

REPORT ON THE REVIEW OF THE WORLD ALLIANCE OF REFORMED CHURCHES

1. Introduction

“As an expression of the one holy catholic and apostolic church, the Presbyterian Church (U.S.A.) has never been able to live in comfortable detachment from other churches. Instead, we search for diverse patterns of the visible unity of Christ’s church, seeking concord in essential things: faith, sacraments, mission, and ministry. Such forms of communion are both signs of the church’s unity and means by which the church’s unity is achieved... The Presbyterian Church (U.S.A.), in gratitude for God’s grace and mercy, commits itself to faithful use of God’s gifts in the search for fuller expression of the visible unity to which we are called.” Among the ways by which the Presbyterian Church (U.S.A.) seeks to express Christian unity are membership in councils of churches such as the World Alliance of Reformed Churches (WARC), the World Council of Churches (WCC), the National Council of Churches of Christ in the U. S. (NCCC), relationships of full communion with other churches, mission, partnerships, and ecumenical dialogue. (The Ecumenical Vision Statement of the Presbyterian Church (U.S.A.), adopted at the 212th General Assembly).

In accordance with this commitment, the 212th General Assembly (2000) voted to: “Affirm the intent of the General Assembly Committee on Ecumenical Relations to design a process for review of councils and other ecumenical alliances to which the Presbyterian Church (U.S.A.) belongs, to be presented to the General Assembly Council at its meeting in February 2001.” (15.015). This was approved by the 213th General Assembly (2001).

Following this mandate the Committee on Ecumenical Relations presents this report as the first in a series of reports. The committee agreed to do its first review on the World Alliance of Reformed Churches (WARC) and the Caribbean and North American Area Council (CANAAC). A brochure of WARC, which provides a description of WARC and its areas of ministry, is included as Appendix D.

This report was prepared by a Review Committee with the support of the staff of Department of Ecumenical Relations. The Committee on Ecumenical Relations appointed the following members of the Review Committee:

Rev. David T. Alger, Chair
Rev. Dr. John Bartholomew
Dr. Jane D. Douglass
Rev. Dr. Adelia Kelso
Rev. Dr. Syngman Rhee

2. Why and how is the PC(U.S.A.) involved in WARC/CANAAC?

Like other Reformed churches, we have a compelling theology of the unity of the church and the global reach of the church's mission. Principally American and Scottish Presbyterians who were concerned about the decline in connection between the many churches stemming from the Reformed family, which had earlier been closely related, created WARC in 1875. They saw the need for common theological work in the Reformed family. They wanted to help these churches work together on the world mission field in the name of the one "catholic" church so that the divisions of the old world would not be perpetuated in new churches being founded. They wanted to support minority Reformed churches in oppressive situations and work for religious liberty, and they wanted to support human rights.

A Presbyterian from the U.S.A. chaired the Constituting Conference of WARC in 1875; and since then, nine of the twenty-four Presidents have been American. Stated Clerks have regularly been included in delegations to WARC General Councils and have often been elected to serve on the Executive Committee or as officers, as have other U.S. delegates. American Presbyterians have served on the WARC staff in different positions, though not as General Secretary; and some of our own staff members have at times been co-opted to assist with the work of General Councils during their meetings. Our church has been well represented in the WARC teams working on behalf of the Reformed family in bilateral ecumenical dialogues. Clearly the Alliance has turned to our church for leadership, and we have willingly served the Alliance.

At this time our church is represented on the Executive Committee and the staff. Our Stated Clerk is a member of the Executive Committee, and the immediate past president is an Honorary Member with voice and vote. One of the three coordinators making arrangements for the next General Council comes from our church. An document entitled “US Presbyterian Involvement in WARC Leadership, Staff, Dialogues, and Studies” (Appendix A) provides further information.

The concerns of the founders are still compelling. Leaders of WARC encouraged the development and launching of the World Council of Churches after World War II as a larger ecumenical framework for unity and witness, and WARC has tried to work ecumenically wherever possible. Therefore its staff and programs are much more modest than those of some other world confessional bodies, even those with smaller constituencies. Nonetheless certain functions continue to be needed.

a) The Reformed family needs to work together theologically out of the varied contexts in which its churches live and witness and to bring its rich theological heritage to the wider ecumenical movement. One recent study explored the meaning of Reformed identity today, listening for the various perspectives in our different life settings.

b) Increasingly since the 1960's, the focus of ecumenical dialogue in the search for Christian unity has been bilateral dialogue between world confessional bodies. WARC has been, and continues to be, the agency through which PC(U.S.A.) and other member churches are able to be represented in this ecumenical activity.

c) The Reformed family, with its fractious history, is responsible to help heal the divisions within its own family and seek more visible unity.

d) The Alliance, since the late nineteenth century, has urged that churches newly planted by Reformed missionaries become independent as soon as possible and join the Alliance in their own right. This was an early stand against patronizing domination by European and U.S. churches, but it did not mean that each church must stand in isolation. Rather it offered, in a new context, relationships of mutual aid among the member churches. Every church has something to give and something to receive. A number of WARC member churches, often in minority situations, are too small to join the WCC. Therefore WARC is their only access to a wider fellowship and to support and solidarity. PC(U.S.A.) meets in the WARC fellowship, in a relation of mutual responsibility, not only to those Reformed churches to which it has direct historical ties, but in fact, to a large part of the whole Reformed family. All the member churches become, in a sense, our partners in mission.

“In order to promote the closest possible community and cooperation among member churches in particular areas of the world and the effectiveness of the total work of the Alliance, the General Council may authorize the organization of an area by the member churches in any given area of the world.” (WARC Constitution). One of these areas is the Caribbean and North American Area Council (CANAAC). The Presbyterian Church (U.S.A.) has been an active participant in CANAAC.

e) Reformed passion for human rights, eco-justice, and economic justice at the global level has often allowed WARC to take a leading role among ecumenical bodies in these areas, stimulating broader engagement.

3. Reflections from our Delegates and Overseas Partners

Interviews conducted by the Review Committee involved PC(U.S.A.) delegates to WARC and CANAAC, as well as representatives of the Reformed faith from Asia, Africa, Europe, and Latin America. These people provided us with critical insights into the operations of the WARC and how it carries forth the vital witness to Jesus Christ across the face of the globe.

Many of those interviewed lifted up the importance of the cross-cultural experiences with people from the same faith tradition. In each case the individuals pointed to the richness that was found in this international experience of being “Reformed.” The opportunity to dialogue and exchange with others served to deepen understandings of complex social and theological issues.

Another theme lifted up was the spiritual necessity for Presbyterians to be involved in ecumenical work and WARC’s facilitation of Presbyterians’ work for Christian unity. One respondent said, “Our belonging to the World Alliance of Reformed Churches is much more than affiliative. It is spiritual, theological, historical, practical and essential. As is often said by the leadership of the PC(U.S.A.), ‘to be Presbyterian is to be ecumenical.’” “It is through the World Alliance that the Reformed family participates in bilateral dialogues with other Christian world communions such as the Roman Catholic Church, Eastern and Oriental Orthodox churches, the Lutheran World Federation, the World Methodist Council, the General Conference of Seventh-day Adventists, Pentecostal churches, African-instituted churches, etc.” Theologians from the PC(U.S.A.) have played a major role in this work, participating in Reformed teams with theologians from other parts of the world.

Others mentioned the role of WARC in drawing together the Reformed family in theological work and in mission. Referring to competition of Reformed churches within a nation, “The Mission in Unity Project of the WARC addresses this question head-on in a way we would not be able to expect any other council or alliance to do...WARC has a way of emphasizing what we have in common in the Reformed family, and this is a unifying influence.”

Many responses pointed to the importance of WARC’s work for full partnership between women and men. One response noted: “The ability of the Partnership Program of WARC to reach a large family of churches with Reformed theology about issues of women and men, and to do so in a way that makes the resourcing independent of ‘first world dominance,’ is a very important service.” From Latin America: “Another important element [of WARC’s work] is the struggle that the Alliance has undertaken in defense of the equality between men and women, especially since some of our Presbyterian churches clearly discriminate against women. The Alliance has provided a safe forum where we can have dialogue on these issues without creating divisions or quarrels.”

Another common theme is the solidarity given by the Alliance to small and isolated churches, and to churches under pressure from repressive governments. Several mentioned the role of WARC in the struggle against apartheid in South Africa. Another mentioned the “lifeline to persecuted Reformed churches around the world (Eastern Europe, Indonesia, Sudan, etc.)” as well as “major prophetic leadership for global economic justice...”

Time and time again interviewees spoke of WARC as family. One such interviewee from Africa said, “For many African people the institution of family is the most important and the most influential one on their behavior, even when they are in a far away place. Family for me provides a sense of belonging, a ‘groundedness’ that is both spiritual and physical. I guess life would be an empty and long monotonous void if there were no family. Similarly with WARC and her member churches.” He went on to say, “...families do not always function according to their goals and visions. Things do not always work well. But, in spite of failures to reach our goals as a family, WARC continues to learn from its failures and to strive to be a better family and a catalyst for actions that promote life in fullness to all.”

To sum it all up, WARC is family. It is the place where we can celebrate and live out our Reformed heritage in witness to Jesus Christ in the world today. In the words of one other interviewee, “The most important contribution the PC(U.S.A.) can make to WARC is to continue to affirm, through membership and participation, its belief in the Church universal and commitment to the Reformed tradition worldwide.”

Interviews with participants in the Caribbean and North American Area Council of WARC (CANAAC) brought helpful reflections. The area secretary commented:

“CANAAC could not exist as an organization without the PC(U.S.A.). The PC(U.S.A.) serves an indispensable role in CANAAC because of its size, resources, vision, and leadership.” Our own delegates echoed this judgment that CANAAC could not continue its program without PC(U.S.A.) support. Respondents commented especially on the quality of the theological work of CANAAC, in which PC(U.S.A.) has given leadership, noting, however, that the papers have not been widely circulated within PC(U.S.A.). Some of the member churches of CANAAC are not members of the WCC and therefore depend heavily on WARC and CANAAC for wider contacts and mutual support. Delegates from the US are challenged by the very different context of the Caribbean churches so close to our shores and find their vision expanded. Some concern was expressed about the perception by some of the small churches that PC(U.S.A.) may at times use its power in CANAAC inappropriately. A delegate also expressed concern about the difficulty in reporting back to PC(U.S.A.): “...more denominational channels for reporting need creative and energetic attention.”

4. What kind of work is WARC doing effectively?

a) Building partnership between women and men: At the Seoul General Council in 1989, only about half the member churches ordained women as elders or ministers. That General Council gave urgency to this issue. A program was developed, which grew into a department in 1997, devoted to studies and activities to further the full partnership of women with men in church and society. A series of consultations has been held on each continent and in the Middle East bringing together women and men who are leaders of the churches, for Bible study and theological reflection on the partnership of women and men, analysis of the role of women in their regional contexts, raising gender awareness, and developing strategies and networks to strengthen women's roles. Today about three-fourths of the member churches ordain women, and the number continues to grow steadily.

b) Human-rights work: WARC provides theological and practical support for and solidarity with churches under repressive governments, especially when they put themselves at risk by challenging unjust government policies. WARC accompanies their leaders by pastoral visits to the churches and by organizing international protest when leaders are arrested for dissent. Sometimes when a WARC team is visiting, the church leaders will ask the team to accompany them to visit government officials in order to strengthen the hand of the local leaders in their protest against injustice. WARC's theological and practical accompaniment of South African churches opposing apartheid is the best-known example of this work.

Through its long engagement with human-rights work, WARC in 2000 gained ECOSOC Special Consultative Status at the United Nations Commission on Human Rights (UNCHR) in Geneva. A recent example of WARC's work with the UNCHR would be its support of the protests of some national church leaders against governmental abuses in Equatorial Guinea.

c) Unity within the Reformed family: A tendency to divide when tensions arise has often created multiple Reformed churches in a single country. Migration of Reformed people across national borders, sometimes in search of religious liberty, has created a variety of ethnic-minority Reformed churches in many nations, including the U.S.A. Some of the smallest of these churches are often isolated. WARC has been seeking out these isolated churches drawing them into the wider family, and encouraging rapprochement of the Reformed churches in each nation.

In Chile, for example, successive waves of increasingly more fundamentalist North American missionaries and the subsequent arrival of Korean missionaries splintered the Presbyterian Church into several small denominations, and different responses to the dictatorship further embittered relationships. Two of these churches were members of the Alliance, and there is a powerful memory of the assistance of the Alliance when pastors of one of them were "disappearing" under the dictatorship because of their defense of human rights. A WARC visit in 1991 and ongoing relationships have encouraged new steps in rapprochement among the churches and a new membership in the Alliance. Now a council of Chilean Presbyterian churches has been established to facilitate closer working relationships, and some of the churches are considering merger. Extraordinary commitment to reconciliation on the part of some of the Chilean church leaders is at the heart of this story, and the wisdom of a PC(U.S.A.) mission co-worker played an important role.

In collaboration with the John Knox International Reformed Centre in Geneva, WARC is engaged in a program of Mission in Unity. One aspect of the program is to bring together leaders of Reformed churches in the same country, e.g. Brazil, Chile, Nigeria, Korea, to explore how they could work more closely together. Significant progress towards greater unity in the Reformed family is being made.

There is another international Reformed body, the Reformed Ecumenical Council (REC), which is historically made up of more conservative Reformed churches. Today a large part of the membership also holds membership in WARC. For several years WARC has been working to bring about rapprochement with the REC, and the REC is now participating in some WARC programs, such as Mission in Unity and bilateral dialogues.

d) Broader Christian unity: Since the 1960's, WARC has participated in bilateral dialogues with all the major world Christian communions: Catholic, Orthodox, and Protestant, and has initiated conversation with traditions which do not have world bodies, such as the Pentecostals. Perhaps those dialogues that have produced the most immediate effect on WARC's working style have been the Reformed-Catholic and the Reformed-Lutheran.

In the case of the Catholics, a third round of bilateral dialogue is in process now. A representative of the Pontifical Council for Promoting Christian Unity has participated as an ecumenical representative in every Executive Committee meeting and General Council for many years. Invitations have been exchanged to participate in particular events in the life of the two bodies, and Catholics have jointly sponsored with WARC some consultations on topics important to both.

Last November, delegations from WARC and the World Methodist Council joined those from the Roman Catholic Church and the Lutheran World Federation (LWF) to reflect on the Joint Declaration on the Doctrine of Justification between the Catholics and Lutherans, and to consider how agreements on justification might be more widely affirmed. There is the possibility to continue this consultative process with the four world bodies as equal partners in dialogue.

In the case of the Lutherans, a bilateral dialogue between WARC and LWF, completed in 1988, declared that any remaining differences should not be church-dividing and urged all WARC and LWF member churches to establish full communion among themselves, a relationship already established in Europe in 1973. Since the 1960's, CANAAC had been co-sponsoring a series of Lutheran-Reformed dialogues in North America. Full communion was finally established between PC(U.S.A.), the United Church of Christ, the Reformed Church in America, and the Evangelical Lutheran Church of America in 1997. In Geneva, the staffs of WARC and LWF have worked increasingly closely since 1988, and some consultations have been carried out jointly, as well as some preparatory work for our next world meetings. A Task Force jointly appointed by WARC and LWF has been working since 1999 on strategies for still closer collaboration of the two world bodies and further encouragement of full-communion agreements among churches in Asia, Africa, and Latin America.

Even within the Alliance itself, one can find a considerable number of member churches uniting different Christian traditions across confessional lines, like the Church of South India, the United Church of Christ in the Philippines, and the Uniting Church in Australia. The fact that united churches are present and welcome is witness to a long tradition of work for Christian unity which continues today.

5. WARC's Governance and Finance

The PC(U.S.A.)'s commitment to full inclusiveness in decision-making extends to our examining the governance practices of ecumenical bodies of which we are a part.

Governance: General Council meetings convene approximately every seven years to govern the Alliance. All member churches are entitled to send at least two delegates, larger churches up to eleven delegates. Since 1989, the By-laws have been strengthened to ensure that delegations will be as representative as possible of the diversity of their churches: women, men, youth, ordained and lay people. The General Council establishes policies and programs, considers matters brought by member churches, and gives oversight to the life of the Alliance.

The General Council also elects officers (President, three Vice-Presidents, and Moderators of departments) and an Executive Committee consisting of the officers, 25 other members, and the executive staff as corresponding members. The Executive Committee meets annually to carry out the program decided by the General Council. It elects executive staff members, supervise finances, and acts whenever necessary in the name of the Alliance. By-laws require that efforts be made to ensure representation from the standpoint of geographical distribution, cultural and denominational diversity, sex, age, and experience. No one may serve more than two terms, and most serve only one term.

With appreciation we note that WARC's role as the only wider-church membership that many of the smaller churches are able to hold, is taken as a major responsibility by WARC to ensure that these small churches are able to be full participants. Many of these are in countries of the South, or in societies, which are overwhelmingly of some other religious tradition. This means WARC has to subsidize their travel, which is a significant responsibility for the northern/western hemisphere partners in WARC.

The Caribbean and North American Area Council includes North America, the islands, and the coastal regions in the Caribbean Basin. CANAAC adopts as its purposes those set forth in Article III of the Constitution of the World Alliance of Reformed Churches (CANAAC Constitution). The area Council consists of delegates appointed by member churches in the area. There are three standing committees: Civil and Religious Liberties, Cooperation and Witness, and Theology. An Administrative Committee oversees the functions of the Area Council. A list of member churches of CANAAC is in Appendix B.

Finance: WARC has cultivated a lean and modest lifestyle. It serves over 200 Reformed churches around the world, with more than 75,000,000 members, with an executive staff of 5 and a support staff of 7. Recently they have begun 2 new positions to organize logistics for the next General Council to be held in 2004 in Accra, Ghana. (In contrast, the Lutheran World Federation with a smaller constituency has a staff of 90.) Shifts in international currency exchange rates complicate WARC's finances, and the decline in available tax-supported funds from the German churches is creating additional pressure in the WARC budget. The total budget in 2000 was about US \$1,487,000. The PC(U.S.A.) provided approximately \$175,000. In comparison, German Reformed bodies provided more than \$370,000. The weakness of the euro against the dollar, and the tax losses to the German churches put pressure on the PC(U.S.A.) to increase its support for WARC.

One budget issue has been the high cost of living in Geneva. The WCC does provide office space at a rate well under commercial rates in Geneva. The presence of other ecumenical agencies, nongovernmental organizations and United Nations (UN) agencies, a

“neutral” political climate, and the availability of good travel and communication connections all argue for staying in Geneva. Administrative costs are running about one-seventh of the budget. Salaries and related costs amount to two-thirds, while programming and the Executive Committee take the remaining one-fifth. (See Appendices C and D for a one-page summary of the financial information.)

The Review Committee finds that WARC’s finances are well managed, and the accounts are audited annually. A very large amount of programs and service is delivered from a very modest budget.

6. What are the needs, which must be addressed?

a) The needs of the world: One pressing need identified by the churches of the Alliance is the growing gap worldwide between the rich and the poor, a gap exacerbated by the new global economy and bringing with it severe suffering by the poor in many places. The recent life-threatening decline in many countries of the South of family income, availability of basic food staples, health services and education has been so appalling, and the worldwide rise in threats to ecological health so alarming, that the Reformed family has come to a moment of confession. At the Debrecen General Council in 1997, the delegates confessed their faith that God wills life, not death; that the triune God in Jesus Christ offers a new creation and calls us to work for this transformation. They covenanted to engage in a "process of confession" by undertaking study of the teaching of the Bible and our Reformed tradition on economic life and justice, study of the way economic processes work locally and globally, of the role of international debt and international agencies in our current crisis, and of the way churches and societies use economic and ecological resources, seeking just and sustainable alternatives which can bring hope, all as part of a commitment to work with others for greater economic justice. Accompanying our brothers and sisters around the world in this search for more abundant life for all will be challenging to American Presbyterians, but also a significant journey in faith.

b) The needs of our church: Participants from our church in the life of the Alliance have found many gifts to meet our needs: the challenge of life-changing new perspectives on the world and the church, commitment to witness to Christ's lordship over all of life, a powerful living witness in our partner churches to the Holy Spirit's work to make all things new, profound hope in the presence of the reign of God among us, a holistic way of experiencing the Gospel, excitement about evangelism, and the vigor of churches that are growing and thriving despite many obstacles. Our congregations need to know that they are part of this lively community of faith and share in the pain and joy of accompanying their sister churches, in good times and difficult times, through the work of the Alliance. Engagement in this conversation will help our church's vision of its mission grow and mature.

c) The needs of the Alliance: The Alliance continues to need our church's commitment to the whole Reformed family, the wisdom of our theologians, the gifts of our leaders, the experience of our own attempts in our witness for Christ in this nation, and our financial support. We can take pride in our steady generosity over many years in sharing our resources. Yet we realize that in comparison to what we spend on our own church's life, and in comparison to the resources of most of our sister Reformed churches, our contributions are modest and not burdensome. They are needed both for the basic budget, to continue the existing program, and to respond to challenges still unmet. Among these are devising ways to undergird the new regional bodies in countries of the South which will strengthen mutual assistance among neighboring churches, and also finding the means and the strategies to develop the outreach to Reformed youth, a program barely begun, which young people are eager to continue.

7. Recommendations

1. We give thanks to God for the witness and ministry of the World Alliance of Reformed Churches (WARC) and the Caribbean and North American Area Council (CANAAC).
2. We urge that the General Assembly affirm our relationship with WARC and CANAAC and our intention to remain a part of the "family."
3. We express our appreciation for all those within the Presbyterian Church (USA) who have served WARC and CANAAC
4. We call to the attention of all judicatories and congregations, the video "Break the Chains of Injustice" that was produced in 1997 by the General Assembly. This video provides highlights of WARC's 23rd General Council and is an excellent tool for interpreting the work of the WARC. We encourage wider use of all the tools for interpretation made available by the ecumenical staff so that the story of WARC's work can be better known in our congregations. We also request that theological resources be made available so that they may be shared with the Department of Ecumenical and Agency Relations and the Office of Theology and Worship and encourage the use of these resources.
5. We commend the WARC for its stewardship of the resources provided by its membership.
6. We strongly urge all congregations to pray weekly for the World Alliance of Reformed Churches, the Caribbean and North American Area Council and their member churches in their worship services.
7. We affirm our confidence in the leadership of the WARC staff. The five executive staff members come from four continents; they bring Christian commitment and vision along with impressive pastoral and theological gifts plus the ability to work with people in diverse cultures and contexts.
8. We commend the generous financial support of our denomination. In the light of increasing challenges and evolving opportunities for mission, and the shifting economic conditions in Europe and Asia, the Presbyterian Church (USA) should seek to maintain strong support for the work of the WARC.

Appendix A

US Presbyterian Involvement in WARC Leadership, Staff, Dialogues and Studies

The following lists members of the Presbyterian Church in the US, the United Presbyterian Church in the U.S.A and the Presbyterian Church (USA) who have served the World Alliance of Reformed Churches in positions of leadership, as staff, on bilateral dialogues and in various studies.

Presidents of the World Alliance of Reformed Churches (past 100 years)

William Roberts 1896

John McNaugher 1921-1925

John MacKay 1954 -1959

Ralph Waldo Lloyd 1959 -1964

William P. Thompson 1970 -1977

James I. McCord 1977 -1982

Jane Dempsey Douglass 1990 -1997

Vice Presidents of the World Alliance of Reformed Churches (since 1964)

Mrs. H. Howard Blake 1964 -1970

James A Millard, Jr. 1964 -1970

Jane Dempsey Douglass 1989 -1990

Executive Committee members of the World Alliance of Reformed Churches (since 1954)

Eugene Carson Blake 1954 -1970

James I. McCord 1954 -1982

Margaret Shannon 1954 -1966

William P. Thompson 1966 -1989

Raymond Kearns 1970 -1977

Marsha Wilfong 1982 -1989

James Andrews 1989 -1997

Mary Paik 1989 -1997

Jane Dempsey Douglass 1989 -2004

Clifton Kirkpatrick 1997 -2004

Executive Committee guests of the World Alliance of Reformed Churches (past 10 years)

Eugene Turner 1993 -2000

Robina Winbush 2001

Executive Committee consultants and observers of the World Alliance of Reformed Churches

Apart from capacities listed here, the following have served WARC's Executive Committee as consultants and observers in the past 50 years: James McCord, William P. Thompson, James Andrew, Victor Makari, Margrethe Brown and Robert Lodwick.

Staff' of the World Alliance of Reformed Churches (since 1957)

Lewis Mudge 1957 -1962, Department of Theology

James Andrews 1958 -1960, Information and Jubilee Secretary

Terrence Tice 1962 -1965, Department of Theology

Jill Schaeffer 1985 -1990, Department of Cooperation and Witness

James Van Hoveen 1987 -1991, W ARC Justice, Peace and the Integrity of Creation Desk

Sarah Stephens 1990 -1994, Department of Cooperation and Witness

Bob Smylie 1990 - continuing, Adjunct Staff, Director of PC (USA) United Nations Office

Robert Lodwick 1995 -1997, 23rd General Council

Jill Schaeffer 1999-2000, Department of Partnership between Women and Men

Douglas L. Chia1 1996 -1997, 23rd General Council

Douglas L. Chia1 2001-2004, 24th General Council

Caribbean and North America Area Council (since 1951)

Ralph Waldo Lloyd 1951 -1959, Area Secretary

James McCord 1960 -1977, Area Secretary

Ada Sherwin Black 1960 -196.5 Women's Work Chair

James A Millard, Jr. 1972 -1974, Treasurer
 Jim Andrews 1974 -1978, Treasurer
 Jim Andrews 1978 -1989, Area Secretary
 Margrethe Brown 1990 -1997, Area Secretary

Bilateral Dialogues (past 5 years)

Samuel Calian	Eastern Orthodox -Reformed Bilateral Dialogue
Dawn DeVries	Eastern Orthodox -Reformed Bilateral Dialogue
Eugene Turner	Oriental Orthodox -Reformed Bilateral Dialogue
Rebecca Weaver	Oriental Orthodox -Reformed Bilateral Dialogue
Jane Dempsey Douglass	Lutheran -Reformed Working Group
Joe Small	Pentecostal- Reformed Bilateral Dialogue
Marsha Snulligan Haney	Pentecostal -Reformed Bilateral Dialogue
Cynthia Rigby	Seventh-day Adventist -Reformed Bilateral Dialogue

Studies, visits and other involvement (past 5 years)

Ann Clay Adams	Women & Men of Reformed tradition (Caribbean and North America)
Ellen Babinsky	Study on Indulgences
Robert Bohl	Malawi Pastoral Visit
Margrethe Brown	Gospel and Cultures Study
Margrethe Brown	Reformed Self Understanding Study
Will Brown	Mission in Unity Advisory Committee
Anna Case-Winters	Lutheran -Roman Catholic Joint Declaration on Justification
Anna Case-Winters	Gospel and Cultures Study
Dawn DeVries	Globalization and Church Structures
Gordon Douglass	Economic Justice
Robert Evans	Economic Justice
Alice Evans	Economic Justice
Heidi Hadsell	Economic Justice
Heidi Hadsell	Globalization and Church Structures
General Council Director of Documentation, Interpretation and Translation Services 1964,1970,1982,1989,1997,2004	
Judy Guder	General Council Recording Secretary, 1997,2004 Helen Locklear
	Ethnicity and Nationalism Study

Women & Men of Reformed tradition (Caribbean and North America)

Women & Men of Reformed tradition (Caribbean and North America)

Women & Men of Reformed tradition (Caribbean and North America)

Mary Paik	Partnership between Women and Men
Mary Paik	23rd General Council Worship

Women & Men of Reformed tradition (Caribbean and North America)

Kathy Reeves	23rd General Council Worship
Kathy Reeves	24th General Council Worship
Letty Russell	Partnership between Women and Men
Joe Small	Ethnicity and Nationalism Study
Gladys Strachan	Malawi Pastoral Visit
Doug Welch	Equatorial Guinea Pastoral Visit
Phil Wickeri	Mission Study
Diana Wright	Equatorial Guinea Theological Faculty

The Presbyterian Church (USA) has also sent delegates and participants to WARC General Councils and workshops as well as CANAAC's various meetings. It is not possible to list those individuals here.

It is clear that the Presbyterian Church (USA) and its predecessors have played a significant leadership role in the Alliance since its founding in 1875 and continues to do so in ways that show a clear understanding of the global nature of the Reformed family. Such participation has benefited the wider Reformed family as well as making an impact at home in the United States.

Appendix B

MEMBER CHURCHES OF CANAAC

Cumberland Presbyterian Church

Cumberland Church in America

Evangelical Presbyterian Church

Guyana Congregational Union

Guyana Presbyterian Church

Hungarian Reformed Church in America

Presbyterian-Reformed Church in Cuba

Lithuanian Evangelical Reformed Church

Presbyterian Church in Canada

Presbyterian Church in Grenada

Presbyterian Church in Trinidad and Tobago

Presbyterian Church (U.S.A.)

Presbytery of Guyana

Reformed Church in America

United Church of Canada

United Church of Christ

United Church of Jamaica and Grand Cayman

Appendix C

A Concise Summary of Income and Expense, WARC, Fiscal Year 2000
(A conversion rate of 1.7 CHF per US dollar was used; numbers are rounded up)

Income

<u>Source</u>	<u>Budget</u>	<u>Actual</u>
Regular Contributions	\$ 878,311	\$ 883,609
Designated Contributions to Specific Programmes	542,931	206,836
Designated Subsidies to Specific Positions	<u>66,336</u>	<u>74,738</u>
Total	\$1,487,578	\$1,165,183

Expense

Rent	\$ 61,564	\$ 48,375
Phone, Computer, etc.	53,286	52,679
Travel	17,567	30,164
Publications/periodicals	71,446	67,726
Programmes	243,609	75,292
Hospitality, Search Process	49,778	41,151
Exec. Committee	46,851	69,972
Salaries/Social Charges/Temps	903,033	791,186
Misc. Admin./Financial	<u>40,705</u>	<u>23,187</u>
Total	\$1,487,839	\$1,199,732

Appendix D
A Concise Summary of Income & Expenses
CANAAC, Fiscal Year 2000

Some funds were handled in U.S. dollars, some in Canadian dollars. For this summary, activities have been combined and are reported in U.S. dollars, using the average conversion rate of U.S. \$1 = 1.5677 Canadian.

INCOME

Contributions from member churches *

Lithuanian Evangelical Church	\$ 200
Presbyterian Church (U.S.A.)	44,409
United Church of Christ	7,615
Presbytery of Guyana	300
Presbyterian Church in Canada	4,465
United Church of Canada	3,189
Term Deposit Interest	940
Bequest Income	<u>72</u>
 Total Income	 \$ 61,190

DISBURSEMENTS

World Alliance, Geneva	\$ 40,000
Publications	1,750
Executive Committee	5,531
Area Council	1,697
Committees	
Administration Comm. – Travel	2,888
Theology Comm. – Travel	3,127
Cooperation & Witness Comm. – Travel	700
Youth Conference	1,515
Fraternal Visits	134
Haggia Institute Grant	500
Secretary's Expenses	31
Treasurer's Expenses	32
Bank charges	<u>42</u>
 Total Disbursements	 \$ 57,947
 Surplus	 \$ 3,243

* In addition CANAAC recorded \$12,000 from the Reformed Church in America sent to WARC, Geneva

