,758	686	50	1,647	-	4,356	3,758	
18 Stellarton, First	PI170	22	45	275	7	2	21	273	216	63	M	206,022	156,022	144,409	10,303	1,310	3,902	38,840	151,068	144,409	
19 Tatamagouche, Sedgwick Memorial	PI180	6	7	32	1	5	-	37	34	11	M	54,977	52,612	47,678	3,761	1,173	1,688	21,310	44,972	47,678	
- Pugwash, St. John's	PI181	3	-	10	-	-	-	11	10	-	-	13,120	6,625	974	1,200	4,451	310	13,065	18,405	974	
- Wallace, St. Matthew's	PI182	5	-	-	1	1	2	27	29	25	-	23,828	23,828	21,597	1,800	431	223	11,934	21,623	21,597	
20 Thorburn, Union	PI190	21	47	265	3	11	7	253	125	200	M	105,543	105,543	95,325	10,218	-	-	27,968	89,366	94,325	
- Sutherland's River	PI191	9	10	45	2	1	1	66	33	42	M	42,888	37,795	28,588	4,779	4,428	1,265	6,422	37,489	27,588	
21 West River Pastoral Charge																					
- Durham, West River	PI200	8	12	128	3	3	3	135	55	60	M	96,791	67,580	60,697	4,500	2,383	643	23,188	60,588	60,697	
- Greenhill, Salem	PI201	8	5	27	3	5	2	29	28	21	M	20,783	20,783	18,983	1,800	-	-	6,078	18,281	18,983	
- Salt Springs, St. Luke's	PI202	4	8	27	1	-	1	42	34	31	M	22,497	22,497	18,971	2,000	1,526	-	7,854	17,147	18,971	
22 Westville, St. Andrew's	PI220	14	15	223	2	1	2	169	75	175	A	111,493	111,493	103,268	5,350	2,875	1,105	38,107	111,951	103,268	
Grand Total	2007	341	407	2,761	80	125	102	3,400	1,725	1,844	20	2,213,001	2,002,305	1,771,708	173,273	57,324	27,513	585,641	1,889,090	1,699,612	
Grand Total	2006	338	461	2,923	96	154	107	3,367	1,841	1,850	18	2,369,461	1,998,118	1,762,058	172,036	64,024	33,776	579,841	1,930,399	1,695,107	
Increase		3						33			2		4,187	9,650	1,237			5,800		4,505	
Decrease			54	162	16	29	5		116	6		156,460				6,700	6,263		41,309		

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31st, 2007

4. Presbytery of Halifax-Lunenburg

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Dean, Sharon	HL030	6	6	71	1	2	3	72	28	150	-	51,551	46,035	42,909	2,808	318	-	13,922	37,310	40,926
2 Elmsdale, St. Matthew's	HL040	9	9	34	-	2	1	66	35	39	-	74,969	52,252	47,555	4,557	140	-	19,272	52,244	47,555
- Hardwood Lands	HL041	5	10	31	1	3	4	44	28	-	-	41,294	24,576	21,814	2,282	480	352	14,544	29,111	21,814
3 Lower Sackville, First Sackville	HL100	9	20	92	3	13	4	131	67	132	A	92,211	92,211	80,115	6,500	5,596	3,913	22,800	71,959	80,115
4 Lunenburg, St. Andrew's	HL080	18	12	85	1	-	2	219	50	50	M	92,664	62,164	56,664	5,500	-	1,075	43,775	99,148	56,664
- Rose Bay, St. Andrew's	HL081	8	14	50	1	-	-	44	16	50	-	17,113	17,113	16,428	609	76	-	6,000	16,641	16,428
5 New Dublin-Conquerall																				
- Dublin Shore, Knox	HL091	3	9	24	1	-	1	31	22	15	-	11,195	11,195	10,195	1,000	-	-	-	11,428	10,195
- West Dublin, St. Matthew's	HL092	3	-	13	-	4	4	22	10	-	-	15,392	15,392	14,130	1,262	-	-	-	13,066	14,130
6 New Minas, Kings	HL130	8	40	94	1	-	2	93	80	135	-	130,083	85,638	73,900	4,851	6,887	-	39,259	120,884	67,720
7 Truro, St. James'	HL110	22	20	240	2	2	12	355	190	150	A	327,639	327,639	278,081	39,000	10,558	2,325	44,116	294,076	278,081
- McClure's Mills, St. Paul's	HL111	7	17	53	-	-	1	56	37	25	-	36,886	36,886	32,448	4,403	35	-	15,458	37,249	32,448
8 Upper Tantallon, Grace	HL140	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
9 Windsor, St. John's	HL120	6	6	25	3	-	1	45	20	-	M	49,563	49,563	47,257	2,006	300	-	15,938	55,616	47,257
- Noel Road, St. James	HL121	6	-	80	-	-	-	72	25	-	-	29,840	29,840	28,940	900	-	-	12,310	18,383	28,940
Dartmouth:																				
10 Iona	HL010	21	37	176	4	6	3	246	80	76	A	150,063	132,132	113,966	10,923	7,243	2,519	45,737	154,074	113,966
11 St. Andrew's	HL020	27	81	310	4	2	8	400	125	280	A	219,050	217,050	158,087	31,530	27,433	2,197	60,320	150,357	158,087
- Musquodoboit Harbour	HL021	2	-	11	-	-	-	20	10	16	-	3,972	3,972	3,722	200	50	-	800	3,146	3,722
Halifax:																				
12 Calvin	HL050	16	24	176	4	4	16	196	90	76	A	171,334	145,113	118,302	18,529	8,282	1,485	46,200	162,646	118,302
13 Church of St. David	HL070	26	20	178	-	-	20	209	80	87	A	846,809	582,820	538,626	24,958	19,236	-	47,940	807,786	479,661
14 Knox	HL060	8	-	61	1	1	2	84	40	33	A	208,906	208,906	193,267	14,000	1,639	-	14,050	96,323	193,267
Grand Total	2007	210	325	1,804	27	39	84	2,405	1,033	1,314	2	2,570,534	2,140,497	1,876,406	175,818	88,273	13,866	462,441	2,231,447	1,809,278
Grand Total	2006	208	319	1,827	32	69	183	2,430	1,162	1,400	3	2,282,049	1,962,254	1,686,801	178,442	97,011	12,256	470,413	2,004,414	1,621,076
Increase		2	6									288,485	178,243	189,605		1,610			227,033	188,202
Decrease				23	5	30	99	25	129	86	1				2,624	8,738		7,972		

5. Presbytery of New Brunswick

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Bass River, St. Marks	NB010	3	-	19	-	-	3	22	26	24	M	14,050	14,050	13,081	969	-	-	586	14,537	13,081
- Beersville, St. James	NB020	4	-	25	-	1	5	56	55	18	M	22,060	21,319	20,186	1,133	-	-	5,325	22,729	20,186
- Clairville, St. Andrew's	NB030	4	-	10	-	-	1	16	25	6	-	17,683	17,683	16,683	1,000	-	-	8,891	8,891	16,683
- West Branch, Zion	NB040	3	7	25	-	-	1	51	22	-	M	21,026	21,026	18,501	2,478	47	318	1,382	23,399	18,501
2 Bathurst, St. Luke's	NB050	2	5	19	-	-	4	32	15	10	-	33,453	33,453	30,661	1,810	982	-	-	33,453	30,661
3 Dalhousie Charge																				
- Campbellton, Knox	NB060	2	-	29	1	2	-	48	26	8	-	115,942	31,542	29,907	1,635	-	-	-	59,974	29,907
- Dalhousie, St. John's	NB070	3	4	30	-	4	-	44	38	34	M	51,565	49,565	44,895	3,930	740	936	-	43,330	44,895
4 Eastern Charlotte Pastoral Charge																				
- Pennfield, The Kirk	NB080	3	-	15	-	-	-	29	9	5	-	22,167	14,330	13,690	600	40	-	15,660	23,473	13,690
- St. George, The Kirk	NB090	4	5	28	-	-	-	30	30	19	-	60,747	60,747	55,674	5,073	-	-	-	48,693	55,674

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31st, 2007

5. Presbytery of New Brunswick

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
5 Fredericton, St. Andrew's	NB100	16	78	192	6	11	6	192	250	190	A	289,676	250,676	208,681	29,356	12,639	-	47,922	281,597	208,681
6 Grace, Ferguson and St. James Pastoral Charge																				
- Derby, Ferguson	NB180	2	-	13	1	-	-	24	10	4	-	18,069	18,069	17,504	565	-	185	-	12,375	17,504
- Millerton, Grace	NB170 **	3	-	14	-	-	1	18	15	-	M	17,762	17,762	17,028	175	559	362	-	12,882	17,028
- Miramichi, St. James	NB190	4	2	33	-	-	5	63	34	23	-	59,292	59,292	55,289	1,247	2,756	509	-	39,369	55,289
7 Hampton, St. Paul's	NB110	3	28	79	-	3	-	71	74	92	M	92,840	80,840	63,798	3,091	13,951	-	37,664	76,687	52,111
- Barnesville	NB120	3	4	12	-	-	-	18	18	10	-	17,624	17,624	17,624	-	-	-	-	18,499	17,624
8 Hanwell, St. James	NB130	9	25	70	-	1	2	97	75	65	A	112,302	112,302	107,990	2,000	2,312	-	37,671	101,037	90,891
9 Harvey Station, Knox	NB140	15	-	180	10	1	6	210	108	65	M	103,867	98,795	85,899	8,000	4,806	-	38,200	103,178	85,899
- Acton	NB150	1	-	4	1	1	2	3	18	1	-	2,195	2,195	2,195	-	-	-	500	1,581	2,195
10 Kirkland, St. David's	NB160	-	-	6	-	-	-	6	-	-	-	2,215	1,489	1,489	-	-	-	-	2,335	1,489
11 Miramichi (Chatham), Calvin	NB200	6	14	55	1	4	6	85	57	19	M	72,971	57,571	49,015	6,331	2,225	962	18,625	53,086	49,015
- Black River Bridge, Black River Bridge, St. Paul's	NB210	2	-	10	-	-	-	12	8	-	-	10,149	10,149	9,614	305	230	138	7,368	12,292	9,614
- Kouchibouque, Kouchibouque, Knox	NB220	4	-	12	-	3	2	52	19	9	-	25,383	25,383	22,946	150	2,287	-	11,053	26,771	22,946
12 Moncton, St. Andrew's	NB230	11	45	145	8	10	4	239	175	90	A	293,525	293,525	251,638	24,303	17,584	3,999	51,306	296,588	197,223
13 New Carlisle, Knox	NB240	2	-	7	-	-	1	15	16	-	-	22,886	10,886	10,586	300	-	-	-	-	10,586
14 Port Elgin, St. James	NB250	5	8	33	-	1	-	33	17	33	-	24,971	24,971	21,030	3,230	711	-	13,143	32,259	21,030
15 Riverview, Bethel	NB260	9	22	90	1	9	-	98	75	98	A	151,892	137,190	117,050	13,000	7,140	-	38,000	139,277	117,050
16 Sackville, St. Andrew's	NB270	12	14	65	1	3	7	72	60	78	M	102,270	102,270	86,679	11,250	4,341	3,269	26,501	67,854	84,995
17 St. Andrews, Greenock	NB280	6	4	21	2	-	1	32	20	15	-	48,760	38,161	35,661	2,500	-	-	18,154	39,781	35,661
- St. Stephen, St. Stephen's	NB290	8	4	44	1	2	1	47	30	40	M	42,843	42,843	38,898	3,600	345	-	23,292	57,075	38,898
18 Stanley, St. Peter's	NB330	10	11	82	-	-	1	85	70	77	M	64,061	55,621	49,837	5,572	212	59	35,436	73,378	49,837
19 Sunny Corner, St. Stephen's	NB340	4	30	40	2	-	1	75	60	22	-	88,421	67,308	56,983	4,500	5,825	1,444	27,344	76,951	56,983
- Warwick, St. Paul's	NB350	3	5	15	-	-	-	31	25	16	-	15,673	15,673	14,193	700	780	255	-	13,685	14,193
20 Tabusintac, St. John's	NB360	3	-	26	1	-	1	35	23	18	M	59,504	56,714	50,928	4,000	1,786	-	27,009	52,167	50,928
- Bartibog Bridge, St. Matthew's	NB370	2	-	7	-	-	-	13	15	5	M	11,370	11,370	10,880	490	-	-	6,595	10,570	10,880
- New Jersey, Zion	NB380	1	-	12	-	-	-	25	16	2	-	16,363	16,363	16,212	151	-	667	12,176	16,575	16,212
21 Woodstock, St. Paul's	NB390	9	16	54	1	6	-	65	53	41	A	90,460	87,379	84,874	2,505	-	325	40,811	88,218	84,874
Saint John:																				
22 St. Columba	NB300	10	-	63	1	-	3	70	25	45	-	49,025	49,025	47,302	1,551	172	-	-	42,917	47,302
23 St. John & St. Stephen	NB310	21	17	183	5	1	2	233	75	154	-	163,957	149,088	135,559	10,000	3,529	817	-	117,601	135,559
24 St. Matthew's	NB320	10	17	72	6	7	4	94	72	16	A	71,334	71,334	67,823	3,511	-	-	37,617	107,570	67,823
Grand Total	2007	222	365	1,839	49	70	70	2,441	1,759	1,352	13	2,500,353	2,245,583	1,998,573	161,011	85,999	14,245	588,231	2,252,814	1,913,688
Grand Total	2006	224	445	1,800	39	72	146	2,431	1,788	1,342	14	2,431,568	2,253,621	1,989,216	166,744	97,661	16,444	616,203	2,235,688	1,945,460
Increase				39	10			10				68,785		9,357					17,126	
Decrease			2	80				2	76				8,038		5,733	11,662	2,199	27,972		31,772

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Statistics and Finances for the Year Ended December 31st, 2007

6. Presbytery of Prince Edward Island

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Belfast, St. John's	PE020	14	41	183	2	1	3	242	200	110	M	192,145	192,145	170,225	12,500	9,420	2,717	36,119	170,808	145,954
- Wood Islands	PE021	6	8	54	-	-	1	56	66	52	-	33,704	33,704	32,104	1,600	-	519	9,029	33,010	32,104
2 Brookfield Pastoral Charge																				
- Brookfield	PE030	3	8	26	2	-	1	22	30	38	M	21,174	21,174	20,374	800	-	848	10,110	25,708	20,374
- Glasgow Road	PE031	4	-	32	-	-	2	36	40	40	M	29,060	29,060	24,260	3,060	1,740	1,035	11,795	26,150	24,260
- Hunter River	PE032	6	6	28	1	5	1	48	40	20	M	56,532	25,649	23,479	1,870	300	880	11,795	23,479	22,792
3 Central Parish Pastoral Charge																				
- Canoe Cove	PE071	7	16	40	2	5	3	65	85	36	M	59,067	55,581	52,381	3,200	-	360	33,297	51,777	51,605
- Clyde River, Burnside	PE070 *	10	62	90	6	7	2	160	180	40	M	79,630	69,614	63,114	6,500	-	-	33,802	92,511	39,771
4 Freetown	PE111	2	-	13	-	-	-	13	12	9	-	7,308	7,308	5,908	1,000	400	-	3,300	10,569	5,908
5 Hartsville	PE150	9	22	42	3	2	-	60	63	20	A	51,454	51,454	45,514	3,740	2,200	813	20,808	55,294	39,514
6 Kensington	PE080	12	12	80	2	1	6	150	45	35	A	71,582	71,582	63,382	8,200	-	642	21,076	63,424	63,382
- New London, St. John's	PE082 *	9	15	40	1	-	-	102	40	40	A	64,635	49,719	44,849	2,400	2,470	1,612	15,848	50,271	44,849
7 Montague, St. Andrew's	PE090	7	7	60	1	-	3	73	54	42	A	152,686	98,308	95,503	2,805	-	981	20,897	103,478	95,503
- Cardigan, St. Andrew's	PE091	8	29	61	5	2	1	116	85	85	A	103,669	92,040	88,987	2,603	450	-	20,600	100,260	60,859
8 Murray Harbour North	PE100 *	4	45	66	1	2	3	76	104	24	M	40,837	40,837	37,329	2,500	1,008	-	18,993	35,645	37,329
- Caledonia	PE101	2	30	24	-	2	-	31	100	14	-	15,884	15,884	14,234	1,650	-	-	9,317	16,841	14,234
- Murray Harbour South	PE102	2	30	10	3	-	3	7	100	10	-	16,070	16,070	13,086	1,819	1,165	80	7,810	17,296	13,086
- Peter's Road	PE103	3	40	37	-	-	-	62	100	27	M	29,721	27,464	25,239	2,225	-	-	18,201	26,752	25,239
9 Nine Mile Creek	PE073	5	14	41	8	5	-	27	40	7	-	42,884	42,884	39,877	1,000	2,007	561	-	-	39,877
10 North Tryon	PE130	7	20	46	-	1	1	75	82	40	A	94,267	69,267	62,407	5,400	1,460	928	37,617	83,413	62,407
11 Richmond Bay Pastoral Charge																				
- Freeland	PE121	3	14	37	-	2	1	57	25	39	M	24,196	24,196	22,079	1,800	317	644	11,831	22,531	22,079
- Lot 14	PE122	3	-	8	-	-	1	14	-	7	M	6,074	6,074	5,854	220	-	59	2,151	4,072	5,854
- Tyne Valley	PE120	5	7	40	2	1	2	70	37	49	M	34,514	34,514	28,891	2,401	3,222	359	12,907	28,591	28,891
- Victoria West	PE123	2	-	28	2	-	3	41	17	28	M	16,676	16,676	15,281	1,000	395	-	8,963	19,064	15,281
12 Summerside	PE110	18	38	214	4	9	19	262	114	209	A	168,437	155,077	139,077	16,000	-	-	37,490	160,976	139,077
13 West Point Charlottetown:	PE011	5	6	24	-	8	1	45	26	24	-	27,599	27,599	26,599	1,000	-	866	-	26,121	26,599
14 St. James	PE040	12	41	205	3	6	33	255	-	117	A	257,522	254,387	251,252	1,810	1,325	2,500	44,894	240,276	241,321
15 St. Mark's	PE060	15	45	150	3	2	28	165	220	184	M	177,767	177,767	162,557	9,387	5,823	-	52,525	174,010	121,476
- Marshfield, St. Columba	PE061	6	8	42	2	-	1	37	25	33	A	33,000	33,000	30,566	1,902	532	-	14,500	59,503	30,566
16 Zion	PE050	30	60	498	5	-	17	475	322	287	-	323,493	321,493	282,098	30,000	9,395	-	50,000	304,881	282,098
Grand Total	2007	219	624	2,219	58	61	136	2,842	2,252	1,666	13	2,231,587	2,060,527	1,886,506	130,392	43,629	16,404	575,675	2,026,711	1,752,289
Grand Total	2006	231	782	2,208	75	171	123	2,926	2,288	1,640	15	2,240,337	1,915,922	1,730,601	125,728	59,593	18,885	544,441	2,040,765	1,627,195
Increase				11			13			26			144,605	155,905	4,664			31,234		125,094
Decrease		12	158		17	110		84	36	2		8,750			15,964	2,481			14,054	

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7. Presbytery of Quebec

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Inverness, St. Andrew's	QU020	2	-	5	-	1	9	5	2	A	39,490	39,490	38,890	600	-	-	6,731	17,566	38,890	
2 Leggatt's Point	QU030 *	2	-	15	-	-	11	26	-	-	16,339	8,965	8,500	465	-	-	5,541	13,527	8,500	
3 Melbourne, St. Andrew's	QU050	4	10	25	-	1	29	15	69	-	34,823	34,823	30,787	2,000	2,036	500	-	37,043	30,787	
4 Quebec, St. Andrew's	QU070	3	9	26	-	-	30	30	30	M	211,919	211,919	199,759	6,295	5,865	-	54,960	162,167	199,759	
5 Scotstown, St. Paul's	QU090	2	-	6	-	-	5	5	5	M	6,392	5,392	4,892	200	300	-	-	5,040	4,892	
6 Sherbrooke, St. Andrew's	QU100	10	10	48	-	1	74	65	20	A	106,528	106,528	99,564	6,964	-	2,190	38,617	106,998	99,564	
7 Valcartier, St. Andrew's	QU110	8	-	42	-	-	51	25	13	-	20,434	20,434	19,366	1,068	-	-	13,488	24,818	19,366	
Grand Total	2007	31	29	167	-	2	5	209	171	139	2	435,925	427,551	401,758	17,592	8,201	2,690	119,337	367,159	401,758
Grand Total	2006	32	28	169	5	5	7	211	193	109	1	513,397	427,770	408,735	16,345	2,690	2,075	100,214	404,080	408,735
Increase			1																	
Decrease		1		2	5	3	2	22				77,472	219	6,977						6,977

8. Presbytery of Montreal

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Beaconsfield, Briarwood	MT020	15	70	149	1	29	9	190	148	135	A	162,870	162,870	136,325	20,131	6,414	-	27,351	136,187	132,637
2 Beauharnois, St. Edwards	MT030	2	6	13	-	-	3	14	14	6	-	14,840	14,840	14,840	-	-	-	-	15,700	14,840
3 Chateauguay, Maplewood	MT050	10	-	51	-	-	6	76	45	39	A	98,215	98,215	93,057	2,985	2,173	1,312	26,671	94,390	92,229
4 Fabreville	MT070	4	-	6	-	-	7	5	-	-	-	4,576	4,576	4,287	-	289	-	600	4,025	4,287
5 Hemmingford, St. Andrew's	MT080	3	-	15	-	-	19	18	30	-	-	12,362	12,165	11,365	800	-	-	5,125	10,995	11,365
6 Howick, Georgetown	MT090 *	4	4	42	3	-	4	59	18	8	-	69,754	61,503	58,603	2,900	-	-	-	55,864	58,603
7 Huntingdon, St. Andrew's	MT100	18	-	82	-	-	141	51	12	-	-	60,617	59,831	54,199	4,000	1,632	-	15,772	77,125	54,199
- Athelstan	MT101	7	-	42	-	-	2	65	28	6	-	30,146	30,146	22,777	3,503	3,866	-	6,759	22,575	22,777
8 Lachute, Margaret Rodger Memorial	MT120	14	15	75	2	5	5	156	55	58	M	120,960	120,155	110,851	7,530	1,774	1,412	10,750	110,710	106,851
9 Laval (Duvernay), St John's	MT060	2	-	6	-	-	6	8	2	-	-	27,000	27,000	25,500	1,500	-	-	-	28,000	25,500
10 Lost River	MT130	-	-	7	1	-	3	(3)	20	-	-	3,508	3,508	3,508	-	-	-	1,350	1,612	3,508
11 Mille Isles	MT140	4	-	14	-	-	10	22	10	-	-	4,783	3,395	695	600	2,100	-	960	4,007	695
12 Montreal West	MT300 *	11	14	61	3	4	2	75	49	6	-	90,480	90,480	86,005	2,425	2,050	-	-	86,757	86,005
13 Mount Royal, Town of Mount Royal	MT390	6	7	43	-	4	4	71	26	11	M	107,255	107,255	104,521	2,192	542	-	32,983	119,402	104,521
14 Ormstown	MT310	4	-	78	1	-	1	92	8	33	-	16,243	16,243	16,243	-	-	-	-	18,639	16,243
- Rockburn	MT311	6	18	40	6	15	19	64	35	100	-	37,090	37,090	35,312	1,500	278	-	12,450	32,555	35,312
15 Pincourt, Ile Perrot	MT330	9	16	42	1	9	4	64	40	16	-	125,293	101,640	91,788	5,000	4,852	-	-	141,414	91,788
16 Pointe Claire, St. Columba by the Lake	MT340	25	40	132	3	13	1	208	84	97	A	233,523	231,412	178,873	20,265	32,274	-	40,800	170,932	170,373
17 Riverfield	MT091	4	7	50	-	-	1	69	20	6	-	20,600	20,600	18,600	2,000	-	-	-	18,698	18,600
- St. Urbain, Beechridge	MT040	2	-	11	-	-	19	25	-	-	-	6,320	6,320	5,720	500	100	-	-	7,750	5,720
18 St. Andrew's East	MT350	7	-	17	1	-	18	25	26	-	-	21,532	19,345	18,645	700	-	-	-	-	18,645
19 St. Lambert, St. Andrew's	MT360	11	20	124	2	1	8	149	75	44	M	191,516	180,811	156,638	6,432	17,741	-	45,422	141,213	156,638

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8. Presbytery of Montreal

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
Montreal:																				
20 Arabic Church	MT470	3	12	20	3	16	-	52	30	5	A	49,538	45,467	45,467	-	-	-	24,240	49,324	45,467
21 Chambit	MT450 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
22 Chinese	MT150	8	23	125	3	4	2	120	107	26	A	220,737	140,581	134,731	3,000	2,850	4,107	33,439	135,392	134,731
23 Cote des Neiges	MT160	9	20	145	1	8	-	113	80	82	M	187,119	112,119	96,063	6,000	10,056	600	44,000	148,329	96,063
24 Eglise St. Luc	MT170 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
25 Ephraim Scott Memorial	MT180	8	-	40	-	-	2	48	20	6	A	49,464	49,464	44,964	4,500	-	490	25,021	52,158	44,964
26 First (Verdun)	MT400	4	-	-	-	-	1	39	15	5	-	26,055	26,055	24,990	1,065	-	-	-	32,420	24,990
27 Ghanaian	MT460 *	9	56	61	16	26	-	66	100	200	A	231,768	181,420	180,920	500	-	-	36,591	64,015	166,920
28 Knox Crescent, Kensington, First	MT220	15	11	136	1	-	69	126	50	37	A	316,329	306,858	269,468	20,000	17,390	3,153	32,204	362,229	269,468
29 Livingstone	MT240	10	40	57	7	-	3	80	65	40	-	84,985	81,731	76,222	2,000	3,509	-	16,872	101,552	76,222
- Hungarian	MT200	8	7	-	2	8	3	50	24	10	-	66,236	66,236	52,453	2,000	11,783	-	16,000	44,466	51,917
30 Maisonneuve	MT250	12	10	56	2	-	3	69	50	27	A	135,500	77,743	74,243	3,500	-	-	37,558	140,250	74,243
31 St. Andrew & St. Paul	MT270	44	102	550	12	52	68	756	430	140	M	1,006,407	991,113	824,188	100,000	66,925	3,706	56,650	1,140,030	824,188
32 Taiwanese Robert Campbell	MT260	6	11	55	4	8	2	88	98	41	M	108,327	108,327	100,642	3,000	4,685	-	16,893	105,288	100,642
33 Westminster (Pierrefonds)	MT320	13	-	63	-	-	7	70	50	30	A	111,290	87,518	77,312	4,000	6,206	-	37,620	108,842	72,776
Grand Total	2007	317	509	2,408	75	202	232	3,246	1,938	1,294	8	4,053,238	3,684,032	3,250,015	234,528	199,489	14,780	604,081	3,782,845	3,213,927
Grand Total	2006	330	569	2,586	73	139	134	3,483	2,148	1,550	11	4,778,585	4,019,482	3,566,787	251,353	201,342	16,052	567,667	3,916,706	3,493,227
Increase					2	63	98											36,414		
Decrease		13	60	178				237	210	256	3	725,347	335,450	316,772	16,825	1,853	1,272		133,861	279,300

9. Presbytery of Seaway-Glengarry

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Avonmore, St. Andrew's	SG010	9	28	77	2	-	-	109	41	54	-	43,494	43,494	38,639	4,755	100	-	22,551	44,555	38,639
- Finch, St. Luke's-Knox	SG080	9	15	40	2	7	3	103	37	62	A	94,861	45,942	40,386	4,500	1,056	-	39,343	83,316	40,386
- Gravel Hill, St. James-St. Andrew's	SG011	4	-	11	-	-	1	14	8	9	A	13,787	12,620	9,153	2,527	940	-	4,269	10,561	9,153
2 Brockville, First	SG020	9	20	225	1	2	13	400	130	165	M	311,208	198,097	180,098	12,137	5,862	946	25,999	257,071	180,098
3 Caintown, St. Paul's	SG030	7	16	28	1	6	2	36	42	23	-	34,772	33,772	31,067	2,100	605	-	20,600	42,089	31,067
- Lansdowne, Church of the Covenant	SG031	6	-	14	1	2	2	17	15	8	A	63,558	28,672	26,272	2,400	-	-	14,962	25,353	26,272
4 Chesterville, St. Andrew's	SG050	4	3	34	1	-	1	63	12	22	A	27,749	20,595	19,815	780	-	-	10,335	26,547	19,815
- Morewood	SG051	8	6	33	4	-	1	75	20	59	A	36,752	36,532	32,663	3,179	690	810	14,260	27,246	32,663
5 Cornwall, St. John's	SG060	31	37	468	10	26	10	517	315	276	A	327,965	306,864	250,928	40,906	15,030	-	44,512	274,741	248,928
6 Dunvegan, Kenyon	SG070	8	11	69	2	8	1	109	40	60	-	52,744	52,744	45,096	5,616	2,032	3,811	12,939	59,547	45,096
- Kirk Hill, St. Columba	SG120	8	32	40	1	-	4	86	50	17	A	37,610	37,610	33,275	2,000	2,335	-	7,836	38,580	33,275
7 Ingleside, St. Matthew's	SG090	12	25	105	-	3	2	114	84	64	-	99,458	99,458	94,163	5,295	-	-	-	91,505	94,163
8 Iroquois, Knox	SG100	7	34	57	3	1	4	81	45	41	-	56,494	56,494	55,394	1,100	-	-	19,305	48,232	55,394
- Cardinal, St. Andrew's & St. James	SG040	5	15	60	2	1	-	77	36	40	-	55,139	55,139	53,465	1,554	120	-	32,266	55,540	53,465
9 Kemptville-Mountain Pastoral Charge																				
- Kemptville, St. Paul's	SG110	12	16	104	2	6	1	125	50	15	M	93,247	81,143	72,802	5,120	3,221	1,323	30,118	104,357	72,802
- Mountain, Knox	SG201	7	-	12	-	-	-	22	20	9	-	35,044	35,044	26,884	1,470	6,690	-	12,104	23,336	26,884

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2007

9. Presbytery of Seaway-Glengarry

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
10 Lancaster, St. Andrew's	SG130	15	45	131	1	4	15	208	115	34	-	92,277	92,277	83,331	6,000	2,946	-	31,219	85,121	83,331
- Martintown, St. Andrew's	SG131	8	21	47	1	-	3	85	40	43	A	51,149	50,721	44,965	3,000	2,756	-	14,000	40,268	44,965
11 Maxville, St. Andrew's	SG140	2	-	-	-	1	-	46	16	-	A	60,544	23,044	21,344	1,700	-	1,453	4,526	19,393	21,344
- Moose Creek, Knox	SG142	2	6	50	2	1	1	78	35	5	A	50,088	40,088	36,710	3,000	378	-	5,849	24,078	36,710
- St. Elmo, Gordon	SG141	2	-	8	-	1	1	15	4	-	A	10,697	9,605	8,330	1,100	175	-	3,906	11,554	8,330
12 Morrisburg, Knox	SG150	11	11	79	1	-	8	87	32	34	A	57,547	50,362	44,137	5,850	375	3,572	9,272	54,582	44,137
- Dunbar	SG151	3	4	12	-	-	-	13	15	12	-	11,700	11,700	11,000	700	-	-	1,320	1,320	11,000
13 Oxford Mills, St. Andrew's	SG160	4	6	11	-	-	-	9	16	12	-	17,940	17,940	17,854	86	-	-	-	-	17,854
14 Prescott, St. Andrew's	SG170 *	8	8	37	-	-	4	59	45	30	-	104,480	104,480	102,262	2,218	-	-	29,631	96,401	102,144
- Spencerville, St. Andrew's-Knox	SG180	8	7	27	6	1	2	30	25	14	-	47,339	47,339	44,339	3,000	-	2,160	15,148	35,961	44,339
15 Vankleek Hill, Knox	SG190	16	30	146	6	5	-	159	95	71	A	130,947	121,947	107,559	8,800	5,588	-	13,404	108,863	107,559
- Hawkesbury, St. Paul's	SG195	5	-	17	-	-	8	19	17	8	A	35,381	35,381	33,100	1,981	300	-	4,694	30,400	33,100
16 Winchester, St. Paul's	SG200	8	2	56	-	-	2	90	27	60	A	76,406	67,396	65,702	1,050	644	1,300	13,636	60,938	65,702
Grand Total	2007	238	398	1,998	49	75	89	2,846	1,247	2		2,130,377	1,816,500	1,630,733	133,924	51,843	15,375	458,004	1,781,005	1,628,615
Grand Total	2006	225	392	2,062	41	51	156	2,887	1,395	1,285	4	2,357,041	1,838,584	1,641,537	140,609	56,438	15,456	397,310	1,927,861	1,636,419
Increase		13	6		8	24			32									60,694		
Decrease				64			67	41		38	2	226,664	22,084	10,804	6,685	4,595	81		146,856	7,804

10. Presbytery of Ottawa

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Gatineau, St. Andrew's	OT010	6	-	30	1	-	1	26	30	15	-	41,822	40,422	34,567	5,855	-	-	-	34,690	34,567
2 Kanata, Trinity	OT170	13	47	141	11	18	28	185	119	151	A	355,557	249,159	213,995	26,654	8,510	-	48,279	214,661	213,995
3 Kars, St. Andrew's	OT031	7	20	63	3	-	2	90	42	58	A	45,083	45,083	40,998	3,579	506	2,840	21,147	45,564	40,998
4 Manotick, Knox	OT030	15	40	135	3	22	7	203	114	117	A	250,921	250,921	209,803	30,000	11,118	-	47,751	205,539	209,803
5 Orleans, Grace	OT080	10	42	141	2	-	8	124	136	192	A	270,861	270,861	232,495	22,500	15,866	-	46,982	241,603	232,495
6 Richmond, St. Andrew's	OT040	7	15	90	5	5	5	127	50	80	A	113,595	88,595	83,545	3,500	1,550	-	14,160	100,362	83,545
7 Stittsville, St. Andrew's	OT041	13	16	99	7	12	5	112	75	77	A	174,870	122,925	115,107	6,423	1,395	-	39,999	111,461	115,107
8 Vernon, Osgoode	OT050	5	14	50	-	-	2	56	45	40	-	45,213	45,213	41,065	2,500	1,648	825	-	31,362	41,065
Ottawa:																				
9 Calvin Hungarian	OT060	10	-	43	3	2	-	51	23	48	A	74,084	70,366	42,614	-	27,752	-	16,700	44,808	42,614
10 Erskine	OT070	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
11 Gloucester	OT020	5	30	65	1	3	16	51	65	65	A	102,161	90,820	78,570	8,000	4,250	-	22,294	82,801	78,570
12 Knox	OT090	39	32	235	3	8	19	289	140	134	A	384,995	323,417	255,591	40,000	27,826	-	46,714	330,890	255,591
13 Parkwood	OT100	26	32	222	1	3	14	204	127	223	A	319,900	244,323	205,530	26,327	12,466	-	47,700	243,857	205,530
14 St. Andrew's	OT110	47	90	344	13	25	21	519	282	145	A	884,056	711,272	577,433	71,755	62,084	4,105	46,889	414,484	577,433
15 St. David & St. Martin	OT120	20	13	153	-	-	9	152	74	161	A	135,559	135,559	126,459	9,100	-	-	46,576	126,399	126,459
16 St. Giles	OT130	17	6	126	-	1	7	138	70	62	A	232,711	229,711	189,570	28,885	11,256	1,160	44,400	181,769	189,570
17 St. Paul's	OT140	18	62	272	5	5	11	286	337	288	A	547,198	471,705	367,247	38,000	66,458	-	60,747	433,478	314,586
18 St. Stephen's	OT150	13	22	91	1	-	4	143	58	78	A	173,153	161,985	145,024	11,258	5,703	950	38,683	149,280	143,240
19 St. Timothy's	OT160	17	47	196	3	9	12	244	131	216	A	237,696	230,359	212,599	10,000	7,760	2,137	52,783	223,553	212,599
20 Westminster	OT180	26	30	182	2	83	5	248	94	76	A	321,925	321,925	289,765	28,001	4,159	60	38,500	274,403	289,765
Grand Total	2007	314	558	2,678	64	196	176	3,248	2,012	2,226	1	4,711,360	4,104,621	3,461,977	372,337	270,307	12,077	680,214	3,490,764	3,407,532
Grand Total	2006	331	554	2,806	54	129	193	3,394	2,037	2,157	-	4,406,693	3,911,371	3,252,008	368,856	290,507	10,805	635,068	3,512,489	3,161,986
Increase			4		10	67			85	69	1	304,667	193,250	209,969	3,481		1,272	45,146		245,546
Decrease				17			17	146	25							20,200			21,725	

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2007

11. Presbytery of Lanark & Renfrew

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Almonte	LR010	8	5	63	1	-	4	80	45	34	A	79,060	79,060	72,127	3,451	3,482	-	23,722	75,610	72,127
- Kiburun, St. Andrew's	LR011	4	3	17	-	-	9	42	15	10	-	105,034	25,717	22,645	2,700	372	-	10,171	14,024	22,645
2 Arnprior, St. Andrew's	LR020	21	46	200	4	18	5	220	180	104	A	179,241	149,241	126,001	18,970	4,270	3,550	44,016	126,539	126,001
3 Carleton Place, St. Andrew's	LR030	10	8	-	-	1	16	193	50	50	-	383,543	168,718	161,657	5,816	1,245	-	-	80,132	154,457
4 Cobden, St. Andrew's	LR040	11	30	119	1	2	-	175	58	77	A	102,397	102,397	98,167	4,030	200	3,218	31,181	111,532	98,167
- Ross, St. Andrew's	LR041	8	-	39	1	1	1	75	21	13	A	31,963	29,744	25,651	3,885	208	746	10,279	12,884	25,651
5 Fort Coulonge, St. Andrew's	LR050	5	-	12	-	4	-	25	12	16	-	163,628	163,628	133,491	22,049	8,088	-	30,270	110,551	133,491
- Bristol Memorial	LR051	5	5	35	-	2	-	60	43	23	-	36,202	36,202	32,358	2,800	1,044	316	7,200	24,566	32,358
6 Kilmars, St. Andrew's	LR120	4	-	-	2	6	-	17	25	40	-	23,046	18,046	17,916	130	-	-	7,140	12,682	17,916
7 Lake Dore	LR140	***	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
8 Lochwinnoch	LR060	*	5	-	22	-	-	44	30	15	-	44,526	44,526	41,947	2,579	-	2,316	-	21,755	41,947
9 McDonald's Corners, Knox	LR070	5	8	43	-	2	75	36	21	-	-	33,998	24,422	23,114	1,233	75	-	-	21,255	23,114
- Elphin	LR071	4	-	34	1	-	3	48	15	18	-	23,996	21,804	20,259	1,485	60	-	9,450	20,139	20,259
- Snow Road	LR072	*	3	-	21	1	-	1	31	12	15	11,584	8,655	7,701	850	104	-	5,400	11,152	7,701
10 Pembroke, First	LR080	11	10	118	1	10	44	166	80	32	A	142,706	142,706	138,032	1,700	2,974	-	48,000	133,274	138,032
11 Perth, St. Andrew's	LR090	11	27	153	4	3	13	203	11	59	M	138,605	129,538	109,545	15,524	4,469	3,000	39,923	134,942	109,545
12 Petawawa	LR150	8	-	78	1	23	1	84	55	55	A	131,919	131,919	122,748	7,357	1,814	-	41,573	152,896	122,748
- Point Alexander	LR151	3	-	15	-	-	-	19	14	8	-	11,803	11,803	11,403	400	-	-	-	12,737	11,403
13 Renfrew	LR100	16	15	180	-	8	3	309	158	105	M	172,433	169,166	139,029	14,480	15,657	-	45,500	142,041	139,029
14 Smiths Falls, Westminster	LR110	14	17	139	2	6	6	172	70	70	-	242,781	242,781	174,799	16,807	51,175	2,019	40,800	155,604	174,799
15 Westport, Knox	LR170	8	10	76	-	1	2	74	75	61	M	94,919	94,919	84,313	7,675	2,931	1,050	34,128	96,129	84,313
Grand Total	2007	164	184	1,364	19	85	110	2,112	1,005	826	4	2,153,384	1,794,992	1,562,903	133,921	98,168	16,215	428,753	1,470,444	1,555,703
Grand Total	2006	157	203	1,440	32	68	175	2,140	1,135	855	5	1,901,560	1,608,138	1,417,044	125,355	65,739	21,943	455,282	1,508,168	1,409,844
Increase		7					17					251,824	186,854	145,859	8,566	32,429				145,859
Decrease			19		76	13		65	28	130	29	1					5,728	26,529	37,724	

Synod of Central, Northeastern Ontario and Bermuda

12. Presbytery of Kingston

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE	
						AD	RE	MB													
1 Amherst Island, St. Paul's	KI020	6	9	90	4	2	5	84	51	56	-	90,421	90,421	62,924	21,045	6,452	4,000	-	53,098	62,924	
2 Amherstview, Trinity	KI010	10	8	75	3	3	16	93	75	42	A	254,227	254,227	241,750	5,000	7,477	-	33,955	233,410	112,931	
3 Belleville, St. Andrew's	KI030	16	12	122	7	16	5	174	82	34	A	180,880	173,780	169,051	4,729	-	-	34,762	149,820	169,051	
4 Belleville, St. Columba	KI040	14	22	150	2	5	4	154	87	50	M	165,756	164,491	138,866	15,157	10,468	2,925	42,148	142,993	138,866	
5 Deseronto, Church of the Redeemer	KI091	6	-	17	-	-	2	27	15	30	-	36,088	36,088	31,810	1,728	2,550	1,980	-	33,795	31,810	
6 Gananoque, St. Andrew's	KI050	9	31	131	5	12	6	174	80	81	A	128,420	126,713	96,288	12,500	17,925	-	39,497	122,966	90,234	
7 Madoc, St. Peter's	KI080	9	20	106	-	3	8	98	50	79	-	93,000	93,000	84,334	5,562	3,104	-	63,547	84,334		
8 Picton, St. Andrew's	KI090	14	5	85	2	8	1	129	65	48	M	113,404	103,373	95,787	6,483	1,103	-	103,848	95,787		
9 Roslin, St. Andrew's	KI130	7	5	34	-	-	1	55	28	5	-	103,534	30,594	24,206	3,000	3,388	-	-	24,474	24,206	
10 Stirling, St. Andrew's	KI110	11	6	70	-	-	2	96	38	25	M	90,194	66,248	61,128	5,000	120	1,443	-	88,317	61,128	
11 Trenton, St. Andrew's	KI120	11	22	112	1	1	13	153	85	44	A	178,177	177,677	132,648	18,500	26,529	3,748	43,800	143,361	132,648	
12 Tweed, St. Andrew's	KI081	9	12	50	2	-	10	67	50	25	-	87,949	87,949	78,078	3,500	6,371	6,150	-	76,665	78,078	
13 West Huntingdon, St. Andrew's	KI111	6	-	9	1	-	2	16	11	4	-	20,553	20,224	19,224	1,000	-	-	-	13,569	19,224	
Kingston:																					
14 St. Andrew's	KI060	10	15	274	-	1	20	255	115	170	A	274,406	246,006	222,270	7,000	16,736	-	45,597	261,959	222,270	
15 St. John's (Pittsburgh)	KI100	7	13	80	-	-	-	71	65	7	M	59,281	58,987	52,639	6,348	-	15,885	-	17,723	77,678	52,639
- Sand Hill	KI101	4	8	47	1	-	1	66	25	40	-	66,213	65,373	61,078	3,695	600	600	17,735	40,963	61,078	
16 Strathcona Park	KI070	8	12	75	-	5	6	66	80	54	A	131,020	121,020	111,397	7,046	2,577	-	37,617	107,644	111,397	
Grand Total	2007	157	200	1,527	28	56	102	1,778	1,002	794	4	2,073,523	1,916,171	1,683,478	127,293	105,400	36,731	312,834	1,738,107	1,548,605	
Grand Total	2006	153	252	1,548	33	71	89	1,836	1,068	892	8	2,273,300	1,701,853	1,517,616	122,978	61,259	13,827	391,722	1,829,740	1,496,254	
Increase		4					13						214,318	165,862	4,315	44,141	22,904			52,351	
Decrease			52		21	5	15		58	66	4	199,777						78,888	91,633		

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2007

13. Presbytery of Lindsay-Peterborough

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Ballyduff	LP010	4	2	11	-	-	1	15	15	6	-	11,452	11,452	8,702	1,350	1,400	-	-	9,370	8,702
2 Beaverton	LP020	10	25	87	3	1	20	103	85	25	A	123,462	123,462	118,385	4,267	810	984	28,411	118,314	101,385
- Gamebridge, Knox	LP021	6	10	34	-	-	8	45	35	30	A	51,728	49,457	47,670	1,787	-	-	14,332	39,472	47,670
3 Bobcaygeon, Knox	LP030	11	12	190	10	5	4	149	110	134	M	277,847	184,126	150,293	21,500	12,333	2,106	52,000	146,823	150,293
- Rosedale	LP031	3	-	10	-	-	-	4	15	8	-	11,394	11,394	10,293	1,101	-	-	5,400	12,106	10,293
4 Bolsover, St. Andrew's	LP040	7	18	40	4	4	2	61	45	26	-	84,271	76,510	68,303	5,425	2,782	5,355	13,121	69,899	68,303
- Kirkfield, St. Andrew's	LP042	3	-	28	-	-	3	24	16	31	-	74,199	72,671	69,266	1,608	1,797	6,789	13,121	66,170	69,266
- Woodville Community	LP260	5	12	35	-	1	10	35	30	62	M	111,227	88,240	85,800	2,000	440	2,104	13,121	111,825	58,808
5 Bowmanville, St. Andrew's	LP050	8	45	146	5	3	1	144	107	80	A	125,581	106,729	93,559	9,493	3,000	46,440	98,490	106,729	
6 Campbellford, St. Andrew's	LP060	12	14	112	2	5	3	161	58	82	M	122,144	94,715	82,509	7,233	4,973	1,806	27,160	90,592	82,509
- Burnbrae, St. Andrew's	LP061	11	11	53	3	5	36	96	49	43	-	74,054	74,054	69,872	2,854	1,328	-	14,636	62,434	69,872
7 Cannington, Knox	LP261	5	2	24	-	1	7	30	31	12	-	61,730	43,612	32,833	6,300	4,479	2,519	-	60,010	32,833
- Cresswell, St. John's	LP090	5	12	43	-	2	2	34	38	45	-	48,415	43,915	38,984	2,500	2,431	-	-	32,833	38,984
- Wick	LP092	6	12	31	-	-	-	39	27	46	-	32,519	25,268	22,493	2,000	775	-	-	24,716	22,493
8 Cobourg, St. Andrew's	LP070	31	25	183	4	2	8	217	120	89	A	229,226	197,781	168,508	22,249	7,024	-	45,157	201,679	138,167
9 Colborne, Old St. Andrew's	LP080	12	-	75	1	-	5	69	40	24	M	71,566	61,791	58,598	3,193	-	-	26,265	56,343	58,598
10 Fenelon Falls, St. Andrew's	LP100	6	-	58	-	8	5	60	35	28	M	47,625	47,625	39,906	6,050	1,669	-	4,283	45,250	39,906
- Glenarm, Knox	LP101	6	6	36	1	6	16	48	30	33	-	40,960	40,960	35,691	3,403	1,866	2,800	2,417	22,495	35,691
11 Lakefield, St. Andrew's	LP110	5	12	57	2	6	2	64	30	50	M	49,827	49,827	45,751	1,500	2,576	-	30,600	50,834	45,751
- Lakehurst, Knox	LP111	5	-	19	1	-	1	18	25	-	-	18,880	18,880	18,180	500	200	365	10,200	14,907	18,180
12 Lindsay, St. Andrew's	LP130	15	32	358	14	19	95	502	219	177	A	436,933	286,139	245,929	30,891	9,319	-	41,794	288,096	245,929
13 Nestleton, Cadmus	LP140	7	5	17	3	-	-	21	11	16	-	32,533	27,240	24,140	2,400	700	-	-	21,698	24,140
14 Norwood, St. Andrew's	LP150	13	5	60	1	4	4	78	25	35	A	111,016	65,014	61,763	2,737	514	1,586	37,918	100,341	61,763
- Havelock, Knox	LP151	6	3	36	-	-	4	61	21	13	-	45,885	23,965	20,665	3,300	-	-	19,259	45,611	20,665
15 Port Hope, St. Paul's	LP190	10	8	99	5	9	10	108	55	55	A	179,684	179,684	169,677	8,386	1,621	5,578	40,964	191,413	131,735
16 Port Perry, St. John's	LP200	9	11	64	1	4	2	88	47	49	A	107,093	106,293	99,793	6,500	-	-	37,617	109,253	99,793
17 Warkworth, St. Andrew's	LP240	9	12	47	-	-	1	113	33	20	A	68,805	66,720	63,455	3,104	161	-	20,820	83,067	63,455
- Hastings, St. Andrew's	LP241	5	5	34	2	-	-	33	25	19	A	27,164	27,129	25,540	1,474	115	535	7,280	28,869	25,540
Peterborough:																				
18 St. Giles	LP160	12	8	109	-	1	14	144	75	31	-	106,128	106,128	99,128	7,000	-	-	-	69,892	99,128
- South Monaghan, Centreville	LP210	8	3	53	-	-	-	108	32	7	-	66,778	56,778	54,778	2,000	-	-	-	30,412	54,778
19 St. Paul's	LP170	20	19	185	4	2	12	305	90	14	A	164,336	164,336	149,136	12,000	3,200	2,385	46,234	183,012	149,136
20 St. Stephen's	LP180	13	12	85	1	6	7	127	75	25	-	131,863	130,988	112,395	11,520	7,073	-	43,800	124,270	106,555
Grand Total	2007	288	341	2,419	67	94	283	3,104	1,649	1,315	6	3,146,325	2,681,735	2,405,165	197,491	79,079	37,912	642,350	2,610,496	2,287,500
Grand Total	2006	297	368	2,563	61	127	147	3,301	1,773	1,447	9	3,143,839	2,830,136	2,551,649	198,449	80,038	41,023	601,700	2,420,671	2,479,431
Increase												2,486							40,650	189,825
Decrease			9	27	144		33	197	124	132	3		148,401	146,484		958	959	3,111		192,381

**Synod of Central, Northeastern Ontario and Bermuda**

**Statistics and Finances for the Year Ended December 31st, 2007**

**14. Presbytery of Pickering**

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Ashburn, Burns	PK201	7	20	49	2	6	1	69	58	61	A	171,080	171,080	158,037	8,627	4,416	-	40,000	164,460	158,037
2 Leaskdale, St. Paul's	PK120	7	175	215	8	11	1	136	575	701	M	822,611	812,611	730,006	17,000	65,605	2,413	56,279	797,695	320,460
3 Pickering, Amberlea	PK590	11	28	115	-	-	2	132	105	32	M	152,841	127,401	110,367	16,185	849	-	3,875	18,526	104,267
4 Uxbridge, St. Andrew's-Chalmers	PK230	10	30	78	-	7	5	128	95	91	M	160,658	160,658	148,038	12,620	-	1,600	46,000	154,608	148,038
5 Whitby, St. Andrew's	PK130	13	62	200	8	10	10	287	150	100	A	354,216	322,505	290,021	24,000	8,484	-	49,725	292,356	290,021
Ajax:																				
6 St. Andrew's	PK090	13	45	171	6	8	25	204	108	50	A	274,566	272,212	237,491	29,500	5,221	1,635	44,982	252,488	237,491
7 St. Timothy's	PK010	13	17	130	2	2	9	134	97	94	A	136,567	133,972	121,686	12,286	-	942	45,950	138,680	121,686
Oshawa:																				
8 Knox	PK050	21	25	138	1	-	11	175	88	109	A	327,627	156,522	141,719	13,934	869	-	22,666	137,873	137,719
9 St. James	PK080	5	-	30	-	1	-	27	27	25	-	50,967	50,967	48,567	2,100	300	-	15,860	31,092	48,567
10 St. Luke's	PK060	8	28	104	1	-	7	96	70	76	-	115,979	115,979	101,714	6,953	7,312	-	29,517	108,994	101,714
11 St. Paul's	PK070	16	15	110	-	1	3	176	50	35	M	165,025	143,946	131,181	7,000	5,765	-	48,000	121,743	131,181
Toronto:																				
12 Bridlewood	PK160	11	10	127	3	7	5	152	113	83	A	341,828	303,145	221,525	35,420	46,200	-	40,200	223,700	221,525
13 Clarlea Park	PK190	4	4	45	-	4	3	61	55	25	A	326,616	66,616	62,737	3,120	759	-	20,410	66,139	62,737
14 Fallingbrook	PK250	13	10	60	1	3	7	114	50	50	A	162,664	162,664	139,424	13,325	9,915	-	39,600	137,655	139,424
15 Grace, West Hill	PK290	14	148	256	10	10	7	205	182	462	M	403,065	319,611	287,865	19,000	12,746	-	45,399	277,939	276,170
16 Guildwood Community	PK300	26	55	200	4	13	32	209	165	103	-	251,412	251,412	198,963	36,005	16,444	-	-	203,476	198,963
17 Knox, Agincourt	PK320	20	17	142	1	2	7	199	91	15	A	242,283	242,283	197,756	34,940	9,587	-	20,208	224,298	197,756
18 Malvern	PK350	19	15	76	5	1	-	115	79	18	M	119,926	113,605	105,817	3,348	4,440	-	39,240	104,531	100,649
19 Melville, West Hill	PK370	18	45	180	5	13	17	254	150	174	M	237,048	237,048	191,400	24,603	21,405	-	50,484	188,455	191,400
20 St. Andrew's	PK440	24	71	300	5	13	25	346	232	218	M	361,498	310,809	271,937	35,900	2,972	-	57,900	328,493	271,937
21 St. David's	PK460	8	12	105	2	3	7	153	90	18	M	125,098	122,386	103,101	15,963	3,322	-	39,000	112,619	103,101
22 St. John's Milliken	PK380	17	30	85	4	4	11	126	65	95	A	132,835	128,835	117,972	6,360	4,503	-	37,334	125,175	117,972
23 St. Stephen's	PK490	14	26	74	8	8	109	71	7	7	A	128,818	128,818	119,306	9,512	-	-	37,800	115,093	119,306
24 Westminster	PK520	9	27	120	3	4	15	155	150	110	-	247,551	247,221	244,113	3,108	-	-	-	157,759	244,113
25 Wexford	PK550	17	12	102	3	1	4	125	67	51	M	166,670	166,670	147,351	15,578	3,741	-	40,125	141,700	147,351
Grand Total	2007	338	927	3,212	82	132	222	3,887	2,983	2,803	10	5,979,449	5,268,976	4,627,734	406,387	234,855	6,590	870,554	4,625,547	4,191,225
Grand Total	2006	349	1,045	3,231	79	168	354	4,019	3,052	2,617	12	5,849,783	4,969,377	4,281,322	410,498	277,557	7,832	817,282	4,267,509	3,921,721
Increase					3					186		129,666	299,599	346,412				53,272	358,038	269,504
Decrease		11	118	19		36	132	132	69	2					4,111	42,702	1,242			

**15. Presbytery of East Toronto**

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Armour Heights	ET140	24	80	211	4	8	18	280	155	95	A	599,938	513,686	455,004	50,000	8,682	2,556	61,350	455,005	454,609
2 Beaches	ET150	12	15	80	3	3	44	96	59	100	A	195,685	192,594	172,530	12,350	7,714	-	41,069	167,719	166,780
3 Calvin	ET170	26	20	133	2	-	3	167	85	19	A	511,795	502,655	458,208	27,842	16,605	713	53,170	465,374	458,208
4 Celebration North	ET670	3	55	61	3	3	-	75	130	130	A	198,117	157,543	118,666	9,000	29,877	-	41,069	122,780	118,666
5 Chinese	ET180	17	50	125	4	2	6	142	230	100	A	437,799	437,799	405,869	31,930	-	-	40,782	404,823	405,869
6 Faith Community	ET640	7	22	64	-	8	2	71	65	56	A	105,507	99,507	90,676	7,212	1,619	-	21,219	89,505	90,676
7 Gateway Community	ET260	8	5	56	-	1	1	46	35	55	A	102,056	102,056	100,515	-	1,541	-	20,535	100,515	100,515
8 Glebe	ET270	9	6	51	-	-	2	65	35	27	A	103,285	119,986	106,478	8,600	4,908	-	31,222	106,478	106,478
9 Glenview	ET280	18	80	358	3	16	20	484	141	113	A	840,999	547,854	456,017	52,179	39,658	3,587	16,916	469,081	456,017
10 Iona	ET310	8	2	69	6	13	6	92	43	50	A	105,978	105,978	94,228	6,360	5,390	-	38,888	93,429	94,228

Synod of Central, Northeastern Ontario and Bermuda

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15. Presbytery of East Toronto

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
11 Knox	ET330	13	49	421	6	13	37	439	406	101	A	3,207,643	1,188,046	580,274	25,152	582,620	5,630	68,095	2,029,980	580,274
12 Leaside	ET340	11	80	180	5	11	9	198	110	142	A	391,013	413,477	413,893	20,821	2,763	-	55,967	413,920	413,893
13 Queen Street East	ET390	7	-	40	-	-	3	41	35	18	A	100,487	101,007	99,721	500	786	-	25,602	99,721	99,721
14 Riverdale	ET400	8	2	50	-	2	42	30	25	A	83,411	91,501	83,101	8,400	-	1,300	-	18,684	85,009	83,101
- Westminster	ET530	8	-	52	-	-	4	47	35	20	A	78,252	78,252	73,526	3,976	750	-	17,988	73,526	73,526
15 Rosedale	ET420	15	35	154	4	5	5	238	86	43	M	376,073	418,608	354,353	41,571	22,684	-	55,157	354,353	354,353
16 St. Andrew's	ET450	37	30	317	5	16	8	277	107	134	A	958,931	958,931	810,227	77,300	71,404	-	51,240	862,971	810,227
17 St. John's	ET470	17	26	100	-	-	3	115	90	36	A	216,420	216,110	177,512	25,515	13,083	-	38,905	192,045	177,512
18 St. Mark's	ET480	31	60	197	4	-	10	229	128	139	A	362,728	322,538	290,019	25,814	6,705	-	53,761	294,259	290,019
19 Toronto Central Taiwanese	ET600	4	2	19	-	1	5	25	25	13	-	31,361	38,868	38,268	600	-	-	-	38,868	38,268
20 Toronto Formosan	ET125	5	43	53	4	6	3	70	66	18	A	125,830	117,374	104,874	7,828	4,672	-	39,107	104,874	104,874
21 Trinity Mandarin	ET680	4	35	42	4	-	4	77	70	22	A	88,648	88,648	87,218	1,000	430	-	28,621	86,748	87,218
22 Trinity York Mills	ET510	26	27	243	3	5	4	321	122	124	A	492,100	481,500	429,956	36,000	15,544	4,651	60,639	434,122	365,890
23 Westview	ET540	10	9	54	-	-	5	68	70	38	A	236,902	173,805	159,395	6,400	8,010	-	42,140	159,395	158,295
24 Willowdale	ET560	15	15	130	3	7	10	138	105	24	A	2,816,621	2,658,811	2,221,170	25,054	18,587	5,800	49,646	2,221,170	2,221,170
Grand Total	2007	343	748	3,260	63	118	214	3,843	2,463	1,642	1	12,758,633	7,758,134	6,382,698	511,404	864,032	24,237	971,772	7,926,610	6,310,847
Grand Total	2006	353	794	3,261	91	141	251	3,939	2,595	1,645	1	9,363,391	7,358,680	5,972,663	519,461	866,556	29,505	908,127	7,634,278	5,872,659
Increase												3,395,242	399,454	410,035				63,645	292,392	438,188
Decrease		10	46	1	28	23	37	96	132	3	-				8,057	2,524	5,268			

16. Presbytery of West Toronto

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Hamilton, Bermuda, St. Andrew's Toronto:	WT010	15	16	64	2	14	4	75	60	37	M	930,884	930,884	903,099	24,706	3,079	-	48,720	1,125,193	520,599
2 Albion Gardens	WT050	10	8	63	-	-	6	84	70	40	A	152,358	84,107	78,607	5,500	-	1,493	25,667	129,553	78,607
3 Bonar-Parkdale	WT070	13	18	60	5	13	2	90	60	139	A	157,134	157,134	151,722	4,000	1,412	1,689	43,000	151,722	151,722
4 Celebration	WT080	12	6	79	-	-	5	67	41	49	A	67,350	62,295	54,370	7,625	300	-	18,568	29,118	54,370
5 First Hungarian	WT140	8	20	20	12	3	26	163	105	72	A	121,523	121,523	114,033	4,386	3,104	6,293	43,820	115,544	114,033
6 Ghanaian	WT390 *	15	100	220	20	25	5	270	350	50	A	618,706	618,706	607,330	4,000	7,376	-	34,291	682,562	385,333
7 Graceview	WT400	16	14	170	4	9	5	202	111	45	A	164,435	164,435	145,201	11,500	7,734	6,908	40,943	133,972	145,201
8 Mimico	WT160	12	20	125	2	-	26	127	86	80	A	204,724	204,724	176,167	21,000	7,557	-	43,753	180,654	166,167
9 Morningside High Park	WT170	17	25	92	3	2	6	131	79	40	M	188,319	182,319	149,618	13,500	19,201	-	29,333	173,327	149,618
10 North Park	WT180	5	28	65	-	1	43	60	115	4	A	110,088	74,574	69,574	-	5,000	-	36,591	99,027	69,574
11 Patterson	WT200	11	33	89	1	6	5	99	50	102	A	84,126	84,126	75,026	9,000	100	776	37,056	114,014	75,026
12 Pine Ridge	WT210	4	4	25	1	-	19	30	19	A	71,017	71,017	69,217	1,800	-	-	24,600	69,450	69,217	
13 Portuguese Speaking	WT350 **	6	75	93	4	8	-	80	93	13	M	113,843	105,065	93,365	6,200	5,500	-	36,591	38,991	93,365
14 Rexdale	WT211	16	27	98	2	7	6	125	80	31	A	79,156	79,156	75,373	3,133	650	-	37,433	79,156	75,373
15 Rummymede	WT220	16	13	106	5	4	8	95	63	50	A	170,002	170,002	153,965	12,200	3,837	2,525	42,000	150,880	153,965
16 St. Andrew's (Humber Heights)	WT230	17	25	84	2	14	7	131	96	42	A	260,051	224,992	191,598	24,446	8,948	-	37,294	225,883	191,598
17 St. Andrew's (Islington)	WT240	11	55	163	2	6	5	195	167	81	A	485,483	485,483	376,044	37,783	71,656	-	56,153	338,821	376,044
18 St. Giles (Kingsway)	WT250	25	48	271	4	12	16	351	199	50	M	342,910	342,910	276,097	45,000	21,813	16,003	46,000	290,851	276,097
19 St. Stephen's, Weston	WT270	8	26	58	-	-	-	39	50	100	M	74,304	73,099	70,930	800	1,369	-	37,100	77,088	70,930
20 University	WT290	11	25	85	4	15	1	98	68	30	M	148,302	142,302	133,404	3,975	4,923	-	33,223	176,745	133,404
21 Weston	WT310	12	10	74	-	6	5	94	65	37	A	257,553	222,553	184,747	19,200	18,606	2,766	41,775	184,776	184,747
22 Wychwood-Davenport	WT320	8	5	-	1	-	1	65	50	12	A	121,466	121,466	116,446	3,800	1,220	-	45,050	116,673	116,446
23 York Memorial	WT330	13	25	118	1	-	2	122	95	80	-	161,944	145,125	132,580	12,545	-	-	-	117,768	126,529
Grand Total	2007	281	626	2,222	75	144	142	2,765	2,128	1,314	6	5,085,678	4,867,997	4,398,513	276,099	193,385	38,453	838,961	4,801,768	3,777,965
Grand Total	2006	269	643	2,133	63	125	168	2,774	2,153	1,311	3	5,124,598	4,167,376	3,699,306	277,721	190,349	25,065	734,202	3,871,401	3,467,009
Increase		12	183	89	12	19						961,080	698,621	699,207		3,036	13,388	104,759	930,367	310,956
Decrease			17				26	9	25			38,920			1,622					

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2007

17. Presbytery of Brampton

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Acton, Knox	BT090	21	20	141	5	6	5	192	55	51	A	163,789	163,789	144,465	15,015	4,309	6,836	45,190	165,134	144,465
2 Boston	BT100	10	9	69	2	3	1	118	57	52	M	118,880	80,309	70,822	9,487	-	-	27,820	124,008	70,822
- Omagh	BT101	7	20	44	2	-	1	50	34	35	M	49,593	49,593	48,658	843	92	-	11,920	37,248	27,188
3 Campbellville, St. David's	BT060	11	28	90	3	2	6	106	77	59	A	155,113	155,113	140,893	13,870	350	3,569	34,154	147,479	114,364
4 Claude	BT051	8	12	41	3	4	10	51	32	35	M	83,192	83,132	73,601	8,500	1,031	-	38,744	100,415	50,062
5 Erin, Burns	BT070	9	17	39	-	-	-	74	-	35	A	66,573	66,573	61,965	2,000	2,608	-	26,307	59,523	61,965
- Ospringe, Knox	BT071	7	12	28	3	-	2	35	30	16	A	129,083	39,771	38,771	1,000	-	-	14,286	41,092	38,771
6 Georgetown, Knox	BT110	16	36	110	3	27	5	270	153	72	A	246,479	246,479	228,907	17,000	572	-	50,000	232,466	228,907
- Limehouse	BT111	6	-	39	-	-	2	68	25	27	A	52,489	52,489	49,628	2,150	711	-	13,357	43,509	49,628
7 Grand Valley, Knox	BT080	5	13	35	1	-	2	38	38	27	M	55,086	55,086	49,486	5,600	-	-	19,000	51,562	49,486
8 Hillsburgh, St. Andrew's	BT130	11	27	130	3	8	-	146	71	136	M	165,514	141,714	132,244	9,000	470	783	34,255	160,419	132,244
9 Malton, St. Mark's	BT220	16	28	98	13	5	-	132	95	41	A	103,072	99,913	92,260	6,800	853	-	38,383	82,542	92,260
10 Milton, Knox	BT140	13	41	185	6	17	40	211	125	90	A	357,320	232,229	198,843	26,360	7,026	-	54,000	177,771	198,843
11 Nassagaweya	BT061	6	15	47	-	1	1	73	60	45	M	120,267	104,671	95,512	4,500	4,659	-	35,000	100,841	95,512
12 Norval	BT120	6	14	62	2	-	11	71	25	76	M	61,194	56,989	46,991	6,118	3,880	-	18,969	27,460	46,991
- Union	BT121 *	9	22	57	-	-	5	83	25	26	M	68,000	68,000	59,600	7,400	1,000	680	19,430	54,700	59,600
13 Orangeville, Tweedsmuir Memorial	BT260	13	33	204	10	14	11	265	145	145	M	193,474	193,474	160,020	18,175	15,279	1,889	43,288	164,809	160,020
Bramalea:																				
14 North Bramalea	BT021	17	42	157	8	23	16	312	133	80	A	152,842	142,842	140,542	2,300	-	-	42,234	142,571	126,218
15 St. Paul's	BT020	12	26	83	6	8	6	143	48	44	A	134,632	104,950	101,282	3,668	-	-	38,292	102,124	101,282
Brampton:																				
16 Heart Lake	BT040	4	38	72	2	10	6	114	65	108	M	97,218	97,218	91,015	1,803	4,400	-	-	47,061	91,015
17 St. Andrew's	BT030	52	82	432	32	29	12	663	301	307	A	1,058,296	679,717	478,976	58,363	142,378	6,365	66,735	425,425	478,976
Mississauga:																				
18 Almanarah	BT310	6	42	34	-	-	11	44	100	63	A	303,318	66,801	59,104	7,697	-	-	39,243	234,874	59,104
19 Chinese	BT290	3	20	56	2	-	-	101	103	50	A	239,982	174,602	168,402	5,000	1,200	-	41,632	233,781	82,559
20 Clarkson Road	BT150	19	30	130	5	3	28	211	100	70	A	249,673	249,673	224,998	24,675	-	-	38,617	226,009	224,998
21 Dixie	BT160	7	24	64	-	-	5	74	46	62	-	167,361	147,361	140,719	4,500	2,142	-	-	99,697	140,719
22 Erindale	BT170	25	31	129	5	6	1	180	88	137	A	202,861	202,861	182,861	20,000	-	-	53,940	182,051	182,861
23 Glenbrook	BT180	13	45	119	5	5	4	135	151	89	A	293,499	265,356	228,980	14,522	21,854	-	51,250	237,895	228,980
24 St. Andrew's (Port Credit)	BT200	30	63	258	7	15	39	381	150	92	A	323,147	236,025	202,127	30,000	3,898	1,299	8,333	420,844	202,127
25 St. Andrew's (Streetsville)	BT210	20	50	77	1	10	9	147	91	109	A	359,278	359,278	333,555	15,000	10,723	1,411	53,253	359,565	227,233
26 White Oak	BT190	10	28	150	-	-	2	178	105	120	A	138,729	138,729	128,269	10,460	-	-	52,638	133,559	128,269
Oakville:																				
27 Hopedale	BT230	14	15	144	-	3	20	211	125	97	M	238,754	175,068	138,480	27,818	8,770	-	47,050	215,461	111,047
28 Knox	BT240	48	132	541	17	36	35	643	385	586	A	594,797	580,722	504,567	60,224	15,931	-	62,500	518,642	504,567
29 Knox Sixteen	BT250	5	-	30	1	-	15	47	35	24	-	102,958	102,958	93,108	5,500	4,350	472	39,140	56,905	93,108
30 Trafalgar	BT270	18	67	163	6	8	30	250	122	201	A	256,309	256,309	242,168	7,650	6,491	-	48,166	206,254	209,475
Grand Total	2007	477	1,082	4,058	153	243	342	5,817	3,195	3,207	11	7,102,772	5,869,794	5,151,819	452,998	264,977	23,304	1,207,126	5,613,696	4,813,666
Grand Total	2006	489	1,134	4,138	168	279	279	5,959	3,410	3,409	13	6,553,378	5,669,786	4,897,450	436,251	336,085	26,569	1,131,734	5,200,418	4,586,887
Increase								63				549,394	200,008	254,369	16,747			75,392	413,278	226,779
Decrease								142	215	202	2									

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2007

18. Presbytery of Oak Ridges

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE	
						AD	RE	MB													
1 Aurora, St. Andrew's	OR010	15	32	153	5	5	2	157	95	241	M	194,905	147,670	101,781	17,910	27,979	-	42,860	146,500	101,781	
2 Beeton, St. Andrew's	OR151 *	9	20	51	-	-	9	45	40	59	M	55,436	49,149	47,021	1,738	390	803	-	10,150	53,299	43,921
3 Bolton, Caven	OR020	7	26	89	2	4	-	100	50	108	A	135,571	134,521	122,078	5,600	6,843	-	40,000	117,144	122,078	
4 Bradford, St. John's	OR030	12	30	85	7	11	2	174	165	65	A	254,310	234,310	215,907	12,000	6,403	-	44,688	216,122	157,982	
5 Keswick	OR200	6	34	63	2	2	1	79	77	71	M	272,480	102,675	97,567	4,700	408	-	44,433	155,905	85,999	
6 King City, St. Andrew's	OR040	6	32	58	3	2	14	70	50	37	M	161,960	156,448	135,677	13,000	7,771	1,649	40,845	134,085	135,677	
7 Maple, St. Andrew's	OR050	4	21	48	1	-	4	47	45	15	A	113,552	89,102	84,951	2,065	2,086	-	26,000	87,586	84,951	
8 Newmarket, St. Andrew's	OR090	15	85	215	5	13	4	398	225	100	M	349,952	316,277	274,674	24,884	16,719	1,000	57,964	331,997	243,271	
9 Nobleton, St. Paul's	OR100	10	29	71	1	-	14	134	77	81	M	182,802	182,802	162,152	14,300	6,350	1,362	31,558	227,517	148,383	
10 Richmond Hill	OR110	18	32	145	4	17	34	174	145	96	-	171,596	171,596	164,561	6,010	1,025	1,370	33,000	161,531	164,561	
11 Schomberg, Emmanuel	OR152	5	6	26	2	3	7	41	31	12	A	44,522	44,522	40,430	3,033	1,059	-	13,225	43,788	40,430	
12 Stouffville, St. James	OR120	14	8	109	1	3	7	113	76	120	M	153,761	137,165	109,642	14,160	13,363	1,963	41,000	123,365	109,642	
13 Stouffville West, St. Andrew's	OR130	5	6	28	-	4	14	37	28	23	M	90,145	58,645	56,572	1,978	95	-	40,396	77,555	56,572	
14 Thornhill	OR140	19	38	190	2	2	29	220	125	98	M	367,649	367,649	316,302	32,000	19,347	1,928	24,000	303,069	275,183	
15 Tottenham, Fraser	OR150	4	14	53	-	-	12	43	59	77	A	114,463	112,916	102,540	5,500	4,876	-	43,500	97,007	102,540	
16 Unionville	OR160	9	16	90	5	2	1	127	64	109	M	212,625	206,243	190,284	14,300	1,659	-	54,179	254,623	169,826	
17 Vaughan, St. Paul's	OR170	7	10	30	1	-	3	47	33	-	-	40,949	25,949	25,949	-	-	-	-	-	25,949	
18 Woodbridge, Cornerstone Community	OR180 *	7	10	104	3	8	4	105	140	159	A	482,504	260,460	124,707	21,500	114,253	-	34,450	2,765,766	105,375	
Markham:																					
19 Chapel Place	OR080 *	7	-	-	1	-	3	200	310	210	A	483,553	417,021	394,636	10,000	12,385	-	35,000	416,064	394,636	
20 Chinese	OR070	12	180	191	23	32	5	305	266	35	A	452,484	452,484	419,032	12,000	21,452	-	35,287	517,312	324,004	
21 St. Andrew's	OR060	20	60	333	-	4	19	366	149	245	-	665,434	336,250	310,464	15,837	9,949	-	42,111	311,916	274,545	
Grand Total	2007	211	689	2,132	68	112	188	2,982	2,250	1,961	10	5,000,653	4,003,854	3,496,927	232,515	274,412	10,075	734,646	6,541,251	3,167,306	
Grand Total	2006	206	704	2,235	76	164	141	3,038	2,338	2,147	10	4,876,815	3,924,422	3,399,738	246,456	278,228	14,570	780,819	6,375,335	3,018,335	
Increase		5						47				123,838	79,432	97,189					165,916	148,971	
Decrease			15	103	8	52		56	88	186	-				13,941	3,816	4,495	46,173			

19. Presbytery of Barrie

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Alliston, Knox	BA010	9	45	117	4	9	7	174	110	110	A	184,271	184,271	153,655	18,748	11,868	-	27,244	148,914	153,655
- Mansfield, St. Andrew's	BA011	4	10	51	4	5	-	99	30	36	A	59,834	59,699	54,819	3,530	1,350	1,223	15,125	55,025	54,819
2 Angus, Zion	BA041	9	1	51	-	-	15	49	40	27	A	78,573	78,573	73,058	4,000	1,515	-	37,617	81,182	73,058
3 Baxter, Living Faith	BA080	12	32	110	1	6	4	106	100	105	A	278,085	241,758	231,758	9,500	500	-	30,935	133,754	229,674
4 Bracebridge, Knox	BA050	21	14	170	2	1	52	161	89	121	A	199,696	187,778	151,780	21,867	14,131	-	42,090	143,735	151,780
5 Coldwater, St. Andrew's	BA231	9	-	-	6	12	2	180	90	-	A	151,972	128,060	105,060	13,005	9,995	-	39,791	127,318	98,296
6 Collingwood, First	BA070	15	120	529	8	24	16	644	400	188	A	498,926	498,926	428,495	40,762	29,669	4,929	42,240	412,776	380,095
7 Creemore, St. Andrew's	BA090	6	4	23	2	-	-	17	25	23	-	25,462	24,425	23,425	1,000	-	-	3,500	13,856	23,425
8 Dundin, Knox	BA091	5	16	73	1	2	1	65	67	78	A	97,121	59,111	58,411	700	-	-	31,801	92,388	58,411
9 Elmvale	BA110	16	24	135	5	14	11	173	76	100	A	127,525	105,097	81,247	10,412	13,438	2,499	29,081	146,602	73,847
- Flos, Knox	BA111	5	12	22	1	-	1	30	28	15	A	40,630	40,630	33,561	5,030	2,039	-	9,589	16,871	33,561
10 Gravenhurst, Knox	BA051	11	7	113	5	13	2	122	45	73	A	122,873	112,326	94,799	14,097	3,430	-	43,500	94,799	94,799
11 Hillsdale, St. Andrew's	BA130	5	9	20	-	2	-	20	30	-	-	32,077	29,377	27,953	1,200	224	-	-	33,810	27,953
- Craighurst, Knox	BA131 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
12 Horning's Mills, Knox	BA092 **	4	-	10	-	-	10	12	10	-	M	8,300	8,300	6,850	1,200	250	300	8,800	8,800	6,850
13 Huntsville, St. Andrew's	BA140	9	55	213	10	5	15	201	165	228	A	298,778	298,778	263,119	13,500	22,159	-	48,686	264,975	224,050

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2007

19. Presbytery of Barrie

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
14 Ivy	BA082	7	11	45	1	-	-	64	57	-	A	130,753	76,858	67,101	3,734	6,023	-	12,480	229,249	67,101
15 Maple Valley, St. Andrew's	BA093	2	-	8	-	-	-	11	12	2	-	15,390	15,390	8,224	490	6,676	1,200	-	9,284	8,224
16 Midland, Knox	BA150	10	54	141	2	-	46	177	72	165	-	253,392	180,313	176,758	3,500	55	2,327	64,688	68,688	176,758
17 Nottawa, Emmanuel	BA250	13	25	100	7	11	7	198	130	60	A	203,208	174,969	162,607	9,608	2,754	-	46,448	222,549	108,784
18 Orillia, St. Andrew's	BA160	15	40	430	-	11	13	470	200	100	A	385,977	342,725	325,743	16,982	-	1,630	30,888	394,514	325,743
19 Orillia, St. Mark's	BA170	10	6	81	-	-	1	58	72	55	A	151,343	128,404	121,904	6,500	-	-	44,500	98,536	121,904
20 Parry Sound, St. Andrew's	BA260	12	35	150	2	8	2	205	180	200	A	308,372	308,372	247,930	14,000	46,442	-	50,007	223,845	247,930
21 Penetanguishene, First	BA180	12	18	89	-	11	5	132	62	98	A	122,936	112,784	112,784	-	-	-	-	-	112,784
22 Port Carling, Knox	BA190	6	8	50	1	-	-	44	50	40	M	80,898	76,701	57,144	6,875	12,682	1,500	27,385	56,289	57,144
- Torrance, Zion	BA191	5	11	47	1	-	-	25	37	49	-	60,060	60,060	46,028	2,000	12,032	-	14,765	36,957	46,028
23 Port McNicoll, Bonar	BA181	6	7	22	2	1	1	35	20	10	A	30,124	28,789	28,789	-	-	-	10,254	16,596	28,789
- Victoria Harbour, St. Paul's	BA230	10	8	36	-	-	2	22	20	15	A	24,549	23,427	21,987	1,300	140	-	10,254	16,596	21,987
24 Stayner, Jubilee	BA209	9	8	80	-	3	28	153	60	35	M	139,140	121,862	108,963	11,492	1,407	3,605	41,200	139,925	108,963
- Sunnidale Corners, Zion	BA201	5	-	28	-	3	-	37	26	18	-	40,215	40,215	34,403	3,984	1,828	1,775	9,101	31,603	34,403
25 Stroud	BA021	9	16	70	5	3	4	127	70	70	A	101,126	101,126	97,536	3,590	-	821	39,057	101,136	97,536
26 Trinity Community	BA121	3	-	80	-	-	-	50	160	100	-	123,625	123,625	111,625	12,000	-	-	111,625	93,425	93,425
27 Uptergrove, Knox	BA220	5	4	29	-	-	3	36	33	26	A	31,192	31,192	29,755	1,437	-	-	13,555	30,279	29,755
- East Oro, Esson	BA221	6	10	51	3	1	-	61	40	32	A	42,251	38,121	32,776	5,145	200	-	13,555	16,447	32,776
- Jarratt, Willis	BA222	4	12	26	-	1	4	53	30	28	A	39,094	38,543	32,008	4,585	1,950	3,139	13,556	31,119	32,008
28 Vankoughnet, St. David's	BA240	4	-	20	1	-	-	43	65	25	-	25,787	25,102	21,983	2,640	479	1,920	-	29,296	21,983
29 Wasaga Beach, Wasaga Beach Community	BA270	3	-	78	2	3	13	88	63	48	A	83,790	80,052	76,152	3,000	900	-	21,943	79,178	76,152
Barrie:																				
30 Essa Road	BA020	18	27	161	4	3	13	187	100	124	A	245,063	189,889	142,190	18,000	29,699	3,694	53,683	215,303	142,190
31 St. Andrew's	BA030	20	43	240	2	16	11	343	161	205	A	301,824	301,824	261,146	30,597	10,081	4,629	56,150	260,823	261,146
32 Westminster	BA040	8	15	103	3	6	2	128	70	60	A	125,883	125,883	119,036	5,777	1,070	-	-	102,251	119,036
Grand Total	2007	342	707	3,802	85	174	291	4,800	3,095	2,669	4	5,270,115	4,803,335	4,232,562	325,787	244,986	35,191	983,468	4,296,893	4,056,822
Grand Total	2006	353	1,062	4,196	116	218	212	5,106	4,048	3,590	7	6,742,165	6,046,483	5,277,885	356,246	412,352	36,948	1,076,302	5,728,256	4,742,282
Increase							79													
Decrease		11	355	394	31	44		306	953	921	3	1,472,050	1,243,148	1,045,323	30,459	167,366	1,757	92,834	1,431,363	685,460

20. Presbytery of Temiskaming

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Cochrane, Knox	TE010	5	-	14	-	-	1	11	6	12	-	15,961	15,961	14,443	1,250	268	-	-	14,196	14,443
2 Englehart, St. Paul's	TE020	9	-	43	2	5	1	46	28	7	-	56,155	37,377	36,377	1,000	-	-	-	32,833	36,377
- Tomstown	TE021	5	1	15	-	-	2	13	15	6	-	23,926	23,926	22,033	500	1,393	4,538	200	22,595	22,033
3 Kapuskasing, St. John's	TE030	4	-	22	-	-	-	23	16	14	-	35,462	33,514	22,995	4,200	6,319	-	-	36,175	22,995
4 Kirkland Lake, St. Andrew's	TE040	7	5	14	-	-	-	22	14	11	-	93,016	23,016	20,480	2,036	500	-	-	27,603	20,480
5 New Liskeard, St. Andrew's	TE050	9	8	-	1	-	4	113	58	95	M	103,464	103,464	88,304	10,926	4,234	-	40,000	106,409	88,304
6 Timmins, Mackay	TE060	4	-	23	-	-	-	34	15	5	-	36,385	36,385	33,624	2,761	-	-	-	30,690	33,624
Grand Total	2007	43	14	131	3	5	8	262	152	150	1	364,369	273,643	238,256	22,673	12,714	4,538	40,200	270,501	238,256
Grand Total	2006	47	22	190	5	18	38	267	175	160	-	360,481	312,628	284,202	18,043	10,383	1,500	60,356	293,356	284,202
Increase											1	3,888								
Decrease		4	8	59	2	13	30	5	23	10			38,985	45,946				20,156	22,855	45,946

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21. Presbytery of Algoma & North Bay

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Burk's Falls, St. Andrew's	AN080	9	-	34	2	-	3	25	22	20	A	50,782	37,313	37,002	311	-	-	15,442	45,534	37,002
- Magnetawan, Knox	AN081	8	-	55	1	-	2	40	47	30	A	57,239	49,110	45,260	3,850	-	-	14,397	55,895	45,260
- Sundridge, Knox	AN082 **	10	20	90	2	3	3	84	88	104	M	80,532	80,532	70,327	6,500	3,705	-	14,768	59,745	70,327
2 North Bay, Calvin	AN010	19	37	261	7	13	6	274	158	183	A	342,252	342,252	276,068	33,746	32,438	-	47,520	261,529	257,378
3 Sudbury, Calvin	AN060	12	20	109	3	24	10	111	108	51	M	157,843	155,421	141,908	8,835	4,678	-	37,280	97,081	141,908
4 Sudbury, Knox	AN070	3	3	46	4	-	2	57	22	21	-	50,882	50,835	46,286	4,389	160	-	-	47,945	46,286
Sault Ste. Marie:																				
5 St. Paul's	AN040	8	17	64	3	-	10	88	54	18	A	128,581	128,581	114,205	9,600	4,776	2,437	25,775	93,277	114,205
- Victoria	AN041	8	10	31	-	-	2	45	25	30	-	66,617	38,662	37,283	1,209	170	442	20,376	49,672	37,283
6 Westminster	AN050	24	8	186	2	-	28	243	120	58	M	183,578	183,350	150,885	20,000	12,465	2,279	23,515	195,520	143,656
Grand Total	2007	101	115	876	24	40	66	967	644	515	3	1,115,078	1,066,056	919,224	88,440	58,392	5,158	199,073	906,198	893,305
Grand Total	2006	101	136	811	18	24	79	992	660	612	5	1,138,665	1,052,777	908,636	91,242	52,899	2,932	216,400	1,072,197	882,643
Increase		-		65	6	16								13,279	10,588			5,493	2,226	10,662
Decrease		-	21				13	25	16	97	2	23,587			2,802			17,327	165,999	

22. Presbytery of Waterloo-Wellington

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Arthur, St. Andrew's	WW010	11	33	130	4	2	7	231	78	52	M	206,098	147,044	115,365	14,449	17,230	166	41,740	62,146	115,365
- Gordonville, St. Andrew's	WW011	8	23	44	3	-	3	103	31	42	-	35,473	35,473	32,898	2,275	300	639	4,108	16,359	32,898
2 Baden, Livingston	WW020	3	2	21	-	-	2	26	18	6	-	45,348	45,348	44,005	1,343	-	-	10,640	35,912	42,005
3 Crieff, Knox	WW241	9	16	54	1	6	9	122	67	21	A	123,395	105,016	98,428	6,456	132	1,565	34,420	84,450	98,428
4 Elmira, Gale	WW090	22	35	210	2	12	3	374	125	230	A	308,533	167,914	144,574	17,000	6,340	-	48,000	140,640	144,574
5 Elora, Knox	WW100	16	20	162	2	6	3	238	115	39	M	179,944	179,944	170,564	7,390	1,990	-	46,870	162,275	169,564
- Alma, St. Andrew's	WW101	5	25	37	3	4	3	42	40	54	-	33,579	33,579	29,614	2,100	1,865	-	11,341	23,675	29,614
6 Fergus, St. Andrew's	WW110	32	84	487	8	17	8	586	305	517	M	392,131	392,131	284,878	37,000	70,253	-	48,700	253,343	284,878
7 Harriston, Knox-Calvin	WW160	11	25	150	2	1	102	125	75	10	A	136,280	136,280	107,033	10,784	18,463	85	17,400	102,892	107,033
8 Mount Forest, St. Andrew's	WW220	11	13	105	4	9	3	151	60	14	M	84,989	84,989	80,481	4,508	-	490	35,684	86,471	67,158
- Conn, Knox	WW221	6	18	30	2	1	-	49	30	28	M	20,123	20,123	17,371	1,900	852	717	10,200	20,961	17,371
9 Palmerston, Knox	WW230 *	9	12	41	3	-	2	50	36	6	M	99,666	79,666	77,666	1,500	500	15,040	22,323	85,088	77,666
- Drayton, Knox	WW231	4	9	18	-	-	6	35	22	19	-	42,568	42,568	40,610	1,958	-	-	18,274	41,135	40,610
10 Puslinch, Duff's	WW240	16	10	150	2	8	1	239	98	100	A	194,278	188,531	152,287	13,203	23,041	1,257	40,650	156,231	152,287
11 Rockwood	WW250	5	12	32	-	2	6	48	28	28	A	51,269	46,247	42,828	2,100	1,319	-	20,273	48,234	42,828
- Eden Mills	WW251	7	11	42	3	1	3	71	44	16	A	78,417	73,012	58,756	6,623	7,633	4,173	18,809	58,299	58,756
12 Winterbourne, Chalmers	WW280 *	2	-	10	-	-	2	13	12	2	-	11,050	11,050	10,545	505	-	-	-	8,438	10,545
Cambridge:																				
13 Central	WW030	28	97	280	2	9	11	360	275	100	A	372,268	329,954	294,954	35,000	-	-	60,000	288,036	294,954
14 Knox Preston	WW040	23	20	188	5	9	7	219	90	96	M	184,284	174,284	159,243	14,502	539	-	50,171	188,143	141,372
15 Knox's Galt	WW050	32	47	204	-	2	18	239	150	112	A	249,378	249,378	233,075	16,303	-	-	50,657	259,170	233,075
16 St. Andrew's Galt	WW060	8	10	96	2	1	4	111	59	76	A	197,510	157,389	125,895	8,049	23,445	-	43,533	129,289	122,482
17 St. Andrew's Hespeler	WW070	16	90	406	21	18	11	529	188	418	A	374,711	347,515	297,547	26,673	23,295	-	50,365	342,369	290,874
18 St. Giles	WW080	11	53	99	2	4	13	117	125	88	A	122,400	118,401	111,712	5,800	889	-	35,645	104,540	111,712

Synod of Central, Northeastern Ontario and Bermuda

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22. Presbytery of Waterloo-Wellington

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
Guelph:																				
19 Knox	WW120	26	40	503	1	7	27	654	200	150	A	533,881	441,569	379,068	39,915	22,586	4,997	54,010	463,094	379,068
20 Kortright	WW150	11	137	196	6	4	11	170	250	300	A	498,252	498,252	407,080	16,752	74,420	-	48,800	389,209	387,034
21 St. Andrew's	WW130	24	60	290	5	17	44	380	162	266	A	431,602	410,610	299,661	51,269	59,680	5,519	50,786	336,829	272,694
22 Waterloo, Knox	WW260	34	288	400	10	5	4	577	308	335	A	505,992	503,592	397,854	48,000	57,738	601	49,939	393,133	397,854
23 Waterloo, Waterloo North	WW270	10	3	83	-	1	8	88	50	34	A	143,206	143,206	140,788	1,063	1,355	-	32,217	134,479	129,788
24 Westminster-St. Paul's	WW140	17	27	165	-	10	4	212	90	87	A	209,868	208,980	173,825	22,100	13,055	-	44,762	235,358	116,206
Kitchener:																				
25 Calvin	WW170	19	55	181	3	14	7	309	157	32	A	326,696	304,126	255,000	26,650	22,476	500	41,300	273,544	197,654
26 Church of the Lord	WW300	5	35	81	17	77	8	165	195	10	A	196,442	196,442	176,972	800	18,670	-	36,591	176,888	176,972
27 Doon	WW180	18	33	159	2	-	2	208	155	206	A	204,933	204,933	163,372	14,585	26,976	-	45,100	165,543	163,372
28 Kitchener East	WW290	21	60	147	9	2	8	204	110	209	A	176,281	158,342	145,251	10,000	3,091	-	41,187	97,320	117,864
29 St. Andrew's	WW210	131	77	1,100	25	24	94	1,530	400	516	A	1,062,861	821,300	724,633	81,117	15,550	4,806	57,000	719,102	724,633
Grand Total	2007	611	1,480	6,301	149	273	444	8,575	4,148	4,219	7	7,833,706	7,057,188	5,993,833	549,672	513,683	40,555	1,221,495	6,082,595	5,749,188
Grand Total	2006	579	1,497	6,161	145	313	478	8,711	4,025	4,209	7	8,439,450	6,912,430	5,840,510	564,066	507,854	37,385	1,166,796	5,947,775	5,548,140
Increase		32		140	4			40	34	136										
Decrease			17									605,744			14,394					

23. Presbytery of Eastern Han-Ca

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Brantford, Korean	EH120	-	21	23	2	8	5	38	40	59	A	100,612	100,612	73,206	-	27,406	-	30,000	66,264	73,206
2 Chatham, Korean Chatham-Kent	EH150	-	32	18	1	2	3	39	62	-	A	60,973	60,973	60,533	440	-	-	32,200	78,495	60,533
3 Kitchener-Waterloo, Korean	EH010 *	3	225	63	10	25	18	123	145	102	A	192,004	191,904	182,604	7,500	1,800	-	35,170	174,874	165,524
4 London, Korean Christian	EH020	5	254	181	41	52	8	349	365	603	A	446,044	415,192	346,450	12,000	56,742	-	41,290	307,794	335,250
5 Mississauga, Westside	EH030	6	300	345	44	105	70	680	766	910	A	3,256,075	1,210,438	937,650	13,913	258,875	-	42,000	3,013,514	763,728
6 Niagara, Korean	EH050	-	11	19	1	16	54	3	23	48	M	50,989	50,989	46,596	2,000	2,393	-	12,170	40,565	46,596
7 Oshawa, Hebron	EH250	3	22	27	-	12	8	50	58	72	A	71,868	71,868	71,868	-	-	-	15,327	73,461	67,700
8 Thornhill, Vaughan Community	EH080	11	411	495	39	111	115	1,074	1,025	379	A	1,560,365	1,560,365	1,019,149	22,000	519,216	-	44,556	936,771	805,484
Toronto:																				
9 Dabdrim	EH200	3	38	44	5	-	-	90	90	121	A	161,678	161,678	130,063	-	31,615	-	30,000	146,609	130,063
10 Galilee	EH090	2	15	80	6	20	10	161	180	200	A	196,872	196,872	172,838	-	24,034	-	40,246	199,040	143,599
11 Joyful	EH240	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
12 Korean Myung Sung	EH070 ***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
13 Mahn-Min	EH060 *	4	32	52	4	-	-	-	85	105	-	111,801	111,801	105,548	6,253	-	-	33,600	71,676	105,548
14 Pilgrim Korean	EH130	1	8	24	3	6	47	130	30	14	A	73,700	72,000	68,200	3,200	600	-	22,100	81,000	68,200
15 St. Timothy	EH100	6	120	250	16	17	2	330	380	110	A	673,458	673,458	546,595	18,667	108,196	-	81,137	546,269	437,693
16 Toronto Korean	EH110	7	240	700	20	141	17	1,070	1,200	190	-	1,513,454	1,513,454	1,152,990	45,000	315,464	-	75,750	639,705	1,011,947
17 Yae Dalm	EH160	120	50	20	13	-	-	115	160	177	A	154,620	149,942	78,698	-	71,244	-	17,691	102,174	78,698
Grand Total	2007	171	1,779	2,341	205	515	357	4,252	4,609	3,090	2	8,624,513	6,541,546	4,992,988	130,973	1,417,585	-	553,237	6,478,211	4,293,768
Grand Total	2006	112	1,758	2,294	170	464	278	4,060	4,584	3,148	1	6,824,442	6,123,440	4,833,060	140,451	1,149,929	-	595,445	4,021,910	4,115,659
Increase		59	21	47	35	51	79	192	25		1	1,800,071	418,106	159,928		267,656			2,456,301	178,109
Decrease										58					9,478				42,208	

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24. Presbytery of Hamilton

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Caledonia	HA090	13	12	145	7	5	2	329	100	36	A	189,090	189,090	171,590	17,500	-	-	18,869	154,131	164,529
2 Dundas, Knox	HA100	28	30	195	5	4	12	239	100	58	M	316,254	286,839	241,336	34,016	11,487	7,298	59,949	252,858	241,336
3 Grimsby, St. John's	HA110 *	16	18	151	16	8	4	212	106	63	A	163,751	138,938	121,799	16,000	1,139	1,504	42,650	144,250	121,799
4 Hagersville, St. Andrew's	HA120	7	6	71	1	1	4	89	37	58	A	71,125	58,798	53,726	4,568	504	1,120	14,272	48,700	53,726
- Port Dover, Knox	HA320	9	17	55	2	-	3	80	60	38	A	81,235	81,235	78,235	-	3,000	-	12,889	62,039	78,235
5 Jarvis, Knox	HA300	12	16	74	1	-	2	109	50	82	M	75,989	75,989	60,195	5,000	10,794	-	26,142	60,957	60,195
- Walpole, Chalmer's	HA301	7	11	41	1	-	1	66	40	22	M	44,390	44,390	35,159	2,517	6,714	-	20,016	37,438	35,159
6 Kirkwall	HA310	9	10	95	-	41	3	125	71	40	M	109,962	103,298	82,534	11,000	9,764	2,269	27,815	79,198	82,534
7 Waterdown, Knox	HA340	11	49	147	6	32	17	238	130	62	A	260,067	260,067	220,531	21,000	18,536	-	39,288	189,293	190,389
8 West Flamborough	HA350	8	12	70	-	-	11	95	65	44	A	139,756	136,218	111,071	6,500	18,647	4,816	13,096	97,823	111,071
Ancaster:																				
9 Alberton	HA011	12	12	55	-	4	1	89	55	9	-	66,900	60,077	44,194	6,120	9,763	3,534	19,800	48,797	44,194
10 St. Andrew's	HA010	8	14	90	1	1	41	134	75	26	-	138,254	138,254	112,806	15,835	9,613	-	-	89,687	112,806
11 St. Paul's, Carlisle	HA020	9	22	52	1	9	1	102	70	39	M	112,048	112,048	104,984	7,064	-	1,835	28,307	112,349	104,984
- Knox, Binbrook	HA021 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
Burlington:																				
12 Aldershot	HA030	5	-	106	-	-	52	106	35	60	A	116,896	116,896	113,914	-	2,982	-	40,130	284,983	113,914
13 Brant Hills	HA040	15	44	110	1	2	43	124	95	85	M	168,920	146,405	136,830	6,500	3,075	-	43,601	122,940	124,625
14 Burlington East	HA380	13	-	140	1	14	10	132	125	36	A	157,068	157,068	145,690	9,374	2,004	1,810	36,430	132,479	145,690
15 Knox	HA050	22	40	240	2	-	36	316	160	135	-	240,994	240,994	201,289	34,500	5,205	3,186	-	187,895	201,289
16 St. Paul's	HA080	12	6	67	5	7	4	93	40	29	A	115,950	106,348	97,808	6,500	2,040	-	20,000	121,038	66,453
Hamilton:																				
17 Central	HA140	31	37	300	6	33	33	408	228	115	A	558,677	506,060	419,736	67,083	19,241	5,155	62,708	421,547	419,736
18 Chalmers	HA150	17	17	91	4	11	13	123	80	33	A	141,553	137,926	123,235	14,691	-	-	40,800	134,529	123,235
19 Chedoke	HA160	31	60	350	7	15	20	406	325	201	A	443,877	443,877	400,458	28,730	14,689	-	58,812	395,177	400,458
20 Erskine	HA180	12	25	90	4	5	5	104	90	50	A	278,906	232,955	220,978	10,379	1,598	1,701	47,950	269,782	220,978
21 John Calvin Hungarian	HA190	13	-	80	1	1	1	96	53	25	-	62,094	62,094	60,094	1,000	1,000	-	23,524	66,922	60,094
22 MacNab Street	HA200	28	28	167	5	12	48	307	140	14	-	243,761	165,537	107,212	34,500	23,825	-	-	334,576	107,212
23 New Westminster	HA210	12	18	61	-	-	3	68	55	19	-	80,427	78,056	69,890	7,041	1,125	-	-	70,279	69,890
24 Roxborough Park	HA220	5	8	28	-	-	1	36	28	11	-	22,010	21,726	18,457	1,872	1,397	-	-	13,566	18,457
25 South Gate	HA290	24	32	142	3	6	4	190	131	35	A	161,040	161,040	141,040	20,000	-	2,892	43,800	144,498	141,040
26 St. Columba	HA240 *	22	10	80	-	12	4	132	65	30	A	144,659	134,747	111,849	15,590	7,308	3,523	41,000	113,555	111,849
27 St. Cuthbert's	HA250	9	24	65	-	1	-	84	90	79	A	193,640	177,365	135,927	18,000	23,438	-	36,643	146,159	135,927
28 St. John & St. Andrew's	HA270	10	8	68	1	2	4	77	35	15	A	97,749	97,749	92,502	4,867	380	1,600	26,192	100,658	92,502
- St. David's	HA271	9	4	24	1	1	2	33	25	10	A	95,831	95,831	47,228	6,852	41,751	1,078	13,100	54,374	47,228
29 St. Paul's	HA280	27	20	166	1	7	7	204	103	39	A	390,320	390,320	354,035	22,063	14,222	3,012	53,339	375,523	354,035
30 Trinity	HA370	14	30	160	3	3	21	190	95	48	A	217,873	208,632	190,787	16,751	1,094	969	44,175	141,194	190,183
Stoney Creek:																				
31 Cheyne	HA330	25	45	195	2	17	6	205	-	175	A	323,338	300,815	241,897	24,277	34,641	-	41,600	277,574	241,897
32 Heritage Green	HA360	7	14	52	2	7	10	63	60	34	A	106,775	91,021	85,208	5,500	313	-	22,919	102,477	65,216
Grand Total	2007	512	699	4,023	90	261	429	5,404	3,017	1,855	7	6,131,179	5,758,703	4,954,224	503,190	301,289	47,302	1,019,816	5,389,245	4,852,865
Grand Total	2006	544	865	4,448	113	186	430	5,915	3,243	2,359	12	7,061,462	5,532,010	4,751,017	511,804	269,189	51,836	922,851	5,270,220	4,632,279
Increase								75					226,693	203,207				96,965	119,025	220,586
Decrease		32	166	425	23		1	511	226	504	5	930,283			8,614		4,534			

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Beamsville, St. Andrew's	NI010	6	8	38	-	3	7	54	28	9	A	62,886	62,886	54,790	7,646	450	1,676	23,457	61,565	54,790
- Smithville	NI011	5	5	-	-	-	4	26	15	-	A	40,550	40,550	36,801	3,749	-	-	14,102	37,821	36,801
2 Dunnville, Knox	NI020	12	20	156	-	1	6	178	75	100	A	141,313	141,313	124,213	16,902	198	3,146	39,541	130,721	124,213
3 Fonthill, Kirk-on-the-Hill	NI181	9	10	75	1	-	10	97	71	29	A	112,067	112,067	89,992	14,945	7,130	1,420	3,191	61,997	89,992
4 Fort Erie, St. Andrew's-Knox	NI030	10	13	81	4	1	9	113	45	50	M	133,501	121,501	106,082	12,285	3,134	-	33,488	118,166	106,082
5 Niagara-on-the-Lake, St. Andrew's	NI070	15	20	149	1	2	5	259	65	45	M	220,442	197,316	178,311	19,005	-	2,374	52,206	166,222	178,311
6 North Pelham, First	NI080	9	20	62	1	-	4	63	57	32	M	63,864	60,090	50,604	7,073	2,413	2,283	9,445	52,593	50,604
- Rockway	NI081	8	-	32	-	4	2	61	30	11	-	55,387	55,387	49,947	4,345	1,095	1,315	5,421	25,849	49,947
7 Port Colborne, First	NI090	19	5	140	2	3	10	187	60	18	A	165,197	150,525	136,215	10,106	4,204	3,855	43,617	140,068	136,215
8 Thorold, St. Andrew's	NI150	8	14	113	4	2	9	124	60	23	M	146,343	132,843	119,709	7,945	5,189	-	38,000	135,519	119,709
Niagara:																				
9 Chippawa	NI040	14	40	190	-	-	3	198	123	120	A	289,453	256,900	222,880	23,088	10,932	-	45,024	221,103	222,880
10 Drummond Hill	NI050	12	15	156	-	10	14	195	80	72	A	405,331	165,627	146,904	17,963	760	1,260	44,000	165,342	146,904
11 Stamford	NI060	14	20	135	2	6	4	212	101	40	A	156,264	142,669	125,759	16,000	910	2,742	45,084	145,985	125,759
St. Catharines:																				
12 Knox	NI100	28	28	338	2	19	34	493	121	53	A	375,632	368,482	303,566	32,640	32,276	3,303	48,087	289,140	303,566
13 Scotland	NI111	9	20	71	-	2	4	73	61	54	A	139,900	132,358	120,611	9,411	2,336	2,429	40,115	121,239	120,611
14 St. Andrew's	NI110	5	-	52	-	-	2	58	25	25	A	79,166	69,166	65,717	2,000	1,449	221	37,667	79,636	65,717
15 St. David's, First	NI140	2	4	11	-	-	1	10	7	8	M	18,795	10,795	9,818	977	-	-	-	17,818	9,818
16 St. Giles	NI120	20	29	263	7	10	22	252	143	92	A	248,406	242,531	209,911	16,560	16,060	-	50,500	218,560	209,911
Welland:																				
17 Hungarian	NI170	8	-	40	-	-	1	58	35	20	M	71,001	71,001	68,373	2,400	228	-	37,975	74,574	68,373
- Crowland	NI160	3	5	12	2	-	-	14	12	3	-	12,588	12,588	11,923	665	-	-	7,200	12,419	11,923
18 Knox	NI180	9	12	71	-	4	4	77	60	60	A	115,528	115,528	101,011	8,397	6,120	8,650	38,035	91,721	101,011
19 St. Andrew's	NI190	12	25	111	4	3	9	96	80	37	A	129,052	129,052	120,784	8,208	60	-	58,000	117,380	120,784
Grand Total	2007	237	313	2,296	30	70	164	2,898	1,354	901	6	3,182,666	2,791,175	2,453,921	242,310	94,944	34,674	714,155	2,485,438	2,453,921
Grand Total	2006	252	408	2,509	42	76	154	3,010	1,616	1,035	6	3,624,764	2,895,150	2,498,832	256,152	140,166	37,995	692,703	2,690,498	2,494,064
Increase							10				-							21,452		
Decrease		15	95	213	12	6		112	262	134	-	442,098	103,975	44,911	13,842	45,222	3,321		205,060	40,143

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26. Presbytery of Paris

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Delhi, Calvin	PA060	11	7	42	-	-	-	82	52	110	A	123,792	123,792	122,322	870	600	-	44,293	122,322	122,322
2 Embro, Knox	PA070	-	8	51	3	-	3	62	45	24	A	66,189	66,189	60,661	3,500	2,028	2,000	15,370	61,424	60,661
- Harrington, Knox	PA071	5	18	49	2	-	2	75	46	20	-	90,098	65,098	54,718	6,000	4,380	4,407	20,859	55,962	54,718
3 Ingersoll, St. Paul's	PA080	20	65	319	8	5	15	370	220	185	-	265,831	265,831	234,193	23,645	7,993	-	54,973	230,500	234,193
4 Innerkip	PA090	8	150	197	6	4	6	266	400	433	A	1,087,853	1,087,853	918,568	13,255	156,300	-	46,086	970,569	263,871
5 Norwich, Knox	PA100	7	5	16	-	-	1	23	18	14	A	30,500	29,420	27,490	1,695	235	-	-	31,792	27,490
- Bookton	PA101	5	4	23	-	-	1	36	18	13	A	32,926	32,920	31,590	1,330	-	-	8,938	41,652	31,590
6 Paris	PA110	14	106	289	5	14	17	308	280	315	A	364,902	364,902	290,574	21,639	52,689	4,114	25,666	219,411	290,574
7 Ratho	PA091	4	-	18	-	-	-	31	16	15	-	29,510	29,510	26,513	402	2,595	-	-	25,967	26,513
8 Simcoe, St. Paul's	PA120	19	37	219	4	1	20	292	119	150	-	409,051	305,187	271,929	23,482	9,776	1,646	-	332,699	157,707
9 Tillsonburg, St. Andrew's	PA130	9	4	108	2	6	5	148	70	50	A	112,050	107,050	89,030	10,680	7,340	-	40,000	116,016	89,030
10 Woodstock, Knox	PA140	25	30	231	4	3	8	312	130	179	A	237,031	166,948	143,494	18,005	5,449	1,950	3,583	203,088	143,494
Brantford:																				
11 Alexandra	PA010	13	18	145	-	9	11	166	100	100	A	179,107	179,107	163,534	10,561	5,012	1,108	44,000	164,458	163,534
12 Central	PA020	23	20	182	3	5	8	278	110	140	A	241,475	216,378	193,687	20,244	2,447	2,296	44,683	239,925	176,104
13 Greenbrier	PA030	7	4	101	1	3	19	133	51	-	A	101,708	101,604	92,460	9,144	-	-	37,700	104,278	92,460
14 Knox	PA040	7	5	42	1	3	1	49	25	21	A	45,446	42,548	39,458	3,070	20	-	22,704	43,054	39,458
- Mount Pleasant	PA041	6	7	70	-	7	2	86	45	30	A	58,304	58,304	52,918	3,905	1,481	634	13,496	39,747	52,918
Grand Total	2007	183	488	2,102	39	60	119	2,717	1,745	1,799	-	3,475,773	3,242,641	2,813,139	171,427	258,075	18,155	422,351	3,002,864	2,026,637
Grand Total	2006	195	533	2,086	37	113	111	2,786	1,772	1,658	1	3,603,213	2,718,238	2,297,654	186,696	233,888	23,628	450,056	2,373,075	2,120,063
Increase				16	2		8			141			524,403	515,485		24,187			629,789	
Decrease		12	45				53	69	27		1	127,440			15,269		5,473		27,705	93,426

27. Presbytery of London

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Appin	LO020	8	10	79	1	-	5	96	49	96	A	67,883	67,883	62,758	4,000	1,125	-	24,804	54,977	62,758
- Melbourne, Guthrie	LO021	8	-	38	1	1	8	34	18	48	A	36,325	28,912	25,837	2,046	1,029	-	12,561	31,258	24,892
2 Belmont, Knox	LO030	9	15	67	3	4	2	49	20	-	-	57,100	57,100	54,300	2,800	-	29,652	18,675	24,648	54,300
- North Yarmouth, St. James	LO031	6	6	55	1	-	2	72	32	12	-	47,642	34,586	33,001	714	871	400	9,247	41,925	33,001
3 Crinan, Argyle	LO050	6	4	39	-	-	2	91	23	55	A	30,959	23,441	19,716	3,725	-	555	9,150	24,958	19,716
- Largie, Duff	LO051	6	16	50	4	12	-	95	47	53	A	39,208	35,340	29,875	5,465	-	2,118	9,364	43,433	29,875
4 Dorchester	LO060	9	37	61	1	-	4	75	63	63	A	107,449	69,894	65,894	4,000	-	398	25,500	61,663	65,894
- South Nissouri	LO061	7	6	37	1	-	-	58	40	17	A	62,461	51,951	48,609	3,342	-	-	17,000	45,751	48,609
5 Dutton, Knox-St. Andrew's	LO070	12	8	63	1	3	1	107	60	10	A	120,272	120,272	113,031	3,390	3,851	708	37,617	107,964	113,031
6 Fingal, Knox	LO080	11	20	50	3	3	-	70	40	25	A	60,995	60,995	56,131	4,200	664	2,939	18,808	55,558	50,131
7 Glenoe	LO090	8	17	79	-	-	17	103	62	86	-	103,762	103,762	93,735	8,427	1,600	-	21,987	108,212	93,735
- Wardsville, St. John's	LO091	6	10	29	2	-	29	48	30	16	-	24,645	24,645	22,645	2,000	-	-	12,725	26,005	22,645
8 Ilderton, Bethel	LO040	8	17	48	2	13	3	67	40	15	A	59,742	59,742	55,692	4,000	50	-	18,808	47,577	55,692
9 Kintyre, Knox	LO100	7	-	27	-	-	18	69	25	12	-	35,965	35,965	31,165	4,800	-	-	-	24,746	31,165
- New Glasgow, Knox	LO101	3	-	26	-	-	-	29	28	16	-	13,352	13,342	11,842	1,400	100	-	-	9,162	11,842
- Rodney, St. John's	LO102	5	-	26	-	-	12	29	20	5	-	39,619	39,619	20,716	3,000	15,903	-	-	20,666	20,716
10 Mosa, Burns	LO022	13	17	115	-	-	1	153	80	25	M	115,724	110,219	95,160	8,550	6,509	1,200	36,592	96,301	95,160
11 North Caradoc-St. Andrew's	LO111	11	29	131	1	3	7	118	86	128	A	125,599	113,352	100,293	6,900	6,159	1,174	32,719	106,146	85,184
- Komoka, Knox	LO110	3	14	28	3	-	4	24	20	33	A	28,878	28,878	24,565	2,247	2,066	-	8,180	23,674	24,565
12 Port Stanley, St. John's	LO081	9	18	39	1	10	4	54	41	24	-	48,585	37,409	33,064	1,500	2,845	-	10,596	10,596	33,064
13 St. Thomas, Knox	LO240	38	52	627	13	7	32	627	200	337	A	419,842	375,898	341,978	33,000	920	7,303	57,917	418,383	341,978

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27. Presbytery of London

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
London:																				
14 Chalmers	LO120	27	55	220	1	8	18	279	175	111	M	292,462	273,583	232,539	19,681	21,363	-	53,758	222,968	227,459
15 DaySpring	LO260	5	5	22	-	4	1	17	29	21	A	90,922	72,373	64,970	2,500	4,903	-	24,083	75,842	58,490
16 Elmwood Avenue	LO130	20	12	141	4	7	22	193	94	18	A	264,042	264,042	242,412	14,864	6,766	-	44,819	243,965	235,162
17 Knollwood Park	LO150	13	7	80	5	9	4	81	52	19	A	93,414	82,843	71,108	7,900	3,835	-	17,243	56,063	71,108
18 New St. James	LO170	42	65	341	2	15	25	433	200	236	A	353,141	353,141	304,619	34,000	14,522	1,440	55,282	304,408	304,619
19 Oakridge	LO180	47	155	668	12	43	51	843	562	716	A	1,058,160	714,114	616,135	53,200	44,779	-	63,389	505,246	616,135
20 St. George's	LO190	17	8	137	5	9	9	196	110	20	A	128,421	124,100	99,440	9,100	15,560	-	42,200	121,710	99,440
21 St. Lawrence	LO151	9	15	47	1	6	5	65	48	26	-	82,891	82,891	74,297	6,320	2,274	-	-	74,193	53,657
22 Trinity Community	LO200	5	36	60	-	-	-	34	58	74	M	81,238	77,138	75,398	1,740	-	-	37,617	79,022	75,398
23 Westmount	LO210	26	97	350	5	12	9	362	280	313	A	321,376	308,280	269,915	27,000	11,365	-	55,351	280,755	259,294
Grand Total	2007	404	751	3,780	73	169	295	4,571	2,632	2,630	3	4,412,074	3,845,710	3,390,840	285,811	169,059	47,887	775,992	3,347,775	3,318,715
Grand Total	2006	427	858	3,908	67	129	316	4,700	2,745	2,713	7	4,849,345	4,116,047	3,624,764	290,689	200,594	23,192	750,920	3,870,426	3,555,948
Increase						6	40													
Decrease		23	107	128				21	129	113	83	4	437,271	270,337	233,924	4,878	31,535		522,651	237,233

28. Presbytery of Essex-Kent

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Amherstburg, St. Andrew's	EK010	15	21	130	3	-	4	136	95	10	A	120,893	120,893	108,253	10,000	2,640	-	39,000	104,783	108,253
2 Dover, New St. Andrew's	EK041	11	15	37	-	-	1	106	55	25	-	53,131	53,131	50,631	2,500	-	908	-	40,708	50,631
- Valetta	EK110	16	5	40	3	2	1	85	35	17	-	51,219	49,181	40,370	7,121	1,690	1,853	21,200	43,295	40,370
3 Dresden, St. Andrew's	EK050	12	10	67	1	-	4	102	50	35	M	89,716	89,716	84,755	4,836	125	1,008	43,164	90,076	84,755
- Rutherford	EK051	6	-	14	1	-	-	19	15	30	-	13,459	5,459	5,109	350	-	-	8,445	12,876	5,109
4 Duart	EK060	9	15	50	-	2	2	87	85	20	A	97,728	52,928	49,424	3,504	-	-	48,610	48,610	49,424
5 Lakeshore St. Andrew's	EK080	8	358	1,039	10	14	3	578	988	1,795	A	1,691,055	1,691,055	1,633,017	28,400	29,638	-	47,236	1,675,225	1,334,757
6 Leamington, Knox	EK070	14	18	156	1	14	6	251	120	37	A	203,423	191,796	172,455	13,446	5,895	7,045	44,805	181,010	172,455
7 Ridgectown, Mount Zion	EK090	7	5	75	-	3	7	100	44	31	-	95,067	95,067	88,634	5,933	500	-	19,350	104,556	88,634
8 Thamesville, St. James	EK100	8	12	58	-	-	1	90	36	23	A	71,013	71,013	68,085	2,764	164	560	28,385	40,915	68,085
9 Wallaceburg, Knox	EK120	7	24	113	-	-	11	133	70	85	-	127,880	126,975	118,329	2,479	6,167	-	31,117	114,807	108,750
Chatham:																				
10 First	EK030	45	68	298	1	27	15	382	176	188	A	379,684	354,684	333,484	21,200	-	-	46,720	431,793	322,672
11 St. James	EK040	13	12	121	-	5	8	176	90	66	M	136,339	136,339	127,339	8,500	500	-	36,929	46,292	121,699
Windsor:																				
12 Chinese	EK200	2	-	10	-	-	-	17	13	3	-	11,127	11,127	8,127	1,500	1,500	-	-	6,579	8,127
13 First Hungarian	EK130	4	-	22	-	1	4	31	15	5	-	21,279	21,279	20,554	725	-	-	4,800	16,457	20,554
14 Paulin Memorial	EK150	35	76	288	4	16	13	341	235	145	A	252,784	252,784	215,893	36,891	-	-	41,126	228,254	180,915
15 St. Andrew's	EK170	11	20	268	7	14	22	335	160	190	A	358,381	240,483	224,763	11,160	4,560	7,414	41,613	339,577	224,763
Grand Total	2007	223	223	223	223	223	223	223	223	223	223	223	223	223	223	223	223	223	223	223
Grand Total	2006	217	640	2,815	35	104	260	2,979	2,342	1,407	2	3,646,826	3,319,087	3,048,387	194,147	76,553	19,961	506,936	2,821,605	2,818,667
Increase		6				188	119													
Decrease		-	417	2,592	-	-	37	2,756	2,119	1,184	-	3,646,603	3,318,864	3,048,164	193,924	76,330	19,738	506,713	2,821,382	2,818,444

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29. Presbytery of Lambton-West Middlesex

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Alvinston, Guthrie	LW010	9	14	67	-	-	6	99	51	46	A	90,775	55,775	50,178	5,547	50	-	17,796	51,839	50,178
- Napier, St. Andrew's	LW012	3	-	30	-	1	-	29	14	17	-	11,630	11,630	11,030	600	-	-	7,966	12,560	11,030
2 Beechwood, St. Andrew's	LW020	7	18	100	-	2	3	79	40	150	A	68,414	68,414	58,844	4,401	5,169	-	14,589	52,248	58,844
- Centre Road, Knox	LW022	4	-	36	1	-	1	52	22	9	A	39,478	39,478	34,753	2,890	1,835	2,512	12,506	34,838	34,753
- Kerwood, West Adelaide	LW021	5	-	45	-	-	-	49	20	14	A	60,967	60,967	43,462	16,022	1,483	-	14,590	34,028	43,462
3 Corunna, St. Andrew's	LW030	17	21	124	1	4	4	157	68	57	A	181,988	181,988	163,023	15,827	3,138	2,230	40,572	161,065	125,850
4 Forest, St. James	LW040 *	8	-	50	3	5	7	128	55	40	-	112,783	93,011	78,844	14,167	-	-	-	84,861	78,844
5 Moore, Knox	LW031	5	5	31	-	-	3	51	22	32	A	39,187	39,187	36,381	2,408	398	-	18,798	35,789	36,381
- Mooretown, St. Andrew's	LW032	9	3	29	1	-	1	43	32	12	A	43,090	42,490	38,664	3,530	296	1,687	18,805	38,086	38,664
6 Petrolia, St. Andrew's	LW050	13	12	141	2	7	5	165	60	59	A	110,101	110,101	101,129	8,520	452	2,818	28,739	100,522	101,129
- Dawn Township, Knox	LW051	3	7	18	1	1	2	24	22	28	A	20,844	20,844	17,794	2,000	1,050	-	9,579	22,318	17,794
7 Point Edward	LW060	8	21	56	3	-	-	76	53	59	A	98,120	58,000	50,584	5,750	1,666	-	11,925	73,371	50,584
8 Strathroy, St. Andrew's	LW110	17	41	144	3	8	2	155	71	112	A	339,838	166,622	147,718	14,400	4,504	4,107	38,532	154,020	147,718
9 Theford, Knox	LW120	11	16	78	3	2	3	107	70	40	A	107,888	64,867	55,548	6,750	2,569	-	24,334	74,344	55,548
- Watford, St. Andrew's	LW122	8	21	46	2	-	3	76	40	68	A	70,610	61,029	53,832	2,160	5,037	478	19,910	65,560	53,832
10 Wyoming-Camlaichie Charge																				
- Camlaichie, Knox	LW131	11	5	43	1	-	2	79	30	14	A	44,065	44,065	38,897	3,640	1,528	1,045	22,224	43,397	38,897
- Wyoming, St. Andrew's	LW130	10	-	43	1	-	2	68	30	25	A	101,342	101,342	96,325	5,017	-	-	37,712	85,527	96,325
Sarnia:																				
11 Laurel Lea-St. Matthew's	LW070	14	12	97	-	1	5	124	55	40	A	144,084	132,431	115,500	13,487	3,444	6,437	42,626	117,795	115,500
12 Paterson Memorial	LW080	12	6	139	2	18	19	171	83	23	A	196,818	177,067	150,366	24,000	2,701	5,161	39,200	141,764	150,366
13 St. Andrew's	LW090	10	16	130	-	11	25	194	110	77	A	279,513	244,073	212,172	25,000	6,901	3,450	49,065	231,176	204,351
14 St. Giles	LW100	21	-	167	-	1	15	240	-	114	A	226,891	226,891	165,092	35,002	26,797	-	16,567	163,483	165,092
Grand Total	2007	205	218	1,614	24	61	108	2,166	948	1,036	-	2,388,426	2,000,272	1,720,136	211,118	69,018	29,925	486,040	1,778,591	1,675,142
Grand Total	2006	200	245	1,600	26	50	138	2,208	1,173	1,121	-	2,135,243	1,993,025	1,693,973	218,923	80,129	26,017	497,475	1,802,130	1,648,050
Increase		5	-	14		11					-	253,183	7,247	26,163			3,908			27,092
Decrease			27		2		30	42	225	85	-				7,805	11,111		11,435	23,539	

30. Presbytery of Huron-Perth

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Atwood	HP010	12	12	148	3	8	2	216	55	10	M	122,345	118,997	105,783	9,344	3,870	904	41,179	111,152	105,783
2 Avonton	HP020	10	15	115	8	4	2	254	54	36	M	125,183	123,168	116,498	6,340	330	2,959	29,664	104,120	116,498
- Motherwell-Avonbank	HP021	3	12	40	1	1	2	96	27	-	-	36,527	35,827	32,297	3,425	105	4,665	14,755	35,076	32,297
3 Bayfield, Knox	HP030	6	-	26	-	1	-	36	35	27	A	50,933	50,933	45,933	4,500	500	-	17,266	50,239	45,933
4 Brussels, Melville	HP040	11	8	86	-	4	4	126	56	24	M	97,213	81,644	80,100	500	1,044	4,500	37,700	93,321	80,100
- Belgrave, Knox	HP041	3	-	11	-	-	-	8	14	12	-	12,749	12,749	12,119	500	130	787	5,000	10,857	12,119
5 Cromarty	HP061	6	8	26	3	1	1	88	30	31	A	46,161	32,899	26,259	3,000	3,640	2,400	18,219	40,256	26,259
6 Exeter, Caven	HP060	4	-	52	1	2	5	98	30	29	-	167,207	48,988	45,588	3,000	400	-	-	59,952	44,698
7 Goderich, Knox	HP070	29	60	411	4	3	20	429	202	393	A	329,000	329,000	280,247	30,864	17,889	5,563	32,500	290,636	280,247
8 Hensall, Carmel	HP062	3	5	29	-	-	-	62	18	6	-	60,897	19,897	19,737	160	-	3,254	7,353	17,376	19,737
9 Listowel, Knox	HP080	45	110	447	7	22	325	847	236	107	M	362,683	362,683	301,589	33,613	27,481	12,117	26,833	286,948	301,589
10 Milverton, Burns	HP090 *	10	29	79	6	5	3	163	60	14	M	107,382	68,856	63,550	3,812	1,494	-	24,520	93,997	40,581
- North Mornington	HP091	3	-	28	-	-	1	55	12	-	-	19,112	19,112	18,347	765	-	-	11,318	24,098	18,347
11 Mitchell, Knox	HP100	20	50	170	6	10	14	336	100	75	M	141,794	138,890	116,792	11,466	10,632	2,487	18,426	113,816	116,611
12 Molesworth, St. Andrew's	HP110	10	12	69	-	-	6	129	40	25	-	90,167	87,245	58,386	5,599	23,260	1,670	-	55,924	58,386

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30. Presbytery of Huron-Perrth

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
13 Monkton, Knox	HP120	7	-	106	4	-	2	167	50	80	M	172,227	80,910	76,173	4,737	-	2,643	5,428	55,487	76,173
- Cranbrook, Knox	HP121	5	4	23	-	-	-	36	12	2	-	14,428	14,428	13,408	1,000	20	-	996	10,029	13,408
14 North Easthope, Knox	HP151	4	13	44	1	-	-	71	38	19	-	50,445	50,445	39,580	5,785	5,080	2,804	21,747	45,047	39,580
15 Seaforth, First	HP140	8	9	60	-	-	27	93	37	16	M	77,408	75,603	73,486	2,117	-	-	25,565	74,455	73,486
- Clinton, St. Andrew's	HP141	8	4	31	1	-	19	31	17	21	-	28,667	28,667	27,438	817	412	-	10,080	33,274	27,438
16 Shakespeare	HP150	9	28	126	5	-	4	214	65	20	M	145,269	123,075	92,175	8,500	22,400	1,000	10,000	77,927	92,175
17 St. Mary's	HP130	30	40	260	2	-	15	517	115	96	M	336,594	250,269	226,124	16,000	8,145	1,548	51,500	284,365	154,706
18 Stratford, Knox	HP160	28	70	265	1	17	6	377	160	59	A	319,844	295,348	265,677	7,015	22,656	2,280	49,970	285,256	265,677
19 Stratford, St. Andrew's	HP170	19	25	204	5	5	17	291	120	75	M	329,102	311,770	272,379	17,750	21,641	2,600	48,410	266,393	267,225
Grand Total	2007	293	514	2,856	58	83	475	4,740	1,583	1,177	11	3,243,337	2,761,403	2,409,665	180,609	171,129	54,121	508,429	2,520,001	2,309,053
Grand Total	2006	315	592	2,879	76	91	192	5,117	1,560	1,157	12	3,270,176	2,640,997	2,258,906	186,901	195,190	55,501	539,989	2,534,872	2,166,844
Increase								283	23	20			120,406	150,759						142,209
Decrease		22	78	23	18	8		377		1		26,839			6,292	24,061	1,380	31,560	14,871	

31. Presbytery of Grey-Bruce-Maitland

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Ashfield	BM010	7	12	38	1	3	2	52	24	21	-	36,313	36,313	32,398	2,400	1,515	285	13,574	15,259	32,398
- Ripley, Knox	BM011	5	5	38	-	1	4	60	30	25	M	45,080	45,080	37,875	3,565	3,640	2,364	20,984	23,553	37,875
2 Bluevale, Knox	BM020 *	6	-	66	-	-	2	91	28	14	M	47,968	16,577	14,207	1,200	1,170	-	18,436	58,539	14,207
- Belmore, Knox	BM021	5	-	36	-	2	-	90	37	7	-	67,518	67,518	56,909	6,344	4,265	-	25,039	61,030	56,909
3 Chatsworth, St. Andrew's	BM030	7	5	41	-	-	9	47	36	24	M	44,756	40,623	37,873	1,950	800	-	6,387	33,578	37,873
- Dornoch, Latona	BM031	8	-	48	-	-	38	66	42	24	M	45,783	45,783	41,532	4,251	-	-	7,594	32,449	41,532
4 Chesley, Geneva	BM040	5	25	95	-	-	8	114	65	10	A	109,032	79,405	70,908	7,984	513	1,378	27,143	126,345	70,908
5 Dromore, Amos	BM050	7	8	55	2	2	2	88	35	12	-	42,900	42,900	39,900	3,000	-	1,027	22,464	38,696	39,900
- Holstein, Knox	BM051	7	15	55	1	5	7	99	35	14	M	61,496	60,157	57,769	2,290	98	3,344	23,628	55,712	57,769
- Normanby, Knox	BM052	8	2	37	-	-	-	50	17	23	-	25,970	25,970	23,499	2,027	444	-	5,706	23,406	23,499
6 Dundalk, Erskine	BM060	5	12	28	1	3	3	59	32	25	A	69,230	69,102	58,242	6,700	4,160	1,468	18,786	58,748	58,242
- Swinton Park, St. Andrew's	BM061	6	28	45	-	-	1	64	50	110	A	32,089	29,576	28,423	1,153	-	512	18,233	20,528	27,423
7 Durham	BM070	18	40	186	3	7	8	198	100	234	M	153,681	123,742	115,049	7,230	1,463	-	44,500	113,703	115,049
8 Hanover, St. Andrew's	BM080	12	27	149	5	9	6	231	73	40	A	109,568	104,079	91,413	9,297	3,369	898	39,992	95,282	91,413
9 Kincardine, Knox	BM090	13	8	127	3	8	11	203	90	91	M	245,188	174,581	138,400	17,000	19,181	2,925	38,934	198,904	138,400
10 Lucknow	BM100	5	3	159	6	4	14	149	43	41	M	77,192	77,192	72,860	4,128	204	2,229	22,630	72,016	72,860
- South Kinloss	BM101	9	20	66	3	5	1	88	50	66	-	42,164	42,164	36,636	3,780	1,748	-	18,055	37,776	36,636
11 Markdale, Cooke's	BM110	10	6	25	1	2	-	41	36	23	M	37,455	37,360	32,984	4,081	295	-	10,053	32,953	32,984
- Faversham, Burns	BM111	3	-	11	-	-	-	12	-	-	-	21,058	21,058	19,208	750	1,100	-	13,881	24,234	19,208
12 Meaford, Knox	BM120	10	3	102	2	1	7	134	75	50	A	152,619	151,611	129,883	14,000	7,728	-	46,500	130,656	129,883
13 Owen Sound, St. Andrew's	BM130	16	57	462	5	13	98	483	230	419	A	724,799	474,633	420,477	34,051	20,105	3,044	50,740	484,457	420,477
14 Paisley, Westminster	BM140	9	11	51	-	-	5	74	45	20	A	70,681	47,454	45,124	2,330	-	-	23,133	76,125	45,124
- Glamis, St. Paul's	BM141	6	7	26	-	-	-	65	25	10	A	35,708	35,708	33,858	1,850	-	4,180	14,572	36,015	33,858
15 Port Elgin, Tolmie Memorial	BM150	10	7	131	-	7	6	122	55	10	M	153,356	108,794	96,935	10,199	1,660	2,489	18,262	107,212	92,860
- Burgoyne, Knox	BM151	6	8	99	6	-	-	127	40	126	-	43,832	43,430	38,477	3,689	1,264	1,728	13,601	35,992	38,477
16 Priceville, St. Andrew's	BM071	5	10	28	-	-	8	30	35	12	-	28,154	28,154	27,371	283	500	633	-	31,689	27,371
17 Sauble Beach, Huron Feathers	BM250 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-

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31. Presbytery of Grey-Bruce-Maitland

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
18 Southampton, St. Andrew's	BM160	6	-	61	1	-	19	91	40	13	M	94,019	94,019	80,705	11,757	1,557	200	34,709	89,744	80,705
19 Stokes Bay, Knox	BM240	5	-	16	-	-	7	24	18	16	-	30,322	15,472	15,472	-	-	-	-	18,947	15,472
20 Tara, Knox	BM170 *	8	15	47	-	-	2	50	30	50	A	46,402	46,402	44,712	1,690	-	-	20,808	54,841	44,712
- Allenford, St. Andrew's	BM171 *	-	12	22	-	3	-	22	17	-	A	31,557	31,557	29,996	825	736	336	16,849	30,610	29,996
21 Teeswater, Knox	BM180	12	28	101	-	-	9	191	60	36	M	98,845	98,845	81,986	14,841	2,018	-	46,677	90,373	81,986
- Kinlough	BM181	5	5	20	2	-	-	38	30	-	-	25,264	25,264	22,868	1,711	685	-	12,984	18,964	22,868
22 Thornbury, St. Paul's	BM121	8	10	61	-	-	14	85	-	48	A	118,004	116,481	89,647	9,000	17,834	-	-	87,651	89,647
23 Tiverton, Knox	BM190	9	12	117	7	5	8	209	75	124	M	139,773	117,209	99,151	10,961	7,097	6,019	40,500	104,032	99,151
24 Walkerton, Knox	BM200	14	17	75	1	4	115	90	36	A	143,454	131,664	110,991	11,578	9,095	1,683	39,000	155,193	110,991	
25 Whitechurch, Chalmers	BM210	4	-	30	-	3	1	43	16	15	-	21,544	21,544	14,344	1,845	5,355	-	4,296	14,515	14,344
26 Wiaarton, St. Paul's	BM220	11	-	118	-	5	4	146	55	67	A	116,368	116,368	109,549	4,396	2,423	1,588	37,853	104,254	109,549
27 Wingham, St. Andrew's	BM230	16	68	189	1	11	9	277	-	98	A	258,212	255,577	211,490	20,625	23,462	3,149	38,000	213,870	211,490
Grand Total	2007	306	486	3,061	51	100	317	4,128	1,759	1,954	14	3,647,354	3,099,366	2,709,121	244,761	145,484	41,479	854,503	3,007,851	2,704,046
Grand Total	2006	309	579	3,171	42	78	156	4,396	1,884	2,026	16	3,518,234	2,995,188	2,627,952	237,478	129,758	74,308	786,270	2,976,199	2,592,502
Increase					9	22	161					129,120	104,178	81,169	7,283	15,726		68,233	31,652	111,544
Decrease		3	93	110				268	125	72	2						32,829			

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32. Presbytery of Superior

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Greenstone, St. Andrew's	SU010	10	4	41	2	-	37	33	23	33	-	92,139	87,139	82,439	4,700	-	-	19,312	89,876	66,019
Thunder Bay:																				
2 Calvin	SU020	4	6	29	1	-	-	21	57	36	-	38,982	38,982	33,010	3,300	2,672	-	4,200	30,139	33,010
3 First	SU030	13	78	233	3	8	4	187	130	393	M	155,803	155,803	123,145	22,558	10,100	-	46,525	123,250	123,145
4 Lakeview	SU040	22	20	155	-	3	9	177	80	92	A	183,564	127,830	111,242	11,713	4,875	1,000	36,709	138,798	111,242
5 St. Andrew's	SU050	41	30	501	8	1	10	585	225	400	-	311,946	294,716	264,316	30,400	-	-	62,393	317,327	261,316
Grand Total	2007	90	138	959	14	12	60	1,003	515	954	1	782,434	704,470	614,152	72,671	17,647	1,000	169,139	699,390	594,732
Grand Total	2006	93	137	992	17	4	43	1,050	592	955	2	768,334	707,301	607,483	76,832	22,986	2,800	178,394	665,268	592,129
Increase			1				8	17				14,100		6,669					34,122	2,603
Decrease		3		33	3			47	77	1	1		2,831		4,161	5,339	1,800	9,255		

33. Presbytery of Winnipeg

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Kenora, First	W1230	6	9	70	-	-	2	93	58	32	A	95,215	95,215	86,015	7,700	1,500	-	37,617	85,121	86,015
2 Pinawa, Pinawa Christian Fellowship	W1080	4	9	10	-	-	-	12	6	10	A	98,911	97,930	80,630	600	16,700	-	44,600	77,875	80,630
3 Selkirk, Knox	W1100	16	36	108	-	31	12	135	80	90	-	91,180	90,829	79,901	10,000	928	-	-	44,150	79,901
4 Stonewall, Knox	W1011	5	2	38	1	4	-	41	22	41	A	28,724	26,332	23,520	1,882	930	-	16,409	36,482	23,520
- Lockport	W1090	7	3	25	-	-	-	41	28	15	A	42,057	42,057	41,057	1,000	-	-	21,675	41,271	41,057
5 Thompson, St. Andrew's	W1110	5	12	26	-	-	-	21	20	30	M	57,182	51,649	45,329	3,715	2,605	-	24,541	45,495	45,329

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33. Presbytery of Winnipeg

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
Winnipeg:																				
6 Calvin	WI010	5	5	33	-	-	-	33	40	35	-	32,370	32,370	25,894	4,000	2,476	-	-	36,563	25,894
7 First	WI020	13	21	88	2	7	3	142	88	57	A	197,649	197,649	174,896	13,153	9,600	1,828	35,000	174,433	174,896
8 Kildonan	WI061	7	10	95	1	1	3	76	80	120	A	135,734	130,167	110,398	10,000	9,769	-	40,450	109,605	100,630
9 St. Andrew's	WI030	8	5	95	-	3	5	101	40	55	M	94,687	94,687	90,096	2,034	2,557	-	-	90,341	88,096
10 St. James	WI050	16	32	127	1	9	11	126	102	90	A	221,140	199,346	170,970	10,010	18,366	3,560	10,667	225,396	147,670
11 St. John's	WI060	19	25	96	3	4	2	190	105	73	A	147,339	127,845	101,892	13,381	12,572	4,900	50,808	114,748	101,892
12 Trinity	WI250 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
13 Westwood	WI070	14	32	167	4	5	6	228	121	146	A	258,394	251,549	208,645	25,000	17,904	-	25,666	241,522	177,275
Grand Total	2007	125	201	978	12	64	44	1,239	790	794	3	1,500,582	1,437,625	1,239,243	102,475	95,907	10,288	307,433	1,323,002	1,172,805
Grand Total	2006	128	271	1,102	21	28	101	1,182	802	733	2	1,671,300	1,410,510	1,203,351	104,642	102,517	11,099	285,192	1,290,047	1,133,938
Increase								36	57	57	1		27,115	35,892				22,241	32,955	38,867
Decrease		3	70	124	9			57		12		170,718			2,167	6,610	811			

34. Presbytery of Brandon

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Bellafield	BN091	2	-	6	-	-	-	-	35	16	-	3,568	3,568	3,368	200	-	-	900	900	3,368
2 Carberry, Knox-Zion	BN040	11	20	120	1	-	2	104	40	90	M	75,620	75,620	70,131	4,500	989	-	29,276	64,762	70,131
3 Flin Flon, St. Andrew's	BN070	4	10	70	4	-	3	70	35	48	M	70,843	70,843	67,401	2,858	584	-	37,617	68,593	67,401
4 Lenore	BN151	5	-	41	-	-	-	52	15	10	-	4,999	2,039	1,939	100	-	-	410	3,065	1,939
5 Melita	BN081	3	2	27	-	-	2	28	18	29	A	29,695	29,695	28,335	1,335	25	-	20,908	35,539	28,335
6 Neepawa, Knox	BN100	7	8	56	1	1	4	58	25	34	A	49,082	49,082	46,466	1,168	1,448	-	15,047	47,128	43,466
7 Ninga	BN093	3	17	6	2	2	-	9	33	43	-	25,776	25,776	22,226	500	3,050	670	-	13,515	22,226
8 Portage La Prairie, First	BN130	10	11	92	1	1	1	125	35	66	A	79,056	77,235	73,714	1,965	1,556	1,009	37,617	89,404	73,714
9 Virden, St. Andrew's	BN150	6	-	30	-	-	1	46	24	23	A	30,614	30,595	25,118	1,486	3,991	-	30,014	55,209	25,118
10 Winnipegosis, Knox	BN051	3	-	25	-	-	2	18	16	10	-	16,658	16,658	13,120	2,488	1,050	-	-	10,885	13,120
Brandon:																				
11 First	BN010	20	40	226	11	22	6	334	150	173	A	296,576	296,576	247,853	23,142	25,581	-	47,670	252,467	247,853
12 Southminster	BN030 *	5	-	15	-	-	-	17	12	3	-	11,249	10,049	9,599	450	-	-	-	12,029	9,599
13 St. Andrew's	BN020	7	-	75	-	-	4	93	35	29	A	63,800	63,715	59,360	2,352	2,003	-	33,983	74,059	59,360
Grand Total	2007	86	108	789	20	26	25	954	473	574	2	757,536	751,451	668,630	42,544	40,277	1,679	253,442	727,555	665,630
Grand Total	2006	90	97	888	19	21	30	978	521	672	3	851,944	763,519	698,050	43,859	21,610	878	269,336	771,786	695,050
Increase			11		1	5										18,667	801			
Decrease		4		99			5	24	48	98	1	94,408	12,068	29,420	1,315			15,894	44,231	29,420

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35. Presbytery of Assiniboia

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Estevan, Westminster	AS010 *	6	-	6	1	-	-	10	6	2	-	134,623	28,551	23,762	3,289	1,500	-	7,960	22,331	23,762
2 Grenfell, Trinity	AS022	6	10	63	1	7	6	93	55	50	A	68,695	68,695	62,783	5,912	-	1,243	36,635	49,739	62,783
3 Kipling, Bekevar	AS030	9	-	27	8	-	51	67	25	15	-	138,419	43,900	40,330	600	2,970	-	-	25,821	40,330
4 Moose Jaw, St. Mark's	AS040	7	4	63	-	-	4	65	35	-	A	53,801	51,582	47,881	3,376	325	-	38,838	88,177	47,881
- Briercree, Knox	AS041	6	10	18	-	-	1	38	18	26	-	28,845	28,845	25,225	1,450	2,170	-	14,118	24,676	25,225
5 Moosomin, St. Andrew's	AS050	7	3	39	1	1	4	50	20	51	M	50,992	41,602	40,078	590	934	-	22,926	43,227	40,078
- Whitewood, Knox	AS051	7	-	69	1	1	-	52	26	86	M	54,625	54,625	49,401	1,201	4,023	-	22,228	46,763	49,401
6 Qu'Appelle, St. Andrew's	AS021	4	2	7	-	-	3	21	8	1	-	16,517	4,507	3,687	500	320	-	13,651	23,263	3,687
7 Regina, First	AS060	23	15	166	3	5	47	187	96	48	A	201,506	201,506	189,006	12,500	-	-	40,507	201,507	189,006
8 Regina, Norman Kennedy	AS070	9	12	69	2	4	-	74	56	39	A	303,329	86,826	70,177	7,000	9,649	-	25,281	110,233	70,177
9 Swift Current, St. Andrew's	AS090	6	5	22	5	2	1	41	23	14	M	52,532	52,532	40,141	5,000	7,391	976	32,267	63,817	40,141
10 Weyburn, Knox	AS100	7	25	76	3	5	1	64	50	8	M	124,250	102,634	96,744	2,092	3,798	-	-	93,766	96,744
11 Yorkton, Knox	AS110	8	-	37	-	3	26	51	30	27	A	55,902	51,881	49,949	1,250	682	237	15,341	53,968	49,949
- Dunleath	AS111	6	1	12	-	-	-	15	12	4	A	10,873	10,873	10,053	100	720	-	5,674	17,092	10,053
Grand Total	2007	111	87	674	25	28	144	828	460	371	4	1,294,909	828,559	749,217	44,860	34,482	2,456	275,426	864,380	749,217
Grand Total	2006	106	107	790	26	47	38	934	483	402	5	1,082,587	921,255	842,562	51,514	27,179	8,831	324,324	867,470	833,540
Increase			5					106				212,322				7,303				
Decrease				20	116	1	19		106	23	1		92,696	93,345	6,654		6,375	48,898	3,090	84,323

36. Presbytery of Northern Saskatchewan

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Biggar, St. Andrew's	NS010	6	-	30	-	-	-	29	12	4	-	15,655	15,655	13,360	1,600	695	-	-	19,717	13,360
2 Melfort, St. James	NS050	10	-	57	6	4	4	65	48	35	A	52,283	52,259	46,670	3,809	1,780	-	18,941	52,425	46,670
- Tisdale, St. Andrew's	NS150	8	-	47	2	1	29	60	42	46	A	44,672	41,397	37,884	2,700	813	-	18,941	52,662	37,884
3 Mistawasis	NS060 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
4 North Battleford, St. Andrew's	NS070	6	-	59	-	1	2	80	28	36	A	50,179	50,179	44,464	2,325	3,390	-	16,800	16,800	44,464
5 Prince Albert, St. Paul's	NS090	12	27	136	18	18	14	114	97	107	-	144,464	144,464	136,395	7,934	135	994	40,420	135,708	136,395
6 Sandwath, St. Philip's	NS071 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
7 Shipman, Knox	NS170 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
Saskatoon:																				
8 Calvin-Goforth	NS110	8	1	44	-	-	4	43	31	32	A	74,772	74,772	63,875	6,500	4,397	2,075	22,824	65,520	63,875
- McKecher Drive	NS140	4	-	18	3	-	-	16	16	12	A	37,311	37,311	33,561	1,300	2,450	-	15,216	40,310	32,843
9 Circle West	NS121	3	6	18	-	-	-	18	26	4	-	45,175	45,175	37,801	3,500	3,874	-	-	45,170	8,776
- Parkview	NS120	4	6	25	2	-	8	21	21	35	-	34,683	34,683	30,020	3,050	1,613	-	-	23,887	30,020
10 Saskatoon Native Circle	NS160	-	-	-	6	-	-	-	-	-	-	116,836	49,591	49,491	100	-	-	36,591	86,057	49,491
11 St. Andrew's	NS130	27	36	196	-	4	15	251	130	162	A	292,025	262,621	196,564	36,113	29,944	2,944	40,668	221,551	196,564
Grand Total	2007	88	76	630	37	28	76	697	451	473	3	908,055	808,107	690,085	68,931	49,091	6,013	210,401	759,807	660,342
Grand Total	2006	86	60	684	12	29	39	775	474	501	4	920,949	772,687	661,696	70,058	40,933	6,268	198,668	750,846	655,243
Increase			2	16			25	37				12,894		28,389		8,158		11,733	8,961	5,099
Decrease					54		1	78	23	28	1				1,127		255			

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37. Presbytery of Peace River

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Chetwynd, BC, Chetwynd Shared Ministry	PR020 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
2 Dawson Creek, BC, St. James	PR030	5	11	41	1	-	-	56	44	57	A	281,247	75,134	67,749	5,000	2,385	-	40,505	83,656	67,749
3 Dixonville, AB, Strang	PR011	5	16	55	2	-	-	42	50	74	A	157,323	97,999	92,525	3,660	1,814	-	43,432	64,928	92,525
4 Fort St. John, BC, Fort St. John	PR040	4	7	27	1	-	1	29	38	57	A	62,431	62,431	54,152	4,100	4,179	-	16,619	56,829	51,996
5 Grande Prairie, AB, Forbes	PR050	13	25	125	4	-	2	106	115	145	M	179,211	174,511	142,160	16,549	15,802	7,000	50,800	140,129	118,828
6 Hudson's Hope, BC, St. Peters	PR100 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
7 Wanham, AB, Knox	PR060	4	2	24	1	1	3	41	28	15	M	70,081	44,581	38,522	4,000	2,059	-	38,336	71,190	38,522
Grand Total	2007	31	61	272	9	1	6	274	275	348	4	750,293	454,656	395,108	33,309	26,239	7,000	189,692	416,732	369,620
Grand Total	2006	29	101	267	20	10	4	280	250	259	2	502,637	408,074	343,216	32,700	32,158	8,000	171,629	434,056	314,538
Increase		2		5			2	25	89	2		247,656	46,582	51,892	609			18,063		55,082
Decrease			40		11	9		6								5,919	1,000		17,324	

38. Presbytery of Edmonton-Lakeland

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Chauvin, Westminster	ED010	7	4	34	-	-	-	52	15	20	A	41,858	41,858	38,960	1,800	1,098	-	12,319	41,689	38,960
- Wainwright, St. Andrew's	ED011 *	6	10	25	1	-	-	36	30	40	-	63,939	58,366	54,462	2,904	1,000	170	17,903	37,874	54,462
2 Fort McMurray, Faith	ED100	5	30	43	2	9	12	61	45	60	M	73,938	73,938	69,621	4,000	317	-	13,776	61,499	64,376
3 Killam	ED111	5	13	25	-	2	1	20	25	27	M	48,294	45,544	45,044	500	-	-	20,451	45,666	45,044
- Galahad, St. Paul's	ED110	2	8	20	1	-	2	19	15	14	M	33,183	33,183	32,810	273	100	-	17,440	29,973	32,810
4 Lloydminster, Knox	ED120	6	-	74	-	-	2	58	30	52	A	82,767	82,767	77,281	3,703	1,783	-	31,380	76,055	77,281
- Ganton	ED140	1	-	20	-	-	-	9	15	25	-	6,007	6,007	5,292	400	315	-	3,346	6,048	5,292
5 Sherwood Park	ED180	2	26	68	2	6	9	64	50	95	M	88,202	78,686	74,588	2,633	1,465	-	42,588	95,830	70,358
6 St. Albert, Braeside	ED130	9	12	82	4	7	3	82	75	39	A	127,005	124,742	112,683	8,500	3,559	-	38,010	109,807	112,683
7 Stony Plain, Parkland First	ED170 *	4	15	27	1	2	-	28	24	23	A	104,709	26,709	25,596	800	313	-	34,978	70,884	25,596
Edmonton:																				
8 Callingswood Road	ED091 **	12	50	90	10	13	9	107	95	120	M	110,660	73,187	72,096	485	606	-	41,120	112,781	52,866
9 Calvin Hungarian	ED020	7	-	35	2	2	17	33	27	32	-	84,202	84,202	79,744	2,153	2,305	-	71,122	79,744	
10 Dayspring	ED030	11	98	210	2	5	9	214	120	330	M	342,059	342,059	273,841	17,000	51,218	-	13,500	270,526	215,865
11 Eastminster	ED040	3	-	16	-	-	-	18	18	8	M	34,419	34,419	27,436	1,100	5,883	-	-	25,841	27,436
12 First	ED050	33	12	243	3	6	128	178	141	43	A	459,421	199,737	179,649	13,743	6,345	-	54,708	508,185	179,649
13 Mill Woods	ED060	15	10	96	1	4	3	129	85	147	A	108,800	108,800	92,028	6,500	10,272	-	42,816	113,528	92,028
14 St. Andrew's	ED070	9	12	59	1	-	8	72	30	25	-	92,030	73,714	71,904	1,325	485	-	-	87,209	71,904
15 Strathcona	ED080	10	18	82	2	2	6	118	71	38	A	148,566	148,566	115,208	10,000	23,358	-	15,834	106,735	115,208
16 Westmount	ED090 *	7	15	116	1	2	8	115	70	35	M	115,684	111,010	91,370	9,000	10,640	-	37,620	93,110	91,370
Grand Total	2007	154	333	1,365	33	60	217	1,413	981	1,173	8	2,165,143	1,747,494	1,539,613	86,819	121,062	170	437,789	1,964,362	1,452,932
Grand Total	2006	154	301	1,376	34	60	88	1,556	956	1,181	6	2,137,297	1,629,534	1,460,664	83,502	85,368	170	545,546	1,839,570	1,415,839
Increase		-	32				129	25	25	2		27,846	117,960	78,949	3,317	35,694	-		124,792	37,093
Decrease		-		11	1	-		143		8									107,757	

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39. Presbytery of Central Alberta

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Eckville, St. Paul's	CA010	12	44	113	2	1	2	83	75	63	M	107,918	107,918	95,791	10,000	2,127	-	40,201	107,905	95,791
2 Olds, St. Andrew's	CA030	7	10	52	2	-	3	42	35	70	A	81,186	74,519	65,114	5,550	3,855	-	37,854	76,345	65,114
3 Orkney, St. Andrew's	CA081	3	11	10	-	-	2	21	25	33	-	11,027	11,027	10,142	885	-	-	-	11,680	10,142
4 Rocky Mountain House, Memorial	CA060	11	30	135	3	9	26	139	100	90	A	166,443	166,443	149,060	8,205	9,178	-	37,725	156,617	149,060
5 Sylvan Lake, Memorial	CA070	15	35	189	7	1	2	147	111	198	A	184,405	177,396	143,854	23,865	9,677	-	21,943	130,832	143,854
Red Deer:																				
6 Chalmers St. Andrew's	CA050	5	1	54	-	6	3	55	30	33	-	83,362	83,362	80,447	1,514	1,401	-	17,335	84,167	80,447
- St. Andrew's	CA020	6	4	27	-	-	2	32	23	8	M	41,833	40,220	35,910	2,834	1,476	1,322	21,058	44,818	35,910
7 Knox	CA040	8	5	250	3	-	-	164	130	165	A	233,725	222,100	192,100	30,000	-	-	50,360	163,605	192,100
8 Willow Valley	CA090	11	7	97	2	7	-	136	30	50	-	55,424	55,164	46,982	6,257	1,925	-	23,000	41,396	46,982
Grand Total	2007	78	147	927	19	24	40	819	559	710	2	965,323	938,149	819,400	89,110	29,639	1,322	249,476	817,365	819,400
Grand Total	2006	76	131	872	25	17	36	838	539	718	2	977,117	808,307	700,128	75,389	32,790	859	169,632	746,091	678,938
Increase		2	16	55		7	4		20		-		129,842	119,272	13,721		463	79,844	71,274	140,462
Decrease						6		19		8	-	11,794				3,151				

40. Presbytery of Calgary-Macleod

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Banff, St. Paul's	CM010	7	4	43	2	-	8	28	43	49	M	137,471	118,285	106,300	5,500	6,485	-	42,257	109,640	106,300
2 Bassano, Knox	CM020	11	15	93	5	-	2	62	50	60	M	92,639	92,639	82,049	9,000	1,590	-	35,441	90,987	82,049
- Gem	CM021 *	4	-	22	-	-	-	23	16	33	-	15,514	10,865	9,033	700	1,132	-	-	10,415	9,033
3 Lethbridge, St. Andrew's	CM130	10	35	201	4	6	7	233	175	76	A	265,353	254,542	218,793	33,049	2,700	-	49,000	216,455	218,793
Calgary:																				
4 Calvin Hungarian	CM030 *	12	10	-	5	42	3	111	45	-	A	121,443	112,092	99,944	5,264	6,884	-	36,600	161,333	51,135
5 Centennial	CM040	11	12	71	-	4	-	84	85	60	A	490,107	131,310	118,008	10,000	3,302	-	37,617	129,750	118,008
6 Grace	CM060	56	88	573	10	14	13	646	300	413	A	1,003,815	810,508	671,103	100,000	39,405	-	63,900	683,686	671,103
7 Knox	CM070	20	9	143	4	3	7	140	85	158	A	257,917	257,917	192,879	31,530	33,508	1,571	52,130	200,183	192,879
8 St. Andrew's	CM080	47	75	480	10	8	30	627	320	537	A	622,144	563,239	483,268	61,985	17,986	2,950	62,380	520,446	417,308
9 St. Giles	CM090	23	38	237	4	9	20	275	128	-	A	274,106	281,409	228,519	38,503	14,387	-	33,750	227,656	228,519
10 Trinity	CM081	12	34	109	4	2	3	156	83	81	A	135,159	119,364	111,989	7,100	275	1,327	49,200	132,580	106,489
11 Valleyview	CM071	4	30	67	2	1	1	57	50	96	A	145,009	145,009	138,970	1,397	4,642	-	22,709	110,378	135,918
12 Varsity Acres	CM100	27	76	238	1	9	4	379	227	210	A	616,660	369,490	296,348	49,749	23,393	3,175	52,861	312,804	287,992
13 Westminster	CM101	29	172	273	5	20	48	309	250	453	A	466,400	448,821	387,657	25,000	36,164	409	58,299	404,443	338,058
Medicine Hat:																				
14 Riverside	CM140	11	16	73	1	-	16	81	55	50	A	86,209	77,346	72,176	5,000	170	-	36,890	83,350	72,176
15 St. John's	CM150	14	17	129	-	7	19	149	75	121	-	237,080	209,896	177,247	24,000	8,649	2,746	28,630	174,490	176,745
Grand Total	2007	298	631	2,752	57	127	181	3,360	1,987	2,397	2	4,966,666	4,002,732	3,394,283	407,777	200,672	12,178	661,664	3,568,596	3,212,505
Grand Total	2006	298	607	2,959	68	154	155	3,464	1,872	2,322	2	4,725,694	3,879,358	3,313,830	400,800	164,728	105,070	644,881	3,985,038	3,065,961
Increase			24				26		115	75		240,972	123,374	80,453	6,977	35,944		92,892	16,783	146,544
Decrease						207	11	27	104										416,442	

Synod of British Columbia

Statistics and Finances for the Year Ended December 31st, 2007

41. Presbytery of Kootenay

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Cranbrook, Knox	KO020	9	31	101	2	5	2	113	126	125	A	204,858	185,520	156,134	14,593	14,793	1,317	48,278	161,725	156,134
2 Creston, St. Stephen's	KO030	7	7	56	-	-	2	32	43	53	-	119,997	119,997	116,375	3,128	494	-	30,229	87,014	116,375
3 Kimberley, St. Andrew's	KO040	5	6	48	-	-	3	37	40	32	M	86,712	83,346	73,958	8,365	1,023	-	40,631	71,315	73,858
4 Slocan, St. Andrew's	KO051 **	2	-	18	-	-	1	10	14	17	-	16,112	16,112	14,987	725	400	-	7,100	12,886	14,987
- Slocan Valley Community	KO052	2	-	8	5	-	-	6	5	-	-	10,590	8,090	7,295	795	-	-	8,064	9,143	7,295
5 Trail, First	KO060	7	16	68	1	11	6	66	66	44	M	221,086	221,086	162,218	10,000	48,868	-	64,307	162,218	162,218
Grand Total	2007	32	60	299	8	16	14	264	294	271	2	659,355	634,151	530,967	37,606	65,578	1,317	198,609	504,301	530,867
Grand Total	2006	32	55	304	5	4	11	258	314	266	3	645,086	505,075	419,463	42,888	42,724	1,300	199,000	494,676	419,463
Increase		-	5		3	12	3	6		5		14,269	129,076	111,504		22,854	17		9,625	111,404
Decrease		-		5					20		1				5,282			391		

42. Presbytery of Kamloops

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Armstrong, St. Andrew's	KA010	4	5	54	1	-	1	60	53	40	A	88,156	88,156	75,718	6,134	6,304	-	22,875	70,991	75,718
2 Cariboo Region	KA090 *	8	41	94	1	2	-	79	124	210	A	241,713	52,845	36,253	7,534	9,058	-	40,251	218,613	36,253
3 Kamloops, St. Andrew's	KA020	7	18	91	3	8	2	96	76	65	A	141,066	141,066	125,866	12,000	3,200	2,685	41,835	128,149	121,666
4 Kelowna, St. David's	KA030	14	22	153	3	18	18	176	120	139	A	318,783	310,716	283,644	17,000	10,072	-	40,000	285,132	249,893
5 Kitimat	KA040	5	12	27	2	-	3	39	20	27	-	30,251	30,251	28,139	-	2,112	-	-	26,628	28,139
6 Penticton, St. Andrew's	KA050	10	10	160	1	-	31	159	90	99	A	172,822	154,709	124,873	12,240	17,596	1,900	43,200	162,812	122,573
7 Prince George, St. Giles	KA060	15	29	123	4	2	21	156	150	98	A	212,632	209,481	179,408	12,037	18,036	4,387	38,640	185,493	167,844
8 Prince Rupert, First	KA070	-	14	37	-	-	2	37	25	19	M	103,580	82,883	80,256	1,174	1,453	-	24,109	100,649	74,650
9 Salmon Arm, St. Andrew's	KA080	6	8	62	-	-	1	47	51	58	A	128,603	89,443	70,022	9,322	10,099	-	39,617	76,460	70,022
10 Summerland, Lakeside	KA100	4	19	42	-	7	3	48	45	34	A	106,396	78,799	65,809	8,200	4,790	-	45,100	47,500	65,809
11 Vernon, Knox	KA011	13	6	173	3	19	6	168	120	106	A	186,594	186,594	174,594	12,000	-	7,254	47,100	186,000	134,302
Grand Total	2007	86	184	1,016	18	56	88	1,065	874	895	1	1,730,596	1,424,943	1,244,582	97,641	82,720	16,226	382,727	1,488,427	1,146,869
Grand Total	2006	95	181	1,126	17	49	114	1,016	955	908	1	1,821,935	1,391,136	1,205,828	97,464	87,844	4,995	374,608	1,481,420	1,098,266
Increase			3		1	7		49			-		33,807	38,754	177		11,231	8,119	7,007	48,603
Decrease		9		110			26		81	13	-	91,339			5,124					

43. Presbytery of Westminster

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Abbotsford, Calvin	WE010	14	62	235	-	3	11	191	181	195	A	445,472	248,407	210,288	20,000	18,119	-	45,650	198,444	210,288
2 Bradner	WE261	5	-	22	-	2	1	20	27	14	-	38,681	36,681	34,464	850	1,367	-	-	33,457	34,464
3 Chilliwack, Cooke's	WE050	12	5	133	3	14	10	128	94	65	A	180,076	166,083	144,213	7,500	14,370	-	31,635	170,691	140,013
4 Coquitlam	WE240	14	80	260	4	27	13	229	303	351	A	693,693	530,825	427,265	47,000	56,560	-	57,982	558,183	361,273
5 Langley	WE250	8	24	94	1	8	10	102	90	83	A	179,626	179,626	158,153	12,500	8,973	-	47,302	166,150	158,153
6 Langley, Burnaby Taiwanese	WE320 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
7 Maple Ridge, Haney	WE060	16	50	166	5	10	8	170	145	161	A	215,539	215,539	172,114	22,500	20,925	-	54,202	173,389	159,832
8 Mission, St. Paul's	WE260	9	27	86	2	3	1	64	-	62	M	188,897	184,083	173,916	4,363	5,804	-	42,840	195,246	87,226
9 North Vancouver, St. Andrew's & St. Stephen's	WE100	13	64	207	1	1	33	236	225	188	A	491,849	484,470	366,756	53,000	64,714	-	46,867	357,439	366,756
10 Richmond	WE110	18	22	209	3	12	13	210	152	145	M	280,719	250,622	215,122	35,000	500	-	51,500	238,789	180,787
11 West Vancouver	WE220	11	16	124	1	-	6	157	80	36	A	168,878	168,878	158,990	9,888	-	-	19,284	248,905	114,820
12 White Rock, St. John's	WE230	33	20	251	4	2	13	231	182	142	A	324,545	316,315	261,836	21,695	32,784	-	54,100	255,714	261,836

Synod of British Columbia

Statistics and Finances for the Year Ended December 31st, 2007

43. Presbytery of Westminster

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
Burnaby:																				
13 Brentwood	WE020	6	3	20	3	-	2	27	20	3	A	68,299	68,299	66,164	1,225	910	-	18,699	64,285	66,164
14 Gordon	WE030	13	20	102	-	-	6	89	79	65	A	133,407	133,407	107,994	15,532	9,881	2,000	39,648	130,924	107,994
New Westminster:																				
15 First	WE070	10	9	105	3	27	7	108	100	58	A	167,508	167,508	153,368	9,000	5,140	5,083	34,458	161,652	153,368
16 Knox	WE080	10	21	72	2	2	10	97	70	59	A	129,976	129,976	117,378	9,000	3,598	-	38,959	123,385	117,378
17 St. Aidan's	WE090	7	20	115	2	1	2	100	56	50	M	132,103	122,103	109,170	11,500	1,433	-	42,757	114,882	109,170
Surrey:																				
18 St. Andrew's-Newton	WE270	10	46	116	3	-	-	140	120	115	A	180,817	143,838	126,855	14,500	2,483	-	47,381	164,336	126,855
19 Whalley	WE120	9	18	95	3	5	7	103	102	32	-	155,180	155,180	128,679	14,496	12,005	2,515	40,870	124,803	128,679
Vancouver:																				
20 Central	WE140	11	6	88	-	2	4	75	68	55	A	254,616	253,350	122,449	6,895	124,006	-	41,340	123,059	122,449
21 Chinese	WE150	16	58	165	1	6	57	179	155	33	M	374,922	325,922	266,593	44,000	15,329	1,650	47,520	314,649	207,593
22 Fairview	WE160	14	35	137	5	10	13	114	170	70	A	322,576	322,576	256,648	33,000	32,928	6,669	60,000	240,600	256,648
23 First Hungarian	WE130	7	30	80	3	5	2	98	48	110	M	105,438	105,438	104,438	1,000	-	33,413	41,379	101,657	98,438
24 Kerrisdale	WE170	8	7	91	-	3	13	97	75	45	M	218,371	198,327	173,386	24,941	-	-	32,886	184,977	173,386
25 St. Columba	WE200	6	-	31	-	-	2	40	30	17	A	99,890	97,568	88,110	7,000	2,458	-	41,378	99,560	88,110
26 Taiwanese	WE300	4	50	169	1	29	61	135	273	64	A	367,225	367,225	199,783	23,000	144,442	-	53,458	304,010	199,783
27 West Point Grey	WE210	7	9	70	-	1	3	58	42	76	A	140,520	112,920	100,750	6,590	5,580	-	39,020	119,270	100,750
Grand Total	2007	291	702	3,243	50	173	308	3,198	2,887	2,294	7	6,058,823	5,485,166	4,444,882	455,975	584,309	51,330	1,071,115	4,968,456	4,132,213
Grand Total	2006	269	714	3,310	59	181	334	3,283	2,889	2,435	5	6,717,190	5,347,656	4,357,906	436,286	553,464	50,242	1,027,234	4,461,903	4,090,929
Increase		22									2		137,510	86,976	19,689	30,845	1,088	43,881	506,553	41,284
Decrease			12	67	9	8	26	85	2	141		658,367								

44. Presbytery of Vancouver Island

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Campbell River, Trinity	VI010	12	26	97	7	9	2	95	85	121	A	128,881	118,846	99,049	9,000	10,797	-	65,767	102,056	99,049
2 Comox, Comox Valley	VI120	11	7	112	-	9	10	120	90	55	A	147,723	147,723	131,473	9,286	6,964	-	26,331	188,584	74,674
3 Duncan, St. Andrew's	VI020	16	36	207	9	13	5	233	224	323	A	526,551	380,097	306,779	32,800	40,518	-	46,353	432,762	188,671
4 Nanaimo, St. Andrew's	VI030 *	14	12	194	5	6	15	194	139	140	A	298,870	200,126	167,467	21,000	11,659	-	45,048	160,717	158,686
5 Parksville, St. Columba	VI040	18	-	120	-	5	13	194	119	32	A	181,269	151,730	122,191	20,000	9,539	2,840	52,824	151,730	122,191
6 Port Alberni, Knox	VI050	11	-	49	-	-	5	64	45	27	M	100,567	97,892	80,905	8,973	8,014	3,401	33,352	92,988	80,905
7 Sidney, Saanich Peninsula	VI110	9	19	142	-	2	8	150	145	95	A	191,109	167,080	128,499	14,892	23,689	-	28,445	145,200	128,499
8 Sooke, Knox	VI060	6	15	52	-	7	4	43	44	58	A	88,774	88,774	77,953	8,140	2,681	3,610	11,919	90,271	77,953
Victoria:																				
9 Chinese	VI070	4	9	53	-	-	10	73	55	37	-	79,293	65,167	51,385	7,000	6,782	-	-	51,891	51,385
10 Knox	VI080	12	-	115	-	13	24	116	85	45	M	192,634	180,908	164,076	6,000	10,832	2,509	38,400	182,351	163,716
11 St. Andrew's	VI090	37	36	337	3	5	35	378	220	185	A	350,869	350,869	298,274	52,595	-	-	51,900	339,300	298,274
12 Trinity	VI100	7	-	82	-	8	6	75	63	37	A	121,713	118,166	108,831	9,000	335	-	34,363	113,738	108,831
13 West Shore	VI130	8	5	42	3	3	1	37	44	30	A	89,278	56,862	49,828	5,045	1,989	-	42,588	137,746	49,828
Grand Total	2007	165	165	1,602	27	80	138	1,772	1,358	1,185	2	2,497,531	2,124,240	1,786,710	203,731	133,799	12,360	477,290	2,189,334	1,602,662
Grand Total	2006	177	220	1,736	22	56	130	1,842	1,419	1,292	3	2,719,567	2,057,983	1,703,582	199,876	154,525	8,878	346,371	2,128,189	1,387,861
Increase					5	24	8						66,257	83,128	3,855		3,482	130,919	61,145	214,801
Decrease		12	55	134				70	61	107	1	222,036				20,726				

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE	
						AD	RE	MB													
1 Abbotsford, Abbotsford Korean	WH140	-	50	46	5	22	11	41	100	60	A	108,798	76,187	53,546	2,000	20,641	-	21,363	101,128	47,102	
2 Burnaby, Korean	WH010	-	10	22	1	1	5	35	32	-	-	80,000	80,000	67,000	-	13,000	-	28,000	49,000	50,000	
3 Calgary, Korean	WH090	8	227	204	9	108	415	297	450	524	A	567,110	567,110	533,134	12,814	21,162	-	42,000	473,423	490,676	
4 Edmonton, Antioch	WH180	3	40	18	2	11	5	46	120	150	A	147,393	147,393	101,039	1,000	45,354	-	32,044	98,342	80,374	
5 Edmonton, Korean	WH020	4	100	141	9	54	45	204	260	130	A	607,594	523,279	400,507	20,000	102,772	8,021	43,433	419,044	400,507	
6 Maple Ridge	WH150	-	13	5	8	5	12	12	19	-	-	33,987	21,978	19,520	-	2,458	-	11,540	26,844	19,520	
7 Nanaimo Korean	WH080	***	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-	
8 New Westminster, Trinity	WH110	*	-	10	21	-	5	2	19	35	40	A	138,129	106,732	100,732	1,000	5,000	500	15,000	137,193	70,539
9 Port Coquitlam, Soojung	WH130	2	42	36	3	2	7	29	110	93	A	249,023	115,122	87,442	3,350	24,330	3,700	40,908	196,275	54,532	
10 Vancouver, Galilee	WH040	-	30	60	14	3	16	76	180	120	-	196,825	196,825	166,825	2,500	27,500	-	32,400	162,952	166,825	
11 Vancouver, Korean	WH050	7	200	315	9	45	35	430	730	320	M	981,043	981,043	902,831	20,000	58,212	-	51,300	524,830	902,831	
12 Winnipeg, Manitoba Korean	WH060	-	15	55	3	3	128	75	95	25	A	92,623	92,623	92,623	-	-	-	16,893	114,810	52,623	
Surrey:																					
13 Grace	WH170	3	10	-	-	1	1	30	35	39	-	35,879	35,879	34,879	1,000	-	-	21,345	21,345	34,879	
14 Korean	WH030	***	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-	
15 Kwangya	WH100	1	6	12	-	-	-	43	36	36	-	73,520	73,520	72,770	-	750	-	15,000	43,000	72,770	
Grand Total	2007	28	753	935	63	260	682	1,337	2,202	1,537	3	3,311,924	3,017,691	2,632,848	63,664	321,179	12,221	371,226	2,368,186	2,443,178	
Grand Total	2006	34	874	964	141	275	170	1,883	2,393	1,682	2	3,407,077	3,193,645	2,590,809	73,533	529,303	4,000	471,140	2,339,648	2,390,234	
Increase							512				1			42,039		8,221		28,538		52,944	
Decrease		6	121	29	78	15	546	191	145			95,153	175,954		9,869	208,124		99,914			

**1 . SYNOD OF ATLANTIC PROVINCES - DETAILS BY PRESBYTERIES**  
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2007

	MIN	-- CONGREGATIONS --					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
	ROLL	SLF	PTS	AID	PTS	TOT					AD	RE	MB			
1 Cape Breton	15	25	15	-	-	25	236	134	1,514	16	42	78	2,061	1,069	1,221	8
2 Newfoundland	5	2	2	1	1	3	56	80	505	5	12	18	634	249	230	-
3 Pictou	30	39	22	-	-	39	341	407	2,761	80	125	102	3,400	1,725	1,844	20
4 Halifax-Lunenburg	22	19	13	1	1	20	210	325	1,804	27	39	84	2,405	1,033	1,314	2
5 New Brunswick	33	37	23	2	1	39	222	365	1,839	49	70	70	2,441	1,759	1,352	13
6 Prince Edward Island	31	28	15	1	1	29	219	624	2,219	58	61	136	2,842	2,252	1,666	13
Grand Total 2007	136	150	90	5	4	155	1,284	1,935	10,642	235	349	488	13,783	8,087	7,627	56
Grand Total 2006	132	150	88	9	5	159	1,274	2,224	10,780	282	528	638	13,891	8,371	7,670	60
Increase	4	-	2				10									
Decrease		-		4	1	4		289	138	47	179	150	108	284	43	4

	TOT	FROM	CONG	PRES-	OTH	AMS /	STPD	NORM	\$
	REV	CONG	PURP	SHARE	BEN	WMS		EXP	BASE
1 Cape Breton	1,483,263	1,301,415	1,195,774	76,681	28,960	17,441	385,579	1,192,282	1,185,474
2 Newfoundland	682,209	376,657	318,034	39,131	19,492	10,759	91,247	463,002	311,084
3 Pictou	2,213,001	2,002,305	1,771,708	173,273	57,324	27,513	585,641	1,889,090	1,699,612
4 Halifax-Lunenburg	2,570,534	2,140,497	1,876,406	175,818	88,273	13,866	462,441	2,231,447	1,809,278
5 New Brunswick	2,500,353	2,245,583	1,998,573	161,011	85,999	14,245	588,231	2,252,814	1,913,688
6 Prince Edward Island	2,231,587	2,060,527	1,886,506	130,392	43,629	16,404	575,675	2,026,711	1,752,289
Grand Total 2007	11,680,947	10,126,984	9,047,001	756,306	323,677	100,228	2,688,814	10,055,346	8,671,425
Grand Total 2006	11,109,186	9,803,315	8,685,911	757,891	359,513	112,789	2,684,044	9,752,933	8,389,198
Increase	571,761	323,669	361,090				4,770	302,413	282,227
Decrease				1,585	35,836	12,561			

**2 . SYNOD OF QUEBEC & EASTERN ONTARIO - DETAILS BY PRESBYTERIES**  
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2007

	-- CONGREGATIONS --						ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
	MIN ROLL	SLF	PTS	AID	PTS	TOT					AD	RE	MB			
7 Quebec	5	4	4	3	3	7	31	29	167	-	2	5	209	171	139	2
8 Montreal	40	34	31	2	2	36	317	509	2,408	75	202	232	3,246	1,938	1,294	8
9 Seaway-Glengarry	25	29	16	-	-	29	238	398	1,998	49	75	89	2,846	1,427	1,247	2
10 Ottawa	35	19	19	-	-	19	314	558	2,678	64	196	176	3,248	2,012	2,226	1
11 Lanark & Renfrew	24	23	15	-	-	23	164	184	1,364	19	85	110	2,112	1,005	826	4
Grand Total 2007	129	109	85	5	5	114	1,064	1,678	8,615	207	560	612	11,661	6,553	5,732	17
Grand Total 2006	127	110	87	5	5	115	1,075	1,746	9,063	205	392	665	12,115	6,908	5,956	21
Increase	2			-	-					2	168					
Decrease		1	2	-	-	1	11	68	448			53	454	355	224	4

	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
7 Quebec	435,925	427,551	401,758	17,592	8,201	2,690	119,337	367,159	401,758
8 Montreal	4,053,238	3,684,032	3,250,015	234,528	199,489	14,780	604,081	3,782,845	3,213,927
9 Seaway-Glengarry	2,130,377	1,816,500	1,630,733	133,924	51,843	15,375	458,004	1,781,005	1,628,615
10 Ottawa	4,711,360	4,104,621	3,461,977	372,337	270,307	12,077	680,214	3,490,764	3,407,532
11 Lanark & Renfrew	2,153,384	1,794,992	1,562,903	133,921	98,168	16,215	428,753	1,470,444	1,555,703
Grand Total 2007	13,484,284	11,827,696	10,307,386	892,302	628,008	61,137	2,290,389	10,892,217	10,207,535
Grand Total 2006	13,957,276	11,805,345	10,286,111	902,518	616,716	66,331	2,155,541	11,269,304	10,110,211
Increase		22,351	21,275		11,292		134,848		97,324
Decrease	472,992			10,216		5,194		377,087	

**3. SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA - DETAILS BY PRESBYTERIES**

STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2007

	-- CONGREGATIONS --						ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
	MIN ROLL	SLF	PTS	AID	PTS	TOT					AD	RE	MB			
12 Kingston	29	16	15	1	1	17	157	200	1,527	28	56	102	1,778	1,002	794	4
13 Lindsay-Peterborough	36	32	20	-	-	32	288	341	2,419	67	94	283	3,104	1,649	1,315	6
14 Pickering	58	25	25	-	-	25	338	927	3,212	82	132	222	3,887	2,983	2,803	10
15 East Toronto	83	26	24	-	-	26	343	748	3,260	63	118	214	3,843	2,463	1,642	1
16 West Toronto	42	20	20	3	3	23	281	626	2,222	75	144	142	2,765	2,128	1,314	6
17 Brampton	58	32	28	2	2	34	477	1,082	4,058	153	243	342	5,817	3,195	3,207	11
18 Oak Ridges	41	19	19	2	2	21	211	689	2,132	68	112	188	2,982	2,250	1,961	10
19 Barrie	53	38	31	1	1	39	342	707	3,802	85	174	291	4,800	3,095	2,669	4
20 Temiskaming	-	7	6	-	-	7	43	14	131	3	5	8	262	152	150	1
21 Algoma & North Bay	17	9	6	-	-	9	101	115	876	24	40	66	967	644	515	3
22 Waterloo-Wellington	56	34	29	-	-	34	611	1,480	6,301	149	273	444	8,575	4,148	4,219	7
23 Eastern Han-Ca	45	16	16	-	-	16	171	1,779	2,341	205	515	357	4,252	4,609	3,090	2
Grand Total 2007	518	274	239	9	9	283	3,363	8,708	32,281	1,002	1,906	2,659	43,032	28,318	23,679	65
Grand Total 2006	486	267	234	18	15	285	3,308	9,415	32,761	1,025	2,112	2,514	44,002	29,881	25,187	76
Increase	32	7	5				55					145				
Decrease				9	6	2		707	480	23	206		970	1,563	1,508	11

	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
12 Kingston	2,073,523	1,916,171	1,683,478	127,293	105,400	36,731	312,834	1,738,107	1,548,605
13 Lindsay-Peterborough	3,146,325	2,681,735	2,405,165	197,491	79,079	37,912	642,350	2,610,496	2,287,050
14 Pickering	5,979,449	5,268,976	4,627,734	406,387	234,855	6,590	870,554	4,625,547	4,191,225
15 East Toronto	12,758,633	7,758,134	6,382,698	511,404	864,032	24,237	971,772	7,926,670	6,310,847
16 West Toronto	5,085,678	4,867,997	4,398,513	276,099	193,385	38,453	838,961	4,801,768	3,777,965
17 Brampton	7,102,772	5,869,794	5,151,819	452,998	264,977	23,304	1,207,126	5,613,696	4,813,666
18 Oak Ridges	5,000,653	4,003,854	3,496,927	232,515	274,412	10,075	734,646	6,541,251	3,167,306
19 Barrie	5,270,115	4,803,335	4,232,562	325,787	244,986	35,191	983,468	4,296,893	4,056,822
20 Temiskaming	364,369	273,643	238,256	22,673	12,714	4,538	40,200	270,501	238,256
21 Algoma & North Bay	1,115,078	1,066,056	919,224	88,440	58,392	5,158	199,073	906,198	893,305
22 Waterloo-Wellington	7,833,706	7,057,188	5,993,833	549,672	513,683	40,555	1,221,495	6,082,595	5,749,188
23 Eastern Han-Ca	8,624,513	6,541,546	4,992,988	130,973	1,417,585	-	553,237	6,478,211	4,293,768
Grand Total 2007	64,354,814	52,108,429	44,523,197	3,321,732	4,263,500	262,744	8,575,716	51,891,933	41,328,003
Grand Total 2006	60,690,307	51,069,388	43,464,037	3,381,862	4,223,489	237,156	8,480,885	48,662,846	40,415,222
Increase	3,664,507	1,039,041	1,059,160		40,011	25,588	94,831	3,229,087	912,781
Decrease				60,130					

**4. SYNOD OF SOUTHWESTERN ONTARIO DETAILS BY PRESBYTERIES**  
**STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2007**

	MIN	-- CONGREGATIONS --					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
	ROLL	SLF	PTS	AID	PTS	TOT					AD	RE	MB			
24 Hamilton	61	35	31	-	-	35	512	699	4,023	90	261	429	5,404	3,017	1,855	7
25 Niagara	36	22	18	1	1	23	241	325	2,366	32	70	166	2,980	1,389	957	6
26 Paris	24	17	14	-	-	17	183	488	2,102	39	60	119	2,717	1,745	1,799	-
27 London	51	31	23	-	-	31	404	751	3,780	73	169	295	4,571	2,632	2,630	3
28 Essex-Kent	22	16	14	1	1	17	223	659	2,786	31	98	102	2,969	2,282	2,705	2
29 Lambton-West Middlesex	19	20	14	-	-	20	205	218	1,614	24	61	108	2,166	948	1,036	-
30 Huron-Perth	26	24	19	-	-	24	293	514	2,856	58	83	475	4,740	1,583	1,177	11
31 Grey-Bruce-Maitland	32	38	27	-	-	38	306	486	3,061	51	100	317	4,128	1,759	1,954	14
Grand Total 2007	271	203	160	2	2	205	2,367	4,140	22,588	398	902	2,011	29,675	15,355	14,113	43
Grand Total 2006	270	209	165	2	2	211	2,459	4,720	23,416	438	827	1,757	31,111	16,335	13,476	56
Increase	1			-	-							254				637
Decrease		6	5	-	-	6	92	580	828	40			1,436	980		13

	TOT	FROM	CONG	PRES-	OTH	AMS /	STPD	NORM	\$
	REV	CONG	PURP	SHARE	BEN	WMS		EXP	BASE
24 Hamilton	6,131,179	5,758,703	4,954,224	503,190	301,289	47,302	1,019,816	5,389,245	4,852,865
25 Niagara	3,269,991	2,878,500	2,527,901	253,950	96,649	34,674	753,672	2,561,281	2,527,901
26 Paris	3,475,773	3,242,641	2,813,139	171,427	258,075	18,155	422,351	3,002,864	2,026,637
27 London	4,412,074	3,845,710	3,390,840	285,811	169,059	47,887	775,992	3,347,775	3,318,715
28 Essex-Kent	3,774,178	3,563,910	3,349,222	161,309	53,379	18,788	502,500	3,525,813	2,989,953
29 Lambton-West Middlesex	2,388,426	2,000,272	1,720,136	211,118	69,018	29,925	486,040	1,778,591	1,675,142
30 Huron-Perth	3,243,337	2,761,403	2,409,665	180,609	171,129	54,121	508,429	2,520,001	2,309,053
31 Grey-Bruce-Maitland	3,647,354	3,099,366	2,709,121	244,761	145,484	41,479	854,503	3,007,851	2,704,046
Grand Total 2007	30,342,312	27,150,505	23,874,248	2,012,175	1,264,082	292,331	5,323,303	25,133,421	22,404,312
Grand Total 2006	31,709,263	26,209,742	22,801,485	2,082,790	1,325,467	312,438	5,147,200	24,339,025	22,028,417
Increase		940,763	1,072,763				176,103	794,396	375,895
Decrease	1,366,951			70,615	61,385	20,107			

**5. SYNOD OF MANITOBA & NORTH WESTERN ONTARIO DETAILS BY PRESBYTERIES**

STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2007

	MIN ROLL	-- CONGREGATIONS --					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
		SLF	PTS	AID	PTS	TOT					AD	RE	MB			
32 Superior	4	5	5	-	-	5	90	138	959	14	12	60	1,003	515	954	1
33 Winnipeg	27	12	11	2	2	14	125	201	978	12	64	44	1,239	790	794	3
34 Brandon	7	13	13	-	-	13	86	108	789	20	26	25	954	473	574	2
Grand Total 2007	38	30	29	2	2	32	301	447	2,726	46	102	129	3,196	1,778	2,322	6
Grand Total 2006	40	30	29	2	2	32	311	505	2,982	57	53	174	3,210	1,915	2,360	7
Increase		-	-	-	-	-					49					
Decrease	2	-	-	-	-	-	10	58	256	11		45	14	137	38	1

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
32 Superior	782,434	704,470	614,152	72,671	17,647	1,000	169,139	699,390	594,732
33 Winnipeg	1,500,582	1,437,625	1,239,243	102,475	95,907	10,288	307,433	1,323,002	1,172,805
34 Brandon	757,536	751,451	668,630	42,544	40,277	1,679	253,442	727,555	665,630
Grand Total 2007	3,040,552	2,893,546	2,522,025	217,690	153,831	12,967	730,014	2,749,947	2,433,167
Grand Total 2006	3,291,578	2,881,330	2,508,884	225,333	147,113	14,777	732,922	2,727,101	2,421,117
Increase		12,216	13,141		6,718			22,846	12,050
Decrease	251,026			7,643		1,810	2,908		

**6. SYNOD OF SASKATCHEWAN DETAILS BY PRESBYTERIES**

STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2007

	MIN ROLL	-- CONGREGATIONS --					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
		SLF	PTS	AID	PTS	TOT					AD	RE	MB			
35 Assiniboia	6	14	11	-	-	14	111	87	674	25	28	144	828	460	371	4
36 Northern Saskatchewan	13	12	9	1	1	13	88	76	630	37	28	76	697	451	473	3
Grand Total 2007	19	26	20	1	1	27	199	163	1,304	62	56	220	1,525	911	844	7
Grand Total 2006	14	26	20	1	1	27	192	167	1,474	38	76	77	1,709	957	903	9
Increase	5	-	-	-	-	-	7			24		143				
Decrease		-	-	-	-	-	4	170			20		184	46	59	2

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
35 Assiniboia	1,294,909	828,559	749,217	44,860	34,482	2,456	275,426	864,380	749,217
36 Northern Saskatchewan	908,055	808,107	690,085	68,931	49,091	6,013	210,401	759,807	660,342
Grand Total 2007	2,202,964	1,636,666	1,439,302	113,791	83,573	8,469	485,827	1,624,187	1,409,559
Grand Total 2006	2,003,536	1,693,942	1,504,258	121,572	68,112	15,099	522,992	1,618,316	1,488,783
Increase	199,428			7,811	15,461			5,871	
Decrease		57,276	64,956	7,781		6,630	37,165		79,224

**7. SYNOD OF ALBERTA & THE NORTHWEST DETAILS BY PRESBYTERIES**  
**STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2007**

	MIN	-- CONGREGATIONS --					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
	ROLL	SLF	PTS	AID	PTS	TOT					AD	RE	MB			
37 Peace River	7	6	5	2	2	8	31	61	272	9	1	6	274	275	348	4
38 Edmonton-Lakeland	30	17	14	2	2	19	154	333	1,365	33	60	217	1,413	981	1,173	8
39 Central Alberta	12	9	8	-	-	9	78	147	927	19	24	40	819	559	710	2
40 Calgary-Macleod	36	16	15	-	-	16	298	631	2,752	57	127	181	3,360	1,987	2,397	2
Grand Total 2007	85	48	42	4	4	52	561	1,172	5,316	118	212	444	5,866	3,802	4,628	16
Grand Total 2006	84	45	40	7	17	52	557	1,140	5,474	147	241	283	6,138	3,617	4,480	12
Increase	1	3	2			-	4	32					161	185	148	4
Decrease				3	13	-			158	29	29		272			

	TOT	FROM	CONG	PRES-	OTH	AMS /	STPD	NORM	\$
	REV	CONG	PURP	SHARE	BEN	WMS		EXP	BASE
37 Peace River	750,293	454,656	395,108	33,309	26,239	7,000	189,692	416,732	369,620
38 Edmonton-Lakeland	2,165,143	1,747,494	1,539,613	86,819	121,062	170	437,789	1,964,362	1,452,932
39 Central Alberta	965,323	938,149	819,400	89,110	29,639	1,322	249,476	817,365	819,400
40 Calgary-Macleod	4,966,666	4,002,732	3,394,283	407,777	200,672	12,178	661,664	3,568,596	3,212,505
Grand Total 2007	8,847,425	7,143,031	6,148,404	617,015	377,612	20,670	1,538,621	6,767,055	5,854,457
Grand Total 2006	8,342,745	6,725,273	5,817,838	592,391	315,044	114,099	1,531,688	7,004,755	5,475,276
Increase	504,680	417,758	330,566	24,624	62,568		6,933		379,181
Decrease						93,429		237,700	

**8 . SYNOD OF BRITISH COLUMBIA DETAILS BY PRESBYTERIES**  
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2007

	MIN	-- CONGREGATIONS --					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
	ROLL	SLF	PTS	AID	PTS	TOT					AD	RE	MB			
41 Kootenay	6	4	3	2	2	6	32	60	299	8	16	14	264	294	271	2
42 Kamloops	23	9	9	2	2	11	86	184	1,016	18	56	88	1,065	874	895	1
43 Westminster	44	26	26	1	1	27	291	702	3,243	50	173	308	3,198	2,887	2,294	7
44 Vancouver Island	40	11	11	2	2	13	165	165	1,602	27	80	138	1,772	1,358	1,185	2
45 Western Han-Ca	23	15	15	-	-	15	28	753	935	63	260	682	1,337	2,202	1,537	3
Grand Total 2007	136	65	64	7	7	72	602	1,864	7,095	166	585	1,230	7,636	7,615	6,182	15
Grand Total 2006	155	63	62	8	8	71	607	2,044	7,440	244	565	759	8,282	7,970	6,583	14
Increase		2	2			1					20	471				1
Decrease	19			1	1		5	180	345	78			646	355	401	

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
41 Kootenay	659,355	634,151	530,967	37,606	65,578	1,317	198,609	504,301	530,867
42 Kamloops	1,730,596	1,424,943	1,244,582	97,641	82,720	16,226	382,727	1,488,427	1,146,869
43 Westminster	6,058,823	5,485,166	4,444,882	455,975	584,309	51,330	1,071,115	4,968,456	4,132,213
44 Vancouver Island	2,497,531	2,124,240	1,786,710	203,731	133,799	12,360	477,290	2,189,334	1,602,662
45 Western Han-Ca	3,311,924	3,017,691	2,632,848	63,664	321,179	12,221	371,226	2,368,186	2,443,178
Grand Total 2007	14,258,229	12,686,191	10,639,989	858,617	1,187,585	93,454	2,500,967	11,518,704	9,855,789
Grand Total 2006	15,310,855	12,495,495	10,277,588	850,047	1,367,860	69,415	2,418,353	10,905,836	9,386,753
Increase		190,696	362,401	8,570		24,039	82,614	612,868	469,036
Decrease	1,052,626				180,275				

GENERAL SUMMARY BY SYNODS  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2007

	MIN ROLL	-- CONGREGATIONS --					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
		SLF	PTS	AID	PTS	TOT					AD	RE	MB			
1 Atlantic Provinces	136	150	90	5	4	155	1,284	1,935	10,642	235	349	488	13,783	8,087	7,627	56
2 Quebec & Eastern Ontario	129	109	85	5	5	114	1,064	1,678	8,615	207	560	612	11,661	6,553	5,732	17
3 Central, Northeastern Ontario and Berm	518	274	239	9	9	283	3,363	8,708	32,281	1,002	1,906	2,659	43,032	28,318	23,679	65
4 Southwestern Ontario	271	203	160	2	2	205	2,367	4,140	22,588	398	902	2,011	29,675	15,355	14,113	43
5 Manitoba & North Western Ontario	38	30	29	2	2	32	301	447	2,726	46	102	129	3,196	1,778	2,322	6
6 Saskatchewan	19	26	20	1	1	27	199	163	1,304	62	56	220	1,525	911	844	7
7 Alberta & The Northwest	85	48	42	4	4	52	561	1,172	5,316	118	212	444	5,866	3,802	4,628	16
8 British Columbia	136	65	64	7	7	72	602	1,864	7,095	166	585	1,230	7,636	7,615	6,182	15
Grand Total 2007	1,332	905	729	35	34	940	9,741	20,107	90,567	2,234	4,672	7,793	116,374	72,419	65,127	225
Grand Total 2006	1,308	900	725	52	55	952	9,783	21,961	93,390	2,436	4,794	6,867	120,458	75,954	66,615	255
Increase	24	5	4									926				
Decrease				17	21	12	42	1,854	2,823	202	122		4,084	3,535	1,488	30

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
1 Atlantic Provinces	11,680,947	10,126,984	9,047,001	756,306	323,677	100,228	2,688,814	10,055,346	8,671,425
2 Quebec & Eastern Ontario	13,484,284	11,827,696	10,307,386	892,302	628,008	61,137	2,290,389	10,892,217	10,207,535
3 Central, Northeastern Ontario and Berm	64,354,814	52,108,429	44,523,197	3,321,732	4,263,500	262,744	8,575,716	51,891,933	41,328,003
4 Southwestern Ontario	30,342,312	27,150,505	23,874,248	2,012,175	1,264,082	292,331	5,323,303	25,133,421	22,404,312
5 Manitoba & North Western Ontario	3,040,552	2,893,546	2,522,025	217,690	153,831	12,967	730,014	2,749,947	2,433,167
6 Saskatchewan	2,202,964	1,636,666	1,439,302	113,791	83,573	8,469	485,827	1,624,187	1,409,559
7 Alberta & The Northwest	8,847,425	7,143,031	6,148,404	617,015	377,612	20,670	1,538,621	6,767,055	5,854,457
8 British Columbia	14,258,229	12,686,191	10,639,989	858,617	1,187,585	93,454	2,500,967	11,518,704	9,855,789
Grand Total 2007	148,211,527	125,573,048	108,501,552	8,789,628	8,281,868	852,000	24,133,651	120,632,810	102,164,247
Grand Total 2006	146,414,746	122,683,830	105,346,112	8,914,404	8,423,314	942,104	23,673,625	116,280,116	99,714,977
Increase	1,796,781	2,889,218	3,155,440				460,026	4,352,694	2,449,270
Decrease				124,776	141,446	90,104			

**ALPHABETICAL LIST OF CONGREGATIONS BY CITY OR TOWN**

**N.B.** Where pastoral charges have more than one congregation or preaching point, the other congregations or preaching points are also arranged alphabetically with the name of the pastoral charge inserted.

<b>No. Presbytery</b>	<b>No. Presbytery</b>
1 Cape Breton	23 Eastern Han-Ca
2 Newfoundland	24 Hamilton
3 Pictou	25 Niagara
4 Halifax & Lunenburg	26 Paris
5 New Brunswick	27 London
6 Prince Edward Island	28 Essex-Kent
7 Quebec	29 Lambton-West Middlesex
8 Montreal	30 Huron-Perth
9 Seaway-Glengarry	31 Grey-Bruce-Maitland
10 Ottawa	32 Superior
11 Lanark & Renfrew	33 Winnipeg
12 Kingston	34 Brandon
13 Lindsay-Peterborough	35 Assiniboia
14 Pickering	36 N. Saskatchewan
15 East Toronto	37 Peace River
16 West Toronto	38 Edmonton-Lakeland
17 Brampton	39 Central Alberta
18 Oak Ridges	40 Calgary-Macleod
19 Barrie	41 Kootenay
20 Temiskaming	42 Kamloops
21 Algoma & North Bay	43 Westminster
22 Waterloo-Wellington	44 Vancouver Island
	45 Western Han-Ca

<b>Congregation</b>	<b>Presbytery</b>	<b>Congregation</b>	<b>Presbytery</b>
<b>A</b>			
Abbotsford:		Armstrong, St. Andrew's .....	42
Calvin .....	43	Arnprior, St. Andrew's .....	11
Korean .....	45	Arthur, St. Andrew's .....	22
Acton (ON), Knox .....	17	Gordonville, St. Andrew's	
Acton (NS) (see Harvey Station) .....	5	Ashburn, Burns .....	14
Agincourt, Knox .....	14	Ashfield .....	31
Ajax:		Ripley, Knox	
St. Andrew's .....	14	Athelstan (see Huntingdon) .....	8
St. Timothy's .....	14	Atwood .....	30
Alberton (ON) .....	24	Aurora, St. Andrew's .....	18
Albion Gardens (Toronto) .....	16	Avonmore St. Andrew's .....	9
Allenford, St. Andrew's (see Tara) .....	31	Finch, St. Luke's-Knox	
Alliston, Knox .....	19	Gravel Hill, St. James-St. Andrew's	
Mansfield, St. Andrew's		Avonton .....	30
Alma, St. Andrew's (see Elora) .....	22	Motherwell-Avonbank	
Almonte .....	11		
Kinburn, St. Andrew's		<b>B</b>	
Alvinston, Guthrie .....	29	Baddeck, Knox .....	1
Napier, St. Andrew's		Englishtown, St. Mark's	
Amherst Island, St. Paul's .....	12	St. Ann's, Ephriam Scott	
Amherstburg, St. Andrew's .....	28	Baden, Livingston .....	22
Amherstview, Trinity .....	12	Ballyduff .....	13
Ancaster:		Banff, St. Paul's .....	40
Alberton .....	24	Barney's River-Marshy Hope .....	3
Carluke, St. Paul's .....	24	Barnesville (see Hampton) .....	5
Binbrook, Knox .....	24	Barrie:	
St. Andrew's .....	24	Essa Road .....	19
Angus, Zion .....	19	St. Andrew's .....	19
Appin .....	27	Westminster .....	19
Melbourne, Guthrie		Bartibog Bridge, St. Matthew's	
		(see Tabusintac, St. John's)	5

Congregation	Presbytery
Bass River, St. Mark's .....	5
Beersville, St. James	
Clairville, St. Andrew's	
West Branch, Zion	
Bassano, Knox .....	40
Gem	
Bathurst, St. Luke's .....	5
Baxter, Living Faith Community .....	19
Bayfield, Knox .....	30
Beaconsfield, Briarwood .....	8
Beamsville, St. Andrew's .....	25
Smithville	
Beauharnois, St. Edward's .....	8
Beaverton .....	13
Gamebridge, Knox	
Beechridge, St. Urbain (see Horwick, Riverfield) .....	8
Beechwood, St. Andrew's .....	29
Centre Road, Knox	
Kerwood, West Adelaide	
Beersville, St. James (see Bass River) .....	5
Beeton, St. Andrew's .....	18
Belfast, St. John's .....	6
Wood Islands	
Belgrave, Knox (see Brussels) .....	30
Bellafield .....	34
Belleville:	
St. Andrew's .....	12
St. Columba .....	12
Belmore, Knox (see Bluevale) .....	31
Bermuda, Hamilton, St. Andrew's .....	16
Big Bras d'Or, St. James (see Boularderie) .....	1
Biggar, St. Andrew's .....	36
Binbrook, Knox (see Carluke) .....	24
Birch Grove, Victoria .....	1
Black River Bridge, St. Paul's (see Miramichi, Chatham) .....	5
Blue Mountain, Knox .....	3
East River, St. Mary's, Zion	
Garden of Eden, Blair	
Bluevale, Knox .....	31
Belmore, Knox	
Bobcaygeon, Knox .....	13
Rosedale	
Bolsover, St. Andrew's .....	13
Kirkfield, St. Andrew's	
Woodville Community	
Bolton, Caven .....	18
Bookton (see Norwich) .....	26
Boston .....	17
Omagh	
Boularderie Pastoral Charge .....	1
Big Bras d'Or, St. James	
Ross Ferry, Knox	
Bowmanville, St. Andrew's .....	13
Bracebridge, Knox .....	19
Bradford, St. John's .....	18
Bradner .....	43
Bramalea:	
North .....	17
St. Paul's .....	17
Brampton:	
Heart Lake .....	17
St. Andrew's .....	17

Congregation	Presbytery
Brandon:	
First .....	34
St. Andrew's .....	34
Southminster .....	34
Brantford:	
Alexandra .....	26
Central .....	26
Greenbrier .....	26
Knox .....	26
Mount Pleasant	
Korean .....	23
Briarcrest, Knox (see Moose Jaw) .....	35
Bristol Memorial (see Fort Coulonge) .....	11
Brockville, First .....	9
Brookfield Pastoral Charge .....	6
Brookfield	
Glasgow Road	
Hunter River	
Brussels, Melville .....	30
Belgrave, Knox	
Burgoyne (see Port Elgin) .....	31
Burk's Falls, St. Andrew's .....	21
Magnetawan, Knox	
Sundridge, Knox	
Burlington:	
Brant Hills .....	24
Burlington East .....	24
Knox .....	24
St. Paul's .....	24
Burnaby:	
Brentwood .....	43
Gordon .....	43
Korean .....	45
Trinity .....	45
Taiwanese	
Burnbrae, St. Andrew's (see Campbellford) .....	13
<b>C</b>	
Caintown, St. Paul's .....	9
Lansdowne, Church of the Covenant	
Caledonia, Bethel (NS) (see East River) .....	3
Caledonia (PEI)	
(see Murray Harbour North) .....	6
Caledonia (ON) .....	24
Calgary:	
Calvin, Hungarian .....	40
Centennial .....	40
Grace .....	40
Knox .....	40
Korean .....	45
St. Andrew's .....	40
St. Giles .....	40
Trinity .....	40
Valleyview .....	40
Varsity Acres .....	40
Westminster .....	40
Cambridge:	
Central .....	22
Knox's Galt .....	22
Knox Preston .....	22
St. Andrew's Galt .....	22
St. Andrew's Hespeler .....	22
St. Giles .....	22
Camlachie, Knox (see Wyoming-Camlachie Charge) .....	29

<b>Congregation</b>	<b>Presbytery</b>	<b>Congregation</b>	<b>Presbytery</b>
Campbellford, St. Andrew's .....	13	Corunna, St. Andrew's .....	29
Burnbrae, St. Andrew's .....		Cote des Neiges (Montreal) .....	8
Campbell River, Trinity .....	44	Craighurst (see Hillsdale) .....	19
Campbellton, Knox (see Dalhousie) .....	5	Cranbrook (BC), Knox .....	41
Campbellville, St. David's .....	17	Cranbrook (ON), Knox (see Monkton) .....	30
Canoe Cove (see Central Parish) .....	6	Creemore, St. Andrew's Maple Cross .....	19
Cannington, Knox .....	13	Cresswell, St. John's (see Cannington) .....	13
Cresswell, St. John's .....		Creston, St. Stephen's .....	41
Wick .....		Crieff, Knox .....	22
Carberry, Knox-Zion .....	34	Crinan, Argyle .....	27
Cardigan, St. Andrew's (see Montague) .....	6	Largie, Duff's .....	
Cardinal, St. Andrew's and St. James .....	9	Cromarty .....	30
(see Iroquois) .....		Crowland (see Welland, Hungarian) .....	25
Cariboo Region, Cariboo .....	42		
Carleton Place, St. Andrew's .....	11	<b>D</b>	
Carluke, St. Paul's .....	24	Dalhousie Charge .....	5
Binbrook, Knox .....		Campbellton, Knox .....	
Catalone, St. James (see Louisburg-Catalone .....		Dalhousie, St. John's .....	
Charge) .....	1	Dartmouth: .....	
Central Parish Pastoral Charge .....	6	Iona .....	4
Canoe Cove .....		St. Andrew's .....	4
Clyde River, Burnside .....		Musquodoboit Harbour .....	
Centre Road, Knox (see Beechwood) .....	29	Dawn, Knox (see Petrolia) .....	29
Charlottetown: .....		Dawson Creek, St. James .....	37
St. James .....	6	Dean, Sharon .....	4
St. Mark's .....	6	Deep River .....	11
Marshfield, St. Columba's .....		Delhi, Calvin .....	26
Zion .....	6	Derby, Ferguson (see Grace, Ferguson .....	
Chateauguay, Maplewood .....	8	and St. James Pastoral charge) .....	5
Chatham: .....		Deseronto, Church of the Redeemer .....	12
First .....	28	Dixonville, Strang (see North Peace .....	
Korean Church of Chatham-Kent .....	23	Territorial Ministry .....	37
St. James .....	28	Doon (Kitchener) .....	22
Chatsworth, St. Andrew's .....	31	Dorchester .....	27
Dornoch, Latona .....		South Nissouri .....	
Chauvin, Westminster .....	38	Dornoch, Latona (see Chatsworth) .....	31
Wainwright, St. Andrew's .....		Dover, New St. Andrew's .....	28
Chesley, Geneva .....	31	Valetta .....	
Chesterville, St. Andrew's .....	9	Drayton, Knox (see Palmerston) .....	22
Morewood .....		Dresden .....	28
Chetwynd, Shared Ministry .....	37	Rutherford .....	
Chilliwack, Cooke's .....	43	Dromore, Amos .....	31
Chinese .....		Holstein, Knox .....	
Celebration North .....	15	Normanby, Knox .....	
Markham .....	14	Duart .....	28
Mississauga .....	17	Dublin Shore, Knox (see New Dublin- .....	
Montreal .....	8	Conquerall) .....	4
Toronto .....	15	Dunbar (see Morrisburg) .....	9
Vancouver .....	43	Duncan, St. Andrew's .....	44
Victoria .....	44	Dundas, Knox .....	24
Windsor .....	28	Dundalk, Erskine .....	31
Clairville, St. Andrew's (see Bass River) .....	5	Swinton Park, St. Andrew's .....	
Claude .....	17	Dunedin, Knox .....	19
Clinton, St. Andrew's (see Seaforth) .....	30	Dunleath (see Yorkton) .....	35
Clyde River, Burnside (see Central Parish) ..	6	Dunnville, Knox .....	25
Cobden, St. Andrew's .....	11	Dunvegan, Kenyon .....	9
Ross, St. Andrew's .....		Kirk Hill, St. Columba .....	
Cobourg, St. Andrew's .....	13	Durham (ON) .....	31
Cochrane, Knox .....	20	Durham (NS) (see West River) .....	3
Colborne, Old St. Andrew's .....	13	Dutton, Knox-St. Andrew's .....	27
Coldwater, St. Andrew's .....	19	Duvernay, St. John's (see Laval) .....	8
Collingwood, First .....	19		
Comox, Comox Valley .....	44	<b>E</b>	
Conn, Knox (see Mount Forest) .....	22	East Oro, Essen (see Uptergrove) .....	19
Coquitlam .....	43		
Cornwall, St. John's .....	9		

Congregation	Presbytery	Congregation	Presbytery
East River Pastoral Charge .....	3	Galahad, St. Paul's (see Killam) .....	38
Caledonia, Bethel		Galt, Knox's (Cambridge) .....	22
St. Paul's		Galt, St. Andrew's (Cambridge).....	22
Springville		Gamebridge, Knox (see Beaverton) .....	13
Sunnybrae, Calvin		Gananoque, St. Andrew's .....	12
Eastern Charlotte Charge .....	5	Ganton (see Lloydminster) .....	38
Pennfield, The Kirk		Garden of Eden, Blair	
St. Georges, The Kirk		(see Blue Mountain) .....	3
Eckville, St. Paul's .....	39	Gatineau, St. Andrew's (Aylmer) .....	10
Eden Mills (see Rockwood) .....	22	Gem (see Bassano) .....	40
Edmonton:		Georgetown, Knox .....	17
Antioch .....	45	Limehouse	
Callingwood Road .....	38	Glace Bay, St. Paul's .....	1
Calvin Hungarian .....	38	Glamis (see Paisley) .....	31
Dayspring .....	38	Glasgow Road (see Brookfield Pastoral Charge) 6	
Eastminster .....	38	Glenarm, Knox (see Fenelon Falls) .....	13
First .....	38	Glencoe .....	27
Korean .....	45	Wardsville, St. John's	
Mill Woods .....	38	Glenelg .....	3
Parkland First (Stony Plain) .....	38	Goderich, Knox .....	30
St. Andrew's .....	38	Gordonville, St. Andrew's (see Arthur) .....	22
Strathcona .....	38	Grace, Ferguson and St. James	
Westmount .....	38	Pastoral Charge .....	5
Elmira, Gale .....	22	Derby, Ferguson	
Elmsdale, St. Matthew's .....	4	Millerton, Grace	
Hardwood Lands		Miramichi, St. James	
Elmvale .....	19	Grand Falls/Windsor, St. Matthew's .....	2
Flos, Knox		Grand River .....	1
Elora, Knox .....	22	Framboise, St. Andrew's	
Alma, St. Andrew's		Loch Lomond, Calvin	
Elphin (see McDonald's Corner) .....	11	Grand Valley, Knox .....	17
Embros, Knox .....	26	Grande Prairie, Forbes .....	37
Harrington, Knox		Gravel Hill, St. James-St. Andrew's	
Englehart, St. Paul's .....	20	(see Avonmore) .....	9
Tomstown		Gravenhurst, Knox .....	19
Englishtown, St. Mark's (see Baddeck) .....	1	Greenhill, Salem (see West River) .....	3
Erin, Burns .....	17	Greenstone, St. Andrew's .....	32
Ospringle, Knox		Grenfell, Trinity .....	35
Exeter, Caven .....	30	Grimbsby, St. John's .....	24
		Guelph:	
<b>F</b>		Knox .....	22
Fabreville .....	8	Kortright .....	22
Fenelon Falls, St. Andrew's .....	13	St. Andrew's .....	22
Glenarm, Knox		Westminster-St. Paul's .....	22
Fergus, St. Andrew's .....	22		
Feversham, Burns (see Markdale) .....	31	<b>H</b>	
Finch, St. Luke's-Knox (see Avonmore) .....	9	Hagersville, St. Andrew's .....	24
Fingal, Knox .....	27	Port Dover, Knox	
Flin Flon, St. Andrew's .....	34	Halifax:	
Flos, Knox (see Elmvale) .....	19	Calvin .....	4
Fonthill, Kirk on the Hill .....	25	Knox .....	4
Forest, St. James .....	29	Church of St. David .....	4
Formosan, Toronto .....	15	Halton Hills:	
Fort Coulonge, St. Andrew's .....	11	Acton, Knox .....	17
Bristol Memorial		Georgetown, Knox .....	17
Fort Erie, St. Andrew's-Knox .....	25	Limehouse	
Fort McMurray, Faith .....	38	Hamilton:	
Fort St. John, St. John .....	37	Central .....	24
Framboise, St. Andrew's (see Grand River) .	1	Chalmers .....	24
Fredericton, St. Andrew's .....	5	Chedoke .....	24
Freeland (see Richmond Bay).....	6	Cheyne (Stoney Creek) .....	24
Freetown .....	6	Erskine .....	24
		Heritage Green (Stoney Creek) .....	24
<b>G</b>		John Calvin Hungarian .....	24
Gairloch, St. Andrew's		MacNab Street .....	24
(see Hopewell) .....	3	New Westminster .....	24

Congregation	Presbytery	Congregation	Presbytery
Roxborough Park .....	24	Jarvis, Knox .....	24
St. Columba .....	24	Walpole, Chalmers	
St. Cuthbert's .....	24		
St. David (see St. John & St. Andrew) ...	24	<b>K</b>	
St. John & St. Andrew .....	24	Kamloops, St. Andrew's .....	42
St. David's		Kanata, Trinity .....	10
St. Paul's .....	24	Kapuskaing, St. John's .....	20
South Gate .....	24	Kars, St. Andrew's .....	10
Trinity .....	24	Kelowna, St. David's .....	42
Hamilton, Bermuda, St. Andrew's .....	16	Kemptville, St. Paul's .....	9
Hampton, St. Paul's .....	5	Mountain, Knox	
Barnesville		Kenora, First .....	33
Hanover, St. Andrew's .....	31	Kensington .....	6
Hanwell, St. James .....	5	New London, St. John's	
Hardwood Lands (see Elmsdale) .....	4	Kerwood, West Adelaide (see Beechwood) .	29
Harrington, Knox (see Embro) .....	26	Keswick .....	18
Harrison, Knox-Calvin .....	22	Killam .....	38
Hartsville .....	6	Galahad, St. Paul's	
Harvey Station, Knox .....	5	Kilmaurs, St. Andrew's .....	11
Acton		Kimberly, St. Andrew's .....	41
Hastings, St. Andrew's (see Warkworth) ....	13	Kinburn, St. Andrew's (see Almonte) .....	11
Havelock, Knox (see Norwood) .....	13	Kincardine, Knox .....	31
Hawkesbury, St. Paul's (see Vankleek Hill)..	9	King City, St. Andrew's .....	18
Hemmingford, St. Andrew's .....	8	Kingston:	
Hensall, Carmel .....	30	St. Andrew's .....	12
Hespeler, St. Andrew's (now Cambridge).....	22	St. John's (Pittsburgh) .....	12
Hillsburgh, St. Andrew's .....	17	Sand Hill	
Hillsdale, St. Andrew's .....	19	Strathcona Park .....	12
Craighurst, Knox		Kinlough (see Teeswater) .....	31
Holstein (see Dromore) .....	31	Kinross, South (see Lucknow) .....	31
Hopewell, First .....	3	Kintyre, Knox .....	27
Gairloch, St. Andrew's		New Glasgow, Knox	
Rocklin, Middle River		Rodney, St. John's	
Horning's Mills, Knox .....	19	Kipling, Bekevar .....	35
Howick, Georgetown .....	8	Kirk Hill, St. Columba's (see Dunvegan) ....	9
Hudson's Hope, St. Peters .....	37	Kirkfield (see Bolsover) .....	13
Hungarian		Kirkland, St. David's .....	5
First (Toronto) .....	16	Kirkland Lake, St. Andrew's .....	20
First (Windsor) .....	28	Kirkwall .....	24
First (Vancouver) .....	43	Kitchener:	
Calvin (Calgary) .....	40	Calvin .....	22
Calvin (Delhi) .....	26	Doon .....	22
Calvin (Edmonton) .....	30	Kitchener East .....	22
Calvin (Ottawa) .....	10	Kitchener-Waterloo Korean .....	23
John Calvin (Hamilton) .....	24	St. Andrew's .....	22
Livingstone (Montreal) .....	8	Kitimat .....	42
Welland .....	25	Knollwood Park (see London) .....	27
Hunter River (see Brookfield Pastoral Charge)	6	Knox, Sixteen (see Oakville).....	17
Huntingdon, St. Andrew's .....	8	Komoka, Knox (see North) .....	27
Athelstan		Caradoc-St. Andrew's)	
Huntsville, St. Andrew's .....	19	Korean:	
<b>I</b>		Antioch (Edmonton).....	45
Ilderton, Bethel.....	27	Abbotsford .....	45
Ingersoll, St. Paul's .....	26	Brantford .....	23
Ingleside, St. Matthew's .....	9	Burnaby:	
Innerkip .....	26	Korean .....	45
Innisfail, St. Andrew's (see Red Deer,		Trinity .....	45
Chalmers St Andrew's).....	39	Calgary .....	45
Inverness, St. Andrew's .....	7	Edmonton .....	45
Iroquois, Knox .....	9	Kitchener-Waterloo .....	23
Cardinal, St. Andrew's & St. James		Chatham Church of Chatham-Kent .....	23
Ivy .....	19	London, Christian .....	23
<b>J</b>		Maple Ridge .....	45
Jarratt, Willis, (see Uptergrove) .....	19	Mississauga, Westside .....	23
		Nanaimo .....	45
		Niagara Falls .....	23

Congregation	Presbytery
Oshawa, Hebron .....	23
Port Coquitlam, Soojung .....	45
Surrey:	
Grace .....	45
Kwangya .....	45
Korean .....	45
Toronto:	
Dahdrim .....	23
Galilee .....	23
Joyful Community .....	23
Mahn Min .....	23
Myung Sung .....	23
Pilgram Korean .....	23
St. Timothy .....	23
Toronto .....	23
Vaughan Community .....	23
Yae Dalm .....	23
Vancouver .....	45
Vancouver, Galilee .....	45
Waterloo, Kitchener-Waterloo.....	23
Winnipeg, Manitoba Korean .....	45
Kouchibouquac, Knox (see Miramichi, Chatham) .....	5
<b>L</b>	
Lachute, Margaret Rodger Memorial .....	8
Lake Ainslie (see Middle River) .....	1
Lake Dore .....	11
Lakefield, St. Andrew's .....	13
Lakehurst, Knox .....	
Lakehurst, Knox (see Lakefield) .....	13
Lakeshore, St. Andrew's .....	28
Lancaster, St. Andrew's .....	9
Martintown, St. Andrew's .....	
Langley .....	43
Lansdowne, Church of the Covenant (see Caintown) .....	9
Largie, Duff (see Crinan) .....	27
Laval (Duvernay), St. John's .....	8
Leamington, Knox .....	28
Leaskdale, St. Paul's .....	14
Leggatt's Point .....	7
Lenore .....	34
Lethbridge, St. Andrew's .....	40
Limehouse (see Georgetown) .....	17
Lindsay, St. Andrew's .....	13
Listowel, Knox .....	30
Little Harbour .....	3
Pictou Landing, Bethel .....	
Little Narrows .....	1
Whycocomagh, St. Andrew's .....	
Lloydminster, Knox .....	38
Ganton .....	
Loch Lomond, Calvin (see Grand River) .....	1
Lochwinnoch .....	11
Lockport Community (see Stonewall) .....	33
London:	
Chalmers .....	27
DaySpring .....	27
Elmwood Avenue .....	27
Knollwood Park .....	27
Korean .....	23
New St. James .....	27
Oakridge .....	27
St. George's .....	27
St. Lawrence .....	27

Congregation	Presbytery
Trinity Community .....	27
Westmount .....	27
Lost River .....	8
Lot 14 (see Richmond Bay) .....	6
Louisbourg-Catalone Pastoral Charge .....	1
Louisbourg, Zion .....	
Catalone, St. James .....	
Lower Sackville, First Sackville .....	4
Lucknow .....	31
South Kinloss .....	
Lunenburg, St. Andrew's .....	4
Rose Bay, St. Andrew's .....	
<b>M</b>	
MacLennan's Mountain, St. John's .....	3
Madoc, St. Peter's .....	12
Magnetawan, Knox (see Burk's Falls) .....	21
Maisonneuve (Montreal) .....	8
Malton, St. Mark's .....	17
Manotick, Knox .....	10
Mansfield (see Alliston) .....	19
Maple, St. Andrew's .....	18
Maple Ridge:	
Haney .....	43
Maple Ridge (Korean) .....	45
Marion Bridge, St. Columba (see Mira Pastoral Charge) .....	1
Markdale Cooke's .....	31
Feversham .....	
Markham:	
Chapel Place .....	18
Chinese .....	18
St. Andrew's .....	18
Marshfield (see Charlottetown, St. Mark's) .	6
Martintown, St. Andrew's (see Lancaster) ...	9
Maxville, St. Andrew's .....	9
Moose Creek, Knox .....	
St. Elmo, Gordon .....	
McClure's Mills, St. Paul's (see Truro, St. James) .....	4
McDonald's Corners, Knox .....	11
Elphin .....	
Snow Road .....	
Meaford, Knox .....	31
Medicine Hat:	
Riverside .....	40
St. John's .....	40
Melbourne:	
Guthrie (see Appin) .....	27
St. Andrew's .....	7
Melfort, St. James .....	36
Tisdale, St. Andrew's .....	
Melita .....	34
Merigomish, St. Paul's .....	3
Middle River, Farquharson .....	1
Lake Ainslie .....	
Midland, Knox .....	19
Millerton, Grace (see Grace, Ferguson and St. James Pastoral Charge) .....	5
Mille Isles .....	8
Milton:	
Boston .....	17
Omagh .....	
Knox .....	17

Congregation	Presbytery	Congregation	Presbytery
Milverton, Burns .....	30	Murray Harbour North .....	6
North Mornington .....		Caledonia .....	
Mira Pastoral Charge .....	1	Murray Harbour South .....	
Marion Bridge, St. Columba .....		Peter's Road .....	
Mira Ferry, Union .....		Murray Harbour South (see Murray Harbour .....	
Miramichi (Chatham), Calvin .....	5	North) .....	6
Black River Bridge, St. Paul's .....		Musquodoboit Harbour (see Dartmouth) .....	4
Kouchibouquac, Knox .....			
Miramichi, St. James (see Grace, Ferguson .....		<b>N</b>	
and St. James Pastoral Charge .....	5	Nanaimo:	
Mississauga:		Korean .....	45
Almanarah .....	17	St. Andrew's .....	44
Chinese .....	17	Napier, St. Andrew's (see Alvinston) .....	29
Clarkson Road .....	17	Nassagaweya .....	17
Dixie .....	17	Neepawa, Knox .....	34
Erindale .....	17	Neil's Harbour, St. Peter's .....	1
Glenbrook .....	17	Nestleton, Cadmus .....	13
St. Andrew's (Port Credit) .....	17	New Carlisle, Knox .....	5
St. Andrew's (Streetsville) .....	17	New Dublin-Conquerall:	
Westside (Korean) .....	23	Dublin Shore, Knox .....	4
White Oak .....	17	West Dublin, St. Matthew's .....	4
Mission, St. Paul's .....	43	New Glasgow (NS):	
Mistawasis .....	36	First .....	3
Mitchell, Knox .....	30	St. Andrew's .....	3
Molesworth, St. Andrew's .....	30	New Glasgow (ON), Knox (see Kintyre) .....	27
Moncton, St. Andrew's .....	5	New Jersey, Zion (see Tabusintac) .....	5
Monkton, Knox .....	30	New Liskeard, St. Andrew's .....	20
Cranbrook, Knox .....		New London, St. John's (see Kensington) ...	6
Montague, St. Andrew's .....	6	New Minas, Kings .....	4
Cardigan, St. Andrew's .....		New Westminster:	
Montreal:		First .....	43
Arabic .....	8	Knox .....	43
Chambit .....	8	St. Aidan's .....	43
Chinese .....	8	Newmarket, St. Andrew's .....	18
Côte des Neiges .....	8	Niagara Falls:	
Eglise St. Luc .....	8	Chippawa .....	25
Ephriam Scott Memorial .....	8	Drummond Hill .....	25
First (Verdun) .....	8	Korean .....	23
Ghanaian .....	8	Stamford .....	25
Knox, Crescent, Kensington & First .....	8	Niagara-on-the-Lake, St. Andrew's .....	25
Livingstone .....	8	Ninga .....	34
Hungarian .....		Nine Mile Creek .....	6
Maisonneuve .....	8	Nobleton, St. Paul's .....	18
St. Andrew and St. Paul .....	8	Noel Road, St. James .....	4
Taiwanese Robert Campbell .....	8	Normanby, Knox (see Dromore) .....	31
Westminster (Pierrefonds) .....	8	North Bay, Calvin .....	21
Montreal West .....	8	North Battleford, St. Andrew's .....	36
Moore Knox .....	29	North Caradoc-St. Andrew's .....	27
Mooretown, St. Andrew's .....	29	Komoka, Knox .....	
Moose Creek, Knox (see Maxville) .....	9	North Easthope, Knox .....	30
Moose Jaw, St. Mark's .....	35	North Mornington (see Milverton) .....	30
Briercrest, Knox .....		North Peace Territorial Ministry .....	37
Moosomin, St. Andrew's .....	35	Dixonville, Strang .....	
Whitewood, Knox .....		North Pelham, First .....	25
Morewood (see Chesterville) .....	9	Rockway .....	
Morrisburg, Knox .....	9	North River, St. Andrew's .....	1
Dunbar .....		North Sydney, St. Giles .....	1
Mosa, Burns .....	27	North Tryon .....	6
Moser's River, St. Giles .....	3	North Vancouver .....	
Motherwell, Avonbank (see Avonton) .....	30	St. Andrew's & St. Stephen's .....	43
Mountain, Knox (see Kemptville) .....	9	North Yarmouth, St. James .....	27
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Conn, Knox .....		Union .....	
Mount Pleasant, Brantford (see Knox) .....	26	Norwich, Knox .....	26
Mount Royal, Town of .....	8	Bookton .....	

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Havelock, Knox		St. Stephen's .....	13
Nottawa, Emmanuel .....	19	Peter's Road (see Murray Harbour North) ...	6
<b>O</b>		Petrolia, St. Andrew's .....	29
Oakville:		Dawn, Knox	
Hopedale .....	17	Pickering, Amberlea .....	14
Knox .....	17	Picton, St. Andrew's .....	12
Knox Sixteen .....	17	Deseronto, Church of the Redeemer	
Trafalgar .....	17	Pictou:	
Olds, St. Andrew's .....	39	First .....	3
Omagh (see Boston) .....	17	St. Andrew's .....	3
Orangedale, Malagawatch .....	1	Pictou Landing, Bethel (see Little Harbour)	3
River Denys		Pictou Island, Sutherland .....	3
Orangeville, Tweedsmuir Memorial .....	17	Pierrefonds, Westminster .....	8
Orillia:		Pinawa, Pinawa Christian Fellowship .....	33
St. Andrew's .....	19	Pincourt, Ile Perrot .....	8
St. Mark's .....	19	Pittsburgh, St. John's (see Kingston) .....	12
Orkney .....	39	Sandhill	
Orleans, Grace .....	10	Point Alexander (see Petawawa) .....	11
Ormstown .....	8	Point Edward .....	29
Rockburn		Pointe Claire, St. Columba by the Lake .....	8
Oro, Trinity .....	19	Port Alberni, Knox .....	44
Oshawa:		Port Carling, Knox .....	19
Knox .....	14	Torrance, Zion	
Hebron Korean .....	23	Port Colborne, First .....	25
St. James .....	14	Port Coquitlam, Soojung .....	45
St. Luke's .....	14	Port Credit, St. Andrew's (Mississauga) .....	17
St. Paul's .....	14	Port Dover, Knox (see Hagersville) .....	24
Ospringe, Knox (see Erin) .....	17	Port Elgin:	
Ottawa:		Tolmie Memorial (ON) .....	31
Calvin Hungarian .....	10	Burgoyne, Knox	
Gloucester .....	10	St. James (NB) .....	5
Knox .....	10	Port Hope, St. Paul's .....	13
Parkwood .....	10	Port McNicoll, Bonar .....	19
St. Andrew's .....	10	Victoria Harbour, St. Paul's	
St. David & St. Martin .....	10	Port Perry, St. John's .....	13
St. Giles .....	10	Port Stanley, St. John's .....	27
St. Paul's .....	10	Portage la Prairie, First .....	34
St. Stephen's .....	10	Prescott, St. Andrew's .....	9
St. Timothy's .....	10	Spencerville, St. Andrew's-Knox	
Trinity (Kanata) .....	10	Priceville, St. Andrew's .....	31
Westminster .....	10	Prince Albert, St. Paul's .....	36
Owen Sound, St. Andrew's .....	31	Prince George, St. Giles .....	42
Oxford, St. James (see Springhill) .....	3	Prince Rupert, First .....	42
Oxford Mills, St. Andrew's .....	9	Pugwash, St. John's (see Tatamagouche) ...	3
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Lot 14 .....	6	Saskatoon:	
Tyne Valley .....	6	Calvin Goforth .....	36
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Richmond Hill .....	18	Circle West .....	36
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River Denys (see Orangedale) .....	1	Native Circle Ministry .....	36
River John, St. George's .....	3	Parkview (see Circle West) .....	36
Toney River, St. David's		St. Andrew's .....	36
Riverfield .....	8	Sauble Beach, Huron Feathers .....	31
St. Urbain, Beechridge		Sault Ste. Marie:	
Riverview:		St. Paul's .....	21
St. Andrew's (see Springhill, NS) .....	3	Victoria	
Bethel (NB) .....	5	Westminster .....	21
Rockburn (see Ormstown) .....	8	Schomberg, Emmanuel .....	18
Rocklin, Middle River (see Hopewell) .....	3	Scotsburn, Bethel .....	3
Rockway (see North Pelham) .....	25	West Branch, Burns Memorial	
Rockwood .....	22	Scotstown, St. Paul's .....	7
Eden Mills		Seaforth, First .....	30
Rocky Mountain House, Memorial .....	39	Clinton, St. Andrew's	
Rodney, St. John's (see Kintyre) .....	27	Selkirk, Knox .....	33
Rose Bay, St. Andrew's (see Lunenburg) ....	4	Shakespeare .....	30
Rosedale (see Bobcaygeon) .....	13	Sherbrooke, St. Andrew's .....	7
Roslin, St. Andrew's .....	12	Sherwood Park .....	38
Ross, St. Andrew (see Cobden) .....	11	Shipman, Knox .....	36
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St. Giles .....	25	Southampton, St. Andrew's .....	31
Scottlea .....	25	Spencerville, St. Andrew's-Knox (see	
West St. Andrew's .....	25	Prescott) .....	9
St. David's, First .....	25	Springhill, St. David's .....	3
St. Elmo, Gordon (see Maxville) .....	9	Oxford, St. James	
St. George, The Kirk (see Eastern Charlotte		Riverview, St. Andrew's	
Pastoral Charge) .....	5	Springville (see East River) .....	3
St. John's:		Stanley, St. Peter's .....	5
St. Andrew's .....	2	Stayner, Jubilee .....	19
St. David's .....	2	Sunnidale Corners, Zion	
St. Lambert, St. Andrew's .....	8	Stellarton, First .....	3
St. Marys .....	30	Stirling, St. Andrew's .....	12
St. Paul's (see East River) .....	3	West Huntingdon, St. Andrew's	
St. Stephen, St. Stephen's (see Greenoch)....	5	Stittsville, St. Andrew's .....	10
St. Thomas, Knox .....	27	Stokes Bay, Knox .....	31
St. Urbain, Beechridge (see Riverfield) .....	8	Stonewall, Knox .....	33
Sackville, St. Andrew's .....	5	Lockport Community	
Saint John:		Stony Plain, Parkland First .....	38
Saint Columba .....	5	Stoney Creek	
Grace .....	5	Cheyne .....	24
Salmon Arm, St. Andrew's .....	42	Heritage Green .....	24
Saltsprings, St. Luke's (see West River) .....	3	Stouffville, St. James .....	18
Sand Hill (see St. John's, Kingston) .....	12	Stratford:	
Sandwith, St. Philip's .....	36	Knox .....	30
Sarnia:		St. Andrew's .....	30
Laurel-Lea-St. Matthew's .....	29	Strathroy, St. Andrew's .....	29
Paterson Memorial .....	29	Streetsville, St. Andrew's (Mississauga) .....	17

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Stroud .....	19	Chinese (Toronto) .....	15
Sudbury:		Clairlea Park .....	14
Calvin .....	21	Dahdrim .....	23
Knox .....	21	Faith Community .....	15
Summerland, Lakeside .....	42	Fallingbrook .....	14
Summerside .....	6	First Hungarian .....	14
Sundridge, Knox (see Burk's Falls) .....	21	Galilee (Korean) .....	23
Sunnidale, Zion (see Stayner) .....	19	Gateway Community .....	15
Sunny Corner, St. Stephen's .....	5	Ghanaian .....	16
Warwick, St. Paul's .....		Glebe .....	15
Sunnybrae, Calvin (see East River) .....	3	Glenview .....	15
Surrey:		Graceview .....	16
Grace .....	45	Grace .....	14
Korean .....	45	Guildwood Community .....	14
Kwangya .....	45	Iona .....	15
St. Andrew's, Newton .....	43	Joyful Community .....	23
Whalley .....	43	Knox (Agincourt) .....	14
Sutherland's River (see Thorburn) .....	3	Knox .....	15
Sutton West, St. Andrew's .....	18	Korean	
Swift Current, St. Andrew's .....	35	Dahdrim .....	23
Swinton Park, St. Andrew's .....		Galilee .....	23
(see Dundalk) .....	31	Joyful Community .....	23
Sydney, Bethel .....	1	Korean Myung Sung .....	23
Sydney Mines, St. Andrew's .....	1	Mahn-Min .....	23
Sylvan Lake, Memorial .....	39	Pilgrim .....	23
		St. Timothy .....	23
<b>T</b>		Toronto .....	23
Tabusintac, St. John's .....	5	Yae Dalm .....	23
Bartibog Bridge, St. Matthew's (Oak Point)		Leaside .....	15
New Jersey, Zion .....		Mahn-Min (Korean) .....	23
Tara, Knox .....	31	Malvern .....	14
Allenford, St. Andrew's .....		Melville .....	14
Tatamagouche, Sedgewick Memorial .....	3	Mimico .....	16
Pugwash, St. John's .....		Morningside High Park .....	16
Wallace, St. Matthew's .....		Myung Sung (Korean) .....	23
Teeswater, Knox .....	31	North Park .....	16
Kinlough .....		Patterson .....	16
Thamesville, St. James .....	28	Pilgrim (Korean) .....	23
Thedford, Knox .....	29	Pine Ridge .....	16
Watford, St. Andrew's .....		Portuguese Speaking .....	16
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Thorburn, Union .....	3	Rexdale .....	16
Sutherland's River .....		Riverdale .....	15
Thornbury, St. Paul's .....	31	Westminster .....	15
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Thunder Bay:		St. Andrew's (Humber Heights) .....	16
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Toronto:		St. Timothy's (Korean) .....	23
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Bonar-Parkdale .....	16	Trinity Mandarin .....	15
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**ADDRESS LIST OF PROFESSIONAL CHURCH WORKERS**

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It is requested that any omission or inaccuracy be reported to the Clerks of Assembly, so that corrections may be made to the records at the Church Office.

The following contains addresses as of July 2008 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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