

THE
ACTS AND PROCEEDINGS
OF
THE ONE HUNDRED AND FORTY-FIRST
GENERAL ASSEMBLY
OF
THE PRESBYTERIAN CHURCH IN CANADA
VANCOUVER, BRITISH COLUMBIA
JUNE 4TH – JUNE 8TH, 2015

GENERAL ADDRESSES

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OFFICERS OF THE 141ST GENERAL ASSEMBLY

Moderator: The Rev. Karen R. Horst, B.A., M.R.E., M.Div.
 Deputy 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,	David G. McQueen, B.A., D.D., LL.D., Edmonton, Alberta (Interim Moderator)

- 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, 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., D.D., 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., D.D., Calgary, Alberta
2006 St. Catharines,	M. Wilma Welsh, D.D., Guelph, Ontario
2007 Waterloo,	J.H. (Hans) Kouwenberg, B.A. (Hons.), M.Div., M.A., D.Min., D.D., Abbotsford, British Columbia
2008 Ottawa,	Cheol Soon Park, B.A., M.Div., D.D., Toronto, Ontario
2009 Hamilton,	A. Harvey Self, B.A., M.Div., Orangeville, Ontario
2010 Sydney,	Herbert F. Gale, B.A., M.Th., D.Min., Toronto, Ontario
2011 London,	H.D. Rick Horst, B.A., M.Div., D.Min., Barrie, Ontario
2012 Oshawa,	John A. Vissers, B.A., M.Div., Th.M., Th.D., D.D., Toronto, Ontario
2013 Toronto,	David W.K. Sutherland, B.Comm., M.Div., M.Th., D.Min., St. John's, Newfoundland and Labrador
2014 Waterloo,	Stephen C. Farris, B.A., D.Min., Th.M., Ph.D., Vancouver, 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. Gemmill, 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. S. Kendall, B.Eng., M.Div.	July 1, 1998 –
Rev. D.G.A. Muir, B.A., M.Div.	June 1, 2003 –

STANDING COMMITTEES OF GENERAL ASSEMBLY

Advise with the Moderator, Committee to: Convener	The Rev. Dr. J.C. Smit
Secretary	Ms. T. Hamilton
Assembly Council: Convener	Rev. Dr. R.H. Smith
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. B. Langille
Business, Committee on, 2013 Assembly: Convener	The Rev. J. Hazlet
Church Doctrine, Committee on: Convener	The Rev. R. Ian Shaw
Ecumenical and Interfaith Relations, Committee on: Convener	The Rev. A. Currie
History, Committee on: Convener	Ms. M. Repchuck
International Affairs Committee: Convener	The Rev. W. Adams
Life and Mission Agency Committee: Convener	The Rev. W. Paterson
General Secretary	The Rev. I.A. Ross-McDonald
Associate Secretaries:	
Canadian Ministries	Vacant
Communications	Ms. B. Summers
International Ministries	The Rev. Dr. G.R. Williams
Justice Ministries	Mr. S. Allen
Ministry and Church Vocations	The Rev. S. Shaffer
Planned Giving	The Rev. Dr. H.F. Gale
Presbyterian World Service and Development	Vacant
Stewardship	Ms. K. Plater
Maclean Estate Committee: Convener	Mr. D. Phillips
Managing Director, Crieff Hills Community	Mr. L. Pentelow
Nominate, Assembly Committee to: Convener	Rev. E.M.I. MacLean
Pension and Benefits Board: Convener	Rev. J.C. Bigelow
Administrator	Ms. J. Haas
Theological Colleges	
Knox College Board of Governors: Convener	Dr. P. Ross
Principal	The Rev. Dr. J.D. Gordon
Presbyterian College Board of Governors: Convener	Mr. R. Loader
Principal	The Rev. Dr. D.S. Woods
St. Andrew's Hall Board, Vancouver: Convener	Mr. R. Thompson
Dean	The Rev. Dr. R. Paul
Vancouver School of Theology: Principal	The Rev. Dr. R.R. Topping
Trustee Board: Convener	Mr. T. Herron
Secretary	Ms. B. Nawratil
Women's Missionary Society: President	Ms. S. McLennan
Executive Director	The Rev. S.Y.M. Kim

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General Manager	Mr. W.B. Collier
Presbyterian Record Inc.: Chair	Mr. B. Fejes
Publisher and Editor	The Rev. D. Harris

THE ATTENTION OF THE COURTS IS DRAWN TO THE FOLLOWING

2015 Remits which are sent down to presbyteries under the Barrier Act. Please note: a report on these remits is to be sent by each presbytery to the Clerks of Assembly in terms of Book of Forms sections 257–257.2 and 297.3.

Remit A, 2015 re Book of Forms 32 – attestation of records and dissolved synods

That Book of Forms section 32 be amended by deleting the words “By various acts” and “expressly” and by adding the words, “and in the case of a presbytery where its synod has been dissolved, another presbytery is empowered to attest its records according to the dissolution plan approved by General Assembly at the time of dissolution”. (Special Committee re The Optional Elimination of Synods, Rec. No. 2, p. 538, 31):

32. Every book enjoined to be kept by any court is ordered to be reviewed and attested yearly by the next higher court, save that a presbytery if it is desired may call for the session records once every two years for attestation, and in the case of a presbytery where its synod has been dissolved, another presbytery is empowered to attest its records according to the dissolution plan approved by General Assembly at the time of dissolution. (see section 259.2, Appendix K, Declaratory Act: A&P 1991, p. 254, 37)

Remit B, 2015 re Book of Forms section 259.2 – process for dissolving a synod

That Book of Forms section 259.2 re the process for dissolving a synod, be added to the Book of Forms and remitted to presbyteries under the Barrier Act. (Special Committee re The Optional Elimination of Synods, Rec. No. 3, p. 538, 31):

259.2 The General Assembly may dissolve any synod upon its request provided it is satisfied with the synod’s plan to apportion the various responsibilities and assets among the presbyteries within its bounds. The plan for dissolution shall be approved by the General Assembly and included in the Acts and Proceedings. (see Appendix K)

**THE ACTS AND PROCEEDINGS OF
THE ONE HUNDRED AND FORTY-FIRST GENERAL ASSEMBLY
OF
THE PRESBYTERIAN CHURCH IN CANADA
HELD AT VANCOUVER, BRITISH COLUMBIA
JUNE 4 – JUNE 8, 2015
FIRST SEDERUNT**

At the city of Vancouver, British Columbia, and within Kerrisdale Presbyterian Church there, on Thursday the fourth day of June in the year of our Lord two thousand and fifteen, at seven 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 second day of June 2014.

ACKNOWLEDGEMENT OF TRADITIONAL TERRITORY

The Rev. Mary Fontaine, accompanied by Elder Ruth Adams of Hummingbird Ministries, introduced Elder Henry Charles who welcomed the General Assembly to the traditional territory of the Musqueam First Nation on whose land the Assembly had gathered. The Moderator, the Rev. Dr. Stephen C. Farris received the welcome on behalf of the Assembly and presented Elder Charles with a gift.

WORSHIP

Mr. Keith Kovacs extended words of welcome on behalf of Kerrisdale Presbyterian Church, Vancouver Taiwanese Presbyterian Church, the Local Arrangements Committee and the Presbytery of Westminster. He drew attention to the theme of this Assembly, "Imagining the Kingdom – The Kingdom of God is Like ..." and invited commissioners to consider how they might complete that sentence.

A service of worship, that included the Sacrament of the Lord's Supper, was conducted by the Rev. Steve Filyk, minister of Kerrisdale Presbyterian Church; the Rev. Dr. Stephen Farris, Moderator of the 140th General Assembly; Mrs. Ruth Chueh, Clerk of Session, Vancouver Taiwanese Presbyterian Church; Mr. Greg Toll, Moderator of the Presbytery of Westminster; the Rev. Samuel Lee, of the Presbytery of Western Han-Ca; the Rev. Dr. Patricia Dutcher-Walls, Dean of Vancouver School of Theology; and the Rev. Dr. Richard Topping, Principal, Vancouver School of Theology. Musical leadership was provided by the choirs of Kerrisdale, Richmond and West Vancouver Presbyterian Churches; Ms. Haruyo S. Abramson, West Vancouver Presbyterian Church; Mr. Sam Balden, Kerrisdale Presbyterian Church; and Mr. Graeme Stager, Richmond Presbyterian Church. The scripture readings included Isaiah 6:1–13, Psalm 121, and Hebrews 2:5–13. Dr. Farris preached the sermon entitled, "But we do see Jesus".

ASSEMBLY CONSTITUTED

Thereafter, with prayer, the Moderator, The Rev. Dr. Stephen C. Farris, 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:

ROLL OF ASSEMBLY

Ministers	Elders
I. SYNOD OF THE ATLANTIC PROVINCES	
1. Presbytery of Cape Breton (Nova Scotia)	
Marion R. Barclay MacKay, Sydney Mines R. Ritchie Robinson, North Sydney	Norma M. MacAdam, North Sydney Donald L. Tower, Baddeck
2. Presbytery of Newfoundland (Newfoundland and Labrador)	
Jonathan Dent, St. John's	Corinne MacGillivray King, St. John's
3. Presbytery of Pictou (Nova Scotia)	
Gail M. Johnson-Murdock, Merigomish Bonnie M.G. Wynn, New Glasgow	Elizabeth E. Archibald, Thorburn Joann Langille, Tatamagouche
4. Presbytery of Halifax-Lunenburg (Nova Scotia)	
Timothy F. Archibald, New Minas Cynthia J. Chenard, Dartmouth Jean K. MacAulay, Lower Sackville	Marilyn A. Clyde, Truro William D. Jardine, Lower Sackville Mary C. Montgomery, Kentville
5. Presbytery of New Brunswick (New Brunswick)	
J. Martin R. Kreplin, Moncton Derek Krunys, Miramichi Cheryl G. MacFadyen, St. Stephen	Netta G. Chase, Westfield Eugene R. Craig, Woodstock Dawna M. Foreman, Stanley
6. Presbytery of Prince Edward Island (Prince Edward Island)	
Bradford E. Blaikie, Summerside Andrew G. Campbell, Springvale	Sterling E. MacRae, North Wiltshire Pamela M. Stewart, Charlottetown
II. SYNOD OF QUEBEC & EASTERN ONTARIO	
7. Presbytery of Quebec (Quebec)	
Katherine A. Burgess, Quebec City	Matthew Hatvany, Quebec City
8. Presbytery of Montreal (Quebec)	
Jonah (Chung Lok) Ho, Pointe-Claire D. Barry Mack, St. Lambert Samy Said, Laval Daniel J. Shute, Montreal	Rhonda McClure, Montreal Peter McDougall, St. Lambert Anita Mack, St. Lambert Donald T. Walcot, Montreal
9. Presbytery of Seaway-Glengarry (Ontario)	
Mark R.J. Bourgon, Ingleside James F. Douglas, Vankleek C. Ian MacLean, Prescott	Janet I. Jones, Brockville Heather L. Stewart, Kemptville JoAnne A. Sytsma, Mallorytown
10. Presbytery of Ottawa (Ontario)	
Douglas R. Kendall, Kanata Daniel J. MacKinnon, Ottawa W.L. Shaun Seaman, Carp	Stanley G. Currie, Ottawa Daniel R. Seekings, Ottawa Douglas G. Simpson, Ottawa
11. Presbytery of Lanark & Renfrew (Ontario)	
Alison Sharpe, Renfrew Patricia L. Van Gelder, Cobden	Rick M. Olmstead, Cobden Randall A. Russell, Shawville (Quebec)
III. SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA	
12. Presbytery of Kingston (Ontario)	
Jennifer L. Cameron, Belleville Nancy A. Hancock, Kingston	William McIlvaney, Deseronto Jean Scott, Gananoque
13. Presbytery of Lindsay-Peterborough (Ontario)	
Caleb Kim, Fenelon Falls Roger S.J. Millar, Norwood Robert C. Quick, Lindsay	Walter J. Bradley, Bailieborough Lynda J. Forbes, Cobourg Elaine Russett, Campbellford

- 14. Presbytery of Pickering** (Ontario)
Andrew J. Allison, Leaskdale
C. Duncan Cameron, Scarborough
Donna M. Carter-Jackson, Ajax
Joseph A. Gray, West Hill
Blair G. Banks, Uxbridge
R. Marie Barylak, Whitby
Edward M. Beattie, Scarborough
Duncan B. Hunter, Uxbridge
- 15. Presbytery of East Toronto** (Ontario)
Emily Bisset, Toronto
William A. Elliott, Toronto
Charles J. Fensham, Toronto
Erin (Chong-Sun) Ko, Toronto
J. Kevin Livingston, Toronto
Woon-Yong Chung, Toronto
William B. Collier, Toronto
Linda J. Herron, Toronto
Winston Ling, Toronto
Joanne Stewart, Toronto
- 16. Presbytery of West Toronto** (Ontario)
Timothy D. Bruneau, Toronto
Daniel W. Cho, Toronto
Elias Morales, Mississauga
Lincoln Resende, Toronto
Dan L. West, Toronto
Nsa A. Archibong, Toronto
Delores B. Glasford, Warwick, Bermuda
Bill Hudson, Toronto
Cecilia C. Morales, Mississauga
- 17. Presbytery of Brampton** (Ontario)
Young Suk Cho, Brampton
Sherif Garas, Mississauga
Hugo King-Wah Lau, Mississauga
Michael J. Marsden, Oakville
Karen H.D. Pozios, Mississauga
Marilyn A. Coxe, Nassagaweya
Dianne M. Douglas, Mississauga
Marjorie R. MacDonald, Tweedsmuir
Anna J. Murray, Mississauga
Claudia A. Russell-Placencia, Brampton
- 18. Presbytery of Oak Ridges** (Ontario)
Kirk D. MacLeod, Keswick
A.R. Neal Mathers, Newmarket
Daniel D. Scott, Bradford
Thomas G. Vais, Thornhill
Ruth G. Bennett, Newmarket
Gayle D. Clarke, Sutton West
Eleanor Clayton, Unionville
John H. Hazlewood, Stouffville
- 19. Presbytery of Barrie** (Ontario)
Tobey N. Boyer, Alliston
Christopher H. Carter, Parry Sound
Barry G. Doner, Wasaga Beach
Karen R. Horst, Orillia
Robert R. Adamson, Barrie
R. Aubrey Hawton, Moonstone
Marc P. Royal, Creemore
Nancy F. Thatcher, Wasaga Beach
- 20. Presbytery of Temiskaming** (Ontario)
Byung Yun (James) Ko, Kapuskasing
Sarah L. McCaig, New Liskeard
- 21. Presbytery of Algoma & North Bay** (Ontario)
Deon L. Slabbert, Sault Ste. Marie
Donald R. Laity, Sault Ste. Marie
- 22. Presbytery of Waterloo-Wellington** (Ontario)
Linda J. Ashfield, Waterloo
John C. Borthwick, Guelph
William J. Bynum, Cambridge
Alex MacLeod, Guelph
W. Scott McAndless, Cambridge
Karen Duffield, Guelph
Joan Knox, Guelph
David Krueger, Cambridge
M. Wilma Welsh, Kitchener
Howard J. Widdis, Conn
- 23. Presbytery of Eastern Han-Ca**
Soo Jin Chung, Etobicoke
Jinsook Khang, Thornhill
Billy Park, London
Angie M. Song, Thornhill
Yongman Chung, Thornhill
Jonathan Myung-Sae Kim, Richmond Hill
Kwang-Shik Kim, Thornhill
Sang Keun Yoon, London
- IV. SYNOD OF SOUTHWESTERN ONTARIO**
- 24. Presbytery of Hamilton** (Ontario)
Curtis G. Bablitz, Burlington
Robert C. Dawson, Hagersville
Andrew Irvine, Caledonia
Bruce G. W. McAnsh, Burlington
Robert W. Baxter, Hamilton
Jessie C. Knox, Hamilton
William J. Lyall, Dundas
Brenda Podio, Hamilton
Christopher G. Walker, Burlington

25. **Presbytery of Niagara** (Ontario)
Cherie A. Inksetter, St. Catharines
Kenneth W. MacQuarrie, Thorold
Martin A. Wehrmann, St. Catharines
Joyce Harrison, Beamsville
Deborah J. Kallender, Welland
Gary R. Millington, St. Catharines
26. **Presbytery of Paris** (Ontario)
Joyce DeGier VanderSpek, Embro
Mark R. McLennan, Woodstock
R. Ian Shaw, Simcoe
Joyce M. Hunter, Woodstock
Jeanette L. McKay, Paris
Sharon M. Smith, Embro
27. **Presbytery of London** (Ontario)
Charlotte L. Brown, Glencoe
Deborah E. Dolbear-Van Bilsen, Glencoe
Keith A. McKee, London
Lynda M. Drummelsmith, Dutton
Jean Louise Ford, Dutton
Elizabeth H. Thibodeau, London
28. **Presbytery of Essex-Kent** (Ontario)
Douglas M. Cameron, Wallaceburg
Michael M. Maroney, Chatham
Phyllis M. Brodie, Chatham
Mark W. Labadie, Croton
29. **Presbytery of Lambton-West Middlesex** (Ontario)
H. Christine O'Reilly, Thedford*
Pieter van Harten, London
W. Douglas Carmichael, Denfield
Amber Frisa, Strathroy
30. **Presbytery of Huron-Perth** (Ontario)
Robbin D. Congram, Stratford
Hugh C. Jones, Stratford
Theresa E. McDonald-Lee, Goderich
Ann E. Coulter, Goderich
Larry Gardiner, Staffa
Lori L. Speiran, Stratford
31. **Presbytery of Grey-Bruce-Maitland** (Ontario)
Jeanette G. Fleischer, Tiverton
Peggy A. Kipfer, Clarksburg
Janice L. MacInnes, Holstein
Judith C. Heffer, Clarksburg
Barbara M. Stuart, Kincardine
Mary F. Sylvester, Southampton
- V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**
32. **Presbytery of Superior** (Ontario)
Susan S. Mattinson, Thunder Bay
Karen M. Merkley, Thunder Bay
33. **Presbytery of Winnipeg** (Manitoba)
Peter G. Bush, Winnipeg
Kevin V. MacDonald
Harry J. Kelly, Winnipeg
William Voort, Winnipeg
34. **Presbytery of Brandon** (Manitoba)
Dong-Ha Kim, Brandon
Kathy Lancaster, Brandon
- VI. SYNOD OF SASKATCHEWAN**
35. **Presbytery of Assiniboia** (Saskatchewan)
Jared M. Miller, Grenfell
Brian D. Carey, Regina
36. **Presbytery of Northern Saskatchewan** (Saskatchewan)
Amanda R. Currie, Saskatoon
Logan de Bruijn, Saskatoon
- VII. SYNOD OF ALBERTA & THE NORTHWEST**
37. **Presbytery of Peace River** (Alberta and British Columbia)
George S. Malcolm, Grande Prairie
Edna M. Tunke, Dixonville
38. **Presbytery of Edmonton-Lakeland** (Alberta)
Jean E. Bryden, Edmonton
Rodger D. McEachern, Edmonton
Ann E. Paterson, Edmonton
John G. Williams, Sturgeon County
39. **Presbytery of Central Alberta** (Alberta)
Jin Woo Kim, Sylvan Lake
Lynda M. Purdie, Red Deer

40. Presbytery of Calgary-Macleod (Alberta)

Dewald Delpont, Calgary
 Janice L. Hazlett, Calgary
 Hugh N. Jack, Lethbridge
 Leslie L. Walker, Calgary

William W. Cocks, Medicine Hat
 Shirley Fleming, Calgary
 M. Joan Stellmach, Calgary
 Cynthia L. Stephenson, Calgary

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

Gwen D.T. Brown, Creston

Elaine H. Carr, Creston

42. Presbytery of Kamloops (British Columbia)

Wendy Adams, Armstrong
 Colin J. Cross, Okanagan Falls

Ross W. Bassingthwaighe, Kelowna
 Harold W. Dawes, Prince George

43. Presbytery of Westminster (British Columbia)

Blair D. Bertrand, Abbotsford
 Gerard M. Booy, Maple Ridge
 Laurie K. Deacon, Fort Langley
 Stephen C. Farris, Vancouver
 Miklos Szigeti, Vancouver

Nancy A. Caunce, Langley
 John Edmonds, North Vancouver
 Gillan Jackson, Vancouver
 Catherine Schindell, Burnaby
 Csilla Zathureczky, Port Coquitlam

44. Presbytery of Vancouver Island (British Columbia)

Jennifer L. Geddes, Comos
 Laura T. Kavanagh, Victoria

Maxine Balsdon, Sooke
 Anne Krauss, Victoria

45. Presbytery of Western Han-Ca

Alfred H.S. Lee, Pitt Meadows
 Jasper Jae Taek Lim, Edmonton
 Cheol Soon Park, Vancouver

Hyo Young Choi, Burnaby
 Sung Taek Kang, Edmonton
 Sonia Sun Ja Lee, Burnaby

YOUNG ADULT REPRESENTATIVES

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

Young Adult Representative

4. Halifax-Lunenburg
7. Quebec
9. Seaway-Glengarry
11. Lanark & Renfrew
12. Kingston
14. Pickering
15. East Toronto
17. Brampton
18. Oak Ridges
20. Temiskaming
22. Waterloo-Wellington
25. Niagara
27. London
29. Lambton-West Middlesex
31. Grey-Bruce-Maitland
34. Brandon
36. Northern Saskatchewan
38. Edmonton-Lakeland
40. Calgary-Macleod

Daniel MacLeod, Truro
 Kate Halliday, Sherbrooke
 Victoria Howard, Iroquois
 Aleisha White, McDonald's Corners
 Katy Sniderhan, Madoc
 Stephan Goslinski, Scarborough
 Jinnia Baiye, Toronto
 Rosanna Rachpaul, Brampton
 Taylor Scott, Bradford
 Joon Soo (Joseph) Ko, Kapuskasing
 Holly Boyne, Elmira
 Graeme Schonberg, Niagara Falls
 Abbey Poser, London
 Sarah Van Dusen, Brights Grove
 Joanne Rae, Clifford
 Jung Hee Kim, Neepawa
 Ryan Reichert, Saskatoon
 Kaitlyn MacGregor, Edmonton
 Lauren Rose Cole, Calgary

Student Representatives

1. Knox College
2. Presbyterian College
3. Vancouver School of Theology

W. Corrie Stewart, Sydney Mines
 David Sturtevant
 Janet Taylor, Vancouver

ELECTION OF THE MODERATOR

The Rev. Dr. Stephen C. Farris called upon the Assembly to choose a Moderator to preside over its deliberations. He called on D.H. Rollwage, 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. Karen Rita Horst as Moderator of the 141st General Assembly.

The Rev. Dr. Stephen C. Farris, Moderator, called for nominations from the floor. There were no further nominations. The Moderator then asked if the Assembly was in agreement that nominations be closed. The Assembly signified agreement.

The Moderator called for a motion to elect a Moderator.

B.G. Doner moved, seconded by N.F. Thatcher, that the Rev. Karen Rita Horst be declared elected as Moderator. Adopted. S.C. Farris declared the Rev. Karen Rita Horst elected Moderator of the 141st General Assembly.

The Rev. Karen R. Horst, along with B.G. Doner and N.F. Thatcher, withdrew in order that the new Moderator might be suitably robed.

The Rev. Dr. Stephen C. Farris reflected briefly on the past year saying, “It was a wonderful, wonderful year and a great privilege to visit all ten provinces.” He also spoke enthusiastically about a trip to Israel-Palestine and to Taiwan to celebrate the 150th anniversary of the Presbyterian church there. Dr. Farris noted that Truth and Reconciliation events bookended the year with a Winnipeg Event on traditional knowledge keeping at the beginning and the release of the commission’s report the day before this Assembly began. When receiving the report from commissioner Justice Murray Sinclair, Dr. Farris said, “I accept this with a prayer that next time we will do better.” Justice Sinclair quietly responded, “You already are.”

INSTALLATION OF THE MODERATOR

The Rev. Karen R. Horst was conducted to the chair by B.G. Doner and N.F. Thatcher. The Rev. Dr. Stephen C. Farris asked the Rev. Karen R. Horst the appointed questions and installed her as Moderator of the 141st General Assembly. The Assembly welcomed her with applause.

MODERATOR ADDRESSES ASSEMBLY

The newly installed Moderator addressed the court. “I am humbled by the number of people on the ballot for the election of the Moderator this year and I was surprised to be selected from among the excellent candidates on the slate.” She thanked the presbyteries that nominated her for the trust they placed in her and the call they discerned. When contemplating whether or not to accept the nomination, she happened to read Romans 9:19–21. After that she had the feeling she would stand before the Assembly as Moderator. Ms. Horst expressed thanks to the members of St. Andrew’s, Orillia for their support and for their humorous gifts of a crown and sceptre. The Moderator identified her long-time friend, the Rev. Kathy Fraser, as her chaplain for the duration of the Assembly. She thanked her husband, Rick, for his love and support. Speaking of Dr. Farris, the Moderator said, “What a wonderful year you have given us. I appreciate the example you have set and know you will continue to contribute to the church.” Ms. Horst also thanked the commissioners for their service to Jesus Christ. “Together we are called for a purpose. Collectively, we can listen to the leading of the Spirit,” she said.

INTRODUCTION OF FORMER MODERATORS

The Moderator acknowledged the presence of previous Moderators of General Assemblies: the Rev. Stephen C. Farris (2014) and Ms. Patty Farris; the Rev. Dr. H.D. Rick Horst (2011), the Rev. Dr. Herbert F. Gale (2010) the Rev. Dr. Cheol Soon Park (2008) and Ms. Karen Park; the Rev. Dr. J.H. (Hans) Kouwenberg (2007) and Ms. Colleen Kouwenberg; Dr. M. Wilma Welsh (2006); the Rev. Dr. Richard W. Fee (2004); the Rev. Dr. H. Glen Davis (2000) and the Rev. Joyce I. Davis; Dr. Tamiko Corbett (1996); the Rev. Dr. John F. Allan (1990) and Ms. Marjorie Allan.

INTRODUCTION OF ECUMENICAL AND INTERNATIONAL GUESTS

The Moderator welcomed the following ecumenical and international guests: Mr. Chandima Gangodawila, Theravada Buddhist; the Rev. Father Keghart Garabedian, Armenian Apostolic Church of British Columbia; the Rev. Patrick Thegu Mutahi, Presbyterian Church of East Africa in Kenya; and Dr. George Sabra, President of the Near East School of Theology in Beirut, Lebanon.

A SERVICE FOR COMMISSIONERS TO THE GENERAL ASSEMBLY

The Moderator led the Assembly in a service for commissioners that included vows of faith and commitment. The service concluded with prayer.

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. 200-201, was presented by D.H. Rollwage, convener.

Receive and Consider

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

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

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

Recommendation No. 3 (p. 201) was moved by D. Krunys, duly seconded. Adopted.

Report as a Whole

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

COMMITTEE ON BUSINESS

The Assembly called for the first report of the Committee on Business which, as printed on p. 250-54, was presented by J. Hazlett, convener.

Receive and Consider

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

Consent Recommendation

J. Hazlett moved, duly seconded, that **Recommendation Nos. 1 through 11** (p. 250–252) be adopted by consent. Adopted.

Notices of Motion

J. Hazlett presented the following notices of motion:

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference for the Assembly Council be reconsidered (Assembly Council Rec. No. 3, p. 211).

I give notice that, at a future sederunt, I will move or cause to be moved that the membership of the Life and Mission Agency Committee be reconsidered (Assembly Council Rec. No. 13, p. 224).

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference for the Ecumenical and Interfaith Relations Committee be reconsidered (Ecumenical and Interfaith Relations Committee Rec. No. 2, p. 287).

I give notice that, at a future sederunt, I will move or cause to be moved that the constitution of the pension fund be reconsidered (Pension and Benefits Board Rec. Nos. 5 and 6, p. 484 and 486).

(cont'd p. 13)

RECORDS OF ASSEMBLY, SYNODS AND ASSEMBLY COUNCIL

The Assembly called for the minutes of the 140th 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 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. 45)

COMMITTEE ON EDUCATION AND RECEPTION

T.G. Vais, acting convener, was called forward. He introduced the report of the Committee on Education and Reception (p. 463–69), drew attention to its recommendations and asked the commissioners to address enquiries or discussion to Ministry and Church Vocations Associate Secretary, S. Shaffer, or himself during the Assembly.

(cont'd on p. 27)

COMMITTEE TO NOMINATE STANDING COMMITTEES

The Assembly called for the report of the Committee to Nominate Standing Committees which, as printed on p. 470–77, was presented by S. Hanson, convener.

Receive and Consider

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

S. Hanson explained that proposed changes to the committee's report as printed, must be given in writing, over the signature of any two commissioners, to himself as convener or to T. Hamilton at the General Assembly Office by Saturday, June 6th at noon.

(cont'd on p. 36)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at the University of British Columbia, Vancouver, British Columbia, on Friday, June fifth, two thousand and fifteen, at nine-thirty o'clock in the morning, of which public intimation was given.

SECOND SEDERUNT

At the University of British Columbia, Vancouver, British Columbia, on Friday, June fifth, two thousand and fifteen at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

The Assembly called for the report of the Committee on Business, which was presented by J. Hazlett, convener. The convener noted the agenda for the second sederunt remains the same as that adopted at the first sederunt.

(cont'd on p. 15)

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 mind of Christ for the church. He also outlined how the panel discussions would proceed.

PANEL DISCUSSIONS

The Moderator invited the following forward to provide introductory comments regarding Life and Mission Agency reports. R.W. Fee (General Secretary – Program Support and Administration); B. Summers (Associate Secretary – Communications); G.R. Williams (Associate Secretary – International Ministries); S. Allen (Associate Secretary – Justice Ministries), L. Scholey (Convener – Presbyterian World Service and Development Committee). Commissioners were invited to ask questions for clarification.

(cont'd on p. 16)

REPORTS WITHOUT RECOMMENDATIONS

The Principal Clerk presented the list of reports without recommendations and explained that they would be presented for reception and adoption by one motion at a later sederunt.

(cont'd on p. 17)

COMMITTEE ON BILLS AND OVERTURES

The Assembly called for the report of the Committee on Bills and Overtures which, as printed on p. 248–50, was presented by A. Currie, convener.

Receive and Consider

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

The report was drawn to the attention of the Assembly for consideration at a later sederunt.

(cont'd on p. 16)

ATLANTIC MISSION SOCIETY

The Moderator invited Ms. Bonnie Langille, President of the Atlantic Mission Society (AMS), to come forward and speak to the report which, as printed on page 247, was received and adopted by the Assembly at a later sederunt (p. 17). Ms. Langille spoke to some of the highlights of the report. She celebrated the fact that almost \$700 has been raised for the Men's Offering Project of the Atlantic Teen Challenge Centre in Memramcook, New Brunswick, and \$2,000 for the New Minister's Library Fund in Malawi. Ms. Langille noted that membership is down a bit but support for mission is still strong in the hearts of the members.

WOMEN'S MISSIONARY SOCIETY

The Moderator invited Ms. Susan McLennan, President of the Women's Missionary Society (WMS), to come forward and speak to the report which, as printed on pages 569–72, was received and adopted by the Assembly at a later sederunt (p. 17). Ms. McLennan reminded the Assembly that the WMS is a community of Christians whose purpose is to encourage one another and all members of the church to be involved in local and world mission. She noted plans are being made for the next Women's Gathering in 2017 and indicated subsequent events will take place every three years. Ms. McLennan also commented on the difficult decision to close the Book Room in June 2015. She concluded by saying, "We are on a journey to a hopeful future."

INTERFAITH VISITOR – MR. CHANDIMA GANGODAWILA

The Moderator called C. Wood forward to welcome and introduce Mr. Chandima Gangodawila, a Theravada Buddhist to the Assembly. Mr. Gangodawila described the nature of Karma in Buddhism; the law of moral causation and a fundamental doctrine in that religion. He noted the belief that every word and action with intention will cause retributions so the Buddhist must be responsible for all words and actions. He said, "For every problem a person should look for the cause of the problem not the result. Look for the cause you can solve problems."

MACLEAN ESTATE COMMITTEE

The Moderator invited R.S. Geddes, convener, forward to speak to the Maclean Estate Committee report which, as printed on pages 469–70, was received and adopted by the Assembly at a later sederunt. (p. 17).

R.S. Geddes outlined some of the programs and ministries of Crieff Hills. He noted that the community ministers to the broader church by hosting a number of ecumenical events, personal and group retreats as well as by focussing on creation care. He said, "For many non-believers who visit the site, this is the only Christian and Presbyterian exposure they receive. It has been an absolute delight to be associated with the ministry."

PRESBYTERIAN CHURCH BUILDING CORPORATION

The Moderator invited the corporation's chair, Mr. S. Quickert, forward to speak to the report of the Presbyterian Church Building Corporation which, as printed on pages 530–31, was received

and adopted by the Assembly at a later sederunt (p. 17). Mr. Quickert touched on highlights of the report and spoke of the ways the corporation is able to serve the church. He noted that the corporation's directors are chosen from as many of the synods as possible endeavouring to continue a strong relationship with the national church. He introduced general manager, Mr. William Collier.

PRESBYTERIAN RECORD INC.

The Moderator invited the corporation's chair, B. Fejes, to come forward to speak to the report of the Presbyterian Record Inc. which, as printed on pages 531–32, was received and adopted by the Assembly at a later sederunt (p. 17). Mr. Fejes was accompanied by D. Harris, editor and publisher of the periodical. Both Mr. Fejes and Mr. Harris drew attention to key elements of the report and encouraged commissioners to be subscribers.

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

J. Hazlet moved, duly seconded, that the agenda of the second sederunt be amended to have the Rev. Dr. Stephen Farris speak to the Assembly about the Truth and Reconciliation reports he received on behalf of the denomination. Adopted.

(cont'd on p. 16)

TRUTH AND RECONCILIATION REPORT – THE REV. DR. STEPHEN FARRIS

The Rev. Dr. Stephen Farris was invited forward to comment on his recent participation in the final Truth and Reconciliation event. Dr. Farris entrusted the report of the Truth and Reconciliation Commission to the care of the Moderator. He said, "This is not a proud moment, but as Justice Murray Sinclair said, we are doing better. This is a compliment and encouragement to renewed commitment. One has to wonder how a church and a society that knows those simple words 'Do unto others as you would have them do unto you' – let this happen. How would we feel if our five-year-old children were taken from us? This is not just a matter of looking back. Shame is a good thing to face and name but it may not be a good thing to carry forward. Can we move beyond the apology to a more fair and just future? Ninety-four recommendations have been made to our government and to churches. They are to be carried forward by our children and our children's children. I am grateful to have been present and I am grateful to have had a small part in the process. I pass the process on as I have passed the report on. Moderators come and go and we get a lot of the publicity, but I wish to thank Stephen Kendall and the national office staff for they are the ones who have done the work."

The Assembly also agreed to invite Mr. Stephen Kendall to comment on the work of Truth and Reconciliation. He said, "I am so grateful to all the Moderators of the past seven years of the Truth and Reconciliation Commission who have represented the church so well. It is a gift to our church that our senior leadership has been so knowledgeable and engaged with this process. In 1998, the first week I was on the job (as Principal Clerk) the first lawsuit came to our church. It was frightening. I didn't know what a Residential School was. It has been a learning process. One of the wonderful things to happen was for our church and other churches to begin to seriously and respectfully listen to survivors – to hear what they have to say to us. With that approach, the government and churches were able to reach a settlement agreement. Great hope has emerged even as pain continues. We want to have a positive journey going forward. The national event was a time for laughter and solemn reflection. The point of hope that I carry is contained in the reports and the call to action that is given to churches. Of the 94 recommendations in the report, only a few are directed to churches. I hope we take them seriously. There is a focus on ongoing reconciliation and education."

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at the University of British Columbia, Vancouver, British Columbia, on Friday, June fifth, two thousand and fifteen at two o'clock in the afternoon, of which public intimation was given.

THIRD SEDERUNT

At the University of British Columbia, Vancouver, British Columbia, on Friday, June fifth, two thousand and fifteen 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. 15)

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

(cont'd on p. 20)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by G.D.T. Brown, convener.

Receive and Consider

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

G.D.T. Brown moved, duly seconded, that the regrets received from H.C. O'Reilly (Presbytery of Lambton-West Middlesex) be accepted. Adopted.

G.D.T. Brown moved, duly seconded, that the name of H.E. Hilder (Presbytery of Kamloops) be deleted from the roll of the Assembly. Adopted.

G.D.T. Brown moved, duly seconded, that the name of W. Adams (Presbytery of Kamloops) be added to the roll of the Assembly. Adopted.

G.D.T. Brown moved, duly seconded, that the following commissioners be granted leave to withdraw: M. Hatvany (Presbytery of Quebec) from the first and second sederunts and H. Dawes (Presbytery of Kamloops) from the third sederunt. Adopted.

(cont'd on p. 21)

PANEL DISCUSSIONS (cont'd from p. 13)

The Moderator invited the following forward to provide introductory comments regarding these reports: H. Crisp (Convener – Assembly Council); M. Repchuck (Convener – Committee on History); W. Adams (Convener – International Affairs Committee); T. Fischer (Convener – Pensions and Benefits Board). Commissioners were invited to ask questions for clarification.

(cont'd on p. 21)

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

Recommendation No. 1 (p. 248) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 2 (p. 248) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 3 (p. 248) was moved by A. Currie, duly seconded.

Amendment

C.G. MacFadyen moved, duly seconded, that the words “and be referred to the Order of Diaconal Ministries” be added to the recommendation. Adopted.

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

That Overture No. 25, 2015 (p. 599) re revising and reforming the diaconate be referred to the Life and Mission Agency (Ministry and Church Vocations) and be referred to the Order of Diaconal Ministries.

Recommendation No. 4 (p. 248) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 5 (p. 248) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 6 (p. 248) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 7 (p. 248) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 8 (p. 248) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 9 (p. 248) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 10 (p. 248) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 11 (p. 248) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 12 (p. 249) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 13 (p. 249) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 14 (p. 249) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 15 (p. 249) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 16 (p. 249) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 17 (p. 249) was moved by A. Currie, duly seconded. Adopted.

Recommendation No. 18 (p. 250) was moved by A. Currie, duly seconded. Adopted.

Report as a Whole

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

REPORTS WITHOUT RECOMMENDATIONS (cont'd from p. 14)

Receive and Adopt

K. Burgess moved, duly seconded, that the following reports without recommendations be received and adopted. Adopted.

Atlantic Mission Society (p. 247)

Commission re Matters Left, Uncared for or Omitted (p. 286)

Maclean Estate Committee (p. 469–70)

Nominations (p. 477–78)

Presbyterian Church Building Corporation (p. 530–31)

Presbyterian Record Inc. (p. 531–32)

Theological Colleges:

 Knox College (p. 554–60)

 Vancouver School of Theology (p. 566–67)

Trustee Board (p. 568–69)

Women's Missionary Society (p. 569–72)

LIFE AND MISSION AGENCY COMMITTEE

The Assembly called for the report of the Life and Mission Agency Committee which, as printed on p. 309–469, was presented by W. Paterson, convener. R.W. Fee and L. Scholey accompanied W. Paterson to the podium.

Receive and Consider

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

Presbyterian World Service and Development (p. 429–58)

The video entitled *One Mission – Two Funds* was shown. It describes the ministries supported by *Presbyterians Sharing* and Presbyterian World Service and Development.

Consent Recommendation

A.H.S. Lee moved, duly seconded, that **Recommendation No. 29** (p. 432), **No. 30** (p. 437) and **No. 31** (p. 453) be adopted by consent. Adopted.

L. Scholey, convener of the Presbyterian World Service and Development Committee, addressed the Assembly. She announced funds raised by generous Presbyterians have reached \$482,000 for Nepal relief. She spoke enthusiastically about some of the other ongoing work of the agency. She noted the departure of Mr. Ken Kim and wished him well in his new work. It is anticipated

that a new director will be chosen by the autumn. L. Sholey expressed gratitude to Dr. R.W. Fee who is serving as director during the interim.

Minute of Appreciation: Mr. Ken Kim

L. Scholey read a minute of appreciation for Mr. Ken Kim, giving thanks to God for Mr. Kim's ministry within The Presbyterian Church in Canada.

Recommendation No. 1 (p. 313) was moved by W. Paterson, duly seconded. Adopted.

Communications (p. 359–62)

Consent Recommendation

A.H.S. Lee moved, duly seconded, that **Recommendation No. 5** (p. 360) and **No. 6** (p. 360) be adopted by consent. Adopted.

Justice Ministries (p. 379–400)

Consent Recommendation

A.H.S. Lee moved, duly seconded, that **Recommendation No. 9** (p. 386) be adopted by consent. Adopted.

Recommendation No. 8 (p. 384) was moved by A.H.S. Lee, duly seconded. Adopted.

Dissent

J.G. Williams asked that his dissent, regarding Recommendation No. 8, be recorded with reasons given as follows:

It is the responsibility of government and Parliament to manage issues. Creation of an ombudsman with powers abrogates the power of government and Parliament.

Recommendation No. 10 (p. 389) was moved by A.H.S. Lee, duly seconded. Adopted.

Recommendation No. 11 (p. 392) was moved by A.H.S. Lee, duly seconded. Adopted.

Recommendation No. 12 (p. 392) was moved by A.H.S. Lee, duly seconded. Adopted.

Recommendation No. 13 (p. 398) was moved by A.H.S. Lee, duly seconded. Adopted.

Recommendation No. 14 (p. 398) was moved by A.H.S. Lee, duly seconded. Adopted.

Recommendation No. 15 (p. 398) was moved by A.H.S. Lee, duly seconded. Adopted.

Recommendation No. 16 (p. 398) was moved by A.H.S. Lee, duly seconded. Adopted.

Recommendation No. 17 (p. 398) was moved by A.H.S. Lee, duly seconded. Adopted.

Stewardship (p. 458–63)

Consent Recommendation

A.H.S. Lee moved, duly seconded that **Recommendation No. 32** (p. 463) and **No. 33** (p. 463) be adopted by consent. Adopted.

Planned Giving (p. 422–29)

Consent Recommendation

A.H.S. Lee moved, duly seconded, that **Recommendation No. 27** (p. 428) and **No. 28** (p. 429) be adopted by consent. Adopted.

Service of Remembrance and Celebration

H.F. Gale, Associate Secretary for Planned Giving, was invited forward to address the Assembly. He presented a video entitled *Growing Generosity* about one generation passing on its legacy to the next.

H.F. Gale told the story of a Presbyterian couple's generosity then led the Assembly in a Service of Remembrance and Celebration for those who have left significant gifts to The Presbyterian Church in Canada in their wills. He observed that because of these gifts, the denomination is empowered to do work that might not be possible if we relied exclusively on contributions to *Presbyterians Sharing*. In 2014, nearly \$1.6 million was left to the denomination in this way.

THEOLOGICAL COLLEGES

The Moderator invited the heads of the colleges and the conveners of the college boards to come forward.

The Presbyterian College

The report, as printed on p. 546–54, was presented by D.T. Walcot, vice chair of the Board of Governors. He was accompanied by Principal, the Rev. Dr. D.S. Woods.

Receive and Consider

D.T. Walcot moved, duly seconded, that the report be received and considered. Adopted.

Minute of Appreciation: Dr. Shuling Chen

D.T. Walcot read from the minute of appreciation for Dr. Shuling Chen.

Recommendation No. 1 (p. 552) was moved by D.T. Walcot, duly seconded. Adopted.

Minute of Appreciation: The Rev. Dr. Ian Victor

D.T. Walcot read from the minute of appreciation for the Rev. Dr. Ian Victor.

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

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

D.T. Walcot was granted permission to read a response from the Rev. Dr. R. De Vries. Dr. De Vries thanked the Assembly for making this appointment and expressed that he eagerly anticipates this new ministry, noting that while we live and serve in challenging times, in company with the risen Jesus, we also live and serve in immensely hopeful and promising times.

Report as a Whole

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

Knox College

The Moderator invited the Rev. Dr. J.D. Gordon, Principal, and Dr. P. Ross, convener of the Board of Governors, to speak to the report which, as printed on p. 554–60, had previously been received and adopted by the Assembly (p. 17).

Dr. Gordon noted the celebrations associated with the 170th anniversary of Knox College. Dr. P. Ross gave thanks for the generous donors who have supported Knox College. Dr. Gordon reported that, of the most recent graduating class of 22 students, 14 are ready and eager to begin ministry. She urged commissioners to encourage those who has gifts for ministry to consider exploring this call. She spoke highly of the colleges nine faculty members, all of whom are engaged in teaching, writing and research. Dr. Gordon was pleased to note that the college achieved a balanced budget with a slight surplus. “How blessed we are to have Presbyterians generously supporting Knox over its 170 years. It has been a year of great celebration and thanksgiving. God has blessed us each step along the way,” she said.

St. Andrew’s Hall

The report, as printed on p. 560–65, was presented by D. Jennings, convener of the Board.

Receive and Consider

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

D. Jennings outlined some of the current and future work of the college and gave thanks for the close relationship shared with Regent College and Vancouver School of Theology.

The Rev. Dr. Roberta Clare was acknowledged for her service to the church as Director of the Elders’ Institute since 2004. D. Jennings also expressed thanks to Ms. Helen Anderson, Director of Operations and Housing, who is retiring after almost 27 years of service with St. Andrew’s Hall.

Minute of Appreciation: The Rev. Dr. Stephen C. Farris

Mr. Jennings read from the minute of appreciation for Dr. Farris.

Recommendation No. 1 (p. 562) was moved by G.M. Booy, duly seconded. Adopted.

In response, Dr. Farris said, “I have gratitude for the past and excitement for the future. I am grateful for all who have worked so hard for St. Andrew’s Hall over the years.” He noted the excellent conveners of the Board of St. Andrew’s Hall, Mr. David Jennings and Dr. J.H. Kouwenberg. The Assembly showed its appreciation for Dr. Farris’ exemplary service with applause.

D. Jennings spoke of the development of the Centre for Missional Leadership with Dr. Ross Lockhart as its director. The work of the Elders’ Institute will be rolled into the centre so that clergy and laity can be educated and minister together.

D. Jennings also introduced the Rev. Dr. Robert S. Paul, the nominee for the position of Dean of St. Andrew’s Hall. He described him as a gifted pastor, scholar and teacher.

Recommendation No. 2 (p. 564) was moved by G.M. Booy, duly seconded. Adopted.

Upon the adoption of this recommendation, the Moderator invited the Rev. Dr. Robert Paul, the new Dean of St. Andrew’s Hall, to address the Assembly. He said, “I am deeply honoured. I look forward to serving with you and learning from you. I am absolutely thrilled with the people I have met at St. Andrew’s Hall and look forward to serving a God who is capable of great surprises.”

Report as a Whole

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

(cont'd on p. 21)

FACILITATION RE OVERTURES REGARDING HUMAN SEXUALITY

The Assembly called for the report of the planning committee re a Proposal for a Process of Dealing with Overtures Regarding Human Sexuality which, as printed on p. 539–45, was presented by the Committee on Church Doctrine convener, R.I. Shaw, and the Life and Mission Agency Committee convener, W. Paterson.

Receive and Consider

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

R.I. Shaw and W. Paterson provided a summary of events that led up to the planning committee’s recommendations.

Recommendation No. 1 (p. 546) was moved by R.I. Shaw, duly seconded. Adopted.

(cont'd on p. 30)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at the University of British Columbia, Vancouver, British Columbia on Friday, June fifth, two thousand and fifteen at seven o’clock in the evening, of which public intimation was given.

FOURTH SEDERUNT

At the University of British Columbia, Vancouver, British Columbia, on Friday, June fifth, two thousand and fifteen at seven o’clock in the evening, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

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

(cont'd on p. 21)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 16)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by G.D.T. Brown, convener.

G.D.T. Brown moved, duly seconded, that M. Balsdon (Presbytery of Vancouver Island) be granted leave to withdraw from the fourth sederunt. Adopted.

(cont'd on p. 28)

THEOLOGICAL COLLEGES (cont'd from p. 20)

Vancouver School of Theology

The Moderator invited the Rev. Dr. R.R. Topping, Principal, to speak to the report which, as printed on p. 566–67, had previously been received and adopted by the Assembly (p. 17).

R.R. Topping described the vision of the school and announced that a purpose-built facility will be ready for occupation in the autumn. He spoke with gratitude of the school's \$34 million foundation and the balanced budget. He gave credit for this solid financial position to the Board of Governors and the grace of God. He spoke excitedly of five new faculty members who will add strength and experience to the school. There is an effort to cooperate more fully with other theological colleges on the University of British Columbia campus and with seminaries in Seattle, Washington. He indicated how thankful Vancouver School of Theology is to St. Andrew's Hall for sharing resources, including human resources. He also gave thanks for the leadership of Mr. David Jennings and the Rev. Dr. Stephen Farris.

PANEL DISCUSSIONS (cont'd from p. 16)

The Moderator invited the following forward to provide introductory comments regarding Life and Mission Agency reports: I.A.R. McDonald (Associate Secretary – Canadian Ministries); S. Shaffer (Associate Secretary – Ministry and Church Vocations); H.F. Gale (Associate Secretary – Planned Giving); K.A. Plater (Associate Secretary – Stewardship). Commissioners were invited to ask questions for clarification.

(cont'd on p. 24)

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

Motion to Reconsider

J. Hazlett moved, duly seconded, pursuant to notice of motion (p. 12) that the constitution of the Pension Fund be reconsidered (Pension and Benefits Board Rec. Nos. 5 and 6, p. 484 and 486). Adopted.

(cont'd on p. 22)

PENSION AND BENEFITS BOARD

The Assembly called for the report of the Pension and Benefits Board which, as printed on p. 478–530, was presented by T.M. Fischer, convener.

Receive and Consider

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

Consent Recommendations

W. Chung moved, duly seconded, that **Recommendation No. 1** (p. 479), **No. 5** (p. 484) and **No. 6** (p. 486) be adopted by consent. Adopted.

Recommendation No. 2 (p. 480) was moved by W. Chung, duly seconded. Adopted.

Recommendation No. 3 (p. 483) was moved by W. Chung, duly seconded. Adopted.

Recommendation No. 4 (p. 483) was moved by W. Chung, duly seconded. Adopted.

Dissent

K.A. McKee asked that his dissent, regarding Recommendation No. 4, be recorded with reasons given as follows:

I dissent to the motion because I consider it unfairly impacts a minority of pension plan contributors.

Additional Motion

D.J. MacKinnon moved, duly seconded, that in the future, the Pension and Benefits Board consult with constituents prior to significant changes. Defeated.

Report as a Whole

W. Chung 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. 289–94, was presented by M. Repchuck, convener.

Receive and Consider

D.B. Mack moved, duly seconded, that the report be received and considered. Adopted.

Proposed consent recommendations were placed before the Assembly. A commissioner requested that Recommendation No. 5 be withdrawn from the consent recommendations.

Consent Recommendation

D.B. Mack moved, duly seconded, that **Recommendation Nos. 1 through 4, and No. 6** (p. 291–93 be adopted by consent. Adopted.

Recommendation No. 5 (p. 292) was moved by D.B. Mack, duly seconded. Defeated.

In recognition of the clergy and church workers who retired in 2014, their names were projected for the Assembly. The Moderator indicated she would include them in the prayer and the close of this sederunt.

M. Repchuck presented two plaques on behalf of the committee. The first was for the 2015 Book Prize. The Rev. Betty McLagan, President of the British Columbia Synodical, accepted the prize on behalf of the synodical for the book, *A Journey to the Western Sea – 100 Years of the British Columbia Synodical of the Women’s Missionary Society 1914–2014*. The second plaque was presented to the Rev. Peter Bush in recognition and gratitude for his 25 years of dedicated service as editor of *Presbyterian History*.

M. Repchuck congratulated the Moderator for making history by being part of the first husband-and-wife team to serve as moderators.

Report as a Whole

D.B. Mack moved, duly seconded, that the report as a whole be adopted. Adopted.

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

J. Hazlett moved, duly seconded that the Assembly extend the time of business for fifteen minutes. Adopted.

(cont'd on p. 23)

COMMITTEE ON TERMS OF REFERENCE

M.R. Barclay MacKay moved, duly seconded, that the report of the Committee on Terms of Reference be received and considered. Adopted.

M.R. Barclay MacKay moved, duly seconded, that the terms of reference for the Committee on Bills and Overtures Recommendation No. 12 re Overture No. 34, 2015 re Prepare a Statement re End of Life Issues, be adopted.

1. That the Special Committee be three commissioners of the 141st General Assembly with at least one member from the Church Doctrine or Life and Mission Agency committees;
2. That the Special Committee appoint a convener from among themselves;
3. That the Special Committee meet expeditiously in order to report back to this Assembly;
4. That the Special Committee review Overture No. 34, 2015 and the Social Action Handbook (ie in 1968, 1994, 1995, 1996) to prepare a concise summary of the

- church's current teaching on palliative care, euthanasia and physician assisted death suitable for circulation to congregations of the church;
5. That the Special Committee request a cover letter of pastoral concern regarding the complexity of end of life issues from the Moderator to accompany the concise summary;
 6. That the Special Committee report back to the 141st General Assembly.

COMMISSIONER'S OVERTURE RE PUBLIC PRAYER

Additional Motion

J. Dent moved, duly seconded, that the following Commissioner's Overture be approved and referred to the Committee on Ecumenical and Interfaith Relations Committee in consultation with the Life and Mission Agency (Justice Ministries). Adopted.

Overture

WHEREAS, Presbyterians acknowledge the importance of the legal freedom to publicly pray; and
WHEREAS, the Supreme of Court of Canada on April 15, 2015, unanimously ruled that public prayers be banned in the city council of Saguenay, Quebec; and
WHEREAS, the implications of such a ruling has had a ripple effect of causing many other city councils to discontinue prayer in the public; and
WHEREAS, other levels of government are also weighing the implications of banning public prayer in such public meetings; and
WHEREAS, chaplains and others are asking what the implications are for their ministries and services in public; and
WHEREAS, public prayer is not solely a Christian practice, but is part of many other religious traditions, including First Nations traditional practice; and
WHEREAS, we who pray regularly in public should always take note when public prayer is outlawed;
THEREFORE we, J. Dent and P.G. Bush, humbly overture the 141st General Assembly to look into the effects of this Supreme Court decision as it impacts our city councils, our governments at all levels and our own public prayers, and to enter into conversation with religious leaders of other religious traditions who share our belief that public prayer adds to civil society and the well being of communities or to do otherwise as it deems best.

PRESENTATION OF MINUTES

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

(cont'd on p. 27)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at the University of British Columbia, Vancouver, British Columbia, on Saturday, June sixth, two thousand and fifteen at nine-thirty o'clock in the morning, of which public intimation was given.

FIFTH SEDERUNT

At the University of British Columbia, Vancouver, British Columbia, on Saturday, June sixth, two thousand and fifteen at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

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

(cont'd on p. 24)

PANEL DISCUSSIONS (cont'd from p. 21)

The Moderator invited the following forward to provide introductory comments regarding these reports. R.I. Shaw (Convener – Committee on Church Doctrine); D.G.A. Muir (Deputy Clerk of the General Assembly – Clerks of Assembly); C. Wood (Convener – Ecumenical and Interfaith Relations Committee); G.S. Malcolm (Convener – Special Committee re The Optional Elimination of Synods). Commissioners were invited to ask questions for clarification.

COMMITTEE ON BUSINESS (cont'd from p. 23)**Motion to Reconsider**

J. Hazlett moved, duly seconded, pursuant to notice of motion (p. 12) that the terms of reference for the Assembly Council be reconsidered (Assembly Council Rec. No. 3, p. 211). Adopted.

Motion to Reconsider

J. Hazlett moved, duly seconded, pursuant to notice of motion (p. 12) that that the membership of the Life and Mission Agency Committee be reconsidered (Assembly Council Rec. No. 13, p. 224). Adopted.

(cont'd on p. 28)

ASSEMBLY COUNCIL

The Assembly called for the report of the Assembly Council which, as printed on p. 201–46, was presented by H. Crisp, convener.

Receive and Consider

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

Proposed consent recommendations were placed before the Assembly. Commissioners requested that Recommendation No. 6 and No. 10 be withdrawn from the consent recommendations.

Consent Recommendation

H. Crisp moved, duly seconded, that **Recommendation No. 5** (p. 213), **No. 7** (p. 214), **No. 9** (p. 216), **No. 11** (p. 220), **No. 12** (p. 220) and **No. 15** (p. 233) be adopted by consent. Adopted.

Recommendation No. 1 (p. 205) regarding the 2016 budget was presented for information. The Assembly agreed to defer consideration until a later sederunt. (see p. 33)

Recommendation No. 2 (p. 205) was moved by M.R. McLennan, duly seconded. Adopted.

Recommendation No. 3 (p. 211) was moved by M.R. McLennan, duly seconded.

Amendment

R.I. Shaw moved, duly seconded, that the proposals for revisions in Recommendations 3 and 4 be referred to synods, presbyteries and sessions for consultation and comment and report back to the Assembly Council by January 31, 2016. Adopted.

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

That the proposals for revisions in Recommendations 3 and 4 be referred to synods, presbyteries and sessions for consultation and comment and report back to the Assembly Council by January 31, 2016.

Recommendation No. 4 (p. 211). (See amended Recommendation No. 3 above.)

Recommendation No. 6 (p. 214) was moved by M.R. McLennan, duly seconded. Adopted.

Recommendation No. 8 (p. 216) was moved by M.R. McLennan, duly seconded. Adopted.

Additional Motion

D.R. Laity moved, duly seconded, that Book of Forms Appendix A-29 (re guarantee of stipend terms) be amended to read: “and agree to add to the stipend and allowances annually in view of any changes in the cost of living and the needs of our minster”.

Amendment

J. Dent moved, duly seconded, that the additional motion be amended by adding the words, “and be sent to sessions and presbyteries for study and report to the next General Assembly by January 31, 2016.” Adopted.

Additional Motion, as amended, read as follows:

That Book of Forms Appendix A-29 (re guarantee of stipend terms) be amended to read: “and agree to add to the stipend and allowances annually in view of any changes in the cost of living and the needs of our minster” and be sent to sessions and presbyteries for study and report to the next General Assembly by January 31, 2016.

Amendment

L.T. Kavanagh, duly seconded, that the words “add to” be changed to “adjust”. Adopted.

Additional Motion, as amended, was adopted as follows:

That Book of Forms Appendix A-29 (re guarantee of stipend terms) be amended to read: “and agree to adjust the stipend and allowances annually in view of any changes in the cost of living and the needs of our minster” and that this be sent to sessions and presbyteries for study and report to the next General Assembly by January 31, 2016.

Recommendation No. 10 (p. 216) was moved by M.R. McLennan, duly seconded.

Amendment

P.G. Bush moved, duly seconded, that the following be added, “and that the response make explicit reference to the 1994 apology re First Nations People and to the recommendations of the Truth and Reconciliation Commission”. Adopted.

Recommendation No. 10, as amended, was adopted as follows:

That permission be granted to respond to Overture Nos. 13 and 22, 2015 re Establishing a Native Ministries Endowment Fund to the 2016 General Assembly and that the response make explicit reference to the 1994 apology re First Nations People and to the recommendations of the Truth and Reconciliation Commission.

Recommendation No. 13 (p. 224) was moved by M.R. McLennan, duly seconded. Adopted.

Recommendation No. 14 (p. 233) was moved by M.R. McLennan, duly seconded. Adopted.

Recommendation No. 16 (p. 233) was moved by M.R. McLennan, duly seconded. Adopted.

Recommendation No. 17 (p. 233) was moved by M.R. McLennan, duly seconded. Adopted.

Additional Motion

P.G. Bush moved, duly seconded, that the Assembly Council develop a plan to implement the recommendations of the Truth and Reconciliation Commission related to church apologies and reconciliation throughout the committees, agencies and departments of The Presbyterian Church in Canada and the synods, presbyteries and congregations, and to report to the 142nd General Assembly on the plan and the progress made. Adopted.

(cont'd on p. 33)

INTERNATIONAL VISITOR – DR. GEORGE SABRA

The Moderator called G.R. Williams forward to welcome and introduce Dr. George Sabra, Professor of Systematic Theology and President of the Near East School of Theology in Beirut, Lebanon.

Dr. Sabra brought greetings on behalf of the school and said, “Our seminary serves the Protestant churches of Lebanon, Syria, Jordan, Palestine, Iraq, Iran and Armenia, and it has graduated the overwhelming majority of pastors and Christian educators in the Protestant churches in the region. The Near East School of Theology has a long relationship with The Presbyterian Church in Canada. It dates back at least to 1985 when contacts between our seminary president were initiated with the Rev. Glen Davis, Secretary for Overseas Relations then. Our seminary will never forget how The Presbyterian Church in Canada seconded Dr. Ted Siverns as professor of Old Testament and how both Ted and Betty (his wife) came to Beirut in the midst of the civil war in Lebanon in the late 1980s and served our institution faithfully. At a

time when many Lebanese were leaving their country to seek security and safety elsewhere, a dedicated couple came to be with us, shared our difficulties and hardships and helped us carry on our mission of theological education. For this and many subsequent contacts, visits and support, continuing until today, the Near East School of Theology is truly grateful.

“The Middle East is being emptied of Christian presence. The Christians in that region of the world which gave the world the Bible, in which Christ was born and lived, died and rose again are in danger of becoming extinct. The events in Iraq, the developments in Syria, the non-resolved Palestinian-Israeli conflict, the surge of religious extremism and fundamentalism are all contributing to the depletion of the region of its Christians. Non-Christians are also suffering, but none are threatened with extinction as we are because we are targeted for being Christian. What is at stake is not just the fate of human beings, not just religious tolerance, not just human rights but a witness to the truth. The Middle East is a region where religion is dominant. The question of ‘Who is God?’ is playing a central role. If Christianity disappears from the Middle East as an active and living presence and witness, there will be no one left to witness to God, who is neither a general of a holy army nor the chief of a tribe fighting for survival among other tribes and confiscating land and expelling inhabitants out of their territories, but to a God who loves all and who gives God’s life for all. If Christians disappear from that region of the world, the gospel of love, peace and reconciliation will disappear too. To remain and to witness to the gospel in our lives, in our words and deeds and institutions, we also ask for your support. We know from our experience that we cannot remain and fulfil our mission without the support of the world-wide church, especially the church in the West. Stay related to us; stay aware of what is happening to us; encourage us and support us morally, spiritually and materially; and above all, keep us in your prayers to God almighty.”

MODERATOR OF THE 140TH GENERAL ASSEMBLY ADDRESSES ASSEMBLY

The Moderator invited the Rev. Dr. Stephen C. Farris, Moderator of the 140th General Assembly, to address the court. Ms. Patty Farris accompanied her husband to the dais.

Dr. Farris presented the Moderator with gifts of a travel mug to keep her awake as she drives to moderatorial visitations, a Presbyterian blue scarf that bears a tag stating “inspiring the future” and a pirate hat.

Dr. Farris said, “I want to talk about some stumps that I could show you in a 20 minute walk from this location. The area was timbered in the 1880s and 1890s leaving stumps of magnificent cedar trees. They must have been magnificent in their days of glory but their days of glory have passed, at least for now. It is like that for the church. The days of glory may have passed, but new life is springing from those stumps. New life is coming from what might look like ruin. In the church I have seen more than the stumps. I have seen the shoots of new life. As the scriptures say, ‘A shoot shall come up from the stump of Jesse.’ New life will come to the church. I have been in churches that are flourishing will all sorts of diversity and backgrounds. Those churches are growing. I’ve been to churches that remain small. I went to Prince Rupert. There are 14 members in that congregation. I was amazed by what those 14 people do in the community. You don’t have to be a large church to be engaged in Christian ministry. You don’t have to be a large church to show the new life of love. It is true that I was also in a church that has since petitioned the presbytery to be dissolved. But there is no reason not to love and serve in the meantime. I want to suggest to you that in new and unpredictable ways, even from those stumps, the Lord God, giver of life, can make new life to come. And I have seen it with my own eyes. Thanks be to God.”

INTERNATIONAL AFFAIRS COMMITTEE

The Assembly called for the report of the International Affairs Committee which, as printed on p. 294–309, was presented by W. Adams, convener.

Receive and Consider

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

Consent Recommendation

W. Adams moved, duly seconded, that **Recommendation No. 4** (p. 300) and **No. 5** (p. 301) be adopted by consent. Adopted.

Recommendation No. 1 (p. 298) was moved by W. Adams, duly seconded. Adopted.

Recommendation No. 2 (p. 298) was moved by W. Adams, duly seconded. Adopted.

Recommendation No. 3 (p. 298) was moved by W. Adams, duly seconded. Adopted.

Recommendation No. 6 (p. 304) was moved by W. Adams, duly seconded.

Amendment

W. Cocks moved, duly seconded, that after the words “that the Moderator” add, “and members of the church be encouraged to”. Adopted.

Recommendation No. 6, as amended, was adopted as follows:

That the Moderator, and members of the church be encouraged to, write to the Government of Canada urging that the number of Government-sponsored refugees be increased to, at a minimum, match the number of privately sponsored refugees.

Recommendation No. 7 (p. 304) was moved by W. Adams, duly seconded. Adopted.

Recommendation No. 8 (p. 306) was moved by W. Adams, duly seconded. Adopted.

Recommendation No. 9 (p. 306) was moved by W. Adams, duly seconded. Adopted.

Recommendation No. 10 (p. 308) was moved by W. Adams, duly seconded. Adopted.

Recommendation No. 11 (p. 308) was moved by W. Adams, duly seconded. Adopted.

Report as a Whole

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

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 18)
COMMITTEE ON EDUCATION AND RECEPTION (cont'd from p. 13)

T.G. Vais, acting convener of the Committee on Education and Reception, presented the report.

Consent Recommendation

A.H.S. Lee moved, duly seconded, that **Recommendation Nos. 34 through 48** (p. 466–68) be adopted by consent. Adopted.

(cont'd on p. 33)

MODERATOR NOMINATES SPECIAL COMMITTEES

The Assembly called for the report of the Committee to Confer with the Moderator.

Receive and Consider

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

Special Committee re Overture No. 34, 2015 re Prepare a Statement re End of Life Issues

On nomination of the Moderator, it was moved by S.C. Farris, duly seconded, that the Special Committee re Prepare a Statement re End of Life Issues, be named as follows: D.R. Kendall, J.L. Cameron and P.M. Stewart, and that the special committee name its own convener. Adopted.

(cont'd on p. 47)

Committee to Advise with the Moderator

On nomination of the Moderator, it was moved by S.C. Farris, duly seconded, that the Committee to Advise with the Moderator be named as follows: the Rev. Dr. Peter Coutts, the Rev. Kathy Fraser, the Rev. Dr. Rick Horst, Ms. Jo Morris, the Rev. Carolyn McAvoy, the Rev. Dr. John-Peter Smit (convener), the Rev. Stephen Kendall (Principal Clerk) and Ms. Terrie-Lee Hamilton (secretary). Adopted.

(cont'd on p. 34)

PRESENTATION OF MINUTES (cont'd from p. 23)

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

(cont'd on p. 32)

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

The Assembly called for the report of the Committee on Business which was presented by J. Hazlett, convener. J. Hazlett moved, duly seconded, that the agenda for the fifth sederunt be amended to include the reports of the Ecumenical and Interfaith Relations Committee and the Special Committee re the Optional Elimination of Synods. Adopted.

Motion to Reconsider

J. Hazlett moved, duly seconded, pursuant to notice of motion (p. 12) that the terms of reference for the Ecumenical and Interfaith Relations Committee be reconsidered (Ecumenical and Interfaith Relations Committee Rec. No. 2, p. 287). Adopted.

(cont'd below)

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

The Assembly called for the report of the Ecumenical and Interfaith Relations Committee which, as printed on p. 286–89, was presented by C. Wood, convener.

Receive and Consider

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

Proposed consent recommendations were placed before the Assembly. A commissioner requested that Recommendation No. 2 (p. 287) be withdrawn from the consent recommendations.

Consent Recommendation

A. Currie moved, duly seconded, that **Recommendation No. 1** (p. 287) be adopted by consent. Adopted.

Recommendation No. 2 (p. 287) was moved by A. Currie, duly seconded.

Amendment

B. Mack moved, duly seconded, that Recommendation No. 2 be amended by adding the words “the strengths of” after the word “appreciate”. Adopted.

(cont'd on p. 31)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at the University of British Columbia, Vancouver, British Columbia, on Saturday, June sixth, two thousand and fifteen at two o'clock in the afternoon, of which public intimation was given.

SIXTH SEDERUNT

At the University of British Columbia, Vancouver, British Columbia, on Saturday, June sixth, two thousand and fifteen 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 above)

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

(cont'd on p. 31)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 21)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by G.D.T. Brown, convener.

G.D.T. Brown moved, duly seconded, that A.R.N. Mathers (Presbytery of Oak Ridges) be granted leave to withdraw from the eighth sederunt. Adopted.

(cont'd on p. 33)

THE REV. DR. TONY PLOMP – DEPUTY CLERK

The Rev. Dr. Tony Plomp, Deputy Clerk of the General Assembly, addressed the Assembly by way of a video presentation recorded on Thursday, June 4, 2015. Dr. Plomp said the following:

“Moderator, members of the Assembly, colleagues and friends:

I stand before you as one who is profoundly grateful. I am grateful for the gift of life and for all the ways our Lord has led me. I am thankful for the fact that this same Lord directed our family’s path to a little group of people who met on Sunday evenings for worship at the Masonic Hall in Haney. It was there, through the ministry of the late Rev. Murdo Pollock that I had the call to ministry and the rest, as they say, is history. So, as I think back over the years, my heart overflows with thanksgiving: grateful for family, friends, colleagues and all the ways the Lord has led me.

Every facet of life has its own challenges, struggles and victories. I had hoped to continue as Clerk of Assembly as long as the Lord gave me strength and as long as the Assembly saw fit to appoint me. However, at the end of February it became clear God had other plans for me. After months of tests and investigations it became clear I had stage 4 cancer which meant that the disease was incurable.

Some years ago I hesitated becoming involved with Facebook. Too gossipy. A waste of time – a temptation no good Calvinist should succumb to! Now I am glad I did. When I announced my situation I received hundreds upon hundreds of good wishes and truly sincerely expressed prayers for my family and myself. I want to thank you all – some of you are here – and those who visited me to sit with me, to hear me out, to pray with me in ways that lifted my spirit and whose “I will pray for you” was not a pro forma statement but a promise fulfilled.

I also want to thank my “clerky colleagues” with whom I have worked since I was appointed Clerk in 1988. As one who has often despaired of the fact that we apparently can’t get along very well in the courts of the church, I marvelled at how the three Clerks, all so different in temperament and personality and even theological perspectives, got along so well as individuals and presented our work to the Assembly in such a way that much of that work was adopted by the church. I learned from each Clerk and delighted in working with Earle Roberts, Doug Lowery, Tom Gemmell, Barbara McLean, and my present companions in service, Stephen Kendall and Don Muir. Although each Clerk became a friend, my relationship with Stephen and Don has become and is special, partly due to the fact that the three of us have served longer together than any other recent clerks.

I wish to return briefly to the reality of our collegiality over these past 20 years. It has been amazing to me how through our prayers, our willingness to listen to each other, and to place our work under the guidance of Scripture and the illumination of the Holy Spirit that the work the Clerks have presented has in many cases aided and enhanced the ministry of The Presbyterian Church in Canada. My task is now almost complete. I do not know how much time the Lord will allow me to be among you. But I face the future with curiosity and confidence.

As a child I was taught the Heidelberg Catechism and its first question and answer is the one that has been in my mind many a time these past few months. I remember my father sitting beside my bed and teaching me. As a child you don’t remember much. This I do remember. The question, ‘What is your only comfort (strength) in life and in death?’ And the answer to that first question: ‘My only comfort in life and in death is that I belong – body and soul – to my faithful saviour Jesus Christ.’ There is more to that answer, but it is enough: I belong to a loving God. I belong to one who sets high standards but forgives when I fail. And I belong to you and to all who name the name of Christ – that great company of the saints who from their labours rest. So I do not enter the mystery alone but with all who have loved and served the Lord in their time and generation.

May the Lord’s presence be known to you in this Assembly and His will be done.”

GUESTS – MS. JANET DENCH AND MS. LOLY RICO

The Moderator called forward Ms. Janet Dench, Executive Director and Ms. Loly Rico, President of the Canadian Council for Refugees. The council was named the 2015 recipient of the E.H. Johnson Award for work on the “Cutting Edge of Mission”.

Ms. Loly Rico brought greetings on behalf of the Canadian Council for Refugees. She said, “Thank you for the E.H. Johnson Award. I thank you for the lunch. It felt like a family welcoming. I came to Canada 25 years ago. I am alive because of the Canadian Council of Refugees.” Ms. Rico referred to Archbishop Óscar Romero as a model for us. “He witnessed human rights abuses and fought against oppression. He saved the oppressed. For that, he was assassinated by those who wanted to silence the voice of the voiceless. The Canadian Council of Refugees has become the voice of the voiceless. As Christians, we are proud to protect refugees.”

ECUMENICAL GUEST – ARCHPRIEST REV. FATHER KEGHART GARABEDIAN

The Moderator called forward C. Wood to welcome and introduce to the Assembly Archpriest Rev. Father Keghart Garabedian of the Armenian Apostolic Church of British Columbia.

Father Garabedian said, “I would like to offer you some information about one of the ancient nations, Armenians, and their homeland, which is mentioned in the Old Testament, 2 Kings 19:37 and Isaiah 37:38 as the land of Ararat. In the first century, after the ascension, two disciples of our Lord, St. Thaddeus in 43 AD and St. Bartholomew in 66 AD, travelled to Armenia, preached the God-given teaching of our Lord and, consequently, were martyred there. During the reign of King Tiridates III, the King and his royal court were baptized and Christianity was declared the state religion in 301 AD. In 403 AD, a monk named St. Mesrob Mashods invented the Armenian alphabet and three years later the Old and New Testaments were translated into the Armenian language and called Asdvadzashoonch which means “breath of God”. The conversion of Armenia to Christianity has been a central component in the development of our culture. If you visit Armenia, I dare say, you might not find a Christian nation or country that has so many churches, chapels or monasteries. With God’s grace, after 70 years of suffering under the Soviet Union atheist regime, now Armenia is an independent country. Christianity has started to flourish. I am a survivor and grandson of an Armenian family that was deported during the 1915 genocide. It is very sad that today’s Turkish government does not want to recognize the atrocity committed by the Ottoman Turks and its predecessors against the Armenian Christians. On the Armenian genocide centennial we pray that God give endurance and help to all who are in pain, suffering or experiencing injustice.”

FACILITATION OF OVERTURES REGARDING HUMAN SEXUALITY (cont'd from p. 20)

Committee of the Whole

A.R.N. Mathers moved, duly seconded, that the Assembly resolve itself into a Committee of the Whole to engage in a process of reflection regarding matters related to human sexuality and sexual orientation. Adopted.

The Moderator explained the listening group process, “gathering voices”. Feedback will be given to the Life and Mission Agency and the Committee on Church Doctrine and used during the year of conversation and discernment. The Rev. Dr. H. Glen Davis, the Rev. Glenn E. Inglis and the Rev. Dr. Carol Wood were named as chaplains to provide assistance to table groups as required.

Rise from Committee of the Whole

M.R. McLennan moved, duly seconded, that the Assembly rise from the Committee of the Whole. Adopted.

(cont'd on p. 35)

CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly which, as printed on p. 274–86, was presented by D.G.A. Muir.

Receive and Consider

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

Consent Recommendation

A. Currie moved, duly seconded, that **Recommendation No. 4** (p. 282) and **No. 5** (p. 282) be adopted by consent. Adopted.

Recommendation No. 1 (p. 275) was moved by D.R. Laity, duly seconded. Adopted.

Recommendation No. 2 (p. 276) was moved by D.R. Laity, duly seconded. Adopted.

Recommendation No. 3 (p. 278) was moved by D.R. Laity, duly seconded. Adopted.

Recommendation No. 6 (p. 285) was moved by D.R. Laity, duly seconded. Adopted.

Report as a Whole

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

SPECIAL COMMITTEE RE THE OPTIONAL ELIMINATION OF SYNODS

The Assembly called for the report of the Special Committee of the 139th General Assembly re the Optional Elimination of Synods which, as printed on p. 534–39, was presented by G.S. Malcolm, convener.

Receive and Consider

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

Recommendation No. 1 (p. 538) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 2 (p. 538) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 3 (p. 538) was moved by G.S. Malcolm, duly seconded. Adopted.

Recommendation No. 4 (p. 539) was moved by G.S. Malcolm, duly seconded. Adopted.

Report as a Whole

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

Special Committee re the Optional Elimination of Synods – Dissolved

L. de Bruijn moved, duly seconded, that the Special Committee re the Optional Elimination of Synods be dissolved with thanks. Adopted.

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

The Assembly called for the report of the Committee on Business which was presented by J. Hazlett, convener. J. Hazlett moved, duly seconded, that the agenda for the sixth sederunt be amended by deferring the report of the Committee of Church Doctrine and to allow for the presentation of minutes. Adopted.

(cont'd on p. 32)

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE (cont'd from p. 28)

Recommendation No. 2, as amended.

Discussion resumed.

Recommendation No. 2, as amended, read as follows:

That the terms of reference of the Ecumenical and Interfaith Relations Committee be changed to add the following point: “to encourage Presbyterians to acknowledge, understand and appreciate the strengths of other faith traditions, and to help Presbyterians to live in good relationship with persons who belong to other religions.”

Amendment

W.S. McAndless moved, duly seconded, that the words “who belong to other religions” with “of other spiritual belief including those who see themselves as spiritual but not religious.” Defeated.

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

That the terms of reference of the Ecumenical and Interfaith Relations Committee be changed to add the following point: “to encourage Presbyterians to acknowledge, understand and appreciate the strengths of other faith traditions, and to help Presbyterians to live in good relationship with persons who belong to other religions.”

Dissent

D.J. Shute asked that his dissent regarding Recommendation No. 2 be recorded with reasons given as follows: Those who identify themselves as “spiritual not religious” nevertheless constitute an alternative faith since they hold a number of beliefs in common (ie, the necessity of mediation). The Ecumenical and Interfaith Relations Committee is a natural venue to explore this new faith.

W.S. McAndless asked that his dissent regarding Recommendation No. 2 be recorded with reasons given as follows: I wish to record my dissent regarding the defeat of the amendment to the second recommendation of the Ecumenical and Interfaith Relations Committee report. In the debate over my amendment, there were certain points that were made that I feel must be answered. It was said that our discussions with the group of people in Canadian society who see themselves as spiritual but not religion as a matter of evangelism and not interfaith dialogue. I disagree. This is what was said not too long ago when it came to discussions with Muslims or Buddhists or other religious groups. We have since learned that this was a very flawed approach and that any dialogue must take place in an environment of respect, appreciation and understanding of the beliefs of the other. How can it be any different in our discussions with our “spiritual but not religious” neighbours? It was said that this committee is only set up to dialogue with organized faith groups and so can do nothing about engaging such a disorganized and incohesive group. I would say that, if that is what stands in the way, then it is time to change our approach. Organized religion is quickly going the way of the dodo in Canadian society. If we do not learn how to engage with unorganized faith groups we will be totally cut out of a vital interfaith dialogue before we know it. It was said that this kind of dialogue is best carried out by individual Christians in our congregations. I agree. But if that dialogue is to take place with respect and understanding of the belief system of the people we are talking to, the people in our congregations will need much help and guidance. Who will give them that guidance if not Ecumenical and Interfaith Relations, then who? That final question is not rhetorical. I am seeking some guidance.

Additional Motion

A. Currie moved, duly seconded, that the Moderator be asked to extend the greetings of the 2015 General Assembly to the United Church of Canada on the occasion of their 90th anniversary. Adopted.

Report as a Whole

A. Currie 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 fourth sederunt were available for distribution.

(cont'd on p. 35)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at the University of British Columbia, Vancouver, British Columbia, on Saturday, June sixth, two thousand and fifteen at seven o'clock in the evening, of which public intimation was given.

SEVENTH SEDERUNT

At the University of British Columbia, Vancouver, British Columbia, on Saturday, June sixth, two thousand and fifteen at seven o'clock in the evening, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from p. 31)

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

(cont'd on p. 36)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 28)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by B.E. Blaikie, a member of the committee.

B.E. Blaikie moved, duly seconded, that the following commissioners be granted leave to withdraw: S.M. McCaig (Presbytery of Temiskaming) from the seventh sederunt and Y.S. Cho (Presbytery of Brampton) from the eighth sederunt to the end of the Assembly. Adopted.

(cont'd on p. 36)

ASSEMBLY COUNCIL (cont'd from p. 25)

Recommendation No. 1 (p. 205) was moved by M.R. McLennan, duly seconded. Adopted.

Report as a Whole

M.R. McLennan 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. 254–73, was presented by R.I. Shaw, convener.

Receive and Consider

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

One consent recommendation was placed before the Assembly. A commissioner requested that Recommendation No. 1 be withdrawn.

Recommendation No. 1 (p. 255) was moved by R.I. Shaw, duly seconded.

Amendment

R.R. Robinson moved, duly seconded, that the words “preside at the Lord’s Table” be replaced with “celebrate the sacraments”. Defeated.

Recommendation No. 1 was adopted.

Recommendation No. 2 (p. 268) was moved by R.I. Shaw, duly seconded. Adopted.

Dissent

D. MacKinnon asked that his dissent, regarding Recommendation No. 2, be recorded.

Recommendation No. 3 (p. 268) was moved by R.I. Shaw, duly seconded. Adopted.

(cont'd on p. 47)

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 27)

International Ministries (p. 362–79)

Minute of Appreciation: Dr. Richard Allen

Dr. Allen was invited forward by the Moderator and a minute of appreciation, recognizing his retirement after 20 years of faithful service in Kenya as well as in India, Nigeria, Nepal, Pakistan and Kenya was presented to the Assembly by G.R. Williams.

Dr. Allen responded saying, “I have had the unique opportunity of working with people of different cultures and different religions. I experienced all sorts of governments including an absolute monarchy, a military regime and varying forms of democracy. Most of the work in which I participated centred around community health care. My focus on preventive health service was mainly determined by the fact that such health interventions are, in general, cost-effective and more able to have an impact on people in disadvantaged socio-economic sectors. The Presbyterian Church in Canada has been supportive and caring beyond what would be expected of them. People who have had the opportunity of working in different cultures and countries often say they have received much more than they have given. In my case, that is certainly true. I thank the church both here in Canada and overseas for this great opportunity to serve in Christian ministry.”

Recommendation No. 7 (p. 364) was moved by A.H.S. Lee, duly seconded. Adopted.

(cont'd on p. 34)

INTERNATIONAL GUEST – THE REV. PATRICK THEGU MUTAHI

The Moderator called G.R. Williams to welcome and introduce The Rev. Patrick Thegu Mutahi, the Deputy Secretary General of the Presbyterian Church of East Africa (PCEA) in Kenya.

The Rev. Mutahi said, “The Presbyterian Church in East Africa (PCEA) covers the nations of Kenya, Uganda and Tanzania and has been in existence for about 130 years. PCEA has partnerships with a number of Presbyterian Churches across the world. The Presbyterian Church in Canada is one such partner who has fellowshiped with PCEA and, among other things, sent missionaries there. 21 years ago, The Presbyterian Church in Canada seconded Dr. Richard Allen to PCEA. Dr. Allen came to PCEA when sub Saharan Africa was devastated by the HIV/AIDS scourge. Up to 600 people were dying daily. There were many orphans as AIDS had killed their parents. The disease was viewed as mysterious and was associated with many negative things like witchcraft, generational curses and sin. Dr. Allen boldly teamed up with like-minded Presbyterians and started demystifying HIV/AIDS by providing knowledge about the disease simply and factually. Since time for Dr. Allen to retire and leave Kenya has come, PCEA lets go Dr. Allen with joy and sadness. Joy because his legacy is well entrenched even in our villages. Sadness because we thought he still had unfinished tasks. He has made very many friends and no doubt he has secured his place in the history of PCEA.”

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 33)

Canadian Ministries (p. 317–59)

Heritage Green Presbyterian Church, Stoney Creek, Ontario

I.A.R. McDonald introduced the Rev. David Moody, who described the replant of Heritage Green Presbyterian Church in Stoney Creek, Ontario. This is a congregation that did not thrive though the community around it flourished. With a new God-given vision and support from the congregation and presbytery the average Sunday attendance has climbed from 12 to 15 to 60 or 70. One-third of the worshippers are children. Many are previously unchurched.

Canada Youth

I.A.R. McDonald also introduced Ms. Jo Morris. Ms. Morris described Canada Youth events as one of the blessed ways this church engages in faith formation. This event brings together youth and young adults from across the country for worship, education and fellowship. The next Canada Youth gathering will take place from July 5–10, 2016.

Consent Recommendation

One consent recommendation was placed before the Assembly. A commissioner requested that Recommendation No. 4 be withdrawn.

Recommendation No. 4 (p. 330) was moved by A.H.S. Lee, duly seconded. Adopted.

Program Support and Administration (p. 309–17)

Recommendation No. 2 (p. 315) was moved by A.H.S. Lee, duly seconded. Adopted.

I.A.R. McDonald thanked the General Assembly for appointing him to the position of General Secretary of the Life and Mission Agency.

(cont'd on p. 45)

MODERATOR NOMINATES SPECIAL COMMITTEES (cont'd from p. 27)

The Assembly called for the report of the Committee to Confer with the Moderator.

Special Committee re Pension Solvency Funding

On nomination of the Moderator, it was moved by S.C Farris, duly seconded, that the Special Committee re Pension Solvency Funding, consist of the following persons in their respective categories: J. Cameron Bigelow (convener of Pension and Benefits Board) who shall serve as convener of the special committee; David W.K. Sutherland (convener of the Assembly Council Finance Committee or designate); Ingrid Chingcuanco and Ann Hysert (two members of the Pension and Benefits Board); A.R. Neal Mathers (one member of the Assembly Council); Don Walcot, Ken Heckbert and Kevin Pasma (three members at large).

Special Commission re Appeal No, 1, 2015

On nomination of the Moderator, it was moved by S.C Farris, duly seconded, that the Special Commission re Appeal No. 1, 2015 consist of the following: the Rev. Duncan Cameron (convener), Ms. Linda Herron, Ms. Lynda Forbes, Dr. Myung-Sae Kim and the Rev. Tim Purvis.

Report as a Whole

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

PRESENTATION OF MINUTES (cont'd from p. 32)

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

(cont'd on p. 44)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at the University of British Columbia, Vancouver, British Columbia, on Sunday, June seventh, two thousand and fifteen at nine-thirty o'clock in the morning, of which public intimation was given.

EIGHTH SEDERUNT

At the University of British Columbia, Vancouver, British Columbia, on Sunday, June seventh, two thousand and fifteen at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

WORSHIP

The Assembly gathered for worship. Isaiah 56:1-8 and Mark 11:15-18 were read. Prayer was offered and hymns sung. Music was provided by A Balm In Gilead Band. The Rev. Dr. Patricia Dutcher-Walls preached the sermon entitled *A Portrait of a Worshipping Community*. She reflected on post-exilic Israel and the question they faced, "How then shall we live?" She also pondered how the words of Isaiah were interpreted by Jesus when he stated, "My house shall be called a house of prayer for all people." Dr. Dutcher-Walls invited commissioners to engage in a time of silent prayer pondering images and words from their experience that would complete the sentence the Kingdom of God is... or the Kingdom of God is like.... These were gathered and posted around the Assembly Hall.

**FACILITATION OF OVERTURES REGARDING
HUMAN SEXUALITY** (cont'd from p. 30)

The Assembly continued in worship and as a Committee of the Whole for the duration of the sederunt, pursuant to the facilitation process Recommendation No. 1 (p. 540). The Assembly engaged in the second phase of the process of reflection regarding matters related to human sexuality and sexual orientation. This phase, facilitated by the Rev. Dr. Patricia Dutcher-Walls, focused on prayer.

(cont'd on p. 43)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at the University of British Columbia, Vancouver, British Columbia, on Sunday, June seventh, two thousand and fifteen at two o'clock in the afternoon, of which public intimation was given.

NINTH SEDERUNT

At the University of British Columbia, Vancouver, British Columbia, on Sunday, June seventh, two thousand and fifteen 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. 32)

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

(cont'd on p. 45)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 33)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by B.E. Blaikie, a member of the committee.

B.E. Blaikie moved, duly seconded, that D.J. Shute (Presbytery of Montreal) be granted leave to withdraw from the tenth sederunt. Adopted.

Report as a Whole

B.E. Blaikie moved, duly seconded, that the report as a whole be adopted. Adopted.

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

Recommendation No. 1 (p. 476) (reworded as follows)

C.D. Cameron moved, duly seconded, that the slate of nominations be approved with the following amendments: The name of the Rev. Jinsook Khang replace the name of the Rev. Mark Chiang on the Committee on Church Doctrine, the name of the Rev. Dr. Nancy Calvert-Koyzis replace the name of the Rev. Gail Johnson-Murdock on the Governing Board of Knox College. Adopted.

Dissent

The following commissioners asked that their dissent regarding Recommendation No. 1 be recorded.

L.J. Ashfield, C.G. Bablitz, B.E. Blaikie, G.D.T. Brown, J.E. Bryden, K. Burgess, A. Currie, L. de Bruijn, W.A. Elliott, C.J. Fensham, J.L. Geddes, R.A. Hawton, H.N. Jack, G. Jackson, L.T. Kavanagh, J.K. MacAuley, C.G. MacFadyen, M. Maroney, W.S. McAndless, T. McDonald-Lee, K.A. McKee, M.P. Royal, P.M. Stewart, N.F. Thatcher, L.L. Walker, D.L. West, and B.M.G. Wynn.

Notice of Motion

W. Adams presented the following notice of motion.

I give notice that, at a future sederunt, I will move or cause to be moved that the decision regarding Recommendation No. 1 of the Committee to Nominate Standing Committees be reconsidered.

(cont'd below)

ADJOURNMENT

Motion to Adjourn

K.A. McKee moved, duly seconded, that the Assembly adjourn. Adopted.

The court stood adjourned to meet again in five minutes.

TENTH SEDERUNT

At the University of British Columbia, Vancouver, British Columbia, in the afternoon of Sunday, June seventh, two thousand and fifteen, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE TO NOMINATE STANDING COMMITTEES (cont'd from above)

Motion to Reconsider

W. Adams moved, duly seconded, pursuant to notice of motion (p. 12) that the decision regarding Recommendation No. 1 of the Committee to Nominate Standing Committees be reconsidered.

Moderator’s ruling challenged

The Moderator’s ruling that the motion to reconsider is in order was challenged. The Principal Clerk asked the Assembly whether or not it upheld the ruling of the Moderator. The Assembly upheld the ruling.

Motion to Reconsider was adopted.

Amendment

C.J. Fensham moved, duly seconded, that the name of the Rev. Jinsook Khang be replaced by the name of the Rev. Mark Chiang. Adopted.

Recommendation No. 1, as amended, read as follows:

That the slate of nominations be approved with the following amendments: the name of the Rev. Mark Chiang be placed on the Committee on Church Doctrine, and the name of the Rev. Dr. Nancy Calvert-Koyzis replace the name of the Rev. Gail Johnson-Murdock on the Governing Board of Knox College.

Request to Divide the Motion

At the request of two commissioners, Recommendation No. 1 was divided as follows:

Recommendation No. 1A was put to the vote and adopted.

That the name of the Rev. Dr. Nancy Calvert-Koyzis replace the name of the Rev. Gail Johnson-Murdock on the Governing Board of Knox College.

Recommendation No. 1B was put to the vote and adopted.

That that slate of nominations be approved as amended.

Dissent

The following commissioners asked that their dissent regarding Recommendation No. 1B be recorded.

H.Y. Choi, S.J. Chung, W. Chung, J.F. Douglas, J.A. Gray, S.T. Kang, J.M.S. Kim, J.M.R. Kreplin, A.H.S. Lee, S.J. Lee, J.T. Lim, J.K. Livingston, A. MacLeod, C.S. Park, L. Resende, C. Schindell, D.T. Walcot and S.K. Yoon.

The following commissioners asked that their dissent be recorded with reasons given.

P.G. Bush: The Assembly had a chance to name an ordained woman minister from a Han-Ca presbytery to a committee of the Assembly. It failed to take advantage of this opportunity. I regret the decision of the Assembly.

J. Dent: I dissent to the process the Moderator allowed with a quick recess and reconsideration of an appropriate and helpful amendment to the Committee on Church Doctrine. It is difficult to look past the prejudices and gossip that led to this turn of events rather than the appropriate addition of a Korean woman ordained in the Han-Ca presbytery who would have brought much to the Committee on Church Doctrine.

D.B. Mack: I dissent from the decision of the General Assembly in relation to the motion to modify the report of the Committee to Nominate Standing Committees on principle. I believe it amounts to opening a Pandora’s Box in undermining confidence in our committee system and in politicizing the nomination process to the Committee on Church Doctrine. This is not a path that I think wise for us to walk down.

D.J. Shute: 1. LGBTQA already represented on committee. 2. Church Doctrine representation has been politicized; controlling factor would appear to be sexual preference that is, stacking the committee.

GENERAL ASSEMBLY STANDING COMMITTEES – 2015–2016

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

ASSEMBLY COUNCIL

Category 1 – 8 Church-at-Large Members

Years	Name
2010–2016 (II)	Rev. Derek Krunys, Miramichi, NB
2013–2016 (I)	Mr. John Barrett, Charlottetown, PE

2013–2016 (I)	Rev. Paulette M. Brown, Toronto, ON
2011–2017 (II)	Ms. Christina A. Ball, Ottawa, ON
2014–2017 (I)	Rev. Capt. Daniel H. Forget, Kingston, ON
2012–2018 (II)	Rev. Dr. Robert H. Smith, Calgary, AB (convener)
2013–2018 (II)	Rev. Dr. J. Gregory Davidson, Hamilton, ON
2015–2018 (I)	Rev. Dr. David W. Sutherland, Bible Hill, NS

Category 2 – 15 Presbytery Members (position only for 3 years)

Years	Name and Presbytery
2013–2016 (I)	Mr. Donald MacMillan, Gloucester, ON (Ottawa)
2013–2016 (I)	Rev. Dr. A.R. Neal Mathers, Newmarket, ON (Oak Ridges)
2013–2016 (I)	Rev. Mark R. McLennan, Woodstock, ON (Paris)
2013–2016 (I)	Ms. Mabel Litowski, Melfort, SK (Northern Saskatchewan)
2013–2016 (I)	Rev. Douglas W. Maxwell, Red Deer, AB (Central Alberta)
2014–2017 (I)	Ms. Carol Stymiest, Miramichi, NB (New Brunswick)
2014–2017 (I)	Ms. Sherwin (Sherry) A. McDonald, Fort St. John, BC (Peace River)
2014–2017 (I)	Rev. Jeremy Bellsmith, Whitby, ON (Pickering)
2014–2017 (I)	Mr. David Munro, Pictou, NS (Pictou)
2014–2017 (I)	Rev. Bradford E. Blaikie, Summerside, PE (Prince Edward Island)
2015–2018 (I)	Vacancy (Lambton-West-Middlesex)
2015–2018 (I)	Rev. Donald P.J. McCallum, Listowel, ON (Huron-Perth)
2015–2018 (I)	Ms. Gina Farnell, Quebec, QC (Quebec)
2012–2018 (II)	Rev. Harold Hunt, Thunder Bay, ON (Superior)
2015–2018 (I)	Ms. Colleen Walker, Englehart, ON (Temiskaming)

Category 3 – 8 Synod Members (position only for 3 years)

Years	Name and Synod
2013–2016 (I)	Rev. Peter (Seok Ho) Baek, Bassano, AB (Alberta & The Northwest)
2013–2016 (I)	Mr. Dirk Van Ek, Parksville, BC (British Columbia)
2014–2017 (I)	Ms. Cheryl Weeks, Dartmouth, NS (Atlantic Provinces)
2014–2017 (I)	Rev. Harold H.A. Kouwenberg, Ingleside, ON (Quebec and Eastern Ontario)
2015–2017 (I)	Mr. David Brackenridge, Millbrook, ON (Central, Northeastern Ontario & Bermuda)
2015–2018 (I)	Rev. Thomas J. Kay, Leamington, ON (Southwestern Ontario)
2015–2018 (I)	Mr. Vic Falk, Brandon, MB (Manitoba Northwestern Ontario)
2015–2018 (I)	Rev. Jared Miller, Grenfell, SK (Saskatchewan)

Category 4 – 5 Ex-officio – voting

President of Atlantic Mission Society or designate
 President of Women's Missionary Society or designate
 Convener of Life and Mission Agency Committee
 Moderator, Past General Assembly
 Moderator, Previous General Assembly

Category 5 – 4 Ex-officio – non-voting

General Secretary, Life and Mission Agency
 Chief Financial Officer/Treasurer
 Principal Clerk, General Assembly
 One of the Heads of the Colleges

CHURCH DOCTRINE COMMITTEE**15 Members and 6 Corresponding Members (3 year term, option for 2nd term)**

Years	Name
2010–2016 (II)	Rev. Dr. Aubrey J. Botha, Cambridge, ON
2010–2016 (II)	Rev. Dr. Dong-Ha Kim, Brandon, MB
2010–2016 (II)	Rev. R. Ian Shaw, Simcoe, ON (convener)
2013–2016 (I)	Rev. Dr. Cynthia J. Chenard, Dartmouth, NS
2013–2016 (I)	Rev. Dr. Roland De Vries, Montreal, QC

2011–2017 (II)	Rev. James T. Hurd, Ottawa, ON
2011–2017 (II)	Rev. Dr. H. Christine O'Reilly, Port Franks, ON
2012–2017 (II)	Mr. Dennis Mercier, Cambridge, ON
2014–2017 (I)	Rev. Dr. Emily Bisset, Toronto, ON
2014–2017 (I)	Rev. Jennifer Geddes, Comox, BC
2012–2018 (II)	Rev. Bradley Childs, Regina, SK
2012–2018 (II)	Rev. Matthew E. Ruttan, Barrie, ON
2015–2018 (I)	Rev. Mark Chiang, Spruce Grove, AB
2015–2018 (I)	Rev. Dr. Robert N. Faris, Toronto, ON
2015–2018 (I)	Dr. Alexandra Johnston, Toronto, ON
2010–2016 (II) cm	Rev. Karoly Godollei, Calgary, AB
2011–2016 (II) cm	Ms. Myrna Talbot, Toronto, ON
2013–2016 (I) cm	Mr. Glen Teskey, Amherstburg, ON
2014–2017 (I) cm	Rev. Hugh N. Jack, Lethbridge, AB
2012–2018 (II) cm	Rev. Dr. John C. Carr, Edmonton, AB
2012–2018 (II) cm	Rev. Dr. Mark Godin, Cambridge, ON

“cm” = corresponding member

Ex-officio – 3 members

Representative, Presbyterian College
 Representative, Knox College
 Representative, St. Andrew's Hall/Vancouver School of Theology

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

6 Members (3 year term, option for 2nd term)

Years	Name
2012–2016 (I)	Rev. Amanda Currie, Saskatoon, SK, (convener)
2013–2016 (I)	Rev. Douglas H. Rollwage, Charlottetown, PE
2011–2017 (II)	Rev. Arlene L. Hartford, Englehart, ON
2013–2017 (I)	Rev. Mark A. Tremblay, Calgary, AB
2011–2017 (II)	Rev. Samy Said, Montreal, QC
2015–2018 (I)	Ms. Diane R. Hayman, Westville, NS

Ex-officio – 2 members

Principal Clerk, or designate
 General Secretary of Life and Mission, or designate

By Correspondence – 6 members

Representative to Canadian Council of Churches
 Delegate representative to last Council of Caribbean and North America Area Council of World Communion of Reformed Churches
 Delegate representative to last General Council of World Communion of Reformed Churches
 Delegate representative to last Assembly of World Council of Churches
 Representative from Women's Missionary Society
 Representative from Board of Directors of Presbyterian Record

HISTORY COMMITTEE

6 Members (3 year term, option for 2nd term)

Years	Name
2013–2016 (I)	Rev. Dr. A. Donald MacLeod, Brighton, ON
2015–2016 (I)	Rev. Anita Van Nest, Niagara Falls, ON (filling a term for one year)
2013–2017 (I)	Dr. Kenneth Munro, Edmonton, AB
2014–2017 (I)	Mr. Barry Cahill, Halifax, NS
2012–2018 (II)	Ms. Marilyn Repchuck, Hamilton, ON, (convener)
2015–2018 (I)	Rev. John Vaudry, Pembroke, ON

By Correspondence – 9 members

2010–2016 (II) Rev. Ritchie Robinson, North Sydney, NS
 8 synod conveners

Ex-officio – 6 members

Professor of History, Knox College
 Professor of History, The Presbyterian College
 Professor of History, Vancouver School of Theology
 Archivist/Records Administrator
 Assistant Archivist
 Curator of National Presbyterian Museum

INTERNATIONAL AFFAIRS COMMITTEE**6 Members (3 year term, option for 2nd term)**

Years	Name
2013–2016 (I)	Mr. Dale Henry, Mississauga, ON
2014–2017 (I)	Mr. Jacques Dalton, Ottawa, ON
2014–2017 (I)	Ms. Huda Kandalaft, Ottawa, ON
2011–2017 (II)	Rev. Wendy Adams, Armstrong, BC (convener)
2015–2018 (I)	Rev. Rafael Vallejo, Toronto, ON
2015–2016 (I)	Vacancy (to fill a term for one year)

Ex-officio – 7 members

Five persons appointed by Life and Mission Agency
 Representative of Atlantic Mission Society
 Representative of Women's Missionary Society

LIFE AND MISSION AGENCY COMMITTEE**12 Members (3 year term, option for 2nd term)**

Years	Name
2010–2016 (II)	Rev. Dr. J. Martin R. Kreplin, Moncton, NB
2010–2016 (II)	Rev. Wendy Paterson, Windsor, ON (convener)
2013–2016 (I)	Rev. Dr. Thomas Billard, Brampton, ON
2013–2016 (I)	Ms. Judy Dodds, Ottawa, ON
2011–2017 (II)	Rev. Dr. Alfred H.S. Lee, Pitt Meadows, BC
2011–2017 (II)	Rev. Chuck Moon, Port Elgin, ON
2014–2017 (I)	Ms. Ginny-Lou Alexander, 100 Mile House, BC
2015–2017 (I)	Mr. R. Aubrey Hawton, Moonstone, ON (filling a term for two years)
2012–2018 (I)	Ms. Nancy Harvey, Summerside, PE
2015–2018 (I)	Ms. Vivian Ketchum, Winnipeg, MB
2015–2018 (I)	Rev. Douglas U. Schonberg, Niagara Falls, ON
2015–2018 (I)	Dr. Jo Szostak, Regina, SK

Assembly Council Appointments – 3 members

Three members of the Assembly Council

Ex-officio – 4 members

Two appointees of the Women's Missionary Society
 Appointee of the Atlantic Mission Society
 Appointee of the Presbyterian World Service and Development

MACLEAN ESTATE COMMITTEE**12 Members (3 year term, option for 2nd term)**

Years	Name
2010–2016 (II)	Rev. Joan Ashley, London, ON
2013–2016 (I)	Mr. James D. Allan, Burlington, ON
2013–2016 (I)	Mr. James Jackson, Simcoe, ON
2013–2016 (I)	Rev. Heather Paton, Dorchester, ON
2011–2017 (II)	Rev. Johannes Olivier, Guelph, ON
2013–2017 (I)	Rev. Gordon E. Timbers, Orillia, ON
2014–2017 (I)	Ms. Anne F. Church, Dundas, ON
2015–2017 (I)	Ms. Anne Wilson, Guelph, ON, (filling a term for two years)

2013–2018 (II)	Rev. Kathy A. Fraser, Kincardine, ON
2012–2018 (II)	Ms. Gwen MacRobbie, Guelph, ON
2015–2018 (I)	Ms. Moira Forbes, Burlington, ON
2015–2018 (I)	Mr. David Phillips, Uxbridge, ON, (convener)

COMMITTEE TO NOMINATE STANDING COMMITTEES

9 Members (named by synods and based upon a 3 year rotation)

Year	Name and Synod
2013–2016	Rev. C. Duncan Cameron, Toronto, ON (Central, Northeastern Ontario and Bermuda)
2013–2016	Ms. Elaine Allen, London, ON (Southwestern Ontario)
2013–2016	Rev. David S. Wilson, Brandon, MB (Manitoba and Northwestern Ontario)
2014–2017	Rev. E.M. Iona MacLean, Pictou, NS, (convener) (The Atlantic Provinces)
2014–2017	Ms. Anita Mack, St. Lambert, PQ (Quebec and Eastern Ontario)
2014–2017	Mr. Gordon Walford, Ottawa, ON (Quebec and Eastern Ontario)
2015–2018	Rev. Christopher Jorna, Duck Lake, SK (Saskatchewan)
2015–2018	Ms. Sandi Churchill, Calgary, AB (Alberta and the Northwest)
2015–2018	Rev. Elizabeth McLagan, Langley, BC (British Columbia)

PENSION AND BENEFITS BOARD

9 Members (3 year term, option for 2nd term)

Years	Name
2010–2016 (II)	Mr. Eugene Craig, Woodstock, NB
2011–2016 (II)	Mr. Woon-Yong Chung, Toronto, ON
2013–2016 (I)	Rev. D. Laurence Mawhinney, Lunenburg, NS
2012–2017 (II)	Rev. Peter G. Bush, Winnipeg, MB
2014–2017 (I)	Rev. J. Cameron Bigelow, Orillia, ON (convener)
2014–2017 (I)	Ms. Ann Hysert, Merrickville, ON
2012–2018 (II)	Rev. Katharine Michie, Prince George, BC
2015–2018 (I)	Ms. Ingrid Chingcuanco, Toronto, ON
2015–2018 (I)	Ms. Patricia A. Main, Toronto, ON

Ex-officio – 2 members

Chief Financial Officer/Treasurer
Convener of Trustee Board, or alternate

TRUSTEE BOARD

12 Members (no less than 7 and no more than 15, of whom 3 are ex officio; 6 year term)

Years	Name
2010–2016	Ms. Esther Inglis, Buckhorn, ON
2010–2016	Dr. Margaret H. Ogilvie, Ottawa, ON
2011–2017	Ms. Drusilla Bryan, Roxboro, QC
2011–2017	Mr. Gordon Marshall, Toronto, ON
2012–2018	Ms. Diane Cameron, New Glasgow, NS
2013–2019	Mr. Timothy Herron, Thornhill, ON (convener)
2013–2019	Mr. Gordon Higgins, Toronto, ON
2014–2020	Mr. Richard Anderson, Eckville, AB
2015–2017	Rev. J. Cameron Bigelow, Orillia, ON, (convener, Pension and Benefits Board)
2015–2021	Rev. Dr. Victor Gavino, Montreal, QC
2015–2021	Mr. Bruce Templeton, Outer Cove, NL

Ex-officio – 3 members

Principal Clerk
 Chief Financial Officer/Treasurer
 Convener of Assembly Council

KNOX COLLEGE, GOVERNING BOARD**15 Members (3 year term, option for 2nd term)**

Years	Name
2010–2016 (II)	Ms. Joanne Stewart, Toronto, ON
2013–2016 (I)	Mr. Glen Thompson, Mississauga, ON
2013–2016 (I)	Ms. Mary Lee, Toronto, ON
2013–2016 (I)	Mr. Peter McKinnon, Toronto, ON
2015–2016 (I)	Mr. Trevor Van Nest, Niagara, ON (filling a term for one year)
2011–2017 (II)	Mr. Dorian Persaud, Toronto, ON
2011–2017 (II)	Dr. Peter Ross, Aurora, ON, (convener)
2011–2017 (II)	Rev. Brad Shoemaker, Mississauga, ON
2013–2017 (I)	Rev. Daniel Cho, Toronto, ON
2014–2017 (I)	Ms. Joan Stellmach, Calgary, AB
2012–2018 (II)	Rev. Dr. P.A. (Sandy) McDonald, Dartmouth, NS
2012–2018 (II)	Rev. Jane Ji Yong Yoon, Toronto, ON
2014–2018 (I)	Mr. Michael Nettleton, Toronto, ON
2015–2018 (I)	Ms. Laurie Spencer Bannerman, London, ON
2015–2018 (I)	Rev. Dr. Nancy Calvert-Koyzis, Hamilton, ON

Ex-officio – 3 members

Principal
 One Faculty Member
 One member of Knox-Ewart Graduate Association

THE PRESBYTERIAN COLLEGE, BOARD OF GOVERNORS**12 Members (three year term, option for 2nd term)**

Years	Name
2012–2016 (II)	Rev. Dr. J. Kevin Livingston, Toronto, ON
2013–2016 (I)	Mr. Howard Davidson, Montreal, QC
2012–2016 (II)	Mr. Donald Walcot, Montreal, QC (filling a term for 1 year)
2010–2016 (II)	Mr. Ralph Loader, Westmount, QC (convener)
2010–2016 (II)	Ms. Jane Wyllie, Montreal, QC
2014–2017 (I)	Rev. Paul Wu, Montreal, QC
2014–2017 (I)	Rev. Joel Coppieters, Montreal, QC
2015–2017 (I)	Rev. Douglas Paterson, Toronto, ON (filling a term for 2 years)
2012–2018 (II)	Rev. Denise Allen-MacCartney, Ottawa, ON
2015–2018 (I)	Mr. Jay Hewlin, Montreal, QC
2015–2018 (I)	Rev. Lydia E. MacKinnon, Marion Bridge, NS
2015–2018 (I)	Rev. Jill M. Turnbull, Portland, ON

Ex-officio – 5 members

Principal
 Director of Pastoral Studies
 One other Faculty Member
 Student Representative
 Representative, Graduates Association

ST. ANDREW'S HALL, BOARD**12 Members (three year term, option for 2nd term)**

Years	Name
2013–2016 (I)	Ms. Joyce Huang, Vancouver, BC
2013–2016 (I)	Ms. Deanna Louie, Vancouver, BC
2013–2016 (I)	Rev. Glen Soderholm, Guelph, ON

2013–2016 (I)	Mr. Rod Thompson, Abbotsford, BC, (convener)
2014–2017 (I)	Rev. Dr. Peter D. Coutts, Calgary, AB
2014–2017 (I)	Ms. Paula (Polly) Long, North Vancouver, BC
2014–2017 (I)	Rev. Rebecca Simpson, Mission, BC
2015–2017 (I)	Mr. Ian Rokeby, Burnaby, BC (filling a term for 2 years)
2012–2018 (II)	Ms. Caroline Bonesky, Westminster, BC
2015–2018 (I)	Rev. Dr. Gerard Booy, Maple Ridge, BC
2015–2018 (I)	Ms. Karen Dylla, Richmond, BC
2015–2018 (I)	Mr. Steve Norris, Vancouver, BC

Ex-officio – 3 members

Representative from Vancouver School of Theology
Principal, Vancouver School of Theology
Dean, St. Andrew's Hall

Recommendation No. 2 (p. 476) was moved by C.D. Cameron, duly seconded. Adopted.

Recommendation No. 3 (p. 477) was moved by C.D. Cameron, duly seconded. Adopted.

Additional Motion

C.D. Cameron moved, duly seconded, that the Committee to Nominate Standing Committees be given power to issue to fill the vacancy in the Assembly Council presbytery category of Lambton-West Middlesex and the vacancy in the International Affairs Committee. Adopted.

Report as a Whole

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

FACILITATION OF OVERTURES REGARDING HUMAN SEXUALITY (cont'd from p. 35)

Recommendation No. 2 (p. 540) was moved by R.I. Shaw, duly seconded. Adopted.

Recommendation No. 3 (p. 540) was moved by R.I. Shaw, duly seconded.

Amendment

J.G. Williams moved, duly seconded, that after the word “confer”, add the words “with synods, presbyteries and congregations”.

Amendment to the Amendment

C.G. Bablitz moved, duly seconded, that the words “with each other and” be inserted after the word “confer”. Defeated.

Amendment Defeated

The amendment was defeated.

Recommendation No. 3 was adopted.

Recommendation No. 4 (p. 540) was moved by R.I. Shaw, duly seconded.

Amendment

J.M.R. Kreplin moved, duly seconded, that the words “a year of” be deleted from the recommendation. Defeated.

Amendment

J.M. Miller moved, duly seconded, that the words “and Bible study” be included after “discernment”. Adopted.

Recommendation No. 4, as reworded by inserting the word “prayerful” and amended, was adopted as follows:

That the church (congregations, sessions, presbyteries, synods and denominational committees) be encouraged to engage in a year of prayerful conversation and discernment and Bible study on the topics of human sexuality, sexual orientation and other related matters raised in the overtures.

Recommendation No. 5 (p. 540) was moved R.I. Shaw, duly seconded.

Amendment

C.A. Inksetter moved, duly seconded, that the words “and that congregations, sessions, presbyteries and synods be invited to share the result of their conversation with both the Committee on Church Doctrine and Life and Mission Agency (Justice Ministries) prior to March 31, 2016” be added. Adopted.

Recommendation No. 5, as amended, read as follows:

That the Committee on Church Doctrine and the Life and Mission Agency (Justice Ministries) prepare a joint study guide on sexual orientation to be posted on the church’s website by the end of October, 2015 and that congregations, sessions, presbyteries and synods be invited to share the result of their conversation with both the Committee on Church Doctrine and Life and Mission Agency (Justice Ministries) prior to March 31, 2016.

Amendment

J.M. Miller moved, duly seconded, that the words “by the end of October, 2015” be deleted. Defeated.

Amendment

J. Dent moved, duly seconded, that the words “sexual orientation” be changed to “sexual ethics regardless of sexual self-identification”. Defeated.

Amendment

D.R. Kendall moved, duly seconded, that the words after “study guide” be replaced with “on the topics of human sexuality, sexual orientation and other related matters raised in the overtures to be posted on the church’s website.” Adopted.

Amendment

J.M.R. Kreplin moved, duly seconded, that all the words after “sexual orientation” be replaced with “to be commended to the next General Assembly for approval and/or amendments as the Assembly may, in its wisdom, deem best.” Defeated.

Recommendation No. 5 as amended, read as follows:

That the Committee on Church Doctrine and the Life and Mission Agency (Justice Ministries) prepare a joint study guide on the topics of human sexuality, sexual orientation and other related matters raised in the overtures to be posted on the church’s website by the end of October, 2015 and that congregations, sessions, presbyteries and synods be invited to share the result of their conversation with both the Committee on Church Doctrine and Life and Mission Agency (Justice Ministries) prior to March 31, 2016.

(cont'd on p. 46)

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

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

(cont'd on p. 51)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at the University of British Columbia, Vancouver, British Columbia, on Monday, June eighth, two thousand and fifteen at nine-thirty o'clock in the morning, of which public intimation was given.

ELEVENTH SEDERUNT

At the University of British Columbia, Vancouver, British Columbia, on Monday, June eighth, two thousand and fifteen at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

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

(cont'd on p. 52)

COMMITTEE TO EXAMINE THE RECORDS (cont'd from p. 13)

Receive and Consider

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

Recommendation No. 1

A. Mack moved, duly seconded, that the minutes of the 2014 Emergent Meeting of the Synod of Quebec and Eastern Ontario and the 140th General Assembly be attested as neatly and correctly kept. Adopted.

Recommendation No. 2

A. Mack moved, duly seconded, that the minutes of the Synods of the Atlantic Provinces; Quebec and Eastern Ontario; Central, Northeastern Ontario and Bermuda; Southwestern Ontario; Manitoba and Northwestern Ontario; Saskatchewan; Alberta and the Northwest; and Assembly Council be attested with notes. Adopted.

Recommendation No. 3

A. Mack moved, duly seconded, that the 2012 and 2013 minutes of the Synod of British Columbia be submitted for attestation to the Commission on Matters Left Uncared For or Omitted. Adopted.

Report as a Whole

A. Mack 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 A.H.S. Lee, convener.

Receive and Consider

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

Recommendation No. 1

A.H.S. Lee moved, duly seconded, that Remit A, 2014 (p. 532–33) become the law of the church and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 2

A.H.S. Lee moved, duly seconded, that Remit B, 2014 (p. 533) be adopted as a subordinate standard of The Presbyterian Church in Canada. Adopted.

Recommendation No. 3

A.H.S. Lee moved, duly seconded, that Remit C, 2014 (p. 533–34) become the law of the church and that the Book of Forms be amended accordingly. Adopted.

Report as a Whole

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

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

Ministry and Church Vocations (p. 400-41)

Consent Recommendation

Proposed consent recommendations were placed before the Assembly. Commissioners requested that Recommendation No. 18 and No. 25 be withdrawn from the consent recommendations.

A.H.S. Lee moved, duly seconded, that **Recommendation No. 26** (p. 419) be adopted by consent. Adopted.

Recommendation No. 18 (p. 402) was moved by A.H.S. Lee, duly seconded. Adopted.

Recommendation No. 19 (p. 408) was moved by A.H.S. Lee, duly seconded. Adopted.

Recommendation No. 20 (p. 408) was moved by A.H.S. Lee, duly seconded. Defeated.

Recommendation No. 21 (p. 409) was moved by A.H.S. Lee, duly seconded. Adopted.

Recommendation No. 22 (p. 409) was moved by A.H.S. Lee, duly seconded. Adopted.

Recommendation No. 23 (p. 410) was moved by A.H.S. Lee, duly seconded. Adopted.

Recommendation No. 24 (p. 411) was moved by A.H.S. Lee, duly seconded. Adopted.

Recommendation No. 25 (p. 417) was moved by A.H.S. Lee, duly seconded.

Amendment

P.G. Bush moved, duly seconded, that the words “and that the response be commended to presbyteries for study and reflection” be added. Adopted.

Recommendation No. 25, as amended, was adopted as follows:

That the prayer of Overture No. 1, 2014 re long-term vacancies and interim moderators be answered in terms of the preceding report and that the response be commended to presbyteries for study and reflection.

Minute of Appreciation: The Rev. Dr. Richard W. Fee

A minute of appreciation for the Rev. Dr. Richard W. Fee, recognizing his retirement as General Secretary of the Life and Mission Agency, was presented to the Assembly.

Dr. Fee told the Assembly that the lyrics of the hymn *Lead Me Lord* accompanied him and sustained him over the last 39 years of ministry. “I sincerely thank you for your affirmation of my calls in ministry. I love my work and I love this church and, above all, with you, I love Jesus Christ.”

Recommendation No. 3 (p. 317) was moved by A.H.S. Lee, duly seconded. Adopted.

Additional Motion

S. Said moved, duly seconded, that the 141st General Assembly urge individuals, congregations and presbyteries to respond to the pressing need for resettlement of vulnerable refugees through sponsorship. Adopted.

Report as a Whole

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

YOUNG ADULT REPRESENTATIVES

The Assembly called for the report of the Young Adult Representatives. By way of humorous song and skit the Young Adult Representatives entertained commissioners with a mock Assembly. They then shared a sample of Facebook messages shared amongst the Young Adult Representatives during the Assembly providing insight into their thoughts and impressions as they participated in the sederunts. A video of the young people reflecting on their experiences at the Assembly and their faith was presented.

FACILITATION RE OVERTURES REGARDING

HUMAN SEXUALITY (cont'd from p. 44)

Recommendation No. 5 as amended.

Discussion continued.

Recommendation No. 5, as amended, was adopted as follows:

That the Committee on Church Doctrine and the Life and Mission Agency (Justice Ministries) prepare a joint study guide on the topics of human sexuality, sexual orientation and other related matters raised in the overtures to be posted on the church’s website by the end of October, 2015 and that congregations, sessions, presbyteries and synods be invited to share the result of their conversation with both the Committee on Church Doctrine and Life and Mission Agency (Justice Ministries) prior to March 31, 2016.

Recommendation No. 6 (p. 540) was moved by R.I. Shaw, duly seconded. Adopted.

Recommendation No. 7 (p. 541) was moved by R.I. Shaw, duly seconded. Adopted.

Additional Motion

C.J. Fensham moved, duly seconded that, the General Assembly ask the Moderator to write a pastoral letter to all congregations, presbyteries and synods of The Presbyterian Church in Canada inviting all to:

1. Maintain unity in the bond of peace while debating and studying the full inclusion of LGBT people within The Presbyterian Church in Canada.
2. Treat one another with profound and mutual respect and integrity despite differences in biblical interpretation and perspective.
3. Be particularly sensitive and gracious to all who are vulnerable and might despair as a result of such deliberations. Adopted.

Additional Motion

C.J. Fensham moved, duly seconded, that the General Assembly express its deep thanks to the Rev. Dr. Kevin Livingston, the Rev. Dr. Patricia Dutcher-Walls, and the Rev. Dr. Dale Woods for their guidance, design and leadership in facilitating gracious and prayerful conversation on the issues raised re overtures re: full inclusion of LGBT people in The Presbyterian Church in Canada. Adopted.

Report as a Whole

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

COMMITTEE ON CHURCH DOCTRINE (cont'd from p. 33)

Recommendation No. 4 (p. 273) was moved by R.I. Shaw, duly seconded. Adopted.

Additional Motion

A. MacLeod moved, duly seconded, that the Committee on Church Doctrine be encouraged to add the Rev. Jinsook Khang as a member at the first available opportunity. Adopted.

Report as a Whole

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

SPECIAL COMMITTEE RE OVERTURE NO. 34, 2015
RE PREPARE A STATEMENT RE END OF LIFE ISSUES (cont'd from p. 27)

Receive and Consider

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

Definition of terms

The definitions provided here are from the Acts and Proceedings of the 122nd General Assembly of The Presbyterian Church in Canada (1996) as defined by the Faith and Witness Commission of the Canadian Council of Churches of which The Presbyterian Church in Canada is a member.

Euthanasia:

Euthanasia is deliberately killing someone by action or omission, with or without that person's consent, for compassionate reasons.

Euthanasia does not include:

Withholding or withdrawing medical treatment when its burdens on the dying person outweigh its benefits;

Giving drugs to relieve pain, even if the unintended effect is to shorten life;

Respecting a person's refusal of treatment or request to discontinue treatment.

The Special Committee, in reviewing the material from previous General Assemblies noted that the church has generally spoken on this sensitive topic of euthanasia or physician assisted death in response to actions of the Government of Canada, or of the Supreme Court of Canada. The Committee has reviewed the statements that have been made by The Presbyterian Church in Canada, and provides this summary.

1968

In 1968 the Government of Canada was considering the repeal of section 213 of the Criminal Code of Canada and by so doing would decriminalize the act of attempted suicide. The

Presbyterian Church in Canada responded with a statement supporting the decriminalizing of attempted suicide. In so doing the church recognized that,

“Suicide cannot be excused or justified, since to take a life is a matter for God only and not for man himself. However, German theologian Karl Barth said that we must go on at once to say that even suicide in the sense of self-murder ‘is not as such an unforgivable sin.’”

1982

In 1982, a study booklet on euthanasia was produced by the Board of Congregational Life, outlining the position of The Presbyterian Church in Canada at that time.

1994

After investigating the context of the time, in 1994 the Life and Mission Agency made a more extensive report to the 120th General Assembly. It included “Patient Issues, Healthcare Issues, Family Issues and Ministry with the Terminally Ill” and stated the appropriateness of the church again entering the debate. The report concluded that,

“The Christian stewardship of life requires us to preserve and care for that life. Suffering does not destroy the meaning of life nor, does it necessarily obliterate hope. Even in the most difficult circumstances, witness can be made to this meaning and hope, both by the dying and by those who attend them.”

1995

The Presbyterian Church in Canada, after reflection on both the personal and social aspects of euthanasia, and in light of the Latimer case which raised questions about euthanasia in the context of chronic illness of a dependent, presented another update. In anticipation of a free vote in the Federal Parliament on the matter of “euthanasia and physician assisted suicide” the update defined what it means to die with dignity.

“It means to live as fully as possible until death. For the faith community it involves a willingness to participate in what Paul Lehman calls “the politics of God,” which means acting on behalf of the terminally ill to ensure that everything possible is done to make and to keep human life human. And it means that the faithful will surround the terminally ill with love and support at the time of dying. To die with dignity is to accept our creaturely limitations. To acknowledge the sovereignty of God and the lordship of the Son in life and death is to affirm that there is a greater good than simple survival and to give up what has been called “biological idolatry”.

In the fall of 1995, Dr. George Tattie contributed to a brief study guide that was made available to every congregation within The Presbyterian Church in Canada.

1996

The most recent statement is found in the Acts and Proceedings of the 122nd General Assembly. Together with our brothers and sisters in Christ at the Canadian Council of Churches, The Presbyterian Church in Canada concluded that,

“Christian thought through the ages has always understood that life is entrusted to us by God. Similar to views reflected in other religious traditions, life is seen as something larger than any person’s “ownership” of it and, therefore, is not ours to discard. Canadian Council of Churches member churches do not accept the legalization of euthanasia or assisted suicide.”

2015

It has now been 18 years since the church’s latest statement on euthanasia and physician assisted death. Our world has continued to change along with the language we use for this issue. The Province of Quebec has enacted legislation that grants residents of the Province the right to “medical aid in dying”, and the Supreme Court of Canada has struck down the criminal code prohibition against physician assisted death and has left the Government of Canada with one year to enact legislation concerning physician assisted death. Both the Quebec legislation and the proposed Federal Government legislation makes the criteria for physician assisted death very narrow. This remains an important matter of faith and life for The Presbyterian Church in Canada, and for many other people of faith. At issue is the balance of the autonomy and the dignity of the individual, and the sanctity of human life under God. The committee believes that

there is a need for ongoing deep and prayerful consideration of this most difficult and sensitive issue, and that the church needs to enter into the conversation bringing its unique perspective on matters of life, death, and quality of life as followers of Christ.

This is a challenging issue, as many who have sat at the bedside of a loved one and watched their quality of life slip away well know. While we have our church's historic statements on euthanasia and the important role of the medical community in end of life care, there remains a need for further prayerful consideration under the promised guidance and illumination of the Holy Spirit.

Therefore the Special Committee re Overture No. 34, 2015 re End of Life Issues, humbly submits these recommendations for the consideration of the 141st General Assembly.

Recommendation No. 1

P.M. Stewart moved, duly seconded, that the Committee on Church Doctrine undertake a study of the issue of physician assisted death and report to a future Assembly. Adopted.

Recommendation No. 2

P.M. Stewart moved, duly seconded, that this report be adopted as a brief summary of the church's historical statements and position on euthanasia and physician assisted death. Adopted.

Recommendation No. 3

P.M. Stewart moved, duly seconded, that the Moderator write a letter of pastoral concern regarding the complexity of end of life issues to accompany this summary and that the summary and the letter be circulated to each session and congregation of the denomination as a resource in conversations on this complex and sensitive matter. Adopted.

Recommendation No. 4

P.M. Stewart moved, duly seconded, that this report and its recommendations be the response of the 141st General Assembly to Overture No. 34, 2015. Adopted.

Additional Motion

P.G. Bush moved, duly seconded, that the 141st General Assembly express appreciation to the Special Committee re End of Life Issues working under time constraints that they had. Adopted.

Report as a Whole

P.M. Stewart 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 invited each student to address the Assembly.

Vancouver School of Theology – Janet Taylor

On behalf of the students of St. Andrew's Hall, Ms. Taylor expressed heartfelt thanks to the Rev. Dr. Stephen Farris for the many ways he helped prepare them for ministry. She also welcomed the Rev. Dr. Robert Paul to the school. She noted that attending the General Assembly as a student has been a powerful experience.

Knox College – W. Corrie Stewart

Mr. Stewart said that attending the Assembly had been a very valuable experience which has enhanced his preparation for ministry. "For me these last few days have been a time of listening to and respecting the opinions of those from across the country. The discussions of the last few days have not been easy, especially those regarding human sexuality. There is no doubt that these discussions will continue to be difficult. I expect these discussions to be conducted in an atmosphere of love and peace."

The Presbyterian College – David Sturtevant

Mr. Sturtevant said, "I think that the kingdom of God is like a student speaking in front of a room of teachers. The only voice we are interested in is God's alone. My table group had some diverse opinions. The point I want to emphasize is that we all have a desire for the leading of the Holy Spirit in our church and a desire that it is this leading we will pursue. I want to encourage us with this passage of scripture, 'Ask, and it will be given to you; search and you will find; knock and the door will be opened for you.' I know we will be given all those things we are seeking."

COURTESIES AND LOYAL ADDRESSES

The Assembly called for the report of the Committee on Courtesies and Loyal Addresses which was presented by J. Harrison, a member of the committee.

Receive and Consider

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

Courtesies

We, the commissioners of the 141st General Assembly of The Presbyterian Church in Canada, give thanks for God's enlivening presence and leading over these five days as together we prayed, sang, listened, debated, enjoyed friendship, and warm hospitality while "Imagining the Kingdom".

On behalf of the Assembly, the Committee on Courtesies and Loyal Addresses wishes to extend our thanks and appreciation to the Presbytery of Westminster, St. Andrew's Hall, Kerrisdale Church, the Vancouver Taiwanese Church, the staff at the University of British Columbia and Bernard Coram, convener of the Local Arrangements Committee, and all who served on this committee. All of your kindness, hard work and freely given time have ensured that each commissioner was well provided for during the Assembly. The Sunday evening dinner cruise, and the opening dinner provided by the Presbytery of Western Han-Ca, highlighted for us both the beauty of this place and the goodness of its people.

We thank all who offered their gifts in leading worship during our time together. Through each prayer, song, scripture reading, sermon, sacrament and blessing, the body of Christ was built up and the glory of God shown more brightly. We celebrate the variety of ages and gifts offered in Christ's name.

We give grateful thanks to God for our Moderator, the Rev. Karen Horst whose broad smile, thoughtful prayers, and strong leadership have helped to nurture an open and respectful atmosphere where our work was carried out with careful efficiency. We pray God's blessing on you and your family as you continue to represent The Presbyterian Church in Canada in the coming year.

We express our thanks and appreciation to the General Assembly Office for their months of planning, ongoing support, endless patience and effective leadership which contributes to the smooth-running of our meetings.

We thank all of our technical people whose skill allowed commissioners to enjoy excellent audiovisuals and share our deliberations with interested Canadians from coast to coast.

We are grateful for every commissioner, and the unique contribution of each one who responded to God's call by offering their time, their prayers and their gifts in God's service. May our Triune God continue to use the decisions of the 141st General Assembly both for the glory of God and the good of the world.

Loyal Addresses

To Her Majesty, Queen Elizabeth II, Queen of Canada

We, the commissioners of the Venerable, the 141st General Assembly of The Presbyterian Church in Canada, meeting at the University of British Columbia, Vancouver, British Columbia, June 4-8, 2015, send to you loyal greetings and sincere congratulations on the recent birth last month of your new great granddaughter, Princess Charlotte.

We give thanks to God for your devoted and compassionate leadership as our constitutional Head of State. We are grateful for your personal faith and service to God, which finds expression both in your life and in your duties. The Venerable General Assembly prays God's continued blessings upon you, your husband, His Royal Highness Prince Philip, the Duke of Edinburgh and the whole Royal Family.

To His Excellency, the Right Honourable David Johnston, Governor General of Canada

We, the commissioners of the Venerable, the 141st General Assembly of The Presbyterian Church in Canada, meeting at the University of British Columbia, Vancouver, British Columbia, June 4–8, 2015, send greetings to you.

We are grateful for your leadership and pray for God's continuing guidance and protection as you fulfill all the responsibilities of your office. May God's richest blessing be yours, gracing you with wisdom, mercy and peace upon both you and your family.

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

We, the commissioners of the Venerable, the 141st General Assembly of The Presbyterian Church in Canada, meeting at the University of British Columbia, Vancouver, British Columbia, June 4–8, 2015, send greetings to you and your family, your ministers and the Parliament of Canada, our most respectful greetings and prayers.

Highlights of our discussions included a concern for the crisis of refugees in our world, the persecution of Christians, the effects of climate change and the full implementation of the final recommendations of the Truth and Reconciliation Commission.

We pray that God's grace will sustain and guide you and the other members of the Parliament with wisdom and courage to be leaders of courage, justice and peace.

To the Honourable, Christy Clarke, Premier of British Columbia

We, the commissioners of the Venerable, the 141st General Assembly of The Presbyterian Church in Canada, meeting at the University of British Columbia, Vancouver, British Columbia, June 4–8, 2015, send greetings, to you and the members of the British Columbia Legislature, as we meet in your beautiful province. We thank God for your dedication and service to this province. We also pray that God will grant wisdom and integrity as you fulfill the responsibilities of your office.

To Chief Wayne Sparrow and Mr. Henry Charles of the Musqueam First Nation

We, the commissioners of the Venerable, the 141st General Assembly of The Presbyterian Church in Canada, meeting at the University of British Columbia, Vancouver, British Columbia, June 4–8, 2015, send greetings, to you and to members of the Musqueam First Nation. We are grateful for the warmth of your welcome to your traditional lands at our opening service on June 4 and look forward with hope and prayer to the full implementation of the final recommendations of the Truth and Reconciliation Commission.

To His Worship Gregor Robertson, Mayor of Vancouver

We, the commissioners of the Venerable, the 141st General Assembly of The Presbyterian Church in Canada, meeting at the University of British Columbia, Vancouver, British Columbia, June 4–8, 2015, send greetings, to you and members of the City of Vancouver Council.

We pray that God will grant you wisdom as you serve the people of this beautiful city on Canada's west coast with justice and compassion.

Report as a Whole

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

COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

L. de Bruijn moved, duly seconded, that the Commission of Matters Left Uncared For or Omitted, consisting of the Moderator of the 141st General Assembly and the Clerks of Assembly, be established until the 142nd General Assembly. Adopted.

ADOPTION OF MINUTES (cont'd from p. 44)

D. Krunys moved, duly seconded that the minutes of the first eight 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. 45)

Report as a Whole

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

ADJOURNMENT

The business being finished and announcements having been made, the Moderator entertained a motion to adjourn. It was moved by D. Krunys, duly seconded and adopted, that the 141st General Assembly adjourn. The Assembly joined in the singing of the One Hundred Twenty-Second Psalm. The Moderator led the Assembly in prayer. She then said: "In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of this Assembly, I now dissolve this Assembly and appoint another General Assembly of The Presbyterian Church in Canada to meet in Toronto, Ontario, on the third day of June, in the year of our Lord, two thousand and sixteen, at one o'clock in the afternoon local time.

REPORTS OF
ASSEMBLY AGENCIES AND
STANDING COMMITTEES

COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 141st General Assembly:

“There is only one purpose in having strong roots...so there can be real growth.” The Rev. Dr. Stephen C. Farris shared these words as he spoke about choosing the theme for this moderatorial year, “Rooted and Built up in Christ”. Throughout his term these words provided a foundation as he conversed with people in small group settings, as he listened to people’s stories and found ways of sharing those stories with others, in his *Record* articles, and in his preaching.

The Committee to Advise with the Moderator met four times with Stephen Farris, during which they established his itinerary and offered words of advice and support. Individually, members found their own ways to support and pray for him during this eventful year.

Stephen Farris travelled extensively throughout Canada where he was able to visit within each province. Congregations welcomed both Stephen, and his wife Patty who was able to join him on many of these trips. Stephen, a gifted story-teller and preacher, had many opportunities to lead worship and preach in congregations – small and large, rural and urban, traditional and contemporary. In meetings and at special events, he was greatly appreciated for the way he encouraged individuals and congregations to see that their roots are grounded in their faith in Christ from which they grow and discover the possibilities for ministry and mission. There were also occasions, when both Stephen and Patty were able to spend time with small groups of people that provided them occasions to listen to the challenges and opportunities that members and congregations experience. Stephen often expressed the honour and privilege it has been for him to listen to these stories as people seek ways to grow as Christ’s followers.

There were other gatherings and events that marked Stephen’s moderatorial year. As a theological educator, Stephen found ways to express his passion for education as he participated in ecumenical events and made connections with theological schools. He was able to visit The Presbyterian College for its 150th anniversary, meet with the Knox College community, continued to teach a homiletics course at VST and fulfil his responsibilities as Dean of St. Andrew’s Hall.

This spring, Patty and Stephen travelled to Taiwan to participate in the 150th anniversary of the Presbyterian Church in Taiwan and to attend its General Assembly which was held over the Easter weekend. Along with the Rev. Dr. Glynis Williams, they visited various ministries with which our denomination has strong connections.

The moderatorial year began with Stephen Farris participating in the Traditional Knowledge Keepers Forum in Winnipeg in June 2014. He met with members of the Aboriginal communities and visited some of our denominational ministries within Saskatchewan and Manitoba. This year will conclude with Stephen attending and participating in the final event of The Truth and Reconciliation Commission (TRC) that will be held in Ottawa from May 31 to June 3. The final report of the Commission will be presented and the ceremonial closing of the TRC and Honouring Ceremony will be held on June 3 at Rideau Hall.

The Committee to Advise is very grateful to God for the ministry that Stephen Farris shared during this year where he offered words and prayers of encouragement, listened with compassion and spoke out of his deep faith that real growth does come from strong roots in Jesus Christ. The committee is thankful to the St. Andrew’s Hall Board, students and staff, and the VST community who assumed additional responsibilities throughout this year and who supported Stephen with their prayers and support. Words of appreciation are expressed to the congregations, groups and individuals who hosted and welcomed Stephen and Patty Farris to their congregations and homes.

Recommendation No. 1 (adopted, p. 12)

That the appreciation of the Assembly be extended to the Rev. Dr. Stephen C. Farris for his gentle wisdom, steady guidance, timely prayers and heartfelt stories he shared as Moderator of the 140th General Assembly.

Recommendation No. 2 (adopted, p. 12)

That the gratitude of the Assembly be expressed to the students, faculty, staff and Board of St. Andrew’s Hall and the VST community for their support and encouragement of the Rev. Dr. Stephen C. Farris during his moderatorial term.

Recommendation No. 3 (adopted, p. 12)

That the thanks of the Assembly be extended to the congregations, individuals, presbyteries, organizations, and international and ecumenical partners who warmly and graciously received and welcomed the Rev. Dr. Stephen C. Farris.

REGULATION RE VOTING

The General Assembly in 1969, 1973 and 1979 dealt with the matter of the election of moderators. In 1973, these 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 General Assembly, the Committee to Advise with the Moderator nominates the Rev. Karen R. Horst as Moderator of the 141st General Assembly.

Douglas Rollwage
Convener

Terrie-Lee Hamilton
Secretary

ASSEMBLY COUNCIL

To the Venerable, the 141st General Assembly:

The Assembly Council has two main responsibilities. We carry on the business of the national church between the meetings of General Assembly and we act as a prophetic voice for the church.

We meet formally at the church’s retreat centre, Crieff Hills Community, twice each year, and our many subcommittees meet as required year-round.

Currently, we have 41 members. 31 of them are appointed by General Assembly, 6 are ex-officio members by virtue of their office, and 4 are non-voting staff members.

In this report, you will see a recommendation from the Committee to Review National Committees that Assembly Council gradually slim down to 22 members with the skills and perspectives required to do the church’s work nimbly and effectively. We believe that this is a good first step in bringing modern best practices to church governance.

Over the past several years, the General Assembly has tasked us with the job of creating a Mission and Vision Statement for the denomination. At last year’s General Assembly, our draft was rejected as a Mission Statement but we were asked to use it to create a Strategic Plan for the denomination.

This task required us to look at what congregations and presbyteries really want from the national church, and specifically national offices. We received many pages of comments to our questions and the results are sometimes contradictory. Nevertheless, we feel that there are good points we can glean from the material. As a result, we are asking that we be given another year to sort through the material, discuss what it tells us, and bring a considered plan to next year’s General Assembly.

Economic downturn and falling church membership have made the last few budgeting years challenging. The good news is that Presbyterians continue to give generously and our money managers have achieved excellent returns on our investments. We are recommending the 2016 budget and short-term measures to secure “pension solvency” in order to keep the finances of the denomination healthy.

Finally, in this last report from my term as convener, I wish to thank members of the Assembly Council for both their conscientious work and their fellowship. My faith journey has been enriched by working with you.

Heather Crisp

FINANCE COMMITTEE

The Assembly Council continues to give thanks for the generous contributions to *Presbyterians Sharing* from across the church that provide for the mission and ministry of The Presbyterian Church in Canada in Canada and beyond. In addition to the operating budget, the Finance Committee of Assembly Council oversees the stewardship of the various funds of the church.

BEQUESTS

\$2.4 million in bequests was received in the year. \$55,825 of which is undesignated bequests. The Marion Barry estate gave \$850,000 (\$425,000 to *Presbyterians Sharing* and \$425,000 to PWS&D).

HIGHLIGHTS FROM BALANCE SHEET (see p. 240)

Fixed Assets – \$1.8 million (2013 – \$2.0 million)

There was \$62,000 of additions to purchase software licenses to Raiser's Edge, which is our new constituent relationship management system. This system replaces Gift Traq, our 13 year old database system.

Properties – \$2.4 million (2013 – \$2.4 million)

There is one property in Calgary, Alberta, for which we have received an offer of \$1.1 million and is under consideration by Canadian Ministries. (Book value of the property is \$500,000).

Investments – \$80.4 million (2013 – \$70.0 million)

The Consolidated Portfolio (CP) had a total gross return in 2014 of 12.8% beating its conservative benchmark of 9.8% by 3.0%. This is an excellent result for a conservatively invested fund. In addition to the funds of the church, there are now 65 participants, colleges and congregations that have invested their funds in the CP with a fair market value of \$72 million.

Gift Annuities – \$2.6 million (2013 – \$2.4 million)

In the year there were \$495,000 new gift annuities.

Fund Balances – \$97.4 million (2012 – \$87.5 million)

There are three funds that make up the balance: operating fund – \$.826 million; restricted fund – \$56.5 million and the endowment fund – \$40 million.

STATEMENT OF REVENUES AND EXPENSES

Operating Fund

At the end of December 2014, the operating fund had a positive balance of \$826,722. This was an increase of \$479,868 from last year's balance.

Revenue

Total revenue of \$9,034,190 for the year was \$320,190 ahead of budget. The main reason for this was the one time bequest of \$425,000 from the Marion Barry estate to *Presbyterians Sharing* that offset the unfavourable variance in amounts received from congregations, which was \$169,620 lower than budget.

Expenditures

Overall expenditures of \$9,434,711 was \$283,557 lower than forecast.

PRESBYTERIANS SHARING

Presbyterians share over \$10.9 million for ministry and mission work.

In 2014, Presbyterians across Canada gave over \$10.9 million to support the work of The Presbyterian Church in Canada. Congregations and individuals gave over \$7.8 million to *Presbyterians Sharing* to support the church's mission and ministry in Canada and around the world and almost \$3 million to PWS&D for international development and relief programs. In addition, over \$103,760 was given to special projects of International Ministries and Canadian Ministries.

Gifts to *Presbyterians Sharing* – the main fund of The Presbyterian Church in Canada – supported inner city, native, refugee, urban and remote ministries in Canada, encouraged and equipped congregational development and renewal, supported theological colleges and new

ministers, engaged congregations in justice issues, supported mission personnel and short-term volunteers serving with international partners – and much more!

Gifts to PWS&D enabled effective and innovative programs in food security, health, livelihoods and human rights, as well as quick, life-saving responses to emergencies including the crisis in Syria and Typhoon Haiyan in the Philippines. PWS&D was able to maximize Presbyterian donations by accessing additional funds from the Canadian government and Canadian Foodgrains Bank.

These good news stories are not possible without the ongoing support of Presbyterians across Canada. There is still so much to do! Donations can be made to *Presbyterians Sharing* and PWS&D through a Presbyterian congregation or online at www.presbyterian.ca/donate. Information about making a bequest or planned gift to The Presbyterian Church in Canada can be found at presbyterian.ca/provisionaries/.

For more information

Presbyterians Sharing: presbyterian.ca/sharing

Presbyterian World Service & Development: presbyterian.ca/pwsd

Contact: Karen Plater, Associate Secretary, Stewardship

Phone: 416-441-1111 or 1-800-619-7301 email: kplater@presbyterian.ca

INTERFUND TRANSFERS

Under proper accounting for the restricted fund method we need to show the transfer between funds. A key part of our financial health is based on these transfers from the restricted fund to the operating fund. A net amount of \$880,389 was transferred into the operating fund.

	\$
Deferred Bequests	(55,824)
Transfer to Endowment Funds	4,878
Transfer from NDF Capital Account	445,000
From Bequest Stabilization Fund	200,000
From New Congregation Fund	200,000
Net Transfers to Operating Fund	86,335
Net Total Transfers to Operating Fund	880,389

BUDGET 2016

Economic Background

The following are remarks by Agathe Côté – Deputy Governor, Association québécoise des technologies, Mont-Tremblant, Quebec, February 19, 2015.

The Fall in Oil Prices Creates Disinflationary Pressures

After talking about the inflation expectations of other economic agents, I would be remiss if I didn't mention the Bank's expectations. If the expectations of households and businesses are central to the decisions they make, the same is also true of the Bank.

Since mid-2014, inflation has risen to around our 2 per cent target. This increase in inflation is being temporarily fuelled by the depreciation of the dollar since the beginning of 2013, as well as by some sectoral factors, particularly higher prices for meat and communications services. Since there is still material excess capacity in the economy and competitive pressures remain intense in the retail sector, the Bank estimates that underlying inflation remains below target.

On top of this, the economy is also faced with the steep decline in oil prices. Its impact is already being felt, and the inflation rate fell to 1.5 per cent in December. The Bank predicts that this rate will continue to decline, bottoming out at a level slightly above zero in the second quarter of 2015 (Chart 8). In light of the volatility of oil prices, it is possible that inflation will dip into negative territory for a brief interval.

Rest assured: even if inflation turns negative for some time, that would not constitute deflation, which requires a generalized decline in prices. When inflation expectations are solidly anchored, as is now the case in Canada, there is no reason to fear deflation.

The repercussions of falling oil prices will be felt well beyond their direct impact on the consumer price index. As the Bank explained in its January *Monetary Policy Report*, lower oil prices will have an unambiguously negative impact on the Canadian economy. This shock will delay the economy's return to full capacity by undermining both investment in the oil sector and gross domestic income. When oil prices fall, declining revenues from the oil sector are transmitted to the Canadian economy through a reduction in personal wealth via the impact on incomes and stock holdings. Interprovincial trade is also affected. In Western Canada, for example, purchases of machinery, primary metals and chemical products manufactured by companies in Central Canada will decrease. Together, these effects will outweigh the benefits derived from the decline in oil prices on the energy bills of households and businesses.

The net impact of this shock is significant: assuming no monetary policy response to the shock, we have calculated that average household disposable income would be reduced by 3 per cent by the end of 2016. Moreover, through its impact on the real economy, the decline of about 50 per cent in the price of oil since June would knock roughly one-half point off the underlying inflation rate during the same period.

It is against this backdrop that the Bank lowered its key policy rate by a quarter of a point in January. The Bank's policy action is intended to provide insurance against downside risks to the inflation profile and financial stability risks, support the sectoral adjustment needed to strengthen investment and growth, and bring the Canadian economy back to full capacity and inflation to target around the end of 2016. By doing so, it should also keep inflation expectations well anchored to the target.

The concept of insurance is important and should be explained in greater detail. Policy insurance is a logical part of our risk management framework for monetary policy. There is nothing mechanical about it. The cut in policy rate is intended primarily to provide insurance against the downside risks to inflation. Many of the negative effects of lower oil prices on growth happen swiftly. There will be some offsets, such as the stronger U.S. economy and a weaker Canadian dollar, but there are risks with regard to the timing and magnitude of these compensating effects. On March 4 we will come to our next interest rate decision. That decision will be based on a careful examination of how the economy, and the risks, are evolving.

Background on 2016 Presbyterian Church in Canada Budget

We are hopeful that *Presbyterians Sharing* will be around the \$7.3 million or higher. There are of course a number of risks to reaching our revenue budget. The continuing membership decline in our denomination and the number of congregations that bring \$50,000 or less in total receipts stands at over 200. The pension plan solvency deficit has required us to increase the pension assessment to 5% and this puts further pressure on congregations receipts. Our reliance on bequests still exists, however, when bequests come in and how much comes in cannot be predicted. It is hoped that in 2016 we can hold our expenditures in line with the budget.

Revenues

	2014	2015	2016
	Actual	Revised	Budget
	\$	\$	\$
Receipts			
<i>Presbyterians Sharing</i> – congregations	7,330,380	7,300,000	7,300,000 ^{1.}
<i>Presbyterians Sharing</i> – individuals	579,748	200,000	200,000 ^{2.}
Income from Investments	387,346	380,000	380,000
Income from Estates	9,753	10,000	10,000
WMS Contributions	350,000	150,000	100,000 ^{3.}
AMS Contributions	56,846	60,000	60,000
Income from Other Sources	225,175	75,000	75,000
Bequest Revenue	89,312	125,000	125,000
Gifts General Revenue	5,630	1,000	1,000
Total Receipts	9,034,190	8,301,000	8,251,000 ^{4.}

Notes:

1. The original 2015 budget showed \$7.5 million; in light of 2014, \$7.3 million appears to be the more achievable goal.
2. The Marion Berry estate in January 2014 gave \$425,000 to *Presbyterians Sharing*, this very generous gift far exceeded what we hoped to get from individuals in 2014.
3. The funding for regional staff from the WMS will cease in 2015.
4. The result in 2014 was driven by exchange gains as the US dollar strengthened.

Expenditures

The Presbyterian Church in Canada

Expenditures	2014	Budget for 2016	
	Actual	2015	2016
	\$	Revised	Budget
	\$	\$	\$
General Assembly / Assembly Council	958,189	1,015,847	1,020,196
Life and Mission Agency	6,020,914	6,127,214	6,027,214
Support Services	1,575,608	1,494,453	1,511,000
Colleges	880,000	850,000	850,000
Contingencies		5,001	5,001
Total Expenditures	9,434,711	9,492,515	9,413,411

In 2016 all areas have absorbed a cost of living adjustment in the salary line of 1.5% (\$47,000). In turn the costs of COLA have been offset by cuts and savings in other areas. The main area of saving is in the amalgamation of Stewardship and Planned Giving into one department. This will result in savings of \$100,000 in Life and Mission Agency's budget.

College Grants

As approved by the Assembly Council, the grant to colleges stands at \$850,000 for 2016.

Interfund Transfers

	2016
	Budget
	\$
Breakdown of Transfers Restricted to Operating	
To Colleges from Deferred Bequests	5,500
Transfers from Restricted Funds to operating	0
Transfer from National Development Fund	445,000
Transfer from Stabilization Fund	250,000
Transfer from New Congregation Fund	200,000
Deferred Bequests transfer to Restricted Funds	0
	900,500

Recommendation No. 1 (adopted, p. 33)
That the 2016 budget as printed on p. 238 be approved.

Deferred Bequests 2014

As per the current bequest policy, the funds were distributed by Assembly Council as follows:

Deferred Bequests 2014	2014
Portion to Pension	\$8,374
Transfer to Stabilization Fund	\$47,450
	\$55,824

THREE YEAR FORECAST 2017–2019

In 2017 we anticipate two significant reductions. One is that *Presbyterians Sharing* will slightly decline to \$7.2 million per annum. Secondly, the WMS will further reduce their funding to the denomination to \$50,000. The three year forecast for 2017 to 2019 is found at p. 239.

Recommendation No. 2 (adopted, p. 24)
That the 2017 to 2019 forecast be received for information.

Challenges for 2017 to 2019

The expenditures are in excess of receipts by \$1,373,411 and, in turn, the planned transfers from the restricted funds of \$888,000 are \$485,411 less than required in order to keep the operating fund in a positive balance. In order to deal with this issue, the Assembly Council established a 2018 Budget Working Group.

2018 Budget Working Group (2018BWG)

In carrying out its financial responsibilities, the Assembly Council concluded that a number of factors suggest it is appropriate to establish a special committee of the Assembly Council to deal in a coordinated way with the budgets for the next three years:

1. The 2014 results were very favourable in terms of the Operating Fund balance. Through significant savings, especially in the Life and Mission Agency, and through a substantial donation at the beginning of the year, the Operating Fund balance is almost \$300,000 higher than forecast in the 2014 budget projections. (Stands at \$827,000.)
2. *Presbyterians Sharing* revenue from congregations, though still strong, is decreasing and may continue to decrease in the future. (2013: \$7,681,297; 2014: \$7,330,380) And while we have been grateful recipients of revenue from the Women's Missionary Society at the level of \$150,000 per year, they are also facing a changing situation and the grant is decreasing by \$50,000 per year.
3. Three reserve funds that are generating income for the operating budget and also have capital available for use are in positions to continue to support the ministry of the church (Bequest Stabilization Fund, National Development Fund, Dissolved Congregations Fund).
4. The church cannot maintain the operating budget at the current levels indefinitely. Expenditures will be out of sync with income over the long term. Although there is no crisis of cash, it will be important as good stewards to ensure sustainability. It appears we will be able to move through 2015 and 2016 with a positive operating fund balance. This is unlikely to be the case in 2017 without an additional transfer from restricted funds.
5. Two of the three members of the Management Team retire over the next two years; the General Secretary, Life and Mission Agency in 2015 and the Chief Financial Officer by the end of 2016. The two new members of the Management Team should be given time to settle in and in fairness to them, they should be able to be a part of a smooth transition, including involvement in the budgets that will affect their ministry.
6. The Assembly Council is working on a strategic plan as requested by the General Assembly and will likely need more than one year to complete its work. The budget during this time of transition should be informed by that work.

For the above reasons, the Assembly Council approved the following approach:

1. Recommend to the General Assembly a 2016 expenditure budget that is reduced by approximately \$100,000 to reflect a reduction of one associate secretary due to the amalgamation of Planned Giving and Stewardship.
2. Continue with similar programs in the 2017 budget by means of a one-time draw from the National Development Fund to enable a 2017 budget to have a positive Operating Fund balance. (Other savings will be incorporated as possible through, for example, attrition.)
3. Establish a 2018 Budget Working Group to work from November 2015 to March 2017 that will consult broadly, interact with the strategic planning process, and prepare a budget for 2018 that will allow for a sustainable budget going forward.

2018 Budget Working Group (2018BWG) Terms of Reference

Timing: November 2015 – June 2017

Membership:

Convener of the Finance Committee, 2 representatives of Assembly Council, 2 representatives of Life and Mission Agency, 2 members of the church at large with experience in strategic budget development. The Management Team will be present, ex-officio.

Responsibilities:

Prepare a proposed 2018 budget that provides for a realistic matching of expenditures with revenue and sustainable fund transfers, for presentation to Assembly Council (through the Finance Committee) in March 2017.

Consult broadly as needed, including, but not restricted to: Assembly Council, Life and Mission Agency Committee, colleges through appointed representatives, Strategic Planning Team, others within the church as deemed appropriate.

Timeframe:

- November 2015: 2018BWG established by Assembly Council
- March 2016: Progress report to Assembly Council showing plan for consultation
- November 2016: Provide 2018 draft budget principles for approval at Assembly Council
- March 2017: Provide 2018 draft budget to Assembly Council (through Finance Committee)

The 2018 Budget Working Group will work from November 2015 to March 2017, consulting broadly, interacting with the strategic planning process, and preparing a budget for 2018 that will allow for a sustainable budget going forward.

LENDING FUND LOANS

At the beginning of 2014 there were 51 Lending Fund loans outstanding in the amount of \$2,165,614. Through the year \$642,500 in new loans were made and payments of \$635,996 were received leaving a closing balance of \$2,172,118.

COMMITTEE TO REVIEW NATIONAL COMMITTEES

Meeting of Conveners of Standing Committees

The Assembly Council through the Committee to Review National Committees has begun this year, the process of seeking to provide orientation opportunities to conveners of standing committees and the opportunity to connect with each other. During the 2014 General Assembly, the conveners of General Assembly standing committees were invited to meet and tell what they wished they had known about their role as a committee convener before they started their term. This was a very productive gathering and is planned again at this General Assembly.

Convener's Handbook

A handbook has been prepared to help conveners function well. A copy of the handbook is distributed to each new convener and can be found on the website.

Orientation

There was an orientation for current conveners by conference call in October. The conveners walked through a draft of the handbook and made comments and suggestions. They were able to clarify issues that were raised by the people who met at the General Assembly. Some of those conveners have finished their term and their comments will help the conveners new to this role.

The Assembly Council established a committee to assist with governance support. It is a committee that is accountable to the Assembly Council to help guide the Council in continuing to implement over the long term, the principles established in March 2014 and reported to the 2014 General Assembly (A&P 2014, p. 217–18). This committee has been given the ongoing task of encouraging both the Assembly Council itself, along with all the standing committees of the Assembly Council and the General Assembly to work together on common goals and themes established by the General Assembly in as coordinated a manner as possible.

For information the following terms of reference for Assembly Council Committee on Governance Committee are presented:

Governance Committee Terms of Reference

Purpose and Accountability

The Governance Committee shall be accountable to the Assembly Council and shall encourage the coordination and smooth and effective functioning of the Assembly Council itself, its committees, and the standing committees of the General Assembly.

Responsibilities

The Governance Committee will assist the Assembly Council in fulfilling its coordinating role by:

- facilitating annual orientation of the Assembly Council members
- facilitating annual orientation of conveners of Standing Committees of General Assembly
- providing an opportunity for feedback from retiring conveners in order to find areas for improvement
- maintaining, update and facilitate the use of a Convener's Handbook
- providing a vehicle for communicating broadly denominational direction so that the Assembly Council, the Life and Mission Agency and all national level bodies can be seen to be working together on a common path established by General Assembly
- being familiar with and seek to implement the principles of governance for committees established by the Assembly Council (A&P 2014, p. 217–218)

Membership

The Governance Committee consists of between 4 and 8 individuals named by the Assembly Council, with a minimum of three drawn from the membership of the Assembly Council. Staff support: General Assembly Office.

Makeup of the Assembly Council

The Assembly Council continues its work with a deep sense of appreciation that God calls women and men within our church to service in diverse ways. God equips the church for mission and enables those who are called to carry out and help facilitate that mission. The Council is very much aware that all the committees at the national level of our church are made up of these faithful Presbyterians called to service even in a changing church context. The Council seeks to help facilitate the mission of our church by encouraging the building of strong and faithful committees to build a strong and faithful church. One of the practical ways this has been happening is through the production of a handbook for conveners of standing committees. This has now been discussed and shared with the conveners.

The Assembly Council took time this past year to look at itself as it seeks to find the most effective way to carry out its terms of reference to be both a coordinating and prophetic body for our church into the future.

The Council is very much aware that change is challenging and, in a time of anxiety within the church where external pressures force change upon the church, it is tempting to hold on to that which is familiar and appears to have served the church well. At the same time, the Council believes that God will be present with us even in times of change. To help the church work through changing times it is very important for the Assembly Council to be structured in a way that enables it to be nimble and responsive to the church, focused on providing leadership especially in times of change, and possessed of members with skill sets that will enable it to provide strategic direction and faithful oversight of those matters within its terms of reference.

The Assembly Council is unique among all the standing committees of the church in that the majority of its membership is made up of representatives of presbyteries and synods. Only 8 of the 40 members currently named are members of the church at large. While this has the advantage of ensuring that each presbytery and synod has a turn having members on the Assembly Council, the committee wonders if this way of constructing representation is appropriate for today's church. It means for example, that the vast majority of the representative members rotate off the Assembly Council every three years. All other standing committees are provided with members who can all serve two three-year terms. This creates an inequity between the Assembly Council and other standing committees of the church, and among the various members of the Assembly Council. There was significant feedback from the discussions at the Assembly Council that all members should be eligible for two three-year terms and all members drawn from the church at large.

By drawing all members from the church at large, the Committee to Nominate Standing Committees would be in a better position to recommend to the General Assembly members whose skills match the current needs of the Assembly Council. At the present time, for example,

the Assembly Council believes that in addition to a lively positive faith among all its members, the Assembly Council will benefit from expertise in theological thinking, finance, personnel and human resources, organizational behaviour, broad governance experience, legal and technological skills.

The Assembly Council therefore recommends to the General Assembly that its terms of reference be amended so that, over time, all elected members are members of the church at large. This should take place over time so that all currently appointed members have the opportunity to complete their terms plus any re-appointments for which they would be eligible.

Balance and Representation

In naming members to the Assembly Council, the Committee to Nominate Standing Committees (CNSC) should be directed to ensure that a balance of male/female and lay/clergy members, along with the expectation of encouraging the membership to reflect the wide ethnic and geographic diversity of the church would be made clear. To ensure that all regions of the country are represented, a stipulation that no more than two members from any one presbytery are permitted to serve at the same time on the Assembly Council should be made. Plus, the CNSC would be expected to track the membership of the Assembly Council by presbytery to ensure that over time every presbytery was represented subject to the nominations that they forward and the skill sets needed.

Size of the Assembly Council

The CRNC has also considered an appropriate size for the Assembly Council. On the one hand, a large group of committed individuals can sometimes build shared ownership and broad support, but on the other hand, it is easier for members of a larger group to be less engaged in the work and adopt a position of responding to proposals rather than creating and promoting initiatives. Clearly the church is not a corporation, but there are lessons to be learned from organizations that excel in organizational governance, many of which do so with considerably smaller boards or committees than the Assembly Council.

The CRNC believes that the current 31 elected members (apart from ex-officio and staff) should be changed to 22 (including 4 ex-officio voting positions). Along with ex-officio representatives and staff support, a somewhat smaller number of dedicated Presbyterians with a carefully chosen set of skills to service the church, and every one eligible for two three year terms would provide, we believe, a strong, appropriately representative Council.

The model provided on the attached chart envisions a gradual transition over the next five years to this new number and newly elected at-large membership. This transition could take place more quickly if current members were not eligible for a second three-year term (which is currently the case for most presbytery and synod representatives) but the committee believes that the current commitment and experience on the Assembly Council will serve the church well during a time of transition.

Membership transition model

Year	At-large members	Total members
2014	8	31
2015	12	27
2016	18	26
2017	25	25
2018	24	24
2019	21	21
2020	18	18

Proposed Terms of Reference for the Assembly Council

Purpose and Accountability

The General Assembly itself establishes policy and the Assembly Council is responsible for the implementation of that policy.

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

The Assembly Council will be of central importance in the life of the church. It assumed all the legal powers vested in the Administrative Council on July 1, 1992.

Responsibilities

In all matters, the Council will carry out its business and communications in a manner that demonstrates faithfulness, openness and transparency to the membership of The Presbyterian Church in Canada, and a commitment to the gospel of Jesus Christ and the furtherance of his reconciling mission in the world.

In its coordinating role, the Assembly Council will:

- coordinate the work of the national bodies of the church, having direct links with national staff.
- recommend policy, submit short- and long-range plans, coordinate and recommend a realistic and balanced budget and generally present the current and future needs of the national agencies to the General Assembly.
- have final responsibility in matters financial under the authority of the General Assembly.
- ensure that the decisions of the General Assembly are carried out and communicated to the church.
- assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision.
- with its diverse representation from across the church, provide the broadest possible viewpoint on proposed changes in policy direction. Thus, agencies are required to inform the Council of any proposed new directions, including additional executive staff positions. The Council will advise the Assembly. In some cases, the advice of the Council will be contrary to the wishes of the agency committee. In such circumstances, the General Assembly, with all the information before it, will make the final decision.

In its prophetic role, the Assembly Council will:

- present a vision for the mission of a church that looks to God for continual renewal.
- dream about the future of the church and seek to be a leading edge of what the church might be in the future.
- affirm the work of the agencies of the church as they carry out a prophetic role for our denomination.
- call itself and the church to account when in need of critique.
- invite input, when helpful, from committees of the church that do not normally report through the Council, mindful of its servant role.

Membership

The Council consists of 22 individuals:

- eighteen persons appointed by General Assembly from the church at large for a term of three years. *
- four persons ex-officio with vote, namely the President of the Atlantic Mission Society, the President of the Women's Missionary Society, Convener of the Life and Mission Agency Committee and the Moderator of the General Assembly.

Staff support:

The following individuals, by office, shall attend meetings of the Assembly Council as resource and support:

- Principal Clerk who serves as Secretary of the Council
- General Secretary Life and Mission Agency
- Chief Financial Officer and Treasurer
- One of the heads of Colleges

* Members are eligible to be re-appointed once with the concurrence of the member and the Assembly Council. It is understood that among the 18 members appointed by Assembly, a balance will be maintained, in as far as possible, between clergy and non-clergy, men and women, and reflect the ethnic diversity of our denomination. Further, the

Committee to Nominate Standing Committees is directed to ensure that over time, all presbyteries are represented on the Assembly Council and on each slate presented to the General Assembly for consideration no more than two members shall be from the same presbytery. All members of the Assembly Council must be professing members of The Presbyterian Church in Canada.

Committees

To ensure that the Assembly Council can fulfil its terms of reference, the following committees will carry out much of the work of the Council and, as necessary, report through it, to the General Assembly:

1. Executive of the Assembly Council
2. Archives and Records Committee
3. Audit Committee
4. Benevolences Committee (Including the responsibilities of the Fund for Ministerial Assistance)
5. Church Architecture Committee
6. Commission on Assets of Dissolved and Amalgamated Congregations
7. Commission on Proxies
8. Ewart Endowment for Theological Education Committee
9. Finance Committee
10. Governance Committee
11. Management Team
12. Nominating Committee
13. Personnel Policy Committee

Ad Hoc Committees

The Assembly Council may appoint ad hoc committees as necessary.

Committees Related to the Council

1. Theological Education Liaison Group

Recommendation No. 3 (amended and referred for comment, p. 24)

That the above revised terms of reference for the Assembly Council be approved.

Recommendation No. 4 (amended and referred for comment, p. 24)

That the new membership makeup of Assembly Council be phased in from 2016–2019, or sooner if practical and possible.

REFERRALS FROM GENERAL ASSEMBLY

ADDITION MOTION (A&P 2014, p. 31)

Re: Strategic Planning

The 140th General Assembly asked the Assembly Council to present a strategic plan at the 2015 General Assembly. The strategic plan is to guide the national church in its mission to encourage, support and strengthen congregations. To fulfil the directive, the Strategic Planning Committee, made up of Heather Crisp (convener), Bob Smith, Kathy McKay, Barb Summers (staff, Life and Mission Agency) and Stephen Kendall (staff, General Assembly Office) was struck during an Assembly Council Executive teleconference on September 30, 2014. The additional recommendation, as approved by the 2014 General Assembly is as follows:

That we remember, reaffirm and carry forward the strong statement made by the 138th General Assembly re the importance of local congregations (See additional motion of W.J.C. Irvine and his preamble, (A&P 2012, p. 44–46) in the following ways.

1. That we declare that a clear and critical priority as a denomination is to renew, equip and inspire local congregations and missions to fulfil the Great Commission (Matthew 28:19–20) and the Great Commandment (Mark 12:29–31) to the glory of the triune God.
2. That this priority be incorporated into the mandates and/or job descriptions of all agencies, national committees, and national staff.

3. That this priority be used by all agencies, national committees, and national staff as a regular and critical element of ongoing self-evaluation and the evaluation of any staff members, committees and/or agencies under their oversight.
4. That all agencies and national committees be directed to regularly include an appropriately thorough written summary of the insights and results of these ongoing evaluations at future General Assemblies.
5. That the Assembly Council present a strategic plan at the next General Assembly.

The Strategic Planning Committee (the “SPC”) reports to the Assembly Council; the terms of reference provided to the SPC were the General Assembly’s motion. The committee conducted much of its work through the exchange of email, and through several teleconference meetings, and the committee met face-to-face on February 13, 2015, at the national office at 50 Wynford Drive.

To fulfill the General Assembly motion, members of the SPC agreed that it in addition to learning the needs of congregations (Par. 1 of the additional motion), the committee must have an understanding of the functions and capabilities of the national church office (Par. 2–4 of the additional motion), prior to recommending a strategic plan to General Assembly (Par. 5 of the additional motion).

Surveying Presbyteries, Congregations and Members

The SPC conducted a needs assessment in the form of a strategic planning activity that was distributed via email to all presbyteries and to members of the Assembly Council. Additionally, the activity was made openly available to individual church members, adherents and other church groups such as the colleges via the website: presbyterian.ca/2015/01/13/strategic-planning-input/.

The strategic planning activity sought to identify the most important needs felt by congregations by asking the following three questions:

1. How does the national church, through church offices, best help local congregations become stronger and more vital?
2. What current practices or programs of the national church are most in need of improving in order to help local congregations become stronger and more vital?
3. What are the most important new initiatives that the national church should undertake to help local congregations become stronger and more vital?

Understanding the National Office

The SPC visited the national office on February 13, 2015, and met with representatives of the following offices:

- Life in Mission Agency
 - Administration
 - Stewardship
 - International Ministries
 - Communications
 - Canadian Ministries
 - Ministry & Church Vocations
 - Planned Giving
- (Justice Ministries and PWS&D presentations were also made)
- Financial and Support Services
- General Assembly Office

The SPC received much valuable information through this visit. The staff at the national office were interested and engaged in our discussions, and are obviously dedicated to assisting congregations. It is also clear that the national office already has a large number of resources available for the use of presbyteries and congregations.

Current Status

As of the March meeting of Assembly Council, the SPC has received responses from 16 presbyteries, 5 sessions and 38 individuals/small groups. Responses are continuing to arrive and the committee has collated results regularly. The SPC believes that it would be beneficial for the

entire church to be able to review many of the responses received in order to ensure an open process and to encourage more suggestions.

The SPC continues its work to gather and analyze data. Upon having heard from more of the key stakeholders, the committee hopes to create a draft strategic plan and recommendations for consideration by the Assembly Council. However, the SPC feels that it is premature to draft a possible strategic plan at this time, knowing that there are individuals and groups who have not yet been heard from and who wish to express their views.

Although the SPC believes it is premature to draft a plan at this time, it is prepared to make some observations about the results received to date. These are:

1. The responses have been thoughtful and heartfelt, with both optimism and pessimism exhibited.
2. The responses vary considerably in terms of how the three questions have been addressed. Some responses have made specific suggestions in direct response to the questions and others have used the questions as a springboard for discussion.
3. Some responses express impatience with the number of times the national church has examined these issues and a feeling that the church is revisiting old ground.
4. A number of responses have expressed a sense of alienation from the national church. They discuss the need for more connection between themselves and the national church, and some express confusion as to the difference between the national church and church offices.
5. When the responses talk about personal interactions with staff of the church offices, they are positive. Some expressed dissatisfaction with the ability to find out information readily. A few indicate mistrust of the church offices or concerns regarding use of church resources.
6. A number of responses indicate that congregations are in “survival mode” and want direct leadership, help with “best practices” or sustenance from the national church.
7. The online postings have generated interactive discussion and multiple replies in some cases.

At the March meeting of Assembly Council, members took time to discuss the responses during two sessions and to identify which responses they felt are the most helpful to the strategic planning process. The Assembly Council would like to continue the process of interacting with the church through continuing to receive feedback on the questions, and in due course, on draft reports.

The Assembly Council believes this is not a process that can be rushed and is committed to preparing a Strategic Plan for the church when it can do so in a sufficiently comprehensive manner. The next steps will involve summarizing the feedback received and begin the process of careful analysis and the preparation of a plan that is right for our church at this time. The Assembly Council plans to be ready with a final plan in time for next year’s General Assembly.

Recommendation No. 5 (adopted, p. 24)

That permission be granted to present a strategic plan to the 2016 General Assembly.

OVERTURE NO. 9, 2014 (A&P 2014 p. 510–11, 11)

Re: Policy for ministers’ moving costs

This overture focuses on the requirement of calling congregations to pay the moving expenses to settle their new minister in the pastoral charge, as stipulated in the church’s call documents (Book of Forms, Appendix A-29). The overture asserts that congregations located on the east and west coasts of Canada or in northern Canada find it difficult, if not prohibitive, to pay the moving costs of suitable candidates from other parts of Canada. The overture asserts that concern over moving costs is hampering the growth and renewal of congregations and ministers, in particular when ministers are not considered for a call for economic reasons rather than as a response to the will of God. The overture asks for a national policy of equalization payments that would render the moving costs paid by congregations more equitable.

Discussion of this overture at the meeting of the Assembly Council generated various perspectives. On the one hand, some ministers commented that they have never heard concerns about their own moving costs expressed by the congregations that called them, even when those calls required long-distance moves across the country. For such ministers and congregations, the issues raised in the overture would be unfamiliar. On the other hand, ministers who have served as interim moderators indicated that some congregations decline to consider ministers located too far away. For their part, some ministers decline consideration for calls “in the regions” out of concern that locating there might restrict their possibilities for subsequent calls. For these ministers and congregations, the issues raised by the overture would resonate with their experience.

The overture is based on the premise that financial assistance with moving costs would widen the field of candidates for congregations seeking a minister. It is difficult to know the degree to which this would be the case. Certainly there are factors other than a possible concern over moving costs that greatly reduce the mobility of ministers. Perhaps the most significant of these is the employment of the minister’s spouse. For many ministers, this is the prime determinant of whether, where and when the minister might consider a move. Another factor is the dominance of population patterns in Canada. There are persistent, widespread socio-economic forces causing population growth in some communities while others decline. Ministers and their families are as receptive as other Canadians to these influences.

Furthermore, the financial assistance with moving costs requested by the overture is intended to accord greater fairness to all congregations that are seeking to call a minister. However, the proposed approach may do little to “level the playing field” because it does not address one of the greatest sources of disparity between congregations when it comes to the cost of having a minister – the cost of housing. This component of ministers’ stipend and allowances varies widely. The dollar figure required as the cash housing allowance for appropriate accommodation for the minister and the minister’s family in some locations would need to be doubled (or more) in others. These differences in the cost of housing generally relate more to the type of community – rural versus urban – than to the location in Canada. Moreover this difference in cost persists over all the years the minister serves in the congregation, unlike the initial, one-time nature of moving costs.

When the overture request is viewed in the context of these other factors, the case for establishing a national program of equalization payments for clergy moving costs is not compelling. Nevertheless presbyteries may wish to create a transition fund, when they have the means to do so, to assist their congregations on a case-by-case basis with these costs. One suggestion is that a presbytery could incorporate a transition fund into the presbytery’s mission plan for the use of funds from dissolved congregations within the bounds.

In conclusion for the reasons outlined above, the following recommendation is presented.

Recommendation No. 6 (adopted, p. 24)

That the prayer of Overture No. 9, 2014 re policy for ministers’ moving cost be not granted.

OVERTURE NO. 1, 2015 (p. 572)

Re: Translating the Leading with Care Policy into French

The Executive of the Assembly Council discussed the importance of having some primary documents for our church in French. Leading with Care is important in view of the requirement for all congregations to comply, and the fact that it deals with vulnerable persons. There will likely be some planning and discussion required on how to practically facilitate this request, and how much of the document is necessary to translate.

Recommendation No. 7 (adopted, p. 24)

That the prayer of Overture No. 1, 2015 re translating Leading with Care into French be granted.

In order to facilitate some of the practical considerations of this translation the Life and Mission Agency has been asked to pursue the translation of Leading with Care into French.

OVERTURE NO. 2, 2015 (p. 573)**Re: Guarantee of stipend terms**

Overture No 2, 2015 draws attention to the fact that when a minister is called to a pastoral charge, a stipend figure and allowances are guaranteed by the pastoral charge to the presbytery. This figure must meet or exceed the minimum approved by the General Assembly and listed in the Acts and Proceedings each year. In some instances, while the stipend figure remains above the minimum required for a time, no increase is offered to the minister by the pastoral charge in the years that follow. This means the purchasing power of the stipend decreases as the cost of living increases. In other words, as the overture states, a fixed stipend will erode in value over time.

For example, according to the minimum stipend and allowance schedule, in 2012 a minister with five years of experience and called to full-time ministry was to receive a minimum of \$39,589. Three years later, in 2015, a minister with eight years experience was to be paid a minimum of \$43,006. If that minister was called to a pastoral charge in 2012 and paid \$43,500, the pastoral charge would have exceeded the minimum by approximately \$3,900 that year. If the minister received no stipend increase over the next three years, the pastoral charge would continue to exceed the minimum requirement but the minister's stipend would be worth considerably less in terms of the goods and services it could buy and would only be \$400 above the minimum. Or a minister with 15 years experience might be called to a pastoral charge and offered a \$50,000 stipend plus \$20,000 for housing. If these figures remain unchanged year after year, the same erosion in value would take place.

Book of Forms, Appendix A–29 is entitled “Call to a minister of Word and Sacraments and guarantee to presbytery of stipend”. Many pastoral charges use this as a template to express the respect and encouragement they promise the minister they call. It also contains promises regarding stipend, housing, vacation days, continuing education and the like. After listing the stipend and allowances to be paid, A–29 states:

We agree to make payments of the above amounts on the first day of each month [if the minister and the session agree on an alternative payment schedule, amend this statement accordingly,] and agree to review the stipend and allowances annually in view of any changes in the cost of living or the needs of our minister.

The overture suggests it could be considered misleading and unfair for a pastoral charge to offer a generous stipend and allowance package when the call is extended then not offer any increase for several years afterwards. It maintains that a minister called to a pastoral charge and promised more than the minimum at the outset might reasonably expect that margin to be maintained as an ongoing fulfillment of the original promises made.

To try to prevent erosion of stipend value described above, the overture asks that Appendix A–29 be amended to add the cost of living adjustment (COLA), usually expressed as a percentage, to the minister's stipend annually. This could be accomplished by replacing the word “review” with “add to” in the guarantee of stipend (Appendix A–29).

The Assembly Council notes that Appendix A–29 is a template that may be altered by presbyteries as long as the minimum set by the General Assembly is maintained. In other words, there is already freedom for presbyteries to set stipend and allowance requirements higher than that set by the church at large. Presbyteries may also permit an individual pastoral charge to amend Appendix A–29 in order to provide additional benefits to their minister including whether or not COLA is to be applied to the stipend and allowances each year.

Instead of making this a requirement for the whole church, the Assembly Council prefers to offer two reminders.

1. Interim moderators, when helping a pastoral charge call a new minister, should remind the pastoral charge that it should plan to increase the minister's stipend and allowances on a regular basis.
2. Presbyteries are permitted to set higher stipend and allowance expectations within the bounds of their presbytery or allow individual congregations to make appropriate amendments to the call and guarantee of stipend in Appendix A–29. This could include the automatic addition of an annual cost of living adjustment, (COLA).

Recommendation No. 8 (adopted, p. 24)

That the prayer of Overture No. 2, 2015 re amending guarantee of stipend terms be answered in terms of this response.

OVERTURE NO. 3, 2015 (p. 573)**Re: Budgeting for General Assembly costs**

The Committee re General Assembly Budget and Arrangements met by conference call on February 5, 2015, for the purposes of discussing the principles used to answer Overture No. 3, 2015, and make an initial response. The following principles were used as a framework for our initial discussion:

- While the General Assembly is held within different presbyteries and specific locations on any given year, and there is a sense of ownership by the hosting group, it must be remembered that the General Assembly is for and benefits the entire denomination.
- Hosting a General Assembly should not be a financial burden.
- The hosts of a General Assembly must be allowed flexibility that enables them to offer basic hospitality and any special events or plans they may wish to hold (reflecting upon their location and/or presbytery).
- For those considering hosting a General Assembly, highlighting that it is an opportunity to share gifts of hospitality.

The committee recognized that a commissioner's experience of a General Assembly is multi-faceted and unique to the individual. While the business of the Assembly must be completed dutifully and with efficiency, time for worship, learning, fellowship and enjoyment must be allotted for. For many an Assembly is a once in a life time experience and should be honoured accordingly.

Much time was spent by the committee considering all aspects of hosting a General Assembly including:

- weekend format
- the potential length of Assembly
- worship
- educational events
- common venue(s)
- east/west Assemblies
- downtime for commissioners
- Q&A / briefing formats for commissioners
- visitors including ecumenical, interfaith, from partners

The committee's initial response to Overture No. 3, 2015 is to consider moving the General Assembly expenses to the General Assembly Office for budgeting and to continue to work on specifics for a final report to be presented to the November 2015 meeting of the Assembly Council.

The committee will continue to consider the possibilities of offering grants to the local planning committees and seek other potential sources of funding to offset the costs of hosting a General Assembly.

Recommendation No. 9 (adopted, p. 24)

That permission be granted to respond to Overture No. 3, 2015 re budgeting for General Assembly costs to the 2016 General Assembly.

OVERTURE NO. 13 AND NO. 22, 2015 (p. 587–88 and 597–98)**Re: Establishing a Native Ministries Endowment Fund**

Because these overtures arrived just before the March meeting of Assembly Council, there was not sufficient time to prepare a response and hold the necessary consultation with the Life and Mission Agency (LMA). In cooperation with the LMA, a working group of two members of the Assembly Council and two members of the Life and Mission Agency was established to work together on a response. (see also Life and Mission Agency Committee, p. 330)

Recommendation No. 10 (amended, p. 25)

That permission be granted to respond to Overture No. 13 and No. 22, 2015 re establishing a Native Ministries Endowment Fund to the 2016 General Assembly.

COMMITTEES OF COUNCIL

EXECUTIVE

The Executive of the Assembly Council meets between the meetings of the Assembly Council to assist in setting agendas, and to deal with matters referred to it by the Assembly Council. This year, the Executive appointed and monitored a number of working groups established to respond to overtures and referrals to the Assembly Council. One of these was the immediate appointment of a Strategic Planning Committee following the 2014 General Assembly. The work of all these groups is presented throughout this report. The Executive is also working with The Rev. Dr. Richard Fee on the arrangements for his transition to retirement later this year. This included approving various editorial revisions to the job description for the General Secretary, Life and Mission Agency. The Executive was also called upon to approve the funding for the new database at the national office and to consider the ongoing funding of the Healing and Reconciliation program. In order to facilitate these matters a joint meeting was held with the Finance Committee.

Funding for Healing and Reconciliation Program (2015–2017)

At their March 2014 meetings both the Life and Mission Agency Committee and the Assembly Council indicated that the ongoing ministry of healing and reconciliation with Indigenous peoples is a high priority for our church.

On the recommendation of the Life and Mission Agency Committee, a Healing and Reconciliation Mission Priority Fund was established by Assembly Council to stand along the other funds currently in place.

The Assembly Council referred the matter of funding for the program (\$100,000 per year for three years) to the Finance Committee. The Management Team worked through the summer and with staff toward a proposal to facilitate funding the healing and reconciliation program.

The Presbyterian Church in Canada has internally designated funds for ministries of the church. One such fund is the New Congregations Capital Fund (presently \$5.3 million) administered by Canadian Ministries. A Renewing Ministries Fund was established with a portion of that fund in 2009 and is currently holding \$2.8 million. These funds have grown considerably in size since their establishment. The source for these funds has been primarily the Dissolved Congregations Fund that holds the 30% portion of the proceeds of assets of dissolved congregations that are vested with the national church. There is currently \$3.5 million in this fund.

In 2000, the General Assembly accepted an Assembly Council policy that stipulates ‘normally’ this 30% portion will be transferred to the New Congregations Capital Fund with the other 70% returned to presbytery based on their approved mission plans.

In 2003/2004 as an exception to the ‘normal’ practice, a significant portion of the Dissolved Congregations Fund was used to satisfy the \$2.1 million obligation of the church under the Indian Residential Schools Settlement Agreement.

Securing the funding of the healing and reconciliation program is an important symbol of the commitment of the church to continue to live out Our Confession of 1994, and the use of a portion of the Dissolved Congregations Fund for this purpose was considered and approved by the Finance and Executive Committees. Along with funding it is understood that it is also important to provide the opportunity for Presbyterians to add to this commitment through their own donations to this fund, and hence, fundraising efforts will be made to encourage this.

The recommendation approved by the Finance and Executive Committees was that \$300,000 be transferred from the Dissolved Congregations Fund (Presbyterian Church portion) to the Healing and Reconciliation Mission Priority Fund (Life and Mission Agency – Justice Ministries) to fund the next three years of the Healing and Reconciliation program.

ARCHIVES AND RECORDS COMMITTEE

Membership

Dr. Marjorie Ross, whose term concluded this spring, shared her enthusiasm and sage advice with this committee during her years of service. The Rev. Geoff Ross was appointed to this committee in March.

New Resources

The Assembly Council approved two new Archives resources, “Records Schedule for Active Congregations” and “Dissolved Congregations: What records should be transferred to the Archives?”. Both resources are available from the Archives.

Records Management and Digital Records

The Archives staff continue to advise national office staff and the church-at-large on a variety of records management issues.

Each April there is an annual records review in the Records Centre, and designated records are shredded. Purging records of no permanent value, enables good management of the paper and guarantees that only vital records are transferred into the Archives.

The staff met with Rick Fee and Colleen McCue, of the Life and Mission Agency, regarding his records (paper and digital) and their transfer to the Archives when he retires. The Assistant Archivist also met with the Communications Department staff concerning new policies and procedures for ensuring that digital photos created by national office staff are effectively managed, and those with archival value are transferred to the Archives after a certain time period (likely 5 years).

The Assistant Archivist completed a number of digitization projects. Dr. Moir’s *Enduring Witness* was scanned in its entirety with the hope that a copy can be placed on the website. Two personal papers collections were loaned to the Archives for scanning – a collection of over 300 sermons of the Rev. Charles H. MacDonald (Moderator of the General Assembly in 1947) were loaned by his grandchildren, and 10 scrapbooks compiled by Mr. Ron McGraw (missionary to Nigeria in the 1960s) were loaned by Mr. and Mrs. McGraw. Finally, each issue of the Canada Presbyterian Church’s *Home and Foreign Record* and the Presbyterian Church of the Lower Provinces *Home and Foreign Record* for 1865 were scanned and will be on the website as part of a “150 years ago” exhibit.

Archives Website

The Archives’ website is maintained separately by Archives staff but is accessible through The Presbyterian Church in Canada’s website. Along with the Communications Department, it was decided that that the Archives site would move into the church’s domain. There will be some design changes and overall functionality will improve, with graphics and sound capability and the possibility of a *flickr* page for Archives’ photos.

Archives Resource

The 2015 issue of “Step Into Your Archives” will feature updates regarding practice and policy relating to managing congregational church records. It will be on the website, announced in PCCconnect, placed on the church’s home page news site, and circulated in the PCPak.

Microfilming

The staff revised “Microfilming/Digitization – Some Fast Facts” and created a new information sheet, “Scanning Your Congregation’s Records”. The microfilming sheet reflects the change that only session minutes and church registers are expected to be filmed. As an option, congregations may elect to have additional records microfilmed. Congregations are asking more often if they can do their own record digitizing, so this new sheet provides helpful guidelines. This way, all of the important congregational records can be copied to another format for security purposes. As always, we encourage congregations to contact us should they have questions regarding any aspect of church records management.

The following churches had their records microfilmed during this reporting period: Knollwood Park, London, Ontario; St. Andrew’s, St. Lambert, Quebec; Scottlea, St. Catharines, Ontario; St. Andrew’s, King City, Ontario; St. Andrew’s North Shore-North River Pastoral Charge, Nova Scotia; Presbytery of Prince Edward Island; Presbytery of Oak Ridges; St. Paul’s, Simcoe, Ontario; St. Andrew’s, Kitchener, Ontario; Knox, Oakville, Ontario; and Central, Brantford, Ontario.

Truth and Reconciliation Commission (TRC)

The closing TRC event will take place in Ottawa, May 31–June 2. There will be a number of representatives from The Presbyterian Church in Canada present including the Archivist who will take our residential schools related photo binders for survivors to view.

Volunteers

Sincere appreciation is expressed to our faithful volunteers, the Rev. Dr. Bob Anderson and Mrs. Betty Arnold. Each one has their own project area and works a half day each week. Mrs. Arnold has volunteered since 1987 and Dr. Anderson since January 2010.

Young Canada Works Program

The successful application for federal government funding in 2014 enabled additional photograph cataloguing/scanning, and the creation of a web-exhibit. Archives student, Sally Butterfield, was hired for this project. The exhibit features our denomination's involvement in WWI as seen through select denominational periodicals. We have applied for funding an archives student for the 2015 summer and we are awaiting the results. If successful, we will focus on the ongoing cataloguing of photos and the creation of yet another new exhibit for the website (presbyterianarchives.ca).

Student Practicum/Architectural Plans Collection

Jessica Wever, archives practicum student, is currently organizing, labeling, wrapping and listing all the architectural plans in our collection. We are pleased that this collection is receiving such detailed attention. We purchased additional shelving for the existing architectural plans shelving unit that has allowed us to double the storage capacity.

The United Church of Canada

The ownership document for the Presbyterian-related records collection transferred from the United Church (Archives) to the Presbyterian Church (Archives) has been officially signed by both parties. These Presbyterian records had become the property of the United Church at the time of Church Union. This historically significant collection (dating pre-1925) is approximately 30 metres, and includes presbytery minutes, personal papers, select national office records and communion tokens. The communion tokens were transferred to the care of the National Presbyterian Museum.

National Presbyterian Museum Advisory Committee

The Archivist serves as an ex-officio staff member on the National Presbytery Museum Committee.

Knox College History Class

Each January the staff is requested by the Church History professor to give a presentation to the students about the collections we hold and how do archival research. Students are expected to use archival documents as sources for their major paper. This is an interesting and positive experience for the staff and students alike – and supports the importance of church history knowledge.

Professor Dr. Iain Nichol Papers

Dr. Iain Nichol (Knox College) donated some of his personal papers, consisting primarily of his academic articles and class notes to the Archives. We are very pleased to have secured these papers for the Archives collection.

AUDIT COMMITTEE

The Audit Committee met in December 2014, to review with our external auditors PriceWaterhouseCoopers the audit plan for 2014. The partner Christine Lam and the manager Marcus Lam attended the meeting and reviewed in detail what work would be carried out, materiality levels and the areas of risk and their focus.

The committee met on March 19, 2015, to receive the draft audited financial statements for 2014 for The Presbyterian Church in Canada and The Presbyterian Church in Canada – Pension Fund. It reviewed the statements and asked questions of both the staff and the auditors regarding this

year's audits and the results for 2014. The Chief Financial Officer went over the actual financial statements to highlight the results for the year.

The Audit Committee as is the accepted practice, met with the external auditor, in camera, without staff being present. There were no issues or disagreements between the management and the external auditors and it was deemed that audit had gone well.

Recommendation No. 11 (adopted, p. 24)

That the audited financial statements for The Presbyterian Church in Canada at December 31, 2014 be received for information.

Recommendation No. 12 (adopted, p. 24)

That the audited financial statements for The Presbyterian Church in Canada – Pension Fund at December 31, 2014 be received for information.

BENEVOLENCE COMMITTEE

The Benevolence Committee oversees the administration of the benevolent funds and bursary funds that have been entrusted to the Assembly Council. In addition, the committee acts as the appointers of the Fund for Ministerial Assistance. The committee meets twice a year to monitor and administer the funds entrusted to its care.

Benevolent Funds

There are eleven benevolent funds with a total capital of \$5,546,391. 2014 brought an 8.7% increase in the value of the funds. From the income of these funds, approximately 16 persons received monthly support in 2014 totaling approximately \$91,910. Starting in 2014, for two years, at the request of the Pension and Benefits Board, the benevolent funds have been supporting 10 retired missionaries and four widows of retirees with a pension supplement. This temporary shift from the Pension and Benefits Board comes with the support of the Assembly Council and will enable unrestricted pension funds to be available to cover what is hoped will be a one or two year period of payments assessed in view of the plan liabilities. In March, the Assembly Council agreed to extend this arrangement for one more year. Other emergency grants were made on a confidential basis to seven persons totaling some \$18,600.

Retired servants of the church and surviving spouses who are experiencing financial need are encouraged to contact the Principal Clerk in the Assembly Office to discuss whether they might qualify for a monthly income supplement. An application form is available from him. Additionally, there are times when a servant of the church experiences a one-time financial need. These cases may also be brought to the Principal Clerk on a confidential basis.

The Benevolence Committee also distributes the income from the Bremner Memorial Fund, established in 2009 through the generosity of Ronald and Muriel Bremner, in memory of Ron's parents, longtime faithful Presbyterians J. Murray and Catharine Bremner. The 2014 income from the Bremner Memorial Fund (\$4,494) was distributed to the Fund for Ministerial Assistance.

Bursary Funds

There are 31 bursary funds with a total capital of \$2,213,361. This is 8.8% higher than the total available capital from the previous year. Approximately \$80,000 of income from these funds was awarded to some 40 candidates for the ministries of the church. For the 2014–2015 academic year, up to \$80,000 in student bursaries have again been approved. The secretary calls for applications from the colleges at the start of each term. The colleges compile the applications and forward them to the Assembly Office, where the applications are dealt with and grants made according to the specific terms of the various funds. In addition to the regular student bursaries, \$10,000 was disbursed to two doctoral candidates from the Cameron Doctoral Bursary Fund.

The committee invites your prayers, concerns and gifts for servants of the church who are in need. A number of congregations and individuals make gifts to these funds each year. 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.

At the March 2014 meeting of the Assembly Council, it was agreed to combine the responsibilities of the Cameron Doctoral Bursary Fund Committee and the Fund for Ministerial Assistance (FMA) with the Benevolence Committee. The terms of reference for each committee were reviewed along with the indenture that established the Fund for Ministerial Assistance to ensure that all functions and responsibilities are honored. The Fund for Ministerial Assistance will continue to report to the General Assembly, and the minister of St. Andrew's Church, Ottawa shall be a member of the Benevolence Committee to conform to the original terms of the FMA. This move came as part of the work the Assembly Council has been undertaking to review the size and number of all national church committees (A&P 2013, p. 224).

The Fund for Ministerial Assistance

The Fund for Ministerial Assistance was established by an anonymous gift of one million dollars in 1951. Following the death of the donor, the fund was renamed The Honourable Norman M. Paterson Fund for Ministerial Assistance. Senator Paterson and his wife, Eleanor, maintained a life-long interest in the ministers of the church and their families and they hoped that their gesture might encourage others to respond with generosity.

The decisions of the appointers 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 received foundational gifts of \$750 per annum, and all eligible children received foundational gifts of \$750 per annum. Additional Christmas gifts were distributed to eligible ministers and their eligible children. The numbers fluctuate; however during the final quarter, 41 ministers received gifts with additional gifts distributed for the support of 97 children. In addition, seven ministers on long-term disability received Christmas gifts. The first priority has been to maintain the ability to provide the foundational annual gifts that are distributed quarterly; any remaining funds are distributed as additional Christmas gifts. Only through the generosity of donors, it was possible to give a Christmas gift in 2014.

The appointers are always glad to receive letters of thanks, which are in turn forwarded to Mr. Paterson's descendants. The correspondence we receive confirms that the families of many ministers on lower stipends bear significant financial burdens, which the gifts partly alleviate. It is our privilege to be stewards of Senator Paterson's generosity, and that of those individuals and congregations who, over the years, have added to the fund.

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.

We gratefully acknowledge contributions made to the fund by congregations and individuals; their generosity makes it possible to continue the work initiated by Mr. Paterson.

CHURCH ARCHITECTURE COMMITTEE

The Church Architecture Committee serves Presbyterian congregations by reviewing plans for new buildings, additions and major renovations and by offering impartial comments on the architect's designs submitted by congregations. When the committee is satisfied, it grants approval to the congregation and communicates that approval with the presbytery. If grants are involved, a report will go to Canadian Ministries. If loans are involved, a report will go to the Presbyterian Church Building Corporation and the Lending Fund Committee.

The committee of 11 members is made up of seven architects, one layperson and three ex officio staff.

During the past year, the committee consulted on a submission from an Ontario congregation that is planning significant renovations to its church facilities, including the sanctuary, classrooms and office space; and worked with congregations in British Columbia and Ontario that are improving accessibility. A congregation in Saskatchewan, dealing with structural issues in the roof over its sanctuary, requested and received advice from the committee. The committee also approved a plan to improve the accessibility of the West Vancouver church building and a submission from an Ottawa congregation to replace a 110-year-old farmhouse in order to improve accessibility to the church and provide more space for Christian Education. The committee is also in conversations with a congregation that is hoping to construct a new sanctuary and church hall in conjunction with affordable housing apartments.

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 vest with the Trustee Board and until 2018, the first 25% of the net proceeds go the Pension Plan Solvency Fund; 52.5% is returned to the presbytery for mission work in their midst and beyond, at their suggestion. The remaining 22.5% is normally transferred to the New Church Capital Fund (A&P 2000, p. 207–209). After 2018 the proceeds will again be divided 70% to the presbytery and 30% to new church capital.

EWART ENDOWMENT FOR THEOLOGICAL EDUCATION

The Ewart Endowment for Theological Education Sub-Committee’s primary purpose is to consider grant applications and present recommendations to the Assembly Council. There was no grant application submitted for 2015. In light of this, the Assembly Council approved that a second opportunity for new grants be considered for this year with the submission date of September 30, 2015.

The Ewart Endowment for Theological Education continues to support the following multi-year grants, previously approved by the Council. The amounts for 2015 are:

History Committee re 5 Solas (500th Anniversary of Reformation)	\$3,000
Knox College re MacKay Education Resource Centre	\$11,000
Knox College re Professor of Christian Education and Youth Ministry	\$94,341
Order of Diaconal Ministries re Bursaries for Theological Students	\$5,000
Presbyterian College re Lay Theological Education Program	\$12,000
Presbyterian College re Mentoring New Graduates	\$12,000
Saskatchewan Korean Student Ministry	\$4,000

The capital of the Ewart Endowment for Theological Education is \$5,840,086 as of December 31, 2014.

Applicants seeking grants for the year 2016 are to submit proposals by November 30, 2015.

FINANCE COMMITTEE

The Finance Committee section is found earlier on p. 202–07.

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. They report regularly to 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. The Management Team is grateful for the dedication of the staff at the national offices, and grateful to be working together as a team. This year the Management Team is very much aware that we are facing a time of transition with the imminent retirement of the General

Secretary, the appointment by General Assembly of his successor, and the announcement of the Chief Financial Officer and Treasurer's retirement.

OTHER ASSEMBLY COUNCIL MATTERS

MINIMUM STIPEND FOR 2016

In 2005, the General Assembly agreed that the cost of living adjustment (COLA) 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 2016 minimum stipend figures once available.

EXECUTIVE, PROFESORIAL AND NATIONAL OFFICE STAFF STIPENDS

In 2009 the Assembly Council was asked to consider the next review of stipends for national staff and college professors in 2014. In 2009, the historic percentage link of stipends between executive staff and professors was discontinued in favour of a market-based approach. In addition to this, it was agreed that an annual COLA (Cost of Living Allowance) tied to the Consumers Price Index would be applied not only to all these stipends and salaries, but also to the minimum stipend grid for all ministers. With these measures, and the fact that inflation has been low, the need for constant re-evaluation of the baselines has been greatly reduced. The Assembly Council has consulted with the colleges and received feedback that a review probably is not necessary. There is a fairly significant cost in consulting fees when a full review is conducted.

The Assembly Council believes that the budget situation in the church today is very unlikely to lead to significant increases in any of these stipends/salaries, and at the same time, is satisfied that the current policy, with at least COLA adjustments in place, is fair and reasonable. Therefore, the Assembly Council agreed that rather than conduct an external review, the current policy on stipends will remain in place subject to annual consideration by the Executive.

INDIAN RESIDENTIAL SCHOOLS SETTLEMENT AGREEMENT

2015 marks a landmark year for the Settlement Agreement. The Truth and Reconciliation Commission of Canada (TRC) will issue its final report immediately prior to the General Assembly, and the commission itself concludes its work at the end of June. Through seven national events, countless hearings both private and public, the production of hundreds of thousands of documents related to the legacy of Indian Residential Schools, Canadians have had an opportunity to reflect on, learn about and plot a way forward together. The end of the TRC is, however, not the end of the effects of Residential Schools. Neither the telling of the truth, nor full reconciliation has yet taken place. Our church, along with others will be on this journey for many years to come. Members of The Presbyterian Church in Canada are encouraged to avail themselves of the resources from the Healing and Reconciliation program through Justice Ministries (p. 380–82) and continue to find ways to walk together in respect, indigenous and non-indigenous alike.

The Principal Clerk continues to oversee and monitor our church's participation in the Residential Schools Settlement Agreement that was approved in 2007. In addition to the TRC, the agreement provides for:

- Common Experience Payments (CEP) that are now complete.
- Independent Assessment Process (IAP) to facilitate non-court hearings of specific cases of abuse so that appropriate compensation can be awarded (to date over 1,000 claims of sexual and/or serious physical abuse related to The Presbyterian Church in Canada have been received). It is anticipated that this will be completed in mid-2018.
- Community commemorative programs to assist with healing and acknowledgement.

Our church is represented by legal counsel (shared with the United Church of Canada and the Anglican Church of Canada) on the National Administration Committee. This body is made up of legal representatives of all the parties to the agreement and oversees any issues that come up in its implementation.

The Presbyterian Church in Canada has tremendous opportunities to continue to walk a healing journey together with First Nation, Inuit and Métis both as a response to the legacy of residential schools, but also as we join with all Canadians in seeking to forge a new partnership based on respect and trust.

Ecumenical Working Group on Residential Schools (EWGRS)

The Rev. Stephen Kendall continues to convene the EWGRS; a gathering place for the four churches to interact on all aspects of the Settlement Agreement, and with government as the Settlement Agreement proceeds. In addition to our work in monitoring and building on the work described above, the EWGRS has been begun thinking about how the churches can best promote and participate in healing and reconciliation after the mandate of the Truth and Reconciliation Commission is completed in June 2015. There continues to exist a very strong ecumenical dedication to working together and more and more in partnership with Aboriginal organizations in the future.

LIFE AND MISSION AGENCY

The Life and Mission Agency is represented on the Assembly Council by its General Secretary and Convener. Two members of the Council also serve on the Life and Mission Agency Committee. The committee keeps the Assembly Council informed of its evolving mission and ministry programs and activities. The Assembly Council reviewed and approved a request from the Life and Mission Agency to circularize presbyteries for the position of the Director, Presbyterian World Service and Development, in order that it can proceed to a new appointment in view of the resignation of Mr. Ken Kim. As part of the ongoing review of the terms of reference for national committees, the Life and Mission Agency brought forward a request that Assembly council present the following amendment to its terms of reference:

Recommendation No. 13 (adopted, p. 25)

That the membership of the Life and Mission Agency Committee be amended by moving from two representatives to one representative from the Women's Missionary Society.

RETIREMENT OF MR. STEPHEN ROCHE, CHIEF FINANCIAL OFFICER AND TREASURER

A letter was received from Mr. Stephen Roche, Chief Financial Officer/Treasurer indicating his desire to retire as of January 31, 2017. Mr. Roche has served in this position since 2003 with distinction. Assembly Council has referred to the Executive the matter of determining transition arrangements and preparing the terms of reference for a search committee, that will begin its work in November 2015. It is possible that further recommendations regarding the details of the resignation will come to this General Assembly by way of a supplemental report. (p. 233–35)

PENSION AND BENEFITS BOARD

The Assembly Council welcomed Mr. Laurence Mawhinney, representing the Pension and Benefits Board, to its March meeting. Mr. Mawhinney updated the Council on ongoing issues related to the solvency of the pension fund and informed the Council that the board intends to bring a recommendation to General Assembly (p. 482–83) to establish a Special Committee re Pension Solvency Funding to monitor and advise the church and the board on appropriate steps if solvency continues to be an issue. Assembly Council supports the creation of this special committee.

COMMITTEE ON STEWARDSHIP OF THEOLOGICAL COLLEGES

NOTE: The full report and all appendices can be found at presbyterian.ca/report-on-colleges

In spring 2013, the Assembly Council appointed a committee to examine what it termed the “vision for theological education” in The Presbyterian Church in Canada. The committee included three members of Assembly Council, Mr. Brent Ellis, the Rev. Keith McKee and Mr. Charles Graves, three members of “the church at large” the Rev. Dr. Nancy Cocks, the Rev. Dr. Laurence DeWolfe and Ms. Janet Clapp, and one representative each from the three colleges, the Rev. Dr. Dorcas Gordon (Knox), the Rev. Dr. Stephen Farris (St. Andrew's Hall) and the Rev. Dr. Dale Woods (Presbyterian College). (A fourth nominee from the church at large was misidentified by Assembly Council and when she was finally tracked down, declined to serve.) Staff members the Rev. Stephen Kendall, Mr. Stephen Roche and the Rev. Dr. Richard Fee were asked to serve as resource people for the work of the committee. Dr. Cocks agreed to convene the committee.

A written copy of the terms of reference and membership prepared by the Assembly Council was circulated to the committee in advance of its first meeting:

Terms of Reference

The mandate of the Committee for Theological Education with The Presbyterian Church in Canada is not about oversight of, or about the content of theological education within the colleges and shall not establish any precedent of oversight of theological education by the Assembly Council.

The mandate of the committee shall be:

- To consider if it is wise stewardship of the spiritual, educational, and financial resources of the church to maintain three distinct colleges in their present form.
- To liaise with the colleges on their current viability.
- To discover, review and assess the vision and strategic plans of each college.
- The committee will report progress to the Assembly Council at its November meeting with the understanding that any report and recommendations would first be presented to the college boards for comment and response, and that any recommendations would be considered by the General Assembly.

(Assembly Council, March 2013, p. 1023)

At the first meeting of the committee in June 2013, members reviewed and clarified the mandate and its terms of reference. The Assembly Council representatives explained that a question of whether there is on-going need for three theological colleges was raised during the recent visioning process about the future of The Presbyterian Church in Canada. The Finance Committee of Assembly Council was then charged with examining whether it was wise stewardship to have three colleges. However, the Finance Committee realised that this question involved more than financial stewardship and required broader consideration. After the Finance Committee reported back, the Assembly Council formed the present committee at its March 2013 meeting.

Assured that our task was not simply to look at the financial implications of maintaining our three colleges, the committee decided it made more sense to re-order the mandate as follows:

- To liaise with the colleges on their current viability.
- To discover, review and assess the vision and strategic plans of each college.
- To consider if it is wise stewardship of the spiritual, educational, and financial resources of the church to maintain three distinct colleges in their present form.

Work on the first point in the mandate, “to liaise with the colleges on their current viability”, began at the June meeting when the college representatives spoke to their reports to the 2013 General Assembly. In turn each college representative also provided further information about their educational contexts, the vision and programs of each college, current enrollment, on-going work on curriculum development and financial planning. The committee learned how cooperation between the colleges has been growing and how annual grants from *Presbyterians Sharing* are currently divided among the three schools. Committee members also learned about the work of the Theological Education Liaison Group (TELG) which provides a framework in which college principals and board chairs meet periodically along with national staff members to consider common issues and maintain good communications and co-operation among the colleges. However, some college representatives expressed the frustration that TELG had not been fully consulted in the formation of this committee and that the potential impact of the committee’s work on initiatives and issues currently before the colleges had not been taken into consideration.

At this initial meeting, certain key themes emerged which are both common to the educational ministries of the three colleges and yet expressed uniquely in each context. After a summer’s reflection on what had been learned in June, a series of questions was developed to explore those themes more fully. These questions are contained in Appendix A to this report. The college representatives prepared lengthy responses to these questions with input from their respective boards for our second meeting in March 2014. These responses gave the committee the opportunity to “review and assess the vision and strategic plans of each college” in greater detail.

The cooperation of the college boards in the preparation of these responses is deeply appreciated and allowed the committee to understand more fully how each board and college community is pursuing its vision in response to the changing contexts in which theological education now takes place.

As the committee prepared to report on its learning to the Assembly Council, we identified several dynamics and assumptions which influence the ways the colleges are perceived in the wider church that we think need to be named before moving into our analysis.

- The Presbyterian Church in Canada is facing financial challenges, to be sure. The question about whether maintaining three colleges is good financial stewardship is an understandable response to these challenges and the ongoing pressure to allocate financial resources carefully. However, the question asked in such simplicity does not acknowledge that the colleges have many other sources of funding and resources which allow them to *provide resources* to the church, not merely consume resources. As will become apparent in our analysis, the partnerships in which each college is involved actually give access to far more resources for the benefit of our church than we pay for through annual grants from *Presbyterians Sharing*. The colleges receive approximately 8% of the annual budget of The Presbyterian Church in Canada. For eight cents out of every dollar contributed to *Presbyterians Sharing* each year, our church has access to an impressive array of resources for ministry and mission.
- Over the years as the contexts for ministry have changed and the rate of that change has increased, it has become common to blame the colleges for failing to prepare ministers and leaders adequately to engage change and its ramifications for congregations. The colleges have been presumed to be 'behind the curve', playing catch up or worse, ignoring changing realities altogether. If this ever was the case, the committee heard a quite different story from each college in our discussions. Each school names "the mission context" of the church today as a decisive factor in their work on program and curriculum development and in the various dimensions of strategic planning. With their ecumenical partners and in collaboration with the universities they engage, the colleges now regularly evaluate the effectiveness of their programs and demonstrate the intention to improve their graduates' abilities to minister in the face of on-going change. In different ways, each college also offers support to ministers and other church leaders who are feeling the pressures of leadership in their current situations. If graduates of any particular college felt 'unserved' by that college in the past, they can be encouraged to re-engage that college today in order to understand what is currently in development. The colleges expressed to the committee their desire for on-going feedback from their graduates in order to continue to make their programs more effective.
- Members of our committee who are not currently involved directly with any of our colleges realized how little we knew about the detailed on-going operations of the colleges and about the full range of resources they aim to provide to the church at large, to their students and to their regions. We think that likely many others within our denomination fail to appreciate fully what each college has to offer and what its vision proposes. We hope that by reporting in depth on our learning, our accounting of the stewardship of the colleges can give the Assembly Council a fuller understanding of the resources, the visions and the leadership each has to offer the church at this critical time.

Our report continues by developing the themes covered in the responses to our questions prepared by each college. The themes explore the stewardship of educational, spiritual and financial resources as the committee interpreted those broad categories. We summarize input received, highlighting the significance we found in the college responses. To provide more depth, a fuller look at each individual college is provided in an appendix. Each college is in a unique situation and its distinctive vision, educational approach, context and planning deserve careful attention. The college material is treated in alphabetical order. (These reports and appendices can be found at presbyterian.ca/report-on-colleges.)

STEWARDSHIP OF EDUCATIONAL RESOURCES

In Partnerships with Universities and Ecumenical Theological Consortia

Each of our colleges is situated on the campus of one of Canada's leading universities. This feature of theological education in Canada deserves consideration. For church colleges to be

positioned on the campuses of McGill University, University of British Columbia (UBC) and University of Toronto (UofT) puts our students and faculty at the heart of educational enterprise in our country. These university partnerships are long established, too, and reflect the historic role of the churches in higher education in Canada. Our continued presence in the global community of educational discourse is thus maintained through our colleges, a place the colleges recognize to be a cutting edge of mission. Even while educational values and approaches are changing as society changes, the church ought to think long and hard before surrendering even one of our established places on campus. Would we want to lose our place in social discourse about the shape of the future in our country and in the wider world?

The three universities relate to our colleges in somewhat different ways which are described in detail in the appendices. It is important for the church and its Assembly Council to recognize that our partnerships with McGill, UofT and UBC provide many different kinds of resources which support the enterprise of theological education through our colleges. These resources, including library access, information technology networks and support, plus wider student, faculty and administrative communities of learning, to name but a few, provide assets whose value cannot easily be quantified yet which enrich the education that benefits our church in many ways. The reports of each college highlight more specifically the reciprocal benefits and opportunities these university partnerships provide. In short, we can say we get much more than we pay for in these partnerships.

Each of our colleges is also an important member of an ecumenical partnership: The Montreal School of Theology, the Toronto School of Theology and the Vancouver School of Theology. Each partnership has a unique history and educational approach, involving its Presbyterian participants in different ways. These ecumenical partnerships enhance the learning resources available to our students and allow our colleges to offer a wider number of degree programs for our students than would otherwise be possible. They provide a collegial network for our faculty members to develop their teaching and research. They also give church members occasional access to events featuring cutting edge speakers across the theological spectrum. In evaluating educational stewardship, the significance of these ecumenical relationships has to be taken into account, given that ecumenical co-operation and shared ministries are increasingly important factors in many local congregational contexts.

We asked each college to comment on the health of its ecumenical partnerships. The appendix for each college outlines the working relationships among the partners, some of the stresses experienced within the partnership and the ways in which longer term issues are being addressed. Currently there is no partnership which is at imminent risk of dissolving or losing accreditation and our colleges each make a significant and valued contribution to their local consortium. In hearing about each partnership, the committee recognized that there is a tendency for every supporting denomination to deal with its own colleges without consulting the other churches involved in the partnership – much like our committee was tasked to do. In future, it would be more respectful for churches to include each other in conversations about the viability of any college in ecumenical partnership with others. To do otherwise is to neglect mutually beneficial relationships of long-standing and to act outside the ecumenical commitments Canadian churches have made to each other.

Communities of Learning

It is part of our Reformed heritage to cultivate a “teachable spirit” in order that we stand open to be engaged by God’s Word throughout our lives. Our tradition values learning in community, recognizing the importance of teaching and learning as key opportunities for the Holy Spirit to nurture our growth in faith. Our three theological colleges cultivate their communities of learning in somewhat different ways, each one offering a variety of degree, diploma and certificate programs as well as workshops, lectureships and continuing education opportunities. Yet the learning community has also become more complex, given the number of students now studying part-time and the interest in having access to courses and resources in on-line formats. Gone are the days when colleges functioned primarily from September to April as residential communities with a single focus on preparing ordinands. The colleges now shape learning opportunities for different groups of students across the year, as noted in their reports.

The committee heard the concern about college stewardship raised in reference to the photograph of a single graduate from Presbyterian College featured on the graduates’ page in

one edition of *The Presbyterian Record*. Yet one year's graduation numbers for a single program do not tell the whole story of any college's educational stewardship. In each location, the college's community of learning overlaps local churches, presbyteries and synods which share in educational ventures when they welcome both students and faculty into their midst. The colleges also reach out to create international relationships, drawing in students from our mission partners and from other denominations who bring fresh perspectives to the classroom. It is important to understand the vitality of each college through all these relationships, in order to appreciate how the stewardship of educational resources is at play in the widest sense of the colleges' communities of learning.

Curriculum Planning, Program Evaluation and Development

It is fair to say that each of our church colleges has both its supporters and detractors, the opinion of either often shaped by someone's participation in a particular phase of curriculum development at that college. In reporting on educational stewardship at our colleges, the committee invited each college to report on the ways it evaluates its degrees and programs, how it uses the measures for "quality assurance" put in place by the Association of Theological Schools (ATS) and how it integrates these evaluations and other feedback from its graduates into curriculum development and program planning. The reports of the colleges outline how each school listens to its students and alumni/ae and seeks input from the church as it strives to keep its curriculum and its other program offerings effective.

Each college is in the midst of implementing some significant changes in its curriculum after careful evaluation. The committee heard about the importance of the introduction of "learning objectives" in keeping with ATS guidelines and the shift this approach is bringing to course design and evaluation. There is also considerable emphasis on developing skills for leadership in a changing church at each school. Our three schools hold many common values at the heart of their educational ministries. Yet the diversity of learning models and degree and certificate programs means that students with different learning styles and educational goals have an interesting spectrum of resources to explore in our colleges. Nurturing this diversity with integrity is a significant aspect of the stewardship of educational resources among our schools.

"The Geographic Imperative"

The taskforces and committees on theological education which have gone before us have all, in one way or another, highlighted the significance of geography in providing theological education across the large span of Canada. The colleges each named "context" as a key feature in preparing people for ministry and leadership roles. Located in its unique region of Canada, each college develops close relationships with people in the churches on their doorstep, seeking student placements nearby, having faculty and staff active in presbyteries, drawing many board and committee members from its region, often attracting more of its student body from the closest presbyteries and synods. Just as with each college's campus partnerships, its regional relationships also deserve thoughtful consideration as providing a significant resource to the whole church through the mutual benefits generated. These benefits may not be easily quantified but need to be recognized within each college's educational stewardship.

Unique Educational Offerings in each College

There are also some unique educational features which have been developed or are in development at each college. The college reports speak about these programs and plans in ways which help us see part of their strategic planning at work. Some of these programs will have national importance. Others draw on the particular resources available in the specific local context and enrich the resources available to those in closer proximity to one or other campuses.

Concluding Comment

Each of our colleges with the leadership of its faculty and board, in relationship with its university neighbour and its local ecumenical partners, is working diligently as a steward of its educational resources. The colleges are well aware of the challenges facing their institutions in a time when theological education everywhere is under pressure. They have strategies in play to engage the challenges. The colleges are also reading "the signs of the times" in our church and reshaping the ways they offer their resources to different constituencies within the church and beyond. What they seek from the church is feedback so that their strategies can be evaluated in a

timely fashion and so the church knows itself to be a partner with the colleges in the ministry of theological education.

STEWARDSHIP OF SPIRITUAL RESOURCES

The Assembly Council did not define what it identified as the colleges' "spiritual resources" so the committee has chosen to gather input from the colleges which highlights mission and vocation, as well as the equipping for ministry and mission which takes place in lay education. It is also worth noting at the outset that each college is a worshipping community, drawing faculty, students and staff together regularly in faithfulness and fellowship. Depending on the nature of the residence community at each college, this worship and fellowship sometimes reach further into campus life as a spiritual resource to others. Faculty, staff and students also offer worship leadership and pastoral engagement as they share in the life of the wider church.

Committed to Mission – Preparing Leaders for a Changing Church and World

The place of the church in society is changing and new questions are emerging about how to proclaim the good news of Jesus Christ effectively to generations who have little or no prior experience of the church. On-going social change presents challenges for leaders within the local church and the denomination. Leadership requires skill, understanding and faithfulness to be exercised under pressure which seems to intensify year by year. Our colleges certainly recognize these challenges and are developing different strategies to help prepare students to engage these changes creatively and constructively. In Presbyterian College, for example, there is a strategic plan for specialized programs in congregational renewal and new church development. At St. Andrew's Hall, a new position in Ministry and Leadership Education has been created. Knox College is working in its most recent curriculum revision to heighten "missional emphases". There are also both programs and occasional events which intend to offer needed spiritual resources to those engaged in different forms of leadership in our denomination. The appendices offer more specifics on this theme.

A Focus on Vocation – Testing, Attesting and Fulfilling God's Call to Serve

Traditionally, theological education has been considered the venue for preparing students for ordained and diaconal ministries to exercise their vocations in the life of our congregations. But this view of vocation is too narrow in the current context of our colleges. Faculty and staff at our colleges fulfill their own callings in service to Christ and the church. Those who serve on college boards and committees are also responding to the call of the church to serve, bringing knowledge, skill and diligence to the important questions each college faces. And the institutions themselves exercise a calling with respect to their educational mission and the scholarship that supports it. Part of the stewardship of spiritual resources of the colleges is achieved through the many gifts which are shared through the teaching and organizational leadership at each school. The college representatives acknowledge their appreciation for the work of the General Assembly Nominating Committee and its wisdom in selecting effective leaders to serve on the college boards.

Even while the colleges explore the challenges of reshaping some aspects of their programs to respond to changing times, they continue to work with presbyteries and with Ministry and Church Vocations in preparing candidates for ministry, sharing the responsibility to test and attest those candidates' gifts and suitability for their calling. In this regard, the colleges provide important spiritual resources for candidates, for presbyteries and for those still discerning the leading of the Spirit. The college reports describe how they fit their insights into the discernment of the wider church.

The colleges also offer different programs to encourage and develop the ministries of lay leaders and elders and support their sense of vocation. Because of the traditional expectation that our colleges 'produce' graduates who become ministers of Word and Sacraments and Diaconal ministers, the value of these other programs is sometimes overlooked as a spiritual resource. It is important to see what is currently being offered and what is under consideration to support the discipleship of other leaders in our church. From the work of the Elders' Institute at St. Andrew's Hall to the certificate and diploma programs available through both Knox College and Presbyterian College, there are significant opportunities for lay education, providing spiritual as well as educational resources for the church.

Recruiting Students and God's Servants

All theological colleges in North America are challenged these days to recruit sufficient students to their programs in order to maintain a viable learning community and fulfill their institutional callings. Our colleges are responding to the challenges through their strategic plans. New ideas for combined specializations or degree programs with various university departments are under consideration and degree and diploma programs reflect new approaches to appeal to students beyond the traditional ordained and diaconal streams. The colleges use a combination of technological and personal contacts to follow up on student enquiries, while maintaining a presence in more traditional denominational forms of advertising and outreach through *The Presbyterian Record* and contacts at events such as General Assembly or synod meetings. Because the strategies for maintaining and expanding the student base at each of the colleges are works in progress, it will be important for the colleges and the Assembly Council to monitor together the effectiveness of different strategies, evaluating results and monitoring the viability of the learning communities as the future unfolds.

Recruitment of students is also closely linked to the church's need for ministers and leaders as well as equipping church members for their witness in the world. Recruitment then is a shared responsibility between college and church. As the office of Ministry and Church Vocations monitors the future need for ministers as the number of ministry opportunities shifts, it will be important to involve the colleges in interpreting and integrating projections into the colleges' longer term plans.

Concluding Comments

Theological education in each of our colleges is a multi-faceted ministry, involving many different people who bring their spiritual gifts, experience and expertise to the life and work of these three communities. The gifts are mutually beneficial. Without the contribution of so many of God's servants, the colleges could not operate. Yet providing a venue for gifts to be used is affirming to all those who work, worship and study as part of the college communities. The wider church is both source and recipient of the spiritual resources which form the heart of our colleges with God's guidance and blessing. These spiritual resources are deeply needed by the church and its leaders in this time of change and challenge. Providing three communities through which these gifts can be given and received currently seems to be a strength for our church. The colleges continue to work on developing and deploying their spiritual resources effectively in the service of Christ and his church. It may be that the wider church could be more effective in encouraging members to engage these resources in various ways.

STEWARDSHIP OF FINANCIAL RESOURCES

When the Assembly Council appointed this committee to consider the stewardship of resources in each of our colleges, an assumption spread beyond the Council that ours was to be a cost cutting task, likely resulting in the closure of a college in order to save financial resources. The committee has been assured that this was not the Council's objective in establishing this committee. Yet the perception persists in some quarters of our denomination that we can no longer "afford" three colleges. This section of our analysis must address some of the underlying assumptions behind this perception in order to assess fairly the financial stewardship of each college.

Before we present the reports of the colleges, it is worth acknowledging that members of the committee who have not been involved on the boards of the colleges found it revealing to learn the proportion of each college's annual budget made up through the grant from *Presbyterians Sharing*. The church does not cover "the lion's share" of any college's budget. In 2013, these grants contributed approximately 18% to Knox College income, 5% to St. Andrew's Hall and about 27% to Presbyterian College. (The Presbyterian College budget figure is complicated, however, given the amount of teaching received through the long-standing agreement with the McGill Faculty of Religious Studies which cannot be figured directly into Presbyterian College's revenue stream. See Appendix C to read more about Presbyterian College's arrangements with McGill and its financial position.) The colleges also earn and distribute income from their endowment funds, receive tuition and residence fees and have other sources of income reported annually to the General Assembly. As noted above, The Presbyterian Church in Canada benefits from college resources far beyond the amount contributed through *Presbyterians Sharing*. Still these grants are an important and valued expression of the

commitment from the denomination to all of the colleges and form a bond of mutual accountability between the colleges and the wider church in our shared endeavours in educational ministry and mission.

Another important factor related to financial stewardship is the stewardship of the resources represented in the land and building/s of each college. Each college board has recently made important choices as stewards of the physical resources entrusted to it, as part of its overall institutional vision and planning. Because these resources are all held within university campus settings, the colleges are constrained in some ways regarding their options for developing their property assets. Nevertheless, each location is key to their fruitful local partnerships with university and neighbouring theological schools, placing our institutions in unique venues for exploring the dynamics of mission. In various ways the colleges work to leverage their locations for generating income. Where residences are operated, there exist direct linkages between educational, spiritual and financial resources. Whether brand new or part of historic neighbourhoods, our college facilities provide the face of ministry and outreach.

The reports of the colleges detail the boards' stewardship of their physical and financial resources. Both Knox and Presbyterian Colleges have invested in thorough building analyses so that their strategic planning takes into account upcoming expenses for maintenance and/or refurbishment. Both these boards are working on plans for financial campaigns in support of their strategic plans. St. Andrew's Hall, with its newer facilities, has demonstrated creative future planning, building its endowment funds through recent development projects. All three boards are to be commended for engaging their capital needs and opportunities forthrightly. The appendices provide more detail.

Concluding Comments

The committee asked the colleges about their expectations of the church. The colleges are not asking for more than the church can provide through *Presbyterians Sharing* but they would appreciate more clarity from and consultation with Assembly Council in the budgeting process to assist their boards in wise financial planning. The colleges value their grants from the national church as a tangible expression of our mutual commitments to excellence in theological education. Both Knox and St. Andrew's Hall currently function 'in the black' while Presbyterian College is facing a deficit. However, the Board of Presbyterian College is in the implementation stage of a five year plan which involves both fundraising and new curriculum initiatives.

Given that each college is in the midst of program development and/or revision with the future of the church in view and that the boards of the colleges are at work on the financial planning to support their educational visions, it seems that their financial stewardship is diligent and faithful. With approximately 8% of contributions to *Presbyterians Sharing* given in grants to our colleges, our church does receive substantial resources in return for these grants. This financial stewardship is mutually accountable through the General Assembly and at present, seems both wise and faithful. Members of the church can be encouraged to make greater use of the resources the colleges provide which in turn will help the colleges be responsive to concerns and needs as they emerge in congregations.

OVERALL INSIGHTS AND THEOLOGICAL REFLECTION

In working through the material submitted by the college and in conversation with the heads of the colleges, committee members recognized that the boards of the colleges keep a finger on the pulse of our church and on the changes we are facing. We find significant evidence that each college is seriously engaging the future of ministry and mission for our church and the realities of its own future. The colleges are making a contribution to the well-being of the Presbyterian Church and also beyond. Through the colleges' partnerships and global contacts, the resources which Canadian Presbyterians contribute to theological education enable many ministries and mission opportunities to flourish, including those of our own denomination and those of our ecumenical partners.

The frame around the question that gave rise to this report is the stark present perception of declining numbers in The Presbyterian Church in Canada, which results in anxiety about the denomination's future. Across the church membership, attendance, and contributions are in decline. Each of the colleges recognizes that funding based on a fixed percentage of the church's income is not a stable amount from year to year, and does not appear likely to increase in the foreseeable future. A good steward has a clear view of present reality and future likelihood.

Stewardship cannot only be framed by present perception and anxiety about the future, however. We must ask if the church is only concerned to know that the colleges are managing well the money they are given today and will be likely to receive tomorrow if the church's fortunes don't change significantly. If that is the case, then the answer is clear. We believe each college has given a good account of its present stewardship and its preparedness in the face of warnings of reduced funding from the church. We must then also consider if the question is fair.

A steward is a curator of the legacy of what has been given in the past. A steward is an agent for the giver, providing service by putting present resources to work. But the steward is not only concerned that service to the giver continues. A steward is also a planner who looks into the future and sees both dangers and possibilities. Sometimes the steward sees new forms emerging before they appear to the giver. A good steward anticipates the giver's needs.

The church trusts the colleges with more than money. The colleges have told us of far more than their management of finances. Each college is dedicated, in its own way, to preparing leaders for a church with an uncertain future. Each school's plan for the near future is fraught with risk. There are no guarantees that efforts to raise new funds, develop new programs, or expand recruitment of students will succeed, or have the envisioned result if they do succeed. Will revising curricula contribute to better preparation of leaders? No one can be sure. Yet good stewardship is a matter of faith and hope, not of certainty.

We have heard accounts of faith and hope among the faculties and boards of the colleges. Two of the three schools have resources and experience that provide sound footing for their efforts in the foreseeable future. We have one concern. In relative terms Presbyterian College is the most dependent on funds from *Presbyterians Sharing*. It has the smallest endowments and currently draws on them at the highest percentage. Its enrollment is small. Faculty and staff resources are smaller in comparison to those of the other schools. This steward's vision for the future calls for a great leap of faith and hope. But does a call for a leap of faith and hope justify making a major reconfiguration of our schools for ministry at this time? We are not convinced that it does. Presbyterian College has a strategic plan which it is in the midst of implementing. We pray that God will honour the faith and hope within the plan with fruit to sustain its future.

The question that gave rise to this report may rise again in three, five, or ten years. It is also possible that, within the next few years, a new configuration may emerge within theological education in The Presbyterian Church in Canada as a result of the colleges' experience and the discernment of their boards and the TELG. We conclude with our own question. Will the church trust its stewards?

The following recommendations were approved by Assembly Council:

That the Management Team and the colleges be commended for the consultation and co-ordination developing through the Theological Education Liaison Group (TELG) and that these on-going conversations together with clear communication with the Assembly Council become as a key part of the budget process.

That the Assembly Council include the life and work of the colleges and the ministry of theological education in The Presbyterian Church in Canada in its orientation for its new and/or continuing members.

That the Assembly Council, through the Life and Mission Agency, promote the resources and programs available through all three colleges to the church at large and in response to individual requests for information and/or support.

That the Assembly Council and the boards of the colleges develop a means to keep each other abreast of the progress on new ministry and program initiatives and on financial matters.

That the Assembly Council ensure that any future conversations about the stewardship of the colleges of our church include consultations with those denominations which are our partners in the ministry of theological education.

Assembly Council is very grateful to Nancy Cocks for her work in convening this project and to the members of the committee for their excellent work on this report.

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: Heather Crisp, Betty Trevenen, Robert Smith, Keith McKee, Kathy McKay, Greg Davidson, Graham Kennedy, Joon-Chul Choe, Brent Ellis, Harold Hunt, Norman Hill, and David Sutherland, Moderator of the 2013 General Assembly.

A special word of appreciation was offered to Heather Crisp for her leadership as the convener for these past three years.

SUPPLEMENTARY REPORT

2016 GENERAL ASSEMBLY LOCATION

The General Assembly Office was pleased to receive an invitation from the Presbytery of East Toronto offering to host the 2016 General Assembly. Last year the Assembly accepted the invitation of the Session of St. Andrew's Church, Kingston to meet there in 2017, and so we are particularly glad to now have an invitation for 2016.

Recommendation No. 14 (adopted, p. 25)

That the invitation of the Presbytery of East Toronto to host the 2016 General Assembly be accepted with thanks and that plans be undertaken for the 2016 General Assembly to be held within their bounds.

OVERTURE NO. 17, 2015 (p. 591)

Re: Holding General Assembly in a central location

The Assembly Council received this overture and referred it to a working group already named to prepare a response to Overture No. 3, 2015 re budgeting for General Assembly costs. The usual recommendation for seeking permission to respond to the 2016 General Assembly for Overture No. 3, 2015 was included in the report (p. 216) but reference to Overture No. 17, 2015 was omitted.

Recommendation No. 15 (adopted, p. 24)

That permission be granted to respond to Overture No. 17, 2015 re holding General Assembly in a central location to the 2016 General Assembly.

RESIGNATION AND RETIREMENT OF THE CHIEF FINANCIAL OFFICER AND TREASURER

At the March 2015 meeting of the Assembly Council, correspondence was received from Mr. Stephen Roche to retire from this position effective January 31, 2017. Mr. Roche has served with distinction as Chief Financial Officer and Treasurer since 2003. The Assembly Council referred the request to the Executive of the Assembly Council in order to meet with Mr. Roche regarding transition arrangements, and to review the job description. The Assembly Council also agreed to prepare terms of reference for a search committee to begin its work in November 2015. No substantial changes were made to the position description and so it is included below for the information of commissioners.

In order to facilitate this process the following recommendations are made:

Recommendation No. 16 (adopted, p. 25)

That the resignation of Mr. Stephen Roche from the position of Chief Financial Officer and Treasurer be accepted effective January 31, 2017.

Recommendation No. 17 (adopted, p. 25)

That the Assembly Council be authorized to call for nominations from presbyteries for the position of Chief Financial Officer and Treasurer with a view to bringing a nomination to the 2016 General Assembly.

Chief Financial Officer and Treasurer Position Description

The Position

The CFO/Treasurer is appointed by the General Assembly on nomination of the Assembly Council (see Book of Forms, Appendix B-1). The Assembly Council is responsible for the position description. The CFO/Treasurer serves as a member of the Management Team for the national office and as Chief Financial Officer and Treasurer of The Presbyterian Church in Canada.

Accountability

The incumbent is accountable to the General Assembly through the Assembly Council for the right discharge of his/her duties. Accountability will be to the Assembly Council and its Executive through the Finance Committee for the management of financial affairs. As an Assembly appointee, the incumbent retains the right of direct recourse to the Assembly.

Nature and Scope

The CFO/Treasurer, is responsible for:

- managing the financial affairs of the church in accordance with the duties listed below;
- serving as a member of the national office Management Team and sharing overall management responsibility of the church offices equally and co-operatively with members of the Management Team;
- acting as secretary and treasurer of the Trustee Board of The Presbyterian Church in Canada;
- serving on the Investment Advisory Committee of the Trustee Board;
- serving on various national church boards, committees and ecumenical bodies as position or assignment warrants;
- performing such other tasks as may be assigned by the General Assembly or the Assembly Council through its Finance Committee.

Tasks

As the CFO/Treasurer, the responsibilities are:

- giving oversight to the:
 - personnel and administration of the Pension and Benefits Office,
 - Lending Funds,
 - computer systems office,
 - personnel and work of the resource centre,
 - personnel and work of the mailing room,
 - personnel and work of the printing department,
 - maintenance and upkeep of the national office building;
- serving as a member of boards, committees or agencies as the General Assembly or its Council shall determine such as:
 - a non-voting member of the Assembly Council and its Executive,
 - a non-voting member of long range or strategic planning committees,
 - a non-voting member of Commission on Proxies,
 - a full board member of the Pension and Benefits Board.

As Chief Financial Officer and Treasurer, the responsibilities are:

- engaging in long-term strategic planning and annual operational planning for the financial affairs of the national church;
- overseeing accounting systems and personnel;
- co-ordinating the development of detailed annual operating budgets;
- reviewing monthly financial statements and reporting thereon;
- overseeing the annual external audit;
- overseeing cash management (treasury and investments);
- serving as the chief contact for banks, lawyers, actuaries, etc.;
- conducting risk management (control and security, i.e. insurances);
- acting serving as a signing officer for The Presbyterian Church in Canada, Presbyterian World Service and Development, Trustee Board related matters, The Record and the Women's Missionary Society (WMS);

- ensuring Regulatory Compliance;
- serving as a member of boards, committees or agencies as the General Assembly or its Council shall determine:
 - a non-voting member of the Finance Committee of Assembly Council,
 - a non-voting member of the Audit Committee,
 - a voting member of the Lending Fund,
 - a voting member of the Commission on Assets of Dissolved and Amalgamated Congregations,
 - at the request of the Board of the Presbyterian Record, and with the permission of Assembly Council, may serve as treasurer for The Record
 - a voting member of the Canadian Council of Churches' Finance Committee,
 - a voting member of the Trustee Board,
 - a voting member of the Trustee Board Investment Advisory Committee.

As a member of the Management Team, the responsibilities are:

- engaging in long-term strategic planning and annual operating planning for the national church offices;
- working co-operatively with the Management Team to ensure the smooth overall running of the church offices;
- working co-operatively with the Management Team in preparation of draft budgets for the national operating budget;
- serving as a member of boards, committees or agencies as the General Assembly or its Council shall determine:
 - a non-voting member of the Personnel Policy Committee;
- performing other tasks as requested by the Assembly Council.

Qualifications and Personal Characteristics

The incumbent shall possess:

- evidence of a mature Christian faith and a commitment to The Presbyterian Church in Canada including its goals and vision;
- an experienced financial executive with a degree in accounting (CPA, CA/CPA, CMA/CPA, CGA) and with considerable working knowledge of a not-for-profit organization;
- a sensitivity for the dignity and worth of each individual person regardless of gender, race, age or economic status;
- a vision of both pastoral and prophetic ministries in the church of the 21st century;
- a demonstrated understanding of the history, ethos, governance, traditions, and polity of The Presbyterian Church in Canada;
- a working knowledge of the Book of Forms and experience within the courts of the church;
- a demonstrated ability for ecumenical co-operation;
- a strong commitment to work effectively and co-operatively within the national office of the church:
- a demonstrated ability to work within a collegial model of administration, consensus building and decision making;
- a disposition for and a demonstrated ability to work in a team style of leadership;
- a creative style that shows initiative and active commitment to seek solutions and improvements;
- an ability to be a decisive, involved leader who is organized and efficient;
- a demonstrated ability to manage/oversee several portfolios and multiple tasks simultaneously;
- strong inter-personal skills with a demonstrated knowledge and awareness of human relations issues, including conflict management/resolution skills;
- excellent communications skills – oral, written and electronic;
- preferably a member, ordained or lay, in good standing of The Presbyterian Church in Canada.

Heather Crisp
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 COLA to be 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 Receipts & Expenditures
For The Year Ending December 31, 2014

RECEIPTS	2014	2015	2016
	<u>Actual</u>	<u>Revised</u>	<u>Budget</u>
	\$	\$	\$
<i>Presbyterians Sharing</i>	7,330,380	7,300,000	7,300,000
<i>Individual Presbyterians Sharing</i>	579,748	200,000	200,000
Income from Investments	387,346	380,000	380,000
Income from Estates	9,753	10,000	10,000
WMS Contributions	350,000	150,000	100,000
AMS Contributions	56,846	60,000	60,000
Income from Other Sources	225,175	75,000	75,000
Bequest Revenue	89,312	125,000	125,000
Gifts General Revenue	5,630	1,000	1,000
Total Receipts	9,034,190	8,301,000	8,251,000
GENERAL ASSEMBLY / ASSEMBLY COUNCIL			
General Assembly	246,167	326,110	325,800
Assembly Council/Committees	59,084	52,500	52,500
Assembly Council/Secretary's Office	646,668	619,237	623,896
Archives	6,270	18,000	18,000
Total General Assembly/Assembly Council	958,189	1,015,847	1,020,196
LIFE AND MISSION AGENCY			
Administration	2,275,360	2,286,462	2,192,962
Church Vocations	63,126	68,850	68,850
Stewardship/Planned Giving	72,457	119,758	119,758
Justice Ministries	61,863	65,100	65,100
Regional Staff	634,661	497,856	497,856
International Ministries	905,420	1,183,736	1,183,736
Planned Giving			
Communications	40,092	78,540	77,040
Canada Ministries/The Vine	1,967,935	1,826,912	1,821,912
Total Life and Mission Agency	6,020,914	6,127,214	6,027,214
SUPPORT SERVICES			
Administration	968,362	885,000	928,000
Human Resources	772	1,400	1,500
Building Maintenance	327,251	342,000	327,000
Missionary Residence	35,799	30,000	30,000
Financial Services	149,757	134,553	134,000
RDC – Sales	32,238	43,000	32,000
RDC – Resource Distribution	10,008	4,500	8,500
RDC – Printing	51,421	54,000	50,000
Sub-Total	1,575,608	1,494,453	1,511,000
App'd by GA – Colleges	880,000	850,000	850,000
App'd by GA – Contingencies	0	5,001	5,001
Total Support Services	2,455,608	2,349,454	2,366,001
TOTAL NET EXPENDITURES	9,434,711	9,492,515	9,413,411
NET EXPENDITURES IN EXCESS OF RECEIPTS	(400,521)	(1,191,515)	(1,162,411)
Opening Balance Operating Fund	346,855	826,723	520,708
Purchase of Capital Assets		(15,000)	(15,000)
Net Transfer from Restricted Fund	880,389	900,500	900,500
Closing Balance Operating Fund	826,723	520,708	243,797

	2014 Actual	2015 Revised	2016 Budget
Breakdown of Transfers Restricted to Operating	\$	\$	\$
From 2010/2011 College Bequest	4,878	5,500	5,500
Reductions in Operating Expenses	86,335		
Transfer from Restricted Fund	445,000	445,000	445,000
Transfer from Stabilization Fund	200,000	250,000	250,000
Transfer from New Congregation Fund	200,000	200,000	200,000
Deferred Bequests transfer to Restricted Funds	(55,824)		
	880,389	900,500	900,500

Note: RDC = Resource Distribution Centre

Note: The above statement is extracted from the audited Financial Statements for The Presbyterian Church in Canada, 50 Wynford Drive, Toronto, Ontario, M3V 1J7

2016 College Grant Distribution

	Knox College	Presbyterian College	St. Andrew's Hall
	66%	22%	12%
	\$561,000	\$187,000	\$102,000

THE PRESBYTERIAN CHURCH IN CANADA
Forecast of Receipts & Expenditures
For the period 2017 to 2019

RECEIPTS	2017	2018	2019
	\$	\$	\$
<i>Presbyterians Sharing</i>	7,200,000	7,200,000	7,200,000
<i>Individual Presbyterians Sharing</i>	225,000	225,000	225,000
Income from Investments	350,000	350,000	350,000
Income from Estates	22,000	22,000	22,000
WMS Contributions	50,000	50,000	50,000
AMS Contributions	60,000	60,000	60,000
Income from Other Sources	75,000	75,000	75,000
Bequest Revenue	125,000	125,000	125,000
Gifts General Revenue	1,000	1,000	1,000
Total Receipts	8,108,000	8,108,000	8,108,000
TOTAL NET EXPENDITURES – Suggested	9,481,411	9,549,411	9,617,411
NET EXPENDITURES IN EXCESS OF RECEIPTS	(1,373,411)	(1,441,411)	(1,509,411)
Opening Balance Operating Fund	243,797	(251,614)	(817,025)
Purchase of Capital Assets	(10,000)	(10,000)	(10,000)
Transfer from Restricted Fund	888,000	886,000	886,000
Closing Balance Operating Fund	(251,614)	(817,025)	(1,450,436)
Breakdown of Transfers Restricted to Operating			
Transfer from Restricted Fund	488,000	486,000	486,000
Transfer from Stabilization Fund	200,000	200,000	200,000
New Congregation Fund	200,000	200,000	200,000
	888,000	886,000	886,000

**THE PRESBYTERIAN CHURCH IN CANADA
CONDENSED FINANCIAL INFORMATION
AS AT DECEMBER 31, 2014**

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, 2014**

	Operating Fund	Restricted Funds	Endowment Funds	2014 Total	2013 Total
	\$	\$	\$	\$	\$
Assets					
Current assets					
Cash and short term investments	1,117,042	7,168,749	6,161,795	14,447,586	12,886,149
Accounts receivable	75,291	452,766	-	528,057	1,123,020
Accrued interest	-	197,544	136,535	334,079	242,954
Prepaid expenses and deposits	83,252	100,674	8,203	192,129	195,038
Loans/mortgages receivable – current	-	162,611	-	162,611	282,979
Executive staff mortgages receivable current	-	16,194	-	16,194	15,286
	<u>1,275,585</u>	<u>8,098,538</u>	<u>6,306,533</u>	<u>15,680,656</u>	<u>14,745,426</u>
Investments	-	47,614,954	32,832,289	80,447,243	70,358,708
Loans/mortgages receivable	-	1,237,229	-	1,237,229	1,248,894
Executive staff mortgages receivable	-	126,293	-	126,293	138,515
Capital assets	-	775,605	1,109,952	1,885,557	2,031,682
Properties held for congregational use	-	2,384,125	-	2,384,125	2,384,125
Interfund Loan	-	60,000	(60,000)	-	-
Other assets	-	-	12,000	12,000	12,000
	<u>-</u>	<u>52,198,206</u>	<u>33,894,241</u>	<u>86,092,447</u>	<u>76,173,924</u>
	<u>1,275,585</u>	<u>60,296,744</u>	<u>40,200,774</u>	<u>101,773,103</u>	<u>90,919,350</u>
Liabilities and Fund Balances					
Current liabilities					
Accounts payable and accruals	448,863	1,133,245	172,513	1,754,621	1,037,033
Gift annuities payable – current	-	207,855	-	207,855	205,422
	<u>448,863</u>	<u>1,341,100</u>	<u>172,513</u>	<u>1,962,476</u>	<u>1,242,445</u>
Gift annuities payable	-	2,406,385	-	2,406,385	2,153,517
	<u>448,863</u>	<u>3,747,485</u>	<u>172,513</u>	<u>4,368,861</u>	<u>3,395,962</u>
Fund balances	<u>826,722</u>	<u>56,549,259</u>	<u>40,028,261</u>	<u>97,404,242</u>	<u>87,523,388</u>
	<u>1,275,585</u>	<u>60,296,744</u>	<u>40,200,774</u>	<u>101,773,103</u>	<u>90,919,350</u>

The Presbyterian Church in Canada
Statement of Revenues and Expenses and Changes in Fund Balances
for the year ended December 31, 2014

	Operating Fund	Restricted Funds	Endowment Funds	2014 Total	2013 Total
Revenues	\$	\$	\$	\$	\$
Contributions					
<i>Presbyterians Sharing</i> – congregations	7,330,380			7,330,380	7,681,297
<i>Presbyterians Sharing</i> – individuals	579,748	-	-	579,748	134,173
Contributions for the work of L&M Agency					
Women's Missionary Society	350,000	-	-	350,000	350,000
Atlantic Mission Society	56,846	-	-	56,846	60,000
Presbyterian World Service & Development	-	2,741,997	-	2,741,997	3,627,924
Donations, bequests and gifts	104,695	6,461,642	109,656	6,675,993	3,749,927
	8,421,669	9,203,639	109,656	17,734,964	15,603,321
Other revenues					
Income from investments	387,346	5,826,087	2,704,957	8,918,390	6,486,457
Income from other sources	225,175	35,073	835,894	1,096,142	1,014,041
	9,034,190	15,064,799	3,650,507	27,749,496	23,103,819
Expenses					
Operating agencies					
General Assembly and its Council	958,189	-	-	958,189	1,004,276
Life & Mission Agency	6,020,914	-	-	6,020,914	6,127,040
Support Services	1,575,608	-	-	1,575,608	1,593,471
	8,554,711			8,554,711	8,724,787
Distributions and other					
Fund distributions	-	7,390,340	817,687	8,208,027	8,475,758
Grants to colleges	880,000	-	-	880,000	949,750
Amortization of capital assets	-	141,848	84,056	225,904	223,541
	9,434,711	7,532,188	901,743	17,868,642	18,373,836
Excess (deficiency) of revenues over expenses for the year	(400,521)	7,532,611	2,748,764	9,880,854	4,729,983
Balance – beginning of year	346,854	49,912,737	37,263,797	87,523,388	82,793,405
Excess (deficiency) of revenues over expenses for the year	(400,521)	7,532,611	2,748,764	9,880,854	4,729,983
Inter fund transfers	880,389	(896,089)	15,700	-	-
Balance – end of year	826,722	56,549,259	40,028,261	97,404,242	87,523,388

The Presbyterian Church in Canada – J. B. Maclean Bequest Fund
Balance Sheet as at December 31, 2014*

	Operating Fund	Board Restricted Funds	McTavish Fund	2014 Total	2013 Total
	\$	\$	\$	\$	\$
Assets					
Current Assets					
Cash and term deposit	181,355	6,977	476	188,808	92,371
Accounts receivable	17,366	-	-	17,366	2,620
Inventory	3,174	-	-	3,174	3,819
Prepaid insurance	5,025	-	-	5,025	4,993
Due from Operating Fund		15,777	41,685	57,462	-
	206,920	22,754	42,161	271,835	103,803
Portfolio Investments	2,009,683	-	-	2,009,683	1,852,601
Property and Equipment	1,109,952	-	-	1,109,952	1,177,192
	3,326,555	22,754	42,161	3,391,470	3,133,596
	Operating Fund	Board Restricted Funds	McTavish Fund	2014 Total	2013 Total
	\$	\$	\$	\$	\$
Current Liabilities					
Accounts payable and accrued liabilities	69,837	-	-	69,837	42,404
Short term loan	96,488	-	-	96,488	30,000
Deferred revenue	-	-	-	-	83,361
Promissory Note Payable – current portion	60,000	-	-	60,000	-
Obligation owing to other funds	57,462	-	-	57,462	-
	283,787	-	-	283,787	155,765
Fund balances	3,042,768	22,754	42,161	3,107,683	2,977,831
	3,326,555	22,754	42,161	3,391,470	3,133,596

The Presbyterian Church in Canada – J. B. Maclean Bequest Fund
Statement of Revenue, Expenditures and Fund Balance
for the year ended December 31, 2014

	Operating Fund	Board Restricted Funds	McTavish Fund	2014 Total	2013 Total
	\$	\$	\$	\$	\$
Revenue					
Revenue from Conference Centre	776,855			776,855	851,056
Interest & Investment Income	300	71,555	91	71,946	66,392
Unrealized gain (loss) in investment portfolio	135,614	-	-	135,614	103,193
Other revenues	97,829	6,800	-	104,629	152,670
	1,010,598	78,355	91	1,089,044	1,173,311
Expenditures					
Operating expenses	788,932	39,355	-	828,287	812,746
Other	46,826	23	-	46,849	27,630
	835,758	39,378	-	875,136	840,376
Excess (deficiency) of revenues over expenditures	174,840	38,977	91	213,908	332,935
Amortization/capitalization	84,056	-	-	84,056	83,083
Excess (deficiency) of revenues over Expenditures	90,784	38,977	91	129,851	249,852
Inter-fund transfers	(2,330)	(20,650)	22,980	-	--
Fund balance, beginning of year	2,954,314	4,427	19,090	2,977,831	2,727,979
Fund balance, end of year	3,042,768	22,754	42,161	3,107,683	2,977,831

* Review Engagement

The Presbyterian Church in Canada – Pension Fund
Statement of Net Assets Available for Plan Benefits
as at December 31, 2014

	2014	2013
Assets	\$	\$
Investments, at market value	2,909,799	204,131,022
Contributions receivable	222,950,151	929,751
Accrued interest and dividends receivable	736,888	372,025
Cash	400,247	2,546,198
	226,997,085	207,978,996
Liabilities		
Accounts payable and accrued liabilities	234,623	274,213
Net Assets Available for Plan Benefits	<u>226,762,462</u>	<u>207,704,783</u>

The Presbyterian Church in Canada – Pension Fund
Statement of Changes in Net Assets Available for Plan Benefits
for the year ended December 31, 2014

	2014	2013
Increase in Assets	\$	\$
Contributions		
Employer – annual normal costs	1,208,113	1,379,184
Employer special payments	5,078,255	4,632,000
Plan Members	4,065,110	3,930,620
Interest and dividend income	6,144,385	5,804,033
Net realized and unrealized gains on investments	4,586,878	5,621,793
Change in unrealized gains on investments	11,622,269	12,447,103
Other income	57,032	5,431
	<u>32,762,042</u>	<u>33,820,164</u>
Decrease in Assets		
Benefit payments to retirees	11,119,723	10,717,801
Termination refunds	671,176	1,528,210
Administrative expenses	1,913,464	1,870,529
	<u>13,704,363</u>	<u>14,116,540</u>
Increase in net assets available for plan benefits during the year	19,057,679	19,703,624
Net Assets Available for Plan Benefits – Beginning of year	<u>207,704,783</u>	<u>188,001,159</u>
Net Assets Available for Plan Benefits – End of year	<u>226,762,462</u>	<u>207,704,783</u>

The Presbyterian Church Building Corporation
Balance Sheet
as at December 31, 2014

	2014	2013
Assets	\$	\$
Cash	231,831	100,128
Accrued interest and accounts receivable		
Notes receivable		
Mortgages receivable		
Investments	4,802,125	4,630,886
Residential properties	284,584	284,584
	<u>5,318,540</u>	<u>5,015,598</u>
Liabilities and Equity		
Liabilities		
Accrued liabilities	41,018	54,956
Promissory notes payable	338,300	434,319
	<u>379,318</u>	<u>489,275</u>
Equity		
Invested in residential properties	284,584	284,584
Restricted for endowment purposes	197,421	197,421
Internally restricted	881,210	990,844
Unrestricted	3,576,007	3,053,474
	<u>4,939,222</u>	<u>4,526,323</u>
	<u>5,318,540</u>	<u>5,015,598</u>
Contingent Liabilities		
Guarantees of bank loans to congregations	3,323,884	3,872,054

The Presbyterian Church Building Corporation
Statement of Revenue, Expenditure and Accumulated Excess of Revenue over Expenditure
for the year ended December 31, 2014

	2014	2013
Revenue	\$	\$
Interest and investment income	571,730	412,255
Rental income	16,500	16,500
Donations		-
Gain on sale of capital asset		
	<u>638,230</u>	<u>428,755</u>
Expenditure		
Salaries and benefits	120,915	122,843
Housing expenses and rent subsidies	55,754	60,644
Interest on promissory notes	29,449	22,542
Professional fees	8,000	9,406
Office and other	5,165	5,041
Travel – directors	3,868	3,908
Annual Meeting	2,180	1,642
Travel – General Manager	-	-
	<u>225,381</u>	<u>226,026</u>
Excess of revenue over expenditure	<u>412,899</u>	<u>202,729</u>

Colleges
Knox, Presbyterian and St Andrew's Hall
as at December 31, 2014

	Knox* College	Presbyterian College	St. Andrew's Hall	2014 Totals	2013 Totals
Assets	\$	\$	\$	\$	\$
Current Assets	579,933	243,563	58,108	881,604	816,209
Loans Receivable			125,000	125,000	85,000
Investments	23,037,001	3,116,697	11,427,624	37,581,322	34,111,857
Capital Assets	4,403,024	629,417	5,725,218	10,757,659	11,279,492
Total Assets	28,019,958	3,989,677	17,335,950	49,345,585	46,292,558
Liabilities and Funds/Surplus Balances					
Liabilities	4,152,907	91,430	2,784,863	7,029,200	7,721,692
Funds/Surplus Balances	23,867,051	3,898,247	14,551,087	42,316,385	38,570,866
Total Liabilities and Fund/Surplus Balances	28,019,958	3,989,677	17,335,950	49,345,585	46,292,558
Note:					
Excess of Revenue over Expenses for the year	17,232	32,355	1,260,372	1,309,959	847,816

*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, 2014

	2014	2013
Assets	\$	\$
Cash	154,058	47,786
Accounts receivable & Other assets	44,348	77,257
Due from The Presbyterian Church in Canada		
Investments	668,857	741,186
Other Assets	44,025	46,011
Capital Assets	7,800	9,013
	919,088	921,253
Liabilities and Surplus		
Liabilities		
Accounts Payable & Accruals	69,558	65,879
Due to Presbyterian Church in Canada		
Subscriptions paid in advance	180,548	193,088
	250,106	258,967
Surplus	668,982	662,286
	919,088	921,253

Presbyterian Record Inc.
Statement of Revenues, Expenditures and Surplus
for the year ended December 31, 2014

	2014	2013
Revenues	\$	\$
	853,552	859,812
Expenditures		
Production	259,306	310,849
Operating	587,550	614,147
	846,856	924,996
Excess (Deficiency) of revenues over expenditures	6,696	(65,184)
Surplus – Beginning	662,286	727,470
Surplus – End of Year	668,982	662,286

**The Presbyterian Church in Canada
Women's Missionary Society
Balance Sheet
for the year ended December 31, 2014**

	2014 \$	2013 \$
Assets		
Cash	354,708	577,219
Accounts Receivable		
Pre-paids	806	33,548
Inventory of books	2,672	26,599
Investments	887,482	998,995
	1,245,668	1,636,361
Liabilities and Fund Balances		
General Fund		
Due to Trust Funds		
Accounts payable and accrued liabilities	37,607	32,908
Deferred Revenue	23,880	206,333
Glad Tidings subscription paid in advance	50,988	18,742
	112,475	257,983
Trust Funds	1,133,193	1,378,378
	1,245,668	1,636,361

**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, 2014**

	2014 \$	2013 \$
Revenues		
Synodical Givings	423,719	425,801
Legacies received – unrestricted	6,561	53,092
Glad Tidings subscriptions	19,061	36,534
Individual gifts	10,368	3,743
Book Room sales	121,700	133,129
Canadian Periodical Grant	27,724	27,983
Life membership	1,187	546
India Trip	-	19,027
Canadian Native Ministries	6,753	17,208
Maternal Health	15,635	37,030
Interest and other	18,245	5,058
	650,953	759,151
Expenditures		
Life and Mission Agency	350,000	350,000
PWS&D	47,508	
Canadian Ministry & Mission	28,514	
Salaries and benefits	298,190	307,594
Administration	64,132	65,253
India Trip	793	19,776
Glad Tidings expenses	37,385	46,487
Book Room	96,634	96,947
Council meeting	19,887	58,934
Grants	1,495	150
Annual report	-	4,103
	944,538	949,244
(Deficiency) excess of revenue over expenditures for the year	(293,585)	(190,093)
Transfer from (to) Internally Restricted and Endowment Fund	293,585	190,093

ATLANTIC MISSION SOCIETY

To the Venerable, the 141st General Assembly:

Jesus said, “Feed My Sheep”. (John 21:17)

The purpose of the Society is to glorify God and to support with prayer, study and service mission endeavours through The Presbyterian Church in Canada.

Our 138th annual meeting took place in St. Andrew’s Church in Dartmouth, Nova Scotia, in September 2014. It was hosted by the Halifax & Lunenburg Presbyterial, who chose “Feed My Sheep” for the theme. The entire weekend was one of rejoicing and worshiping in God’s name. Our guest speakers were the Rev. Dr. David Sutherland who reminded us about the importance of being good listeners especially to those who wish to share their stories and the Rev. Dr. Glynis Williams who talked about how important it is for us to share our resources with those in need – here at home and around the world. Ms. Whitney Pyche-Melanson, the Camping and Youth Consultant for the Atlantic Synod, reminded us in her sermon during the opening worship of the importance that face-to-face meetings and conversations make in our mass media world. She also gave a report on her work at Camp Geddie. Ms. Betty Siverns, President of the Women’s Missionary Society, brought greetings from the WMS and spoke to us about her experience as mission partners with Ted, her husband. Our new Honorary President this year is the Rev. Kenn Stright who has been an active member of the AMS for more than 25 years. The Men’s Offering Project for 2012–2014 in support of Evangel Hall was completed. The 2014–2016 project is two-fold – one home and one abroad: the Atlantic Teen Challenge Centre in Memramcook, New Brunswick, and the New Minister’s Library Fund in Malawi. It was not all business. As usual, good fellowship, fun and food were experienced during the event. Members of the local committee were complimented for their hard work.

The continuing work on the Constitution and By-Laws is being published in *The Presbyterian Message* this year as we work toward passing this document at the annual meeting in September 2015.

The AMS President attended the Life and Mission Agency Committee meetings and Vice-president, Linda MacKinnon, attended the Assembly Council meetings, both of which take place twice a year in the beautiful surroundings of Crieff Hills near Cambridge, Ontario. This year we will again be attending these meetings in November and March to present reports on the AMS work.

The President represents the AMS at the Synod Council and Synod Mission Committee and will be attending the Synod of the Atlantic Provinces in October to bring a report of our activities to each of them.

As with many groups within our churches, our membership is down a bit this year, but our prayers and support for missions is still strong in the hearts of AMS members.

As a mission minded group we continue to support our overseas projects in places such as the Ukraine, Malawi and India.

Our missions at home are as varied as the places where we live and are our response to the Bible verse: “feed my sheep”. We support two presbytery camps and the synod camp, as well giving four bursaries to students studying for the ministry. Our knitters continue making sweaters, caps for babies and children and prayer shawls for those who are ill.

Many of the groups have hosted guest speakers: the Rev. Mwawi Chilongosi from Malawi, the Rev. Joyce Davis at Camp Geddie, a speaker from the Teen Challenge Centre in Memramcook, New Brunswick, and a Residential School survivor.

We are a busy group of men and women learning, praying and seeking ways to help God’s people in need.

Bonnie Langille
President

COMMITTEE ON BILLS AND OVERTURES

To the Venerable, the 141st General Assembly:

The Committee on Bills and Overtures is one of the committees proposed by the Committee on Business to be appointed during the Assembly's first sederunt. As a way of facilitating the work of this committee, it met by way of conference call prior to the Assembly on Monday, May 11, 2015.

Book of Forms section 308 describes the responsibilities of this committee. In short, it receives documents transmitted to the Assembly, such as unreferred overtures, and prepares recommendations proposing how the Assembly might deal with them.

The committee offers the following recommendations:

Recommendation No. 1 (adopted, p. 16)

That Overture No. 23, 2015 (p. 598) re gay and lesbian candidates for ministry and same-sex marriages be referred to the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries).

Recommendation No. 2 (adopted, p. 16)

That Overture No. 24, 2015 (p. 598–99) re full inclusion of all persons regardless of sexual orientation be referred to the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries).

Recommendation No. 3 (amended, p. 16)

That Overture No. 25, 2015 (p. 599–601) re revising and reforming the diaconate be referred to the Life and Mission Agency Committee (Ministry and Church Vocations).

Recommendation No. 4 (adopted, p. 16)

That Overture No. 26, 2015 (p. 601–02) re affirming the Statement on Human Sexuality (1994) be referred to the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries).

Recommendation No. 5 (adopted, p. 16)

That Overture No. 27, 2015 (p. 602) re health and dental plan membership options be referred to the Pension and Benefits Board.

Recommendation No. 6 (adopted, p. 16)

That Overture No. 28, 2015 (p. 603) re fees charged by financial institutions be referred to the Life and Mission Agency Committee (Justice Ministries).

Recommendation No. 7 (adopted, p. 17)

That Overture No. 29, 2015 (p. 603) re review biblical texts that speak to homosexual relationships be referred to the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries).

Recommendation No. 8 (adopted, p. 17)

That Overture No. 30, 2015 (p. 603–05) re full inclusion of all persons regardless of sexual orientation be referred to the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries).

Recommendation No. 9 (adopted, p. 17)

That Overture No. 31, 2015 (p. 605–06) re affirming the Statement on Human Sexuality (1994) be referred to the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries).

Recommendation No. 10 (adopted, p. 17)

That Overture No. 32, 2015 (p. 606) re to uphold marriage as between one man and one woman be referred to the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries).

Recommendation No. 11 (adopted, p. 17)

That Overture No. 33, 2015 (p. 607–08) re addressing issues of human sexuality be referred to the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries).

Recommendation No. 12 (adopted, p. 17)

That Overture No. 34, 2015 (p. 608–09) re prepare a statement re end of life issues be referred to a Special Committee that will prepare a statement for this Assembly with provision, if necessary, to submit a final report to the 2016 General Assembly in consultation with the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries).

Recommendation No. 13 (adopted, p. 17)

That Overture No. 35, 2015 (p. 609–10) re full inclusion in the church of all persons regardless of sex orientation and gender identity be referred to the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries).

Recommendation No. 14 (adopted, p. 17)

That Overture No. 36, 2015 (p. 610) re establishing a Native Ministries Endowment Fund be referred to the Assembly Council and the Life and Mission Agency Committee.

Recommendation No. 15 (adopted, p. 17)

That Overture No. 37, 2015 (p. 610–11) re process for a congregation leaving the denomination be referred to the Clerks of Assembly in consultation with the Trustee Board, Assembly Council, and Pension and Benefits Board.

Recommendation No. 16 (adopted, p. 17)

That Appeal No. 1, 2015 (p. 612) re appeal against the actions and censure of the Presbytery of Brampton against the Rev. Edward Dowdles be referred to a special commission, named by the Assembly, consisting of five members, plus the Clerks of Assembly as consultants, with the following terms of reference:

1. The special commission is established under the authority of the Book of Forms section 290 having all the powers of the General Assembly within its terms of reference.
2. The appellant shall be made aware that the judgment of the commission is final and must be obeyed (Book of Forms section 290.4).
3. The procedures and actions of the commission shall be consistent with the laws of The Presbyterian Church in Canada, in particular, legislation giving the procedures for appeal (Book of Forms sections 393–405) 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, witness on behalf of the appellant and the respondent presbytery.
6. The commission shall meet expeditiously and, after its review and judgment, bring the matter 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. Expenses shall be reimbursed by the General Assembly on a reasonable basis for the commission and its work.
8. The commission shall report its actions to the 2016 General Assembly, and shall use, insofar as is possible and appropriate, the following framework: Preamble, Terms of Reference, Membership, Procedures, Findings, Analysis, Decision and Pastoral Comment.

Recommendation No. 17 (adopted, p. 17)

That Memorial No. 1, 2015 (p. 611–12) re process re changes to church's teaching on human sexuality be referred to the Clerks of Assembly to provide a definition of the scope and purpose of a Declaratory Act.

Recommendation No. 18 (adopted, p. 17)

That Memorial No. 1, 2015 (p. 611–12) re process re changes to church's teaching on human sexuality be referred to the Committee on Church Doctrine and the Life and Mission Assembly Committee (Justice Ministries).

Amanda Currie
Convener

COMMITTEE ON BUSINESS

To the Venerable, the 141st 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 Thursday evening following opening worship, Friday from 9:30 am to 12:00 pm, Friday from 2:00 pm to 5:00 pm, Friday from 7:00 pm to 8:30 pm, Saturday from 9:30 am to 12:00 pm, Saturday from 2:00 pm to 5:00 pm, Saturday from 7:00 pm to 8:30 pm, Sunday from 9:30 am to 12:00 pm, Sunday from 2:00 pm to 4:00 pm, Monday from 9:30 am to 11:30 am; opening worship and the first sederunt be held at Kerrisdale Church, Vancouver, and subsequent sederunts in the Great Hall of the Student Union Building of the University of British Columbia.

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

The Rev. Dr. Tony Plomp, Deputy Clerk of the General Assembly, is dealing with serious health issues. The Committee on Business invites the Assembly and The Presbyterian Church in Canada to remember, in prayer, this distinguished servant of the church. Dr. Plomp has been a clerk of the Assembly for 28 years. We are profoundly grateful to God for the wisdom, passion, devotion and leadership he always generously shares. It is hoped Dr. Plomp will be able to attend some portion of this Assembly. Principal Clerk, the Rev. Stephen Kendall and Deputy Clerk, the Rev. Donald Muir will serve as officers of the 141st General Assembly.

COMMITTEES OF THIS ASSEMBLY

In light of the schedule of the General Assembly, the Business Committee and the Committee on Bills and Overtures each met by telephone conference prior to the Assembly. These meetings enabled both of these committees to deal with their responsibilities, to have their reports submitted as part of the supplementary package, and to be ready for the first sederunt of the Assembly.

Below is the list of committees and the membership proposed for this General Assembly.

Recommendation No. 6 (adopted, p. 12)

That the committees of Assembly be constituted as follows:

Committee on Bills and Overtures

Convener: the Rev. Amanda Currie,

Clerks of Assembly: the Rev. Stephen Kendall, the Rev. Donald G.A. Muir

Commissioners who are clerks of presbytery or synod: the Rev. Peter Bush, the Rev. Jennifer Cameron, the Rev. Dewald Delport, the Rev. Dr. Jonathan Dent, the Rev. Herbert Hilder, the Rev. Jinsook Khang, Mr. Donald R. Laity, the Rev. George S. Malcolm, the Rev. Susan Mattinson, the Rev. Dr. Cheol Soon Park

Committee on Business

Convener: the Rev. Janice L. Hazlett

Members: the Rev. Derek Krunys, Mr. William J. Lyall, the Rev. Mark R. McLennan, Ms. M. Joan Stellmach

Committee to Confer with the Moderator

Convener: the Rev. Dr. Stephen C. Farris

Members: the Rev. Peter G. Bush, the Rev. Dr. Cynthia J. Chenard, Ms. Lynda J. Forbes, the Rev. Dr. A.R. Neal Mathers, the Rev. Dr. Cheol Soon Park

A Clerk of the General Assembly

Committee on Courtesies and Loyal Addresses

Convener: the Rev. Timothy F. Archibald

Members: Ms. Maxine Balsdon, Ms. Joyce Harrison

Committee to Examine the Records

Convener: Ms. Anita Mack

Members: Ms. Dianne M. Douglas, the Rev. Dr. J. Martin R. Kreplin, the Rev. Keith A. McKee

Committee on Remits

Convener: the Rev. Dr. Alfred H.S. Lee

Member: the Rev. Linda J. Ashfield, Mr. Eugene R. Craig

Student Representative: Mr. W. Corrie Stewart

Committee on Roll and Leave to Withdraw

Convener: the Rev. Gwen D.T. Brown

Members: the Rev. Bradford E. Blaikie, Ms. Gale D. Clarke

Committee on Terms of Reference

Convener: the Rev. Marion R. Barclay MacKay

Members: the Rev. Dr. Blair D. Bertrand, Ms. Linda J. Herron, Mr. Donald T. Walcot

LEAVE TO SIT

Recommendation No. 7 (adopted, p. 12)

That the Committee to Nominate, Assembly Council and the Life and Mission Agency's Ministry and Church Vocations' Committee on Education and Reception be granted leave to sit during the sederunts.

AGENDA DOCUMENTATION

The following have been distributed at registration:

1. Original reports: Bills and Overtures Committee, Business Committee, Biographical Information Ecumenical/Interfaith/International Guests.
2. Supplementary reports: Assembly Council, Proposal for a Process of Dealing with Overtures Regarding Human Sexuality, Life and Mission Agency Committee, Governing Board of Presbyterian College, Board of St. Andrew's Hall.
3. Replacement pages: Daily Schedule, Roll of Assembly, Agenda, Assembly Council, Committee to Nominate Standing Committees, Nominations.
4. General Information Sheet, Campus Map, Pension and Benefits Board Gathering.
5. Voting Cards with Summary of Motions: yellow for commissioners.

Recommendation No. 8 (adopted, p. 12)

That permission be granted to distribute, if necessary, the supplementary report of the Committee to Nominate Standing Committees when prepared.

Motion Papers

There are two copies of yellow motion sheets located at 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 General Assembly are not commissioners. In such cases, the General Assembly has granted permission for them to speak to issues during the presentation of their reports.

Recommendation No. 9 (adopted, p. 12)

That conveners and staff members of committees and agencies be given permission to speak during their reports.

YOUNG ADULT 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)

In 2009, the General Assembly adopted a recommendation to grant an advisory vote to young adult representatives and student representatives that permits them to vote on matters selected by them or suggested to them by the Moderator or the Assembly itself. (A&P 2010, p. 283, 362–63, 13 and A&P 2009, p. 261–63, 17) The procedure provides the representatives with voting cards of an alternate colour from those used by the commissioners. When they wish to give an advisory vote, the Moderator asks first for the advisory vote, then for the commissioner vote. While the advisory vote advises the court on the will of the representatives, only the commissioner vote is used to determine whether or not a recommendation is adopted.

Recommendation No. 10 (adopted, p. 12)

That the young adult representatives and student representatives be permitted to participate in the debates of this General Assembly and be granted an advisory vote in the terms above.

CIRCULATION OF MATERIALS AT GENERAL ASSEMBLY

Any committee wishing to circulate material at the General Assembly must request permission through the Business Committee.

Recommendation No. 11 (adopted, p. 12)

That any request for permission to distribute handouts to the General Assembly be directed through the Business Committee.

OVERTURES

Referred Overtures

Referred overtures are those which are submitted by a presbytery or a session transmitted through the presbytery with a request that they be sent to one of the committees of the General Assembly. The following 22 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 Presbytery of Montreal re translating *Leading with Care* into French (referred to Assembly Council, p. 572, 214).
- No. 2 from the Presbytery of Algoma and North Bay re amending guarantee of stipend terms (referred to Assembly Council and Life and Mission Agency Committee (Ministry and Church Vocation, p. 573, 215–16).
- No. 3 from the Presbytery of Westminster re budgeting for General Assembly costs (referred to Assembly Council, p. 573, 216).

- No. 4 from the Presbytery of East Toronto re full inclusion in the church of persons regardless of sexual orientation and gender identity (referred to Life and Mission Agency Committee (Justice Ministries), p. 573–75, 382–84, 541).
- No. 5 from the Presbytery of Waterloo-Wellington re full inclusion of all persons regardless of sexual orientation and gender identity (Life and Mission Agency Committee (Justice Ministries) and Church Doctrine Committee, p. 575–76, 268–73, 541).
- No. 6 from the Session of Kortright, Guelph, Ontario re affirming the Statement on Human Sexuality (1994) (referred to Church Doctrine Committee, p. 576–77, 268–73, 540).
- No. 7 from the Session of St. Andrew's, Arthur, Ontario re affirming the Statement on Human Sexuality (1994) (referred to Church Doctrine Committee, p. 577–79, 268–73, 540).
- No. 8 from the Session of Westminster-St. Paul's, Guelph, Ontario re affirming the Statement on Human Sexuality (1994) (referred to Church Doctrine Committee, p. 579–81, 268–73, 540).
- No. 9 from the Presbytery of Pickering re dissolving the pastoral tie during long term disability (referred to Pension and Benefits Board to consult with Clerks of Assembly, p. 581–82, 480, 283–85).
- No. 10 from the Session of Essa Road, Barrie, Ontario re affirming the Statement on Human Sexuality (1994) (referred to Church Doctrine Committee, p. 582–83, 268–73, 540).
- No. 11 from the Session of Ivy, Ontario re affirming the Statement on Human Sexuality (1994) (referred to Church Doctrine Committee, p. 584–85, 268–73, 540).
- No. 12 from the Session of St. Andrew's, Huntsville, Ontario re affirming the Statement on Human Sexuality (1994) (referred to Church Doctrine Committee, p. 585–87, 268–73, 540).
- No. 13 from the Presbytery of Northern Saskatchewan re establishing a Native Ministries Endowment Fund (referred to Life and Mission Agency Committee (Justice and Canadian Ministries) and Assembly Council, p. 587–88, 330, 216).
- No. 14 from the Session of Innerkip, Ontario re study paper on Human Sexuality affirming the Statement on Human Sexuality (1994) (referred to Church Doctrine in consultation with the Life and Mission Agency Committee (Justice Ministries), p. 588–90, 268–73, 540, 541).
- No. 15 from the Presbytery of Pickering re calling the church to listen regarding human sexuality (referred to Life and Mission Agency Committee (Justice Ministries) and Church Doctrine Committee, p. 590, 268–73, 541, 540).
- No. 16 from the Presbytery of Oak Ridges re encouraging dialogue on marriage and sexuality (referred Church Doctrine Committee, p. 590–91, 268–73, 540).
- No. 17 from the Presbytery of Presbytery of Halifax & Lunenburg re holding General Assembly in a central location (referred to Assembly Council, p. 591, 233).
- No. 18 from the Session of Bethel, Riverview, New Brunswick re study paper on Human Sexuality affirming the Statement on Human Sexuality (1994) (referred to Church Doctrine Committee, p. 591–93, 268–73, 540).
- No. 19 from the Session of St. Andrew's, Moncton, New Brunswick re study paper on Human Sexuality affirming the Statement on Human Sexuality (1994) (referred to Church Doctrine Committee, p. 593–95, 268–73, 540).
- No. 20 from the Presbytery of New Brunswick re review Book of Forms, Appendix I re minister-in-association (referred to Clerks of Assembly, p. 595, 275–76).
- No. 21 from the Presbytery of Western Han-Ca re study paper on Human Sexuality affirming the Statement on Human Sexuality (1994) (referred to Life and Mission Agency Committee (Justice Ministries) in consultation with Church Doctrine Committee, p. 595–97, 268–73, 541, 540).

- No. 22 from the Presbytery of Winnipeg re establishing a Native Ministries Endowment Fund (referred to Assembly Council and Life and Mission Agency Committee (Justice Ministries), p. 597–98, 330, 216).

Unreferred Overtures

Unreferred overtures are those that are submitted by a presbytery, synod 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) This committee's report is found starting on p. 248. There are 15 unreferred overtures (Nos. 23 to 37) and the text of these overtures are on pages 598–611.

Names to be placed on the Constituent Roll

There is no request for a name to be placed on the constituent roll.

Overtures received after April 1st (Book of Forms section 296.3)

The 129th General Assembly adopted the practice for handling overtures received after the annual deadline of April 1st whereby they will be held by the Clerks of Assembly for next year's General Assembly. The originator of the overture is given an opportunity to request to which committee or agency it shall be referred for consideration in following year. There is one overture submitted that falls within this category and which will be presented to next year's General Assembly.

MEMORIALS, PETITIONS, REFERENCES, CORRECTIVE CASES AND APPEALS

There is one memorial (p. 611–12) and one appeal (p. 612).

There are no petitions, references or corrective cases.

NOTICES OF MOTION

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference for the Assembly Council be reconsidered (Assembly Council Rec. No. 3, see p. 211).

I give notice that, at a future sederunt, I will move or cause to be moved that the membership of the Life and Mission Agency Committee be reconsidered (Assembly Council Rec. No. 13, see p. 224).

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference for the Ecumenical and Interfaith Relations Committee be reconsidered (Ecumenical and Interfaith Relations Committee Rec. No. 2, see p. 287).

I give notice that, at a future sederunt, I will move or cause to be moved that the constitution of the pension fund be reconsidered (Pension and Benefits Board Rec. Nos. 5 and 6, see p. 484 and 486).

Jan Hazlett
Convener

COMMITTEE ON CHURCH DOCTRINE

To the Venerable, the 141st General Assembly:

The Committee on Church Doctrine met twice since the last General Assembly and reports as follows.

OVERTURE NO. 4, 2014 (A&P 2014, p. 508, 253)

Re: Reformed ministers celebrating communion

The overture "to grant Reformed ministers whose theology of the Lord's Supper has significant resemblance to The Presbyterian Church in Canada's understanding and churches which are members of the World Communion of Reformed Churches be authorized to preside at the Table of our Lord in The Presbyterian Church in Canada congregations at the discretion of the moderator (or interim moderators) of the relevant session" inspired discussion and discernment.

As the committee began to consider the prayer of the overture, we found ourselves dealing with an assumption, namely that only ministers of Word and Sacrament of The Presbyterian Church in Canada [and now in some specific cases ruling elders] could preside at the Lord's Table during worship in one of our congregations. This is no doubt a wise and long-standing tradition, but we found no specific documents that set out this limitation. So in some ways we are being asked to respond to tradition or wont and usage not specific 'legislation'. Our answer is presented with this background and our counsel is that the spirit of the answer be sufficient to address these matters on other occasions not cited in the overture in which a similar question might arise.

With regards to ecumenical shared ministries there are already clear guidelines found in (Book of Forms section 200.13) as to how shared ministries function. Similarly the Ecumenical Shared Ministries Handbook clearly identifies denominations included in such approved ministries. What is absent, however, is any statement specifically regarding who shall preside over the Table of the Lord with regards to any number of other ministers whose denominations are not listed within the Ecumenical Shared Ministry Handbook.

Although there are some concerns with regards to the extent and frequency with which this may occur, it is equally understood that moderators and interim moderators know best particular contexts of their congregations and the sacramental theology and practices of those invited to preside over regular services.

It has been the practice for various congregations to host ecumenical services in which communion is celebrated. Additionally there are many examples of remote ministries in which an ordained minister from The Presbyterian Church in Canada is not able to preside, while others from various other branches of the Reformed tradition are able to serve as needed.

Recommendation No. 1 (adopted, p. 33)

That the General Assembly affirm that ordained ministers of churches which are members of the World Communion of Reformed Churches are permitted to preside at the Lord's Table at the discretion of the moderator or interim moderator of the relevant session and this be the response to Overture No. 4, 2014.

A STUDY OF PRESBYTERIAN POLITY: ITS DISTINCTIVES AND DIRECTIONS FOR THE 21ST CENTURY

The Committee on Church Doctrine is continuing to work on a "Study of Presbyterian Polity: Its Distinctives and Directions for the 21st Century". Considerable progress has been made and we had hoped to have a document ready for the 141st General Assembly to consider. In the process of editing, we realized that a couple of areas required more reflection before the document would be suitable for wider consideration.

MISSION THEOLOGY FOR TODAY

In our report to the 136th General Assembly we indicated that we were beginning to work on a study "Mission Today for the Presbyterian Church in Canada". The title and the focus have been morphed somewhat since we began, but the intent to offer the church a statement that assists in understanding and shaping our mission as The Presbyterian Church in Canada has been constant. The document "Living in God's Mission Today" below is the end result of our work on this subject.

Living in God's Mission Today

1. Introduction

The last time the Committee on Church Doctrine commented on a theology of mission was at the 117th General Assembly (A&P 1991, p. 245–47). That particular report, which was adopted by the Assembly, was in response to a much larger report brought by the Board of World Mission. Since 1991 our world has undergone many changes and we are finding ourselves in a fresh and challenging context for mission. In the midst of many other creative efforts within The Presbyterian Church in Canada to respond in new ways to our task of mission, the Committee on Church Doctrine offers the following report as a document for study and reflection on our theology of mission. In preparing this document the Committee on Church Doctrine also listened to our ecumenical partners

and engaged the latest document prepared for the World Council of Churches meeting in Busan, Korea. This document is titled “Together Towards Life: Mission and Evangelism in Changing Landscapes”. Citations from this document reflect the deep and growing consensus around the whole global church on God’s profound loving mission to creation and our place and role in it as the church.

2. Mission?

2.1 In our time and context in the West today, the word “mission” is used in many different contexts and for a number of different purposes. For example, businesses have mission statements that articulate their organizational philosophy as well as their marketing or sales ambitions. Governments have diplomatic missions in other countries that enable or facilitate relations between the two countries. Individuals will sometimes speak of their personal mission, thereby giving some sense of their particular identity and goals. And of course congregations and other church bodies write mission statements in order to define and orient their local activities. Given this variety of uses of the word “mission” in the contemporary context, some theological work is required in order to achieve clarity about what the word should or might mean for the church today.

2.2 On the way to this end, it will be helpful to provide a brief historical sketch of the ways the church has spoken of and understood “mission”. Through much of the 18th through 20th centuries, the church spoke about mission in terms of activities or programs pursued at some distance from the local congregation – mission was something done in other lands and cultural contexts. In line with this, “missionaries” were people sent off to serve in these far-away places. Through the course of the 20th century, churches began also to associate this word with more local outreach activities. Thus diaconal ministers, who taught and worked in new/alternative contexts within Canada, were often referred to as missionaries. Also, local churches started to speak of their activities in social care and justice as mission activities. As a result, when we use the words “mission” and “missionary” or speak of a “mission statement”, we refer to a wide variety of activities by which congregations and other church bodies reach beyond the boundaries of their own life.

2.3 Turning to the specifically linguistic or etymological aspect of the question, we note that the word mission comes from the Latin word *missio*, which is itself a translation of the Greek word *apostello*. And *apostello* is a word we will recognize for its New Testament provenance and meaning: “to send”. In this sense we can perhaps say that the word ‘Apostle’ simply means ‘Missionary’. Turning also to the earliest creedal formulations of the church, we can further note that “apostolicity” is one of the marks of the church, as in the Nicene Creed where we read: “we believe one holy, catholic, and apostolic church”. All of which leads us to a preliminary thought that perhaps the church is most truly the church when it is fulfills its missionary or apostolic identity. Or, to put it in simple English: The church is most truly the church – it is true to its apostolic and missionary identity – when it is busy with the task of being sent. In fact, the best word we can use in English for the mission is “sending” or “to be sent”.

2.4 Therefore, speaking both descriptively and prescriptively, the church is called and sent people – or a people that has been given a particular task. And faithfulness to this task implies dynamic engagement with the world around us. Throughout the church’s history it has moved, crossed boundaries, and extended into different cultural and linguistic contexts with the message of the gospel. It is this dynamic commitment, sacrifice and movement that Christians have associated with “mission”, with “apostolicity”, and with the “sent-ness” of the church. This is clearly captured in the aptly titled Acts of the Apostles, which describes actions of the earliest missionaries – of the ones sent by God into the world with the gospel.

2.5 The whole New Testament is a product of the sent-ness or mission of the church. What we mean by this is that the letters of Paul, the other epistles, and also the gospels themselves, were functions of the church engaging the world with the gospel. Paul, the missionary, wrote his letters in order to respond to the needs of new and burgeoning congregations outside of Palestine. The four gospels came into being as ways to communicate the gospel story in different situations where the message of the risen Jesus

had set down roots – which is one of the reasons that each gospel-writer tells the story slightly differently. Each made an attempt to express the gospel in ways appropriate to a particular time and context. We can say that in a very basic way the New Testament is a record of the early mission of the church and provides examples of how the Holy Spirit led the church to respond to new and different situations. Sometimes this is very clearly spelled out, as in the story of the first great Synod of the Church in Jerusalem where the church struggled with how to formulate and live their faith in the new and different Roman and Greek cultural contexts.

- 2.6 The word mission thus reminds us that the task of making the gospel known in our situation and context is a task that requires the wisdom and guidance of the Holy Spirit – it will inevitably require taking decisions or making choices that are without obvious precedent.
- 2.7 During the global missionary expansion of the church in the 18th and 19th centuries this became very apparent as missionaries had to discern how to translate the Bible into different languages and how to deal with cultural phenomena not previously encountered. Mission implies this exciting and challenging and complex process that all Christians and congregations are to face at all times in their own contexts. We have to find new words and even new deeds to show faithfulness to the gospel message in our situation. To help us do this we have the history of what Christians have done in the past, captured in the New Testament and mission history, as well as the task of discerning together under the guidance of the Spirit how to be faithful in ever new situations. The words “enculturation” and or “contextualisation” of the gospel are often used to describe this process. Now that the gospel has spread around the whole planet, we also work with the idea of “inter-culturation” in which we learn how Christians from different cultures and experiences do things differently. As we share together how things work in our situation, we are mutually enriched and grow in our depth of insight into the meaning of the gospel for us. We learn songs from other parts of the world, we discover how other Christians have read the same Bible in different ways in their contexts and languages, and we discover how they see things we miss completely and vice versa.
- 2.8 During the 20th century, as Christians thought about their task to be sent into the world, they realized that there is a more fundamental truth in which the church’s mission is rooted. Namely, that God is on a mission, and that this mission begins at the moment of God’s creation of the universe and continues with God’s saving actions in the world. This idea of “The Mission of God” or, in Latin, *Missio Dei*, became a subject of both consensus and much discussion in the Ecumenical and Evangelical movements of the 20th century. Most recently, in the World Council of Churches meeting in Busan, Korea, the Council spoke this way of mission:

Mission begins in the heart of the Triune God and the love which binds together the Holy Trinity overflows to all humanity and creation. (WCC *Together Towards Life* [TTL], Busan, p. 4)

It is to this idea that we now turn.

3. The Great Mission of God
- 3.1 In 1932 the Reformed theologian Karl Barth gave a lecture to the Brandenburg Missionary Conference in Berlin. German churches, particularly in the Rhine Valley, developed dynamic and very effective cross-cultural missionary efforts around the world. Barth was not always sympathetic to these movements since his experience of the rise of National Socialism in Germany created a concern that cultural needs, selfishness and arrogance could completely undermine the challenges and demands of the gospel. He felt that many in the mission movement were not critical enough of these developments in their own context. At that point, of course, Europe had gone through World War I in which people and nations who called themselves Christians killed each other in brutal ways. Many Christians realized there was something wrong with the basic assumption that European missionaries would travel to other places with the idea that their way and message were superior – particularly when their own behaviour and house were not in order.

- 3.2 Moreover, Barth was concerned that mission simply meant a focus on “saving souls” without looking at the gospel’s demand for justice and love, thus creating a watered down gospel. Dietrich Bonhoeffer would later call this “cheap grace”. In his lecture Barth challenged mission leaders not to be arrogant in presuming they were good people bringing the message to bad people, but rather to perceive that they too were sinners in need of ongoing repentance and of God’s grace. He also, by way of this argument, said that only God could be the true missionary. He was emphasizing that all our efforts as Christians are only possible and effective in as much as we recognize that all those actions arise out of God’s first “mission” (grace) to us.
- 3.3 This idea of God’s mission laid dormant for some time, until one of Barth’s friends, a mission leader named Karl Hartenstein, picked it up and insisted that we think seriously about the mission of God before, and as, we speak of any kind of mission for the church. This idea became an important point of discussion of the International Missionary Council at Willingen, Germany in 1952. Since that time, this idea of the mission of God as the primary source and inspiration of the mission of congregations and churches has become one of the most important developments of our understanding. Today, as we in The Presbyterian Church in Canada think about God’s great mission, there are several things of which we should take note.
- 3.4 First, we believe in God who is beyond anything we can imagine – a God who is sufficient in God-self – Father, Son and Spirit dwelling in mutuality and love. Yet, this wonderful God chooses to embrace humans and creation within God’s love and delight in it. Therefore we understand God as the One who chooses to pour this love and delight into a creation that is intended to become a friend and joy to God. It is as if God is so full of love that this love overflows into this thing we know as creation. The whole universe and all that we can imagine is part of the overflowing loving action of God. One of the themes of the three major creation stories in the Bible is that God recognizes the goodness of creation and takes delight in the creation. On the Sabbath, we learn in Genesis 2, God blesses and hallows time (the seventh day), which suggests the blessing and making holy of the whole creation. There is, therefore here, a kind of cherishing and setting apart of creation on God’s part. Then in Proverbs 8, another creation account alongside those in Genesis 1 and 2, we learn more explicitly that God delights in creation and in humankind. In this divine altruism, in God’s act of pouring out love in the creation, we can see the first and primary action of mission.
- 3.5 As the story of creation unfolds, humankind is given a mission or a task. This task includes the command to thrive and to practice creation care. In fact the “dominion” task described in Genesis 1:27 is qualified by the serve and protect, or tend and care, task described in Genesis 2:15. Out of the overflowing love of God, creation comes into being, including human creatures. We – the human creatures – now have a love task of our own, to delight God, and to do so by delighting in one another and caring for God’s creation. We can describe this mutual mission of God and humankind as the first and primary mission of all things. We learn in Genesis 1:27 that humankind, man and woman together as a community of love, are also created to reflect this loving and creating quality of God. We can think of this relationship as a metaphor of God’s intention for wholesome, caring, respecting and mutually delighting human relationships. This is described as the image of God that we carry. To live as those who delight God, and to live in tending and caring for creation is our basic missional task. This is the task that we are sent into the world to be and do. This is how we live as ones who carry the image of God. Such conclusions as the above are also echoed in the recent World Council of Churches statement on Mission and Evangelism in the following way:

God did not send the Son for the salvation of humanity alone or give us a partial salvation. Rather the gospel is the good news for every part of creation and every aspect of our life and society. It is therefore vital to recognize God’s mission in a cosmic sense and to affirm all life, the whole oikoumene, as being interconnected in God’s web of life. As threats to the future of our planet are evident, what are their implications for our participation in God’s mission? (WCC TTL, Busan, p. 5)

- 3.6 Our God, in this way, is a missionary God. We in turn are a missionary people. As we learn in the narrative of Genesis, however, while God's overflowing love knows no bounds, humankind fails in its mission by striving to transcend our limitations and become like God. Disobedience is defined by the human attempt to cross the limitation God has set for us. It is perhaps important to understand this disobedience against the backdrop of God's willingness to limit God-self in creating the universe. Before creation, God is complete in the mutual indwelling of Father, Son and Spirit, with no obligations to care or relate outside of this loving inter-subjectivity. Yet with creation God gains a kind of partner, and a partnership that places a voluntary self-giving limitation on God. God's request for us to recognize our limitation thus reflects the self-limitation God placed on God-self. In the human failure to faithfully live out its first mission to delight God and to care for creation, God's own mission continues with God's grace extending and reaching towards all of us and the whole of creation in God's acts of redemption. The Old Testament theologian, Walter Brueggemann neatly summarises one of the key messages of the Book of Genesis thus: "[W]hen the facts warrant death, God demands life for his creatures." This divine insistence on life represents a second aspect of God's mission to and for creation that must be recognised. God insists on the redemption of creation and promises that despite the rebellion, murder and self-centeredness of humankind, God shall yet redeem creation.
- 3.7 This redemptive impulse of God, born out of God's love for creation, is demonstrated over and over again in the Old Testament. The echo of this redemptive impulse is revealed in God's staggering promise to Abraham that in him all families or nations of the earth will be blessed (Genesis 12:3). God's redemptive care is captured in the giving of the law and the message of the prophets that calls for a transformation of the world from one of violence and exploitation to justice and love. For us as Christians this redemptive promise becomes decisive as we see God taking on human form in Jesus Christ. This sin-shattering act of God in Jesus Christ fulfills and affirms the deepest movement towards redemptive justice and love represented in the ancient biblical texts of the Hebrew people. This journey of God – a movement from beyond creation to becoming part of creation and one of us as humankind in Jesus Christ – is the decisive act and moment of God's great mission for redemption of creation. In this act, the self-limitation of God takes on a scope that impacts every single thing in creation. In Jesus, God does not just engage in a mission to us – the Word became flesh and dwelt among us – but God takes on our image when we are supposed to be carriers of the image of God. By doing this God shows us in Jesus Christ, through his humility, life, death and resurrection, what it is to be a creature that delights God and cares for God's creation.
- 3.8 God in Jesus Christ is the great Redeeming Missionary. Based on the early Christian reflection on this redemptive mission, as given to us in the New Testament, we learn that this redemption is not just for the salvation of our souls or lives, but for the bringing together or reconciliation of all things. In Colossians 1:20 the author quotes an early Christian hymn which tells us that Christ did not only come to reconcile people – though that is certainly true as well – but that God came to reconcile or bring all things in creation together. This wide idea of God's mission of redemption is also reflected in John 3:16, when we are told that God so loved the world (cosmos) that God gave God's only son; also in 1 Corinthians 15:28 when we learn that God will become all in all. The ultimate end of God's mission is this bringing together of all things in a mutually delighting reconciled relationship with God.
4. The First Human Mission
- 4.1 Now that we have explored the two great movements of God's mission – God's act of creation plus God's redemptive love towards creation in Jesus Christ – we can take a further step to think about our mission as human beings.
- 4.2 It is clear that the first mission given to humankind, as expressed in the stories of Genesis 1 and 2, still stands. We are called and equipped and sent by God to be God's delight in our care for creation. In Genesis 2:15 this task is described with two words often translated as "to tend and to care" for the garden. Alternative translations have also emphasized the ideas of to serve and to protect. We can take "the garden" here as representing the good created order God has made and which God considers good and in which God delights. We see also in this first mission that humans are created to be in

community. It is not good that we are alone. We are not created to be solitary creatures striking out on our own. We are created to be together, with others. The first hint of this comes in Genesis 1:27, which has a double character. First it tells us that God created humankind in God's image, then it qualifies this by saying "man and woman God created them." The language moves from singular to plural. In the same spirit Genesis 2 tells us that while the first human delights in the other creatures; they do not provide sufficient companionship to the human. Companionship occurs when a community of two is created in sameness, "bone of my bone, flesh of my flesh," as well as difference. This insight shows how fundamentally important it is for humans to live in community with fellow human beings who are both the same and different. In this text the main theme is the creation of human community that reflects the loving companionship of God. In the first instance this community is described in terms of the love and wonder between man and woman (the human is these two, together in the world) – a love and wonder that also may come to expression in the great variety of human relationships before God. To be together in a missional task of delighting God by serving and protecting God's beloved creation, while we fellowship with God in love, is our first call as human beings. Perhaps that is what the Westminster Shorter Catechism means with its famous claim that our chief end is to glorify God and to enjoy God forever?

- 4.3 It is important for us as Christians to remember that in our communities and in all our actions, budget decisions and relationships we are called to be such serving and protecting and delighting creatures before God. We are of the earth and of creation. In fact the name Adam is a play on the Hebrew word *adama* which means mud or earth. We are of the earth, for the earth, delighting in and with God. This is our primary mission as humankind. The bringing together or reconciling of all things sung in the hymn of Colossians 1, includes this human mission. Not just Christians, but every human creature has this call. Part of redemption is to return to this call and to re-engage our primary mission. It is encouraging to see how these profound theological insights in mission are reflected in the latest ecumenical deliberations within the World Council of Churches in its statement:

The mission of God's Spirit encompasses us all in an ever-giving act of grace.

We are therefore called to move beyond a narrowly human-centred approach and to embrace forms of mission which express our reconciled relationship with all created life. We hear the cry of the earth as we listen to the cries of the poor and we know that from its beginning the earth has cried out to God over humanity's injustice (Genesis 4:10). (WCC TTL, Busan, p. 9)

- 4.4 By being in loving communion with God and one another, by delighting God through our worship and through our actions to serve and protect creation, we return to our first redeeming mission on the earth. In profound hope we look forward to the time that God will be all in all!

5. The Human Mission of Redemption

- 5.1 We have mentioned that God has moved toward the creation in a second great missional movement, in Jesus Christ. We call the story of this mind-challenging, self-giving act "The Gospel" or simply "The Good News". To accept that the Divine Being, which made all things, is like this – so immensely loving and radically humble as to take human form and even submit to death at human hands – is truly shocking. It is worth noting, here, that there is a great contrast between the brash consumerism of Christmas season, and the profound message of the story of God coming in human form in Advent. This contrast is even more painful when we realize that Christmas consumerism in many cases represents the destruction and exploitation of creation, the very opposite of our first mission as human beings.

- 5.2 Nothing we can do compares to this supreme act of self-giving mission that God executes in Jesus Christ. Whatever mission we engage in can only be a tiny particle in relation to the great reality of God coming to us in Jesus Christ. Yet, even in this great act of redemption God seeks to delight in us once again as human creatures by inviting us into the task of reconciling all things. In John's Gospel Jesus is recorded as giving the following, surprising mission charge to the disciples: "As the Father sent me so I send you." (John 20:21) Now it

is true that in this scriptural passage two different Greek words for “sent” are used – Jesus is described with *apostello* (a strong word) while the sending of the disciples is described using *pempo* (a weaker word). Yet we should not make too much of this difference since in John 17:18 Jesus uses the same verb (*apostello*) for his own sending as well as that of the disciples. From this we can extrapolate that we as followers of Jesus have a part in God’s redemptive mission to creation. It may be a humble part as creatures of the earth, but it is a part in which God delights.

- 5.3 How then do we participate in this second redemptive mission of God? To uncover this we could and should focus on some of the key texts of commissioning of the disciples as expressed in the gospels including the texts above from the Gospel of John. However, it is more appropriate to begin by trying to discern the larger picture of the gospel. Discerning this larger context and logic entails our exploration, as far as is humanly possible, of God’s great intention for creation. When we think of our mission, we need to return without fail to God’s great loving mission as our guide. In asking what creation is for and about, we begin to discern what our place and task is within this creation. We have already seen that our first mission is to delight God in fellowship of love as we thrive in serving and protecting creation. We have concluded that this is an important aspect of glorifying and enjoying God. However, what the shorter Westminster Catechism does not say is that God delights in us first – thus we are speaking here of mutual delight. As painful and as brutal as our present reality may be – given our state of rebellion against God – God seeks life for us and seeks that humans, and everything in creation, should move toward loving, reconciled fellowship. This is truly Good News!
- 5.4 The early Christians concluded that this reconciliation was accomplished and made possible through the death of Christ (often expressed in the phrase “through his blood”) and his resurrection. Something powerful, cosmic, and universal happened in the death and resurrection of Jesus. Somehow in these events in time, God entered into the damaged creation itself so that everything that is without God may be brought back into fellowship with God. This event in time determines the ultimate outcome of all things in time. Yet this event in time is also one that unfolds temporally – we are welcomed into that unfolding and have a place within it. In the most basic sense we participate in this reconciliation through the gift of faith, by which we re-enter our original mission to be God’s delight. We bear witness to, and participate in, God’s great redemptive mission in Jesus Christ – we become missionaries, or missional – through our mutual delight with God and creation. By the Holy Spirit we become who we were intended to be and do the things we were created to do – thereby also becoming witnesses in the wider world.
- 5.5 In the Book of Acts chapter 1 verse 8 we learn that we are to be the witnesses of Christ locally and to the utter ends of the earth. That book tries to show how early Christians engaged in this mission and made surprising, adaptive changes as they reached beyond their situations and cultures – according to their faith in the risen Jesus and for the greater mission of God. The Gospel of Matthew in turn tells us that our task is not just to be and to witness, but also to take those drawn to fellowship with God and us, and help them live back into their original mission. It uses the phrases “make disciples of all nations” and “teaching them to obey all”, which are reminiscent of God’s promise to Abraham that in him all nations will be blessed. Our task in this redemptive mission is therefore to participate in the blessing of other human beings. As we find our life and joy and hope in Christ, we are to invite others into this reality by sharing the story of Jesus and by creatively establishing places and moments where the new life of Christ comes to expression.
6. Missioning Towards the End of all Things
- 6.1 When we live our mission, delight God, and live in loving fellowship with God and one another, we are on a journey towards a hopeful future. When this section-heading speaks of the “end” of all things, it is not thinking of end as the death or ultimate ceasing of all things – rather, “the end” refers to an ultimate purpose or goal. When Jesus commissions the disciples and sends them out, promise and hope are at the heart of the task. We are only going into the “world” and into creation because we are filled with hope and vision for a new and better future. The Bible is full of promise. From the earliest stories in Genesis, through the giving of the Law and the Prophets, to the story of Jesus himself, we are promised a new future. This promise echoes through the history of creation. God

will do a new thing. This new thing is not just bringing back the ideal garden of the past, but a new and transformed reality where all things live with God in reconciled love. This future is often captured by the vision of the prophets – it is most graphically and metaphorically painted in the Book of Revelation when it speaks of the New Jerusalem and the New Heaven and the New Earth. To have a mission and to be on a mission and to be missional is about being grasped by the love and delight of God as we live for this new coming future, which is with us in part and is also coming towards us in full.

- 6.2 As Christians and as Presbyterians in Canada the heart of mission for us lies in this powerful and inspiring hope for the future that is a gift from God. Our action in mission is not so much an obligation, but rather a joyful and thankful response to the loving mission of God. God creates our world and works toward and accomplishes its recreation by entering into the creation. We, in turn, journey towards God in loving fellowship but also towards creation for a new and hopeful redemption. The Presbyterian mission theologian Lesslie Newbigin described our place as the church as a foretaste of the promise to come. In a moving series of lectures he also talks about the church's mission as being a sign of the coming of God amidst the rubble of the world. When we speak here of the church as being a sign or foretaste we reflect the gospel vision of mission as being salt and light in the world. The big picture is that God's mission to us in Jesus Christ is the ultimate great sign of God's grace to us. Christ himself is the one true sacrament – a visible sign of God's invisible grace – and we as the church are to be little signs, and tastes, of the goodness of God's grace in the world. There is therefore a sense in which we can say our mission is to be a sacrament for the world. The world around us needs to be able to see and taste hope in us for a future promised by God. This might sound abstract, but it has some very practical implications for us as Christians and as Presbyterians in Canada today. It is to the implications of this understanding of our mission in the midst of God's much greater vision that we now turn.
7. Discerning our Mission Today – The Whole Church Taking the Whole Gospel into the Whole World
- 7.1 Mission in the first place is Mission with a big capital "M", which is God's mission in creating all things and us and God's redemptive mission of grace towards us most powerfully and finally demonstrated in Jesus Christ. We in turn have our smaller missions as God's people in the world. From the above we learn that our first mission is to fulfill God's original intent for us. We are to be and return to be the people God created us to be. This means that we are to be people in reconciled community with one another and God. It means that we are to be people who serve and protect and respect the wonder of God's creation. It means that we are to be God's delight in our worship and praise of God in communion with God as we live out this mission in the world.
- 7.2 The implications of the first reconciliation or return to God – the thing we Christians call repentance – is that we cannot brook ongoing division, in-fighting, and rejection of one another. Our task is to be constantly working towards reconciling with one another as we respect our mutual differences as creatures of God. At no time will we be perfectly together in community, but, at all times it behoves us to work towards reconciliation with one another in love. That is why getting along as the people of God is so important in most of the New Testament texts and the Pauline letters. Early Christians had trouble with getting along and so do we, yet, our primary mission as creatures is to do just that. It is a getting along not just in words but also in deeds, as the Epistle of James points out so poignantly (James 2:15–16). To work at respecting and loving one another in community is not an optional extra for our congregations; it is part of our primary mission as creatures of God and image bearers of God. When we do that the world around us will taste and see hope, we will be a sign of God's coming grace – we will be witnesses. In Presbyterian congregations in Canada we have often failed at this task, unable to agree to disagree in love, unable to look different from a world of envy and hatred.
- 7.3 With living in community with one another comes the mission of serving and protecting, indeed celebrating God's creation and creatures around us. Our choices as Christians matter. What we do with carbon emissions, what we do with litter, consumerism, global economic exploitation and what we do in relation to the ecology of God's earth matters. This is not an optional extra or a fad; this is at the heart of what it is to believe in God the

Creator of heaven and earth. Our attempts at dealing with this cannot simply be motivated by how much money we will save, but rather by how seriously we take the mission God gave us as creatures. Our mission is to be committed Christian creation carers, serving and protecting God's creation. When we live like that, when we speak and work prophetically for changing cultural and political systems for the good of the earth, we will be a foretaste and sign of hope in the world – we will be witnesses.

7.4 Together we are God's church, we are called together not just to enjoy the wonder of God's love and grace, but also to carry such love and grace to the whole world. The church is in its very nature missionary. This is true for the global Christian church, it is to be true for The Presbyterian Church in Canada, and it is fundamentally true for every local Christian community – congregation. As the Swiss Reformed theologian, Emil Brunner reminded us in his Gifford lectures offered in 1932, "where there is no mission there is no church." The challenge before us as Presbyterian Christians in Canada is to ask unceasingly about our missional task as community, to measure every effort and every session decision against this task, and to examine even our budgetary decisions in its light. We are to ask ourselves if we are salt and light in the world around us? We are to ask if we are in some way visible signs of God's grace.

8. Mission is Evangelism

8.1 As concluded above, we also have a place as signs and foretastes in the world of God's redemptive mission. Simply living as described above will witness to God's love and creative intent, but we also have the ministry of reconciliation as Paul puts it in 2 Corinthians 5. There we learn that we are to be proclaiming, telling, and dare we add, singing that God makes all people and all things God's friends through Jesus Christ. In fact the text in Corinthians reminds us that God was in Christ reconciling the cosmos (world) unto God-self. To preach this message we need to be engaged in working at our being reconciled with one another and God's creation. Our mission is to be witnesses to this. At its core witnessing is to invite our fellow human beings to move from unbelief to a deep trust in God through Jesus Christ our Lord. Such a journey from unbelief to faith is not simply a journey of heart and mind, but also a journey of action in our following of Christ as disciples. This journey is individual for each person, but never individualistic. The journey towards faith and discipleship is inextricably linked to the witness of the people of God (the church) living together with integrity and love. Our evangelical proclamation is not to be arrogant implying superiority, but rather a corporate witness of people, who are beggars telling other beggars where to find food (Living Faith/Foi Vivante/산 믿음 9.2.1). We cannot change people and things around us. We cannot convert others or make them see the truth. That is God's work by the Spirit. We can, however, bear witness as a community of living witnesses – a people of love and a people of praise. This proclamation and this witness is called evangelism in our tradition. The World Council of Churches document on Mission and Evangelism puts this poignantly:

Evangelism is sharing one's faith and conviction with other people and inviting them to discipleship, whether or not they adhere to other religious traditions. Such sharing is to take place with both confidence and humility and as an expression of our professed love for our world. If we claim to love God and to love our fellow human beings but fail to share the good news with them urgently and consistently, we deceive ourselves as to the integrity of our love for either God or people. There is no greater gift we can offer to our fellow human beings than to share and/or introduce them to the love, grace, and mercy of God in Christ. (WCC TTL, Busan, p. 30)

8.2 Furthermore, we have to remember, together with our sisters and brothers in the wider ecumenical church that, evangelism is mission activity which makes explicit and unambiguous the centrality of the incarnation, suffering, and resurrection of Jesus Christ without setting limits to the saving grace of God. (WCC TTL, Busan, p. 29)

The missional challenge before us as Presbyterians in Canada is to live like this in our communities and personal lives. We are to consider in how many ways we could more explicitly express this mission. For example, is our church supper only about raising money, or is it about celebrating God's love together and celebrating together in community? Many of the things we already do express God's great mission including

food banks, Out of the Cold programs, and various forms of youth outreach. We need to understand the connection between these things and what we believe about God's great mission and intent for creation. The issue of our mission is not so much instrumental as in "how many people can we get to join our church and contribute to the budget", as it is about how authentically we are living together as the people God created us to be? Are we a foretaste and a sign, a sacramental pointer in our community to the love and grace of God? Can we imagine everything we do and every budgetary decision we make as a congregation in the light of our understanding of God's great mission? Nevertheless, in doing so, we should never shirk from lovingly sharing our faith experience and inviting others to follow Christ in community (Matthew 28:16–20).

9. The Spirit of Mission

9.1 Emil Brunner, mentioned above, coined the now famous phrase, "the church exists by mission as a fire exists by burning." We can observe in addition that the fire that animates the church in mission is the Spirit of God. As God, the Creator's Spirit moved over the chaos to call creation into being, and as God breathed life into the first human creature, so all mission in the church exists only through the sustenance of and by the Spirit of God. The ecumenical consensus of Christian churches powerfully acknowledge this reality, Life in the Holy Spirit is the essence of mission, the core of why we do what we do and how we live our lives. Spirituality gives the deepest meaning to our lives and motivates our actions. (WCC TTL, Busan, p. 4)

9.2 Authentic mission can only arise out of communities that live in a deep spiritual communion with God and with one another. This community is only made present by the Holy Spirit. Furthermore, this community is strengthened and sustained by listening to God's Word, worshipping together and participating in the sacraments. Our action in mission that flows from this is creatively called "The liturgy after the Liturgy" by our sisters and brothers in the Orthodox churches. They maintain with good reason that authentic mission grows out of people transformed by their participation in the worship and praise of God. We as Presbyterians have much to learn from them and others who excel in enhancing and animating the worship of God. For, it is where our congregations can live in a vibrant creative worship of God as we gather that the Spirit of God can come and empower us to engage the overwhelming challenges of evil, hunger, ecological destruction and suffering of the world. A missional spirituality is a spirituality soaked in prayer and in the worship and praise of God in our local congregations.

10. Our Mission in a Global and Multi-Faith Community

10.1 Given our reflection so far, we also have to reflect missionally beyond our own immediate context on the reality of our global world. Today we live in a "global village" of interconnected relationships. Not only do we survive in the web of life of God's biosphere, we also live in a web of cultures, religions, peoples and nations. Some of these en-webbed relationships are warped by the reality of personal selfishness and global economic exploitation. Part of living out our creation-affirming mission that protects God's created web of life is to examine our own participation as congregations and individuals in economic practices that exploit and hurt God's creation and our sisters and brothers in other parts of the world. In response we need to work together for social and political change that will build just institutions in our local and global context. Today vibrant Christianity has also grown strongly in the poorer and marginalised countries of the world. We have much to learn from receiving wisdom and love from these sisters and brothers around the world. As The Presbyterian Church in Canada we share in partnership with many Christian communities around the world through service, presence, development work and advocacy for justice. Our congregations in Canada often include people from diverse communities around the world. Through these connections and partnerships we live and learn together in mission. We also have much to learn about the impact of our own choices and behaviours on their lives and well-being. Mission in this global context calls us to a true partnership of listening and serving with respect in love as we examine global structures of economic exploitation. Many of these sisters and brothers are carrying out God's mission in ways that can inspire and challenge us. In this reality our missional witness is also to be open to receive the loving ministry of all and to repent of our own ways that mar and hurt others in the world.

- 10.2 Our local and global context also places us in the midst of people who follow other faiths than our own or no faith at all. Following our subordinate standard, Living Faith, we need to remind ourselves that relating to those of faiths different from ours requires deep respect for their human dignity as creatures of God and an openness to discern “truth and goodness in them,” which Living Faith describes as the work of God’s Spirit. As we do so, we may also learn from them, co-operate for the good of God’s creation and discover God at work as the Spirit blows where it wishes. In love we bear witness as Christians in a Spirit of humility to the embrace, forgiveness and love we found in Christ. We do so, as cited from the WCC document above “without setting limits to the saving grace of God”.
11. Theological Principles
- 11.1 The God of covenant and creation is made manifest by a mission of redemption and recreation in our world – a mission that is embodied and fulfilled in Jesus Christ and realized through the moving of the Holy Spirit for the well-being of all of God’s creation.
- 11.2 It is only on account of the triune God’s loving mission to and in our world that human persons come to know God and enter into relationship with God. Those who love God also love the world God is redeeming and they are decisively located in that world.
- 11.3 The Holy Spirit, sent by the Father and Son, is alive in the world, sustaining all creation and bringing about the renewal and reconciliation of all things.
- 11.4 The Holy Spirit reconciles and renews individuals and communities, opening hearts and minds to the way of the risen Jesus Christ – a life of repentance, reconciliation, compassion, righteousness, justice and peace.
- 11.5 The Holy Spirit creates the church, drawing women, men and children together into the resurrection life of Christ, into the triune life of God, and into meaningful relationships with one another and with the wider human family. The Holy Spirit equips the church for service in the mission of God.
- 11.6 The Holy Spirit brings the church to life in a global context as the gospel of Jesus Christ is ‘translated’ into various languages and cultures. Through conversations within the global church we learn more fully what it means for the good news of God to be enculturated and we discover dimensions of the gospel we would never otherwise have encountered.
- 11.7 The church’s worship, language, structures and activities must embody, and be responsive to the fact that it exists at the point of intersection between the triune God of love and the world (people, communities, cultures) that is the object of God’s re-creative work.
- 11.8 By the power of the Spirit, and in unity with Christ, the church is called to be a community that witnesses to the joyful and hopeful reign of Christ. The Spirit leads the church to celebrate and support manifestations of the reign of Christ where it discerns them in the world.
12. The Relationship between Church and Culture
- 12.1 The church is called to both appreciate culture as given by God and also to be a culture shaper – influencing culture in ways that enrich the shared life of humans in community.
- 12.2 The church endeavours to discern the ways in which it has become affected by negative dimensions of culture and betrayed the gracious rule of Christ in the world.
- 12.3 The church, through the moving of the Spirit is called to live in a vulnerability that is appropriate to its union with a crucified and risen Lord.
- 12.4 The church, through its life in the Spirit strives to become a community that manifests the truly human one, Jesus Christ. We are to be signs of God’s reign within our cultural context.

- 12.5 The church is called to be open to learn from the wider culture. It seeks also to test, challenge and change the culture's assertions in the light of the gospel under the guidance of the Holy Spirit.
- 12.6 The church seeks to demonstrate hospitality to the surrounding culture, whether within the church's walls or outside those walls. The church must also be prepared to accept hospitality from the surrounding culture and community and recognise God at work beyond its boundaries.
- 12.7 The church must have courage to take public and political action guided by the Holy Spirit according to the life-giving reign of God that sets people free for full, meaningful and eternal life.
13. Congregations and Neighbourhoods
- 13.1 As signs of God's reign congregations are to give evidence of welcome, openness, celebration, love and deep faith in Christ, and to do so before the eyes of watching neighbours.
- 13.2 As those called to be in loving relationships with others, congregations are to become familiar with their neighbourhoods by living attentively, openly and prayerfully alongside the individuals, families, businesses and community organizations present there.
- 13.3 As those who love their neighbours, the people of congregations should make a habit of walking through their neighbourhood, praying for their neighbourhood, entering into conversation with those who live/work in the neighbourhood, and should become aware of the struggles, concerns and joys of its neighbours.
- 13.4 As those who humbly work with one another and God, congregations should seek to partner with others in the local community to create "threshold spaces" of engagement – spaces where the church is neither the host nor in a position of power, but where the church humbly gives and receives hospitality.
- 13.5 As those open to discover God's work in the world, congregations should work in careful partnership with organizations that manifest signs of the reign of Christ in their neighbourhood.
14. The Mission of the Church's Musical Worship
- 14.1 The church's musical worship is a gift from God that allows it to express the richness and depth of life in Christ – lament, hope, joy, service, justice, redemption, peace, reconciliation, resurrection and grace.
- 14.2 The church's musical worship (lyrics, rhythms and melodies) is to be a witness. Through it we can connect to the culture around us and speak in a language and rhythm familiar to our neighbours.
- 14.3 The church's musical worship provides congregations with a vehicle to be attentive to the context in which they live – this attentiveness could be expressed instrumentally, lyrically and musically.
- 14.4 The church's music should seek to link with the questions, aspirations and pains that are particular to the wider cultural context.
- 14.5 The church as a worshipping community should share musically with the community around it – listening compassionately for themes and struggles that provide an opportunity to witness to the reign of Christ.
- 14.6 The church should be in touch with, and share in, the music of global Christianity – so that it can learn from and be shaped by the gospel's enculturation in other contexts.
15. Practices of Mission
- 15.1 In its life together in Christ, and in the moving of the Holy Spirit in its midst, the church is shaped by particular practices of mission.

- 15.2 Christian practices of mission must be rooted in the life shared in the risen Christ. Through its pursuit of spiritual practices, the church becomes a missional sign of the reign of Christ, and is drawn into the triune life of God.
- 15.3 The church invites the wider community into its practices that they might discover Christ in community and through the ministry of the Spirit.
- 15.4 The core practices of the church are proclaiming the Good News of Christ (by which it witnesses to the Living Lord Jesus Christ), baptism (by which we are engrafted into Christ and receive our missional vocation) and the Lord's Supper (by which we live in the hospitality of Christ and are nourished for our missional vocation).
- 15.5 The church lives in the practice of humble repentance, continually turning and returning to follow Christ more fully.
- 15.6 The church lives in the practice of ongoing praise and worship of God both as individuals working in the world and as a community when we gather.
- 15.7 The church lives in a continual practice of intercession for the world around us and particularly for those who suffer and are most vulnerable in our community and around the earth.
- 15.8 The practice of service and hospitality is expressed as we prayerfully open and share ourselves, our lives, our apartments/homes, and our resources with each other, seeking to embody the hospitality of God in Christ. As individuals, families and congregations we must develop practices of hospitality, and let our spaces be hospitable spaces. In these ways we live in love.
- 15.9 Through the practice of dying with hope in Christ, Christians witness to the reign of God.
- 15.10 Through the practice of supporting and accompanying those who are suffering and dying the church witnesses to the love of Christ.
- 15.11 Through the practice of prophetic dialogue the church brings hope for a renewed, reconciled and just world by working for justice in our local and global institutions.
- 15.12 Through the practice protecting and caring for creation and by refusing an exploitative approach to it through consumerism we honour God.
- 15.13 By respecting human limitations and needs for sustenance and rest, we practice Sabbath keeping.
- 15.14 Under the inspiration and guidance of the Spirit we may also discover many additional practices through which we, together, embody the resurrection life of Christ.
16. Leadership in the Missional Context Means
- 16.1 Teaching and proclaiming the gospel of God's love in Christ as this is set forth in scripture and as it has been lived and understood over time.
- 16.2 Inviting women, men, children and families into spiritual practices that draw them deeply into the triune life of God: prayer, Sabbath keeping, hospitality, fasting and reconciliation.
- 16.3 Prayerful discernment of ways the Holy Spirit is at work within the congregation and the wider community, manifesting the reign of Christ.
- 16.4 Exercising self-care as a Sabbath discipline and receiving care from others.
- 16.5 Exploring and identifying ways that a congregation's ethos or structure or self-understanding prevents it from faithfulness to its missional identity.
- 16.6 Helping the church to discern its embrace of cultural elements that represent a refusal of Christ's reign.
- 16.7 Inviting the people of God into ways of living, working, advocating and serving that manifest the reign of Christ in the world.

- 16.8 Helping God's people to interpret the culture around them and to discern its beauty and truthfulness, or acknowledge its unfaithfulness.
- 16.9 Exhibiting imagination and courage (risk-taking) as the church continues to move us from the nominal faith expressions of Christendom to the engaged embodied generosity and hospitality and integrity.
- 16.10 Demonstrating the possibilities of imaginative risk taking – trusting that Christ is Lord of the church – and that the Spirit is alive bringing the reign of Christ to the world in every new ways and in every context.
- 16.11 Leadership is loving service of God's reign through relationships of integrity within the church and not about managing people or processes or structures or conflict – according to the 'managerial', controlling spirit of modern culture.

Recommendation No. 2 (adopted, p. 33)

That the document "Living in God's Mission Today" be commended to congregations, presbyteries and other groups in The Presbyterian Church in Canada for their up-building and understanding.

Recommendation No. 3 (adopted, p. 33)

That sessions, presbyteries and other interested groups study the document "Living in God's Mission Today" and report comments to the Committee on Church Doctrine through the Clerks of Assembly by May 31, 2016, and that the results of these comments be reported to the General Assembly in 2017.

500TH ANNIVERSARY OF PROTESTANT REFORMATION

The committee continues to consider ways and means to mark the 500th anniversary of the Protestant Reformation marking October 31, 2017, when Luther posted 95 Theses on the door of the Castle Church in Wittenberg. Our focus is seeking partners within The Presbyterian Church in Canada in designing and offering congregations and other groups helpful resources, ideas and initiatives to make this historical event life-enriching today.

ASSEMBLY COUNCIL ADDITIONAL MOTION, 2014 (A&P 2014 p. 30, 31)

Item 4 of this additional motion 'directed' all 'national committees' to include an evaluation re: the priority of congregations in The Presbyterian Church in Canada in their report to future General Assemblies. The Committee on Church Doctrines would therefore note one of our goals in the ongoing studies of mission, polity and hermeneutics is to produce documents that as well as being statements of sound doctrine are also accessible and usable, especially for sessions and congregations. Our intentions for the commemoration and celebration of the 500th Anniversary of the Reformation are similar – to offer to congregations ways and means to celebrate the past with impact for today.

Our abiding mandate is to respond to the work entrusted to us on an annual basis by the General Assembly and we will seek in doing so, to be cognizant of the direction given by this motion.

OVERTURE NOS. 6, 7, 8, 10, 11, 12, 14, 18, 19 and 21, 2015 (p. 576–597)

Re: Affirming the Statement on Human Sexuality (1994)

OVERTURE NO. 5, 2015 (p. 575–76)

Re: Full inclusion of all persons regardless of sexual orientation and gender identity

OVERTURE NO. 15, 2015 (p. 590)

Re: Calling the church to listen regarding human sexuality

OVERTURE NO. 16, 2015 (p. 591–92)

Re: Encouraging dialogue on marriage and sexuality

The above overtures were referred to the Committee on Church Doctrine and received a month before our meeting. In some cases some overtures were also referred to the Life and Mission Agency (Justice Ministries). We were able to begin reflecting on the issues raised and also to discuss how we could proceed to serve the church in its ongoing reflection and response. We also had a strong sense that matters raised in these overtures are within both the purview and history of the Committee on Church Doctrine.

Prior to our meeting, our convener was able to have some brief communication with the Associate Secretary of Life and Mission Agency (Justice Ministries) and the Principal Clerk about addressing the General Assembly on the topics raised in these and other related overtures sent to the 141st General Assembly. We named three members to work on proposals that may develop before the 141st General Assembly meets. However, as noted above, we have discussed the matters referred to us and present the following as our initial report to the church on these overtures and their topics and prayers.

In responding to these overtures, the Committee on Church Doctrine feels that a main goal will be to assist The Presbyterian Church in Canada to act pastorally, reflecting the deep compassion of God as evidenced in the life of Jesus Christ and to remain fully faithful to a life of engaging our culture with the healing, restoring and renewing truth of God as revealed in Jesus Christ and the scriptures. We recognize that the themes of these overtures touch on some key theological ideas in the Christian faith including creation, sin and redemption and how our beliefs on these topics affect our understanding with regard to sexuality, gender and marriage. Furthermore, they also raise issues of culture, science and philosophy informing our faith so we can experience more of the fullness of life that our Creator and Redeemer purposes for us. In pursuing all these diverse though inter-related matters, we will attend to the scriptures to direct our discernment.

The Committee on Church Doctrine (as well as the General Assembly Special Committee on Sexual Orientation, A&P 2003, p. 526–47) has examined these issues and we intend to continue to reflect deeply on these past statements and reports. All the issues above will be important as we discern together on how these matters affect such practical ministry items as governance, evangelism and pastoral care. As this is a large task with many challenging dimensions we cherish the prayers of the church and call on one another to pray, discern and even sometimes disagree with a spirit of mutual respect, love and compassion.

To help us move forward in our discernment as a church, we have prepared an annotated bibliography that we believe covers well the gamut of available scholarship and discussion related to the issues in the overtures. We have attempted to be inclusive in assembling this list in order to enable the church, as much as possible, to grasp the challenges and complexities before us. We would suggest that the first six items listed be given precedence for reading and reflection and the others be used to supplement understanding and thought. The list is by no means exhaustive nor has the committee carefully vetted the annotations provided by various members.

Bibliography (Resource List)

Places to Start

1. The Presbyterian Church in Canada. "Sexuality." The Presbyterian Church in Canada. presbyterian.ca/sexuality/ (accessed March 8, 2015).

Provides links to official historical documents of the denomination, as well as to related documents from a selection of other Christian denominations, both in Canada and abroad, as well as the World Council of Churches.

2. Brueggemann, Walter. *Theology of the Old Testament: Testimony, Dispute, Advocacy*. 2nd ed. Minneapolis, MN: Fortress Press, 2005.

In this book, Brueggemann addresses the tension between traditions of holiness and justice in relation to the debates on LGBT inclusion in the church.

3. Grenz, Stanley J. *Welcoming but Not Affirming: An Evangelical Response to Homosexuality*. Louisville, KY: Westminster John Knox, 1998.

Grenz writes to examine the question of whether contemporary culture has provided such important new insights into homosexuality that the church's historic understanding of the scripture must be revised. He concludes it has not. Overall, he advocates a church which welcomes all people without affirming all behaviours.

4. Rogers, Jack. *Jesus, the Bible, and Homosexuality: Explode the Myths, Heal the Church*. 2nd ed. Louisville, KY: Westminster John Knox, 2009.

This particular resource is important because it is specifically Presbyterian and represents an ethos close to The Presbyterian Church in Canada. It was also a key resource that led the

Presbyterian Church (USA) to decide to move from an understanding similar to our own to its current position in which sexual orientation no longer limits service in the denomination.

5. Reformed Church in America, *Homosexuality: Seeking the Guidance of the Church*. New York: Reformed Church Press, 2005.

This is a five-session study, grounded in scripture, aiming to help participants understand key Reformed Church in America perspectives on the issue of homosexuality. It may be found in its entirety at images.rca.org/docs/synod/homosexuality/compleateguide.pdf

6. Laumann, Edward O., John H. Gagnon, Robert T. Michael, and Stuart Michaels. *The Social Organization of Sexuality in the United States*. Chicago: University of Chicago Press, 1994.

A benchmark research book from the University of Chicago.

Further Resources

Achtemeier, Mark. *The Bible's Yes to Same-Sex Marriage: An Evangelical's Change of Heart*. Louisville, KY: Westminster John Knox, 2014.

A minister and theologian of the Presbyterian Church (USA) chronicles how, because of personal experience and scriptural study, he went from being a defender of a traditionalist view which would bar LGBT people from ordination and other leadership roles in the church to becoming an advocate for ordination of those in same-sex relationships and for equal marriage.

Anglican Church of Canada. *Hearing Diverse Voices, Seeking Common Ground: A Program of Study on Homosexuality and Homosexual Relationships*. Toronto: The Anglican Book Centre, 1994.

A study guide exploring a variety of perspectives (includes video clips).

Bayer, Ronald. *Homosexuality and American Psychiatry: The Politics of Diagnosis*. 2nd ed. Princeton, NJ: Princeton University Press, 1987.

The story of the revision of the Diagnostic and Statistical Manual of Mental Disorders in the 1970s to remove homosexuality as an identified illness.

Boswell, John. *Christianity, Social Tolerance, and Homosexuality: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century*. Chicago: University of Chicago Press, 1980.

In this classic book, Boswell, former professor of history at Yale University, challenges the general claim that same-sex relationships were always considered sinful in the history of Christianity. He also explores some of the biblical texts and socio-cultural perspectives which should inform our reading of the Bible.

—. *Same-Sex Unions in Pre-Modern Europe*. New York: Villard Books, 1994.

This historical look at same-sex relationships had mixed reviews but still represents one of the key historical texts in the field.

Brownson, James V. *Bible, Gender, Sexuality: Reframing the Church's Debate on Same-Sex Relationships*. Grand Rapids, MI: Eerdmans, 2013.

Brownson is Professor of New Testament at Western Theological Seminary and a minister of the Christian Reformed Church. He advances a case for a comprehensive biblical approach to same-sex relationships rather than focusing only on individual texts.

Campolo, Peggy, and Tony Campolo. "Is the Homosexual My Neighbor?" Institute for Welcoming Resources. From February 29, 1996. welcomingresources.org/campolo (accessed March 8, 2015).

Transcript of a discussion between Tony and Peggy Campolo (who are a married couple). The couple hold divergent views.

Cavey, Bruxy. "Are We 'Gay Friendly'?" The Meeting House, Teaching Resources. 2005; updated 2013. themeetinghouse.com/resources/tmh/teaching_resources/Gay_Friendly_Statement.pdf.

—. “Same-Sex Marriage: A ‘Third Way’ Approach”. The Meeting House, Teaching Resources. 2005; updated 2013. themeetinghouse.com/teaching/resources/

Two resources from The Meeting House, “a church for people not into church”, based in Oakville.

Cornwall, Susannah. *Theology and Sexuality*. SCM Core Texts. London: SCM Press, 2013.

This is an introductory textbook on the theological discussions concerning sexuality and gender (including transgender and intersex issues), bodies, and sex, ranging across the spectrum of human experience.

DeFranza, Megan. *Sex Difference in Christian Theology: Male, Female, and Intersex in the Image of God*. Grand Rapids, MI: Eerdmans, 2015.

DeFranza reflects theologically on intersex people – those born with physical sexual ambiguity – and their place in the idea of human beings being made in God’s image. She writes from an evangelical point of view. (Scheduled to be released on April 15, 2015)

Evangelical Fellowship of Canada. “Sexual Orientation: Resources”. *The Evangelical Fellowship of Canada: Issues*. evangelicalfellowship.ca/page.aspx?pid=580 (accessed March 9, 2015).

There are discussion papers and court filings going back several years, dealing with issues of marriage, hate speech and human rights codes.

Hannon, Michael W. “Against Heterosexuality”. *First Things*. March 2014. 27-34.

Written from a Roman Catholic perspective, this paper is a philosophical reflection, concluding that “abandoning heteronormativity and resurrecting our own tradition of familial-teleological chastity is the only way to adequately explain Christian sexual ethics.” Hannon essentially throws out the category of sexuality as we know it stating that “in our own day homosexuality deserves the abominable label, and heterosexuality does too.”

Hill, Wesley. *Washed and Waiting: Reflections on Christian Faithfulness and Homosexuality*. Grand Rapids, MI: Zondervan, 2010.

A testimony of what it is to be a gay celibate Christian with an orthodox biblical theology.

Jordan, Mark D. *The Invention of Sodomy in Christian Theology*. Chicago: University of Chicago Press, 1997.

Jordan explores the invention of sodomy by medieval Christendom, examining its conceptual foundations in theology and gauging its impact on Christian sexual ethics both then and now.

Kalb, James. “Sex and the Religion of Me”. *First Things*. December 2014. 39-43.

A sociological take. Kalb writes that “The new orthodoxy on homosexuality is about more than sex. It is an outcome of a profound change in traditional understandings of the world, the abolition of natural meanings and essences in favour of will and technique.”

Krondorfer, Björn, ed. *Men and Masculinity in Christianity and Judaism: A Critical Reader*. London: SCM, 2009.

This is a collection of essays providing a wide-ranging discussion by Jewish and Christian scholars on the title theme.

Lee, Justin. *Torn: Rescuing the Gospel from the Gays-vs.-Christians Debate*. New York: Jericho Books, 2012.

Through the story of coming to terms with his own identity as an evangelical Christian and gay, Lee discusses what it might mean for churches to be fully affirming of LGBTQ people.

Marin, Andrew. *Love is an Orientation: Elevating the Conversation with the Gay Community*. Downers Grove, IL: InterVarsity Press, 2009.

Marin argues for a disposition of love and dialogue as the church engages the LGBTQ community.

O'Donovan, Oliver. *Begotten or Made? Human Procreation and Medical Technique*. Oxford and New York: Oxford University Press, 1984.

O'Donovan is professor emeritus of Christian Ethics at the University of Edinburgh; he writes out of the Anglican tradition. This book focuses on wider questions in medical ethics and deals in part with “theories of transsexualism”.

—. *Church in Crisis: The gay controversy and the Anglican Communion*. Eugene, OR: Cascade Books, 2008.

Here O'Donovan discusses the questions of interpretation that arise from the difference of theological opinion over the roles available to sexual minorities within churches.

Otto, Tim. *Oriented to Faith: Transforming the Conflict over Gay Relationships*. Eugene, OR: Cascade Books, 2014.

Otto, a gay Christian who has chosen to be celibate, discusses the issues with the aim of increasing understanding for people who are attracted to the same sex.

Roberts, Mark D. “The End of the Presbyterian Church (U.S.A.)? Revisited”. *Mark D. Roberts: Reflections on Christ, Church, and Culture*. 2008. patheos.com/blogs/markdroberts/series/the-end-of-the-presbyterian-church-u-s-a-revisited/ (accessed March 8, 2015).

Written after the Presbyterian Church (USA) General Assembly took the first steps toward affirming homosexuality, Roberts took a look at the debate and the possibilities for people of differing convictions on this question to remain united in a single denomination. Roberts writes with compassion and fairness on all the different aspects of the debates, and writes of people on all sides as friends.

Scanzoni, Letha Dawson, and Virginia Ramey Mollenkott. *Is the Homosexual My Neighbor? A Positive Christian Response*. Revised ed. San Francisco and New York: HarperOne, 1994.

This book was written from an “evangelical” perspective, and argues for inclusion.

Theological Committee of the Church of Sweden. *Love, Cohabitation and Marriage: Report from a public hearing*, September 6–9, 2004. Trans. John Toy. Uppsala: Church of Sweden, 2006.

This volume records the presentations and interviews made to a public hearing called by the Church of Sweden in 2006 as the denomination sought a faithful response to calls for wider inclusivity and acceptance not to be barred by sexual and gender difference. Particularly notable are Jesper Svartvik's presentation on diversity within the Bible and its interpretation, and Werner Jeanrond's discussion of the issues within the context of the Christian understanding of love.

Theological Forum [of the Church of Scotland], “Theological Forum: May 2014”. Report to the General Assembly, 2014. churchofscotland.org.uk/__data/assets/pdf_file/0015/20076/Theological-Forum-report.pdf (accessed March 8, 2015).

The report focuses on the theological issues that arise when people within a church hold very different views on major issues, a topic instigated by the move towards a “mixed economy” on the ordination of people in same-sex relationships.

Tushnet, Eve. *Gay and Catholic: Accepting my Sexuality, Finding Community, Living my Faith*. Notre Dame, IN: Ave Maria Press, 2014.

Tushnet, a convert to Catholicism, is a lesbian committed to celibacy. Her book is a memoir and reflection which provides insight on the experience of following Jesus while being attracted to the same sex.

United Reformed Church, *One plus One: thinking together about marriage*. 2nd ed. London: United Reformed Church, Church House, 2014.

A booklet for helping congregations discuss the issues involved in the United Reformed Church General Assembly's wrestling with the question of whether to allow each congregation the freedom to choose if they wish to celebrate same-sex weddings. Available in its entirety at urc.org.uk/images/Marriage-same-sex-couples/One-plus-One-August-2014-second-edition.pdf

VanderWal-Gritter, Wendy. *Generous Spaciousness: Responding to Gay Christians in the Church*. Grand Rapids, MI: Brazos, 2014.

VanderWal-Gritter is the director of New Direction Ministries in Canada. This organization was part of the Exodus network, a prominent evangelical ex-gay movement in the USA. VanderWal-Gritter tells the story of a radical change in the approach of her ministry as she encountered LGBTQ people as human beings and observed harm done to them through Christian initiatives.

Via, Dan, and Robert Gagnon. *Homosexuality and the Bible: Two Views*. Minneapolis, MN: Fortress Press, 2003.

Each author presents their case, one for blessing homosexuality as part of the rainbow of God's diverse creation and the other against; then both get a few pages for rejoinders. The presentations are the fruit of serious scholarly study, but are presented in an accessible style.

Vines, Matthew. *God and the Gay Christian: The Biblical Case in Support of Same-Sex Relationships*. New York: Convergent Books, 2014.

After admitting the reality of his own same-sex orientation, the author decided to delve into the Bible and figure out what it really said; in this book, he presents his findings.

Wells, Harold. "The Bible and Homosexuality". *The Ecumenist* 44.2 (Spring 2007). 13–17.

This paper pertains to hermeneutics surrounding "same-sex marriage". His understanding of scripture is that "the Word of God is the dynamic, living reality of God speaking or communicating."

Yarhouse, Mark A. *Understanding Gender Dysphoria: Navigating Transgender Issues in a Changing Culture*. Downers Grove, IL: InterVarsity Press, 2015.

From a theologically conservative viewpoint, Yarhouse examines transgender matters and psychological studies to point readers towards a foundation for pastoral care. (Scheduled to be released on July 5, 2015.)

— and Lori A. Burkett. *Sexual Identity: A Guide to Living in the Time Between the Times*. Lanham, MD: University Press of America, 2003.

Sexual identity grows out of "a person's sense of their gender (as male or female), their sexual orientation or preference, and what they choose to do with the attractions they have." The authors write for "devout Christians [who] struggle with their experiences of same-sex attraction" and want to change their behaviour. They write for those who find it easier to change their behaviour than their principles.

Recommendation No. 4 (adopted, p. 47)

That the above report be received as a preliminary response to the prayers of the overtures and grant the Committee on Church Doctrine permission to report on the matters raised in these overtures to a future General Assembly.

UNDERSTANDING THE BIBLE

As the Committee on Church Doctrine has engaged various studies and questions, we have been reminded that within The Presbyterian Church in Canada there are some diverse approaches to interpreting the scriptures. This is commonly referred to as "biblical hermeneutics". The bibliography included in our report gives concrete evidence of some of this diversity.

We are undertaking the preparation of a document on hermeneutics that we hope will as briefly as possible frame the dynamics involved in biblical interpretation, set out some of the perspectives used within The Presbyterian Church in Canada and offer some principles and guidelines that will enable us to discern together the guidance of the Holy Spirit as we seek to be faithful as a church to our call and commission to proclaim the gospel in word and deed. We believe this initiative will be helpful to our congregations' ongoing vitality as well as enable us to listen to both the Spirit and each other.

PUBLICATIONS

The committee draws attention of the church to some of its works that are both available and offer assistance to individuals and congregations. Some are:

- *A Catechism for Today*. (presbyterian.ca/resources-od/)
- *Wisely and Fairly for All: The Christian Gospel and Market Economy* (A&P 1997, p. 235–54, 38). (presbyterian.ca/)
- *Confessing the Faith Today: The Nature and Function of Subordinate Standards*. (A&P 2003, p. 247–72, 25 and A&P 2010, p. 220–65). (presbyterian.ca/resources-od/)
- *One Covenant of Grace: A Contemporary Theology of Engagement with the Jewish People* (A&P 2010, p. 291–355). (presbyterian.ca/gao/committee-on-church-doctrine/)
- *1994 Report on Human Sexuality*. (presbyterian.ca/sexuality/)
- *Living Faith / Foi Vivante / 산 믿음* (presbyterian.ca/resources-od/). They may all be available in print. Contact church offices. A study guide is also available.
- *Doing Weddings Better* (A&P 2009, p. 243–49, 26). (presbyterian.ca/)

TECHNOLOGY

The Committee on Church Doctrine has been attempting to use on-line technology to enhance our meetings and to facilitate our work between meetings. Along the way we have encountered a number of setbacks, but with the perseverance of a few members we have been able to take advantage of this resource in increasingly helpful ways. It has enabled two of our corresponding members to participate actively in 'real' time, even though they were separated by thousands of kilometers from us and each other.

ASSEMBLY COUNCIL

Our convener participated in a conference call meeting with several other committee conveners in the fall discussing effective committee dynamics. He also provided some feedback to the Assembly Council regarding a manual for committee conveners.

APPRECIATION TO RETIRING MEMBERS

We express our sincere thanks to retiring members: the Rev. Dr. Alan McPherson, Dr. Mary Rogers, the Rev. Bradley Childs, the Rev. Matthew Ruttan, the Rev. Paul Johnston, the Rev. Dr. John Carr and the Rev. Dr. Mark Godin for their valuable service to the committee during terms of various lengths.

Ian Shaw
Convener

Myrna Talbot
Secretary

CLERKS OF ASSEMBLY

To the Venerable, the 141st General 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.

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 responses 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 the autumn they discuss and designate the work referred to them by the Assembly. In the spring they finalize their responses to overtures and prepare their report to the General Assembly. Matters of polity are discussed at both meetings.

2014 GENERAL ASSEMBLY REFERRAL

OVERTURE NO. 7, 2014 (A&P 2014, p. 509–10)

Re: Members relocating

It is the prayer of Overture No. 7, 2014, that a ruling be added to the Book of Forms to require sessions to advise the clerk of their presbytery, within one month, whenever a member has moved beyond the bounds of a congregation's community. The session would be required to provide the clerk of presbytery with certain personal information such as the name, age, and address of the person, as well as with specific information including special needs, physical limitations/requirements and further contact information. It would be incumbent upon the presbytery clerk to advise the clerk of the presbytery into whose bounds that the member(s) has moved that this person is now in their midst and forward that person's vital statistics to the nearest Presbyterian congregation, then to report back to the member's congregation stating that a visit has taken place and what follow-up is intended.

The Clerks of Assembly give thanks for this earnest expression of concern for members who are moving about in their more immediate area or throughout the country. The clerks believe it is incumbent upon all sessions as a matter of pastoral care to attempt to follow up on those who move from place to place in this vast country. Most clergy are aware of how difficult this is especially when sessions and ministers need to take the initiative and the members who have moved show no inclination of making any effort to connect with a congregation. Indeed, in some cases there are no Presbyterian congregations available and those so inclined search out a congregation of another denomination where they feel at home.

The clerks believe sessions need to have programs in place to visit those of their members who are shut-in or in care homes. Even when they move some distance from their congregation of origin, it is still incumbent upon the congregation, whenever possible, for visitations to take place since this was and often remains "their" church. Frequently, such institutions have chaplains who try to meet the spiritual needs of those in their care. The reality is that chaplains are not able to provide the same kind of care as that of a minister or pastoral care worker who is known, respected and loved by the member.

The clerks believe that even if the prayer of the overture would become a "law" or "rule" of the church, it might run counter to privacy issues that our society is now careful to safeguard. Furthermore, the clerks also believe this new rule would be neglected in short order because it is rather cumbersome and would be at best a reminder of the pastoral care that actually should form the very marrow of a congregation's life. The prayer of this overture proposes a possibly onerous procedure to be added to the many others procedures and tasks that clerks of sessions and clerks of presbyteries must presently fulfill. To lay this further burden upon them is neither fair nor practicable.

The Clerks of Assembly encourage congregations to develop pastoral care teams under the guidance of their minister or find other means to maintain spiritual services for the members and adherents of the congregation, especially when they move away from their home congregation.

Recommendation No. 1 (adopted, p. 31)

That the above be the answer to Overture No. 7, 2014 re members of congregations relocating.

RESPONSES TO 2015 OVERTURES

OVERTURE NO. 20, 2015 (p. 595)

Re: Review Book of Forms, Appendix I re Minister-in-Association

This overture draws attention to Appendix I in the Book of Forms. Appendix I is a resource designed to encourage ministers, who are not called or appointed to a congregation, to formally associate with one. The appendix reminds the church that such ministers may be added, by a

decision of the session, to the membership roll of the congregation and given all the rights and privileges that come with membership.

The overture claims that Appendix I does not offer clear guidelines of how a minister-in-association might relate to the pastoral charge. The clerks agree the guidelines are brief but provide sufficient direction and flexibility for most situations. Along with providing a process for the minister to be added to the roll of a congregation, the appendix is an agreement, approved by presbytery, between the minister and session regarding what service the minister will provide to the congregation. For example, through a minister-in-association agreement, an ordained minister who is employed as a hospital chaplain, might agree to offer an annual hospital visitation workshop, coordinate a visitation to seniors program and lead worship while the called minister is on vacation. The type of service provided will vary from location to location depending on the needs of the congregation and the gifts of the minister associating with it in this manner.

Although not mandatory for them, some retired ministers have found the minister-in-association agreement helpful in outlining the extent of their involvement in the life of the congregation.

The writers of the overture are primarily concerned that the terms of a minister-in-association agreement can only be changed if the session *and* the minister associating with the congregation wish to make a change. The implied concern is that, if the called minister wants to make changes to the agreement but associating minister does not want to make those changes, the called minister and session can do nothing about it. Using the above example, the authors of the overture are concerned that if the called minister wants someone else to preach during vacation Sundays but the associating minister wants to keep leading worship, then the original agreement cannot be changed. The Clerks of Assembly do not believe this is the case.

The clerks note that the session is responsible for the supervision and oversight of all associations of members and adherents connected with the congregation and that no such association may be established without first receiving approval of the session. (Book of Forms section 109.1) In other words, the minister-in-association agreement falls under the authority of the session and is subject to presbytery approval. There is nothing preventing the session, including the called minister, from initiating a change to the minister-in-association agreement. Naturally, the change would normally be made in consultation with the associating minister and it is hoped the associating minister will understand and comply with the decision of the session. Furthermore, the session is free to make a regular review part of the terms of the minister-in-association agreement.

The overture also recommends that the presbytery might review a minister-in-association agreement while conducting regular visitations or when a minister is called to the congregation. These are excellent suggestions and presbyteries should feel free to make this part of their ongoing care and oversight of congregations.

With this explanation, the Clerks of the Assembly believe the prayer of the overture is already granted by Appendix I and that no amendment is necessary.

Recommendation No. 2 (adopted, p. 31)

That the above be the response to Overture No. 20, 2015 re review Book of Forms, Appendix I re Minister-in-Association.

BOOK OF FORMS – PROPOSALS

BOOK OF FORMS SECTIONS 65–80.2 – PETITIONS, MEMORIALS AND OVERTURES SECTIONS REPLACED

The Clerks of Assembly have noticed that at the level of the lower courts as well as at General Assembly itself, there often appears to be some confusion regarding the meaning and use of overtures, petitions and memorials. The confusion is mostly related to the latter two categories, that is, petitions and memorials. The Clerks of Assembly are of the view that the sections of the Book of Forms that deal with these matters could be simplified considerably. In the current legislation, for example, there is an intertwining of the legislation for petitions and overtures that could be separated out in order to be much easier to use and understand. Before moving to the proposed legislation, a reminder of these terms will be helpful.

An overture “is a formal proposal made by a lower court, or by a member or members of the court overtured and seeking the enactment of a law or rule, or some executive action, of a general kind, competent to the court overtured, binding upon all within its jurisdiction.” (Book of Forms section 67) This is followed by the supplementary statement, “In practice, nearly all overtures are addressed to the General Assembly.” (Book of Forms section 67.1) This latter statement reflects what most of us who are familiar with the courts of the church have experienced.

A petition “is a formal written request, made to a court, by one or more individuals, by a body of church members, or by a lower court to a higher [court], and initiating business generally concerning the affairs of the petitioners. A petition may initiate, but may not replace judicial process (see non-disciplinary case, sections 324–344 and corrective case, 381–392).” (Book of Forms section 65)

The language used in the Book of Forms makes it clear that a petition differs from an overture in that it deals with individuals or groups of individuals who are members of the church and who desire to initiate business that generally concerns the affairs of the petitioners. Thus an individual member or group of members may petition the presbytery to intervene in the life of a congregation for a variety of reasons, such petition needing to be placed before the session to be forwarded to the presbytery.

The question may well be asked, however, why a petition should be used by a lower court to lay an issue before a higher court in view of the fact that overtures are the normal manner in which this is done. The Clerks believe the distinction here has to do with the fact that a petition “generally concerns the affairs of the petitioners” while an overture is intended to affect people beyond those who write the overture. A petition thus has a narrower application than an overture. It should be noted that section 70 specifies that a petition must be brought to the court of first resort. Thus it is not possible to petition the General Assembly unless one has first given the opportunity to the lower courts to deal with the petition.

A memorial “is a written representation of facts made to a court, and may be the ground of, or embody, a petition.” (Book of Forms section 66) It is at this point that some confusion has arisen concerning how a memorial is to be applied in church courts. The clerks have researched the word “memorial” as a legal term and the results are as follows:

A memorial is a document presented to a legislative body, or to the executive, by one or more individuals, containing a petition or a representation of facts. In practice, a short note, abstract, memorandum, or rough draft of the orders of the court, from which the records thereof may at any time be fully made up. (Black’s Law Dictionary, 5th edition)

A memorial is a written statement of facts presented to a governing body in the form of or along with a petition.” (Random House Kemerman Webster’s College Dictionary, 2010)

Memorial. A petition or representation made by one or more individuals to a legislative or other body. When such instrument is addressed to a court, it is called a petition.” (A Law Dictionary, Adapted to the Constitution and Laws of the United States by John Bouvier 1856)

In view of the close linkage between a memorial and a petition and the rather vague nature of the legal definitions of “memorial” the Clerks of Assembly are of the view that no harm would be done and greater clarity gained if the church discontinued the use of memorials. All of the memorials that have come to the General Assembly over at least the past 20 years could have been presented as overtures or petitions.

The proposed legislation would replace the current sections 65 through 80 (Petitions, Memorials and Overtures) with two parallel sections, one for petitions and one for overtures. The headings Definition, Initiation, Form and Transmission are used to make the flow of the legislation clear. Definition provides a description of an overture or a petition. Initiation states who can prepare an overture or petition and where it is first lodged. Form describes what constitutes good order for the overture or petition so individuals and courts clearly understand how they are to be prepared and Transmission describes how they are sent to the various courts of the church for consideration.

The Clerks of Assembly have prepared overture and petition templates for those who would like to use them as a guide. You can find a brief version of them at the end of this report. More detailed templates will be added to Appendix A-7 of the Book of Forms and will also be available online at presbyterian.ca.

On the basis of the foregoing, the Clerks of Assembly recommend as follows:

Recommendation No. 3 (adopted, p. 31)

That the proposed legislation for overtures and petitions be sent to sessions, presbyteries and synods for study and report back to the Clerks of Assembly by January 31, 2016.

Proposed Legislation

OVERTURES

Definition

65. An overture is a formal proposal to a church court requesting a change in legislation, doctrine, policy or another action that is of general interest. It cannot be used in place of judicial process. The request, if granted, must be within the jurisdiction of the court to which it is addressed, and would be binding on all within the jurisdiction of that court.

Initiation

66. Anyone may prepare an overture, but it must be adopted by a court of the church in order for it to be considered by the court to which it is addressed.

Form

67. An overture must be in respectful language and it should contain: the name of the court to which it is addressed, the rationale for the proposal and the proposal itself. If addressed to the General Assembly, the overture may also contain a request that it be referred to a particular standing committee for consideration in advance of the next General Assembly. The General Assembly may change the referral.

Transmission

68. Once a court has adopted an overture, a motion must be adopted to transmit it to the court to which it is addressed. This is normally the General Assembly. Overtures from presbyteries and synods may be transmitted directly to the General Assembly. Session overtures must be transmitted through the presbytery. The presbytery transmits the overture with one of the following designations: with approval, with disapproval or without comment. If the transmission is refused on grounds of not being in proper form the overture shall receive no further consideration unless those presenting the overture amend it for resubmission or commence a corrective case (see sections 381ff).

69. An overture intended for the General Assembly that contains a request for referral is to be sent by the clerk of the lower court to be received by the Clerks of Assembly by February 1 so that the committee to which it is referred has time to consider it before its report to the General Assembly is due. If no referral is requested it must be received prior to April 1 and the General Assembly will determine how it shall be considered or where it shall be referred.

70. An overture received by the Clerks of Assembly after April 1 will be held for the next General Assembly with the provision that the court initiating the overture may request that it be referred to a standing committee in the meantime.

PETITIONS

Definition

71. A petition is a formal request made to a church court initiating specific business concerning the petitioners. A petition is one of the primary ways that members of the church have access to the courts of the church. A petition may begin, but not replace judicial process (see sections 324–392).

Initiation

72. A petition may be made by a lower court, or by one or more church members. A petition must be presented to the lowest court that has oversight of the petitioners and a petition by members of the church must first be presented to their session.

Form

73. A petition must be in respectful language and it should contain: the name of the court to which it is addressed, the rationale for the request and the specific request. The petition may include a request that it be transmitted to a higher court provided that court has jurisdiction in the matter raised in the petition.

74. A petition may not be used to bring the proceedings of a lower court under the review of a higher court. Corrective cases and appeals are used for that purpose.

Reception and Transmission

75. The court to which a petition is presented decides whether to receive or not receive it based on whether or not it is in proper form. If there is no request for further transmission, the court shall decide what action is to be taken. If the petition is received with a request that it be transmitted to a higher court, it shall be sent on with one of the following designations: with approval, with disapproval, or without comment.

76. A petitioner may be given the opportunity to speak in advance of the decision whether or not to receive it and must be given the opportunity to speak to the petition at any court that agrees to receive it.

77. If a court decides to not receive a petition it shall be returned to the petitioner and the matter ends unless the petitioner chooses to amend and resubmit the petition. The petitioner, subject to section 383 regarding standing, may commence a corrective case, but only based on the court's refusal to receive the petition. A petition may be presented directly to a higher court, but only if the lower court refuses to consider the corrective case. The higher court must hear from the lower court before deciding whether or not to receive the petition.

78. Petitions to the General Assembly must be received by the Clerks of Assembly prior to February 1.

79. When considering how to act on a petition, a court may give any who might be affected by the petition the opportunity to be present.

80. Deleted

80.1 Deleted

80.2 Renumbered as section 300.

Current Legislation

PETITIONS, MEMORIALS AND OVERTURES

65. A petition is a formal written request, made to a court, by one or more individuals, by a body of church members, or by a lower court to a higher, and initiating business generally concerning the affairs of the petitioners. A petition may initiate, but may not replace judicial process (see non-disciplinary case, sections 324–344 and corrective case, sections 381–392).

66. A memorial is a written representation of facts made to a court, and may be the ground of, or embody, a petition.

67. An overture is a formal proposal made by a lower court, or by a member or members of the court overtured, and seeking the enactment of a law or rule, or some executive action, of a general kind, competent to the court overtured, and binding upon all within its jurisdiction.

67.1 In practice, nearly all overtures are addressed to the General Assembly.

68. When a petition is presented to a court, three steps become necessary. (1) It must be read, or held as read. (2) It must then be decided whether to receive it, or not to receive it. (3) If received, the court must determine what action is to be taken in answer to its prayer.

69. A petitioner, if his/her petition is received, has a right to be heard in its support.

69.1 He/She may be heard when the question of receiving is raised, and in general, it is only equitable that he/she should be heard before it is decided not to receive.

70. A petition must be presented to the court of first resort. It may be presented directly to a higher court only when the petitioner claims to have been obstructed in his/her proper remedy of commencing a corrective case. (Appendix A-63).

70.1 In such case, the higher court before receiving the petition, must cite the members of the lower court as parties to the case, and hear them in explanation or defence of their action.

71. Except in the case provided for in the preceding section, it is not competent to bring the proceedings of a lower court under the review of a higher court by petition.

72. When a petition affects the interests of others than the petitioner, and has been received, the court, if not satisfied that sufficient intimation has been made, must order the petitioner to provide a copy to them, and give opportunity for those affected to attend.

73. Every member of the church has the right of access to any church court by petition or memorial. He/She has direct access to the session of the congregation to which he/she belongs, but a petition or memorial to a higher court must, in the first place, be presented to the session, with a request for its transmission.

74. A lower court transmits a petition or memorial with or without approval or concurrence, as it sees fit. Before transmitting, the court should see that the petition or memorial is in proper form and expressed in respectful language. If transmission is refused, the petitioner or memorialist has the right to commence a corrective case (see section 381ff).

75. These rules apply alike to a petition or memorial from an individual, from any number of persons, from a congregation, or from a lower court.

76. Only matters of general interest can be sought by way of overture, and there can be no parties of the court overtured in respect thereof.

77. An overture is presented in writing, duly signed; if it is in proper form and in respectful language, it is transmitted in the same way as a petition. (see Appendix A-7)

78. If no one appears to introduce an overture in the court overtured, it falls without a motion to that effect.

79. An overture may be promoted before a court only by a member, or members, thereof; or by a lower court, in which case no member thereof can be heard unless he/she is also a member of the court overtured.

80. All petitions, memorials and overtures intended for the General Assembly are sent by the clerks of the lower courts, or by the commissioners signing them, to the Clerks of Assembly, and by him/her are handed to the Committee on Bills and Overtures.

80.1 It is an instruction to clerks of presbyteries to forward all overtures to the Clerks of Assembly prior to the date that shall be indicated yearly by a circular to the clerks of presbytery from the Clerks of Assembly, namely February 1st, except in the case of unREFERRED overtures, which shall be April 1st; but overtures in reference to names on the constituent roll of presbytery may be forwarded later if the need arises. (see section 297.5 and Appendix A-7)

80.2 The Clerks of Assembly and other agencies, committees and task forces of the Assembly are instructed to ensure that all study papers, referrals and questionnaires addressed to presbyteries and/or sessions are in the hands of the respective clerks

three full months in advance of the deadline for response back to the agency, committee or task force of General Assembly. (see Appendix A-6)

Note: Section 80.2 will need to be renumbered to be placed elsewhere in the Book of Forms. Since it relates to General Assembly requests for study and report and not specifically to overtures or petitions, it would move to section 300 in the General Assembly chapter.

Overture and Petition Templates

The following provide a concise guide to what is generally included in an overture or a petition. Templates will be added to Appendix A-7 of the Book of Forms. More detailed templates will also available at presbyterian.ca.

Overture Template

- To: To the Venerable the General Assembly:
- Whereas: Whereas ...
(This section identifies the issue to be addressed and provides background information. Each “whereas” paragraph should help build a reasoned case for why the overture should be adopted.)
- Therefore: Therefore, the Presbytery of {name of court} humbly overtures the Venerable, the {ordinal number} General Assembly, to [insert the prayer of the overture], or to do otherwise as the General Assembly, in its wisdom, deems best.
(The “prayer of the overture” should clearly state the action requested by the overture.)

Petition Template

- To: We, the undersigned members (and adherents) of The Presbyterian Church in Canada present the following petition to the session/presbytery of {name of congregation or presbytery} and ask that it be considered (or transmitted to a specified court of the church).
- Whereas: Whereas ...
(This section provides reasons for the petition’s request. Each “whereas” paragraph should help build a reasoned case for why the petition should be received and acted upon. The petition may include a request that it be transmitted to a higher court provided that court has jurisdiction in the matter raised in the petition.)
- Therefore: Therefore, the petitioner(s) ask that ...
(Here a clear description of what the petitioners would like to have done is stated.)
- Signatures: (The names and signatures of the petitioners are listed.)
- Date and Place: (The date and place that the petition was signed is noted.)

BOOK OF FORMS SECTION 42 – TERMINOLOGY AMENDMENT RE COMMIT AND REFER

Section 42 of the Book of Forms lists a number of motions that may be made while a matter is under discussion by a court of the church. All the motions will be immediately recognized and understood by most with the possible exception of the one that allows the court to “commit” a matter. Section 42 is the only place in the Book of Forms where this term appears.

What does “commit” mean in this context?

Most definitions indicate that “to commit” is synonymous with the much clearer instruction “to refer”. The Oxford online dictionary, for example, defines commit as “Refer (a parliamentary or legislative bill) to a committee.” Similarly, the Merriam-Webster dictionary defines the word as, “To refer (as a legislative bill) to a committee for consideration and report.”

Book of Forms section 45 already uses the term “referred” rather than “committed”.

The Clerks of Assembly believe a slight amendment to the section, as illustrated below, provides clarity of language, consistency within the Book of Forms and brings the section into harmony with the usage of the church.

42. When a question is under discussion, the motion before the court must be disposed of, and no other motion can be entertained unless to adjourn the court, to adjourn the debate, to lay on the table, to ~~commit~~ refer, to amend, or to take an immediate vote; and these several motions have precedence in the order in which they are herein arranged.

Necessary changes to the Book of Form index will be made if this recommendation is adopted.

The clerks are of the opinion that since this is such a minor amendment that does not alter the law of the church, it does not require the Barrier Act process. Therefore, the clerks offer the following recommendation.

Recommendation No. 4 (adopted, p. 30)

That Book of Forms section 42 re court motions be amended to replace “commit” with “refer”.

BOOK OF FORMS SECTION 213.5 – TERMINOLOGY AMENDMENT RE AID-RECEIVING AND GRANT-RECEIVING

Book of Forms section 213.5 mentions “aid-receiving” congregations. This terminology has been changed to “grant-receiving”. The Clerks of Assembly believe this section of the Book of Forms should be amended, as illustrated below, to reflect the current usage of the denomination.

213.5 Presbytery may ~~grant~~ give permission to ~~an aid-receiving~~ a grant-receiving congregation within its bounds to engage in the call process. Before such permission is given, presbytery shall establish the total current stipend. The motion shall clearly state the portion to be paid by the congregation and the shortfall guaranteed by the presbytery. The extract minute of the dual guarantee of stipend shall accompany the call.

Necessary changes to Book of Form appendices and the index will be made if this recommendation is adopted.

Since this is a minor amendment and does not alter the law of the church, the Clerks of Assembly are of the opinion that this update does not require the Barrier Act process. Therefore, the clerks offer the following recommendation.

Recommendation No. 5 (adopted, p. 30)

That Book of Forms section 213.5 re aid-receiving congregations and the call process be amended to replace “aid-receiving” with “grant-receiving”.

CONSULTATIONS

The Clerks of Assembly, as directed by the General Assembly, have consulted with the Special Committee re the Optional Elimination of Synods. (A&P 2013, p. 538, 254, 15; A&P 2014, p. 471–72, 25–26, 27–28) See report p. 534–39.

In compliance with the prayer of Overture No. 3, 2015 re budgeting for General Assembly, the Clerks of Assembly participated in a conference call with an Assembly Council subcommittee concerning this matter. See report p. 216.

In compliance with the prayer of Overture No. 9, 2015 re dissolving the pastoral tie during long term disability, the clerks were consulted by Pension and Benefits Board. Judging the prayer of the overture to raise matters related to governance rather than the Health and Dental Plan, the Pension and Benefits Board indicated an intention to ask the General Assembly to refer the overture to the Clerks of Assembly for response. (See Recommendation No. 2 p. 480) Anticipating that the Assembly might approve that recommendation, the Clerks of Assembly prepared the following response to the overture in consultation with the Pension and Benefits Board.

OVERTURE NO. 9, 2015 (p. 581–82)**Re: Dissolving the pastoral tie during long term disability**

Overture No. 9, 2015 from the Presbytery of Pickering was referred to the Pension and Benefits Board, to consult with the Clerks of Assembly. The Pension and Benefits Board provided helpful technical support on how the Long Term Disability (LTD) benefit works and whether the dissolving of the pastoral tie during LTD would compromise a member's ability to continue to receive these benefits. This advice is summarized below. The Pension and Benefits Board believes that the question of dissolving pastoral ties rests not with them but with the whole church and therefore has requested that the overture be referred to the Clerks of Assembly for a response. The Clerks of Assembly, in anticipation of this referral, have taken the advice of the Pension and Benefits Board, and have consulted with Ministry and Church Vocations on the following response.

The prayer of the overture requests that The Presbyterian Church in Canada adopt a policy concerning LTD benefits that makes it clear that, in an instance of LTD, the pastoral tie will be dissolved after a period of one year of LTD benefits (or approximately nineteen months after the disability began).

Background**Review of Group Benefits contract**

The Group Benefits Committee of the Pension and Benefits Board reviewed the Sun Life contract and member booklet and confirms that both the contract and the booklet align with the church's Sick Leave Policy for Professional Church Workers.

This Sick Leave Policy provides that during a medical leave congregations continue to pay stipend, housing allowance/manse and utilities for the first 90 days. For the next 119 days (4–7 months) the congregation provides housing and utilities while the minister receives Employment Insurance. LTD payments, if approved, commence at month eight.

When approved for LTD benefits, a member of the church's group benefits plan will receive:

- 60% of the member's pre-disability income to the maximum qualifying income that was set in the first year of disability. Benefits are non-taxable.
- LTD benefits may be integrated with Canada Pension Plan Disability and Workplace Safety and Insurance Board, and any legal transfer of benefits.
- Pensionable service without contributions until age 65, and maintaining the income ratio of the first year of disability.
- Health and Dental benefits and Group Life Insurance benefits – premiums are waived for Group Life; the congregation pays health and dental premiums during the LTD application process.

Approval for LTD benefits requires meeting the standards of the insurer for total disability. During the first 24 months of disability payments, the member is considered to have a *total disability* while the member is continuously unable, due to illness or injury, to do the essential duties of his or her own occupation. This is known as the *own occupation* period. Afterwards, the member is considered *totally disabled* if the member is prevented by injury or illness from earning from 'any occupation' at least 75% of their pre-disability earnings. This means that it is possible for LTD benefits to end if the total disability assessment is not continuous.

With respect to the establishment of a policy to dissolve the pastoral tie while the minister is receiving LTD benefits, the Pension and Benefits Board advises that the decision of when to employ or replace someone who is receiving LTD benefits is an employment decision of The Presbyterian Church in Canada and is unrelated to the Group Benefits Plan.

The Sun Life contract deals with eligibility for benefits. It does not have an effect on the actual employment relationship, which is between The Presbyterian Church in Canada /presbytery and the minister as stipulated in the terms of the call and guarantee of stipend agreement. The terms of the call determine who is eligible for benefits coverage, but it is up to the church to determine how long coverage will be continued and when the employment relationship is considered 'dissolved' or ended.

To clarify, qualification for and adjudication of claims for LTD benefits and the continuation of disability benefits are based on *medical evidence of total disability, as acceptable to Sun Life*, and not based on whether the minister's position of employment is held available or whether the minister's pastoral tie is dissolved. The decision to fill a vacant position during the LTD of an employee is at the discretion of the church as employer. The Pension and Benefits Board has advised that a church policy requiring a pastoral tie be dissolved after disability benefits are received for one year would not disqualify the continuation of disability benefits.

Considering a Revised Policy

The church desires the best for all its servants and the vulnerable among us warrant a special degree of attention and compassion. Any minister faced with the prospect of needing our LTD provisions will experience a stressful and very difficult time. It is important to find ways of being as supportive as possible.

At the same time, a congregation facing the likelihood of losing their minister due to incapacity will also experience stress. It is natural for a congregation to want to care deeply for the minister who is in need and to know when it is appropriate to move to a new ministry.

Fortunately, the LTD provisions under the Sun Life policy and the provisions of each call document in which congregations agree: "In the case of disability or extended illness, to continue to provide stipend, accommodation and allowances for a period not less than that set by the General Assembly" are helpful resources to both minister and congregation.

A minister, provided they are eligible, can receive the LTD benefit described above and therefore be supported financially through the illness. A congregation is obliged to cover up to three months of stipend and then the financial responsibility is reduced to housing and utilities for the next four months. Some congregations provide additional support to their minister, but this is not obligatory.

This means that after three months of leave, the stipend that was being paid to the minister who is applying for or receiving LTD benefits is no longer the responsibility of the congregation. After seven months the congregation no longer pays housing and utilities. During these seven months, congregations can also apply to the Pension and Benefits office for financial support for pulpit supply. At any time during this period, these resources, having been freed up, could be provided to another minister, either through an annual stated supply appointment, an interim ministry, or a call.

The difficulty a congregation can face by calling a minister before the pastoral tie between the minister on LTD and the congregation is dissolved is that the congregation will technically have two ministers, albeit only paying a stipend to one.

What happens in the case that the health of a minister on LTD improves sufficiently to return to work? Will a congregation be faced with an obligation to provide two stipends?

The framers of the overture recognize these facts, and raise the question as to whether or not the church should adopt a policy whereby at a certain point during LTD benefits, say after one year, the pastoral tie, in all cases, should be dissolved.

While such a policy might give a needed sense of closure to a congregation, it is problematic both for the congregation and minister.

Dissolving a pastoral tie while an employee (the minister) is on disability leave is possible but difficult, and normally inadvisable. Legal counsel has pointed out that to do this the congregation and presbytery would need to be able to demonstrate clearly and with sufficient medical documentation, that the employer (congregation) is unable to accommodate the disability. In addition to this, the status of whether or not a return to work is possible must be presented. There must also be shown what in legal terms is called a clear 'frustration of the employment relationship'. Legal assistance is normally necessary to define and show this. To meet the insurer's requirements, a church policy that would automatically end the employment relationship must be applied equally to all LTD payees and it must be agreeable to all provincial guidelines. These requirements make it exceedingly difficult to have one common policy to govern all cases of members of the plan on LTD.

It is also important to look at the situation from the minister's point of view. There will be some cases, sadly, where it is obvious that a minister will be unable ever to return to work and LTD benefits will continue until pension commences or the end of life. In that case, whether a minister resigns or simply 'stays on staff' while on LTD, it is a situation that is easy to accommodate. There will be other cases where it is much less clear if a minister will be able to return to work and it will be important for that minister to cling to the hope of returning, and indeed, give every effort to encourage the process of returning to work. If a minister is assessed as no longer *totally disabled* under the provisions of the LTD policy as described above, then benefits could be reduced or concluded and the minister could be without a source of income from the church. While there are situations where a minister will choose to resign, perhaps even partly for the benefit of the congregation, there is no policy of our church and indeed, no employment standard that requires such action. In fact, the Employment Standards Act sets a high level of standards for the way employees are to be protected.

Sometimes it seems clear that the pastoral relationship is no longer viable between the minister and the congregation and returning to work is likely not going to be productive. If a congregation believes this to be the case, there is provision to bring this to the attention of the presbytery after LTD concludes, and a review of ministry (Book of Forms sections 336–340) is the process the church has established for determining this in a fair manner. If a review of ministry determines that in fact, the pastoral tie is not viable, then it can be dissolved and the appropriate transition allowance paid under the *Policy for the Dissolution of the Pastoral Ties*.

All this leads to the conclusion that a common policy for all ministers on LTD that requires the pastoral tie to be dissolved is not recommended. Each case of LTD is unique and should be treated as such. Sometimes a minister will freely resign to bring closure in his or her own mind; sometimes a minister will return to work to fulfill the ministry to which the minister has been called. There will be cases where a new ministry can be engaged in while an incumbent is on LTD, and there will be rare cases where the pastoral tie is dissolved by our usual church processes following, or possibly during LTD. The Clerks of Assembly, the Pension and Benefits office, and Ministry and Church Vocations are all available to provide support and advice on a case by case basis. Whatever path is followed, presbyteries and congregations are urged to exhibit compassion for those who are undergoing illness and to find ways to value their ministry even through difficult days.

For these reasons the following recommendation is presented.

Recommendation No. 6 (adopted, p. 31)

That the prayer of Overture No. 9, 2015 re dissolving the pastoral tie during long term disability be not granted.

RESPONSIBILITIES OF THE CLERKS OF ASSEMBLY

The Clerks of Assembly are deeply involved in each General Assembly before, during and after the gathering. They participate in the orientation of the commissioners and Young Adult Representatives by answering questions about their report and by explaining what they might experience at the Assembly. During each business session (sederunt), they record minutes and advise the Moderator on procedure. After each sederunt adjourns, they prepare draft minutes that are distributed to commissioners. Once the Assembly is dissolved, the clerks complete the official minutes, construct an index of minutes and reports for 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 Canadian Ministries, a list of names and addresses of professional church workers, and contact information for congregations and camps. As of 2014, paper copies of the Acts and Proceedings are not automatically distributed to presbyteries but are available online at presbyterian.ca. Paper copies may be purchased through the national office Resource Centre. An annually produced CD-ROM also contains the full Acts and Proceedings from 1980 to the present, the minutes of each General Assembly from 1925 through to 1979, as well as the current versions of the Book of Forms and the Social Action Handbook. Following the Assembly, the Principal Clerk informs the lower courts of matters referred to them by the General Assembly.

Orientation for Commissioners

Since 2002, Mr. Kendall has led orientation sessions for commissioners during the General Assembly. These explain the role of the Moderator and Assembly clerks, and describe various types of motions, amendments and other court procedures. Mr. 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 meal for first-time commissioners during the Assembly. Resources are available from the General Assembly Office to help presbyteries prepare commissioners for the General Assembly. This spring, the General Assembly Office collaborated with the Elders' Institute to provide commissioner webinars to help them prepare for the Assembly.

Support to Sessions, Presbyteries and Synods

The General 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 *Equipping For... Eldership* which is sent to all congregations three times annually as part of the *Equipping For...* resource in the PCPak. This resource was first issued in May 1997. Copies of issues dating back to February 2002 are available on The Presbyterian Church in Canada website (presbyterian.ca). In 2010 a resource entitled, *Equipping Elders* was produced by Canadian Ministries. It is a thematic collection of materials produced across the years and is available through the Resource Centre.

Presbyteries and synods are served by the Clerks' Corner, an online resource, 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 next consultation will take place in the spring of 2016 at the Queen of Apostles Renewal Centre in Mississauga, Ontario.

Elders' Institute at St. Andrew's Hall, Vancouver

Don Muir cooperates with the work of the Elders' Institute throughout the year. He and Terrie-Lee Hamilton will provide leadership for commissioner orientation webinars organized by the Elder's Institute prior to this Assembly.

COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

The minutes of the 2012 Synod of British Columbia were not presented to the 2014 General Assembly for attestation. The 2014 General Assembly granted the Commission re Matters Left Uncared For or Omitted, comprised of the Clerks of Assembly and the Moderator of the 2014 General Assembly, power to issue to attest these minutes. The minutes were not submitted and therefore remain unattested. There being no other work for the commission, it did not meet since the 2014 General Assembly.

Stephen Kendall, Don Muir, Tony Plomp
Clerks of Assembly

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

To the Venerable, the 141st General Assembly:

With many who were on the pilgrimage of justice and peace of the World Council of Churches 10th Assembly, the Ecumenical and Interfaith Relations Committee continued this journey by studying two major documents from the Assembly that are referred to below. In September, the committee met in Toronto to reflect on the reports from the various global communions, commissions and dialogues. For efficiency, tasks were assigned to individuals and teams. The committee maintained connection via email, and through a conference call in February 2015.

WORLD COUNCIL OF CHURCHES STUDY DOCUMENTS (A&P 2014, p. 271–72, 16)

The World Council of Churches requested to hear the results of consideration by member churches, on the following two documents that were recommended to last year's General

Assembly for the church to study and report back to the Ecumenical and Interfaith Relations Committee.

The Church: Towards a Common Vision was prepared by the Faith and Order Commission and is the fruit of many years of work ecumenically on ecclesiology. It stems from the document *Baptism, Eucharist and Ministry* (1982) and in a sense completes what was started then. The work on this document included representatives from Orthodox, Protestant, Anglican, Evangelical, Pentecostal and Roman Catholic churches and thus offers a global, multilateral and ecumenical vision of the nature, purpose and mission of the Church. It can be seen as an extraordinary ecumenical achievement. While, few churches studied this document, some did express appreciation for it, and many found that it “would have been helpful [for it] to be summarized in lay terms.” In total there were seven responses received.

Together Towards Life: Mission and Evangelism in Changing Landscapes, is the product of a similarly broad ecumenical and global initiative. The Rev. Dr. Ron Wallace, who is the former Associate Secretary of International Ministries, was a key member of the writing team. The aim of this ecumenical discernment was to seek vision, concepts and directions for a renewed understanding and practice of mission and evangelism in changing landscapes. It sought a broad appeal, even wider than WCC member churches and affiliated mission bodies, so that together, the church can commit to fullness of life for all, led by the God of Life! Since the integration of the International Missionary Council (IMC) and the World Council of Churches (WCC) in New Delhi in 1961, there has been only one official WCC position statement on mission and evangelism that was approved by the WCC Central Committee in 1982, *Mission and Evangelism: An Ecumenical Affirmation*. *Together Towards Life: Mission and Evangelism in Changing Landscapes* is a significant contribution to the discussion of mission and evangelism today.

The committee prepared a study guide for the *Together Towards Life: Mission and Evangelism in Changing Landscapes* document, that is available on the website, presbyterian.ca/eirc/. There were 18 responses, and most were affirming. Some churches did not study the above two documents because they were already officially approved by the WCC. Some referred the documents to committees, and others plan to use the documents for future studies. A summary of the responses for both *The Church: Towards a Common Vision* and *Together Towards Life: Mission and Evangelism in Changing Landscapes*, will be sent to the WCC.

Recommendation No. 1 (adopted, p. 28)

That appreciation be expressed to the churches, presbyteries and committees that studied and responded to *The Church: Towards a Common Vision* and *Together Towards Life: Mission and Evangelism in Changing Landscapes* and that these documents be recommended for ongoing study and use.

500TH ANNIVERSARY OF THE REFORMATION (A&P 2014, p. 272, 16)

The General Assembly last year adopted a recommendation from this committee for the preparation of worship resources for the 500th anniversary of the Reformation, in partnership with the Christian Reformed Church in North America. The Rev. Amanda Currie and the Rev. Doug Rollwage are our representatives to the joint writing team that will begin this work in the fall.

TERMS OF REFERENCE FOR THE COMMITTEE

The committee reviewed its terms of reference upon the request of the Assembly Council's Committee to Review National Committees. Arising from the interfaith mandate that was approved by the General Assembly in 2007, (A&P 2007, p. 269 –70, 47), the committee is recommending that this point be added to its terms of reference.

Recommendation No. 2 (amended, p. 31)

That the terms of reference of the Ecumenical and Interfaith Relations Committee be changed to add the following point: “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.”

KEEPING ECUMENISM AND INTERFAITH ITEMS BEFORE THE CHURCH

To foster awareness of various ecumenical and interfaith events and forms of engagement, the committee has undertaken the task of sharing stories and reports of activities on the website (presbyterian.ca/eirc/). The stories on the website include an article for which Carol Wood was interviewed and news about an Edmonton group – Capital Region Interfaith Initiative on Homelessness and Affordable Housing, in which the Presbytery of Edmonton-Lakeland is involved. There are many “untold” stories across the church that should be shared and from which others would benefit. The committee encourages individuals, congregations and presbyteries to share such stories of ecumenical and interfaith engagement. They may be submitted by email to thamilton@presbyterian.ca.

GLOBAL AND NATIONAL COMMUNIONS

The Presbyterian Church in Canada is a church that connects ecumenically both in Canada and around the globe. The Rev. Stephen Kendall represents the denomination as our ecumenical officer, along with a number of committed volunteers who serve on various councils, commissions and committees.

World Council of Churches (WCC)

The World Council of Churches is a worldwide fellowship of churches seeking unity, a common witness and Christian service. The website, oikoumene.org, contains information about the council’s ongoing work along with reports and numerous resources, such as the Ecumenical Prayer Cycle. This website also contains all of the official WCC documents and statements.

Since the 10th Assembly, held in Busan South Korea in 2013, the work of the WCC has been organized around a strategic plan that focuses on the theme of “Pilgrimage of Justice and Peace”. This is an initiative for the WCC member churches “to work together in a common quest, renewing the true vocation of the church through collaborative engagement with the most important issues of justice and peace, healing a world filled with conflict, injustice and pain.” It calls on all people of good will to engage their God given gifts in transformative actions.

The WCC Relations Committee brings together member churches in Canada for fellowship and to discuss various items relating to the work of the WCC. Currently this committee is developing an inventory of the various ways Canadian member churches are engaged in the Pilgrimage of Justice and Peace.

World Communion of Reformed Churches (WCRC)

The World Communion of Churches appointed the Rev. Dr. Chris Ferguson, an ordained minister of the United Church in Canada, as its General Secretary in September 2014. In the fall he was able to visit our national office. Information about the council’s work may be found at wrc.ch. In an interview soon after he was elected, Dr. Ferguson said of the WCRC’s mission: “Called to communion, committed to justice, the WCRC is dedicated to unity for the transformation of the world. We bring together an often very divided confessional and historical family so that we can share our unique gifts with the wider ecumenical movement and the world in crisis.”

The Rev. Mary Fontaine of Vancouver is a member of the WCRC Executive Committee. She will be attending its next meeting in Lebanon in May of this year.

Caribbean and North America Area Council of WCRC (CANAAC)

A steering committee is appointed at each CANAAC Assembly to carry on the work of this council between gatherings and to keep member churches informed of its various activities. The Rev. Lisa Vander Wal, the new Steering Committee convener, is a minister of the Reformed Church of America and has been working to encourage a strong presence of the WCRC in the region.

Canadian Council of Churches (CCC)

In November 2014 about 170 people from across Canada (and beyond!) gathered in Mississauga, Ontario, to celebrate the 70th anniversary of their denominations and organizations working together in the name of Christ as part of the Canadian Council of Churches – to further the unity of the church, and benefit all Canadians and the world. This assembly, gathering

together all the bodies within the CCC for the first time in seventeen years, looked to the future of Canadian ecumenism. Participants listened to voices of ecumenists, young and old, on where Canadian church cooperation has been and where it's going. They reflected on their history with Canada's Indigenous peoples, and spent time in conversation and fellowship – building bonds while envisioning how Canadian ecumenism can grow.

The May meeting of the CCC Governing Board will be in Ottawa where members will have the opportunity to visit with representatives on Parliament Hill, as arranged by Peter Noteboom, the Deputy General Secretary. The board will hear a report by the General Secretary, Rev. Dr. Karen Hamilton, about the justice tour across Western Canada that engaged Christians in conversations about a justice response to climate change and poverty in four cities, including: Edmonton, Saskatoon, Vancouver and Winnipeg. The President's Forum on Global Ministry will focus on the Ukraine. The Rev. Dr. Carol Wood and the Rev. Stephen Kendall are our representatives on the Governing Board.

The Presbyterian Church in Canada has representatives on a various CCC committees including Ms. Huda Kandalaft who began her membership on the Commission on Faith and Witness this year and Mr. Stephen Allen who serves on the Commission on Justice and Peace.

Evangelical Fellowship of Canada (EFC)

Annually, the Evangelical Fellowship of Canada hosts the President's Day. The Presbyterian Church in Canada has observer status through our representative, the Rev. Dr. Dan Scott. The event speakers shared aspects of the year's work in the area of current societal issues, as well as, church and faith trends. More information about the EFC may be found at evangelicalfellowship.ca.

DIALOGUES

Canadian Christian-Jewish Consultation

Last year, the committee reported that the Canadian Christian-Jewish Consultation is existing in abeyance because the Centre for Israel and Jewish Affairs had withdrawn from the consultation due to a resolution adopted by the United Church of Canada.

Christian Reformed Church of North America – The Presbyterian Church in Canada

The Christian Reformed Church of North America and The Presbyterian Church in Canada Dialogue met twice this past year. A joint project is the preparation of worship resources for the 500th anniversary of the Reformation as mentioned earlier in the report. An ongoing focus is to encourage local presbyteries and classis to meet for fellowship and learning. In January the Presbytery of Oak Ridges met with the Classis of Toronto, and there are initial conversations for a similar gathering in Alberta.

Carol Wood
Convener

HISTORY, COMMITTEE ON

To the Venerable, the 141st General Assembly:

It is both an honour and a privilege for me, as convener of the Committee on History, to bring this report to the General Assembly. A Hamiltonian all my life, I had been mentored by the late Dr. John A. Johnston and the late Dr. T.M. Bailey, both of whom did so much to deepen our knowledge and appreciation of the Canadian Presbyterian past. From them I acquired a taste for church history and a sense of just how Canada has been shaped by the Reformed tradition, as it was transplanted here via the British Isles and the United States. I also want to express my thanks and appreciation for the support and diligence of committee members, ours being the longest standing committee of our church.

Since 1879, the Committee on History has sought to collect the documents, record the memories and write the often compelling story of the "Burning Bush in Canada" and its "enduring witness", which includes the remarkable struggles and successes of missionaries, clergy and lay people whose efforts and determination not only helped to maintain and build The Presbyterian Church in Canada, but whose faith contributed significantly to the creation of Canada. From

before Sir John A. Macdonald, to at least the death of W.L. Mackenzie King, Presbyterians have made a significant contribution to the political, educational and economic life of the Dominion.

We feel that there is much to be proud of and to draw strength from that record in the past, as we face the particular challenges of Christian witness in our time and place. There will be a turning point at some time in the future and rekindled interest in our roots. So it is important to keep the records, on the basis of which the story can be told of how we came to be where we are, and to whom we owe the legacy that we inherit. In the meantime, the committee wonders how we might encourage Canadian Presbyterians, including theological students, to take a deeper interest in our common heritage. Ideas to that end are not lacking.

We are grateful to the Rev. Dr. Andrew Johnston, minister of St. Andrew's Church in Kingston, who organized a celebration of the 200th anniversary of the birth of Sir John A. Macdonald in early January, 2015. This was an unusual and exciting opportunity for Presbyterians to celebrate with the wider community our contribution to Canada's history. The Macdonald family worshipped in St. Andrew's, Kingston, and memories were rekindled that evening as a carefully choreographed program from the Scottish Psalter interspersed with explanations of Reformed worship along with St. Andrew's choir, their organist serving as precentor and Angus Sutherland was the bagpiper. We encourage congregations across Canada to remember and celebrate their history during worship and beyond.

In 2014 we lost two people who both were pillars of strength to the Committee on History: Mr. Michael Millar passed away on Sunday, October 19, 2014. He was a former convener and long-time secretary of the committee. Dr. Andy Albert den Otter passed away on Monday, December 22, 2014. He was a long-time member of the committee and a Professor Emeritus of History. We will certainly miss both of these men of faith, who loved and taught history.

The Committee on History is responsible for reporting on the Canadian Presbyterian Museum and highlighting the work of the Presbyterian Archives. It meets twice a year (usually in November and February) and is fortunate to have members from across Canada who provide a balanced and insightful regional perspective. The committee includes: Dr. Kenneth Munro from western Canada; Mr. Andrew Kerr, Mr. David McIlveen and Ms. Marilyn Repchuck from central Canada, and Mr. Barry Cahill from eastern Canada. The committee also enjoys the support of the Rev. Dr. Stuart Macdonald (Knox College representative), and the Rev. Dr. Barry Mack (Presbyterian College representative), the Rev. Dr. Ross Lockhart (VST representative) as well as Ms. Kim Arnold (Archivist), Mr. Bob Anger (Assistant Archivist), and the Rev. R. Ritchie Robinson (member by correspondence). The Rev. Dr. A. Donald MacLeod (President of the Canadian Society of Presbyterian History), and the Rev. Angus Sutherland (convener of the Museum Advisory Committee) also attend committee meetings. The Rev. Peter Bush was a member of the committee but was appointed to the Pension and Benefits Board by the 2012 General Assembly. Peter, however, continues to serve the committee with the Reformation @ 500 Project and as editor of *Presbyterian History*. We are thankful for his ongoing involvement and service to the committee. The convener gratefully acknowledges the participation and insights of all of the committee's members, and would like to extend special thanks to the secretary, Mr. Barry Cahill, for his wisdom and diligence.

The committee is excited about the activities and projects listed in this report. We invite Presbyterians from coast to coast to share in these initiatives, and we welcome your suggestions. We also encourage you and your churches as you preserve and celebrate your own unique Presbyterian Heritage. As The Presbyterian Church in Canada journeys into the future it is our desire that the church remember that prayer and intentional church development, blessed by committed people and the hand of Almighty God, can accomplish great things!

HERITAGE SUNDAY

Many congregations have designated a "Heritage Sunday" to celebrate the vibrant and dynamic faith legacy that is ours within The Presbyterian Church in Canada. The committee enjoyed hearing various ways congregations commemorated Heritage Sunday. Some celebrated past events and individuals within their own church family, while others profiled the ministries of missionaries or church activities outside of their own congregation. The committee suggests February 21 as the date for Heritage Sunday in 2016, but congregations are encouraged to choose an anniversary Sunday or other date that is most appropriate for their own needs.

Recommendation No. 1 (adopted, p. 22)

That congregations be encouraged to celebrate Heritage Sunday on February 21, 2016, or on another Sunday, as a means of celebrating the unique faith journey and heritage we enjoy as Presbyterians.

HISTORY PRIZES

Every year the committee awards history prizes in three categories: congregational histories, academic historiography, and clergy memoirs. This year there was one submission. It is in the congregational category – *A Journey to the Western Sea 100 years of the British Columbia Synodical of the Women's Missionary Society 1914–2014*.

Congregations and individuals are encouraged to submit publications for consideration of the history prizes. Submission should be sent to the Prize Committee, Presbyterian Church Archives by December 31, 2015, to be considered for the 2016 History Prizes.

Recommendation No. 2 (adopted, p. 22)

That the Assembly recognize the 2015 winner of the history prize: The Congregational Category – *A Journey to the Western Sea 100 years of the British Columbia Synodical of the Women's Missionary Society 1914–2014*.

REFORMATION @ 500 ANNIVERSARY PROJECT

In response to overtures from the 137th General Assembly (A&P 2011, p. 271–72, 28), the Committee on History was entrusted with oversight of five events or “Solas” to mark the 500th anniversary of the Reformation. The 138th General Assembly approved the proposed dates and themes:

2013 Sola Gratia	(Grace Alone)
2014 Sola Fide	(Faith Alone)
2015 Sola Scriptura	(Scripture Alone)
2016 Solo Christus	(Christ Alone)
2017 Sola Deo Gloria	(For God's Glory Alone)

A sub-committee of the Rev. Peter Bush, convener, Dr. Ken Munro, and Mr. Bob Anger, has been entrusted with oversight of the Reformation Anniversary Project.

The first Sola “Grace Alone” took place on Saturday November 3, 2013, in Vancouver at St. Andrew's Hall, VST. Dr. Paul Stevens and the Rev. Frances Savill were the keynote speakers. The panelists were the Rev. Mary Fontaine, Dr. Diane Stinton and the Rev. Dr. Stephen Farris. The event was coordinated and chaired by the Rev. Peter Bush. A summary of the event was featured in the April 2014 issue of the *Presbyterian Record* and a discussion guide was produced at presbyterian.ca/2014/05/13/grace-alone-study-guide/.

In 2014 Sola “Faith Alone” took place on November 1, 2014, at St. Columba Chapel, Atlantic School of Theology, in Halifax, Nova Scotia. The keynote speakers were the Rev. Tim Archibald and Dr. Anna Robbins. The panelists were the Rev. Dr. Cynthia Chenard, the Rev. Dr. Laurence DeWolfe, the Rev. Charles Cook, and Dr. Anne Marie Dalton. A discussion guide picking up on themes from the 2014 event is in process and will be ready for distribution at Assembly and then will be in the fall PCPak.

The 2015 event “Sola Scriptura” will take place on October 31, 2015, at Presbyterian College, Montreal. The Saturday event is being twinned with the Friday, October 30th event sponsored by Presbyterian College, when Dr. Edith Humphrey of Pittsburgh Theological Seminary will be speaking on the theme of scripture. The presenters for the October 31st event include the Rev. Dr. Roland De Vries and Ms. Huda Kandalaf in the morning and in the afternoon the Rev. Jacob Boer (First Christian Reformed Church, Montreal); the Rev. Dr. Kay Diviney (Church of St. Andrew and St. Paul); Dr. Hillary Kaell (Concordia); and Dr. Jason Zuidema (Instiut Farel).

Recommendation No. 3 (adopted, p. 22)

That the General Assembly and the courts of the church actively promote and encourage their members to attend the “Sola Scriptura” Reformation Anniversary Project event to take place at Presbyterian College in Montreal on Friday, October 30 and Saturday, October 31, 2015.

NATIONAL PRESBYTERIAN MUSEUM

The National Presbyterian Museum is located within St. John's Church in Toronto. It contains a vast collection of interesting and informative items. From rare communion tokens to items sent by missionaries from around the world to the largest collection of church plates in our country, as well as some of the oldest books ever used in seminary education in Canada and to the opportunity to walk into a pioneer chapel; the museum is a treasure waiting to be explored by its guests. After touring the museum, visitors are extremely positive in their comments and often remark that they wish they had known about it years earlier. It is hoped that awareness of the museum will continue to grow in our denomination. Both residents of and visitors to the greater Toronto area should make a visit to the museum a priority. The museum welcomes visits from individuals, families, as well as church groups. Guided tours are available by contacting Mr. Ian Mason or Mr. Al Clarkson at 416-469-1345 or museum@presbyterian.ca. Operating and promoting the museum has occurred because of many selfless and hard-working individuals. Ian Mason and Al Clarkson are the "front line" workers at the museum. Their dedication and enthusiasm for the museum is essential and contagious.

The Museum Advisory Committee consists of Ms. Kim Arnold, Mr. Al Clarkson, the Rev. Duncan Jeffery, Mr. Ian Mason, Ms. Barbara Nawratil, Ms. Marilyn Repchuck, and the Rev. Angus Sutherland as convener. The Rev. Dr. Tom Hamilton, past convener of the Committee on History, is a corresponding member.

Since the last General Assembly, we have added a few artefacts, including a desk once belonging to the Rev. Dr. George Milligan of St. Andrew's, Toronto, and some very rare dies for making communion tokens.

We continue to deal with HVAC and water issues relating to the site at St. John's Church. It has been no secret that we have wished for a better site, one that is more suitable to the collection and that is also accessible to all potential visitors. To that end we have met with representatives of the Maclean Estate Committee with a view to considering establishing the museum at Crieff Hills. The initial responses have been excellent and the advisory committee is proceeding cautiously towards the idea of building at Crieff. Should appropriate doors open, the expectation is to build a 5,500 square foot building at a cost of approximately \$700,000. The committee is continuing to examine possibilities in this regard. We invite the General Assembly to pray with us for guidance relating to this possibility.

Although it is the National Museum for The Presbyterian Church in Canada, the museum receives no annual funding through the church. Its operating revenue is completely dependent upon the modest interest from the Dr. John Johnston Memorial Fund, and donations from visitors to the museum. Securing an ongoing basis of financial support is absolutely vital if the museum is to continue. We are deeply thankful to those congregations that have been willing to contribute \$50 each year from their budgets to support the museum. We are the repository of memories and artefacts relating to the past activities of The Presbyterian Church in Canada, and we seek to enable the church to remember all congregations that have closed. We cannot do this without the financial support of the church.

The address for the museum is:

National Presbyterian Museum
180 Danforth Ave
PO Box 35007, Ellerbeck Postal Outlet
Toronto ON M4K 3P5

Recommendation No. 4 (adopted, p. 22)

That congregations be encouraged to contribute to the National Presbyterian Museum and that presbyteries consider an assessment of \$50 per congregation to this end.

Recommendation No. 5 (defeated, p. 22)

That, as the National Presbyterian Museum is the repository of the historical artefacts of The Presbyterian Church in Canada, the Assembly Council be requested to designate 5% of the amount received by the national church from closing congregations to the museum for the on-going work of preserving the memory of such congregations.

RECOGNITION OF RETIRING CLERGY

In thanks and celebration for those who have provided many years and often an entire career of faithful service to The Presbyterian Church in Canada, it is our hope and desire that future General Assemblies will continue this action.

Recommendation No. 6 (adopted, p. 22)

That with thanks to God and in celebration of the clergy and church workers who have retired in 2014, the 2015 General Assembly, on behalf of our entire denomination, include a moment of recognition for these faithful representatives of Jesus Christ and diligent servants of The Presbyterian Church in Canada.

THE ORAL AND VISUAL HISTORY PROJECT

The mandate of the project is:

To celebrate and learn from the faith and polity of our church's ministerial and lay leaders, "The Oral and Visual History Project" will create a permanent, ongoing, oral and visual record. Based on the digital video recordings from individual interviews, the ultimate goal of the project is to provide access that is both archival and web-based. The project is being spearheaded by a sub-committee of the Committee on History with three specific parts: 1) the collection of interviews; 2) the processing of the interviews; and 3) the presentation of the interviews in archival and web-based venues.

Our goal is to have 80 interviews reflective of the gender, ethnicity, and regional dynamics of our denomination. This work will commence in Vancouver at General Assembly, 2015.

PRESBYTERIAN HISTORY

Two issues of *Presbyterian History* were published since last Assembly. The fall 2014 issue was sent out in PCPak in January 2015. The spring 2015 issue of *Presbyterian History* will have an article by the Rev. John Vaudry on the Rev. William Taylor's 1876 sermon about the Pope, a historical vignette from the writings of Anna Ross about the Kogamata Maru incident, and reviews of the 2014 History Award winners.

Presbyterian History is well served through the conscientious and creative insight provided by its editor, the Rev. Peter Bush. We congratulate Peter now in his 25th year as editor of *Presbyterian History*. The committee echoes the sentiments of many who have expressed their appreciation for and enjoyment of *Presbyterian History*. Peter welcomes suggestions for topics as well as feedback to *Presbyterian History*. He also welcomes articles which can be submitted directly to him at peterwwpres@mts.net. Many of the articles can be accessed online at presbyterian.ca/newsletters.

CANADIAN SOCIETY OF PRESBYTERIAN HISTORY

The Canadian Society of Presbyterian History (CSPH) marked at its annual meeting the 100th anniversary of the outbreak of the First World War or Great War. Three scholars knowledgeable about the war and its impact on Canadian Presbyterians delivered papers to one of the largest groups in its forty year history. Two of the presenters, Stuart Macdonald, Knox College, and Gordon Heath, McMaster Divinity College, contributed to the recently published *Churches and the First World War*. Duff Crerar, of Grande Prairie, Alberta, who spoke on WW1 chaplaincy, is bringing out a second edition of his broad treatment of the subject *Padres In No Man's Land* (1995). Lively discussion, as always at this event, followed.

The meeting this year will be held on September 26 at Knox College. A call for papers is being circulated. Suggested themes include: Presbyterian responses to the Armenian genocide; the end of Christendom (1950s and 1960s); John Knox and his influence; various Presbyterian responses to ethnicities; the CGIT or other youth organizations. This year also marks the 90th anniversary of church union in Canada, a defining moment for our church. A collection of papers presented in previous years can be found at cspH.ca/papers.html.

The annual meeting was informed of the serious illness of Mr. Michael Millar who subsequently died on October 19. Michael was at the very heart and soul of the organization and made a great contribution to its continuing viability. He will be missed. The Rev. Jeremy Bellsmith has assumed the responsibilities Michael fulfilled so ably, and we are grateful for Jeremy's enthusiasm. Mr. Bob Anger was our website administrator, and this responsibility now belongs

to Mr. Ian McCready. Ms. Elizabeth Millar is our painstaking editor. We are grateful to Bob Anger for his patient and thorough service. The Rev. Prof. A. Donald MacLeod continues as president and the Rev. Dr Stuart Macdonald as vice-president. The CSPH exists to serve the church, providing much needed perspective and insight so that the church may continue in the future to serve the cause of Christ in Canada.

ARCHIVES

As a denomination we are in an enviable position with our archives. The Archivist, Ms. Kim Arnold, and the Assistant Archivist, Mr. Bob Anger, continue to provide dependable, meticulous and hardworking service. The committee commends them for the exceptional service they provide to The Presbyterian Church in Canada! Also, we wish to thank Mrs. Betty Arnold and the Rev. Dr. Robert Anderson for their ongoing efforts as volunteers.

This has been another busy year in the Archives. In addition to the daily work of appraising, preserving, cataloguing and responding to church-related research requests, here are some of the highlights Archives staff has provided to the church during this reporting period: records management for the national office and congregations, ongoing assistance to the Truth and Reconciliation Commission of Canada, assessing best practices for managing digital records, arranging for the ongoing microfilming/digitizing of congregational records, creating new resources regarding care of church records, revising and updating The Presbyterian Church in Canada Archives website, networking with seminary students regarding their assignments on church history, applying for an annual government grant to host a summer photo cataloguing project.

CONCLUSION

We believe that with the right combination of faith in the God of the eternal covenant, spiritual maturity, dynamic leadership and decision-making which is wise as well as bold, that The Presbyterian Church in Canada has reason to be hopeful as it dreams and plans for the future.

The Committee on History is very grateful for the time, wisdom and assistance provided by the Rev. Stephen Kendall, Clerk of General Assembly; the Rev. Don Muir, Deputy Clerk of the General Assembly; Ms. Terrie-Lee Hamilton, Senior Administrator, General Assembly Office, as well as Ms. Elizabeth Bartlett and Ms. Frances Hogg, General Assembly Office.

Over the past year the Committee on History has reflected on the friends, mentors, people of faith and all those Presbyterians who have played significant roles and done things 'decently and in order' in The Presbyterian Church in Canada in the past. Our historians and teachers are suddenly no longer with us. The committee continues to carry the torch of remembrance within the denomination. To quote Dr. John Johnston: "Surely to know the past is to plan for the future!" For the past 136 years the Committee on History has sought to fulfill its mandate to document and declare the history and heritage of The Presbyterian Church in Canada as part of the broader summons of the Holy Catholic Church to faithful witness to God and the life-changing message of the good news of Christ's redeeming love.

Marilyn Repchuck
Convener

Barry Cahill
Secretary

INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable, the 141st General Assembly:

INTRODUCTION

The first section in this report is a biblical reflection on Jeremiah's faith in God to bring peace to the land and to the people. The second section considers religious persecution. The report then considers the persecution of Christians in Madhya Pradesh, a province in Northern India, and in Syria. Recommendations in the section on Syria encourage Presbyterians to pray for all people harmed by and displaced by the conflict in Syria. Presbyterians are encouraged to learn about the Christian community in Syria. The committee highlights the connections between The Presbyterian Church in Canada and Christian organizations in Lebanon and Syria. The third section provides an overview of the global situation of refugees, including the millions of people displaced by the conflict in Syria.

Section four comments on the Millennium Development Goals (MDGs). The MDGs are a fifteen year global initiative to reduce poverty by the end of 2015. Plans are being set by participating members of the United Nations to build on the MDGs for the next 15 years. The fifth section is an update on the global Arms Trade Treaty. Canada is the only member of NATO that has not signed the Treaty. This section also draws attention to the 2014 \$15 billion sale of light armoured vehicles to Saudi Arabia by London, Ontario-based General Dynamics Land Systems Canada. The final section of the report is an update on the shareholder dialogue between The Presbyterian Church in Canada and Goldcorp regarding the Marlin mine in Guatemala.

BIBLICAL REFLECTION

The International Affairs Committee began its meeting in January 2015 with a conversation, via Skype, with Dr. George Sabra, Principal of the Near East School of Theology in Lebanon. He inspired us to consider ways that Christians can bring hope to a struggling world with the example given in chapter 32 of Jeremiah:

Jeremiah is in prison and the whole country is boiling. People are scared, anxious and panicking, due to external threats and internal corruption, lack of vision and failed leadership. They take what they can and what they cannot take, they try to sell. Meanwhile, Jeremiah calmly conducts a real-estate transaction. People are leaving the land while Jeremiah is investing in it. All indications are that there is no future, but Jeremiah does what he does on the basis of the Word of God which had promised: houses and fields and vineyards shall again be bought in this land. Trusting in God's promises that there will be a future, Jeremiah acts against the seemingly inevitable direction of history and political events and binds himself even more to the land of his birth through the concrete but also symbolic act of purchasing property (Sabra, 2014).

Imprisoned, and surrounded by a turbulent countryside where the instinct of so many people was to flee, Jeremiah staked his life in God's promise of peace. As Christians, we are called to be Jeremiahs in the 21st century: that is to act and plan with the goal of remaining to witness to the Word of God. Our church stands with persecuted people. As we live through challenging times, feeling the stress and anxiety of communities and countries in turmoil, we stand firm in God as our source of hope for the world. As a church, we are inspired by Jeremiah's faith in God. This faith calls us to encourage actions by governments and other organizations to courses of action that reflect our call to embody Christ's love and peace.

We hold in our hearts a vision of God's hope for the world: that war will wane; that uprooted peoples will find homes and that their culture and heritage will be remembered and passed on to the next generation; that crops will be planted, and harvests will come; that houses will be built; and that illnesses will be cured. The Lord is mighty and strong, and calls and empowers us build the Reign of God.

RELIGIOUS PERSECUTION

Freedom of religion is a basic human right. It is enshrined in many important international documents such as the Universal Declaration of Human Rights, adopted by the United Nations as one of its founding documents in 1948. Article 18 of the Declaration reads: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in teaching, practice, worship and observance."

Further efforts to strengthen freedom of religion in international law occurred when the United Nations passed the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief in 1961. In 1986 a Special Rapporteur was appointed and he or she monitors and investigates violations of religious freedom and submits annual reports to the UN General Assembly.

Almost every nation in the world with a written constitution has a clause guaranteeing freedom of religion. Almost all countries without a written constitution, such as the United Kingdom, have established laws designed to serve the same purpose. However there are still at least thirteen nations which have neither clauses in their constitution nor laws that guarantee freedom of religion.

In 1986 the American Congress passed the Religious Freedom Act establishing an Office of International Religious Freedom which provides detailed annual International Religious Freedom Reports on the state of religious freedom and on violations of religious freedom. In 2013, the Government of Canada established its own Office of Religious Freedom charged with the goal of advancing the cause of religious freedom around the world.

If well meaning legislation was sufficient, freedom of religion would surely be a present and an experienced reality for all peoples. Unfortunately, the gap between what is promised in international and national law and what is actually experienced by religious believers in many countries is immense. However, a recent book, *The Price of Freedom Denied: Religious Persecution and Conflict in the Twenty-First Century*, Cambridge University Press, 2011 by Brian Grim, Senior Researcher in Religion and World Affairs at the Pew Research Centre and Roger Finke, Professor of Sociology and Religious Studies at Pennsylvania State University and Director of the Association of Religion Data Archives (ARDA), conclusively documents the fact that religious persecution and most particularly violent religious persecution defined as “physical abuse or displacement due to religion” is a reality that is both pervasive and pernicious in many regions of the world.

Using data collected by ARDA from an analysis of information contained in International Freedom Reports from 2000 to 2007, Grim and Finke point out that in the 21st century there is no religion that is free from violent persecution somewhere in our world, whether it be Christians in the Middle East, India and China, Hindus in Bangladesh and Sri Lanka, Muslim Rohingya people in Myanmar, Muslim Uyghurs in China, and Shia Muslims by Sunni Muslims and Sunni Muslims by Shia Muslims in the Middle East, or Tibetan Buddhists and practitioners of Falun Gong in China.

Grim and Finke further report that of 143 countries they have researched, representing 99% of the world’s population, 123 (86%) have documented cases of people being physically abused or displaced from their homes due to religious persecution. Of these countries, 36 had more than 1,000 people physically abused or displaced and 35 had more than 10,000 victims.

Many of the instances of religious persecution documented in these countries happened as the result of actions by perpetrators who were primarily religiously motivated. A good example would be the persecution of Christians in India, where just a few years ago more than 200,000 Dalit Christians in the state of Orissa were physically abused and displaced from their homes by fundamentalist Hindus associated with the Rashtriya Swayamsevak Sangh (RSS) (National Patriotic Organization) in support of their doctrine of Hindutva which has as its goal an India that is entirely Hindu and free of Christians and Muslims, who must be either converted or expelled to make this goal possible.

However, in addition to those instances of violent persecution that occur for reasons that are primarily religious in nature, there are also many serious situations in which violent religious persecution can best be regarded as a form of social conflict that is often embedded in and exacerbated by larger conflicts both within societies and between countries. Many of the attacks and much of the displacement of religious minorities in the Middle East, especially in Iraq and Syria at the present time, fall into this category.

Grim and Finke report that of 130 countries around the world that have constitutional or other legal guarantees or promises regarding freedom of religion, 86% have at least one law restricting religious freedom and 38% have four or more such laws. In virtually every instance, countries that have such laws make the claim that these laws are necessary to preserve order by preventing inter or intra-religious conflict among its citizens.

Based on the data contained in the International Freedom Reports, Grim and Finke effectively demolish this justification for restrictions on religious freedom. They provide conclusive evidence for their assertion that the countries throughout the world with the least restrictions on religious freedom are also the countries that experience the least religious conflict. It is the countries with the most restrictions on religious freedom that experience the most religious conflict. They also demonstrate that countries that are experiencing religious conflict leading to persecution can be placed on a scale, where the greater the number of restrictions, the greater the conflict. This sets up a vicious cycle in which increasing restrictions on religious freedom lead to

increasing levels of conflict. Grim and Finke argue that the right of religious freedom is essential to breaking the cycle.

India

The Republic of India is a good example of a nation where freedom of religion is guaranteed by the Constitution, but where it has been severely compromised by decades of relentless political and social pressure by Hindu fundamentalist organizations to restrict the religious rights of minorities, particularly Muslims and Christians. Article 25 of the Constitution guarantees the right of all citizens of India to profess, practice and propagate their faith, and yet five major Indian states, Chhattisgarh, Gujarat, Himachal Pradesh, Madhya Pradesh and Orissa have passed laws that ban religious conversion in all but name. These states are all states that have large populations of Dalit (formerly referred to as Untouchables) and Adivasi (formerly referred to as Tribals) peoples who have no place in the Hindu caste system and therefore are effectively at the bottom of the dominant Hindu society, culturally, politically and economically.

Having no place in the Hindu system which considers them to be ritually unclean, and does not allow them even to enter Hindu temples to worship, the Dalit and Adivasi peoples have been more open than caste Hindus in India to conversion to Christianity. The result is that the overwhelming majority of all Christians in India come from Dalit and Adivasi backgrounds.

One motivating fear of Hindu ultra-nationalist organizations, such as the RSS, is that a time will come when Dalits and Adivasi will refuse to accept their traditional place at the bottom of Indian society and will express that refusal by conversion to a religion such as Christianity that will empower their struggle for basic human rights. The empowerment of Dalits and Adivasi would mean that caste Hindus would experience a diminishment of their present place of privilege and power in Indian society and like privileged people everywhere they are not willing to give up their privileges without a struggle.

Threats to Religious Freedom: Case of Bhil Christians in the Province of Madhya Pradesh

India's Constitution came into force in 1950. It guarantees all citizens of India the right to profess, practice and propagate their faith (Article 25). Contrary to the constitution, in practice, religious freedom has been contested in post-colonial India. As early as 1952 Christians in the Indian province of Madhya Pradesh complained of being treated unfairly.

In 1954 Madhya Pradesh's government appointed the Christian Missionaries Activities Enquiry Committee, known as the Niyogi Committee. It proposed anti-conversion regulations which seemed to contradict constitutionally protected rights of religious freedom and as such were not enacted. Current anti-conversion laws have been attributed to this committee's report.

Madhya Pradesh passed its first anti-conversion law in 1968, ironically named The Madhya Pradesh Freedom of Religion Act. In July 2006, the government of Madhya Pradesh further tightened regulations requiring both clergy and the person seeking to convert to give a month's notice to the state government before a conversion can take place (BBC News, "Conversions"). Failure to comply is punishable with a fine.

The Ghar Wapsi Movement

There is an emerging re-conversion movement called Ghar Wapsi (home coming) that focuses on reconverting non-Hindus to Hinduism. Those who prescribe to Ghar Wapsi are particularly sensitive to the adoption of Christianity by Adivasis, accusing Christian missionaries of converting them through "force and allurement" (Stanislaus, n.d.). The courts are silent on Ghar Wapsi and do not treat these as 'forced conversions' even though there is evidence of violence. Churches in India have threatened to take legal action (DNA India, "Bishops").

The Times of India reported on January 5, 2015, that in a joint press conference in the Diocese of Amritsar (Punjab), high-ranking representatives of the Roman Catholic Church of India spoke out against the Ghar Wapsi movement (Times of India, "3 Churches").

It is this fear of religious change leading to inevitable social change that primarily motivates ultra-nationalist Hindu organizations such as the RSS, the organization responsible for the attacks on the Bhil Christians who are members of the Church of North India, a partner church of The Presbyterian Church in Canada. The attacks took place on January 16, 2004. During these unprovoked attacks, the Amkhut church and school were heavily damaged, the Alirajpur church

was set on fire and the Kathiwarra and Puniyawat churches were also badly damaged. A Bhil woman was gang raped. Many Bhil Christians were forced to flee and to hide in the surrounding countryside to avoid being beaten. The local police force stood by and did nothing. A Hindu extremist was shot and killed during the attacks and seventeen local Bhils were arrested and charged with murder. No charges were ever brought against the RSS extremists who had raped the Bhil woman or attacked the Bhil churches. The arrested Bhil Christians spent three and a half years in prison before their case came to trial in May 2006. The judge dismissed the charges as groundless.

This attack on the Bhil Christians of Madhya Pradesh is one of dozens of such incidents that occur every year in India because ultra-nationalist Hindu organizations such as the RSS seem to be able to act with virtual impunity. The Government of India has the responsibility to uphold freedom of religion as guaranteed in India's Constitution.

Recommendation No. 1 (adopted, p. 26)

That the Moderator write to The Presbyterian Church in Canada's partners in India expressing the church's dismay and condemnation of the Ghar Wapsi movement and prayers for our partners' wellbeing.

Recommendation No. 2 (adopted, p. 27)

That the Moderator write to the Government of Canada's Minister of Foreign Affairs expressing The Presbyterian Church in Canada's concerns about the attacks on Christians and other religious minorities in India by extremist Hindu organizations and encourage the Government of Canada to raise this issue with officials in the Government of India.

Recommendation No. 3 (adopted, p. 27)

That the Moderator write to the Prime Minister of India expressing The Presbyterian Church in Canada's deep concern about the attacks on Christians and other religious minorities by extremist Hindu organizations and seek assurance from the Prime Minister that the government will ensure that those responsible for attacks on religious minorities will be brought before India's justice system and that religious freedom, enshrined in India's constitution will be enforced by the Government of India.

The Impact of Conflict on Christians in Syria

In Syria, where Paul found faith, and from where he spread Christianity to the world, many churches stand empty today, targets for bombardment and desecration.

Homs is a city of just over a million people in Western Syria, about 160 kilometers north of Damascus. Homs Presbyterian Church was bombed on Easter Sunday in 2012. Aleppo, a major city in Northern Syria, has been also been devastated by conflict. Many of its historic churches including, the Presbyterian church in Aleppo, were bombed. Christians in Aleppo live in constant uncertainty and fear (World Communion of Reformed Churches, "Churches help").

Prompted by the uprising in Tunisia, Syria's "Arab Spring" started in March 2011 in the southern city of Deraa. It spread rapidly throughout the country. People took to the streets spontaneously, and were quickly joined by protesters – at first mostly secular, intellectual liberals – who had been planning a revolt for several years. Peaceful demonstrations called for reform of the Assad government.

The protests and then the brutal response by the Assad government provided an opportunity for several other groups to not only join in the protests, but to hijack what started as peaceful calls for reforms. These opposition groups were heavily armed and included Islamic, as well as secular groups, and defectors from the Syrian Armed Forces. Different opposition groups are supported by several Middle Eastern countries including Saudi Arabia and Qatar. Some reports have documented the smuggling of arms via Lebanon and Turkey to insurgents and militias in Syria. Two opposition groups—the Syrian National Council and the Syrian Free Army—have been given refuge in Turkey. Many Syrians support President Assad. Christians are divided; some are pro-government and others are not.

Until the war began, Syria was one of the last remaining strongholds for Christianity in the Middle East. Before the conflict there were approximately 1.8 million Christians in Syria, about 10% of the population (Presbyterian Church (USA) 2006). Hundreds of thousands of Christians

have been displaced by the conflict. Syria and the Middle East is the cradle of the Christian faith and this community faces mortal danger.

Huda Kandalaft is the director of Christian Development at St. Andrew's Church in Ottawa. She immigrated to Canada from Syria. She says: "Children live with the sounds of the thunder of bombs and the rattle of gunfire day and night. It's hard to describe how chaotic, terrifying and psychologically difficult it is when you have no idea what will happen next, or where the next rocket will fall. Many Christians cope with the tension by being fatalistic: that whatever happens is God's will."

The rise of the Islamic State, known as ISIS or ISIL, dominated headlines in 2014 as a self-proclaimed caliphate is sowing horrific death and destruction across Iraq and Syria. The extreme nature of ISIS and its quest for domination has included killing members of religious minorities and subjugating women and children, devastating villages and beheading hostages.

Frightening stories were reported from Iraq and Syria about the terrible choice imposed on Christians by Islamic State jihadists: submit to Islam, leave, or be killed. Hundreds of thousands fled and many were killed. An Anglican priest in Iraq reported that children were beheaded by ISIS fighters for refusing to convert to Islam (Orthodox Christian Network, "Before being killed"). Two bishops (Syrian Catholic Bishop of Aleppo and Antiochean Orthodox Bishop of Aleppo) were kidnapped in Syria in 2012. No one has heard from or about them since. Father Francis Vand Der Lucht, a Jesuit priest of Dutch origin, lived in Syria for 50 years. He ministered in a monastery in Homs (Guardian, "Dutch Priest"). He refused to leave the besieged city until every Muslim and Christian captive was freed. He was shot in the head on April 7, 2014. The gunman's motivations and affiliations are unclear. He was 75 years old.

Many Christians who can afford to leave the country have fled to escape the conflict and to find stability and education for their children. Those who remain are mostly from poor families. Many can no longer put food on the table. The health system has fallen apart. Many doctors have been threatened and forced to flee; some have been killed. People who have not left the conflict zones fear that if they are injured, there will be no one to treat them.

The humanitarian situation is desperate. The Rev. Habib Badr, minister of the National Evangelical Church of Beirut, describes the situation as "getting worse by the day; and we are truly concerned about our future presence and witness as Christians in this region of the world. In God we trust and in His hands we commit ourselves" (Karasch-Böttcher, "Urgent appeal"). In addition to extreme shortages of food, fuel, electricity and medical care in many cities and towns, the cost of basic needs tripled in the last four years. The Presbyterian minister (the Synod of Syria and Lebanon) of the congregation in Lattakia (on the Mediterranean coast in Northern Syria), said about the shortage of gas: "it is not only heating that we...need in the cold winter, but also fuel for cars. Our movement is limited because of the shortage in a time when we are constantly living in fear and everyone is contemplating fleeing every single moment."

Andrew Bennett, Canada's Ambassador for Religious Freedom, wrote in an August 22, 2014 *National Post* article:

As noted recently by Prime Minister Stephen Harper 'The very notion of religious freedom is what the Islamic State is working to eradicate, and what the Iraqi and Syrian people and the international community cannot surrender.' The United States and our allies in the European Union have echoed this concern, condemning the atrocities and abuses of the Islamic State. And the Vatican, in Pope Francis' own denunciation of the violence, has noted the unique responsibility of religious leaders, especially Muslim religious leaders, to speak out against Christian persecution. Taking up the call, a spokesman for Shi'a Grand Ayatollah Ali Al-Sistani recently called in Karbala for greater efforts to alleviate the suffering of Christians and other religious minorities in Iraq. (Bennett, "Canada raises")

The Canadian Council of Churches wrote Prime Minister Stephen Harper on May 17, 2013, stating: "We are concerned for the safety and security of all the people in the region but in particular, the weak, vulnerable and powerless. The spread of sectarian violence puts all generations throughout the region at risk, and are a menace to the hopes and dreams of the younger generations."

Catholic, Protestant and Orthodox leaders made a joint statement on May 7, 2014, to call for an end to the silence over persecuted Christian communities in Egypt, Iraq and Syria (Banks, “Christian leaders”). They were invited to Capitol Hill (Washington, DC) and joined by the co-chairs of the Religious Minorities in the Middle East Caucus, a bipartisan group of the US House of Representatives, who have pushed for the appointment of a special envoy focused on Middle East religious minorities.

More than 180 clergy, seminary professors, authors and activists have signed a “pledge of solidarity and call to action” that advocates for the special envoy in addition to a regional review of US foreign aid to ensure recipients uphold principles of pluralism and religious freedom. They also seek assurance that religious minorities receive fair access to US refugee assistance.

In September 2014, eight Christian leaders from the Middle East met with US President Barack Obama, to discuss concerns for minorities in the Middle East. The summit was called “In Defence of Christians and Other Religious Minorities”. The outcome of this summit is not clear. Presbyterian minister, the Rev. Riad Jarjour, former Middle East Council of Churches president and currently the president of Islamic-Christian Arab dialogue, is now overseeing talks and meetings between the Syrian government and the opposition in Lebanon.¹

What can Canadian Presbyterians do?

Pray

When one part of the body of Christ suffers, all parts feel the pain. There is a Presbyterian church residence for senior citizens in Homs, in Western Syria. It was once home to 66 elderly residents. Thirty-nine residents have left to stay with family, but 27 cannot leave because they have no place to go. The city has been under siege for two years. In 2012, members of St. Andrew’s Church in Ottawa spoke with centre residents over the phone. They prayed, sang hymns and worshipped together. It was a deeply moving experience for members of St. Andrew’s. When a member of St. Andrew’s asked; “What can we do for you? How can we help?” The reply was; “Pray for us as we too will keep you in our prayers!”

Recommendation No. 4 (adopted, p. 26)

That congregations pray for all people being persecuted and for their persecutors, that they have a change of heart; and pray for an end to violence in Syria.

Learn about Christians in the Middle East

Christians are a numeric minority in the Middle East. In the absence of laws to protect the rights of minorities and governments committed to enforcing such laws, minorities risk discrimination, exclusion and oppression. To varying degrees this is the case for Christians in the Middle East. Yet, to only focus on the minority reality of Christians in the Middle East, risks diminishing and ignoring the contributions Christians have made and are making in all areas of life.

In supporting the fundamental human rights of Christians and challenging those institutions and organizations responsible for these violations, it is important to remember that the human rights of Muslims have been and are violated by governments and other organizations in the Middle East, either because the individual is a Shia Muslim and is persecuted by Sunnis or a Sunni Muslim persecuted by Shias or because the individual is persecuted for his or her commitment to democratic government and respect for human rights for all citizens in a particular country.

Suggested Reading re the Conflict in Syria

1. William R. Polk. “Understanding Syria: From Pre-Civil War to Post-Assad.” *The Atlantic*. December 2013. theatlantic.com. This 20 page article is a concise geo-political history of Syria from the Ottoman Empire to the current conflict.
2. The United Nations set up an Independent International Commission of Inquiry to investigate all allegations of human right abuses since March 2011, when the conflict began. This body produces reports and documentations from victims of human rights abuses in the Syrian conflict. ohchr.org/EN/HRBodies/HRC/IICISyria/Pages/IndependentInternationalCommission.aspx
3. Open Democracy is an independent news agency that publishes a variety articles on the Syrian conflict. They have a newsfeed for stories related to the conflict in Syria: opendemocracy.net/countries/Syria.

Information about Christian Community in Syria and the Middle East

1. “Syrian Christian Leaders Call on U.S. to End Support for Anti-Assad Rebels.” *Time Magazine*. swampland.time.com.
2. Presbyterian Church (USA). “The Cradle of Our Faith: the Enduring Witness of the Christians of the Middle East.” 2006. This resource provides an overview of Christians in the Middle East.
3. “From Crisis to Catastrophe: The situation of minorities in Iraq.” Minorities Rights Group International. October 2014. This report contains current information about the impact of the conflict in Iraq on Christians and other non-majority groups in Iraq. minorityrights.org.

Building Relationships

The Presbyterian Church in Canada, through PWS&D, is responding to the emergency in Syria through support to the ACT Alliance and the Canadian Foodgrains Bank. Act Alliance has program staff on the ground who are providing psychosocial and educational support for children and youth living in refugee camps. Canadian Foodgrains Bank provides basic food items such as rice, chickpeas, pasta and oil, hygiene kits, shelter, clothing and non-essential food items in Syria, and to Syrian refugees in Lebanon and Jordan. Presbyterians are invited support these programs.

Through International Ministries, The Presbyterian Church in Canada has a relationship with the Near East School of Theology in Beirut, Lebanon. When he spoke via Skype to the International Affairs Committee in January 2015, Dr. Sabra emphasized the need for Christian-Muslim dialogue so that Christians and Muslims can live in peace as neighbours in Lebanon, and in other countries in the Middle East. The International Affairs Committee is delighted that Dr. Sabra will be an ecumenical guest at the 141st General Assembly in June 2015.

Through International Ministries, The Presbyterian Church in Canada, has relationships with the National Evangelical Synod of Syria and Lebanon and National Evangelical Church in Beirut. In 2011 the Moderator of the 137th General Assembly (2011) visited the Middle East. The delegation was warmly received by the General Secretary of the National Evangelical Synod of Syria and Lebanon and the Minister of the National Evangelical Church in Beirut. The Presbyterian Church in Canada can build on the moderator’s trip to the Middle East. The International Affairs Committee encourages and welcomes efforts by International Ministries to strengthen these relationships. There is much to learn from brothers and sisters who have witnessed to the Christian faith in the Middle East for two millennia. There is wisdom to be shared from a 1,400-year history of Christians, Muslims and others in the Middle East, especially through times of peaceful co-existence. This rich history is threatened today. A question to be asked of these partners is “what can Presbyterians in Canada do?”

Recommendation No. 5 (adopted, p. 26)

That the Moderator write to the General Secretary of the National Evangelical Synod of Syria and Lebanon and the Minister of the National Evangelical Church in Beirut to express The Presbyterian Church in Canada’s prayers for an end to the conflict in Syria.

Speak the Truth to Power

Andrew Bennett, Canada’s Ambassador for Religious Freedom, said in an August 2014 *National Post* article: “In the past, we in the West have been reluctant to speak out on behalf of persecuted Christian groups abroad. Whether this reflects a domestic cultural instinct to shy away from public reference to religion, or a concern that such advocacy could be somehow cast as renewed Western imperialism, the consequences of continued silence are the same. Christians in the Middle East now live under the very real threat of eradication” (Bennett, “Canada raises”).

On May 7, 2013, the Canadian Council of Churches wrote to the Government of Canada emphasizing its “vigorous support” for compromise through diplomatic and political processes in Syria. Violence has continued. As Canada, the United States and some European countries are responding to ISIS, it is important to consider the long term impacts that military action has on civilians, witnessed in the 3.5 million people who have sought refuge from the conflict in Syria. Increasing the flow if armament into the Middle East is unlikely to contribute to peace and human security.

“What is needed in these tragic days is not the arming of so-called ‘minority’ or ‘opposition’ groups. Haven’t most conflicts been triggered by this strategy of arming a supposedly ‘aligned’ group against another supposed ‘rogue’ group? What is needed at this point more than ever is a demilitarization and de-escalation of the conflict.” As Martin Akkad, Associate Professor of Islamic Studies at the Arab Baptist Theological seminary in Beirut continues, “If you want to support us, then support us in our mission of educating, developing communities, building states of accountability and transparency, fighting systemic corruption, and building civil societies!” (Akkad, 2014).

Two thousand years ago Saul was on a dusty road to Damascus in Syria, “breathing threats” against the Christians there (Acts 9:1-20). His job was to persecute the Christians in a time when any threat to the dominant political and religious powers of the day was stomped out. Yet, on that road to Damascus, the power of God not only effectively stopped Saul from his evil intent, but turned it on its head. “I am Jesus, whom you persecute.” A voice from the whirlwind brought Saul to his knees. In a moment of dramatic conversion, Saul’s heart was turned around. His journey continued to Damascus, to be a champion of the Christian movement. Amidst the violence, destruction and death, there is hope. Therefore, we pray for Christians in the Middle East, with action, in confidence and in faith.

REFUGEES

For the first time since World War II the number of refugees, asylum-seekers and internally displaced people has exceeded 50 million people (UNHCR, “World Refugee Day”). Of that number, some 16.7 million are refugees. According to the United Nations (1951 Refugee Convention), a refugee is someone who “owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality, and is unable to, or owing to such fear, is unwilling to avail himself of the protection of that country” (UNHCR, “Refugees – Flowing”).

The general mandate of the United Nations High Commissioner for Refugees (UNHCR) is twofold: to protect refugees and to seek permanent solutions for refugees. It is becoming increasingly difficult to fulfill this mandate. There are 28.8 million internally displaced people (IDP). They have fled their homes but are still in their own country. The UNHCR cares for about 15 million IDP. Because IDP have not crossed international borders, they are not protected by the same international laws that protect refugees. There are an additional 4.8 million registered refugees living in 60 camps in the Middle East for displaced Palestinians.

The UNHCR’s 2012 budget was \$4.3 billion USD and 93% of its budget supports programs for refugees and IDPs (UNHCR 2013, 2). It is funded almost entirely (86%) by voluntary contributions from UN members states. Half of the UNHCR budget is from three donors: United States, Japan and the European Union (UNHCR 2013). Canada’s gave \$75 million USD in 2013. It ranked 11th in terms of its contribution. As a percentage of gross domestic product the most generous countries are Kuwait (0.061%), Denmark (0.028%) and Sweden (0.025%). By this measure, Canada’s donation was 0.004% of its GDP, and ranks 14.

A majority of the world’s refugees are women and children, left behind or forced to flee when men become combatants or are killed in conflict situations. More than half of the “people of concern” to the United Nations High Commissioner for Refugees are children. Forcibly displaced women and girls face discrimination and violence. Women who are refugees often have poor access to reproductive health care. Rape, highly prevalent in conflict situations where the rule of law has disintegrated, is often used as a weapon of war. Survival sex is also a feature of refugee life particularly before assistance and protection mechanisms are established. Refugees are often treated as disposable people, pawns in larger political games or simply viewed as the unwanted refuse of intractable conflicts. Globally, a majority of refugees find themselves in what is known as “protracted refugee situations”. These refugees can spend years living in limbo either in isolated and insecure refugee camps or trying to survive a clandestine existence in urban areas with no permanent solution to their plight.

Syrians have now overtaken Afghans as the largest refugee population aside from Palestinians. At least 200,000 people have died and half the Syrian population has been displaced since the conflict began in March 2011, with protests that spiraled into civil war (Nebehay, 2015). Over 9 million Syrians have been forced to flee. Three million Syrians have escaped abroad and 6.5

million have been internally displaced. Currently, Syria (with over 3 million refugees), Afghanistan (over 2.6 million) and Somalia (1 million) produce the most refugees. Pakistan (1.6 million), Lebanon (1.1 million), Iran (nearly 1 million), Turkey (over 800,000) and Jordan (over 700,000) receive the highest number of refugees (UNHCR, 2014). There are 5 million Palestinian refugees throughout the Middle East (UNHCR, “Refugee Figures”).

The strain on refugee receiving countries, particularly those rapidly receiving hundreds of thousands of Syrian refugees, has led to calls for increased assistance from the international community.

In 2012 Canada ranked number one as the country with the highest number of resettled refugee arrivals per capita, according to the UN High Commissioner for Refugees (UNHCR) Global Trends report. One out of every 10 refugees resettled worldwide comes to Canada through government and privately sponsored refugee programs.

In 2013, Citizenship and Immigration Canada (CIC) announced that Canada would accept up to 1,300 Syrian refugees by the end of 2014. Throughout 2014, Canadians waited for a government response to the UNHCR’s call for 100,000 third country resettlement spaces for Syrian refugees. In December 2014, the General Secretary of the Life and Mission Agency of The Presbyterian Church in Canada joined 24 other faith leaders – Christian, Hindu, Jewish, Muslim and Sikh – in signing an Inter-Faith Statement on Syrian Refugees calling upon the government “to resettle Syrian refugees without discrimination based on religion.” The statement asserted that “refugees must be selected for resettlement based on need.” It was in reaction to declarations in the House of Commons that suggested that Canada would only resettle Syrian members of religious minorities, while the UN has established resettlement submission categories that underscore need as the determining criterion (UNHCR, “Resettlement Handbook”).

In January 2015, the government announced it would sponsor 4,000 Syrian refugees over three years and allow for 6,000 privately sponsored Syrian refugees over the same period (Mas, 2015).

The Canadian Council for Refugees (CCR) has identified a number of barriers that have made private sponsorship more challenging in recent years. They include:

- New restrictive rules limiting which refugees can be sponsored, from where and how many.
- More burdensome paperwork: forms are extremely complicated and sponsors no longer have access to government officials locally to guide them.
- Very slow processing, especially in some regions of the world.
- Shortcomings in communication and consultation with sponsors by the Canadian government.
- New government expectations that sponsors will resettle refugees identified by the Minister of Citizenship and Immigration, while the government is itself resettling fewer refugees.

It is a challenging time internationally for those who have a heart for refugees. The refugee ministry of PWS&D is a response to Christ’s call to serve and defend those who are vulnerable and persecuted. PWS&D supports displaced people living in refugee camps through the provision of food, clean water, shelter, education, income-generating opportunities and emotional support. When a situation stabilizes and refugees are able to return home, PWS&D partners work to rebuild lives by providing housing, education, seeds and tools, and clean water wells. The Presbyterian Church in Canada is an official Sponsorship Agreement Holder with Citizenship and Immigration Canada. The Presbyterian Church in Canada also has an entente-cadre (sponsorship agreement) with the Government of Quebec. Action Réfugiés Montréal promotes and supports sponsorship, with a Memorandum of Understanding with PWS&D. Fifteen Presbyterian congregations in Canada are currently sponsoring refugees.

As Christians we are called to care for those on the margins, the widow, the orphan, the exile and refugees, even in these challenging times. Congregations are encouraged to learn more about the needs of refugees, advocate on their behalf and make friends with newly arrived refugees to Canada or partner with local agencies and service providers to assist in integration through programs such as ESL.

Recommendation No. 6 (amended, p. 27)

That the Moderator write to the Government of Canada urging that the number of Government-sponsored refugees be increased to, at a minimum, match the number of privately sponsored refugees.

Recommendation No. 7 (adopted, p. 27)

That the Moderator write to the Government of Canada urging that Canada increase its annual contribution to the United Nations High Commissioner for Refugees.

MILLENNIUM DEVELOPMENT GOALS

At the 'Millennium General Assembly' of the United Nations in 2000, 189 countries signed on to eight development goals. The Millennium Development Goals were intended to guide both donor and recipient states, UN institutions and World Bank and International Monetary Fund in setting policies to tackle global poverty and inequality. The MDGs were designed to:

1. Eradicate extreme poverty and hunger
2. Achieve universal primary education
3. Promote gender equality and empower women
4. Reduce child mortality
5. Improve maternal health
6. Combat HIV/AIDS, malaria and other diseases
7. Ensure environmental sustainability
8. Develop a global partnership for development

Most countries in the Global South aligned their development programs with the MDGs both in terms of negotiations with external donors as well as setting priorities for NGOs operating in-country. As a donor, Canada placed particular emphasis on goals 4 and 5 (reducing child mortality and promoting maternal health) through development assistance as well as advocacy at the G8 meetings.

Since 2012 the UN has set up a participatory process to hear the voices of people in both developed and developing economies as the next MDGs being developed for post-2015. Meetings and workshops were held in 88 countries (involving almost 1 million people) to elicit comments both on the success of the original MDGs and the direction the UN and its agencies should take after 2015.

The MDGs have received both praise and criticism. There were notable successes over the past 15 years, especially in the areas of alleviating absolute poverty, HIV/AIDS initiatives, and child and maternal health care. The MDGs have been critiqued because they set quantitative targets with inadequate analysis of the quality and sustainability of interventions. There was not enough emphasis on:

- Quality of governance and strengthening institutions to deliver programs
- Security of the most vulnerable
- Equality in access to resources and programs
- Community over individual access to programs
- Goals were not 'rights based'

The consultations and workshops tasked with looking forward to the next round of development goals came up with a long list of priorities. At the risk of over-simplification, the basic themes emerging are:

- Policies and programs must be 'rights based'; this involves concern for human dignity and the right to be involved in decisions that affect them directly
- Governance: the integrity and accountability of national governments and those tasked with implementing programs
- Emphasis on communities rather than individuals
- Security: protection against crime and terrorism
- Universal access to health care and education
- A just and shared vision for people and the planet, i.e. environmental integrity
- Addressing global inequality

The latter point is critical. Both within and between nations there is growing economic inequality. Oxfam estimates that by 2016 1% of the world's population will own 50% of its wealth (Oxfam, 2015). Without policies to counter this trend, it will continue.

The Government of Canada will be involved in setting priorities for the next round of MDGs. The Presbyterian Church in Canada can bring reasoned and principled input into this process which will guide Canada's development program for the next decade or more. The MDGs have become the overarching goal of international development efforts; they are widely recognized and central to state and organizational development plans and programs (Fukuda-Parr and Hulme, 2009). The post-MDG goals will have a captive global audience, and can be an effective rallying point for international development advocates. Members of the United Nations will meet in July 2015 to negotiate the final post-MDG documents. If these negotiations are successful, the final outcome document is expected to be released in September 2015 (United Nations, 2014). The International Affairs Committee will monitor this process and report back to the 2016 General Assembly.

ARMS TRADE TREATY

As of February 2015, 130 UN member states have signed the Arms Trade Treaty; 61 have ratified it. Since 50 member states had ratified the treaty on September 25, 2014, the treaty entered into force on December 24, 2014. Canada is the only member of NATO that has not signed the Arms Trade Treaty. The government has indicated that it "will make sure that any treaty we sign is good for Canada, and good for Canadians" (Pugliese, 2014).

The treaty is an important effort to control the trade in arms and reduce as much as possible arms transfers to regimes that violate human rights, to terrorists and to organized crime. Regrettably, until the Government of Canada signs and ratifies the treaty, Canada remains outside of a significant international effort.

The 2013 General Assembly approved a recommendation that the Moderator write to the Minister of Foreign Affairs congratulating the Government of Canada for voting in favour of the Arms Trade Treaty (ATT) at the United Nations General Assembly in April, 2013. The Moderator encouraged the Government to sign the ATT and submit it to Parliament for ratification (A&P 2013, p. 289–90, A&P 2014, p. 291–92).

In his response to the Moderator's letter, Minister Baird stated that: "Canada worked closely with its allies and partners during the development of the treaty to help move the international community closer to Canada's world leading standards. This was in order to develop a treaty that would keep arms out of the hands of criminals, terrorists, and those who abuse fundamental human rights."

Minister Baird continued, "At the same time, it is important that such a treaty should not affect lawful and responsible firearms owners nor discourage the transfer of firearms for recreational uses, including sport shooting, collecting and hunting. That is why Canada took a leadership role at the United Nations to try to ensure that the ATT acknowledges legitimate trade and lawful ownership, and use of certain conventional arms for recreational, cultural, historical and sporting activities." In conclusion, Minister Baird stated that the government would review the final text of the treaty and consult with civil society, firearms users and industry as well as the provinces and territories.

In the fall of 2013, the Moderator of the 139th General Assembly wrote to Minister Baird inquiring if the technical review had been completed. To date, the Minister has not responded to the Moderator's inquiry.

A member of the International Affairs Committee member wrote to his local member of Parliament, Stella Ambler, on November 18, 2014, seeking information with respect to the government's position regarding the treaty. Stella Ambler responded on December 9, 2014, stating: "Signing the ATT would not improve upon how we assess exports of military items. Canada already has some of the strongest export controls in the world, through the Export and Import Permits Act, and the automatic Firearms Country Control List. The ATT actually brings other countries up to our export standards... Canada rigorously assesses all export of military goods and technology on a case-by-case basis and our government will make sure that any treaty we sign is good for Canada, and good for Canadians."

The member states that have ratified the treaty will meet later in 2015 at a UN Conference of the Parties meeting to discuss implementation of the treaty. If Canada does not ratify the treaty, then it will not be able to present its views at this first meeting of the Conference of the Parties (COP). However, Canada may attend as an observer. The deadline for the initial report from the COP on national implementation is December 24, 2015.

Control Arms is a global civil society alliance that has campaigned since 2003 for an Arms Trade Treaty. Control Arms is developing a monitoring program to provide timely and independent information and analysis on the universal implementation of the Arms Trade Treaty including non-party countries such as Canada.

The crown corporation Commercial Corporation of Canada helped broker a \$15 billion contract for the sale of light armed vehicles to Saudi Arabia by the London Ontario-based General Dynamics Land Systems Canada. The sale was widely covered in the Canadian media in early 2015 with reports that Saudi Arabian blogger Raif Badawi, a champion of free speech, had received a 10 year sentence and 1,000 lashes for insulting Islam. Badawi's wife and children were granted refugee status in 2013. They live in Quebec.

There is evidence that Canadian-built armoured vehicles were used by Saudi Arabian troops in their support of Bahraini forces when the latter were suppressing peaceful public demonstrations against the Bahrain government (Mason, 2015). Given the appalling human rights record of the Saudi Arabia government the church should inquire what assurances does the Government of Canada have that Saudi Arabian forces will not use the vehicles against civilian populations.

Recommendation No. 8 (adopted, p. 27)

That the Moderator write to the Ministers of Foreign Affairs, International Trade and Defence regarding the sale of light armed vehicles to the Kingdom of Saudi Arabia requesting assurances that the Kingdom of Saudi Arabia will not use the vehicles against civilians engaged in peaceful activities.

The Auditor General's office is reviewing Canada's export control policies and procedures. A report is expected in the fall of 2015.

Recommendation No. 9 (adopted, p. 27)

That the Moderator write to members of the House of Commons Standing Committee on Foreign Affairs encouraging the Committee to hold public hearings to examine Canada's export controls of weapons and military equipment as the last study was done in 1991.

REPORT ON GOLDCORP DIALOGUE

In reports to the General Assembly in 2011 and 2012, the International Affairs Committee commented on the impact of the Goldcorp owned Marlin gold and silver mine in Guatemala. (A&P 2011, p. 289–91, A&P 2012, p. 278–79) The mine is controversial because of the social and environmental effects it has on several Indigenous communities. The Presbyterian Church in Canada has partners that report having concerns about the impact of mining activities on water quality and other environmental issues. In accordance with a recommendation approved by the General Assembly, The Presbyterian Church in Canada joined a shareholder dialogue with Goldcorp in the fall of 2012 (A&P 2012, p. 25). The Presbyterian Church in Canada owns 29,000 shares in Goldcorp in its consolidated portfolio and 22,500 shares in its pension plan fund.

The dialogue is organized by SHARE: Shareholder Association for Research and Education (share.ca), a Vancouver-based organization, that conducts shareholder engagement on behalf of its clients. The goal of the dialogue is for Goldcorp to develop, implement and document human rights and environmental policies and due diligence procedures for all company operations.

Goldcorp has taken several important steps to address concerns regarding environmental degradation, water supply contamination and allegations of human rights violations. These include provision of human rights training to managers and security staff, developing a mine closure plan and working with the Guatemalan government on provision of water supplies to some of the surrounding communities. The company is evaluating how lessons learned from the 2010 Human Rights Assessment (HRA) done at the Marlin mine, which resulted from a shareholder proposal, can strengthen the culture of respect for human rights in all its mining

operations. Investors, through SHARE, continue to urge the company to provide further transparency at Marlin by issuing a public update of the HRA.

In the past year, the company made progress in developing a sustainability management system that includes indicators to evaluate human rights impacts on new sites under development. The purpose of this initiative is to ensure that human rights are fully integrated into all projects and are not ad hoc responses to specific grievances.

The company is also considering the impact of Free Prior Informed Consent (FPIC) principles on mining operations and procedures. Goldcorp supports a mining industry statement on FPIC which commits companies to seek to obtain the consent of Indigenous communities for mining developments. Areas for future discussion with the company include water standards, FPIC and further development of its sustainability strategy.

In summary, progress is being made in persuading Goldcorp to strengthen respect for human rights and environmental protection at its mine sites. Shareholder dialogues are one of the few measures available in trying to persuade a corporation to respect human rights and limit environmental degradation in the absence of Canadian legislation that makes Canadian mining and resource companies accountable in law for their overseas operations as it pertains to human rights and the environment.

RELIGIOUS TENSION IN NIGERIA

Approximately half of Nigeria's 176 million citizens are Muslim and live mainly in the north, and half are Christian who reside mainly in the south and central regions of Nigeria.² Nigeria has experienced long standing ethnic and religious tensions. Today, religious tensions that exacerbate conflict are occurring frequently in the northeastern regions of Nigeria where the Boko Haram is active.

Boko Haram is an Islamist terrorist group. Its Arabic name, Jama'a-tu Ahlus-Sunna Lidda'Awati Wal Jihad means "People committed to the propagation of the Prophet's teachings and Jihad". A shortened version simply means "Western education is evil". Since 2008 Boko Haram has killed thousands of people. It gained international attention when it took responsibility for the 2014 kidnapping of 234 school girls from the Christian town of Chibok in Borno State.³ Boko Haram controls huge tracts of territory in several states in northeastern Nigeria, but most notably in Borno state. The frequency of Boko Haram attacks have increased over the past several years and in 2013 a state of emergency was declared. Former president Olusegun Obasanjo told the BBC, "I believe that some of them (kidnapped Chibok girls) may never be released; we will still be hearing of them many years from now, even maybe decades from now."

The Nigerian armed forces have been criticized for slow and inadequate responses to the Boko Haram. In spite of a \$6 billion USD military budget, Nigeria has not been able to quell this terrorist insurgency.⁴ Civilian vigilante groups have attracted thousands of people in an effort to respond to Boko Haram attacks. In an interview with the *New York Times*, a member of the vigilante group called Civilian J.T.F stated that the reason he joined was in part because of his frustration with the army's inability to protect its citizens against Boko Haram attacks.⁵ Boko Haram's boldness has been felt even in the capital city, Abuja and other large northern cities such as Kano with suicide bombers reaching UN compounds, churches and market places.

Boko Haram declared allegiance to ISIS early in 2015. While this may or may not result in joint terrorist activities it is indicative of Boko Haram's extremist nature. The Boko Haram terrorizes both Muslims and Christians. An overwhelming majority of Nigerians have an unfavourable view of the Boko Haram, a negative view equally shared by Muslims and Christians.⁶ At least 250,000 are internally displaced and an equal number are refugees in neighbouring Chad, Niger and Cameroon. In 2014 the death toll by Boko Haram violence surpassed 3,300.

The Presbyterian Church in Canada has a longstanding partnership with The Presbyterian Church of Nigeria through International Ministries. Since 1954 there have been 61 Canadian Presbyterians seconded to The Presbyterian Church of Nigeria working as ministers, teachers, agriculturalists, doctors, architects, volunteers and interns.

The Nigerian High Commissioner to Canada, His Excellency Chief Ojo Uma Maduekwe, notes that while there is some discrimination, Christians are not persecuted in Nigeria. He names

defective governance systems rather than overt persecution policies as the source of discrimination. Forms of discrimination occur in areas where Christians would be in the minority. Ethnic tensions over land issues are often couched in religious rhetoric and that fact should not be forgotten.

This is not the case where the Boko Haram is active, particularly in the Northeastern states of Borno, Yobe and Adamawa. The High Commissioner observes “In these areas where Boko Haram is active, what emerges is varying degrees of the same kind of misery being afflicted on the populace by ISIS and Al-Qaeda in the Middle East. In fact in areas of northeastern Nigeria, Muslims have suffered more casualties by Boko Haram than Christians.”⁷

Recommendation No. 10 (adopted, p. 27)

That the Moderator write to the Prelate and Moderator of the General Assembly of The Presbyterian Church of Nigeria, His Eminence, The Right Reverend Dr Emele M Uka, assuring him and the members of the Presbyterian Church of Nigeria of the prayers of our church during this time of extreme terrorist activity in their country.

Recommendation No. 11 (adopted, p. 27)

That the Moderator write to the Nigerian High Commissioner to Canada, His Excellency Chief Ojo Uma Maduekwe expressing the concern of The Presbyterian Church in Canada as his nation faces this devastating terrorist activity.

END NOTES

1. Personal correspondence between Huda Kandalaft and Riad Jarjour, 2015.
2. Less than 10% of the population practice Indigenous spiritual beliefs.
3. The 2014 student kidnapping elicited a commissioner’s overture at the 2014 General Assembly, which adopted a recommendations that congregations pray for the safe return and wellbeing of the girls, and that the Moderator write to the President of Nigeria communicating the church’s prayers for a peaceful and successful outcome. (A&P 2014, p. 39–40)
4. Geoffrey York, *The Globe and Mail*, “How Not To Fight Extremism”, February 28, 2015.
5. Alexis Okeowo. “Inside the Vigilante Fight Against Boko Haram”, *New York Times*.
6. Pew Research Centre. “Concerns about Islamic Extremism on the Rise in Middle East”, July 1, 2014 www.pewglobal.org/2014/07/01/concerns-about-islamic-extremism-on-the-rise-in-middle-east/ accessed March 13, 2015.
7. Correspondence with the Nigerian High Commissioner to Canada, His Excellency Chief Ojo Uma Maduekwe.

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Wendy Adams
Convener

Stephen Allen
Secretary

LIFE AND MISSION AGENCY

PROGRAM SUPPORT AND ADMINISTRATION

To the Venerable, the 141st General Assembly:

Staff	General Secretary:	Richard W. Fee
	Senior Administrator:	Anne Phillips (retired December 31, 2014)
	Senior Administrator:	Colleen McCue (from November 2014)
	Finance Administrator:	Mathew Goslinski
	Finance Administrative Assistant:	Mary Beth McLean (4/5 time)

INTRODUCTION

As of the writing of this report on March 17, I have just returned from the Canadian Ministries supported “Big Tent” event held in Mississauga. There are over 60 representatives of specialized ministries learning, sharing and appreciating one another and the contributions all are making towards the building up of the Kingdom of peace and love spoken of in scripture and hymns for

the last two thousand years. The Presbyterian Church is in step with that proud proclamation and reaching out in many and diverse ways to reach those so loved by God.

Listening to participants at this event – in the plenary sessions, break-out groups and over the dining table – I was fascinated to hear the work of the Life and Mission Agency reflected in several conversations. I heard of students taking part in the guidance conference organized by Ministry and Church Vocations; I heard of plans for elders' and lay persons' workshops being organized with help from Canadian Ministries; there was a discussion of possible overseas work for an intern from one of our theological colleges which would be set up by International Ministries; one minister explained to a group how their church's web site is being integrated into the administration of web sites offered by the Communications Department; appreciation was expressed for the funding of such gatherings made possible by the Stewardship Department which coordinates *Presbyterians Sharing*; Justice Ministries was referred to in regards to that department's top quality research and providing congregations with materials for study and for worship; Planned Giving was mentioned as the need for long-term funding for Aboriginal work was raised and it was pointed out that a new Mission Priority Fund now exists for that very need; Presbyterian World Service and Development was mentioned over dinner in regards to our abundance and how we, as a denomination, have a mechanism that the church can be proud of for sharing with others around the world. Program Support and Administration provides general oversight and support for all of these Life and Mission Agency departments.

In 2015 there were many changes in staffing in the Life and Mission Agency. Some were retirements and some were unexpected. We have endeavoured to ensure that work continues even in the midst of these staffing changes. The staff remain dedicated to their call to ministry in the national office and appreciate the support they receive from across the church.

In December, I was honoured to be present in Bethlehem for the fifth anniversary of the Kairos Palestine document, *A Moment of Truth*. The Presbyterian Church in Canada stands solidly behind the existence of the State of Israel. We also stand for the rights of the Palestinian people to have their own state and to live in freedom and peace with access to justice and equality. This is but one issue where The Presbyterian Church in Canada strives to be a presence, a help, a moderate voice in an often shrill debate.

Preparing for the second day of this conference I had this reflection:

The sun rises over Bethlehem and I am about to enter another long day of meetings at the Kairos Palestine Conference – The Fifth Anniversary of the Moment of Truth document. It has been a tremendous gathering of Christians, Muslims and Jews – all participating, all sharing. The content is heavy but very interesting. The bottom line is that if there is not some progress at this time – and with the churches playing a vital role of garnering public support – then peace will not come and the future will be most bleak. The proposed Israeli language laws (Hebrew being declared the only official language), ethnicity (which must be declared on all documents), and splitting Israeli Palestinians into two categories, as well as land ownership issues, the construction of more Israeli settlements on Palestinian land, the sales restrictions of strategic goods, are all contributing factors which are bringing despair. Moslems, Christians and many Jews are getting a feeling of major foreboding.

The congregations of The Presbyterian Church in Canada are composed of Canadians who know and cherish the rights that we enjoy in this nation. We pray for the day when all peoples might enjoy what we have. We long for the day when all sides in conflicts will put dialogue, discussion and discourse before any thought of violence or discrimination.

LIFE AND MISSION AGENCY COMMITTEE

The Life and Mission Agency Committee members who were appointed by the General Assembly for 2014–2015 are: Ms. Ginny-Lou Alexander, Mr. William Ashby, the Rev. Dr. Tom Billard, Dr. Andy den Otter, Ms. Judy Dodds, Mrs. Nancy Harvey, Mr. Gillan Jackson, the Rev. Dr. Martin Kreplin, the Rev. Dr. Alfred Lee, the Rev. Chuck Moon, the Rev. Wendy Paterson (convener), and the Rev. Joel Sherbino; ex officio members are Mrs. Betty Siverns of the WMS; Ms. Bonnie Langille of the AMS; the Rev. Lara Scholey from PWS&D; and the Rev. Peter Baek and Ms. Betty Trevenen named by the Assembly Council.

The committee mourned the passing of Dr. Andy den Otter in December 2014. Andy was a much loved husband and father and a devoted grandfather. He was a member of St. David's Church in St. John's, Newfoundland. Andy had been faithfully serving on the committee since 2012.

STAFFING

Maternity leave for Ms. Barbara Summers, Associate Secretary, Communications

The staff of the national office were the recipients of some very good news that one of their number is expecting a child and will be taking maternity leave this year. Barb Summers, Associate Secretary, Communications, will commence maternity leave in mid July and return after one year. A contract will be offered so that all of the regular tasks of this position will be covered during this period.

Program Coordinator, Communications

The field of communication changes on a daily basis. Keeping up with technology and the advances in how we communicate as human beings evolves at an unprecedented pace. The staff needs of our Communications office evolve equally. For this reason a new position was developed. With Barb Summers' maternity leave this position will be covered and handled by a contract commencing by May 2015.

Ms. Gladys Stover, Retirement

Gladys Stover has been with the Life and Mission Agency since 1992, serving faithfully and diligently with International Ministries. In many ways she is the corporate memory of the department. She was a colleague and a friend to the many missionaries who served overseas while she was in the office. She will be missed and the staff wishes her a very happy retirement.

Program Coordinator, International Ministries

With the retirement of Ms. Gladys Stover, International Ministries has no support staff. A position description was drawn up for a program coordinator and approved. It is hoped that a person will be in that position by the beginning of May when Ms. Stover retires.

Retirement of Mrs. Anne Phillips

The 140th General Assembly recognized the service of Mrs. Anne Phillips last year. Anne concluded her work with the Life and Mission Agency as Senior Administrator at the end of December. She will be missed for her invaluable gifts which she shared throughout the national office and beyond. She served for 23 years and was present for the establishment of the Life and Mission Agency and worked with three general secretaries in that time.

Staff Changes

The Life and Mission Agency regularly reviews staffing needs and requirements in light of the clear message from the General Assembly to focus on providing observable service to congregations and the constituency and to ensure that we are using resources effectively. It was with much regret that through such a review the agency eliminated three positions in October 2014. The affected departments and staff were Canadian Ministries (Secretary, Sheilah Alyea), Communications (Design and Production Coordinator, Pat Martin) and International Ministries (Administrator, Margaret Zondo). The Life and Mission Agency acknowledges the contributions of Pat, Margaret and Sheilah with appreciation for their many years of service to The Presbyterian Church in Canada.

Resignation of Mr. Kenneth Kim

On January 15, 2015, the General Secretary of the Life and Mission Agency received a letter of resignation from Mr. Ken Kim, Director of PWS&D and Associate Secretary of the LMA. The Rev. Lara Scholey, convener of the PWS&D Committee, had been earlier informed by Ken of his intentions to submit this letter. He stated, "It has been an incredible privilege and honour to serve The Presbyterian Church in Canada in this role since August 2006. Words cannot express the deep gratitude I have to many Presbyterians who supported my role in this ministry. The success of the team should be credited to the leadership of the PWS&D Committee, the generous and prayerful support of the constituency and the unfailing commitment of staff like you in this building."

Search Process for new PWS&D Director

Following the submission of Mr. Kim's letter of resignation, the General Secretary informed the convener of the Life and Mission Agency Committee. The Life and Mission Agency Committee and the Presbyterian World Service and Development Committee were notified. The General Secretary met with Mr. Kim regarding the nature of the position and any suggestions he might have for changing the position description. The PWS&D staff were also consulted for their input.

On February 6, the Life and Mission Agency Committee met by conference call and adopted the following enabling motions: that a committee be established to review and revise the position description and bring it to the Life and Mission Agency Committee and the Assembly Council for adoption. That the committee be made up of representatives from the Life and Mission Agency; Advisory Committee(s) and the General Secretary. That a search committee be established to work with the General Secretary and that the committee be comprised of representatives from the Life and Mission Agency Committee, Advisory Committee(s) and the church at large, possibly someone with human resources background.

The Position Review Committee was made up of: Life and Mission Agency: John Bannerman and Nancy Harvey; PWS&D: Lara Scholey (convener) and Sarah Travis; church at large: Mary Jesse; and Rick Fee, General Secretary. They met on February 12 for an initial review of the position description and as of the writing of this report were slated to meet again on February 17 to complete their assignment. The position description will be submitted for approval to the Life and Mission Agency Committee for onward presentation and approval of the Assembly Council.

The search committee membership was approved to be: Life and Mission Agency: Wendy Paterson (convener) and Andrew Johnston; PWS&D: Lara Scholey and Marilyn Scott; church at large: Glenn Inglis; and Rick Fee, General Secretary.

A report on this resignation was prepared for information to the Assembly Council along with the revised position description presented with a recommendation that it be approved and circularized to presbyteries and advertised through the usual channels so that the position may be filled. (Book of Forms, Appendix B-1, 3.1–3.2)

The committee approved the proposed timeline which would include the three month period allowing for nominations and applications. It is hoped that interviews would conclude during the summer and someone approved by the Life and Mission Agency Committee before September.

MINUTE OF APPRECIATION

Mr. Kenneth Kim

Mr. Kenneth Kim is an individual of sincere, strong Christian faith, raised within The Presbyterian Church in Canada.

Ken was active in Toronto Korean Church during his youth through Christian education and youth groups, and later as a Youth in Mission volunteer and Council member. Ken has continued to articulate his sense of personal call within the church and the world with a theology that was developed in active Christian mission and service.

Kenneth Kim began his work as Director of Presbyterian World Service and Development in August 2006. Prior to that, he had served with distinction as a mission staff person for International Ministries.

Ken completed 11 years of service with International Ministries in Central America. During this time, Ken held a variety of positions including human and labour rights, corporate social monitoring, community development, church and leadership development, youth ministry and mission education. In these positions, Ken accrued a deep respect for the people he served, and a tremendous understanding of development issues from the perspective of partners.

During his eight and a half years of leadership at PWS&D, Ken effectively led the agency through many changes in staff and government funding requirements, and in the creation of a strategic plan. With the help of his team, he enabled gifts from Presbyterians to go further by the establishment of the Loaves and Fishes Fund, and by leveraging funds from government and the Canadian Foodgrains Bank. Proud of his staff, grounded in his faith, and able to articulate that

faith with staff, partners and churches across Canada, Ken shared his passion for the work of PWS&D as living out our calling to work with the most vulnerable, inspired by God's promise of abundant life. Colleagues describe him as a team leader, knowledgeable, supportive, empowering, and full of grace.

Ken holds an Honours B.A. in History from Queen's University. He subsequently did graduate studies in urban and regional planning, focusing on Housing and Third World Development Studies at Queen's. He completed a certificate course for Social Auditors at San Pedro Sula, Honduras. He is fluent in English, Korean and Spanish.

Ken is married to Kennis and they have four children: Noah, Clara, Sophie and Gabriel.

Ken leaves PWS&D to continue his Christian service as Disaster Response Leader at World Renew (the relief and development agency of the Christian Reformed Church of North America) which includes the responsibility of being Director of International Disaster Response.

Recommendation No. 1 (adopted, p. 18)

That Kenneth Kim's service as Director of Presbyterian World Service and Development be acknowledged with sincere thanks and appreciation and that the above minute of appreciation be adopted.

THE WOMEN'S MISSIONARY SOCIETY (WMS) AND THE ATLANTIC MISSION SOCIETY (AMS)

The Life and Mission Agency has extensive interactions with both the WMS and AMS through almost every department of the Agency. Life and Mission Agency staff look forward to the publication of the *Glad Tidings* and *The Presbyterian Message*, which highlight many of the programs that we have in common. The vibrant faith, energy, commitment and dedication of the members of these two mission bodies encourages and inspires all members of staff in the agency. We know that we are expressing faith and offering service to the same Lord and Master. We cherish our relations in this mission.

REGIONAL RESOURCING

Through generous gifts to *Presbyterians Sharing* it is possible to partner with synods and presbyteries to support initiatives across the country through Regional Resourcing Grants.

For many years, the Life and Mission Agency (LMA) and Women's Missionary Society (WMS) worked together to provide annual grants to synods to fund regional staffing. Increasingly, synods asked that it be possible to use funds for projects and staffing-models that were different from the tradition of hiring full-time staff. More than half of the synods now opt to use grants for purposes other than full-time staff.

With the cessation of funding by the WMS for regional resourcing at the end of 2014, it remained for the Life and Mission Agency to establish a process of extending grants to synods for projects that equip leaders and support ministry. 2015 marks the first year that the LMA alone will be providing an annual grant to synods to support programs that equip people for ministry or full and part-time staff positions, as approved by the LMA.

Terms and Features of the New Process

An application form is available on the webpage (presbyterian.ca/regional-resourcing-grants) for synods (or presbyteries, when appropriate) to complete and submit to the LMA to request funds.

- The amounts available to each synod reflect the proportions previously agreed upon.
- Synods with full-time staff shall apply annually for their grant and supply a report.
- The general secretary of the LMA and the associate secretaries for Canadian Ministries and Stewardship will review each application.
- Applications can be submitted for approval throughout the year.
- Synods may decide to divide grants among their constituent presbyteries.
- If a synod decides to divide the grant among presbyteries, a separate application is required for each project proposal submitted by presbyteries.
- Each application must be accompanied by an endorsement from the appropriate judicatory body (i.e., synod or presbytery).

- Motions endorsing an application must indicate the amount that is requested and the name of the project.
- Any change during the year in the use of the funds must be approved by the LMA.
- In all promotional material, synods and presbyteries shall make reference to the grant from *Presbyterians Sharing*, which makes the work possible.
- A report with accompanying photos is required from each project to be used for communication and promotional purposes.
- Grants for staffing will be disbursed quarterly, or, if it is for a single project, all at once.
- Exceptional models or insights gained through programs supported by grants will be posted on the website.

We look forward to highlighting the work accomplished by Regional Resourcing Grants throughout the denomination in Mission Capsules, Stories of Mission, Prayer Partners, reports, inserts, videos, worship resources, web resources, etc. Stories from these projects will help connect Presbyterians across Canada to ministries supported through their gifts to *Presbyterians Sharing*. The LMA will report each year to the General Assembly about how synods have elected to use the funds.

GENERAL SECRETARY SEARCH COMMITTEE

The 140th General Assembly approved the request of the Rev. Dr. Richard Fee to resign as General Secretary of the Life and Mission Agency effective after the 141st General Assembly (A&P 2014, p. 450, 38). The Assembly Council, through its Executive, was given power to issue to approve any changes or revisions to the position description and the Life and Mission Agency Committee was authorized to call for nominations from the presbyteries and to bring a nomination to the 141st General Assembly (A&P 2014, p.450, 38).

The Life and Mission Agency created a search committee which included the Rev. Wendy Paterson (convener) as well as the Rev. Joel Sherbino and Ms. Judy Dodds from the Life and Mission Agency Committee. Representatives were also sought from the Assembly Council (Ms. Kathy McKay and Ms. Cheryl Weeks), the WMS/AMS (Ms. Marlene Lamontagne) and the church at large (the Rev. Daniel Cho).

Letters were sent to all presbyteries requesting nominations. The position was advertised in *The Presbyterian Record*, in the PCPak and on the church's website.

Nominations were received from 13 presbyteries for 10 candidates (see p. 477–78), and four people applied.

The search committee met by conference call on three separate occasions: August 13, 2014, October 27, 2014 and January 14, 2015. At these meetings the committee spent considerable preparatory time reviewing the qualifications and position description before developing the interview questions that would elicit information to determine if the candidates being interviewed possessed the necessary gifts and skills for this position.

The search committee short listed the applications to four people. The four candidates were interviewed in Toronto on February 11, 2015. The committee agreed on a name to bring to the Life and Mission Agency Committee. References for the candidate were checked.

All other applicants and nominees were notified when they were no longer being considered by the committee.

The search committee reported to the Life and Mission Agency Committee at its meeting on March 2, 2015. The committee presented the name of the Rev. Ian A.R. McDonald as the candidate. The Assembly Council was duly informed for information purposes, and Mr. McDonald's nomination was posted on the church's website.

Biographical Information – The Rev. Ian A.R. McDonald

Ian McDonald was born and raised in Halifax, Nova Scotia. After graduating from Dalhousie University (King's College) in Nova Scotia with a B.A. degree in Classics (Ancient Literature and Patristics) he attended Knox College where he received the Master of Divinity degree and was awarded the Gold Medal in his graduating class. Ian has taken the fundamental and advance training program in Psychoanalytic Psychotherapy. He was ordained by the Presbytery of

Halifax & Lunenburg in 2001. Ian has worked in camping ministry and served two congregations (First Church, Chatham, Ontario and Calvin Church, Toronto). Ian has served on national committees of the denomination, and is the clerk of the Presbytery of East Toronto. From 2008 until 2011, Ian served as Minister in Residence at Knox College, where he was responsible for overseeing and guiding students at all levels of study at Knox College as they conceived, planned and led services of worship that are appropriate for a collegiate context and a suitable level of competence and insight for students in formation for ministry. In 2011, Ian was appointed by the Life and Mission Agency as the Associate Secretary of Canadian Ministries (worship, evangelism, education, Leading with Care, new congregational development, ministry with Aboriginal peoples, etc.). Ian looks forward to working with the Life and Mission Agency team as they with the church faithfully work to continue Christ's ministry in the world.

The Life and Mission Agency Committee unanimously agreed to present the following recommendation to the 141st General Assembly:

Recommendation No. 2 (adopted, p. 34)

That the Rev. Ian A.R. McDonald be appointed General Secretary of the Life and Mission Agency effective September 1, 2015.

MINUTE OF APPRECIATION

The Rev. Dr. Richard W. Fee

For 39 years, the Rev. Dr. Richard Fee has faithfully served The Presbyterian Church in Canada, from his call as a missionary in 1976 to his retirement in 2015 as the General Secretary of the Life and Mission Agency.

Son of Edward, a businessman and funeral director, and Edna, a nurse, Rick was raised with his brother, Douglas and sister, Corinne in Killam, Alberta. Rick has one son, Nkwuda Oke. Nkwuda and his wife, Kelechi, have a daughter, Kendra Ifeoma and a son, Brankston Uchenna.

Rick grew in his love for God at Killam Presbyterian Church where he was nurtured by faithful Sunday school teachers, ministers and lay leaders. When the Rev. J.S.S. Armour brought a church bell to Killam, he gave eleven year old Rick his first job in the church: the task of bell ringer.

Upon graduating from Central High in Sedgewick, Rick began his studies at the University of Alberta in Edmonton, but then transferred to Saint Patrick's College in Ottawa where he completed a Bachelor of Arts in Sociology. He then went on to do an Honours B.A. in Comparative World Religions at Carleton University.

With two undergraduate degrees in hand, Rick took a year off to go to Liberia with the American faith-based organization Laos (Greek for 'All the people of God') and worked with United Methodist Bishop Stephen Trowen Nagbe. Rick taught at the College of West Africa and helped set up a theological library. Working with Bishop Nagbe confirmed Rick's decision to go to theological college and he completed his Master of Divinity at Knox College, University of Toronto in 1976.

It was at Knox College that Rick answered God's call to go to Nigeria under the Board of World Mission. He was ordained in May 1976 by the Presbytery of Edmonton and departed for Nigeria in February 1977 for what he thought might be a three year term. He stayed and served the Presbyterian Church of Nigeria for 16 years.

Rick began as a parish minister serving 52 churches in Ezzikwo Parish, a rural and remote area with seven distinct languages between the congregations. Serving in this traditional, pastoral setting, Rick identified with many of the things mission personnel faced in the 1800s. Juju was the religious practice of the majority of people and female circumcision was widely practiced. Twins were still often killed at birth and Rick helped intervene in a number of cases, relocating twins and their mothers to other villages until the children were older and could be reintegrated. He developed his conflict management skills helping settle land, tribal and ethnic clashes. In 1982, while on sabbatical, Rick did post-graduate studies in missiology at Fuller Theological Seminary in Pasadena, California.

After six years in Nigeria, Rick was elected Deputy Clerk of the Nigerian Synod and moved to the urban centre of Aba where he oversaw the planning and inauguration of a General Assembly structure for the Presbyterian Church of Nigeria. He was then elected as the first deputy clerk of

the new Assembly and developed his fine administration skills helping establish the national structure for the rapidly growing church.

In 1987, in addition to his responsibilities in the Presbyterian Church of Nigeria, Rick became the Africa Liaison for The Presbyterian Church in Canada. He visited The Presbyterian Church in Canada and ecumenical projects and denominational mission personnel in Africa, taking him to Mauritius, Mozambique, South Africa, Lesotho, Kenya, Malawi, Zimbabwe and Zambia.

Rick firmly believed in partnership and working alongside his African colleagues. He encouraged leadership development and was happy to see eight young people from the parish he served enter into ministry. Some went on to get their doctorate degrees and now teach at the university level. Rick was excited to see the complete Bible launched in the Ikwo and Ezaa languages – two of the languages from his parish – in 2015, in large part due to the tenacity and commitment of John Ovuba, a young man who had polio as a youth and overcame almost insurmountable odds to see the completion of this work.

In 1992, Rick was called by God back to Canada. While Rick had been nominated to be Associate Secretary of International Ministries, the search committee was interviewing for two executive positions at the same time – Presbyterian World Service & Development (PWS&D) and International Ministries – and it decided to appoint Rick to PWS&D.

As Director of PWS&D, Rick oversaw the expansion of development programs addressing the root causes of poverty, secured program funding from the Canadian International Development Agency and helped The Presbyterian Church in Canada respond to international emergencies – including high profile disasters such as Hurricane Mitch and the 2004 tsunami in South East Asia – and hidden emergencies in places like Sudan, Somalia, North Korea. Rick was in Rwanda as one million refugees flowed back into that country and arrived in Somalia immediately after the American forces had landed in Mogadishu.

Rick brought big thinking to his role as Director. “He was not intimidated in the slightest by the huge projects”, reflects Marjorie Ross, past Associate Secretary for International Ministries. “Rick’s competence and dedication to the work that is involved in big joint endeavors meant that he punched far above our (The Presbyterian Church in Canada’s) weight.” Rick raised the profile of PWS&D not only in the denomination, but also in the non-governmental organization community across Canada and internationally. Congregations responded to Rick’s leadership and effective communications with unprecedented generosity as PWS&D’s budget soared from \$1.5 million in 1992 to a high of over \$8 million in 2006.

One of Rick’s first initiatives was to develop PWS&D’s membership in the Canadian Foodgrains Bank (CFGB). The General Assembly had just directed PWS&D to join CFGB prior to his assumption of duties. He went on to play a key role in leadership, serving as chair of the board from 2004–2009. He helped the organization through two strategic reviews and monitored food shipments to Central America (Guatemala and Nicaragua), Albania and Kosovo, North Korea, the Great Lakes region of Africa (Uganda, Rwanda), the Horn of Africa (Ethiopia, Kenya, Somalia) and Iraq. Under Rick, PWS&D was the lead agency for food shipments to North Korea and Rick entered North Korea five times on CFGB delegations. Jim Cornelius, Executive Director of CFGB reflects, “We deeply valued Rick’s active support for the Foodgrains Bank and for his persistent efforts to strengthen this joint ecumenical witness. He is fondly remembered for his passion, willingness to put his shoulder to the wheel, and way with words.”

Rick has always appreciated the ecumenical nature of the church. He believes that the different expressions of Christ’s church need to find ways to work together. Rick provided strategic leadership as he served on the boards of Action by Churches Together, KAIROS: Canadian Ecumenical Justice Initiatives and the Ecumenical Advocacy Alliance (EAA).

Rick values inter-faith dialogue and collaboration. Through the EAA he served on the team of inter-faith chaplains to International AIDS Conferences in Thailand (2004), Toronto (2006), Austria (2010) and Washington (2012). He presented a paper in Washington on “Engaging Men in Treatment and Prevention by Utilizing a Faith-Based Approach”. He was pleased to work with theologians, medical ethicists, scientists and professors (representing several world faiths, the United Nations, innumerable universities, the Vatican) to produce papers on the role of faith

in responding to AIDS and other health issues which were published in the *Lancet*, a medical journal, in 2015.

In 2004 Rick was elected Moderator of the 130th General Assembly. During his moderatorial year, he led the church on a remarkable campaign to raise over \$1.5 million 'Towards a World Without AIDS'. This campaign provided a tremendous boost to our partners' work in HIV and AIDS in Africa, Asia, Central America and Canada.

In 2006 God had another call for Rick and he was appointed General Secretary of the Life and Mission Agency (LMA). Rick took this job on at a time when strategic decisions had to be made regarding the future directions of the LMA, which included the difficult decisions of downsizing staff. He worked tirelessly in his efforts to guide the LMA, bringing dogged determination and a strong sense of mission. Daniel Cho, past convener of the LMA Committee, reflects, "His primary and driving concern as General Secretary has been to help congregations cultivate vibrant ministries so that they can ultimately fulfill their respective missions both locally and globally."

Rick always saw himself as part of a team. He was good at finding the right people to do the job and worked hard to break down departmental silos, encouraging staff and departments to work together and build upon each other's work. Rick cared deeply about the people he interacted with and always wanted to do what he could to help them achieve their goals. He remembered little details like birthdays and anniversaries and was supportive through big events and decisions. He helped staff and volunteers through difficult times and celebrated their accomplishments.

Stephen Kendall, Principal Clerk, says, "Rick's energy, passion and ability to present an articulate and compelling vision of how things should be will be greatly missed. His attention to detail and his desire for organization and good order will leave the entire office well attended with updated policies and clear procedures. This gift of good administration is often undervalued in the church, but ultimately facilitates God's mission in the world. It is this mission that has been at the heart of Rick's ministry and no doubt will continue to be in the future."

Rick was recognized by the Ikwo people in Nigeria when he was made a chief and given the titles of Onye Eme Udo Ikwo (The peace maker of Ikwo) and Oka-Ome Ke Ndu Ikwo (One who promises and fulfills his promise). In 2005 Knox College awarded Rick with a Doctor of Divinity (Honoris Causa) degree.

We give thanks to God for Rick's extensive ministries with The Presbyterian Church in Canada and beyond. From ringing a church bell to leading national church staff and committees, he faithfully proclaimed the reign of Christ around the world. We thank God for Rick's life and for the many contributions made in his years of faithful service. We pray that God will be with Rick and his family as he enters the next years of his journey.

Recommendation No. 3 (adopted, p. 46)

That sincere thanks and appreciation be expressed for the 39 years of service to The Presbyterian Church in Canada of the Rev. Dr. Richard Fee and that the above minute of appreciation be adopted.

CANADIAN MINISTRIES

Staff	Associate Secretary:	Ian McDonald
	Program Coordinator:	Jennifer Bell
	Program Coordinator:	Anne Saunders (from October 2014)
	Secretary:	Sheilah Alyea (until November 2014)

INTRODUCTION

presbyterian.ca/canadianministries

The second chapter of the Book of Acts gives us a pattern of Christian community at its best. The faithful members of the early church

...devoted themselves to the teaching of the apostles and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the

proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved. (Acts 2:42–47)

Canadian Ministries understands its work in light of the design, experience and the distinctive characteristics of the early church expressed in Acts above: 1) the apostles' teachings, 2) fellowship (the spirit of communion that binds people together and catalyses community and communal sharing), 3) the breaking bread and the prayers. The department provides human, online, printed and financial resources to enhance the mission and ministry of Christ through The Presbyterian Church in Canada. The Life and Mission Agency, through Canadian Ministries, works and partners with ministries (e.g. congregations, missions, camps) and presbyteries to support and equip their members for effective leadership and faithful and dynamic ministry in the world to which Christ came and for which he died.

MANDATE

Understanding that congregations are of vital importance and that presbyteries have a pivotal role in the oversight of their constituencies, Canadian Ministries:

- provides accessible, thorough, and prompt responses to requests for information in all aspects of congregational life;
- produces online and print resources for the church in the fields of worship, evangelism, Christian education, youth, congregational development, change, transition, and leadership development;
- draws upon the gifts and talents of the leadership of The Presbyterian Church in Canada and connects them and their ideas to the wider church through leadership opportunities and online/print resources;
- assists presbyteries as they evaluate, envision, and execute programs as a part of their pastoral oversight and strategic planning;
- supports presbyteries in the development of workshops, consultations, conferences, and other programs for growth, renewal and health;
- aids congregations, presbyteries, and synods in their search for new and innovative mission and ministry initiatives by providing grants from regular budget sources, from internally restricted funds, and from designated bequests;
- partners with presbyteries to support new congregations, renew congregations, assist specialized ministries, and sustain ministries;
- makes mission appointments based upon presbytery requests; and
- will be current, creative, responsive, proactive, and innovative in all aspects of congregational ministry in seeking to carry out its mandate.

CHRISTIAN EDUCATION: “THEY DEVOTED THEMSELVES TO THE TEACHING OF THE APOSTLES...”

Faith is vibrant and robust when it is actively in search of greater understanding. In the Reformed tradition, study is an act of worship and a form of prayer. The task of learning and passing on the teachings of the faith is an essential part of Christian discipleship and is the responsibility of all.

Reports about the nationally available programs and funds that support Christian education are featured in this section.

Teacher/Leader Courses (TLC)

presbyterian.ca/tlc

The Teacher/Leader Courses program is a nationally available free program that provides workshops for congregational and mission leaders led by experienced facilitators. Courses offered in a wide variety of aspects of congregational life (e.g. education, church development, evangelism, youth ministry, creative worship, etc.) are structured to encourage leaders, explore new ways of being church, and address the theological and practical concerns of congregations in this time. The Rev. Jennifer Sokolowsky (Toronto, Ontario) coordinated this program in conjunction with staff of Canadian Ministries until the end of 2014; we are very grateful to her for her dedication to this important work. In this past year upwards of 200 people attended workshops, and more than 25 congregations and camps participated. Ministries across the

country are invited to host a TLC event. Event outlines are flexible, and Canadian Ministries works with hosts to provide a meaningful day of learning for participants. The TLC coordinator provides course leaders, advertising materials, support and encouragement as they organize events. For more information, contact tlc@presbyterian.ca.

Children and Worship (C&W)

presbyterian.ca/children-and-worship

Children and Worship is a children's ministry based on the Montessori tradition. Children are invited to experience the wonder and mystery of God through a unique storytelling format and multi-sensory materials within a worship format designed for young children. This form of "Godly play" encourages faith formation in children, and has transformed Sunday schools within The Presbyterian Church in Canada for over 25 years. C&W is perfect for smaller Sunday schools with a wide age range. C&W leadership training is done in partnership with representatives from The Presbyterian Church in Canada, the Reformed Church in America, and the Christian Reformed Church in North America. There are currently seven enthusiastic and gifted trainers based in Nova Scotia, New Brunswick, Ontario and British Columbia. Training opportunities are available in all provinces to equip church leaders to start a C&W ministry within their congregations and to provide ongoing support and resources. During 2014, seven training events were held in five provinces. Full information and a current list of upcoming training events are available on the website: presbyterian.ca/children-and-worship. Linda Shaw, C&W Program Coordinator (Simcoe, Ontario), and the Rev. Ian McDonald, Associate Secretary for Canadian Ministries are the current representatives on the North American ecumenical partnership. Linda Shaw (who has been a part of this ministry from the beginning) can be contacted (ianandlindshaw@gmail.com) for information or advice about beginning and nurturing the program.

Opening Doors to Discipleship

odtd.net

The Presbyterian Church in Canada is a member of Presbyterian Reformed Education Partnership (PREP) in cooperation with the Cumberland Presbyterian Church, Moravian Church in America, and Presbyterian Church (USA). PREP offers online training courses in the areas of teacher training, Bible background, Reformed/Presbyterian faith, and discipleship (themes include spiritual disciplines and evangelism). The program is called *Opening Doors to Discipleship* and is available at odtd.net. All courses are free of charge to all members of member denominations. The login information can be obtained from the staff of Canadian Ministries. To date, approximately 675 users from The Presbyterian Church in Canada have taken courses through the program. While these courses were originally created to help support Christian educators in congregations, the material can serve as excellent curriculum for Bible studies and confirmation classes or as a resource to equip elders, camp staff, parish nurses, etc. for informed and effective leadership. Courses are being translated into Spanish and Korean.

Canada Youth (CY)

canadayouth.ca

They came from sea to sea to sea this past summer to Canada Youth 2014 at Brock University; youth, young adults and youth leaders from across The Presbyterian Church in Canada and from overseas partner churches gathered for one week in July to spend time together in worship, play, conversation, service, learning and joyful celebration. This year's theme was "face to face" from 1 Corinthians 13:12.

Canada Youth is designed as a residential event and places a high value on supporting and affirming the community that gathers and lives together for the event. Three separate track schedules run simultaneously and the whole community gathers together daily for worship, recreation and meals.

Young people in the Youth Track spent time together in FACE groups, workshops and recreation activities. Led by trained leaders, FACE groups were daily places for friendship, faith exploration and spiritual growth. Young adults in the Discipleship Track were excited to be part of this brand new track, which encouraged and engaged conversations about vocation, discipleship, spiritual practices and community connections. Keynote speakers, the Rev. Kirk and Dr. Alex Summers shared stories and experiences, offered new strategies, and equipped participants to invigorate their faith development. Youth leaders in the Youth Ministry Training

Track took part in outstanding presentations, workshops and panel discussions, which included both theoretical and practical congregational approaches to new youth ministry practices. It was a great pleasure to have the Rev. Mark DeVries as the keynote speaker; his skills were deeply appreciated by both rookie and veteran youth leaders who attended.

As a new initiative, CY2014 devoted one day of the schedule examining the history and legacy of Indian Residential Schools in Canada. Special guest, Eugene Arcand, a 12-year residential school survivor, challenged the community to listen intently to the truth of history, to think creatively about the future, and to make hope-filled changes for the future. Participants engaged in a variety of learning experiences that encouraged all to become neighbours face to face. This day apart from the usual CY schedule was very well received and has had lasting impact. Worship at CY2014 reflected our creativity, innovation and tradition. It was authentic and vibrant and true to our best practices. The preaching team of the Rev. Amanda Henderson-Bolton, (Kirk of St. James, Charlottetown) and the Rev. Jeff Veenstra (Church of St. Andrew & St. Paul, Montreal) was exceptional. Music leadership was provided by Rich Richards & Friends, from the Presbyterian Church (USA).

CY events continue to extend a wonderful opportunity for youth, young adults and youth leaders to connect together; to celebrate and affirm not only their faith, but also their unique witness as Canadian Presbyterians. This amazing event is made possible because of the support drawn from so many. Substantial financial support is provided by the Life and Mission Agency. The funding is augmented by generous gifts from the Ewart Endowment for Theological Education and a number of gifts and bequests. Many youth groups, congregations, presbyteries and synods provide funding to their participants. The volunteer support is remarkable. Planning Team members, program coordinators, FACE group leaders, event staff, adult advisors and denominational staff gave willingly of their time, talent and resources to the planning process and the event itself. The new Planning Team has begun its work and will host Canada Youth 2016, July 5–10, 2016, at Brock University. For more information, contact Jo Morris at cy@presbyterian.ca.

Association of Presbyterian Church Educators (APCE)

apcenet.org

The Presbyterian Church in Canada has had a covenantal relationship with the Association of Presbyterian Church Educators (APCE) for many decades and has been responsible for the region of Canada since 2003. In affiliation with the Presbyterian Church (USA), Reformed Church in America, Christian Reformed Church, and the Moravian Church in North America, APCE supports educators and educational ministry through conferences, scholarships, and publications. APCE representatives are elected from a variety of populations to promote quality educational ministry.

Camping

presbyterian.ca/camping

Canadian Ministries supports presbytery and synod camps associated with The Presbyterian Church in Canada by providing curriculum resources designed specifically for Christian camping. This year subsidized curriculum was distributed to six camps. The importance of camping cannot be overlooked: camping is the means by which many children come in contact with the Christian faith.

In 2013, Canadian Ministries paid for two-year memberships for 13 organizations (12 camps and one conference centre) in the Presbyterian Church Camp and Conference Association (PCCCA). This membership provides networking, access to consulting, site management standards, education, camp specific resources and promotion for all our camping ministries.

Creative Ministry with Children and Youth Fund

presbyterian.ca/funds

The Creative Ministry with Children and Youth Fund was established in 2008 by The Presbyterian Church in Canada to help congregations and specialized ministries to develop new programs and innovative projects that reach out to children, youth, and their families. This fund may grant up to two thirds of the money needed to initiate a new project, not exceeding a grant of \$8,000 per year and capping individual grants at \$15,000 for one program. Sponsoring bodies are asked to provide the remaining one third of the monies needed to start the project. While

these grants may be for a one-time event, it is hoped that financial support from this fund will be seed money for ongoing projects. In 2014 a grant was given to support programs at London Community Chaplaincy (London, Presbytery of London). A matching grant for Canada Youth 2014 fundraising efforts was given to the Synod of British Columbia.

Conference Support Fund

presbyterian.ca/funds

The Conference Support Fund helps facilitate events that are intended to further educate and nurture faith within congregations, presbyteries and identified groups. In 2014, grants supported the following conferences: National Young Adult Fellowship Conference (Ghanaian Church, Presbytery of West Toronto), “We Will Strengthen Each Other” (Tillsonburg, Presbytery of Paris), R. Alex Sim Rural Ministry Symposium held at Crieff Hills Conference Centre in Puslinch, Ontario and the synod-wide Women’s Retreat (Sylvan Lake, Synod of Alberta and The Northwest).

Lay Bursary Fund

presbyterian.ca/funds

The Lay Bursary Fund supports opportunities for lay leaders of The Presbyterian Church in Canada to attend educational workshops and conferences to further their training in important areas of leadership. In 2014, grants were received by applicants associated with the following ministries: Action Refugees (Montreal, Presbytery of Montreal), St. John’s (Cornwall, Presbytery of Seaway-Glengarry), St. Mark’s (Orillia, Presbytery of Barrie), Paterson Memorial (Sarnia, Presbytery of Lambton-West Middlesex) and Camp Kannawin (Sylvan Lake, Presbytery of Central Alberta).

The Niven Fund

presbyterian.ca/funds

The Niven Fund helps support eligible educational and evangelical programs that support ministry in Ontario. In 2014, one grant was given to support a participant from Knox (Bracebridge, Presbytery of Barrie) to attend the Ontario Summer Training Institute for Church Leaders in Waterloo.

Lorraine Major Fund

This fund helps provide funds for people studying in the area of ministry with Aboriginal peoples. In 2013 the Lorraine Major Fund and the Native Ministry Orientation Fund were amalgamated. In May of 2014, grants were given to the Rev. Mary Fontaine (Vancouver, the Presbytery of Westminster) to assist her with her continuing studies.

Equipping for...

presbyterian.ca/eq4

Recognizing that congregations seek resources to help facilitate faithful ministry, Canadian Ministries provides articles, stories and program support under the title *Equipping for...* in the following areas: Christian Education, Evangelism and Mission, Leadership and Worship. Experienced and creative people in leadership positions throughout the denomination write articles in these resources. The goal is to share programs and ideas with others who will benefit from the innovative work being done throughout the church.

Presbyterians Are Talking about...

presbyterian.ca/talking-about

How can we talk in church about controversial issues that challenge our faithful living? What does the Bible say? And what has The Presbyterian Church in Canada and its partners said about such issues?

This new educational series provides resources aimed at helping us talk about issues of contemporary concern that challenge us in living our faith. To support conversations inside and beyond congregations, the *Presbyterians are talking about* series will provide background material from our denomination and its partners, scripture readings, prayers and hymn suggestions, reflection questions, and follow-up ideas and resources. Subjects in this series are still being considered but will include human sexuality, slavery/human trafficking, self-esteem, elder care, refugees and migrants, etc.

These resources will help us discuss important matters not only with other members of our church family, but also with friends, classmates and colleagues, enabling us to listen and share questions and perspectives from our faith journeys.

Becoming an Elder in The Presbyterian Church in Canada

This new resource provides introductory information about discerning a call to eldership – to discern one’s own call or to nominate others who might be called. It is hoped that congregations will find this a useful resource to encourage people to learn more about the role of elder and to start conversations about eldership. The resource is available online or from the Resource Centre.

Curriculum Comparison Guide and Christian Education Resources

Canadian Ministries has produced a new resource to assist sessions, Christian education teams and leaders in the selection of appropriate material for Christian education programs. The material is similar to the familiar curriculum chart, but has been produced in a format for online and print use. Resource lists include Sunday school, mid-week, youth, adult, family, and profession of faith curricula. Copies are available from the Resource Centre or by download at presbyterian.ca/curriculumchart.

Reading Lists

presbyterian.ca/resource-centre/#reading

In response to requests for recommendations of books on important topics, reading lists are being prepared in consultation with people who have expertise and experience in various fields. These lists can assist leaders in finding books for various ministries like evangelism, organizational change, youth ministry and children; to help people find books for their church or home library; or to help with finding books as gifts. The books listed are available for purchase from online booksellers and some for loan through public libraries. These lists will be updated as new books come to our attention. Please send book reviews and recommendations to canadianministries@presbyterian.ca.

PARTNERSHIPS IN MINISTRY: “THEY DEVOTED THEMSELVES TO... FELLOWSHIP...”

At the heart of the early church was the principle and practice of a form of fellowship that extended beyond loose affiliation and assembly; unity and communion are perhaps better words to describe the fellowship to which the first faith communities were devoted. The proofs of authentic fellowship were the sharing of resources held in common for the greater good, the sharing of the gospel, and the formation of vibrant and safe congregations that sought and nurtured signs of the reign of God. When the church practices authentic Christian fellowship, it incarnates the Johannine image of the branches that are united, nourished, and connected by Christ, who is the vine.

This portion of the report focuses on the ability of the national church to share resources in the form of grants, appointments to ministries, ecumenical shared ministries, evangelism, and the *Leading with Care* policy.

Sharing Resources

presbyterian.ca/grants

Presbyterians Sharing makes it possible for The Presbyterian Church in Canada to partner with presbyteries and local ministries to support initiatives across the country. Presbyteries are to take great care in reviewing proposed grant applications before endorsing and submitting applications for consideration by Canadian Ministries. The denomination relies heavily upon the wisdom, insight and active supportive involvement of presbyteries and their committees to assess the needs of the local context and make requests only after ensuring that there is strong local support for new and renewing ministries and that they fit within the presbytery’s vision of mission and ministry. While application forms and supporting documents that are useful in the application process are always available on the webpage, ministries and presbyteries are to be in touch with Canadian Ministries before new grants are applied for so that greater clarity about the purpose and scope of the ministry can be understood.

Presbyteries are urged to take great care in assessing and approving applications to ensure the most faithful use of available funds.

Operating Grant Categories

All ministries are valued and perform important service in the world. However, the Life and Mission Agency has identified categories based on need and volume of work and the priorities of the church. The Life and Mission Agency has categorized the types of support-receiving ministries in the following groups:

1. New congregation development
2. Renewing ministries
3. Specialized ministries (ministries with Aboriginal People, inner-city ministries, Francophone ministries)
4. Sustaining ministries (rural and urban ministries)

Grants Committee

The Canadian Ministries Advisory Committee, named by the Life and Mission Agency Committee, functions as the Grants Committee and has decision-making responsibility for grants from the budget and some internally restricted funds. This committee, which meets four times a year, consists of representatives named from every synod.

New Congregation Development

These are completely new ministries. Ministries receiving grants in 2014 were: La Communauté chrétienne Siloé (Montreal, Presbytery of Montreal), Nigerian Mission (Toronto, Presbytery of West Toronto), Keswick (Keswick, Presbytery of Oak Ridges), Two Rivers Mission (Guelph, Presbytery of Waterloo-Wellington), Antioch (Oakville, Presbytery of Eastern Han-Ca), Hamilton Almanarah (Hamilton, Presbytery of Hamilton), Almanarah (London, Presbytery of London), Lighthouse Evangelical Arabic (Winnipeg, Presbytery of Winnipeg), Asian Christ Church (Surrey, Presbytery of Westminster), Han-ma-um (Langley, Presbytery of Western Han-Ca), Vancouver Sung An (Vancouver, Presbytery of Western Han-Ca), and Cloverdale (Surrey, Presbytery of Western Han-Ca).

New Congregation Development Capital Fund

In addition to operating grants, Canadian Ministries has responsibility for the New Congregation Development Capital Fund that is used to provide financial assistance toward the cost of purchasing land for new congregations and maintaining other properties.

Growing Churches Fund

The Growing Churches Fund was established to help presbyteries start new congregations and to support those called to this vital area of ministry. In the context of an overall decline in church attendance and congregations that are closing or amalgamating, it is more important than ever for the church to provide strategic support for those engaged in the development of new congregations. The fund provides support for presbyteries to hire consultants, encourage presbyteries to use a variety of models for starting new congregations and ministries, train coaches who can assist new congregation development workers, help fund mentoring relationships, provide testing for potential new congregational development workers and provide funds to help equip those engaged in new congregation development.

Coaching is an important component of successful new congregation development initiatives. Presbyteries initiating new congregations are strongly encouraged to contact Canadian Ministries early in the planning process to arrange for a coach to be put in place as soon as the first minister is called or appointed in all new ministries. The Rev. Tim Archibald (New Minas, Nova Scotia), the Rev. Glenn Ball (Brandon, Manitoba), the Rev. Matthew Brough (Winnipeg, Manitoba), the Rev. Sherif Garas (Mississauga, Ontario), and the Rev. Dianne Ollerenshaw (Calgary, Alberta) have been trained as new church development coaches and have attended educational events sponsored by the Presbyterian Church (USA) focused on training coaches. Coaching for new church development workers is financially supported by the Growing Churches Fund and governed by a covenant agreed to by the coach, the worker, and Canadian Ministries.

The Growing Churches Fund supported a Canadian gathering of new church development leaders and new church development coaching and training.

Properties

Canadian Ministries, at the request of judicatory bodies, in the establishment of new work, or through existing historical agreements, supports the following presbyteries and synods with the ownership of land and/or buildings (e.g. holds titles, facilitates payment of property taxes and appropriate insurance, etc.). The nature of support differs and is unique in each situation.

Location	Presbytery/Synod	Property Type
French Village Station Rd Site	Halifax & Lunenburg	Land
Camp d'action biblique	Quebec	Camp
Tyndale House	Montreal	Building
Barrhaven	Ottawa	Land
Gateway Community	East Toronto	Church
White Oak	Brampton	Church
Winnipeg	Winnipeg	Land
Kenora Fellowship Centre	Winnipeg	Building
Kenora Fellowship Centre	Winnipeg	Manse
St. Andrew's, Thompson	Winnipeg	Manse
St. Clements	Winnipeg	Church/cemetery
Saskatoon Native Circle	Northern Saskatchewan	Manse
Mistawasis	Northern Saskatchewan	Church
Mistawasis	Northern Saskatchewan	Manse
Carragana	Northern Saskatchewan	Land
Camp Christopher	Synod of Saskatchewan	Camp
Calgary	Calgary-Macleod	Land
Pouce Coupe	Peace River	Land
Victoria	Victoria Island	Land

Congregation Development Conferences

In March 2015 a conference was held in Mississauga, Ontario, for those currently involved in, interested in, or recently engaged in establishing new congregations and the leaders from grant receiving congregations, camps and selected presbyteries. This conference gave participants an opportunity to focus on evangelism, leadership, spiritual discipline, challenges and to share experiences and resources. Skilled leadership provided practical and theological insight into this important work, and empowered and encouraged new congregation development workers in their various ministries. This conference also served to support ministers in rural and remote areas, giving participants an opportunity to reflect on the unique issues encountered in their contexts.

Two additional conferences led by Stan Ott and held in London, Ontario, helped equip congregation members and leaders.

Renewing Ministries

These are congregational ministries involved in a significant intentional program of change that results in something new and different arising from what had existed. An example of this would be a congregation that intentionally decides to minister in a different language or to a different cultural group. The change must be a critical change and not a matter of improving or making alterations to what is already in existence. In 2014, grants were received by Livingstone (Montreal, Presbytery of Montreal) and Heritage Green (Hamilton, Presbytery of Hamilton).

Renewing Ministries Capital Fund

In addition to operating grants for ministries engaged in remarkable programs of renewal, the Renewing Ministries Capital Fund is available to provide assistance to congregations involved in a capital project. The criteria for the fund are:

- capital projects that meet The Life and Mission Agency's definition of renewing ministries;
- when the capital project is clearly a part of a greater plan for renewal;
- limited to a maximum of \$200,000;

- the grant will be given according to a formula for matching grants agreed to by the congregation, the presbytery and Canadian Ministries.

The application process for capital grants for renewing congregations is similar to other grant processes from Canadian Ministries and requires the endorsement of the presbytery.

The Life and Mission Agency has begun to review the definition and terms of this fund to ensure that it can be used for the renewal of the church in the most faithful ways.

In 2014, Central (Vancouver, Presbytery of Westminster) received a grant from this fund to support a renewal project initiated by two presbyteries in cooperation.

Sustaining Ministries Grants

These grants are given for smaller congregations and pastoral charges, often located in rural and remote situations. The grant-receiving congregation or pastoral charge works with their presbytery and Canadian Ministries to agree upon the duration and amount of the grant. It is expected that each congregation or pastoral charge would be responsible for an increasing portion of its costs each year.

The following congregations were recipients of Sustaining Ministry Grants in 2014: St. Matthew's (Grand Falls, Presbytery of Newfoundland), St. Matthew's, Elmsdale and Hardwood Lands (Presbytery of Halifax & Lunenburg), Knox, Campbellton/St. Luke's, Bathurst (Presbytery of New Brunswick), Leggatt's Point (Price, Presbytery of Quebec), St. Andrew's (Inverness, Presbytery of Quebec), St. Andrew's (Melbourne, Presbytery of Quebec), Temiskaming Regional Ministry (Presbytery of Temiskaming), St. John's (Kapuskasing, Presbytery of Temiskaming) Sohrae (Toronto, Presbytery of Eastern Han-Ca), St. Andrew's (Thompson, Presbytery of Winnipeg), Knox and Dunleath (Yorkton and Dunleath, Presbytery of Assiniboia), Chetwynd Shared Ministry (Chetwynd, Presbytery of Peace River), Cariboo (Cariboo Region, Presbytery of Kamloops), and Saem Mool (Surrey, Presbytery of Western Han-Ca).

Supporting Specialized Ministries

Understanding that there is vital work of Christian ministry that is done in non-congregational settings, Canadian Ministries works with, and makes available funding to, ministries in the following categories in 2014:

Native Ministries:

Kenora Fellowship Centre (Kenora, Presbytery of Winnipeg), Winnipeg Inner City Missions (Winnipeg, Presbytery of Winnipeg), Saskatoon Native Circle Ministry (Saskatoon, Presbytery of Northern Saskatchewan), Mistawasis (Mistawasis First Nation, Presbytery of Northern Saskatchewan), Nazko and Area Dakhel Fellowship (Cariboo Region, Presbytery of Kamloops), Hummingbird Ministries (Richmond, Presbytery of Westminster), and Edmonton Urban Native Ministry (Edmonton, Presbytery of Western Han-Ca).

Francophone Ministries:

Église St-Luc (Montreal, Presbytery of Montreal).

Inner-City Ministries:

Action Réfugiés (Montreal, Presbytery of Montreal), Tyndale St-Georges Community Centre (Montreal, Presbytery of Montreal), Flemingdon Gateway Community (Toronto, Presbytery of East Toronto), Boarding Homes Ministry (Toronto, Presbytery of East Toronto), and ARISE (Toronto, Presbytery of East Toronto).

Rural and Remote Ministry Fund

presbyterian.ca/randr

Since 2009, grants from this fund are normally used to assist rural and remote ministries employ certified theological students. Up to eight ministry positions can be funded each year. In the summer of 2014, four students served in the following locations: Christian Persaud (Knox College) served the Presbytery of Edmonton-Lakeland, David Chang (Knox College) served at Knox-Zion (Carberry, Presbytery of Brandon), Seayoung Lee (Knox College) served at St. Andrew's (Greenstone, Presbytery of Superior), and Ryan Bak (Knox College) served at

Knox and St. Andrew's (Whitewood and Moosomin, Presbytery of Assiniboia). Additionally in 2014, a grant was given to the Presbytery of Huron-Perth to assist in exploring regional cooperative ministry.

The McBain/Barker Small Community Capital Fund

presbyterian.ca/funds

This fund provides grants to congregations in small communities, to help with capital improvements to church buildings. In 2014, grants were given to Union (Albert Bridge, Presbytery of Cape Breton), St. Matthew's (Ingleside, Presbytery of Seaway-Glengarry), and St. Andrew's (Picton, Presbytery of Kingston).

The MacBeth-Baker Fund

presbyterian.ca/funds

This fund provides principal and interest loans for capital expenses to new congregational developments that have an existing bank loan approved by The Presbyterian Church Building Corporation or the Presbyterian Extension Fund (BC) Ltd., or have arranged other financing acceptable to Canadian Ministries. The loan is to assist congregations pay the principal and interest on debt (above and beyond the regular payment of principal and interest by the congregation) incurred for construction of church facilities. Additional loans may also be made to support the work of congregations with priority given to congregations engaged in new congregational development, grant receiving congregations, or congregations without existing loans or debt. The maximum amount of the loan shall not exceed \$50,000. In 2014, six ministries received loans from the fund.

The Special Projects Fund

presbyterian.ca/funds

The Special Projects Fund provides grants to assist non-congregational ministries with small projects or programs. In 2014, a grant to Camp Kannawin (Sylvan Lake, Synod of Alberta and the Northwest) was approved.

The Chisholm Fund

presbyterian.ca/funds

The Chisholm Fund supports congregations and missions with grants for small capital projects or programs; the maximum grant is \$25,000. The first claim on these funds is for work in Saskatchewan and then for projects in the rest of western Canada. In 2014, grants were received by Calvin-Goforth (Saskatoon, Presbytery of Northern Saskatchewan), Mistawasis Memorial (Mistawasis, Presbytery of Northern Saskatchewan), Knox (Neepawa, Presbytery of Brandon) and St. Andrew's (Calgary, Presbytery of Calgary-Macleod).

The Avondbloem Experimental Fund

presbyterian.ca/funds

The Avondbloem Experimental Fund makes grants to individuals or groups within The Presbyterian Church in Canada, or to projects recommended by them, to support experimental projects that will help to spread the message of Jesus Christ and further the Kingdom of God. In 2014, grants were given to St. James (Truro, Presbytery of Halifax & Lunenburg), and the Rev. Dr. Roland De Vries (Kensington, Presbytery of Montreal).

Appointments

Appointments may be made by the Life and Mission Agency, for up to three years, in the following categories: (a) Minister of Word and Sacraments, (b) Diaconal Minister, (c) Lay Missionary with specialized training, (d) Lay Missionary, (e) Director (Institutions). All requests for such appointments come through the presbytery of the bounds in which they serve. Appointees are members of the presbytery and responsible to it. Canadian Ministries made one new appointment and renewed two appointments in 2014.

Below is a record of those currently appointed by the Life and Mission Agency to work in Canada, some of whom serve at ministries supported by grants through Canadian Ministries:

Name	Location	Appointed	Completion
Lincoln Resende	Portuguese Evangelical	Feb 1, 1988	2015
David Webber	Cariboo	Aug 1, 1989	Mar 31, 2015
Jon Wyminga	Nazko and Area Dakelh	Sept 1, 1994	Jan 31, 2018
Shannon Wyminga-Bell	Nazko and Area Dakelh	Sept 1, 1994	Jan 31, 2018
Stewart Folster	Saskatoon Native Circle	Apr 1, 1996	Jan 31, 2018
Kirk MacLeod	Keswick	Sept 1, 1997	Without term
Mary Fontaine	Hummingbird	Jun 1, 2008	Jan 31, 2018
Beverley Shepansky	Mistawasis	May 1, 2010	Jan 31, 2016
Arlene Onuoha	Temiskaming Regional	Aug 1, 2010	Mar 31, 2017
Augustus Oku	Toronto, Nigerian	Apr 7, 2011	Apr 7, 2016
Amin Mansour	Almanarah	Jul 14, 2011	Jul 14, 2017
Marlene Peck	Chetwynd	Mar 10, 2012	Mar 10, 2015
Glen Sampson	St. Luke's/Knox	2013	2016
Yvonne Bearbull	Anamiewigummig (Kenora)	Apr 1, 2013	Mar 31, 2016
Raymond Abekah	Toronto, Ghanaian	Feb 11, 2014	Feb 11, 2019
Alex Douglas	Heritage Green	Jun 22, 2014	Jun 22, 2015

Ecumenical Shared Ministry

presbyterian.ca/ecumenical-handbook

Canadian Ministries continues to receive information about and supports congregations that are in ecumenical shared ministries. There are 12 charges that currently share ministry with congregations of other denominations; of these, some have formalized Ecumenical Shared Ministry agreements.

- Presbytery of Halifax & Lunenburg: Sharon, Dean shares with Upper Musquodoboit and Higginsville United Church.
- Presbytery of Quebec: St. Andrew's, Inverness shares ministry with Inverness United Church, Kinnear's Mills and Thetford Mines United Churches.
- Presbytery of Quebec: St. Andrew's, Valcartier shares ministry with St. Andrew's United Church in Valcartier, using the services of the Quebec City United Church minister who serves the two-point United Church charge of Quebec City and Valcartier.
- Presbytery of Quebec: Leggatt's Point shares ministry with the Métis Beach United Church.
- Presbytery of Lanark & Renfrew: Deep River Community Church.
- Presbytery of East Toronto: Calvin, Toronto shares ministry with Deer Park United Church.
- Presbytery of Brampton: Knox, Grand Valley shares ministry with the United Church of Canada.
- Presbytery of Temiskaming: St. John's, Kapuskasing shares ministry with Kapuskasing United Church.
- Presbytery of Temiskaming: Knox, Cochrane shares ministry with Cochrane Christian Reformed Church.
- Presbytery of Superior: St. Andrew's shares ministry with St. James Anglican, Greenstone.
- Presbytery of Winnipeg: Pinawa Christian Fellowship in Pinawa, Manitoba shares ministry with several other denominations.
- Presbytery of Peace River: Chetwynd Shared Ministry shares ministry with St. Peter's United Church, Hudson's Hope, British Columbia.

The *Ecumenical Shared Ministries Handbook* is available on the webpage to help congregations and presbyteries plan shared ministries; sample agreements are available from Canadian Ministries' staff.

Evangelism

presbyterian.ca/evangelism

The scriptural warrant issued in the Great Commission (Matthew 28:16–20) “to go and make disciples” is the responsibility of all Christians. Faith sharing is most powerfully and authentically done in and by communities and through personal interaction; the most effective evangelism is done locally. In November 2007, the responsibility for evangelism was vested with The Vine and is now the responsibility of Canadian Ministries. In the last few years, new courses on evangelism were made available through *Opening Doors to Discipleship* and

Teacher/Leader Courses. Grants have been given this year to individuals and congregations to attend and host conferences and courses with a focus on evangelism. Resources are shared in the PCPak and courses and programs that explain theories, emerging trends and strategies of evangelism, are supported. The Canadian Ministries Conference has, and continues to place, a significant focus on the important task of evangelism.

Through Canadian Ministries, the denomination's representative to Evangelism Connections (EC) is named. The Rev. Peter Bush currently is the denomination's representative. EC is an ecumenical partnership focused on assisting Christians and their congregations in conveying the good news. The goal for EC is to cultivate a collection of best resources and practices in evangelism from within each of our communities, and to facilitate access across denominational lines. Working collaboratively provides the context for mutual support and collegiality around this shared mission and purpose. EC is actively working to fulfill its unique calling: "Engaging Evangelism Ecumenically".

During 2014 a searchable index was created for *EvangeLectonary* the weekly set of online reflections on the lectionary texts from an evangelism perspective on the EC website (evangelismconnections.org). This means that preachers who do use the lectionary are able to access evangelism reflections on the biblical texts from which they are preaching.

A major focus of EC in 2014 was producing a series of videos about evangelism for use in small group discussions, for session education, as sermon illustrations, and as discussion starters. The videos are available for download from the EC website. A study guide is in production and will be available for distribution by June 2015. The videos range from one to ten minutes in length.

Inserted in the fall 2014 *Equipping for... Evangelism & Mission* was a study guide with material gleaned from the EC website. The purpose of this resource was to create conversations about evangelism.

All people who have heard and responded to Jesus' invitation to "come and follow me" are called to invite those around them to "come and see." Evangelism is a grass-roots activity in which neighbours reach out to neighbours, colleagues to colleagues, students to students, sharing the good news.

The Evangelism Connections Advisory Board, established in 1996, currently consists of representatives from the African Methodist Episcopal Zion Church, American Baptist Church, Christian Church (Disciples of Christ), Church of the Brethren, The Episcopal Church, Evangelical Lutheran Church in America, The Presbyterian Church in Canada, Presbyterian Church (USA), the Reformed Church in America, the United Church of Canada, the United Church of Christ, and the United Methodist Church.

Leading with Care

presbyterian.ca/leading-with-care

Ministries of The Presbyterian Church in Canada continue to implement the *Leading with Care Policy* and address emerging situations. The response has been extremely positive as we continue to make church buildings safe and our leaders better trained and aware of issues of safety in all programs.

Over the past year, David Phillips has led workshops across the country with leaders from congregations, missions, theological colleges and presbyteries. The purpose of the workshops is to explain and help to implement *Leading with Care* throughout the denomination. The workshops also seek to bring to the attention of church leaders areas of interest that are being considered within the policy. It is important for every congregation to regularly review the policy as the congregation's programs, leadership and facilities change. Important aspects of the *Leading with Care Policy*, or issues associated with it, are highlighted regularly in the *Equipping for...* resources. David Philips retired at the end of 2014. We are grateful to him for his leadership and dedication to making the church a safer and more caring environment and the denomination owes David a great debt of gratitude. Plans are now in place to update the policy. Contact Ian McDonald (imcdonald@presbyterian.ca) in Canadian Ministries with questions about the policy.

WORSHIP: “THEY DEVOTED THEMSELVES TO...THE BREAKING OF BREAD AND THE PRAYERS.”

The chief end of the Christian life is to glorify and enjoy God. *Living Faith* reminds us that, “...we have no higher calling than to offer the worship that belongs to God day by day...” The resources available to support the worship life of the church are outlined in this section of the report.

Worship Resources

presbyterian.ca/worship

Canadian Ministries provides worship resources (lectionary, prayers, hymns suggestions, devotions, etc.) for each Sunday and other significant celebrations of the church year. Ministers of the denomination contribute to the creation of these resources. Additional worship resources are produced regularly and distributed through the PCPak and posted on the webpage.

While the material is created to be as useful as possible in as many contexts as possible, an emphasis has been placed on creating resources that are educational and can be easily used by congregations that may be without ordained leadership. For example, a new resource on preaching has been produced; it was written primarily with the lay preacher in mind, but also provides a review of basics for the ordained preacher.

Resources about prayers and praying – in and outside of worship – are also being prepared. For example, the January *Equipping for... Leadership* provided information and instruction on holding a “Day of Prayer”. And while the new resource *How to Pray in Your Own Way* was written to encourage individuals and small groups to reflect on ways of praying, it may also be useful to clergy and worship leaders.

Frequently used sections of the *Book of Common Worship* have been posted on the webpage in a format that is easy to modify for specific purposes. New liturgies and new forms of current liturgies have been created to address emerging needs.

Bulletins

presbyterian.ca/bulletins

Canadian Ministries has responsibility for the creation of bulletins for Sundays and special occasions. Emphasis is placed on featuring writers with a constellation of perspectives and backgrounds in The Presbyterian Church in Canada. Samples of the bulletins are available on the webpage. The devotional content on the back of the bulletins is available on the webpage for use on screens during worship, in worship bulletins, and congregational newsletters, etc.

These Days

Through Canadian Ministries, The Presbyterian Church in Canada participates on the board of the devotional magazine *These Days*. Traditionally, the Resource Centre at the national office administrated subscriptions and distributed the devotional quarterly. However, changes to staffing levels at the national offices will necessitate changing the ways subscriptions will be managed in the future.

Consultation on Common Texts and the Canadian Council of Churches (Week of Prayer for Christian Unity Writing Committee)

The Consultation on Common Texts (CCT) is an ecumenical committee of liturgical scholars and denominational representatives from the United States and Canada that produces liturgical texts for use by English-speaking churches around the world. Twenty-one denominations are members of the consultation. The Rev. Judee Archer Green (Hamilton, Ontario) is The Presbyterian Church in Canada’s representative on the committee.

Worship and Liturgy Trust Fund

The Worship and Liturgy Trust Fund is designed to encourage and assist those committed to improving their knowledge and skills as worship leaders in The Presbyterian Church in Canada. Grants from the fund are available for those engaged in continuing education programs focusing on worship and liturgical concerns, or in a postgraduate program in liturgical studies. Applicants may also access the fund for personal study and research that results in the development and publication of a paper, or in a presentation of an outstanding essay, on a specific subject.

OVERTURE NO. 13 and NO. 22, 2015 (p. 587–88 and 597–98)

Re: Establishing a Native Ministries Endowment Fund

Since these overtures arrived just before the March meeting of Assembly Council, there was not sufficient time to prepare a response and hold the necessary consultation with the Life and Mission Agency (LMA). In cooperation with the LMA, a working group of two members of the Assembly Council and two members of the Life and Mission Agency was established to work together on a response. (see Assembly Council, p. 216)

Recommendation No. 4 (adopted, p. 34)

That permission be granted to respond to Overture Nos. 13 and 22, 2015 re establishing a Native Ministries Endowment Fund to the 2016 General Assembly.

ADVISORY COMMITTEES

The purpose of advisory committees includes assisting the department to fulfill its mandate, set priorities, identify new directions, develop policy, advise the Associate Secretary. Canadian Ministries is fortunate to have input from a broad spectrum of people from across the country to help guide and inform its work.

In addition to the advisory committees listed in this report, the Associate Secretary of Canadian Ministries is a member of the Committee on Church Architecture and is the secretary for the Fund for Ministerial Assistance.

The Growing Churches Fund Task Group

This year, the Life and Mission Agency Committee approved the creation of a small task group with national representation to make suggestions on how best to approach new church development and use the fund for the support of healthy new ministries. Tim Archibald (New Minas, Nova Scotia), Matthew Brough (Winnipeg, Manitoba), Sherif Garas (Mississauga, Ontario), Heather Malnick (Baxter, Ontario) and Dianne Ollerenshaw (Calgary, Alberta) are members of the task group.

The Hungarian Ministries Advisory Committee

The Hungarian Ministries Advisory Committee provides a consultative and advisory forum that addresses the pastoral needs of Hungarian congregations within The Presbyterian Church in Canada at both the level of the national church and at the invitation of presbyteries. Within this committee, visioning about the future ministry needs of Hungarian churches and the Hungarian community in Canada can be pursued. The committee also provides a forum for exploring the development of closer relationships with Hungarian Reformed Churches in Central and Eastern Europe, and for informing and advising The Presbyterian Church in Canada about emerging issues within the Hungarian Reformed Churches. The committee is co-chaired by the Associate Secretaries for Canadian Ministries and International Ministries and consists of six members nominated by the Hungarian Ministerial and Elders' Association of Canada. Members beyond driving range of Toronto are members by correspondence.

The National Native Ministries Council (NNMC)

The executive and council meet throughout the year by conference call to discuss issues related to the purpose and goals of the council. In addition to these meetings, members of this association are invited by Canadian Ministries to gather during the year to share experiences, further education, pray for one another, and share mutual concerns and insights. An NNMC conference was held in Vancouver, British Columbia, from April 4–6, 2014, and in Mississauga, Ontario, from March 16–20, 2015. The incumbent and one elder or member of the board from each of the Native Ministries, and staff of Canadian Ministries join together for the conferences. The member ministries of the council are Kenora Fellowship Centre, Winnipeg Inner City Mission, Saskatoon Native Circle Ministry, Mistawasis Memorial Church, Edmonton Urban Native Ministry, Cariboo Presbyterian Church, Hummingbird Ministries, and Cedar Tree Ministry.

The Chinese Consultation

In 2014 Canadian Ministries facilitated a meeting of ministers serving in Chinese congregations within the denomination. During this meeting, issues of mutual concern were discussed and the gathering engaged in continuing education.

Canadian Ministries Advisory Committee

The following people have been confirmed by the Life and Mission Agency Committee as the members of the Canadian Ministries Advisory Committee: the Rev. Jeff Murray (Sackville, New Brunswick), the Rev. Ian Fraser (Pointe Claire, Quebec), Ms. Lori Ransom (Toronto, Ontario), the Rev. Anne Yee-Hibbs (Dundas, Ontario), Ms. Betty Trevenen (Winnipeg, Manitoba), Ms. Gerry Kraay (Saskatoon, Saskatchewan), the Rev. Dr. Jean Morris (De Winton, Alberta), and the Rev. Herb Hilder (Prince George, British Columbia); ex officio members are the Rev. Dr. Richard Fee and the Associate Secretary and staff of Canadian Ministries.

MISSION REPORTS 2014 – CANADIAN MINISTRIES

All recipients of grants submit reports that describe how the support contributed and enabled ministry initiatives. The reports are printed below, organized by synod from east to west, and are available online.

Canadian Ministries makes grants available in four categories:

- New (completely new congregations)
- Renewing (congregational ministries involved in a significant intentional program of change that results in something new and different arising from what had existed)
- Sustaining (smaller congregations and pastoral charges, usually located in rural and remote situations)
- Specialized (ministries including native, francophone, inner city)

SYNOD OF ATLANTIC PROVINCES

St. Matthew's Church, Grand Falls, Newfoundland (Sustaining), Interim Moderator, the Rev. Dr. Ian Wishart The congregation of St. Matthew's was formed in late 1910. By then, Presbyterians held services in Grand Falls, Newfoundland since 1905 and had completed the construction of a church building. In fact, this building was the first church to be completed in the emerging pulp and paper town.

Almost from its inception, St. Matthew's experienced difficulty attracting and keeping ministers in the isolated community. This hampered the congregation from carrying out a consistent intentional ministry. The celebration of the sacraments, for example, suffered. On the other hand, the laity grew accustomed to taking a leading role in the congregation and in the community.

The membership also fostered a spirit of independence. In the early 1920s, St. Matthew's rejected union with the much larger Methodist congregation in Grand Falls, mainly because its members believed it to be an absorption rather than a union.

Over time the membership seldom exceeded 40 families and the problem of long-term ministries remained. Only one minister's tenure exceeded a decade and that by less than a year. Many tenures were no more than pulpit supply.

In the late 1950s, the membership – still consisting of fewer than 40 families – displayed its dedication and confidence by building a hall beneath the sanctuary and extending the building on the front and rear.

Although it remained a small assembly, St. Matthew's always was generous to outside causes, including the General Assembly budget. It also had active men's and women's groups and lively youth activities.

In April 1989, after St. Matthew's pulpit was once again declared vacant, the Rev. Ian Wishart assumed the position of interim moderator. For the next nine years, every third Sunday, he drove the five hours to Grand Falls, leaving immediately after conducting the 11 o'clock service at St. Andrew's in St. John's. Upon his retirement in January 1998, He continued serving St. Matthew's tri-weekly but changed the evening services to mornings. He usually spent the previous Saturday providing pastoral care to the congregation. Effective on the January 1, 2008, after 18 years of continuous service to St. Matthew's, the Rev. Ian Wishart resigned his duties at St. Matthew's.

The Presbytery of Newfoundland appointed the Rev. David Sutherland as the interim moderator. For much of his tenure, the Rev. Dawn Griffiths assumed ministerial duties. When Ms. Griffiths left the province, Dr. Sutherland conducted evening services at St. Matthew's once a month.

Upon Dr. Sutherland's call to Truro, Nova Scotia, the presbytery named the Rev. Dr. Ian Wishart as the interim moderator and to take over services at St. Matthew's. He plans to visit Grand Falls-Windsor once a month for one or two full days so that he can provide for a Sunday service as well as make pastoral visits to those in nursing homes who are otherwise unable to attend worship.

Currently, St. Matthew's has 31 communicants.

St. Matthew's, Elmsdale and Hardwood Lands, Hardwood Lands, Nova Scotia (Sustaining), the Rev. Beth Mattinson ARISE: Music and Messages for the Young are offered by Gerald and Connie Parker who have a heart for music and teaching. Both are public school teachers. They have organized and participated in taking Christ to younger members of the Elmsdale and Enfield communities through contemporary music, messages and testimony for 20 years and more. The ARISE service takes place on the third Sunday evenings in St. Matthew's and, in addition to the 'house band', features local Christian musical artists, whether they be contemporary, blue grass or country styles. The free-will offering is collected for a different local charity each month; the Food Bank, the Earth Keepers (supporting at-risk youth), women's shelters and Caring and Sharing (the local community assistance organization), to name a few. All expenses are borne by the congregation.

St. Matthew's Vacation Bible School: The congregation had a great time hosting children from the villages of Enfield, Elmsdale and Lantz for a week-long Vacation Bible School. Using the "God's Workshop of Wonders" kit as a basis, the Rev. Beth Mattinson, Ms. Fran Davidson, Ms. Wendy Copp, Ms. Cindy Shea and others built a wonder-filled workshop for the kids in the Enfield Volunteer Fire Department Community Hall. The kids had great fun learning – through Bible stories, science experiments, games, and crafts – how to imagine with God, grow with God, work with God and walk with God.

Knox, Campbellton and St. Luke's, Bathurst, New Brunswick (Sustaining), the Rev. Glen Sampson Four congregations are included in the North-Eastern Regional Ministry of the Presbytery of New Brunswick: Knox (Campbellton), St. Luke's (Bathurst), St. John's (Dalhousie) and Knox (New Carlisle, Quebec). These congregations face similar problems being faced by many churches in rural areas: an aging population, changing demographics, increased operating costs and decreasing revenue. These congregations are often without the services of a full-time minister. One model of doing ministry is a regional ministry such as the one in the northeast region of New Brunswick. Within these congregations, there is a strong determination to maintain a Presbyterian witness in this region, hold to familiar Presbyterian traditions while at the same time moving forward to become more relevant to the context in which they find themselves.

In January 2013, the Rev. Glen Sampson was appointed as minister of Word and Sacrament to this regional ministry. He provides pastoral care to the congregations, and is able to be in Bathurst and Campbellton for services a minimum of three Sundays a month. This is possible because of a willingness of the congregations to adapt to having one service a month at 4:00 pm. Pulpit supply is available for those Sundays that he cannot be in the churches.

Glen Sampson is the interim moderator for St. John's Church in Dalhousie and Knox Church in New Carlisle, Quebec. A lay minister, along with elders, provides pastoral care and preaching in Dalhousie while Glen Sampson conducts services in which the sacraments are celebrated as well as leads a Bible study. He conducts services at least once a month in New Carlisle, Quebec. In New Carlisle, congregation members worship with other congregations of other denominations on Sundays when the services of a Presbyterian minister are not available. The presence of a Presbyterian minister more consistently in the community has resulted in a greater increase in attendance at the church in New Carlisle. Renovations have been undertaken which included repairing the heating system, repairing the roof and an outside wall, removing a fence that was deteriorating as well as plans to paint the sanctuary.

A major thrust of the work this past year has been to focus on church attendance, budgets and outreach in the community. All congregations have experienced increased attendance of current members, the return of members and adherents who have not been attending in a while, as well as new adherents in all congregations. There has been an increased effort to raise the profile of each congregation within their respective communities. This has been done by active involvement within the community, increased outreach and involvement of congregation members in the community. There has also been an increased effort directed to missions, encompassing local (including First Nations' communities), national and global missions.

Highlights in each congregation include:

- St. Luke's: an active congregation with Bible studies, a book club, outreach to seniors, an active Atlantic Missionary Society Auxiliary and an annual vacation Bible school.
- St. John's: an active congregation with an active music program, a hymn-sing Sunday evenings, a viable prison ministry, Bible studies and an active Atlantic Mission Society Auxiliary.
- Campbellton: a dedicated congregation that has Bible study, a radio broadcast of services monthly, involvement in the community through association with community groups and other congregations, and a music program that includes a choir and involvement with a community concert.
- New Carlisle: a small dedicated congregation that is growing as a result of more services and repair work being done on the church building.

SYNOD OF QUEBEC & EASTERN ONTARIO

Leggatt's Point, Price, Quebec (Sustaining), Interim Moderator, the Rev. Stephen Hayes

This mission story is a remarkable one of a congregation surviving against high odds. For years Anglophones have been leaving this part of Quebec with very few returning and this in the culture of Canada which is generally abandoning the Christian church, a trend that is much accelerated in the province of Quebec.

That this small group of around 13 people is able to carry on is wonderful. They hold services weekly in conjunction with an arrangement whereby services are held every second week, one week Presbyterian, another week United (with Métis Beach United Church).

Here is a mission of co-operation, one that has continued for over 50 years. Outreach to the community is mainly simply by being there. A French businessman attends weekly from Rimouski, one who told the interim moderator that he is "proud to call himself a Presbyterian". Others in the community attend the yearly Christmas Eve service. Yet others include summer residents who often attend worship, some on a regular basis.

This church's mission is that the church and its people, along with their witness to the holy gospel, are present in the community. They reach out as they are able, but their main witness is just being there. In fact, historically this has always been the main mission of the church through the ages, by far the main source of evangelism and outreach. That's it: the church in its place, week by week, witnessing to the importance it attaches to the message of the gospel.

St. Andrew's, Melbourne, Quebec (Sustaining), Interim Moderator, the Rev. John Barry Forsyth

As St. Andrew's approaches its 175th anniversary, the historic \$2 bill church is facing many challenges. Situated in a community where none of the churches have a full-time minister, St. Andrew's is the only Protestant church offering services every week. The congregation has been blessed to have students from Presbyterian College in Montreal, as well as local lay ministers and the interim moderator, provide pulpit supply. Unfortunately, this leaves the congregation with a lack of pastoral care.

St. Andrew's, like all older buildings, requires constant repair and upkeep. The congregation recently received confirmation of a grant from the Conseil Patrimoine Religieux du Quebec for repair and restoration of the building. This project has been three years in the works, and finally the congregation can start taking steps to put it into action.

As the youth are the hope for the future, St. Andrew's continues to be involved in Camp d'action biblique (C.A.B.), our local presbytery camp. The members provide food for the open house at the beginning of each summer season. The Presbyterian Women sponsor a camper each year. This fall the congregation was invited to worship with the youth during their fall retreat.

As St. Andrew's looks forward to the celebration of 175 years as a congregation, they also acknowledge the declining numbers and the aging members who have served so faithfully and pray for revival in this church and the surrounding region.

Action Réfugiés Montreal, Quebec (Specialized), Mission Worker, Mr. Paul Clarke, Executive Director I have a grandson named Thomas. I have two wonderful friends named Thomas; both engineers, both men who believe what they see and feel. Maybe Thomases are the kind of people who believe in what you can see and touch.

We know the gospel event of doubting Thomas. One week after not believing, Thomas meets the real-life Jesus and at once recognizes that he needs to advocate for him. Our tradition indicates that Thomas did continue as a disciple for many years. A short time of unbelief, or doubt, does not indicate a lack of fervour on anyone's part. The resurrection of Jesus seemed too good to be true; but it was true.

What if you are a citizen of Syria, you flee the war raging in your homeland and land in Lebanon with a million other refugees. Would you believe you have a chance to get away from that war by coming to Canada? Would you say, like Thomas, "I won't believe that until I feel the ground in Canada?"

Imagine you are trying to enter Canada, after leaving South Sudan, or Iran, or Eritrea. You end up in handcuffs and are transported to a prison-like facility in a place called Laval. Would you believe someone supportive of something called The Presbyterian Church in Canada of which you have never heard, would be visiting you and helping you find a lawyer? And helping you call home? Would you say, like Thomas, "until I am safely in an apartment, I won't believe?"

Action Réfugiés Montréal visits a detention facility where people are held for immigration administrative reasons. We enable sponsorship of refugees from many countries: our case load quadrupled from 2013 to 2014. We had to request more spots from immigration authorities. We have been doing this work in your name since 1994.

How can you help? We read in 1 Peter 1:8, "Although you have not seen him, you love him; and even if you do not see him now, you believe in him and rejoice with an indescribable and glorious joy." These words were written about Jesus. What if we interpret the words with regard to refugees? "Although you have not seen him, you love him; and even if you do not see him now, you believe in him and rejoice with an indescribable and glorious joy."

May I ask you to believe in refugees? Know that they are people needing our protection, our help, our friendship. Know that persons you have not met can be believed. Believe in the stories you hear of pain and suffering. Don't believe that most refugee claimants are bogus and should be removed from Canadian soil. Believe in the contributions they can make to Canadian society. Be proud to protect refugees. And remember refugees in your personal and public prayers.

La Communauté chrétienne Siloé, Montreal, Quebec (New), the Rev. Eloi Agbanou She turned toward the window, raised her hands in prayer and said, "I thank thee, God full of goodness! May your name be praised forever! May all the creation glorify your forever!"

During 2013 all of us have said similar prayers to God, whether in our homes or elsewhere because God has remained our only resort through our moments of joy and sadness. Like Sarah, we've all raised our voice to God to express pain and praise. Most of us have expressed our confidence in seeking help and intervention from God in a difficult or critical situation of our existence. While we have received mercy through grace for this or that, even in silence to our prayers we have all benefited from God's eyes of mercy.

Our Christian community has walked with God in a mutual complicity expressed in the adoration of the faithful and divine graces from our Lord Jesus Christ. Some people are still not convinced of our walk in the spirit of good fellowship, even though the year 2013 was littered with a multitude of activities showing the rise and progress of our spirit of fellowship. Living together in our faith, love and hope in Jesus Christ remains the cornerstone of our Christian community. Other people have not yet felt the spiritual benefit of living together. It is not yet too late to persuade and motivate them.

We worship at the Presbyterian College, from 9:30 to 11:30 am. The Christian Community Siloé is a Protestant community born from the Reformed Christian churches. It gathers the faithful believers of the protestant churches and is a French-speaking mission within The Presbyterian Church in Canada.

On Sunday March 6, 2010, a group of five families held a church service at the Chinese Presbyterian Church of Outremont in the city of Montreal. Those families were from Benin and Cameroun. In order to be better known, the first official service was held on Sunday September 24, 2010. Different African families were invited to this religious service and together numbered about 162 people.

Our members come from different social, cultural backgrounds, united by their faith in Jesus Christ and their joy of living a close relationship with God and their brothers and sisters. Most of them were church leaders in their church of origin. They were church elders, counselors or deacons. Their official language is French and they are mainly from Cameroon, Benin and Togo. We welcome warmly Christians from other Protestant churches of Asia, Europe and America.

The name “Siloé” was given as a reference to the text of John 9:10-12, which recounts the healing of a blind man by Jesus. After applying some mud on his eyes, he sent him to the pool of Siloé to be washed. After obeying Jesus, he came back and could now see very well.

The activities of this community are based on the aspirations and needs of this stratum of society. Within the community, a host committee help new Christians to be socially, professionally and spiritually integrated. Many newcomers search for a church which has a direct link with their formal church. The creation of our website allows a sound flow of information concerning the community. The existence of a mailing group helps to share news internally among all the registered members.

Women’s fellowship in the community Siloé is a powerful tool of reinforcing fraternal communion within the church. It was started in July 2010, and its main goal was to strengthen internal deaconry within the community. This fellowship assists regularly families with newborn babies and brings its support to all who find difficulties in being socially and professionally well-integrated. It attracts many families to our congregation.

Now called “Africa Gospel Choir”, the Siloé choir is a powerful gospel instrument which began in March 2011 under the inspiration of its current president sister, Holanne Wandji, a student of the polytechnic school of Montreal. She did her best to sensitize, gather and exhort youth to praise God through inspired songs and musical instruments. This group handles praise and worship every Sunday. By their commitment and faithfulness to the Christian community, the group is growing in faith, love and hope in Jesus Christ. When on evangelism campaigns in terms of concerts, vigil nights and marriage, the group is always crowned with great success and admiration.

The absence of an office is a handicap for some activities, teachings and Bible study groups. The Presbytery of Montreal has supported us by contributing partly to the compensation of our pastor. The 2013 budget was presented and, in order to achieve the main objectives, we need more commitment from the community through their offerings and thanksgivings gifts.

Every Sunday we welcome an average of 30 children, which means a big challenge for supervision and monitoring. As our community mainly consists of youth, children instructors are insufficient for this great number of children. They also need to be trained for effectiveness. On Sunday, December 23, 2013, the church service was mainly conducted by the children of the Sunday school who told some tales, a Christmas talk show and songs. It really was a good moment of joy for our children who praised the Lord in their own way.

Since Siloé’s fourth General Assembly on February 16, 2014, our church services begin at 9:30 am and ended by 11:30 am.

Tyndale St-Georges Community Centre, Montreal, Quebec (Specialized), Mission Worker, Ms. Jen de Combe, Executive Director Make a joyful noise all the earth! Worship your God with gladness!

What happens when church and mission work together? Miracles! For many years Tyndale St-Georges has been blessed by strong friendships with the congregations in our presbytery. Their support has enabled us to bring much-needed programming and care to the community of Little Burgundy in Montreal.

This past summer we had special reason to rejoice and, literally, to sing hallelujah! Over the last two weeks of August, The Church of St. Andrew and St. Paul led a music camp that focused on sharing the gift of art and music in a sacred context at Tyndale St-Georges Community Centre. Over 30 children, a mix of youth from the Little Burgundy area as well as others connected through church members, came together to learn about percussion, theatre and dance.

Throughout the day, songs that lifted up the beauty of creation, called for peace and drew attention to the holy rang throughout the centre. Lunchtime began with grace spoken in the many languages of our participants, and activities were designed to share and draw on the diversity of each participant's cultural experience.

By the end of camp it was impossible to say which child was connected through church and which was from Tyndale St-Georges. They were all friends sharing a sacred experience.

If you would like to learn more about what we do, visit: www.tyndalestgeorges.com. We count on the prayerful support of our brothers and sisters in the congregations to help support our important work.

Livingstone, Montreal, Quebec (Renewing), the Rev. Sybil Mosley Our ongoing outreach in the community of Park Extension is our free lunch every Wednesday. While we have repeat guests, we have new ones joining and liking it. Sometimes whole families come making it a family meal. Livingstone takes great pride and joy in serving their guests. Each week an average of 15 guests are served lunch consisting of soup, sandwiches, dessert and juice. On special occasions such as Thanksgiving, Christmas and Easter, the meal reflects that occasion. The sign goes up outside early Wednesday morning, inviting people to come to eat from 12:00–1:30 pm and everyone is welcome. In addition, the Rev Sybil Mosley also goes outside and invites people in. Small tables and chairs are set up and decorated with flowers, and the guests are served by the volunteers who are the helping "Hands of Jesus".

While gospel music is playing softly in the background, Sybil Mosley welcomes the guests. Before the meal is served, she reads from scripture and shares the gospel, finishing with prayer and grace. While guests are socializing with one another, she intermingles and sits with them. The volunteers also eat and talk with them. It is like a big family.

The guests have become more relaxed and are responding more to the gospel and asking for prayers for themselves and loved ones. Sybil Mosley treats each guest just like a member of her Sunday morning congregation. She prays and visits with them or their loved ones at home and in the hospital. The hospitality and the openness to serve any and everyone have a positive impact on guests from different religious and cultural backgrounds. Some have started attending our Sunday services and want to know more about Jesus Christ. Wow! This is huge!

Our annual Community Children Christmas Party continues to attract children (6–12 years old) and their parents from all over Park Extension. We hosted about 30 children along with their parents this past Christmas. The package of food and fun, along with a Christmas gift, is not easy to resist.

Thanks and appreciation to the Life and Mission Agency for this grant that allows us to share the gospel in both words and deeds, representing the "hands of Jesus." By God's grace, we will endeavour to serve faithfully. To God be the glory!

Eglise St-Luc, Montreal, Quebec (Sustaining), the Rev. Richard Bonetto Eglise St-Luc, a multicultural and Christian presence to the community; will be celebrating its 80th anniversary next year. It has come a long way from the time when the community included mostly French-Canadians and French-speaking European Protestant immigrants (1950–1980). Nowadays, St-Luc is a multicultural French-speaking Christian community composed of Africans (Cameroon, Congo, Togo, Madagascar), Haitians, Europeans (French, Swiss, Belgian, Hungarian), Canadians and Québécois.

The ministry gathers around 40 people each Sunday. Congregational diversity (ethnicity, age groups, gender, etc.) is not only a richness but also a challenge as continuous effort is required to maintain a delicate equilibrium in worship style.

St-Luc is known to be a church that is very welcoming of all people. Our worship reflects our cultural diversity and celebrates it through hymns and rhythm. Our recessional “Amen” is sung in six languages. Once a month we have a family-focused contemporary worship followed by a potluck lunch where the fellowship spirit is strong.

With the support of the church, we have a full-time minister to work with the session to nurture bonds with congregation members who are kept away by any disability. We visit the sick, the elderly and those mourning.

Along with our Sunday worship, Wednesday worship and Bible study, there is ministry occurring during the week. A daily AA meeting is held during lunch time and many members show up regularly in the minister’s office for a time of chat, spiritual direction and prayer.

To reach out to the community surrounding our parish we have a food bank (Entraide St-Luc) for emergency assistance. The food distribution takes place on the last Thursday of each month. We also gather a group for a meal on that same day. In addition to feeding its members, the main goal of the group is to break the isolation among impoverished men and women, offer them moral support and empowerment in their quest for a better life. We are actively involved in the neighborhood food support (food banks, collective kitchens, community not-for-profit stores and markets, etc.)

We also participate in a joint United Church/Presbyterian Church ministry “Les Chemins Protestants”, a radio broadcast that presents the faith and lives of French-speaking Protestant faith communities. The Rev. Richard Bonetto hosts a monthly program as well as leading a ten minute worship every week.

We are working towards financial autonomy to become a self-supporting congregation. Last year we started an annual financial stewardship program “Lettre d’engagement”, encouraging people to plan their gifts (even a little amount) and be consistent. To boost the congregation, members of the session committed individually and for the first time ever, their global benchmark commitment made an announcement at the annual meeting. A PAR program was also introduced to facilitate regular donations.

St-Luc is a lively community of Christians working towards spiritual growth and remains a unique French Protestant and Reformed presence in the city.

Gloucester Church, Ottawa, Ontario (Renewing), the Rev. Denise Allen-Macartney No report received.

SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA

Boarding Homes Ministry, Toronto, Ontario (Specialized), Mission Worker, the Rev. Rodger Hunter, Chaplain Dollar-a-Day Week One: “The residents of the home have welcomed me, and cared for me. We have become family.” These words are from a church member who visits in a boarding home. Boarding Homes Ministry (BHM) nurtures Christian community by linking church visitors and residents of local homes. Love is shared as these new communities worship, pray, sing and share life-in-Christ.

Who are the residents? They are gifted children of God. They are caring, and have much to teach the church about how God moves among the human condition. They often carry the weight of mental illness.

What are homes? These are privately owned. BHM does not own these homes or run them, but gets permission to visit in them.

Who are the team members who visit? They are gifted and loving people from a local church who open their hearts. In 2011 the General Assembly presented these home communities the E.H. Johnson Award for “ministry at the cutting edge of mission”. The award recognized the urgent need for gracious, loving Christian communities.

The “Dollar-a-Day” fundraiser helps build these communities, and the fundraiser works like this: each household in our church is invited to set aside one dollar for the next forty days. Each week in church a reading will encourage participation, and importantly, raise for us issues of pastoral care that apply not only in the mental health community, but in all our lives. Boarding Homes Ministry is thankful to be in partnership as they foster loving, Christian communities and promote the care of those gifted and essential people who experience mental health problems.

Dollar-a-Day Week Two: “Perhaps life is all about celebrating God and people”. This statement of faith came from a boarding home resident. This person knew all too well that life could be rough. Days were spent in poverty and isolation. Mental illness took its toll. And still this person of deep faith insisted, “Life is about celebrating God and people.”

Residents often have rich insights into Christian life. Your support of the “Dollar-a-Day” project helps create home communities which give residents an opportunity to express their faith.

In thanksgiving, perhaps we can be moved by these words, and let devout joy shape all our relationships – in our families, our church and neighbourhood. Perhaps life really is about celebrating God and people.

Dollar-a-Day Week Three: “What will become of compassion?” During a visit to a boarding home, a resident posed this crucial question, “What will become of compassion?” Compassion is vital to Christian life. It is not aloof. It is deeply engaged. It comes alive as people draw close and extend loving care.

Your contributions to the “Dollar-a-Day” project help create intimate Christian gatherings which allow compassion to transform lives. Compassion draws humanity together in Christ.

And so, the question remains for all of us, for the sake of our worship, and for the sake of our personal relationships at home and in the church: “What will become of compassion?”

Dollar-a-Day Week Four: “I don’t need hatred, I need tender care.” These challenging words came from a boarding home resident.

Too often in our society the brave and wonderful people who experience mental illness can have brutal words directed at them. Some get cruelly pushed aside. Isolation and contempt take a terrible toll. Where is justice? Where is gentle care?

Your “Dollar-a-Day” donation helps Boarding Homes Ministry raise issues of justice. It helps BHM form communities in which people are gently received and compassionately cared for.

Therefore, perhaps we might take the words of this resident to heart, and ponder our own roles in promoting justice and tender care wherever we move in family, congregation and neighbourhood.

Dollar-a-Day Week Five: “I have a lot to be thankful for, and still life is hard.” Here is a call to thanksgiving. It comes from a gifted and wise person who experiences very trying mental health problems.

To help congregations build deeper relationships with those who experience mental illness, Boarding Homes Ministry developed the “Cat Jeffry Church School Curriculum”. It contains age-appropriate lessons for 12 year-olds, high school students and adults.

Your “Dollar-a-Day” donation helps Boarding Homes Ministry develop teaching materials which equip Christians for pastoral care, and encourage Christians to draw closer to those valuable, insightful people who carry the weight of mental illness. Please consider how you can be more involved in building Christian community.

Dollar-a-Day Week Six: “I need to talk to somebody who won’t judge me.” These words came from someone new to a boarding home visit. Your support of the “Dollar-a-Day” project helps church members go out into their neighbourhoods and join with residents of boarding homes to develop places of generous welcome – places free of judgment.

God is glorified and life is enriched as Christians graciously set judgment aside. When judgment is absent, lives can safely open up and be met. People can then be cared for and nurtured.

The words of this resident invite all of us to consider our own Christian calling to create places of non-judgmental welcome, whether around our dinner tables or in our wider neighbourhood.

Dollar-a-Day Week Seven: “Spread love so that others can carry on.” These words from a boarding home resident call us back to the essence of Christian life. God is love. Christians will be known by their love. Therefore, spread love; it praises God and supports those who are having a difficult time.

In sadness, our ministry has noted that too often people with mental health problems are pushed away. The brave and blessed children of God who experience mental health problems have a great deal to teach us. They will bless us. We need them.

Your kind support of the “Dollar-a-Day” fundraiser helps promote loving community, and Boarding Homes Ministry thanks you. “Christian community” is where we flourish and where we find our deepest home. May grace abound among us all as we continue to rejoice in the God of loving communion.

Flemingdon Community Mission, Toronto, Ontario (Specialized), the Rev. Paulette Brown, Executive Director: No report received.

Nigerian Church, Toronto, Ontario (New), the Rev. Augustus Oku The Nigerian Presbyterian Church is a newly inaugurated church sharing a building with the Seventh Day Adventist Church in a former industrial area of West Toronto. The church serves the rapidly growing immigrant population of West African extraction with particular reference to Nigeria. Many Nigerian Presbyterian immigrants needed a Presbyterian church that provides the style and flavour of worship that they were used to. Our worship is lively and our congregation taps from the multi-cultural nature of our environment. We seek to be a church that is welcoming to all people.

The Presbytery of West Toronto has given us immense support so we were able to call a full time minister who is very active in the community, thereby making our evangelical outreach an effective recruitment tool. We also reach out to Evangel Hall with yearly donations of clothing and food items; and we hope to continue with this partnership. We pride ourselves with being a benevolent church and will continue to reach out to the needy in accordance with the biblical command that we should feed the hungry and provide clothing for the naked.

Our successes in the current year include appointment and ordination of new elders, setting up of a board of managers, and the inauguration of the church. This is historic in view of the fact that many Presbyterians in Canada know more about closing down churches than opening new ones.

The various arms of the church have been set up – youth choir, women’s guild, men’s group and children’s department. These groups have organized their thanksgiving and activity days such that members of the community look forward to sharing the joy of fellowship on such days with the church. The challenges that the church faces is that of membership. The church has set up two house fellowship locations which provide avenue for evangelism outreach and recruiting of new members across the Greater Toronto Area.

We are working towards being a self-supporting congregation. A lot of this will depend on the quality of membership. We encourage members to reach out to their friends and neighbours, take the word of God to them and encourage them to join us in fellowship. We also encourage membership to cultivate a life of thanksgiving, and during such periods share their personal testimonies of what God has done for them. These testimonies act as encouragement for those facing similar challenges, showing others that there is always hope for a breakthrough in their situations.

One elderly member of our church had a stroke and was admitted to hospital where his condition deteriorated. He was transferred to the palliative care section. The minister constantly visited him while members continued incessantly in prayer. At a point the family decided to bring him home from the hospital as it appeared all hope of recovery was lost. The church did not lose faith in the power and ability of God to heal the sick. The man is now back on his feet, to the glory of God. This was nothing short of a miracle and the entire church is thankful to God.

Some members of our congregation are still looking for jobs so congregations could pray for divine breakthrough there and especially as we look forward to securing our own building where God's name will be glorified in praise and worship.

University Church (Reaching Up Ministry), Toronto, Ontario (Specialized), the Rev. Thomas Kim No report received.

Antioch Community Church, Oakville, Ontario (New), the Rev. Dale Henry and the Rev. Wan Tae Oh Antioch Community Church was formally established in 2013 with a vision to grow a multi-cultural community of God's people. We started with a part-time Korean minister (the Rev. Wan Tae Oh), and a part-time English minister (the Rev. Dale Henry) joined us in December 2013. These two ministers jointly provide leadership. Our services are in both Korean and English and, as we become increasingly more multi-cultural, our vision is to include more languages.

Unlike most churches, our growth has mainly been in the area of youth – truly a joy! One of our biggest accomplishments has been our Friday night youth group program. We begin with prayer and dinner; this has proven to be a very special time. The youth love to talk about current issues and ask lots of questions. For example, some of them recently saw the movie, "How To Train Your Dragon 2" and we ended up having an amazing (and rather deep) conversation about the movie and Christian values. After dinner, the youth, led by our youth pastor, do an activity together such as games, drama, sports, cooking, music and movies. This year, our youth developed a wonderful drama for our Easter Sunday service. They also performed this drama for a special worship service we had for a group of disabled adults.

Through the growth of our youth, we have made some changes to our worship services. In addition to our pianist being one of our youth, we recently established a Youth Praise Team. Everyone is enjoying their gifts and talents. We were also very blessed to have three young people baptized and confirmed on Easter Sunday. The words "I am so happy to be part of the family of God," from one of the youth, truly said it all!

This year we continued to provide several programs, both for our congregation and for people in our community. These include a congregation retreat, youth retreat, Korean Bible study, English Bible study, English conversation circle and Korean language class. We have also been experimenting with different ways to reach out into our community. We have revised our flyers and have been actively distributing them. To date, 15,000 flyers have been delivered.

In addition to our multi-cultural vision, we strive to be a missional church, reaching out to those in need both domestically and internationally. This year we raised funds for mission projects in Kenya and the Philippines by hosting a garage sale and participating in a Christmas market where we sold all kinds of delicious Korean, Vietnamese and Trinidadian food. We also partnered with Kerr Street Ministries in Oakville to provide a community breakfast for approximately 90 people.

A key challenge for us as we move forward continues to be our space limitations. Currently we rent space and use people's homes for most of our activities. As well, Trafalgar Church has kindly offered their space for our Korean Bible study and Korean language class. We pray that God will provide us with a little more space for our current and future activities.

We would like to thank Canadian Ministries and Presbyterians across Canada for their continuing support and assistance. We would also like to thank the Presbytery of Eastern Han-Ca for their ongoing spiritual and emotional support. We ask for your prayers as we continue to work together to do God's work and build God's kingdom.

ARISE Ministry, Toronto, Ontario (Specialized), Mission Worker, the Rev. Deb Rapport, Director Through ARISE Ministry, I have the privilege of journeying with individuals involved in the sex trade. What a journey it is! What a privilege to be trusted!

For the past six years, I have been journeying with a young woman, Brooklyn (not her real name) and she with me. Our journey began during my previous ministry and continues to today, with lots of ups and downs, twists and turns along the way.

When we met, Brooklyn was homeless, in-and-out of the shelter system and couch-surfing. She was crack-addicted and involved in the sex trade to support her habit. As my call to ministry with individuals involved in the sex trade grew, so did this helping relationship. When Brooklyn saw me doing street outreach on the prostitution strolls, she would often hide at first. She would say that she was ashamed to be seen that way.

Brooklyn started having one-on-one meetings with me as part of the case management program. She hated setting goals; she wasn't sure she could change or even that she wanted to. In frustration and despair, Brooklyn would plead with me to just give up on her. But we kept walking and the journey continued.

We journeyed through leaving the sex trade and entering a relationship. We journeyed from addiction to sobriety. We journeyed through homelessness to being housed. We have journeyed through the trauma, tragedy and hopelessness; from near-death to new life.

At this point in her journey, Brooklyn is three years into her sobriety. She is housed, and life for the most part is going well. Several months ago Brooklyn discovered she was pregnant. She wanted to meet with me to get support around her pregnancy. Brooklyn knew there was a lot to do before the baby came and wanted someone to keep her on track with her goals.

I was amazed each week as every goal she put down she would achieve. Six weeks after Brooklyn told me she was pregnant, her apartment was stocked with everything she would need to bring home a baby.

Brooklyn asked me to be there with her in the hospital when she gave birth to her beautiful, healthy baby boy! What a privilege to walk together! It has been an incredible journey!

When the risen Jesus broke bread with the disciples in Luke's gospel they recognized him and recognized his presence with them on the road. When I look back with Brooklyn, at this point in our journey together, I am amazed not only at how far we have travelled but how God has been present with us on this road together; present on our journey from hopelessness to hope, from death to new life.

The journey is far from over. Brooklyn began school this September and is faced with the challenge of balancing parenthood and studies. Parenthood itself is a journey, filled with firsts, frustrations, joy and love. Our prayers are with Brooklyn and her son as they learn, grow, and love together.

Brooklyn expressed that she wanted ARISE to share her story in the hopes that it inspires others, to believe that change is possible, to reach out for support, and to know that they are not alone.

The vision for ARISE Ministry is to help those seeking support exiting the sex trade to see their dreams and goals come to fruition. ARISE Ministry prays that the seeds of hope will be planted in the lives of all involved in prostitution; that they may know that change is possible. Thank you for your prayers and support as together we sow seeds of hope.

For more information, see facebook.com/arise.toronto; ariseministry.wordpress.com.

St. John's Church, Kapuskasing, Ontario (Sustaining), the Rev. Byung Yun James Ko As the population of Kapuskasing, a pulp and paper town in Northern Ontario, declined so did the congregations of both St. John's Presbyterian and Kapuskasing United. Both congregations serve the Anglophone population in this predominately French community. The congregations began the path to Ecumenical Shared Ministry with shared worship in January, 2012. We believe that together we can be a greater witness to Christ's presence and better stewards of our resources.

With the assistance of Canadian Ministries, St. John's was able to commit to its share of support for a full-time minister in September of 2013. Our minister has been instrumental in strengthening pastoral care in residential facilities, raising our profile in the community, and melding the two congregations into one. Other congregations in the community have taken note of our co-operation and frequently inquire about our progress.

As a community of faith, we are one body worshipping together, studying together, serving funeral lunches together, opening both our buildings to Alcoholic Anonymous groups. As an official congregation, we are still two bodies but closer to becoming one.

2014 marked the first joint annual meeting, the choosing of the name Kapuskasing Community Church, and the approval of a governance system to be implemented at the 2015 annual meeting. It is our prayer that a single governance will facilitate the decisions about which buildings best serve the ministry and that reducing the number of buildings will lead to self sufficiency.

As we give thanks for The Presbyterian Church in Canada for assisting us thus far, we ask for your prayers for wisdom and grace as we become a more effective witness as an Ecumenical Shared Ministry.

Temiskaming Regional Ministry, Ontario (Sustaining), the Rev. Arlene Onuoha It was reported in "Stories of Mission" in the grant application submitted in October 2013 that the Regional Ministry Model was being adjusted to better reflect the changing landscape of the Presbytery of Temiskaming. The regional minister is now a regional presbytery minister and the Rev. Arlene Onuoha has been adapting to the addition of the three southern congregations.

Despite the efforts of Arlene Onuoha and the remaining members of MacKay, Timmins, the congregation voted unanimously to ask the presbytery to approve the dissolution of the congregation. The approval was granted and the dissolution service was held on September 25, 2014.

The following narrative details some of the missions in which the remaining four congregations are involved.

Knox, Cochrane is still very comfortable with their relationship with the Christian Reformed Church (CRC). Les Steudle, the clerk of session, now sits on the session of the CRC and has twice assisted in serving the communion. The Baptist-trained lay worship-leader from Knox is still leading worship three Sundays a month with the Rev. Onuoha or one of the CRC ministers filling in on the fourth Sunday. The congregation has been helping the CRC with renovations which are almost complete. In addition, they have supported Knox College and the Cochrane Food Bank, as well as assisting Harvey Delport in his mission with native ministries. One major undertaking was the congregation's contribution to making the CRC church wheelchair accessible!

Moving southward, the congregations of St. Paul's in Englehart, Tomstown, and St. Andrew's in New Liskeard have actually increased their numbers through their outreach and missions to mitigate the losses of St. Andrew's, Kirkland Lake and MacKay, Timmins.

Some of the most successful missions at St. Paul's have been with the youth of the community: Hot Dog Day (free hot dogs and drinks are served to the teenagers from the local high school every week), and involvement with the Englehart High School (EHS) Drug and Alcohol Awareness Committee. Perhaps one of the most rewarding occasions that reflected God's presence was when approximately 40 teenagers attended an open house, hosted by St. Paul's Church in cooperation with the Sault Ste. Marie Teen Challenge group. This event took place in the church hall on a Saturday evening which speaks to the level of comfort and trust that those attending had in the organizers. It is worthwhile to mention that the Teen Challenge group was allowed to address the teenagers at a high school assembly on the Friday prior to the event at the church. This was a first for them to be allowed to speak in an educational/school setting. That shows the rapport that the leaders of St. Paul's have established with the principal and staff. Sunday school attendance averages eight to ten children weekly, and it is most rewarding to hear the laughter and joyous sounds drifting upstairs to the sanctuary as the adults attend their Sunday worship. As Jesus said, "Suffer the little children..."

There seems to be a perfect blend of old and new at St. Paul's as it is mostly seniors who prepare the hot dogs and organize the luncheons, pot-lucks and other hospitality occasions for the high schoolers. It is also seniors who prepare the 150+ bags of treats that are handed out on Halloween to the trick-or-treat seeking children. This has become a tradition that enables the congregation to reach out with an appropriate tract along with the candy that the children receive. St. Paul's monthly soup and sandwich luncheon from September until May, Saturday yard sale during summer months, and monthly representation at the Ministerial Association have established the St. Paul's congregation as a vibrant entity in the community. Special outreach events include, but are not limited to, the Englehart Fall Fair, Christmas unveiling, Toronto Korean Presbyterian Church outreach, vacation Bible school and kids day camp, We Love

Englehart / We Are Christ day, to name a few. The Tomstown congregation also participates in most of the special events. The Tomstown Women of the Church serve “homemade blessings” to the attendees of the Englehart Fall Fair from the arena canteen every fall.

Although Tomstown Church did not have regular Sunday worship services in 2014, they have continued to be a presence in their rural community. It has been important to the congregation to maintain community outreach and to carry on God’s work. The annual Loaves and Fishes dinner which is unique to Tomstown (with proceeds to Dorothy Lake Family Camp) and Strawberry Social were two events that were attended with food and fellowship served by the Tomstown Women of the Church. This past spring the church hall was packed with people from the area who enjoyed a pot-luck supper with games, fun and friendship, and to raise funds for upkeep of the Ingram Cemetery. The congregation owns and supports the cemetery that is operated and maintained by the Ingram Cemetery Board.

The congregation celebrated 111 years of walking with God by holding a wonderful anniversary service in June and were joined by the members of St. Paul’s, Englehart along with friends and neighbours from the village and surrounding area.

Throughout the year, women of the community have gathered on a regular monthly basis in the church hall to put their hands and hearts to crafts and conversation. Student bursaries, local benevolence, Englehart Food Bank, and the Englehart Ministerial are just a few of the local area charities to which the congregation contributes. In addition to PWS&D and *Presbyterians Sharing*, Tomstown Church also supports national charities which include, but are not limited to, Sick Kids Foundation, Christian Blind Mission and Evangel Hall.

The above items are some of the things that Tomstown congregation “does”, but what they “are” is a group of people who gather together to worship God and to acknowledge God’s love and grace in our midst. The church is the only public building in a small rural village set in an unorganized township. It stands as a beacon of Christianity to the surrounding community, and the diversity of denominations is reflected in the attendance at any worship service. The congregation was pleased to resume regular Sunday services in the fall of 2014 with the assistance of the Rev. Onuoha, and we look forward to once again opening our doors to invite people of the area to join us in worshipping God, and glorifying God’s word as we continue to walk in God’s footsteps.

St. Andrew’s, New Liskeard wants to share a couple of highlights around ministry and outreach that they have supported faithfully. St. Andrew’s looks back on their summer missions with nostalgia, but also with thanks to God, for the opportunity to partner with their other two “corner churches” (St. Paul’s United and First Baptist) to host approximately 35–40 of the town’s children for another successful vacation Bible school. On the following Sunday the congregation was treated to a special song entitled “Pass it on” that was sung by one of the children who attended the week-long VBS! It was a fitting conclusion to an inspirational event.

The other outreach event held this summer was the Cultural Expo 2014 which was held on the church grounds on Friday, August 8, between 3:00 and 8:00 pm. It is a summer ministry that St. Andrew’s has been offering the community for the past three years. Some of the activities of the day included skits, Taekwondo, haircuts for all, special music, the sharing of the gospel using the four spiritual laws, children’s crafts and face painting and, of course, the traditional fan dance. Over 60 residents (many not from St. Andrew’s) joined the fun at this year’s Cultural Expo. The Lord truly blessed the occasion with a wonderful sunny yet comfortable afternoon, so all the events planned went forward and people are still talking in town about how much they enjoyed the event. After a fun-filled afternoon of activities held outside on the church grounds, our Korean friends served up a fabulous Korean banquet in the lower hall of St. Andrew’s and led in worship after the meal with music, testimonies, dance and a skit.

St. Andrew’s focus is now centred on reestablishing ministries that may have been placed on hold during the summer months, like men’s breakfast and Bible studies. St. Andrew’s has a strong presence in the three local retirement and long-term care residences. Their pastoral care team, along with the lay missionary, provides regular worship services and visitation. Their very active prayer chain is always available to those needing spiritual support and God’s intervention, both within our community and beyond. They offer support to the Meals on Wheels program as well as the local food bank. The congregation is closely linked to the El Salvador mission, and

there are almost always some of its members who visit and work with the El Salvadorans annually.

The four remaining churches in the Presbytery of Temiskaming are examples of the statement made by St. Andrew's lay missionary, George Paraskevopoulos: "I believe that the greatest job and blessing any Christian has is to sow the gospel seed. If we are obedient in doing the sowing, in time God will reap the Harvest. May God help each of our churches follow his lead as we are commanded to 'go and tell' the story of His love and grace for a lost world." We believe that this statement encapsulates the vision of mission that our congregation strives for. Let us begin by praising God for the opportunity to partner with God in sharing the gospel that we know changes lives.

Let the words of George Paraskevopoulos be the inspiration for all the churches in the Presbytery of Temiskaming. It is important to realize that they are all looking forward to being living examples of his words in the years to come.

Two Rivers Church, Guelph, Ontario (New), the Rev. Glen Soderholm In June 2014, we partnered with St. Andrew's Church in Guelph and several bicycle stores in the city, to host an event called "Love Your Bike". The intention was to highlight our support of two-wheeled transportation as a healthy alternative for our downtown neighbourhood. We offered free bicycle inspections, a seminar on safe riding, refreshments, opportunities for conversation, and a communal ride at the end of the event. It was a great profile-builder for our church, and in the process we met some new neighbours who hadn't heard of our church. Several of those encounters led to follow-up conversations and invitations to participate with us. A young woman, who was giving the safe bike seminar expressed an interest in what we were doing, has subsequently started to attend our weekly gatherings and has brought her husband along in the process. Another man who walked by has developed a friendship with Glen, and they now meet regularly for meaningful conversations at a local cafe.

Recently, out of some chance encounters, several of Glen's neighbours who would self-describe as spiritual seekers, have started to attend our Tuesday night Living Room meetings. They are bringing fresh questions and challenges which have energized the whole community to rethink how we live out our faith in the community. They have been asking for Bibles, reading them and bringing questions back for discussion. What a joy it has been to see spiritual hunger being met in a caring and listening community!

A highlight of the year was an Easter morning Sunrise Service in downtown Guelph at the place where the two rivers meet! We gathered at the shore and sang Easter hymns and participated in a liturgy which proclaimed that the resurrection of Christ has changed everything. Then we went back to a home for breakfast brunch and cheer. These are events that have bonded our community in our mission to participate with Jesus in his renewal of all things in the neighbourhood and the world.

Sohrae Church, Toronto, Ontario (Sustaining), the Rev. Eun Sung Moon Sohrae Church was established primarily for sharing the gospel with the Korean immigrants and is located in the city of North York. It is well known to the community for its work with the Sohrae Youth Orchestra.

There have been many changes in the past year. The biggest change has been the establishment of English Ministry (EM) service and Sunday school. Even though the numbers are small, around 10 members in each service, it was started looking towards the faith life of future generations.

The EM service currently takes place from 1:00–2:00 pm on Sunday and it is a gathering between youth and young adults. The young adults take leadership roles in preparing the service as praise team leader, presiding during the service, and weekly prayer. The choice of worship songs and the topic of the sermon is focussed towards the young adults.

The Sunday school hadn't made much progress until the past year. In the middle of the main service they were led out for activities and Bible study. However, starting this year, they were separated into their own service except for the first Sunday of every month, which is when we have eucharist. It takes place from 2:00–3:00 pm in English and it is led by the Sunday school pastor and four young adults.

Most people from the Sohrae congregation are first-generation immigrants. Some still struggle with English. However, their children are more used to English rather than their mother tongue. They are able to experience the service more fully in English rather than Korean.

Jesus told his disciples, “You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8b). Ends of the earth could be a geographical term or it could refer to those who are distant from the centre of spirituality. It is common for a child and his parents to feel the generation gap. The teachings and communication of our faith are not taken easily with the younger generation which could be seen through diminishing population of our youth from the Sunday service. For the fulfillment of the Great Commission, we must pay more attention and give our most to our children.

The separation of our service was met with difficulties such as lack of personnel, funds and space. However, to pass down teachings of our faith, our congregation deemed it was necessary to invest in the services. Therefore, since the beginning of this year, the separate services have been going on. It was decided that progress of the services will be checked after one year to see which area it could be improved upon.

Sohrae Church continues to perform community service work and missionary work through music classes, the “Beautiful Companionship” program, musical concerts, and the Sohrae Youth Orchestra. Music classes have been taking place every Sunday since Sohrae Church’s foundation, with the goal to offer children the opportunity to learn to play the violin, cello, flute and clarinet, thereby guiding their families to church. Every Sunday, 20 youths and three adults are taught by three volunteer teachers; 60% of these students are not part of Sohrae. One member shared the gospel with a family this July and now two young parents and their three children join us for service every Sunday. That member has explained that the presence of the music classes played a large part in convincing the couple to come out to church.

The Sohrae Youth Orchestra played its 13th concert last year at Toronto Centre for the Arts; 56 youth played and surprised an audience of 700 with their passion and talent.

The Sohrae Youth Orchestra develops and realizes the musical talent of our youth, and allows them to serve the local community with the Christian spirit. The last concert’s proceeds of \$4,000 was donated to Toronto City Mission, Joy Women & Children’s Mission Society of Canada, and the Milal Mission group for the purpose of serving the disabled youths.

“The Beautiful Companionship” program took place every Friday for 12 weeks from March to May. This year’s program focused on the parents of members of Sohrae Youth Orchestra. Ten of the parents joined the program. They remarked and praised the service and the volunteer spirit of the members of Sohrae and enjoyed the conversations.

For the smooth proceedings of all these programs, the Sohrae congregation puts in an amazing amount of effort. We are thankful that, through the helping hands from The Presbyterian Church in Canada, we are able to continue all these programs. In the past year, six families went back to Korea, one to Winnipeg, one to Kitchener, and one to Boston. Some of these families had difficulties settling in Toronto which caused them to leave. However, to help them continuously to serve and learn, they were introduced to the local churches in the places to which they moved. There are struggles in an immigrant church but we serve knowing that, through this church our Lord has established, we are able to comfort the diaspora and further spread the gospel through them.

We pray for the revival of all churches and for them to be used for the gospel.

SYNOD OF SOUTHWESTERN ONTARIO

Almanarah Church, Hamilton, Ontario (New), the Rev. Amin Mansour “Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me’” (Matthew 25: 34–36).

In December 2011, Hamilton Almanarah received an Iraqi family who came from a UN refugee camp in Syria. That family joined Almanarah. They brought with them a written story of a

middle-aged couple. The wife is a Christian Iranian and the husband is a persecuted Egyptian Christian. Both fled to Syria, they met and got married there. They moved to Turkey after the war heated up in Syria. Since that time, Almanarah has been sending them money via Western Union to help them survive in a very hard and tough situation. Moreover, Almanarah is asking and working with a sister church to help them leave Turkey and come to Canada. We talk with them, offering encouragement and pray for them so that they may stand firm in their faith. We trust our Almighty God!

Another refugee story comes from a UN camp in Djibouti. A young Ethiopian mother with her four-year-old son came to Canada without her husband. She attends the Sunday service on a regular basis. She asked us to help her sponsor her husband to come to Canada. She and her son are in deep need to reunite their family. Almanarah contacts the father who expresses his deep feelings and desire to be with his family again. We promised to do our best to bless their life. Part of Almanarah's mission is a healing ministry.

We love to show God's love in action. A faithful, poor grandmother has problems with her eyes. Almanarah ministry takes her to the eye clinic for tests and measurements and pays half of these expenses. Her son has been in jail for more than one year. Almanarah takes the grandmother to visit her son in a distant prison. He has two sons (eight and five); they attend the Sunday service and Sunday school. We celebrate their birthdays every year. The older son insisted that he celebrate his birthday at the church.

Almanarah Church, London, Ontario (New), the Rev. William Khalil Almanarah continues to make outreach their main focus, in efforts to grow the church. The congregation has grown and we celebrate that we had four new members join in June, and potentially another join this fall; as well we are planning a baptism.

We now have a dedicated core group who have assumed responsibility for planning events and programs and are helping more with the overall work of the church. We now have a team who visit members of the congregation with the minister, offering pastoral care and contact for shut-ins and for those who may not always be able to attend services.

We offer a program called "Journey through the Bible" which is a Bible study, through watching biblical movies, followed by discussion and prayer. This has been a very popular and well-attended series, and will continue in the coming months.

One very exciting event that we have held twice is "Night of Prayers and Praise". This is a gathering where we host and invite brothers and sisters from different churches and denominations. We share the same God and Lord. We pray that God may use our ministry for God's glory and, through the work of the Holy Spirit, we can show and demonstrate true love and unity of our God and Lord Jesus Christ to many people in London.

Early in October we will be hosting Mr. Adel Malak, the president, and Mrs. Hanaa Shokry, director of the Youth Programs Ministry in Egypt. They will present a program called "Bridges" which aims to develop the relationship between parents and teenagers. As part of this, Mrs. Wafaa Adly, an Arabic immigrant, will share her experience in raising her children. This youth ministry was founded and established in 1979 by the Presbyterian Church in Egypt.

We are also in the process of establishing a system that, through technology, translates from Arabic to English sermons and speakers making presentations. This, we feel, will be of great benefit to the younger generation and others attending who may not speak or understand these presentations when in Arabic.

The Rev. Khalil continues his weekly Bible ministry at the local library, and his efforts reflect in his connecting with people and encouraging them to join the church events and services.

This is a caring congregation and it has been evident that members want to help people beyond the church. We need to make this church grow and strengthen so that we may become self-sustaining, and thus able to assist those in need to seek refuge and find spiritual direction.

We continue to have challenges in that we attract new arrivals to Canada, many who have left family and have come here to make a fresh start. Resources for many are limited and job security is an issue, and so some come and then have to move on to where they can find work. We are

still coping with ongoing repairs and upgrades in our aged church building and we are further challenged by the theft of our central air conditioning units this past spring.

We continue our journey with our main focus on outreach and assisting those in need.

Heritage Green, Stoney Creek, Ontario (Renewing), the Rev. David Moody and the Rev. Alex Douglas In July, we began the first replanting service with an enthusiastic and engaged congregation made up of the Heritage Green congregation and well-wishers from around the presbytery and the denomination. Since then, we have been through two preaching series, “Grounded” and “Rooted”, as we have been inviting God to speak into this new start for Heritage Green. The worship has been joyful, Spirit-filled and open-hearted. We have seen adults and children together engaging in worship with their hands, feet and hearts; and it is exhilarating and life-giving! The music has been a mix of well-loved traditional music and scripture-grounded contemporary worship music, led variously by keyboard, hand drums and guitar. We have also experienced family-style teaching, where children and adults together are led through the “Big God Story” of salvation. Average attendance in worship over the summer was 37 adults, 9 children and between 1 and 4 babies – a significant change over the previous year!

In session, we have been studying God’s Word together weekly in a small-group style ministry that has engaged our minds, hearts, souls and imaginations. There is a deep feeling of family and care among the elders, and session meetings have been a joyful experience full of good food, careful thought, big dreams and faithful courage. As a church family, we have been preparing ourselves and our facility for the season of growth and new life ahead. Our next step as a church is to plan for the arrival and integration of “seed families” from around the presbytery. We are inviting families who feel called to a mission to Upper Stoney Creek to join our congregation for a season. The purpose is two-fold: to boost the number of children and families attending worship, in order to offer a thriving family ministry to new families from the community when they arrive; and to add hands and feet to serving in the ministries of Heritage Green. We are excited and hopeful about the families that God will bring to us for this mission period.

Financially, we have been blessed by support and encouragement from the presbytery, other congregations, and Canadian Ministries. We have also received amazing support from generous friends of Heritage Green who have contributed thousands of dollars to help with our capital costs. In addition, the congregation of Heritage Green has been working hard to reach its fundraising goal for the year by hosting a car show in July and working towards at least one more fundraiser in the fall/winter.

Now we are working to balance our budget up until the end of 2014. We are facing two challenges in this regard. First, we are working to raise the weekly givings to meet the financial goals members set for themselves in 2014. To this end, we are holding a congregational meeting to update members on the progress so far, as well as to share the financial situation with them, and invite them to rise to the challenge. Second, we are short on the contributions identified as “Other Grants” in the proposed budget. We will be working diligently between now and the end of the year to fill in a gap in our funding.

As we enter the next stage of the replanting process, we invite your prayers and encouragement. We also invite you to share our story with families you know in the area who might feel called to a mission to the community of Upper Stoney Creek.

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

Anamiewigummig (Kenora Fellowship Centre), Kenora, Ontario (Specialized), Mission Worker: Ms. Yvonne Bearbull, Executive Director Debra McKay grew up in Big Trout First Nation in Northern Ontario. She moved to Grassy Narrows Ojibway Nation in 1995 to start a family and remained there for ten years. In 2010 her life drastically changed due to alcohol addiction taking its toll. Debra sadly lost her children to child welfare and also lost her home. At this lowest point in her life, Debra said, “I gave up and hoped that alcohol would heal my problems.”

As she was homeless in Kenora, Debra found herself at the Kenora Fellowship Centre emergency shelter. She participated in the centre’s “Room and Board” program and stayed there for almost three years. During this time, Debra participated in various programs and also dealt

with her alcohol addiction. She learned a lot from the life skills course titled “Self Management, Self Direction, Back to Basics”. She benefitted from having a stable living arrangement and having daily supports from the shelter staff and other community supports.

Debra knew that she wanted more from her life and for her children. In the nurturing environment she took steps towards recovery and began searching for an apartment which she found in the winter of 2013.

Debra has a close relationship with the Fellowship Centre and she values the work that is being done as she herself was a recipient of that care. She began to volunteer and applied to be an on-call worker and was successfully selected. This step towards self-sufficiency greatly encouraged her. She also applied for a full-time position and once again was selected. During this time she maintained her sobriety and worked on her relationship with her children and making plans for her family unity. Debra shares that she is not a perfect person and has made her share of mistakes but she has been where the patrons are and has empathy for them. She wants people to know that there is more to life than drinking such as children, family and employment. Also, that they are not only harming themselves but others around them, including those who love and care for them. She states that her job keeps her sober by keeping her mind occupied and she looks forward to going to work.

The Kenora Fellowship Centre values Debra’s work and is hopeful she will continue her wellness journey. We see many individuals come through the Centre doors facing harsh realities and, with our limited resources, we support them with care, respect, and compassion. The services we are able to offer are a God-send, and it is a blessing to know people are safe and have a sense of belonging and are supported to face some hard issues. Debra reminds us to “give God all the glory for each blessed day.”

Here is another story, this one from Donovan with his own personal reflections on his experience.

“Hello, my name is Donovan Muckle. I am 27 years old. I have been in and out of foster care due to being a crown ward from an early age, and was bounced around from foster home to foster home. I became homeless after my foster care ordeal. I also became involved in crime and with the wrong crowd. I started using drugs and alcohol at the age of 12 just after I lost my father. I am from the Wabaseamong Ojibway Nation, also known as White Dog.

“I have been a participant in the Kenora Fellowship Centre’s ‘Mentorship program’ where we have an opportunity to have hands-on experience with different aspects of the centre’s operation. We help with the daily lunch program and regular elders’ breakfast and take care of the elders. We also have time with the staff and have regular support meetings, and the staff help us a lot.

“I have been homeless and have benefitted from the shelter program and also in the residential transition program which helped me be stable. I also participated in life skills training and programs. The staff work hard to make programs help the people. There have been many times recently I wanted to end my life and the centre has helped me through these times and I am so thankful they cared for me and stood by me during the tough times.

“As a result, I recently had the opportunity to attend ‘Canada Youth 2014’ in St. Catharines, Ontario. I was very thankful for the experience and met many people and was very encouraged. I enjoyed listening and talking with Eugene Arcand and thought a lot about my life and family after hearing his residential school experience. Now I feel much better; chi meegwetch for allowing me to go on this trip; it was truly a awesome experience I learned a lot, cried a lot, and shared a lot about our community with Canada Youth. It was like I was supposed to be out there.

Thank you to all of you who supported the Kenora Fellowship Centre with donations, prayers, and support. You are helping to make a difference in peoples’ lives, like mine.”

Donovan is such a big help around the Fellowship Centre, and we love his enthusiasm and the care in which he works. We reach out to other youth and young adults who find themselves alone after being in foster care and with no place to go. We do our best to guide them and watch over them which is not always the easiest task. Your support and prayers enable us to continue keeping our young people safe.

Winnipeg Inner City Missions, Winnipeg, Manitoba (Specialized), Mission Worker: the Rev. Dr. Margaret Mullin, Executive Director Greetings to you from Winnipeg Inner City Missions. Our ministry is able to continue to thrive due to the generosity of The Presbyterian Church in Canada through *Presbyterians Sharing* and the ongoing support of individual churches, WMS groups, other church groups, and many individuals within the church. Thank you for your generosity.

At Winnipeg Inner City Missions we offer HOPE through a variety of programs and services – hope that the brutal cycles of poverty and violence can and will be broken in people's lives and in the community. In the inner city environment the work of fighting back against fear and poverty never ends. Through our Community Outreach Program, our Child and Youth programs, our Employment Readiness Project, and our church activities, Winnipeg Inner City Missions helps the people we serve to find their way out of poverty's grip.

Change does not happen overnight, but it can happen and Michele is proof of that. Michele was a street worker seven years ago. Now she has a diploma as a child and youth care worker from a community college and is working as the Child and Youth Program Co-ordinator at Winnipeg Inner City Missions. With her encouragement and example, Michele's three adult children have all returned to school and have a plan of their own. If Mom could do it so can they!

Michele came to Anishinabe Place of Hope from a second stage treatment centre where she had been doing the hard work of recovering and moving forward from long term addiction to street drugs. Michele was encouraged to stop and to pay attention to her need for medical, emotional and spiritual healing first. With the help of the First Steps to Employment Project Coordinator, Michele developed a plan for herself and, although the way was often difficult, she followed through with that plan. First she needed to attend to her general state of health, then to upgrading her education, and then it was on to seeking employment. That journey took Michele seven years. Along the way she was encouraged to recover her Métis heritage and to be proud of that heritage. The Métis Federation and the Ed and Gert Bell Family Fund, which is administered by The Winnipeg Foundation, funded her return to school for two years of college education.

Michele will now work with disadvantaged inner city kids at Flora House to provide them with alternatives to the type of life she lived in the same neighbourhood. Through the building of character, instilling hope, and encouraging education, self-control and self-determination, she is determined to help the children to find their way out of the crippling grip of poverty too.

Michele will be able to refer the parents/guardians of her program participants to our Community Outreach Coordinator at Anishinabe Fellowship Centre. And she will also be able to refer them to the Parish Social Worker for Winnipeg Inner City Missions for help with the complex personal and social needs that individuals and families living in poverty encounter.

St. Andrew's Church, Thompson, Manitoba (Sustaining), the Rev. Murat Kuntel St. Andrew's is a multicultural congregation made up of people of faith who love their Lord and one another, and would like to have an impact in their community. Thompson is a mining city in northern Manitoba, very transient in its nature. St. Andrew's session decided to address the issue with a new vision this year:

We at St. Andrew's acknowledge that we have been chosen by God to glorify Him and to share with others His grace by being the light of the world as we worship and serve Him faithfully. We aim to provide an alternative community to the society in which we live, a community of God's love in action as displayed by Jesus, where we love and embrace all people and invite them to join with us in reaching out to all others through praying, caring, sharing and witnessing in the name of Jesus Christ, by the power of the Holy Spirit, to the glory of our Father.

This we implement by the church being a "lighthouse" to the city and also by the members being "lighthouses" in their communities. This is prayer evangelism and, just like lighthouses that helped to protect and save lives at sea, we in St. Andrew's aim for this same purpose in the spiritual realm in our city.

The work is done by our church, saturating our community and the city with "Lighthouses of Prayer" that will pray for, care about, and share the blessings of Christ with people who live near us. The idea is not new and has been well practiced by Mission America Coalition for years and

also by St. Columba Presbyterian Church in Vancouver successfully which led to growth in the congregation during the years it was practiced when the Rev. Kuntel was their minister.

How do we pray? Members of our church will pray for five neighbours and for the city the five blessings prayer for five minutes a day for five days in a week and for five weeks. That's because our neighbours matter to God and the scripture teaches that "petitions, prayers, requests and thanksgivings be made to God for everyone" (1 Timothy 2:1).

The five blessings prayer covers body, labour, emotional, social and spiritual needs (James 5:16). On the third week flyers are distributed to the houses that are prayed for, indicating that our church is praying prayers of protection and healing and protecting them like a lighthouse. On the fifth week, a trained group knocks on their doors and asks simply if there is a prayer request.

By caring, we will be building bridges of love with the people for whom we pray. Our minister is a volunteer chaplain for the Thompson Hospital. There will be invitations to congregational dinners and other social activities. For example, in St. Columba one of our members was a carpenter and provided a free consultation to a new neighbour who was thinking of repairing his roof. Soon that family joined that church.

Sharing therefore is the end result of caring. When we share with our neighbors what we have (and, as in the above example, it can vary from carpentry to anything that we may have and they don't), and ultimately sharing the gospel message.

Murat Kuntel testifies, "When we have prayed for the households on the east of St. Columba, God sent people to church... At the next round we prayed for the houses at the south, and were blessed with an inflow of people... We concluded that, as we served the Lord... [we were] strengthened with new people. Many of them were immigrants from China with no Christian background. We were honoured to lead some of them to Christ and one of them became an elder two years ago."

Lighthouse Evangelical Arabic Church, Winnipeg, Manitoba (New), Minister: the Rev. Ibrahim Zabaneh We had a great gathering at the recognition service and the grand opening for the Lighthouse Evangelical Arabic Church on March 15–16, 2014. It was an amazing experience, filled with God's presence. The songs and preaching were in both languages, Arabic and English. An Arab worship leader came from Toronto to be with us at those meetings for three days. On Friday evening there was a training event about praise and worship, on Saturday the recognition service for Pastor Ibrahim Zabaneh and the opening of the church, and on Sunday there was an Arabic church service. After this service we had a great time of fellowship with snacks and drinks; people were relaxed and spent a long time in the church, speaking in their own language and making new friendships.

One of the families at the opening service was a Muslim family from Iraq. They came to Canada as immigrants and the wife came to faith in Jesus Christ while in Winnipeg. She was so happy to sing and pray in her own language with a group of fellow believers in Jesus. One hundred and sixty people attended the opening service and it was a strong beginning for us as a church in the province; it's the second Arabic Protestant church in Manitoba, among about 15,000 people from the Middle East. Arabic is the official language in 22 countries in the Middle East.

Another family, the Bahgat family, came to Lighthouse Evangelical Arabic Church in March 2014. They had attended a Presbyterian church in Egypt before coming to Winnipeg in 2001. Dr. Bahgat told the following story,

We have had a deep desire and longing to have an Arabic church in Winnipeg, but my hope was so little. I did not think there was more than 5% chance of having a Presbyterian church here. When we heard about the church, we didn't take it seriously because we knew of only one other family from an evangelical (Presbyterian) background! When we attended the church and heard people talking about the revival meetings and the recognition service, I didn't expect many people. Then I saw the church was full, right to the back! I knew clearly that the hand of the Lord is with this work. Our spiritual life started growing; it is the first time I prayed aloud and it is the first time I have had a leadership role in the church. I didn't have any ministry in my church in Egypt. Before coming to Winnipeg, we worked in Saudi Arabia for nine years with no church to attend there. So when we came to Lighthouse Evangelical

Arabic Church, we had a very deep desire to pray and worship in our own language. We hadn't sung in Arabic for many, many years – so long that we didn't know some of the new songs sung at Lighthouse Evangelical Arabic Church!

At the first church service the Bahgat family attended, Pastor Ibrahim Zabaneh was preaching about the vision of the church and how God wants Lighthouse Evangelical Arabic Church to reach the community in Winnipeg with the message of life through the grace of God in Jesus Christ. The Bahgats came to him at the end of the service and said, "This church will be our church, we are committed. We have been longing to have a church in Winnipeg for long time and when we heard about the church we didn't believe until we came and saw."

During the revival meetings in June 2014, God touched their children in a very special way and they took steps of dedication with the Lord. Dr. Bahgat said, "We are so glad that we are part of this great family!"

SYNOD OF SASKATCHEWAN

Knox and Dunleath Churches, Yorkton and Dunleath, Saskatchewan (Sustaining), the Rev. Devon L. Pattemore Knox and Dunleath churches are a two-point charge located in the aspen parkland area of eastern Saskatchewan.

Yorkton is a growing city with a current population of approximately 20,000 and an expected growth rate of about 2% per year over the next five years. Over the past few years many have moved to the area from Alberta and Ontario as well as the Philippines, South Korea, India and the Middle East.

Dunleath is a small hamlet 10 minutes east of Yorkton. The Dunleath congregation is a small country church serving the surrounding rural community.

With the help of Canadian Ministries and funding made possible through the generous support of Presbyterians across Canada, we have been able to continue the work of Christ in our growing and diverse community.

We reach out to address the hunger and social issues in our area with a community lunch program through which we offer a free lunch six times a year. The Society for the Involvement of Good Neighbours (SIGN) is a local non-profit organization which serves low-income families, people with mental health issues and members of the local Aboriginal community. With their help, we have been able to advertize our community lunches to their clients, thus getting the word out to those who might need it most. This ministry has truly been a blessing to the congregations as well as to those we have had the privilege of serving. It is our hope that, as this program continues, we will be able to grow and offer more meals in the future.

In the past year we have also continued our involvement with Habitat for Humanity through Faith Build, an initiative involving 14 local churches. Working together, we will be using our God-given gifts, talents and time to build a duplex for two deserving families.

Throughout the year we have a thriving Senior and Nursing Home Ministry, offering worship services and hymn-sings to those who cannot get out to worship and a Women's Ministry offering food, supplies and clothing to local women's shelters.

In 2015 we will be looking forward to continuing these ministries as well as making a concerted effort to reach out to the youth at the neighbouring skateboard park.

God has truly blessed us in the past year and we are so very thankful for the opportunity to reach out and help others in Christ's name.

We were very happy in the last year to welcome four new families to our congregation in Yorkton. Three of these families have come through our Vacation Bible School program that we have held the past two summers.

We continue to focus on mission and stewardship year-round and are excited to see what the future holds. Our hope is that we will continue to become a stronger, more viable ministry and that eventually, with much hard work, we might be able to support our congregations without the help of Canadian Ministries' grants.

Saskatoon Native Circle Ministry (SNCM), Saskatoon, Saskatchewan (Specialized), Mission Worker, the Rev. Stewart Folster Jesus was never afraid to let people experience his healing touch. He touched people who had ugly skin diseases and women who suffered from constant inner bleeding. In his society he would have been considered to be unclean after he healed these people. But yet, that is what he calls us to do! It is a blessing. At SNCM, we work with the homeless who come from all nations of the world, the majority of whom are First Nations who are survivors of the residential school era and their generational descendents. After a day of “binning” – an activity of searching through garbage bins for used treasures and bottles and cans to sell – the people drop in for a sandwich and a coffee and a visit, and sometimes a prayer and a hug.

Challenges! Ha! The city of Saskatoon would like us just to disappear! They don't like to see Native people standing on our corner or in front of our doorway, especially after spending a day of binning! Thank the Lord that Canadian Ministries has bought the building for us. If we were renting, we would have all kinds of problems from our so called city politicians. But because we own the building, the city cannot touch us. Our greatest challenge will be to make a positive difference in the lives of the people we serve. The homeless have all kinds of addiction and health issues to deal with, and all the issues and challenges that come with extreme poverty. We feed them and have a small clothing depot and we counsel them but we need to do more.

This summer we want to offer an art program where we teach them art like oil painting, sculpture, making dream catchers and drums, etc. We hope that we can turn it into a bit of a fund raising event where the artist receives half the sale of the art and half will go back into the mission. Art has a way of doing therapy while you actually enjoy what you are doing and it builds self-esteem.

In our counseling program, we emphasize the need to believe in Christ. We emphasize the need to get sober through the AA program and long term detoxification programs. We also emphasize the need for First Nations to go back to their Native Elders and take part in their healing ceremonies and learn about their culture and learn about their spirituality through the medicine wheel teachings of their people. I remember a man who has turned his life around after 30 years of alcoholism. He drank Listerine, rubbing alcohol, cheap whiskey, beer, and anything that had some alcoholic content! He came to us and he followed our advice. It's amazing what God can do! The sad and strange thing is that in order to follow our advice about finding sober friends, he had to move away from our mission. Our mission is located in the heart of the poorest section of the city. It's where the people are, but it's also where the problems are; and it's where we are needed.

Pray for us. When you think of us, think about the Bible verse in John 21:17, where Jesus says, “Feed my sheep.” Our vision is to feed the people more than food. They need food but they need more than food. All my relations.

Mistawasis Memorial Church, Mistawasis Reserve, Saskatchewan (Sustaining), the Rev. Beverley Shepansky Mistawasis Memorial serves the community on the Mistawasis First Nation within the Presbytery of Northern Saskatchewan. The minister and church members are greatly involved with wakes and funerals. The sacrament of baptism continues to be administered and regular worship carries on as long as the church road is not impassible due to heavy rains or snow. The occasional wedding has occurred throughout the past year and there has been an increase in couples renewing marriage vows on 25–40 year anniversaries.

While a core group of families support the majority of services, more people attend the services when baptisms occur. To learn about communion, children partake of the elements with their parents/grandparents. Then, like many other churches, attendance increases on Easter Sunday, and the building is near capacity on Christmas Eve. The latter involves gathering at 10 pm for special child-participation, a candle-light service and lunch following.

Again this summer, some children from Mistawasis went to Camp Christopher, thanks to a mission project of St. Paul's Church, Prince Albert. In addition, graveyard clean-ups during the year improve the appearance of the cemetery, and proceeds from a Community Fowl Supper fundraiser held each autumn are set aside for remodeling the cemetery. At least once a year the presbytery meets in Mistawasis – if not in the church, we meet at the Health Centre on the reserve.

Gratefully, the Presbyterian Church, through Canadian Ministries, purchased a beautiful, new manse in Leask. The Rev. Shepansky moved on December 15, 2014 – her fourth move within 15 months. Needless to say, her desire is not to move again until she retires!

A new event during 2014 was the minister accompanying four girls from Mistawasis to the exciting experience of Canada Youth 2014. Since the girls asked if we could sing songs in church that were sung at Canada Youth, we have been introducing new songs with the use of CDs. Thankfully, the girls' registration fees were paid by the Mistawasis Band while travel expenses were handled by the Synod of Saskatchewan.

The church also needed to make renovations to the building this past year. The upgraded windows and insulation required reconstruction of the exterior walls in the lower hall, and the drop ceiling tiles were replaced with gyproc. These repairs will prevent water pipes and the water pump from freezing over winter plus keep mice from taking up residence. Repairing the bell tower will hopefully prevent mold from forming on the entryway ceiling. We are grateful for a grant from the Chisholm Fund of The Presbyterian Church in Canada to finance the majority of these renovations. In addition, we are thankful for a Mistawasis contractor doing the work.

Unfortunately, we no longer have a pianist to accompany the singing of hymns during worship. Consequently, we rely upon singing the familiar "oldies". We are also blessed that the children play rhythm instruments during the hymns – they truly help us "make a joyful noise unto the Lord!"

The congregation is truly blessed with the tireless efforts of our church treasurer who goes above and beyond the call of duty. We are also glad for the work of two people who respectively clean the church and do necessary maintenance within and outside the building. We are able to give honorariums to each of these two faithful stewards-of-time for their service.

Pray that God continues to bless us with surprising abundance in areas we do not expect to find God.

SYNOD OF ALBERTA & THE NORTHWEST

Chetwynd Shared Ministry, Chetwynd, British Columbia (Sustaining), the Rev. Marlene Peck We are a Shared Ministry, serving members of the Presbyterian, United as well as the Evangelical Lutheran and the Anglican Churches – and others – since 1986. We attempt to build, inspire and share spiritual growth, unconditional love, hospitality and outreach within the local community and the world.

Currently, we are able to support a 75% position to our minister. This past year we:

- offered a monthly Messy Church as an optional way to do church;
- televised services on a local community channel;
- were active participants in the community ecumenical vacation Bible school;
- had a very active and vibrant Care Group;
- have been able to give financial assistance to the community Christmas Bureau, summer camp, an after-school program and the local food bank.

We are excited about the work we are engaged in. Telling stories, teaching and sharing the knowledge, joy and love I have experienced excites me – I'm the pastor.

God is definitely at work in our "little church on the hill" – through the hearts and hands of our Care Group as well as in the hearts and minds of those who attend our Bible studies and catechism classes. People are beginning to feel safe and are asking some really tough questions.

We've seen God in the faces and smiles – perhaps even in the tears – of those who we serve. God's love is always reflected when we welcome, accept and serve others.

Romans 12:4–5 has spoken to us: "For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another." One of the un-churched children who attended VBS began the week being very hesitant and almost rebellious in not joining in the activities. By the end of the week, she was smiling, filled with genuine joy, dancing up on stage with the music leader.

One of the main challenges we face is one of commitment, commitment to volunteering time in leading and participating in church activities. We never lose hope.

Our hope for the future is to be able to support a full-time position for our minister. We most of all would like to see hearts and lives transformed by the love of God shown through the example of Jesus Christ – to love God and our neighbours. We would like people to pray for the transformation of hearts and lives of the people in this community, for God to show us how we can be a part of that transformation.

SYNOD OF BRITISH COLUMBIA

Edmonton Urban Native Ministry, Edmonton, Alberta (Specialized), Minister: the Rev. Sungill Tim Choi “You are so precious in Jesus Christ!” Greetings to everyone with these words that we say every time we bless one another in our worship service; with this greeting anyone can remind another that he or she is so worthy that God sent his only son, Jesus Christ.

The drop-in centre has been settling down as a shelter in the area of 118 Avenue over the past three years through serving a hot meal every day, offering emergency food packages, the clothing bank, computer services for job searching and housing, CRA tax report assistance, morning devotion, sharing and prayer circle, etc. There was one prayer in my heart, “Thy kingdom come!” I can see the kingdom of heaven every day through the poor in spirit entering into our drop-in centre. One day, a lady came and asked me, “What is the kingdom of heaven?” I answered, “It is a living life, that God reigns in the love of Jesus Christ.” Then she said, “I think I can feel it here.” She was exactly right. We’ll see “a new heaven and a new earth” (Revelation 21:1) later in another day, yet we already taste it everywhere we serve one another in God’s perfect love, Jesus Christ. I believe this is the most powerful reason and motive for the entire ministry given to us.

Every time right before starting Sunday worship service I think to myself, “What if there is nobody coming for service?” But it has never happened so far, not even once. Praise the Lord! Though it is not a large number, but we can still see the poor in spirit always are coming and seeking God every time. Please pray for us to keep moving toward God in this meaningful act of worship.

It was two years ago when we prayed for a proper place and instructor for Taekwondo Club. We’ve already finished three terms of lessons and level tests. Thirty-five children joined the club this time and some of them have already earned their green belt, which is intermediate. The goals of Taekwondo are mainly focusing on self-discipline – not just physically, but mentally and even spiritually – so that we can approach the children more easily and broadly with the gospel. I believe Taekwondo is one of the most effective ways to disciple children for the kingdom of God.

Incredibly we had two sessions of vacation Bible school for the community children. A group came from Vancouver Galilee Korean Church after 16 hours of driving, and another group came from Edmonton Korean Church. Most of them spent their summer vacation with us so that we could plant the life-giving seed in the heart of those children who had never heard the good news in such fun ways. On the last day of VBS, one of the native teenage girls refused to wash her feet, and then brought a towel and a bucket of water for washing the feet of her leader. It was a moment of drama that touched everybody’s heart, reminding us that Jesus did this for his disciples on the night before he was arrested. I remembered this Bible verse when Jesus said, “I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another” (John 13:34).

St. Andrew’s Church, Edmonton, celebrated its 100th anniversary in 2013 and is the location where we see the kingdom of heaven every day. The beautiful building was renovated last year, not only for the congregation but also for the community, as a better place for seeking God and receiving a variety of help when needed. We also have great helpers from Edmonton local congregations for worship service, homemade soup, seasonal donations, etc. We want to thank everyone who supported us in various ways of love so that we could see the kingdom of God; and thank you for your generous gifts to *Presbyterians Sharing*. We say a special thank you to Canadian Ministries for encouraging native ministries with the heart of Jesus: “Thy Kingdom come!”

Cariboo Church, Cariboo Region, British Columbia (Sustaining), Mission Workers: the Rev. David Webber, Mr. Bruce Wilcox, the Rev. John Wyminga, and the Rev. Shannon Bell-Wyminga Transitions can be an exciting as well as challenging time. This year in the Cariboo we are preparing for a huge transition as we work with our ministry team of Dave Webber, Jon Wyminga, Shannon Bell-Wyminga and Bruce Wilcox. In a few short months the team will be praying blessings on David and Linda Webber as they shift into retirement, and leave the work of this ministry to the people alongside the remaining team. We will continue to share the love of Christ with those in rural and remote communities in the Cariboo-Chilcotin. We will continue to rely on the prayers and support of the whole church, congregations, mission groups and individuals to make this mission happen. It will be a new chapter for sure, but God's work is bigger than any one of us, and we look forward to how the Spirit of the Lord will lead us into the future with the support of the body of Christ.

Bruce Wilcox (Mission work in the south and central portion of the Cariboo-Chilcotin) The main thrust of our ministry continues to be missional – taking the gospel to people where they are, and as they are. An interesting opportunity from the Lord opened up to us last fall on Remembrance Day, when the president of the Legion in the little town of Forest Grove asked if I would be willing to become their Legion chaplain; I accepted. We sensed strongly that this would, in turn, be a great opportunity to ask them if they would allow us to begin regular church services for the community right there in the Legion every Sunday; they accepted. There had been no regular church – or even a building for it in this town – for a number of years, and now we have it, praise God. A church in a bar!

Amazing how the Lord works, because this is the same little town where I grew up many years ago, and where I indulged in a lot of drinking and just general hell-raising in my youth, much of it in, you guessed it, the Legion! This is also the same little town that lost all electricity one day in 1976 when I recklessly flew an airplane through the main power line and miraculously lived to talk about it! In other words, my past reputation was not exactly sterling. It occurs to me that sometimes God takes us right back to the very “scene of the crime”, back to the places of our greatest failures, where we have been known, and where we have been defeated. Because, God willing, that is where people will then somehow see the transformation Christ has made in our lives, to His glory.

Our fellowship in Forest Grove is blessed and, as in all the churches here, we see the Lord doing wonderful things for the down and out, the lowly, the afflicted, and those who need Him in every way. And we won't be surprised if the Lord eventually brings one or more house churches out of this into the large geographical area around it. We are blessed!

David Webber It's All About Food: “They are going to eat every week Dave”, said Bruce Wilcox, my partner in mission. “You had best be up there by 5:00 pm along with your contribution to the pot providence supper.”

“Up there” was McLeese Lake, about 1½ hours to the north of us. Linda and I had just gotten back from our vacation time. Bruce had been filling in for us in the house church circuit while we were away. That there had been changes while we were away was pretty normal. All of our house churches are pretty autonomous, partly because autonomy is a way of life for rural folks and partly because Linda and I have encouraged it from the beginning when we started this rural mission 25 years ago. But dinner as a part of worship each and every week?

Next Tuesday we were on the road with our casserole in tow, heading for worship. When we got there, people were already hungry for worship. A couple of large new families were enthusiastically present. Soon one of the ranchers said grace, and we all began to dish out from the delicious soups, casseroles, stews and breads. Praise just seemed to flow from the meal and proclamation from the praise and prayer from the proclamation. It was different somehow, more exciting. Could it be it was all because we had shared a full meal at the beginning of and as a part of worship? I couldn't put my finger on exactly why, but it was different.

As we traveled home, and for the next several weeks as we traveled home from McLeese Lake, I pondered what was different, how we had been changed by eating our way into worship. And then it finally dawned on me. If house church is the New Testament way of being church, eating is the New Testament way of worship. Over and over again in the New Testament, worship is referred to as the “breaking of bread”. I usually immediately see those words as referring to the

Lord's Supper or Holy Communion, something tagged on to the end of a formal worship service with bits of bread and drops of the grape. But the New Testament, be it in the Gospels, Acts or Paul's epistles, seems to have something far more extravagant in mind when it says "breaking of bread". It seems to have a full meal in mind and it seems to be the centre piece for worship, not a tag-on at the end. And it seems to be a place where New Testament Christians looked for the Lord to be particularly present, just as he was when he supped with them all those times before and even after his resurrection. Could it be the Lord's Supper was a real meal and was the centre of worship?

After reflection, what was different at McLeese Lake, what my brothers and sisters at McLeese Lake had taught me, was we had started to worship in the New Testament way and we were reaping the harvest of Christian communion this way. Now many of our house churches are doing something similar. One has a full lunch every Sunday and looks for the Lord to be present in the breaking of bread. Another has a Sunday breakfast each week. Others are having a full meal as part of worship on an ad hoc basis, for special occasions, etc. But we have truly begun to discover the Lord's presence among us in the breaking of bread. That is what has been noteworthy in this mission for me this past year. It's all about food.

John Wyminga and Shannon Bell-Wyminga (Nazko and Area Dakelh Outreach) Our mobile home across the yard from our little log cabin has been filled every night with young men from 11 years old to their early 20s. Once in a while a couple of teen girls show up as well. Our Korean Love Corps team from Vancouver Korean Church is here again, and they draw the youth like flies on a cow pie. They hang out and talk, tease and laugh, and generally let our youth know that they are loved. God is present in the hanging out, in the sharing of food and the playing of Frisbee golf set up through our property. This week each summer always reminds me again of the importance of relationship and just being with people.

All through the year we have many programs that are going each week: kids' and teen groups, house churches, talking circle. But often it is in the unplanned, informal times that God works the most effectively. Jon went to drop by on a residential school survivor and, while there, our friend began to share the immense pain he was going through since opening up about his abuse for the first time at the Truth and Reconciliation Commission last September. Jon was able to pray with him to bring Jesus' healing into his broken heart.

Recently we were at a ranch to do a renewal of wedding vows for a friend's anniversary. We spent the day visiting and hanging out with people, pitching some horse shoes and listening to the band. During those few hours, the groom shared with me and Jon both about his thoughts on a medium that people in the village had been consulting. Another band member shared how important Jon's visits were to his parents who lived in a very remote location. The sister of the bride opened up at length to me about the grief she had been burying and trying to cope with from losing her husband a few months earlier. When we returned home that day we realized how many deep opportunities we had had to share and pray with people at a party. No church building in sight, no formal worship or organized programs. We were just present with people in their very real and now lives. Our presence is the reminder to them that there is a Creator out there who cares for them and wants a relationship with them.

As we continue to ask God how best to share the love of Christ with the Dakelh nation and the people of this territory, we find ourselves coming back more and more to the unplanned, unprogrammed times in our lives with this community which offer opportunities to love and encourage without the stigma of "the church" that they have experienced from their past. It means that ministry becomes even more immeasurable and less tangible when it comes to reporting to the church, but then again, much of the power of the incarnation of Jesus wasn't very tangible either. Thank you for supporting us so that we can be the presence of Jesus and his body to the people of this nation and territory and throughout the Cariboo.

Hummingbird Ministries, Richmond, British Columbia (Specialized), the Rev. Mary Fontaine "Let us then pursue what makes for peace and mutual upbuilding" (Romans 14:19).

On January 25, 2015, it will be ten years since Hummingbird Ministries hosted its first Healing Circle at the Tsawwassen First Nation (TFN) community hall. Since then, Hummingbird Ministries has continued, "walking with" First Nations people, listening and affirming the worth of individuals and the value of Indigenous culture and spirituality. The circles and events created

awareness of First Nations history, and Indigenous cultures, spirituality, social and political realities. Over the years many First Nations, church people and others have been brought together to share meals, personal stories, prayer, beliefs, laughter, healing workshops, music, drama and dance easing fear, tensions and misunderstandings.

Hummingbird Ministries is like a space in time, a necessary step in the healing process for First Nations people and the church. It is not like a regular church or mission in terms of traditional worship and evangelism. Instead, there is continued fellowship among humans, as a way of living out how we can “love one another as God has loved us”. Here, there is freedom, openness, patience and no judgment against those who do not profess the Christian faith. In this time and space, friendships, understanding and trust are emerging. Eventually a new authentic Indigenous Christianity will emerge expressed in ways unique to First Nations people but open to all.

In 2014, Hummingbird focused on ministry with First Nations children and youth through Circles and Arts programs. At Circles, they were reminded that they are the leaders of the future and taught to be healthy in all areas of life including spiritually by believing in God. They listen with respect to the Bible verse reflections, teachings of Jesus, and First Nations cultural and spirituality teachings.

The Arts programs included Pow Wow, Metis and Hip Hop dance lessons and ukulele, guitar and music lessons. Children and youth once too shy to dance or to sing, eagerly performed at a hospitality event for the National Native Ministries annual meeting in April and again at the annual National Aboriginal Day celebration in June. The young people now look forward to performing at other events including invitations to perform at local Presbyterian churches.

On July 11–12, 2014, Hummingbird hosted its conference “Passing the Mantle – Indigenous Wisdom for the Church”. We met at the Tsawwassen First Nation hall and West Point Grey Church. YouTube has a video of the conference speakers, or go to hummingbirdministries.ca.

Hummingbird plans to hold its fourth annual Peace through the Arts Festival on November 8, 2014. We also expect to hold our annual Tsawwassen First Nation Christmas Circle on December 13–14.

In 2015, we plan to seek funds and volunteers for a new drama project and for new healing path workshop facilitators to teach about issues around self-image, non-violent communications and healthy relationships.

We include here two testimonies describing the affect Hummingbird Ministries has had on those involved.

“When Jane and I were at the dance in Tsawwassen, we were made to feel so very welcome and I was deeply touched by the generous spirit in all the people I met. I will not forget the group’s kindness and generosity.” – Eileen Brown, United Church, Ladner, British Columbia.

“My wife and daughter and I thank you and your denomination for your untiring efforts in raising awareness of the diversity of First Nations peoples’ spiritual heritage and culture. It is especially noteworthy how your work covers areas from theology to healing to music, dance and last but not least, fellowship in the form of eating together.” – Dr. Lorne Brandt, Peace Mennonite Church, Richmond, British Columbia.

Asian Christ Church, Surrey, British Columbia (New), the Rev. Emmanuel and the Rev. Bushra Cheema Asian Christ Church (ACC) is a ministry under the umbrella of the Presbytery of Westminster in Vancouver since September 2009. The Revs. Emmanuel and Bushra Cheema were appointed in January 2010 by Canadian Ministries to serve as missionary ministers at ACC.

ACC is based in Surrey but serves the South Asian Missions in all of the lower mainland. Why was Surrey chosen to be the centre of the ministry? There are 142,000 South Asian immigrants settled according to the 2011 Canadian census, and most of the new immigrants from South Asian background coming to British Columbia are settling in the city of Surrey. This city has become a centre for the South Asian communities’ living, shopping, worship and media (radio, TV and newspapers).

Presently this church is using an older church building on the Surrey Presbyterian Church premises. We have access to the building only for Sunday evening after 5 pm for the Sunday worship service. There is no office facility available in the church building where we could setup the office for the ministry. So Emmanuel and Bushra Cheema have given one portion of their house (one full suite of 2 bedrooms + living room) for the office use of the ministry for free of rent and bills, because the congregation has not enough financial sources to rent any building for the office use and the ministry meetings and gatherings.

ACC is serving among non-Christians and non-believers and working hard to win souls for the Lord. In this situation we cannot ask the new comers for fulfilling the basic needs of the ministry. Because people from South Asian backgrounds bring offering to the church in the amount of a coin, \$1, \$2 or a bill of \$5, which is not enough to fulfill the needs of the ministry; this is how they do in their temples. We as spiritual teachers and stewards of God, we know to teach them about giving, offerings and tithes. It is very difficult asking the Hindu, Sikh or Muslim new comers to be responsible for the needs of the Christian ministry. That's why missions or out-reach requires extra funds to run the business properly which always come from the Christian sources.

It should be mentioned that Christian missions is always an ongoing process of out-reach which has to run until Jesus comes back. And it is always supported by the Christian church or the church organization. Anyway ACC has been struggling financially since it was established. But the Lord has always made it possible for us to survive within the available sources. The leadership is always grateful to the prayer partners and the ministry partners who provide financial support to the mission work of ACC, from Canadian Ministries, the Presbytery of Westminster, the Synod of British Columbia and Christian believers.

God has blessed ACC with new people while some people moved out and left the ministry. God has given us a new musician "Mr. VB" who came from Punjabi-Sikh background and accepted Jesus within the ministry of ACC. He gave a wonderful testimony that he got his business and health problem solved through our prayers which has changed his life. He is very excited to receive Jesus and now he is making to get his wife evangelized. We are preparing him to serve as a worship leader in the Sunday Service. There is good news in the year 2014; we have baptized 4 young new believers of 15, 16, 20 and 21 years old and one senior woman who accepted Jesus from very extremist Punjabi-Sikh family. So the word of God in Matthew 28:19-20 is fulfilled here:

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

Through all these testimonies we find confirmation of the presence of God in the missions of the ACC when people are healed with our prayers and the lives are changed through accepting Jesus Christ. We thank God for choosing us to be source to the other nations like Paul says; he was chosen to be a source to Gentiles. We are now praying that God would provide enough funds to have our own discipleship training centre rented or purchased where we would have 24 hours access and we would be able to set up our ministry office and could organize worship practices, Bible study sessions, discipleship training and women or men ministry events. We request the congregations and our prayer partners to pray for our financial needs and pray for our church growth.

Vancouver Hanmaum Church, Langley, British Columbia (New), the Rev. Philip Yong Kyoon Kim Hanmaum Church started senior ministries in 2013 to help local Korean seniors who are not able to attend the church service due to their physical limitations. The Rev. Philip Kim brings worship every Wednesday to those in a care home, Amenida, in Surrey. The purpose of the seniors' ministry is to serve the spiritual and emotional needs of the elderly by sharing the gospel of Jesus Christ. Korean seniors enjoy our visits and our program includes worship and special music performances.

Vancouver Sung-An Church, Coquitlam, British Columbia (New), the Rev. Tae Sic Ha Sung-An Church is located in Coquitlam, and the Rev. Tae Sic Ha is serving its ministry as a senior pastor. Our vision is to build a community church which is unified in our Lord God,

which grows into disciples of Jesus Christ, and which goes into the world by being filled with the Holy Spirit.

In 2014 we have been leading our ministry to the goal of “Gathering by Word, Scattering by Love”, based on John 8:32. We believe that the true power of Christian faith should be applied in our actual lives with love. The word of the truth teaches us that only the love of God can provide the true power to live true Christian lives. To accomplish this goal, we are focusing on meeting together as much as possible.

We keep providing Bible study and discipleship training courses for our members of adult and young-adult groups. This is our core ministry, helping them to be disciples of Jesus. Until now, 32 of them completed their basic courses, and we have seen those who have had relationships with God for the first time, decided to be baptized, and look back their faith or turn back again to God through this ministry.

On June 22, as a body of Christ, we joined with Coquitlam Presbyterian Church’s event, “Parking Lot Picnic”. The purpose of this event was to keep good relationships by serving, not only the people of the congregation, but also the people of the local community. We prepared some Korean food and served them. The people we served truly enjoyed the food we prepared, so it was a wonderful and thankful time. We expect that the relationship among us, Coquitlam Church, and the local community will grow and be stronger to the glory of God.

From July 7–9, we held “The Old Testament Seminar for Korean Ministers”. We invited Prof. Thomas Byung Hyun Song (Old Testament Professor in BaekSeok University, Korea; Ph.D. in Trinity Evangelical Divinity School) as a speaker, and he lectured about the book of Isaiah. We held this seminar with the hope that the ministers would be fully equipped with the word of God in order to lead their congregations towards the right way that the word of the truth teaches. Thirty-one of the local Korean pastors registered and attended for three days, and it was a great time to study and discuss the topic together.

For the last three years, 100 people have come and gone through our church. Some of them settled down in this city while others went back to Korea or moved to another province. No matter if they are now among our congregation or not, we saw their purpose of life changed when the Word of God worked in each of them in our ministry. They decided to be baptized and found new hope in Christ our Lord. We believe that this ministry is worth keeping for the glory of God. We would like you to continue to pray for us.

COMMUNICATIONS

Staff	Associate Secretary:	Barb Summers
	Web Coordinator:	James Laurenson
	Design and Production Coordinator:	Pat Martin (to October 2014)

INTRODUCTION

The Communications Office is focused on assisting congregations, groups and national office staff in communications best practices. It is our goal to produce and promote useful, relevant resources, both in print and online format, and improve access to church information through print and digital channels. We strive to inspire the church in innovative communication techniques and help equip congregations to successfully share their mission and ministry.

RESOURCE PRODUCTION AND ADVERTISING

The Communications Office assists in the production of a wide variety of resources and advertising. This includes the management and distribution of the PCPak collection of resources, the annual wall calendar, as well as design and layout of the Pension and Benefits newsletters, Planned Giving *ProVisionaries* magazine, Prayer Partnership, *Equipping for...* educational resources, newsletters, flyers, web visuals, display materials and brochures for all departments of the national office, as well as several national committees.

PCPak

presbyterian.ca/pcpak

PCPak is a collection of educational and informational resources for those bodies directly connected to The Presbyterian Church in Canada. Each PCPak contains material from the various departments at national office to educate, equip and inform the constituency.

In an attempt to reduce costs and provide information to congregations in a timely and appropriate manner, distribution of the PCPak collection of resources now takes place three times per year. The content continues to undergo changes and improvements, adjusting materials into a format that is more concise, clear and relevant.

All PCPak materials are available to view and download on the PCPak section of the website. This feature saves congregations time and money. After viewing online, people may phone or use an online order form to request copies or print their own.

Recommendation No. 5 (adopted, p. 18)

That, in an effort to help improve the usage of PCPak as an educational resource, all congregations send feedback to the Communications Office on how positive changes can be made to PCPak by using the online feedback form available at presbyterian.ca.

PCCconnect

presbyterian.ca/pccconnect

As one of the most popular resources, the PCCconnect monthly e-newsletter contains the latest news and information from The Presbyterian Church in Canada in a clear, easy-to-read layout. The e-newsletter contains snapshots of information such as announcements related to *Presbyterians Sharing*, deadline reminders, mission trip opportunities, new resources for congregations, upcoming events, popular links to online materials and much more.

The e-newsletter is fully responsive, meaning it may be accessed on mobile devices. PCCconnect is opened by approximately 44% of those who receive it, which is well above the industry average of 26%. Distribution is to over 1,400 addresses, including congregations, clerks and staff. Individuals from across the church are encouraged to sign up. As the distribution list grows, we are able to reach a wider audience with relevant news and information.

Recommendation No. 6 (adopted, p. 18)

That all church staff and interested individuals be encouraged to subscribe to the PCCconnect monthly e-newsletter by visiting presbyterian.ca/pccconnect.

Online Forms

The Communications Office has converted many of the church's forms and registrations to an online format. This avoids paper copies and allows forms to be completed in an automated format, quickly and easily. It also improves reporting.

This service has been widely used and continues to grow. There are over 45 different online forms from various departments, allowing individuals and groups to register for events, order resources, apply for funds and give feedback. The new Resource Centre uses an online form to allow people to order from the wide variety of resources offered from the national office.

Advertising

The Communications Office monitors, schedules and helps create advertising pieces for various departments of The Presbyterian Church in Canada. By centralizing advertising, we are able to secure a reduced bulk rate and streamline efforts. Regular advertising appears in the *Presbyterian Record*, *Glad Tidings* and *Presbyterian Message*.

Workshops

The Communications Office staff conducted a communications workshop for the Presbytery of Calgary-Macleod in February 2014, which led to a presbytery-wide website competition to improve each congregation's website. A workshop on website and social media best practices was conducted for the Presbytery of Ottawa in March 2014. The goal of the workshops is to help congregations improve their online presence through strong church websites and social media activities. Additional workshops are planned for 2015.

Congregations, presbyteries and synods may invite the Communications Office staff to conduct a communications workshop and they will be filled whenever possible.

General Assembly

presbyterian.ca/ga2014

At General Assembly 2014, the Communications Office provided and maintained the live video feed, produced the daily summaries, monitored and engaged in social media activities (particularly Twitter), captured and shared photos, posted web content, and provided technical assistance to commissioners. There were approximately 200 downloads of each daily summary edition and nearly 2,000 active sessions of the live video stream. The top ten countries viewing the live stream were: Canada, the US, the UK, India, Australia, Nicaragua, Guyana, Mexico, Netherlands and China. The average amount of time someone watched a live stream session was just under three minutes. As well, the Communications Office was able to assist the General Assembly Office in providing electronic materials. This included expanding the circulation of the Book of Reports and the Summaries.

PCC Style Guide and Web Standards

presbyterian.ca/styleguide

The PCC Style Guide and Web Standards resource was finalized in 2014 and has been well received. The guide contains grammatical rules and preferences specific to The Presbyterian Church in Canada as well as web guidelines, voicemail and email best practices, specialized denominational terms, and a troubleshooting section. The staff version was released in the summer and the congregational version was rolled out in November. It is available as a free download on the website along with a Quick Reference Guide.

WEBSITE OPERATIONS

presbyterian.ca

The Presbyterian Church in Canada website is a valuable tool for all congregations and individuals. It is an informational and educational site, providing access to a wide variety of resources and materials, such as worship planners, resources for elders, church lectionaries, official church documents, Leading with Care materials, and updates on events, activities and new resources.

In 2014, the website received over 229,500 hits. The most popular web pages are the homepage, worship, pulpit vacancies, resources, General Assembly 2014 and the Church Finder. The most popular downloads on the site are: Equipping Elders – Complete Collection, Church Matters: A Board Managers Handbook, Lectionary Year A and Church Year Dates, Book of Forms, *Westminster Confession of Faith*, Family-Friendly Christmas Eve Worship, *Living Faith*, and the Leading with Care Policy.

One of the most popular features of the website is the Comments section and the Contact form. Site visitors are able to provide feedback on news posts and ask questions. This provides another venue for people to get in touch with various departments of the national office and receive a prompt, timely response. It also fosters dialogue on the website. Comments come in on a daily basis and the service is expanding.

PCCWeb

presbyterian.ca/pccweb

PCCWeb is a service to congregations, groups, presbyteries and synods of The Presbyterian Church in Canada that allows them to set up a website, free of charge, hosted by the church. We currently host approximately 290 sites. Online tutorials help people learn to use WordPress more easily. Maintaining security features remains one of the most important components of the network. This service has been well received and the network is steadily growing. In 2014, the PCCWeb server was upgraded to better handle load and security issues, which were steadily increasing. In 2015, the goal is to release additional features that will allow for better customization of individual sites.

Using the PCCWeb server, we host and support a number of other websites in addition to individual congregation and presbytery sites, including PWS&D, the Presbyterian Archives, Canada Youth, Presbyterian camps, the Women's Missionary Society, the Women's Gathering, the

Presbyterian Museum, missionary blogs, Renewal Fellowship, PresbyCan Daily Devotional, Portland Place, Boarding Homes Ministry, and others.

Regional News

A section on the homepage is specifically reserved for highlighting the activities of congregations and groups within The Presbyterian Church in Canada. By submitting information using the online form, special events, worship activities, fundraisers, guest speakers, etc., can be shared with the wider constituency in the Regional News section. Individuals can subscribe to receive daily news updates via email by signing up on the homepage.

Online Donations

presbyterian.ca/donate

The online donation system is functioning well and has processed over \$650,000 in donations to both *Presbyterians Sharing* and PWS&D as well as Canada Youth registrations in 2014. Donors can designate a gift to a variety of denominational programs using a shopping cart format, and can make a gift in someone’s honour or memory. As well, individuals have the option to assign their gift as part of their local congregation’s *Presbyterians Sharing* allotment and sign up for monthly giving using a credit card. Donations are also processed for the Presbyterian Museum and the Archives.

Social Media

We have over 770 “Likes” on Facebook and this number continues to grow. We receive detailed reporting on the posts that garner the most attention and we use this to help fine-tune content. We have nearly 900 followers on Twitter; the Twitter feed is picked up from content posted to the website’s newsfeed.

SERVICE FIRST

The Communications Office is committed to providing timely, effective service. Our work encompasses many areas, from helping congregations establish an effective website to how to write a media release about a community event. We are consistently adding new ways of offering communications-related support. The Presbyterian Church in Canada Communications Office is committed to improving the quality and flow of communication within the national church and helping congregations improve their communication with their members and wider community.

Advisory Committee Members

The Rev. Jeremy Bellsmith, Mr. Spencer Edwards, the Rev. Kristine O’Brien, the Rev. Dr. Pam McCarroll, the Rev. David Moody.

INTERNATIONAL MINISTRIES

Staff	Associate Secretary:	Glynis Williams
	Program Administrator:	Margaret Zondo (to November 2014)
	Administrative Assistant:	Gladys Stover (to May 2015)

INTRODUCTION

Bearing witness to the words of the apostle Paul in Romans: “So we, who are many, are one body in Christ, and individually we are members one of another” (Romans 12:5), is the work of International Ministries. God’s mission (*missio dei*) is lived out around the world in different ways and in very diverse contexts, and what brings us together is our common faith in Jesus Christ. But to live out this statement, we must be in relationship with one another, struggling with our differences and inequalities, discovering common ground, and learning from one another. “The missionary God who sent the Son to the world calls all God’s people, and empowers them to be a community of hope”. (*Together Towards Life: Mission and Evangelism in Changing Landscapes*, World Council of Churches 2012) This new mission affirmation of the WCC encourages us to commit ourselves together to fullness of life for all, led by the God of life! We agree and are grateful for the opportunities for Presbyterian members and congregations to be involved in this global mission.

MANDATE

International Ministries is the department of the Life and Mission Agency responsible for the relationships between The Presbyterian Church in Canada and overseas partner churches and agencies. The most visible way in which we relate to our partners is the appointment of Canadian Presbyterians. The recruitment, preparation and support of these mission personnel is our responsibility. Two other ways in which we accompany our partner churches is through leadership development programs, as well as providing funding for partner programs and special projects.

CATEGORIES OF SERVICE

Regular mission personnel are appointed for one to five year, renewable terms of service with a partner church or agency overseas. Short term volunteers are appointed for varying terms of service ranging from one month up to one year. This latter category includes participants in the Amity Foundation Summer English Program in China, the Ecumenical Accompaniment Program in Palestine and Israel (EAPPI); and social, medical and theological internships.

STAFF TRANSITIONS

The past year has seen a number of changes affecting mission personnel appointed by The Presbyterian Church in Canada. Among those completing their term of service or beginning new terms were:

The Rev. Dr. Todd Statham and Ms. Annika Vöeltz completed a four year term of service with the Blantyre Synod of the Church of Central Africa Presbyterian (CCAP). As lecturer, Dr. Statham taught Church History and Theology at Zomba Theological College. He was committed to excellence in teaching, and had a gift in interpreting African spirituality for Canadians through his blogs. Annika Vöeltz served as a volunteer in a local NGO, sharing her many gifts in preparing curriculum on early childhood development, and programming for people with disabilities. Together with their three children, they made the difficult decision to leave Malawi and return to Germany. Their assignment ended in February 2015, but their impact will not. With an adopted daughter from Malawi, their lives will forever be intertwined with the country known as the “warm heart of Africa”. International Ministries prays for God’s blessing upon them as they discern their place in Christ’s worldwide church.

New Appointments/Short-term volunteers

Ms. Michelle Verwey was appointed as a regular mission worker to the Central Regional Board of Health Services – Church of North India; and the Mid India Board of Education (MIBE) Graduate School for Nurses in Indore, India. Her appointment commenced January 1, 2015. She will be working as an advisor for a PWS&D supported Community Health Program in Madhya Pradesh. In addition, she will be engaged with the MIBE Graduate School for Nurses Faculty, in planning and organizing learning activities for nursing students. Ms. Verwey will be based in Canada with regular trips to India for an average of four weeks at a time. This full-time work assignment will take advantage of modern electronic communications such as email, skype and telephone. International Ministries is hopeful that this new model will be beneficial to both the India partners and The Presbyterian Church in Canada. Ms. Verwey will be available for deputation while in Canada.

Amity – Summer English Program

The Amity Foundation is a Chinese Christian NGO, a partner agency of The Presbyterian Church in Canada. In 2014, a team of four from Knox, Waterloo participated in this program of teaching English, which helps 100 rural teachers with their listening and speaking skills. The program ran from July 7 to August 4. The dynamic team included the Rev. Linda Ashfield, Ms. Shirley Carter, Ms. Janice Harper and Mr. Mark Harper; three of whom are experienced teachers. They served in Weifang China, and were effusive in their support of this mission opportunity!

Ecumenical Accompaniment Program in Palestine/Israel (EAPPI)

Ms. Magan Haycock of Lloydminster, Alberta, completed her term as an Ecumenical Accompanier (EA) in February 2014, and returned to Canada. No new candidates came forward during the year, however, at the time of writing there are three candidates who are preparing for this mission service in 2015.

MINUTE OF APPRECIATION

Dr. Richard (Rick) William Allen

Dr. Richard Allen received his Doctor of Medicine degree from the University of Western Ontario in 1975 and his Diploma in Tropical Medicine and Hygiene from Liverpool School of Tropical Medicine in 1978. He was a recipient of the Dean's Scholarship Award from Tulane University School in New Orleans where he received his Master of Public Health degree in 1984.

His overseas service started in 1974 as a medical student, during a three-month hospital/community health experience at Jobat Christian Hospital in India. In 1977, he went to Nigeria as a general practitioner working briefly at Uburu Hospital.

In 1978, The Presbyterian Church in Canada, Board of World Mission, appointed Dr. Allen to the United Mission to Nepal, to work at Amp Pipal Hospital in Gorkha District. This 50 bed hospital was reached by a two-day walk from the main road. His duties included treating TB and leprosy, performing minor surgery, obstetrics and liaising with the community health programs. He later served at Shanta Bhawan Community Health Program in Lalitpur District.

Pakistan was his destination in 1984 where he served at Memorial Christian Hospital, Sialkot, working in a rural health care project. The focus was maternal-child health and sanitation. Later he was appointed to United Christian Hospital in Lahore. Rick started the Community Health Program with an emphasis on maternal-child health; provided training of national staff in administration and budget control, and offering supervision and teaching for physicians, registered nurses and health workers.

Upon return to Canada he served as Acting Executive Director of PWS&D from September 1989 to August 1990. In 1991 he left church assignments to work as Medical Officer of Health for the Baffin Region with the Government of the Northwest Territories, stationed in Iqaluit.

Dr. Allen applied for service overseas again in 1994 and was appointed by the Life and Mission Agency to serve as Community Health Advisor to the Presbyterian Church of East Africa (PCEA) based in Kikuyu, Kenya. As secretary to the PCEA HIV/AIDS Committee, he coordinated the control program and served as secretary to the HIV/AIDS Policy Committee. The Training of Trainers (TOT) courses were started and a groundbreaking policy was written, which is considered by many as the most progressive HIV/AIDS policy of any church in Africa. In 2009 he began serving as lecturer in the Clinical Medicine Department of the Presbyterian University of East Africa teaching an "Introduction to HIV/AIDS and STIS" course. The Government of Kenya requires all university students to take this course.

Sub-Saharan Africa is the region in the world most heavily affected by HIV and AIDS. In Kenya, 1.5 million people are infected with HIV. Misinformation, and a belief in many churches that AIDS was a 'disease of sin', needed to be challenged. With the support of the PCEA leadership, Rick and his colleagues worked to debunk myths surrounding HIV/AIDS, correct misinformation and support people living with the disease. They trained pastors and lay people, who in turn taught community AIDS educators. Truly, this ministry in Christ's name saved many lives and will continue to do so.

After 20 years of faithful service in Kenya, Dr. Richard Allen has expressed his desire to retire and return to Canada. We give thanks to God for his time in India, Nigeria, Nepal, Pakistan and Kenya, and pray that God will be with him as he looks forward to a happy, healthy and active retirement in Canada.

Recommendation No. 7 (adopted, p. 33)

That the sincere thanks and appreciation for Dr. Richard Allen's many years of overseas service be acknowledged and that the above minute of appreciation be adopted.

DEPUTATION AND MISSION SPEAKERS

Telling the stories of mission, lived out around the world and within Canada, is one of the ways in which Canadian Presbyterians learn of the international work of The Presbyterian Church in Canada. Of the 28 requests for speakers received by International Ministries in 2014, 19 were filled by speakers representing the diverse ministries supported by Canadian and International Ministries through *Presbyterians Sharing*.

PARTNERSHIP EVENTS

Moderator's Trip to Taiwan

For his official overseas trip, the Moderator of the 140th General Assembly, the Rev. Dr. Stephen Farris chose to attend the 150th year celebrations of The Presbyterian Church in Taiwan (PCT), from April 2–9, 2015. Accompanied by his wife Patricia Farris and the Rev. Dr. Glynis Williams, they will be given an opportunity to learn about the 150 years of mission witness in Taiwan (1865–2015). The year long celebrations have an overall theme entitled, “Making our Church a sign of Hope”. The General Secretary of the World Council of Churches (WCC), the Rev. Dr. Olav Fykse Tveit, will be the guest preacher during the public worship and celebration on Easter Day.

Dr. Farris is pleased to be able to visit this historic church which traces its roots to the Rev. Dr. George Leslie Mackay, the first missionary in northern Taiwan commissioned by the Canada Presbyterian Church (predecessor to The Presbyterian Church in Canada and the United Church of Canada), who arrived on New Year's Eve in 1871.

Kenya (February 10–20, 2014)

At the invitation of The Presbyterian Church of East Africa (PCEA) in Kenya, the Associate Secretary attended an International Mission Conference held in Nakuru, two hours from Nairobi. The theme of the conference was, “Christ our Peace: Strengthening Linkages in Christian Partnerships”, based on Ephesians 2:14: “For he 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.” Accompanied by Mr. Ken Kim of PWS&D, the four day event was an excellent opportunity for us to meet the Moderator, the Secretary General, the Deputy Secretary General as well as representatives from presbyteries and parishes of the PCEA. A highlight was meeting a pastor serving in a remote area of Kenya, whose studies had been supported by a Presbyterian Church in Canada congregation in Toronto. It was an example of the numerous links between us. Also in attendance were guests from the Church of Scotland, Presbyterian Church in Ireland, Presbyterian Church (USA) and many people from various Presbyterian Church (USA) presbyteries. Dr. Richard Allen who has been a Canadian Presbyterian medical mission worker in Kenya for 20 years, coordinating the PCEA HIV/AIDS prevention and control program, hosted us. He teaches theological students and other university students, implementing a prevention strategy which is upheld as a model throughout Africa. Attending one of his early Saturday morning university classes was a opportunity to meet with students ranging in age from their 20s to an elder in his late 60s! Dr. Allen will be retiring in December 2015 and returning to Canada, so the opportunity to witness this ministry was appreciated.

CANACOM (March 25–April 2, 2014)

The Caribbean and North America Council for Mission (CANACOM), met jointly in Jamaica with the Caribbean and North American Area Council (CANAAC), a regional body of the World Council of Reform Churches (WCRC). In October 2012, Anne Phillips of The Presbyterian Church in Canada was elected as chair of CANACOM. CANACOM is a fellowship of 13 denominations, predominantly from the Reformed tradition, which is committed to mission education and transformational leadership within the region. Activities include a biennial Young Adults in Mission Workcamp as well as other mission activities. This opportunity to connect with leaders from the Caribbean opened up new possibilities for our church in mission activities.

Nicaragua (November 30–December 6, 2014)

Nicaragua is a mission partner with The Presbyterian Church in Canada, most recently represented by the presence of mission worker Denise van Wissen. Denise is a nutritionist who has shared her knowledge with a PWS&D supported organization, SOYNICA. After almost two decades, Denise moved to another partner, CEPAD, the Council of Protestant Churches of Nicaragua. As a nutrition advisor, Denise has assisted in the development of a proposal for a new Food and Nutritional Security project to be funded by PWS&D and Canadian Foodgrains Bank (CFGB).

Witnessing life in two very poor isolated communities where food is basic and limited, was a reminder of how powerful are the words and actions of Jesus. Eating “with sinners and other

outcasts” (Luke 15), and his inclusion of the marginalized at table fellowship, broke down the social barriers of his time. Providing food is an action of faith, nourishing the body and inviting people to the table which Jesus hosts. International Ministries is grateful to our partners for their mission of hospitality, in Christ’s name.

Cuba (January 27–February 3, 2015)

Upon accepting an invitation to attend the Synod Assembly of the Presbyterian-Reformed Church in Cuba, I had no idea that it would coincide with the surprising restoration of diplomatic ties between Cuba and the United States. Meeting at the Matanzas Theological Seminary provided opportunities to meet and worship with students, leaders of the church and other Presbyterian Church (USA) colleagues. There was opportunity to visit the large but more remote Central Presbytery, and meet with young people and lay leaders, with inspiring faith. It seems clear that Canadian Presbyterians would be welcome to engage in deeper partnership opportunities in the future. We have much to learn and to share with these brothers and sisters at this momentous time in their life as a country and as the church of Jesus Christ.

PERSONNEL AND PARTNERSHIPS

All the groups listed below are established 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, while PWS&D acts as the lead agency for others.

Country/ Region	Church or Agency	Staff
Afghanistan	Church World Service (CWS), Pakistan/Afghanistan	
Africa	All Africa Conference of Churches	
Asia	Christian Conference of Asia	
Caribbean	Caribbean Conference of Churches Caribbean and North America Council for Mission (CANACOM)	
China	China Christian Council The Amity Foundation	
Cuba	Presbyterian-Reformed Church in Cuba Cuban Council of Churches Evangelical Theological Seminary of Matanzas Cuban Centre for Reflection and Dialogue (CCRD)	
El Salvador	Instituto de la Mujer (IMU)	
Ghana	The Presbyterian Church of Ghana	The Rev. Raymond Abekah (in Toronto) The Rev. Sowah Ablorh, (in Montreal to December 2014)
Grenada	The Presbyterian Church in Grenada	
Guatemala	Maya Mam Association for Research and Development (AMMID) Evangelical Centre for Pastoral Studies in Central America (CEDEPCA) New Dawn Association for Community Health and Development (ASDENA) Fraternidad de Presbiteriales Mayas (Association of Mayan Women) Francisco Coll School	
Guyana	The Guyana Presbyterian Church	
Hungary	The Hungarian Reformed Church	

India	The Church of North India (CRBHS) Centre for Dalit Studies Church's Auxiliary for Social Action Institute for Development Education Madurai Non-Formal Education Centre Christian Medical Association of India Roofs for the Roofless	Michelle Verwey (January 2015)
Japan	The Korean Christian Church in Japan	Dr. Richard Allen
Kenya	The Presbyterian Church of East Africa	
Korea	The Presbyterian Church of Korea	
Kyrgyzstan	Interserve Canada	
Lebanon	The Near East School of Theology (NEST) The National Evangelical Synod of Syria And Lebanon (NESSL)	The Rev. Dr. Todd Statham and Ms. Annika Vöeltz (to February 2015)
Malawi	The Church of Central Africa Presbyterian (CCAP) Blantyre Synod Livingstonia Synod	
Mauritius	The Presbyterian Church in Mauritius	Ms. Denise Van Wissen- Zuniga
Middle East	The Middle East Council of Churches Department of Service for Palestinian Refugees (DSPR) Ecumenical Accompaniment Program in Palestine/Israel (EAPPI) SABEEL	
Mozambique	Presbyterian Church of Mozambique	
Nepal	The United Mission to Nepal (UMN) International Nepal Fellowship	
Nicaragua	Asociación Soya de Nicaragua (SOYNICA) Council of Protestant Churches of Nicaragua (CEPAD)	Dr. William and Mrs. Sheila McKelvie*
Nigeria	The Presbyterian Church of Nigeria Abakaliki Literacy and Translation Trust	
Pakistan	Interserve Canada Church World Service (CWS) Pakistan/Afghanistan	Mr. Brian Johnston
Romania	The Hungarian Reformed Church in Transylvania	
Taiwan	The Presbyterian Church in Taiwan	The Rev. Dr. Paul McLean Ms. Louise Gamble The Rev. Dr. Ted and Ms. Betty Siverns
Tanzania	Africa Inland Church Tanzania (AICT)	
Ukraine	The Hungarian Reformed Church in the Sub-Carpathian Ukraine	Dr. David and Mrs. Anna Pandy-Szekeres

* Associate Missionary

Visits from Overseas Partners to Canada

General Assembly Visitors:

E.H. Johnson Award recipients – Mr. Jim Cornelius and Mr. Don Peters, representing
Canadian Foodgrains Bank (CFGB)

The Rev. Mwawi Chilongozi, Church of Central Africa Presbyterian (CCAP) Livingstonia
Synod, Malawi

Dr. Sonlata Wilson, Church of North India (CNI), Jobat Christian Hospital, India

Dr. Subhashini Dutta, Church of North India (CNI), Hatpiplia Mission Hospital, India

The Rev. Nicole Ashwood, Caribbean-North American Council for Mission (CANACOM)

Other Visitors:

- Rev. Dr. Cheng Yang-en, Presbyterian Church in Taiwan, Taiwan Theological College and Seminary
- Rev. Hsia Wen-Hsueh, Presbyterian Church in Taiwan, Church History Committee
- Rev. Huang Che-Yen, Presbyterian Church in Taiwan, Church History Committee

LEADERSHIP DEVELOPMENT PROGRAM

Leadership Development Program grants for students studying at our colleges

Professor Meng Yan-ling, China Christian Council, studying for a Th.D. at Toronto School of Theology

Leadership Development Program grants for students studying outside Canada

- The Rev. Takuze Chitsulo, Blantyre Synod, Church of Central Africa Presbyterian, studying for a Ph.D. at the University of KwaZulu Natal, South Africa.
- Ms. Judy Wanjiku Kamau, Presbyterian Church of East Africa, studying for a degree in Human Resources at St. Paul's University, Kenya.
- Rev. Lyton Kilowe, Blantyre Synod, Church of Central Africa Presbyterian, Malawi, studying for a Bachelor's Degree in Applied Accounting, Auditing and Information Systems at the Malawi College of Accounting.
- Rev. Mwawi Chilongozi, Livingstonia Synod, Church of Central Africa Presbyterian, Malawi, studying for a Post Graduate Diploma in Theology, Stellenbosch University, South Africa.
- Mr. Abel Soko, Livingstonia Synod, Church of Central Africa Presbyterian, Malawi, studying for a Bachelor's Degree in Medicine and Surgery at Cavendish University, Zambia.

ECUMENICAL RELATIONSHIPS

International Ministries and/or PWS&D participate in the following ecumenical organizations:

- KAIROS: Canadian Ecumenical Justice Initiatives – the Rev. Dr. Andrew Johnston, Mr. Stephen Allen (Justice Ministries)
- Canadian Churches Forum for Global Ministries – the Rev. Dr. Glynis Williams, the Rev. Dr. Robert Faris
- Caribbean and North America Council for Mission (CANACOM) – Ms. Anne Phillips, the Rev. Dr. Glynis Williams

ADVISORY COMMITTEE MEMBERS

The Rev. Marion Barclay-Mackay, Mr. Corrie Stewart, Ms. Rebecca Pitt de Vries; Ms. Huda Kandalaf, Ms. Margaret Evans, Mr. Ken Kim, the Rev. Jeannie Lee, Ms. Margaret McKague and the Rev. Glenn Inglis.

REPORT OF THE DR. E.H. JOHNSON MEMORIAL FUND COMMITTEE (EHJC)

Firstly, we thank the Life and Mission Agency for their gracious support of the work of the EHJC by the generous gift of the time and talents of staff members. The General Secretary of the Life and Mission Agency, the Rev. Dr. Rick Fee has been an invaluable resource to the committee throughout his tenure – a role he has occupied with great good humour, wisdom and wit. We wish Rick well in whatever direction God calls him to follow as he leaves his office later this year. In particular we wish to recognize the invaluable service of Associate Secretary, the Rev. Dr. Glynis Williams. Since taking over this portfolio she has provided inspiring and timely guidance. For special note, the EHJC is deeply grateful to Ms. Gladys Stover, staff support person and note taker extraordinaire. Gladys has supported successive generations and iterations of this committee with patience and dedication. There have been times when she has acted as our collective memory. We wish Gladys well in her retirement pursuits.

The 2014 award recipients, the Canadian Foodgrains Bank continued a trend towards the recognition of organizations working on "The Cutting Edge of Mission". The CFGB drew our recognition not only for their work but also for their innovative relationship building, nurturing partnerships, linking farmers and congregations in Canada, aid recipients and agricultural experts in countries around the world struggling to achieve food security. They have been in active partnership with PWS&D since 1992 and through them with numerous congregations across Canada. Canadian Foodgrains Bank Executive Director, Jim Cornelius and Chairperson of the Board, Donald Peters received the E.H. Johnson award on behalf of the organization.

During the award luncheon, PWS&D Director Ken Kim asked all the guests whose congregations were active partners of CFGB to stand. Many of us were moved when over two-thirds of the attendees rose. Later that afternoon an impressive multimedia presentation allowed all the commissioners to the 140th General Assembly in Waterloo to learn about the work of the Canadian Foodgrains Bank.

During the 141st General Assembly in Vancouver in 2015 the E.H. Johnson Award for work on the “Cutting Edge of Mission” will go to the Canadian Council for Refugees (CCR) represented by Janet Dench, Executive Director and Loly Rico, President. The dimension of the refugee crisis around the world is approaching a level unseen since WWII. The CCR will be recognized by the EHJC for giving a voice to the voiceless through effective education and advocacy on the needs and rights of refugees, and by promoting the full participation of refugees, including youth, in the leadership of this unique organization.

Committee Members

One Year: the Rev. Janet Ryu Chan

Two Years: Dr. Marjorie Ross, the Rev. Duncan Jeffrey (convener)

Three Years: the Rev. Mona Scrivens, Ms. Anne Saunders, Ms. Annemarie Klassen, the Rev. Thomas Kim, Ms. Janette McIntosh

Ex-Officio: 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. Glynis Williams, Associate Secretary, International Ministries, Life and Mission Agency

The Rev. Duncan Jeffrey
Convener

The Rev. Dr. Glynis Williams
Secretary

MISSION REPORTS – INTERNATIONAL MINISTRIES

CENTRAL AMERICA AND THE CARIBBEAN

Ms. Denise Van Wissen, Nutrition Advisor with SOYNICA and the Council of Protestant Churches of Nicaragua (CEPAD), Managua, Nicaragua SOYNICA supports its social programs not only with funding from PWS&D/CFGB and other agencies, but also with the income from lending technical assistance to other organizations. My main task was designing a training course for the personnel of the Canadian aid organization, SUCO (Solidarity Union Cooperation), followed by planning a two-day workshop on Food & Nutritional Security and Food Sovereignty. With the help of a SOYNICA colleague, I facilitated this workshop on two occasions for the SUCO technical and field staff, in the rural north of the country. This work came out of the nutrition booklet for their ‘Machete Verde’ (‘Green Machete’) publication; practical information and ideas for semi-literate, small-scale farmers, to which I contributed last year.

I assisted with the development of a new three-year project proposal around the same topic, Food & Nutritional Security and Food Sovereignty, to benefit several rural communities who have very high rates of child malnutrition (stunting). The plan is to train young people to act as ‘nutrition promoters’ by sharing with their neighbours how to better feed their babies and children, conducting periodic sessions to weigh the children, and organizing other educational activities in their communities.

Other tasks I undertook at SOYNICA included: writing articles on current Nutrition and Food Security issues for a bi-weekly e-bulletin; exploring new initiatives and funding opportunities to sustain SOYNICA’s work; and translating documents from Spanish to English and vice-versa

At the end of September, I concluded two decades of work with SOYNICA. Diminishing international aid to Latin America over the past several years has meant that many non-governmental organizations (NGOs), including SOYNICA, have struggled to sustain their work. It was difficult to leave, and I hope that the SOYNICA team manages to turn things around.

CFGB Youth Food Study Tour in Nicaragua: SOYNICA had the privilege of hosting the Canadian Foodgrains Bank (CFGB) Youth Food Study Tour for the third consecutive year. Organizations receiving funding from CFGB co-led the tour, including CEPAD, the Mennonite Central Committee, World Renew and SOYNICA. The young people learned firsthand about Food and Nutritional Security issues by staying overnight with farming families in their rural

communities, sharing their meals, helping with domestic tasks such as making tortillas and hauling water, and with agricultural chores. Upon return to Canada, the youth share their experiences with groups and congregations of their respective churches (members of CFGB) to educate others and encourage support of CFGB and its partner organizations.

Canada Youth 2014 – I helped select two young Nicaraguan women from the Batahola Norte Cultural Centre, and assisted them with their visa applications for travel to the Canada Youth event.

In October, I began work with another Presbyterian Church in Canada/PWS&D partner organization, CEPAD (Council of Protestant Churches of Nicaragua), as Nutritional Advisor to the Food Security projects team. We developed a proposal for a new Food and Nutritional Security project funded by PWS&D and CFGB. For many years CEPAD has helped small farmers improve their agricultural productivity and diversity of crops, but this is the first time that CEPAD is expanding its focus to include nutrition education in its work.

Accompanied by Chris Woodring (CFGB consultant), we visited the three regions selected for this new project, Jinotega and Matagalpa in the northern mountains, and Carazo, just southeast of Managua. It was fulfilling to learn both from Chris' interview and focus group techniques, and from my CEPAD colleagues' knowledge of crops and of the people and their communities (rural villages). Based on our meetings with farming families, and on our analysis of two surveys, we determined that the project would better serve communities in a drier region of the country than those in rainier Matagalpa, which already enjoys higher agricultural production levels. In the coming year, we will move ahead to get the full project proposal together, in order to get started well before the rains come (God willing!) in May.

Both the SOYNICA and CEPAD personnel were very happy to receive the Rev. Dr. Glynis Williams (Associate Secretary for International Ministries) when she visited for a week in December. It was a joy to share with her the work of our partner organizations.

In family news, 2014 was a rather tumultuous year both here in Nicaragua and for our family. We had two unexpected surgeries: the first, reconstruction of my Achilles tendon (torn playing soccer) resulting in six weeks of immobilization followed by several months of rehab. Days later we were shaken by a 6.2 earthquake which made us all jump up and run. The earthquake struck in Nagarote, less than an hour's drive from Managua, and was followed by 2 weeks of tremors; schools were closed for a month.

We took advantage of our summer trip to Canada to deal with Jeremy's ongoing eye problems (allergic conjunctivitis) and give thanks for good guidance and to God that we managed to get fast-tracked through the health system, culminating in a day surgery operation at Sick Kids Hospital to remove scar tissue. We have never been so grateful for the missionary apartments in Toronto for all those medical appointments!

During the dusty dry season, we continue to struggle with Jeremy's eye issues, but my leg has mostly healed and Jeremy (now 6) accompanied me on his first 5K run in October. Diego turned 4 this year, loves animals and preschool, and has joined his big brother at soccer class.

AFRICA

Dr Richard Allen, Presbyterian Church of East Africa (PCEA), Kikuyu, Kenya As of August 2014 I completed 20 years in Kenya with the Presbyterian Church of East Africa (PCEA). Most of my work has been in conducting and facilitating HIV & AIDS training courses.

During 2014 the greatest amount of my time was spent in teaching at the Presbyterian University of East Africa (PUEA). One of the courses taught was an overview of HIV & AIDS and STIs (sexually transmitted infections). This is a common course for students meaning that all students are required to take the course. In addition to the basic health facts, the course addresses issues of human rights, counselling, human sexuality and teaching techniques for creating HIV & AIDS awareness in the community.

I was also involved in 2014 in writing up a HIV & AIDS unit for the Presbyterian Church of East Africa's program in Theological Education by Extension [TEE]. This program is open to

any layperson in both the PCEA or any other denomination. In addition, the program has now been extended to the Kenya prison system. I had the opportunity to attend and speak at a TEE graduation for prisoners at a female penitentiary in Nairobi.

In September 2014 a one-week HIV & AIDS course for church pastors (from PCEA as well as other denominations) was also carried out. This was the fifteenth pastors' course. Funding was provided by the WMS. To date, a large majority of ministers in the PCEA have now been trained in HIV & AIDS either through intensive one-week residential courses or as theological students when then studied at the Presbyterian University of East Africa.

2015 will be my last year in Kenya. Near the end of the year I will return to Canada and retire. I have, of course, mixed feelings about ending my time here in East Africa but I do thank The Presbyterian Church in Canada for a very interesting and meaningful experience working with the Presbyterian Church of East Africa. With guidance from God I look forward to the future.

The Rev. Dr. Todd Statham, Lecturer, Zomba Theological College, Malawi Since 2011, I have been appointed to the Blantyre Synod of the Church of Central Africa Presbyterian (CCAP) as a lecturer at Zomba Theological College (ZTC) in Malawi—the main seminary of the CCAP.

2014 was a difficult year for the ZTC community, and a difficult year for us personally, as well. The financial situation at ZTC remained precarious, staff turnover was constant, and there was friction amongst staff. Students were drawn into some of these issues as well, and classes were disrupted by protests and strikes a few times each semester. After much thought and prayer, my wife Annika Voeltz and I made the difficult decision to resign.

We left Malawi in October with heavy hearts. Yet at the same time, we are unwilling to let this define the whole of our mission term in Malawi. We are very grateful to God for the opportunity to have served at ZTC. Since we took up our posting in 2011, I have been humbled by the trust placed in me by my Malawian colleagues within the CCAP, by International Ministries, as well as the wider Presbyterian Church in Canada community. I remain convinced that theological education in majority world countries like Malawi is a fantastic investment of partner church support, and provides wonderful opportunities for those called to mission. In places where Christianity is growing so fast (like in Africa), it is imperative that Christian leaders be raised up who can lead with faithfulness, integrity and compassion. In my work as a lecturer over the past three plus years, I've had a unique opportunity to support, inspire and challenge students and colleagues, and have had an almost incommensurate degree of influence because of my training and academic qualifications. This time has also been remarkably inspiring and challenging to me personally – indeed, I think of it as a sort of 're-education' at the school of global Christianity. It is gratifying too, to see the support given with The Presbyterian Church in Canada community for the New Minister's Library Fund, which provides a small start up library of quality theological books for every student graduating from ZTC for ministry in the CCAP.

For the final five months of my term with International Ministries, I have been developing theological literature for TEEM (Theological Education by Extension Malawi). TEEM is co-owned by the CCAP – it is one of the very few ecumenical ventures in Malawi – and has received support from International Ministries for many years. TEEM's focus is on educating the laity for Christian leadership and ministry. Most church services in Malawi, and elsewhere in central Africa, are led by laypeople because of the massive deficit of ordained ministers. TEEM provides via extension education a basic theological education for about 700 students per year, with most of these students involved in some capacity at the local church level (e.g. elder, preacher, evangelist, catechist, Sunday school teacher) and/or are keen to integrate their Christian faith with their daily lives and workplaces. I am writing new course books in theology and church history, with special attention to cultural relevancy and English comprehension. As well, in tandem with the director of TEEM, we are developing a new course in 'Christian Education in Central African Context'—a first in Malawi.

At the end of our term with International Ministries, we are very aware of how our family has been blessed by God over the past four years. We hope that we have been a blessing to the CCAP and, more broadly, God's kingdom in Malawi. Our deep thanks go to the leadership and staff of International Ministries, who have been both professionally competent and spiritually and pastorally supportive. And to the many congregations and individuals who have supported our work in Malawi with prayers, sent birthday cards to our kids or 'how-are-you-doing' emails

to us (as well as, of course, supporting The Presbyterian Church in Canada's partnership in Malawi through *Presbyterians Sharing*): thanks and God bless!

ASIA

Ms. Louise Gamble, English Teacher, Tamkang High School, Taiwan Here in Tamsui, on the campus of Tamkang High School, I continue to work towards publication of the first Canadian missionary records, primarily those written by George Leslie MacKay. This first Canadian missionary to North Taiwan (1872–1901) was a fantastic missionary story during his lifetime. He strongly influenced the evangelization of the area, as well as the development of western-style medicine, and scientific-based education for the poorest of Taiwan. Unfortunately, over the years, Canada has forgotten this hero. But this is not so in Taiwan. Although he has been gone 114 years, he remains an inspiration both within the church as well as in general society.

My focus over this year has been working together with colleagues in the preparation of the Chinese edition of MacKay's reports to the Foreign Mission Board in Toronto. These reports, although written for readership in Canada, contain much information about the development of the modern Christian Church (Presbyterian) in small communities throughout north Taiwan. So my time has been spent checking and re-checking facts, translations and spelling of names, dates, events, etc. So this year's work has not been so exciting, but a necessary element in preparing for publication.

My colleagues and I are working towards the publication of MacKay's records (Chinese version) for March 21, 2015. The second phase (1902–1914) contains material about the development of MacKay Hospital, Tamkang High School, and theological education. This volume is planned to be ready for publication for June 2015.

The past year has been a time of loss for me personally. My younger brother lost his struggle with cancer, and in June 2014 my youngest brother lost his battle with ALS. I miss them both, and am comforted knowing they no longer suffer, and in due time will meet again!

The Rev. Dr. Ted Siverns, Visiting Scholar, Tainan Theological College and Seminary, Taiwan 'Missionary', an old-fashioned word that is often used pejoratively in the church but a new word in the business world, is a person with a mission. In my case the mission is to support the educational program of the Presbyterian Church in Taiwan (PCT) particularly by teaching at Tainan Theological College and Seminary (TTCS). I teach New Testament and subjects include the Parables, John's Gospel, Matthew and Corinthians. Students are from many different backgrounds in Taiwan as well as international students mainly from Africa and the Pacific Islands

Accompanied by my wife Betty, we both are involved in regular worship participation and leadership at TTCS and at Dong-men (East Gate) Church, one of the local congregations. Betty has joined the hand-bell choir and I have led one of the Bible study groups. Betty also provides encouragement and support to the students with everything from help in English to lending our kitchen for special meals.

We have many Taiwanese friends and enjoy outings including when our music students give recitals. We also like to explore new places and recently enjoyed a 10 km hike in the mountains of north Taiwan.

We are welcomed here because of the outstanding missionaries who have preceded us. While the PCT is a much larger denomination than our beloved denomination we are treated as friends and colleagues as together we hold high the Light of the World that burns brightly with hope and promise.

The Rev. Dr. Paul D. McLean, Bible Translation Adviser, The Presbyterian Church in Taiwan (PCT) and the Bible Society in Taiwan (BST) In April 2015 the PCT will celebrate its 150th anniversary of modern Christian mission work in Taiwan. Soon after English Presbyterians arrived in the south (1865) and Canadian Presbyterian George Leslie Mackay arrived in the north (1872), they met Formosa's Aboriginal peoples and began to share the love and good news of Jesus Christ. During the 1920s through the 1950s many people became Christians. Today 515 of the 1,254 churches in the PCT are Indigenous, while 11 of its 23 presbyteries are Indigenous. (About 2% of Taiwan's total population is Indigenous.)

For 60 years the PCT and the BST have helped Indigenous peoples make the transition from oral to both oral and written cultures. In the face of dominant outside languages (Japanese and Mandarin Chinese), the PCT and BST have worked together with Indigenous peoples to preserve and promote the use of their ancestral languages. One way to keep their mother tongues and cultures is by encouraging everyone to read and study the scriptures in their own language. This foundational mission work continues to be strongly supported by the PCT, the BST and our The Presbyterian Church in Canada. The New Testament has been translated into eight different Indigenous languages, while some groups also have portions of the Old Testament and two have complete Bibles.

It is a great joy for me to serve as a Bible translation adviser with Indigenous pastors and elders who are translating the Bible into Amis, Bunun, Drekey and Paiwan. In 2014 I met with each of the four teams during three extended trips to Taiwan.

In early 2014 I helped the Drekey and Paiwan teams review and finalize their respective translations of the Book of Ruth; and the BST presented copies of Ruth in both languages at the PCT's General Assembly. The 17 Drekey churches and 90 Paiwan churches have enjoyed reading and studying Ruth and eagerly await more Old Testament books.

To celebrate the denomination's 150th anniversary, the BST and PCT asked each team to translate the Book of Proverbs. The teams had a lot of fun reviewing and improving their translations of this wonderful book of wise sayings and practical teaching. Verses that mention hunting took on fresh meaning as team members shared childhood stories about accompanying their father or grandfather in pursuit of wild mountain boar. A verse about mortar and pestle, difficult to appreciate in a Canadian context, paints a vivid picture of traditional tools that Taiwan's Indigenous peoples still use to grind millet, a staple food in their diets.

While working through the Book of Proverbs with each team, I noted many verses in a Mandarin Bible that we use (*Today's Chinese Version* or TCV) which could be improved. In April 2015 the United Bible Societies will consider whether or not to start an official revision of TCV. A revised TCV would benefit all our Indigenous translation projects in Taiwan plus projects for minority language groups in China.

In addition to Ruth and Proverbs, I helped each team improve their ongoing translations in various other ways. The Amis team and I updated the spelling system for the *Revised Amis New Testament, Psalms and Proverbs*, improving consistency for the spelling of proper names and important theological terms. We hope this revised Amis version will be finished by 2017.

The Bunun team made slow but steady progress in our review of Genesis 25–50. Consensus is growing on basic issues such as how to spell certain sounds and whether to join morphemes or divide them with spaces. Everyone is eager to see Proverbs published in April 2015. We plan to review Exodus next. We pray for 75-year-old lead translator, the Rev. Manias Chang Yu-fa who had cancer therapy in the fall.

The Drekey team also reviewed the Book of Malachi. They want to tackle the rest of the 12 Minor Prophets to build momentum for reviewing longer Old Testament books. We pray for one of our lead translators the Rev. Adriu Lai who had a serious stroke in May.

The Paiwan team also reviewed chapters in Deuteronomy, 2 Samuel and 2 Kings. Paiwan churches have accepted new spelling rules and the translation 'MALAILAING' for 'YHWH/the LORD' that we introduced in Ruth. We pray for the Rev. Kualj, a lead translator, whose wife died in December.

Each team appreciates my questions or suggestions on improving the quality and accuracy of their translations. When home in Toronto, I use the UBS's specialized Bible translation software *Paratext* to access each team's ongoing work, flagging items that need further attention.

As my recent mission work has focused more on Indigenous Bible translation, I have had more invitations to visit Indigenous churches in Taiwan. I preach in Mandarin Chinese which is translated into the local Aboriginal language. I preached at the large Amis Falangaw Church in Taitung City and one of the oldest Paiwan churches in the village of Chia-yi. I enjoyed warm fellowship and lively worship at Pan-shr (Drekey), Kuang-fu (Amis) and Sui-men (Paiwan)

churches. In February I attended a vibrant induction service and traditional Paiwan banquet at Ma-er for the Rev. Tjukar, an old friend and key leader on the Paiwan Bible translation team.

Promoting the Hakka Bible is ongoing. I preached twice at Sung-lien Church's Hakka fellowship in Taipei and visited PCT Hakka churches and friends in Chuk-thien, Nui-phu and Sin-tiam. In October I was a guest speaker at an excellent day-long Hakka mission event held at He-ping Church in Taipei. I discovered that 50 people in this large urban congregation are either Hakka or have strong connections. They hope to start a weekly Hakka fellowship on Saturdays similar to the one at Sung-lien Church. During a visit to Tainan a Ph.D. student interviewed me and my Hakka co-worker the Rev. Chen Chhong-fat at length for her thesis on the Hakka Bible and its relation to Hakka language and culture. Later, her thesis director added a Hakka Bible to a prominent display in the *National Museum of Taiwan Literature* in downtown Tainan. In December the PCT's weekly *Church Press* newspaper published an interview with me promoting the Hakka Bible.

On my blog I shared news about the March 2014 "Sunflower Student Movement" and concern for Taiwan's political and economic future; the PCT's "Year of Indigenous Mission"; publication of the Book of Ruth in indigenous languages; and personal memories of my Hakka friend and translator Elder Liau Tet-thiam who passed away at the age of 95. On November 29 citizens showed their opposition to President Ma's pro-China policies in island-wide elections for mayors, magistrates and councillors at the city, county and township levels. Many ruling KMT party members were defeated and a majority of pro-Taiwan representatives were elected.

In November the PCT celebrated the 100th anniversary of the birth of the Rev. Dr. Shoki Coe. Former principal of Tainan Theological Seminary (1949–1965), he was a gifted theological educator in Taiwan and overseas through the World Council of Churches. He coined the term 'contextualization' which has had a lasting influence on incarnational mission thinking and praxis in Taiwan, Asia and throughout the world.

The PCT is actively engaged in evangelism through its *One-leads-One New Doubling Movement*, an integral component in congregational mission and outreach. This is one dynamic way the denomination wants to give thanks for God's amazing grace over the years and prepare for the 150th anniversary. The General Assembly will hold a large celebration service on Easter Sunday, April 5, 2015, to mark the arrival of the gospel in 1865. Regional events will be conducted in June and October to praise God and inspire churches in their ongoing mission and witness.

I had various opportunities to speak about my work at the WMS's Kingston Presbyterial, St. Andrew's, Trenton and Chalmer's, London. In the Greater Toronto Area I preached at a Hakka Alliance Church, Trinity Mandarin Church and at Toronto Formosan Church.

I praise God for daily grace and mercy, and I thank The Presbyterian Church in Canada, the Presbyterian Church in Taiwan and the Bible Society in Taiwan for supporting this multicultural multilingual mission work. I am grateful for the prayers and offerings which enable me to share my experience in Bible translation with our partners in Taiwan. Sincere thanks to all the congregations in our denomination, plus AMS and WMS groups, who faithfully support Bible translation through *Presbyterians Sharing*. May God bless you for the role you play in sharing the Gospel of Jesus Christ through the Hakka Bible and ongoing translation work with Taiwan's indigenous peoples.

Mr. Sam and Mrs. Linda Ling, Central Asia We thank God for the generous support received from The Presbyterian Church in Canada since 2006, as part of a team supporting Central Asian church development. Ministries include community, business and medical development. Sam provides computer support and Linda ministers to those whom God places in our lives.

Central Asia includes former Soviet republics which are predominantly Muslim. Since the fall of the Soviet Union in 1991, international assistance was needed, providing ministry opportunities for Christians, even though religious work is restricted. Despite initial church growth, congregations are now dwindling. There are fewer Christians, and many are young people who face opposition and persecution, even from their families. 2014 was quiet politically, but democracy does not develop when corruption is widespread. There is a great need for leaders, and for God's transforming power.

Through 2014, our family learned about God's faithfulness and love. In March, our seconding organization discontinued Sam's computer training program, requiring us to find another organization in order to acquire our visas. Hope Academy, the missionary kids' school in our city, immediately invited us to join them in September. God has used this change to teach us to depend on his faithfulness. As we struggled, we were blessed with leadership helping us to process the situation. We needed help learning to trust God, and prevent bitterness or upset. We pray for God's grace, as we are still learning.

At Hope Academy, Sam provides computer support to other Christian ministries. We were concerned for Sam's two local assistants/trainees, as the computer training was their only income. Hope Academy hired them, and now their salaries are even higher! God is so faithful!

At the start of 2014, Sam had only one assistant/trainee, but in March we gladly welcomed Ak back. In September 2013, Ak's mother would not let her return to our city when she discovered that Ak had become a Christian. Fortunately, Ak's brother convinced their mother to allow her to return, continuing with Sam's program reuniting with her church family. Linda meets her for counseling and discipleship.

Linda teaches grade two language arts, secondary ESL and helps with special education and counseling. ESL is very important because 50% of the students are from South Korea. Linda provides individual counseling, mentoring and discipleship to the young women. She also assists a Christian counseling course, replacing a local teacher who is working out of country and receiving training for a year.

Sam joins Linda on her orphanage team monthly visits. It is sad to see these children with no family support; and particularly difficult for disabled orphans as they approach adulthood and must move to an adult home where there is no special care. Seventeen-year-old Sa came to the orphanage at the age of nine, suffering from muscular dystrophy. Still bright and alert, he could no longer sit up and was bedridden. On our last visit to the orphanage, Sa was not there, as his health had deteriorated. He is a Christian, and we hope he knows the depth of God's love for him, and not lose hope.

The summer in Toronto was a blessing as we reconnected with our family and friends. On deputation in eastern Ontario, we met with the Women's Missionary Societies and congregation members in the communities of Morrisburg, Ingleside, Brockville and Dunvegan. We were blessed to have our whole family together in Toronto in the mission apartments. Our third son, Peter, entered university, and Ruth is in grade 11 at a boarding school in Germany. Our second son, Aaron, is in his final year of college in Grand Rapids, and our oldest, Daniel, is working in Toronto.

We are committed to following God's will for our lives. We know that it takes long-term investment, to mentor and disciple Christians. Thank you for all The Presbyterian Church in Canada support for our family, and especially for your prayers.

Dr. Bill McKelvie, Medical Advisor, Diocese of Hyderabad, Church of Pakistan, and Mrs. Sheila McKelvie, Interserve, Pakistan The Church of Pakistan (CoP) is the largest protestant denomination in Pakistan. In the 1970s, the Hyderabad Diocese became the "evangelistic" diocese, reaching out to the Hindu minority through education, health and pastoral ministries. The McKelvies serve under a joint arrangement with The Presbyterian Church in Canada and Interserve Canada.

Sheila is coordinator for Interserve's International orientation program, trainings new partners in their international vision and purpose, and how to adjust to new cultures. As the personnel coordinator for the Country Leadership Team; she negotiates partners' secondment agreements with local churches or organizations. One interest is training local workers in storytelling, using it in Sunday School and with ladies Bible studies. This ministry allows people to draw out their own lessons from the stories, equipping the church for outreach. Sheila facilitates workshops on Sharpening your Interpersonal Skills (SYIS), a certified program teaching full-time Christian workers to live and work together. Bill and Sheila lead marriage seminars for local Christian couples. It has been encouraging to see couples become more aware of the Biblical principles for marriage and hear of positive changes as a result.

Bill has worked in the Sahara Community Health Association (SaCHA) as a consultant, and spending time seeing TB patients. SaCHA has shown progress in cure rates to higher than 90%. In addition, the number of patients registered for TB treatment rose from 400 in 2010, to almost 800 in 2014. A senior officer from the National TB Programme invited the Christian hospitals to become more involved in identifying TB patients. Lay people can play a role in this, referring them for diagnosis and treatment.

SaCHA offers high quality TB control work, but staff morale and discipline have been an issue and the program lacked funding. Bill has provided some training, and local leadership assumed program administration and strategic planning. A consultation with a clinical instructor at the MUN Medical School recommended that workers become more specialized and appropriately trained.

Through his role on the Diocesan Medical Board (DMB), Bill advises the hospitals. A policy promoting breast-feeding was adopted, which applies to all diocesan projects and ministries working with nursing mothers. Bill believes the church should only be involved in sustainable health ministries, which the hospitals are not. The hospital leadership and the diocese view the hospitals as essential ministries, and are disappointed at the lack of fundraising. Bill also serves on the Board of the Audio-Visual Centre which runs the Village Outreach Programme (VOP). Two centres have been trained in Participatory Rural Appraisal (PRA) methods and completed assessments of eight villages in 2014. In one village, two hand pumps for drinking water were installed with our financial assistance. They were greatly appreciated so the village installed three more at their own expense. A nutrition component is anticipated, and training in rapid nutrition surveys occurred; even illiterate villagers understood the results. We will use this methodology in all our future village health projects.

Bill serves as team leader for Interserve Pakistan's Country Leadership Team, a demanding job.

One challenge is maintaining professional development and Canadian medical registration. Bill works on this through online courses, listening to podcasts, and completing quizzes of the Canadian College of Family Physician. Bill returns to Newfoundland yearly to do one month medical locums in rural clinics and hospitals. In November, Sheila's returned to Newfoundland to attend the funeral of her mother and Bill joined her in December. We seek your prayers for Sheila's sister who had lived with her mother.

EUROPE

Mr. Brian Johnston, English and Music Teacher, Protestant Theological Seminary of the Hungarian Reformed Church, Romania In a village close to Cluj-Napoca, we rang in the new year with a unique ecumenical and bilingual service combining the local Hungarian Reformed congregation with the Romanian Orthodox. An annual special week of prayer brings together many congregations with guest preachers from different denominations, including Roman Catholic, Unitarian and Lutheran.

January is our exam period. Second year students wrote a paper describing their Christmas student service and discussed it as part of their English oral exam. The students often preach as many as five times as Christmas, Easter and Pentecost are three day festivals. It is good experience for them because they serve in three different congregations in one academic year. Each year the level of the English students seems to become more varied and I am grateful for the assistance of the advanced students who work with the beginner groups. In June two students were presented with an award for their outstanding achievement.

In June I was musical director at an English camp in Nagyberég, Ukraine. I was pleased to work directly with my colleagues David and Anna Pandy-Szekeres. The well-organized camp had 117 participants. One of the local pastors commented, "It is such a huge spiritual support for us that The Presbyterian Church in Canada is so involved here in Ukraine when many countries in the world are turning their backs." Throughout the summer I taught English at various camps in Romania through musical activities and in conversation groups.

In September English classes resumed in Zsobok, a small village one hour from Cluj. Every Wednesday afternoon I teach three groups from ages 8–14. The students include children from the local orphanage.

The choir continued to develop and participated in a variety of events. In May we performed in a regional festival involving choirs from all over Transylvania. In November we held a special concert involving a string quartet comprised of four young women; the advent concert brought together a famous Romanian children's choir and the male chorus. These special events are possible through donations to "Gifts of Change".

In June I attended the General Assembly at Wilfrid Laurier University in Waterloo. I benefited greatly from the special morning worship services and was able to participate in the opening service.

I wish to thank International Ministries for their ongoing support and encouragement. I am very proud to be a part of The Presbyterian Church in Canada's partnership with the Hungarian Reformed Church in Eastern Europe. A special thanks also to the many Canadian Presbyterians who continue to support me and others through *Presbyterians Sharing*.

Dr. David Pandy-Szeker, Reformed Church of Sub-Carpathian Ukraine (RCCU), Ukraine The conflict in Ukraine has displaced over one million civilians and claimed five thousand lives. The destruction of buildings, bridges, roads, homes, hospitals and schools has yet to be calculated. Although the war is being fought more than 1,600 kilometers to the east of us, we feel the effects. The economy has been in a severe downward spiral and the costs of war burden the population, both financially and in human terms. Young men are conscripted into military service and some have fled the country. It is said that whoever opts not to leave the country will have two choices: being blacklisted or being black-bagged. Although there have been brief periods of calm in this struggle, no long-term resolution is in sight. Under this dark cloud we carry on knowing that we are in the hands of the Lord.

Christian education

Thanks to financial support provided by the Hungarian government, the four RCCU secondary schools were able to function throughout the year. The addition to the school in Nagyberég, which includes dormitories, kitchen, dining-hall and gymnasium, was officially opened on August 24th and the schools in Nagydobrony and Péterfalva both received new roofs.

The recruitment of new students has become an increasingly difficult task due to emigration. Few employment options and the economic chaos coupled with the fear of being conscripted into the military are realities. Each year fewer children enroll in the schools, teachers are being laid off and schools are threatened with closure. In June, the first-year students at the Nagyberég school joined with older students in the summer English language program where Anna and I were teachers. The schools in Nagydobrony and Péterfalva again organized English and Ukrainian language summer programs for their students.

Missionaries and mission outreach

The RCCU outreach program to Roma communities continues. We are pleased that more Roma children are in kindergarten, pre-school or school programs than ever before, and that the activities of the different congregations are relatively well-attended. A newly launched kindergarten and pre-school program commenced when renovations of a building were completed over the summer. The 25 children who attend this kindergarten are from three local Roma communities. This outreach program struggles with a lack of funds and staff shortages. One hundred individuals are actively involved in this program in sixteen different Roma communities. Ten Christian organizations, including The Presbyterian Church in Canada, provide funding.

Educational opportunities locally and abroad

Two university students from the sub-Carpathian Ukraine were selected to participate in the summer Christian education and culture program held in Chautauqua, New York. Four days before their departure, they were shocked to receive a notice from the border security agency denying their entry permits, with no reason provided. Despite a flurry of letters dispatched to the agency and other American authorities, the permits were not reinstated. Two weeks later, the security agency sent a letter of apology to one of the students and reinstated her entry permit.

Five students pursuing studies at the university/college level received tuition and study support in the second term of the 2013–14 school year and six students received support in the first term

of the 2014–15 school year. The Presbyterian Church in Canada generously support this program.

Agricultural consulting services

The Terra Dei Foundation (TDF) continued to operate. The main activity is financing loans for needy families, in order to purchase and install greenhouses for those who are willing to launch into market gardening. The TDF provides consulting services to these entrepreneurs.

A two-year European Union project was launched in 2014, in which the TDF partnered with a Hungarian organization. The project is to protect and popularize a very hardy species of cattle which has greatly decreased in numbers during the last twenty-five years as the agricultural economy of Ukraine has struggled to maintain productivity.

The model farm workers planted and raised a variety of vegetables from seeds and held three field-days for growers to demonstrate the results achieved. The farm's fruit trees yielded a somewhat better than average crop of fruit this past year.

Mission groups

In May a Youth in Mission group arrived from Armour Heights Presbyterian Church in Toronto. They visited many school and agricultural programs in Hungary, Romania and Ukraine, and worshipped in several congregations and seminaries. Wherever the group went, the hosts were delighted to have them. We also received delegations from the Presbyterian Church (USA), the United Church of Christ and secondary school students from the Netherlands.

Medical mission activities

My cooperation with the organization Sharing America's Resources Abroad (S.A.R.A.) has continued. An occupational therapist and her assistant spent ten days working with handicapped children in the RCCU Good Samaritan Home for Children. I arranged for two staff members of the Bethesda Children's Hospital in Budapest to visit a hospital in New York City as well as several other hospitals in Ohio. During this visit, an agreement of mutual cooperation between the Bethesda Hospital and the Cincinnati Children's Hospital was signed. In exchange for a seven-week practical training stint in Ohio, a young dentist who works part-time in a state-operated medical clinic, has agreed to volunteer two days a week at the Good Samaritan Children's Home, providing dental care for the seventy children, thirty-five staff and for members of the local community.

Family

In September, Julie started secondary school in the Reformed Church College in Sárospatak, where her two brothers attend. She continues to be part of a local folkdance group which travelled to Poland. Aron and Daniel are in grade twelve and hope to graduate in 2015 and then enroll in a college or university. Daniel plays soccer and Aron performed well in several inter-school and regional gymnastic competitions. His true passion, however, is repairing things; bicycles, automobiles and radios.

Our tasks are many, multi-faceted, demanding of time and always challenging. We do our best not to shrink in the face of these tasks, repeatedly being encouraged by the promises found in the Bible: "He will be the sure foundation for your times, a rich store of salvation and wisdom and knowledge; the fear of the Lord is the key to this treasure." (Isaiah 33:6)

Anna Pándy-Szekerés, Educational Advisor, Reformed Church of the sub-Carpathian Ukraine (RCCU) With the war making life difficult for so many people, the RCCU does everything it can to help. It provides encouragement and sends food to the war zone and supplies shelter, food and clothing for refugees. The people here count on us to come to join them in heart-to-heart conversations and prayer. I am grateful to the Lord that, despite these conditions, He continues to ensure an atmosphere of peace and perseverance for the 350 students and teachers in our four RCCU secondary schools. The attempts to resolve the existing challenges of the various spiritual burdens and the shortage of sufficient finances are often exhausting, but praise be to God for being with us in the midst of our daily tasks.

I accompanied forty students from the RCCU secondary school in Nagyberég who visited Sárospatak and its environs. Many students had never been to Hungary, so seeing the Reformed

Church College of Sárospatak, learning about the Reformation and visiting the historical sites of northeastern Hungary was a real experience for them.

In the spring, the process of selecting a new principal for the Reformed Church School in Nagydobrony began. David and I assisted them with a new accounting program, modifying the school's operation regulations and reformulating teacher and support staff job descriptions. We reviewed the activities of the school farm and made suggestions to modify the way it supplies meat, vegetables and fruit to the school.

Mid-summer, we attended a meeting organized by the RCCU to conduct interviews with the candidates for the position of school principal of Nagydobrony and Péterfalva RCCU schools. Female teachers were selected for both positions. The RCCU secondary school in Nagyberég organized its summer English language camp in June. Brian Johnston, our International Ministries colleague, assisted in the program which hosted 115 students. It proved to be a great success for all involved and we are looking forward to repeating it in 2015.

The 24th of August was a most joyful day for the RCCU, with an annual Family Day gathering hosted in Nagyberég. There were 5,600 participants. One of the highlights was the official opening of the newly-constructed Nagyberég secondary school.

September is the time when most children start school. The parents and children of the Roma congregations need to be encouraged to take this step. We visit the Roma communities of Tiszaágtelek, Kisdobrony and Nagydobrony and helped them start the school year well. There are capable Hungarian and Dutch teachers working in these schools but it is always a great joy when there are teachers from the Roma community itself, as in the Nagydobrony kindergarten. We praise God that after renovating a new building, a kindergarten for Roma children was launched this September in Tiszabökény with a teacher, an assistant and from 9–17 children daily. The school year-opening worship service for the four RCCU secondary schools took place in the Beregszász congregation, with 350 students and their teachers giving thanks to God.

On September 4 a new health clinic and centre was officially opened in the town of Tiszalök (Hungary), where we plan to direct patients from the sub-Carpathian Ukraine whose healthcare and medical needs cannot be appropriately addressed in Ukraine.

On November 7 at the RCCU Women's Association meeting in Salánk I gave a presentation to many women in attendance, speaking about Christian family and the raising and educating of children.

The advisory committee of RCCU was established in 2012 to coordinate the work of the four church schools. As school advisor, my duty is to observe and offer advice for improving the work of the teachers in the classroom. During November I audited 72 lessons. We praise the Lord for the loyal Christian teachers who continue despite the dismal economic situation and for the parents who have enrolled their children in Christian schools. We ask the Lord to bless the efforts of the students.

Advent is a busy time transporting food and clothing shipments across the border. We attended the Christmas program presented by the handicapped children at the Rehabilitation Centre in Heyten, reinforcing the importance of this work.

We praise God that the noise of weapons cannot yet be heard here and that, under His providence, the small RCCU was able to peacefully carry on with its work. We thank The Presbyterian Church in Canada for the spiritual and material support it provides for us in the carrying out of our tasks.

JUSTICE MINISTRIES

Staff	Associate Secretary:	Stephen Allen
	Program Co-ordinator:	Katharine Masterton
	Healing and Reconciliation Animator:	David Phillips (contract ended December 2014)

HEALING AND RECONCILIATION PROGRAM

Staff Changes

David Phillips has been the Healing and Reconciliation Program Animator since September 2011. David retired in December 2014. He brought a deep commitment to this ministry of the church, a constant interest in learning and a hope grounded in his faith that The Presbyterian Church in Canada has a contribution to make in resetting the relationship between Aboriginal and non-Aboriginal people in Canada. Justice Ministries is grateful to David for the dedication, energy and professionalism he brought to the ministry of healing and reconciliation.

Outreach

Since the 2014 General Assembly, David Phillips led nine workshops across Canada and spoke at eight worship services. Each of these opportunities allowed the animator to tell the story of residential schools and encourage Presbyterians to become involved in healing and reconciliation. The animator also did several media interviews.

Local Leaders Network and Training

An important part of the program is leading training workshops for Presbyterians who would like to be local leaders in their congregations, presbyteries and communities. To date, more than 100 Presbyterians across Canada have received local leaders' training. The purpose of these workshops is to widen the base of local leaders who can speak to congregations and inform and involve more Presbyterians.

The training takes place in communities across Canada. The workshops include a presentation about the history of residential schools, The Presbyterian Church in Canada's involvement in residential schools and The Presbyterian Church in Canada's commitment to healing and reconciliation. The presentation is followed by the Blanket Exercise (developed by the Aboriginal Rights Coalition, one of the ecumenical coalitions brought together to form KAIROS). The program includes a visit to a First Nation community or organization or an invitation to an Indigenous person to speak to the group.

Since the 2014 General Assembly, workshops have taken place in Halifax (September 26–27) and Regina (October 24–27). In addition there was a presentation to the Presbytery of Vancouver Island (November 24–27). While Mr. Phillips has retired, he agreed to lead two workshops, one for members of congregations in the Presbytery of Waterloo-Wellington and the other in the Presbytery of Ottawa.

In December, the animator organized several conference calls for local leaders. These calls gave local leaders an opportunity to share information about their initiatives, share ideas and offer support.

Healing and Reconciliation Seed Fund

Since the fund began in 2006, 63 projects have been supported for a total of \$232,246. In 2014, two projects were approved by the Healing and Reconciliation Advisory Committee. Each initiative received \$5,000.

The Vancouver School of Theology organized a course entitled "Reconciliation Inside and Out" during the Native Ministries' Consortium Summer School. The course focused on healing and reconciliation, and brought together Aboriginal and non-Aboriginal students. The fund supported Aboriginal leadership in course instruction, connections between students and Hummingbird Ministries, and support for Presbyterian students. This project was approved June 11, 2014.

St. Andrew's, Hespeler organized a trip to the Winnipeg Inner City Missions (WICM) to meet with Aboriginal people and learn about the ministry at WICM. This project was approved February 27, 2014.

Healing and Reconciliation Native Ministries Fund

This fund was established to support the healing work of the seven Native Ministries of The Presbyterian Church in Canada operating when the fund was established in 2008. Eight projects received \$389,520. Summaries of these projects have been included in previous reports to the General Assembly.

Ecumenical Working Group on Residential Schools (EWGRS)

The EWGRS is chaired by the Principal Clerk of The Presbyterian Church in Canada. The Associate Secretary for Justice Ministries also serves on the EWGRS.

In the lead-up to the TRC's Closing Event, members of the EWGRS contacted representatives of denominations who had been involved locally in the TRC's seven national events about holding roundtables on reconciliation prior to the Closing Event. Several roundtables and other initiatives will occur in April and May. These initiatives will serve as vital building blocks in continuing the journey of reconciliation when the TRC's mandate concludes. Further information on the EWGRS is found in the Assembly Council's report. (see p. 224)

Truth and Reconciliation Commission of Canada

The seventh and final Truth and Reconciliation (TRC) national event took place in Edmonton in late March 2014. The Presbyterian Church in Canada was represented by the Moderator of the 140th General Assembly, the Rev. Dr. Stephen Farris, staff from the national office, a member of staff with National Native Ministries and local leaders and volunteers in Edmonton. In Edmonton and at every national event, the Moderator of General Assembly has offered a gesture of reconciliation.

The closing event of the Truth and Reconciliation Commission will take place June 1–3, 2015 in Ottawa. The TRC will present its final report. There are ecumenical activities planned the week before and a Walk for Reconciliation on Sunday, May 31. The TRC's final report will include recommendations directed to all parties to the Indian Residential Schools Settlement Agreement.

At each TRC national event, the TRC appointed Honourary Witnesses. This is an impressive list of men and women from a wide spectrum of public life in Canada. One international Honourary Witness is Naty Atz Sunuc, a Mayan woman from Guatemala. She is the director of a KAIROS partner organization. In November 2014, many of the 57 Honourary Witnesses met in Toronto to update each other and other guests on the work they have done and to share ideas about what they might do when the TRC's mandate comes to an end.

20th Anniversary of the Confession

Mr. Phil Fontaine, former National Chief of the Assembly of First Nations, received the Confession in 1994 in Winnipeg when he was Grand Chief of the Assembly of Manitoba Chiefs. On the occasion of the 20th anniversary of the Confession, Mr. Fontaine addressed the 2014 General Assembly. His message expressed the pain of the past but he also addressed the many ways that Aboriginal people are contributing to Canadian society today.

The Confession is now available in six languages: Dakota, English, French, Korean, Ojibwe and Plains Cree. Dakota, Ojibwe and Plains Cree are the Indigenous languages spoken in the communities from which many students came and who attended Birtle (in Manitoba) and Cecilia Jeffrey (near Kenora, Ontario) residential schools.

The Change of Heart initiative ran throughout 2014. It was an invitation for Presbyterians to commemorate the anniversary of the Confession. Presbyterians planned workshops, worship services, made a banner, and a video. Stories were shared by: the Rev. Teresa Charlton, Knox Church, Vernon, British Columbia; the Rev. Peter Bush, Westwood Church, Winnipeg, Manitoba; the Rev. Dianne Ollerenshaw, Director of Regional Ministries of the Synod of Alberta and the Northwest; the Sunday school of Andrew's Church in Ottawa, Ontario; Ms. Carol MacLennan, Calvin Church in Halifax, Nova Scotia; and Living Faith Community Church in Baxter, Ontario.

Canada Youth 2014

Five hundred Canada Youth participants spent Thursday, July 10, 2014, learning about healing and reconciliation. The day began with a powerful speech by Eugene Arcand, a residential school survivor who captivated the audience. Participants did the Blanket Exercise in small groups. The afternoon concluded with a series of workshops. The evening worship concluded in prayers and blessings for the day and with the collection of clothing donations brought by all participants to be sent to the Kenora Fellowship Centre in Kenora, Ontario.

Mission Priority Fund

Funding for the Healing and Reconciliation Program was approved by the 2006 General Assembly. In 2014 the Life and Mission Agency Committee approved the establishment of Healing and Reconciliation Program as a Mission Priority Fund. An initial infusion of \$300,000 was approved by the Assembly Council Executive and now financial gifts are being welcomed for this vital work of the church.

Healing and Reconciliation Advisory Committee

The Rev. Tim Choi (Native Ministries Representative), the Rev. Dr. J.H. (Hans) Kouwenberg, Ms. Carol MacLennan, the Rev. Katherine McCloskey, the Rev. W.G. Sydney McDonald, the Rev. Linda Patton-Cowie (convener), the Rev. Barbara Pilozow, Ms. Heather Purdy, Mr. Keith Randall, Dr. Douglas Stewart, Ms. Laura VanderVleuten.

Ms. Jill Foster completed her first term and went off the committee. Justice Ministries thanks her for her contribution.

OVERTURE NO. 4, 2015 (p. 573–75)

Re: Full inclusion in the church of persons regardless of sexual orientation

What the overture is requesting?

1. To cease ecclesial discipline in the courts of the church against ordained ministers of Word and Sacraments, diaconal ministers and elders where such discipline is based on such ministers and elders being in committed, faithful relationships with people of the same sex; and
2. To prepare through the Life and Mission Agency of the General Assembly, in consultation with Justice Ministries a declaratory statement for the General Assembly that affirms that The Presbyterian Church in Canada is fully inclusive of every person regardless of sexual orientation and gender identity in all aspects of church life, including calling, designation, ordination, and marriage equality as a matter of justice and hospitality.

Overture No. 4, 2015 was referred to Justice Ministries. In addition, there are a further thirteen referred overtures regarding sexual orientation. Some of the overtures request a statement on full inclusion in the church regardless of sexual orientation as in Overture No. 4, 2015; others request that the Statement on Human Sexuality (1994) be affirmed. One overture invites the church to listen while another encourages dialogue on marriage and sexuality.

Some of these overtures are directed to Justice Ministries, some to the Committee on Church Doctrine, some to the Committee on Church Doctrine to consult with Justice Ministries, and some are unREFERRED.

Summary of statements approved by General Assembly on homosexuality

The following section is drawn from the Social Action Handbook. For full reports, see the Acts and Proceedings.

- Homosexual acts between consenting adults are a private matter and should not be criminalized (A&P 1969, p. 316–17).
- We must oppose the form of hatred known as homophobia as vigorously as any other (A&P 1985, p. 238–241, 31).
- The church as a whole must repent of its homophobia and hypocrisy. The church is called to be a welcoming, nurturing, loving and supporting community, a true church family, where all are welcomed, nurtured, loved and supported (A&P 1994, p. 251–274, 56).
- Scripture treats homosexual practice as a departure from God's created order (A&P 1994, p. 251–274, 56).
- A celibate homosexual may be ordained/designated as a minister or member of the Order of Diaconal Ministries under the present laws and practices of The Presbyterian Church in Canada (A&P 1995, p. 436, 26, 71).
- The Presbyterian Church in Canada is not prepared to ordain self-avowed, practicing homosexuals or to allow public worship services blessing same-sex relationships (A&P 1995, p. 436, 26, 71).
- Both scripture and church do concern themselves with the proper and acceptable expression of sexual attraction in sexual activity (A&P 1996, p. 444).

- Neither scripture nor church prohibits ordination on the basis of the direction of one's sexual attraction to others, whether homosexual or heterosexual (A&P 1996, p. 444, 48).
- Homosexual orientation is not a sin. The weight of scientific evidence suggests that sexual orientation is innate, established early in life, and not a matter of choice (A&P 2003, p. 526–547, 26, 34, 37–41, 43–45).
- The church does not limit the roles of its members on the basis of their sexual orientation. These roles include church school teachers, musicians, youth leaders, ruling elders, teaching elders and members of the Order of Diaconal Ministries (A&P 2003, p. 526–547, 26, 34, 37–41, 43–45).
- Anger, hatred, and acts of denigration towards gay and lesbian people should not be tolerated within a congregation or the greater community (A&P 2003, p. 526–547, 26, 34, 37–41, 43–45).
- Sessions should provide support groups if needed and/or requested for those who are struggling with sexual issues, to support parents whose children are gay or lesbian, individuals facing sexual discrimination, and victims of sexual abuse. Presbyteries should also provide similar pastoral care of their ministers (A&P 2003, p. 526–547, 26, 34, 37–41, 43–45).
- The 2005 General Assembly approved a recommendation that a letter be sent to the Government of Canada stating The Presbyterian Church in Canada's policy that marriage is the union of a man and a woman. (A&P 2005, p. 41). On July 20, 2005, Bill C-38, the law giving same-sex couples the legal right to marry, received royal assent and became law.
- Studies have not revealed any scriptural, scientific or pastoral basis or justification for programs to change a person's sexual orientation (A&P 2003, p. 526–547, 26, 34, 37–41, 43–45).

Process for the 2015 General Assembly

The number of referred overtures is a reflection of the depth of concern across the church on the topics of sexual orientation and the place and role in the church for Presbyterians who are lesbian, gay, bisexual or transgendered.

Commissioners should be given the opportunity to discuss the implications of these overtures. This will require some preparation prior to General Assembly and a process at General Assembly. The assumption is that decisions will not be made at the 141st General Assembly.

In preparation for the 2015 General Assembly, a reading list was placed on the website for commissioners (presbyterian.ca/sexuality/). It reflects differing views of sexual orientation.

At the time this report was being drafted, the Associate Secretary for Justice Ministries had met with the convener of the Committee on Church Doctrine to discuss developing a process for commissioners to have a conversation the various overtures concerning sexual orientation. The convener of the Committee on Church Doctrine would bring this matter before the committee. The proposal from Justice Ministries for a conversation process would be built around the following points:

- Begin with prayer for respectful listening.
- Invite two individuals in the church to share their views – one person affirming the Statement on Human Sexuality (1994) and the other person affirming full inclusion regardless of sexual orientation. This would be an opportunity for dialogue. Each speaker would take 15 minutes.
- Commissioners would then be given time in table groups. Three or four questions will be prepared and circulated to get the conversations going.
- One person would record key points at each table group.
- Table groups would submit their agreed upon points to representation of both Justice Ministries and the Church Doctrine Committee.
- Justice Ministries and the Church Doctrine Committee would take all comments to their respective committees for reflection and input into their reports which would come to the 2016 General Assembly.
- The Moderator would close this session with prayer.

Possible Next Steps

- Congregations, presbyteries and church groups will be asked to study this issue. A reading list, resources and a process would be developed for use by congregations.
- Both Justice Ministries and the Committee on Church Doctrine will report to the 2016 General Assembly.

(*‘LGBT’ is an acronym for Lesbian, Gay, Bi-sexual, Transgendered and is currently used to refer to people whose sexual orientation is not heterosexual and/or whose gender identity does not conform either to binary male/female categories or the ‘assigned’ gender at birth. While variations of the acronym exist to emphasize the spectrum that exists with respect to sexual orientation and gender identity, LGBT will be used for the purpose of this response.)

ECUMENICAL ORGANIZATION

KAIROS

KAIROS has five national Circles of Ecumenical Collaboration. Members of the circles contribute to shaping KAIROS’ programs. Representatives are appointed by Justice Ministries to the following circles: Sustainability, Dignity and Rights, Indigenous Rights and Movement Building. The representative to the Global Partnership Circle is appointed by PWS&D. The grant from the Life and Mission Agency to KAIROS in 2015 is \$42,700.

Spirited Reflections

Individuals are invited to submit theological reflections that are posted on KAIROS’ website. The reflections may follow the lectionary cycle, but this is not essential. Several Presbyterians have contributed reflections in the past year including Tom Billard, Huda Kandalaft and Heather Vais. These reflections from brothers and sisters in Christ from other denominations contribute to enriching the ecumenical character of KAIROS.

Program Planning for 2015–2020

KAIROS’ board of directors organized a consultation process to determine KAIROS’ strategic plan for 2015–2020. Presbyterians were invited to respond to a survey that will inform setting goals and priorities for this next strategic plan.

Sustainability Circle

The circle participated in the development of three briefing papers focusing on: 1) Shareholder investments in fossil fuel companies; 2) “Indigenous Wisdom – Living in Harmony with Mother Earth”; and 3) The People’s Climate March.

“Reconciliation in the Watershed” is a new education program developed in response to the federal government’s omnibus bills C-38 and C-45. The legislation removed thousands of rivers and waterways from federal environmental protection. Watershed discipleship brings together ecological justice and Indigenous rights and explores the biblical basis for creation care and watersheds in Canada. KAIROS is organizing workshops across Canada on “Reconciliation in the Watershed”.

There is no federal legislation ensuring that the overseas activities of Canadian mining companies do not cause or contribute to environmental harm or human rights violations. KAIROS partnered with the Canadian Network for Corporate Accountability (CNCA) and jointly launched the “Open for Justice” campaign. The campaign encourages the government to establish an extractive sector ombudsman with the power to independently investigate complaints and to make recommendations to corporations. A second objective of the campaign is for access to the Canadian courts by individuals and communities in the Global South that allege harm by Canadian mining companies in order to have their claims heard. Since the campaign began in 2014, 95,000 letters of support from Canadians have been sent to Members of Parliament. Presbyterians are invited to participate in “Open for Justice” by writing to their Member of Parliament. KAIROS has a sample letter on its website kairoscanada.org.

Recommendation No. 8 (adopted, p. 18)

That Presbyterians write to their Member of Parliament in support of the “Open for Justice” campaign.

Members of the circle advised KAIROS staff in the development of a resource which explores the theological and ethical implications of hydraulic fracturing.

The Sustainability Circle encourages KAIROS communities and churches to consider their personal and corporate ethical investment policies in light of the biblical call to justice and wise stewardship.

Ms. Janette McIntosh (Vancouver, British Columbia) represents The Presbyterian Church in Canada on the Sustainability Circle.

Dignity and Rights Circle

Members of the Dignity and Rights Circle worked with KAIROS staff in preparing a statement on Canada's Temporary Foreign Workers' Program. The statement was released on the occasion of International Migrants' Day (December 18).

In the coming months, the Dignity and Rights Circle will monitor the Government of Canada's response to the report by the United Nations Special Rapporteur on Indigenous rights. Presbyterians will be informed about the report and the Government of Canada's response to the report.

In 1 Timothy 2:1 we read: "I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people." The circle strives to bring light to the commitments made by the Canadian Government. Through our prayers, petitions and intercession God's love shall be experienced and witnessed through solidarity and accountability for all.

Ms. Margaret Evans (Toronto, Ontario) represents The Presbyterian Church in Canada on the Dignity and Rights Circle.

Movement Building Circle

The Movement Building Circle's priority is to support participation by KAIROS' members churches in its education programs. The focus of these programs has been Indigenous rights and supporting the work of the Truth and Reconciliation Commission, and the Open for Justice campaign (see the Sustainability Circle report on p. 384).

The Blanket Exercise is KAIROS' most popular resource, and the most requested KAIROS related workshop facilitated by Justice Ministries' staff. A Presbyterian version of this resource is online at presbyterian.ca/healing.

One of the priorities set by the KAIROS board of directors is to involve more young adults. The Movement Building Circle organized two gatherings to build an intergenerational forum for social justice advocates. The first event took place in Cornwall, Ontario, in October 2012 and the second took place in Squamish, British Columbia, in October 2013. A third gathering took place in Ottawa, Ontario, from May 29–30, 2015, to dovetail with the Closing Event of the Truth and Reconciliation Commission of Canada.

In 2014–2015, Justice Ministries promoted three KAIROS resources: 1) "Building Reconciled Relationships" – the 2014 Advent resource; 2) the Blanket Exercise; and 3) the "Open for Justice" campaign. Lori Ransom, elder at St. Andrew's Church in Toronto, authored one section of the 2014 Advent resource.

Ms. Katharine Masterton (Toronto, Ontario) represents The Presbyterian Church in Canada on the Movement Building Circle.

Indigenous Rights Circle

In October 2014 members of the Indigenous Rights Circle met in the Cree village of Mistissini in northern Quebec. They met with members of the community and shared ideas and concerns about land, food and the opportunities for resetting and strengthening the relationship between Indigenous and non-Indigenous people in Canada. Resetting the relationship involves learning about the impact of colonization, addressing racism and environmental degradation, and advocating with all levels of government on issues that are important to Indigenous peoples.

The Rev. Susan Samuel (Lion's Head, Ontario) represents The Presbyterian Church in Canada on the Indigenous Rights Circle.

KAIROS Board of Directors

Mr. Stephen Allen represents the Life and Mission Agency on KAIROS' board and the Rev. Dr. Andrew Johnston represents PWS&D.

Project Ploughshares

Project Ploughshares is an agency of the Canadian Council of Churches. Project Ploughshares strives to develop policies that contribute to reducing conflict and building peace and human security.

The Canadian Government is the only member of NATO not to have signed the Arms Trade Treaty. Project Ploughshares participates in a global initiative to monitor and publicly report on governments that have ratified the Arms Trade Treaty. Please see the report of the International Affairs Committee, section entitled "Arms Trade Treaty" on page 305–06 for an update on the Treaty.

Project Ploughshares moved its office into the new Centre for Peace Advancement at Conrad Grebel University College at the University of Waterloo in the spring of 2014.

Since 2007 The Presbyterian Church in Canada has provided funding for a Presbyterian who has recently graduated from university to serve as the Peace and Human Security Intern for an eight month period. There were no applicants for the September 2014 to April 2015 period. Justice Ministries hopes to have an intern for September 2015. This internship is an opportunity for a young Presbyterian to gain valuable work experience and to do so with an ecumenical agency.

Mr. John Siebert will be resigning from his position as Executive Director in 2015. Mr. Siebert has provided strong leadership at Project Ploughshares in the ten years he has served in this capacity.

Recommendation No. 9 (adopted, p. 18)

That the Moderator of the 141st General Assembly write to Mr. Siebert, outgoing Executive Director of Project Ploughshares, thanking him for his leadership and wishing him well in his future endeavours.

Ms. Kathryn Hare (Waterloo, Ontario) represents The Presbyterian Church in Canada on Project Ploughshares' Governing Committee.

Church Council on Justice and Corrections

The Church Council on Justice and Corrections (CCJC) is a national faith-based coalition of eleven founding churches, incorporated in 1972. Through education, advocacy and community development programs. The CCJC seeks to foster healthier communities and crime prevention through social responsibility. In 2014, "Restorative Justice Week" was November 16–23. The resources are online at ccjc.ca/restorative-justice-week-2014/. The theme was "Inspiring Innovation". Resources were prepared by Correctional Service Canada. Justice Ministries prepared a bulletin insert to highlight Presbyterian involvement in restorative justice ministries.

In the past year the CCJC has undergone staffing changes and budget reductions. In spite of these challenges there is a staff team in place that promises to bring new vitality and vision to the council's ministry.

CCJC has launched the "Empathy Project". The project will run two programs that promote empathy through an examination of the impact of crime on victims. One program will be run in prisons and the other program in the community. The goal is to improve community safety by helping to integrate offenders who have completed their sentences into the community while holding them accountable for the harm done by their crimes. The first phase of this work is underway at Collins Bay Institution in Kingston, Ontario.

Ms. Rebecca Bromwich (Ottawa, Ontario) represents The Presbyterian Church in Canada on the CCJC's board of directors and serves as the treasurer.

CANADIAN COUNCIL OF CHURCHES

Commission on Justice and Peace

The Commission on Justice and Peace and the Citizens for Public Justice initiated town hall meetings in several communities across Canada in April focusing on climate justice and the elimination of poverty.

Through the Commission on Justice and Peace, Project Ploughshares provided leadership as members of the Commission considered the implications of Canada extending its military mission against ISIL in Iraq and how the churches might thoughtfully contribute to the discussion in Canada.

The Commission and Justice and Peace coordinated the meetings in Ottawa that members of the Governing Board had with Members of Parliament in May.

Mr. Stephen Allen represents The Presbyterian Church in Canada on the Commission on Justice and Peace.

Biotechnology Reference Group

The Biotechnology Reference Group (BRG) is an initiative of the Canadian Council of Churches. The BRG strives to understand the theological and ethical implications of some of the major developments in biotechnology. Some of the issues the BRG is following include: direct to consumer genetic testing, genetic privacy, synthetic biology, labeling of genetically modified organism (GMO) in our food, gene patenting, and nanotechnology.

The BRG continues to promote the use of “When Christian Faith and Genetics Meet”, a study resource for those interested in learning more about faith and genetics. Interest in the churches in this study resource has been limited to date. As a strategy to encourage use of the resource, the BRG hosted a workshop in Toronto this past November. There were participants from eight of the twenty-three member denominations of the Canadian Council of Churches. The BRG also organized a workshop as part of the Canadian Council of Churches 70th anniversary gathering in November.

At both workshops, the relevance of developments in genetic technology to the Christian faith was discussed and participants were led through an exercise in using the study resource.

Since its inception in 2000, the BRG has both initiated and responded to opportunities to dialogue with bioethicists, scientists, and those in other professions about genetics and emerging biotechnologies. In November 2014, the BRG met with civil servants from Environment Canada about a proposed federal government policy relating to access and benefit sharing of genetic resources and traditional knowledge under the auspices of the Nagoya Protocol and the Convention on Biological Diversity. These dialogues are opportunities to contribute a Christian perspective on issues that impact humanity and creation.

The BRG will prepare a publication called “Ethical Reflections on Faith, Science and Technology” in 2015.

Mr. Stephen Allen (Toronto, Ontario), the Rev. Dr. George Tattre (St. Catharines, Ontario) and Ms. Rose Janson (Rockton, Ontario) represent The Presbyterian Church in Canada on the Biotechnology Reference Group.

CORPORATE SOCIAL RESPONSIBILITY

Through its pension fund and investments, The Presbyterian Church in Canada holds shares in companies whose practices and activities impact people and the environment. Stewardship of our resources is part of the mission and ministry of the biblical call to “do justice” (Micah 6:8).

2014 Global Investor Statement on Climate Change

The Presbyterian Church in Canada and the Pension Plan were signatories to the 2014 Global Investor Statement on Climate Change. The statement was signed by 347 investors representing more than US \$24 trillion in assets. The statement was prepared in the lead-up to the UN Summit on Climate Change in New York earlier in September. The statement reads, in part: “We call on governments to develop an ambitious global agreement on climate change by the end of 2015. This would give investors the confidence to support and accelerate the investments in low carbon technologies, in energy efficiency and in climate change adaptation.”

Ultimately, in order to deliver real changes in investment flows, international policy commitments need to be integrated into national laws and regulations. These policies must provide appropriate incentives to invest, be of adequate duration to improve certainty to

investors in long-term infrastructure investments and avoid retroactive impact on existing investments.”

The statement is consistent with statements on climate change approved by past General Assemblies.

Free Prior and Informed Consent

Free, Prior and Informed Consent (FPIC) is a requirement to engage in dialogue with Indigenous communities and come to an agreement on when, how and where to carry out activities that may have a significant impact on Indigenous communities and the environment (Buxton and Wilson 2013). The concept of FPIC is enshrined in the International Labour Organization Convention 169¹ concerning forced relocation of Indigenous peoples. FPIC is most clearly articulated in the non-legally binding United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP, 2007). The UNDRIP took twenty years to negotiate through the United Nations system. The legal interpretation of FPIC is evolving. Some scholars claim FPIC is now “a universal norm of international law” (Witzner 2009). There is no universally accepted definition of FPIC and no consensus regarding its implementation.

These questions illustrate some of the challenges of implementing FPIC. What constitutes consent? At what point should consent be sought? To whom does FPIC apply? Who ensures and determines that consent is free and informed? What are the legal responsibilities of states or companies? Does FPIC give Indigenous peoples a veto? Can governments override decisions made by Indigenous communities on the basis of national interest? Who determines what is “in the national interest?” When a state has laws and policies that reflect a legacy of racism and disenfranchisement toward Indigenous peoples, how is FPIC enforced?

The Presbyterian Church in Canada’s 1994 Confession to Aboriginal people states, “With God’s guidance our church will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God’s people.” It is in light of this commitment, and in light of biblical principles of love and respect of neighbors, that Presbyterians may consider FPIC.

FPIC in Canada

Governments have duties to consult with First Nations communities about decisions that impact them. What these duties entail in practice varies according to treaties and agreements made with First Nations and the laws of both federal and provincial governments. The Supreme Court of Canada’s 1997 Delgamuukw decision has provided some guidance that includes title lands, where the court clarified that the governments’ duty to consult is in most cases, significantly deeper than mere consultation, and ranges along a spectrum that includes the requirement of full consent (Delgamuukw v. British Columbia). In Canada, the concept of FPIC is included in the Yukon Oil and Gas Act (2002) and the Nunavut Final Agreement (1993). In 2010 Canada endorsed the UN Declaration on the Rights of Indigenous Peoples. The government has stated that FPIC does not give First Nations communities a veto (Canada 2014).

The federal government has a fiduciary responsibility to protect Indigenous rights. At the same time, the government will make decisions about what constitutes the national interest which may conflict with protecting the interests of Indigenous people.

Canadian Companies, FPIC, and Church Investments

The primary responsibility to consult with Indigenous peoples is with the government, not with companies. In countries where governance is weak, this can mean governments are unable or unwilling to fulfill these responsibilities. In these cases, it can be helpful for companies to have policies on FPIC to guide and encourage responsible conduct.

Canada has a strong governance and court system that gives people the ability to challenge and change laws. Corporate FPIC policies can be an additional layer to protect Indigenous peoples’ rights and an indication to company shareholders, that Indigenous rights are a priority for companies. Mining companies in particular are developing policies on FPIC. The International Council on Mining and Metals has developed a position statement of its interpretation of FPIC. It states: “[FPIC is] a process based on good faith negotiation, through which Indigenous peoples can give or withhold their consent to a project.” This is a voluntary commitment to FPIC

principles. The Mining Association of Canada is a member of the ICMM. MAC has not prepared its own statement on FPIC.

Sustainalytics is an international company that specializes in environmental, social and governance research for investors (www.sustainalytics.com). Based on its research, 46 of the largest publically traded mining companies in the world have policies concerning Indigenous peoples and land rights. A few global companies, and one Canadian company, Talisman, have FPIC policies.²

The Presbyterian Church in Canada holds investments in 32 Canadian energy, extractive and forestry companies. As of September 30, 2014 they included: Canadian Natural Resources Ltd.; Canadian Oil Sands Ltd.; Cenovus Energy Inc.; Crescent Point Energy Corp.; Ensign Energy Services Inc.; EnCana Corp.; Enbridge Inc.; Husky Energy Inc.; Imperial Oil; Inter Pipeline Fund Class A Units; Legacy Oil + Gas; Pembina Pipeline Corp.; Precision Drilling Corp; SNC Lavalin Group Inc.; Shaw Drilling Corp.; Suncor Energy New; Talisman Energy Inc.; TransCanada Corporation; Trilogy Energy Corp; Tourmaline Oil Corp.; Whitecap Resources; Agrium Inc.; Barrick Gold Corporation; Canfor Corp; First Quantum Minerals Ltd.; Franco-Nevada Corp.; Goldcorp Inc.; Potash Corp. of Sask.; Teck Resources Limited Cl B SV; Sherritt International Corp; Yamana Gold Inc; West Fraser Timber.

Recommendation No. 10 (adopted, p. 18)

That the Moderator of the 141st General Assembly write to the companies in which The Presbyterian Church in Canada holds investments inquiring if they have operations in Canada or other countries that impact Indigenous communities, whether they have a policy on free, prior and informed consent and what benefits or challenges they identify with regard to supporting, or not supporting free, prior and informed consent.

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ECOLOGY

CDP – Driving Sustainable Economies

Formerly called the Carbon Disclosure Project, the name has been changed to “CDP – Driving Sustainable Economies”. The 2008 General Assembly approved a recommendation that The Presbyterian Church in Canada become a signatory to the CDP and has been listed as such in the CDP’s annual reports since 2009. (A&P 2008, p. 328, 41)

The CDP is an investor coalition representing over \$92 trillion in assets from 767 institutional investors. It is an independent, not-for-profit organization and the largest investor coalition concerned about climate change in the world. Investors include private and public pension funds and faith communities in the USA, Canada, the UK, Australia and a number of other countries.

The CDP requests full disclosure from corporations regarding the opportunities and risks they face due to climate change and publishes the results. In Canada, annual surveys are sent to the 200 largest publically traded corporations listed on the Toronto Stock Exchange. The survey is voluntary.

The Presbyterian Church in Canada’s Investments

The 2012 General Assembly approved a recommendation that Justice Ministries identify the corporations that were invited to complete the CDP’s survey in which The Presbyterian Church in Canada has investments and that the Moderator write to these corporations to commend or encourage participation in the CDP survey (A&P 2012, p. 373, 32). Out of the 200 corporations that received the surveys, The Presbyterian Church in Canada held shares in 74 corporations; 55 completed the 2014 survey and 19 corporations did not. The Moderator of the 140th General Assembly (2014) wrote to these corporations. Justice Ministries will post the list on the website.

The list may be of interest to church trustees, financial management committees and groups responsible for the management of endowment funds.

Report on the 2014 General Assembly’s Carbon Footprint

Justice Ministries has developed a series of questions for a university or community college about how the institution is reducing its carbon footprint. These questions are available for use by those planning General Assembly. The responses to the checklist are not intended to decide whether or not the venue will be used, because there may be limited venues available in a community, but to communicate The Presbyterian Church in Canada’s concerns about the environment.

Each year the General Assembly’s carbon footprint is calculated as one way of highlighting the environmental impact of the church’s activities.

A note about the calculations:

The calculations of the General Assembly’s carbon footprint only include travel (air and auto). The carbon footprint incurred at the venue itself is not included as universities or community colleges do not provide this data (air conditioning, electricity, meals, waste, etc.).

Air mileage is calculated from airport to airport, using the carbon calculator recommended by the Pembina Institute. Car emission calculations are based on a medium sized vehicle and are calculated using KAIROS’ carbon calculator. Mileage information is gathered from the expense claim forms of those attending General Assembly. Miles and flight distances are estimated when information is not available.

Car Travel

- This information is gathered from two sources: 1) expense claim forms and 2) forms submitted by commissioners requesting specific information on their carbon footprint.
- General Assembly participants collectively drove 80,646 kilometers producing approximately 17,436 kg of CO₂.
- General Assembly participants collectively took trains 22,776 kilometers producing 2,391 kg of CO₂.
- The mileage for commissioners who carpool is reimbursed at a higher rate, an incentive to carpool to General Assembly; 40 participants carpooled.

Air Travel

- 90 participants travelled by plane to attend the General Assembly. The carbon emissions from flights totaled 114,170 kg of CO₂. Calculations are based on direct, return flights.

Totals

- The total emissions for 341 participants is 133,997 kg of CO₂. The average is 392.95 kg per person.

General Assembly Carbon Footprint

	2010	2011	2012	2013	2014
Number of participants	222*	358*	356	345	341
Location	Sydney, Nova Scotia	London, Ontario	Oshawa, Ontario	Toronto, Ontario	Waterloo, Ontario
Total (tonnes of CO ₂)	271.5	98.8	163.8	140.3	134.0
Average (tonnes of CO ₂)	1.2	.29	.46	.41	.39

* Travel for ecumenical and overseas partners and guests was not included in these calculations.

Calculations in 2012 and 2013 were more robust than those made previously because the calculations include car travel for participants to and from airports in addition to participants who drove directly to General Assembly. This, in part, accounts for variances between 2010–2011 and 2012–2013.

- A return flight from St. John’s, Newfoundland and Labrador to Victoria, British Columbia produces 3.04 tonnes of CO₂.
- The average citizen in India emits 0.9 tonnes of CO₂ annually.
- On a per capita basis, Canadians emit 22.4 tonnes of CO₂ annually.

- To limit the increase in the globally averaged combined land and ocean surface temperature to two degrees Celsius and based on the earth's sustainable capacity to absorb carbon emissions, each person should have a personal annual cap of 2 tonnes of CO₂.

Update on Climate Change

This report will provide a summary of the most recent information available on climate change. It will comment on current international climate change talks. It will conclude with recommendations that encourage the Government of Canada to take a leadership role to avoid serious or irreparable damage to the earth's ecosystems by climate change.

Ethical Dimensions of Climate Change

Climate change poses a significant threat to people and to the earth's ecosystem. Christian teachings proclaim that creation is a gift from God, and that to thrive, human beings are called to honour God as Creator. Climate change will have a devastating impact on vulnerable regions such as the Arctic, the Island States in the Pacific and countries in sub-Saharan Africa. The citizens of these regions contribute least to climate change but face the harshest impacts of climate change.

God's covenant promise of compassionate love to Noah after the great flood encompassed all of creation, throughout time: "I am establishing my covenant with you and your descendants after you, and with every living creature that is with you..." (Genesis 9:11-12). As caretakers of God's creation, made in the image of God, we must consider the impact of climate change on earth's ecosystems, all people, and of the generations yet to come.

Canada's Carbon Emissions and Reduction Commitments

The most recent information on Canadian emissions available from Environment Canada states that 2012 Canadian greenhouse gas (GHG) emissions were 699 megatonnes. Without programs to reduce GHG emissions, Canada would likely be emitting 857 megatonnes of GHGs. The government projects that GHG emissions in 2020 will be 727 megatonnes. This information is important as we consider Canadian commitments to reduce emissions.

The most recent international commitment to reduce GHGs is the 2010 Copenhagen Accord. Under the Accord, Canada committed to reduce emissions by 17% of 2005 Canadian emission levels by 2020. Canada's annual emission target for 2020 is 611 megatonnes. The Accord is not legally binding. Unless new and additional emission reduction initiatives are introduced, Canada is unlikely to meet its Copenhagen Accord commitment (Environment Canada, 2014).

The Copenhagen Accord commitments to reduce GHG emissions are lower or less aggressive than commitments made under the Kyoto Protocol. Canada withdrew from the Kyoto Protocol in 2011.

Intergovernmental Panel on Climate Change

The Intergovernmental Panel on Climate Change (IPCC) is the leading scientific authority on climate change. Its reports are consensus findings reflecting a majority of independent and peer reviewed scientific research.

The IPCC's 2014 report states that climate change is "unequivocal" (IPCC 2014, 1). The averaged combined land and ocean surface temperature increase is 0.85 degrees Celsius since the industrial revolution (IPCC 2014, 1). The report projects global temperatures will continue to rise and that the impacts of climate change will intensify. Impacts include more intense and longer heat waves and more intense and frequent storms. Oceans will continue to warm, become more acidic and mean ocean levels will rise (IPCC 2014, 10).

The IPCC states: "Continued emission of greenhouse gases will cause further warming and long-lasting changes in all components of the climate system, increasing the likelihood of severe, pervasive and irreversible impacts for people and ecosystems. Limiting climate change would require substantial and sustained reductions in greenhouse gas emissions which, together with adaptation, can limit climate change risks" (IPCC 2014, 8). To limit severe risk and damage to the earth's ecosystems the earth's globally averaged combined land and ocean surface temperature must not exceed a two degrees Celsius increase. Global negotiations that reduce

emissions to ensure warming does not exceed two degrees Celsius are paramount to avoiding, or limiting, serious and even irreparable damage to the earth's ecosystems.

Who are the largest GHG emitting countries?

The ten biggest GHG emitters in the world are: China, United States, European Union (28 countries are one data set in this study), India, Russia, Indonesia, Brazil, Japan, Canada, and Mexico (World Resources Institute).

Wealthy countries in the Global North are responsible for the majority of greenhouse gas emissions that are causing climate change. It is only in the past 25 years or so, that China and India have become large emitters of GHGs. International negotiations on climate change have been difficult – large emitters such as the US and Canada have asserted that all emitters bear equal responsibility while large emitters in the Global South, like China and India have argued that they are trying to develop their economies through rapid industrialization and should not be judged in the same way as wealthy countries in the Global North. Countries in the Global North (including Canada and the United States) have been reluctant to commit to GHG reduction targets until big emitting countries in the Global South have made similar commitments.

Island States in the Pacific and countries in Sub-Saharan Africa are among the lowest emitting countries in the world and yet face the most devastating consequences of climate change.

Political deadlock will likely continue unless the world's biggest economic powers come to an agreement on reduction targets.

In November 2014 the United States and China announced a new agreement to reduce GHG emissions. China committed to slowing the increase of GHG emissions and stabilizing them by 2030. President Obama pledged the United States would reduce its emissions by 26 percent from 2005 levels by 2025. The effect of the new target doubles the United States' rate of emission reductions (McCarthy 2014). This agreement may signal a new willingness from these states to meaningfully address climate change in future international talks, the most important of which is the Conference of the Parties meeting in Paris in December 2015 (COP21).

Global temperatures have increased by .85 degrees since the beginning of the industrial revolution, and warming is speeding up, especially over the past several decades. Thirteen of the 14 hottest years on record have occurred in the 21st century. 2000–2010 was the hottest decade on record (WMO 2013). The Government of Canada accepts the two degrees Celsius threshold. Warming must not exceed this threshold. Even if all GHG emissions ceased in 2016, the emissions from 2015 will continue to affect global temperatures for decades. Immediate global action and cooperation is necessary.

Canada can lead by example at the COP21 Paris meetings in December 2015 by reducing greenhouse gas emissions and support a negotiated and binding agreement that sets reductions targets in greenhouse gas emissions in order to limit the increase in the globally averaged combined land and ocean surface temperature to 2 degrees Celsius. Canada can continue to support countries in the Global South that are experiencing and will continue to experience the most harmful consequences of climate change.

Recommendation No. 11 (adopted, p. 18)

That Presbyterians write to and meet with their Members of Parliament prior to the Conference of the Parties 21 (COP21) meeting in December 2015 to express their support for the development of an internationally negotiated and binding agreement that sets reductions targets in greenhouse gas emissions in order to limit the increase in the globally averaged combined land and ocean surface temperature to two degrees Celsius.

Recommendation No. 12 (adopted, p. 18)

That the Moderator of the 141st General Assembly write to the Minister of the Environment encouraging Canada to support the development of an internationally negotiated and binding agreement at the Conference of the Parties 21 (COP21) in December 2015 that sets reductions targets in greenhouse gas emissions in order to limit the increase in the globally averaged combined land and ocean surface temperature to two degrees Celsius.

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OVERTURE NO. 8, 2014 (A&P 2014, p. 510)

Re: Study the payday loan industry

Payday Loan Industry in Canada

A payday loan is a short-term loan provided by a non-traditional lender (not a bank). The average loan in Canada is \$280 for a period of ten days (CPLA 2015). These loans are nominally to meet a short term need until a person receives the next paycheque, hence the name “payday loan”. Payday loans are expensive compared to other ways of borrowing money. They generally include fees in addition to interest charges.

Payday loan critics question whether high-cost loans are predatory on people in financial distress. Industry supporters say that payday loan companies meet a legitimate need and offer services that are not available elsewhere.

This report will consider what the Bible says about usury (unethical lending) and provide information about payday lenders and those who borrow from these companies. The report includes information on government regulation of the industry. The report concludes that payday loans are more expensive than other forms of borrowing, and that payday loan borrowers are predominantly people in financial distress. It points to a number of conditions (such as low incomes and charter banks that do not have small loan services) that have led to the spread of the industry. Until such a time that these underlying conditions are addressed, those who borrow from payday loan companies have limited alternatives.

The Bible and Usury

Usury is the practice of lending money for exorbitant profit. Old Testament scripture reveals a strict prohibition against earning a profit on lending money to the poor. Money was to be lent to fellow Hebrews without interest (Exodus 22:25; Leviticus 25:36; Deuteronomy 23:19). Interest could be charged to a stranger (Deuteronomy 23:20). Psalm 15:5 is preceded by the question “Who shall abide in God’s sanctuary?” and answers “Those...who do not lend money at interest and do not take a bribe against the innocent.” This passage is quoted at the Council of Nicaea in 325 AD and used to argue against usury in the early church (Moser, 1997).

Deuteronomy outlines the laws of Sabbath. One provision is the forgiveness of debts every seven years (Deuteronomy 15:1–2). Creditors were warned against withholding loans to the poor in the waning days of the seven year cycle lest poor borrowers default on their loan, and lenders are forced to forgive it (Deuteronomy 15:9–11). This hesitancy to lend can create similar conditions to modern day credit crises or a period of loan freezing. Hillel the Elder, a prominent Jewish religious leader and scholar born in Babylon in 110 BCE and living in Jerusalem during the time of King Herod, took the unprecedented step of introducing “prosbul”. Prosbul is a practice that exempted some loans from the law mandating the forgiveness of debts every seven years. This practice protected lenders while ensuring the availability of credit to borrowers (interest free if the borrower was poor) that needed it.

In Matthew 5:42 Jesus says, “Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.” This is to be done without any expectation of reward except from God (Luke 6:34–35; Luke 6:38). Jesus’ rage at the money lenders in the Temple, when he calls them thieves (Matthew 21:12), implies condemnation for profiting unfairly.

The Parable of the Talents can also be considered (Matthew 25:14–30, Luke 19:11–27), but there is no consensus on its meaning. The theologian William Herzog discusses this parable in

terms of money and considers the context of an agrarian society dominated by an oppressive elite. Burying the aristocrat's talent removes it from circulation. It cannot be used to dispossess peasants from their land through usurious loans (Herzog, 167).

Calvin and Usury

John Calvin approved of lending money with interest under certain conditions (Wyatt, 2013). One commentary states: "In the turbulent economy of 16th-century Europe, [Calvin] discerned that businesses needed credit to get started and thus provide employment for workers – among them Geneva's many refugees. Calvin defended only those interest-bearing loans that would benefit lender and borrower alike." At the time, interest rates in Europe were as high as 12 and 14 percent, though capped at five percent in Geneva (Wyatt, 2013).

Calvin's "Letter on Usury" is his most complete reflection on the subject. While condemning interest on lending to the poor, he outlines principles under which it is acceptable between the rich. Mutual benefit where the benefit of lending is shared between lender and borrower is one such condition. In his letter Calvin writes:

Christ wished to restrain men's abuse of lending...he would command loans to the poor, without expectation of repayment or the receipt of interest, he did not mean at the same time to forbid loans to the rich with interest, any more than the injunction to invite the poor to our feasts did not imply that the mutual invitation of friends to feasts is in consequence prohibited.

Calvin also advised that usury practices must take into account the common good. Usury is not just a matter for consideration between private parties. What is deemed acceptable under these conditions for lending is dependent on principles of justice and charity (Calvin, "De Usuris Responsum").

These are not explicit regulations, but guidelines that place a context for the practice of usury. Calvin emphasized protection of the poor. "[Christ] corrects the world's vicious custom of lending money [only to those who can repay] and urges us, instead, to lend to those from whom no hope of repayment is possible." (Calvin, "Ecclesiastical Advice")

Biblical teachings emphasizes care for our neighbours, especially the poor. Jesus rejected financial transactions that place profit-earning above adherence to God's laws. Calvin rejected profiting from the circumstances of poor people. Are payday loans predatory? Do they take advantage of a disadvantaged group of people? Are current payday loan business practices consistent with relationships that are based on equality and love of neighbour?

Several themes emerge from biblical reflections on money and lending. They include: protecting the poor and fairness and transparency.

Protecting the Poor

Charging interest on loans to the poor is prohibited in the Old Testament. Payday loan users are today disproportionately people who are experiencing financial distress. The ethical question for the church is, does the payday loan industry promote financial relationships between lenders and borrowers that takes advantage of the financial distress of those who are economically disadvantaged?

Fairness and Transparency

Lenders and borrowers should conduct financial transactions in a fair and just manner. This includes the principles of truthfulness, non-discrimination and ensuring that both lender and borrower are clear about the terms and conditions of borrowing. Loan fees may be advertized in a way that makes it difficult to compare the cost of a payday loan against other types of loans (such as loan services from chartered banks, credit unions, or cash advances on credit cards). Are the terms of lending fully disclosed and understandable? Is the payday loan industry structured in a manner that balances the economic benefit of both the lender and the borrower?

What have previous General Assemblies said?

While General Assembly has not made a statement on payday loans, it has approved a number of statements on poverty and inequality in Canada and around the world, including statements on the impact of debt owed by countries in the Global South (A&P 1989, p. 378–382, 64).

Payday Loan Companies in Canada

Payday loan companies began appearing in Canada in the 1990s at a time when chartered banks reduced the number of branches by 22 percent (Holland, Steinhoff & Bickerton 2014). Many bank branch closures were in rural areas and in low income neighbourhoods in urban centres (Holland, Steinhoff & Bickerton, 2014). Reduced access to traditional banking services has contributed to the expansion of payday loan shops.

In the past two decades Canadian household debt has increased (Allen & Damar, 2012). The economy has become increasingly credit-based. Under and unemployment, weak social welfare programs and low minimum wages have increased the number of people considered the “working poor”. All of these factors taken together have created an environment where there are many citizens who need access to short term loans.

There are 1,400 payday loan outlets across Canada (CPLA, 2014).³ Payday lenders account for about six percent of creditors (Stegman 2007). Three of the biggest payday lending companies in Canada are Money Mart, Cash Store and Cash Money.

Money Mart is the biggest payday loan company in Canada (30% of stores and 50% by volume of business). It is a subsidiary of the American company Lone Star Funds. Cash Store Financial is Money Mart’s largest competitor. It is based in Edmonton and has store front names including Cash Store, Instalozans and RCS. It was publically traded on the TSX until it sought bankruptcy protection in April 2014. It sold a portion of its business and assets to Money Mart and continues its services under the name of Cash Store. Cash Money has 120 outlets in six provinces. It is privately owned and does not publish annual reports.

Who uses Payday Loans?

Payday loan borrowers must provide identification, have a bank account, and have proof of income (Kitching & Starky, 2006). Two million Canadians use payday loans annually (CPLA, 2014). The average loan is \$280 (CPLA 2014).

This is a summary of survey data from Environics Research Group, Thinkwell Research and Statistics Canada. According to these surveys, payday loan borrowers:

- Are likely to be young families (Statistics Canada 2007).
- Are in a low or middle income household. A high number of borrowers in several studies had incomes lower than \$30,000 (Kitching and Starky 2006 and Marsh, Dildar and Janzen, 2010).⁴ Forty-one percent of borrowers earned between \$25,000–\$50,000 (Thinkwell Research 2010).
- Have full time employment. More than 50% of survey participants in the study in Waterloo, Ontario and 62% of borrowers in Prince Edward Island, New Brunswick and Nova Scotia had full time work (Thinkwell Research 2010).
- 90% have debit cards and bank accounts; half have major credit cards and savings accounts. About one-fifth had a home mortgage (Environics 2013 survey in Alberta, British Columbia, Ontario, Manitoba).
- Over 50% of borrowers had post secondary education (Thinkwell 2010).
- 80% of borrowers said they repaid all loans in full and on time (Environics 2013 – all surveys).

How are payday loans collected?

Loans can be paid off on or before the end of the lending period. It can be done in person with cash or cheque. Borrowers can pay back the loan with a post-dated cheque or an automatic bank debit.

The steps that a payday loan company can take to collect defaulted loans are laid out in provincial regulations. Lenders may try to cash post-dated cheques. This can result in multiple non-sufficient fund (NSF) charges. Additional fees may be charged. Defaulted accounts may be sent to collection agencies. This can adversely affect one’s credit rating.

Some payday loan borrowers have described closing his or her bank account to escape payday loan companies withdrawing money from his or her account.⁵

Why do people use payday loans?

The top reasons given for taking out a payday loan include: “emergency” cash to pay for necessities (about 50%); unexpected expenses (about 30%); avoid late charges on routine bills

(about 20%) (Environics 2013). One study suggests that more people are borrowing to pay for ongoing, daily living expenses and not for emergencies (Momentum, 2014).

Payday loan borrowers have identified less onerous application requirements (e.g. credit checks are not needed for payday loans); greater convenience particularly with operating hours and wait times, location convenience; perceived control over funds; more comfortable in their interactions with staff. Some borrowers felt they were ineligible for many types of mainstream services (e.g., credit); some women felt their gender meant poorer access to mainstream financial services and more restrictions. Some borrowers felt that their low-income was a barrier to accessing mainstream financial services (Buckland & Fikkert 2008).

Some payday loan borrowers have stated dissatisfaction with the high cost of borrowing, the short payback period, lack of full disclosure about the high cost and the stress associated with debt, and collection practices (Marsh et al, 2010).

How much do loans cost? What do governments say?

Federal laws prohibit lenders from charging more than 60% annual interest rates on loans. Violations are punishable by a fine and jail time. Regulation amendments exempt payday loan companies under certain conditions (see Canada’s Criminal Code section 347.1). They include: a loan is not longer than 62 days; a loan does not exceed \$1,500 (principal); and the province in which the lender operates has legislation to protect recipients of payday loans; and provinces limit loan rates.⁶ If no provincial regulation exists, federal regulations are in effect.

Every province except Newfoundland and Labrador and Quebec regulates the payday loan industry. The Government of Newfoundland and Labrador enacted no legislation thereby leaving payday lending companies subject to federal regulation. The Minister of Government Services said, “We could not in good conscience implement regulations that potentially could result in annual interest rates equating to nearly 550%.” Under Quebec’s La loi sur la protection du Quebec, lenders must be licensed. Legislation caps annualized interest rates at 35%. Quebec courts have stated that interest rates higher than 35% are “unconscionable” (Lo, 2011). New Brunswick has payday loans legislation but has not set a fee cap.

Maximum loan fees are set by provinces. They are expressed as a dollar amount per \$100 loan per 14 day loan period. The maximum fee a payday loan company in Alberta can charge is \$23 per \$100 loan per 14 day period. How can this be compared to other loan services? Chartered banks advertize fees as annual interest rates. Payday loan fees expressed as a dollar amount can make it difficult to compare loan prices.

As of September 2014, an unsecured \$5,000 loan for one year from Laurentian Bank was 13.25% per annum. Banks typically do not offer small short term loans. Vancity, a BC-based credit union, is an exception. Its “Fair & Fast Loan” service provides loans up to \$1,500 from two months to two years for repayment. Vancity advertizes fees as both a dollar amount and an annualized interest rate. A \$300 loan costs \$7.14, on a two month loan. It is a 19% annualized interest rate.

Critics of payday loans draw attention to high annual interest rates; see, for example the quote from the Minister of Government Services in Newfoundland and Labrador, above. This is how those numbers are calculated. Alberta caps payday loan fees at \$23 per \$100 in 14 days. Repayment is \$300+(\$23x3). The fee is \$69. The total amount owed is \$369. If a borrower repeatedly borrowed \$300 every two weeks for a year (26 two-week periods) they would repay (\$69x26) \$1,794. The annualized interest rate is 598%.

It is difficult to compare services between lenders because the conditions on loans vary (such as minimum loan amounts and loan lengths). Nevertheless, a comparison is illustrative. Consider the chart below.

Bank	Loan Amount	Fee	Annualized Interest rate	Repayment
Laurentian Bank ⁷	\$5,000	N/A	13.25%	1 year
Vancity Credit Union	\$300	\$7.14	19%	2 months
Payday Loan Fee Cap in Alberta	\$300	\$69	598%	14 days

Vancity is an exception. Very few banks offer small amount, short term loans. Further research is needed to learn if other credit unions offer services similar to Vancity's "Fair & Fast Loan".

This chart summarizes provincial regulations on payday loans.

Province	Maximum cost of borrowing for \$100, 2 week payday loan	"Cool-off" period to cancel payday loan	Maximum penalty for a return cheque or pre-authorized debit
British Columbia	\$23	Next business day	\$20
Alberta	\$23	2 business days	\$25
Saskatchewan	\$23	Next business day	\$50
Manitoba		48 hours excluding Sundays and holidays	\$20
	\$17		
Ontario	\$21	2 business days	
Québec	N/A	2 days	
New Brunswick	Not set	48 hours excluding Sundays and holidays	\$40 (default penalty)
Nova Scotia	\$25	Next business day	\$40 (default penalty)

All provincial regulations include a borrower's right to clear information about the terms and conditions of loans. This does not necessarily include annualized interest rates. In British Columbia, Alberta, Saskatchewan, Ontario, New Brunswick and Nova Scotia it is prohibited for a borrower to take out a second loan to pay off an initial loan and for additional fees to be charged (called a "rollover").

In British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, New Brunswick and Nova Scotia payday lenders cannot ask borrowers to sign a form that transfers wages directly to them. Collection methods for payday lenders are regulated in British Columbia, Alberta, Saskatchewan, Manitoba, Ontario and Nova Scotia. Lenders, for example may only be allowed to contact a borrower a certain number of times per week, and may be prohibited from contacting family or friends of the borrower.

What happens if a borrower defaults on a loan?

The maximum penalty a payday loan company can charge on defaulted loans is provincially regulated. In Manitoba, for example, default penalties are capped at 2.5% of the amount in default, calculated monthly and not to be compounded. If a borrower defaults on a \$300 loan that has been charged at the maximum allowable fee according to Manitoba regulations, then the amount owing is $\$300 + (\$17 \times 3) = \$351$. The maximum allowable penalty for defaulting on this loan is \$8.78 per month. This amount may be charged every 30 days, but it cannot be added to the base amount owing. If a defaulted loan is not paid for one year, then, under Manitoba's regulations, a payday loan company can charge $(\$8.78 \times 12 \text{ months}) + \351 . The total is \$456.36. If a payday lender is charged (by a bank) for a cheque or pre-authorized debit that is not honoured by the borrower, they may charge the borrower up to \$20 to recover this cost.

Some Emerging Issues

A trend emerging in some payday loan companies is service "diversification". Some companies will advertise services that are "different" than payday loans. These companies will argue that these services are exempt from provincially regulated fee caps. Critics point out that it is unclear how these services differ from the regular (and regulated) payday loans. This phenomenon was illustrated in a February 27, 2013 interview on CBC Radio's "The Current" by the experience of a retired Manitoba farmer who took out a 13 day loan for \$100. Manitoba regulations cap payday loan fees at \$17 per \$100 loan. Because this service was called a "line of credit," he was charged \$31.18 (CBC 2013).

More and more borrowers are accessing loan services over the internet. Some online payday loan companies may not be accredited, and therefore not subject to regulation. There is little data available about online payday loan services. This is an emerging issue that warrants future attention.

Some Conclusions

Payday loans are predominantly used by the working poor to cover the costs of basic necessities, emergencies and routine bills. There are underlying systemic issues that contributed to the growth of the payday loan industry including increases in the cost of living, wages that do not keep up with the cost of living, and the closure of bank branches in poor neighbourhoods and rural communities. Are banks falling short of their corporate social responsibilities?

Payday loans are inordinately expensive, and seem to unfairly penalize people experiencing financial distress. But borrowers have few other options. The industry is regulated. Unless major financial institutions are prepared to establish or re-open branches and offer services that compete with payday loan companies, then the payday loan industry is here to stay.

Recommendation No. 13 (adopted, p. 18)

That the Moderator of the 141st General Assembly write to the three largest payday loan companies in Canada asking that they publish annualized interest rates.

Recommendation No. 14 (adopted, p. 18)

That the Moderator of the 141st General Assembly write to provinces recommending that payday loan companies be required to publish annualized interest rates.

Recommendation No. 15 (adopted, p. 18)

That the Moderator of the 141st General Assembly write to chartered banks in which The Presbyterian Church in Canada has investments asking about the availability of small, short term loans and encouraging the banks to establish these services if they do not provide them.

Recommendation No. 16 (adopted, p. 18)

That the Moderator of the 141st General Assembly write to the Credit Union Central of Canada asking for information from its member credit unions across Canada on the availability of small loan services.

Recommendation No. 17 (adopted, p. 18)

That the above be the response to Overture No. 8, 2014 re study the payday loan industry.

End Notes

1. Convention 169 addresses forced relocation of Indigenous communities.
2. Correspondence with Sustainalytics.
3. Canadian Payday Loan Association represents 22 companies with 850 retail service outlets across Canada. It has a mandate to work with governments on a regulatory framework that protects consumers and allows for a viable industry. It enforces its code of best practices among its member companies.
4. The study was conducted by The Centre for Community Based Research (CCBR) in partnership with the Wellesley Institute (WI).
5. For a video testimony see [youtube.com/watch?v=h4Fv02wDuoc](https://www.youtube.com/watch?v=h4Fv02wDuoc).
6. Prior to 2007, payday lenders charging interest rates in excess of the 60% were violating federal regulations. These regulations largely went unenforced. One explanation for federal government reluctance to enforce pre-2007 usury laws against payday loan companies is that policy makers recognized a genuine need for short-term, unsecured lending and concluded that payday lenders and other alternative financial services met this need, particularly in poor communities that may be excluded from services at mainstream financial institutions (Irving, 2011).
7. This information is based on website promotional material available as of September 2014.

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PUBLIC WITNESS

Education, reflection, prayer, advocacy and solidarity are essential to how we serve as the body of Christ in the world. Since the 2014 General Assembly, Justice Ministries staff and volunteers led workshops or made presentations to one synod, one presbytery, four congregations, three presbyterials, two classes at Knox College and participated in Canada Youth 2014.

Justice Ministries communicates with congregations and courts of the church through PCCconnect, Mission Capsules, Prayer Partnerships and the website. Justice Ministries produces a semi-annual newsletter “Streams of Justice”. There are over 800 newsletter subscribers. Since September 2014 Justice Ministries has published a monthly email update on healing and reconciliation.

Justice Ministries produced a series of bulletin inserts highlighting the International Day for the Eradication of Poverty (October 17), Restorative Justice Week (November 17–24), Human Rights Day (December 10), International Migrants’ Day (December 18), and Earth Day (April 22). Justice Ministries prepared a resource for Black History Month (February).

There is a portal on Justice Ministries' website for Presbyterians to respond to urgent action issues. Justice Ministries worked with colleagues and the Moderator to prepare letters in accordance with approved recommendations from the 140th General Assembly on housing (A&P 2014, p. 20).

The Social Action Handbook is updated each year following General Assembly and is available online.

There have been no urgent action requests since the 2014 General Assembly.

JUSTICE MINISTRIES ADVISORY COMMITTEE

Ms. June Campbell, the Rev. Mary Campbell, the Rev. Jeffrey Lackie, the Rev. Dr. Pam McCarroll, Ms. Deb Schlichter, Mr. Seth Veenstra.

Ms. Dionne Cousins completed her second term and went off the committee. Her contributions to Justice Ministries have been appreciated.

MINISTRY AND CHURCH VOCATIONS

Staff	Associate Secretary:	Susan Shaffer
	Program Manager:	Liz Brewer
	Administrative Assistant:	Jackie Czegledi

PREAMBLE

Ministry and Church Vocations continues to keep before it the goals developed with its advisory committee. 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.

RESEARCH

Study topics this year have included study of long-term pulpit vacancies and interim moderators (Overture No. 1, 2014), ministry contract templates (Overture No. 5, 2014), evaluation of education requirements for ministry candidates (Overture No. 10, 2014) and rewriting the *Policy for the Dissolution of Pastoral Ties*. In addition, Ministry and Church Vocations participated in study of the question of reevaluating the church's policy regarding costs associated with a minister's move to a new congregation (Overture No. 9, 2014, assigned to Assembly Council).

COMMUNICATION

In fulfilling its support role, Ministry and Church Vocations strives to facilitate 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 committee, the various task groups and committees, 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 2014, guidance conferences were held at Crieff Hills Community, Puslinch, Ontario, in April and August.

22 candidates were recommended for re-certification.

2 candidates were recommended for re-certification with conditions.

1 candidate was not recommended for re-certification with conditions.

2 candidates were not recommended for re-certification.

Two conferences are planned this year in May and in August at Crieff Hills.

Bursary List for Candidates for Ministry

A list of bursaries that are available to Presbyterian Church in Canada candidates for ministry is posted on the church's website (presbyterian.ca/bursary-database). The intention is to include all bursaries except those restricted to members of a specific congregation. If new bursaries are established, or if already established bursaries were missed when the list was set up, synods, presbyteries or congregations are asked to submit the information (i.e. contact person, deadline, application, restrictions) to Ministry and Church Vocations (ebrewer@presbyterian.ca).

Overture No. 10, 2014 (A&P 2014, p. 511)

Re: Educational requirements for ministry candidates

This overture from the Presbytery of Winnipeg was referred to the Life and Mission Agency (Ministry and Church Vocations). It focuses on the educational requirements for preparation for ministry. It points out correctly that the standard educational pathway involves a university undergraduate degree followed by a Master of Divinity degree (M.Div.) from one of the three theological colleges of The Presbyterian Church in Canada. It asserts that many community college diplomas require two or three years of coursework that is as rigorous academically as university courses. The example the overture provides is community college courses in communication technology and communication techniques, explaining that it would be useful for clergy to know how to use the latest technology. The overture asks the General Assembly to examine whether it is time to widen the educational path for entry into ministry to include community college diplomas as prerequisite for theological education in Presbyterian Church in Canada theological colleges.

One central feature of the context in which The Presbyterian Church in Canada colleges provide theological education is overlooked by the overture. Each of the three colleges – The Presbyterian College in Montreal, Knox College in Toronto and St. Andrew's Hall in Vancouver – belongs to an ecumenical consortium of seminaries. The M.Div. degree is regarded as a graduate university degree for which a university undergraduate degree is the accepted standard. Moreover accreditation by the Association for Theological Schools (ATS) – a requirement that all three consortia place on their seminaries as a condition of membership – requires a university undergraduate degree as the standard prerequisite for enrolment in the M.Div. program. In short, because of their essential academic affiliations, the theological colleges of The Presbyterian Church in Canada would not be free to make unilaterally the change requested by the overture.

One additional matter to note is that The Presbyterian Church in Canada has a shorter educational pathway for which some candidates for ministry may apply. Certified candidates for the ministry between the ages of 35 and 59 years who lack a university undergraduate degree may apply to the General Assembly through the Committee on Education and Reception for a "General Assembly Special Course". When an application is approved, the candidate is assigned either two or four semesters of university Arts courses (depending on the candidate's age), to be completed with a minimum B average before enrolling in theology in a Presbyterian Church in Canada college, where six semesters of study are then completed.

Several other factors may be pertinent to this discussion. There is considerable variability in community college programs. Some are more rigorous than others. As well, without suggesting that any education is ever wasted, some community college programs would be so technical and hands-on as to provide poor preparation for the study of theology. Moreover, trends in educational standards for employment are increasing. In today's employment market, entry level positions that some years ago would have required a high school diploma now require a university undergraduate

degree. It is unclear why the church should lower its standards for educational preparation for ministry in this context. Furthermore, the church does not appear to be facing a shortage of ministers, such that making entry into ministry easier is a practical necessity to fill vacant pulpits. There is no evidence to suggest that university preparation is not meeting the church's needs. Finally, ministers may find ways to expand their knowledge and skill in new communication technologies that do not require commitment to an entire community college program.

For these reasons, the following recommendation is presented.

Recommendation No. 18 (adopted, p. 45)

That the prayer of Overture No. 10, 2014 re educational requirements for ministry candidates be answered in terms of the preceding report.

SUPPORT FOR PROFESSIONAL CHURCH WORKERS

Sustaining Pastoral Excellence Fund

The Presbyterian Church in Canada understands the “offices of ministry” to be Christ’s gift to the church. Even as Christ calls all Christians to share in his ministry, he also recognizes the church’s need for leaders. To meet this need, God gifts and calls individuals to serve as ruling elders, diaconal ministers and ministers of Word and Sacraments. Through their leadership and service, the church is renewed continually and Christ’s people embrace his call to share the gospel with the world.

Leadership is costly – it draws upon the spiritual, intellectual, emotional and physical resources of those who offer it. To sustain pastoral excellence, ministerial leaders employed in the church require ways to nourish and sustain their spiritual lives, to promote their ongoing intellectual growth, to nurture their pastoral imagination and energy, and to care for the health and wellbeing of themselves and their families.

With these needs of ministerial leaders in mind, the Life and Mission Agency has established the Sustaining Pastoral Excellence Fund. Using bequest funds provided through the generosity and foresight of members of The Presbyterian Church in Canada, it is designed to help the church to finance programs of learning, renewal and support for ministerial leaders employed in the church. Information about making contributions to this fund is available through the Planned Giving Office (the Rev. Dr. Herb Gale, hgale@presbyterian.ca, 1-800-619-7301, ext. 278). At the present time, funds in the Sustaining Pastoral Excellence Fund have been allocated to the church’s pilot employee assistance program during the trial period, with the exception of a small portion set aside for incentive grants for new colleague covenant groups. A description of both programs is found below.

The Pilot Employee Assistance Program

The trial period for the church’s pilot employee assistance program (EAP) began in September 2010. It is designed to enable actively serving professional church leaders to meet their needs for confidential assessment, counselling and referral in a timely manner. Too often in the “fish bowl” of congregational life, ministers and their families suffer in silence and isolation when experiencing anxiety, depression, addiction, unmanageable debt, and distressed marital and family relationships. There are many reasons why ministers might refrain from seeking help. Perhaps they feel they cannot access local resources with privacy and confidentiality. Perhaps they hesitate to choose an unfamiliar resource person outside their local area without the benefit of a trusted referral. Perhaps they lack the necessary funds. Whatever the reasons, delays in accessing qualified assistance increase the ministers’ risks of burning out, becoming ill, losing their marriages and close family relationships, or leaving the ministry.

The EAP offers church leaders and their immediate families confidential, capable and timely resources, thereby making early, effective intervention more attainable. One phone call at any time of day to the toll-free Care Access Centre results in arrangements for the caller to connect with a counsellor or other expert consultant within a few days. The Shepell.fgi resource team is comprised of thousands of experienced, Master’s level counsellors and experts located in communities, large and small, across the country, so referral to qualified assistance is possible regardless of the caller’s location. Moreover the preference and convenience of the callers is accommodated in the way the counsellors meet with them. Some individuals choose to meet their counsellor face-to-face in the counsellor’s office, while others connect with their counsellor

by telephone or email. Finally and importantly, there is no cost to the individuals accessing the EAP services. During this initial trial period, the cost is being underwritten entirely by bequest funds donated to The Presbyterian Church in Canada.

All services covered by this program are short-term and solution-based. Matters requiring longer term care are referred to others. EAP services include:

- Counselling related to any personal or work-related concerns, including marriage and family relationships, psychological health, addiction, life transitions, vocational concerns, and financial or legal matters.
- Consultation and Information Services, such as legal, financial, nutrition, health coaching, child care, elder care and stress management.

Who Is Eligible?

To qualify as an EAP plan member, an individual must be a church employee enrolled in the church's health and dental plan (Sun Life Financial contract 50380) and not receiving the church's pension. All EAP coverage is family coverage, which extends benefits to the employee's spouse and dependent children (children up to 21 years of age, or up to 25 years of age for full-time students).

How Are Benefits Accessed?

Individuals call toll-free, 24-hours a day, 7 days a week:

English: 1-800-387-4765

French: 1-800-361-5676

Online counselling at: shepellfgi.com/ecounselling

Online resources at: shepellfgi.com

Information about the employee assistance program is available at presbyterian.ca/eap.

Use of the Employee Assistance Program

Each quarter, Shepell.fgi reports statistics about how the program is being used, without revealing clients' names. In the first four years and three months, 360 individuals accessed EAP services. Most individuals were church employees (four out of every five clients), while one fifth were family members of church employees. These individuals live in all synods across Canada. The church employees using the EAP were all ages and years of experience, and slightly more frequently female than male (58% and 42%, respectively).

The majority of EAP clients requested counselling (83%, or 300 of 360). There was a wide range of emerging issues. By far the most common were personal/emotional concerns, which 152 individuals (66%) identified as the reason they had requested counselling; 67 of these 152 individuals attributed their concerns to stress. Couple/relationship and work-related concerns were the next most common emerging issues (61 and 50 individuals, respectively). Of the 50 individuals with work-related concerns, 33 attributed their issues to stress. A small number of EAP clients requested counselling for family issues (30 individuals), while the smallest group identified concerns regarding addiction (seven individuals).

A small proportion of EAP clients requested work-life services (17%, or 60 of 360). These individuals sought expert advice in dealing with legal matters, financial matters including credit and debt, personal health and well-being including nutrition and disease management, child/youth care, and elder/adult care.

Individuals received the help they requested using the full spectrum of options. Some met in-person with the counsellor or consultant, some spoke with the professional over the telephone, while still others communicated by the internet.

The various measures used by the EAP provider to assess the effectiveness of the program demonstrate highly positive results. For the 259 closed counselling interventions, goal attainment was in the range of 92–100%. About 40% of the individuals receiving counselling were assessed by their counsellor for depression; a significant proportion of these were discovered to be suffering moderate to severe levels of depression – a finding that potentially would be the first step along a pathway of appropriate treatment, healing and recovery. Occasionally the short-term, solution-based counselling available through the EAP uncovers

conditions that require longer-term care. The statistics indicate that counsellors made a total of 14 referrals to professionals outside the EAP, and that 13 of these were accepted by the clients. The results of client satisfaction surveys (from 45 individuals, or 12.5% response rate) were also positive. By far the majority of respondents indicate that they would use the EAP again, that they would recommend the EAP to others, and that overall they were satisfied with the EAP.

While individuals accessing EAP services have complete confidentiality, in conversation with Ministry and Church Vocations staff, several ministers have chosen to mention how beneficial the program has been for themselves and their families. Personal comments on client satisfaction surveys reinforce this view, as illustrated in the following sample:

“Talking and solving personal problems has been great for me. The advice and support given during my sessions have been invaluable.”

“The EAP has been very helpful to me in dealing with my concerns. I’m very glad this service is available.”

“The counsellor was very sympathetic and supportive.”

The utilization statistics for the employee assistance program demonstrate that ministers and their families are turning to it for help with confidence. Of course it must be acknowledged that many needs lie well outside the scope of any employee assistance program. Ministers are called as good stewards to look after all aspects of their own well-being and that of their family. This broad canvas includes all the spiritual, intellectual, social, emotional, psychological, physical and financial dimensions of their lives. Nevertheless, the church’s employee assistance program offers ministers valuable resources as they seek to strengthen themselves for Christian service. At the same time, the employee assistance program provides The Presbyterian Church in Canada with another opportunity to express its care for the community of people who serve it as leaders.

Future Funding for the Employee Assistance Program – the Current Challenge

The greatest challenge related to the church’s employee assistance program is its continued funding. On the advice of the church’s Chief Financial Officer, the Life and Mission Agency extended the trial period for up to another four years beyond the initial termination date (August 2013). The hope is that the current pension fund deficits will be resolved by then and a source of regular funding in the church’s normal budgeting process will be secured. Another possibility would be the donation of endowment funds designated for the employee assistance program and sufficient to support it moving forward. Or perhaps some combination of budget funds and designated donations and bequests might enable the program’s continuation. Certainly Ministry and Church Vocations staff regard the church’s employee assistance program as the answer to prayer, and it is in this same spirit that ongoing funding will be sought.

Incentive Grants for New Colleague Covenant Groups

Colleague covenant groups are meetings of ministerial colleagues designed to offer participants encouragement and support. They create for ministers a place to pray together, to gain perspective, to experience gentle accountability and support, to deepen Christian faith, and to share these opportunities with others. Colleague covenant groups engage ministers in a supportive, network of peers who pray for one another. With the help of their colleagues, ministers may develop sound perspectives on themselves and their ministries and grow in understanding and in Christian faith and discipleship. Their resources for ministry may be strengthened and their ministries enhanced.

To encourage the formation of new colleague covenant groups, the Life and Mission Agency (Ministry and Church Vocations) provides incentive grants from bequest funds held in the Sustaining Pastoral Excellence Fund. One-time grants are provided to ministers, diaconal ministers or lay ministers to assist with start-up costs for a new group. The grant application requires the prospective members to create a covenant outlining their goals, activities and the times when they will meet regularly and often over the course of the year. Depending on the focus chosen by the group, these funds could be used for such things as the purchase of copies of a book the group plans to study, or the individuals’ travel costs when not covered by their congregations, or an honorarium for a paid group facilitator. The funds available through this incentive grants program are not provided to cover costs in future years after the colleague covenant group is established. It is hoped that group members will remain committed to covering their meeting costs once they have experienced the benefits of being in the colleague

covenant group. The grant application form may be obtained from Ministry and Church Vocations or online at the following link: presbyterian.ca/mcv/colleague-covenant-group-grants.

Continuing Education Committee

The Continuing Education Committee met two times in 2014 (April and December) to discuss continuing education, review the General Assembly established annual continuing education allowance and consider applications for grants.

In 2014, seven applications were received, with grants totaling \$9,250 being awarded to the various applicants. The minimum grant was \$685 and the maximum was \$2,000 making an average of \$1,321.43 per applicant. Grants were approved for studies related to interim and transitional ministry, conflict management, ministry in a changing world, spiritual advisor training, Doctor of Educational Ministry and two Doctor of Ministry programs.

The continuing education grant application form is available on the church's website (presbyterian.ca/con-ed-fund). This committee hopes and prays that congregations and presbyteries will encourage their ministers and church professionals to engage in continuing education, making full use of the church's regular provisions for continuing education leaves as well as the supplemental funds administered by this committee.

The members of the committee in 2014 who reviewed applications, administered the fund and reviewed the annual continuing education allowance were: Liz Brewer, Mary Campbell, Cathy Finlay, Andy Kuo and John Read. During the year we welcomed two new committee members, Andy Kuo and John Read. We also said goodbye to a committee member as Mary Campbell finished her two terms. We thank Mary for her service to the committee for six years, serving as the convener for the last number of years. We also thank her for the many gifts she brought to the committee's work, and for her dedication and commitment.

Profile Referral Service

The profile referral service links people searching for a call with congregations seeking someone to call. The congregational profile enables congregations to introduce themselves and their ministerial needs to professional church workers and candidates certified for ordination. The personal profile enables professional church workers and candidates certified for ordination to introduce themselves to search committees. An up-to-date listing of ministry opportunities and interim moderators is maintained on the church's web site, presbyterian.ca/vacancies/.

In addition to ministry opportunities leading to calls, the profile referral service continues to be used for stated supply and interim ministry appointments.

At the time of writing this report in February, Ministry and Church Vocations records indicate that 72 professional church workers and graduating students were seeking a call. A total of 37 pastoral charges (5.1% of 732 pastoral charges) are looking for a minister and have prepared a congregational profile, submitting it to Ministry and Church Vocations for assistance. Five of these are part-time positions.

What is noteworthy about these numbers is the difference between them. This is now the fourth year in a row that the number of individuals seeking a call is significantly greater than the number of pastoral charges seeking a minister. The numbers were 89 individuals and 61 pastoral charges in 2012, 81 individuals and 42 pastoral charges in 2013, and 80 individuals and 42 pastoral charges in 2014.

Until four years ago, these two numbers have been much more closely matched. From 2001–2011, the average number of seeking individuals was 68; for seeking pastoral charges, the average was 66; the average difference between the two numbers in any given year was 11. Sometimes, the number of seeking individuals was greater than the number of seeking pastoral charges, while at other times, the reverse was true. However, in the occasional year when the numbers deviated significantly from this typical pattern, the following year the usual pattern was observed. The statistics for 2002 provide an example: 60 individuals and 94 pastoral charges were seeking, understandably causing concern about a sufficient supply of ministers, but the next year the figures were 66 individuals and 70 pastoral charges.

To provide some perspective on these figures, it may be helpful to categorize the 72 individuals who are known to be seeking a call. Nineteen (19) individuals are Presbyterian Church in Canada ministers who are already serving in a pastoral charge and whose names are on the active roll of the presbytery. Should they accept a call to a different pastoral charge, it is quite likely that their move would create a new pulpit vacancy. In this case, their net effect on the number of ministry opportunities would be neutral. Ten (10) individuals are Presbyterian Church in Canada ministers not serving in ministries within this denomination and whose names are on the appendix to the roll of a presbytery. Fourteen (14) individuals are ministers or licentiates of other denominations who have been declared eligible to be received; 9 of these persons live outside Canada. Since many ministers of other denominations who are declared eligible for reception never in fact receive calls to Presbyterian Church in Canada congregations, especially when the minister lives outside Canada, it is probable that only a very few of these ministers will take positions in seeking congregations. Finally, 29 individuals are certified Presbyterian Church in Canada candidates for ordination who have graduated in previous years or who will graduate this spring.

The proportion of graduated candidates eligible to seek a call who have received one and been ordained is considerably higher than the statistics above might suggest. Since 2009, the majority of candidates for the ministry graduating from Presbyterian Church in Canada colleges who were eligible to see a call have been ordained (85 of 114, or 75%).

The number of pastoral charges looking for a minister listed in the above report are pastoral charges that have submitted a congregation profile and asked for the assistance of Ministry and Church Vocations through the profile referral service. It can take several months for a session to establish a search committee, survey the congregation about its pastoral needs and prepare a congregational profile. For this reason, the number of pastoral charges with pulpits declared vacant is always greater than the number circulating their congregational profile to interested candidates. This may explain the discrepancy between the numbers of seeking pastoral charges listed in this report and the numbers listed in the report on Overture No. 1, 2014. (see p. 411–17)

Leading with Care Policy and Police Vulnerable Sector Checks

Presbyteries are reminded that they have the responsibility to ensure that the professional church workers under their care have provided police vulnerable sector checks as stipulated in the Leading with Care Policy. Ministers are required to provide a police vulnerable sector check at the time of a new call or change of position, and/or every five years (A&P 2005, p. 345–46). Prospective candidates are required to provide a police vulnerable sector check prior to the first certification. Certified candidates are required to provide a police vulnerable sector check prior to participating in a field education placement and/or every five years. Also annually throughout the candidacy process, candidates must provide signed update statements, attesting that they have not committed any crime since their police vulnerable sector checks were issued (A&P 2007, p. 339–40).

Training about the Policy for Dealing with Sexual Abuse and Sexual Harassment

Presbyteries are reminded of their responsibility to ensure that all professional church leaders under their care are educated to deal with sexual abuse and sexual harassment. This responsibility extends to ministers newly received from other denominations. Synods, colleges and sessions are reminded of the same responsibility for those under their care.

Two resources have been developed especially for congregational use. A brochure explains what The Presbyterian Church in Canada believes about sexual abuse and sexual harassment and the first steps to be followed in the case of a complaint. This brochure has now been printed in English, Korean, Chinese and Japanese. “Training for Sessions and Congregations in Dealing with Sexual Abuse and Sexual Harassment” (updated 2005) is a workshop outline. These resources are available for purchase from the Resource Centre (resources@presbyterian.ca). Several videos/DVDs on the topic are available to borrow from Ministry and Church Vocations (ebrewer@presbyterian.ca).

PROPOSED REVISIONS TO THE POLICY FOR THE DISSOLUTION OF PASTORAL TIES

The *Policy for the Dissolution of Pastoral Ties* provides direction to the church in situations where a presbytery dissolves the pastoral tie between a minister and a congregation and the

responsibility of the congregation for continuing financial support of the minister must be determined. Using an income continuance model, it specifies the number of months the congregation must provide a transition allowance to assist the minister in making the transition from the former ministry position.

The policy was adopted by the General Assembly in 1998 and has been in regular use since then. Based on the experience of the church in using this policy over the past seventeen years, the policy is being edited for greater clarity. At the same time, several places require revision to bring them in line with the church's practice and with the advice typically given by the Clerks of Assembly and Ministry and Church Vocations when consulted. It is the sections of the policy requiring a change of meaning or intent that form the subject of this report.

The Clerks of Assembly deserve thanks for their knowledgeable and patient collaboration on this project, which has included consultation with the denomination's legal counsel.

An Overview of the Current Policy

The policy applies to all ministry personnel who have been installed in their ministry position by the presbytery, including ordained ministers of Word and Sacraments, diaconal ministers and lay missionaries. The policy currently addresses three contexts in which presbyteries dissolve pastoral ties:

- The presbytery has decided the minister has committed a very serious offence and dissolving the pastoral tie is part of the presbytery's censure of the minister (Category 1).
- The presbytery has discerned that the pastoral relationship between the minister and the congregation is no longer viable (Category 2).
- The congregation is facing financial constraints (Category 3).

In Category 1 situations, the congregation's responsibility for continuing financial support of the minister is very minimal.

In Category 2 and Category 3 situations, the congregation is required to provide a transition allowance, as follows:

- a) The transition allowance is an amount equivalent to the level of stipend and allowances (the total remuneration) the minister was receiving monthly at the time of dissolution.
- b) The transition allowance is provided monthly for the transition period, calculated as one month for every year of service in that congregation, with a minimum of four months and a maximum of 12 months.
- c) If the minister secures employment and begins receiving income that meets or exceeds the transition allowance, the transition period is deemed to be completed and the transition allowance payments cease.
- d) Notwithstanding point (c) above, the transition period is never shorter than two months.

There are six areas in the policy where a change of meaning or intent is proposed.

Setting a Threshold for New Employment Income

The policy stipulates that the transition period is deemed to be concluded and transition allowance payments may cease when the minister secures employment and begins to earn income that meets or exceeds the figure the minister is receiving as transition allowance. Clearly the principle is established that the minister's employment income during the transition period may affect the transition allowance. However, the policy makes no provision for reducing the transition allowance if the minister's income from new employment is less than 100% of the transition allowance.

The proposed revision to the policy affirms the principle that the minister's new employment income during the transition period affects the transition allowance and sets a threshold of 10% of the transition allowance. For this purpose, new employment income is defined as income from employment secured after the decision to dissolve the pastoral tie. When a minister's new employment income exceeds 10% of the transition allowance, the minister must report to the presbytery the portion of the new employment income above the 10% threshold. Upon notification by the presbytery, the session may make arrangements for the transition allowance to be reduced by the amount the new employment exceeds the 10% threshold.

Recommendation No. 19 (adopted, p. 46)

That the threshold for new employment income be set at 10% of the transition allowance, with the understanding that the transition allowance may be reduced by the amount that the minister's new employment income during the transition period exceeds the 10% threshold.

Changing the Terms of the Call

One revision is proposed to address a scenario that was not anticipated when the policy was developed. It occurs when, for reasons of financial constraints, the minister will serve the congregation on a reduced basis going forward. Perhaps the minister who was serving full-time will now serve at 60% part-time, or perhaps the minister serving at 80% part-time will now serve at 50% part-time. The church's practice in such cases has been to require the congregation to provide a transition allowance equivalent to the amount that the minister's stipend and allowances has been reduced, for a transition period as normally calculated.

The proposed revision will establish the church's practice in these cases as a requirement of the policy. During the transition period, while the minister serves on the new reduced basis, the congregation will be required to provide a transition allowance – the figure necessary to maintain the minister's employment income at its previous level – thereby "topping up" the stipend and allowances to the previous figure. The minister's new employment income during the transition period may cause the transition allowance to be reduced or the transition period shortened.

Recommendation No. 20 (defeated, p. 46)

That congregations be required to provide a transition allowance when the terms of their minister's call are changed in such a way that the percentage of the minister's service is reduced.

When Term-Limited Appointments or Calls Are Not Renewed

A second revision is proposed to address another scenario that was not anticipated when the policy was developed. It arises because of changes evolving in employment practice and law in Canada. As many will be aware, employers increasingly opt for term-limited contracts rather than permanent employment to reduce their costs for benefits and severance pay. At the same time however, another dynamic is serving to balance this tendency. There is a growing body of case law (written decisions by judges in court cases and tribunals that may be cited as precedents) in which workers have argued successfully that the renewal of their contracts changed the independent contractor-client relationship to one more closely resembling an employee-employer relationship. The result is that employers have been held responsible to provide these individuals the same benefits as their regular employees.

These developments have implications for the church when ministers serve continuously for a number of years in term-limited positions. At present, the *Policy for the Dissolution of Pastoral Ties* states that term-limited appointments that proceed to full term fall outside the scope of the policy. According to the current policy therefore, when a minister who has served a number of years in a stated supply appointment requests renewal of the appointment and the request is not granted, the minister would not be entitled to a transition allowance. An assistant minister would be in the same position if, after serving a number of years in a term-limited call and requesting an extension of the call for another term, the request is not granted.

However, the concern is that this approach might be deemed to fall short of what is fair and appropriate when a minister has served continuously in the same position in a congregation for a number of years. Consultation with legal counsel has yielded the opinion that three years of continuous service in the same position is the point at which ministers serving for a term should be treated the same as ministers serving in permanent positions.

What is proposed is that a new category be included in the policy to deal with term-limited calls and appointments, and that the threshold of three years of continuous service be established as the point at which ministers serving for a term become eligible for a transition allowance. For this reason, the following recommendation is presented:

Recommendation No. 21 (adopted, p. 46)

That congregations be required to provide a transition allowance when a presbytery dissolves a pastoral tie in the following situations:

- a) The assistant minister has served continuously in the same position in the congregation for three or more years. The date when the call was scheduled to end has been reached. The minister has requested renewal of the call, but the congregation has chosen not to pursue this course.
- b) The stated supply minister has served continuously in the same position in the congregation with a series of appointment renewals for three or more years. The date when the call was scheduled to end has been reached. The minister has requested renewal of the appointment, but the congregation has chosen not to pursue this course.

Early Termination of Term-limited Appointments

The *Policy for the Dissolution of Pastoral Ties* currently makes no provision for a session to request termination of a stated supply or interim ministry appointment before the end-date specified in the terms of the appointment. Whenever a presbytery dissolves a pastoral tie before the completion of the term at the request of the session, the congregation's responsibility for continuing financial support of the minister must be determined. If the presbytery deems the situation to be covered by Category 2 or Category 3 of the policy, the congregation is required to provide a transition allowance.

In some cases the church's practice with stated supply and interim ministry appointments has been at variance with the *Policy for the Dissolution of Pastoral Ties* on this point. There may have been circumstances when it was considered necessary to include an early termination clause in the terms of the appointment. Such a clause would require the presbytery to give the minister written notice of 60 days before dissolving the pastoral tie. A session seeking early termination of the appointment would be required to present this request to the presbytery; if the presbytery approved the request, it would give the minister appropriate notice of termination and the congregation would not be required to provide a transition allowance. Such clauses typically make provision for the minister to request an early termination of the appointment as well, with the same 60-day period for presbytery notifying the session.

What is suggested here is revision of the policy to permit early termination clauses under certain circumstances. The proposed revision would grant presbyteries permission to include an early termination clause in the terms of appointment of a stated supply minister or interim minister, in those cases when the presbytery deems the circumstances to warrant such an inclusion, under two conditions: the notice period is a minimum of 60 days, and the appointment will not extend the minister's time of continuous service in the same position in the congregation past the three-year threshold.

Recommendation No. 22 (adopted, p. 46)

That presbyteries be permitted to include an early termination clause with a notice period of a minimum of 60 days in the terms of appointment of a stated supply or interim minister, for up to the first three years of continuous service.

Category 2 Description

As noted in the brief overview above, the *Policy for the Dissolution of Pastoral Ties* is used when the presbytery has discerned that the pastoral relationship between the minister and the congregation is no longer viable. During the first years of the church's use of this policy, no particular procedure had been established for assessing the viability of a pastoral relationship. However, this changed in 2006 when procedures for a non-disciplinary case including a review of ministry were inserted into the Book of Forms, in a new chapter on Judicial Process (A&P 2006, p. 490, 39).

A non-disciplinary case is initiated by a complaint against the minister by the session or a member of the congregation or by a presbytery visitation team (Book of Forms sections 324–344). Such complaints may include several minor acts of negligence, unsuitable actions, differences of opinion and personal misunderstandings or disputes that, when taken together, undermine effective ministry. When meetings of the presbytery investigative committee with the involved parties do not bring resolution, the presbytery conducts a review of ministry over a

period of four or more months. The review of ministry is designed to provide opportunity for changes within the ministry that help improve the pastoral relationship or to determine fairly that the pastoral relationship is no longer viable (Book of Forms section 336–340).

To conduct a review of ministry, the presbytery assigns a ministry review team to work with the minister and the congregation over a period of four or more months. Through such means as fostering communication, facilitating shared problem solving and setting of expectations, mentoring and skill development, the ministry review team seeks to guide and support the minister and the congregation in making changes that will improve the pastoral relationship. In the best outcome, the viability of the pastoral relationship is affirmed and the minister and congregation continue serving together. Even when the pastoral relationship is not affirmed, the participants in the review of ministry may have benefited from the learning they have experienced. Moreover presbyteries are enjoined to ensure that the viability of a pastoral relationship is assessed through a process that is fair and transparent. A review of ministry holds the potential to be such a process. One significant feature is that participants are informed at the beginning of a review of ministry that a possible outcome is a determination that the pastoral relationship is no longer viable.

What is recommended here is that the church's procedures for assessing the viability of pastoral relationships be integrated into the description of Category 2 situations.

Recommendation No. 23 (adopted, p. 46)

That the description for Category 2 situations be reworded in the following terms:

In Category 2 situations, the presbytery has determined that the pastoral relationship between the minister and the congregation is no longer viable through conducting a review of ministry (Book of Forms section 336–340).

Category 2 Situations when a Review of Ministry is not Conducted

Although a review of ministry is the established procedure for assessing the viability of a pastoral relationship, experience indicates that sometimes presbyteries do not conduct a review of ministry before dissolving the pastoral tie on the grounds that the pastoral relationship is no longer viable. Two different scenarios are possible:

- The presbytery chooses not to conduct a review of ministry at the request of the minister and the session, accepting their assessment that the pastoral relationship is no longer viable, and dissolving the pastoral tie on those grounds.
- The presbytery chooses not to conduct a review of ministry at the request of the minister and the session, accepting their assessment that the pastoral relationship is no longer viable, and in that context accepts the minister's resignation.

It is essential in such cases that all parties understand that the minister has the right to engage in a review of ministry, with its potential for rebuilding the pastoral relationship, before the decision is made to terminate the minister's employment. It is critically important as well that a minister not feel pressured to relinquish this right, especially given the vulnerability ministers may experience at such times. It must be recognized also that the congregation has the right to engage in a review of ministry before the decision is made to dissolve the pastoral tie with its minister.

What is proposed is that these irregular Category 2 situations be handled as follows:

Category 2 Situations when a Review of Ministry is not Conducted

There may be times when both the minister and the session waive their right to engage in a review of ministry and ask the presbytery to dissolve the pastoral tie on the grounds that the pastoral relationship is no longer viable (Scenario a). Alternatively, the minister and the session might waive their right to engage in a review of ministry, stating their assessment that the pastoral relationship is no longer viable and asking the presbytery to accept the minister's resignation (Scenario b). The presbytery may have received written submissions to this effect from the minister and the session, or the minister and the session may have made these requests to representatives of the presbytery who were visiting the congregation to investigate difficulties there. In either case, the presbytery representatives meet with the minister and with the session (and with others as appropriate) with a view to understanding the situation. At a later date, when the requests of the minister and the

session have been forwarded to the presbytery in written form, the presbytery representatives recommend to the presbytery whether it should grant the requests. Recommendations in favour of these requests might be framed in the following terms:

- a) That the presbytery choose not to conduct a review of ministry at the request of the minister and the session, accepting their assessment that the pastoral relationship is no longer viable, and that the presbytery take steps to dissolve the pastoral tie on those grounds.
- b) That the presbytery choose not to conduct a review of ministry at the request of the minister and the session, accepting their assessment that the pastoral relationship is no longer viable, and that the presbytery accept the minister's resignation.

If the presbytery adopts the recommendation, it handles the situation as a Category 2 transition. The congregation's responsibility for continuing financial support of the minister must meet the standard established for this category.

The review of ministry offers the church a fair and transparent way to assess the viability of the pastoral relationship before terminating the minister's employment and committing the congregation to providing a transition allowance. For this reason, it is clearly the preferred approach to Category 2 situations. Nevertheless the procedures proposed above for irregular Category 2 situations when a review of ministry is not conducted provide a mechanism for ensuring that the parties are in agreement with the decision not to conduct a review of ministry. Therefore, the following recommendation is presented.

Recommendation No. 24 (adopted, p. 46)

That the following situations be handled as Category 2 transitions and the congregation's responsibility for continuing financial support of the minister meet the standard established for this category:

- a) The presbytery chooses not to conduct a review of ministry at the request of the minister and the session, accepting their assessment that the pastoral relationship is no longer viable, and dissolving the pastoral tie on those grounds.
- b) The presbytery chooses not to conduct a review of ministry at the request of the minister and the session, accepting their assessment that the pastoral relationship is no longer viable, and in that context accepts the minister's resignation.

Overture No. 1, 2014 (A&P 2014, p. 506–07; 398–99)

Re: Long-term pulpit vacancies and interim moderators

This overture from the Presbytery of Kamloops was referred to the Life and Mission Agency (Ministry and Church Vocations). It focuses on the fact that pulpit vacancies in some congregations are expected to extend for long periods, if not indefinitely. Such a situation would arise, for instance, when a congregation has no plans to seek a minister because it lacks the necessary funds. In these situations, the role of the interim moderator shifts from one of short-term responsibilities – guiding a congregation during the search and call procedures for its new minister while ensuring coverage of pulpit and pastoral needs – to one of long-term relationships.

The overture expresses concern for congregations whose called minister has been appointed to be interim moderator of a congregation with a long-term pulpit vacancy. The overture assumes that the minister's appointment as interim moderator for long periods will have a negative impact on the minister's own congregation: the congregation where the minister is the called minister will be deprived of the time and energy the minister spends with the other congregation. The overture proposes a remedy in which the minister's own congregation agrees to share some of the minister's time and energy with the other congregation in exchange for the other congregation paying some share of the minister's stipend and allowances. The overture expresses the opinion held by its authors that congregations should stop giving an honorarium to their interim moderator since this practice is inconsistent with the church's understanding of stipend. The overture requests consultation with sessions and presbyteries experiencing long-term pulpit vacancies so that a fair and consistent practice in harmony with the church's understanding of stipend might be established.

In its interim response to the General Assembly in 2014, the Life and Mission Agency (Ministry and Church Vocations) provided data about the prevalence of congregations with vacant pulpits

that are not seeking a new minister. (A&P 2014, p. 398–99) Indications are that these congregations are increasing in number. A snapshot view in 2003 reveals that there were 128 such pastoral charges (17% of 771 pastoral charges; by 2013, there were 160 such pastoral charges (22% of 736 pastoral charges).

The interim report also noted that concerns about this trend have been voiced in recent years by presbyteries where the number of vacant pulpits approaches or even exceeds the number of ministers serving in congregations. Almost without exception, the burden of concern has been for the health and well-being of the ministers. The presbyteries observe the ministers already working full-time in the congregation (or congregations) that called them. Appointment as interim moderators then finds the ministers devoting additional time and energy to another congregation. The ministers continue to offer the same pulpit and pastoral leadership in their own congregations as previously. While at times there may be a direct impact on the minister's own congregation, for instance if the launch of a new initiative is delayed, the larger concern has been the loss of the minister's personal and family time. This is wisely valued as a resource that is critically important for the health of the minister, the minister's family and ultimately, the minister's congregation.

The interim report continued with an analysis of the remedy proposed by the overture, pointing out a number of problems with it. Nevertheless there was good agreement that the issues the overture has raised are important. For this reason the Life and Mission Agency (Ministry and Church Vocations) requested and was granted permission to survey presbyteries about the ways they are addressing the needs of congregations with long-term pulpit vacancies and to report to the next General Assembly. It is this study that forms the subject of this report. The assistance of the Clerks of Assembly in reviewing the survey results and discussing suggestions for moving forward is gratefully acknowledged.

The Study Process

The two-part survey emailed to presbytery clerks was designed to be completed on computer and returned electronically. Some sections could be completed by filling in boxes or blanks, while other places left room for inserting comments or attaching presbytery standing orders.

The first part of the survey was unique to each presbytery: an Excel file that listed the congregations in that presbytery as reported in the 2014 Acts and Proceedings. Respondents were asked to choose, for each pastoral charge, the option that describes how it is meeting its needs for ministerial leadership. The options were as follows: for pastoral charges with a called and inducted Presbyterian Church in Canada minister (full-time, part-time, two or more ministers), for pastoral charges seeking to call a minister (full-time, part-time, full-time being reduced to part-time for the first time), for pastoral charges not seeking to call a minister in the foreseeable future (stated supply minister, interim minister, non-Presbyterian Church in Canada minister, appointed lay missionary, combination of elder and lay leadership, weekly pulpit supply guests, congregation has been designated as a preaching point).

The second part of the survey was the same for all presbyteries. In the section on "Interim Moderator Appointments", respondents were asked to indicate the contexts in which pastoral charges are appointed an interim moderator, who is permitted to serve, what honorarium is provided, and some statistics about the presbytery's current interim moderator appointments. In the section on the "Nature and Impact of Long-term Pulpit Vacancies", respondents were asked about the factors causing long-term vacancies, the impact this is having on ministers, congregations and the presbytery itself, and the ways the presbytery has been trying to handle the duties typically assigned to an interim moderator. In addition, respondents were invited to comment on what needs to happen to address the challenges facing the church at this time, and to offer any other remarks.

The Study Results

The first result to be noted is the strong response rate. The responding presbyteries numbered 33 of 45 (73%) and together provided information about 499 pastoral charges (68% of a total of 732). Presbyteries are to be thanked for their invaluable contribution to this study. The presbyteries appeared to appreciate the survey as well. Several expressed gratitude for being asked to provide input and appreciation for the discussions the survey prompted within the presbytery.

The survey responses provide a snapshot view of the church's pastoral charges, and it might be useful to examine this picture on its own terms, quite apart from the more focused interest on long-term pulpit vacancies.

The responses indicate that 67% of pastoral charges within the presbyteries that responded have a called and inducted Presbyterian Church in Canada minister (335 of 499), 12% are seeking to call (60 of 499) and 21% have pulpit vacancies and are not seeking to call (104 of 499). This percentage of "pulpit vacant and not seeking" is consistent with the data presented last year.

Of the pastoral charges with called and inducted Presbyterian Church in Canada ministers, the majority are full-time (281 of 335, or 84%), 10% are part-time (35 of 335), and 6% have more than one minister (19 of 335). Of the pastoral charges that are seeking to call a Presbyterian Church in Canada minister, the majority have full-time ministry positions (43 of 60, or 72%), while 18% are seeking to replace a part-time minister (11 of 60) and a further 10% will be seeking a part-time minister for the first time (6 of 60).

Of the 104 pastoral charges that have pulpit vacancies and are not seeking to call a minister, 24 have appointed stated supply ministers (23%), 13 have appointed interim ministers (12.5%), 13 have non-Presbyterian Church in Canada ministers (12.5%), 11 have lay ministers (10.5%), 11 have elders and other lay people leading worship (10.5%), 10 have weekly pulpit supply (10%) and 22 are considered a preaching point (21%).

With respect to geographic distribution of these pastoral charges with pulpit vacancies that are not seeking to call a minister, they are not spread evenly across the country. The presbytery responses indicate that the Synod of Saskatchewan has the highest proportion (53%, or 9 of 17), followed by the synods of Quebec and Eastern Ontario (34%, or 19 of 56), the Atlantic Provinces (32%, or 28 of 87), Manitoba and Northwest Ontario (28%, or 8 of 29), Alberta (21%, or 6 of 29) and British Columbia (21%, or 8 of 38), Southwestern Ontario (17%, or 13 of 78), and Central Northeastern Ontario and Bermuda (8%, or 13 of 163).

Interim Moderator Appointments

The second part of the survey provided a great deal of information about how the responding presbyteries are handling interim moderator appointments. Virtually all appoint an interim moderator when a pulpit is preached vacant. Most keep an interim moderator in place throughout the time when an appointed Presbyterian Church in Canada minister serves as stated supply, although a handful keep an interim moderator in place during a stated supply appointment only when search and selection procedures (for the new minister) are in progress. The same statement could be made for keeping an interim moderator in place during an interim ministry appointment. Other contexts for an interim moderator appointment included times: when a minister is on a leave of absence, when a lay minister/missionary is appointed or a non-Presbyterian Church in Canada minister is giving pulpit leadership, and when the session needs to discuss whether to request renewal of the stated supply appointment.

As to the pool of potential interim moderators, most presbyteries include ministers on their own appendix to the roll, as well as those on the constituent roll. Several are open to considering Presbyterian Church in Canada ministers on the roll (constituent or appendix) of a neighbouring presbytery or serving as synod regional staff. One presbytery admitted to permitting a retired minister from another denomination to serve as an interim moderator.

With respect to the practice of congregations providing an honorarium to their interim moderators, by far the majority of responding presbyteries indicated that they require this. There was some variety in how the amount of the honorarium is determined. Several presbyteries require a specified percentage of the previous minister's stipend (exclusive of housing and utilities) or of the base stipend on the General Assembly's schedule of minimum stipend and allowances (exclusive of years of service increments). Ten percent was quoted commonly, and some mentioned 5%, 7% and 7.5%. Several other presbyteries set a monthly figure; most ranged from \$150–\$300 per month, although one figure set at \$50 per month is considerably lower. A number of presbyteries use a two-tiered approach, with a higher percentage (perhaps 10%) required when search and selection procedures are underway, and a lower percentage (perhaps 5%) when they are not. In a similar way, one presbytery requires \$3,000 per year in the first instance, and \$1,500 per year in the second. One presbytery requires congregations to provide their interim moderator with an honorarium and suggests 10% percent of the previous minister's

stipend (exclusive of housing and utilities), but gives the congregation discretion over setting the figure. Only one presbytery uses a variation of the approach advocated by the authors of Overture No. 1, 2014. In this case, the congregation with the appointed interim moderator pays the interim moderator's congregation 5% of the basic minimum stipend; however if the interim moderator is retired, these funds are given to the interim moderator; information submitted informally from this presbytery indicates that some of the actively serving ministers consider this arrangement unfair.

The number of interim moderator appointments currently in progress in the responding presbyteries is quite high. The respondents noted 146 interim moderator appointments that are served by 131 different ministers, of whom 101 are on the constituent roll and 30 are on the appendix to the roll. This means that 101 ministers – a full 30% of the called ministers covered by the survey responses – are serving two pastoral charges: their own pastoral charge where they serve either full-time or 50% or more part-time, and a second pastoral charge where they are appointed as interim moderator. Furthermore, since there are 15 more interim moderator appointments than ministers serving in them, there could be as many as 15 ministers on the constituent roll who are appointed as interim moderator in a third pastoral charge. The 30 ministers on the appendix to the roll are retired ministers, ministers without a pastoral charge of their own, or ministers serving in a pastoral charge at less than 50% part-time.

The Nature and Impact of Long-term Pulpit Vacancies

The responding presbyteries noted a number of factors causing some of their pastoral charges with a pulpit vacancy not to seek to call a minister. Almost all mentioned financial problems. Several others also mentioned small and declining congregational membership numbers, aging demographics within the congregation, and declining numbers of people in the community where the congregation is located. Some presbyteries commented that geographic location of the congregation was a factor. A congregation's inability to form an alliance or two-point charge with another congregation was also noted, a situation that might arise when the congregation is unwilling to enter such a cooperative arrangement, when relationships in a multiple-point pastoral charge deteriorate and the congregations are disjoined, leaving a small congregation isolated, or when the distances between points are prohibitive. Several responses drew attention to attitudes in the congregation, such as being perhaps too content with ministry limited to weekly pulpit supply, believing that the congregation is moribund, choosing building maintenance over ministry, or having unresolved conflict.

Presbytery responses to the question of the impact of long-term pulpit vacancies on ministers, congregations and the presbytery itself revealed some serious concerns. The majority of presbyteries expressed concern for interim moderators who are serving in pastoral charges on their own. They commented that ministers may feel overwhelmed by the task at hand, struggling to find pulpit supply and deal with an increase in emergent pastoral care (hospital visits and funerals) and leadership within the session, while still caring for their own people and congregations. The presbyteries see their ministers bearing a heavier workload, sometimes spread over a larger geographic area, experiencing increased stress, in some cases dealing with resentment in their own families because of the extra time and energy demanded by the interim moderator appointment, and feeling worn out.

A few presbyteries drew attention to the congregations where the interim moderator is the called minister, noting that they may experience feelings of frustration or neglect. One presbytery reported that the representative elders pray that their minister is not chosen. Comments were made also about the congregations with the long-term pulpit vacancy, which may be experienced as isolating, decreasing the congregation's sense of connectedness and affiliation with the presbytery and the denomination.

Finally, several presbyteries expressed concern for the well-being of the presbytery. Some respondents believe their presbytery is too small. These respondents observe a serious shortage of ministers for interim moderator appointments as well as for committee work. The work of the presbytery has increased but the number of people available to share this work – both clergy and lay – is limited. A small number of people end up trying to fill too many roles. It is draining and results in low energy or enthusiasm, and uncertainty about the future or the direction to take. Some respondents described their presbytery as frustrated by inertia. The presbytery does not

engage fully in its role of oversight of congregations, and when it does attempt to give direction, often its overtures are angrily refused.

Other presbytery respondents described growing support in the presbytery for the idea of closing some pastoral charges while trying to hold onto others. Stewardship of property and funds is being questioned. Could the presbytery sell one building and use the proceeds to engage in new church development somewhere with a higher population density?

Presbyteries were asked what different approaches they were trying to handle the duties traditionally assigned to an interim moderator in pastoral charges with no plans to call a new minister. By far the most common response was that the presbytery had not tried any new approaches. Nevertheless, a number of approaches were described. Some presbyteries use retired ministers as extensively as possible. Various forms of clustering, amalgamating and realigning of pastoral charges are underway, sometimes with the help of different interim moderators appointed to the different congregations. When one synod had a regional staff person, that person's duties included being interim moderator in several congregations concurrently, and a couple of presbyteries have been discussing the possibility of appointing a 'presbytery minister' to serve in this way. In one presbytery, when a retired Presbyterian Church in Canada minister appointed as stated supply has been serving for a number of years with annual renewals of the appointment, an interim moderator is appointed only for the brief time each year when the session discusses whether to request renewal of the appointment. One presbytery noted that it would prefer to return to its previous practice of appointing an interim moderator during a stated supply appointment only when a search and selection process for a new minister is required; it recently appointed interim moderators to all its pastoral charges with appointed stated supply ministers, believing this was strictly required under the Book of Forms. A couple of presbyteries have designated some congregations as preaching points, an action that recognizes that, in some situations, a session is no longer needed when the congregation's activities are limited to Sunday worship (and perhaps not every week). Finally, one presbytery has assigned the role of interim moderator for congregations that have no plans to call a minister to the presbytery ministry committee. This allows the ruling elders on the committee to share with the ministers the tasks of arranging for coverage for pulpit ministry, including sacraments, pastoral needs, and moderating session meetings; it has the added benefit appreciated by the congregations of removing the requirement to provide an interim moderator honorarium.

In a final section of the survey, presbyteries were asked a more general question about what needs to happen if the church is to meet the challenges it is facing at this time. Their answers will be summarized here. Several respondents stated that the presbytery needs to take its role of oversight to a new level that will include recommendations that some congregations amalgamate or close. In this regard, the need was identified for a standard by which the viability of a congregation could be measured. Several presbyteries commented that some congregations simply need to amalgamate or close. The opinion was expressed that, for some congregations, it is too late. The comment was made that when congregations are holding on by their finger nails, it's hard to make substantive progress. Respondents also pointed out that some church buildings are not adequate and yet there is a lack of people or finances to make the changes that would be needed. Certainly there seems to be an awareness that the church has some difficult decisions ahead of it.

Some comments drew attention to the needs of presbyteries for resources to help train their ministers to be better interim moderators, given the kinds of leadership that interim moderators may be required to give as congregations with long-term pulpit vacancies discern the direction their ministry should take moving forward. The suggestion was also made that candidates for ministry would benefit from training about the role of an interim moderator while in seminary.

Some comments focused on the need of the presbytery to amalgamate with another presbytery, and the possibility of the presbytery meeting over long distances using new technologies. The need for education and enthusiasm about taking new directions in ministry was underscored, beginning at the level of the session, as well as effective communication of workable ideas and best practices. Some locations will require funding for and assistance with new church development, if this denomination is to have a lasting presence there. Finally the church's continual need for spiritual ministry and for ordained ministers who are effective spiritual

leaders was emphasized. One respondent commented that the church needs to believe and to proclaim that God's church will not fail, even if it looks different in the future.

Next Steps

The survey appears to have elicited discussion of some wide-ranging and weighty matters. While such discussion has intrinsic value and may serve to challenge the participants and stimulate creativity and innovation, it is necessary to focus on matters clearly within the scope of this report. What suggestions related to the church's approaches to long-term pulpit vacancy will be most helpful at this time?

The strongest need appears to be to find ways to ease the strain presbyteries are experiencing due to a shortage of human resources. The first suggestion holds the potential to build the capacity of a presbytery for much more than its interactions with its congregations with long-standing vacant pulpits. Presbyteries are encouraged to foster local dialogue about the size and needs of their presbytery, and whether combining with another presbytery or some other form of realignment might be mutually helpful. Presbyteries need enough ministers, representative elders and congregations to do their work. Responses to this survey certainly indicate that not all presbyteries are convinced this is the case for them. The church has procedures for examining and reorganizing presbyteries, as well as provision for requesting a project be undertaken through overture to the General Assembly. This would not be a quick or easy fix, but it is an approach that could bring lasting benefits.

The second suggestion is to encourage presbyteries to try different approaches that reduce their need for ministers to serve as interim moderator. While anticipating that there is no "one-size-fits-all" solution and acknowledging that all ideas will not succeed in all presbyteries, nor even in any one presbytery all the time, nevertheless the following approaches might be helpful.

Presbyteries could begin the practice of not requiring an interim moderator to continue serving in "not seeking" congregations throughout the entire time that a Presbyterian Church in Canada minister is appointed as stated supply minister. Presbyteries would be advised to appoint an interim moderator at the beginning and end of the appointment of a stated supply minister, and to keep the interim moderator in place for a number of months until the presbytery is satisfied the pastoral relationship is established and functioning well. However, a presbytery might discern at times that an interim moderator is no longer needed, especially when stated supply appointments of the same minister are renewed several years in succession. Furthermore, presbyteries could experiment with assigning the duties of an interim moderator of "not seeking" congregations to the presbytery ministry committee, so that the ruling elders and ministers on the committee could share the tasks of arranging for pulpit, pastoral and session leadership. In addition, presbyteries could consider designating some "not seeking" congregations as preaching points – a practice, more common some years ago, in which it is deemed that the congregation no longer needs a session, at a time when Sunday worship (and perhaps not every week) is the sole activity of the congregation. These three approaches could reduce the number of interim moderators as reported in the survey by as much as 54%. Of 104 "not seeking" congregations, 24 have a stated supply minister (23%) and 32 have weekly pulpit supply (31%).

The pressure on ministers on the constituent roll of the presbytery would be alleviated if presbyteries made as extensive use as possible of their retired ministers when appointing interim moderators. Finally, presbyteries may wish to consider appointing one individual to be interim moderator in several pastoral charges concurrently – either a non-retired minister without charge or a retired minister.

The third suggestion returns to the subject of the overture – the question of congregations providing an honorarium to their interim moderator. The fact that some form of this practice is required in almost all presbyteries indicates it is widely regarded as useful. Presbyteries should be encouraged to continue this practice, choosing whatever method seems best to them for determining the amount of the honorarium. Certainly the idea proposed by the overture that the congregation with the interim moderator should reimburse the interim moderator's congregation appears to enjoy mixed support in the one presbytery where a variation of this approach is used. Moreover is it unclear how the approach proposed in the overture would remedy the problem it identified – the interim moderator's congregation being deprived of part of their minister's time. How could the transfer of funds between the two congregations give this time back to the

interim moderator's congregation? A better way to address the valid concerns about the stresses that ministers, congregations and presbyteries experience as the church seeks to meet the needs of congregations that become long-term pulpit vacancies is to find ways to ease the human resource shortages of presbyteries, as noted above. For this reason, the following recommendation is presented.

Recommendation No. 25 (amended, p. 46)

That the prayer of Overture No. 1, 2014 re long-term vacancies and interim moderators be answered in terms of the preceding report.

OVERTURE NO. 5, 2014 (A&P 2014, p. 508, 399-400)

Re: Ministry contract templates

This overture from the Presbytery of Westminster was referred to the Life and Mission Agency (Ministry and Church Vocations). The overture focuses on the agreements made when presbyteries appoint ministers to stated supply or interim ministry positions in congregations. It advises framing such agreements in terms of "contracts" rather than "covenants" and requests the development of contractual templates to be used as standards across the church. To assist with these tasks, the presbytery provided two templates and an essay on "covenant" and "contract" terminology.

Stated Supply and Interim Ministry Appointments

To provide background on the church's use of stated supply and interim ministry positions, it should be noted that ministers are settled in congregations most often by the call of the congregation and induction by the presbytery. The call procedures would be familiar to many: a congregation seeks a minister for a position that is a minimum of half-time service; a minister preaches for the call; the congregational members vote and then sign a document stating their desire to have the minister be their minister and outlining details of the stipend and allowances the congregation promises to provide; congregational adherents are invited to indicate their concurrence in this matter. Ministers settled by call and induction serve without term, with the sole exception of assistant ministers who are called for a specified number of years. Call procedures require approval first by the presbytery of the calling congregation and then by the minister's presbytery, if different.

However, when it is inexpedient to move towards a call, a presbytery may appoint a minister to a stated supply position for a period not exceeding one year (Book of Forms section 213.2). Alternatively when a congregation needs to complete specialized work before it will be ready to call its next minister or to move to whatever form its ministry will take next, a presbytery may appoint a minister to an interim ministry position for a period of up to two years (Book of Forms section 213.3). The call of the congregation as attested in the signing of the call document is not required in either case. Instead the details of the ministry position, worked out by the session and the minister, are reviewed by the presbytery. Those details typically include the duration of the appointment; whether full-time or a stated percentage part-time (for which there is no minimum level); the goals, tasks and responsibilities of the minister; and the stipend and allowances the congregation will provide. When the presbytery deems the details for the ministry position to be satisfactory, it appoints the minister in a service of recognition. It is the document setting out the terms of the appointment as agreed by the minister, session and presbytery that forms the subject of Overture No. 5, 2014.

Standard Agreement Templates

The overture presents a good case for the use of standard templates for agreements in interim ministry or stated supply appointments. A standard template with variables would simplify the preparation or renewal of such agreements, which serve to articulate the expectations of the ministry and the responsibilities of the minister, the session and the presbytery. The Presbytery of Westminster reports that it has found the use of standard templates to be helpful. Certainly templates would be received by presbyteries with interest and appreciation.

Accordingly, standard agreement templates have been prepared for stated supply and interim ministry appointments, in consultation with the Clerks of Assembly. Since there is validity to the concern expressed in the overture that presbyteries may lack the expertise to structure appointment agreements wisely, in ways that minimize the church's vulnerability to legal challenge, the denomination's legal counsel was consulted extensively as well. In the fall of this

year, the standard agreement templates will be circulated to presbyteries as a resource, to be used at their discretion and with any adaptations they deem necessary.

Clergy Housing

The template documents submitted with the overture were used as a guide for the standard agreement templates. Revisions were made for compliance with the church's regulations and practice in the section dealing with clergy housing:

1. The requirement to provide housing and utilities was inserted into the document for stated supply positions. All ministers serving in the church are to be provided with housing, in the form of a manse or cash housing allowance, and to have the cost of utilities covered. The process by which the minister was settled in the position has no bearing on this requirement. Whether called and inducted or appointed and recognized, all ministers are to receive housing and the cost of utilities.
2. A minister's housing allowance is to be equivalent to "fair rental value of appropriate housing" for the minister in that location. This General Assembly regulation has been in place since 1989, and a note explaining this requirement is included each year in the General Assembly's Schedule of Minimum Stipends and Allowances as follows:

Appropriate Accommodation

All persons remunerated under one of the minimum stipend categories for church workers, regardless of marital status, are to receive 100 percent of the fair rental value of appropriate accommodation.

References to housing allowance as defined by the Assembly were inserted into the standard templates. An incorrect interpretation of housing allowance was deleted from the overture template for interim ministry. In contradiction to the approach advocated there, neither the minister's total remuneration figure nor the clergy residence deduction the minister claimed on his or her income tax return in the previous year has any bearing on the amount of the housing allowance.

Financial Responsibilities after Termination

The agreement templates submitted with the overture are written with clauses to permit early termination of these appointments without financial penalty, as a way of providing maximum flexibility to all parties to end an appointment. The agreement templates also contain statements through which the minister waives the right to any severance or other payment from the congregation when the presbytery appointment ends. The goal of the waiver statements is to safeguard the congregation from any requirement to provide a transition allowance if the presbytery dissolves the pastoral tie at a time when the minister wishes to continue serving.

Such early termination and severance waiver clauses are quite common in a wide variety of Canadian workplaces. Increasingly, there are employers who prefer contracts over regular employment to limit their costs for benefits and severance pay. However, another dynamic is serving to balance this tendency. There is a growing body of case law (written decisions by judges in court cases and tribunals that may be cited as precedents) in which employees have argued successfully that the renewal of their contracts changed the independent contractor-client relationship to one more closely resembling an employee-employer relationship. The result is that employers have been held responsible to provide these individuals, after they have served continuously in the same position for some years, with the same benefits as the employer's regular employees.

These developments have implications for the church's use of term-limited ministry positions. After a minister has served in the same term-limited position in the congregation for a number of years, it would be considered fair and appropriate for the congregation to provide a transition allowance under the same circumstances that it would provide one to a minister serving in a permanent, open-ended position. This is particularly the case because ministers serving in the two types of positions are treated equally in all other respects. They receive the same stipend, allowances and benefits, and their congregations perform the same functions with respect to payroll, remittances to government and church, and contribution to benefits.

For this reason, the terms of appointments to stated supply and interim ministry positions must meet the provisions of the *Policy for the Dissolution of Pastoral Ties* – the policy that outlines the conditions under which congregations must provide a transition allowance to the minister after the pastoral tie is dissolved. Proposed revisions to this policy, presented elsewhere in the report of the Life and Mission Agency (Ministry and Church Vocations), address some of the issues that arise with term-limited ministry positions. (see p. 408–09) If adopted by this Assembly, a threshold of three years of continuous service will be established as the point after which a transition allowance is required, in those cases when a minister has requested renewal of the appointment for a fourth or subsequent year but the congregation has not requested the renewal. In addition, for the first time there will be provision for early termination of appointments at the request of the session without financial penalty – a possibility currently excluded in the policy as written. If adopted by the Assembly, presbyteries will be permitted to include an early termination clause with a notice period of a minimum of 60 days in the terms of appointment of a stated supply or interim minister, provided the appointment will not extend the minister's continuous service in the same position in the congregation beyond the three-year threshold.

Use of Covenant Terminology

As stated above, one of the intentions of the overture is to limit the responsibility of the congregation to provide a transition allowance when the appointment concludes. Consultation with members of the authoring presbytery involved in the preparation of the overture confirmed that this was a major concern. This concern, in turn, prompted unease with the use of the word “covenant”, which suggests a relationship that is more long-term and comprehensive than typically would be understood between an independent contractor and a client. Furthermore, the presbytery essay submitted with the overture argued that the word “covenant” should be reserved exclusively for the relationship between God and people, and never used to refer to pastoral relationships in the church. However, the word “covenant” has long-standing use in several key documents in The Presbyterian Church in Canada. These include the worship service in which a presbytery inducts a minister into a congregation and the Book of Forms:

The call to a minister of a congregation forms the basis of a covenantal relationship between the minister, congregation and presbytery (Book of Forms section 328).

While the case for changing these uses of the word “covenant” is not compelling, it was a simple matter to use the word “agreement” in the standard appointment agreement templates forwarded to presbyteries.

For the reasons explained above, the following recommendation is presented.

Recommendation No. 26 (adopted, p. 45)

That the prayer of Overture No. 5, 2014 re ministry contract templates be answered in terms of the preceding report.

SPECIAL MINISTRIES

The Order of Diaconal Ministries

In The Presbyterian Church in Canada, a Diaconal Minister is a person who is a member of the Order of Diaconal Ministries (ODM), who has been called into service, set apart by the authority of the church and accountable to the church. The Order was officially established by The Presbyterian Church in Canada in 1908 (called the Order of Deaconesses first, then a name change in 1984 to the Order of Diaconal Ministries). Diaconal Ministry is a ministry of word and service that includes Christian education, pastoral care and social ministries.

In Joyce Davis' book *From the Bottom Up – A Story of Collegial Leadership* the following definition of the Order is recorded (p. 194):

To the members of the ODM themselves, the Order is the community to which they belong. It is a concrete expression of their commitment to work together as Christ's body, not as mere individuals, in response to Christ's command to go and make disciples. It provides mutual support and encouragement, and serves as a forum for reflecting upon and discerning God's direction for meeting the changing needs of the contexts in which they are placed.

To read more on the ODM read Joyce Davis' book that is available through the Resource Centre.

Biennial Council

The Council of the Order of Diaconal Ministries ordinarily meets biennially for business, mutual support and spiritual enrichment. As of the writing of this report the Order is set to meet at Crieff Hills Community from April 19–21, 2015, with the theme: “The Uniqueness of Christian Community – what it means to be the church today”. The facilitator will be Dorothy Henderson.

Diaconal Organizations

There are diaconal communities around the world. The setting, structure and size of the communities vary greatly around the world. Some members of the diaconate live in motherhouses, some live in families or small households, others live alone, while others share community through mutual support and encouragement. But all see community as part of their diaconal identity, and community exists even across the miles through our common identity as servants of Christ. The Order of Diaconal Ministries is connected to other communities around the world through two associations. We are one of 12 member groups in DOTAC (Diakonia of the Americas and Caribbean) and one of 64 member groups in DIAKONIA World Federation (World Federation of Diaconal Associations and Diaconal Communities). The 13th DOTAC Conference will be held this fall in Porto Alegre, Brazil, from October 21–25, 2015, with the theme “The Diakonia of Jesus – From crumbs to full communion”. The 22nd WORLD DIAKONIA will be held in Chicago, USA, from June 28–July 5, 2017, with the theme “Shaken by the Wind”. In addition to these next two gatherings, the next DOVE (DOTAC Overcoming Violence Experience) will be held in Canada in 2016. We are grateful to Margaret Robertson and Ann Blane who serve in an executive capacity with DOTAC.

Grants and Bursaries

The Order is grateful to the Ewart Endowment for Theological Education for its support of a multi-year grant to assist certified theological students to attend approved conferences and events. Two grants were approved for Knox College students to attend the 2015 APCE conference (Association of Presbyterian Church Educators) in Baltimore, Maryland from February 4–7.

Bursaries are available for diaconal ministers furthering their theological education. The Ewart College Alumnae/Alumni Bursary Fund is administered by the Order and provides up to \$1,500 per academic year to a maximum of \$3,000 to members who request assistance.

Memorials

The Order of Diaconal Ministries records its gratitude for the faithful ministry in a variety of settings over the years offered by the following members who have passed on to greater service: Ruth McDowell (designated 1948), Elizabeth McCuaig (designated 1976), Helen Sinclair (designated 1945), Charlotte Farris (designated 1949), Donna Wilson (designated 1958), and Sheina Smith (designated 1968).

A Partner in Ministry

The Order of Diaconal Ministries is a partner in ministry within The Presbyterian Church in Canada. Some see the ODM as a former partner, while others see the ODM as a partner with deep potential for the church today. The diaconal dimension of the church is central to the life and purpose of a servanthood church. Our prayer is that as a church we will exercise our full servant nature, responding with love and care to all people, in the name of Christ.

Donna McIlveen
Administrator

Canadian Forces Chaplaincy

It is a privilege to serve as The Presbyterian Church in Canada’s representative on the Interfaith Committee on the Canadian Military Chaplaincy (ICCMC). The ICCMC is made up of representatives from various Christian denominations, as well as Jewish and Muslim faith communities, and meets a minimum of three times a year. The ICCMC is the body that acts as a common channel of communication between faith groups in Canada and the Minister of National Defence, the Chief of Defence Staff, and the Chaplain General, in matters related to military chaplaincy. ICCMC members provide a link between chaplains and their respective denominations or faith groups, and have the responsibility of endorsing all potential military chaplains.

My role also includes participation in chaplain gatherings at bases across Canada and leadership at the annual military chaplain's retreat. I am committed to providing pastoral support and am available to Presbyterian chaplains at their request.

One of the highlights of the past year was a meeting of ICCMC members with the Minister of National Defence, The Honourable Robert Nicholson. The Minister was briefed on the policy on education standards for endorsement of CAF Chaplains; the policy on public prayer; as well as the development of a care program and support for chaplains as care givers.

Another highpoint was the attendance of the Rev. Dr. Glynis Williams, Associate Secretary, International Ministries, at the Annual Chaplain's General Retreat. Dr. Williams led the Presbyterian chaplains in workshops that focused on refugees and the involvement of The Presbyterian Church in Canada with our international partners. The CAF is seeking to increase the enrollment of new Canadians in the military. The Rev. Dr. Glynis Williams was able to frame the issues, answer questions and help the chaplains to better understand the challenges they may need to address as the CAF becomes more diverse.

During this year's retreat, scheduled to be held in June 2015, the Rev. Dr. Pamela McCarroll, Assistant Professor of Pastoral Theology, Knox College, will be addressing the chaplains on some ongoing issues facing the CAF and the role of the military chaplain. She will speak on spiritual and mental health following suffering, and hope in the face of challenges and difficulties.

There are significant spiritual issues in the lives of the women and men who serve Canada in the Canadian Armed Forces. Chaplains are often sought after to provide support and guidance for those who have deep emotional and spiritual needs. Officers also turn to the chaplains for support and advice. Chaplains are held in high regard throughout the CAF, and the Presbyterian chaplains are often sought out for their leadership and pastoral skill.

In June 2015, the Royal Canadian Chaplain Service (formerly known as the Chaplain Branch of the Canadian Armed Forces) will celebrate not only the recent restoration of the historic identity as the Royal Canadian Chaplain Service, but also the 70th anniversary of the establishment of the permanent Roman Catholic and Protestant Military Services in Canada in 1945. We will also celebrate the 20th anniversary of the agreement that was forged in 1995 between the denominational authorities responsible for these chaplaincies, which led to the creation of a single ecumenical Christian and now multi-faith military chaplaincy in Canada.

The Presbyterian Church in Canada has eight ministers serving as Regular Force Chaplains:

Commander Bonita (Bonnie) Mason	Second Language Training, Dartmouth, Nova Scotia
Major Charles Deogratias	CFB Gagetown, New Brunswick
Captain Daniel Forget	CFB Kingston, Ontario
Captain David Stewart	CPE Program, Norfolk, Virginia
Captain Ken MacRae	CFB Edmonton, Alberta
Lieutenant (Navy) Michael Rundle	CFB Bagotville, Quebec
Captain David Won	CFB Winnipeg, Manitoba
Captain Andrew Cameron	Second Language Training, St. Jean, Quebec

And five serving as Reserve Force Chaplains:

Major Sandy Scott	Office of the Chaplain General, Ottawa, Ontario
Captain Frances Savill	Algonquin Regiment, North Bay, Ontario
Captain Gavin Robertson	39 Combat Engineer Regiment, British Columbia
Captain Thomas Hamilton	PEI Regiment, Charlottetown, Prince Edward Island
Captain David Clark	Toronto Regiment, Toronto, Ontario

Our chaplains provide exceptional ministry with and for the women and men of the Canadian Armed Forces and their families. I ask for your continued prayers for them as they continue their unique and essential ministry.

M. Jean Morris

Ministry and Church Vocations Advisory Committee

The Rev. Dennis Howard, Ms. Joyce Harrison, Ms. Donna McIlveen, the Rev. Patricia Van Gelder, the Rev. Dr. Dale Woods.

PLANNED GIVING

Staff	Associate Secretary:	Herb Gale
	Program Coordinator:	Sheryl Sutton

AMALGAMATION OF THE PLANNED GIVING AND STEWARDSHIP DEPARTMENTS

At its March 2015 meeting, the Life and Mission Agency Committee approved the amalgamation of the Planned Giving and Stewardship Departments effective September 1, 2015, reducing the staffing from two associate secretaries to one. The symmetries between the two departments are obvious. Both departments focus on financial stewardship – the Stewardship Department focuses on annual gifts through *Presbyterians Sharing*, while the Planned Giving Office focuses on major gifts and gifts of accumulated assets. Furthermore, to be effective, an intentional focus on planned giving needs to be integrated into the overall stewardship and vision of ministry within each congregation and the church as a whole. Herb Gale, the Associate Secretary in the Planned Giving Office, will be retiring in 2015, so it was an opportune time to re-evaluate and re-envision the place of planned giving in the church. At its March meeting, the committee also approved a mandate for the newly amalgamated department, which will be called, “The Stewardship and Planned Giving Department”. The staffing arrangement for the new department is still to be determined.

PILOT PROJECT WITH THE CANADIAN NATIONAL CHRISTIAN FOUNDATION

As of March 1, 2015, The Presbyterian Church in Canada entered into a one-year pilot project with the Canadian National Christian Foundation (CNCF) headquartered in Ottawa. Among their other services, CNCF provides advice and resources for Christian charities to develop their ministry of planned giving and for prospective donors seeking the most tax-efficient method of making a planned gift to the charities of their choice. Part of CNCF’s program is a 4-part small group Bible Study entitled, *Stewarding your Stuff – for Kingdom Impact*. At the conclusion of the study, participants are invited to have a toll-free conference call/webinar with an estate planner associated with CNCF and *Advisors with Purpose*, the ministry arm of CNCF. Study participants who choose to do so are also entitled to a free, confidential consultation with a CNCF estate planner, who will answer personal questions and prepare a written estate plan for each participant. The CNCF estate planners sell no products, nor solicit business. They simply offer advice to their clients for how to arrange the most tax-efficient estate plan, which they can then take to their own lawyers or financial advisors for implementation.

The Presbyterian Church in Canada has done an effective job of inspiring individual donors and equipping congregations to be ready to receive planned gifts through the *ProVisionaries*® Network and through the Planned Giving Office’s promotional and educational resources and workshops. The missing piece in the planned giving process, however, is a practical way to provide financial and estate planning advice once a donor is inspired to make a gift. By having access to CNCF’s team of estate planners, this missing step is provided at a low cost (\$500/year for 12 study guides and 10 estate plans) to the congregations and specialized ministries in the church. Depending on the feedback from congregations participating in the pilot project phase, the denomination will decide whether to continue the relationship with CNCF in future years. If your congregation is interested in learning more about the *Stewarding Your Stuff* program, contact the Planned Giving Office.

THE *PROVISIONARIES*® CONGREGATIONAL NETWORK

The Planned Giving Office continues to develop and nurture the *ProVisionaries*® Network for congregations that covenant to make planned giving an integral part of their stewardship and mission. The network continues to grow across Canada. As of March 2015, there are 50 congregations on board from Vancouver Island to Nova Scotia. The two newest members in the network are Knox Church in Gravenhurst, Ontario and Knox Church in Leamington, Ontario. The following congregations are part of the network:

- Four churches in Nova Scotia
 - Bethel Church, Scotsburn; Church of St. David, Halifax; First Church, Pictou; Iona Church, Dartmouth
- One church in New Brunswick
 - St. Andrew’s Church, Moncton

- Thirty-one churches 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 and Knox Church, Guelph; Duff's Church, Puslinch; St. Andrew's Hespeler, Cambridge; Kitchener East Church, Kitchener, Knox Church, Waterloo; Knox Church, Stratford; St. Andrew's Church, Stratford; St. David's Church, Campbellville; First Church, Thunder Bay; St. Andrew's Church, Thunder Bay; Westmount Church, London; St. Andrew's Church, Thorold; St. John's Church, Grimsby, St. Andrew's Church Caradoc; Clarkson Road Church, Mississauga; Mimico Church, Toronto; Knox, Gravenhurst; Knox, Dunnville; Knox, Leamington
- Two church in Manitoba
 - First Church, Brandon; First Church, Portage la Prairie
- Two churches in Saskatchewan
 - St. Paul's Church, Prince Albert; First Church, Regina
- Seven churches in Alberta
 - Dayspring Church, Edmonton; Varsity Acres, St. Andrew's, Grace, Knox and Westminster Churches in Calgary; St. John's Church, Medicine Hat
- Three churches in British Columbia
 - Central Church, Vancouver; St. Aidan's Church, New Westminster; St. Andrew's Church, Nanaimo

Knox Church, Waterloo, Ontario, illustrates what one congregation is doing to develop a more intentional planned giving ministry. Knox Church has hired John Scace, a Certified Management Accountant, to fulfil the dual roles of Finance Officer and Gift Officer for the congregation. One of John's initiatives in his role as Gift Officer is to place regular information pieces about planned giving in worship bulletins which he has entitled, "*Did You Know...*". The short announcements highlight various ways to make a planned gift and tell the stories of those whose generous bequests have had an enduring impact in the life and ministry of Knox Church. He also meets privately with members of the congregation who are interested in learning how they can leave a legacy from their estates for the church. He hopes to start a Legacy Society in the church in 2015. To learn more about what John is doing at Knox, Waterloo, you can email him at john.scace@knoxwaterloo.ca.

In October 2014, the Planned Giving Office held a Planned Giving Retreat at Crieff Hills Conference Centre for ten congregational teams in the network under the leadership of the Rev. Russ Wilson, author of *The Millionaire in the Pew*. The three day retreat focused on practical ways to encourage greater generosity and provided the opportunity for participants to ask questions and share best practices. Everyone returned to their respective congregations with new hope and vision and said, "Let's do it again!"

For those interested in learning more about the *ProVisionaries*® Network and how to develop an intentional ministry of planned giving in their congregations, the Planned Giving Office 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 or downloaded from the website (presbyterian.ca/resources-pg/).

GIFTS OF PUBLICLY TRADED SECURITIES: PCC CELEBRATES MILLION DOLLAR MILESTONE

September 7, 2014, marked a significant milestone in The Presbyterian Church in Canada. On that day The Presbyterian Church in Canada received a gift of stock valued at \$50,000 which brought the total for gifts of publicly traded securities given to date to over \$1 million! By the end of the year, generous Presbyterians had donated 75 gifts of stocks and mutual funds totalling over \$1.3 million! This is the first time the church has received over a million dollars in donations in a single year. A special four-page insert in the December 2014 issue of the *Presbyterian Record* celebrated this Million Dollar Milestone. Additional copies of the insert can be ordered free of charge from the Planned Giving Office. To help us celebrate the milestone, the church's stockbroker, K&H Wealth Management Advisory which is part of Scotia McLeod, made a significant charitable donation to the denomination. Special thanks to the K&H

Wealth Advisory team for sharing their expertise and generosity with The Presbyterian Church in Canada.

The tax benefits of giving securities directly to the church that have appreciated in value are substantial. When individuals sell a stock privately, they 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 full 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
- In 2008, 69 donations totaling \$860,936
- In 2009, 32 donations totaling \$202,753 (during the “Great Recession” when markets collapsed)
- In 2010, 45 donations totaling \$621,591
- In 2011, 48 donations totaling \$599,720
- In 2012, 43 donations totaling \$380,889
- In 2013, 56 donations totaling \$759,951
- In 2014, 75 donations totaling \$1,305,982! (Million Dollar Milestone)

Seventy-two percent of the \$1.3 million donated in stocks in 2014 was designated to congregations; 22% to PWS&D; 4% to Evangel Hall and the remaining 2% to *Presbyterians Sharing*, Flemingdon Gateway Mission, WMS and the *Presbyterian Record*.

Those wanting to make a gift of securities to any ministry within The Presbyterian Church in Canada, including their own congregation, may use the services of the national church's stockbroker to handle the transaction. As the above yearly figures indicate, more and more Presbyterians are taking advantage of this service. Since 2004, more than 475 donations totaling over \$6.8 million have been channeled to a variety of ministries of the church using the services of our stockbroker. Donors can designate the beneficiary/ies who will receive the proceeds from the sale of the security and they themselves will receive a tax receipt for the market value of the securities on the day they are received by the church. Donors can claim up to 75 percent of their annual net income as a charitable gift in the year they make their gift and any unused credits can be carried forward for an additional five years. It is a truly tax-smart way to donate to the ministries of the church. Transfer forms are available from the Planned Giving Office, in downloadable form at the Planned Giving website or can be filled out online. Donors are asked to inform the Planned Giving Office of their intentions so that we can ensure that their gift goes to the designated ministries as quickly as possible and tax receipts are issued promptly.

Congregations that are not educating their members about the tax advantages of donating appreciated securities to the church are missing out on a huge untapped source of money to fund new ministries or expand present ministries. With proper education and promotion, gifts of publicly traded securities can provide an important additional stream of income to fund the life and mission of local congregations and the larger church. A PowerPoint presentation, printed brochures highlighting the gift of publicly traded securities and a four page newsletter celebrating the Million Dollar Milestone are available free of charge from the Planned Giving Office.

2015: THE YEAR OF THE CHARITABLE GIFT ANNUITY

There are presently 132 annuitants (this number includes both individuals with single annuities and couples with joint annuities) who have acquired 147 gift annuities with contributions of more than \$3 million designated for various ministries within The Presbyterian Church in Canada. During 2014, 16 new gift annuities were acquired for a total value of \$495,775. Of this \$495,775, 30% was designated for congregational use, 20% for PWS&D, 13% for *Presbyterians Sharing*, 10% for Evangel Hall, 8% for International Ministries and the remainder for Canadian Ministries, Winnipeg Inner City Missions, Boarding Homes Ministry and The Presbyterian Church in Canada's newly established Mission Priority Funds.

While we celebrate the generosity of these annuitants, we are still convinced that many more Presbyterians would acquire a gift annuity if they only became more aware of them and their benefits both for the church and for donors. Accordingly, the 2014 General Assembly passed the following recommendation: “That every congregation be encouraged to invite their members and adherents who are sixty years of age and older to consider acquiring a gift annuity, thereby providing guaranteed tax-free annual income for the rest of their lives and a significant legacy for the future of the church.” (A&P 2014, p. 408)

The Planned Giving Office is therefore putting a special focus on gift annuities in 2015 and will be sharing additional resources and ideas for how to promote gift annuities in congregations, including bulletin inserts, eye-catching pew cards, short blurbs for worship bulletins and PowerPoint, personal testimonies from our annuitants and small group gatherings to talk about gift annuities in an informal setting. Together, let us spread the word about the benefits of gift annuities so that we can celebrate another Million Dollar Milestone in 2015 – this time with new gift annuities acquired by the end of the year!

CHARITABLE BEQUESTS: EXERCISING YOUR WILL POWER

There are many ways to make a planned gift, but the most familiar way is for individuals to include their congregation or some aspect of the national church's ministry and mission in their wills. Statistics indicate that half of all Canadians do not have a legal will. Without a legal will, the government determines the beneficiaries of someone's estate, and it is government policy that nothing will go to charity. If individuals would like a portion of their estate to go to the church, they must have a legal will in place. Up to 100 percent of net income may be claimed in charitable gifts by the donor's 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 a will, the Planned Giving Office has developed a workbook to help in the preparation of planning a will. Copies are available free of charge from the Planned Giving Office.

During 2014, The Presbyterian Church in Canada received \$1,598,700 in charitable bequests for the ministry of the church and received notification of bequests from the estates of the following people listed in alphabetical order:

Jean Anderson, Dorothy Jean MacKay Baudoux, Muriel Victoria Bremner, John Bruce Carruthers, George H. Hall, William Alexander Mainprize, Charlotte Eleanor Mitchell, Hugh Lawrence Nugent, Patricia Mary Owens, Catherine Campbell Thomson.

We thank God for the generosity and foresight of these people and are grateful for the legacy of faith and hope they have bequeathed to the church. These people are truly God's *ProVisionaries*®, and their generosity will be celebrated during the 141st General Assembly.

LIFE INSURANCE: A CREATIVE WAY TO GROW YOUR GIFT AND LEAVE A SUBSTANTIAL LEGACY TO THE CHURCH

It is a simple process to make a congregation or some other ministry within The Presbyterian Church in Canada a beneficiary of a current life insurance policy. The church receives a substantial gift immediately upon the death of the donor, and the heirs benefit from a substantial tax credit. Alternatively, donors can give a paid-up policy to the church by naming it as the owner and beneficiary. Donors then receive an immediate income tax receipt for the paid-up cash value of the policy. Donors can also purchase a new policy, name the church as the owner and beneficiary, and receive a tax receipt for the value of the annual premiums.

At the time of writing this report, 24 people have irrevocably stipulated ministries within the church as the beneficiary of life insurance policies for a total value of nearly \$1 million. No new insurance policies were assigned to the church in 2014. A pamphlet detailing the benefits of life insurance as a gifting vehicle is available free of charge from the Planned Giving Office.

ADVERTISING AND PROMOTION

As indicated in the above section on gift annuities, one of the key promotional focuses for planned giving in 2015 will be to increase the awareness of gift annuities across the church with the financial target of \$1 million in new gift annuities acquired in 2015. The Planned Giving Office will be distributing educational and promotional resources in a variety of forms for congregational use.

Worship bulletin inserts highlighting the stories of some of the many Presbyterians whose legacy of generosity has had a lasting impact in the life of the church are available through the Planned Giving Office. Complete stories and photos for each person pictured in the insert can be found online at the church's website.

Packets of brochures highlighting the Mission Priority Funds and the various ways of making a planned gift are available free of charge from the Planned Giving Office. The packets use the *ProVisionaries*® theme, "Planting seeds of hope. For generations to come". They are designed to allow congregations to add their own planned giving resources and contact information. Contact the Planned Giving Office to order supplies for your congregation.

The Planned Giving Office continues to advertise regularly in the *Presbyterian Record* and *Glad Tidings*. In addition, we included a four-page Planned Giving insert in the December 2014 issue of the *Record* in which we celebrated the Million Dollar Milestone for gifts of publicly traded securities to The Presbyterian Church in Canada. Additional copies of the insert are available free of charge from the Planned Giving Office. We plan to provide another four-page insert in the *Record* in the fall of 2015.

One of the newest resources available through the Planned Giving Office is a video and accompanying worship bulletin insert entitled, *Growing Generosity*. This short, beautiful video introduces concepts of planned giving and explains the benefits of fostering a spirit of generosity. Use the video during worship to show how we can all make generosity a part of who we are and allow a true spirit of Christian stewardship to take root. Copies of the video and bulletin insert and ideas for how to use the resources in your congregation can be downloaded from presbyterian.ca/provisionaries/pg-video/ or can be ordered from the Planned Giving Office.

An article by Herb Gale, entitled, "Gift Planning: Plan Well", is included in the 2015 issue of *Giving Magazine*, an annual publication of the Ecumenical Stewardship Center, of which the denomination is a supporting member. The Rev. Dr. Gale serves on the design team for ESC's North American Conference on Christian Philanthropy (NACCP). NACCP is the only conference in North America that focuses exclusively on the stewardship of accumulated assets from a Christian faith perspective and is especially helpful for clergy and lay leaders eager to nurture this area of stewardship in their congregations. The 2015 NACCP's theme was *Stewardship Fusion*, and the conference was held at the Church of the Resurrection just outside Kansas City on April 27–30. Dr. Gale was one of the workshop leaders for the event. The 2016 NACCP event will be held in the Toronto area.

ESTABLISHMENT OF MISSION PRIORITY FUNDS TO CHANNEL PLANNED GIFTS

The Mission Priority Funds were established in 2008 to channel planned gifts in ways that support the mission priorities determined by the Life and Mission Agency. Seed money to launch the funds was provided through undesignated bequests made to The Presbyterian Church in Canada. Following are the six funds that have been established to date, the newest one is the Healing and Reconciliation Mission Priority Fund under the oversight of Justice Ministries.

Creative Ministries with Children and Youth Fund (under the oversight of Canadian Ministries)

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 are awarded to applicants who submit creative proposals so that their good ideas are able to be implemented. Some of the grants made to date have supported programs at: Bethel (Scotsburn, Presbytery of Pictou), ARISE Ministry (Toronto, Presbytery of East Toronto), Living Faith Community (Baxter, Presbytery of Barrie), St. John's (Winnipeg, Presbytery of Winnipeg), St. Andrew's (Salmon Arm, Presbytery of Kamloops), Briarwood (Beaconsfield, Presbytery of Montreal), and McMaster Campus Ministries Council (Hamilton, Presbytery of Hamilton). Matching grants for Canada Youth 2014 fundraising efforts were also given to the Synod of Alberta and the Northwest and to the Synod of Manitoba and Northwestern Ontario. As of March 6, 2015, the amount in this fund is \$147,954.

Growing Churches Fund (under the oversight of Canadian Ministries)

At a time when many congregations are closing and Canada itself has become the mission field, there is a need for The Presbyterian Church in Canada to become more intentional and strategic about where to plant new churches in Canada. The purpose of this fund is to aid presbyteries in their work of planning for new congregations using new models of church growth and offering training and support for the new church development workers. This goal 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. As of March 6, 2015, the amount in the Growing Churches Fund is \$158,842.

Sustaining Pastoral Excellence Fund (under the oversight of Ministry and Church Vocations)

Pastoral leadership within the church has its costs. It draws upon the spiritual, intellectual, emotional and physical resources of those who offer it. To sustain pastoral excellence, ministers require ways to nourish and sustain their spiritual lives, to promote their ongoing intellectual growth, to nurture their pastoral imagination and energy, and to care for the health and wellbeing of themselves and their families. This fund is designed to provide clergy and other professional workers in the church with the support they need to function optimally in the midst of the stresses of pastoral ministry in a rapidly changing world. Money from this fund provided the seed money needed for The Presbyterian Church in Canada to launch a pilot Employee Assistance Program in September of 2010. The program provides eligible church employees and their immediate families with access to confidential assessment, counseling, referral and information services free of charge. As of March 6, 2015, the amount in this fund is \$244,875.

“Living Links” Missionary Fund (under the oversight of International Ministries)

The Presbyterian Church in Canada was, in its origins, a mission church. The core aspect of our international mission work has been the support of long-term mission staff living and working with our partner churches and agencies. These regular mission personnel are normally appointed for a three to five year term, and are the “living links” that bind our partnerships together and give them credibility as partnerships. The church’s long-term mission staff provide continuity with our mission partnerships and are able to make a significant contribution to the ministry of our partners far beyond what can be provided by those who serve on a short term basis. They also facilitate the sending and receiving of short term volunteers and mission trips. Mission staff are the source of information from partners to The Presbyterian Church in Canada to educate our members on mission life and issues that enables a truly reciprocal relationship between the denomination and its overseas partners. The purpose of this fund is to establish permanent endowments to ensure ongoing support for the appointment of long-term mission personnel in order to sustain a viable international mission program. As of March 6, 2015, the amount in this fund is \$193,073.

Mission Connections Fund (under the oversight of Stewardship)

A growing trend in missions is that more and more people do not want to just donate money for others to do mission work. They also want to have hands-on experiences of mission both within Canada and around the world. They discover that they return from such short-term experiences with a new perspective and passion that transforms both their lives and the life of their congregation as they share their stories. This fund helps congregations deepen their mission outreach by making mission connections to overseas and Canadian partners. It facilitates short-term volunteer mission experiences and exchanges with mission partners while contributing to building the wider mission of The Presbyterian Church in Canada. As of March 6, 2015, the amount in this fund is \$258,677.

Healing and Reconciliation – The Journey Continues Fund (under the oversight of Justice Ministries)

“With God’s guidance our church will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God’s people.” Those words conclude The Presbyterian Church in Canada’s Confession to our Aboriginal sisters and brothers adopted by General Assembly in 1994. The Healing and Reconciliation Program has been a tangible commitment made by The Presbyterian Church in Canada. The newly established Healing and Reconciliation Fund will ensure that we as a church continue to live out that commitment in the years ahead. The program is an opportunity for Presbyterians to be part of building a new relationship between Aboriginal and non-Aboriginal people in Canada. The Truth and Reconciliation

Commission will complete its mandate in June, 2015. The TRC's final report will include recommendations directed to the churches. The journey of healing and reconciliation will continue. The Healing and Reconciliation Fund will provide money for workshops for Presbyterians who are keen to be local leaders in their congregations and communities. The fund will also provide grants to support initiatives by youth groups, congregations and other groups to learn about the issues of concern to Aboriginal people and to walk with Aboriginal people in addressing these issues. As of March 6, 2015, the amount in this fund is \$329,377.

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 or visit The Presbyterian Church in Canada's website (presbyterian.ca/plannedgiving). Brochures providing additional information on the Mission Priority Funds are available free of charge from the Planned Giving Office.

NATIONAL PHILANTHROPY DAY®, NOVEMBER 15

At the instigation of the Association of Fund Raising Professionals, then-President Ronald Reagan made an official proclamation in 1986 recognising November 15 as National Philanthropy Day® in the United States. Twenty-six years later, Canada became the first nation in the world to have the day recognised by an official act of government in 2012. The tag line for Canadian National Philanthropy Day® is "Change the World with a Giving Heart". The day celebrates the extraordinary contributions philanthropy has made in the lives of our local communities, our nation and the world. It is also a day to encourage ordinary Canadians to carry on the philanthropic spirit and to give generously to charitable work in Canada through sharing their time, talents and treasure.

To celebrate National Philanthropy Day® in 2014, Herb Gale joined with Knox Church, Leamington, Ontario, to celebrate the launching of their "The Best Is Yet to Come" Planned Giving Campaign. Led by a Planned Giving team of three dedicated members, the financial goal for the campaign is to raise \$140,000 in each of three areas (Mortar, Ministry and Mission) by 2016 to coincide with the celebration of their 140th Anniversary. Dr. Gale led a presbytery workshop hosted by Knox Church on the benefits of an intentional focus on planned giving on Saturday, November 15 (National Philanthropy Day), as well as a "Preach and Present" on the following Sunday, when Knox Church commissioned their team and officially launched their campaign. In the month following the launch of their campaign, they have already celebrated one person acquiring a gift annuity and received \$15,000 from a bequest and a one-time gift of cash.

SUNDAY WORSHIP FOCUS ON PHILANTHROPY AND PLANNED GIVING

Few congregations within The Presbyterian Church in Canada provide ongoing teaching and preaching in the area of the stewardship of accumulated assets. As a result, many Presbyterians are unaware of the central role the stewardship of money and wealth had in Jesus' own gospel preaching and have little knowledge of the many ways they can make a planned gift to the church from their assets. To rectify this omission, the Planned Giving Office encourages every congregation to choose at least one Sunday a year to highlight planned giving and God's call to be generous stewards of all God gives us, including the assets we accumulate over the course of our lifetimes. The Sunday following National Philanthropy Day® would be an excellent Sunday to celebrate the contributions philanthropy has had in the life of the church, our nation and the world and to focus on the lasting impact our contributions of time, talent and treasure, including planned gifts, can have.

In 2014, the Planned Giving Office began offering its worship resources only in downloadable form from the church's website. This reduced the cost of printing and mailing and also allows worship leaders to adapt the resources more easily since they are in electronic form. The office is grateful to the Rev. Kathy Morden for preparing the sermon, "The Church: Extravagant Sowers", for the 2014 resources. Planned Giving worship resources are available for download at presbyterian.ca/provisionaries/resources/.

Recommendation No. 27 (adopted, p. 18)

That the third Sunday of November each year be designated as Planned Giving Sunday to coincide with National Philanthropy Day® (November 15) in order for congregations to celebrate the contributions philanthropy has had in the life of the church, Canada and the world; and to highlight the ministry of Planned Giving and the legacy of faith and hope it can provide for generations to come.

Recommendation No. 28 (adopted, p. 18)

That clergy be encouraged to submit to the Planned Giving Office any sermons and worship materials they prepare on the theme of philanthropy, planned giving and the stewardship of accumulated assets to be shared with the larger church.

Advisory Committee Members

Ms. Sandra Dow, Ms. Betty Kupeian, Mr. Richard Daugherty, the Rev. Kirk Summers.

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

Staff	Director:	Kenneth Kim
	Senior Program Coordinator:	Guy Smagghe
	Administrative Assistant:	Laura Fenwick
	Communications Coordinator:	Karen Bokma
	Communications Assistant:	Emily Vandermeer (to December)
	Program Coordinator, Finance:	David Jeffrey
	Program Coordinator:	Leah Adema
	Program Coordinator:	Jeanine Cudmore
	Program Coordinator:	Susan James (half-time)
	Program Assistant:	Jennifer Ramkissoon
	Refugee Sponsorship and Special Projects:	Rob Shropshire

PWS&D Mandate

The Presbyterian World Service & Development Committee shall be a standing committee of the Life and Mission Agency serving as the international development and relief agency of The Presbyterian Church in Canada. PWS&D is “to act as the agency within The Presbyterian Church in Canada for undertaking development activities, disaster relief and education of congregations to these world-wide needs” (A&P 1981, p. 407, A&P 2009, p. 306)

PWS&D shall enable the church to respond generously and compassionately to human need around the world by:

- identifying and supporting development programs of partner agencies that contribute to long-term improvement in living conditions and transformation of society;
- building partnerships with churches and agencies with which we share development projects;
- providing emergency relief for people in disaster situations;
- working closely with other Life and Mission Agency departments such as International Ministries, Justice Ministries and Education for Mission (Stewardship) to coordinate the wider mission of the church;
- working closely with these departments to provide resources that promote awareness and understanding throughout the church of the causes of poverty, conflict and suffering in the world and calling our constituency to obedient, generous involvement and response;
- administering the Refugee Sponsorship Agreement with the Canadian government and assisting congregations in sponsoring refugees to Canada;
- working actively with ecumenical and international agencies where possible to maximize our impact.

INTRODUCTION

God calls us to abundant life through Jesus Christ. During his ministry, Jesus worked with people one at a time healing them, freeing them from burdens within and without, and enabling them to share their gifts. He proclaimed the Kingdom of God where the last are first of all. Abundant life is found where men, women and children have access to education, health care and stable communities free of violence. Abundant life is found where people are free to support their families, share their gifts with the community, and be the person God created them to be. Presbyterian World Service & Development’s (PWS&D) work is driven by this hope and this promise.

Scripture tells us that God requires that we “do justice, love kindness, and walk humbly with God.” (Micah 6:8) PWS&D has always had a strong sense of its calling and has been recognized

for the quality of community development work, its response to emergencies, and its support for refugees. However, while there was a sense within PWS&D, among our partners and from outside evaluators that we were achieving our objectives effectively, it was also felt that we could enhance our efforts. In short, we needed a strategic plan.

After much prayer, reflection and deliberation on the part of the committee, staff and partners, the first PWS&D strategic plan was adopted in April 2014. It includes a vision statement, mission statement, theological statement, values statement, program priorities and strategic actions.

Two central elements of the planning process were consultation with members of the church through an on-line survey conducted in the fall of 2013 and input received from our overseas partners. Over 250 detailed replies to the survey were received with respondents in every province and 17 partners replied. We asked: What is the world we want in the future? How can PWS&D, as an agency of the wider church, better address the critical issues faced by the poor and marginalized in today's world? Where should we work and why should we work there? How should we connect with Presbyterians? How can we better engage with our supporters? How should we relate to government?

The feedback received was detailed, affirming and compelling. It informed the plan, which is moving us into the future, helping to guide our priorities in where and with whom we work, while reminding us why we do our work.

PWS&D STRATEGIC PLAN 2014–2016

Our Vision

Inspired by God's promise of abundant life, PWS&D envisions a sustainable, compassionate and just world.

Our Values

Compassion: PWS&D walks with distressed and marginalized people, listening carefully to their stories and responding effectively.

Justice: PWS&D works for equality, empowerment, human dignity, peace and stewardship of creation. In solidarity, we affirm that all people are entitled to know their rights, to receive equal protection, and to have access to and control over resources.

Partnership: PWS&D believes in dynamic relationships that involve mutual learning, trust and shared vision. Healthy partnerships are accountable, ethical, equitable, flexible and respectful.

Our Mission

Presbyterian, ecumenical and inclusive in our practice of faith, we gladly serve women and men, young and old, according to their need and regardless of their faith. In a world with too much poverty, injustice and oppression concentrated in nations of the South, we recognize the interrelation between our affluence and the suffering of others.

We are committed to service with churches and organizations seeking sustainable transformation of their communities, upholding compassion, justice, and partnership.

We undertake development, emergency and refugee activities that restore human dignity, ease the pain of want, promote self-help and encourage community cooperation that benefits all. We are sensitive to gender issues, empowerment of the marginalized and the protection of human rights.

We promote awareness of global issues, connecting Canadians to the needs of others throughout the world.

Faithful to our calling, we respond together.

Theological Statement

The ministry of PWS&D is rooted in the living hope of Jesus Christ and inspired by God's promise of abundant life. It is an integral part of the ministry of The Presbyterian Church in Canada.

God enters into faithful relationship with those who respond to the divine calling. As Micah proclaimed, God requires that we “do justice, love kindness, and walk humbly with God” (Micah 6:8).

In Jesus, God became human for our salvation. This love for humanity expressed in Jesus’ life must be demonstrated by the church and we follow him as we live for justice, mercy and peace.

We believe peace and wellbeing are God’s will for creation. As we respond together to the world’s pain and despair, we bear witness to the love of God among us.

We believe that injustice and inequality are an affront to the will of God and that our involvement in compassionate ministry with people throughout the world is an imperative of the gospel.

Our Priorities

With the generous support of Presbyterians in Canada we are working with local partners around the world to address the root causes of poverty and create new futures of hope and opportunity through programs addressing:

- Food security: Communities are learning innovative and sustainable agriculture practices to increase crop yields, improve nutrition, and build resilience to environmental changes.
- Livelihoods: Families are empowered to meet their basic needs through education, skills training and small business development. When one person becomes self-reliant they are able to improve their quality of life, shape their future, and lift up others in their community.
- Health: By ensuring mothers and children receive the medical care they need, caring for people affected by HIV and AIDS, and providing access to water and sanitation programs, families and communities are growing healthier and stronger.
- Human rights: Injustices are combated through a shared commitment to human rights, with a special focus on promoting and protecting rights for women, children, workers, subsistence farmers, persons with disabilities, and refugees.
- Refugees: No one is a refugee by choice. By sponsoring refugees to Canada, and advocating for and supporting refugees and displaced people around the world, families are able to rebuild their lives without fear of persecution.
- Emergency relief: In the aftermath of conflict and disaster, immediate and long-term relief ensures the most vulnerable people have access to food, shelter and medical attention, and are able to recover from economic loss and emotional trauma.

Our Strategic Actions

1. Strengthen development programs
 - Enhance the capacity of our partners
 - Improve efforts to address climate change
 - Seek grants from external funding sources
 - Implement improved development policies
 - Seek out advocacy opportunities
 - Improve collaboration with other Presbyterian Church in Canada departments
2. Strengthen communication, engagement and fundraising
 - Increase PWS&D’s visibility and ensure high quality communications
 - Increase engagement opportunities for youth, church leaders, PWS&D advocates and others
 - Enhance our fundraising capacity
3. Provide more effective emergency relief
 - Pursue new funding sources
 - Identify other organizations to work with
 - Address the impact of climate change and security issues in our emergency relief work
 - Ensure PWS&D responds regardless of the faith of beneficiaries
4. Renew focus on PWS&D’s refugee program
 - Determine the relative priority of the program
 - Identify connections with other PWS&D programs, The Presbyterian Church in Canada departments, and between refugees and congregations
 - Take into account the needs of refugees beyond sponsorship

5. Strengthen PWS&D overall

- Strengthen capacity of PWS&D Committee and staff
- Ensure all of our policies are up-to-date
- Use appropriate planning, monitoring and evaluation tools
- Increase constituency support/external funding sources
- Enhance collaboration with like-minded organizations
- Address Canada's support to development assistance in line with PWS&D's vision and values

Recommendation No. 29 (adopted, p. 17)

That individuals, congregations and presbyteries be encouraged to take active note of PWS&D's Strategic Plan including Our Vision, Our Values, Our Mission, Our Theological Statement, and Our Priorities, and that they pray in support of PWS&D's partner churches and agencies, working together in Christian service, responding to the challenges of emergencies, poverty and injustice to transform the lives of people and create a more sustainable, compassionate and just world.

FINANCIAL SUPPORT FROM PRESBYTERIANS

Every year PWS&D is blessed to receive support from individuals and congregations across Canada who are engaged in the work of the church and are compelled to make a difference in an unjust world. The committee and staff express heartfelt thanks to the numerous Presbyterians who continue to make this valuable ministry possible through their prayers, dedication and generous gifts. In 2014, PWS&D received close to \$3 million from Presbyterians to carry out work in development, relief and refugee sponsorship. The generous support of Presbyterians is leveraged to maximize the impact of PWS&D programs with partners thanks to the support of government agencies as well as other churches and their PWS&D equivalent ministries.

Designated and Undesignated Contributions

Undesignated donations are gifts that are not earmarked for specific programs, allowing PWS&D the flexibility to respond to where the need is greatest. These donations enable PWS&D to support sustainable development projects that address the root causes of poverty and empower individuals and communities with the capacity and tools to transform their lives. By having a secure source of funding, PWS&D is able to uphold long-term commitments with local partners in order to implement innovative programs in food security, livelihoods, health and human rights. Undesignated donations also provide PWS&D with the means to immediately respond to disasters or humanitarian crises when they arise. Funds can be disbursed within hours of receiving news of a flood, typhoon, earthquake or conflict directly through our partners or through our network of churches and agencies around the world. More information can then be gathered in order to issue an appeal to the wider Presbyterian constituency. Unfortunately there are emergencies that do not receive widespread media attention or do not receive support from the broader public – undesignated funding goes towards these neglected or forgotten crises.

Undesignated funds make it possible for PWS&D to support the refugee sponsorship program in partnership with Presbyterian congregations. These funds also contribute to ecumenical activities and development education programs that educate the Canadian public on the struggles marginalized people face and the need for continued support and solidarity. With undesignated support, PWS&D works in Canadian and international ecumenical networks active in development, relief and advocacy. Undesignated donations have been on the rise and this reflects the confidence and trust that our supporters have in our ability to undertake development and relief work.

Designated contributions are funds directed to a specific program or project. The Gifts of Change catalogue highlights a variety of development programs that can be supported with designated donations. In times of natural disasters or conflict, PWS&D may issue a specific appeal or alert for support. Whether for development projects or emergency appeals, PWS&D appreciates and fully honours these designated donations. PWS&D strives to keep our supporters informed about ongoing development programming, relief efforts and emerging issues. We are proud to report that 'Be a Peacemaker' campaign, an initiative launched in 2014 to respond to the violent conflicts in South Sudan, Gaza, Syria and Iraq, has raised more than \$135,000 from Presbyterian supporters. These funds have been used to provide humanitarian assistance such as

food, non-food items, health care, shelter and protection, psychosocial support and education to those most in need.

Every donation, whether designated or undesignated, is valued and where possible allows PWS&D to access matching funds through various ecumenical and government channels. Matching sources include Foreign Affairs, Trade and Development Canada (DFATD), Canadian Foodgrains Bank (CFGB), provincial governments, other Canadian churches, international donors, and other ecumenical relief and development agencies.

Program Revenue Sources and Program Expenditures Areas (includes PWS&D resources and expenditures at CFGB)

The following provides a more comprehensive picture of the work undertaken by PWS&D in 2014.

Where our resources came from:

	2014	2013
Congregations	\$1,428,093	\$2,060,259
Individuals	\$823,324	\$766,304
Government program funding*	\$471,250	\$801,165
CFGB program funding***	\$635,596	\$2,922,828
Planned Gifts (undesignated only) **	\$665,050	\$299,771
Interest and investments	\$379,566	\$259,549
TOTAL	\$4,402,879	\$7,109,876

Where our resources went:

	2014	2013
Development programs	\$2,142,444	\$2,419,396
Emergency relief programs	\$714,028	\$864,237
CFGB food programs ***	\$477,827	\$3,174,738
Resources and communications	\$135,895	\$157,000
Administration	\$251,652	\$259,332
TOTAL	\$3,721,846	\$6,874,703

* In 2014 we received \$434,061 from DFATD (formerly CIDA) and \$24,918 from the province of Saskatchewan (SCIC) and \$12,271 from the province of Manitoba (MCIC) for development programs.

** Investments refer to the value of undesignated planned gifts received in 2014 from bequests, gifts of securities, annuities and stocks intended for the Loaves and Fishes Fund.

*** CFGB program funding is the total food assistance, nutrition and food security program value with Presbyterian resources and all matching funding. Two major programs came to an end in 2014 and new initiatives will likely begin in 2015.

Loaves and Fishes Fund

The Loaves and Fishes Fund is a planned giving fund that was designed for undesignated gifts received through bequests, gift annuities, insurance policies, appreciated securities and other investments. The Loaves and Fishes Fund is 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 funds are invested and, during the following six years, PWS&D uses 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 undesignated funds received through planned gifts to PWS&D.

In early 2014, PWS&D was blessed with a planned gift of \$425,000 from the estate of Marion and Bruce Berry of Thornhill, Ontario. To date, this is the largest single planned gift received for the Loaves and Fishes Fund. Over the year, PWS&D was blessed with \$665,050 in new planned gifts to this fund contributing to the total of over \$1.9 million at the end of 2014; \$282,030 from this fund was transferred into PWS&D's operating budget in 2014 to help fund ongoing development programs.

Canadian Foodgrains Bank (CFGB)

PWS&D is a proud member of Canadian Foodgrains Bank, a uniquely Canadian ecumenical partnership of 15 churches and church-based agencies committed to ending world hunger. CFGB focuses its programming on food assistance, agriculture and livelihoods, and nutrition. By pooling resources and expertise, member agencies effectively work together to address hunger-related issues in vulnerable communities affected by natural disasters, conflict and climate change. Representing over 30 different denominations, CFGB also works to influence improvements in national and international policies that will contribute to ending global hunger; and increase and deepen the engagement of Canadians in ending global hunger. In 2013–2014 CFGB helped improve the lives of over one million people in 42 countries by providing \$42 million in assistance: \$27 million for food assistance programs in 22 countries (65% of programming); \$12 million for agriculture and livelihood programs in 31 countries (29% percent of programming); and \$2.6 million for nutrition programming in 13 countries (6% of programming).

Each CFGB member has an individual account consisting of funds raised throughout the year from cash and grain donations. This equity is used for food-related programming and member agencies support each other by contributing their own equity towards other member-led projects. For some projects, this equity can be matched by other members, CFGB or the Government of Canada to have an even greater value and wider impact. CFGB receives generous support from the Canadian government with a matching contribution of \$25 million annually. Food assistance projects in particular are usually eligible for four-to-one DFATD matching funds. Other programs can also access the CFGB general account funds. In 2014, PWS&D's funds from its equity account were matched by an average factor of 4.2 with a total programming value of \$1.33 million.

PWS&D is grateful for the generous support of Presbyterians involved in CFGB growing projects and fundraising initiatives which help contribute equity to PWS&D's account and the General account at CFGB.

CFGB Members:

Adventist Development & Relief Agency Canada*	ADRA Canada
Canadian Baptist Ministries*	CBM
Canadian Catholic Organization for Development & Peace	CCODP
Canadian Lutheran World Relief*	CLWR
Christian & Missionary Alliance in Canada	C&MA
Emergency Relief & Development Overseas – Pentecostal Assemblies of Canada*	ERDO
Evangelical Missionary Church of Canada	EMCC
Mennonite Central Committee Canada*	MCCC
Nazarene Compassionate Ministries*	NCM
Presbyterian World Service & Development*	PWS&D
Primate's World Relief & Development Fund (Anglican Church of Canada)*	PWRDF
The Salvation Army	TSA
The United Church of Canada*	UCC
World Relief Canada	WRC
World Renew (Christian Reformed Church)*	WRENEW

* Also member of Canadian Churches in Action

Contributions from other CFGB members to projects led by PWS&D

In 2014, several CFGB members contributed over \$41,000 of their resources to PWS&D-led programs in Afghanistan, Guatemala and Pakistan. Members who shared their resources with PWS&D are: Canadian Baptist Ministries, Christian & Missionary Alliance in Canada, Emergency Relief & Development Overseas, Mennonite Central Committee Canada, Primate's World Relief & Development Fund, the United Church of Canada, World Relief Canada and World Renew. PWS&D is grateful to these member agencies at CFGB for generously contributing to our projects. A large food assistance project was planned for Pakistan (over \$1 million) but unfortunately the government of Pakistan did not issue the non-objection certificate and the project could not take place. However, another project will take place in 2015 to respond to the food crisis in Sindh province. We are grateful for the United Church's contribution of \$100,000 to this upcoming project which will be reported on next year.

Projects led and managed by PWS&D

Country	Partner/Project	PWS&D	Other	CFGB	DFATD	Total
		Funds	Member			
		Funds	Funds	Funds	Match	Value
		\$	\$	\$	\$	\$
Africa						
Malawi	Ekwendeni Hospital – Ag	26,777		26,777		53,554
Malawi	Livingstonia – FS	10,784		32,353		43,137
Malawi	Livingstonia – Ag	9,517		28,551		38,068
Tanzania	Africa Inland Church – Ag	12,121		36,364		48,485
Africa Sub-total		59,199		124,045		183,244
Americas and Caribbean						
Guatemala	ASDNA – FS	4,330				4,330
Guatemala	ASDNA – FA	238	1,719	1,958		3,915
Nicaragua	CEPAD – NU	4,281				4,281
Nicaragua	SOYNICA – NU	6,435			25,742	32,177
Nicaragua	SOYNICA – NU	3,434			13,734	17,168
Americas Sub-total		18,718	1,719	1,958	39,476	61,871
Asia						
Afghanistan	CWS-P/A – Ag	7,812	20,208	28,021		56,041
Pakistan	CWS-P/A – FA	6,097	16,569		90,667	113,333
Pakistan	CWS-P/A – FA	3,559	2,745		25,215	31,519
Asia Sub-total		17,468	39,522	28,021	115,882	200,893
Other						
	PWS&D support*	31,819				31,819
	Workshop support					
Other Sub-total		31,819				31,819
TOTAL		127,204	41,241	154,024	155,358	477,827

(Agriculture: Ag; Food Assistance: FA; Food Security: FS; Nutrition: NU)

*PWS&D receives an annual contribution based on a percentage of the total value of programming work led and managed by PWS&D from the Canadian Foodgrains Bank. This amount is a contribution for the expense costs assumed by PWS&D.

In 2014, PWS&D provided Presbyterian equity to support fellow CFGB members with their food aid, food security and nutrition programs in the following areas: Afghanistan, India, Kenya, Laos, Lebanon, Philippines and South Sudan.

PWS&D Contributions to Other CFGB Members' Projects

Country	Partner /Project	PWS&D	CFGB	DFATD	Total
		Funds	Funds	Match	Value of
		\$	\$	\$	PWS&D
		\$	\$	\$	Funds
Africa					
Kenya	MCCC-UDO – Ag	20,000	80,000		100,000
Kenya	MCCC-SASOL – Ag	20,000	80,000		100,000
South Sudan	ADRA – FA-Budi	20,000		80,000	100,000
South Sudan	ADRA – FA	20,000		80,000	100,000
Africa Sub-total		80,000	160,000	160,000	400,000
Asia					
Afghanistan	MCCC-MEDAIR – FA	25,000		100,000	125,000
India	MCCC-CASA – FA	25,000		100,000	125,000
Laos	MCCC Laos – Ag	20,000	60,000		80,000
Philippines	ADRA – FA	21,150	21,150		42,300
Asia Sub-total		91,150	81,150	200,000	372,300

Middle East				
Lebanon	MCCC/PARD – FA	50,000	200,000	250,000
Middle East Sub-total		50,000	200,000	250,000
TOTAL		221,150	241,150	560,000
				1,022,300

(Agriculture: Ag; Food Assistance: FA; Food Security: FS; Nutrition: NU)

Disaster, Relief and Rehabilitation

Changing climate conditions and natural disasters continued to negatively impact our global village in 2014. But even more disturbing were the growing number of deadly conflicts that emerged or continued to worsen. The past year has been marred by civil unrest and horrific violence which has destroyed the lives of countless innocent women, men and children. As a result of war and persecution, more people are being uprooted from their homes and are in urgent need of humanitarian aid. The statistics are staggering. The UNHCR reported that the number of refugees, asylum-seekers and internally displaced people worldwide exceeded 50 million people at the end of 2013. UNICEF has labelled 2014 as a devastating year for children, estimating that 230 million children currently live in countries and areas affected by armed conflict and are exposed to unspeakable acts of violence and brutality such as kidnapping, rape, forced recruitment, torture and death.

Given the global context, the relief efforts of PWS&D in 2014 were primarily focused on the conflict-related emergencies affecting civilian populations in Africa and the Middle East. The 2014 PWS&D 'Be a Peacemaker' campaign raised awareness about these ongoing crises and the need to take action. While the situations are complex, we must continue to show solidarity and support for those suffering and pray that the necessary dialogue and reconciliation can take place to restore peace and justice.

PWS&D is able to respond with life-saving relief and rehabilitation assistance through Canadian and international ecumenical networks and coalitions. As a member of the Action by Churches Together (ACT) Alliance, Canadian Foodgrains Bank (CFGB) and Canadian Churches in Action (CCA), PWS&D can respond in communities where there are no historic or direct partnerships. ACT Alliance is a global coalition of over 140 churches and affiliated organizations collaborating together on humanitarian aid, development and advocacy issues. CCA is a Canadian coalition made up of ten CFGB members working together on non-food response efforts, thus complementing the food-related efforts of CFGB. In 2014, PWS&D supported a total of 11 relief projects.

Disaster, Relief and Rehabilitation Expenditures in 2014

Projects supported through ACT Alliance, Canadian Churches in Action (CCA) and others

Country	Partner/ Project	PWS&D Funds \$
Africa		
Central African Republic	ACT Alliance – Support for War Affected	10,000
Liberia	CCA – Ebola Response Project	9,000
South Sudan	ACT Alliance – Conflict Response	20,000
Africa Sub-total		39,000
Asia		
Myanmar	CT Alliance – Assistance to Rakhine State	10,000
Philippines	CWS-P/A – Typhoon Haiyan	235,000
Philippines	ACT Alliance – Typhoon Haiyan	235,000
Asia Sub-total		480,000
Middle East		
Iraq	ACT Alliance – Survival Assistance	10,000
Occupied Palestinian Territories	ACT Alliance – Support to Gaza and the West Bank	10,000
Middle East Sub-total		20,000
Total Relief (excluding CFGB)		539,000

Recommendation No. 30 (adopted, p. 17)

That individuals, congregations and presbyteries be commended for their prayers, generosity of spirit and resources to support the life-saving work of PWS&D in emergency assistance and life-transforming work in development programs responding to communities suffering from hunger, disease, disaster, conflict and injustice around the world.

PROJECT DESCRIPTIONS**AFRICA DISASTER, RELIEF AND REHABILITATION PROJECTS****Central African Republic: Assistance to Support & Protect War Affected Vulnerable Communities – ACT Alliance \$10,000**

The Central African Republic (CAR) is one of the poorest nations in the world, ranking 185 out of 187 on the 2013 United Nations Human Development Index. The country has endured decades of unrest and instability but this humanitarian emergency has largely gone unnoticed. The country did make international headlines in March 2013 following a coup d'état which resulted in deadly clashes between Anti-Balaka (largely Christian) and Seleka groups (mainly Muslim), setting off a wave of sectarian violence new to the region. This triggered the exodus of more than 187,000 civilians to neighbouring countries Cameroon, Chad, the Congo and the Democratic Republic of the Congo bringing the total number of CAR refugees in the region to 423,000. An estimated 410,000 people out of a total population of 4.6 million were displaced within the country. ACT Alliance partners, the Lutheran World Federation and Finn Church Aid responded by providing food, shelter, water, sanitation and hygiene services, basic non-food items, psychosocial/protection services and educational support.

Liberia: Ebola Response – World Renew (CCA) \$9,000 plus MCIC contribution

The Ebola outbreak was one of the most publicized news stories of 2014, inciting panic on a global scale. The viral disease has drained the West African countries of Guinea, Liberia and Sierra Leone leaving over 8,000 people dead. A delayed international response compounded by poor public health measures, weak infrastructure, and inadequate emergency coordination, training and supplies at the country level contributed to the crisis. Canadian Churches in Action, with World Renew as its lead agency, spearheaded an initiative for an ebola response project in Liberia. World Renew worked with the Christian Health Association of Liberia (CHAL). The project equipped facilities with medicine, medical supplies and protective gear so that they could become operational and provide services to the population. At the same time, prevention activities were carried out to sensitize the community on how to identify symptoms of ebola and stop it from spreading. This has led more people to seek care from the centres, an essential step to help curb the epidemic. Services were provided for 394,575 people from the catchment areas. The Manitoba Council for International Cooperation contributed \$62,867 to this initiative and CCA members provided \$64,700 to World Renew for this project.

South Sudan: Conflict Response – ACT Alliance \$20,000

Violence escalated in South Sudan in late 2013 when heavy armed fighting broke out in Juba and rapidly spread to other states. The brutal conflict and resulting ethnic clashes apparently stemmed from a political power struggle. Hostilities continued between government and armed rebel forces throughout 2014, leading to further deterioration of an already fragile state. Tens of thousands of people were killed and almost two million people were displaced from their homes and in need of emergency services. ACT Alliance members and their partners responded to the crisis by providing internally displaced persons and host communities with essential life-saving items: food, water, shelter, sanitation services, education, child protection, psychosocial support, health care, and early recovery and reintegration efforts.

South Sudan: Emergency Response Project in Budi, Eastern Equatoria State – Adventist Development & Relief Agency Canada (CFGB) \$100,000

Civil war in South Sudan has undermined hopes for peace and development in the world's newest independent state. Millions of South Sudanese have been affected by senseless acts of violence and human rights abuses leading to high rates of death, injury, disease, malnutrition and forced displacement. Most people rely on agriculture and livestock for their livelihoods but fighting has disrupted daily life, along with planting and harvesting cycles. In July 2014, the United Nations Security Council stated that South Sudan's food crisis was the worst in the world

and called for urgent action to avert widespread famine. ADRA Canada and ADRA South Sudan implemented a project to meet the immediate food needs of vulnerable people seeking refuge in Budi, Eastern Equatoria State. Families and host communities received food vouchers for sorghum, maize, lentils, beans, oil and salt. Pregnant and lactating women, children and single-headed households were prioritized to receive food rations. PWS&D contributed funds to this intervention which benefited approximately 12,220 people (1,890 households). PWS&D also committed to supporting ADRA in another food assistance project in the north of the country but it will only begin in 2015 and will be reported on next year. This project is matched 4:1 by Government of Canada funds.

ASIA DISASTER, RELIEF AND REHABILITATION PROJECTS

Afghanistan: Improved Food Security and Nutrition for Vulnerable Communities – Mennonite Central Committee (CFGB) \$125,000

The Waras and Markazi Behsud districts in the remote Central Highlands in Afghanistan have been plagued by severe drought for nearly a decade. Agriculture is challenging in the region due to water scarcity, poor farming practices, land degradation and soil erosion. As a result, the local population is impacted by high levels of food insecurity, malnutrition and limited livelihood opportunities. MCCC and its partner Medair are addressing these issues with a three-year food security, food assistance and nutrition project. Through cash-for-work training programs constructing check dams, contour trenches and terraces, families are securing an income to buy food, clothing and basic necessities. Beneficiaries are also being taught about natural resource management and improved agricultural techniques. Five hundred women received training on kitchen gardens, nutrition, and safe water, sanitation and hygiene in the first year. PWS&D supported the second year of this project which targets approximately 17,600 people (2,300 households). This project is matched 4:1 by Government of Canada funds.

India: Food Support for Community Mobilization – Mennonite Central Committee (CFGB) \$125,000

Recurrent drought, floods and other disasters coupled with poor agricultural conditions jeopardizes the food security for many people across India. In 2014, PWS&D contributed to year one of a three-year food assistance project in India led by MCCC and its local country partner Church's Auxiliary for Social Action (CASA). This project will benefit 52,366 individuals from 125 villages in ten different states across the country where access to infrastructure and services are limited. Households receive rice and wheat in exchange for their participation in food-for-work programs. Family members are involved in project activities such as water harvesting, soil conservation, land development and kitchen gardens. Communities have also been empowered to access government services. This project is matched 4:1 by Government of Canada funds.

Myanmar: Assistance to IDPs – ACT Alliance \$10,000

The 2012 inter-communal conflict in Rakhine State resulted in loss of life and the displacement of more than 140,000 people. A few years later, people displaced from their homes are still living within temporary shelters and camps in appalling conditions without access to adequate food, education, health services and work opportunities. Furthermore due to ongoing tensions, certain groups are restricted in their movements. In 2014, ACT Alliance member, Lutheran World Federation (LWF) continued efforts to offer life-saving assistance to these internally displaced persons. In collaboration with government agencies, LWF assessed needs and supported priority interventions such as education, community based psychosocial support, fire safety and disaster response and coordination. In addition, agencies stressed the urgency of promoting a process of recovery, reconciliation, peace building and sustainable development among ethnic and religious groups.

Philippines: Typhoon Haiyan Response – ADRA, ACT Alliance and CWS-Pakistan-Afghanistan \$491,150

On November 8, 2013, Typhoon Haiyan (locally called Yolanda), a category-5 storm, devastated the central Philippines affecting 14.1 million people in nine regions. Considered the strongest typhoon ever to make landfall, the storm displaced 4.1 million people and damaged 1.1 million houses (completely destroying 551,000). Over 6,000 people were counted among the dead; uncounted victims were buried in mass graves. Food assistance and livelihood support were required for nearly 5.6 million survivors to restore livelihoods and prevent food insecurity.

The response to the storm was very generous. In total, PWS&D received \$855,366 in designated donations. In the course of 2014, it supported the work of three partners: the National Council of Churches in the Philippines (ACT Alliance Appeal – Phase 2); Church World Service Pakistan/Afghanistan (Sustainable Livelihoods for Typhoon Haiyan Affected Vulnerable Households project, implemented by Church World Service Asia/Pacific and the People's Disaster Risk Reduction Network – PDRRN); and the Adventist Development and Relief Agency – ADRA Philippines (Food Assistance for Typhoon Haiyan-Affected Vulnerable Households Project through the Canadian Foodgrains Bank, funds matched 1:1).

The different projects served to: ensure food security (distribution of basic and supplementary food needs); provide non-food-items (such as sleeping materials and kitchen sets); support water, sanitation and hygiene projects (distribution of hygiene kits); renovate or construct water wells and family latrines; provide/rebuild homes (construction of transitional and progressive houses, provision of shelter repair kits); restore livelihoods (cash for-work, distribution of fishing boats and fishing paraphernalia, capital for small-scale business, mangrove rehabilitation, agriculture assistance, distribution of seaweed farming kits); provide psychosocial support (trauma counselling); build community centres to double as storm shelters and reduce vulnerability to future storms (emergency preparedness and disaster risk reduction activities).

MIDDLE EAST DISASTER, RELIEF AND REHABILITATION PROJECTS

Iraq: Survival Assistance for Displaced Populations and their Host Communities in Northern Iraq – ACT Alliance \$10,000

In 2014, the Islamic State of Iraq and the Levant (ISIL), the Al Qaida-related armed faction, violently seized large areas of northern and western Iraq from central government control. Ethnic and religious persecution of minority groups caused large-scale displacement from the region. Nearly one million people were displaced from the Anbar and Ninewa provinces due to this conflict and pre-existing turmoil in the war-torn country. Mosul, the second largest city in Iraq, was overtaken and residents fled to the Kurdish-controlled section of the Nineveh plain and further on into the Kurdish Region. ACT Alliance partners, The Lutheran World Federation/Department of World Service along with Christian Aid worked together with local partners on the ground to assess and respond to the crisis. Emergency water, sanitation and hygiene, health services, psychosocial assistance, food, non-food items, winterization kits and cash assistance are priority needs being met for internally displaced people living in camps and settlements.

Lebanon: Food Assistance for Syrian Refugees – Mennonite Central Committee (CFGB) \$250,000

Regrettably, the brutal civil war in Syria continues to rage on with millions of women, children and men in need of humanitarian assistance. According to the United Nations there are 7.6 million Syrians internally displaced and 3.8 million more taking refuge in the neighbouring countries of Lebanon, Turkey, Iraq, Jordan and Egypt. In 2014, PWS&D supported a six-month extension of the MCC-led food assistance program for over 11,000 Syrian and Palestinian refugees from Syria in Lebanon. The project is meeting immediate food needs through the implementation of a cash-based voucher system for those living in precarious conditions. Vouchers are an appropriate system where refugees can purchase items from local stores or markets. MCC partner, Popular Aid for Relief and Development has extensive experience and is carefully overseeing and monitoring the program. This project is matched 4:1 with Government of Canada funds.

Occupied Palestinian Territories: Support to Gaza and the West Bank – ACT Alliance \$10,000

The recent Israeli military operation launched against Hamas in Gaza in 2014 was the deadliest since 1967 and affected every woman, man and child living in the Gaza strip. Hostilities and air strikes from both sides resulted in widespread damage and loss of life, with most of the victims being Palestinian civilians. According to the United Nations, approximately 500,000 people were displaced and 100,000 people are now homeless in Gaza. An open-ended cease fire stands but the psychological and physical damage lingers from this conflict and the frequent clashes before it. PWS&D contributed to the ACT Alliance appeal, which supports projects in Gaza to alleviate the suffering of civilians including children, focusing on emergency health services, cash-for-work, livelihoods and psychosocial support.

OVERSEAS DEVELOPMENT PROGRAMS

The immense human suffering and injustice in this world can seem overwhelming and incomprehensible at times. But PWS&D firmly believes that we can make a difference by responding together. With the support of the Presbyterian constituency and with that of the provincial and federal governments PWS&D works with local partners in developing countries to break the cycles of poverty and promote sustainable long-term development initiatives. Lives are being changed one by one and stories of solidarity, hope, empowerment and self-sufficiency prevail over ones of hardship, powerlessness and despair. With PWS&D support, people from poor and marginalized communities, regardless of race, gender, ethnicity and religion, are being equipped with the skills, knowledge and resources to better their lives and the lives of their families. In 2014, PWS&D affirmed its strategic thematic areas of intervention and worked with partner churches and organizations to implement approximately 40 development projects in 13 countries in the following development themes: food security, livelihoods, health and human rights.

Abbreviations:

- DFATD: Foreign Affairs, Trade and Development Canada (formerly CIDA) funded project (co-funded DFATD 3:1 PWS&D)
 P: Presbyterian constituency funded (no match)
 A: Towards a World Without AIDS Fund (no match)
 CFCB: CFCB funded (PWS&D equity plus matching funds)

Towards A World Without AIDS

HIV and AIDS has had a huge impact on the lives of children, families and communities in many ways beyond the disease symptoms – including poverty and food scarcity, emotional, social, mental or physical trauma, and stigma and discrimination. The church's initiative in 2004 to combat HIV and AIDS provided essential support for a range of prevention, education and treatment programs in Africa and Asia. The remainder of the funds generously contributed during the campaign were used in 2014. The campaign assisted in training pastors and community leaders in reducing stigma and discrimination and preventing HIV, enabling local communities to provide home-based care for those with AIDS, encouraging and providing HIV testing for young fathers and mothers-to-be, and training trainers and advocates to institute new policy changes. Most of the projects supported in India, Malawi, Tanzania and Nicaragua funded by Towards a World Without AIDS funds have closed or will continue on a reduced basis, funded from PWS&D's undesignated funds.

AFRICA DEVELOPMENT PROGRAMS

Ghana: Garu Community Based Rehabilitation Centre Program – Presbyterian Church of Ghana (P) \$34,333

In many countries, there are beliefs and assumptions that children and adults with disabilities have no value in society. Due to this mindset some communities think that people with disabilities are unable to go to school, earn a livelihood, be part of meaningful relationships or participate in other aspects of life. The Garu Community Based Rehabilitation Centre Program supports persons with disabilities with schooling and vocational training to ensure that they have life skills and a way to support themselves. The program carries out assessments with clients to identify the vocational skills they want to learn. Tailoring, batik, soap making, weaving, hairdressing, farming and welding are some of the options. Head trainers from the community are identified by the project team and paid a stipend to train the clients. Beneficiary families are responsible for providing the resources needed for the training which ensures sustainability. Participants learn business management and entrepreneurial skills to enable them to set up their own businesses when they complete their vocational programs.

Ghana: Gambaga Outcast Home Project – Presbyterian Church of Ghana (P) \$27,000

The Gambaga Outcast Home Project supports women accused of witchcraft living in Gambaga Camp and educates communities about women's rights and cultural taboos surrounding witchcraft. PWS&D renewed this project in 2014 for a new three-year phase, during which the project will aim to reduce the number of women accused of witchcraft seeking refuge at the camp. This will be accomplished through greater advocacy in the communities. Caring organizations will be established in the villages and will be linked with other communities to

enhance awareness. Youth will be the primary target of advocacy campaigns and education sessions because they are more likely to change their attitudes and behaviours regarding witchcraft. Renovations to living quarters will be made to improve women's living conditions in the camp. Finally, women will be trained in various livelihood strategies so that they are able to provide for themselves while they live in the camp and when they return to their communities.

Kenya: Enhancing Food Security – Mennonite Central Committee (CFGB) \$100,000

People living in the Lower Yatta and Ikutha Districts of Kenya face water scarcity – severely impacting water availability for everyday household use and small-scale irrigation purposes. Residents rely on two major streams (Athi and Tiva) as their main source of water, but these streams are an average distance of 15 kilometres away from their homes. MCC is working with partner Sahelian Solutions Foundation (SASOL) over five years to improve food security in the region through dryland farming techniques and water harvesting practices. Specific project activities include building of sand dams, off-take wells and crop husbandry through trainings. Emphasis is also being placed on environmental sustainability and on-farm agricultural extension services. PWS&D supported the third year of this food security project which targets a total of 7,500 beneficiaries over the project cycle (1,500 per year).

Kenya: Utooni Five Year Sand Dam Project – Mennonite Central Committee (CFGB) \$100,000

The Districts of Machakos, Makueni and Kitui in eastern Kenya have been subjected to prolonged drought conditions and suffer from poor soil fertility. PWS&D supported the work of MCC and partner Utooni Development Organization in this five-year food security project. Many activities are underway: sand dam construction and extensions; digging terraces; setting up tree nurseries, preparing demonstration plots, constructing seed banks, planting trees, irrigation for crops, trees and vegetables; training Self Help Groups (SHGs) on group development, farming skills, agribusiness, nutrition and sanitation. Outcomes for the project include increasing food in the household, reducing distance and time taken to obtain water and increasing income in the community through farming activities. The program will target 3,330 community members from registered groups as well as their families. Over 26,000 beneficiaries will be reached by the end of the project. This project is matched 4:1 by Government of Canada funds.

Malawi: Nyungwe Conservation Farming Project – CCAP Synod of Livingstonia Development Department (CFGB) \$38,068

Nyungwe, Karonga District is adversely affected by natural disasters and drought. Farmers are challenged to grow enough food for their families. To enhance food security, the Synod of Livingstonia Development Department (SOLDEV) initiated its second conservation agriculture project with the selection of 160 farmers (80 women and 80 men) who were keen to apply this farming system. The project team facilitated sensitization meetings in the participating villages to educate beneficiaries about the principles of conservation agriculture and encourage people to keep roaming livestock out of fields where the farming system was applied. Farmers collected mulch, made compost manure and prepared their planting stations in the field. Maize and pigeon pea seed were then planted and compost manure and mulch were applied. Farmers will harvest their first crop in 2015. This project receives a 3:1 match at CFGB.

Malawi: Mputa Drought Mitigation Project – CCAP Synod of Livingstonia Development Department (CFGB) \$43,137

Farmers participating in this conservation agriculture project have reported fair yields after their first year implementing the system. They were able to return 704kg of maize and pigeon pea seed to the newly constructed community seed banks for the 2014 planting season. The seeds will also be used by 120 new farmers who will join the project for the 2014–2015 season. Farmers acknowledge that mulch is a limiting factor for them to practice conservation agriculture and livestock enter their fields to eat the crop residues. To mitigate these effects, the project team is encouraging farmers to fence their fields with locally available branches containing thorns to keep the livestock out. Farmers are also learning how to integrate cover crops and green manure into the farming system to enhance the soil organic matter and cover the soil with the growing legumes, which also fix nitrogen. This project receives a 3:1 match at CFGB.

Malawi: Mpata WASH Project – CCAP Synod of Livingstonia Development Department (P) \$50,000

In July 2014, PWS&D initiated the Mpata Water, Sanitation and Hygiene (WASH) Project to improve access to clean drinking water and promote hygiene and sanitation in the same communities benefiting from the Mpata Drought Mitigation Project. The project team has carried out district and community sensitization meetings to increase awareness about the project and a technical assessment was conducted to determine which non-functional boreholes could be rehabilitated in the area. The project is promoting community led total sanitation (CLTS) to increase ownership by community members. Government extension workers are now facilitating CLTS triggering sessions in the target communities.

Malawi: Maternal, Neonatal and Child Health Program 2011–2014 – Blantyre Synod Health and Development Commission and the Uchembere Network (DFATD) \$153,408

With PWS&D support, Malawian partners, stakeholders and community members have worked tirelessly over a three-year period to reduce maternal and newborn deaths in three regions of the country. The initiative worked to strengthen community structures to manage maternal- and pregnancy-related health issues, and empower both women and men in their roles as mothers, fathers and spouses. The program also improved access to quality health care services by training health workers in new skills and improved attitudes. Communication, referral and monitoring systems were also strengthened at health facilities.

In 36 communities across Mulanje, Nkhoma and Embangweni, Village Safe Motherhood Committees (VSMCs) learned to monitor the reproductive health practices of families, and encourage men and women in the use of health services during pregnancy, at delivery and in the postnatal period. VSMCs pass on knowledge at the community level about sexual and reproductive health rights, safe motherhood rights, nutrition and hygiene. By using bicycle ambulances and encouraging pregnant women to arrive at the clinic early, these committees ensured that the majority of births took place in the presence of a skilled health practitioner instead of at home. More women attended antenatal care sessions, and men decided to actively support the health of pregnant women and newborn children once they learned of the risks associated with pregnancy and delivery. In the last program period, only one maternal death was reported in program areas and 94% of deliveries were attended by a skilled birth attendant. At the same time, 60% of women improved their use of antenatal care services, and almost 70% of men participated in role of the father training and raising maternal health awareness. This project is matched 3:1 by Government of Canada funds.

Malawi: Building Sustainable Livelihoods Program 2012–2017 – Blantyre Synod Health and Development Commission and Ekwendeni Hospital AIDS Program (DFATD) \$201,440

This five-year program targets poor, vulnerable and marginalized communities in two regions of Malawi, with focused attention on orphans and vulnerable children, youth, women, and people living with HIV and AIDS. The initiative is building livelihoods and alleviating poverty by supporting beneficiaries with economic opportunities through the formation of Self-Help Groups (SHGs), vocational skills, educational support, and health, hygiene and nutrition promotion activities. PWS&D is working with the Ekwendeni Hospital AIDS Program (EHAP) in northern Malawi, and the Blantyre Synod Health and Development Commission (BSHDC) in southern Malawi.

The second year of the program concluded in 2014 and achievements include the establishment of 117 Self Help Groups (SHGs), with 1,920 new and existing members conducting savings and credit on a regular basis. Women access loans from their group savings to invest in family needs and to start income generating activities. This has elevated women into a new economic position since they contribute to the welfare of their entire family. In the past year, 57 women have paid school fees for their children attending secondary school and 112 women have been able to purchase school supplies.

EHAP and BSHDC continued to support 133 orphans and vulnerable children (OVC) and youth with their academic studies. EHAP supported a total of 87 OVC in both secondary school (36 girls and 44 boys) and at Embangweni Teachers Training College (2 girls and 5 boys). In Blantyre, BSHDC was able to support 23 secondary school students (11 girls and 12 boys) in year one and the community identified 23 primary school students (10 girls and 13 boys) to be

supported. These students were provided with writing materials, school shoes and uniforms. In Ekwendeni, EHAP collaborated with stakeholders on child protection issues and developed strategies for improvement. It involved 65 people including the Senior Traditional Authority Mtwalo, District Health Office representatives, Ministry of Gender, women, child welfare and community services district representative, volunteers, youth representatives, Area Development Committee representatives, Livingstonia Synod AIDS Program, the head teachers from different secondary and primary schools, Ekwendeni Congregation, the Ekwendeni police child protection representatives, the hospital management representatives and staff. This project is matched 3:1 by Government of Canada funds.

Malawi: Lirangwe Water and Livestock Project – CCAP Blantyre Synod Health and Development Commission (P) (from previous year's funds carried over)

In 2014, this PWS&D project focused on the livestock component for mainly women-headed households as six water wells were established in the previous year. Sixty beneficiary households in six villages received training in livestock management and were provided with goats. The goats provide households with food, manure and a source of income. The offspring are passed on to others through guidance from the village committees.

Malawi: Tidzalerana Disabled Children's Program – CCAP Blantyre Synod Health and Development Commission (P) \$10,000

Vulnerable people with disabilities and their caregivers receive support through this volunteer operated program. In 2014, 150 members participated in the program on a weekly basis and were accompanied by over 400 caregivers. Group activities were facilitated by guardians and caregivers and included singing, sports and family empowerment. Members were encouraged to socialize with one another and share experiences, boosting self-esteem of members and guardians alike. The project supported 16 members in vocational training, enabling those with disabilities to become self-reliant.

Malawi: Titukule Ana II (Supporting our Children) – CCAP Blantyre Synod Health and Development Commission (P)

This PWS&D program supported 90 orphans and vulnerable children in secondary school in two new rural districts. In addition, the program trained 150 'community parenting' educators in parenting skills to support their volunteer efforts at Community-Based Children's Centres (CBCC) and provided farm inputs to 30 CBCC communal gardens to provide nutrition for the children. CBCCs such as Tadala and Tiyese are now nearly self-sustaining through local community support. This project complemented the DFATD-funded Building Sustainable Livelihoods program.

Malawi: Neno Girls Secondary School – CCAP Blantyre Synod Education Department (P) \$10,000

With PWS&D support in 2014, the Neno Girls Secondary School focused on improving school enrolment, retaining vulnerable girl students and helping improve academic performance. The program continued to transform the lives of fifteen vulnerable girls through support of school tuition fees. All students receiving financial support also benefit from mentoring, counselling and guidance services. Female teachers in particular act as role models to the girls. Beneficiaries have improved their marks as well as their dignity and self-esteem, no longer feeling a sense of stigma related to financial challenges.

Malawi: Orphan Care – Mulanje Hospital Primary Health Care (P) \$31,000

In 2014, PWS&D supported a new orphan care program initiative in partnership with Mulanje Mission Hospital. The program identified orphans in local villages and provided approximately 300 of them with essential educational, medical care and nutritional support services, as well as support services to their caregivers. In addition, the program continued to support 60 orphans attending Apatsa School. The program also reached out to the local communities to reduce stigma and discrimination against those living with or affected by HIV or AIDS. A record-setting 3,000 people attended the annual World AIDS Day event organized by the hospital which included free testing for HIV and featured a football match.

Malawi: Home-Based Care and Prevention of Mother-to-Child Transmission and Voluntary Counselling and Testing – Ekwendeni Hospital AIDS Program (A) \$25,000

This three-year project continued to ensure that families had access to essential HIV and AIDS services and supplies: home-based care, seeds and food, AIDS prevention education, access to anti-retroviral drugs and anti-infection medications, and testing for HIV. In 2014, the program provided antenatal services for 2,000 pregnant women. These women were tested for HIV and 105 babies were identified for treatment to prevent potential HIV infection. In addition, over 80 men accompanied their spouses at antenatal visits, reinforcing their role in healthy family life. Over 1,200 home-based AIDS patients became mobile and able to care for themselves with the support of program services. Leaders and volunteers from the community continued to receive training on nutrition, caring for people living with HIV and AIDS, prevention of gender based violence, and livelihood development. Over 140 HIV positive women are able to meet their family needs through income generating activities.

Malawi: Malaria Control Program – Ekwendeni Hospital AIDS Program (P) \$15,000

Malaria is a life-threatening disease but is also a disease that is preventable and treatable. Through awareness campaigns, this PWS&D supported program reached out to over 12,000 people (9,230 women and 3,428 men) in the Ekwendeni catchment area. Volunteers working in the community reported a dramatic reduction in malaria cases from 2012–2014. This has been attributed to key prevention methods: the consistent use of bed nets, recognizing malaria symptoms early on, and seeking appropriate diagnosis and treatment. The program reported zero adult deaths from malaria in 2014, a significant reduction from the 13 adult deaths reported in the previous year.

Malawi: Orphans and Vulnerable Children (OVC) Support Project – Ekwendeni Hospital AIDS Program (P) \$42,500

In 2014, PWS&D supported nearly 3,000 orphans and vulnerable children in 20 children's corners. Because of the psychosocial, emotional, social and nutritional support offered, children are reporting that they feel better and are better able to cope with stress. The program provided 251 OVC students with assistance: 140 primary school level OVC received school uniforms so they could attend school and 111 new OVC students were supported with school fees for secondary and tertiary education. Food was provided for 150 community-based child care centres and 20 children's corners. Food, seeds and fertilizer were distributed to orphan families which helped them combat food insecurity in the four most critical months of the year. Teachers and orphan care volunteers continued to receive training to offer better care and support to the children. This program complements the DFATD-funded Building Sustainable Livelihoods program.

Malawi: Malawi Farmer-to-Farmer Agroecology – CCAP Synod of Livingstonia Ekwendeni Hospital (DFATD) (CFGB) \$53,553

With support from DFATD, CFGB and PWS&D, and other Canadian and Malawian institutions, this five-year program is building on farmers' knowledge and complex understanding of local environmental conditions to foster their capacity to use resilient, sustainable and low-input farming systems. In its second year, program staff and farmer leaders worked with agricultural communities in two new areas in Malawi (Lobi and Ekwendeni) to identify 2,000 new food insecure farmers to participate in the program. Local farmer research teams provided seed and taught farmers organic methods of improving food security, all the while promoting participation, equity, democracy and social justice, with gender equality at the core. Many experimented with the new agroecology methods such as incorporating legume residues and compost making resulting in good yields. Furthermore, the new farmers shared their learning and success with other farmers through field days and exchanges. Gender campaigns have resulted in men and women sharing roles and responsibilities, reducing burdens for families. This project receives a 1:1 match at CFGB.

Malawi: Growing Community Impact through Serving More Vulnerable Groups – CCAP Livingstonia Synod AIDS Program (A) \$25,000

This new program targeted 80 local community and church leaders from Elunyeni who in turn helped mobilize community resources such as food for over 1,200 children in 33 community-based child care centres (CBCC). The project also provided seed inputs, conservation farming training, and nutrition education which enabled 50 people living with AIDS to have three meals

a day. The program mobilized men to reveal their HIV status and take advantage of program benefits. Caregivers and CBCC volunteers participated in trainings. Village savings and loans associations were established, instilling a culture of savings in the community, especially among women.

Tanzania: Kishapu Food Security and Nutrition Project – African Inland Church of Tanzania (CFGB) \$48,485

Farmers participating in this project learned new techniques for the 2014 planting season to enhance the organic matter and soil cover in their conservation agriculture plots. They participated in green manure and cover crop trainings to learn how to integrate legumes with maize and sorghum. The legumes are planted before the maize crop to provide ground cover, fix nitrogen and keep the moisture in the soil, particularly during dry periods. To expand the land area under conservation agriculture, the farmers were introduced to oxen traction using rippers that create minimal soil disturbance. Maize and legumes are planted in the expanded field area and continue to follow the conservation agriculture principles to minimize soil disturbance, cover the soil, use natural fertilizers and promote adequate spacing between plants. This project receives a 3:1 match at CFGB.

Regional: Ecumenical HIV and AIDS Initiative – Canadian Churches in Action (A) \$10,940

As part of the Towards the World Without AIDS campaign, the 10-member Canadian Churches in Action group (CCA) have supported Gender, Human Rights and HIV and AIDS training through workshops in Africa and other initiatives over the past years. In October, CCA sponsored another Training of Trainers workshop (Enhancing HIV and AIDS Support and Gender through Education) in Ethiopia, which drew 25 participants with solid HIV training experience from six countries. PWS&D sent three participants from its Malawi partners. CCA gathered baseline data as a pre-assessment tool to help demonstrate change, hopefully increasing future funding opportunities for an expanded version of the initiative. In addition, PWS&D coordinated a CCA internship to organize follow-up meetings with the previous 120 training participants in their home countries in Africa. The intern focused on building national networks of trainers in order to increase gender and human rights awareness and to shift ownership of this initiative to African partners and to help build an expanded initiative.

AMERICAS DEVELOPMENT PROGRAMS

Bolivia: Chagas Project – Canadian Baptist Ministries (CCA) (P) \$15,000

This CCA collaborative initiative in Bolivia is combating Chagas disease – a tropical disease caused by the protozoan parasite, *trypanosoma cruzi*. The parasite is transmitted to humans and animals by triatomine bugs. These bugs are usually found living within the roofs and walls of homes constructed with mud, adobe and straw, where the poorest people live. Chagas disease affects over seven million people worldwide (mainly in Latin America) and if left untreated can lead to debilitating effects such as cardiac disorders and neurological and digestive problems. The project is following WHO guidelines to prevent and control the disease: improving housing conditions to prevent transmission, promoting use of insecticides in and around the home, employing good sanitation and hygiene practices, using bed nets and encouraging early screening, diagnosis and treatment. A joint ecumenical delegation is planned for 2015 so that participants can visit, participate in and learn from this project.

El Salvador: Women's Participation to Achieve Equal Rights – Institute for Women's Research, Training and Development (IMU) (P) \$34,262

The Institute for Women's Research, Training and Development was founded in 1986 as a grassroots movement to fight against the social, economic and political discrimination affecting rural Salvadoran women. IMU promotes women's empowerment and rights through advocacy and training, helping facilitate the mobilization of women's groups and associations across the country. PWS&D supported the second year of a three-year program which works towards social justice and equality by promoting changes in the institutional and political frameworks to support women's rights. The organization also helps to improve the quality of life of women through holistic health, food security and economic empowerment initiatives. In 2014, IMU drew attention to the coffee rust crisis which has affected the livelihood and food security of women and their children. Additionally the organization facilitated workshops, forums and

conferences focusing on themes of sexual and reproductive rights, food sovereignty and security and nutrition. Supplementary funds were sent to support staff capacity building.

Guatemala: School Support for Vulnerable Children by the Dump – Francisco Coll School (P) \$25,000

Located in Guatemala City, the Francisco Coll School sits on a landfill site opposite from the garbage dump. Settlements have sprung up in the area and families make ends meet from searching through the dump – collecting, recycling and selling trash. Violence has been steadily rising in the neighbourhood – domestic assaults, robberies, extortion and gang activity are commonplace. The school operates without fear and is committed to making a positive impact in a child's life and the wider at-risk community. With PWS&D operational support, the school continues to ensure that underprivileged girls and boys from the dump receive a comprehensive education in a safe and nurturing environment. In 2014, the school year commenced with 276 students (129 boys and 147 girls) but 14 students had to drop out due to various reasons. Of the 262 remaining students, 241 (92%) passed their respective grades. A total of 12 scholarship students were supported, 10 graduated to the next level but two could not finish due to family health issues. One female student graduated with a title in accounting and is now seeking work with the municipality. Innovative teaching methodologies are used to engage students and teachers receive annual trainings and refresher courses. Parents and guardians participate in activities which underscore the value of education and a healthy home environment.

Guatemala: Vocational Training, Environmental Protection, Health and Nutrition for Mayan Women – Fraternidad de Presbiteriales Mayas (FPM) (P) \$54,000

The Fraternidad de Presbiteriales Mayas has been helping empower marginalized women for nearly three decades. This organization works in solidarity with indigenous Maya women from Mam, Quiche and Kakchiquel communities to build their spiritual, economic and social capacity. The heart of their programming centres on promoting self-esteem, values and leadership among women participants. PWS&D supported the first year of a new agreement that benefits around 40 women's groups (approximately 600 women) with training and education in health and nutrition, environmental awareness and socio-productive entrepreneurship. Revolving group loans and business management skills enable the women to start income generating ventures such as livestock rearing, organic gardens and artisanal production. They now contribute to their household capital, send their children to school, buy basic necessities and have greater control over assets and decision making. They share their knowledge with their families and receive support from their spouses because tangible benefits are being seen. Men are also invited to participate in certain workshops that promote gender equality.

Guatemala: Agroecological Production and Protection of Territory – Maya-Mam Association for Research and Development (AMMID) (P) \$36,762

AMMID prides itself on being a community-based organization dedicated to improving the lives of vulnerable indigenous Mam women and men living in the western highlands of the San Marcos region. AMMID works in solidarity with communities, stakeholders and municipal structures to build local capacity. PWS&D supported the third and final year of this integrated program which empowered 19 female promoters from five different communities with holistic training on agroecology, livestock production, veterinary care, gender equality and Mam cultural identity and land rights. Promoters worked with an additional 100 families to share their knowledge and experiences. Youth were also targeted and 15 primary schools were supported with organic vegetable gardens, nutritional education and advocacy for food security and sovereignty. Beneficiary families now produce and eat organically grown vegetables and fruits from their own gardens and raise livestock to sell in the market. Women have the confidence to speak up and have taken on leadership roles in community committees that were once occupied by men. Radio and television programs disseminated messages about imminent threats from mining companies and the need for mobilization to protect Mam culture and land.

Guatemala: Improving Livelihood Opportunities for Vulnerable Families – New Dawn Association for Community Health and Development (ASDNA) (P) \$111,750

This PWS&D supported program completed its first year and is building on the achievements of past initiatives. Seventeen vulnerable communities in the municipalities of Cunén, Uspantán and Chicaman, in Quiché are targeted in this intervention which strengthens livelihoods. In this phase, promoters who were supported with establishing their integrated model farms in previous

years are now helping families replicate the process to start farms of their own. These farms promote sustainable ecosystems and beneficiaries must contribute inputs to ensure ownership. Forty-two promoters (some new to the program) are responsible for overseeing a group of families and are accompanied by field technicians. They share their skills, experience and inputs with other participants through training opportunities, visits and exchanges. A total of 300 families are targeted. Components include raising and caring for livestock (cows, rabbits and goats), organic farming, production of natural fertilizers and pesticides, income generating activities for women's groups, fruit tree nurseries and conservation agriculture techniques. In 2014, the Belgian organization, DISOP signed a three-year agreement with PWS&D and ASDENA to provide a 4:1 match of PWS&D funds. PWS&D also provides supplementary funds towards this programming. This project receives 4:1 matching funds from the Government of Belgium.

Nicaragua: Institutional Evaluation and Strategic Planning – Council of Protestant Churches in Nicaragua (CEPAD) (P) \$5,500

In 2014, PWS&D supported CEPAD with funds to carry out an evaluation and support for their strategic planning process. Denise van Wissen started working with CEPAD in 2014, supported by International Ministries (see p. 369–70). PWS&D plans to work with CEPAD on food security programming as of 2015.

Nicaragua: Nutrition and Food Security – SOYNICA (CFGB) \$32,177

PWS&D supported partner SOYNICA with the first year of a three-year nutrition project in 11 communities in the Municipality of San Juan de Rio Coco, Madriz. Most of the families participating in the project depend on coffee production as their principal source of livelihood but also produce basic grains (maize and beans). The intervention areas have high chronic malnutrition rates and people have poor dietary habits. This project is working with 40 promoters to improve the health and nutrition of 440 families: improving dietary habits, dispelling myths about local foods, developing recipes, increasing food consumption and diversity and promoting exclusive breastfeeding for at least six months. This past year, a baseline study was carried out and promoters received training in the aforementioned themes. Family capacity will be strengthened through workshops and lifestyle changes will be promoted with the “learning by doing” methodology. Nutritional monitoring and support will be given to promoters and families.

Haiti: PIH Treatment and Prevention of Gender-based Violence Project – PWRDF \$15,000

PWS&D agreed to contribute to a three-year gender-based violence prevention project led by PWRDF (Anglicans) and implemented in Haiti by Zamni Lasante (Partners in Health). This was recommended by the PWS&D team that carried out the exploratory mission in Haiti in June. A total of \$30,000 per year for three years (on a July–June basis) will be required. Gender-based violence (GBV) against girls and women in Haiti is a serious health and human rights issue. In Haiti, women are known as the “poto mitan” – the “central pillars” of the family and community – and yet they are the most underserved and at-risk members of the community, frequently vulnerable to sexual violence and restricted in their options to seek justice. Access to care, health and psychosocial services and legal remedies are severely limited by lack of resources, political will, economic insecurity, gender power imbalances and widespread poverty. The lack of reliable data on the prevalence, nature, and consequences of sexual violence in Haiti is also an obstacle to the development of strategies to empower women, to sensitize men to GBV issues, to endorse penalties for abusers and effectively meet the needs of victims. In addition, the Ministry of Women's Affairs and Women's Rights is not adequately resourced and needs support. This project is a collaborative effort between the Anglicans, Nazarenes and Presbyterians in Canada with Partners in Health Canada and Zamni Lasante in Haiti.

Regional: Maquila Solidarity Network (MSN) – Building Strategies and Alliances to Strengthen Workers' Rights in Global Supply Chains (P) \$9,000

The Maquila Solidarity Network is a Canadian labour and women's rights organization that supports the struggle for workers to win decent wages and working conditions in the global garment, electronics and toy industries. In 2014, MSN celebrated 20 years of working in solidarity and establishing long-term partnerships with women's rights, labour and human rights organizations in Central America, Mexico, the Caribbean and Asia. With support from PWS&D

in 2014, MSN priority issues focused on freedom of association, precarious employment, poverty wages, and promoting women's leadership and combating gender-based discrimination. MSN was active raising public awareness in Canada and mobilizing pressure on apparel retailers and brands to sign the Accord on Fire and Building Safety in Bangladesh and to provide fair compensation to the victims of the Rana Plaza building collapse. The organization also collaborated with other international labour rights and trade union organizations in calling on brands and retailers sourcing apparel from Cambodia to lobby for an end of repression against garment workers and to negotiate a just minimum wage. Other activities included the facilitation of workshops on brand engagement and the living wage which served to transfer knowledge and key lessons learned to partners. From 2011–2014, MSN was also part of the Americas initiative promoting women's labour rights in the garment industry and the rights of domestic workers. Communication activities included the translation of resources from English into Spanish. This year end also coincided with the end of MSN's campaigning and public education work, but activities will continue on in 2015 through the not-for-profit organization, Popular Education Research Group.

ASIA DEVELOPMENT PROGRAMS

Afghanistan: Maternal, Neonatal and Child Health – Church World Service – Pakistan/Afghanistan (DFATD) \$333,877

The Maternal, Neonatal and Child Health (MNCH) Project has achieved significant results after three years of implementation in Laghman Province. Key achievements include the construction of six delivery rooms, which enabled 520 women to safely deliver their babies with a skilled birth attendant (midwife) present. These midwives facilitated monthly trainings on family planning, reproductive health, sexual reproductive health and nutrition for 2,315 childbearing age women. Female beneficiaries participated in cooking demonstration sessions and nutrition education training. They are now improving the health of their family by adopting good eating habits and ensuring proper growth and development of their children.

The program recognized the importance of male involvement, as men are often the primary decision makers of the household in Afghanistan and decide on the use of health services. Over 2,000 men were trained in sexual reproductive health and more than 1,000 men participated in role of the father training. Men have increased their awareness about why it is critical for pregnant women and young children to access health services. More husbands have allowed their wives and children to receive MNCH services at the health facilities staffed by midwives.

Health facilities conducted community health days every month and have reached over 6,000 men and women. Six female and six male health committees conducted regular meetings to discuss issues affecting the community and are mobilizing women and men's access to available health services. Local community leaders were also engaged in the program, 26 mullahs were trained on maternal health awareness. As a result of increased awareness, 1,768 pregnant mothers registered for antenatal care (ANC) and a total of 1,659 mothers registered for postnatal care visits. Mothers and their children have received necessary immunizations. Communication and referral systems were strengthened with TB patients referred to diagnostic centres and 6,910 referrals reported from health posts to health facilities (416 referrals for emergency obstetric procedures). The project management team and health staff participated in reproductive health, maternal and child health service delivery and waste management training and refresher sessions. All six health facilities are complying with environmental and regulatory guidelines of the Afghanistan Ministry of Public Health for proper waste disposal. This project is matched 3:1 by Government of Canada funds.

Afghanistan: Girls Education Project – Church World Service – Pakistan/Afghanistan (P) \$60,000

This PWS&D supported project provided additional resources to the 14 participating schools to enhance learning and encourage girls to attend school. Schools received sports equipment so that girl students could participate in gym classes. Before the equipment was provided, the students were learning about the theory of sport because there was no sports equipment available at their schools. Five of the participating schools received playground equipment including swings, slides and see-saws. Since the playgrounds were constructed, teachers noted that the students are much more enthusiastic at school and some children are arriving before school begins so that they may play. A total of 1,438 girl students and 14 teachers participated in 70 skills-based

classes that included painting, drawing, hand embroidery, speech, role playing and quizzes, which provide another form of learning for students and interaction. Three teacher resource centres were established in three schools to provide teachers with more learning materials and resources to use for teaching.

Afghanistan: Laghman Food Security Project – Church World Service – Pakistan/Afghanistan (CFGB)

People in Laghman Province rely on agriculture as their primary source of income but due to drought and conflict, farmers in the region have struggled with adequate food production. The PWS&D supported Laghman Food Security Project concluded in February 2014 after three years working with 20,000 women and men – producing many positive results to enhance food security and strengthen livelihoods. A total of 1,200 farmers received training on land preparation, cultivation, irrigation, pest management, disease control, harvesting, seed cleaning and storage, and fertilizer utilization. Over 2,000 farmers received wheat seeds and fertilizer and 400 farmers participated in fruit and vegetable processing training. Four nurseries were established and supplied 4,000 almond, apple, apricot, peach and plum seedlings to 40 orchards. Farmers were also trained in technical knowledge for water irrigation structures, canal cleaning and water management skills. Around 65km of canals were cleaned and de-silted in order to increase irrigation to farmland, while protection walls were constructed and roads rehabilitated. Four veterinary field units were established to provide animals with vaccination, treatment and de-worming services. Sixty Basic Veterinary Workers received training and kits – training incorporated cross-cutting issues such as gender and development, human rights, peace building and conflict resolution. Women were also involved in the project by participating in income generating activities: 100 women established kitchen gardens with vegetable seeds and training; 120 women received poultry kits and training, and 240 women received goats, feeding packages and goat management training. Families now have increased the amount of protein in their diet by consuming eggs, milk and yogurt products produced at the household level. They sell the surplus in the market to generate income for their families and are able to buy household necessities.

India: Community Health and Self-Reliance (Ratlam, Barwani, Hatpipli) – Church of North India, Central Regional Board of Health Services (P) \$87,168

In 2014, the Central Regional Board of Health Services entered into its second year of a three-year program which targets 27 villages in Barwani, Hatpipli and Ratlam regions in western Madhya Pradesh. Following the establishment of village level committees for farming, health and watershed activities in the first year of the program, activities with these committee members, community health volunteers and villagers began. These included a series of training in organic agricultural practices, kitchen gardening, water harvesting, and soil erosion prevention. Eight hand pumps were repaired and 400 fruit-bearing plants were distributed for planting near water sources to prevent soil erosion and increase nutrition levels. Sanitation and hygiene awareness programs, monthly health camps, school health programs and regular veterinary camps for livestock were also carried out. Women are participating in self-help groups to improve their economic situation, providing them with greater social mobility. It is anticipated that a health and development pilot program in Mendha will commence in April 2015.

India: Women, Children and Youth Empowerment – Institute for Development Education (P) \$50,000

The Institute for Development Education (IFDE) completed the final year of a three-year program, which aimed to improve livelihoods in 12 villages of Kundrathur, Chennai. IFDE supports better academic achievement, increased literacy and vocational skills, and mobilization of communities to access resources available from the government. self-help groups (SHG) continue to be active and 736 SHGs functioned with the assistance of field coordinators and volunteer women leaders. In 2014, 56 groups took micro-finance loans from the banks to finance income generating activities, and an additional 44 new groups were established. SHGs are mobilized to survey the basic needs of their communities, such as water supply, sewage, roads, and transport. By contacting and campaigning local officials, women and youth managed to obtain these amenities as part of government supported programs. Through these efforts, 117 people accessed pensions or social security payments, 76 pregnant women accessed financial assistance for nutritious food, eight people with disabilities accessed support for income

generation activities, and seven people received financial support for higher education. These community members play an integral role in making community members aware of the rights and services accorded them. As the program prepared to phase out, 129 children (68 girls and 61 boys) attended after school tuition classes. Communities have been encouraged to provide a small compensation to tutors, with SHGs covering the cost for the poorest children and thus continuing the efforts that IFDE initiated. In the past year, 109 adults (104 women and 5 men) participated in functional literacy classes and 57 youth increased their employability and technical skills with IFDE's support.

India: Dalit Women Empowerment – Madurai Non-Formal Education Centre – Rural Development Centre (P) \$6,000

The Rural Development Centre helps improve the lives of marginalized Dalit women and their families by facilitating entrepreneurship training, vocational skills development, and community health awareness and orientation camps. Women are encouraged to form self-help groups (SHG) so that they can support each other and work towards meeting their personal and family goals. Leaders are selected from each group to receive training as animators. They then learn about group savings and lending, transparent monitoring of accounts, and lobbying of elected local officials for access to basic services and social security benefits. The centre works with 200 women and 100 girls and boys each year.

India: Sustainable Livelihood Empowerment of the Poor – Madurai Non-Formal Education Centre (P) \$50,000

In the urban slums and villages of Madurai in Tamil Nadu, MNEC works to alleviate poverty in vulnerable communities through the promotion of gender equality, economic opportunities and health services. The key strategic tool in mobilizing communities has been the formation and support of women's self-help groups (SHG). SHG members benefit from financial and management training to increase opportunities and savings. In 2014, 41 new groups were formed and close to 600 women were trained. Group leaders are trained in coordination, leadership, operation of savings bank account, and accessing microcredit from banks. Women and their communities are especially empowered through sensitization on their legal and human rights, and government assistance programs otherwise unknown to them. In the last year, 628 women increased their sense of self-worth and gained confidence in safeguarding their rights at the household and social level. MNEC also conducted 10 Mother & Child Care and HIV Awareness Camps for 300 participants. Key promotion messages included exclusive breastfeeding, family planning, and improved intake of nutritious foods. As a result, attendees at the camps increased their use of local primary health centers for antenatal and postnatal services and 295 women have come to understand the symptoms, and prevention of HIV and AIDS.

India: Building Sustainable Livelihoods Program – Roofs for the Roofless (P) \$50,000

Roofs for the Roofless (RFR) implements a community-based livelihoods program and also operates a rural community college for disadvantaged youth. Women beneficiaries in particular are empowered through their participation in Self-Help Groups where they receive microfinance skills training and loans to start small businesses. The program also helps women living in the rural and slum areas access important health services. Students attending the college are able to attain formal qualifications from the Tamil Nadu Open University, or develop informal vocational skills. RFR staff continue to engage with the education community in the country and region, and to work closely with local business in creating apprenticeships and job opportunities. College staff assist each student to find internships and training placements in their field. The college's proven expertise in developing entrepreneurial skills and work-place confidence among its students propels them to start their own small business or find employment after graduation; 50 formal and 100 non-formal students are assisted through this program every year with PWS&D's support. RFR continues to help 100% of its formal program students find employment upon completion of studies.

Laos: Food Security and Nutrition – Mennonite Central Committee (CFGB) \$100,000

People living in the Tha Thom district in Xiengkhoung Province suffer from malnutrition and chronic food insecurity – attributed to poor land and water availability, which restricts food production, especially of rice and other food staples. This results in a heavy, unsustainable reliance on resources from the forest and rivers. This four-year MCC project is promoting sustainable and integrated food security for 5,000 people by tackling the issues that contribute to

food insecurity. PWS&D supported the first year of this project which concentrated on activities in natural resource management and conservation, income generating activities, diversified household food production, improving access to clean water for irrigation and household use, and hygiene and sanitation promotion. In the first year, 191 farmers were trained in organic rice production and over 200 households were trained in fruit tree production. This project received 4:1 matching funds from the Government of Canada.

Nepal: Jumla Leprosy and TB Referral Clinic – International Nepal Fellowship (P) \$20,000

The Jumla Leprosy and TB Program continued to make progress in treating patients and reducing the incidence of leprosy and TB in the catchment area. Five new leprosy cases were detected and disability caused by new leprosy cases decreased by 90%. There were eight new TB cases detected and the TB cure rate for Jumla is 90%, exceeding the national target of 85%. Nineteen leprosy patients were admitted for treatment for neuritis, ulcers, and prevention of impairment and disability, while five TB patients were admitted to manage complications resulting from their illness. The Jumla Clinic provided 26 pairs of protective footwear to leprosy patients to prevent them from sustaining injuries. To raise community awareness, 12 radio messages were broadcast about TB, leprosy and HIV, and 2,950 students participated in health education sessions.

MONITORING VISITS

In 2014, PWS&D staff and committee members visited the following countries to monitor results, provide partner accompaniment, explore new possibilities for engagement and for administrative purposes: Afghanistan, Guatemala, Haiti, Malawi, Nicaragua, Pakistan, Philippines.

REFUGEE MINISTRY INITIATIVES

“I was a stranger and you welcomed me.” (Matthew 25:35) In 2014, for the first time since World War II, the number of refugees in the world exceeded 50 million people. After Palestinians, Syrian refugees became the world’s largest refugee population with more than three million people fleeing persecution and civil war. This put tremendous strains on neighbouring countries and brought calls for increased assistance from the international community. The United Nations High Commissioner for Refugees (UNHCR) called for 100,000 third country resettlement spaces for Syrian refugees over two years. In January 2015, the Government of Canada announced 4,000 spots for government assisted refugees from Syria over three years, plus a target of 6,000 privately sponsored Syrian refugees over the same period, for a total of 10,000 resettlement spaces.

One of the ways that individual Canadians, including Presbyterians, continue to respond to the gospel call to welcome the stranger is through the Private Sponsorship of Refugees (PSR) program, where sponsors commit to resettle refugees in Canada, looking after their financial needs and providing them with orientation and emotional support for one year. The program is unique in the world. Private sponsorship by Presbyterian churches is coordinated PWS&D for churches outside of Quebec and by Action Réfugiés Montréal for those inside Quebec.

In late, 2014, the Canadian Council for Refugees (CCR) identified a number of barriers that have made private sponsorship more challenging in recent years. They include:

- new restrictive rules limiting which refugees can be sponsored, from where and how many;
- more paperwork: forms are extremely complicated and sponsors no longer have access to government officials locally to guide them;
- extended processing times, especially in some regions of the world;
- lack of communication and consultation with sponsors by the Canadian government;
- new government expectations that sponsors will resettle refugees identified by the Minister of Citizenship and Immigration, while the government is itself resettling fewer refugees.

A major barrier to sponsorship in 2014 was the delay in the federal government’s announcement of sponsorship agreement holders’ (SAH) allocations, or “caps,” that fix the number of people a SAH could apply to sponsor over the year. (There are no “caps” in the Province of Quebec.) While allocations in 2012 and 2013 were announced well before the beginning of the year, the

2014 announcement was not made until July 29. No PSR sponsorship applications could be made before the announcement. When the allocations were finally announced, they included 28 spaces for The Presbyterian Church in Canada.

Earlier in the year, spaces were allocated for sponsorship of Syrian refugees from anywhere in the world under a special ministerial priority program. Of these spaces, The Presbyterian Church in Canada received 15 spaces.

In light of the late announcement, the deadline for filing these sponsorships was extended to December 31, 2015. While no full sponsorships had been filed by the end of 2014, all of The Presbyterian Church in Canada spaces, for both Syrians and non-Syrians, had been spoken for and preparation of applications was underway.

Two factors facilitated church engagement in sponsorship of refugees in 2014. One was the government's Blended Visa Office Referred (BVOR) refugee initiative. This program, introduced in 2013, involves sponsorship of refugee cases that have been referred to Canadian visa offices overseas by the UNHCR. Before their profiles are made available to potential sponsors, the government approves and processes their applications and they are considered "travel ready". Since the overseas processing has already been completed, sponsored BVOR refugees generally arrive in Canada within one to four months after the sponsorship is filed (as opposed to 18 to 62 months for PSR cases). They are labeled "blended" because Citizenship & Immigration Canada (CIC) provides the first six months of income support, while sponsors provide the start-up support (furniture, housewares, basic food stuffs, winter clothing, school supplies, etc.) and provide the second six months of income support. Two of The Presbyterian Church in Canada applications were made for BVOR cases in 2014, for a total of six people, by Varsity Acres Church in Calgary and by the Leamington Area Ecumenical Refugee Committee (coordinated through Knox Church, Leamington). Both cases arrived in the course of the year. Another case of a family of eight, sponsored by Grace Church, Calgary, which had been pending for a number of years, was converted to a BVOR case at the government's request. It also arrived in the course of the year.

The other factor that facilitated engagement with refugees was the high profile of the Syrian refugee crisis and the government's call for private sponsors to respond. A number of churches requested information about sponsoring Syrian refugees, and two churches – St. Andrew's, Ottawa and St. Andrew's (Humber Heights), Toronto – were preparing sponsorship applications for two families at year end, while the Presbytery of Pickering was engaged in a presbytery-wide initiative to sponsor five families, with over \$140,000 raised across the presbytery, working in partnership with the Life in Christ Ministry.

2014 sponsorship statistics as of December 31, 2014 (Note: the deadline for filing 2014 PSR applications is December 31, 2015):

	Number of active sponsorships in 2014	Number of people arrived in 2014	Number of people awaiting processing in 2014
Active PSR sponsorships filed pre-2014*	21	17	29
PSR 2014 sponsorship applications under development	18		38
Active BVOR sponsorships filed pre-2014	4		
BVOR sponsorships filed in 2014	<u>2</u>	<u>6</u>	
Totals	45	23	67
Sponsorships active/under-development:	45		
Number of people:	67		
*One case converted to BVOR upon arrival			

The refugees being sponsored by Presbyterian churches in 2014 are originally from Burma (Myanmar), Burundi, the Democratic Republic of the Congo, Eritrea, Ethiopia, Iraq, Iran, Pakistan, Somalia, Syria and Venezuela.

We are very grateful to the following congregations/groups that were involved in sponsorship in 2014 (developing applications, awaiting arrival or assisting with the first year of settlement in Canada). They include:

Almanarah, Hamilton	Knox, Cranbrook	St. Andrew's Humber
Beaches, Toronto	Knox, Leamington (with the	Heights, Toronto
Calvin, Kitchener	Leamington Area Ecumenical	St. Andrew's, Ottawa
Chapel Place, Markham	Refugee Committee)	St. Mark's, Don Mills
First, Edmonton	Life in Christ Ministries,	Trinity, Winnipeg
First, Thunder Bay	Toronto	St. Columba-by-the-Lake,
Grace, Calgary	Living Faith Community, Baxter	Pointe Claire
Grace, Orleans	Presbytery of Niagara	Varsity Acres, Calgary
Grace West Hill, Toronto	Presbytery of Pickering	Westmount, Edmonton

Forty percent of people of Syrian descent in Canada live in Quebec, which made 2014 an extremely busy year for Action Réfugiés Montréal (ARM). The ecumenical agency operates under two ententes-cadre (sponsorship agreements) with the Quebec government, one for The Presbyterian Church in Canada and one for the Anglican Diocese of Montreal. Under their memorandum of understanding with The Presbyterian Church in Canada, sponsorships using the Presbyterian sponsorship agreement require the involvement of a congregation. ARM executive director, Mr. Paul Clarke, continued his outreach, speaking at four Presbyterian churches in Quebec in the course of the year, as well as at the Presbytery of Montreal and at the Montreal School of Theology. He also had a number of meetings with the Arabic Church, Montreal, and with the Church of St. Andrew and St. Paul, Montreal, regarding possible new sponsorships, and with St Columba-by-the-Lake Church, Pointe Claire, about the sponsorship they had underway.

A number of issues of concern regarding Canada's treatment of refugees arose in the course of 2014. Among them was an amendment to the Federal-Provincial Fiscal Arrangements Act allowing provinces to deny social assistance to certain groups of people without losing some or all of their Canada Social Transfer (CST) payments. This gives provinces the power to impose residency requirements on those applying for social assistance, potentially disqualifying refugee claimants and other asylum seekers. On November 18, 2014, the Rev. Dr. Richard Fee, General Secretary of the Life and Mission Agency, signed on to a joint letter opposing these changes and, on November 21, wrote to the Minister of Finance expressing concern that "these changes would be terribly unfair to the most vulnerable in our society and they would undermine our honour as Canadians."

In December 2014, the General Secretary of the Life and Mission Agency joined 24 other faith leaders – Christian, Hindu, Jewish, Muslim and Sikh – in signing on to an Inter-Faith Statement on Syrian Refugees, calling upon the government "to resettle Syrian refugees without discrimination based on religion". The statement asserted that "Refugees must be selected for resettlement based on need." This was in reaction to declarations in the House of Commons that suggested that Canada would only resettle Syrian members of religious minorities.

Recommendation No. 31 (adopted, p. 17)

That congregations and presbyteries be encouraged to reflect, pray and act on the needs of refugees and internally displaced people affected by conflict everywhere, including South Sudan, Gaza, Syria and Iraq, and that congregations be encouraged to reflect why we may be more generous in times of natural disaster but less so in times of humanitarian disasters related to conflict.

RESOURCES, COMMUNICATION, PROMOTION AND GRANTS

In 2014, PWS&D Communications continued improving its website – WeRespond.ca. The website ensures supporters have easy access to current information on programs, stories and downloadable resources. People are also able to sign up for communications such as the e-newsletter and quarterly print newsletter through the website.

Fall Mailing

Every fall, a package of resources is sent to congregations and designated PWS&D advocates containing worship resources and promotional materials. The 2014 package continued with our theme from 2013 – "We Respond Together". It included Advent and Lent liturgies, placemat,

poster, offering envelope, annual report, bulletin cover and bulletin insert. Congregations and advocates are encouraged to use and broadly distribute materials from the fall package in order to keep constituents informed about the work of PWS&D programs around the world and to show how donations are being used to make a difference in our global village.

Resources for Congregations

PWS&D produces a variety of free resources for congregations to use during worship, for youth ministry, fundraisers and other special events. New resources from 2014 include:

- “The Power of 50,000” Sunday School Challenge, with the educational resource “Meeting Needs to Build Better Futures” intended for use in Sunday School classrooms teaches children about and encourages fundraising for PWS&D’s sustainable livelihoods program in Malawi.
- Advent Challenge fundraising resource.
- Bulletin inserts for World Food Day/Thanksgiving and the Be A Peacemaker campaign.
- The PWS&D full worship resource, which was available by download only from our website.

These materials are available on PWS&D’s website and can be ordered from the Resource Centre at 1-800-619-7301.

Emergency and Special Appeals

PWS&D sends out special appeals to supporters in the wake of natural disasters and emergencies. In 2014, there were appeals to congregations and individuals for support through our Be a Peacemaker campaign. Through this campaign over \$135,000 was raised to aid people affected by violent conflict in Syria, South Sudan, Iraq and Gaza.

Appeals were issued through the PWS&D website, email, newsletter and other church mailings. Bulletin inserts were made available to raise awareness among congregations.

Speaking Engagements

Staff and committee members continue to represent PWS&D through speaking engagements across the country. These engagements provide a valuable opportunity for people to hear first-hand news, stories and impacts from overseas programs.

In 2014, PWS&D completed 81 speaking engagements that included Sunday worship services, presbytery meetings, WMS gatherings and youth events. PWS&D was also able to welcome overseas visitors from Malawi and Guatemala to share their experiences with congregations and groups across Canada.

Churches interested in requesting a PWS&D speaker are encouraged to give at least two months notice and should contact Karen Bokma (kbokma@presbyterian.ca or 1-800-619-7301 ext. 240).

ECUMENICAL COALITIONS

World Council of Churches (WCC)

The World Council of Churches is a worldwide fellowship of over 300 churches and denominations in more than 100 countries dedicated to Christian unity. This movement encourages common witness and action by churches, as well as cooperation and sharing between members. Currently, the WCC focuses its work in three program areas: Unity, Mission, and Ecumenical Relations, Public Witness and Diakonia, and Ecumenical Formation.

PWS&D supports the Ecumenical HIV and AIDS Initiative in Africa (EHAIA) that began in 2002 as a concerted effort to enable churches, theological institutions, organizations and lay people to work together to deal with HIV and AIDS issues in their communities. It strongly promotes the eradication of stigma and discrimination as a key factor in helping combat HIV transmission and ensuring quality of life for people living with HIV and AIDS.

PWS&D funding also supports the World Council of Churches ‘Migration and Social Justice Program’. It provides an ethics-based global perspective to empower churches to engage in solidarity, advocacy and ministry with uprooted people. The historic high numbers of people uprooted from their home communities requires greater world attention. The program fosters critical partnerships with the United Nations High Commission for Refugees through

participation in executive and standing committee meetings and with the International Organization for Migration. The Global Ecumenical Network on Migration acts as an advisory group to the WCC with representatives from Africa, Asia, Australia, Canada, the Americas, Middle East, Europe and the US.

Canadian Churches in Action (CCA)

Canadian Churches in Action is an ecumenical body made up of 10 Canadian churches collaborating together on global relief and development programs. CCA represents a national constituency of 4.5 million Canadians, approximately 15% of the Canadian population. Members effectively mobilize funds, expertise and resources to support emergency response activities, rehabilitation and reconstruction work, capacity building and emergency preparedness activities, and peace and reconciliation work. CCA receives financial support from the Foreign Affairs, Trade and Development Canada (DFATD) and the Manitoba Council for International Cooperation (MCIC). CCA's Disaster Response Initiative complements the food related work done together through CFGB by focusing on implementing non-food related responses in emergencies and disasters. In 2014, it included a medical response to the Ebola crisis in Liberia supported by MCIC. CCA's HIV and AIDS Gender and Human Rights Initiative included an internship hosted by PWS&D to help move the initiative to the next level by helping to establish national committees in Africa. A one week training of trainers was held in Ethiopia with participants from numerous countries. A delegate went to Washington to present the initiative to the Annual Summit of Funders Concerned about HIV and AIDS to share our story and hope to make supportive linkages. Finally, the CCA Development Initiative brought three denominations to support the Baptist-led Bolivia Chagas project and now a cutting edge project to treat victims of gender-based violence and to prevent such violence in Haiti.

KAIROS: Canadian Ecumenical Justice Initiatives – Women of Courage Program

December 2014 marked the end of Phase II of KAIROS' Women of Courage Program. Work continued with partners around the world and in Canada to mitigate the gendered impacts of conflict, and understand and work for an end to violence against women. This program draws together women working for human rights in the face of civil conflict, resource extraction, and institutional violence. The program has been successful due to its ability to link women who face similar struggles in different regions of the Global South and Canada to share stories, strategies and experiences. Support for initiatives continued with the Organización Femenina Popular (OFP, Colombia); Les Héritiers de la Justice (Democratic Republic of Congo – DRC); Wi'am Palestinian Conflict Resolution Center and Jerusalem Center for Women (Palestine-Israel); Innabuyog (Philippines); and the Sudan Council of Churches (South Sudan/Sudan). In May, KAIROS staff and indigenous partners (women) from the Philippines, Latin America and Canada attended the United Nations Permanent Forum on Indigenous Issues – a joint KAIROS delegation. They helped raise the profile of the shared struggles of Indigenous women for self-determination. In November, KAIROS staff Rachel Warden (Latin American Partnerships and Gender Justice Program Coordinator), accompanied by Audrey Huntley (the Canadian co-founder of the No More Silence Network in Canada), and Ian Thomson (Resource and Rights Partnerships Coordinator) visited partners in Colombia and the DRC to commemorate and stand with them in solidarity for the 16 Days of Action to End Violence Against Women culminating in the November 25th International Day to End Violence Against Women.

Ecumenical Advocacy Alliance (EAA)

Founded in 2000, the Ecumenical Advocacy Alliance is an international network of 80 churches/church-based agencies and Christian organizations advocating for policies and practices to achieve a just, peaceful and sustainable world. The EAA recognizes the importance of campaigning, raising awareness and policy engagement and regularly collaborates with the ACT Alliance and World Council of Churches. Current programs are focusing on HIV and AIDS with the "Live the Promise" campaign and Sustainable Food Systems with a human rights-based approach with the "Food for Life campaign".

Canadian Council for International Cooperation (CCIC)

The Canadian Council for International Cooperation is a coalition that represents Canadian civil society organizations working globally to achieve sustainable human development. CCIC seeks to end poverty and to promote social justice and human dignity for all. CCIC has worked with DFATD on its policy of partnership with civil society organizations. The dialogue between

DFATD and CCIC has improved significantly and the Minister of Development is now a consistent presence during CCIC events with the membership.

The council's broad vision of development as articulated in the 10-Point Agenda to End Global Poverty and Injustice is reconfirmed – not as a work plan for the CCIC Secretariat but as a guiding framework for CCIC as a whole and as a situating document to help inform the way in which Council spokespersons characterize the positions of the sector writ large. The 10-Point Agenda to End Global Poverty and Injustice asserts development in a human rights framework. PWS&D is a member of the three regional working groups at CCIC: the Americas Policy Group, the Africa-Canada Forum and the Asia-Pacific Working Group.

CCIC: Americas Policy Group (APG)

The APG's mandate is to articulate coordinated positions on Canadian foreign policy towards Latin America and promote dialogue with the Canadian government and other bodies. Key areas of interest are: democracy, governance, and human rights; rights-based approaches to trade and investment policy; and corporate accountability. In 2014–2015, the APG has worked to fulfill its mandate through monitoring the human rights situations specifically in Mexico, Honduras and Colombia. It also takes action by informing MPs and by writing press releases to flag situations that require action from the Canadian government.

CCIC: Africa-Canada Forum

In 2014, with over 50 member organizations and over 200 individuals, Africa-Canada Forum (ACF) tackled a range of development and social justice issues in sub-Saharan Africa making headway in policy change and advocacy. Members renewed consultation and dialogue between DFATD and the ACF on Africa issues and priorities and Canadian engagement in the region, sharing analysis on inequalities in Africa, data analysis on Overseas Development Assistance to Africa, and issues and policy on several thematic areas. The ACF Annual Colloquium, "Building Partnerships to Tackle Inequality: Opportunities and Challenges for African and Canadian CSOs", brought together the committed membership to continue working together. Building on the analyses of several notable speakers, for example from ACORD, the United Nations, and the Globe and Mail, members will promote civil society's role in confronting such issues as inequality, resource extraction, land acquisition and in promoting maternal health.

CCIC: Asia – Pacific Working Group

The Asia-Pacific Working Group (APWG) brings together approximately 30 NGOs, human rights groups, faith-based organizations, labour unions and solidarity groups from across Canada that have a specific interest in development, social justice, and human rights in Asia. The main objectives of the APWG are: to provide a Canadian civil society voice on the Asia – Pacific Region by sharing information, monitoring Canadian policies toward the region and engaging in policy dialogue and development, and to facilitate a space for collaboration, joint learning and reflection by Canadian civil society organizations active in the region. Countries of particular focus at the moment include the Philippines, Myanmar, and Indonesia. In 2014, APWG contributed to the progress of the joint CCIC working groups' research on investment agreements and human rights and also collaborated with other organizations to facilitate meetings, workshops and presentations. The group also publishes a newsletter every two weeks to highlight news related to the Asia-Pacific region and international cooperation in Canada. It is distributed to over 195 development practitioners, government staff, and academics.

Canadian Council for Refugees (CCR)

In 2014, the Canadian Council for Refugees continued its work supporting the rights and protection of refugees and other vulnerable migrants in Canada and around the world, and the settlement of refugees in Canada. It encouraged the government to respond to the Syrian refugee crisis without discrimination on the basis of religion, promoted speedy family reunification, advocated for fair treatment of migrant workers in Canada and fighting human trafficking, raised awareness of challenges in the Private Sponsorship of Refugees program, promoted walks with refugees across Canada (on June 20 – World Refugee Day), and defended access to social assistance for refugee claimants. The work of the CCR's Youth Network continued to grow in 2014, providing space for newcomer youth to work alongside others to promote the rights and protection of youth refugees and migrants, and to create a safe space for networking and information-exchange for youth doing this work. PWS&D supported the August 2014 CCR

Youth Action Gathering in Toronto. Seventy to 80 youth attended from Edmonton, Halifax, Hamilton, Kitchener, Kitimat, London, Montreal, Ottawa, Toronto, Vancouver, Victoria, and Windsor. The Canadian Council for Refugees has been named the 2015 recipient of the E.H. Johnson Award for work on the “cutting edge” of mission.

Inter-Agency Coalition on AIDS and Development (ICAD)

PWS&D is a member of the Inter-Agency Coalition on AIDS and Development, a coalition made up of approximately 100 Canadian international development NGOs, faith-based organizations, educational institutions, AIDS service organizations, and individuals working together to address the global HIV and AIDS pandemic. Through public policy, leadership and awareness raising, ICAD helps Canadians engage in HIV and AIDS initiatives and communicates to Canadian organizations the lessons learned from global responses to HIV and AIDS. This is intended to improve prevention, care and support services and ultimately reduce the impact of HIV and AIDS on individuals and communities, as well as eliminate stigma and discrimination in society.

Manitoba Council for International Cooperation (MCIC)

The Manitoba Council for International Cooperation is a coalition of more than 40 regular and affiliate members organizations involved in international development who are committed to: “Respect, empowerment and self-determination for all peoples; Development that protects the world’s environment; Global understanding, cooperation and social justice.” MCIC’s mission as a coordinating structure is to promote public awareness of international issues, to foster member interaction, and to administer funds for international development. In 2014, PWS&D received \$12,271 in MCIC funding to support the DFATD Building Sustainable Livelihoods Program in Malawi.

Ontario Council for International Cooperation (OCIC)

This provincial association coordinated network and strategy meetings with PWS&D and 60 other organizational members as well as a range of capacity building sessions in which PWS&D staff participated. OCIC also provided regular international development updates and public outreach to nearly 200,000 people, especially to youth. OCIC has facilitated meetings with and about the government department responsible for international development, DFATD. OCIC also brought members together to review multi-stakeholder partnerships (usually meaning including private sector) – which has been a major shift by DFATD and therefore area of analysis and debate for NGOs.

Saskatchewan Council for International Cooperation (SCIC)

SCIC is a coalition of more than 60 full and associate member organizations committed to international development and relief efforts. SCIC’s mission statement declares that it is “committed to the recognition of the dignity of all people and their right to self-determination, to the protection of the world’s fragile environment, and to the promotion of global understanding, cooperation, peace and justice.” In 2014, the Saskatchewan Council for International Cooperation (SCIC) supported PWS&D with \$24,918 for the DFATD Maternal, Neonatal and Child Health Program in Afghanistan and Malawi.

PWS&D COMMITTEE

The essential governance and advisory functions for the wide reaching ministry of PWS&D is led by the committee. Members are both clergy and lay people with diverse backgrounds, qualifications and experiences who offer their skills, knowledge and time for the effective functioning of the agency and its programs. Two in-person meetings are held, in April and October as well as teleconferences that are regularly scheduled for the executive committee members composed of five members. The full committee approves policies and the annual budget. The executive committee carries on the work of the committee throughout the year, particularly on financial matters, responses to emergencies as well as providing regular guidance to the director.

The leadership of Dr. Marilyn Scott as the convener of the committee must be noted. Her personal commitment and support for the work of PWS&D was greatly appreciated by the committee and staff. Her characteristics of leadership, academic excellence, and understanding of development and research, particularly in the maternal, newborn and child health field served

PWS&D well. Dr. Scott ably represented PWS&D as she accompanied Ms. Christine Mageau, Program Officer responsible for PWS&D from Foreign Affairs, Trade and Development Canada (DFATD) during their visit to Malawi to monitor DFATD co-funded program.

The Rev. Lara Scholey was appointed as the new convener in September 2014. Her grace in leadership has been evident in continuing the high quality commitment and guidance of the committee in overseeing the work of PWS&D. Her leadership is invaluable as the Director, Ken Kim, submitted his resignation effective March 13, 2015. She will take part as a member of the Search Committee for a new Director of PWS&D.

Canadian members of the PWS&D Committee: Dr. Mark Durieux (Calgary, Alberta); the Rev. Ian Fraser (Pointe Claire, Quebec); the Rev. Mark Gaskin (Cambridge, Ontario); the Rev. Laura Kavanagh (Victoria, British Columbia); Mr. Steve McInnis (Woodstock, Ontario); Dr. Patricia Polowick (Saskatoon, Saskatchewan); the Rev. Lara Scholey (Scotsburn, Nova Scotia) (convener); Dr. Marilyn Scott (Montreal, Quebec); the Rev. Dr. Sarah Travis (Oakville, Ontario), Ms. Erin Whittaker (Winnipeg, Manitoba).

Southern partners: Ms. Esther Lupafya (Ekwendeni Hospital, Malawi), Mr. Ruben Castillo Feliciano Perez (Maya-Mam Association for Research and Development, Guatemala).

Ex-officio Members: the Rev. Dr. Stephen Farris (Moderator of the 140th General Assembly), Mr. Stephen Allen (Justice Ministries); the Rev. Dr. Richard Fee (Life and Mission Agency); Ms. Karen Plater (Stewardship); Ms. Margaret Vanderzweerde (WMS); Mrs. Linda MacKinnon (AMS); the Rev. Dr. Glynis Williams (International Ministries); Mr. Stephen Roche (Treasurer/CFO, The Presbyterian Church in Canada).

Presbyterian World Service & Development has been blessed by the leadership of Mr. Kenneth Kim since 2006. His knowledge of development and our church, and his ability to empower staff and committee members will be missed. We are grateful for his service to our church, and his passion for enabling the most vulnerable to have abundant life. On your behalf, the dedicated and very competent staff of PWS&D will continue their work during this transition. We are grateful for their time, their many gifts and their dedication to working with partners around the world, as they live out their faith. We look forward to welcoming a new director in the fall.

STEWARDSHIP

Staff	Associate Secretary:	Karen Plater
	Program Assistant:	Heather Chappell
	Mission Trip and	
	Youth in Mission Coordinator:	Matthew Foxall

INTRODUCTION

“By the power at work within us God can accomplish abundantly more than all we can ask for or imagine.” (Ephesians 3:20)

Each year, when the General Assembly passes the budget, we join together our hopes and dreams of what God may accomplish through us. We commit to spreading the gospel message by sharing in a wide range of ministries – from encouraging and equipping congregations to supporting inner city, native, refugee, urban and remote ministries to sending people to work with international partners. It is always encouraging to see what God does with the gifts that are given. Just turn the pages of all these reports and you will see what God has been accomplishing through the generosity of Presbyterians.

The Stewardship department works hard to encourage a culture of generosity in our congregations as we help them find the resources – volunteer and financial – to further enhance their ministries. We encourage healthy stewardship habits and help congregations develop sustainable financial practices. We encourage participation in our common ministry through gifts to *Presbyterians Sharing*. We help people connect with the joy that flows from generosity and the excitement that comes as we use the gifts – time, skills, resources – God has given us to do God’s mission and ministry at local, national and international levels.

EQUIPPING CONGREGATIONS

Nurturing Healthy Congregations

Twenty-one congregations gathered for the *Stewards by Design* conference from November 20–23, 2014, in Orillia, Ontario. Participants explored how to nurture generous giving and expand their ministry. This continues to be a successful conference. The planning team and Dr. Kennon Callahan were very impressed with how prepared the congregations were, how their teams worked together and the energy that they took away from the conference. Callahan reflected afterwards, “I was impressed with the thoughtfulness with which each congregation shared their wisdom and compassion.”

David Church wrote, “Thank you for an excellent *Stewards by Design* conference. The St. Paul’s, Hamilton group was suitably impressed with the organization, content, facilities etc. and looks forward to implementing the many suggestions and ideas.”

Partnerships with Presbyteries helped introduce Dr. Callahan’s ideas and teachings to an even broader audience. Presbyteries took care of the local expenses and Dr. Callahan’s fee for the day, while the national office coordinated the events and paid most travel expenses. Donna McIlveen, Clerk of Presbytery, Seaway-Glengarry, reported “We had a wonderful workshop event with Dr. Callahan. Encouraging and inspiring – a message full of grace, peace and hope. We will long remember this event.”

Evaluation of this *Stewards by Design* is underway and planning for the next one has begun. The dates are set for April 7–10, 2016.

Pre-Authorized Remittance (PAR) Plan

Automatic debit plans help people give consistently, proportionately and intentionally to God and to the church. Our PAR program, administered by The United Church of Canada, means the cost is only \$0.50/donor/month with a monthly maximum of \$45/month for a congregation, making this is a very economical way for congregations to receive gifts. PAR congregations and givers have been growing each year. We currently have 343 congregations on PAR, with 6,542 households participating.

Stewardship Education

An annual focus on congregational stewardship can provide the foundation for creating an ongoing culture of generosity in congregations. The Ecumenical Stewardship Centre’s 2015–2016 material for an annual financial stewardship campaign begins a four year emphasis based on 1 Timothy 6:18–19: “Take hold of the life which really is life”. The four years will emphasize – Live Free, Live Simply, Live Generously, Live Courageously. Each year will build upon the others. The four year program provides opportunities for denominations to develop complementary material and for congregations to customize their materials. Congregations may start the program anytime.

The annual giving material can be used in conjunction with the denomination’s *Giving Guide: How much shall we give?* bulletin insert to encourage individuals to intentionally and proportionally plan what they will give to God in the coming year. *Stewardship Moments* – weekly stewardship quotes – help encourage year-round reflection on stewardship. Other stewardship resources can be found at presbyterian.ca/stewardship.

Capital Campaigns

The Presbyterian Record included an article on capital campaigns in their June 2014 issue and produced an accompanying video to complement it. Final touches are being put on the slightly larger resource for congregations.

Mission Education

Presbyterians Sharing resources, which can be found online at presbyterian.ca/sharing, help congregations tell the story of the mission and ministry of The Presbyterian Church in Canada. These resources not only share stories of what God is doing, but can help inspire mission work at a local level.

- Bulletin inserts highlight ministries that are supported through *Presbyterians Sharing*.

- The 12-page *Presbyterians Sharing* brochure provides detailed information about *Presbyterians Sharing*, and can be inserted into a Sunday bulletin or mailed to members.
- *Presbyterians Sharing* offering envelopes can be used for a special offering for *Presbyterians Sharing*.
- Worship material is available for *Presbyterians Sharing* Sunday, the last Sunday in September.
- The Annual Report Cover provides an attractive front and back covers for a congregation's annual report, highlighting the ministry we do together.
- The Poster and Thermometer Chart (which tracks congregational and *Presbyterians Sharing* givings) can be displayed on a church's bulletin board.
- The poster and bulletin inserts are also available in Korean.
- Weekly Mission Moments can be included in a congregation's bulletin, or can be shared during a "moment for mission" time. *Presbyterians Sharing* alternates with PWS&D.
- The *Presbyterians Sharing* Update, a two-page newsletter, shares stories from our Presbyterian Church in Canada national and international ministries.

One Mission, Two Funds Video and Pamphlet

Presbyterians Sharing and PWS&D produced a new four-page colour pamphlet and five-minute video highlighting what these two funds support. The video was shown at the Women's Gathering, General Assembly and Canada Youth. It was promoted for *Presbyterians Sharing* Sunday and will be suggested for annual congregational meetings. It can be downloaded from the website at presbyterian.ca/sharing

Experiential Learning

We continue to send groups – congregational, presbytery, synod, national, youth – to visit our mission partners. These trips help Presbyterians engage in meaningful mission, support our international and Canadian mission partners and learn about work supported by Presbyterian World Service & Development and *Presbyterians Sharing*. In addition, we help Presbyterians apply for opportunities with our ecumenical partners, including the World Council of Churches, The Caribbean and North America Council for Mission (CANACOM) and Canadian Foodgrains Bank. All these experiences change people's lives: the choices they make about the way they live, their outlook on life and their faith journey. Here are some of the firsthand accounts from this past year:

The *I Love Taiwan* mission left a huge impact on my life. It allowed me to see God's love in a different part of the world and how even though it's a different culture, the love for God is still very evident. ILT allowed me to experience such a beautiful fascinating country like Taiwan. I was able to experience a different culture, a different style of food, and the people in Taiwan are so friendly and very hospitable. I loved every day I was there. It also gave me the chance to create friendships with people that will last a long time. Taiwan is a great, beautiful, fascinating country that will always remain close to my heart.

Megan Robertson, 18, Trail, British Columbia, YIM I Love Taiwan

We often read about "faith in action" but don't always see it. It was a real eye-opener to see how central faith and the church were in the communities we visited on our Youth in Mission trip. What we witnessed through David Pandey's PCC-supported ministry is the real kind of faith in action. From a new school for young Roma children, to an orphanage for young girls, the work that our partners in Ukraine are doing is really an example of practicing Christianity as well as preaching.

Murray MacCausland, Toronto, Ontario, Adult Advisor, YIM Eastern Europe

Youth in Mission was an incredible experience for me; it has opened my eyes to the world and motivated me to work harder to drive positive change. We met so many people who worked so hard to improve their own situation and often their family situation too. There was much optimism and hope for a better life, it was inspiring. Everywhere we went, we were met with such generosity and kindness: people were so willing to help out in any way possible, whether feeding us, housing us, or showing us around. Everyone was so excited to talk and share stories and advice. I will never forget Ernö, our bus driving minister extraordinaire. He really helped me see that doing something because God wants you to, or because it's important to you and you believe in it, is so much more powerful than doing something for money

and attention. Because you know in your heart and in your brain that you made a difference. I find myself thinking about YIM 2014 quite often and about how I can apply what I learned.

Greg Nettleton, 19, Toronto, Ontario, YIM Eastern Europe

'Come and see' are simple and familiar words but they took on a whole new meaning for me when I responded to the invitation from Palestinian Christians to "come and see" the truth of the injustice and conflict that are part of the daily hardship faced by those living under occupation in the West Bank and East Jerusalem. Participants in the 2014 mission study trip to Israel/Palestine went and saw the uneven relationship between the ones living under occupation and those imposing the occupation. We also saw and heard from Palestinians and Israelis alike who are working for a non-violent process of bringing peace and security to everyone in the Holy Land by bringing the occupation to an end. Their hope-in-action has given me a determination to be supportive in whatever ways I can. And whether these acts will be to support projects replacing Palestinians' olive trees uprooted by Israelis, or boycotting products from the occupied territories, or speaking to others about what we saw and heard, they will speak the truth that peace will only come when all people see all other people in the image of God.

Gordon Timbers, Orillia, Ontario, Middle East Study Tour

We learned a lot – about generosity, about resilience under extremely adverse conditions, about caring for the most vulnerable – children and the elderly – about faith and hope, and so much more. I hope that I have become, or at least am becoming, the neighbour that Jesus talked about in his parable.

Inge Stahl, London, Ontario, Malawi Mission Trip

Mission Trips

Completed

- Malawi: St. Lawrence, London, July 30–August 27, 2014
- Middle East: Presbyterian Church in Canada Study Tour, October 20–31, 2014

Proposed

- India: Presbyterian Church in Canada Study Tour, March 8–23, 2015
- Bolivia: Presbyterian World Service & Development; Chagas Project, May 8–22, 2015
- Ghana: Knox, Oakville, October 16–November 4, 2015

Youth in Mission

Completed

- Eastern Europe: YIM, May 4–21, 2014
- I Love Taiwan: YIM, June 24–July 12, 2014
- Canada Youth International Visitor Program, June 27–July 19, 2014

Proposed

- Ghana: YIM, May 5–24, 2015
- I Love Taiwan: YIM, July 1–18, 2015
- CANACOM; Cuba: YIM, July 8–26, 2015
- Starpoint Festival; Hungary/Ukraine: YIM, July 20–August 3, 2015

International Youth Visitor Program

From June 27 to July 19, 2014, The Presbyterian Church in Canada welcomed 15 young people from five of our global partners: Joseph Duwa and Maureen Ndonda from the CCAP Blantyre Synod in Malawi; Davina Chilongo and Naomi Mwenebanda from CCAP Livingstonia Synod in Malawi; Regina Escobar and Virginia Olivares from Batahola Norte in Nicaragua; David Simon and Agnes Garanyi from the Reformed Church of the Sub-Carpathian Ukraine; and Jason Lin, James Pan, Qeleng Paliqaw, Jenny Li, Yi-Lin Liang, Rii Taljimaraw and En Hui (Grace) Yu from the Presbyterian Church in Taiwan. The youth learned about our church through visits to congregations in Nova Scotia, Prince Edward Island and Ontario as well as participating in programs at Camp Geddie in Nova Scotia and attending a week at Canada Youth at Brock University in St. Catharines, Ontario. The youth learned about church life, met young people in

Canada, visited historic Canadian places, shared their faith and culture, and tried new food. They share their experiences:

There are lots of interesting things to remember about this trip, but I would like to emphasize the union between the international churches as I believe it was the most important thing I learned. I hope to follow your example because Christian people need being in contact all the time. The only way we can become stronger is trying to get close with all the church members, sharing our lives like a big family. I loved meeting every member of Presbyterian Church during our travel.

Regina Escobar, Nicaragua

After I came here, I realized that Presbyterian churches in Canada face the same problems as we do in Taiwan – aging population, people moving away, and the church having less influence. Church is a crowd of people who are called by God. We won't lose our faith even though we have those problems. Church should be wherever there is a need, and show God's grace.

Rii Taljimaraw, Taiwan

We are an international group, people from different countries and communities. We all have our own viewpoint, norms and traditions. The most important thing that I learned is that, even though there are differences between us, it is ok, because we are learning something new.

Agnes Garanyi, Ukraine

Blantyre Synod and The Presbyterian Church in Canada are partners. Being partners, we need to be visiting each other to strengthen the partnership. Although I am away from my home country, Malawi, I don't feel lost because of the friendly people I have found in this beautiful country. A touching experience is the love that I've seen in Presbyterian churches among the members.

Joseph Duwa, Malawi

ENCOURAGING GENEROSITY

The Presbyterian Church in Canada

In 2014, Presbyterians across Canada gave \$10,912,398 to support the work of The Presbyterian Church in Canada. Congregations and individuals gave \$7,877,916 to *Presbyterians Sharing* to support the church's mission and ministry in Canada and around the world and \$2,930,722 to PWS&D for international development and relief programs. In addition, \$103,760 was given to special projects of International Ministries and Canadian Ministries.

The largest portion of funds for the General Assembly budget comes from gifts congregations and individuals make to *Presbyterians Sharing*. In 2014 congregations from across Canada donated \$7,305,743 for *Presbyterians Sharing*, (budget was set for \$7,500,000) and individuals gave \$572,173 (budget was set for \$250,000). Gifts from individuals included a generous bequest of \$435,000 from the estate of Marion and Bruce Berry of Thornhill, Ontario, designated specifically for *Presbyterians Sharing*. Additional contributions from the WMS, AMS, interest, rent, and bequests raised the total to over \$8.8 million.

This was the first year of the new *Presbyterians Sharing* allocation based on 10% of a congregation's dollar base. Appreciation was expressed for the ability to understand the new formula. Congregations who had been supporting *Presbyterians Sharing* at levels greater than 10% were encouraged to maintain their level of support.

- 171 congregations gave above their 10% expected allocation, giving a total of \$595,739 above the goal
- 57 gave at their 10% goal
- 665 congregations gave less than the 10% allocation

Of the 171 congregations that gave above 10%:

- 83 congregations reduced their gifts by \$219, 226, still giving \$275,832 above what was asked for
- 25 maintained their gifts, giving \$111,557 above what was asked for
- 64 congregations increased their giving by \$93,156

Of the 665 congregations that gave less than 10%:

- 222 congregations increased their giving by \$196,271
- 176 congregations maintained their giving
- 268 dropped their giving by \$423,368

When 2014 gifts from congregations were compared to 2013:

- 368 congregations gave LESS, for a total loss of \$710,135. (83 were congregations giving above 10%)
- 228 congregations gave the SAME.
- 297 congregations gave MORE, for a gain of \$297,001. (64 congregations were congregations already giving over 10%)

In addition, there were eight inactive congregations that gave \$85,144.17. Of this, \$69,500 was from a portion (5%) of the sale of a building, as outlined in the amalgamation plan. Five out of the eight inactive congregations were amalgamated with other congregations and three were dissolved.

Many congregations continue to cite the increase in the pension and benefits assessment and increased overall costs, with decreased attendance, as some of the reasons they are unable to give at the expected allocation.

New Database

The Presbyterian Church in Canada is currently acquiring a new database or 'constituent relationship management' system. The national office has been using Sage FR100. This has failed to meet the office's needs and many departments have been forced to work around it, keeping track of their own information.

Sage FR100 went unsupported in the fall of 2014 – requiring us to acquire a new database system. We went through an extensive request for proposal process and it was decided to pursue the purchase and implementation of Blackbaud's Raiser's Edge. This database has been designed specifically for nonprofit organizations and Blackbaud has more than 29,000 clients. They have been in business for more than 30 years and have become the industry standard.

A small steering committee has been directing the implementation of this project, working with a wider reference/user group for input and advice. The hope is that this new system will help us to better understand the people in our congregations, building relationships, strengthening networks and improving and tailoring communication according to wants and needs.

Gifts of Change

We produced a 2015 Gifts of Change catalogue that provides ideas for giving gifts that change people's lives, both in Canada and around the world. These gifts build on and support the ministry being done through International Ministries, Canadian Ministries and Presbyterian World Service & Development.

Recommendation No. 32 (adopted, p. 18)

That sincere appreciation be expressed to the individuals and congregations who faithfully supported *Presbyterians Sharing* in 2014.

Recommendation No. 33 (adopted, p. 18)

That congregations continue to work towards meeting and exceeding the 10% *Presbyterians Sharing* expected allocation.

Stewards by Design Advisory Committee

The Rev. Ken MacQuarrie, Convener, Mrs. Doris Eaglesham, the Rev. Peter Ma, the Rev. Karen Dimmock, the Rev. Sean Astop, the Rev. Dr. Herb Gale.

SUPPLEMENTARY REPORT

MINISTRY AND CHURCH VOCATIONS

COMMITTEE ON EDUCATION AND RECEPTION

The Committee on Education and Reception reviews applications of Presbyterian Church in Canada certified candidates for ministry with three types of educational backgrounds: mature students lacking a university undergraduate degree, diaconal ministers seeking ordination to the

Ministry of Word and Sacraments, and graduates of non-Presbyterian Church in Canada theological colleges. 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-14 in the Book of Reports. They were last revised and approved by the General Assembly in 2011 (A&P 2011, p. 382–94). A brief overview is provided here.

The normal educational preparation for the Ministry of Word and Sacraments or for Diaconal Ministry is a general Arts or equivalent university undergraduate degree followed by the Master of Divinity degree and the diploma of a college of The Presbyterian Church in Canada. This standard is used as a benchmark in recommending the educational assignments for applicants to the Committee on Education and Reception, upon approval of their application. 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, upon approval of their application, 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 of a college of The Presbyterian Church in Canada (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), upon approval of their application, are assigned theological study in a Presbyterian Church in Canada college. Graduates of theological colleges affiliated with Reformed churches are typically assigned one semester plus a supervised theological field education placement in a congregation of The Presbyterian Church in Canada. Graduates of other theological colleges are normally assigned two semesters at one of the colleges of The Presbyterian Church in Canada, with courses to include a supervised theological field education placement in a congregation of The Presbyterian Church in Canada. Candidates for ministry in this category of application must have been members of a congregation of The Presbyterian Church in Canada for at least the two years preceding their application.

Ordained ministers and candidates certified for ordination in other Reformed churches, upon approval of their application, are typically assigned examinations in Presbyterian Church in Canada history and Presbyterian Church in Canada government. Normally 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, upon approval of their application, are typically assigned two semesters of study at one of the colleges of this church, with courses to include a supervised theological field education placement in a congregation of The Presbyterian Church in Canada.

CASES IN WHICH ACTION HAS BEEN COMPLETED

Graduates of Other Theological Colleges, Certified for Ordination by Presbyteries as Shown

1. Shahrzad Dezhbod, Presbytery of Seaway-Glangarry
2. Richard Seong-Keun Kim, Presbytery of Eastern Han-Ca
3. Hyun Sook (Noblina) Shin, Presbytery of Western Han-Ca
4. John Grant Viissers, Presbytery of Montreal

Ministers of Other Churches, Received by Presbyteries as Shown

1. Michael J. Hamilton, Presbytery of Prince Edward Island
2. Donald C. Mews, Presbytery of Halifax & Lunenburg

Ministers of Reformed Churches, Received by Presbyteries as Shown

1. Chang Il Kim, Presbytery of Eastern Han-Ca
2. Firas S. Shammass, Presbytery of Seaway-Glengarry

CASES IN PROGRESS

Special Course Candidates

1. Sean A. Angel, Presbytery of Barrie
No information
2. Lisa Brimblecombe, Presbytery of Waterloo-Wellington
Continuing studies in Theology
3. Shelly Chandler, Presbytery of Westminster
Continuing studies in Theology
4. Janice G. Dawson-Doyle, Presbytery of Hamilton
No information
5. Glynis Faith, Presbytery of Prince Edward Island
Continuing studies in Theology
6. Patricia D. Heidebrecht, Presbytery of Niagara
No information
7. Robert G. Howard, Presbytery of West Toronto
Continuing studies in Arts
8. Angela M. Kirton, Presbytery of Barrie
No information
9. Guy Laberge, Presbytery of Seaway-Glengarry
No information
10. Seon Ok Lee, Presbytery of Eastern Han-Ca
Completed studies
11. Debora A. Lim, Presbytery of Brampton
No information
12. William David McFarlane, Presbytery of Lanark & Renfrew
No information
13. Ernest Naylor, Presbytery of Huron-Perth
Continuing studies in Theology
14. Francis Owusu, Presbytery of West Toronto
Continuing studies in Theology
15. Patricia Ramkhelawn, Presbytery of West Toronto
Has not begun studies
16. Mikal C. Schomburg, Presbytery of London
No information
17. Janet L. Taylor, Presbytery of Kootenay
Continuing studies in Theology

Graduates of Other Theological Colleges Applying for Eligibility for Certification for Ordination

1. Allan Brouwer, Presbytery of Kootenay
Completed studies
2. Nam Sun Choi, Presbytery of Eastern Han-Ca
Continuing studies in Theology
3. Suyeon Jin, Presbytery of Eastern Han-Ca
Completed studies

4. Carlucci F. Dos Santos, Presbytery of East Toronto
Continuing studies in Theology
5. Megan Purdy, Presbytery of Grey-Bruce-Maitland
Continuing studies in Theology

Members of the Order of Diaconal Ministries Applying for Eligibility for Certification for Ordination

1. Terrie-Lee Hamilton, Presbytery of East Toronto
Studies on hold

Ministers of Other Churches Applying for Eligibility for Reception

1. Mahendra Christi, Presbytery of Brampton
No information
2. Nelson Imsung Lee, Presbytery of Eastern Han-Ca
Completed studies
3. Tai-Hun David Oh, Presbytery of Western Han-Ca
Withdrawn from studies
4. Andras Rameshwar, Presbytery of London
Not currently studying
5. Jaekil Yang, Presbytery of Western Han-Ca
No information
6. Hounsek 'Joel' You, Presbytery of Calgary-MacLeod
Continuing studies

Ministers of Reformed Churches Applying for Eligibility for Reception

1. Jong Woog Kim, Presbytery of Western Han-Ca
Completed studies

CASES TO BE DROPPED

Recommendation No. 34 (adopted, p. 27)

That the cases of Toyin Agbaje, Edward Lee, David Pandy-Szekeres and James Joon Jae Yang be dropped.

REVISION TO ASSIGNED EDUCATIONAL REQUIREMENTS

Special Course Candidates

1. Istvan C. Farkas, Presbytery of Essex-Kent

Recommendation No. 35 (adopted, p. 27)

Given information from the Presbytery of Essex-Kent regarding Mr. Istvan C. Farkas's application for a General Assembly Special Course, that the educational requirements be reduced to 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 Eligibility for Certification for Ordination

1. Joseph (Wei Yong) Qian, Presbytery of Westminster

Recommendation No. 36 (adopted, p. 27)

At the request of the presbytery and on recommendation of the Presbyterian faculty at St. Andrew's Hall, that the Presbytery of Westminster be granted permission to examine Mr. Joseph (Wei Yong) Qian for certification for ordination subject to satisfactory completion of a reduced course of study consisting of ten semester courses in theology at a college of The Presbyterian Church in Canada.

NEW APPLICATIONS

Special Course Candidates

1. Samuel Silwamba, Presbytery of Westminster

Recommendation No. 37 (adopted, p. 27)

That Mr. Samuel Silwamba complete an additional 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 from this point, prior to enrolling in theology.

Graduates of Other Theological Colleges Applying for Eligibility for Certification for Ordination

1. Alvin Eu-Shin Kim, Presbytery of East Toronto

Recommendation No. 38 (adopted, p. 27)

That permission be granted to the Presbytery of East Toronto to examine Mr. Alvin Eu-Shin Kim for certification for ordination, subject to satisfactory completion of 2 semesters of theological study at one of the colleges of this church.

2. Hyung Jun Kim, Presbytery of Western Han-Ca

Recommendation No. 39 (adopted, p. 27)

That permission be granted to the Presbytery of Western Han-Ca to examine Mr. Hyung Jun Kim for certification for ordination, subject to satisfactory completion of 2 semesters of theological study at one of the colleges of this church, with courses to include Presbyterian Church in Canada history, Presbyterian Church in Canada government, Theological Reflection, and a supervised theological field education placement in a congregation of The Presbyterian Church in Canada.

3. Teresa (Terry) R. McWhirter, Presbytery of Grey-Bruce-Maitland

Recommendation No. 40 (adopted, p. 27)

That permission be granted to the Presbytery of Grey-Bruce-Maitland to examine Ms. Teresa (Terry) R. McWhirter for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 28, 2015, and subject to satisfactory completion of her Master of Divinity degree in progress at the time of her application and 2 semesters of theological study at one of the colleges of this church, with courses to include Presbyterian Church in Canada history, Presbyterian Church in Canada polity, Ministry and Sacraments, Reformed Theology and a supervised theological field education placement in a congregation of The Presbyterian Church in Canada.

4. Nancy I. Mostert, Presbytery of Hamilton

Recommendation No. 41 (adopted, p. 27)

That permission be granted to the Presbytery of Hamilton to examine Ms. Nancy I. Mostert for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 28, 2015, and subject to satisfactory completion of 2 semesters of theological study at one of the colleges of this church, with courses to include a supervised theological field education placement in a congregation of The Presbyterian Church in Canada.

Ministers of Other Churches Applying for Eligibility for Reception

1. Elizabeth A. Chan, Presbytery of Ottawa

Recommendation No. 42 (adopted, p. 27)

That the Rev. Elizabeth A. Chan 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 28, 2015, and subject to the successful completion of 2 semesters of studies at one of the theological colleges of this church, with courses to include Presbyterian Church in Canada history and Presbyterian Church in Canada government and a supervised theological field education placement in a congregation of The Presbyterian Church in Canada.

2. Phye-Huat (Pye) Chew, Presbytery of Brampton
Recommendation No. 43 (adopted, p. 27)
That the Rev. Phye-Huat (Pye) Chew 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 28, 2015, and subject to the successful completion of 2 semesters of theological studies at one of the theological colleges of this church, with courses to include Presbyterian Church in Canada history and Presbyterian Church in Canada government and a supervised theological field education placement in a Presbyterian Church in Canada congregation.
3. Niven Harrichand, Presbytery of Pickering
Recommendation No. 44 (adopted, p. 27)
That the Rev. Niven Harrichand 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 28, 2015, and subject to the successful completion of 2 semesters of theological studies at one of the theological colleges of this church, with courses to include Presbyterian Church in Canada history and Presbyterian Church in Canada government and a supervised theological field education placement in a Presbyterian Church in Canada congregation.
4. Rajesh A.K. Joseph, India
Recommendation No. 45 (adopted, p. 27)
That the Rev. Rajesh A.K. Joseph not be declared eligible for reception as a minister of The Presbyterian Church in Canada.
5. Jung Ki Kim, Presbytery of Eastern Han-Ca
Recommendation No. 46 (adopted, p. 27)
That the Rev. Jung Ki Kim not be declared eligible for reception as a minister of The Presbyterian Church in Canada.
6. Nicolae Pavel, Presbytery of Waterloo-Wellington
Recommendation No. 47 (adopted, p. 27)
That the Rev. Nicolae Pavel 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 28, 2015, and subject to the successful completion of 2 semesters of theological studies at one of the theological colleges of this church, with courses to include Presbyterian Church in Canada history and Presbyterian Church in Canada government and a supervised theological field education placement in a Presbyterian Church in Canada congregation.
7. Ibrahim W. Zabaneh, Presbytery of Winnipeg
Recommendation No. 48 (adopted, p. 27)
That the Rev. Ibrahim W. Zabaneh be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to the successful completion of an M.Div. degree at one of the theological colleges of this church or an M.Div. degree in another theological college followed by 2 semesters of theological study in one of the theological colleges of this church. In either case, the courses at the college of this church will include Presbyterian Church in Canada history and Presbyterian Church in Canada government.

Ministers and Certified Candidates of Reformed Churches Declared Eligible for Reception

The following applicants have been declared eligible for reception, however in some cases their eligibility for reception has not yet come into effect. In all cases, presbyteries are circularized with information about the applicants and given opportunity to raise competent objections, based on their knowledge of the individuals. Until the period for raising objections has elapsed, applicants are not permitted to apply for calls and presbyteries are not permitted to place their names on the roll.

With respect to educational requirements, all are required to complete successfully examinations in Presbyterian Church in Canada history and Presbyterian Church in Canada 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 other cases, Reformed Church applicants are assigned additional studies that must be completed successfully before the applicant is permitted to apply for calls or before a presbytery is permitted to place the applicant's name on its roll.

For these reasons, presbyteries are advised to confirm details with the Committee on Education and Reception before making a decision to receive one of the applicants named below:

1. HoJin Ahn, Presbytery of Eastern Han-Ca
2. Hyung Jun Ahn, Presbytery of Eastern Han-Ca
3. Babar Allahditta, Presbytery of Brampton
4. Seong In Chin, Presbytery of Western Han-Ca
5. Joseph Choi, USA
6. Ta-Li Hsieh, Taiwan
7. Euisuk (Isaac) Lee, Presbytery of Oak Ridges
8. Jung Hoon Lee, Presbytery of Eastern Han-Ca
9. Augustus Oku, Presbytery of West Toronto
10. Nagi Said, Presbytery of Oak Ridges

Committee on Education and Reception

The Rev. Dr. Emily Bisset, Mr. Woon-Yong Chung, Mr. Brent Ellis, the Rev. Dr. Victor Gavino, Ms. Mary Jesse, the Rev. Dr. Ross Lockhart, the Rev. Heather Malnick (convener), the Rev. Ian McDonald, the Rev. Dr. Lynda Reid, the Rev. Susan Shaffer (secretary), the Rev. Tom Vais, and the Rev. Dr. John Vissers.

Wendy Paterson
Convener

Richard W. Fee
General Secretary

MACLEAN ESTATE COMMITTEE

To the Venerable, the 141st General Assembly:

At a recent Manna Day workshop at Crieff Hills Community, the speaker stated that, "despite the challenges facing The Presbyterian Church in Canada, God is doing some interesting things". Crieff Hills is one place that many of those interesting things are unfolding. As a ministry, Crieff Hills is placed better than many churches, to witness to the world and society around us. Every week, Crieff Hills through its facilities, hospitality and programs, ministers to a variety of business groups, charitable organizations, other church and parachurch groups, and of course fellow Presbyterians. Through its setting, its symbols, its staff and beyond, the gospel becomes a living reality and reminder to all who visit.

One of the Maclean Estate Committee members promotes the mantra: "Crieff Hills is a new way of doing church." These new ways are many. Creation stewardship through a variety of tangible projects are not only providing a necessary witness to care for our world, but are attracting a new and younger demographic. Through the use of our newest retreat building "The Pines", personal needs for spiritual enrichment and nurture are being accommodated. In addition, churches everywhere are being encouraged to develop the gift of hospitality, and here too, Crieff Hills is leading by example and reputation. Meals are served to guests in the Maclean Hall dining room where the chefs take great pride creating dishes using fresh vegetables that are grown in the gardens at Crieff Hills as well as locally accessed items. The Manna Day workshops minister to our denomination through day long learning sessions particularly targeted towards the needs of congregations and individuals. Recent registration has averaged 100 attendees, and topics have inspired and enriched.

The 250 acre property has an ideal mix of forest, field, and developed ground. Current projects include an annual bird day in May, with bird banding and nature walks; the successful development of a bluebird nesting box trail; a butterfly garden and shrub area to host endangered butterflies and caterpillars; heritage fruit tree cultivation; Carolinian forestry projects; bee keeping, and so on. Other related projects incorporate partnering with other groups, such as the "Young Conservation Professionals". Guided nature hikes have been provided for local nature clubs and Christian environmental sustainability groups (such as A Rocha).

The committee is responsible for the overall operation of the facility, programs, staff and property. The committee feels blessed to work with Managing Director Lawrence Pentelow, and the excellent committed staff. We continue to focus on issues concerning sustainability, property use, upgrade necessities, effective succession planning and long term financial health.

For example, Ontario Ministry of the Environment standards are requiring replacement of four to six septic systems on the Crieff Hills property. This is a major project incorporating studies and work over the next five years. This will necessitate some creative financing and planning, and we look to build upon the solid financial foundation and support that currently exists.

Crieff Hills had the privilege of hosting the Presbyterian Church Camp and Conference Association's Maintenance Connection, drawing participants from across the continent. Crieff staff did a wonderful job hosting the event. In the fall, the staff and Maclean Estate Committee hosted a special celebration to commemorate David Krueger's 25 years of service and ministry at Crieff Hills. That celebration served also as a reminder of the dedication of all the Crieff staff.

This year is also the 40th anniversary of Crieff Hills Community. We are planning a number of celebrations, including an open house "drop in" and corn roast Sunday, September 27, 2015. The anniversary has given occasion for the Maclean Estate Committee to reflect upon the bequest from Colonel J. B. Maclean, and his desire to establish the property to be a "model community" for The Presbyterian Church in Canada. Through its programs and facilities, and with the support of our national church, Crieff Hills will continue to be a ministry within our church, as well as within the wider world. The Maclean Estate Committee prayerfully looks forward to a lively and vital future.

Bob Geddes
Convener

Lawrence Pentelow
Managing Director

COMMITTEE TO NOMINATE STANDING COMMITTEES

To the Venerable, the 141st General Assembly:

Each year The Presbyterian Church in Canada is blessed with many gifted and talented members who are willing to share their gifts, skills and time by serving on various standing committees of the General Assembly. There are also many more who participate in various task groups or subcommittees of these committees as their service to the denomination. As well there are countless number of members that serve at the session, presbytery and synod level. Without all of these people's time, talents and efforts it would be very difficult to achieve the work of the church. We give thanks and praise God for all their efforts.

The Committee to Nominate Standing Committees would like to recognize the time and effort put into the careful consideration of nominations done by the sessions, presbyteries, synods and standing committees. The committee also acknowledges all those individuals who agreed to let their names be submitted for nomination and reappointment. The committee has prepared a slate of nominations for the General Assembly by carefully studying the gifts of the nominees and matching them with the needs of the various standing committees. We give thanks to all of those involved who make this process work.

NOMINATIONS TO STANDING COMMITTEES OF THE GENERAL ASSEMBLY – 2015

It is with thanks to God and the individuals who have agreed to serve, that the Nominating Committee presents the following slate for the consideration of the 2015 General Assembly. The "years" reflect an individual's current membership (beginning to end) and term (I for first term and II for second term). The new nominations for 2015 are highlighted in bold and those being nominated as a re-appointment or nominated for a second term are highlighted in bold and with two asterisks.

The regulations for membership state that "a six-year limit on membership applies to all individuals unless the General Assembly makes an exception." (A&P 2012, p. 451)

See p. 37–43 of the minutes for the final membership of standing committees.

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

ASSEMBLY COUNCIL

Category 1 – 8 Church-at-Large Members

Years	Name
2010–2016 (II)	Rev. Derek Krunys, Miramichi, NB
2013–2016 (I)	Mr. John Barrett, Charlottetown, PE
2013–2016 (I)	Rev. Paulette M. Brown, Toronto, ON
2011–2017 (II)	Ms. Christina A. Ball, Ottawa, ON
2014–2017 (I)	Rev. Capt. Daniel H. Forget, Kingston, ON
2012–2018 (II)	Rev. Dr. Robert H. Smith, Calgary, AB (convener) **
2013–2018 (II)	Rev. Dr. J. Gregory Davidson, Beaconsfield, QC **
2015–2018 (I)	Rev. Dr. David W. Sutherland, Bible Hill, NS

Category 2 – 15 Presbytery Members (position only for 3 years)

Years	Name and Presbytery
2013–2016 (I)	Mr. Donald MacMillan, Gloucester, ON (Ottawa)
2013–2016 (I)	Rev. Dr. A.R. Neal Mathers, Newmarket, ON (Oak Ridges)
2013–2016 (I)	Rev. Mark R. McLennan, Woodstock, ON (Paris)
2013–2016 (I)	Ms. Mabel Litowski, Melfort, SK (Northern Saskatchewan)
2013–2016 (I)	Rev. Douglas W. Maxwell, Red Deer, AB (Central Alberta)
2014–2017 (I)	Ms. Carol Stymiest, Miramichi, NB (New Brunswick)
2014–2017 (I)	Ms. Sherwin (Sherry) A. McDonald, Fort St. John, BC (Peace River)
2014–2017 (I)	Rev. Jeremy Bellsmith, Whitby, ON (Pickering)
2014–2017 (I)	Mr. David Munro, Pictou, NS (Pictou)
2014–2017 (I)	Rev. Bradford E. Blaikie, Summerside, PE (Prince Edward Island)
2015–2018 (I)	_____ (Lambton-West-Middlesex) – lay
2015–2018 (I)	Rev. Donald P.J. McCallum, Listowel, ON (Huron-Perth)
2015–2018 (I)	Ms. Gina Farnell, Quebec, QC (Quebec)
2012–2018 (II)	Rev. Harold Hunt, Thunder Bay, ON (Superior) **
2015–2018 (I)	Ms. Colleen Walker, Englehart, ON (Temiskaming)

Category 3 – 8 Synod Members (position only for 3 years)

Years	Name and Synod
2013–2016 (I)	Rev. Peter (Seok Ho) Baek, Bassano, AB (Alberta & The Northwest)
2013–2016 (I)	Mr. Dirk Van Ek, Parksville, BC (British Columbia)
2014–2017 (I)	Ms. Cheryl Weeks, Dartmouth, NS (Atlantic Provinces)
2014–2017 (I)	Rev. Harold H.A. Kouwenberg, Ingleside, ON (Quebec and Eastern Ontario)
2015–2017 (I)	Mr. David Brackenridge, Millbrook, ON (Central, Northeastern Ontario & Bermuda)
2015–2018 (I)	Rev. Thomas J. Kay, Leamington, ON (Southwestern Ontario)
2015–2018 (I)	Mr. Vic Falk, Brandon, MB (Manitoba Northwestern Ontario)
2015–2018 (I)	Rev. Jared Miller, Grenfell, SK (Saskatchewan)

Category 4 – 5 Ex-officio – voting

President of Atlantic Mission Society or designate
 President of Women's Missionary Society or designate
 Convener of Life and Mission Agency Committee
 Moderator, Past General Assembly
 Moderator, Previous General Assembly

Category 5 – 4 Ex-officio – non-voting

General Secretary, Life and Mission Agency
 Chief Financial Officer/Treasurer
 Principal Clerk, General Assembly
 One of the Heads of the Colleges

CHURCH DOCTRINE COMMITTEE**15 Members and 6 Corresponding Members (3 year term, option for 2nd term)**

Years	Name
2010–2016 (II)	Rev. Dr. Aubrey J. Botha, Cambridge, ON
2010–2016 (II)	Rev. Dr. Dong-Ha Kim, Brandon, MB
2010–2016 (II)	Rev. R. Ian Shaw, Simcoe, ON (convener)
2013–2016 (I)	Rev. Dr. Cynthia J. Chenard, Dartmouth, NS
2013–2016 (I)	Rev. Dr. Roland De Vries, Montreal, QC
2011–2017 (II)	Rev. James T. Hurd, Ottawa, ON
2011–2017 (II)	Rev. Dr. H. Christine O'Reilly, Port Franks, ON
2012–2017 (II)	Mr. Dennis Mercier, Cambridge, ON
2014–2017 (I)	Rev. Dr. Emily Bisset, Toronto, ON
2014–2017 (I)	Rev. Jennifer Geddes, Comox, BC
2012–2018 (II)	Rev. Bradley Childs, Regina, SK **
2012–2018 (II)	Rev. Matthew E. Ruttan, Barrie, ON **
2015–2018 (I)	Rev. Mark Chiang, Spruce Grove, AB
2015–2018 (I)	Rev. Dr. Robert N. Faris, Toronto, ON
2015–2018 (I)	Dr. Alexandra Johnston, Toronto, ON
2010–2016 (II) cm	Rev. Karoly Godollei, Calgary, AB
2011–2016 (II) cm	Ms. Myrna Talbot, Toronto, ON
2013–2016 (I) cm	Mr. Glen Teskey, Amherstburg, ON
2014–2017 (I) cm	Rev. Hugh N. Jack, Lethbridge, AB
2012–2018 (II) cm	Rev. Dr. John C. Carr, Edmonton, AB **
2012–2018 (II) cm	Rev. Dr. Mark Godin, Cambridge, ON **

“cm” = corresponding member

Ex-officio – 3 members

Representative, Presbyterian College
 Representative, Knox College
 Representative, St. Andrew's Hall/Vancouver School of Theology

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE**6 Members (3 year term, option for 2nd term)**

Years	Name
2012–2016 (I)	Rev. Amanda Currie, Saskatoon, SK, (convener)
2013–2016 (I)	Rev. Douglas H. Rollwage, Charlottetown, PE
2011–2017 (II)	Rev. Arlene L. Onuoha, Englehart, ON
2013–2017 (I)	Rev. Mark A. Tremblay, Calgary, AB
2011–2017 (II)	Rev. Samy Said, Montreal, QC **
2015–2018 (I)	Ms. Diane R. Hayman, Westville, NS

Ex-officio – 2 members

Principal Clerk, or designate
 General Secretary of Life and Mission, or designate

By Correspondence – 6 members

Representative to Canadian Council of Churches
 Delegate representative to last Council of Caribbean and North America Area Council of World Communion of Reformed Churches
 Delegate representative to last General Council of World Communion of Reformed Churches
 Delegate representative to last Assembly of World Council of Churches
 Representative from Women's Missionary Society
 Representative from Board of Directors of Presbyterian Record

HISTORY COMMITTEE**6 Members (3 year term, option for 2nd term)**

Years	Name
2013–2016 (I)	Rev. Dr. A. Donald MacLeod, Brighton, ON
2015–2016 (I)	Rev. Anita Van Nest, Niagara Falls, ON (filling a term for one year)

2013–2017 (I)	Dr. Kenneth Munro, Edmonton, AB
2014–2017 (I)	Mr. Barry Cahill, Halifax, NS
2012–2018 (II)	Ms. Marilyn Repchuck, Hamilton, ON, (convener) **
2015–2018 (I)	Rev. John Vaudry, Pembroke, ON

By Correspondence – 9 members

2010–2016 (II)	Rev. Ritchie Robinson, North Sydney, NS 8 synod conveners
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Ex-officio – 6 members

Professor of History, Knox College
 Professor of History, The Presbyterian College
 Professor of History, Vancouver School of Theology
 Archivist/Records Administrator
 Assistant Archivist
 Curator of National Presbyterian Museum

INTERNATIONAL AFFAIRS COMMITTEE**6 Members (3 year term, option for 2nd term)**

Years	Name
2010–2016 (II)	Rev. William G. Ingram, Toronto, ON
2013–2016 (I)	Mr. Dale Henry, Mississauga, ON
2014–2017 (I)	Mr. Jacques Dalton, Ottawa, ON
2014–2017 (I)	Ms. Huda Kandalaft, Ottawa, ON
2011–2017 (II)	Rev. Wendy Adams, Armstrong, BC (convener) **
2015–2018 (I)	Rev. Rafael Vallejo, Toronto, ON

Ex-officio – 7 members

Five persons appointed by Life and Mission Agency
 Representative of Atlantic Mission Society
 Representative of Women's Missionary Society

LIFE AND MISSION AGENCY COMMITTEE**12 Members (3 year term, option for 2nd term)**

Years	Name
2010–2016 (II)	Rev. Dr. J. Martin R. Kreplin, Moncton, NB
2010–2016 (II)	Rev. Wendy Paterson, Windsor, ON (convener)
2013–2016 (I)	Rev. Dr. Thomas Billard, Cambridge, ON
2013–2016 (I)	Ms. Judy Dodds, Ottawa, ON
2011–2017 (II)	Rev. Dr. Alfred H.S. Lee, Pitt Meadows, BC
2011–2017 (II)	Rev. Chuck Moon, Port Elgin, ON
2014–2017 (I)	Ms. Ginny-Lou Alexander, 100 Mile House, BC
2015–2017 (I)	Mr. R. Aubrey Hawton, Moonstone, ON (filling a term for 2 years)
2012–2018 (I)	Ms. Nancy Harvey, Summerside, PE **
2015–2018 (I)	Ms. Vivian Ketchum, Winnipeg, MB
2015–2018 (I)	Rev. Douglas U. Schonberg, Niagara Falls, ON
2015–2018 (I)	Dr. Jo Szostak, Regina, SK

Assembly Council Appointments – 3 members

Three members of the Assembly Council

Ex-officio – 4 members

Two appointees of the Women's Missionary Society
 Appointee of the Atlantic Mission Society
 Appointee of the Presbyterian World Service and Development

MACLEAN ESTATE COMMITTEE**12 Members (3 year term, option for 2nd term)**

Years	Name
2010–2016 (II)	Rev. Joan Ashley, London, ON
2013–2016 (I)	Mr. James D. Allan, Burlington, ON
2013–2016 (I)	Mr. James Jackson, Simcoe, ON
2013–2016 (I)	Rev. Heather Paton, Dorchester, ON
2011–2017 (II)	Rev. Johannes Olivier, Guelph, ON
2013–2017 (I)	Rev. Gordon E. Timbers, Orillia, ON
2014–2017 (I)	Ms. Anne F. Church, Dundas, ON
2015–2017 (I)	Ms. Anne Wilson, Guelph, ON, (filling a term for two years)
2013–2018 (II)	Rev. Kathy A. Fraser, Kincardine, ON **
2012–2018 (II)	Ms. Gwen MacRobbie, Guelph, ON **
2015–2018 (I)	Ms. Moira Forbes, Burlington, ON
2015–2018 (I)	Mr. David Phillips, Uxbridge, ON, (convener)

COMMITTEE TO NOMINATE STANDING COMMITTEES**9 Members (named by synods and based upon a 3 year rotation)**

Year	Name and Synod
2013–2016	Rev. C. Duncan Cameron, Toronto, ON (Central, Northeastern Ontario and Bermuda)
2013–2016	Ms. Elaine Allen, London, ON (Southwestern Ontario)
2013–2016	Rev. David S. Wilson, Brandon, MB (Manitoba and Northwestern Ontario)
2014–2017	Rev. E.M. Iona MacLean, Pictou, NS, (convener) (The Atlantic Provinces)
2014–2017	Ms. Anita Mack, St. Lambert, PQ (Quebec and Eastern Ontario)
2014–2017	Mr. Gordon Walford, Ottawa, ON (Quebec and Eastern Ontario)
2015–2018	Rev. Christopher Jorna, Duck Lake, SK (Saskatchewan)
2015–2018	Ms. Sandi Churchill, Calgary, AB (Alberta and the Northwest)
2015–2018	Rev. Elizabeth McLagan, Langley, BC (British Columbia)

PENSION AND BENEFITS BOARD**9 Members (3 year term, option for 2nd term)**

Years	Name
2010–2016 (II)	Mr. Eugene Craig, Woodstock, NB
2011–2016 (II)	Mr. Woon-Yong Chung, Toronto, ON
2013–2016 (I)	Rev. D. Laurence Mawhinney, Lunenburg, NS
2012–2017 (II)	Rev. Peter G. Bush, Winnipeg, MB
2014–2017 (I)	Rev. J. Cameron Bigelow, Orillia, ON (convener)
2014–2017 (I)	Ms. Ann Hysert, Merrickville, ON
2012–2018 (II)	Rev. Katharine Michie, Prince George, BC **
2015–2018 (I)	Ms. Ingrid Chingcuanco, Toronto, ON
2015–2018 (I)	Ms. Patricia A. Main, Toronto, ON

Ex-officio – 2 members

Chief Financial Officer/Treasurer
Convener of Trustee Board, or alternate

TRUSTEE BOARD**12 Members (no less than 7 and no more than 15, of whom 3 are ex officio; 6 year term)**

Years	Name
2010–2016	Ms. Esther Inglis, Buckhorn, ON
2010–2016	Dr. Margaret H. Ogilvie, Ottawa, ON
2011–2017	Ms. Drusilla Bryan, Roxboro, QC
2011–2017	Mr. Gordon Marshall, Toronto, ON
2012–2018	Ms. Diane Cameron, New Glasgow, NS
2013–2019	Mr. Timothy Herron, Thornhill, ON (convener)
2013–2019	Mr. Gordon Higgins, Toronto, ON
2014–2020	Mr. Richard Anderson, Eckville, AB
2015–2017	Rev. J. Cameron Bigelow, Orillia, ON, (convener, Pension and Benefits Board)
2015–2021	Rev. Dr. Victor Gavino, Montreal, QC
2015–2021	Mr. Bruce Templeton, Outer Cove, NL
2015–2021	

Ex-officio – 3 members

Principal Clerk
 Chief Financial Officer/Treasurer
 Convener of Assembly Council

KNOX COLLEGE, GOVERNING BOARD**15 Members (3 year term, option for 2nd term)**

Years	Name
2010–2016 (II)	Ms. Joanne Stewart, Toronto, ON
2013–2016 (I)	Mr. Glen Thompson, Mississauga, ON
2013–2016 (I)	Ms. Mary Lee, Toronto, ON
2013–2016 (I)	Mr. Peter McKinnon, Toronto, ON
2015–2016 (I)	Mr. Trevor Van Nest, Niagara, ON (filling a term for one year)
2011–2017 (II)	Mr. Dorian Persaud, Toronto, ON
2011–2017 (II)	Dr. Peter Ross, Aurora, ON, (convener)
2011–2017 (II)	Rev. Brad Shoemaker, Mississauga, ON
2013–2017 (I)	Rev. Daniel Cho, Toronto, ON
2014–2017 (I)	Ms. Joan Stellmach, Calgary, AB
2012–2018 (II)	Rev. Dr. P.A. (Sandy) McDonald, Dartmouth, NS **
2012–2018 (II)	Rev. Jane Ji Yong Yoon, Toronto, ON **
2014–2018 (I)	Mr. Michael Nettleton, Toronto, ON
2015–2018 (I)	Ms. Laurie Spencer Bannerman, London, ON
2015–2018 (I)	Rev. Gail Johnson-Murdock, Merigomish, NS

Ex-officio – 3 members

Principal
 One Faculty Member
 One member of Knox-Ewart Graduate Association

THE PRESBYTERIAN COLLEGE, BOARD OF GOVERNORS**12 Members (three year term, option for 2nd term)**

Years	Name
2012–2016 (II)	Rev. Dr. J. Kevin Livingston, Toronto, ON
2013–2016 (I)	Mr. Howard Davidson, Montreal, QC
2012–2016 (II)	Mr. Donald Walcot, Montreal, QC (filling a term for 1 year) **
2010–2016 (II)	Mr. Ralph Loader, Westmount, QC (convener) **
2010–2016 (II)	Ms. Jane Wyllie, Montreal, QC **
2014–2017 (I)	Rev. Paul Wu, Montreal, QC
2014–2017 (I)	Rev. Joel Coppieters, Montreal, QC
2015–2017 (I)	Rev. Douglas Paterson, Toronto, ON (filing a term for 2 years)
2012–2018 (II)	Rev. Denise Allen-MacCartney, Ottawa, ON **

2015–2018 (I) Mr. Jay Hewlin, Montreal, QC
 2015–2018 (I) Rev. Lydia E. MacKinnon, Marion Bridge, NS
 2015–2018 (I) Rev. Jill M. Turnbull, Portland, ON

Ex-officio – 5 members

Principal
 Director of Pastoral Studies
 One other Faculty Member
 Student Representative
 Representative, Graduates Association

ST. ANDREW'S HALL, BOARD**12 Members (three year term, option for 2nd term)**

Years	Name
2013–2016 (I)	Ms. Joyce Huang, Vancouver, BC
2013–2016 (I)	Ms. Deanna Louie, Vancouver, BC
2013–2016 (I)	Rev. Glen Soderholm, Guelph, ON
2013–2016 (I)	Mr. Rod Thompson, Abbotsford, BC, (convener)
2014–2017 (I)	Rev. Dr. Peter D. Coutts, Calgary, AB
2014–2017 (I)	Ms. Paula (Polly) Long, North Vancouver, BC
2014–2017 (I)	Rev. Rebecca Simpson, Mission, BC
2015–2017 (I)	Mr. Ian Rokeby, Burnaby, BC (filling a term for 2 years)
2012–2018 (II)	Ms. Caroline Bonesky, Westminster, BC **
2015–2018 (I)	Rev. Dr. Gerard Booy, Maple Ridge, BC
2015–2018 (I)	Ms. Karen Dylla, Richmond, BC
2015–2018 (I)	Mr. Steve Norris, Vancouver, BC

Ex-officio – 3 members

Representative from Vancouver School of Theology
 Principal, Vancouver School of Theology
 Dean, St. Andrew's Hall

Recommendation No. 1 (adopted and later reconsidered, p. 36)

That the above be the membership of the standing committees of the General Assembly.

APPRECIATION**Membership Completed**

Each year a number of members complete their terms of service on the standing committees. Some members have served for six years, while others will have completed their service after fewer years. Each retiring member receives a letter of appreciation from the General Assembly for sharing their time and gifts with the denomination through their service on a standing committee of the Assembly.

Recommendation No. 2 (adopted, p. 43)

That thanks be expressed for those members of a standing committee whose service concludes with this General Assembly.

Committee to Nominate Standing Committee Retiring Members

The membership terms for Mr. Spencer Hanson of Saskatoon, Saskatchewan, the Rev. Jan Hazlett of Calgary, Alberta and Ms. Margaret Clow of Qualicum Beach, British Columbia, end with this Assembly. Each of them were part of the original membership of this committee under the new structure that began in 2012. Over the past three years, they offered leadership and guidance as the committee implemented the new structure and paved the way for how the committee currently functions. A special word of appreciation is expressed to Spencer Hanson who served as convener for the past two years.

COMMITTEE TO NOMINATE MEMBERSHIP

The committee functioning under the new terms of reference and procedures since 2012 has found that the role of secretary is no longer necessary. Previously, the secretary automatically

became the convener the following year and was the only person to serve two years consecutively. This provided a degree of experience and continuity. Given that committee members now serve three-year terms, the committee is able to name its convener from among its experienced members making the succession plan unnecessary. Administrative support is offered by General Assembly Office staff.

The committee, in consultation with the Clerks of Assembly, recommends that “and secretary” be deleted from Book of Forms section 288.1 and the word “are” be changed to “is” as illustrated below.

Since this is a minor amendment, the Clerks of Assembly suggest this update does not require the Barrier Act process. Therefore, the following recommendation is made.

288.1 A Committee to Nominate Standing Committees, consisting of nine members of The Presbyterian Church in Canada, shall be appointed by the General Assembly with members being nominated by synods from within their bounds, with one synod, every three years in rotation, nominating two members. Each synod nomination will alternate between clergy and non-clergy each time its term comes in the rotation. The convener ~~and secretary~~ **is** to be named from among the membership. Each member shall serve a three-year non-renewable term with one third of the members retiring each year.

Recommendation No. 3 (adopted, p. 43)

That Book of Forms section 288.1 re Committee to Nominate Standing Committees be amended to replace “and secretary are” with “is”.

GUIDELINES FOR MEMBERSHIP AND NOMINATION PROCESS

The “Guidelines for Membership of General Assembly Standing Committees and Nomination Process”, approved in 2012, are on the website at presbyterian.ca/gao/committee-to-nominate, and in Section H of the Book of Reports.

2016 NOMINATIONS DEADLINE

The Assembly may wish to note that the submission deadline for the 2016 nominations from sessions, presbyteries, synods and standing committees will be February 28, 2016.

Spencer Hanson
Convener

NOMINATIONS

To the Venerable, the 141st General Assembly:

MODERATOR OF THE 141ST GENERAL ASSEMBLY

The Rev. John R. Bannerman	Lambton-West Middlesex (late)
The Rev. Marion R. Barclay MacKay	Cape Breton, New Brunswick, Paris, Brandon
The Rev. Dr. Nancy L. Cocks	Halifax and Lunenburg, Central Alberta
The Rev. Harry Currie	Edmonton-Lakeland
The Rev. John Barry Forsyth	Quebec, Seaway-Glengarry, Grey Bruce Maitland
The Rev. Karen R. Horst	Halifax and Lunenburg, Kingston, East Toronto, West Toronto, Brampton, Barrie, Waterloo-Wellington
The Rev. William G. Ingram	Essex-Kent
The Rev. Dr. J. Kevin Livingston	Montreal, Ottawa, Pickering, Oak Ridges, Paris, Essex-Kent
Ms. Lori Ransom	Pictou
The Rev. M. Helen Smith	Pictou, East Toronto, Calgary-Macleod

GENERAL SECRETARY, LIFE AND MISSION AGENCY

The Rev. Marion R. Barclay MacKay	Halifax and Lunenburg
The Rev. Peter G. Bush	Brandon, Winnipeg
The Rev. Karen R. Horst	Halifax and Lunenburg
The Rev. Ian A.R. McDonald	East Toronto, Halifax and Lunenburg

The Rev. Dr. M. Jean Morris	East Toronto, Lanark and Renfrew, Montreal, Kingston
The Rev. Donald G.A. Muir	Peace River, Central Alberta, Westminister
The Rev. Douglas U. Schonberg	Niagara
The Rev. Dr. John-Peter C. Smit	Waterloo-Wellington, Algoma and North Bay
The Rev. M. Helen Smith	Lanark and Renfrew
The Rev. Dr. Glynis R. Williams	Lanark and Renfrew

ASSOCIATE SECRETARY, COMMUNICATIONS, LIFE AND MISSION AGENCY

Ms. Barb Summers	Prince Edward Island, Central Alberta, Westminister, East Toronto
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DIRECTOR OF PASTORAL STUDIES, THE PRESBYTERIAN COLLEGE

The Rev. Dr. Roland De Vries	Pictou
The Rev. Dr. Daniel MacKinnon	Ottawa
The Rev. M. Beth McCutcheon	East Toronto, West Toronto

DEAN, ST. ANDREW'S HALL

There were no nominations.

PENSION AND BENEFITS BOARD

To the Venerable, the 141st General Assembly:

The Pension and Benefits Board met in October 2014 and March 2015. There were also several meetings of the board committees and numerous consultations by email and conference call.

CHANGES IN THE STATUS OF MEMBERS OF THE PENSION PLAN

Applications to Receive Pension

2014

April	Ms. Lorna Prideaux	September	The Rev. Yeon Wha Kim
May	The Rev. Robert M. Shaw		The Rev. Ronald Wayne Kleinsteuber
July	The Rev. James F. Biggs		The Rev. Apack Rongchun Song
	Ms. Dorothy Henderson	October	The Rev. Job van Hartingsveldt
	Ms. Linda Shaw		The Rev. Thomas Godfrey
August	The Rev. Kerry J. McIntyre		The Rev. Raye A. Brown
	Mrs. Ledelina Santiago	November	The Rev. William Dean
	The Rev. Gordon E. Timbers		The Rev. Byron M. Grace
	The Rev. Ariane Wasilow	December	The Rev. Donald G.I. McInnis
			The Rev. Gerald E. Thompson

2015

January	The Rev. Judithe A. Adam-Murphy	February	The Rev. Margaret W. Bell
	The Rev. Alan F. Barr		The Rev. Susan W. Sheridan
	The Rev. Bruce W. Gourlay	March	The Rev. Robert Ewing
	The Rev. Mary Anne D. Grant		The Rev. I. Anne McGrath
	Mr. Keith Knight		Mr. Anthony Pucci
	Ms. Ruth McCarten	April	Mrs. Denise Hawkins
January	Ms. Sandra McMahan	April	The Rev. M. Mark Davidson
	Ms. D. Anne Phillips		The Rev. David V. Webber
	The Rev. Mark A. Ward		The Rev. Noble B.H. Dean

Pensioners Deceased

2014

Mar. 12	Mrs. Audrey McBride	Aug. 3	The Rev. J. Murdo Pollock
April 6	The Rev. Keith E.W. Wilcox	Aug. 13	The Rev. Dr. John M. Allison
April 12	The Rev. Everett Hawkes	Aug. 14	Mrs. Isabel M. Brown
April 18	Ms. Mary Marlene Cribar	Aug. 31	Ms. Donna R. Wilson
April 22	The Rev. Edward O'Neill	Sept. 5	The Rev. Dr. Ellen T. Lemen
April 24	Mrs. D. Jean MacKay Baudoux	Sept. 14	The Rev. Sheina B. Smith

May 4	Mrs. Elinor Cunningham	Sept. 16	The Rev. Christiaan M. Costerus
May 23	Mrs. Elizabeth Sutherland	Sept. 17	The Rev. R. Wayne Maddock
May 29	The Rev. Dr. Allan M. Duncan	Sept. 23	Mrs. Ninette Di Gangi
June 2	Mrs. Margaret Philps	Sept. 28	The Rev. Diane L. Clark
June 3	The Rev. William D. Allen	Oct. 6	The Rev. John B. Duncan
June 20	The Rev. Andrew M.L. Ng	Oct. 15	Mrs. Ruth Embree
June 20	Miss Charlotte Farris	Oct. 21	Mrs. Eleanor Vance
June 21	Ms. Lorna van Mossel	Nov. 17	The Rev. J. Reay Duke
June 23	The Rev. Lawrence Vlasblom	Dec. 1	The Rev. Wilfred D. (Biff) Jarvis
June 25	Mr. William J. Kerr	Dec. 12	The Rev. S. Reid Thompson
July 18	Mrs. Patricia Ritchie	Dec. 26	The Rev. Dr. D. Ian Victor
July 22	The Rev. B. David Hostetter	Dec. 27	Dr. Erika (Heather) Johnston
July 23	The Rev. Dr. Albert Bailey		
July 27	Mrs. Eva MacLean		

2015

Jan. 2	The Rev. Young -Sun Lee	March 4	The Rev. John Desmond McConaghy
Jan. 10	Mrs. Barbara Deans	March 13	The Rev. William Campbell
Jan. 15	The Rev. David W. Paterson	March 16	Mrs. Helen M. Dobie
Jan. 20	Mrs. Caroline Andrews	March 22	Mrs. Olive Turner
Jan. 28	Ms. Nancy J. Bell	March 28	The Rev. Edward (Ted) Stevens
Feb. 13	The Rev. Gale Kay		
Feb. 23	Mrs. C. Alma Moase		
Feb. 24	The Rev. David C. Robertson		

Active Members Deceased

2014

July 29 Dr. Shu-Ling Chen

Recommendation No. 1 (adopted, p. 21)

That the action of the Pension and Benefits Board in the administration of pension benefits be sustained.

HEALTH AND DENTAL PLAN

The Presbyterian Church in Canada continues to support its professional church workers, support staff and retirees through its Extended Health and Dental Plan. The plan provides protection against the cost of medical and dental services which are often significant and unexpected.

Since its establishment in 1987, members have enjoyed basic extended health services not covered by a provincial health plan such as a number of paramedical services, vision care, 100% coverage for prescription drugs, semi-private hospital room, private duty nursing and convalescent hospital care and out of country medical emergency coverage. The dental plan includes 100% coverage for basic services and 50% coverage for major restorative services up to an annual maximum.

Recognizing the value of our generous and comprehensive plan, many members take the option to continue coverage under the retiree plan and agree to pay the retiree premium when they transition from active service into retirement.

There are now approximately 755 actives and 370 retirees taking advantage of the plan. The annual 2015 costs are \$4,224 to congregations per health and dental position, \$1,395 for single retiree coverage and \$2,790 for family retiree coverage.

The Pension and Benefits Board has been able to implement minor cost controls within the existing plan coverage and design. A more extensive review may be necessary given the rising cost environment that most plans currently face.

Physiotherapy Cap

As reported to the 2014 General Assembly, the board is assessing methods and approaches to containing costs within the Health and Dental Plan. One such service that the board felt required review was that of paramedical service caps, deductibles and co-payments. The board also

sought input from the benefits coverage for the United Church and Anglican Church plans and from the church's benefit consultant on how to manage future increases.

The board as part of its review determined that physiotherapy limits were not only out of sync with other paramedical coverage within our own plan but were not in line with other faith based and business organizations. After much consideration, the board determined that in keeping with the same limits as other paramedical coverage provided by the plan, and judging it to be a 'fair and reasonable' annual limit, a \$500 per person annual limit was applied to physiotherapy coverage for both active and retired members of the plan, effective January 1, 2015.

OVERTURE NO. 9, 2015 (p. 581–82)

Re: Dissolving the pastoral tie during long term disability

Overture No. 9, 2015 was referred to the Pension and Benefits Board to consult with the Clerks of Assembly. A review of this overture led to the conclusion that it is not within the mandate of the Pension and Benefits Board to recommend a response on the question of dissolving a pastoral tie during Long Term Disability (LTD) benefits. The board has provided to the Clerks advice on the question of whether a member's LTD benefits are in jeopardy if the pastoral tie is dissolved and this advice is summarized at p. 283–85 in the Clerks of Assembly report.

Recommendation No. 2 (adopted, p. 21)

That Overture No. 9, 2015 re dissolving the pastoral tie during long term disability be referred to the Clerks of Assembly.

PENSION PLAN FINANCIAL UPDATE (A&P 2012, p. 460–61)

Ontario Ministry of Finance Update

The Pension and Benefits Board reported to the 140th General Assembly, that the church has requested special solvency funding relief from the Ministry of Finance in order to offset expected increased payments starting July 2014. Discussions between the Ministry and the church representatives continued in August 2014, and also in October 2014. In March 2015, the Pension and Benefits Board was disappointed to learn that the Ontario Ministry of Finance would not grant the church's request for special funding relief. Relief has been granted to another denomination.

Actuarial Valuation as at June 30, 2013

Also during this time, the church applied for an extension, from the regulator, Financial Services Commission of Ontario (FSCO), to file the June 30, 2013 actuarial valuation until after a ruling was received from the Ministry of Finance. FSCO granted two extensions; the final extension for filing being no later than December 31, 2014. As a result, the June 30, 2013 Actuarial Valuation was filed in December 2014 and is found on pages 486–508.

An actuarial valuation is a comprehensive analysis of a pension plan's assets and liabilities and pension plans are required to conduct a valuation every three years. The 'wind-up' valuation (one of three analyses' in an actuarial valuation) is used to determine the funding ratio and is used until the next valuation. If the funding ratio indicates that plan assets are less than 85% of plan liabilities, the plan is required to file the next valuation within one year.

Actuarial Valuation as at March 31, 2014

On the advice of the actuaries, the next valuation, as at March 31, 2014, was also prepared and filed with the regulator and is found on pages 509–30.

Comparative Valuations as at June 30, 2013 and March 31, 2014

	June 30, 2013	March 31, 2014
Going Concern Position		
Surplus/(deficit)	(\$9,496)	\$1,930
Wind-up Position		
Surplus/(deficit)	(\$61,789)	(\$37,479)
Solvency ratio	75.8%	85.2%
Solvency shortfall	(\$996)	(\$828)

(all amounts shown in thousands)

The Pension and Benefits Board was very encouraged by the results of the March 31, 2014 Actuarial Valuation.

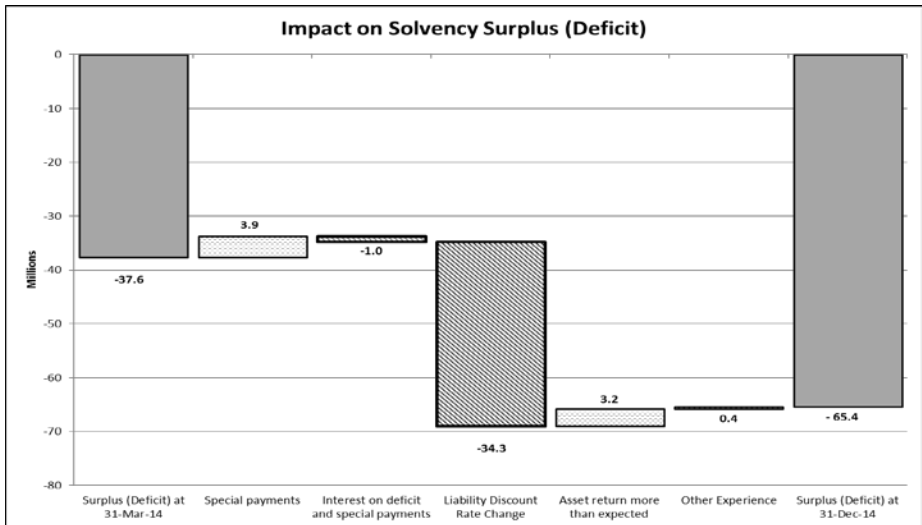
- The going concern position moved from a deficit of \$9.5 million to a surplus of \$1.9 million between June 30, 2013 and March 31, 2014, largely attributable to favourable investment experience.
- The solvency deficit reduced from \$61.8 million to \$37.5 million from June 30, 2013 to March 31, 2014; improvement in the solvency position primarily attributable to favourable investment earnings and assumption adjustments.
- The annual contribution shortfall, which is the amount in addition to member contributions and congregations/other employer’s contributions, required by the church in special payments reduced from \$996,000 to \$828,000. However, the church is still challenged to remit these special payments (\$69,000 per month) until March 31, 2017.

In addition, the March 31, 2014 Actuarial Valuation results moved the plan to just above the required funding ratio of 85% for triennial valuations since the funding ratio changed from 75.8% to 85.2%. The board viewed the results as a temporary reprieve from the volatility of the past few years in that contribution requirements for the church and active members are expected to remain stable until the next valuation is filed no later than March 31, 2017.

Financial Monitoring of the Pension Plan – December 31, 2014

The Pension and Benefits Board monitors the financial position of the plan on a quarterly basis and reviewed the report as at December 31, 2014. The board noted that the recent drop in interest rates by the Government of Canada has had a dramatic effect on the church’s pension fund despite 2014 investment earnings of 9.9% and a going concern balance sheet showing a \$6.7 million surplus.

The following graph details the components that impacted the gains and losses of the pension fund between March 31, 2014 and December 31, 2014. The greatest factor is the change in the Liability Discount Rate which means that the present value of current and future pensions have increased considerably more than plan assets have increased.



At January 31, 2015, the long term bond yield reached an all time low and annuity purchase rates are now at the lowest level on record. Had the plan been required to file a December 31, 2014 valuation based on the current interest rate changes, the church would once again be faced with an estimated solvency deficit in excess of \$65 million.

Estimated Pension Plan Financial Status as at December 31, 2014

	March 31, 2014	December 31, 2014
Going Concern Position		
Surplus/(deficit)	\$1,930	\$6,767
Wind-up Position		
Surplus/(deficit)	(\$37,479)	(\$65,384)
Solvency ratio	85.2%	77.7%

(all amounts shown in thousands)

A Special Committee re Pension Solvency Funding

Bound by fiduciary responsibility and as the requirement to fund the pension plan concerns the whole church, the Pension and Benefits Board agreed to communicate with the Assembly Council at their March meeting, and bring before the Assembly Council the critical issue of ongoing solvency funding requirements of the pension plan as presented by the actuaries.

The Pension and Benefits Board also agreed to advise Assembly Council of the actions the board is taking and by recommending that a special committee be appointed by the General Assembly to deal with the ongoing solvency funding requirements. The proposed terms of reference are as follows:

Terms of Reference

Accountable to

The General Assembly

Task

- To address ongoing solvency funding requirements of the pension plan.
- To make recommendations on the funding of the current solvency deficit of \$69,000 per month.
- To address the potential of a much larger solvency deficit including a thorough investigation of the options available to the church for dealing with the deficit.
- To prepare a plan for communicating ecumenically with Financial Services Commission of Ontario (FSCO) and the Ministry of Finance, to seek relief if necessary.

Reporting

The special committee shall report regularly to the Pension and Benefits Board, the Assembly Council and annually to the General Assembly. Any recommendations to the General Assembly shall be made only with the full knowledge of and following consultation with the Pension and Benefits Board and Assembly Council.

Decisions

Any decisions required between meetings of General Assembly, if within the scope or responsibility of either the Pension and Benefits Board or Assembly Council may be made by the respective body. If power to issue may be required, these terms of reference can be amended by General Assembly.

Term

November 2015 – November 2017

Membership

All members should have a working knowledge of finance, pensions and the structure of The Presbyterian Church in Canada.

- Convener of the Pension and Benefits Board
- Convener of the Assembly Council Finance Committee, or designate
- Two members of the Pension and Benefits Board
- Two members of Assembly Council
- Up to two members of the church at large
- Staff support shall be provided by the Senior Administrator of the Pension and Benefits Board and the Chief Financial Officer

Expenses

Committee expenses shall be shared by the Pension and Benefits Board and Assembly Council with any actuarial expenses paid by the Pension and Benefits Board as allowable under pension legislation.

Recommendation No. 3 (adopted, p. 21)

That a special committee regarding pension solvency funding be established to address ongoing solvency funding requirements of The Presbyterian Church in Canada Pension Plan with the above terms of reference.

Grandfathered Pre-1990 Pension Formula

There now exists a situation relating to the treatment of different segments of members of the pension plan.

Under the church's pension plan, a 'greater of' pension formula applies for members who joined the plan on or before December 31, 1989 (grandfathered members). The pension payable to these members is the greater of the regular formula pension (1.5% of final average earnings for service up to December 31, 2012, plus 1.5% of career average earnings for service after December 31, 2012) or, the grandfathered pre-1990 pension formula, equal to 2% of career average earnings applied to all service.

Since the pension formula was amended effective January 1, 2013, cumulative pensions for grandfathered members under the pre-1990 formula are now growing annually by 2% of current earnings, compared with a growth rate of 1.5% of current earnings under the regular formula. An increasing number of these members are benefiting from the 'greater of' pre-1990 formula, and the size of extra pensions arising from the pre-1990 formula is growing over time.

Such favourable treatment for grandfathered members is not considered consistent with the objectives of the General Assembly when it recommended the 2013 plan changes of adopting a 1.5% career average formula for future service. In particular, grandfathered members are being partially protected from the impact of the 2013 plan changes, since they have the potential to earn pensions at a higher ongoing 2% accrual rate if their pre-1990 formula pension surpasses their regular formula pension.

The Pension and Benefits Board analyzed the discrepancy of the 'greater of' pre-1990 formula for grandfathered members and noted the primary objective of adopting a 1.5% career average formula for future service in 2013 was to address future plan funding requirements. Furthermore the board felt that what is fair for one group in changing times should be fair for all groups and agreed that in order to equalize future accrued pensions for all members of the plan, the pre-1990 formula be eliminated.

It is important to note that pension earned based on the 'greater of' pre-1990 formula for grandfathered members up to December 31, 2015 will remain in place. The change will take place effective January 1, 2016.

Recommendation No. 4 (adopted, p. 21)

That in support of equalizing pensions earned under the new 1.5% career average earnings formula, section 8.4 of the Pension Plan be rescinded effective January 1, 2016.

COMMUNICATION

The Pension and Benefits Board informs members of changes and of the financial status of the Pension Plan and Group Benefits Plan through regular e-newsletters. *Window* on your Pension and Benefits is distributed each spring and fall to actively working members of the Pension Plan and Group Benefits Plan. Contact is distributed each July to retirees of the plans. The *Pension and Benefits Bulletin* is distributed throughout the year to congregational treasurers and 'other employers' of the plans. The board welcomes member feedback.

The newsletters and bulletins are posted to the Pension and Benefits Board webpage, presbyterian.ca/pensionandbenefits.

Member Statements

At the time of the writing of this report, the 2014 Annual Pension and Group Benefits Statements are scheduled for distribution in May. Members are encouraged to review their statements carefully and report changes to their personal or contact information to the Pension and Benefits Board office.

CONSTITUTION OF THE PENSION PLAN

Amendments to the Constitution effective September 1, 2014 – Province of Alberta

A change in pension legislation in the province of Alberta effective September 1, 2014, requires a change in the Constitution of the Pension Plan. The change indicates that all new active members are now immediately vested upon joining the pension plan. New members are no longer required to reach two years of membership before they are entitled to the pension they have earned. As such, we propose that:

The Supplement applicable to service in the Province of Alberta is amended by adding new sections 16.1 and 16.2 as follows:

16.1 This Section shall not apply to Alberta Members.

16.2 A Member who ceases to be in Pensionable Service for any reason other than death, Retirement or Disability shall become a Deferred Vested Member entitled to receive from normal retirement date the pension which has accrued in respect of such Member under Section 8.

Recommendation No. 5 (adopted, p. 21)

That the above sections of the Constitution of The Presbyterian Church in Canada Pension Plan be amended as defined above effective September 1, 2014.

Amendments to the Constitution effective January 1, 2015 – Changes to the Pension Plan

The 140th General Assembly adopted a recommendation that in support of establishing the principle that all congregations throughout their entire life have an ongoing obligation to the pension fund, the four-year vacancy exemption for congregational contributions to the pension fund be eliminated effective January 1, 2015, but that congregations currently exempted from paying the pension plan congregational assessment, begin making congregational contributions to the pension fund effective January 1, 2017. The following amendment is required:

Section 7.1 is deleted and replaced with the following:

7.1 Each Congregation shall pay each calendar year into the Pension Fund a percentage, as stated below, of the amount reported as the “dollar base” for that Congregation as determined by General Assembly.

The table in Section 7.1 is deleted and replaced with the following:

<u>Calendar Year</u>	<u>Congregational Contribution Rate</u>
up to and including 1999	2.0%
2000	2.2%
2001	2.4%
2002	2.6%
2003	2.8%
2004 through 2011 inclusive	3.0%
2012	3.1%
after 2012	5.0%

Notwithstanding the foregoing, where a Congregation was not making such contributions as of January 1, 2015, under an exemption granted by the relevant Presbytery before January 1, 2015, on account of the Congregation not having paid stipend for the services of a Minister or a Diaconal Minister for a period of at least four years, such Congregation shall not be required to contribute to the Pension Fund under this Section 7.1 during the

period starting on January 1, 2015, and ending on the earlier of December 31, 2016, or the date at which the Congregation ceases to qualify for the exemption.

The General Assembly adopted a recommendation to increase the 'Other Employer' rate in order to create a greater fairness among all employers who are funding the pension plan. The following amendment is required:

Section 7.2 is deleted and replaced with the following:

7.2 In the case of a Member who is neither a Minister serving in a Congregation nor a Diaconal Minister serving in a Congregation, the Employer shall contribute at the following rates:

- (a) 6% of the Pensionable Income of the Member for each calendar year, or part of a calendar year, during which the Member is in Pensionable Service up to and including 1999;
- (b) 7% of the Pensionable Income of the Member for each calendar year, or part of a calendar year, during which the Member is in Pensionable Service from 2000 to 2012 inclusive;
- (c) 9% of the Pensionable Income of the Member for each calendar year, or part of a calendar year, during which the Member is in Pensionable Service from 2013 to 2014 inclusive;
- (d) 10.5% of the Pensionable Income of the Member for each calendar year, or part of a calendar year, during which the Member is in Pensionable Service during all or part of 2015; and
- (e) 12% of the Pensionable Income of the Member for each calendar year, or part of a calendar year, during which the Member is in Pensionable Service after 2015.

For any period during which such a Member is in part-time service, the Employer's contributions as determined above shall be reduced based on the ratio of actual service to full-time service, with such ratio being determined using the formula specified in Section 1.21.

The 140th General Assembly adopted a recommendation to change the method of crediting interest to member contributions from the pension fund rate of investment return to the published 5-year bank GIC rate of return. The existing interest crediting method remains unchanged for Quebec members, and for interests on amounts other than required contributions (such as additional voluntary contributions). The following amendment is required:

Section 1.14 is deleted and replaced with the following:

1.14 "Interest" in respect of a calendar year shall mean the interest calculated as follows.

- a) In respect of a year prior to 1988, at a rate which shall be determined by the Pension and Benefits Board;
- b) In respect of a year between 1988 and 2014 (inclusive), at that rate (determined by the Board with the advice of the Actuary) which reasonably represents the rate of return obtained over that year on the assets of the Pension Fund, and credited in a manner prescribed by any Applicable Legislation. Such rate of return shall reflect investment income, capital gains and losses, and changes in the market value of investments, net of expenses charged to the Pension Fund; and
- c) In respect of any year after 2014,
 - (i) In the case of interest applied to contributions made by a Member to the Plan in accordance with Section 6.1, at a rate derived from five-year personal fixed-term chartered bank deposit rates, determined as the average of the twelve monthly rates published by Statistics Canada for the year under CANSIM series V122515 (formerly CANSIM series B14045); or
 - (ii) In the case of interest applied to amounts other than contributions made by a Member to the Plan in accordance with Section 6.1, at a rate determined in accordance with paragraph (b) of this Section 1.14.

The Supplement applicable to service in the Province of Quebec is amended by adding a new section 1.14 as follows:

1.14 “Interest” in respect of a calendar year shall mean the interest calculated as follows.

- a) In respect of a year prior to 1988, at a rate which shall be determined by the Pension and Benefits Board;
- b) In respect of a year after 1988, at that rate (determined by the Board with the advice of the Actuary) which reasonably represents the rate of return obtained over that year on the assets of the Pension Fund, and credited in a manner prescribed by any Applicable Legislation. Such rate of return shall reflect investment income, capital gains and losses, and changes in the market value of investments, net of expenses charged to the Pension Fund.

Recommendation No. 6 (adopted, p. 21)

That the above sections of the Constitution of The Presbyterian Church in Canada Pension Plan be amended as defined effective January 1, 2015.

APPRECIATION

Mr. Thomas Fischer and Mr. Bruce Templeton will be leaving the board this year, having served for six years. The board expresses gratitude to the two members for their expertise and diligent contributions to the work of the board and its various committees. Bruce Templeton served on both the Bequest Fund Committee and chaired the Communications Committee for the past five years. Tom Fischer served on the Technical Committee and the board would especially like to thank him for his wisdom and leadership as convener since 2010.

The board extends its appreciation and thanks to the dedicated members of the Pension and Benefits Board staff who work diligently in carrying out the work of the board.

Thomas Fischer
Convener

Judy Haas
Senior Administrator

**ACTUARIAL REPORT TO THE PENSION BOARD ON THE
PENSION PLAN OF THE PRESBYTERIAN CHURCH IN CANADA
AS AT JUNE 30, 2013
REGISTRATION NUMBER: 0368902**

SECTION 1 – EXECUTIVE SUMMARY

We are pleased to present this report which was prepared at the request of the Pension and Benefits Board of The Presbyterian Church in Canada in accordance with Section 17.3 of the Constitution governing the Plan for the following purposes:

- To report on the financial position of the Pension Plan of The Presbyterian Church in Canada (the “Plan”) as at June 30, 2013;
- To assess whether the contributions to the Plan, at the rates specified in the Constitution, are sufficient to meet the costs of benefits provided in the Constitution;
- To provide the actuarial certifications required under the Pension Benefits Act (Ontario) and the Income Tax Act (Canada); and

The intended users of this report are The Presbyterian Church in Canada (the “Church”), the Financial Services Commission of Ontario and the Canada Revenue Agency. This report is not intended or necessarily suitable for purposes other than those listed above. Any party reviewing this report for other purposes should have their own actuary or other qualified professional assist in their review to ensure that the party understands the assumptions, results and uncertainties inherent in our estimates.

Changes Since Previous Valuation

The last valuation of the Plan was prepared as at June 30, 2012.

For this valuation, we made the following changes to the going concern assumptions:

- As a result of recent changes to the investment policy of the Plan, the going concern discount rate was changed from 6.00% per annum to 6.35% per annum;
- The non-investment expense provision has been changed from 1.1% of pensionable earnings to 1.3% of pensionable earnings;

- The mortality table assumption was changed from the 1994 Uninsured Pensioners Mortality Table projected with scale AA to 2015 to the 2014 Canadian Pensioners' Mortality ("CPM") Private Table with Improvement Scale CPM-B; and
- Proportion of members assumed to be married at retirement was changed from 90% to 80%; and age difference for spouses was changed from 3 years to 2 years.

The 2014 General Assembly approved a change in the annual rate used to credit interest on member required contributions to the Plan effective January 1, 2015, from the fund rate of investment return of the Plan assets to the published 5-year personal fixed term rate (CANSIM series V122515). This change applies to all non-Quebec Plan members. The impact of this plan change has been reflected in this valuation.

The rest of the going concern assumptions have remained the same since the last valuation as of June 30, 2012. See Section 4 and Appendix D for details of the assumptions used and the rationale and Section 5 for the impact of these assumption changes.

The solvency and wind-up economic assumptions were changed to reflect market conditions as at the valuation date. For the solvency valuation, we have used an asset valuation method that smoothes investment gains and losses over a period of 5 years. The solvency liabilities have been valued with interest rates that have been smoothed over a period of 5 years. The assumptions are summarized in Appendix D.

Reliance

We have relied on the asset information provided by the church as well as custodial statements provided by RBC Investor Services as of June 30, 2013. We have also relied on the church to provide all relevant data and to confirm the pertinent Plan terms.

Summary of Results

	June 30, 2013	June 30, 2012
	\$	\$
Going Concern Financial Position		
Actuarial value of assets	188,840,632	187,577,580
Going concern liabilities	198,337,135	191,395,988
Actuarial surplus/(unfunded actuarial liability)	(9,496,503)	(3,818,408)
Wind-up Financial Position		
Market value of assets	192,320,684	180,203,927
Provision for wind-up expenses	(250,000)	(300,000)
Wind-up liability	253,860,120	270,627,819
Windup excess/(deficiency)	(61,789,436)	(90,723,892)
Prior year credit balance	998,640	3,355,935
Transfer ratio	75.4%	65.2%
Solvency ratio	75.8%	66.6%

Minimum contribution requirements for the year following the valuation date

	Total annual normal cost	4,811,134
less	Employee contributions	4,123,829
equals	Church normal cost	687,305
plus	Administration expenses	595,664
	Unfunded liability special payments	1,088,072
	Solvency special payments	4,688,828
equals	Church annual contribution requirements	7,059,869

Maximum Permitted Contributions

At the church's option, the church may choose to fund at a higher level than the minimum requirement stated. The maximum tax deductible contributions the church could make for the period from July 1, 2013 until the effective date of the next actuarial valuation is equal to the

normal cost, plus administration expenses, and the greater of the unfunded actuarial liability and the wind-up deficiency prior to the reduction for the prior year credit balance, or \$61,789,436.

Summary Of Membership Data

	June 30, 2013	June 30, 2012
Actives		
a) Full-time employees		
- number	635	668
- average age	51.6 years	51.6 years
- average pensionable income	\$63,546	\$61,082
b) Part-time employees		
- number	96	86
c) Disabled employees		
- number	11	10
Deferred vesteds		
- number	241	249
Retired (excluding children)*		
- number	933	902
- average age	77.2 years	77.5 years
- monthly pension paid by Canada Life	\$253,842	\$270,666
- monthly pension paid by pension fund	\$892,467	\$819,525
- total	\$1,146,309	\$1,090,191
- average monthly pension	\$1,229	\$1,209
Children's pensions		
- number	12	9
- average monthly pension	\$271	\$185

* Pensions for retirees up to early 1997 were purchased from Canada Life. Pensions provided since then (including ad-hoc pension increases for pre-1997 retirees) are paid by RBC Investor Services in monthly instalments from the pension fund.

This report should be filed with the Financial Services Commission of Ontario, to meet the filing requirements of the Pension Benefits Act (Ontario) and with Canada Revenue Agency, in order to ensure that contributions recommended in the report will qualify as eligible contributions for purposes of the Income Tax Act. The next actuarial valuation of the Plan should be performed no later than June 30, 2014.

This report has been prepared and our opinions given in accordance with accepted actuarial practice in Canada.

Respectfully submitted,

Kiersten Johnston, FSA, FCIA

Tulio Walles, FSA, FCIA

October 2014

SECTION 2 – INTRODUCTION

The General Assembly of The Presbyterian Church in Canada adopted the present earnings-related pension plan on January 1, 1974 to provide pension and ancillary benefits for Plan members. The Plan was merged with the Retirement Fund for Church Employees effective January 1, 1987, and all the assets and liabilities under the Retirement Fund were transferred to and assumed by the Plan as of that date. The pension formula under the Plan was substantially revised effective January 1, 1990, and subsequently has been amended from time-to-time.

The 2003 General Assembly granted improvements to spouses' and children's benefits and approved the addition of a minimum pension to members who retired or terminated service in 1989. They also removed the option for members to make voluntary contributions. The treatment of members while on Maternity or Parental Leave was also updated to comply with Applicable Legislation. A clarification was made to the contributions required from members and employers for part-time members.

The 2004 General Assembly approved the removal of the option for terminated members to pay a premium to retain death benefits. Any terminated members who were paying the premium prior to the change retained the right to continue making the payments. In addition, the definition of spouse in various provinces was amended to comply with Applicable Legislation. This General Assembly also granted the Pension and Benefits Board the ability to provide increases to pensions that have been in payment for at least a year in line with Consumer Price Indexation, to a maximum of 3% per annum, for the years 2004 to 2008, provided adequate surplus was available.

The 2005 General Assembly approved amendments to death benefits in Saskatchewan to comply with Applicable Legislation.

The 2006 General Assembly approved an increase of 1.6% to pensions in payment for at least a year and to deferred pensioners, effective January 1, 2007.

On April 11, 2007 the Pension and Benefits Board approved an increase of 3% to pensions in payment for at least a year and to deferred pensioners, effective January 1, 2008.

The 2007 General Assembly approved an increase in the latest age that members must commence their pension from the Plan from the end of the year the member turns 69 to the end of the year they turn 71, in line with a change made to the Income Tax Act.

The 2009 General Assembly approved the change to the definition of the Average Maximum Qualifying Income, to address the inequity for members with less than 5 years of service.

The 2011 General Assembly approved the increase of the member contributions to the Plan effective January 1, 2012 from 6.0% to 7.0% of pensionable income and increase to the Congregational Contribution Rate as a percent of dollar base from 3.0% to 3.1%. The increase applied to the postponed retirement benefit was clarified, including references to the Supplement applicable to service in the Provinces of Manitoba and Quebec. Finally, other housekeeping changes to the Constitution were introduced.

The 2012 General Assembly approved the increase of the member contributions to the Plan effective January 1, 2013 from 7.0% to 9.0% of pensionable income and increase to the Congregational Contribution Rate as a percent of dollar base from 3.1% to 5.0%. In addition, effective January 1, 2013, the Constitution was amended to introduce a new career average formula for service after December 31, 2012. Benefits for service earned prior to January 1, 2013 have been frozen based on the member's average income and the Average Maximum Qualifying Income as of this date. Effective July 1, 2012 the Constitution was also amended to provide immediate vesting for Ontario members. The impact of these plan changes were reflected in the previous valuation report as at June 30, 2012.

This valuation as of June 30, 2013 is based on the Plan provisions of the present Constitution, which includes all amendments to the plan, including the amendment effective January 1, 2015. A summary of the main provisions of the Plan is included as Appendix A of this report.

Subsequent Events

The 2014 General Assembly approved a change in the annual rate used to credit interest to member required contributions to the Plan effective January 1, 2015 from the fund rate of investment return of the Plan assets to the published 5-year personal fixed term rate (CANSIM series V122515). This change applies to all non-Quebec Plan members. The impact of this plan change has been reflected in this valuation.

In February 2014 the Canadian Institute of Actuaries ("CIA") released their Final Report on Canadian Pensioners Mortality ("CPM Report"). The CPM Report contained Canadian pensioners' mortality tables and improvement scales based on experience studies conducted by the CIA. In March of 2014, the CIA released a revised Educational Note on the Selection of Mortality Assumptions for Pension Plan Actuarial Valuations ("CIA Educational Note"). The Information from the CPM Report and the CIA Educational Note were considered when selecting the mortality assumption reflected in this valuation. This resulted in a change in the mortality assumption to one of the mortality tables included in the CPM Report: the CPM Private table. Section 4 includes additional rationale for the selection of this table and Section 5 includes the impact resulting from this assumption change.

Any investment experience occurring between the valuation date and the report date, which differs from the assumptions made, is not reported in this valuation report and will be reported in future valuations.

We are not aware of any other events that have occurred between the valuation date and the date this report was completed that would have a material impact on the results of this valuation.

Valuations Included in this Report

In this report, we describe the results of three different valuations of the Plan:

- A “going concern valuation” which is used to estimate the funded position of the Plan, assuming the Plan is continued indefinitely, and to estimate the contributions currently required to be made to the Plan’s fund, both to fund the cost of any benefits being earned by members for current service and, in the event there is a funding deficiency, to liquidate the amount of the funding deficiency.
- A “wind-up valuation”, which is intended to reflect the status of the Plan as if it had been wound up on the valuation date and the Plan members had been provided with the benefits specified by the Plan and the Pension Benefits Act (Ontario). The purpose of this valuation is to show the degree of benefit security provided to the Plan members from the current assets of the pension fund. The wind-up valuation is not used to determine the required contributions to the Plan.
- A “solvency valuation”, which is required by the Regulations under the Pension Benefits Act (Ontario). This valuation is similar to a wind-up valuation, except that certain adjustments may be made to the assets and liabilities. The solvency valuation does affect the required contributions to the Plan. If the solvency valuation reveals that there is a “solvency deficiency” (as defined in the Regulations), then additional contributions must be made to the Plan.

The difference between the wind-up and solvency valuations for this Plan relates to the value of assets that are included in the valuation and the discount rates used in the determination of the liabilities. In the wind-up valuation, the only assets taken into account are the invested assets of the Plan, which are taken at their market values, including any receivables and payables, net of provision for wind-up expenses. In the solvency valuation, in addition to the Plan’s invested assets, including any receivables and payables and net of a provision for wind-up expenses, also taken into account is the present value of all special payments that are scheduled to be made for the next five years from the valuation date, and an adjustment to smooth the market value over a period not exceeding five years. For purposes of this valuation the assets have been smoothed over five years. The previous valuation used a similar smoothing method.

The Pension Benefits Act of Ontario requires that if the assets are smoothed for the purpose of the solvency valuation, then a similar adjustment must be made to the solvency liabilities. In keeping with the Pension Benefits Act requirement, the solvency liabilities have been determined using an interest rate that is the average of market interest rates calculated over the same period of time, as was used in the determination of the solvency assets (see Appendix D). For the wind-up valuation, we use the interest rates in effect at the valuation date.

Filing Requirements

The last filed actuarial report was effective June 30, 2012. This report outlines the movements of the Plan’s financial position since the previous valuation and is to be filed with the Financial Services Commission of Ontario and the Canada Revenue Agency. The report covers the period from July 1, 2013 to June 30, 2014, and is to be used by the Church to determine its funding requirements during that period, or until the next actuarial valuation is performed, if sooner. The next actuarial valuation of the Plan should be performed with an effective date no later than June 30, 2014.

SECTION 3 – DATA

The valuation is based on membership and financial data compiled as at June 30, 2013, and provided by the administrative staff of the Church.

The following adjustments were made for the June 30, 2013 membership data:

- For active and deferred vested members, we used actual contribution balances as of December 31, 2012, and we estimated their contribution balances with interest based on expected contributions made and interest accrued to June 30, 2013.

The membership data as at June 30, 2013 is summarized in Appendix B.

We subjected this data to a number of tests of reasonableness and consistency, including the following:

- a member's (and partner's as applicable) age is within a reasonable range;
- all dates remained unchanged from the data used in the previous actuarial valuation of the Plan;
- accrued pensions changed by a reasonable amount (e.g. no change for retired members and vested pensioners other than cost of living adjustments, etc.);
- a member's gender did not change;
- the form of pension payment did not change (other than resulting from the death of a retired member); and
- we examined the additions to and deletions from each of the data files (i.e. the files for active employees, pensioners and deferred vested members entitled to a deferred vested pension) since the previous valuation to determine whether all Plan members were accounted for in this valuation, to check for duplicate records and to confirm pension amounts.

The results of this valuation are based on the data in the pension administration records. These records have been updated since our previous valuation due to the continuing audit of active member records being carried out by the administrative staff of the Church.

All of our tests had satisfactory results or the data was corrected.

The assets of the Plan are invested by various external managers. For the purpose of this valuation, we have relied on the custodial statements provided by RBC Investor Services as at June 30, 2013 as well as on the asset information provided by the Church as of this date. A summary of Plan assets is provided in Appendix C.

SECTION 4 – ACTUARIAL ASSUMPTIONS AND METHODS

Actuarial Assumptions

The actuarial assumptions used in the going concern, wind-up and solvency valuations are summarized in Appendix D of this report.

Economic Assumptions – Going Concern Valuation

For the going concern valuation, with the exception of the discount rate assumption, we have used the same economic assumptions as those used at the prior valuation, as at June 30, 2012. For this valuation, we increased the investment return assumption from 6.00% per annum to 6.35% per annum to reflect recent changes made to the Plan's investment policy and the current expectations of long term rates of return. The impact of this change has been summarized in Section 5.

The selection of the economic assumptions (i.e. those related to interest rates and inflation) for this valuation was based on reasonable expectations of the relationships between key economic variables over the long term, as well as the expected impact of those economic variables on the investment performance of the pension fund, given the fund's Statement of Investment Policies and Procedures.

To determine the going concern discount rate, our model determined expected long term capital market returns, standard deviations and correlations for each major asset class (universe bonds, Canadian equities, global equities, etc.) by using historic returns, current yields and forecasts. We then stochastically generated projected asset class returns for 1,000 paths over 20 years to create expected returns for each asset class. The simulated going concern discount rate was the return at the median of each asset class weighted by the Plan's target asset mix.

To determine the net discount rate, we have assumed that there will be no added-value returns from the active management strategy employed in excess of the associated additional investment management fees. Finally, we have included a provision for adverse deviations.

Based on the methodology described above, the going concern discount rate assumption was developed as follows:

	Discount rate
Gross simulated discount return assumption	6.70%
Provision for investment related expenses	<u>(0.10%)</u>
Estimated net investment return before margin	6.60%
Provision for adverse deviation	<u>(0.25%)</u>
Discount return assumption	6.35%

For this valuation, we assumed a rate of salary increases of 2.0% per annum, plus age-related seniority increases.

As with the previous valuation, an explicit provision has been made for non-investment expenses expected to be paid from the fund. We have assumed it to be 1.3% of pensionable incomes, which has increased from 1.1% assumed in the previous valuation.

The Plan does not provide contractual pension indexing after retirement. Pension increases to retirees are made on a fully discretionary (ad-hoc) basis. Since the Plan does not provide for contractual indexing after retirement, there is no requirement for the Plan actuary to allow for pension indexing in the valuation.

Because the assumptions are intended to represent expected economic conditions over long periods of time, covering several decades, it is anticipated that the assumptions will be changed relatively infrequently, and that any change in the assumptions will be justified by new economic conditions that are likely to persist over the long term, rather than by short-term fluctuations in the financial markets, as well as the underlying objectives adopted by the Church for the funding of the plan's benefits. In our view, the economic assumptions we have used for the going concern valuation remain within an acceptable range that would be considered by actuaries to be appropriate for the current circumstances of the plan.

Demographic Assumptions – Going Concern Valuation

Most of the demographic assumptions (e.g. mortality and termination) used for this valuation and prior valuations were based mainly on standard population tables instead of the Plan's experience, due to the limited statistical volume of data available.

For this valuation, we have changed the mortality table assumption from the 1994 Uninsured Pensioners Mortality Table projected with scale AA to 2015 to the 2014 Canadian Pensioners' Mortality ("CPM") Private Table with Improvement Scale CPM-B. We did not apply any factors to the base CPM Private Table to adjust for pension size.

In addition, we have changed the following demographic assumptions after conducting a review of the membership characteristics of the Plan:

- Proportion of members assumed to be married at retirement was changed from 90% to 80%; and
- Age difference for spouses was changed from 3 years to 2 years.

The impact of these changes in demographic assumptions has been summarized in Section 5.

No one is assumed to terminate prior to retirement. For retirement, our assumptions are best estimate rates of retirement based on plan provisions, experience of the plan, and our experience with other similar plans.

Assumptions – Wind-up/ Solvency Valuation

The actuarial assumptions used in the wind-up and solvency valuations were changed to reflect:

1. the Canadian Institute of Actuaries Standard of Practice for Determining Pension Commuted Values (effective April 1, 2009);

2. the educational note Supplement for Assumptions for Hypothetical Wind-up and Solvency Valuations with Effective Dates between June 30, 2013 and December 30, 2013 published by the CIA's Committee on Pension Plan Financial Reporting on September 18, 2013;
3. market conditions at June 30, 2013.

We have made no provisions for adverse deviations in these valuations as these bases are stipulated by regulation and reflect market conditions at the valuation date.

For the solvency valuation, we have used a liability valuation method that smoothes the liabilities over a period of 5 years.

Actuarial Cost Method

Going Concern Valuation

As with the previous valuation, we used the projected unit credit actuarial cost method to determine the going concern actuarial liabilities of the Plan and the Church's normal cost in respect of the provisions of the Plan. Under this method, the actuarial liabilities consist of the present value of pensions in payment and vested deferred benefits for terminated members, plus that portion of the future benefits expected to be paid to present members which are related to their credited service up to the valuation date. Amounts of pension were determined in previous valuations based on each member's projected earnings to decrement ages and discounted back to the valuation date. If the value of these actuarial liabilities exceeds the actuarial value of the assets (determined as described below), the excess is defined as the unfunded actuarial liability and is funded by fixed special payments over a specified period or periods.

The normal cost for the year following the valuation date is the present value of benefits accrued by Plan members with respect to their service in that year, including projection of future earnings and future contributions.

The characteristics of this actuarial cost method are that it matches year-by-year costs of benefits expected to be accrued by the Plan members each year to the contributions required for those years and since it results in a pattern of progressively increasing costs for an individual employee as that employee ages, it may also result in progressively increasing costs for the Plan as a whole if the average age profile of the Plan membership increases from year to year.

Wind-up/Solvency Valuation

As with the prior valuation, we valued the termination benefit payable under the Plan or the Pension Benefits Act, if different. Under this valuation, the actuarial liabilities consist of the present value of pensions in payment and vested deferred benefits for terminated members, plus the portion of the future benefits expected to be paid to present members which are related to their credited service up to the valuation date. Amounts of pension for active members are determined based on each member's average pensionable income at the valuation date.

Asset Valuation Method

For valuation purposes, we must place a value on the Plan assets for actuarial purposes. Generally, market values are subject to fluctuations over short periods of time (this applies to both bonds and equities). The method we have used is to "smooth" market values by taking the average of the market value of assets in each of the past five years rolled forward based on actual contributions, benefit payments, non-investment expenses and expected investment income at the going concern valuation interest rate in effect during the averaging period. The prior valuation used the same method to smooth assets.

The market value of assets as of June 30, 2013 is based on the custodial financial statements provided by RBC Investor Services and asset information provided by the Church for the pension fund at that date.

For this valuation, we have adopted the same asset valuation method as used for going concern purposes for the solvency valuation, adjusted by a provision for wind-up expenses. For the wind-up valuation, we used market value as of June 30, 2013, calculated as above, adjusted by a provision for wind-up expenses.

A summary of the market and actuarial value of assets at June 30, 2013 is included in Appendix C.

Benefits Valued

The benefits valued were those in effect at the valuation date. A summary of the Plan provisions is provided in Appendix A.

Incremental Cost

The incremental cost is the present value, at the valuation date, of the expected aggregate change in the hypothetical wind-up or solvency liability between the valuation date and the next valuation date. It also reflects expected benefit payments between the valuation date and the calculation date.

In our report we have determined the incremental cost under the wind-up basis. The incremental cost was determined as the sum of (a) and (b) minus (c):

- (a) the projected wind-up liability at the next valuation date for those members at the current valuation date, allowing for increase in earnings and contribution balances between the current valuation date and the next valuation date. No adjustment was made for new entrants or decrements, i.e., assuming that the population stays constant, between the two valuation dates. The resulting projected wind-up liability was then discounted to the current valuation date;
- (b) the present value of the benefit payments expected to be paid between current valuation date and the next valuation date, discounted to the current valuation date;
- (c) the wind-up liability as at the current valuation date.

SECTION 5 – GOING CONCERN VALUATION**Valuation Balance Sheet**

The following is the going concern balance sheet as at June 30, 2013 based on the Plan provisions summarized in Appendix A, the membership data summarized in Appendix B, the assets summarized in Appendix C and the actuarial assumptions and methods summarized in Appendix D, together with comparative figures from the valuation as at June 30, 2012.

	June 30, 2013	June 30, 2012
	\$	\$
Assets		
Actuarial value of assets	<u>188,840,632</u>	<u>187,577,580</u>
Liabilities		
Accrued for service to date of valuation		
- retired members		
- total	126,474,537	116,010,972
- less portion purchased from Canada Life	<u>(18,945,580)</u>	<u>(20,561,463)</u>
- net payable from Plan	107,528,957	95,449,509
- active members	80,150,586	85,098,698
- deferred vested members	<u>10,657,592</u>	<u>10,847,781</u>
- total liabilities	<u>198,337,135</u>	<u>191,395,988</u>
Actuarial surplus/(unfunded actuarial liability)	(9,496,503)	(3,818,408)
Prior Year Credit Balance	998,640	3,355,935
Actuarial surplus/(unfunded actuarial liability) after application of Prior Year Credit Balance	(10,495,143)	(7,174,343)

The following schedule summarizes the special payment required to liquidate the unfunded liabilities as of June 30, 2013.

Payment Type	Date Established	Start of Liquidation Period	End of Liquidation Period	Annual Payment	Present Value on June 30, 2013
Going Concern	July 1, 2011	July 1, 2012	Oct. 31, 2020	\$1,088,072	\$6,418,708
Going Concern	July 1, 2013	July 1, 2014	June 30, 2029	\$442,725	\$4,076,435
Total				<u>\$1,530,797</u>	<u>\$10,495,143</u>

Experience Gain and Loss

The above actuarial balance sheet shows that as at June 30, 2013, the Plan has an estimated actuarial unfunded liability of \$9,496,503. This compares to the actuarial unfunded liability of \$3,818,408 as of June 30, 2012. The derivation of this unfunded liability is approximately as follows:

	\$	\$
Surplus/(deficit) at June 30, 2012		(3,818,408)
Expected interest		(229,104)
Required special payments from previous valuation		4,492,472
Change in prior year credit balance		(2,357,295)
Loss on administration expenses		(146,915)
Loss on investments (based on smoothed assets)		(5,213,729)
Impact of changes in assumptions		
- change in mortality table	(8,545,280)	
- change in discount rate	6,018,826	
- change to married assumption and assumed age difference	<u>756,733</u>	
		(1,769,721)
Impact of plan amendments		3,689,736
Increase/(Decrease) due to demographic Experience from July 2012 to June 2013:		
- loss on contribution balances	(1,184,112)	
- mortality	(1,269,889)	
- retirement experience	(454,933)	
- other experience	<u>(1,234,605)</u>	
		<u>(4,143,539)</u>
Surplus (deficit) at June 30, 2013		(9,496,503)

Future Service Contributions

Under the actuarial cost method used for the going-concern valuation, the future service contribution represents the estimated value of the benefits for service in the year following the valuation date. Based on the data and assumptions described above, the total required future service contribution rate (inclusive of member contributions), expressed as a percentage of pensionable incomes, is as follows:

	2013/2014	
	\$	% of Pensionable Income
cost of benefits	4,811,134	10.5%
allowance for administrative expenses	<u>595,664</u>	<u>1.3%</u>
total required contribution rate	<u>5,406,798</u>	<u>11.8%</u>

The administrative expense allowance of 1.3% of pensionable incomes has changed from the allowance of 1.1% used in our previous valuation.

Sensitivity Analysis

Below we show the impact on the going concern actuarial liability and the cost of benefits for future service as at June 30, 2013 of a one percentage point drop in the discount rate assumption. All other assumptions were kept unchanged.

	Discount rate at 6.35%	Discount rate at 5.35%	Change
Total going concern actuarial liability	\$198,337,135	\$221,058,550	\$22,721,415
Cost of benefits	\$4,811,134 /	\$5,681,720 /	\$870,586 /
(\$ / % of pensionable income)	10.5%	12.4%	1.9%

SECTION 6 – WIND-UP VALUATION

The purpose of the wind-up valuation is to determine the financial position of the Plan if it were wound up on the valuation date. Accordingly, the following approach was used:

1. The Plan assets were valued at their market value.
2. The benefits valued were the pensions to which members would be entitled under applicable legislation and the Plan if the Plan were wound up on the valuation date. All Plan members become fully vested on Plan wind-up, regardless of age or service.
3. In respect of members employed in Ontario, members whose age and service add to 55 or more, the pension may start at any age at which the member would have qualified for a pension if the Plan had not been wound up and if the member had continued in employment until retirement.

For this valuation we have made the following assumptions:

- Members who are eligible to retire are assumed to retire immediately
 - Members employed in Ontario whose age and service add to 55 or more and are not eligible to retire are assumed to retire at the age which produces the highest present value of the pension
 - Other members are assumed to retire at age 65.
4. The actuarial assumptions are developed in accordance with the Canadian Institute of Actuaries' (CIA) Standard of Practice for determining Pension Commuted Values effective April 1, 2009 and the educational note Supplement for Assumptions for Hypothetical Wind-up and Solvency Valuations with Effective Dates between June 30, 2013 to December 30, 2013 published by the CIA's Committee on Pension Plan Financial Reporting on September 18, 2013. These assumptions are described in detail in Appendix D.
 5. The value of the pensions is not discounted for death or disability before the pension start date.

Based on the Plan provisions in effect on June 30, 2013, the wind-up valuation assumptions mentioned above and the membership data supplied, the following is the wind-up position as at June 30, 2013:

	June 30, 2013	June 30, 2012
Wind-Up Assets	\$	\$
Invested assets at market value	192,320,684	180,203,927
Provision for wind-up expenses	(250,000)	(300,000)
Net wind-up assets	<u>192,070,684</u>	<u>179,903,927</u>
Wind-Up Liabilities		
Retired members		
- total	151,940,247	146,724,150
- less portion purchased from Canada Life	(21,348,118)	(24,193,219)
- net payable from plan	<u>130,592,129</u>	<u>122,530,931</u>
Active members	106,178,906	130,688,348
Deferred vested members	<u>17,089,085</u>	<u>17,408,540</u>
Total wind-up liabilities	<u>253,860,120</u>	<u>270,627,819</u>
Wind-Up excess/ (deficit)	<u>(61,789,436)</u>	<u>(90,723,892)</u>
Prior Year Credit Balance	998,640	3,355,935
Transfer ratio	75.4%	65.2%

In our opinion, the value of the Plan's assets would be less than its actuarial liabilities if the Plan were wound up on the valuation date.

Incremental Cost

In accordance with the Canadian Institute of Actuaries' Standards of Practice, we have estimated the incremental cost of the wind-up liability as at June 30, 2013. This is the expected aggregate change in wind-up liability between June 30, 2013 and June 30, 2014.

The incremental cost as at June 30, 2013 is \$9,160,154. The incremental cost does not impact the funding requirements of the Plan under the Pension Benefits Act and is for information purposes only.

Wind-up Valuation Sensitivity Analysis

If the wind-up discount rate decreased by 1% from the assumptions described in Appendix D, and all other assumptions remained the same, the total wind-up liabilities would increase by \$33,082,732 to \$286,942,852 as at June 30, 2013.

SECTION 7 – SOLVENCY VALUATION

As with the wind-up valuation, the solvency valuation is intended to reflect the status of the Plan as if it had been wound up on the valuation date and the plan members had been provided with the benefits specified by the Plan and the Ontario Pension Benefits Act. It is required by the Regulations of the Ontario Pension Benefits Act, that we determine the solvency deficiency of the Plan as of the valuation date. Unlike the wind-up valuation, the solvency valuation impacts the required contributions of the Plan.

To determine the solvency deficiency of the Plan, the wind-up excess / (deficit) is adjusted by adding the following amounts:

- The adjustment related to the 5-year asset smoothing;
- The adjustment related to the averaging of the solvency interest rates over a 5-year period;
- The present value of all unfunded liability special payments and previously established solvency special payments; and
- The Prior Year Credit Balance

If there is a new solvency deficiency after making the above mentioned adjustments to the wind-up funded position, then a new solvency special payment is required.

Based on the Plan provisions in effect on June 30, 2013, the solvency valuation assumptions summarized in Appendix D and the membership data supplied by the Church, the following is the solvency position as at June 30, 2013:

	June 30, 2013	June 30, 2012
	\$	\$
Wind-up excess/(deficit)	(61,789,436)	(90,723,892)
Plus		
Solvency asset adjustment		
- Present value of the special payments in respect of going concern unfunded actuarial liability	8,882,106	7,642,785
- Present value of special payments in respect to previously established solvency deficiency	36,113,070	27,412,758
Asset smoothing	(3,480,052)	7,373,653
Solvency liability adjustment		
- Liability smoothing	15,319,059	41,590,198
Prior year credit balance	(998,640)	(3,355,935)
- Solvency Deficiency	(5,953,893)	(10,060,433)

The church has elected to liquidate the new unfunded liability and new solvency deficiency special payments established on June 30, 2013, starting on July 1, 2014 (i.e. by deferring the start of the amortization period by one year). On this basis, the resulting amortization schedule to liquidate the unfunded liability and solvency deficiency at June 30, 2013 is as follows:

Effective Date	Start of Liquidation Period	Annual Special Payment (payable monthly) \$	End of Liquidation Period	Present Value on June 30, 2013 for purposes of	
				Solvency Valuation \$	Going Concern Valuation \$
Unfunded Liability					
July 1, 2011	July 1, 2012	1,088,072	Oct 31, 2020	6,945,506	6,418,708
July 1, 2013	July 1, 2014	442,725	June 30, 2029	1,936,600	4,076,435
Solvency Deficiency					
July 1, 2008	July 1, 2011*	87,964	June 30, 2016	249,170	N/A
July 1, 2011	July 1, 2012	3,316,436	June 30, 2022	25,210,332	N/A
July 1, 2012	July 1, 2013	1,284,428	June 30, 2023	10,653,568	N/A
July 1, 2013	July 1, 2014	1,361,116	June 30, 2019	5,953,893	N/A
Total July 1, 2013 – June 30, 2014		5,776,900			
Total from July 1, 2014		7,580,741		50,949,069	10,495,143

*Reamortized over 5 years as per Solvency Funding Relief option elected at June 30, 2011.

Based on estimated pensionable income of \$45,820,323 for the period from July 1, 2013 to June 30, 2014, the total annual special payment is 12.6% of pensionable income.

SECTION 8 – CONTRIBUTION REQUIREMENTS

The table below shows the contribution requirements for the Church to cover the required cost of benefits for future service, administration expenses, as well as the special payments required to eliminate the deficiencies at June 30, 2013:

		From July 1, 2013 to June 30, 2014	
		\$ (1,000)	% of pensionable income
	Total annual normal cost	4,811	10.5%
less	Employee contributions	(4,124)	(9.0%)
equals	Church annual normal cost	687	1.5%
plus	Administration expenses	596	1.3%
plus	Going concern special payments	1,088	2.4%
plus	Solvency special payments	4,689	10.2%
Total Church required contributions		7,060	15.4%

At the Church’s option, a prior year credit balance may be established, equal to the cumulative excess of actual employer contributions over the minimum required contributions since the last valuation. The prior year credit balance at a particular time may be applied immediately to offset all or part of the employer contribution requirements after that time. A prior year credit balance of \$998,640 was calculated as at June 30, 2013 as detailed in Appendix E.

Maximum Contributions

At the Church’s option, the Church may choose to fund at a higher level than the minimum requirement stated above. The maximum tax deductible contributions the Church could make is equal to the Church’s normal cost and administrative fees, and the greater of the unfunded actuarial liability and the wind-up deficiency prior to the reduction for the prior year credit balance, or \$61,789,436.

Under Ontario pension legislation, all contributions due to the plan should be remitted monthly. Employee and Church current service contributions are due within 30 days following the end of the relevant month.

SECTION 9 – PENSION BENEFIT GUARANTEE FUND (“PBGF”)

For the purposes of the Regulations under the Pension Benefits Act (Ontario), the PBGF assessment base and liabilities are calculated as follows:

PBGF liabilities	\$169,945,519	A
Total solvency liabilities	\$253,860,120	B
Ontario asset ratio	0.669	C = A/B
Market value of assets (net of wind-up expenses)	\$192,070,684	D
Ontario portion of assets	\$128,495,288	E = C x D
PBGF assessment base	\$41,450,231	F = A - E

The PBGF assessment is then calculated as:

\$5 for each Ontario member	\$6,580
PLUS	
0.5% of PBGF assessment base up to 10% of PBGF liabilities	\$84,973
PLUS	
1.0% of PBGF assessment base between 10% and 20% of PBGF liabilities	\$169,946
PLUS	
1.5% of PBGF assessment base over 20% of PBGF liabilities	\$111,917
PLUS	
2.0% of special PBGF assessment base*	\$0
SUBTOTAL	\$373,416
Limit of \$300 per Ontario member	\$394,800
PBGF assessment (minimum of subtotal and limit)	\$373,416

*arising from additional liability due to plant closures and/or permanent layoffs, as described in Regulation 37(4)(a)(ii).

SECTION 10 – TRANSFER RATIO

The “transfer ratio” for purposes of the Regulations under the Pension Benefits Act (Ontario) is the ratio of:

1. The solvency assets (at market value), minus the lesser of the prior year credit balance or the sum of the minimum contributions required under the Regulation until the next valuation date, \$191,322,044 to
2. The solvency liabilities, \$253,860,120.

As at June 30, 2013, the transfer ratio for the plan was determined to be 75.4%.

The Regulations under the Pension Benefits Act (Ontario) provide that, if the transfer ratio is greater than 100%, transfers of commuted values to terminating members may be made in full, immediately. If the transfer ratio is less than 100%, and the administrator knows or ought to know that since the date of the last filed valuation the transfer ratio has fallen by 10% or more of the most recently determined transfer ratio, then no commuted values can be paid out of the plan until approval is obtained from the Superintendent. Once given, the administrator can choose to do one of the following, or an alternative method approved by the Superintendent.

1. Transfer a portion of the commuted value on the basis of the most recently determined transfer ratio and pay the portion held-back in instalments, with interest, over a 5-year period; or
2. Transfer the full commuted value after an amount equal to the portion of the transfer deficiency based on the most recently determined transfer ratio has been remitted to the plan; or
3. Transfer the full amount if the total of all amounts that should be held back for all transfers made since the last transfer ratio was determined is less than 5% of the assets of the plan at that time.

Under Ontario pension legislation, any plan for which the ratio of solvency assets to solvency liabilities is less than 85%, must complete a further valuation report within one year, rather than the usual three year period. Since these conditions apply to this plan at June 30, 2013, the effective date of the next valuation must be no later than June 30, 2014.

SECTION 11 – ACTUARIAL OPINION

This opinion forms a part of the actuarial report on the Pension Plan of The Presbyterian Church in Canada as of June 30, 2013. This Plan has been assigned Registration No. 0368902 by the Canada Revenue Agency and the Financial Services Commission of Ontario.

1. The purpose of the report was to prepare actuarial estimates of the funded position of the Plan as of June 30, 2013, as well as the contributions required to be made by the Church for the period from July 1, 2013 to the effective date of the next valuation (which will be due not later than June 30, 2014) in such a manner as to comply with applicable legislation.
2. The required employer normal cost contributions under the Plan (including administrative expenses) is \$1,282,969, or 2.8% of pensionable income for the period July 1, 2013 to June 30, 2014.
3. Member’s required contributions are 9.0% of pensionable income for the period referred to above.
4. The Plan had a going concern unfunded liability as of June 30, 2013 of \$9,496,503.
5. The Plan had a new solvency deficiency of \$5,953,893 as of June 30, 2013.
6. In our opinion, if the Plan had been wound up at the effective date of the valuation, the wind-up assets would have been less than the Plan’s wind-up liabilities. The estimated shortfall would be approximately \$61,789,436.
7. The minimum special payments required to liquidate the unfunded actuarial liability and solvency deficiencies in accordance with the Regulations under the Pension Benefits Act (Ontario), are as follows:

		Present Value on June 30, 2013 for purposes of			
Start of Liquidation Period		Annual Special Payment (payable monthly)	End of Liquidation Period	Solvency Valuation \$	Going Concern Valuation \$
Unfunded Liability		\$			
July 1, 2011	July 1, 2012	1,088,072	Oct 31, 2020	6,945,506	6,418,708
July 1, 2013	July 1, 2014	442,725	June 30, 2029	1,936,600	4,076,435
Solvency Deficiency					
July 1, 2008	July 1, 2011*	87,964	June 30, 2016	249,170	N/A
July 1, 2011	July 1, 2012	3,316,436	June 30, 2022	25,210,332	N/A
July 1, 2012	July 1, 2013	1,284,428	June 30, 2023	10,653,568	N/A
July 1, 2013	July 1, 2014	1,361,116	June 30, 2019	5,953,893	N/A
Total July 1, 2013–June 30, 2014		<u>5,776,900</u>			
Total from July 1, 2014		<u>7,580,741</u>		<u>50,949,069</u>	<u>10,495,143</u>

*Reamortized over 5 years as per Solvency Funding Relief option elected at June 30, 2011.

8. For the purposes of the regulations under the Ontario Pension Benefits Act:
 - a) the Pension Benefits Guarantee Fund (PBGF) assessment base was \$41,450,231 at June 30, 2013.
 - b) the PBGF liabilities were \$169,945,519 as of June 30, 2013.
 - c) the additional liability described in Regulation 37(4)(a)(ii) was nil as of June 30, 2013.
 - d) the transfer ratio was 75.4% as of June 30, 2013.
 - e) the new transfer ratio at June 30, 2013 will also serve for purposes of section 42(1) or section 43.
 - f) the prior year credit balance was \$998,640 as of June 30, 2013.
9. For purposes of paragraph 147.2(2)(d) of the Income Tax Act, the excess surplus based on the going concern valuation was nil as of June 30, 2013.
10. In our opinion, in respect of the going concern valuation, the wind-up valuation and the solvency valuation,
 - a) the data on which this report is based are sufficient and reliable for the purpose of the valuations;

- b) the assumptions are appropriate for the purpose of the valuations; and
 - c) the methods employed are appropriate for the purpose of the valuations.
11. Notwithstanding the foregoing opinions, emerging experience differing from the assumptions will result in gains and losses which will be revealed in future valuations.
 12. This report has been prepared and this opinion given in accordance with accepted actuarial practice in Canada.
 13. This report has been prepared in a manner consistent with the recommendations for the preparation of actuarial valuation reports issued by the Canadian Institute of Actuaries.

Kiersten Johnston
 Fellow of the Canadian Institute of Actuaries
 October 2014

Tulio Walles
 Fellow of the Canadian Institute of Actuaries

APPENDIX A – SUMMARY OF PENSION PLAN PROVISIONS

Effective Date

The present plan came into effect on January 1, 1974, superseding a number of previous plans.

Eligibility

Ministers, missionaries, professors, graduates of Ewart College or members of the Order of Diaconal Ministries, executive staff of the Church and salaried employees of the Church or a congregation are eligible to become members of the Plan provided they are in pensionable service with an eligible employer.

Contributions

Members and participating employers contribute to the Plan in accordance with a formula specified in the Constitution, as follows:

	Members (% of Pensionable Income)	Congregations (% of Dollar Base)*	Other Employers (% of Pensionable Income)
From Jan. 1, 2004 to Dec. 31, 2011	6.0	3.0	7.0
From Jan. 1, 2012	7.0	3.1	7.0
From Jan. 1, 2013	9.0	5.0	9.0

* Dollar Base represents the total raised for all congregational purposes, as defined in the Constitution.

For the purpose of the Plan, pensionable income in any year is the stipend or salary paid to a Member, subject to the Maximum Qualifying Income for that year (\$65,580 in 2012 and \$67,260 in 2013).

Effective January 1, 2015, interest on non-Quebec members required contributions is based on the published 5-year personal fixed term rate (CANSIM series V122515). Prior to this date, the interest was based on the fund rate of investment return on the Plan assets.

Normal Retirement Date

Normal retirement date is the first day of the month next following a member’s 65th birthday.

Normal Pension

- a. The annual pension payable to a member on normal retirement who ceases to be in Pensionable Service on or before December 31, 2012 is equal to:
 - (i) 1.5% of the Average Maximum Qualifying Income; multiplied by
 - (ii) the member’s Highest Income Ratio; multiplied by
 - (iii) the member’s Pensionable Service, where
- b. The annual pension payable to a member on normal retirement who ceases to be in Pensionable Service after December 31, 2012 is equal to:
 - A. The amount determined in accordance with a) above as if the Member had ceased to be in Pensionable Service on December 31, 2012, based on the Average Maximum Qualifying Income, the Member’s Average Pensionable Income Ratio and the Member’s Pensionable Service as of December 31, 2012; plus

- B. The sum of the Member's pension earned in respect of each calendar year of Pensionable Service after 2012, where the pension earned in a particular calendar year shall be equal to:
- (i) 1.5% of the Maximum Qualifying Income for that calendar year; multiplied by
 - (ii) the member's Pensionable Income Ratio for that calendar year; multiplied by
 - (iii) the period of the Member's Pensionable Service in that calendar year (measured in complete months).

Average Maximum Qualifying Income is the average of the Maximum Qualifying Incomes in the year of retirement and the preceding 4 calendar years. The Maximum Qualifying Income is \$65,580 for 2012 and in each subsequent year is set at 160% of the top level of minimum stipend for that year as established by General Assembly.

Highest Income Ratio is the average of the ratios of the members' pensionable incomes to the Maximum Qualifying Income in any 5 calendar years (not necessarily consecutive).

Pensionable Service is the period of service during which the member made contributions to this Plan or any other plan of the Church. It also includes (i) any service with an employer which is recognised under an agreement with the Church, (ii) eligible service as a full-time doctoral student and (iii) eligible back service in respect of a previous period of pensionable service.

The pension payable to a member who was a contributor on December 31, 1989 is subject to a "grandfathered" minimum equal to the amount that would have been payable under the provisions in effect on December 31, 1989 (i.e. the pension accrued under the previous formula as at December 31, 1989 plus 2% of total pensionable income after December 31, 1989).

Early Retirement

A member whose age and pensionable service total 95 or more may retire before Normal Retirement Date with entitlement to the full normal pension accrued up to the date of retirement.

A member who has attained age 55 may retire before Normal Retirement Date with entitlement to a pension based on the pension accrued up to the date of retirement, but reduced by 0.5% for each month by which the age at retirement is less than 65.

Postponed Retirement

The member who remains in employment after age 65 must defer receipt of his pension until the first of the month coincident with his separation from Pensionable Service or death, or the end of the year in which he attains age 71 if earlier, and continue to accrue benefit until actual retirement or death.

Form of Pension

The normal form of pension is payable for the member's lifetime with ~~75%~~ ^{86%} of the pension continuing to the member's surviving spouse after his death. Optional forms of pension are available on an actuarial equivalence basis.

Death Benefits

The surviving spouse of a member who dies before or after retirement is entitled to a pension equal to ~~66 2/3%~~ of the member's accrued pension payable until the spouse's death. For members who die before retirement, the spouse's pension is based on a minimum of twelve years of Pensionable Service (or, if less, the Pensionable Service the member would have accrued if the member had continued in Pensionable Service until Normal Retirement Date). Dependent children are entitled to additional benefits.

- A minimum death benefit is payable on the death of a non-retired member equal to:
- a) the member's contributions made up to December 31, 1986 with interest, plus the value of the member's accrued pension entitlements after December 31, 1986; less
 - b) the value of the surviving spouse's pension and/or children's pension payable in respect of the member.

Termination Benefits

A member whose employment terminates after completing two years of plan membership or five years of pensionable service is entitled to a deferred pension commencing at age 65 equal to the

pension accrued up to the date of termination. The amount of deferred pension is also subject to the minimum requirements of provincial pension legislation.

Such a member may elect to leave his or her pension entitlements in the fund (deferred vested member) or, if the member is under age 55, transfer the value of the pension entitlements to a subsequent employer's pension plan, to an individual RRSP or to purchase a lifetime pension.

Any other terminating member is entitled to a refund of the member's contributions with interest.

Disability Benefits

A disabled member continues to accrue benefits.

Special Provisions for Employees in Various Provinces

Notwithstanding the other provisions of the Plan, special provisions for compliance with pension legislation in provinces other than Ontario apply to members employed in those provinces.

Administration

The administration of the Plan is the responsibility of a Pension and Benefits Board consisting of members appointed by the General Assembly.

APPENDIX B – SUMMARY OF MEMBERSHIP DATA

Active Members

Age nearest Birthday	Number of members	Years of pensionable service	2013 pensionable income \$
Full-Time Employees			
Males			
<25	-	-	-
25-29	3	5.42	179,266
30-34	24	101.04	1,519,660
35-39	29	173.29	1,790,776
40-44	50	393.15	3,131,828
45-49	64	769.91	4,239,357
50-54	75	1,154.05	4,840,045
55-59	95	1,824.39	6,111,021
60-64	78	1,659.73	5,059,703
>65	21	496.83	1,356,414
Total Males	439	6,577.81	28,228,070
Females			
<25	1	0.75	47,969
25-29	9	24.20	480,524
30-34	11	59.75	599,279
35-39	17	109.96	1,037,644
40-44	21	202.01	1,309,105
45-49	16	153.72	987,737
50-54	38	455.43	2,464,512
55-59	41	643.31	2,624,477
60-64	34	517.17	2,050,471
>65	8	139.67	522,000
Total Females	196	2,305.97	12,123,718
Total Full Time Actives	635	8,883.78	40,351,788
Average attained age	51.6		
Part-Time Employees			
Total Part-Time Actives	96	693.80	5,713,283*
Disabled Employees			
Total Disabled Actives	11	176.17	706,542

*annualized

Deferred Vested Members

Age nearest birthday	Number of members	Annual pension \$
Males		
25-30	3	6,530
30-35	-	-
35-40	5	12,562
40-45	6	24,123
45-50	20	118,042
50-55	28	219,038
55-60	35	215,133
60-65	31	217,171
>65	3	13,053
Total Males	<u>131</u>	<u>825,652</u>
Females		
25-30	2	3,528
30-35	-	-
35-40	4	13,197
40-45	5	24,259
45-50	12	58,022
50-55	19	118,513
55-60	30	183,765
60-65	36	205,130
>65	2	3,177
Total Females	<u>110</u>	<u>609,591</u>
Total Deferred Vested Members	<u>241</u>	<u>1,435,243</u>
Average attained age:	<u>54.8</u>	

Retired Members

Age nearest birthday	Number of members	Annual Pensions		
		Canada Life \$	Pension Fund \$	Total \$
Males				
<65	33	0	521,204	521,204
65-70	105	0	2,016,568	2,016,568
70-75	95	0	1,810,333	1,810,333
75-80	109	65,430	1,844,735	1,910,165
80-85	82	583,972	905,355	1,489,327
85-90	52	614,834	288,670	903,504
90-95	16	158,757	75,975	234,732
95-100	7	59,474	64,186	123,660
>100				
Total Males	<u>499</u>	<u>1,482,467</u>	<u>7,527,026</u>	<u>9,009,493</u>
Females				
<65	27	4,267	301,029	305,296
65-70	74	21,639	887,794	909,433
70-75	65	78,580	609,962	688,542
75-80	74	211,722	575,653	787,375
80-85	65	406,655	316,004	722,659
85-90	57	384,888	188,984	573,872
90-95	45	273,215	167,697	440,912
95-100	22	149,368	109,262	258,630
>100	5	33,297	26,187	59,484
Total Females	<u>434</u>	<u>1,563,631</u>	<u>3,182,572</u>	<u>4,746,203</u>

Children	12	0	38,978	38,978
Total Annual Pension	945	3,046,098	10,748,576	13,794,674
Total Monthly Pension		253,842	895,714	1,149,556
Average attained age	76.4			
Average attained age (excluding children)	77.2			

Member Reconciliation – July 1, 2012 to June 30, 2013

	Actives	Deferred Vested Members	Retirees	Total
Members at July 1, 2012	764	249	911	1,924
New Members	43			43
Return from Deferred Vested status	11	-11		0
Terminations:				
Commutations & refunds	-11	-7	0	-18
To Deferred Vested Status	-18	18	0	0
Retirements	-43	-8	51	0
Deaths:				
With no survivor	-1		-22	-23
With survivor	-3		-15	-18
New survivors			20	20
Members at June 30, 2013	742	241	945	1,928

APPENDIX C – SUMMARY OF ASSETS**Financial History**

The following table reflects activity within the invested asset accounts held by RBC Investor Services from July 1, 2012 to June 30, 2013.

	July 1, 2012 to June 30, 2013	
	\$	
Market Value, beginning of year		
Increases		178,171,133
Contributions		
Employer	4,255,360	
Employee	3,351,120	
Total		7,606,480
Other Income		24,877,652
Investment Earnings (Note 1)		18,494,069
Decreases		
Benefit payments		11,480,907
Other transfers		24,841,365
Expenses		1,812,983
Market Value, end of period		191,014,079

Note: (1) Investment earnings represent earned income, gains (losses) on sale of investments and increases (decreases) in unrealized appreciation of investments.

Assets at June 30, 2013

The following table reflects invested assets held by RBC Investor Services.

	\$	%
Cash	10,980,244	5.7
Equities		
- Canadian	44,956,826	23.5
- Foreign	56,051,926	29.3
Fixed Income	76,165,639	40.0
Infrastructure	2,859,444	1.5
Total	191,014,079	100.0

Actuarial Value of Assets at June 30, 2013

	MV of Invested Assets (\$)	Net Receipts Less Disbursements (Each Individual Year) (\$)	Expected Interest to June 30, 2013 (@6%) (\$)	Adjusted MV on June 30, 2013 (\$)
June 30, 2009	160,020,705	(4,205,458)	39,875,290	182,992,314
June 30, 2010	167,425,679	(4,557,852)	30,805,909	185,533,364
June 30, 2011	180,303,933	(3,556,072)	21,825,240	193,988,802
June 30, 2012	178,171,133	(4,584,300)	10,554,742	184,141,575
June 30, 2013	191,014,079	0	0	191,014,079
Average of five adjusted market values				187,534,027
Other investments not held at RBC Investor Services at June 30, 2013				1,263,843
Contributions receivable at June 30, 2013				
- Employer			461,946	
- Employee			<u>304,394</u>	
- Total				766,340
Amounts payable at June 30, 2013				<u>(723,578)</u>
Actuarial Value of Assets at June 30, 2013				188,840,632
Market Value of Assets, including other investments not held at RBC Investor Services, and adjusted for payables and receivables				192,320,684
Asset smoothing adjustment at June 30, 2013				(3,480,052)

The Actuarial Value of Assets at June 30, 2013 is 98.19% of market value. [The actuarial value at June 30, 2012 was 104.09% of market.]

APPENDIX D – ACTUARIAL ASSUMPTIONS AND METHODS

GOING CONCERN VALUATION

Investment Return

6.35% per annum (net of investment expenses). The prior valuation at June 30, 2012 assumed an investment return assumption of 6.00% per annum (net of investment expenses).

Salary Increases

2.0% per annum plus seniority increases in accordance with a table, extracts from which are shown below:

Age Group	Salary Index %
25	0.780
35	0.880
45	0.980
47 and over	1.000

Increases in the Maximum Qualifying Income

2.0% per annum.

Interest Credited on Employee Required Contributions

Based on the amendment that changed interest credited on employee contributions effective January 1, 2015, we assumed employee required contributions will be credited at a rate of 3.50% per annum as of this date. In the previous valuation, we assumed that employee contributions would be credited at a rate of 6.00% per annum.

Ad hoc Pension Indexing

No allowance.

Mortality

The 2014 Canadian Pensioners' Mortality ("CPM") Private Table with Improvement Scale CPM-B was used. The previous valuation at June 30, 2012 assumed mortality in accordance with the Uninsured Pensioners 1994 Mortality Table with projection to 2015.

Retirement

50% are assumed to retire at the earliest date at which an unreduced retirement pension is available, and the remaining 50% are assumed to retire at age 65.

Members not eligible for unreduced early retirement are assumed to retire at age 65. Members over age 65 on the valuation date are assumed to retire immediately.

Termination of Employment

Ignored (assumed that all members would continue in employment until death or retirement).

Administrative Expenses

An allowance for non-investment expenses of 1.3% of pensionable incomes (Investment expenses are allowed for in the investment return assumption). The prior valuation at June 30, 2012 had an allowance for non-investment expenses of 1.1% of pensionable incomes.

Maximum Pension under Income Tax Act

\$2,697 in 2013 increasing after 2013 by 2.0% per annum.

Proportion Married and Marital Statistics

80% of members are assumed to be married and female spouses, on average, are assumed to be two years younger than male spouses. The prior valuation at June 30, 2012 assumed that 90% of members were married and that female spouses, on average were three years younger than male spouses.

Actuarial Cost Method

Projected Unit Credit (accrued benefit) actuarial cost method. Under this method, the future service contribution rates are those percentages of pensionable incomes which will be sufficient to finance the benefits earned in the year following the valuation date. The stability of this percentage in future years depends on the maintenance of a stable average age of the active employees. This stability will be achieved provided new entrants continue to join the Plan at lower ages replacing older employees who die, terminate or retire.

SOLVENCY AND WIND-UP VALUATIONS

Interest Rate

Wind-Up

It was assumed that pensioners and active and deferred vested members over age 55 would have annuities purchased for them. The interest rate assumed to be used for the annuity purchases is 3.49% per annum. This interest rate was determined based on a duration of the liabilities assumed to be settled by annuity purchase of 11.4.

All other members are assumed to elect a commuted value on Plan termination. The per annum interest rate used was 2.7% for 10 years and 4.0% per annum thereafter. This rate is determined in accordance with the Canadian Institute of Actuaries' Standard of Practice for Determining Pension Commuted Values.

Solvency

For the solvency valuation, the smoothed interest rates were 4.06% per annum for annuity purchases, and 3.24% per annum for 10 years and 4.68% per annum thereafter for lump sum transfers.

The smoothed rates mentioned above were taken as the average of the interest rates as of June 30, 2013 and the interest rates as of June 30 for the four preceding years as shown in the table below:

	Lump Sum		Annuity
	1st 10 years	Thereafter	Purchase
June 2009	3.8%	5.8%	5.29%
June 2010	3.7%	5.1%	4.27%
June 2011	3.6%	4.8%	4.19%
June 2012	2.4%	3.7%	3.05%
June 2013	2.7%	4.0%	3.49%
Average	3.24%	4.68%	4.06%

Special Payments

Special payments are discounted at the average interest rate of 3.94% per annum.

Mortality

According to the 1994 Uninsured Pensioner Mortality Table projected with generational mortality.

Benefits Valued

The benefits to be valued are the vested pensions to which members would be entitled under the Pension Benefits Act and the Plan if the Plan were terminated on the valuation date.

In respect of members employed in Ontario, members whose age and service add to 55 or more, the pension may start at any age at which the member would have qualified for a pension if the Plan had not been wound up and if the member had continued in employment until retirement.

For this valuation we have made the following assumptions:

- Members who are eligible to retire are assumed to retire immediately
- Members employed in Ontario whose age and service add to 55 or more and are not eligible to retire are assumed to retire at the age which produces the highest present value of the pension
- Other members are assumed to retire at age 65.

In the previous valuation, the assumption used for members eligible to retire was the same as described above for members not eligible to retire.

Ad hoc Pension Indexing

No allowance.

Expenses

We have assumed that wind-up expenses to be paid from the Plan would be \$250,000. In the event of an actual wind-up of the Plan, the Church will cover any additional wind-up cost.

Asset Valuation Method

The assets are taken at market value as of the valuation date for the wind-up valuation and are smoothed over five years for the solvency valuation.

APPENDIX E – DEVELOPMENT OF PRIOR YEAR CREDIT BALANCE

Prior year credit balance at June 30, 2012		\$3,355,935
Employer contributions:		
- Actual contributions remitted from July 1, 2012 to June 30, 2013	\$4,255,360	
- Contributions receivables at June 30, 2013	\$ 461,946	
- Contributions in-transit at June 30, 2012	<u>\$(300,203)</u>	
- Total		\$4,417,103
Required employer contributions between July 1, 2012 and June 30, 2013		<u>\$6,774,398</u>
Prior year credit balance at June 30, 2013		<u>\$998,640</u>

**ACTUARIAL REPORT TO THE PENSION BOARD ON THE
PENSION PLAN OF THE PRESBYTERIAN CHURCH IN CANADA
AS AT MARCH 31, 2014
REGISTRATION NUMBER: 0368902**

SECTION 1 – EXECUTIVE SUMMARY

We are pleased to present this report which was prepared at the request of the Pension and Benefits Board of The Presbyterian Church in Canada in accordance with Section 17.3 of the Constitution governing the Plan for the following purposes:

- To report on the financial position of the Pension Plan of The Presbyterian Church in Canada (the “Plan”) as at March 31, 2014;
- To assess whether the contributions to the Plan, at the rates specified in the Constitution, are sufficient to meet the costs of benefits provided in the Constitution;
- To provide the actuarial certifications required under the Pension Benefits Act (Ontario) and the Income Tax Act (Canada).

The intended users of this report are The Presbyterian Church in Canada (the “Church”), the Financial Services Commission of Ontario (“FSCO”) and the Canada Revenue Agency (“CRA”). This report is not intended or necessarily suitable for purposes other than those listed above. Any party reviewing this report for other purposes should have their own actuary or other qualified professional assist in their review to ensure that the party understands the assumptions, results and uncertainties inherent in our estimates.

Changes Since Previous Valuation

The last valuation of the Plan was prepared as at June 30, 2013.

The Constitution was amended effective September 1, 2014 to provide for immediate vesting for Alberta members, in accordance with legislative changes introduced by the Alberta Employment Pension Plans Act.

In addition, the Constitution was amended effective January 1, 2015 to increase the Employer contribution rates in respect of members who are neither Ministers nor Diaconal Ministers serving in a Congregation, as a percent of Pensionable Income, from 9.0% to 10.5% on January 1, 2015 and to 12% on January 1, 2016.

The going concern assumptions have remained the same since the last valuation as of June 30, 2013.

The solvency and wind-up economic assumptions were changed to reflect market conditions as at the valuation date. For the solvency valuation, we have discontinued the use of the asset and liability smoothing techniques that were used in the June 30, 2013 valuation.

See Section 4 and Appendix D for details of the assumptions used and the rationale.

Reliance

We have relied on the asset information provided by the Church as well as custodial statements provided by RBC Investor Services as of March 31, 2014. We have also relied on the Church to provide all relevant data and to confirm the pertinent Plan terms.

Summary of Results

	March 31, 2014	June 30, 2013
	\$	\$
Going Concern Financial Position		
Actuarial value of assets	204,744,454	188,840,632
Going concern liabilities	202,814,122	198,337,135
Actuarial surplus/(unfunded actuarial liability)	1,930,332	(9,496,503)
Wind-up Financial Position		
Market value of assets	214,915,501	192,320,684
Provision for wind-up expenses	(250,000)	(250,000)
Wind-up liability	252,144,622	253,860,120
Windup excess/(deficiency)	(37,479,121)	(61,789,436)
Prior year credit balance	94,966	998,640

Transfer ratio	85.2%	75.4%
Solvency ratio	85.2%	75.8%

	April – June 2014	From July 2014
Minimum annualized contribution requirements		
Total annual normal cost	4,585,723	4,585,723
Less Employee contributions	(3,930,624)	(3,930,624)
Equals Church normal cost	655,099	655,099
Plus		
Administration expenses	567,756	567,756
Solvency special payments	4,259,218	5,620,334
Equals		
Church annual contribution requirements	5,482,073	6,843,189

Maximum Permitted Contributions for the Year Following the Valuation Date

At the Church's option, the Church may choose to fund at a higher level than the minimum requirement stated. The maximum tax deductible contributions the Church could make for the period from April 1, 2014 until the effective date of the next valuation is equal to the normal cost, plus administration expenses, and the greater of the unfunded actuarial liability and the wind-up deficiency prior to the reduction for the prior year credit balance, or \$37,479,121.

Summary of Membership Data

Actives	March 31, 2014	June 30, 2013
a) Full-time employees		
- number	633	635
- average age	51.7 years	51.6 years
- average pensionable income	\$64,422	\$63,546
b) Part-time employees		
- number	98	96
c) Disabled employees		
- number	11	11
Deferred vesteds		
- number	243	241
Retired (excluding children)*		
- number	930	933
- average age	77.2 years	77.2 years
- monthly pension paid by Canada Life	\$235,643	\$253,842
paid by pension fund	\$913,267	\$892,467
total	\$1,148,910	\$1,146,309
- average monthly pension	\$1,235	\$1,229
Children's pensions		
- number	10	12
- average monthly pension	\$259	\$271

* Pensions for retirees up to early 1997 were purchased from Canada Life. Pensions provided since then (including ad-hoc pension increases for pre-1997 retirees) are paid by RBC Investor Services in monthly instalments from the pension fund.

This report should be filed with the Financial Services Commission of Ontario, to meet the filing requirements of the Pension Benefits Act (Ontario) and with the Canada Revenue Agency, in order to ensure that contributions recommended in the report will qualify as eligible contributions for purposes of the Income Tax Act. The next actuarial valuation of the Plan should be performed no later than March 31, 2017.

This report has been prepared and our opinions given in accordance with accepted actuarial practice in Canada.

Respectfully submitted,
 Kiersten Johnston, FSA, FCIA
 Tulio Walles, FSA, FCIA
 December 2014

SECTION 2 – INTRODUCTION

The General Assembly of The Presbyterian Church in Canada adopted the present earnings-related pension plan on January 1, 1974 to provide pension and ancillary benefits for Plan members. The Plan was merged with the Retirement Fund for Church Employees effective January 1, 1987, and all the assets and liabilities under the Retirement Fund were transferred to and assumed by the Plan as of that date. The pension formula under the Plan was substantially revised effective January 1, 1990, and subsequently has been amended from time-to-time.

The 2003 General Assembly granted improvements to spouses' and children's benefits and approved the addition of a minimum pension to members who retired or terminated service in 1989. They also removed the option for members to make voluntary contributions. The treatment of members while on Maternity or Parental Leave was also updated to comply with Applicable Legislation. A clarification was made to the contributions required from members and employers for part-time members.

The 2004 General Assembly approved the removal of the option for terminated members to pay a premium to retain death benefits. Any terminated members who were paying the premium prior to the change retained the right to continue making the payments. In addition, the definition of spouse in various provinces was amended to comply with Applicable Legislation. This General Assembly also granted the Pension and Benefits Board the ability to provide increases to pensions that have been in payment for at least a year in line with Consumer Price Indexation, to a maximum of 3% per annum, for the years 2004 to 2008, provided adequate surplus was available.

The 2005 General Assembly approved amendments to death benefits in Saskatchewan to comply with Applicable Legislation.

The 2006 General Assembly approved an increase of 1.6% to pensions in payment for at least a year and to deferred pensioners, effective January 1, 2007.

On April 11, 2007 the Pension and Benefits Board approved an increase of 3% to pensions in payment for at least a year and to deferred pensioners, effective January 1, 2008.

The 2007 General Assembly approved an increase in the latest age that members must commence their pension from the Plan from the end of the year the member turns 69 to the end of the year they turn 71, in line with a change made to the Income Tax Act.

The 2009 General Assembly approved the change to the definition of the Average Maximum Qualifying Income, to address the inequity for members with less than 5 years of service.

The 2011 General Assembly approved the increase of the member contributions to the Plan effective January 1, 2012 from 6.0% to 7.0% of pensionable income and increase to the Congregational Contribution Rate as a percent of dollar base from 3.0% to 3.1%. The increase applied to the postponed retirement benefit was clarified, including references to the Supplement applicable to service in the Provinces of Manitoba and Quebec. Finally, other housekeeping changes to the Constitution were introduced.

The 2012 General Assembly approved the increase of the member contributions to the Plan effective January 1, 2013 from 7.0% to 9.0% of pensionable income and increase to the Congregational Contribution Rate as a percent of dollar base from 3.1% to 5.0%. In addition, effective January 1, 2013, the Constitution was amended to introduce a new career average formula for service after December 31, 2012. Benefits for service earned prior to January 1, 2013 have been frozen based on the member's average income and the Average Maximum Qualifying Income as of this date. Effective July 1, 2012 the Constitution was also amended to provide immediate vesting for Ontario members.

Subsequent Events

On May 31, 2014, the General Assembly approved a change in the annual rate used to credit interest to member required contributions to the Plan effective January 1, 2015 from the fund rate of investment return of the Plan assets to the published 5-year personal fixed term rate (CANSIM series V122515). This change applies to all non-Quebec Plan members. The impact of this plan change was reflected in the previous valuation report as at June 30, 2013.

The Constitution was amended effective September 1, 2014 to provide for immediate vesting for Alberta members, in accordance with legislative changes introduced by the Alberta Employment Pension Plans Act.

In addition, the Constitution was amended effective January 1, 2015 to increase the Employer contribution rates in respect of members who are neither Ministers nor Diaconal Ministers serving in a Congregation, as a percent of Pensionable Income, from 9.0% to 10.5% on January 1, 2015 and to 12% on January 1, 2016.

This valuation as of March 31, 2014 is based on the Plan provisions of the present Constitution, which includes all amendments to the plan, including the amendment effective January 1, 2015. A summary of the main provisions of the Plan is included as Appendix A of this report.

Any investment experience occurring between the valuation date and the report date, which differs from the assumptions made, is not reported in this valuation report and will be reported in future valuations.

We are not aware of any other events that have occurred between the valuation date and the date this report was completed that would have a material impact on the results of this valuation.

Valuations Included in this Report

In this report, we describe the results of three different valuations of the Plan:

- A “going concern valuation” which is used to estimate the funded position of the Plan, assuming the Plan is continued indefinitely, and to estimate the contributions currently required to be made to the Plan’s fund, both to fund the cost of any benefits being earned by members for current service and, in the event there is a funding deficiency, to liquidate the amount of the funding deficiency.
- A “wind-up valuation”, which is intended to reflect the status of the Plan as if it had been wound up on the valuation date and the Plan members had been provided with the benefits specified by the Plan and the Pension Benefits Act (Ontario). The purpose of this valuation is to show the degree of benefit security provided to the Plan members from the current assets of the pension fund. The wind-up valuation is not used to determine the required contributions to the Plan.
- A “solvency valuation”, which is required by the Regulations under the Pension Benefits Act (Ontario). This valuation is similar to a wind-up valuation, except that certain adjustments may be made to the assets and liabilities. The solvency valuation does affect the required contributions to the Plan. If the solvency valuation reveals that there is a “solvency deficiency” (as defined in the Regulations), then additional contributions must be made to the Plan.

The difference between the wind-up and solvency valuations for this Plan relates to the value of assets that are included in the valuation. In the wind-up valuation, the only assets taken into account are the invested assets of the Plan, which are taken at their market values, including any receivables and payables, net of a provision for wind-up expenses. In the solvency valuation, in addition to the Plan’s invested assets, including any receivables and payables and net of a provision for wind-up expenses, also taken into account is the present value of all special payments that are scheduled to be made for the next five years from the valuation date (or, in the case of special payments established under Ontario solvency funding relief for longer than five years, for the remainder of the solvency amortization periods).

In the previous valuation, the solvency assets also included an adjustment to smooth the market value over a period not exceeding five years and the solvency liabilities were determined using an interest rate that is the average of market interest rates calculated over the same period of time. These smoothing adjustments were eliminated for this valuation.

Filing Requirements

The last filed actuarial report was effective June 30, 2013. This report outlines the movements of the Plan’s financial position since the previous valuation and is to be filed with the Financial Services Commission of Ontario and the Canada Revenue Agency. The report covers the period from April 1, 2014 to March 31, 2017, and is to be used by the Church to determine its funding requirements during that period, or until the next actuarial valuation is performed, if sooner. The

next actuarial valuation of the Plan should be performed with an effective date no later than March 31, 2017.

SECTION 3 – DATA

The valuation is based on membership data as at December 31, 2013 adjusted to March 31, 2014 as follows:

- for active members, adjustments were made to accrued benefits, credited service and contribution with interest balances to reflect the March 31, 2014 valuation date;
- new entrants between December 31, 2013 and April 1, 2014 (inclusive) were added to the data;
- for deferred members, adjustments were made to the contribution with interest balances to reflect the March 31, 2014 valuation date;
- members who terminated between December 31, 2013 and April 1, 2014, but who have not been paid out, are held as a liability; and
- known retirees and beneficiaries deaths over the period April 1, 2014 and June 30, 2014 were taken into account.

The membership data as at March 31, 2014 is summarized in Appendix B.

We subjected this data to a number of tests of reasonableness and consistency, including the following:

- a member's (and partner's as applicable) age is within a reasonable range;
- all dates remained unchanged from the data used in the previous actuarial valuation of the Plan;
- accrued pensions changed by a reasonable amount (e.g. no change for retired members and vested pensioners other than cost of living adjustments, etc.);
- a member's gender did not change;
- the form of pension payment did not change (other than resulting from the death of a retired member); and
- we examined the additions to and deletions from each of the data files (i.e. the files for active employees, pensioners and deferred vested members entitled to a deferred vested pension) since the previous valuation to determine whether all Plan members were accounted for in this valuation, to check for duplicate records and to confirm pension amounts.

The results of this valuation are based on the data in the pension administration records. These records have been updated since our previous valuation due to the continuing audit of active member records being carried out by the administrative staff of the Church.

All of our tests had satisfactory results or the data was corrected.

The assets of the Plan are invested by various external managers. For the purpose of this valuation, we have relied on the custodial statements provided by RBC Investor Services as at March 31, 2014 as well as on the asset information provided by the Church as of this date. A summary of Plan assets is provided in Appendix C.

SECTION 4 – ACTUARIAL ASSUMPTIONS AND METHODS

Actuarial Assumptions

The actuarial assumptions used in the going concern, wind-up and solvency valuations are summarized in Appendix D of this report.

Economic Assumptions – Going Concern Valuation

For the going concern valuation, we have used the same economic assumptions as those used at the prior valuation, as at June 30, 2013.

The selection of the economic assumptions (i.e. those related to interest rates and inflation) for this valuation was based on reasonable expectations of the relationships between key economic variables over the long term, as well as the expected impact of those economic variables on the investment performance of the pension fund, given the fund's Statement of Investment Policies and Procedures.

To determine the going concern discount rate, our model determined expected long term capital market returns, standard deviations and correlations for each major asset class (universe bonds, Canadian equities, global equities, etc.) by using historic returns, current yields and forecasts. We then stochastically generated projected asset class returns for 1,000 paths over 20 years to create expected returns for each asset class. The simulated going concern discount rate was the return at the median of each asset class weighted by the Plan's target asset mix.

To determine the net discount rate, we have assumed that there will be no added-value returns from the active management strategy employed in excess of the associated additional investment management fees. Finally, we have included a provision for adverse deviations.

Based on the methodology described above, the going concern discount rate assumption was developed as follows:

	Discount rate
Gross simulated discount return assumption	6.87%
Provision for investment related expenses	(0.10%)
Estimated net investment return before margin	<hr/> 6.77%
Provision for adverse deviation	(0.42%)
Discount return assumption	<hr/> 6.35%

For this valuation, we assumed a rate of salary increases of 2.0% per annum, plus age-related seniority increases.

As with the previous valuation, an explicit provision has been made for non-investment expenses expected to be paid from the fund. We have assumed it to be 1.3% of pensionable incomes.

The Plan does not provide contractual pension indexing after retirement. Pension increases to retirees are made on a fully discretionary (ad-hoc) basis. Since the Plan does not provide for contractual indexing after retirement, there is no requirement for the Plan actuary to allow for pension indexing in the valuation.

Because the assumptions are intended to represent expected economic conditions over long periods of time, covering several decades, it is anticipated that the assumptions will be changed relatively infrequently, and that any change in the assumptions will be justified by new economic conditions that are likely to persist over the long term, rather than by short-term fluctuations in the financial markets, as well as the underlying objectives adopted by the Church for the funding of the plan's benefits. In our view, the economic assumptions we have used for the going concern valuation remain within an acceptable range that would be considered by actuaries to be appropriate for the current circumstances of the plan.

Demographic Assumptions – Going Concern Valuation

Most of the demographic assumptions (e.g. mortality and termination) used for this valuation and prior valuations were based mainly on standard population tables instead of the Plan's experience, due to the limited statistical volume of data available.

For this valuation, we have used the 2014 Canadian Pensioners' Mortality ("CPM") Private Table with Improvement Scale CPM-B. We did not apply any factors to the base CPM Private Table to adjust for pension size.

No one is assumed to terminate prior to retirement. For retirement, our assumptions are best estimate rates of retirement based on plan provisions, experience of the plan, and our experience with other similar plans.

Assumptions – Wind-up/ Solvency Valuation

The actuarial assumptions used in the wind-up and solvency valuations were changed to reflect:

1. the Canadian Institute of Actuaries Standard of Practice for Determining Pension Commuted Values (effective April 1, 2009);
2. the educational note Supplement for Assumptions for Hypothetical Wind-up and Solvency Valuations with Effective Dates between March 31, 2014 and December 30, 2014 published by the CIA's Committee on Pension Plan Financial Reporting on May 6, 2014;
3. market conditions at March 31, 2014.

We have made no provisions for adverse deviations in these valuations as these bases are stipulated by regulation and reflect market conditions at the valuation date.

In the previous valuation, we have used a liability valuation method that smoothed the solvency liabilities over a period of 5 years. This smoothing adjustment was eliminated for the current valuation.

Actuarial Cost Method

Going Concern Valuation

As with the previous valuation, we used the projected unit credit actuarial cost method to determine the going concern actuarial liabilities of the Plan and the Church's normal cost in respect of the provisions of the Plan. Under this method, the actuarial liabilities consist of the present value of pensions in payment and vested deferred benefits for terminated members, plus that portion of the future benefits expected to be paid to present members which are related to their credited service up to the valuation date. Amounts of pension were determined in previous valuations based on each member's projected earnings to decrement ages and discounted back to the valuation date. If the value of these actuarial liabilities exceeds the actuarial value of the assets (determined as described below), the excess is defined as the unfunded actuarial liability and is funded by fixed special payments over a specified period or periods.

The normal cost for the year following the valuation date is the present value of benefits accrued by Plan members with respect to their service in that year, including projection of future earnings and future contributions.

The characteristics of this actuarial cost method are that it matches year-by-year costs of benefits expected to be accrued by the Plan members each year to the contributions required for those years and since it results in a pattern of progressively increasing costs for an individual employee as that employee ages, it may also result in progressively increasing costs for the Plan as a whole if the average age profile of the Plan membership increases from year to year.

Wind-up/Solvency Valuation

As with the prior valuation, we valued the termination benefit payable under the Plan or the Pension Benefits Act, if different. Under this valuation, the actuarial liabilities consist of the present value of pensions in payment and vested deferred benefits for terminated members, plus the portion of the future benefits expected to be paid to present members which are related to their credited service up to the valuation date. Amounts of pension for active members are determined based on each member's average pensionable income at the valuation date.

Asset Valuation Method

For valuation purposes, we must place a value on the Plan assets for actuarial purposes. Generally, market values are subject to fluctuations over short periods of time (this applies to both bonds and equities). The method we have used for the going concern valuation is to "smooth" market values by taking the average of the market value of assets in each of the past five years rolled forward based on actual contributions, benefit payments, non-investment expenses and expected investment income at the going concern valuation interest rate in effect during the averaging period. The prior going concern valuation used the same method to smooth assets.

The market value of assets as of March 31, 2014 is based on the custodial financial statements provided by RBC Investor Services and asset information provided by the Church for the pension fund at that date.

For the solvency valuation, we have discontinued the use of the asset smoothing technique that was used in the prior valuation. Consequently, for the solvency and wind-up valuations, the assets are based on their market value as of March 31, 2014, adjusted by a provision for wind-up expenses.

A summary of the market and actuarial value of assets at March 31, 2014 is included in Appendix C.

Benefits Valued

The benefits valued were those in effect at the valuation date. A summary of the Plan provisions is provided in Appendix A.

Incremental Cost

The incremental cost is the present value, at the valuation date, of the expected aggregate change in the hypothetical wind-up or solvency liability between the valuation date and the next valuation date. It also reflects expected benefit payments between the valuation date and the calculation date.

In our report we have determined the incremental cost under the wind-up basis. The incremental cost was determined as the sum of (a) and (b) minus (c):

- (a) the projected wind-up liability at the next valuation date for those members at the current valuation date, allowing for increase in earnings and contribution balances between the current valuation date and the next valuation date. No adjustment was made for new entrants or decrements, i.e., assuming that the population stays constant, between the two valuation dates. The resulting projected wind-up liability was then discounted to the current valuation date;
- (b) the present value of the benefit payments expected to be paid between current valuation date and the next valuation date, discounted to the current valuation date;
- (c) the wind-up liability as at the current valuation date.

SECTION 5 – GOING CONCERN VALUATION

Valuation Balance Sheet

The following is the going concern balance sheet as at March 31, 2014 based on the Plan provisions summarized in Appendix A, the membership data summarized in Appendix B, the assets summarized in Appendix C and the actuarial assumptions and methods summarized in Appendix D, together with comparative figures from the valuation as at June 30, 2013.

	March 31, 2014	June 30, 2013
Assets	\$	\$
Actuarial value of assets	204,744,454	188,840,632
Liabilities		
Accrued for service to date of valuation		
- retired members		
- total	126,835,385	126,474,537
- less portion purchased from Canada Life	(17,302,557)	(18,945,580)
- net payable from Plan	109,532,828	107,528,957
- active members	82,228,865	80,150,586
- deferred vested members	11,052,429	10,657,592
- total liabilities	202,814,122	198,337,135
Actuarial surplus/(unfunded actuarial liability)	1,930,332	(9,496,503)
Prior Year Credit Balance	94,966	998,640
Actuarial surplus/(unfunded actuarial liability) after application of Prior Year Credit Balance	1,835,366	(10,495,143)

The plan has an actuarial surplus, after applying the Prior Year Credit Balance, of \$1,835,366 as at March 31, 2014. In the previous valuation as of June 30, 2013, the plan had an unfunded actuarial liability of \$10,495,143, and a schedule of going concern special payments was established to liquidate the unfunded actuarial liability over a period ending on June 30, 2029. Since the plan no longer has an unfunded actuarial liability at the current valuation date, the schedule of going concern special payments has been eliminated.

Experience Gain and Loss

The above actuarial balance sheet shows that as at March 31, 2014, the Plan has an estimated actuarial surplus of \$1,930,332. This compares to the actuarial unfunded liability of \$9,496,503 as of June 30, 2013. The derivation of this surplus is approximately as follows:

Surplus/(unfunded actuarial liability) at June 30, 2013		(9,496,503)
Expected interest		(603,028)
Required special payments from previous valuation		4,332,675
Change in prior year credit balance		(903,674)
Loss on administration expenses		(408,152)
Gain on investments (based on smoothed assets)		9,136,916
Increase/(Decrease) due to demographic experience from July 2013 to March 2014:		
- termination	319,340	
- mortality	(880,284)	
- retirement	(224,034)	
- salary	456,662	
- other experience	123,596	
		(204,720)
Data corrections		76,818
Surplus (unfunded actuarial liability) at March 31, 2014		<u>1,930,332</u>

Future Service Contributions

Under the actuarial cost method used for the going-concern valuation, the future service contribution represents the estimated value of the benefits for service in the year following the valuation date. Based on the data and assumptions described above, the total required future service contribution rate (inclusive of member contributions), expressed as a percentage of pensionable incomes, is as follows:

	\$	Annual % of pensionable income
- cost of benefits	4,585,723	10.5%
- allowance for administrative expenses	567,756	1.3%
- total required contribution rate	<u>5,153,479</u>	<u>11.8%</u>

Sensitivity Analysis

Below we show the impact on the going concern actuarial liability and the cost of benefits for future service as at March 31, 2014 of a one percentage point drop in the discount rate assumption. All other assumptions were kept unchanged.

	Discount rate at 6.35%	Discount rate at 5.35%	Change
Total going concern actuarial liability	\$202,814,122	\$225,234,573	\$22,420,451
Cost of benefits	\$4,585,723 /	\$5,415,521 /	\$829,798 /
(\$ / % of pensionable income)	10.5%	12.4%	1.9%

SECTION 6 – WIND-UP VALUATION

The purpose of the wind-up valuation is to determine the financial position of the Plan if it were wound up on the valuation date. Accordingly, the following approach was used:

1. The Plan assets were valued at their market value.
2. The benefits valued were the pensions to which members would be entitled under applicable legislation and the Plan if the Plan were wound up on the valuation date. All Plan members become fully vested on Plan wind-up, regardless of age or service.
3. In respect of members employed in Ontario, members whose age and service add to 55 or more, the pension may start at any age at which the member would have qualified for a pension if the Plan had not been wound up and if the member had continued in employment until retirement.

For this valuation we have made the following assumptions:

- Members who are eligible to retire are assumed to retire immediately
- Members employed in Ontario whose age and service add to 55 or more and are not eligible to retire are assumed to retire at the age which produces the highest present value of the pension
- Other members are assumed to retire at age 65.

4. The actuarial assumptions are developed in accordance with the Canadian Institute of Actuaries' (CIA) Standard of Practice for determining Pension Commuted Values effective April 1, 2009 and the educational note Supplement for Assumptions for Hypothetical Wind-up and Solvency Valuations with Effective Dates between March 31, 2014 to December 30, 2014 published by the CIA's Committee on Pension Plan Financial Reporting on May 6, 2014. These assumptions are described in detail in Appendix D.
5. The value of the pensions is not discounted for death or disability before the pension start date.

Based on the Plan provisions in effect on March 31, 2014, the wind-up valuation assumptions mentioned above and the membership data supplied, the following is the wind-up position as at March 31, 2014:

	March 31, 2014	June 30, 2013
	\$	\$
Wind-Up Assets		
Invested assets at market value	214,915,501	192,320,684
Provision for wind-up expenses	(250,000)	(250,000)
Net wind-up assets	<u>214,665,501</u>	<u>192,070,684</u>
Wind-Up Liabilities		
Retired members		
- total	148,844,671	151,940,247
- less portion purchased from Canada Life	(19,159,866)	(21,348,118)
- net payable from plan	<u>129,684,805</u>	<u>130,592,129</u>
Active members	105,895,892	106,178,906
Deferred vested members	<u>16,563,925</u>	<u>17,089,085</u>
Total wind-up liabilities	<u>252,144,622</u>	<u>253,860,120</u>
Wind-Up excess/ (deficit)	(37,479,121)	(61,789,436)
Prior Year Credit Balance	94,966	998,640
Transfer ratio	85.2%	75.4%

In our opinion, the value of the Plan's assets would be less than its actuarial liabilities if the Plan were wound up on the valuation date.

Incremental Cost

In accordance with the Canadian Institute of Actuaries' Standards of Practice, we have estimated the incremental cost of the wind-up liability as at March 31, 2014. This is the expected aggregate change in wind-up liability between March 31, 2014 and March 31, 2017.

The incremental cost as at March 31, 2014 is \$24,102,026. The incremental cost does not impact the funding requirements of the Plan under the Pension Benefits Act and is for information purposes only.

Wind-up Valuation Sensitivity Analysis

If the wind-up discount rate decreased by 1% from the assumptions described in Appendix D, and all other assumptions remained the same, the total wind-up liabilities would increase by \$29,359,138 to \$281,503,760 as at March 31, 2014.

SECTION 7 – SOLVENCY VALUATION

As with the wind-up valuation, the solvency valuation is intended to reflect the status of the Plan as if it had been wound up on the valuation date and the plan members had been provided with the benefits specified by the Plan and the Ontario Pension Benefits Act. It is required by the Regulations of the Ontario Pension Benefits Act, that we determine the solvency deficiency of the Plan as of the valuation date. Unlike the wind-up valuation, the solvency valuation impacts the required contributions of the Plan.

To determine the solvency deficiency of the Plan, the wind-up excess / (deficit) is adjusted by adding the following amounts:

- The present value of all unfunded liability special payments and previously established solvency special payments; and
- The Prior Year Credit Balance

The smoothing adjustment relating to the assets and solvency interest rates used in the previous valuation was eliminated for the current valuation.

If there is a new solvency deficiency after making the above mentioned adjustments to the wind-up funded position, then a new solvency special payment is required. However, if there is a solvency excess after making the above mentioned adjustments, then the schedule of solvency special payments can be adjusted to reduce or eliminate special payments.

Based on the Plan provisions in effect on March 31, 2014, the solvency valuation assumptions summarized in Appendix D and the membership data supplied by the Church, the following is the solvency position as at March 31, 2014:

	March 31, 2014	June 30, 2013
	\$	\$
Wind-up excess/(deficit)	(37,479,121)	(61,789,436)
Plus		
Solvency asset adjustment		
- Present value of the special payments in respect of going concern unfunded actuarial liability	-	8,882,106
- Present value of special payments in respect to previously established solvency deficiency	37,574,087	36,113,070
Asset smoothing	-	(3,480,052)
Solvency liability adjustment		
- Liability smoothing	-	15,319,059
Prior year credit balance	(94,966)	(998,640)
Solvency excess/ (new solvency deficiency)	0	(5,953,893)

Due to the improvement in the solvency position of the Plan as at March 31, 2014, some previously established solvency special payments have been reduced/eliminated. This is reflected in the present value of special payments shown under item 1 of the prior table. The adjusted solvency amortization schedule is as follows:

Effective Date	Start of Liquidation Period	Annual Special Payment (payable monthly) \$	End of Liquidation Period	Present Value on March 31, 2014 for purposes of	
				Solvency Valuation \$	Going Concern Valuation \$
Solvency Deficiency					
July 1, 2008	July 1, 2011*	-	June 30, 2016	-	N/A
July 1, 2011	July 1, 2012**	2,974,790	June 30, 2022	21,269,717	N/A
July 1, 2012	July 1, 2013	1,284,428	June 30, 2023	10,124,673	N/A
July 1, 2013	July 1, 2014	1,361,116	June 30, 2019	6,179,697	N/A
Total April 1, 2014–June 30, 2014		4,259,218			
Total from July 1, 2014		5,620,334		37,574,087	N/A

* Re-amortized over 5 years as per Solvency Funding Relief option elected at June 30, 2011. Annual special payment of \$87,964 eliminated due to improved solvency position as at March 31, 2014.

** 10-year amortization period as per 2009 Solvency Funding Relief option elected June 30, 2011. Payment reduced from \$3,316,436 due to improved solvency position as at March 31, 2014.

Based on estimated pensionable income of \$43,673,556, the total annual special payment is 9.8% of pensionable income from April 1, 2014 to June 30, 2014 and 12.9% from July 1, 2014 until the effective date of the next valuation.

SECTION 8 – CONTRIBUTION REQUIREMENTS

The table below shows the annualized contribution requirements for the Church to cover the required cost of benefits for future service, administration expenses, as well as the special payments required to eliminate the deficiencies at March 31, 2014:

		Annualized Contributions	
		April 1, 2014	
		to	July 1, 2014
		June 30, 2014	Onwards
	Total annual normal cost	4,585,723	4,585,723
less	Employee contributions	(3,930,624)	(3,930,624)
equals	Church annual normal cost	655,099	655,099
plus	Administration expenses	567,756	567,756
plus	Going concern special payments	0	0
plus	Solvency special payments	4,259,218	5,620,334
	Total Church required contributions	5,482,073	6,843,189

At the Church’s option, a prior year credit balance may be established, equal to the cumulative excess of actual employer contributions over the minimum required contributions since the last valuation. The prior year credit balance at a particular time may be applied immediately to offset all or part of the employer contribution requirements after that time. A prior year credit balance of \$94,966 was calculated as at March 31, 2014 as detailed in Appendix E.

Maximum Contributions

At the Church’s option, the Church may choose to fund at a higher level than the minimum requirement stated above. The maximum tax deductible contributions the Church could make is equal to the Church’s normal cost and administrative fees, and the greater of the unfunded actuarial liability and the wind-up deficiency prior to the reduction for the prior year credit balance, or \$37,479,121.

Under Ontario pension legislation, all contributions due to the plan should be remitted monthly. Employee and Church current service contributions are due within 30 days following the end of the relevant month.

SECTION 9 – PENSION BENEFIT GUARANTEE FUND (“PBGF”)

For the purposes of the Regulations under the Pension Benefits Act (Ontario), the PBGF assessment base and liabilities are calculated as follows:

PBGF liabilities	\$169,825,996	A
Total solvency liabilities	\$252,144,622	B
Ontario asset ratio	0.674	C = A/B
Market value of assets (net of wind-up expenses)	\$214,665,501	D
Ontario portion of assets	\$144,684,548	E = C x D
PBGF assessment base	\$25,141,448	F = A - E

The PBGF assessment is then calculated as:

\$5 for each Ontario member	\$6,675
PLUS	
0.5% of PBGF assessment base up to 10% of PBGF liabilities	\$84,913
PLUS	
1.0% of PBGF assessment base between 10% and 20% of PBGF liabilities	\$81,588
PLUS	
1.5% of PBGF assessment base over 20% of PBGF liabilities	\$0
PLUS	
2.0% of special PBGF assessment base*	\$0
SUBTOTAL	\$173,176
Limit of \$300 per Ontario member	\$400,500
PBGF assessment (minimum of subtotal and limit)	\$173,176

* arising from additional liability due to plant closures and/or permanent layoffs, as described in Regulation 37(4)(a)(ii).

SECTION 10 – TRANSFER RATIO

The “transfer ratio” for purposes of the Regulations under the Pension Benefits Act (Ontario) is the ratio of:

1. The solvency assets (at market value), minus the lesser of the prior year credit balance or the sum of the minimum contributions required under the Regulation until the next valuation date, \$214,820,535 to
2. The solvency liabilities, \$252,144,622.

As at March 31, 2014, the transfer ratio for the plan was determined to be 85.2%.

The Regulations under the Pension Benefits Act (Ontario) provide that, if the transfer ratio is greater than 100%, transfers of commuted values to terminating members may be made in full, immediately. If the transfer ratio is less than 100%, and the administrator knows or ought to know that since the date of the last filed valuation the transfer ratio has fallen by 10% or more of the most recently determined transfer ratio, then no commuted values can be paid out of the plan until approval is obtained from the Superintendent. Once given, the administrator can choose to do one of the following, or an alternative method approved by the Superintendent.

1. Transfer a portion of the commuted value on the basis of the most recently determined transfer ratio and pay the portion held-back in instalments, with interest, over a 5-year period; or
2. Transfer the full commuted value after an amount equal to the portion of the transfer deficiency based on the most recently determined transfer ratio has been remitted to the plan; or
3. Transfer the full amount if the total of all amounts that should be held back for all transfers made since the last transfer ratio was determined is less than 5% of the assets of the plan at that time.

Under Ontario pension legislation, any plan for which the ratio of solvency assets to solvency liabilities is less than 85%, must complete a further valuation report within one year, rather than the usual three year period. Since this ratio is greater than 85%, the effective date of the next valuation must be no later than March 31, 2017.

SECTION 11 – ACTUARIAL OPINION

This opinion forms a part of the actuarial report on the Pension Plan of The Presbyterian Church in Canada as of March 31, 2014. This Plan has been assigned Registration No. 0368902 by the Canada Revenue Agency and the Financial Services Commission of Ontario.

1. The purpose of the report was to prepare actuarial estimates of the funded position of the Plan as of March 31, 2014, as well as the contributions required to be made by the Church for the period from April 1, 2014 to the effective date of the next valuation (which will be due not later than March 31, 2017) in such a manner as to comply with applicable legislation.
2. The required employer normal cost contributions under the Plan (including administrative expenses) is \$1,222,859, or 2.8% of pensionable income per year, for the period from April 1, 2014 to March 31, 2017.
3. Member’s required contributions are 9.0% of pensionable income for the period referred to above.
4. The Plan had a going concern surplus as of March 31, 2014 of \$1,930,332.
5. The Plan had no new solvency deficiencies as of March 31, 2014.
6. In our opinion, if the Plan had been wound up at the effective date of the valuation, the wind-up assets would have been less than the Plan’s wind-up liabilities. The estimated shortfall would be approximately \$37,479,121.
7. The minimum special payments required to liquidate the unfunded actuarial liability and solvency deficiencies in accordance with the Regulations under the Pension Benefits Act (Ontario), are as follows:

Effective Date	Start of Liquidation Period	Annual Special Payment (payable monthly) \$	End of Liquidation Period	Present Value on March 31, 2014 for purposes of	
				Solvency Valuation \$	Going Concern Valuation \$
Solvency Deficiency					
July 1, 2008	July 1, 2011	-	June 30, 2016	-	N/A
July 1, 2011	July 1, 2012	2,974,790	June 30, 2022	21,269,717	N/A
July 1, 2012	July 1, 2013	1,284,428	June 30, 2023	10,124,673	N/A
July 1, 2013	July 1, 2014	1,361,116	June 30, 2019	6,179,697	N/A
Total April 1, 2014 – June 30, 2014		4,259,218			
Total from July 1, 2014		5,620,334		37,574,087	N/A
8.	For the purposes of the regulations under the Ontario Pension Benefits Act:				
a)	the Pension Benefits Guarantee Fund (PBGF) assessment base was \$25,141,448 at March 31, 2014.				
b)	the PBGF liabilities were \$169,825,996 as of March 31, 2014.				
c)	the additional liability described in Regulation 37(4)(a)(ii) was nil as of March 31, 2014.				
d)	the transfer ratio was 85.2% as of March 31, 2014.				
e)	the new transfer ratio at March 31, 2014 will also serve for purposes of section 42(1) or section 43.				
f)	the prior year credit balance was \$94,966 as of March 31, 2014.				
9.	For purposes of paragraph 147.2(2)(d) of the Income Tax Act, the excess surplus based on the going concern valuation was nil as of March 31, 2014.				
10.	In our opinion, in respect of the going concern valuation, the wind-up valuation and the solvency valuation,				
a)	the data on which this report is based are sufficient and reliable for the purpose of the valuations;				
b)	the assumptions are appropriate for the purpose of the valuations; and				
c)	the methods employed are appropriate for the purpose of the valuations.				
11.	Notwithstanding the foregoing opinions, emerging experience differing from the assumptions will result in gains and losses which will be revealed in future valuations.				
12.	This report has been prepared and this opinion given in accordance with accepted actuarial practice in Canada.				
13.	This report has been prepared in a manner consistent with the recommendations for the preparation of actuarial valuation reports issued by the Canadian Institute of Actuaries.				

Kiersten Johnston
Fellow of the Canadian Institute of Actuaries
December 2014

Tulio Walles
Fellow of the Canadian Institute of Actuaries

APPENDIX A – SUMMARY OF PENSION PLAN PROVISIONS

Effective Date

The present plan came into effect on January 1, 1974, superseding a number of previous plans.

Eligibility

Ministers, missionaries, professors, graduates of Ewart College or members of the Order of Diaconal Ministries, executive staff of the Church and salaried employees of the Church or a congregation are eligible to become members of the Plan provided they are in pensionable service with an eligible employer.

Contributions

Members and participating employers contribute to the Plan in accordance with a formula specified in the Constitution, as follows:

	Members (% of Pensionable Income)	Congregations (% of Dollar Base)*	Other Employers (% of Pensionable Income)
From Jan. 1, 2004 to Dec. 31, 2011	6.0	3.0	7.0
From January 1, 2012	7.0	3.1	7.0
From January 1, 2013	9.0	5.0	9.0
From January 1, 2015	9.0	5.0	10.5
From January 1, 2016	9.0	5.0	12.0

* Dollar Base represents the total raised for all congregational purposes, as defined in the Constitution.

For the purpose of the Plan, pensionable income in any year is the stipend or salary paid to a Member, subject to the Maximum Qualifying Income for that year (\$67,260 in 2013 and \$67,920 in 2014).

Effective January 1, 2015, interest on required contributions for non-Quebec members is based on the published 5-year personal fixed term rate (CANSIM series V122515). Prior to this date, the interest was based on the fund rate of investment return on the Plan assets.

Normal Retirement Date

Normal retirement date is the first day of the month next following a member’s 65th birthday.

Normal Pension

- (a) The annual pension payable to a member on normal retirement who ceases to be in Pensionable Service on or before December 31, 2012 is equal to:
 - (i) 1.5% of the Average Maximum Qualifying Income; multiplied by
 - (ii) the member’s Highest Income Ratio; multiplied by
 - (ii) the member’s Pensionable Service, where
- (b) The annual pension payable to a member on normal retirement who ceases to be in Pensionable Service after December 31, 2012 is equal to:
 - A. The amount determined in accordance with a) above as if the Member had ceased to be in Pensionable Service on December 31, 2012, based on the Average Maximum Qualifying Income, the Member’s Average Pensionable Income Ratio and the Member’s Pensionable Service as of December 31, 2012; plus
 - B. The sum of the Member’s pension earned in respect of each calendar year of Pensionable Service after 2012, where the pension earned in a particular calendar year shall be equal to:
 - (i) 1.5% of the Maximum Qualifying Income for that calendar year; multiplied by
 - (ii) the member’s Pensionable Income Ratio for that calendar year; multiplied by
 - (ii) the period of the Member’s Pensionable Service in that calendar year (measured in complete months).

Average Maximum Qualifying Income is the average of the Maximum Qualifying Incomes in the year of retirement and the preceding 4 calendar years. The Maximum Qualifying Income is \$67,920 for 2014 and in each subsequent year is set at 160% of the top level of minimum stipend for that year as established by General Assembly.

Highest Income Ratio is the average of the ratios of the members’ pensionable incomes to the Maximum Qualifying Income in any 5 calendar years (not necessarily consecutive).

Pensionable Service is the period of service during which the member made contributions to this Plan or any other plan of the Church. It also includes (i) any service with an employer which is recognised under an agreement with the Church, (ii) eligible service as a full-time doctoral student and (iii) eligible back service in respect of a previous period of pensionable service.

The pension payable to a member who was a contributor on December 31, 1989 is subject to a “grandfathered” minimum equal to the amount that would have been payable under the provisions in effect on December 31, 1989 (i.e. the pension accrued under the previous formula as at December 31, 1989 plus 2% of total pensionable income after December 31, 1989).

Early Retirement

A member whose age and pensionable service total 95 or more may retire before Normal Retirement Date with entitlement to the full normal pension accrued up to the date of retirement.

A member who has attained age 55 may retire before Normal Retirement Date with entitlement to a pension based on the pension accrued up to the date of retirement, but reduced by 0.5% for each month by which the age at retirement is less than 65.

Postponed Retirement

The member who remains in employment after age 65 must defer receipt of his pension until the first of the month coincident with his separation from Pensionable Service or death, or the end of the year in which he attains age 71 if earlier, and continue to accrue benefit until actual retirement or death.

Form of Pension

The normal form of pension is payable for the member's lifetime with 66⅔% of the pension continuing to the member's surviving spouse after his death. Optional forms of pension are available on an actuarial equivalence basis.

Death Benefits

The surviving spouse of a member who dies before or after retirement is entitled to a pension equal to 66⅔% of the member's accrued pension payable until the spouse's death. For members who die before retirement, the spouse's pension is based on a minimum of twelve years of Pensionable Service (or, if less, the Pensionable Service the member would have accrued if the member had continued in Pensionable Service until Normal Retirement Date). Dependent children are entitled to additional benefits.

A minimum death benefit is payable on the death of a non-retired member equal to:

- a) the member's contributions made up to December 31, 1986 with interest, plus the value of the member's accrued pension entitlements after December 31, 1986; less
- b) the value of the surviving spouse's pension and/or children's pension payable in respect of the member.

Termination Benefits

A member whose employment terminates after completing two years of plan membership or five years of pensionable service is entitled to a deferred pension commencing at age 65 equal to the pension accrued up to the date of termination. The amount of deferred pension is also subject to the minimum requirements of provincial pension legislation.

Such a member may elect to leave his or her pension entitlements in the fund (deferred vested member) or, if the member is under age 55, transfer the value of the pension entitlements to a subsequent employer's pension plan, to an individual RRSP or to purchase a lifetime pension.

Any other terminating member is entitled to a refund of the member's contributions with interest.

Disability Benefits

A disabled member continues to accrue benefits.

Special Provisions for Employees in Various Provinces

Notwithstanding the other provisions of the Plan, special provisions for compliance with pension legislation in provinces other than Ontario apply to members employed in those provinces.

Administration

The administration of the Plan is the responsibility of a Pension and Benefits Board consisting of members appointed by the General Assembly.

APPENDIX B – SUMMARY OF MEMBERSHIP DATA

Active Members

Age nearest Birthday	Number of members	Years of pensionable service	Pensionable income at March 31, 2014
Full-Time Employees			\$
Males			
25-30	2	3.17	116,886
30-35	18	73.41	1,167,315
35-40	34	213.33	2,158,264
40-45	44	356.07	2,824,199
45-50	63	721.50	4,130,765
50-55	69	1,080.63	4,516,482
55-60	91	1,770.31	5,998,452
60-65	84	1,749.06	5,507,028
>65	25	584.58	1,616,569
Total Males	430	6,552.06	28,035,960
Females			
<25	1	1.50	48,521
25-30	6	15.03	314,991
30-35	16	54.58	915,850
35-40	17	123.29	1,081,304
40-45	26	228.93	1,647,199
45-50	17	138.79	1,046,112
50-55	38	447.18	2,459,258
55-60	38	586.54	2,487,910
60-65	38	609.44	2,361,958
>65	6	74.68	379,909
Total Females	203	2,279.96	12,743,012
Total Full Time Actives:	633	8,832.02	40,778,972
Average attained age:	51.7		
Part-Time Employees:			
Total Part-Time Actives	98	743.40	6,059,831*
Disabled Employees:			
Total Disabled Actives	11	166.61	679,820

*annualized

Deferred Vested Members

Age nearest birthday	Number of members	Annual pension
		\$
Males		
25-30		
30-35	1	3,570
35-40	6	11,381
40-45	8	35,192
45-50	16	116,982
50-55	28	173,679
55-60	40	254,643
60-65	33	224,737
>65	3	17,357
Total Males	135	837,541
Females		
25-30	1	1,605
30-35	1	1,923
35-40	4	13,197
40-45	6	29,851
45-50	10	45,873
50-55	16	97,714

55-60	29	174,916
60-65	39	230,584
>65	2	3,255
Total Females	108	598,918
Total Deferred Vested Members	243	1,436,459
Average attained age:	55.4	

Retired Members

Age nearest birthday	Number of members	Annual Pensions		
		Canada Life \$	Pension Fund \$	Total \$
Males				
<65	25	0	444,460	444,460
65-70	103	0	1,976,132	1,976,132
70-75	103	0	1,911,216	1,911,216
75-80	110	61,840	1,894,682	1,956,522
80-85	80	466,051	1,002,991	1,469,042
85-90	47	554,921	250,855	805,776
90-95	18	186,027	92,805	278,832
95-100	5	35,476	42,262	77,738
>100	0	0	0	0
Total Males	491	1,304,315	7,615,403	8,919,718
Females				
<65	30	4,267	336,067	340,334
65-70	65	6,441	787,744	794,185
70-75	68	93,779	631,528	725,307
75-80	79	180,761	701,815	882,576
80-85	65	374,066	355,473	729,539
85-90	59	391,092	209,565	600,657
90-95	44	278,521	170,413	448,934
95-100	26	174,160	132,784	306,944
>100	3	20,317	18,408	38,725
Total Females	439	1,523,404	3,343,797	4,867,201
Children	10	0	31,050	31,050
Total Annual Pension	940	2,827,720	10,990,250	13,817,969
Total Monthly Pension		235,643	915,854	1,151,498
Average attained age:	76.6			
Average attained age (excluding children)	77.2			

Member Reconciliation – July 1, 2013 to March 31, 2014

	Actives	Deferred Vested Members	Retirees	Total
Members at July 1, 2013	742	241	945	1,928
New Members	38			38
Return from Deferred Vested status	6	-6		0
Terminations:				
Commutations & refunds	-11	-4		-15
To Deferred Vested Status	-18	18		0
Retirements	-16	-5	21	0
Deaths:				
With no survivor		-1	-25	-26
With survivor			-12	-12
New survivors			13*	13
End of child pension			-2	-2
Data corrections	1			1
Members at March 31, 2014	742	243	940	1,925

*Includes one new record resulting from a marriage breakdown

APPENDIX C – SUMMARY OF ASSETS**Financial History**

The following table reflects activity within the invested asset accounts held by RBC Investor Services from July 1, 2013 to March 31, 2014.

	July 1, 2013 to March 31, 2014	
	\$	
Market Value, beginning of period		191,014,079
Increases		
Contributions		
Employer	4,499,517	
Employee	2,869,353	
Total		7,368,870
Other Income		23,532,178
Investment earnings (Note 1)		25,038,039
Decreases		
Benefit payments		8,223,624
Lump sum payments		930,954
Other transfers		23,505,661
Expenses		1,465,583
Market Value, end of period		<u>212,827,344</u>

Note: (1) Investment earnings represent earned income, gains (losses) on sale of investments and increases (decreases) in unrealized appreciation of investments.

Assets at March 31, 2014

The following table reflects invested assets held by RBC Investor Services.

	\$	%
Cash	5,612,402	2.6
Equities		
- Canadian	56,270,219	26.4
- Foreign	78,097,836	36.7
Fixed Income	66,838,086	31.5
Infrastructure	6,008,800	2.8
Total	<u>212,827,344</u>	100.0

Actuarial Value of Assets at March 31, 2014

	MV of Invested Assets	Net Receipts Less Disbursements (Each Individual Year)	Expected Interest to March 31, 2014	Adjusted MV on March 31, 2014
	\$	\$	\$	\$
March 31, 2010	172,741,642	(4,370,858)	43,680,597	199,970,955
March 31, 2011	181,316,034	(4,135,421)	33,970,955	203,206,563
March 31, 2012	181,949,564	(4,631,797)	22,457,500	196,462,059
March 31, 2013	192,193,801	(3,313,208)	11,933,968	200,814,561
March 31, 2014	212,827,344	-	-	<u>212,827,344</u>
Average of five adjusted market values				202,656,297
Other investments not held at RBC Investor Services at March 31, 2014				1,604,555
Contributions receivable at March 31, 2014				
- Employer additional			189,416	
- Employer regular			497,440	
- Employee			335,532	
- Total			<u>1,022,388</u>	
Amounts payable at March 31, 2014				<u>(538,786)</u>
Actuarial Value of Assets at March 31, 2014				204,744,454

Market Value of Assets, including other investments not held at RBC Investor Services, and adjusted for payables and receivables	214,915,501
Asset smoothing adjustment at March 31, 2014	(10,171,047)

The Actuarial Value of Assets at March 31, 2014 is 95.27% of market value. [The actuarial value at June 30, 2013 was 98.19% of market.]

APPENDIX D – ACTUARIAL ASSUMPTIONS AND METHODS

Going Concern Valuation

Investment Return

6.35% per annum (net of investment expenses).

Salary Increases

2.0% per annum plus seniority increases in accordance with a table, extracts from which are shown below:

Age Group	Salary Index %
25	0.780
35	0.880
45	0.980
47 and over	1.000

Increases in the Maximum Qualifying Income

2.0% per annum.

Interest Credited on Employee Required Contributions

Based on the amendment that changed interest credited on employee contributions effective January 1, 2015, we assumed employee required contributions will be credited at a rate of 3.50% per annum as of this date.

Ad hoc Pension Indexing

No allowance.

Mortality

The 2014 Canadian Pensioners’ Mortality (“CPM”) Private Table with Improvement Scale CPM-B was used.

Retirement

50% are assumed to retire at the earliest date at which an unreduced retirement pension is available, and the remaining 50% are assumed to retire at age 65.

Members not eligible for unreduced early retirement are assumed to retire at age 65. Members over age 65 on the valuation date are assumed to retire immediately.

Termination of Employment

Ignored (assumed that all members would continue in employment until death or retirement).

Administrative Expenses

An allowance for non-investment expenses of 1.3% of pensionable incomes (Investment expenses are allowed for in the investment return assumption).

Maximum Pension under Income Tax Act

\$2,770 in 2014 increasing after 2014 by 2.0% per annum.

Proportion Married and Marital Statistics

80% of members are assumed to be married and female spouses, on average, are assumed to be two years younger than male spouses.

Actuarial Cost Method

Projected Unit Credit (accrued benefit) actuarial cost method. Under this method, the future service contribution rates are those percentages of pensionable incomes which will be sufficient to finance the benefits earned in the year following the valuation date. The stability of this percentage in future years depends on the maintenance of a stable average age of the active employees. This stability will be achieved provided new entrants continue to join the Plan at lower ages replacing older employees who die, terminate or retire.

Solvency and Wind-up Valuations

Interest Rate Wind-Up

It was assumed those pensioners and active and deferred vested members over age 55 would have annuities purchased for them. The interest rate assumed to be used for the annuity purchases is 3.75% per annum. This interest rate was determined based on a duration of the liabilities assumed to be settled by annuity purchase of 11.3.

All other members are assumed to elect a commuted value on Plan termination. The per annum interest rate used was 2.9% for 10 years and 4.4% per annum thereafter. This rate is determined in accordance with the Canadian Institute of Actuaries' Standard of Practice for Determining Pension Commuted Values.

Interest Rate Solvency

The solvency interest rates used are the same as the wind-up rates mentioned above at March 31, 2014. For the prior valuation at June 30, 2013, the smoothed interest rates were 4.06% per annum for annuity purchases, and 3.24% per annum for 10 years and 4.68% per annum thereafter for lump sum transfers.

Special Payments

Special payments are discounted at the average interest rate of 3.62% per annum.

Mortality

According to the 1994 Uninsured Pensioner Mortality Table projected with generational mortality.

Benefits Valued

The benefits to be valued are the vested pensions to which members would be entitled under the Pension Benefits Act and the Plan if the Plan were terminated on the valuation date.

In respect of members employed in Ontario, members whose age and service add to 55 or more, the pension may start at any age at which the member would have qualified for a pension if the Plan had not been wound up and if the member had continued in employment until retirement.

We made the following assumptions for the age at which pensions will start:

- Members who are eligible to retire are assumed to start their pensions immediately
- Members employed in Ontario whose age and service add to 55 or more and are not eligible to retire are assumed to start their pensions at the age which produces the highest present value of the pension
- Other members are assumed to start their pensions at age 65.

Ad hoc Pension Indexing

No allowance.

Expenses

We have assumed that wind-up expenses to be paid from the Plan would be \$250,000. In the event of an actual wind-up of the Plan, the Church will cover any additional wind-up cost.

Asset Valuation Method

The assets are taken at market value as of the valuation date for the wind-up valuation and are smoothed over five years for the solvency valuation.

APPENDIX E – DEVELOPMENT OF PRIOR YEAR CREDIT BALANCE

Prior year credit balance at June 30, 2013		\$998,640
Employer contributions:		
- Actual contributions remitted from July 1, 2013 to March 31, 2014	\$4,499,517	
- Additional contributions receivable at March 31, 2014	\$189,416	
- Contributions in-transit at June 30, 2013	<u>(\$461,946)</u>	
- Total		\$4,226,987
Required employer contributions between July 1, 2013 and March 31, 2014		<u>(\$5,130,661)</u>
Prior year credit balance at March 31, 2014		\$94,966

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

To the Venerable, the 141st General Assembly:

The Presbyterian Church Building Corporation (the Corporation) originated with individual Presbyterians in congregations, sessions, presbyteries, synods and General Assembly. In 1968, the General Assembly created the Corporation as a separate corporate entity to fulfill the mandate as guarantor of loans given by the General Assembly to the Corporation and was amalgamated with prior synod corporations. The Corporation thankfully acknowledges its origins and faithfully fulfills the mandate. Continuity with its origins is maintained by directors and employees of the Corporation who are Presbyterians and members of congregations, sessions, presbyteries and synods.

In 1968, Letters Patent were granted to the Corporation. The Corporation was incorporated, without share capital, under Part II of the Canada Corporations Act, and the Corporation is registered as a charity under the Income Tax Act. In 2011, the Canada Not-For-Profit Corporations Act (the NFP Act) came into force and replaced Part II of the Canada Corporations Act, and the Corporation was required to continue under the NFP Act, a mandatory legal requirement. In 2012, the General Assembly was informed of this requirement. In 2014, during the annual meeting of the Corporation, directors and members of the Corporation agreed unanimously to continue the Corporation under the NFP Act. Accordingly, Cassels Brock & Blackwell LLP, legal counsel to the Corporation, arranged for the transition of the Corporation to the NFP Act as of March 28, 2014.

At the 140th General Assembly of The Presbyterian Church in Canada, the report of the Corporation was subject to an additional motion (A&P 2014, p. 17) as follows:

that the Directors of the Presbyterian Church Building Corporation be requested to review, with the aid of legal counsel if necessary, the Canada Not-For-Profit Corporations legislation and to adjust the by-laws of the Corporation as may be possible and desirable with a view of strengthening the connection of the Corporation with The Presbyterian Church in Canada, ensuring representation from across the leadership of The Presbyterian Church in Canada in the oversight of the Corporation and in the event of the dissolution of the Corporation the transfer of the assets of the Corporation to The Presbyterian Church in Canada.

The Corporation is pleased to report as follows:

The Articles of Continuance for the Corporation include paragraph 9 – Statement regarding the distribution of property remaining on liquidation. This statement is worded as follows “In the event of dissolution or winding-up of the Corporation, all its remaining assets after the payment of its liabilities shall be transferred to The Presbyterian Church in Canada, for the objects of the said church or to one or more charitable organizations which are “qualified donees” as defined under the provisions of the Income Tax Act (Canada) and which carry on similar activities to those of the Corporation as determined by the Directors.”

Additionally, the Corporation is subject to By-Law No. 1, which includes part five, directors, paragraph 5.1, which is worded as follows: “Directors elected annually by the Members of the

Corporation shall, on a best efforts basis, endeavour to reflect the diversity of The Presbyterian Church in Canada, such that:

- a. At least two-thirds of Directors holding office at any time be persons who are not clergy; and
- b. The Synods of The Presbyterian Church are reflected in the composition of the Board.”

It is the intention of the Corporation to continue to seek input from synods and presbyteries for any appointment of a General Manager.

In addition, the Corporation invests its funds with The Presbyterian Church in Canada – Consolidated Portfolio.

The following are the directors of the Corporation:

The Rev. Margaret W. Bell, Corunna, Ontario
Dr. Mary E. Brabston, Winnipeg, Manitoba
Judge Jamie S. Campbell, Halifax, Nova Scotia
Mr. Neil F. Coutts, Mississauga, Ontario
The Rev. Dr. Stephen C. Farris, Vancouver, British Columbia
Mr. Alex R. Grant, Calgary Alberta
Ms. Sheila H. Limerick, Toronto, Ontario
The Rev. Dr. Basil C. Lowery, Fredericton, New Brunswick
The Rev. Ian A. R. McDonald, Toronto, Ontario
The Rev. Dr. J.P. (Ian) Morrison, Scarborough, Ontario
Mr. David Phillips, Uxbridge, Ontario
Mr. Siegfried Quickert, Scarborough, Ontario (Chairman)
The Rev. Shalini Rajack-Sankarlal, Ajax, Ontario
The Rev. Matthew Sams, Thornhill, Ontario
Mr. Kenneth Sheward, Beamsville, Ontario
Ms. Sandra Steadman, Beaconsfield, Quebec
Mr. Thomas H. Thomson, Toronto, Ontario
Ms. Nancy Thornton, Toronto, Ontario
The Rev. Thomas G. Vais, Thornhill, Ontario
Mr. Kenneth Wilson, Saskatoon, Saskatchewan
Mr. Leslie G. Young, Edmonton, Alberta

The Corporation continues to fulfill its mission of Christian charitable activities by providing assistance with housing to 11 retired servants of the church and by providing assistance with church building projects to 14 congregations.

As at December 31, 2014, the financial statements of the Corporation were audited by KPMG LLP Chartered Accountants and the Auditors’ Report thereon is unqualified. Administration and management of the affairs, business, and operations of the Corporation were attended to daily by Mr. Jim Seidler, the General Manager and his colleague, Mrs. Deborah Motton, until the time of their retirement as at June 30, 2014, and subsequently by the current General Manager. The General Manager also serves as Co-ordinator, Lending Services, for The Presbyterian Church in Canada (PCC). During 2014, four loan applications were processed and funded from the Lending Fund of The Presbyterian Church in Canada.

Siegfried Quickert
Chairman

William B. Collier
General Manager

PRESBYTERIAN RECORD INC.

To the Venerable, the 141st General Assembly:

If anyone ever doubted what role the *Presbyterian Record* can and does play in the life of the denomination, this past year has surely provided as much evidence as any in recent memory. The discussion and debates that the overtures around human sexuality have created have found full expression in the magazine.

For sure, some of the reaction is negative, because all sides want to see their own position championed. But that’s not our role. The *Record’s* job is to engage as many people as possible in

these challenging topics. Besides news stories about the overtures on same-sex issues in the church, we've published opinion pieces and blogs, both in the magazine and online and garnered quite a bit of engagement and feedback.

And, whatever happens at this General Assembly, we'll tell that story for the church, too.

But the *Record* is also about more than engaging people in controversial stories. We've shifted our focus somewhat to carry more articles about spirituality and the challenges of living out one's faith in this fast-paced world. In 2014, the Rev. Phil Reinders wrote a column for us about spirituality and prayer practices. This year, our own managing editor, Amy MacLachlan, is writing about trying to follow the way of faithful living expressed by Shane Claiborne's New Monasticism movement which is opening up all kinds of possibilities and challenges for Christians and Christianity.

In administrative matters, last year at this time we were looking for a major gifts officer. We have since re-evaluated our needs and are now planning to hire a development officer who will oversee all aspects of our fundraising, including major gifts.

Donations are a crucial part of our revenue stream. Without fundraising, the *Record* could not survive in this era of declining print circulation, and few digital magazines are profitable.

We are also acutely aware that many individual subscribers and congregations in the church are under their own financial pressures. We are constantly reviewing contracts and technology in order to publish the magazine for the lowest possible cost while maintaining high editorial standards and as wide distribution as possible.

Commissioners can certainly help by promoting subscriptions to the *Record* in their congregations and presbyteries. The *Record* is the church's broadest communications vehicle. And its award-winning editorial independence gives readers confidence that they are getting the fairest possible reporting.

The *Presbyterian Record* is published by the Presbyterian Record Inc. The corporation is governed by a board of 12 directors. As of March, 2015, the directors are the Rev. Dr. Fred Speckeen, Kelowna, chair; Ms. Kathleen Bolton, Burnaby; Mr. Aubrey Bonnell, St. John's; the Rev. Katherine Burgess, Quebec City; the Rev. Andrew Cornell, Chatham, Ontario; Mr. Duncan Cowie, Bobcaygeon; Dr. Norm Diffey, Windsor, Ontario; Mr. Botond Fejes, Scarborough, vice-chair; the Rev. In Kee Kim, Etobicoke; Ms. Brooke Klassen, Saskatoon; the Rev. Dr. Jean Morris, Calgary; and Mr. Wayne Sankarlal, Pickering.

The Rev. David Harris is publisher and secretary; Mr. Stephen Roche is the treasurer.

The *Presbyterian Record* staff are: David Harris, editor, Andrew Faiz, senior editor, Amy MacLachlan, managing editor, Connie Wardle, senior writer and online editor, Caroline Bishop, art director, Salina Vanderhorn, designer, and Deborah Leader, circulation manager.

Fred Speckeen
Chair

David Harris
Publisher & Editor

REMITTS UNDER THE BARRIER ACT

To the Venerable, the 141st General Assembly:

The following are the replies from the presbyteries to the remits sent down under the Barrier Act by the 2014 Assembly:

REMIT A, 2014 That Book of Forms section 201.4 be amended by removing the words "Holy Communion" and replacing with the word "sacraments" in two places. (Committee on Church Doctrine, Rec. No. 3, p. 247, 28):

201.4. Where a presbytery discerns that there is no minister of Word and Sacraments available to administer the sacraments in a pastoral charge, it may commission a ruling elder or a member of the Order of Diaconal Ministries to do so on the following terms:

- a. The candidate shall be interviewed by the presbytery to ascertain his/her personal and spiritual qualifications to lead worship.

- b. Those commissioned shall be trained in the theology and practice of the sacraments.
- c. The commission shall be limited to a specific pastoral charge and shall be for a period not exceeding two years. The commission is renewable following a presbytery review.
- d. Those commissioned shall be accountable to the presbytery, through the interim moderator, for the duration of the commission.

Approved: 39 presbyteries (1,142 ministers/diaconal ministers/elders on constituent roll*)
Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, New Brunswick, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Niagara, Paris, London, Lambton-West Middlesex, Grey-Bruce-Maitland, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kamloops, Westminster, Vancouver Island, Western Han-Ca.

Disapproved: 4 presbyteries (50 ministers/diaconal ministers/elders on constituent roll*)
Huron-Perth, Superior, Kootenay, Essex-Kent.

No response: 2 presbyteries (103 ministers/diaconal ministers/pastoral charges**)
Eastern Han-Ca, Hamilton.

Total Presbyteries: 45 (1,295 ministers/diaconal ministers/elders on constituent roll***) [see Book of Forms section 293.4]

REMIT B, 2014 That the Korean translation 산 믿음 of Living Faith be adopted as a subordinate standard of The Presbyterian Church in Canada and this be remitted to presbyteries under the Barrier Act. (Committee on Church Doctrine, Rec. No. 5, p. 250, 28)

Approved: 40 presbyteries (1,055 ministers/diaconal ministers/elders on constituent roll*)
Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, New Brunswick, Prince Edward Island, Quebec, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, West Toronto, Brampton, Oak Ridges, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Niagara, Paris, London, 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, Vancouver Island, Western Han-Ca.

Disapproved: 1 presbytery (49 ministers/diaconal ministers/elders on constituent roll*)
Montreal.

No response: 4 presbyteries (189 ministers/diaconal ministers/pastoral charges**)
East Toronto, Eastern Han-Ca, Hamilton, Essex-Kent.

Total Presbyteries: 45 (1,283 ministers/diaconal ministers/elders on constituent roll***) [see Book of Forms section 293.4]

REMIT C, 2014 That Book of Forms section 341 re appealing a non-disciplinary case decision to dissolve a pastoral tie be amended as follows and remitted to presbyteries under the Barrier Act. (Clerks of Assembly, Rec. No. 5, p. 267, 21)

341. The only decision in a non-disciplinary case that may be appealed to a higher court is the decision to dissolve the pastoral tie, and this can only be appealed by the minister within ten days of the decision. The session may be a part to such and appeal only if the minister files and appeal.

Approved: 42 presbyteries (1,165 ministers/diaconal ministers/elders on constituent roll*)
Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, New Brunswick, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, West Toronto, Brampton, Oak Ridges, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, 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, Vancouver Island, Western Han-Ca.

Disapproved: 0 presbytery (0 ministers/diaconal ministers/elders on constituent roll*)

No response: 3 presbyteries (155 ministers/diaconal ministers/pastoral charges**) East Toronto, Eastern Han-Ca, Hamilton.

Total Presbyteries: 45 (1,320 ministers/diaconal ministers/elders on constituent roll***) [see Book of Forms section 293.4]

NOTES * numbers as reported by clerks when reporting remit response.
 ** numbers as estimated based upon number of pastoral charges and information regarding the roll of ministers and diaconal ministers (March 2015).
 *** numbers based upon the combination of approved, disapproved and no response.

SPECIAL COMMITTEE RE THE OPTIONAL ELIMINATION OF SYNODS

To the Venerable, the 141st General Assembly:

In 2013, the General Assembly received Overture No. 3, 2013 re optional elimination of synods, through the Clerks of Assembly report. The overture asked the Assembly to appoint a special committee to develop a means by which a synod could choose to be dissolved and have its responsibilities fulfilled by some other structure. The committee was formed by having each of the eight synods appoint a representative: the Rev. Charles McPherson (Atlantic Provinces), Mr. David Christiani (Quebec & Eastern Ontario), the Rev. Jim Biggs (Central, Northeastern Ontario & Bermuda), the Rev. John Bannerman (Southwestern Ontario), the Rev. Peter Bush (Manitoba and Northwest Ontario), the Rev. Bob Wilson (Saskatchewan), the Rev. George Malcolm (Alberta and the Northwest) and the Rev. Reid Chudley (British Columbia). The Clerks of Assembly were asked to provide support for the committee. The committee held its first meeting on February 14, 2014, and agreed that it would prepare the procedures and legislation necessary to facilitate the optional elimination of synods. The procedures and legislation were sent to the church for study and report. At its second meeting on February 20, 2015, the committee reviewed all the responses received and offers the following report.

GENERAL REVIEW

The convener invited the committee and support staff to comment on the responses received from sessions, presbyteries and synods to the committee's report as approved and circulated by the 2014 General Assembly.

The committee noted a wide range of reactions to the suggestion of the optional elimination of synods. A good summary of the poles of opinion between those in favour of the optional elimination comes in these extracts drawn first from the report of the Synod of Manitoba and Northwestern Ontario:

...The Presbyterian Church in Canada historically has been prepared to develop patterns of government that were thoroughly Presbyterian but were not identical in all parts of the country. When it came to issues of faith and doctrine, there was common belief and practice, but on matters of polity there has been space within quite broad parameters for alternative models to co-exist... Thus denominational uniformity is not a compelling reason for requiring the existence of synods.

Then on behalf of those who prefer to maintain the status quo, this extract drawn from the report of the Synod of Quebec and Eastern Ontario:

Synods may meet as frequently or infrequently as the presbyters deem necessary. It is true that section 261 of the Book of Forms says, "The synod meets ordinarily once a year", but there is nothing that precludes the synod from meeting somewhat more or somewhat less frequently. Synods are free to meet by commission, and can fix the ratio of commissioners to presbyters, as deemed best. On the one hand, there is nothing that precludes the synod from appointing a small commission to meet every two years for...examining and attesting the records... On the other hand there is nothing that precludes the synod from meeting in full session for days and weeks on end for conference, prayer, study and learning...and to bring together all the leaders or even all the members of the congregations within the bounds.

Across the board, the committee could see that where Presbyterians feel the need to make synods optional, there were good reasons and strong support. At the same time, many synods were happy with the functioning of their synod and expressed a strong desire that its function not be amended. No clear-cut trend is apparent among these reports. Indeed, it was difficult to discern a clear-cut position one way or the other within a significant number of the reports studied.

THE COMMITTEE'S RECOMMENDATION

The committee's recommendation is to send down to presbyteries, under the Barrier Act, legislation which would enable synods to be optionally eliminated as described in the legislation.

To be clear: synods that wish to continue functioning as synods are in no way impacted by this legislation. No synod will be eliminated against its will. The proposal gives permission and a way for synods that no longer want to be synods to dissolve.

THEOLOGICAL REFLECTION ON THE PLACE OF SYNODS

The work done by all the courts of the church – sessions, presbyteries, synods and General Assemblies – is to be “worshipful work”. Recognizing that work within the life of the church is to be worshipful, it is appropriate to reflect on Paul's words in I Corinthians about worship being done decently and in order, for God is a God not of disorder but of peace (I Corinthians 14:33, 40). Commitment to order did not mean there was only one way for local gatherings of Jesus' followers to organize. Church structure in Antioch (Acts 13:1–3) feels different than what we see in Jerusalem (Acts 6:1–7). The structure in Corinth (Acts 1:10–15) feels quite different again. Notably in Corinth when Paul offers suggestions about fixing church problems, none of his solutions involve changing the church's organizational structure.

Given the range of models of New Testament church life found, it is impossible to say there is a particular way of ordering church life that has biblical warrant. A diversity of models has biblical warrant.

Synods arose in Presbyterian and Reformed churches as a way to bring together geographical groupings of congregations in units larger than presbyteries, either when a critical mass was reached or when geographical expanses made a single synod unworkable, General Assemblies were created.

Notably in Canada none of the four branches of Presbyterianism had a General Assembly until after Confederation in 1867. Since its creation through the amalgamation of these four branches in 1875, our denomination has envisioned the structures of the church to be sessions, presbyteries, synods and General Assembly. As well, in the mission context of western Canada, the Presbytery of Manitoba existed from 1869 to 1885 without being connected to a synod. Presbyterians have found ways within the envisioned structure to change the model to address different contexts and evolving mission needs.

As circumstances have evolved over the years in different parts of the country the work done by synods has become diverse. Some synods have camps other synods do not. Some synods have staff (none of them called superintendent anymore) other synods have no permanent staff. Synods no longer have direct involvement in managing the mission within the synods that is a task taken up by presbyteries. Over the last twenty years, synods have struggled to find an identity. This struggle has been seen as in some, not all, synods as attendance has fallen as fewer people attend. The permission given to synods to become commissioned synods is an indication of the lessening importance of synods in parts of the country, where expecting clergy and representative elders to attend an annual gathering is regarded as a burden.

What remains as the potential worshipful work for all synods to engage in is:

- a. fellowship and
- b. the nurturing of both clergy and lay leaders.

Yet this important work is brought into question when only one or two dozen gather out of what could be fifty or a hundred or more people, if all the members of a synod were to attend. The question arises: are there ways to encourage fellowship and nurture leaders that are more effective than the formal church court structure of a synod?

Is this a time for experimentation with new models? Might it be, for example, that allowing some parts of the country to strip the structures down will free up energy and vision that can be put into enhancing the life of presbyteries? Or is it time to breathe new life into the existing structures? What would that new life look like in the various regions of the country?

HIGHLIGHTS FROM THE REPORTS

The committee is thankful to the thirty-nine sessions, thirteen presbyteries, and four synods that responded to the study document. Their responses were thoughtful, diverse and helpful to the committee. Again thanks to the session, presbyteries and synods that took the time to discuss and respond to the questions raised.

The following are a collection of typical comments both pro and con of a number of issues that must be addressed were a synod to devolve.

Financial Implications

1. Inconvenience and Costs

- a. Rockway, Ontario: "For working people to take two days off from your job and then to absorb the expenses is not appealing."
- b. Presbytery of Montreal: "(Synod's) elimination will permit presbyteries within its bounds to redirect increasingly scarce finances to the support of its congregations rather than to the maintenance of an institution that has effectively ceded its *raison d'être* to other agencies of the church... In 2012, a presbytery within the bounds complained to synod that: 'Our assessment by the synod is equal to our entire presbytery budget and limits our ability to do more to support the work of the congregations within our presbytery.' The PCC can no longer provide the funds to operate the synod as it once did."

Governance Issues

2. Organizational Challenges

- a. First, Pictou, Nova Scotia: "Should the optional elimination of synods be approved, the governance of our denomination would be uneven across the country."
- b. St. Columba, Belleville, Ontario: "[Optional elimination] leaves the church with a patchwork organization which would not only appear dysfunctional but would be most difficult to legislate and could involve higher costs."
- c. St. Andrew's, Kitchener, Ontario: "We feel that if the court of synod is dissolved, it should be dissolved across the church and not dissolved piece-meal."

Camps, Youth Ministries

3. Camps

- a. Scotsburn, Nova Scotia: "Camp Geddie is funded by the synod. Where would Camp Geddie funding come from if the synod is eliminated?"
- b. St. Andrew's, Kitchener, Ontario: "We are concerned about the administration of Camp Cairn. Who would develop programs, hire and manage staff, provide oversight for budgeting and maintenance of the property? Is this currently done by a standing camp committee?"
- c. St. Andrew's, Thorold, Ontario: "Our session, presbytery etc. would be diminished if the optional elimination of synod threatened the future of Camp Kintail in any way reduced the camp's depth of connection with our presbytery."
- d. St. Columba, Belleville: The primary liability as we see it is the reduction of staff presently involved in synod which would not require a transfer in fact would be a major cost saving. If we are correct the only major program auctioned by synod is the youth camp which is vital to this day and age. However, church offices could form a committee of volunteers headed by one of its staff to assume that responsibility."

Synod Staff

4. Regional Resource People

- a. St. Columba, Belleville, Ontario: "Our main concern is the regional staff who make visits to congregations, and who we have used for their invaluable knowledge many times. This is likely one of the major cost saving available to the church by eliminating synods. This

work would then have to be done by consultants on an as required basis arranged by session or presbytery who would bear the cost.

- b. St. James, Stouffville, Ontario: “There was a question about the resource people synods provide, and would that resource be made available across the country through Canadian Ministries? Or would this be something that would also be eliminated along with the synod? It was suggested that perhaps there could be two or three resource people across the country, responsible to Canadian Ministries who could be available on a consultant basis to churches/sessions who could use their expertise.”

Relationship Building through the Fellowship of Synod

5. Connectedness

- a. Iona, Dartmouth, Nova Scotia: “The session feels that the connectivity of the Atlantic Synod would be a huge loss if there was an elimination of the synod. In particular the presbytery of Newfoundland would lose the connection and support that it currently needs to continue to operate. A single presbytery that is geographically removed from others would lose many resources and opportunities...the procedure needs to be considered under the Barrier Act.”
- b. St. John’s Kapuskasing, Ontario: “The opportunity for remote elders and ministers to connect at least once a year with fellow church leaders would be removed – could increase alienation from denomination. Our session and presbytery would suffer from the loss of encouragement, education, support, expertise, workshops and leadership provided by synod consultants.”

Help to Small Congregations

6. Help to Small Congregations

- a. St. Andrew’s, Dresden and Rutherford, Ontario: “Synods have great potential to provide support for smaller and rural congregations in ways presbyteries may not be equipped to handle.”
- b. Presbytery of Brandon: “...the support that the synod staff provided to marginal/remote congregations would no longer be available...”
- c. St. John’s, Kapuskasing, Ontario: “As a remote presbytery at the edge of our synod area, our presbytery’s effectiveness could be diminished by the elimination of support and advice received from synod, i.e. assessor ordained presbytery representative. The equal status of remote, small, distant presbyteries in synod could be diminished as larger more central presbyteries assume synod’s roles. Presbyteries having to assume synod duties would be burdened with more administration instead of ministry.”
- d. St. Andrew’s, Kitchener, Ontario: “We are concerned that isolated presbyteries or struggling presbyteries would be left without resources (if synod staff were no longer available to them) and perhaps get lost in the shuffle.”

Need for Education

7. Need for more education in order to make an informed opinion

- a. Dixie, Mississauga, Ontario: “[Our session] did not think they have enough information about the actual work done by, or experience with, synods to render an opinion on the optional elimination of synods.”
- b. Forest, Ontario: “Indeed, most members of our congregation and perhaps even some elders are unsure of the purpose and/or role of synods.”
- c. Laurel Lea-St. Matthew’s, Sarnia, Ontario: “First, a great deal of time was spent explaining what a synod was and its role and how it fits into the overall government framework.”
- d. Presbytery of Waterloo-Wellington: “How do you miss something that you were barely aware even existed?”

THE BARRIER ACT

Referrals to invoke the Barrier Act came from Iona Church, Dartmouth, and from the Synod of Alberta and the Northwest.

Having prayed together, studied and discussed the helpful responses from across the church, the special committee offers the following recommendations and proposed legislation that provide a means by which a synod may be dissolved.

Recommendation No. 1 (adopted, p. 31)

That the optional dissolution of synods be permitted subject to the approval of the following legislative changes.

Recommendation No. 2 (adopted, p. 31)

That Book of Forms section 32 as amended be approved and remitted to presbyteries under the Barrier Act:

32. Every book enjoined to be kept by any court is ordered to be reviewed and attested yearly by the next higher court, save that a presbytery if it is desired may call for the session records once every two years for attestation, and in the case of a presbytery where its synod has been dissolved, another presbytery is empowered to attest its records according to the dissolution plan approved by General Assembly at the time of dissolution. (see Appendix K, Declaratory Act: A&P 1991, p. 254, 37.)

Recommendation No. 3 (adopted, p. 31)

That new Book of Forms section 259.2 be approved and remitted to presbyteries under the Barrier Act:

259.2 The General Assembly may dissolve any synod upon its request provided it is satisfied with the synod's plan to apportion the various responsibilities and assets among the presbyteries within its bounds. The plan for dissolution shall be approved by the General Assembly and included in the Acts and Proceedings.

Book of Forms Appendix K

Procedures for the dissolution of a synod

1. Synod prepares a dissolution plan including but not limited to:
 - Preamble summarizing the process followed by the synod leading to the decision to seek dissolution.
 - Transfer of all assets or liabilities under its control to a presbytery or presbyteries within its bounds.
 - Transfer of responsibility for staff, property and collaboration on any current or proposed programs to a presbytery or presbyteries within its bounds.
 - Transfer of all necessary synod budget items to a presbytery or presbyteries within its bounds.
 - A plan for the annual inter-presbytery attestation of minutes (Book of Forms section 32).
 - A formula for redistributing synod appointments to Assembly Council from among the presbyteries within its bounds.
 - A formula for redistributing synod appointments to the Committee to Nominate Standing Committees (Book of Forms section 288.1)
 - Consultation with the Life and Mission Agency on funding for the synod's regional staff or other synod grants.
 - A formula for collaboration among the presbyteries on future requests for amendment to the plan by General Assembly.
 - Any other matters deemed necessary.
2. Synod forwards the plan to the presbyteries within its bounds for consideration. Presbyteries will report back to the synod indicating approval, requested amendments, or disapproval after consulting with the congregations within their bounds.
3. Synod forwards the presbytery approved dissolution plan to General Assembly for final approval.
4. General Assembly considers the dissolution plan and may grant dissolution with a specific date to become effective or refer the plan back to the synod.

5. Following the approval by the General Assembly, the synod shall, through signing officers, effect the necessary transfers and proceed with closing bank accounts, removing signing officers, revoking charitable status (if in place) and any other legal matters that need to be brought to conclusion.
6. Synod minutes and official reports shall be transferred to the Archives of The Presbyterian Church in Canada and any legal documents transferred to the body accepting responsibility.

Recommendation No. 4 (adopted, p. 31)

That subject to the approval under the Barrier Act of the above legislation, the above Appendix K be added to the Book of Forms.

George Malcolm
Convener

**A PROCESS OF DEALING WITH OVERTURES
REGARDING HUMAN SEXUALITY**

To the Venerable, the 141st General Assembly:

BACKGROUND

In a meeting on April 10 three members of the Committee on Church Doctrine (CCD) and three staff of the Life and Mission Agency (LMA) met at St Andrew's Humber Heights, Toronto. They included the Rev. Ian Shaw, Mr. Dennis Mercier and the Rev. Matthew Ruttan of CCD and Mr. Stephen Allen, the Rev. Ian McDonald and the Rev. Dr. Richard Fee from the LMA. Together they developed a plan regarding a process and joint recommendations to present to the 2015 General Assembly whereby the Assembly could handle the many overtures regarding human sexuality that are before the court. It was agreed that the recommended process in considering these many overtures would broadly reference human sexuality and sexual orientation. The following is an agreed upon process that will be presented to the General Assembly.

AGREED UPON READING LIST

A joint recommended reading list will be placed on the website, presbyterian.ca/sexuality/, and commended to the attention of commissioners to the General Assembly. The list is found on p. 541-42.

A PLANNING COMMITTEE

It was agreed to establish a planning committee to prepare the process for discussion at the General Assembly. If approved by the Clerks of Assembly and the Business Committee, this plan will entail two facilitated sessions between Friday and Sunday to include an initial presentation and conversations that can entail table groups and/or presentations. This planning committee will submit a proposal by May 15 to the Church Doctrine Committee, the Clerks of Assembly and the Life and Mission Agency for adoption.

The planning committee membership consists of the Rev. Dr. Pat Dutcher-Walls, the Rev. Dr. Dale Woods and the Rev. Dr. Kevin Livingston.

TERMS OF REFERENCE FOR THE PLANNING COMMITTEE

1. To draw up a process to hold a committee of the whole and table group discussions (and possibly presentations) on human sexuality at the 2015 Assembly. These discussions should be cognizant of, but not limited by, the related overtures before this General Assembly.
2. To submit a final report by May 15 to the LMA, CDC and the Clerks of Assembly for discussion and approval.
3. To plan two sessions of approximately 3.5 hours in total on Friday, June 5 or Saturday, June 6 and Sunday, June 7.
4. To consider speakers who might speak to a plenary session.
5. To consider names of facilitators for these events.
6. To draw up questions that table groups will be invited to consider.

7. To outline a process wherein table groups of commissioners to Assembly will hold discussions involving gracious listening, then submit written table responses that will be tabulated and submitted to both CDC and LMA (Justice Ministries).
8. To decide if there would be any verbal reporting at the end of table discussions.
9. To agree upon the most ideal way to facilitate this process to encourage respectful and dignified discussion.
10. To propose for the consideration of the General Assembly, and in consultation with the Clerks of Assembly, a clear and gracious set of 'ground rules' and expectations for the conversation.

RECOMMENDATIONS RE OVERTURES ON HUMAN SEXUALITY

Preamble

The Life and Mission Agency Committee and the Committee on Church Doctrine have each received several overtures variously referred to them related to human sexuality and sexual orientation. There were also a number of related and un-referred overtures submitted to the 141st General Assembly.

Since the prayers of the overtures vary widely and since two standing committees received these referred overtures, the Life and Mission Agency Committee and the Committee on Church Doctrine were asked to design and offer to the General Assembly an initial framework within which these overtures might be considered. This initial process will provide commissioners an opportunity for less formal and gracious engagement on this issue.

The Committee on Church Doctrine and the Life and Mission Agency agreed to ask a team of three to design such a framework in the hope that it will allow the commissioners a helpful beginning to their considerations of the matters raised in the overtures.

The recommendations below are presented as 'enabling motions', which will permit the approach outlined above to take place. These motions are presented to enable a process for the church moving forward to consider this vital issue.

Recommendation No. 1 (adopted, p. 20)

That the General Assembly move into a committee of the whole for up to two sessions of a facilitated process to discuss the issues addressed in the referred and un-referred overtures concerning human sexuality and our church's response to them.

Recommendation No. 2 (adopted, p. 43)

That notes of the conversations during the facilitated process be submitted to the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries) to assist those committees as they prepare their responses to these overtures for a future General Assembly.

Recommendation No. 3 (adopted, p. 43)

That the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries) confer throughout the coming year as each continues the work of responding to the overtures referred to them.

Recommendation No. 4 (amended and reworded, p. 43)

That the church (congregations, sessions, presbyteries, synods and standing committees) be encouraged to engage in a year of conversation and discernment on the topics of human sexuality, sexual orientation and other related matters raised in the overtures.

Recommendation No. 5 (amended, p. 46)

That the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries) prepare a joint study guide on sexual orientation to be posted on the church's website by the end of October, 2015.

Recommendation No 6 (adopted, p. 46)

That the above be received as the interim response from the Committee on Church Doctrine to Overture Nos. 6, 7, 8, 10, 11, 12, 14, 16, 18 and 19, 2015 regarding our church's response to sexual orientation today.

Recommendation No. 7 (adopted, p. 47)

That the above be received as the interim response from the Life and Mission Agency Committee (Justice Ministries) to Overture Nos. 4, 5, 15 and 21, 2015 regarding our church's response to sexual orientation today.

SUPPLEMENTARY REPORT**BACKGROUND**

The Committee on Church Doctrine (CCD) and the Life and Mission Agency (LMA) worked together to determine how to address the many overtures regarding human sexuality that are before the court this year. It was agreed that the recommended process in considering these many overtures would broadly reference human sexuality and sexual orientation and seek to create a respectful place for listening and discerning.

The CCD and LMA are grateful to Prof. Patricia Dutcher-Walls, Dr. Kevin Livingston, and Principal Dale Woods who agreed to apply their skills in education, group dynamics and process in preparing this proposal. Their submission was endorsed by the CCD and the LMA and forwarded to the Clerks of Assembly and the Business Committee. The Clerks of Assembly have recommended to the Business Committee generous times on the agenda Saturday and Sunday to carry out this process. The Assembly will consider the joint report of the CCD and LMA (p. 539–40) beginning on Friday afternoon. Additional time to consider these joint recommendations on the floor of the Assembly can be scheduled to follow the time of discernment.

The following proposal offers a plan to have small group processes at this General Assembly. In an effort to base the discernment of the court completely in listening to the church, as it is represented by the commissioners present, there is no proposal for any committee of the whole format nor discussion or debate, nor does it include any presentations. The resources suggested for reading and background are important for commissioners and the church in the year ahead. This proposal is based on the belief that the primary need right now is respectful listening.

The Committee on Church Doctrine and the Life and Mission Agency express their sincere thanks and appreciation to the planning committee for their rapid turnaround and thoughtful work put into the report.

GOALS FOR THE PROCESS OF DISCUSSION ON HUMAN SEXUALITY AND SEXUAL ORIENTATION

1. A process that enables the capacity for respectful listening; a listening practice that would result in people afterwards saying, “that was a good discussion, everyone was heard”.
2. A process that establishes trust, where people can give up any need to dominate the discussion and instead seek to listen and be listened to.
3. A process that enables the capacity to remain who you are and stay connected, even when there are disagreements.
4. A process that gets to the inner fears and hopes of participants, that is, the larger and deeper issues than particular texts/doctrines/decisions.
5. A process that creates feedback for the larger church from the discussions of the table groups.
6. A process that itself might be a model for a process to be suggested to the larger church for the “year of conversation and discernment” that is one of the recommendations proposed.
7. A process that frames the whole discussion and discernment in prayer generated by and from the people themselves – “we are a praying people” who in humility surrender to God, listen for the Spirit of Jesus moving in our midst, and surround ourselves with prayer.
8. A process that builds on the leadership idea that “the answer is already in the room” and that gives permission and creates a space/time for participants to discern it.

RECOMMENDED RESOURCES FOR COMMISSIONERS

A joint recommended reading list was placed on the website and commended to the attention of commissioners to the Assembly. The following documents can be found at presbyterian.ca/sexuality/:

Reports from The Presbyterian Church in Canada

Report on Human Sexuality, Committee on Church Doctrine, A&P 1994, p. 251–74.

Interim Report of the Special Committee on Sexual Orientation, A&P 2000, p. 482–92.

Report of the Special Committee on Sexual Orientation, A&P 2003, p. 526–547.

“Confessing the Faith Today” prepared by the Church Doctrine Committee and adopted as a study document for the church by General Assembly (2003). This document discusses and acknowledges the implications of the idea of “a reformed church, always reforming according to the Word of God” as a way to frame possibilities of reformulating church doctrine within the Reformed tradition. This awareness is an important part of the church’s current discernment process.

Articles

Campolo, Peggy, and Tony Campolo. “*Is the Homosexual My Neighbor?*” Institute for Welcoming Resources. From February 29, 1996. welcomingresources.org/campolo. This is the transcript of a discussion between Tony and Peggy Campolo (husband and wife).

Cavey, Bruxy. “Are We ‘Gay Friendly?’” The Meeting House, Teaching Resources. 2005; updated 2013. themeetinghouse.com/resources/tmh/teaching_resources/Gay_Friendly_Statement.pdf

Gushee, David P. *Reconciling Evangelical Christianity with Our Sexual Minorities: Reframing the Biblical Discussion*. This paper was presented at the Annual Meeting of the Society of Christian Ethics, Chicago, January, 2015, 18 pages. The article is an abbreviated version of Gushee’s book, *Changing Our Mind*, www.ChangingOurMind.org David Gushee is the Distinguished University Professor of Christian Ethics, Director of the Center for Theology and Public Life, Mercer University, in Atlanta, Georgia. In this paper, Gushee lays out the biblical, and ethical reasons he has changed his mind and why he now supports full inclusion of men and women who are LGBT.

Books

Grenz, Stanley J. *Welcoming but Not Affirming: An Evangelical Response to Homosexuality*. Louisville, KY: Westminster John Knox, 1998. Grenz writes to examine the question of whether contemporary culture has provided such important new insights into homosexuality that the church’s historic understanding of the scripture must be revised. He concludes it has not. Overall, he advocates a church which welcomes all people without affirming all behaviours.

Rogers, Jack. *Jesus, the Bible, and Homosexuality: Explode the Myths, Heal the Church*. 2nd ed. Louisville, KY: Westminster John Knox, 2009. This particular resource is important because it is specifically Presbyterian and represents an ethos close to The Presbyterian Church in Canada. It was also a key resource that led the Presbyterian Church (USA) to decide to move from an understanding similar to our own to its current position in which sexual orientation no longer limits service in the denomination.

VanderWal-Gritter, Wendy. *Generous Spaciousness: Responding to Gay Christians in the Church*. Grand Rapids, MI: Brazos, 2014. VanderWal-Gritter is the director of New Direction ministries in Canada. This organization was part of the Exodus network, a prominent evangelical ex-gay movement in the USA. VanderWal-Gritter tells the story of a radical change in the approach of her ministry as she encountered LGBTQ people as human beings and observed harm done to them through Christian initiatives. The New Direction web site lists numerous resources.

Matthew Vines, *God and the Gay Christian: The Biblical Case in Support of Same-Sex Relationships* (Convergent Books, 2014).

Wesley Hill, *Washed and Waiting: Reflections on Christian Faithfulness and Homosexuality* (Zondervan, 2010)

FACILITATOR

The planning committee recommended, and the CCD and the LMA agreed, that the Moderator-elect, the Rev. Karen Horst, serve as facilitator for the small group processes. In preparing for this process, the Moderator would be advised and assisted by Prof. Pat Dutcher-Walls.

OUTLINE OF PROCESSES

Saturday – “Listening Circles” in table groups

- Estimate of time: 1 hour and 45 minutes
- A guideline for group discussions is attached with this resource (p. 544) and will be reviewed by the facilitator to facilitate and support a respectful listening process and space.
- Questions have been prepared and are attached (p. 545); additional copies will also be available.
- Table groups will be formed with the hope that there will be a diversity of opinions and experiences represented.

Listening Group Process: Part 1: Listening Circles

- Participants will use the questions that have been provided with this resource.
- Ten to fifteen minutes is spent as individuals consider and jot personal notes/answers on the questions.
- Listening Circles: for each question, go around the table with each participant given the opportunity to speak or pass on the first go-round, with a second go round for any who passes the first time. Share responses to all the prepared questions in this way. A shell will be provided for the group to help participants visualize whose turn it is to speak.

Listening Group Process: Part 2: Gathering Voices

- Each group spends five minutes in silence for each participant to consider and jot notes on the question: What ideas/comments do we want to gather from our listening circles so that the variety of our comments are represented in order to share these with the church at large?
- As this same question is shared around the circle, one or more note takers capture the ideas.
- The group collectively ensures that the perspectives of all the members of the sharing circle at the table have been well represented. This feedback will be given to the LMA and CCD and used during the year of conversation and discernment.

Listening Group Process: Part 3: Lifting Up Comments

- Table groups consider the following question: “What ideas/comments do we want to gather from our listening circles so that the variety of our comments is represented in order to share with General Assembly today?” The group selects a few (nor more than four or five) comments that capture the variety at the table.
- Newsprint sheet and markers are on each table so these comments can be printed in large print and posted for all to see in an appropriate spot.

Sunday “Praying Circles” in table groups

Join the table group you were in on Saturday afternoon.

- This group time is deliberately scheduled on Sunday morning as a way of continuing the listening and discernment in the context of Sabbath time together.
- Estimated time: one hour
- The facilitator reviews the guidelines for the group discussions to help facilitate a respectful listening process.
- Question for praying circles: “If you were to summarize the conversations held yesterday by your own and the other table groups as a one-sentence prayer in your own words, what would that prayer be?”
 - Eight to ten minutes of individual time to consider and jot personal notes/answers and write a prayer.
 - Listening Circle: each person reads their one sentence prayer to the group and briefly describes why they wrote what they did.
 - All the prayers are written and gathered. These prayers will be processed by the LMA and CCD so that a prayer booklet can be created and distributed to the church during the upcoming year.
 - Table groups consider the prayers the members have heard in the group and then considers this question: “What prayers do we want to gather from our listening circle

so that the variety of our prayers is represented in order to share with General Assembly today?"

- The group selects a few prayers to be written for immediate use of the General Assembly in a large Prayer Circle.
- The General Assembly is invited into a time of prayer during which persons named by the Moderator read the prayers that have been gathered from the table groups.
 - Before the prayers begin, one representative from each table brings forward the "listening shell" and places it in a baptismal font near the podium, to remind us of our baptism in Christ. During this time the prayers will be sorted to avoid obvious repetition.
 - The prayers are offered and the Moderator leads a closing prayer.

This concludes the General Assembly process outside of any motions, etc. that may be considered.

Listening Circles Group Guidelines

Adapted from "Vocation CARE:

A Social and Spiritual Process for Discerning Christian Vocation"

The Fund for Theological Education

1. Be fully present, extending and presuming welcome.

Set aside the usual distractions of things undone from yesterday, things to do tomorrow. Welcome others into this story space and presume you are welcome as well.

2. Listen Generously.

Listen intently to what is said; listen to the feelings beneath the words. As Quaker Douglas Steere writes, "To listen another's soul into life, into a condition of disclosure and discovery may be almost the greatest gift we can offer to another."

3. Author Your Story.

We all have a story. Some might say, "I don't have a story" or "a story worth telling," but you do and the world is in need of hearing it. You must claim authorship of your own story and learn to tell it to others so they might understand you, be inspired by you and discover what calls you to be who you are, to do what you do or to love what you love.

4. We come as equals.

We don't have the same gifts, limits or experiences, but no person's gifts, limits or experiences are more or less important than another's.

5. It is never "share or die."

You will be invited to share stories and comments in small groups. The invitation is exactly that. You will determine the extent to which you want to participate.

6. No fixing.

We are not here to set someone else straight, right a wrong, or provide therapy. We are here to witness God's presence and movement in the sacred stories and comments we share.

7. Suspend judgment.

Set aside your judgments. By creating a space between judgments and reactions, we can listen to another person, and to ourselves, more fully.

8. Turn to wonder.

If you find yourself becoming judgmental or cynical, try turning to wonder: "I wonder why she shared that story or made those choices?" "I wonder what my reaction teaches me?" "I wonder what he's feeling right now?"

9. Hold these stories and comments with care.

There are many people who will benefit from the stories and comments they hear during our time together. Imagine hearing another as you would listen to Scripture — attentively, mindfully and open to the Holy.

10. Be mindful and respectful of time.

We all have something important to share and the discipline of time invites us to focus and make particular choices about what to share and how much to share so that we might hear the deep longings of another's soul.

11. Practice confidentiality care.

We create a safe space by respecting the nature and content of the stories and comments heard. If anyone asks that a story or comment shared be kept in confidence, the group will honor that request.

12. Welcome discomfort and dislocation.

In the midst of new and uncomfortable places and the company of strangers, move against an instinct to construct a mental space of safety or to check out. In what causes unease, see another world to be discovered. Perhaps it already lives secretly within you.

13. Love the questions themselves.

Let your questions linger. Release the compulsion to answer them or to have them answered. Trust the questions to guide you toward loving first what you do not altogether understand. As the poet Rainer Maria Rilke says, "Have patience with all that remains unsolved within your heart."

14. Believe that it is possible for us to emerge from our time together refreshed, surprised and less burdened than when we came.

Expect that our work together can provide renewal, refreshment and possibilities for what we can do together to create the future that is waiting to be born, and that seeds planted here will keep growing and flourish in the days ahead in service to God's church and renewing work in the world.

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Saturday Listening Circles Small Group Discussion Format

Requirements:

- A copy of this paper for each commissioner.
- A shell that will be held by the speaker at each table and is shared around the table in a timely manner.

First, answer all of the following questions on your own, in writing during a time of silence and prayer.

1. When you consider the issues around human sexuality and sexual orientation in The Presbyterian Church in Canada, what do you most hope for?
2. When you consider the issues around human sexuality and sexual orientation in The Presbyterian Church in Canada, what are your greatest fears?
3. What, for you, are the greatest issues/concerns around human sexuality and sexual orientation? How have these issues impacted or affected your own life and relationships, or conversations you have had? What feelings do you have about these impacts?
4. What qualities and values of the gospel should we try to express in considering the issues of human sexuality and sexual orientation in The Presbyterian Church in Canada?

Now in your table group, please go around the circle taking one question at a time, and allowing each person to share their answer in turn. Please remember the "Covenants of Presence" guidelines, and practice open listening without interrupting or commenting on answers shared by others when it's your turn to speak on each question.

Please make sure everyone has a chance to share in each go-round of the circle. No one is compelled to speak if they would rather pass on giving their answer to any of the questions in the first go-round on each question. Any person who initially passed on speaking should be given a time to speak after the first go-round.

BOARD OF GOVERNORS OF THE PRESBYTERIAN COLLEGE

To the Venerable, the 141st General Assembly:

150 YEARS – NOW WHAT?

We are surrounded by a great cloud of witnesses – those many hundreds of graduates of The Presbyterian College, and the many thousands of people who have been ministered to by these leaders. They look upon us in this 150th anniversary year both with appreciation for all that the college has meant to them, but also with a word of challenge: “What next? The world has changed. The church has changed. How will the college respond to this rapidly changing environment? Will it be more of the same? Bring them in, teach them theology, give them some biblical tools to be preachers and teachers of the word, and send them out to sink or swim in a struggling church, a happily secularized society and a wounded world?” The college says no to that question. We are taking up that challenge and moving forward with energy to re-ignite the mission of this school in a way that will prepare, encourage and mentor a new cohort of leaders who will be gospel agents of transformation.

OVERVIEW

The Presbyterian College, Montreal, is part of the Montreal School of Theology/École Théologique de Montréal, an ecumenical body consisting of three autonomous theological colleges affiliated with one of the world’s leading universities, McGill. Students of the school are registered at one of the denominational colleges (either the United Theological College or The Presbyterian College or the Montreal Diocesan Theological College) as well as at McGill. Through participation in a community of scholars, students engage in a variety of theological studies. The final year of the Master of Divinity program is an intensive year of supervised pastoral formation, during which students integrate theology and ministry, dividing their time between the study of pastorally-oriented disciplines and the exercise of ministry. While the curriculum is thoroughly ecumenical, students are also formed in the ethos of their own ecclesial tradition as each college engages in worship according to its particular traditions, and provides courses, seminars and retreats designed to foster spiritual life and denominational identity. In addition to academic work and congregational experience, The Presbyterian College places a strong emphasis on learning within community. But the learning does not end with graduation. Through its unique mentoring program and as part of the Leadership Centre, The Presbyterian College follows its graduates, offering them a group mentoring program that helps them grow and succeed in the challenging world of church and society.

STRATEGIC PLAN AND FUTURE DIRECTION

This year, the board has made significant progress in implementing a new strategic plan for the college, focused on assisting clergy in developing skills and best practices in leadership. This is part of our mission of equipping and nurturing missional leaders who in turn will equip and nurture missional congregations. Central to our task is teaching the Christian faith in the Reformed tradition, focusing on the faithful and prophetic proclamation of the Gospel of Jesus Christ, developing appropriate leadership skills for a Reformed and reforming church, and fostering spiritual maturity within a vital community of faith and learning.

THE LEADERSHIP CENTRE

Our Mission: Engaging the World Through Congregations, One Leader at a Time

The Life and Mission Agency research report of 2012 emphasized that one particular area of concentration should be helping our clergy further develop skills in leadership, first through leadership training as part of the curriculum in our colleges, and then through post-graduation opportunities for learning. In response to this need, and as part of its strategic plan, the board established the Leadership Centre.

In August 2014, the Rev. Dr. Victor Gavino was appointed as its Coordinator. Victor is an alumnus of the college, and in 2010 he was called to Westminster Church in Pierrefonds, Quebec. He brings a diverse leadership experience to the college. He directed a research laboratory at the Université de Montréal where he was professor of nutrition in the Faculty of Medicine for 28 years. For many years, he and his wife conducted leadership training workshops for the Navigators of Canada, and they also helped to plant and establish a Baptist church in Montreal. A gifted musician, Victor has served as music director in several congregations, and

he has produced and directed several Christian musicals. The college is delighted to welcome Victor and the broad perspective he brings on leadership in contexts both within and beyond The Presbyterian Church in Canada.

The Leadership Centre embraces the principle that theological education does not stop after a student graduates from seminary and enters congregational work. Congregational work in our era requires leadership qualities that steer the church to renewal and revitalization. Effective leadership builds on continued learning. Rick Warren states it succinctly: “All leaders are learners. The moment you stop learning, you stop leading. Growing churches require growing pastors. The moment you stop growing, your church stops growing.”

The Presbyterian College Leadership Centre intentionally walks alongside our church leaders, from young adulthood, through theological education, to the first years of congregational work, and onwards.

This summer, the centre will offer a week-long event for young adults designed to help them recognize their “dependable strengths”, those God-given talents that consistently rise to the top and form the basis for what we do best. This week-long residential event will prime the participants into recognizing their best qualities, and will help prepare them for leadership roles in their vocations, whether in ordained ministry or other areas of service. “Dependable Strengths” is the second of our 4-component program for young adults. The first, “Gifts for Ministry” was offered in 2013. To be offered in the future are: “Engaging the World—Mission” and “Rooted in a Thinking Faith—Apologetics”.

The centre continues to conduct and further develop its mentoring program which now comprises four experienced mentors in ministry caring for 28 participants across Canada. The participants come from varied backgrounds and belong to a wide range of age brackets. The common ground is that they have been in congregational ministry, some for less than a year and some up to ten years. The mentoring experience is one of give-and-take where, under the guidance of the mentors, the participants exchange insights on various aspects of ministry in a wide array of situations and contexts. The result is a learning experience that is enriching, encouraging and refreshing. Groups meet once a month by video-conference, and once a year all together at the college.

The college is entering into a partnership with Ashland Theological Seminary to bring the Pastors of Excellence program to Canada. This program is based on the principle that healthy pastors are essential to healthy ministries. Pastors of Excellence is geared towards helping pastors grow in authenticity in Christ, further developing their effectiveness as ministers within the local church, and as pastor to other pastors. Pastors of Excellence is highly appreciated and valued by ministers who have completed the year-long program with Ashland. A number of these ministers are in The Presbyterian Church in Canada. We expect to launch this program in Montreal in April 2016.

The Diploma in Lay Leadership was in hiatus after the death of Dr. Shuling Chen. Seed money was donated to the college to establish the Dr. Shuling Chen Lay Leadership Program, the mission of which is to advance the vision of Dr. Chen to equip non-clergy church leaders in the renewal/revitalization of the church. As in years past, the diploma will be awarded upon completion of 20 credits in courses divided equally into required and elective areas. Required areas of study include knowledge of the Old and New Testament, Reformed Tradition, including church polity and leadership principles. Electives open the possibility for specialization in specific areas of ministry. Courses will be offered online in order to expand the reach of this program nationally and internationally. This will tie in with our plans to develop partnerships with seminaries and theological schools in other countries.

Lastly, the Leadership Centre has taken on the task of strengthening the alumni community, in close partnership with The Presbyterian College Alumni Society. A web-based searchable database of alumni from 1869–2014 is on the Leadership website (pc-leadership.ca/alumni-list/). Accomplishments of our gifted and diverse alumni are posted on the website. The college faculty intentionally visit other areas of Canada to meet with alumni. The rationale behind this is the conviction that the competence and experience of alumni form invaluable educational resources consistent with the objectives of the Leadership Centre.

As a complement to the Leadership Centre, students will be provided bursaries for summer internships where they can work with experienced leaders in congregational renewal or in new church development. This will provide an additional six months of training in these important areas of ministry, without expanding the three-year time period it takes to complete the Master of Divinity. As the college moves forward, it remains committed to its core values of academic excellence, ministry competence, leadership formation, personal faith and spiritual formation, authentic Christian community, life-long learning, and engaging society and the wider church.

FACULTY

In 2014 the college suffered the loss of two dearly loved colleagues, Dr. Shuling Chen in July, and the Rev. Dr. Ian Victor in December. Minutes of appreciation for their service appear at the end of this report. The faculty of the college for 2014 consisted of the Rev. Dr. Dale Woods (appointed Principal by the General Assembly in June, 2014), the Rev. Dr. Dan Shute (Librarian), and the Rev. Dr. Ian Victor (Acting Director of Pastoral Studies until his death in December). McGill instructor Professor Gerbern Oegema also served on the college faculty (annual appointment) by virtue of the 1969 agreement with McGill University and the Joint Board of Theological Colleges. Two retired members of the faculty, Principal Emeritus William Klempa and Professor Emeritus Joseph C. McLelland continued to participate in the life of the college when possible. While Dr. Shuling Chen was on sick leave, and following her death in July, her work in the Lay Education program was carried out by Dr. Lucille Marr (college chaplain) and the Rev. Sarina Meyers (interim director of Continuing Education). The Rev. Dr. Barry Mack was sessional lecturer in Canadian Presbyterian History. Dr. Glenn Smith was adjunct lecturer in Mission/Church in Context. The Rev. Dr. Roland De Vries was adjunct lecturer at McGill Faculty of Religious Studies. The college continues to work co-operatively with the faculties of the United Theological College, the Montreal Diocesan Theological College, the McGill Faculty of Religious Studies, and the Faculty of Theology at the Université de Montréal. In 2014 the following people provided supervision for students in the In Ministry Year: the Rev. Dr. Joe Reed, the Rev. Joel Coppieters, the Rev. James T. Hurd, the Rev. Ian MacMillan, the Rev. Jeff Veenstra, the Rev. Karen Hincke, and the Rev. Ian MacLean. In order to ease the increased burden on our Principal, occasioned by the loss of our two colleagues, the board has contracted with the Rev. Dr. Glen Davis to serve as Director of Communications and Alumni Relations for a one-year period.

STAFF

The college is served ably and effectively by its administrative and custodial staff: Ms. Jeannette Vink (part-time administrative assistant), Ms. Jillian Wood (receptionist), Ms. Sandra Steadman (part-time accountant), Mr. Mario Elvé (building superintendent), Mr. Stéphane Richard (custodian) and Mr. Elkanah Shekari, Dean of Student Residences.

DIRECTOR OF PASTORAL STUDIES

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 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. In 2014 the board advertised the position of Director of Pastoral Studies and hopes to present the result of the search through a supplementary report to this Assembly.

SPIRITUAL LIFE

Under the pastoral care and leadership of the college chaplain, Dr. Lucille Marr, the spiritual needs of students, residents, faculty and staff are well met. With a focus on building authentic Christian community, the spiritual life of the college centres on the weekly chapel gatherings for worship and prayer. We are strengthened as we lift our prayers to join those of our forebears, those of our Presbyterian congregations across Canada and those of the wider Christian community. Please pray with us as The Presbyterian College works to implement a fresh vision of theological education and to re-ignite its mission.

ENROLLMENT

There were seven graduates in 2014 and there were 15 students enrolled in all regular academic and affiliated programs in 2014–2015. We do not expect to have any graduates in the M.Div. program this year. That is not good news. We acknowledge that enrollment of traditional M.Div. candidates continues to be a challenge for the college. While recognizing that recruitment of candidates for ministry is the responsibility of the whole church, the college is placing more emphasis on its role in recruitment through faculty visits, speaking engagements, workshops and alumni gatherings. Also, we believe that with adversity comes opportunity. While traditional enrollment is down, we have 28 ministers enrolled in our mentorship program, and many more participants in our continuing and lay education events. As the Administrative Council's report on its review of the colleges acknowledges, the contribution of The Presbyterian College to the church, the university and society, through the faithful stewardship of its educational, spiritual and financial resources, reaches well beyond the traditional core work of preparing candidates for ordained ministry. The college is committed to expanding its recruitment efforts, for both its M.Div. program and its creative Leadership Centre programs.

CONVOCATION

This year, in recognition of the 100th anniversary of the Montreal School of Theology, and our college's role in this historic ecumenical partnership, it was decided to hold a joint convocation with the Montreal (Anglican) Diocesan Theological College and the United Theological College. The joint convocation will be held on May 7, at the Church of St. Andrew and St. Paul. Our college will be recognizing the ministries of the Rev. W.G. Sidney McDonald (Halifax) and the Rev. Stewart Folster (Saskatoon) as we confer on them the degree of Doctor of Divinity (*honoris causa*).

WORK OF THE BOARD

The Board of Governors continue to provide strong leadership in the life of the college. The board consists of twelve members appointed annually by the General Assembly, plus the Principal, one representative from the college faculty, one representative from the Graduates' Society, and one student representative. The board operates with the following committees: Academic, Finance, Facilities, Bursaries, and other committees as assigned by the board. The Executive serves as the Nominating Committee, and the D.D. Committee is a sub-committee of the Academic Committee.

MCGILL FACULTY OF RELIGIOUS STUDIES

The theological program of the college continues to be served by the Bachelor of Theology (B.Th.) and the Master of Sacred Theology (S.T.M.) programs and the staffing of four chairs at McGill University's Faculty of Religious Studies. In 2013–2014 The Presbyterian College students received instruction in the core program from Dean Ellen Aitken (Early Christian Literature and History), Prof. Ian Henderson (New Testament), Prof. Patricia Kirkpatrick (Hebrew Bible), Prof. Douglas Farrow (Christian Theology and Theological Ethics), Prof. Torrance Kirby (Church History), Prof. Gerbern Oegema (Biblical Studies), Dr. Jim Kanaris (Philosophy of Religion), Dr. Lucille Marr (Canadian Church History), and Principal John Simons (Christian Theology).

McGill University and the Faculty of Religious Studies are engaged in a major evaluation and review which could lead to the merging of the Faculty of Religious Studies into McGill's Faculty of Arts, as a School of Religious Studies. The members of the consortium are fully engaged in this review, and are working to ensure that any such merger will guarantee that the university will continue to comply with all of its obligations under its contract and former agreements with the Montreal School of Theology and its three colleges.

THE MONTREAL SCHOOL OF THEOLOGY

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/École théologique de Montréal (MST). In 2014–2015 the college was represented on the Joint Board by Dr. Michael Pettem, Mr. Jim MacKinnon, Mr. Markus Arseneault (student representative), Mr. Donald Walcot, and the Principal. In the In Ministry Year, offered conjointly by the three colleges through MST, The Presbyterian College students received instruction from the Rev.

Dr. Alyson Huntly, the Rev. Dr. Philip Joudrey of the United Theological College, the Rev. Dr. Karen Egan and Principal John Simons of the Montreal Diocesan Theological College. This year we will be saying goodbye to Dr. Simons who is retiring after 20 years of faithful leadership as Principal of Diocesan College. We are grateful for his valuable contribution to the Consortium and to the education of our students. The 100th anniversary of The Montreal School of Theology was marked by a special worship service and celebration evening on September 24, 2014.

CONTINUING AND LAY EDUCATION

In 2014, the annual continuing education event of the college was moved from its usual time in February to May. This year we held an event in February and another is scheduled for May. The February event explored the theme, “Worship, Inculturation and Missio Dei in Post-Christendom” under the able leadership of Dr. Alan Kreider, the Rev. Eleanor Kreider and Dr. Martin Bellerose. The May event, with the theme, “Ready to give an Answer for the Hope Within You” is offered jointly by The Presbyterian College and St. Andrew’s Hall, with live feeds from each college. The presenters are Prof. John Stackhouse of Regent College, Vancouver, and the Rev. Dr. Rob Fennell of the Atlantic School of Theology in Halifax. In addition to the regular continuing education program, the college hosts a mentoring program for recent graduates.

In addition to having people travel to Montreal for workshops and other events, the college is also committed to taking its resources to the broader church. In October, the Principal visited British Columbia and led a one-day workshop on congregational change at the Synod of British Columbia, with 90 participants. In December, Dr. Woods conducted three one-day workshops in three locations in New Brunswick, again on the congregational change theme, with a total of 150 participants.

GLOBAL AND INTER-CULTURAL EDUCATION

For a number of years, the Montreal School of Theology has used Cuba as its place for exploring the gospel within a different culture. In January 2015, the trip was opened to lay and clergy leaders within the three denominations with the understanding that they would be responsible for their own expenses. The rationale was that if this trip can help our students think about leadership in the church differently then perhaps it could also serve the same purpose for our clergy and lay leaders. The feedback has been extremely positive and we will continue to open the trip to clergy and lay leaders along with our students. This program is made possible through the support of The Ewart Endowment for Theological Education, International Ministries, Presbyterian World Service and Development, and the Women’s Missionary Society.

THEOLOGICAL EDUCATION LIAISON GROUP

The Theological Education Liaison Group was established after the dissolution of the Committee on Theological Education. The group is made up of the principals of each college and their board conveners, as well as the Principal Clerk of General Assembly, the General Secretary of the Life and Mission Agency and the Chief Financial Officer of The Presbyterian Church in Canada. The group meets twice a year with the purpose of working together to develop greater collaboration between the colleges and the national church. The group is able to share the work of each college and discuss matters relating to the future of theological education in The Presbyterian Church in Canada. It discusses topics such as use of technology, development of curriculum and sharing resources. The Presbyterian College participates regularly in these discussions and is an active partner in seeking effective collaboration, an example of which is the joint continuing education event with St. Andrew’s Hall mentioned above.

150TH ANNIVERSARY

The year 2015 marks the 150th anniversary of The Presbyterian College and its past contributions to the ministry of The Presbyterian Church in Canada, as well as to the City of Montreal, the Province of Quebec, Canada and the world. We gratefully acknowledge the hospitality of the First Nations people who have enabled us to pursue theological education on their traditional lands for these 150 years. Our history committee has planned a variety of markers, including a history display in the foyer of the college, a gala worship celebration, and a walk through history on May 23. A major event will be the October launching of a different kind of history book called *Still Voices Still Heard: Sermons and Addresses – Presbyterian College*

Montreal (1865–2015). Through biography, sermons and addresses, this book celebrates the significant impact of 13 of our graduates upon the ecclesiastical, national and international world. Watch for details on our website and in the press, and plan to join us in October for this uplifting event. In October we will also be participating with the History Committee in a two-day conference on 'Sola Scriptura'. Edith Humphrey, William F. Orr Professor of New Testament at Pittsburgh Seminary, will be our guest speaker along with numerous other presenters.

BUDGET, FINANCE AND FUND-RAISING CAMPAIGN

The calendar year is the fiscal year for The Presbyterian College. In 2014 the college generated a small surplus which includes proceeds of \$259,000 from the sale of its antique book collection to McGill library and the transfer of \$56,144 from the college's endowment fund. The endowment fund ended the year with a balance of \$3,116,697, an increase of \$162,485 from the balance at year-end 2013.

Going forward the college is budgeting significantly larger deficits as we implement the initial phases of our new strategic plan. The Board of Governors, however, is committed to strengthening the financial base of the college and to securing its long-term ministry. It has, therefore, employed a fund-raising company called Red Letter to lead a capital campaign with a goal of \$1,750,000. The money from this campaign will be used to support the new strategic plan of the college, with a small amount of \$250,000 being used for renovations on the residences and classrooms. 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*. The financial statements are available on request from the college or the General Assembly Office.

PARTICIPATION IN THE ASSEMBLY COUNCIL'S REVIEW OF THEOLOGICAL EDUCATION

The preparation of responses to a series of questions posed by the Assembly Council's Committee on Theological Colleges, while time consuming, afforded us the opportunity of examining and clarifying our strategic plan, analyzing the stewardship of our educational, spiritual and financial resources, and explaining the depth and breadth of The Presbyterian College's contribution to the church and to society. We appreciate the committee's affirmation of the diligent stewardship of all the resources available to the college, as well as the strategies we have in place to engage the challenges we face. In particular, we note the committee's recognition that the colleges offer programs that go beyond the traditional, but still important, goal of "producing" ministers of Word and Sacrament and diaconal ministers, and offer significant opportunities to develop the leadership and ministry gifts of lay leaders and elders. We encourage sessions and congregations to read the full report of the committee which forms part of the Assembly Council's report to this Assembly. (see p. 224–32)

APPRECIATION: RETIRING BOARD MEMBERS

The Presbyterian College wishes to record its profound thanks to Mark Phillips, Ina Cummings, and Mary Anne Grant who have served on the board for two three-year terms and are not eligible for re-appointment. The board wishes to thank them for their commitment, expertise and faithfulness to the mission of the college. Each one brought unique gifts to our work and we are profoundly grateful for the contribution that each has made.

MINUTE OF APPRECIATION FOR THE MINISTRY OF DR. SHULING CHEN

The college lost a wonderful colleague, teacher, friend and pastoral care-giver through the death of Dr. Shuling Chen on July 29, 2014, after a long battle with cancer. Gratitude for her ministry was expressed by many graduates, colleagues and lay people from all across the church.

Dr. Shuling Chen held Doctor of Education and Master of Social Work degrees from McGill University, and a Bachelor of Theology degree from Taiwan Presbyterian College and Seminary. She served The Presbyterian College for six years as Director of Educational Programmes and as Chaplain. She oversaw the development of lay leadership courses and workshops, and was closely involved in the Continuing Education programme for clergy. She also served effectively and pastorally as College Chaplain, offering pastoral support to students, and organizing worship and other events to ensure and stimulate the spiritual life of our community. In her role as

chaplain Shuling spent many hours listening to the struggles and challenges of students, and this ministry was deeply appreciated. Her door was always open and everyone was warmly welcomed.

Shuling possessed a compelling vision for, and commitment to, lay education. She had a deep appreciation for the work of lay people, both in the church and in the world. Lay ministry was not a theory for her; it was a reality. Her enthusiasm inspired many lay people to explore their own gifts for various ministries. She also had a creative vision for the possibilities which lay before The Presbyterian College. She envisioned new courses, new collaborations abroad, and new forms of delivery, including livestream video. She was planning research for a book on conflict in congregations, particularly as it affected women clergy.

As a way of honouring Shuling's passion for lay education, the college has established a memorial fund, called the Dr. Shuling Chen Lay Leadership Program Initiative, as part of the new The Presbyterian College Leadership Centre. This initiative will continue to build on the many ideas that Shuling expressed but did not have the opportunity to fulfill. It will continue Shuling's vision for equipping all God's people, because every vocation was, to her, an act of ministry and worship. You are invited to contribute to this fund so that, together, we may continue to build the Lay Leadership Program Initiative, and honour the memory of this faithful servant of Christ. (See the college's website for details presbyteriancollege.ca)

Dr. Shuling Chen's quiet wisdom, Christian charity, warm faith and abiding friendship are deeply missed. She touched the lives of many, and for our time together the college is deeply grateful.

Recommendation No. 1 (adopted, p. 19)

That the above minute of appreciation for the life and ministry for Dr. Shuling Chen be adopted.

MINUTE OF APPRECIATION FOR THE MINISTRY OF THE REV. DR. IAN VICTOR

It was with deep shock and sadness that the college learned of the sudden death of the Rev. Dr. Ian Victor on December 26, 2014. Ian stepped into the role of Acting Director of Pastoral Studies in 2013, but his contribution to the work of the college, and to the life and education of its students, reached well beyond what one might expect of such a brief tenure. With customary energy, creativity and humour, Ian threw himself into his work and supported the college in every way possible. He took tremendous joy in supporting students and helping to shape the life of the college.

Ian was a graduate of The Presbyterian College and, in 2010, in recognition of his outstanding contributions to the church and society, the college conferred upon him the degree of Doctor of Divinity, (*honoris causa*). His ministry began with his ordination in Montreal in 1979, followed by service in churches in Duvernay, Quebec; Eckville, Alberta; Petrolia, Ontario; West Vancouver, British Columbia; Ottawa, Ontario; and Victoria, British Columbia. During his 30-plus years of ministry, Ian served as moderator of three presbyteries and the Synod of British Columbia. He also served on several national boards and committees, including a stint as convener of the Committee on Church Doctrine. He was a prolific writer and an engaging speaker. He was a contributing editor to *The Presbyterian Record*, wrote many feature articles and book reviews, penned weekly newspaper columns, and hosted a radio show. He twice received national writing awards from the Canadian Church Press Association.

But that is merely a summary of Ian's more formal accomplishments; it says little of Ian the person and pastor. It was in personal contact and relationship with Ian that one began to realize the awesome qualities of this man. Perhaps the best way to testify to the personal gift that Ian was to friends, colleagues and congregational members is to quote from some of the messages sent to his family after his death: "Ian Victor was a generous, articulate and erudite man. He was unconditionally and immediately available" at the time of loss of a loved one. "He made me think, sometimes when I didn't want to; he challenged me when I needed it, and he made me laugh... Laughing is what I remember even as I cry while typing this." "Ian was theologically astute and comically brilliant. He was razor sharp and acerbic. I remember a large man who lived even larger." And finally, from a member of his own family who wrote that Ian was "an intellectual who never made anyone feel inferior, a pastor with boundless compassion, a friend

full of charm and laughter [who] could relate to the most broken-hearted people with disarming and sincere love and empathy.”

This is something of the measure of the man we have lost. To honour his memory and to carry forward his deeply held desire to assist the college in setting up a new support program for ministers in mid-career, we have set up the Ian Victor Pastor to Pastors Memorial Fund. Ian himself was a much appreciated encourager and pastor to other pastors. He believed that congregational renewal and clergy renewal were closely related. The college has committed a founding grant of \$15,000 to this fund as an expression of our deep appreciation for the impact that Ian's life and work had on students, faculty and staff, curriculum and program development, outreach and alumni relations. This will be a growing fund, income from which will be allocated each year in support of one or more practicing ministers pursuing renewal and excellence in congregational ministry. Your gifts to this fund in Ian's name are invited. Please contact the college for details.

These words from other colleagues sum up our tribute to Dr. Ian Victor: “A great man of God will be greatly missed.... I'm sure he's entertaining the angels now!”

Recommendation No. 2 (adopted, p. 19)

That the above minute of appreciation for the life and ministry of the Rev. Dr. Ian Victor be adopted.

SUPPLEMENTAL REPORT

DIRECTOR OF PASTORAL STUDIES

Process

Following the appointment of Dr. Woods to the position of Principal of Presbyterian College in June of 2014, the board received permission from the General Assembly to search for a new Director of Pastoral Studies and to circularize the presbyteries. The position was advertised in the *Presbyterian Record*, as well as on the college website. The college received applications from three candidates, all of whom were interviewed in January 2015. The search committee decided not to move forward with any of the candidates and circularized the presbyteries once again setting a new deadline of April 30, 2015. Nine applications were received, with several of the candidates being nominated by presbyteries. In May, the search committee interviewed six of the candidates by videoconference and then invited three of the six candidates for personal interviews. Following thorough interviews with each of the three candidates, the search committee unanimously put forward the name of the Rev. Dr. Roland De Vries as Director of Pastoral Studies. The search committee presented its report to the board at a specially called meeting of the board on May 25, 2015. The board agreed to the nomination of the Rev. Dr. Roland De Vries.

Biographical Information – The Rev. Dr. Roland De Vries

The Rev. Dr. Roland De Vries is a gifted and able pastor of The Presbyterian Church in Canada with a record of effective congregational ministry and with experience in education. He holds a Bachelor of Arts from Guelph University, a S.T.M. degree from McGill University, a M.Div. from Presbyterian College and a Ph.D. from McGill University. He has been the minister of Kensington Presbyterian Church in Montreal since 2008, helping it navigate through significant change and transformation. From 2001–2004 he was part-time minister of Westminster Presbyterian Church in Pierrefonds.

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. De Vries a candidate they believed would continue the high standards of excellence in pastoral studies to which the college is committed. Dr. De Vries has a deep commitment to the wellbeing of Christ's church and to the formation of ministers who are able to serve faithfully, competently, and imaginatively within congregations of the denomination. His primary interest is in the missional identity of the church and the relationship between the gospel and culture. In a day and age when the church must rethink what it means to be a missional church, the committee believes that Dr. De Vries' theological background and experience will serve the students of the college well. He has taught courses at Presbyterian College and The Montreal School of Theology, with very positive reviews from students. He has served on committees of the national church including the Church Doctrine Committee as well as being moderator of the Presbytery of Montreal and a member of various committees of the Presbytery. Dr. De Vries 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. 3 (adopted, p. 19)

That the Rev. Dr. Roland De Vries, B.A., S.T.M., M.Div., Ph. D., be appointed as Director of Pastoral Studies, The Presbyterian College for a three year term effective as of July 15, 2015, at the rank of associate professor.

Ralph Loader
Chair

D. Woods
Principal

KNOX COLLEGE

To the Venerable, the 141st General Assembly:

THE 170TH ANNIVERSARY CONVOCATION

November 5, 2014, saw the college community gathered in the Knox College chapel with friends and donors in an anniversary convocation, to the day 170 years after the first classes were held in 1844. It was a wonderful occasion of celebration. The Rev. Dr. Sang Chang, Korean educator, church and societal leader, gave the convocation address entitled, "Paul's Understanding of the Spiritual Life". The college awarded her a Doctor of Divinity (*honoris causa*) in recognition of her significant leadership role in both church and society. Distinguished leadership awards were presented to persons whose ministry gave witness to the values espoused throughout Knox's 170 years as a theological school: teaching, learning, ministry preparation, hospitality, ecumenical engagement, building cultural diversity. The recipients were: the Rev. Brooke Ashfield, the Rev. Linda Ashfield, the Rev. Dr. W. Donald Cousens, Dr. Tamiko (Nakamura) Corbett, the Rev. Hugh Donnelly, the Rev. In Kee Kim, Dr. William N. MacEachern, the Rev. Dr. Iain Nichol, and the Rev. Lara Scholey. Following the convocation the Carillon at Soldier's Tower played 15 minutes of hymns to mark our celebrations.

Our annual fall program of Continuing Education: RENEW was held in conjunction with the 170th anniversary convocation. This year's theme was Re-Imagining Leadership. The presenters, in addition to Dr. Chang, who spoke on her own personal journey into leadership, were the Rev. Dr. Almeda Wright, Professor of Religious Education at Yale Divinity School, and the Rev. Dr. Peter Coutts, General Presbyter of the Presbytery of Calgary-Macleod. These events continue to be supported by lectureships established in memory of Presbyterian individuals who served in church and society. Dr. Wright delivered two lectures on the youth and spirituality supported by the Ada Adams Memorial Lectureship. This lectureship, established in memory the former Dean of Ewart College who served in this role for 15 years, is to focus on research and practical work with children and youth. Dr. Coutts provided two lectures on leadership and change supported by the Charles H. MacDonald Memorial lectureship. This lectureship was established by the family of a church leader and former Moderator of the General Assembly to "relate to some aspect of practical ministry in church or society".

The celebrations began Sunday, November 2, with a musical Celebration of Thanksgiving. The following choirs from the Greater Toronto Area gathered to present lively and inspirational music: Chinese Presbyterian Church, The Toronto School of Theology, Trinity Mandarin Presbyterian Church, Jesus First Christian Ministries, Knox College Students, St. George &

St. Rueiss Coptic Church, Taiwanese Christian Church Association of Toronto, North America Taiwanese Women's Association and York University Gospel Choir. It was a joyful celebration of the gifts of a multi-cultural church, inspiring in all a sense of our unity in Christ.

The whole week was a time of renewal, a celebration of the past and a commitment to journey with hope into the future. And as one would expect to find at a Presbyterian gathering, there was lots of great food and lively conversation.

THE 171ST CONVOCATION

The 171st Convocation took place on May 13, 2015, in Convocation Hall, University of Toronto. The following students received degrees, diplomas and certificates:

Master of Divinity: Seung-Woo Ryan Bak, Kangeun Jessica Cho, Sun Jin Ju, Monica McClure, Eun Suk Oh, Christian Persaud, Timothy Reddish, Gregory Smith, Young Wan Son, Corrie Stewart, Jai Sun Yoo.

Diploma of the College: Seung-Woo Ryan Bak, Kangeun Jessica Cho, Monica McClure, Maren McLean, Eun Suk Oh, Christian Persaud, Timothy Reddish, Gregory Smith, Young Wan Son, Corrie Stewart.

Master of Divinity (Honours): Maren Mclean.

Master of Theological Studies: Loys de Fleuriot de la Coliniere, Yoonsuh Kang, Charles Samsou Kim, Jin Seob Kim, Nelson Imsung Lee, Kailas Narayan.

Master of Religious Studies: Brian Birdsell.

Doctor of Ministry: Beidy Casas Aragon.

Others completing denominational requirements: Carluci Dos Santos, Nelson Imsung Lee, Connie Clary Vissers, Grant Vissers.

This year's convocation speaker was The Right Rev. Mark MacDonald, the first National Indigenous Bishop of the Anglican Church of Canada. The title of his address was "At Minus Fifty Degrees Denominational Differences Melt". On the morning of Convocation Day, Bishop MacDonald also gave leadership at a workshop on "Truth and Reconciliation: Focusing on the Horizon".

MEMORANDUM OF AGREEMENT

The new Memorandum of Agreement (MOA) between the University of Toronto and the Toronto School of Theology (TST) of which Knox College is a founding member, is now in effect. The next review will take place in 2021. One outstanding matter was Appendix C of the MOA, which involved the charges levied against the TST by the UofT for things such as internet, student registrar services, access to accessibility services etc. There are ten of these so-called cost bins and through them Knox College receives great benefit from the wealth of resources that the UofT provides.

From the beginning of the discussions on the MOA in 2012, these recoverable costs have been under review, particularly in the area of library. Many of these costs are a fair sharing, reflective of the benefits we receive. Just as this report was being finalized, the TST received news that the UofT will recognize the mutuality between the UofT libraries and those of the TST and that no additional charges will be levied.

FACULTY

Sabbaticals

In the fall of 2014 Stuart MacDonald was on sabbatical returning in January 2015. The major focus of his research was the completion of a book, tentatively entitled "Leaving Christianity". He also completed two academic articles on the Scottish witch-hunt. An article on the church, John Knox and the witch-hunt will be submitted for consideration to *Archive for Reformation History*. An article on counting witches has been completed and will be submitted for consideration to the *Journal of Scottish Historical Studies*. Work on churches in the Great War (World War I) was an unplanned area of reading and writing due in no small part to the commitment to present a paper on this subject to the Canadian Society of Presbyterian History at its annual meeting in September.

During the current semester, Prof. Pamela McCarroll is on sabbatical returning in August. She is expanding her work on hope in the face of suffering, turning now to research on understandings of God and how these understandings are embedded in spiritual practices (especially prayer) in the face of human suffering.

Our academic planning takes into account that for the foreseeable future almost every semester will see a member of the Knox faculty on sabbatical. Sabbaticals are critical both to Knox as it engages fully within the TST and the UofT and to individual faculty members as they continue to develop as scholars. At the same time, as you can imagine there are, within a small faculty, some challenges in terms of resourcing teaching, faculty administration and student advising. Knox is fortunate to be situated in a large city where there are highly qualified sessionals who welcome teaching opportunities.

STUDENTS

This year we had a significant graduating class and as we look to the future, we recognize the challenging work of recruiting well-qualified students for all our programs. We continue to rely on our graduates, sessions, congregations and presbyteries to identify prospective students for Christian ministry and leadership.

“Consider Knox” has been re-instituted, but on a weekly basis. Prospective students are welcome on Tuesdays to visit the college, attend classes, participate in chapel and the community meal, and meet with faculty and staff.

Bursaries and scholarships are important to maintaining student enrolment and ensuring that students do not enter ministry with an unmanageable debt. To that end, Knox provided a bursary of approximately 75% tuition rebate on each course for which a student in the M.Div., M.T.S., and M.R.E. enrolls. In addition to a smaller bursary, a number of our doctoral students received a multi-year scholarship. A total of \$389,000 in bursary and scholarship assistance was distributed during the 2014–2015 academic year to 118 students.

2014–2015 Enrolment

Knox College has enrolled a total of 149 students in degree programs. In its basic degree areas, there are 88 students actively registered. Of these, 70 are enrolled in programs for ordained ministry. Eighteen are in lay programs leading to preparation various ministries including Christian Education. There are 38 students enrolled in the advanced degree division of the college. Presently 23 students are on various leaves of absence. In addition, there were 31 students enrolled in three lay education courses during the academic year.

This academic year, Knox College was pleased to welcome, as part of its international partnership agreements with seminaries in Korea, Jin Seop Jo from Honam Theological University and Seminary and Yohan Song from Presbyterian University and Theological Seminary. In addition, the Rev. Beidy Casas Aragon, a student from the Reformed Seminary in Cuba, graduated this year with her Doctor of Ministry degree.

Other statistics of interest include the following: for the student body in our degree programs the percentage of full-time students to part-time students is 58 to 42; the citizenship percentage is 80 domestic, 20 international, and the average student age within both the graduate and basic degree programs is 37.

ACADEMIC PROGRAMS

As part of our commitment to preparing effective leadership for the church, both clergy and lay, faculty engage in ongoing and regular review and evaluation of the present goals of our curricula. In addition, in conversation with denominational leaders and leaders in theological education within North America, faculty also exercise ongoing discernment about and implementation of new goals and programs that are required for the near and distant future.

Basic Degree Programs (Master of Divinity, Master of Theological Studies, Master of Religious Education)

The faculty and the Board of Governors approved in principle the development of a new program: Master of Pastoral Studies. This is a 2-year (20 course) program which allows students

to focus on pastoral/spiritual counseling and care in either congregational or institutional settings.

Graduate Degree Programs

The new conjoint Ph.D. in Theological Studies has been approved by the Ontario Government. At the time of writing this report Knox has offered admissions to 11 applicants. A new M.A. in Theological Studies has been approved by TST and has been forwarded to the University of Toronto for approval. TST is currently undertaking a review of the Doctor of Ministry program.

Association of the Theological Schools (ATS) in the United States and Canada

We continue to complete the reports requested as a result of the 2011 ten year re-accreditation of the college. One such report asked us to adopt revised learning outcomes for the three basic degrees. These formed the basis of a revised assessment plan which Knox reported to ATS (May 1, 2015). The next report on the implementation of the plan is due May 1, 2016.

Continuing Education

Knox College continues to be indebted to the Rev. John Henderson for his service in administering the continuing education programs.

Funds from the Robert Laidlaw Lectureship were used to bring The Rev. Dr. Darrell Guder to the college on March 10–11, to speak on “Taking the Form of a Servant: Polity for the Missional Church”. On Tuesday March 10, he preached at community worship and on Wednesday March 11, he presented two lectures on church polities in the rapidly changing context of western Christianity. These lectures were broadly received as our new video conferencing classroom was used to engage eight off-site groups.

The final event of the year was the workshop held on the morning of convocation and presented by Bishop Mark MacDonald, entitled, “Truth and Reconciliation: Focusing on the Horizon”. In this workshop, Bishop MacDonald named the importance of ongoing “reconciliation”, which he linked to the new framing of Christianity being shaped by indigenous people around the world.

LIBRARY SERVICES

The library continues to hum quietly along as a result of a myriad of tasks performed by staff and student assistants, all of which are necessary for maintaining an environment of organized calm, efficiency and helpful resources for the benefit of our users. On-going projects, some of which are long term and others that are routine on a daily, weekly, monthly or annual basis, help to create a rhythm that is essential for a library to meet the needs of its users. One major project being tackled is the weeding and cataloguing of approximately 18,000 Old Class (pre-1960) books, housed in the basement, which are not listed on the online catalogue. This will be a multi-year project involving all library staff and assistants.

The McKay Educational Resource Centre (MERC) in the Caven Library continues to provide Christian Education resources and other resources for a variety of disciplines being taught at Knox College. Some of the new subject areas being added are Multi-Faith studies for children and adults, and pastoral care guides for students and ministers visiting people who are facing debilitating health issues, such as dementia, long term illness and terminal illness.

Over the past five years, The Ewart Endowment Fund has generously supported the work of MERC by enabling the continual purchase of resources, ongoing cataloguing, and the coordinators’ attendance at the Association of Presbyterian Christian Educators (APCE). At the present time, the MERC coordinator attends the APCE Conference every other year. This ensures that Knox is informed about the most current resources in Christian Education.

The MERC coordinator continues to provide consulting services to congregations in choosing Christian Education curricula both directly and indirectly, through users who come to use the collection as well as through students in their field education placements and internships. The historical collection of curricula are located with the Old Class Collection both of which are waiting to be catalogued. This will be a long-term project. The ongoing collaboration among the Chief Librarian, the Technical Services Coordinator, and the MERC Coordinator ensures that the collection is expanded by adding excellent resources that are efficiently purchased and catalogued in a timely way.

The work undertaken by the Library has grown as the Chief Librarian is increasingly requested to work with committees and other areas of the college on various projects, for example, coordinating the video conferencing classroom, updating accessibility requirements and planning our next open house with the City of Toronto's Open Doors Toronto event. Ongoing is the work with other TST librarians on the collaboration of TST collections, creating faculty and student surveys to improve services, as well as serving with colleagues on a TST Library Committee that coordinates purchases and services among the various libraries.

VIDEO CONFERENCING CLASSROOM

The installation of the video conferencing classroom took place during reading week, February 16–20. This new classroom is equipped with capabilities to allow the college to record, stream and archive public lectures and other sessions for future playback; allow board members to be part of a committee or board meeting when weather or distance is an issue; bring experts to a classroom virtually; and, conduct distance education classes with sophistication and ease. With increased demands on students that force many to study part-time as well as the greater distances many have to travel to attend classes, Knox can offer more classes that include these video conferencing tools enabling students to attend classes from their home, wherever that may be. Knox looks forward to the expanding the possibilities that arise with this new technology.

DEVELOPMENT AND FUNDRAISING

The 2014–2015 academic year was another fruitful year and for that we thank so many people for their generosity and commitment to the mission and life of the college. Their contributions, prayers and participation meant a great deal to the 300+ people that make up the Knox community during the academic year. From friends, alumni/ae and former residents to congregations, church groups and *Presbyterians Sharing*, Knox is humbled by their faith in our work and belief in our vision for theological education at Knox College.

This support helps students, residents, faculty and administration to continue to answer God's call. From student scholarships, prizes and bursaries to faculty stipends and library it is very clear that our donors are engaged in the life of the school even as our students are busily engaged in their studies and in the life of the congregations in which they worship and work. Our residents are deeply invested in their graduate studies but also in the community life they have found at Knox. A large number of international students live within our walls where they find the values, and a sense of care and concern, a comfort while away from home. The best stories that we have to tell are the stories of our students and our residents; their lives are interwoven within Knox's walls and as we meet alumni/ae across the country, we learn this is part of what makes Knox such an interesting and special school.

During 2014–2015, donors took bold steps forward with us as we worked to raise funds for board designated priorities. We were able to install a video conferencing classroom and the renewal of the historic north window in the Caven Library. Our donors' commitment to the educational curriculum, building renewal, endowment of faculty chairs and the general day-to-day costs have meant that Knox once again ended its year without deficit. Such bold goals are a challenge that will require the growth of all giving programs.

Knox has begun to implement a planned giving program among our regular donors and friends. Planned giving is viewed as a critical component of fundraising. To move forward with such planning will increase our capacity for fund-raising.

The alumni/ae associations, KEGA (Knox Ewart Graduates Association) and KNOXFRA (Knox Former Residents Association), continue to promote the college's efforts and host events annually. Their work is steadily increasing our contacts with alumni/ae. KEGA's Reunion Luncheon at Convocation and Reception at General Assembly have both been well attended in the past. KEGA once again hosted a Community Worship service and dinner in the 2014–2015 academic year to which the Knox student body looks forward. May 2015 saw the Principal host the 40, 50 and 60+ year grads for a dinner filled with much laughter, fellowship and memories of times spent together at the college. The Former Residents Association's Annual Dinner was a great success this year with guest speaker Mr. Richard Marsella, a former resident and the Executive Director of Regent Park School of Music in Toronto. His presentation was entitled *Communities in Harmony. Music projects and education as a vehicle for change*. He took the attendees on a virtual tour of his work with children in disadvantaged neighbourhoods.

The KNOXFRA Committee was able to increase interest among its members by establishing the KNOXFRA Award and Wall. The committee is also willing to take a lead in the celebrations of the 100th anniversary of the building. KEGA is looking forward to strengthening relationships within the organization by reaching out to alumni and supporting students through two community worships and dinners every academic year.

The Principal and development staff visited with graduates, former residents and donors across the country. Those gathered at synods from the Atlantic Provinces, Alberta and Southwestern Ontario were presented with news of the college. The college also had a display at the Synod of Central, Northeastern Ontario and Bermuda.

FINANCE AND ADMINISTRATION

The Board of Governors in setting the annual protocols for the budget requires that it be realistic and that no more than 5% from its investments be used as revenue. For the fiscal year May 2014–April 2015, the goals of the board were met. Indeed for the past 9 years Knox has been successful in meeting the board's goals.

As of December 2014, Knox College had over \$22.7 million dollars in investments held with The Presbyterian Church in Canada Consolidated Portfolio. This balance reflects years of donations and bequests from graduates and friends of the college, as well as the result of income and market increases within the portfolio. Of that \$22.7 million, \$14.6 million is restricted for student bursaries and scholarships. For the 2014–2015 academic year, \$389,000 was paid out in bursaries and scholarships to students. The remaining investment income (\$578,000) was used primarily for academic and administrative expenses.

The Knox Building

A mortgage agreement with TD Canada Trust has been signed. Knox now has a 10 year agreement for repayment of a \$3.5 million dollar loan for the building renewal that was completed in the summer and fall of 2013.

Staff Update

During the 2014–2015 academic year, a number of staffing changes took place at Knox College. In July, Withney McKnight began as the new Administrative Assistant to the Director of Academic Programs (replacing Susan Dekker who moved to Nova Scotia). Ruth McCarten, a dedicated staff member for 15 years, informed us that she would be retiring as of December 31. We celebrated this milestone in her life at a retirement party and wished her well in the years to come. We welcomed Shawn Stovell as the new Registrar. In January, we said goodbye to Marie Harvey, our Communications Associate and to Lisa Watson our Director of Development and wished them well in their new endeavours. At the time of the writing of this report, the search for a new Director of Development is ongoing. The Development Associate, Seta Ghougassian, has been ably continuing all the priorities that have been set for this department. In February, Kalpana Regmi was engaged as the Assistant to the Director of Finance and Administration.

CENTRES OF EXCELLENCE

Ewart Centre for Lay Education

As part of its overall mission Ewart Centre until its closure in 1991, provided courses for the laity. Presently Knox, as an amalgamated college, seeks to fulfill this mission through its English Certificate in Christian Faith and Life I and II. This English certificate program is offered on line. Eight basic courses are offered in four areas – Bible, Theology, Lay Ministry, and History. At the present time, the Rev. John Henderson continues his work with the college assisting the Principal and Director of Academic Programs in re-visioning the place and the design of lay education at Knox. Part of this work is to alert the college to trends and experiences from the perspective of congregational needs and what is taking place in educational and lay ministries in other places in North America.

Asian-Canadian Centre for Theology and Ministry

This year, the Centre for Asian-Canadian Theology and Ministry moved directly into an area of research that focuses on academic and practical research for the Asian-Canadian Churches in Canada.

The first research project currently in progress is entitled, *Religious Attitudes and Commitment Among 1.5 and Second Generation Asian-Canadian Protestant Young Adults*. This study examines religious loyalty among the identified group with the aim of discerning whether religious commitment and attitudes might change when these young people leave high school. A questionnaire of 50 questions was completed by 300 Asian-Canadian young adults. An analysis of the data received from the questionnaires is presently underway with a view to determining what influences decisions about spiritual practice and church involvement. The plan is to release the results publicly in the fall of 2015.

The centre continues to cooperate with the college and its English Tutors program through its hosting of volunteer ESL tutors who provide services in written and spoken English practices to ESL students. Many thanks go to our volunteer English tutors: Mrs. Nancy Mathewson, Ms. Lorna Hutchinson, Ms. Christie Bentham, Ms. Heather Elliott, and Mr. Phil Yoo.

APPRECIATION

Two members of the Board of Governors have completed six years of service. We heartily thank Mr. Luther Brown and the Rev. Heather Vais for their service to the board on its committees and at its regular meetings. Two other board members, the Rev. William Middleton and Mr. Tupper Cawsey, for personal reasons, resigned from the board. Two members of the board have completed one term and have agreed to allow their names to stand for re-nomination. 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 Standing Committees.

The Board of Governors also expresses its gratitude to the faculty and staff of the college who work diligently on a daily basis to ensure that the mission of the college is achieved and that every year students are taught, supported and prepared in numerous ways for ministries within The Presbyterian Church in Canada and beyond.

Peter Ross
Convener

J. Dorcas Gordon
Principal

ST. ANDREW'S HALL

To the Venerable, the 141st General Assembly:

The Board of St. Andrew's Hall gives thanks for the many blessings this college has received in 2014–2015. God has graciously granted us the resources to carry out the ministries entrusted to us and even to dream dreams and seek visions of new forms of ministry. In light of its mission to "form quality leaders who will serve a church that serves the world in Christ's name," the board intends to devote these resources more fully to the development of effective leadership for the church. It has therefore established the St. Andrew's Hall Centre for Missional Leadership to oversee and coordinate a program of enhanced education for leaders of the future church. The Rev. Dr. Ross Lockhart has been named Director and has been approaching effective and proven ministers and other church leaders to serve as Senior Fellows and Research Associates of the Centre. It is likely that the names of the first fellows and associates will appear in a supplemental report to the Assembly.

A major emphasis of the board has been the creation of the St. Andrew's Scholar program. It is hoped that the summer of 2016 will see the intake of the first cohort of St. Andrew's Scholars who will take part in an enhanced program of theological education and leadership development that will prepare them well for leadership in the future church. We do not know what challenges and opportunities the church of the future will face but we are convinced that it will need leaders who will be creative, flexible, imaginative and faithful. We are seeking candidates who display those qualities and will support them through an enriched three year program which will more thoroughly develop their abilities. The M.Div. degree will continue to be the heart of the program but the scholars will participate in a series of leadership experiences and workshops which will take up a larger proportion of the year than a traditional theological education.

In order to make participation in this full year program possible, it is the intention of St. Andrew's Hall to support these scholars financially to a higher level than has normally been the case. The program will be costly and we hope to select candidates very carefully. Ministers,

elders and other members of the church are encouraged to nominate promising candidates for this program. The board will also be very grateful for any Presbyterians who are led to support this program through financial gifts or prayer, or both.

St. Andrew's Hall exercises its charter to teach theology through its association with the Vancouver School of Theology (VST). A report from the Principal of VST, Dr. Richard Topping may be found on pages 566–67. The relationship between VST and St. Andrew's Hall is close and fruitful. It is particularly close this academic year since VST has "moved in" to the St. Andrew's Hall buildings. As noted in Dr. Topping's report, VST has completed the sale of the historic Iona Building to the University of British Columbia (UBC) and is building a new academic centre in the former Somerville House. The construction process should be nearing completion at the time of the General Assembly. Until that work is complete, VST will continue to find a home in St. Andrew's Hall.

The Presbyterian presence is very strong at VST. Dr. Topping is the Principal of the school, as noted earlier, and Dr. Patricia Dutcher-Walls serves as Dean. Dr. Lockhart is the Director of Denominational Formation for Presbyterians. In addition, Dr. Stephen Farris teaches Homiletics and Dr. Roberta Clare teaches Pastoral Theology. The Presbyterian student body is both close-knit and active in the wider VST community. It is expected that five Presbyterian and Reformed students will complete their programs this spring.

Dr. Roberta Clare has continued to serve as Director of the Elders' Institute (EI), with the able assistance of Mr. John Li, himself an elder in a Vancouver congregation. Through online courses, webinars, workshops and the provision of online resources, the EI seeks to strengthen the ministry of elders in the Presbyterian Church. The best way to gain an overview of the courses and other resources available to the EI is to visit the website, www.eldersinstitute.ca. The Board of St. Andrew's Hall continues to affirm that education of all leaders in the church, not only ministers, is a vital part of its work.

Under the direction of Ms. Sumarne Goble, Director of Campus Ministry, St. Andrew's Hall seeks to reach out gently and respectfully to the campus with the gospel of Jesus Christ. Ms. Goble is assisted by an able team of student chaplains. Together, they have led a wide variety of programs for residents of St. Andrew's Hall and for the university community. These programs include Bible studies and worship services, soup and conversation nights, children's programs, film nights, a Christian yoga program and a running club. St. Andrew's Hall also hosts Koinonia, the campus Korean Christian society, and the UBC chapter of Alcoholics Anonymous.

St. Andrew's Hall normally hosts a resident community of 250–75 residents depending on the number of children in our family townhouses. Since a number of residence rooms were converted to offices to accommodate VST this year, that number is slightly down in the present academic year. Nevertheless, the remaining accommodation is occupied and we have a full house. Under the direction of Mrs. Helen Anderson, the student community coordinators also provide a variety of social events for residents in addition to campus ministry activities. Ms. Mihye Park, a member of the staff, arranges monthly events for our many Korean speaking residents. Many of these activities take place in the new building at St. Andrew's Hall, "the Centre". The Centre is clearly very well designed for the ministry work of the Hall and the board is grateful for all those whose work and generosity made its construction possible.

PERSONNEL

After a careful and thorough search, the Board of St. Andrew's Hall appointed the Rev. Dr. Ross Lockhart to the newly created position of Director of Leadership and Ministry Education and Director of Denomination Formation at VST. That appointment was announced at the 2014 General Assembly. Dr. Lockhart has already proven to be an excellent addition to the ministry of St. Andrew's Hall and is in considerable demand as a guest speaker and workshop leader, particularly on the west coast. As noted above, the title of the first part of Dr. Lockhart's position will become Director of the Center for Missional Leadership.

The board regrets to announce that the Director of Operations and Housing, Mrs. Helen Anderson, will be leaving St. Andrew's Hall after almost 27 years of service. Helen Anderson came to the Hall in 1988 as "Administrator". Over the years she has gained new skills, accepted new responsibilities and gained a more accurate title. During those years she has managed the

finances, prepared the budgets, arranged for the upkeep and care of the buildings and grounds and supervised much of the staff of the Hall. "Ask Helen, she'll know," is a frequent response to questions in St. Andrew's Hall. It would be a shorter list if one were to describe the things she has not done around St. Andrew's Hall than to list her duties. She has been the primary liaison with the contractors through two building programs and will cheerfully show visitors her pink hard hat. In many ways, Helen has been both the face and the heart of St. Andrew's Hall. A host of residents and students will remember her fondly. Her final task at the Hall will be to help host the General Assembly and her many friends among the commissioners will be able to thank her personally. The board prays God's blessing upon her as she enters a new stage of life.

The Board of St. Andrew's Hall wishes to congratulate the Dean, Dr. Stephen Farris, on his election as Moderator of the 140th General Assembly. Dr. Farris wishes, in turn, to note to the General Assembly how grateful he is for the support of the board during his moderatorial year.

In 2012, Dr. Farris advised the board that it was likely that he would retire in 2015 or 2016 and the board undertook extensive planning for the succession and for other future developments. It has now been agreed that Dr. Farris will cease to function as Dean as of June 30, 2015, and will then begin a sabbatical leave. He will formally retire in June 2016. Accordingly, the board appointed a search committee to seek a new Dean. At the time of writing of this report, the search committee has established a short list of candidates. It is likely that the board will be presenting a supplemental report to the General Assembly containing a nomination for a new Dean.

On the occasion of his retirement, the Board of St. Andrew's Hall wishes to present to the 141st General Assembly the following minute of appreciation.

MINUTE OF APPRECIATION

The Rev. Dr. Stephen Farris, Dean of St. Andrew's Hall and Professor of Homiletics, Vancouver School of Theology

The entire community at St. Andrew's Hall wishes to express its heartfelt appreciation for the inspired and dedicated service in leadership, teaching, ministry and administration of the Rev. Dr. Stephen Farris, who has served as Dean of St. Andrew's Hall and Professor of Homiletics at Vancouver School of Theology since 2003. From 2011 to 2013 Dr. Farris also served as the interim Principal of Vancouver School of Theology. Most recently, Dr. Stephen Farris was elected as the Moderator of the 140th General Assembly in 2014.

Dr. Farris holds a Bachelor of Arts (Honours) degree from the University of Toronto, Master of Theology and Doctor of Ministry degrees from Union Theological College in Virginia, and a Doctor of Philosophy degree from Cambridge University. From 1986 to 2003, Dr. Farris was Associate Professor and then Professor of Preaching and Worship at Knox College in the Toronto School of Theology, the University of Toronto. Before that, he spent five years as minister of Trinity Presbyterian Church, Amherstview, Ontario.

Stephen Farris was President of the Academy of Homiletics for the year 2002. He has served on many local, national and international committees including the Executive Committee of the World Alliance of Reformed Churches. He has been invited to lecture and preach at a wide variety of events and churches throughout Canada and on six continents.

Dr. Farris is a stalwart churchman, a tremendous Dean, an accomplished professor, but most of all a wonderful man. Dr. Farris has embodied for his students, and all those privileged to work with him, authenticity, humility, kindness, sagacity, and winsomeness. During his time with us, Dr. Farris has fostered high standards of governance, academic excellence, financial vitality, missional focus, and leadership in the college, and contributed greatly to the wider church and educational communities. His work at St. Andrew's Hall has enabled it to make an important contribution to theological education within and beyond The Presbyterian Church in Canada. It is no exaggeration to say that without Stephen Farris and the difficult decisions he took, the health and even survival of St. Andrew's Hall and Vancouver School of Theology would be very much in question. Instead, both today are financially stable and thriving.

St. Andrew's Hall wishes to thank Dr. Farris for all his contributions and we wish to ensure him of our very best wishes and our prayers as he and his wife Patty enjoy their retirement years.

Recommendation No. 1 (adopted, p. 19)

That the above minute of appreciation for the Rev. Dr. Stephen Farris be adopted.

BOARD MEMBERS

The board also wishes to express its deep appreciation to three board members who have completed two terms of service on the board and to the Rev. Frances Savill who has accepted a call to Calvin Church, North Bay, Ontario, and has moved to that community. Her responsibilities in the church and the distances involved make it difficult for her to continue on the board. Her services as a member of the board will be greatly missed.

The three retiring board members are Dr. Brian Holl, Mr. Alan Hartley and Mr. David Jennings. Dr. Holl is a retired member of the faculty of UBC and is a consultant on ecological considerations connected with development matters. His practical wisdom, knowledge of the church, of the academic community and of development issues has been truly invaluable to the board. Mr. Hartley is a noted architect and is Vice President of Stantec, a major, internationally known architecture firm. Even aside from his professional abilities which have been extraordinarily helpful during the construction of the new building at St. Andrew's Hall, the Board is grateful for his deep spiritual passion and his commitment to the development of effective leaders of the church. Mr. Jennings, a mergers and acquisition lawyer, has served his entire two terms as convener of the Board of St. Andrew's Hall. His professional and practical knowledge guided the board through the very complex negotiations that led to the business agreements which made construction possible at St. Andrew's Hall and which have placed the college on a sound financial footing. In addition and despite an incredibly busy schedule, Mr. Jennings agreed to serve on the Turning Point Team and then the board of VST at a period of crisis in the life of the school. He was a key contributor in the decisions that have led to the school regaining its financial health. It is not simply a matter that the board is grateful for the professional abilities of these three members. It is grateful for their wisdom, their spiritual commitment and their love of the church and of this college. They will be missed.

OTHER MATTERS

The Board of St. Andrew's is grateful that the college was able to complete its work in 2014 with a surplus. It expresses its thanks to the General Assembly for its support of theological education by means of the annual grant from *Presbyterians Sharing*. It also wishes to express its gratitude to Mr. Stephen Roche, the Chief Financial Officer of the church and all those in charge of the operation of the consolidated funds, in which the endowment of St. Andrew's Hall is deposited, for their excellent management of those funds. It is worthy of note that the endowment of St. Andrew's Hall is more than ten times greater than at the end of the financial year 2003. The Hall is in good financial condition.

The board has received a report from Engineering Consultants RDH which reveals that extensive repairs are necessary to the cladding and the piping of the three interconnected buildings constructed in 1995. The report also noted that it may be prudent to replace the roofing of these buildings at the same time as the repair of the cladding. The board does not believe in deferring maintenance and will not do so. The good news is that resources are available to undertake any of the options that have been laid before the board. Furthermore, the buildings in question generate substantial revenue and even a relatively small extension of the useful life of the structures will more than pay for the cost of these repairs. Nevertheless, it should be noted that the coming year will be very challenging as the repairs are paid for and revenue from rentals is likely diminished.

Despite these challenges, the board is able to say with a grateful heart that the Lord has been good and his steadfast mercy, which endures forever, has been made known in the life of our college.

SUPPLEMENTARY REPORT

The Board of St. Andrew's Hall recommends to the General Assembly the appointment of the Rev. Dr. Robert Paul as Dean of St. Andrew's Hall. It announces the establishment of the St. Andrew's Hall Centre for Missional Leadership of which the Rev. Dr. Ross Lockhart will serve as Director. The functions of the Elders' Institute will be combined into this centre and consequently the Rev. Dr. Roberta Clare and St. Andrew's Hall have parted ways. The Rev. Dr. Darrell Guder will serve as the first Senior Fellow and Scholar in Residence of the Centre.

NOMINATION OF DEAN OF ST. ANDREW'S HALL

At the 140th General Assembly, St. Andrew's Hall announced the anticipated retirement of the Rev. Dr. Stephen Farris as of July 1, 2015. The Board of St. Andrew's Hall, independent of the present Dean, constituted a search committee that subsequently circularized presbyteries for nominations for the position of Dean of St. Andrew's Hall and advertised widely in Canada and the United States in educational, theological and denominational publications and websites as well as contacting several potential candidates directly to solicit interest. The board developed a position description and a selection protocol. While there were no formal nominations from presbyteries, the search committee received numerous inquiries and 15 formal applications.

From the applications received, the search committee created a short list of four candidates, from whom further application materials and references were requested. After consideration of the short list of candidates and their application materials and references, the search committee proceeded with teleconference interviews with two candidates. Each of those two candidates were invited to visit separately St. Andrew's Hall and Vancouver School of Theology during a three week period in the spring of 2015, at which time each candidate met with students, the faculty and administration of Vancouver School of Theology, the board and administration of St. Andrew's Hall. A public lecture regarding the future role of theological leadership was presented by both candidates. Following the public lectures feedback was requested from those in attendance and those who listened to audio recordings of the lectures, and the feedback of the public and the various groups was reviewed by the search committee as part of the deliberations.

As a result of the deliberations, the search committee unanimously recommended to the board that the Rev. Dr. Robert S. Paul be nominated as the Dean of St. Andrew's Hall, which was unanimously accepted on April 23, 2015. The Board of St. Andrew's Hall is pleased to present this recommendation to the General Assembly.

Biographical Information – The Rev. Dr. Robert Paul

The Rev. Dr. Robert (Bob) S. Paul is a gifted and experienced pastor, administrator, scholar and teacher. Bob Paul is an ordained minister of Word and Sacrament, in the Presbyterian Church in the USA, having led congregational life for most of the past 35 years, mostly as a senior pastor in Washington State, Oregon, and California. He also served for 13 years on the Committee on Preparation for Ministry in his presbytery while the Senior Pastor, West Side Church Presbyterian Church (USA), Richland, Washington.

Bob Paul received his M.Div. and D.Min. at Fuller Theological Seminary, the latter degree concentrating on leadership development for Christian ministries. Bob Paul proceeded to obtain a Ph.D. from the University of Wales through the Oxford Centre for Missional Studies with a thesis focused on a theology of mission for post-Christendom and postmodern contexts. His publications include his D.Min. dissertation entitled *Growing Leaders: The Art of Nurturing Leaders for Christian Ministry* and his Ph.D. thesis *Towards a Theology of Mission in the United States, with special reference to Lesslie Newbigin and Lamin Sanneh*.

Dr. Paul taught at Fuller Theological Seminary for 13 years in its D.Min. program a course entitled *Theology, Theory and Practice of Leadership* as well as teaching courses in Vancouver at Regent College and Carey Theological College regarding leadership and the missional church. He also taught a course at Evangelical Theological Seminary, Osijek, Croatia, regarding the gospel and culture.

Dr. Paul has also served parachurch organizations, including four years as President and CEO of Medical Ambassadors International and 19 years as President, Alongside Ministries International.

If appointed by the General Assembly, the Rev. Dr. Paul and his wife, Suzi, intend to move to Vancouver during the summer and take up residency in Canada. If the appointment occurs, the Rev. Dr. Paul will apply to the Education and Reception Committee to become a minister of Word and Sacrament in The Presbyterian Church in Canada.

Recommendation No. 2 (adopted, p. 20)

That the Rev. Dr. Robert Paul, B.A., M.Div., D.Min., Ph.D., be appointed the Dean of St. Andrew's Hall effective July 1, 2015.

ST. ANDREW'S HALL CENTRE FOR MISSIONAL LEADERSHIP

The Board of St. Andrew's Hall is pleased to announce the establishment of the St. Andrew's Hall Centre for Missional Leadership. It is impossible to predict either the shape of the future church or to define precisely the leadership it will require. We know, however, that effective leadership, will be faithful to the God made known in Jesus Christ, Spirit led, thoroughly educated and graced with energy, imagination and creativity. Leaders with these gifts and character will be both found and educated. To help create today the effective leaders of the church tomorrow is the task of the centre. More details about the program and staffing of the centre will be available at the General Assembly. We can say here, however, that the director of the centre will be the Rev. Dr. Ross Lockhart, whose official title will be changed accordingly.

Effective leaders of the church of the future will not be lone wolves but rather will have the capacity to work together with a whole church and, indeed, with people of good will in other churches or beyond the church. Specifically, ministers and elders will work together very closely and the present distinctions between those two ministries may blur, as is already happening in some places. We believe that the ministers and elders should often be educated and equipped together if they are to minister together. Accordingly, the functions of the present Elders' Institute will be combined into the new centre. This does not mean that St. Andrew's Hall is abandoning the education of elders but rather that it is being more closely linked with the education of other church leaders also.

Most changes, even positive ones, have unfortunate consequences. The unfortunate consequence of this change is that St. Andrew's Hall has parted ways with Director of the Elders' Institute, the Rev. Dr. Roberta Clare and with Mr. John Li who has assisted in many ways in the Elders' Institute office.

DR. ROBERTA CLARE

Dr. Roberta Clare served as the Director of the Elders' Institute (the E.I.) of St. Andrew's Hall from early 2004 to May 31, 2015. As director of the Elders' Institute, Dr. Clare was responsible for leading the efforts of St. Andrew's Hall to enhance and strengthen the ministry of the ruling elders of The Presbyterian Church in Canada. As such, she was primarily responsible for producing resources that would help achieve that end. Dr. Clare also conducted workshops for elders, ministers and church members in congregations or church judicatories in all regions of the country.

Dr. Clare was responsible for many years for the Elders' Institute's signature program, the Pre-Assembly Workshop, a day long workshop held on the Saturday before the beginning of the General Assembly and was one of the most recognized and successful ongoing programs in The Presbyterian Church in Canada. This program had to come to an end, not because of difficulties in the program but because of a significant change in the schedule of the Assembly. Another successful effort, initiated by Dr. Clare, was a program to orient first time elder commissioners to the General Assembly. Dr. Clare also made herself a recognized expert in the new field of online mentoring. It should also be mentioned that Dr. Clare undertook further training especially with respect to intercultural relationships.

St. Andrew's Hall wishes to thank Dr. Clare for her past service, and to indicate that she takes with her St. Andrew's Hall's best wishes and prayers for the future.

THE REV. DR. DARRELL GUDER

The Board of St. Andrew's Hall is pleased to announce that Dr. Darrell Guder has agreed to serve as the first Senior Fellow and Scholar in Residence of the Centre for Missional Leadership. Dr. Guder is a very experienced teacher, workshop leader, lecturer and author of many books and articles including the seminal work in Missional Theology, *The Continuing Conversion of the Church*. He is perhaps the world's foremost thinker in that vital area.

Other appointments to the centre can be expected shortly.

David Jennings
Convener

Stephen Farris
Dean

VANCOUVER SCHOOL OF THEOLOGY

To the Venerable, the 141st General Assembly:

Vancouver School of Theology is a theological graduate school that offers a wide range of degree, diploma, certificate and continuing education programs with sufficient flexibility to accommodate a variety of goals and personal circumstances. Together with the core work of the school preparing candidates for Christian leadership in the church and the world, the school has a stream of Inter-religious Studies and Indigenous Studies, unique in North America. There is rich overlap and intersection between these streams deepening and broadening theological education. Vancouver School of Theology is a theological college of the Anglican and United Churches of Canada, with which The Presbyterian Church in Canada is associated through St. Andrew's Hall. Our relationship is strong, respectful and cooperative.

NEW VISION

In November 2014 the Board of Governors formally adopted our new vision, mission and goals as the basis for our strategic plan. Our vision: VST is called to educate and form thoughtful, engaged and generous Christian leaders. Our threefold mission: 1) faithful discernment of the demands of Christian service; 2) rigorous engagement with Christian tradition and contemporary learning; and 3) hospitable and respectful collaboration with Indigenous spiritualities and other cultures and faith traditions for the good of all creation. This vision and mission are giving shape and focus as we seek to serve the church and the world. We believe that theological education must combine love of scholarship, courage to take up the issues of our time, formation for ministry and readiness to collaborate with our local and global partners for the good of God's world.

NEW FACULTY

This past year we welcomed three new faculty members: The Rev. Dr. Ross Lockhart became Director of Presbyterian Formation, Rabbi Dr. Laura Duhan Kaplan became Interim Director of the Inter-religious Centre at VST. She has conducted a thorough review of the centre and offered a new mandate and direction. The Rev. Dr. Ellen Clark-King took up the work of Denominational Formation for the Anglican Church. This June there will be two faculty retirements at the school and one person returning to pastoral work. Both Prof. Paula Sampson and Prof. Stephen Farris are now in their last semester teaching with us. Both have played such important roles in the life of the school, we will miss them. The school is especially grateful to Dr. Farris for his work as the Interim Principal and his leadership at the school over 12 years. The Rev. Dr. Ellen Clark-King will return to parish work full-time in January of 2016. Three searches for new faculty members are currently underway with a fourth just about to start. We are conducting a search for a Director of our Indigenous Studies Centre and all the finalists are First Nation's scholars. We are also down to two candidates for the first incumbent of the Butler Chair in Homiletics and Biblical Interpretation. This chair is the result of a gift of over three million dollars to the school from the Revs. Ralph and Laura Butler. St. Andrew's Hall is also searching for the successor of the Rev. Dr. Stephen Farris and is now interviewing a list of finalists for the position of Dean. We are already in conversation with leaders in the Anglican community about a successor to the Rev. Dr. Ellen Clark-King in Anglican Formation.

NEW BOARD CHAIR AND CHANCELLOR

Effective January 1, 2015, our new board chair is Mr. Michael Francis and Dr. Heather Clarke, former chair, became Chancellor of the School. We are grateful to The Very Rev. Peter Elliott, our former Chancellor for his years of faithful support and encouragement at the school.

RENEWED ACCREDITATION, ASSOCIATION OF THEOLOGICAL SCHOOL'S SELF-STUDY

In July 2014 we received the very positive report from the comprehensive accreditation team that visited VST in March of 2014. The Vancouver School of Theology and its degree programs have been accredited for the next seven years without a single notation. We've been acknowledged for particular strengths and encouraged to maintain and enhance them: 1) sustained commitment to ministry of, for and about indigenous communities; 2) unique attention to maintaining formation and education for three denominations; and 3) high level of faculty and staff engagement with students for their well-being. We were encouraged to continue to give attention to a number of matters in the interim, before our next visit seven years from now. These are: 1) clarity of mission and purpose; 2) staff adequate to needs and growth;

3) attention to diversity in faculty – denominational and cultural; and 4) continued care for institutional and denominational relationships. We will also provide, over the next three years, an assessment of our educational programs so that we continue to deliver what we promise and finally a small group from the Association of Theological Schools (ATS) will return in March of 2015 to check on the progress we are making on our new building.

NEW BUILDING

The most extraordinary event in the life of VST for 2015 will be our move into the 26,000 square foot purposely designed building. Now at the nine month point of construction, the building is on time and on budget. The roof is now complete and the windows are installed. The building promises to be an elegant home to the school on the campus of UBC. The construction has challenged many assumptions about how theological education can and should be delivered. VST is taking the lead among theological colleges at UBC and making a major investment in digital resources. Students will gain access to millions of texts on their electronic devices, whenever and wherever they need them. We will maintain a core hard-copy collection of books, which together with digital resources, will provide even greater support for onsite and distance learning, continuing education and research.

NEW FOUNDATION

In September 2014, the Vancouver School of Theology Foundation was registered with the Canada Revenue Agency as a separate legal entity to manage and protect capital investments realized over many years through the generosity of many donors. The sale of the Iona building has enabled us to transfer assets from bricks and mortar to income generating investments which support our educational programs. A balanced budget has been approved by Board of Governors of VST for the 2015–2016 fiscal year and staff benefits and increases have been restored.

ACADEMIC ENROLLMENT

Even with the move of the school into temporary quarters at St. Andrew's Hall our enrollment numbers have held steady. The spring 2015 head count is 140. The number of course registrations for the spring semester is 290. Our full-time equivalency, if all students took at least three courses, is 69 for the spring semester. The number of Presbyterian registrants is 23. Anglicans/Episcopalians make up the largest part of our student body with 36. At the May 11, 2015 convocation, we expect to see 22 students receive their degrees or diplomas. The service will take place at Shaughnessy Heights United, and the speaker will be the Rev. Dr. Gregory Jones, Senior Strategist for Leadership Education at Duke University and Ruth W. and A. Morris Williams Jr. Professor of Christian Ministry. On May 12 a new special event for local church leaders, with Greg and Susan Pendleton-Jones, Associate Dean for United Methodist Initiatives and Ministerial Formation at Duke, entitled "Revitalizing Ministry: Forming Faithful and Effective Christian Leaders" will be held at Epiphany Chapel at VST. This is part of our increasing interest in sharing our resources to equip leaders in churches for the challenges of our time. It was made possible by a grant from the Hugh and Helen Mogensen Fund through the Victoria Foundation. At convocation honorary doctorates will be awarded to the Rev. Dr. Ed Searcy, Minister of University Hill United Church, and Mr. Philip Owen, OC, former mayor of the city of Vancouver.

SPECIAL PUBLIC LECTURES

This year VST welcomed Rabbi Dr. Laura Duhan Kaplan as our Somerville Lecturer in spirituality. Ms. Elizabeth May, leader of the Green Party, came to our campus and gave the G. Peter Kaye Lecture. She addressed the topic of faith and the environment. On June 12, we will welcome Kathleen Norris as our visiting distinguished scholar. She will lecture at St. Mary's Anglican Church, Kerrisdale, that evening and, on the morning of June 13, lead a workshop on writing as a spiritual practice at Epiphany Chapel, VST. We are so very pleased at the level of public engagement and spiritual vitality that these lecturers bring to formation for ministry and for the generosity of our donors.

We are grateful to the God, who renews all things, and for the generous and ongoing support of The Presbyterian Church of Canada through St. Andrew's Hall. We treasure our partnership. We offer our prayers for the Assembly and denomination in the work to which Christ has called you in the power of the Spirit.

Dr. Richard Topping
Principal

TRUSTEE BOARD

To the Venerable, the 141st 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 2014 and has sought to ensure that it has properly discharged its statutory responsibilities as trustees and acted in a most fiduciary manner. 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 Trustee Board determined in 2014 with advice from counsel at Cassels Brock that the Trustee Board is permitted to operate under the Special Act of Parliament (3 George VI 1939, part 64 as amended 1962 & 1966) as opposed to continuing under the new Canadian Not for Profit Corporations Act that came into effect October 15, 2014. We will, however, be required to comply with Part XIX of the new act which requires corporations to do such things as hold an annual meeting and file annual statements with the government. The Trustee Board does not anticipate any difficulty in complying with Part XIX.

The board would like to thank Lisa Whitwell for her service as convener and her dedication to the other committees on which she sat.

Eckler Partners Ltd. continues to perform a quarterly investment review of the fund managers and presents its report to the board. Jason Campbell also attends, on Eckler's behalf, the Investment Advisory Committee (IAC) meetings. The IAC met four times during 2014. The purpose of the committee is to assist the Trustee Board in meeting the requirements of the Trustee Act and fulfilling its obligations by receiving fund manager reports, meeting with fund managers, educating ourselves in relevant areas and making recommendations to the board. With Eckler's guidance and the positive nature of the returns on both the Pension and Consolidated portfolios, we made no changes with regard to managers. We have created a review process that allows the committee to monitor each manager and recommend to the Trustee Board any changes if needed.

The IAC is allowed to have three non-board members who possess expert knowledge in the above areas and are either adherents or members of The Presbyterian Church in Canada. The committee welcomed Mr. Gordon Higgins as the convener of the committee to assume the role from the Rev. Don Pollack. Currently, we are looking for new committee members for 2015 and beyond in our efforts to do proper succession planning. This is consistent with governance best practices mentioned below.

We are pleased to submit the following list of securities showing those:

- purchased or received during the year;
- matured or sold during the year;
- held by the board at December 31, 2014 on behalf of the funds of the church;
- a list of properties whose title is held by the board for organizations of the church; and
- a list of loans outstanding.

The following are currently members of the Trustee Board:

Mr. Timothy Herron (convener)	Dr. Margaret Ogilvie
Mr. Thomas Fischer	Mr. William Herridge
Ms. Heather Crisp	Ms. Esther Inglis
Mr. Stephen Roche	Mr. Gordon Marshall
The Rev. Stephen Kendall	Ms. Diane Cameron
Ms. Drusilla Bryan	Mr. Gordon Higgins
Mr. Richard Anderson	

Ex-officio without vote:

Ms. Barbara Nawratil, secretary
Mr. Jed Blackburn provides counsel to the Trustee Board at its invitation.

In early 2015, a review of our current governance procedures was presented to the entire board. The topics discussed were: what is governance, our operating governance structure, roles and

responsibilities, code of conduct, member's duties and liabilities, conflict of interest, governance policy review and cornerstones of good governance. As fiduciaries of the church's financial and capital property, we are mindful of deliberations and our decisions. With this in mind, we will continue to use best practices at all times.

Timothy Herron
Convener

Barbara Nawratil
Secretary

WOMEN'S MISSIONARY SOCIETY

To the Venerable, the 141st General Assembly:

The Council Executive of the Women's Missionary Society respectfully submits the following report for 2014.

COUNCIL EXECUTIVE

The Council Executive met May 12–13, 2014, at Wynford Drive. Normally, this meeting would have taken place in November but it was previously decided to meet in May so that as many members could attend the 100th anniversary celebrations on May 15 and the National Women's Gathering from May 16–19, both in Richmond Hill, Ontario.

The Council Executive heard from a few guests, including Ms. Bonnie Langille (President, AMS) and the Rev. Dr. Roberta Clare (Director, Elders Institute).

As part of the meeting, the Council Executive hosted the international guests who had traveled to Toronto to attend the National Women's Gathering. There were guests from: India, Taiwan, Malawi, Kenya, Japan, Scotland, and USA. Unfortunately, guests from Nigeria, Ghana, and Kenya (one) were denied visas and so could not attend. A petition was sent in November 2014 to the federal government protesting the decision to deny visas to women who were attending a Christian women's conference in Canada.

The Council Executive made some difficult decisions to reduce costs: closure of the Book Room (see below), and staff and office changes. Ms. Alana Martin resigned as Administrative Assistant to pursue studies full-time. It was decided not to fill the position. The work was distributed among the staff and Ms. Elza Furzer was contracted as Financial Officer, working on average one day per week. With the reduced staff, it was decided to change the office hours to four days per week; the WMS office is closed on Mondays.

MISSION RESOURCES

Resources for Mission Awareness Sunday were distributed to all WMS and affiliated groups in February 2015. This year the resource was written by the Rev. Shirley Gale. Resources for Mission Awareness Sunday are available on-line at wmsppc.ca, or through the WMS office.

The WMS popular report 'On the Move in Mission' marked its fourteenth year publication this past year. This resource continues to serve as an excellent promotional tool for the Society and for mission.

Glad Tidings, the mission magazine of the WMS, is published every two months, and is available by subscription (\$15 plus tax for one year). It is filled with reports from missionaries, WMS groups, and many relevant and interesting articles. These are arranged and edited by our very capable editor, Ms. Colleen Wood. For a complimentary copy, contact the WMS office.

The mission study written for *Glad Tidings* in 2014-2015 were: 1) Maternal Health in Malawi by Ms. Karen Bokma; 2) Maternal Health – Aboriginal People by the Rev. Linda Paton-Cowie; 3) Introduction to Social Justice by Ms. Vivian Bertrand; and 4) Human Trafficking by Ms. Vivian Bertrand.

100TH ANNIVERSARY OF THE WMS

The WMS held its 100th Anniversary Celebrations on Thursday, May 15, 2014, at the Sheraton Parkway Hotel and Convention Centre the day before the National Women's Gathering officially started. Over 300 people from all seven synodicals came together to celebrate.

The event began with a procession of banners from each synodical and the national WMS. The program included a banquet lunch, opening prayer and praise, performance by David Barrie on handbells, slide show of pictures of the past, and speeches from the guests, including international guests, former missionaries, past presidents, former WMS staff and some dignitaries from the national office. It was a joyful event where people were able to peruse the displays of days gone by as well as meet and visit with members from across the country.

THE BOOK ROOM CLOSURE

At the Council Executive meeting on May 14, 2014, the very difficult decision was made to close the Book Room in June 2015. Steps were then taken to bring closure.

The Book Room was a ministry of the WMS since the 1980s. The vision behind it was to promote literature and education. This was a service to The Presbyterian Church in Canada. We believe that the Book Room served our denomination very well over these past decades. In recent years, Ms. Susan Clarke, Manager of the Book Room, grew the Book Room and worked towards a seamless team with the Resource Centre. To Presbyterians outside Wynford Drive, the Book Room was simply one “store” but in actual fact, the Book Room was a combination of the WMS Book Room and the Resource Centre of The Presbyterian Church in Canada. This union was an effort to create the one-stop shopping experience for customers.

Susan Clarke worked hard to improve the Book Room for 14 years, but, the tides were against her. Other Christian bookstores, like the United Church, the Anglican Church and Mitchell's bookstores all closed a few years ago. In a time when more readers were purchasing from on-line companies like Amazon and reading electronic books, Susan did her best to keep the Book Room open. For the WMS, the financial reality was the final decision-making factor: the WMS was losing close to \$100,000 each year just on the Book Room and thus was no longer able to afford to keep it open.

Several months of sales brought the inventory down to a level where the Book Room could be closed. The Council Executive at its conference call on November 5, 2014, decided to close it earlier than the original date, so the Book Room officially closed on January 31, 2015.

NATIONAL PRESBYTERIAN WOMEN'S GATHERING 2014

The second Women's Gathering took place at the Sheraton Parkway Hotel in Richmond Hill, May 16–19, 2014. The first gathering was hugely successful and received many positive comments, however, the second gathering was even better and more successful on all counts.

Over 600 people attended this event. There was a good mix of Presbyterians, including visible minorities, men and women, and representation from every synod from the Atlantic to the Pacific. Of course, there were also international guests from our global partners.

The keynote speakers were excellent. Many evaluations raved about Dr. Samantha Nutt (founder of War Child Canada and author of *Damned Nations*) and her eye-awakening talk about development work and how to give to such causes. Everyone was visibly moved by Kim Phuc's (“the girl in the picture” – Vietnam War) testimonial speech. John Bell (Iona Community, Scotland) was a real trouper in leading everyone in beautiful harmonious, sometimes accapella, singing despite a physical handicap which we only found out about at the end of the event. Nora Carmi (Kairos Palestine) challenged everyone to see the plight of the Palestinian people in her homeland.

There were many firsts at the gathering 2014 event:

One-day registrations were offered for the first time. The planning team heard of individuals who were not able to attend the whole weekend because of health, work-related situations, family-related situations, etc., but perhaps was able to consider one-day. To allow such individuals to attend, it was decided to offer a one-day registration at \$75 per person for Saturday (May 17) where the program was filled with keynote and forum speakers. About 40 people registered for one-day.

Another new item was the addition of worship each day. The event opened with worship and closed with communion worship. Each of the women preachers gave moving and thought-provoking sermons. They were: the Rev. Linda Park, the Rev. Kristine O'Brien, the Rev. Dr. Jean Morris and the Rev. Dr. Emily Bisset.

Also, a new thing called “forums” took place on Saturday afternoon. There were four forums with different speakers: 1) Dr. Pat Dutcher-Walls, Old Testament professor at VST, expounded the theme scripture passage; 2) John Bell led a workshop on praise; 3) Nora Carmi shared her experiences being a Palestinian woman living in Jerusalem; 4) the Rev. Olwyn Coughlin presented the scriptures in dramatic form. All the forums went very well.

With fewer international guests it was difficult to do the “Cultural Caravan” this year. Instead, some staff from the Life and Mission Agency did a panel presentation on the mission work of The Presbyterian Church in Canada in a time called “Mission Moments with National Staff”. They shared about their work and experiences doing mission in a global setting.

Last but not least, this year was the first Presbyterian Woman of Faith Award presentations which took place at the Sunday banquet. Six women received the award. A full report can be found in last year's General Assembly report (A&P 2014, p. 504).

Plans are already underway for the next Women's Gathering in 2017. It will take place over the Victoria Day long-weekend at the Sheraton Parkway Hotel in Richmond Hill, same as the previous Women's Gatherings. Promotional material will be available in January 2016.

PRESBYTERIAN CHURCH WOMEN (PCW)

At the 139th General Assembly, the WMS presented a recommendation for the start-up of a Presbyterian women's organization (PCW) which would include all women of The Presbyterian Church in Canada (A&P 2013, p. 537, 27). The WMS and the Women's Gathering would also fall under this new organization. That General Assembly recommended that more work be done on this topic and to report back at a later Assembly.

For two years since that General Assembly, the WMS has been working on this topic. A group (Betty Siverns, Joan Smith, Susan McLennan, Janet Brewer and Sarah Kim) visited with women about the proposed creation of the PCW in the Atlantic provinces (both Atlantic Mission Society and the Synod of the Atlantic Provinces); Synodicals of Central Northeastern Ontario and Bermuda, and Southwestern Ontario; Presbyterials of East Toronto, West Toronto, and Peterborough; and with various groups in Vancouver, Calgary, Edmonton, Saskatoon, St. Thomas and London. The main purpose of these travels was to share about the PCW and to hear from the women. The results of these discussions were reported to the Council Executive at the meeting in May 2014. After much discussion and consideration, the following decisions were made:

1. Remain as the WMS with the PCW as an outreach ministry of the WMS implementing the new ideas that were developed for the PCW.
2. The PCW would be the outreach ministry of the WMS. The main method would be social networking via the internet. Efforts would be made to grow the organization with newly developed ideas for our times.
3. The Women's Gathering will be an on-going program of the WMS, taking place every 3 years.

PARTNERSHIP WITH THE AGENCIES OF THE CHURCH

The WMS Together We Can! projects, which were decided at Council 2012, continue to raise funds for the following projects: Malawi Maternal Health, Afghanistan Maternal Health, and Cariboo Ministry and Saskatoon Native Circle. The total amounts raised for 2014 are listed below in the financial statement.

The WMS continued to fund regional staffing in 2014 through a grant of \$200,000 to The Presbyterian Church in Canada for salaries and benefits of the regional staff. This grant is now finished as of 2015.

A contribution of \$150,000 was given to the general fund of The Presbyterian Church in Canada in 2014. This grant amount will continue in 2015. In 2016, the grant will be reduced to \$100,000 and in 2017 a further reduction of \$50,000 will occur.

The WMS continues to give annual student bursaries of \$1,000 each to Knox College, Presbyterian College and the Vancouver School of Theology. Grants were given to Knox College students for their mission education trip to Cuba from the Giollo Kelly Memorial Fund.

In addition to the above, the WMS continued to give grants from its various endowment funds to individuals and to projects.

FINANCES

The following statement is a summary of the financial activities of the fiscal year 2014. A full financial report can be found in the WMS annual report.

Financial statement as at December 31, 2014

Receipts	\$
Presbyterials	423,719
Special Gifts	10,368
Legacies	56,875
Bank & Investment Interest	26,555
Life Membership (Pins) Income	1,187
Book Room Sales	121,670
Glad Tidings Subscription & Advertising	70,021
Together We Can! Projects:	
Action Réfugiés Montreal	992
Jobat School Hostel	7,850
Maternal Health Care in Malawi	20,687
Maternal Health Care in Afghanistan	11,186
Ministry with Aboriginal Peoples in Canada	<u>21,761</u>
	<u>772,871</u>
Disbursements	
General Fund of The Presbyterian Church in Canada	150,000
Regional Field Staff	200,000
Program Support	409,097
Administration	50,365
Grants from Undesignated Legacies	45,030
Grants, Bursaries, etc. from Endowment Fund	22,816
Outside Organizations	1,495
Book Room Expenses	101,099
Glad Tiding Expenses	45,807
Investment Fees	11,786
Together We Can! projects	
Jobat School Hostel	8,455
Maternal Health Afghanistan	19,105
Maternal Health Malawi	28,403
Canadian Native Ministries	<u>28,514</u>
	<u>1,121,972</u>

The WMS is very grateful to all our members who give generously through second mile givings. We are also grateful to all Presbyterians for their support of the Together We Can! projects.

Betty Siverns
President

Sarah Kim
Executive Director

OVERTURES – 2015

NO. 1 – PRESBYTERY OF MONTREAL

Re: Translating Leading with Care into French

(Referred to Assembly Council, p. 214, 24)

WHEREAS, all churches of The Presbyterian Church in Canada are required to adhere to the policies of Leading with Care; and

WHEREAS, these policies apply not only to congregations but also to its renters; and

WHEREAS, many congregations in Eastern Ontario, Quebec and New Brunswick have significant numbers of francophones; and

WHEREAS, the congregations in the regions mentioned above rent their facilities to many francophone organizations;

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 141st General Assembly, to have all documents pertaining to Leading with Care translated fully into French, costs to be paid by The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 2 – PRESBYTERY OF ALGOMA AND NORTH BAY**Re: Amending guarantee of stipend terms**

(Referred to Assembly Council and Life and Mission Agency Committee (Ministry and Church Vocations), p. 215–16, 24)

WHEREAS, the guarantee of stipend to clergy in the Book of Forms now reads in Appendix A-29: “We agree to make payments of the above amounts on the first day of each month [if the minister and the session agree on an alternative payment schedule, amend this statement accordingly,] and agree to review the stipend and allowances annually in view of any changes in the cost of living or the needs of our minister.”; and

WHEREAS, the words “agree to review...in view of any changes in the cost of living” may lead to a great deal of confusion and misunderstanding; and

WHEREAS, if a congregation decides at the time of a call to offer more than the minimum stipend as suggested in the most recent A&P, that this excess amount be maintained and not eroded over time by assuming it takes the place of increasing the amount stipulated as the COLA increase; and

WHEREAS, it is misleading and unfair to incoming clergy to be under the assumption that what appears to be a generous offer at the time of a call may be eroded; and

WHEREAS, if, at the time of a call, the offer is exactly as the A&P stipulates, then, annually, the increase as the A&P suggests (which is adding the COLA) usually takes place; and

WHEREAS, it should not be any different, if, at the time of the call, the amount offered is more than the A&P suggests, the intent should be that the COLA be added to whatever the previous year’s stipend is and that any difference in base stipend above the A&P should not be eroded; and

WHEREAS, this is also a matter of living up to the terms of the covenant made by the congregation with its minister at the time of the call and the guarantees regarding the financial package;

THEREFORE, the Presbytery of Algoma and North Bay humbly overtures the Venerable, the 141st General Assembly, to amend the guarantee of stipend to clergy and others to clarify for all concerned the intent of the financial package being offered to the candidate for induction, noting a suggested amendment might be: “and agree to add to the stipend and allowances annually in view of any changes in the cost of living and the needs of our minister.”, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 3 – PRESBYTERY OF WESTMINSTER**Re: Budgeting for General Assembly costs**

(Referred to Assembly Council, p. 216, 24)

WHEREAS, the Presbytery of Westminster was asked to host the 141st General Assembly (2015) at fairly short notice; and

WHEREAS, the Presbytery of Westminster was informed that it needed to have a significant budget for the Local Arrangements Committee to host the General Assembly; and

WHEREAS, this budget is to include basic and necessary costs such as: ground transportation, worship, banquets and hospitality; and

WHEREAS, the Presbytery of Westminster notes that there are presbyteries in Ontario that bear the cost of hosting the General Assembly fairly frequently; and

WHEREAS, the Presbytery of Westminster believes the costs of the national church should be borne by the church as a whole;

THEREFORE, the Presbytery of Westminster humbly overtures the Venerable, the 141st General Assembly, to direct the Assembly Council to budget all necessary costs for General Assembly in the General Assembly budget, beginning with the General Assembly subsequent to the 141st General Assembly in 2015, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 4 – PRESBYTERY OF EAST TORONTO**Re: Full inclusion in the church of all persons regardless of sexual orientation and gender identity**

(Referred to Life and Mission Agency Committee, (Justice Ministries) p. 382–84, 541, 47)

WHEREAS, there is one true God whom to know is life eternal, and whom to serve is joy and peace (Living Faith 1.1) and the mystery of human existence is that we belong to God and have been made in the divine image (Living Faith 2.2.1); and

- WHEREAS, the teachings of Jesus challenged the people of his time, and us today, to think critically about the exclusion of those previously considered unacceptable such as women (under certain conditions), lepers, eunuchs (a form of gender variance in Jesus' time, see Matthew 19:11), Gentiles and Samaritans; and
- WHEREAS, we commit to seek to read the scriptures under the continual illumination and correction of the Holy Spirit; and
- WHEREAS, The Presbyterian Church in Canada historically has been on the forefront of advocating for the decriminalization of same sex relationships and for full justice for all, out of our gospel conviction of equality for all (Galatians 3:28); and
- WHEREAS, recent biblical scholarship within the Reformed tradition such as the work of Jack Rogers (*Jesus, the Bible and Homosexuality*), Beverly Harrison (*Making the Connections*), James Brownson (*Bible, Gender, Sexuality*) and Chris Glaser (*Uncommon Calling*) has concluded that there are faithful ways of reading scripture that affirm Lesbian, Gay, Bisexual, Transgender (LGBT)* people in committed relationships; and
- WHEREAS, many LGBT people within The Presbyterian Church in Canada struggle with the ambiguity of their position within the church where an unresolved tension and inconsistency exists between who they experience themselves to be but, at the same time, being considered barred from living who they are, and required to be celibate not as a matter of choice but of rule; and
- WHEREAS, the imposition of permanent involuntary celibacy even in ordained ministry was rejected during the Reformation; and
- WHEREAS, ecumenical partners of The Presbyterian Church in Canada such as The Presbyterian Church (USA), the Anglican Church of Canada, the Evangelical Lutheran Church in Canada, the United Church of Canada and the Church of Scotland have developed nuanced and affirming theological positions on matters of human sexuality and committed relationships in recent years; and
- WHEREAS, the assessment of the scientific and medical communities as well as the recognition of The Presbyterian Church in Canada's statement on human sexuality is that sexual orientation and gender identity are not only a matter of choice or lifestyle, but also factors in place prior to birth; and
- WHEREAS, The Presbyterian Church in Canada recognizes that homosexual orientation is not a sin (Social Action Handbook, p. 35), and
- WHEREAS, it is 20 years (1994) since The Presbyterian Church in Canada adopted a statement on human sexuality, and twelve years (2003) since the reception and adoption of the report of the Special Committee re Sexual Orientation (A&P 2003, p. 526ff); and
- WHEREAS, LGBT people are fully included in our Canadian society and discrimination based on real or perceived sexual orientation and gender identity is prohibited throughout Canada in private and public sector employment, marriage, housing, services provided to the public and publicity, in part due to the historic justice advocacy of The Presbyterian Church in Canada; and
- WHEREAS, more and more congregations and presbyteries of The Presbyterian Church in Canada recognize and celebrate the diversity of their membership with the inclusion of LGBT people in full participation in congregational activities and leadership and discern the fruit of the Spirit and a call from God in them and their relationships; and
- WHEREAS, those who are living in, or who may live in a committed same sex relationship, feel called by God and show gifts for ministry to serve in ordained and diaconal ministries of The Presbyterian Church in Canada; and
- WHEREAS, The Presbyterian Church in Canada consists of a diversity of people and perspectives that may vary on biblical interpretation and Christian praxis while maintaining the unity of the Spirit in the bond of peace (Ephesians 4:3);
- THEREFORE, the Presbytery of East Toronto humbly overtures the Venerable, the 141st General Assembly,
- to cease ecclesial discipline in the courts of the church against ordained ministers of Word and Sacraments, diaconal ministers, and elders where such discipline is based on such ministers and elders being in committed, faithful relationships with people of the same sex, and
 - to prepare through the Life and Mission Agency of the General Assembly, in consultation with Justice Ministries a declaratory statement for the General Assembly that affirms that The Presbyterian Church in Canada is fully inclusive of every person regardless of sexual orientation and gender identity in all aspects of

church life, including calling, designation, ordination, and marriage equality as a matter of justice and hospitality,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

(*The term 'LGBT' is an acronym currently used to refer to people whose sexual orientation is not heterosexual and/or whose gender identity does not conform either to binary male/female categories or the 'assigned' gender at birth. While variations of the acronym exist to emphasize the spectrum that exists with respect to sexual orientation and gender identity, LGBT will be used for the purpose of this overture.)

NO. 5 – PRESBYTERY OF WATERLOO-WELLINGTON

Re: Full inclusion of all persons regardless of sexual orientation and gender identity

(Referred to Life and Mission Agency Committee (Justice Ministries) and Church Doctrine Committee, p. 382–84 and 268–73, 541, 47)

WHEREAS, it is 20 years since The Presbyterian Church in Canada adopted a statement on human sexuality in 1994 (A&P 1994, p. 251ff); and

WHEREAS, it has been twelve years since the 2003 reception and adoption of the report of the Special Committee re Sexual Orientation (A&P 2003, p. 526ff); and

WHEREAS, the Special Committee on Sexual Orientation's recommendation that the Life and Mission Agency and the colleges of the church continue to study questions of human sexuality was adopted in 2003; and

WHEREAS, knowledge and the study of issues of human sexuality, both scripturally and scientifically, has changed significantly over the last 20 years; and

WHEREAS, lesbian, gay, bisexual, transgendered (LGBT) people are fully included in our Canadian society and discrimination based on real or perceived sexual orientation and gender identity is prohibited throughout Canada in private and public sector employment, marriage, housing, services provided to the public and publicity; and

WHEREAS, ecumenical partners of The Presbyterian Church in Canada such as the Presbyterian Church (USA), the Anglican Church of Canada, the Evangelical Lutheran Church in Canada, the United Church of Canada and the Church of Scotland have developed nuanced and affirming theological positions on matters of human sexuality over this period; and

WHEREAS, more and more congregations of The Presbyterian Church in Canada recognize and celebrate the diversity of their membership with the inclusion of LGBT people in full participation in congregational activities and leadership; and

WHEREAS, many LGBT people within The Presbyterian Church in Canada struggle with the ambiguity of their position within the church and the lack of pastoral affirmation and hospitality they experience in light of the 1994 Report on Human Sexuality and its interpretation; and

WHEREAS, those who are living in, or who may live in a committed same sex relationship, feel called by God to serve as ordained ministers of The Presbyterian Church in Canada; and

WHEREAS, Christian organizations that used to seek to change people's sexual orientation such as Exodus International and New Direction Ministries have recognized and apologized for deep spiritual harm and psychological damage done to LGBT people by not affirming their innate sexuality, sexual orientation and gender identity; and

WHEREAS, in the residential school apology we confessed the "sin of trying to change someone's fundamental nature"; and

WHEREAS, the assessment of the scientific and medical communities is that largely sexual orientation and gender identity is not a matter of choice or lifestyle, but a factor in place prior to birth; and

WHEREAS, our Leading with Care Policy ensures that congregations, groups and organizations within The Presbyterian Church in Canada will ensure "a safe place for all"; and

WHEREAS, the anti-LGBT stance of the Christian church in its many worldwide forms has resulted in approval of, or collaboration in, the persecution of LGBT persons, leading to verbal, psychological and physical assaults and killings; and

WHEREAS, the teachings of Jesus require that acceptance and inclusiveness of oppressed or persecuted minorities is central to the gospel message;

THEREFORE, the Presbytery of Waterloo-Wellington humbly overtures the Venerable, the 141st General Assembly to affirm that The Presbyterian Church in Canada is fully inclusive of every person regardless of sexual orientation and gender identity in all aspects

of church life, calling and relationship as a matter of justice and hospitality; or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 6 – SESSION OF KORTRIGHT, GUELPH, ONTARIO

Re: Affirming the Statement on Human Sexuality (1994)

(Referred to Church Doctrine Committee, p. 268–73, 540, 46)

- WHEREAS, the General Assembly has spoken thoughtfully, faithfully and pastorally on matters of human sexuality in its 1994 Statement on Human Sexuality, (A&P 1994, p. 30, 48, 56–63, 251–74); and
- WHEREAS, The Presbyterian Church in Canada adopted Living Faith as a subordinate standard in 1998, which defines marriage as a “union in Christ” between “a man and a woman” (in continuity with the Westminster Confession of Faith, adopted in 1875 and 1889 and in confirmation of the Statement on Human Sexuality [A&P 1998, p. 42, 471; WCF XXIV.1 and Living Faith 8.2.3]); and
- WHEREAS, the General Assembly in 2002 passed a recommendation “that, through the Clerks of Assembly, it be communicated to the Government of Canada and the provincial governments of Canada that The Presbyterian Church in Canada holds to the position that marriage is between one man and one woman and that this position is clearly stated in our church’s doctrinal standards” (A&P 2002, p. 21, 237); and
- WHEREAS, the General Assemblies of 2003 and 2009 expressed their reservations about going in a direction affirmative of same-sex intimacy by (a) declining to commend the resource: “Listening...” to congregations and sessions for study (2003) and (b) declining to receive Overture No. 16, 2009 which sought to redefine marriage with respect to love and faithfulness rather than specifying its participants as “a man and a woman” (A&P 2003, p. 43, 545 and A&P 2009, p. 21, 526–67); and
- WHEREAS, what has not changed in the past 20 years is the validity of the arguments advanced in the Statement on Human Sexuality, for example (a) the theological significance of gender complementarity, (b) the hermeneutical significance of the Bible’s consistent negativity toward same-gender intimacy (despite ancient awareness of the complex origins of homosexual identity, the diverse kinds of homosexual relationships, and the gospel’s mandate to include various previously excluded sin-neutral groups: Gentiles, women, slaves, etc), and (c) the pastoral significance of the testimonies to liberation and abundant life discovered through disciplined sexual faithfulness and participation in Christian community; and
- WHEREAS, each of these trajectories of argument anticipated by the Statement on Human Sexuality have been helpfully developed in the intervening 20 years, by, for example (a) Christopher Roberts on the theology of gender complementarity, answering the proposals of Eugene Rogers and James Brownson, (b) Robert Gagnon, William Webb and Bernadette Brooten on exegesis and hermeneutics of the relevant biblical texts, answering the proposals of Jack Rogers and William Stacy Johnson, and (c) Richard Hays, Wesley Hill and Rosaria Butterfield, answering the proposals of Chris Glaser and Jeffrey John; and
- WHEREAS, what has changed in the past 20 years is the intensification of cultural and political pressure to regard same-sex intimacy (and other diverse forms of sexual identity and expression) as part of a normalized diversity; and
- WHEREAS, what has also changed is the move by a particular kind of church/denomination (ie. northern hemisphere, wealthy, mainline, declining) toward acceptance of homosexual practice/relationships in regard to ordination and/or marriage; and
- WHEREAS, the Holy Spirit (tethered to the Word, in Reformed theology) rarely corresponds with the *Zeitgeist* (the spirit of the age) but most often empowers the church to be truly prophetic in a counter-cultural mode; and
- WHEREAS, the Holy Spirit is a Spirit of unity and is most surely grieved by such division as has occurred in the Anglican communion, the Church of Scotland, the Presbyterian Church (USA), and other denominations following the decision to extend ordination and marriage to practicing same sex partners, which has only weakened the church in its witness and mission; and
- WHEREAS, the Holy Spirit creates a particular kind of multi-ethnic community which we cherish in The Presbyterian Church in Canada, and which the present drive to normalize, and even to celebrate same sex relationships, risks destroying, since many Ghanaian, Korean, Cameroonian, Arabic, Taiwanese Presbyterians etc., find such discussion alien to

their interests, exclusive of their voices, and a scandal to their understanding of the faith;
and

WHEREAS, the pneumatology of the Statement on Human Sexuality with respect to the above-mentioned matters of discernment, prophetic speaking and ecclesiastical unity is not particularly robust; and

WHEREAS, language of “inclusion” and “justice” is often incendiary, offensive and aggressively divisive in its suggestion that those who affirm the church’s teaching on human sexuality are somehow unjust, inhospitable and ultimately complicit in “deep spiritual harm” or “persecution” or “oppression” or “...killings” (see, for example, Overture No. 5. 2015 sent to this Assembly from the Presbytery of Waterloo-Wellington (p. 575–76) and the open letter posted at pccforinclusion.org), when such a spirit is the furthest thing from the heart of most non-affirming congregations and pastors in The Presbyterian Church in Canada, and from the welcome experienced by homosexual persons worshipping in these congregations; and

WHEREAS, we admittedly have some ways to go in realizing the vision of the Statement on Human Sexuality for a church which repents of past antipathy to homosexuals, and offers an environment where unmarried persons (wherever they identify themselves on the straight to LGBTQ spectrum) may be transparent about their desires, and speak openly to the challenge of living sexually faithful lives in a generation where sexual gratification is idolatrously pursued as if it were the holy grail; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals (as a political/justice issue simply), without close study of questions of exegesis, theology, polity and possible practical and pastoral fallout, would be a grave disservice to the church, and an unwarranted usurpation of the role of the committees of General Assembly under whose aegis these matters naturally fall; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals, which would deem presbyteries competent to adjudicate in the matter, and lead to a diversity of practice across The Presbyterian Church in Canada, would fail to recognize the role of a General Assembly in “declaring truth” on an issue which relates directly to our understanding of the authority of scripture in the life of the church, and our understanding of the very God, who in scripture is revealed as both architect of this created order and powerful redeemer of those ensnared in all manner of sin; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals by way of a declaratory act of one General Assembly is contrary to the law and practice of the church (which requires church-wide consultation through the Barrier Act), and would be a violation of the democratic impulse and virtue of balance enshrined in our Presbyterian polity;

THEREFORE, the Session of Kortright Church, Guelph, Ontario, humbly overtures the Venerable, the 141st General Assembly to prepare, through the Committee on Church Doctrine, an appendix to the Statement on Human Sexuality (1994) which affirms the original content/intent of that report, and which addresses current literature on the subject of same-sex intimacy and relationships, with particular attention to (a) what it means to be faithful to the Word, the Holy Spirit and the church’s prophetic vocation, in this particular cultural moment, (b) what it means concretely to form gospel communities which are truth-telling and love-embodiment, and where women and men, of whatever orientation or sex-history, may find that “fullness of life” which is promised as much to the unmarried, as to the married (Living Faith 8.2.2), and (c) what it means for a Presbyterian polity to navigate disunity in ways that are responsible to scripture, as our supreme standard, and to our vows at ordination; or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Waterloo-Wellington, without comment.

NO. 7 – SESSION OF ST. ANDREW’S, ARTHUR, ONTARIO

Re: Affirming the Statement on Human Sexuality (1994)

(Referred to Church Doctrine Committee, p. 268–73, 540, 46)

WHEREAS, the General Assembly has spoken thoughtfully, faithfully and pastorally on matters of human sexuality in its 1994 Statement on Human Sexuality, (A&P 1994, p. 30, 48, 56–63, 251–74); and

- WHEREAS, The Presbyterian Church in Canada adopted Living Faith as a subordinate standard in 1998, which defines marriage as a “union in Christ” between “a man and a woman” (in continuity with the Westminster Confession of Faith, adopted in 1875 and 1889 and in confirmation of the Statement on Human Sexuality [A&P 1998, p. 42, 471; WCF XXIV.1 and Living Faith 8.2.3]); and
- WHEREAS, the General Assembly in 2002 passed a recommendation “that, through the Clerks of Assembly, it be communicated to the Government of Canada and the provincial governments of Canada that The Presbyterian Church in Canada holds to the position that marriage is between one man and one woman and that this position is clearly stated in our church’s doctrinal standards” (A&P 2002, p. 21, 237); and
- WHEREAS, the General Assemblies of 2003 and 2009 expressed their reservations about going in a direction affirmative of same-sex intimacy by (a) declining to commend the resource: “Listening...” to congregations and sessions for study (2003) and (b) declining to receive Overture No. 16, 2009 which sought to redefine marriage with respect to love and faithfulness rather than specifying its participants as “a man and a woman” (A&P 2003, p. 43, 545 and A&P 2009, p. 21, 526–67); and
- WHEREAS, what has not changed in the past 20 years is the validity of the arguments advanced in the Statement on Human Sexuality, for example (a) the theological significance of gender complementarity, (b) the hermeneutical significance of the Bible’s consistent negativity toward same-gender intimacy (despite ancient awareness of the complex origins of homosexual identity, the diverse kinds of homosexual relationships, and the gospel’s mandate to include various previously excluded sin-neutral groups: Gentiles, women, slaves, etc), and (c) the pastoral significance of the testimonies to liberation and abundant life discovered through disciplined sexual faithfulness and participation in Christian community; and
- WHEREAS, each of these trajectories of argument anticipated by the Statement on Human Sexuality have been helpfully developed in the intervening 20 years, by, for example (a) Christopher Roberts on the theology of gender complementarity, answering the proposals of Eugene Rogers and James Brownson, (b) Robert Gagnon, William Webb and Bernadette Broton on exegesis and hermeneutics of the relevant biblical texts, answering the proposals of Jack Rogers and William Stacy Johnson, and (c) Richard Hays, Wesley Hill and Rosaria Butterfield, answering the proposals of Chris Glaser and Jeffrey John; and
- WHEREAS, what has changed in the past 20 years is the intensification of cultural and political pressure to regard same-sex intimacy (and other diverse forms of sexual identity and expression) as part of a normalized diversity; and
- WHEREAS, what has also changed is the move by a particular kind of church/denomination (ie. northern hemisphere, wealthy, mainline, declining) toward acceptance of homosexual practice/relationships in regard to ordination and/or marriage; and
- WHEREAS, the Holy Spirit (tethered to the Word, in Reformed theology) rarely corresponds with the Zeitgeist (the spirit of the age) but most often empowers the church to be truly prophetic in a counter-cultural mode; and
- WHEREAS, the Holy Spirit is a Spirit of unity and is most surely grieved by such division as has occurred in the Anglican communion, the Church of Scotland, the Presbyterian Church (USA), and other denominations following the decision to extend ordination and marriage to practicing same sex partners, which has only weakened the church in its witness and mission; and
- WHEREAS, the Holy Spirit creates a particular kind of multi-ethnic community which we cherish in The Presbyterian Church in Canada, and which the present drive to normalize, and even to celebrate same sex relationships, risks destroying, since many Ghanaian, Korean, Cameroonian, Arabic, Taiwanese Presbyterians etc, find such discussion alien to their interests, exclusive of their voices, and a scandal to their understanding of the faith; and
- WHEREAS, the pneumatology of the Statement on Human Sexuality with respect to the above-mentioned matters of discernment, prophetic speaking and ecclesiastical unity is not particularly robust; and
- WHEREAS, language of “inclusion” and “justice” is often incendiary, offensive and aggressively divisive in its suggestion that those who affirm the church’s teaching on human sexuality are somehow unjust, inhospitable and ultimately complicit in “deep spiritual harm” or “persecution” or “oppression” or “...killings” (see, for example, Overture No. 5. 2015 sent to this Assembly from the Presbytery of Waterloo-Wellington

(p. 575–76) and the open letter posted at pccforinclusion.org), when such a spirit is the furthest thing from the heart of most non-affirming congregations and pastors in The Presbyterian Church in Canada, and from the welcome experienced by homosexual persons worshipping in these congregations; and

WHEREAS, we admittedly have some ways to go in realizing the vision of the Statement on Human Sexuality for a church which repents of past antipathy to homosexuals, and offers an environment where unmarried persons (wherever they identify themselves on the straight to LGBTQ spectrum) may be transparent about their desires, and speak openly to the challenge of living sexually faithful lives in a generation where sexual gratification is idolatrously pursued as if it were the holy grail; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals (as a political/justice issue simply), without close study of questions of exegesis, theology, polity and possible practical and pastoral fallout, would be a grave disservice to the church, and an unwarranted usurpation of the role of the committees of General Assembly under whose aegis these matters naturally fall; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals, which would deem presbyteries competent to adjudicate in the matter, and lead to a diversity of practice across The Presbyterian Church in Canada, would fail to recognize the role of a General Assembly in “declaring truth” on an issue which relates directly to our understanding of the authority of scripture in the life of the church, and our understanding of the very God, who in scripture is revealed as both architect of this created order, and powerful redeemer of those ensnared in all manner of sin; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals by way of a declaratory act of one General Assembly is contrary to the law and practice of the church (which requires church-wide consultation through the Barrier Act), and would be a violation of the democratic impulse and virtue of balance enshrined in our Presbyterian polity;

THEREFORE, the Session of St. Andrew’s, Arthur, Ontario, humbly overtures the Venerable, the 141st General Assembly, to prepare, through the Committee on Church Doctrine, an appendix to the Statement on Human Sexuality (1994) which affirms the original content/intent of that report, and which addresses current literature on the subject of same-sex intimacy and relationships, with particular attention to (a) what it means to be faithful to the Word, the Holy Spirit and the church’s prophetic vocation, in this particular cultural moment, (b) what it means concretely to form gospel communities which are truth-telling and love-embodiment, and where women and men, of whatever orientation or sex-history, may find that “fullness of life” which is promised as much to the unmarried, as to the married (Living Faith 8.2.2), and (c) what it means for a Presbyterian polity to navigate disunity in ways that are responsible to scripture, as our supreme standard, and to our vows at ordination; or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Waterloo-Wellington, without comment.

NO. 8 – SESSION OF WESTMINSTER- ST. PAUL’S, GUELPH, ONTARIO

Re: Affirming the Statement on Human Sexuality (1994)

(Referred to Church Doctrine Committee, p. 268–73, 540, 46)

WHEREAS, the General Assembly has spoken thoughtfully, faithfully and pastorally on matters of human sexuality in its 1994 Statement on Human Sexuality, A&P 1994, p. 30, 48, 56–63, 251–74); and

WHEREAS, The Presbyterian Church in Canada adopted Living Faith as a subordinate standard in 1998, which defines marriage as a “union in Christ” between “a man and a woman” (in continuity with the Westminster Confession of Faith, adopted in 1875 and 1889 and in confirmation of the Statement on Human Sexuality [A&P 1998, p. 42, 471, WCF XXIV.1 and Living Faith 8.2.3]); and

WHEREAS, the General Assembly in 2002 passed a recommendation “that, through the Clerks of Assembly, it be communicated to the Government of Canada and the provincial governments of Canada that The Presbyterian Church in Canada holds to the position that marriage is between one man and one woman and that this position is clearly stated in our church’s doctrinal standards” (A&P 2002, p. 21, 237); and

- WHEREAS, the General Assemblies of 2003 and 2009 expressed their reservations about going in a direction affirmative of same-sex intimacy by (a) declining to commend the resource: “Listening...” to congregations and sessions for study (2003) and (b) declining to receive Overture No. 16, 2009 which sought to redefine marriage with respect to love and faithfulness rather than specifying its participants as “a man and a woman” (A&P 2003, p. 43, 545 and A&P 2009, p. 21, 526–67); and
- WHEREAS, what has not changed in the past 20 years is the validity of the arguments advanced in the Statement on Human Sexuality, for example (a) the theological significance of gender complementarity, (b) the hermeneutical significance of the Bible’s consistent negativity toward same-gender intimacy (despite ancient awareness of the complex origins of homosexual identity, the diverse kinds of homosexual relationships, and the gospel’s mandate to include various previously excluded sin-neutral groups: Gentiles, women, slaves, etc) and (c) the pastoral significance of the testimonies to liberation and abundant life discovered through disciplined sexual faithfulness and participation in Christian community; and
- WHEREAS, each of these trajectories of argument anticipated by the Statement on Human Sexuality have been helpfully developed in the intervening 20 years, by, for example (a) Christopher Roberts on the theology of gender complementarity, answering the proposals of Eugene Rogers and James Brownson, (b) Robert Gagnon, William Webb and Bernadette Broton on exegesis and hermeneutics of the relevant biblical texts, answering the proposals of Jack Rogers and William Stacy Johnson, and (c) Richard Hays, Wesley Hill and Rosaria Butterfield, answering the proposals of Chris Glaser and Jeffrey John; and
- WHEREAS, what has changed in the past 20 years is the intensification of cultural and political pressure to regard same-sex intimacy (and other diverse forms of sexual identity and expression) as part of a normalized diversity; and
- WHEREAS, what has also changed is the move by a particular kind of church/denomination (ie. northern hemisphere, wealthy, mainline, declining) toward acceptance of homosexual practice/relationships in regard to ordination and/or marriage; and
- WHEREAS, the Holy Spirit (tethered to the Word, in Reformed theology) rarely corresponds with the Zeitgeist (the spirit of the age) but most often empowers the church to be truly prophetic in a counter-cultural mode; and
- WHEREAS, the Holy Spirit is a Spirit of unity and is most surely grieved by such division as has occurred in the Anglican communion, the Church of Scotland, the Presbyterian Church (USA), and other denominations following the decision to extend ordination and marriage to practicing same sex partners, which has only weakened the church in its witness and mission; and
- WHEREAS, the Holy Spirit creates a particular kind of multi-ethnic community which we cherish in The Presbyterian Church in Canada, and which the present drive to normalize, and even to celebrate same sex relationships, risks destroying, since many Ghanaian, Korean, Cameroonian, Arabic, Taiwanese Presbyterians etc., find such discussion alien to their interests, exclusive of their voices, and a scandal to their understanding of the faith; and
- WHEREAS, the pneumatology of the Statement on Human Sexuality with respect to the above-mentioned matters of discernment, prophetic speaking and ecclesiastical unity is not particularly robust; and
- WHEREAS, language of “inclusion” and “justice” is often incendiary, offensive and aggressively divisive in its suggestion that those who affirm the church’s teaching on human sexuality are somehow unjust, inhospitable and ultimately complicit in “deep spiritual harm” or “persecution” or “oppression” or “...killings” (see, for example, Overture No. 5, 2015 sent to this Assembly from the Presbytery of Waterloo-Wellington (p. 575–76) and the open letter posted at pccforinclusion.org), when such a spirit is the furthest thing from the heart of most non-affirming congregations and pastors in The Presbyterian Church in Canada, and from the welcome experienced by homosexual persons worshipping in these congregations; and
- WHEREAS, we admittedly have some ways to go in realizing the vision of the Statement on Human Sexuality for a church which repents of past antipathy to homosexuals, and offers an environment where unmarried persons (wherever they identify themselves on the straight to LGBTQ spectrum) may be transparent about their desires, and speak openly to the challenge of living sexually faithful lives in a generation where sexual gratification is idolatrously pursued as if it were the holy grail; and

- WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals (as a political/justice issue simply), without close study of questions of exegesis, theology, polity and possible practical and pastoral fallout, would be a grave disservice to the church, and an unwarranted usurpation of the role of the committees of General Assembly under whose aegis these matters naturally fall; and
- WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals, which would deem presbyteries competent to adjudicate in the matter, and lead to a diversity of practice across The Presbyterian Church in Canada, would fail to recognize the role of a General Assembly in “declaring truth” on an issue which relates directly to our understanding of the authority of scripture in the life of the church, and our understanding of the very God, who in scripture is revealed as both architect of this created order and powerful redeemer of those ensnared in all manner of sin; and
- WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals by way of a declaratory act of one General Assembly is contrary to the law and practice of the church (which requires church-wide consultation through the Barrier Act), and would be a violation of the democratic impulse and virtue of balance enshrined in our Presbyterian polity;
- THEREFORE, the Session of Westminster-St. Paul’s Church, Guelph, Ontario, humbly overtures the Venerable, the 141st General Assembly, to prepare, through the Committee on Church Doctrine, an appendix to the Statement on Human Sexuality (1994) which affirms the original content/intent of that report, and which addresses current literature on the subject of same-sex intimacy and relationships, with particular attention to (a) what it means to be faithful to the Word, the Holy Spirit and the church’s prophetic vocation, in this particular cultural moment, (b) what it means concretely to form gospel communities which are truth-telling and love-embodiment, and where women and men, of whatever orientation or sex-history, may find that “fullness of life” which is promised as much to the unmarried, as to the married (Living Faith 8.2.2), and (c) what it means for a Presbyterian polity to navigate disunity in ways that are responsible to scripture, as our supreme standard, and to our vows at ordination; or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Waterloo-Wellington, without comment.

NO. 9 – PRESBYTERY OF PICKERING

Re: Dissolving the pastoral tie during long term disability

(Referred to Pension and Benefits Board to consult with Clerks of Assembly, p. 480, 283–85, 31)

- WHEREAS, The Presbyterian Church in Canada has demonstrated its care and concern for its servants by providing for their support by congregations in cases of short-term illness or disability and through a program of long term disability benefits when the period of infirmity is extended; and
- WHEREAS, periods of long term disability can, and often do, extend for a number of years; and
- WHEREAS, long term disability benefits themselves become available only after a period of approximately seven months; and
- WHEREAS, prolonged periods of pastoral absence can, and often do, have a significant impact on both the health and well-being of the congregation and on the health and well-being of the relationship between the pastor and people; and
- WHEREAS, the current policy of the church merely suggests that pastors, after a year on long term disability benefits, should consider resigning, but offers no clear guidance to congregations or presbyteries if this does not occur; and
- WHEREAS, the alternative which is left open to presbyteries is to consider a dissolution of the pastoral tie, which action is often seen to be disciplinary in nature; and
- WHEREAS, such action creates the very real possibility of civil legal action which cannot but harm the reputation of the church and of the church’s Lord; and
- WHEREAS, many collective bargaining agreements which include long term disability benefits now also include a clause which makes it clear both to employee and employer how long the disabled employee’s position will be held for him/her before the employment relationship is deemed to have ended; and

WHEREAS, such a policy would offer clarity to all involved, allowing presbytery, congregation and pastor to plan together for the future;

THEREFORE, the Presbytery of Pickering humbly overtures the Venerable, the 141st General Assembly, to adopt a policy concerning long term disability benefits which makes it clear that, in an instance of long term disability, the pastoral tie will be dissolved after a period of one year of long term disability benefits (approximately nineteen months after the disability begins), or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 10 – SESSION OF ESSA ROAD, BARRIE, ONTARIO

Re: Affirming the Statement on Human Sexuality (1994)

(Referred to Church Doctrine Committee, p. 268–73, 540, 46)

WHEREAS, the General Assembly has spoken thoughtfully, faithfully and pastorally on matters of human sexuality in its 1994 Statement on Human Sexuality, (A&P 1994, p. 30, 48, 56–63, 251–74); and

WHEREAS, The Presbyterian Church in Canada adopted Living Faith as a subordinate standard in 1998, which defines marriage as a “union in Christ” between “a man and a woman” (in continuity with the Westminster Confession of Faith, adopted in 1875 and 1889 and in confirmation of the Statement on Human Sexuality [A&P 1998, p. 42, 471; WCF XXIV.1 and Living Faith 8.2.3]); and

WHEREAS, the General Assembly in 2002 passed a recommendation “that, through the Clerks of Assembly, it be communicated to the Government of Canada and the provincial governments of Canada that The Presbyterian Church in Canada holds to the position that marriage is between one man and one woman and that this position is clearly stated in our church’s doctrinal standards” (A&P 2002, p. 21, 237); and

WHEREAS, the General Assemblies of 2003 and 2009 expressed their reservations about going in a direction affirmative of same-sex intimacy by (a) declining to commend the resource: “Listening...” to congregations and sessions for study (2003) and (b) declining to receive Overture No. 16, 2009 which sought to redefine marriage with respect to love and faithfulness rather than specifying its participants as “a man and a woman” (A&P 2003, p. 43, 545 and A&P 2009, p. 21, 526–67); and

WHEREAS, what has not changed in the past 20 years is the validity of the arguments advanced in the Statement on Human Sexuality, for example (a) the theological significance of gender complementarity, (b) the hermeneutical significance of the Bible’s consistent negativity toward same-gender intimacy (despite ancient awareness of the complex origins of homosexual identity, the diverse kinds of homosexual relationships, and the gospel’s mandate to include various previously excluded sin-neutral groups: Gentiles, women, slaves, etc) and (c) the pastoral significance of the testimonies to liberation and abundant life discovered through disciplined sexual faithfulness and participation in Christian community; and

WHEREAS, each of these trajectories of argument anticipated by the Statement on Human Sexuality have been helpfully developed in the intervening 20 years, by, for example (a) Christopher Roberts on the theology of gender complementary, answering the proposals of Eugene Rogers and James Brownson, (b) Robert Gagnon, William Webb and Bernadette Brooten on exegesis and hermeneutics of the relevant biblical texts, answering the proposals of Jack Rogers and William Stacy Johnson, and (c) Richard Hays, Wesley Hill and Rosaria Butterfield, answering the proposals of Chris Glaser and Jeffrey John; and

WHEREAS, what has changed in the past 20 years is the intensification of cultural and political pressure to regard same-sex intimacy (and other diverse forms of sexual identity and expression) as part of a normalized diversity; and

WHEREAS, what has also changed is the move by a particular kind of church/denomination (ie. northern hemisphere, wealthy, mainline, declining) toward acceptance of homosexual practice/relationships in regard to ordination and/or marriage; and

WHEREAS, the Holy Spirit (tethered to the Word, in Reformed theology) rarely corresponds with the Zeitgeist (the spirit of the age) but most often empowers the church to be truly prophetic in a counter-cultural mode; and

WHEREAS, the Holy Spirit is a Spirit of unity and is most surely grieved by such division as has occurred in the Anglican communion, the Church of Scotland, the Presbyterian Church (USA), and other denominations following the decision to extend ordination and marriage

to practicing same sex partners, which has only weakened the church in its witness and mission; and

WHEREAS, the Holy Spirit creates a particular kind of multi-ethnic community which we cherish in The Presbyterian Church in Canada, and which the present drive to normalize, and even to celebrate same sex relationships, risks destroying, since many Ghanaian, Korean, Cameroonian, Arabic, Taiwanese Presbyterians etc., find such discussion alien to their interests, exclusive of their voices, and a scandal to their understanding of the faith; and

WHEREAS, the pneumatology of the Statement on Human Sexuality with respect to the above-mentioned matters of discernment, prophetic speaking and ecclesiastical unity is not particularly robust; and

WHEREAS, language of “inclusion” and “justice” is often incendiary, offensive and aggressively divisive in its suggestion that those who affirm the church’s teaching on human sexuality are somehow unjust, inhospitable and ultimately complicit in “deep spiritual harm” or “persecution” or “oppression” or “...killings” (see, for example, Overture No. 5. 2015 sent to this Assembly from the Presbytery of Waterloo-Wellington (p. 575–76) and the open letter posted at pccforinclusion.org), when such a spirit is the furthest thing from the heart of most non-affirming congregations and pastors in The Presbyterian Church in Canada, and from the welcome experienced by homosexual persons worshipping in these congregations; and

WHEREAS, we admittedly have some ways to go in realizing the vision of the Statement on Human Sexuality for a church which repents of past antipathy to homosexuals, and offers an environment where unmarried persons (wherever they identify themselves on the straight to LGBTQ spectrum) may be transparent about their desires, and speak openly to the challenge of living sexually faithful lives in a generation where sexual gratification is idolatrously pursued as if it were the holy grail; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals (as a political/justice issue simply), without close study of questions of exegesis, theology, polity and possible practical and pastoral fallout, would be a grave disservice to the church, and an unwarranted usurpation of the role of the committees of General Assembly under whose aegis these matters naturally fall; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals, which would deem presbyteries competent to adjudicate in the matter, and lead to a diversity of practice across The Presbyterian Church in Canada, would fail to recognize the role of a General Assembly in “declaring truth” on an issue which relates directly to our understanding of the authority of scripture in the life of the church, and our understanding of the very God, who in scripture is revealed as both architect of this created order and powerful redeemer of those ensnared in all manner of sin; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals by way of a declaratory act of one General Assembly is contrary to the law and practice of the church (which requires church-wide consultation through the Barrier Act), and would be a violation of the democratic impulse and virtue of balance enshrined in our Presbyterian polity;

THEREFORE, the Session of Essa Road Church, Barrie, Ontario, humbly overtures the Venerable, the 141st General Assembly to prepare, through the Committee on Church Doctrine, an appendix to the Statement on Human Sexuality (1994) which affirms the original content/intent of that report, and which addresses current literature on the subject of same-sex intimacy and relationships, with particular attention to (a) what it means to be faithful to the Word, the Holy Spirit and the church’s prophetic vocation, in this particular cultural moment, (b) what it means concretely to form gospel communities which are truth-telling and love-embodiment, and where women and men, of whatever orientation or sex-history, may find that “fullness of life” which is promised as much to the unmarried, as to the married (Living Faith 8.2.2), and (c) what it means for a Presbyterian polity to navigate disunity in ways that are responsible to scripture, as our supreme standard, and to our vows at ordination; or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Barrie, without comment.

NO. 11 – SESSION OF IVY, ONTARIO**Re: Affirming the Statement on Human Sexuality (1994)**

(Referred to Church Doctrine Committee, p. 268–73, 540, 46)

- WHEREAS, the General Assembly has spoken thoughtfully, faithfully and pastorally on matters of human sexuality in its 1994 Statement on Human Sexuality, (A&P 1994, p. 30, 48, 56–63, 251–74); and
- WHEREAS, The Presbyterian Church in Canada adopted Living Faith as a subordinate standard in 1998, which defines marriage as a “union in Christ” between “a man and a woman” (in continuity with the Westminster Confession of Faith, adopted in 1875 and 1889 and in confirmation of the Statement on Human Sexuality [A&P 1998, p. 42, 471; WCF XXIV.1 and Living Faith 8.2.3]); and
- WHEREAS, the General Assembly in 2002 passed a recommendation “that, through the Clerks of Assembly, it be communicated to the Government of Canada and the provincial governments of Canada that The Presbyterian Church in Canada holds to the position that marriage is between one man and one woman and that this position is clearly stated in our church’s doctrinal standards” (A&P 2002, p. 21, 237); and
- WHEREAS, the General Assemblies of 2003 and 2009 expressed their reservations about going in a direction affirmative of same-sex intimacy by (a) declining to commend the resource: “Listening...” to congregations and sessions for study (2003) and (b) declining to receive Overture No. 16, 2009 which sought to redefine marriage with respect to love and faithfulness rather than specifying its participants as “a man and a woman” (A&P 2003, p. 43, 545 and A&P 2009, p. 21, 526–67); and
- WHEREAS, what has not changed in the past 20 years is the validity of the arguments advanced in the Statement on Human Sexuality, for example (a) the theological significance of gender complementarity, (b) the hermeneutical significance of the Bible’s consistent negativity toward same-gender intimacy (despite ancient awareness of the complex origins of homosexual identity, the diverse kinds of homosexual relationships, and the gospel’s mandate to include various previously excluded sin-neutral groups: Gentiles, women, slaves, etc) and (c) the pastoral significance of the testimonies to liberation and abundant life discovered through disciplined sexual faithfulness and participation in Christian community; and
- WHEREAS, each of these trajectories of argument anticipated by the Statement on Human Sexuality have been helpfully developed in the intervening 20 years, by, for example (a) Christopher Roberts on the theology of gender complementarity, answering the proposals of Eugene Rogers and James Brownson, (b) Robert Gagnon, William Webb and Bernadette Brooten on exegesis and hermeneutics of the relevant biblical texts, answering the proposals of Jack Rogers and William Stacy Johnson, and (c) Richard Hays, Wesley Hill and Rosaria Butterfield, answering the proposals of Chris Glaser and Jeffrey John; and
- WHEREAS, what has changed in the past 20 years is the intensification of cultural and political pressure to regard same-sex intimacy (and other diverse forms of sexual identity and expression) as part of a normalized diversity; and
- WHEREAS, what has also changed is the move by a particular kind of church/denomination (ie. northern hemisphere, wealthy, mainline, declining) toward acceptance of homosexual practice/relationships in regard to ordination and/or marriage; and
- WHEREAS, the Holy Spirit (tethered to the Word, in Reformed theology) rarely corresponds with the Zeitgeist (the spirit of the age) but most often empowers the church to be truly prophetic in a counter-cultural mode; and
- WHEREAS, the Holy Spirit is a Spirit of unity and is most surely grieved by such division as has occurred in the Anglican communion, the Church of Scotland, the Presbyterian Church (USA), and other denominations following the decision to extend ordination and marriage to practicing same sex partners, which has only weakened the church in its witness and mission; and
- WHEREAS, the Holy Spirit creates a particular kind of multi-ethnic community which we cherish in The Presbyterian Church in Canada, and which the present drive to normalize, and even to celebrate same sex relationships, risks destroying, since many Ghanaian, Korean, Cameroonian, Arabic, Taiwanese Presbyterians etc., find such discussion alien to their interests, exclusive of their voices, and a scandal to their understanding of the faith; and

WHEREAS, the pneumatology of the Statement on Human Sexuality with respect to the above-mentioned matters of discernment, prophetic speaking and ecclesiastical unity is not particularly robust; and

WHEREAS, language of “inclusion” and “justice” is often incendiary, offensive and aggressively divisive in its suggestion that those who affirm the church’s teaching on human sexuality are somehow unjust, inhospitable and ultimately complicit in “deep spiritual harm” or “persecution” or “oppression” or “...killings” (see, for example, Overture No. 5. 2015 sent to this Assembly from the Presbytery of Waterloo-Wellington (p. 575–76) and the open letter posted at pccforinclusion.org), when such a spirit is the furthest thing from the heart of most non-affirming congregations and pastors in The Presbyterian Church in Canada, and from the welcome experienced by homosexual persons worshipping in these congregations; and

WHEREAS, we admittedly have some ways to go in realizing the vision of the Statement on Human Sexuality for a church which repents of past antipathy to homosexuals, and offers an environment where unmarried persons (wherever they identify themselves on the straight to LGBTQ spectrum) may be transparent about their desires, and speak openly to the challenge of living sexually faithful lives in a generation where sexual gratification is idolatrously pursued as if it were the holy grail; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals (as a political/justice issue simply), without close study of questions of exegesis, theology, polity and possible practical and pastoral fallout, would be a grave disservice to the church, and an unwarranted usurpation of the role of the committees of General Assembly under whose aegis these matters naturally fall; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals, which would deem presbyteries competent to adjudicate in the matter, and lead to a diversity of practice across The Presbyterian Church in Canada, would fail to recognize the role of a General Assembly in “declaring truth” on an issue which relates directly to our understanding of the authority of scripture in the life of the church, and our understanding of the very God, who in scripture is revealed as both architect of this created order and powerful redeemer of those ensnared in all manner of sin; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals by way of a declaratory act of one General Assembly is contrary to the law and practice of the church (which requires church-wide consultation through the Barrier Act), and would be a violation of the democratic impulse and virtue of balance enshrined in our Presbyterian polity;

THEREFORE, the Session of Ivy Church, Ivy, Ontario, humbly overtures the Venerable, the 141st General Assembly to prepare, through the Committee on Church Doctrine, an appendix to the Statement on Human Sexuality (1994) which affirms the original content/intent of that report, and which addresses current literature on the subject of same-sex intimacy and relationships, with particular attention to (a) what it means to be faithful to the Word, the Holy Spirit and the church’s prophetic vocation, in this particular cultural moment, (b) what it means concretely to form gospel communities which are truth-telling and love-embodiment, and where women and men, of whatever orientation or sex-history, may find that “fullness of life” which is promised as much to the unmarried, as to the married (Living Faith 8.2.2), and (c) what it means for a Presbyterian polity to navigate disunity in ways that are responsible to scripture, as our supreme standard, and to our vows at ordination; or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Barrie, without comment.

NO. 12 – SESSION OF ST. ANDREW’S, HUNTSVILLE, ONTARIO

Re: Affirming the Statement on Human Sexuality (1994)

(Referred to Church Doctrine Committee, p. 268–73, 540, 46)

WHEREAS, the General Assembly has spoken thoughtfully, faithfully and pastorally on matters of human sexuality in its 1994 Statement on Human Sexuality, (A&P 1994, 30, 48, 56-63, 251-74); and

WHEREAS, holy scripture is clear about God’s will for heterosexual Christian marriage in Genesis 2:24, Matthew 19:5,6 (Jesus said, “At the beginning the Creator made them male and female and said ‘Therefore a man will leave his father and mother and be united to his

wife and the two will become one flesh. So they are no longer two but one. Therefore what God has joined together, let man not separate'.”) and Ephesians 5:31; as well as the warning that deviating from this standard does not reflect God’s Kingdom living (Romans 1:24-27 and 1 Corinthians 6:9-11.); and

WHEREAS, The Presbyterian Church in Canada adopted Living Faith as a subordinate standard in 1998, which defines marriage as a “union in Christ” between “a man and a woman” (in continuity with the Westminster Confession of Faith, adopted in 1875 and 1889 and in confirmation of the Statement of Human Sexuality (A&P 1998, p. 42, 471; WCF XXIV.1 and Living Faith 8.2.3); and

WHEREAS, the General Assembly in 2002 passed a recommendation “that, through the Clerks of Assembly, it be communicated to the Government of Canada and the provincial governments of Canada that The Presbyterian Church in Canada holds to the position that marriage is between one man and one woman and that this position is clearly stated in our church’s doctrinal standards” (A&P 2002, p. 21, 237); and

WHEREAS, the General Assemblies of 2003 and 2009 expressed their reservations about going in a direction affirmative of same-sex intimacy by (a) declining to commend the resource: “Listening...” to congregations and sessions for study (2003), and (b) declining to receive Overture No. 16, 2009 which sought to redefine marriage with respect to love and faithfulness rather than specifying its participants as “a man and a woman” (A&P 2003, p. 43, 545 and A&P 2009, p. 21, 526-67); and

WHEREAS, what has not changed in the past 20 years is the validity of the arguments advanced in the Statement on Human Sexuality, for example (a) the theological significance of gender complementarity, (b) the hermeneutical significance of the Bible’s consistent negativity toward same-gender intimacy (despite ancient awareness of the complex origins of homosexual identity, the diverse kinds of homosexual relationships, and the gospel’s mandate to include various previously excluded sin-neutral groups: Gentiles, women, slaves, etc), and (c) the pastoral significance of the testimonies to liberation and abundant life discovered through disciplined sexual faithfulness and participation in Christian community; and

WHEREAS, what has changed in the past 20 years is the intensification of cultural and political pressure to regard same-sex intimacy (and other forms of sexual identity and expression) as part of a normalized diversity; and

WHEREAS, what has also changed is the move by a particular kind of church/denomination (i.e. northern hemisphere, wealthy, mainline, declining) toward acceptance of homosexual practice/relationships in regard to ordination and/or marriage; and

WHEREAS, the Holy Spirit is a Spirit of unity and is most surely grieved by such division as has occurred in the Anglican communion, the Church of Scotland, the Presbyterian Church (USA), and other denominations following the decision to extend ordination and marriage to practicing same sex partners, which has only weakened the church in its witness and mission; and

WHEREAS, taking a direction to affirm and welcome practicing homosexuals or bisexuals into leadership ministry in the church does damage to all theologically recognized aspects of the nature and purpose of the church and our global unity with the church – i.e. One, Holy, Catholic and Apostolic church; and

WHEREAS, the Holy Spirit creates a particular kind of multi-ethnic community which we cherish in The Presbyterian Church in Canada, and which the present drive to normalize, and even to celebrate same sex relationships, risks destroying, since many Ghanaian, Korean, Cameroonian, Arabic, Taiwanese Presbyterians etc, find such discussion alien to their interests, exclusive of their voices, and a scandal to their understanding of the faith; and

WHEREAS, the pneumatology of the Statement of Human Sexuality with respect to the above-mentioned matters of discernment, prophetic speaking and ecclesiastical unity is not particularly robust; and

WHEREAS, language of “inclusion” and “justice” is often incendiary, offensive and aggressively divisive in its suggestion that those who affirm the church’s teaching on human sexuality are somehow unjust, inhospitable and ultimately complicit in “deep spiritual harm” or “persecution” or “oppression” or “...killings” (see, for example, Overture No. 5, 2015 sent to this Assembly from the Presbytery of Waterloo-Wellington (p. 575–76) and the open letter posted at pccforinclusion.org), when such a spirit is the furthest thing from the heart of most non-affirming congregations and pastors in The

Presbyterian Church in Canada, and from the welcome experienced by homosexual persons worshipping in these congregations; and

WHEREAS, we admittedly have some ways to go in realizing the vision of the Statement on Human Sexuality for a church which repents of past antipathy to homosexuals, and offers an environment where unmarried persons (wherever they identify themselves on the straight to LGBTQ spectrum) may be transparent about their desires, and speak openly to the challenge of living sexually faithful lives in a generation where sexual gratification is idolatrously pursued as if it were the holy grail; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals (as a political/justice issue simply), without close study of questions of exegesis, theology, polity and possible practical and pastoral fallout, would be a grave disservice to the church, and an unwarranted usurpation of the role of the committees of General Assembly under whose aegis these matters naturally fall; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals, which would deem presbyteries competent to adjudicate in the matter, and lead to a diversity of practice across The Presbyterian Church in Canada, would fail to recognize the role of a General Assembly in “declaring truth” on an issue which relates directly to our understanding of the authority of scripture in the life of the church, and our understanding of the very God, who in scripture is revealed as both architect of this created order, and powerful redeemer of those ensnared in all manner of sin; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals by way of a declaratory act of one General Assembly is contrary to the law and practice of the church (which requires church-wide consultation through the Barrier Act), and would be a violation of the democratic impulse and virtue of balance enshrined in our Presbyterian polity;

THEREFORE, the Session of St. Andrew’s Church, Huntsville, Ontario, humbly overtures the Venerable, the 141st General Assembly, to prepare, through the Committee on Church Doctrine, an appendix to the Statement on Human Sexuality (1994) which affirms the original content/intent of that report, and which will address current literature on the subject of same-sex intimacy and relationships, with particular attention to (a) what it means to be faithful to the Word, the Holy Spirit and the church’s prophetic vocation, in this particular cultural moment (b) what it means concretely to form gospel communities which are truth-telling and love-embodiment, and where women and men, of whatever orientation or sex-history, may find that “fullness of life” which is promised as much to the unmarried, as to the married (Living Faith 8.2.2) and (c) what it means for a Presbyterian polity to navigate disunity in ways that are responsible to scripture, as our supreme standard, and to our vows at ordination; or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Barrie, without comment.

NO. 13 – PRESBYTERY OF NORTHERN SASKATCHEWAN

Re: Establishing a Native Ministries Endowment Fund

(Referred to Life and Mission Agency Committee (Justice and Canadian Ministries) and Assembly Council, p. 216, 330, 24)

WHEREAS, The Presbyterian Church in Canada, in the Confession of 1994, has acknowledged and accepted the call to the Holy Spirit to “seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God’s people”; and

WHEREAS, the National Native Ministry Council of The Presbyterian Church in Canada consisting of representation from all the Native ministries supported by the denomination coordinates and supports this journey into healing and reconciliation on the front lines and at the grass roots of this calling; and

WHEREAS, the need for and appreciation of the healing programs that the seven ministries in the council are offering and want to offer is constantly growing; and

WHEREAS, the existing sources that have funded this mandated work, from church, government, and individuals, are increasingly unstable and shrinking; and

WHEREAS, the demands of energy, time, and money that are needed to raise funds for the work, at both the national and local level, drain resources away from the healing and reconciliation work itself;

THEREFORE, the Presbytery of Northern Saskatchewan humbly overtures the Venerable, the 141st General Assembly to:

1. establish a Native Ministry Endowment Fund to be invested with the consolidated fund of The Presbyterian Church in Canada,
 2. delegate the administration of the income realized from that fund annually to the National Native Ministry Council of The Presbyterian Church in Canada for support of its ministries in healing and reconciliation,
 3. direct that a tithe (10%) of all undesignated bequests to The Presbyterian Church in Canada be deposited into the Native Ministry Endowment Fund,
 4. direct that a tithe (10%) of the money realized by the national church from the disposal of property within The Presbyterian Church in Canada be deposited into the Native Ministry Endowment Fund,
 5. direct the Planned Giving office of The Presbyterian Church in Canada to assist the National Native Ministry Council in preparing materials and promoting the Native Ministry Endowment Fund as a good place to leave a legacy,
- or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 14 – SESSION OF INNERKIP, ONTARIO

Re: Study paper on Human Sexuality affirming the Statement on Human Sexuality (1994)
(Referred to Church Doctrine in consultation with the Life and Mission Agency Committee (Justice Ministries), p. 268–73, 540, 46, 541, 47)

WHEREAS, the General Assembly has spoken thoughtfully, faithfully and pastorally on matters of human sexuality in its 1994 Statement on Human Sexuality, (A&P 1994, p. 30, 48, 56–63, 251–74); and

WHEREAS, The Presbyterian Church in Canada adopted Living Faith as a subordinate standard in 1998, which defines marriage as a “union in Christ” between “a man and a woman” (in continuity with the Westminster Confession of Faith, adopted in 1875 and 1889 and in confirmation of the Statement on human sexuality [A&P 1998, p. 42, 471; WCF XXIV.1 and Living Faith 8.2.3]); and

WHEREAS, the General Assembly in 2002 passed a recommendation “that, through the Clerks of Assembly, it be communicated to the Government of Canada and the provincial governments of Canada that The Presbyterian Church in Canada holds to the position that marriage is between one man and one woman and that this position is clearly stated in our church’s doctrinal standards” (A&P 2002, p. 21, 237); and

WHEREAS, the General Assemblies of 2003 and 2009 expressed their reservations about going in a direction affirmative of same-sex intimacy by (a) declining to commend the resource: “Listening...” to congregations and sessions for study (2003) and (b) declining to receive Overture No. 16, 2009 which sought to redefine marriage with respect to love and faithfulness rather than specifying its participants as “a man and a woman” (A&P 2003, p. 43, 545 and A&P 2009, p. 21, 526–67); and

WHEREAS, what has not changed in the past 20 years is the validity of the arguments advanced in the Statement on Human Sexuality, for example (a) the theological significance of gender complementarity, (b) the hermeneutical significance of the Bible’s consistent negativity toward same-gender intimacy (despite ancient awareness of the complex origins of homosexual identity, the diverse kinds of homosexual relationships, and the gospel’s mandate to include various previously excluded sin-neutral groups: Gentiles, women, slaves, etc) and (c) the pastoral significance of the testimonies to liberation and abundant life discovered through disciplined sexual faithfulness and participation in Christian community; and

WHEREAS, each of these trajectories of argument anticipated by the Statement on Human Sexuality have been helpfully developed in the intervening 20 years, by, for example (a) Christopher Roberts on the theology of gender complementary, answering the proposals of Eugene Rogers and James Brownson, (b) Robert Gagnon, William Webb and Bernadette Broton on exegesis and hermeneutics of the relevant biblical texts, answering the proposals of Jack Rogers and William Stacy Johnson, and (c) Richard Hays, Wesley Hill and Rosaria Butterfield, answering the proposals of Chris Glaser and Jeffrey John; and

WHEREAS, what has changed in the past 20 years is the intensification of cultural and political pressure to regard same-sex intimacy (and other diverse forms of sexual identity and expression) as part of a normalized diversity; and

- WHEREAS, what has also changed is the move by a particular kind of church/denomination (ie. northern hemisphere, wealthy, mainline, declining) toward acceptance of homosexual practice/relationships in regard to ordination and/or marriage; and
- WHEREAS, the Holy Spirit (tethered to the Word, in Reformed theology) rarely corresponds with the *Zeitgeist* (the spirit of the age) but most often empowers the church to be truly prophetic in a counter-cultural mode; and
- WHEREAS, the Holy Spirit is a Spirit of unity and is most surely grieved by such division as has occurred in the Anglican communion, the Church of Scotland, the Presbyterian Church (USA), and other denominations following the decision to extend ordination and marriage to practicing same sex partners, which has only weakened the church in its witness and mission; and
- WHEREAS, the Holy Spirit creates a particular kind of multi-ethnic community which we cherish in The Presbyterian Church in Canada, and which the present drive to normalize, and even to celebrate same sex relationships, risks destroying, since many Ghanaian, Korean, Cameroonian, Arabic, Taiwanese Presbyterians etc, find such discussion alien to their interests, exclusive of their voices, and a scandal to their understanding of the faith; and
- WHEREAS, the teaching about the Holy Spirit in the Statement of Human Sexuality with respect to the above-mentioned matters of discernment, prophetic speaking and ecclesiastical unity is not particularly strong; and
- WHEREAS, language of “inclusion” and “justice” is often incendiary, offensive and aggressively divisive in its suggestion that those who affirm the church’s teaching on human sexuality are somehow unjust, inhospitable and ultimately complicit in “deep spiritual harm” or “persecution” or “oppression” or “...killings” (see, for example, Overture No. 5. 2015 sent to this Assembly from the Presbytery of Waterloo-Wellington (p. 575–76) and the open letter posted at pccforinclusion.org), when such a spirit is the furthest thing from the heart of most non-affirming congregations and pastors in The Presbyterian Church in Canada, and from the welcome experienced by homosexual persons worshipping in these congregations; and
- WHEREAS, we admittedly have yet to realize the vision of the Statement of Human Sexuality for a church which repents of past antipathy to homosexuals, and offers an environment where all persons married or unmarried (wherever they identify themselves on the straight to LGBTQ spectrum) may be transparent about their desires, and speak openly to the challenge of living sexually faithful lives in a generation where sexual gratification is idolatrously pursued as if it were the holy grail; and
- WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals (as a political/justice issue simply), without close study of questions of exegesis, theology, polity and possible practical and pastoral fallout, would be a grave disservice to the church, and an unwarranted usurpation of the role of the committees of General Assembly under whose aegis these matters naturally fall; and
- WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals, which would deem presbyteries competent to adjudicate in the matter, and lead to a diversity of practice across The Presbyterian Church in Canada, would fail to recognize the role of a General Assembly in “declaring truth” on an issue which relates directly to our understanding of the authority of scripture in the life of the church, and our understanding of the very God, who in scripture is revealed as both architect of this created order and powerful redeemer of those ensnared in all manner of sin; and
- WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals by way of a declaratory act of one General Assembly is contrary to the spirit, law and practice of the church (which requires church-wide consultation through the Barrier Act), and would be a violation of the democratic impulse and virtue of balance enshrined in our Presbyterian polity;
- THEREFORE, the Session of Innerkip Church, Innerkip, Ontario, humbly overtures the Venerable, the 141st General Assembly, to prepare, through the Committee on Church Doctrine, in consultation with the Justice portfolio of the Life and Mission Agency, a reflective study paper for the use of the whole denomination to come to a deeper understanding of the issues raised in this and other related overtures, memorials and petitions, an appendix to the Statement on Human Sexuality (1994) which affirms the original content/intent of that report, and which addresses current literature on the subject

of same-sex intimacy and relationships, with particular attention to (a) what it means to be faithful to the Word, the Holy Spirit and the church's prophetic vocation, in this particular cultural moment, (b) what it means concretely to form gospel communities which are truth-telling and love-embodiment, and where women and men, of whatever orientation or sex-history, may find that "fullness of life" which is promised as much to the unmarried, as to the married (Living Faith 8.2.2), and (c) what it means for a Presbyterian polity to navigate disunity in ways that are responsible to scripture, as our supreme standard, and to our vows at ordination; or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Paris, with approval.

NO. 15 – PRESBYTERY OF PICKERING

Re: Calling the church to listen regarding human sexuality

(Referred to Life and Mission Agency Committee (Justice Ministries) and Church Doctrine Committee, p. 268–73, 540, 46)

WHEREAS, the church is called to point others to God revealed in Jesus Christ; and
 WHEREAS, issues of human sexuality continue to be prominent in both the public sphere and a very real concern in the lives of the many individuals and congregations who, together, make up The Presbyterian Church in Canada; and
 WHEREAS, in the struggle to respond, the church, in obedience to scripture, is compelled to give voice to the biblical call to both do justice and love righteousness; and
 WHEREAS, the way to sound both those notes continues to be a matter over which there is a wide difference of opinion within the church; and
 WHEREAS, past efforts of our denomination to respond to issues of human sexuality have themselves issued a clear call for "listening" and have expressed the opinion that, should there be a "winner" in this continued conversation the only loser will be the church; and
 WHEREAS, an insistence on any one way of understanding and approaching these issues cannot help but be divisive, as evidenced the painful experience of numerous sister denominations in recent years; and
 WHEREAS, one of the strengths of our denomination has been our ability to accommodate a breadth of understanding and opinion as we wrestle together with what the Holy Spirit is saying to us in scripture; and
 WHEREAS, groups doing ministry in LGBTQ communities (e.g. New Directions) have shown a similar ability to accommodate a breadth of understanding on sexuality and gender identity as they fulfill our shared calling to point others to God revealed in Jesus Christ; and
 WHEREAS, the church can ill afford to see its resources divided and its unity fractured at such a time as this, when both the Assembly and our collective experience have told us that congregational health and vitality must be our primary concern; and
 WHEREAS, such a fracturing of the church would seem to be a denial of our Lord who calls us to speak the truth to one another in love and who prays that all his own might be one;
 THEREFORE, the Presbytery of Pickering humbly overtures the Venerable, the 141st General Assembly to engage the church in a fresh round of "listening" through (a) developing an intentional strategy within the church's congregations and courts where we can share stories and explore the scriptures, and (b) creating a safe space for this sharing by removing any possibility of church discipline for those who come forward with their stories, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 16 – PRESBYTERY OF OAK RIDGES

Re: Encouraging dialogue on marriage and sexuality

(Referred to Church Doctrine Committee, p. 268–73, 540, 46)

WHEREAS, the General Assembly of The Presbyterian Church in Canada, in accordance with its duty, "adopts such measures as may tend...to preserve the unity of the church" (Book of Forms section 292); and
 WHEREAS, the issues of homosexuality and same-sex marriage are particularly controversial in both church and society; and
 WHEREAS, denominations have been divided and damaged by adopting new policies on these issues, prior to establishing a strong consensus and common bond of understanding among their members; and

WHEREAS, The Presbyterian Church in Canada has the responsibility and opportunity to pursue a better course by working toward unity; and
 WHEREAS, many within our denomination are currently unfamiliar with each other's views and the official stance of The Presbyterian Church in Canada;
 THEREFORE, the Presbytery of Oak Ridges humbly overtures the Venerable, the 141st General Assembly to pursue unity and consensus within the church by encouraging presbyteries to familiarize their congregations with relevant scriptures and the official documents of The Presbyterian Church in Canada pertaining to marriage and sexuality, and to create opportunities for respectful theological dialogue with emphasis placed on points of agreement, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

NO. 17 – PRESBYTERY OF HALIFAX AND LUNENBURG

Re: Holding General Assembly in a central location

(Referred to Assembly Council, p. 233, 24)

WHEREAS, concern has been expressed in recent years about the cost of holding the General Assembly; and
 WHEREAS, the cost of travel is a significant part of the cost of holding the Assembly; and
 WHEREAS, a large number of the people in our denomination live in southern Ontario; and
 WHEREAS, the staff of our national office are located in southern Ontario; and
 WHEREAS, the cost of meeting might be reduced if an arrangement were made with one institution for a number of consecutive years;
 THEREFORE, the Presbytery of Halifax and Lunenburg humbly overtures the Venerable, the 141st General Assembly to consider eliminating the practice of meeting outside central or southern Ontario every five years and to consider holding the Assembly in one location in central or southern Ontario for a number of consecutive years, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 18 – SESSION OF BETHEL, RIVERVIEW, NEW BRUNSWICK

Re: Study paper on Human Sexuality affirming the Statement on Human Sexuality (1994)

(Referred to Church Doctrine Committee, p. 268–73, 540, 46)

WHEREAS, the General Assembly has spoken thoughtfully, faithfully and pastorally on matters of human sexuality in its 1994 Statement on Human Sexuality, (A&P 1994, p. 30, 48, 56–63, 251–74); and
 WHEREAS, The Presbyterian Church in Canada adopted Living Faith as a subordinate standard in 1998, which defines marriage as a “union in Christ” between “a man and a woman” (in continuity with the Westminster Confession of Faith, adopted in 1875 and 1889 and in confirmation of the Statement on Human Sexuality [A&P 1998, p. 42, 471; WCF XXIV.1 and Living Faith 8.2.3]); and
 WHEREAS, the General Assembly in 2002 passed a recommendation “that, through the Clerks of Assembly, it be communicated to the Government of Canada and the provincial governments of Canada that The Presbyterian Church in Canada holds to the position that marriage is between one man and one woman and that this position is clearly stated in our church’s doctrinal standards” (A&P 2002, p. 21, 237); and
 WHEREAS, the General Assemblies of 2003 and 2009 expressed their reservations about going in a direction affirmative of same-sex intimacy by (a) declining to commend the resource: “Listening...” to congregations and sessions for study (2003) and (b) declining to receive Overture No. 16, 2009 which sought to redefine marriage with respect to love and faithfulness rather than specifying its participants as “a man and a woman” (A&P 2003, p. 43, 545 and A&P 2009, p. 21, 526–67); and
 WHEREAS, what has not changed in the past 20 years is the validity of the arguments advanced in the Statement on Human Sexuality, for example (a) the theological significance of gender complementarity, (b) the hermeneutical significance of the Bible’s consistent negativity toward same-gender intimacy (despite ancient awareness of the complex origins of homosexual identity, the diverse kinds of homosexual relationships, and the gospel’s mandate to include various previously excluded sin-neutral groups: Gentiles, women, slaves, etc.) and (c) the pastoral significance of the testimonies to liberation and abundant life discovered through disciplined sexual faithfulness and participation in Christian community; and
 WHEREAS, each of these trajectories of argument anticipated by the Statement on Human Sexuality have been helpfully developed in the intervening 20 years, by, for example (a)

- Christopher Roberts on the theology of gender complementary, answering the proposals of Eugene Rogers and James Brownson, (b) Robert Gagnon, William Webb and Bernadette Brooten on exegesis and hermeneutics of the relevant biblical texts, answering the proposals of Jack Rogers and William Stacy Johnson, and (c) Richard Hays, Wesley Hill and Rosaria Butterfield, answering the proposals of Chris Glaser and Jeffrey John; and
- WHEREAS, what has changed in the past 20 years is the intensification of cultural and political pressure to regard same-sex intimacy (and other diverse forms of sexual identity and expression) as part of a normalized diversity; and
- WHEREAS, what has also changed is the move by a particular kind of church/denomination (ie. northern hemisphere, wealthy, mainline, declining) toward acceptance of homosexual practice/relationships in regard to ordination and/or marriage; and
- WHEREAS, the Holy Spirit (tethered to the Word, in Reformed theology) rarely corresponds with the *Zeitgeist* (the spirit of the age) but most often empowers the church to be truly prophetic in a counter-cultural mode; and
- WHEREAS, the Holy Spirit is a Spirit of unity and is most surely grieved by such division as has occurred in the Anglican communion, the Church of Scotland, the Presbyterian Church (USA), and other denominations following the decision to extend ordination and marriage to practicing same sex partners, which has only weakened the church in its witness and mission; and
- WHEREAS, the Holy Spirit creates a particular kind of multi-ethnic community which we cherish in The Presbyterian Church in Canada, and which the present drive to normalize, and even to celebrate same sex relationships, risks destroying, since many Ghanaian, Korean, Cameroonian, Arabic, Taiwanese Presbyterians etc, find such discussion alien to their interests, exclusive of their voices, and a scandal to their understanding of the faith; and
- WHEREAS, the pneumatology of the Statement on Human Sexuality with respect to the above-mentioned matters of discernment, prophetic speaking and ecclesiastical unity is not particularly robust; and
- WHEREAS, language of “inclusion” and “justice” is often incendiary, offensive and aggressively divisive in its suggestion that those who affirm the church’s teaching on human sexuality are somehow unjust, inhospitable and ultimately complicit in “deep spiritual harm” or “persecution” or “oppression” or “...killings” (see, for example, Overture No. 5, 2015 sent to this Assembly from the Presbytery of Waterloo-Wellington (p. 575–76) and the open letter posted at pccforinclusion.org), when such a spirit is the furthest thing from the heart of most non-affirming congregations and pastors in The Presbyterian Church in Canada, and from the welcome experienced by homosexual persons worshipping in these congregations; and
- WHEREAS, we admittedly have some ways to go in realizing the vision of the Statement on Human Sexuality for a church which repents of past antipathy to homosexuals, and offers an environment where unmarried persons (wherever they identify themselves on the straight to LGBTQ spectrum) may be transparent about their desires, and speak openly to the challenge of living sexually faithful lives in a generation where sexual gratification is idolatrously pursued as if it were the holy grail; and
- WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals (as a political/justice issue simply), without close study of questions of exegesis, theology, polity and possible practical and pastoral fallout, would be a grave disservice to the church, and an unwarranted usurpation of the role of the committees of General Assembly under whose aegis these matters naturally fall; and
- WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals, which would deem presbyteries competent to adjudicate in the matter, and lead to a diversity of practice across The Presbyterian Church in Canada, would fail to recognize the role of a General Assembly in “declaring truth” on an issue which relates directly to our understanding of the authority of scripture in the life of the church, and our understanding of the very God, who in scripture is revealed as both architect of this created order and powerful redeemer of those ensnared in all manner of sin; and
- WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals by way of a declaratory act of one General Assembly is contrary to the law and practice of the church (which requires church-wide consultation through the Barrier Act), and would be a violation of the democratic impulse and virtue of balance enshrined in our Presbyterian polity;

THEREFORE, the Session of Bethel Church, Riverview, New Brunswick, humbly overtures the Venerable, the 141st General Assembly, to prepare, through the Committee on Church Doctrine, in consultation with the Justice portfolio of the Life and Mission Agency, a reflective study paper for the use of the whole denomination to come to a deeper understanding of the issues raised in this and other related overtures, memorials and petitions, resulting in an appendix to the Statement on Human Sexuality (1994) which affirms the original content/intent of that report, and which addresses current literature on the subject of same-sex intimacy and relationships, with particular attention to (a) what it means to be faithful to the Word, the Holy Spirit and the church's prophetic vocation, in this particular cultural moment, (b) what it means concretely to form gospel communities which are truth-telling and love-embodiment, and where women and men, of whatever orientation or sex-history, may find that "fullness of life" which is promised as much to the unmarried, as to the married (Living Faith 8.2.2), and (c) what it means for a Presbyterian polity to navigate disunity in ways that are responsible to scripture, as our supreme standard, and to our vows at ordination; or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of New Brunswick, without comment.

NO. 19 – SESSION OF ST. ANDREW'S, MONCTON, NEW BRUNSWICK

Re: Study paper on Human Sexuality affirming the Statement on Human Sexuality (1994)

(Referred to Church Doctrine Committee, p. 268–73, 540, 46)

WHEREAS, the General Assembly has spoken thoughtfully, faithfully and pastorally on matters of human sexuality in its 1994 Statement on Human Sexuality, (A&P 1994, p. 30, 48, 56–63, 251–74); and

WHEREAS, The Presbyterian Church in Canada adopted Living Faith as a subordinate standard in 1998, which defines marriage as a "union in Christ" between "a man and a woman" (in continuity with the Westminster Confession of Faith, adopted in 1875 and 1889 and in confirmation of the Statement on Human Sexuality [A&P 1998, p. 42, 471; WCF XXIV.1 and Living Faith 8.2.3]); and

WHEREAS, the General Assembly in 2002 passed a recommendation "that, through the Clerks of Assembly, it be communicated to the Government of Canada and the provincial governments of Canada that The Presbyterian Church in Canada holds to the position that marriage is between one man and one woman and that this position is clearly stated in our church's doctrinal standards" (A&P 2002, p. 21, 237); and

WHEREAS, the General Assemblies of 2003 and 2009 expressed their reservations about going in a direction affirmative of same-sex intimacy by (a) declining to commend the resource: "Listening..." to congregations and sessions for study (2003) and (b) declining to receive Overture No. 16, 2009 which sought to redefine marriage with respect to love and faithfulness rather than specifying its participants as "a man and a woman" (A&P 2003, p. 43, 545 and A&P 2009, p. 21, 526–67); and

WHEREAS, what has not changed in the past 20 years is the validity of the arguments advanced in the Statement on Human Sexuality, for example (a) the theological significance of gender complementarity, (b) the hermeneutical significance of the Bible's consistent negativity toward same-gender intimacy (despite ancient awareness of the complex origins of homosexual identity, the diverse kinds of homosexual relationships, and the gospel's mandate to include various previously excluded sin-neutral groups: Gentiles, women, slaves, etc.) and (c) the pastoral significance of the testimonies to liberation and abundant life discovered through disciplined sexual faithfulness and participation in Christian community; and

WHEREAS, each of these trajectories of argument anticipated by the Statement on Human Sexuality have been helpfully developed in the intervening 20 years, by, for example (a) Christopher Roberts on the theology of gender complementary, answering the proposals of Eugene Rogers and James Brownson, (b) Robert Gagnon, William Webb and Bernadette Brooten on exegesis and hermeneutics of the relevant biblical texts, answering the proposals of Jack Rogers and William Stacy Johnson, and (c) Richard Hays, Wesley Hill and Rosaria Butterfield, answering the proposals of Chris Glaser and Jeffrey John; and

WHEREAS, what has changed in the past 20 years is the intensification of cultural and political pressure to regard same-sex intimacy (and other diverse forms of sexual identity and expression) as part of a normalized diversity; and

- WHEREAS, what has also changed is the move by a particular kind of church/denomination (ie. northern hemisphere, wealthy, mainline, declining) toward acceptance of homosexual practice/relationships in regard to ordination and/or marriage; and
- WHEREAS, the Holy Spirit (tethered to the Word, in Reformed theology) rarely corresponds with the *Zeitgeist* (the spirit of the age) but most often empowers the church to be truly prophetic in a counter-cultural mode; and
- WHEREAS, the Holy Spirit is a Spirit of unity and is most surely grieved by such division as has occurred in the Anglican communion, the Church of Scotland, the Presbyterian Church (USA), and other denominations following the decision to extend ordination and marriage to practicing same sex partners, which has only weakened the church in its witness and mission; and
- WHEREAS, the Holy Spirit creates a particular kind of multi-ethnic community which we cherish in The Presbyterian Church in Canada, and which the present drive to normalize, and even to celebrate same sex relationships, risks destroying, since many Ghanaian, Korean, Cameroonian, Arabic, Taiwanese Presbyterians etc, find such discussion alien to their interests, exclusive of their voices, and a scandal to their understanding of the faith; and
- WHEREAS, the pneumatology of the Statement on Human Sexuality with respect to the above-mentioned matters of discernment, prophetic speaking and ecclesiastical unity is not particularly robust; and
- WHEREAS, language of “inclusion” and “justice” is often incendiary, offensive and aggressively divisive in its suggestion that those who affirm the church’s teaching on human sexuality are somehow unjust, inhospitable and ultimately complicit in “deep spiritual harm” or “persecution” or “oppression” or “...killings” (see, for example, Overture No. 5. 2015 sent to this Assembly from the Presbytery of Waterloo-Wellington (p. 575–76) and the open letter posted at pccforinclusion.org), when such a spirit is the furthest thing from the heart of most non-affirming congregations and pastors in The Presbyterian Church in Canada, and from the welcome experienced by homosexual persons worshipping in these congregations; and
- WHEREAS, we admittedly have some ways to go in realizing the vision of the Statement on Human Sexuality for a church which repents of past antipathy to homosexuals, and offers an environment where unmarried persons (wherever they identify themselves on the straight to LGBTQ spectrum) may be transparent about their desires, and speak openly to the challenge of living sexually faithful lives in a generation where sexual gratification is idolatrously pursued as if it were the holy grail; and
- WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals (as a political/justice issue simply), without close study of questions of exegesis, theology, polity and possible practical and pastoral fallout, would be a grave disservice to the church, and an unwarranted usurpation of the role of the committees of General Assembly under whose aegis these matters naturally fall; and
- WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals, which would deem presbyteries competent to adjudicate in the matter, and lead to a diversity of practice across The Presbyterian Church in Canada, would fail to recognize the role of a General Assembly in “declaring truth” on an issue which relates directly to our understanding of the authority of scripture in the life of the church, and our understanding of the very God, who in scripture is revealed as both architect of this created order and powerful redeemer of those ensnared in all manner of sin; and
- WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals by way of a declaratory act of one General Assembly is contrary to the law and practice of the church (which requires church-wide consultation through the Barrier Act), and would be a violation of the democratic impulse and virtue of balance enshrined in our Presbyterian polity;
- THEREFORE, the Session of St. Andrew’s, Moncton, New Brunswick, humbly overtures the Venerable, the 141st General Assembly, to prepare, through the Committee on Church Doctrine, in consultation with the Justice portfolio of the Life and Mission Agency, a reflective study paper for the use of the whole denomination to come to a deeper understanding of the issues raised in this and other related overtures, memorials and petitions, resulting in an appendix to the Statement on Human Sexuality (1994) which affirms the original content/intent of that report, and which addresses current literature on

the subject of same-sex intimacy and relationships, with particular attention to (a) what it means to be faithful to the Word, the Holy Spirit and the church's prophetic vocation, in this particular cultural moment, (b) what it means concretely to form gospel communities which are truth-telling and love-embodiment, and where women and men, of whatever orientation or sex-history, may find that "fullness of life" which is promised as much to the unmarried, as to the married (Living Faith 8.2.2), and (c) what it means for a Presbyterian polity to navigate disunity in ways that are responsible to scripture, as our supreme standard, and to our vows at ordination; or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of New Brunswick, without comment.

NO. 20 – PRESBYTERY OF NEW BRUNSWICK

Re: Review Book of Forms, Appendix I re minister-in-association

(Referred to Clerks of Assembly, p. 275–76, 31)

WHEREAS, Appendix I of the Book of Forms presents a policy of The Presbyterian Church in Canada, which offers to "Ministers in good and regular standing, who are not called by or appointed to a congregation," (Appendix I, preamble) the privilege to be in association within the life of a congregation; and

WHEREAS, Appendix I does not offer clear guidelines of how a minister-in-association might relate to the pastoral charge, the session and the incumbent minister, so that gifts may be shared to support the ministry in building up Christ's church; and

WHEREAS, Appendix I does not include the possibility of the incumbent wishing to make changes in terms of association, since the policy states only that "should the session and the minister-in-association wish to change the terms of the agreement, the changes are to be submitted to the presbytery for approval"; and

WHEREAS, a periodic review of the relationship of a minister-in-association within a charge would encourage a healthy and collaborative relationship for the building up of Christ's church, Appendix I does not include the possibility of a review of terms by the presbytery on a periodic basis, such as when a new minister is called to the charge, or when presbytery holds visitations within that charge, as the policy only refers to the establishment of terms of association at the time when a minister without a charge wishes to associate;

THEREFORE, the Presbytery of New Brunswick, humbly overtures the Venerable, the 141st General Assembly to review Appendix I to:

1. offer clarity regarding the relationship of a minister-in-association with the session and incumbent,
 2. to change the following: "Should the session and the minister-in-association wish to change the terms of the agreement, the changes are to be submitted to the presbytery for approval" to "Should the incumbent, the session and/or the minister-in-association wish to change the terms of the agreement, the changes are to be submitted to the presbytery for consideration and approval.",
 3. include within this policy a periodic review of terms of association by the presbytery, such as when a new minister is inducted and/or during presbytery visits to the charge where there is a (are) minister(s)-in-association,
- or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 21 – PRESBYTERY OF WESTERN HAN-CA

Re: Study paper on Human Sexuality affirming the Statement on Human Sexuality (1994)

(Referred to Life and Mission Agency Committee (Justice Ministries) in consultation with Church Doctrine Committee, p. 541, 47, 268–73, 540, 46)

WHEREAS, the General Assembly has spoken thoughtfully, faithfully and pastorally on matters of human sexuality in its 1994 Statement on Human Sexuality, (A&P 1994, p. 30, 48, 56–63, 251–74); and

WHEREAS, The Presbyterian Church in Canada adopted Living Faith as a subordinate standard in 1998, which defines marriage as a "union in Christ" between "a man and a woman" (in continuity with the Westminster Confession of Faith, adopted in 1875 and 1889 and in confirmation of the Statement on Human Sexuality [A&P 1998, p. 42, 471; WCF XXIV.1 and Living Faith 8.2.3]); and

- WHEREAS, the General Assembly in 2002 passed a recommendation “that, through the Clerks of Assembly, it be communicated to the Government of Canada and the provincial governments of Canada that The Presbyterian Church in Canada holds to the position that marriage is between one man and one woman and that this position is clearly stated in our church’s doctrinal standards” (A&P 2002, p. 21, 237); and
- WHEREAS, the General Assemblies of 2003 and 2009 expressed their reservations about going in a direction affirmative of same-sex intimacy by (a) declining to commend the resource: “Listening...” to congregations and sessions for study (2003) and (b) declining to receive Overture No. 16, 2009 which sought to redefine marriage with respect to love and faithfulness rather than specifying its participants as “a man and a woman” (A&P 2003, p. 43, 545 and A&P 2009, p. 21, 526–67); and
- WHEREAS, what has not changed in the past 20 years is the validity of the arguments advanced in the Statement on Human Sexuality, for example (a) the theological significance of gender complementarity, (b) the hermeneutical significance of the Bible’s consistent negativity toward same-gender intimacy (despite ancient awareness of the complex origins of homosexual identity, the diverse kinds of homosexual relationships, and the gospel’s mandate to include various previously excluded sin-neutral groups: Gentiles, women, slaves, etc) and (c) the pastoral significance of the testimonies to liberation and abundant life discovered through disciplined sexual faithfulness and participation in Christian community; and
- WHEREAS, each of these trajectories of argument anticipated by the Statement on Human Sexuality have been helpfully developed in the intervening 20 years, by, for example (a) Christopher Roberts on the theology of gender complementary, answering the proposals of Eugene Rogers and James Brownson, (b) Robert Gagnon, William Webb and Bernadette Brooten on exegesis and hermeneutics of the relevant biblical texts, answering the proposals of Jack Rogers and William Stacy Johnson, and (c) Richard Hays, Wesley Hill and Rosaria Butterfield, answering the proposals of Chris Glaser and Jeffrey John; and
- WHEREAS, what has changed in the past 20 years is the intensification of cultural and political pressure to regard same-sex intimacy (and other diverse forms of sexual identity and expression) as part of a normalized diversity; and
- WHEREAS, what has also changed is the move by a particular kind of church/denomination (ie. northern hemisphere, wealthy, mainline, declining) toward acceptance of homosexual practice/relationships in regard to ordination and/or marriage; and
- WHEREAS, the Holy Spirit (tethered to the Word, in Reformed theology) rarely corresponds with the Zeitgeist (the spirit of the age) but most often empowers the church to be truly prophetic in a counter-cultural mode; and
- WHEREAS, the Holy Spirit is a Spirit of unity and is most surely grieved by such division as has occurred in the Anglican communion, the Church of Scotland, the Presbyterian Church (USA), and other denominations following the decision to extend ordination and marriage to practicing same sex partners, which has only weakened the church in its witness and mission; and
- WHEREAS, the Holy Spirit creates a particular kind of multi-ethnic community which we cherish in The Presbyterian Church in Canada, and which the present drive to normalize, and even to celebrate same sex relationships, risks destroying, since many Ghanaian, Korean, Cameroonian, Arabic, Taiwanese Presbyterians etc, find such discussion alien to their interests, exclusive of their voices, and a scandal to their understanding of the faith; and
- WHEREAS, the pneumatology of the Statement on Human Sexuality with respect to the above-mentioned matters of discernment, prophetic speaking and ecclesiastical unity is not particularly robust; and
- WHEREAS, language of “inclusion” and “justice” is often incendiary, offensive and aggressively divisive in its suggestion that those who affirm the church’s teaching on human sexuality are somehow unjust, inhospitable and ultimately complicit in “deep spiritual harm” or “persecution” or “oppression” or “...killings” (see, for example, Overture No. 5. 2015 sent to this Assembly from the Presbytery of Waterloo-Wellington (p. 575–76) and the open letter posted at pccforinclusion.org), when such a spirit is the furthest thing from the heart of most non-affirming congregations and pastors in The Presbyterian Church in Canada, and from the welcome experienced by homosexual persons worshipping in these congregations; and

- WHEREAS, we admittedly have some ways to go in realizing the vision of the Statement on Human Sexuality for a church which repents of past antipathy to homosexuals, and offers an environment where unmarried persons (wherever they identify themselves on the straight to LGBTQ spectrum) may be transparent about their desires, and speak openly to the challenge of living sexually faithful lives in a generation where sexual gratification is idolatrously pursued as if it were the holy grail; and
- WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals (as a political/justice issue simply), without close study of questions of exegesis, theology, polity and possible practical and pastoral fallout, would be a grave disservice to the church, and an unwarranted usurpation of the role of the committees of General Assembly under whose aegis these matters naturally fall; and
- WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals, which would deem presbyteries competent to adjudicate in the matter, and lead to a diversity of practice across The Presbyterian Church in Canada, would fail to recognize the role of a General Assembly in “declaring truth” on an issue which relates directly to our understanding of the authority of scripture in the life of the church, and our understanding of the very God, who in scripture is revealed as both architect of this created order and powerful redeemer of those ensnared in all manner of sin; and
- WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals by way of a declaratory act of one General Assembly is contrary to the law and practice of the church (which requires church-wide consultation through the Barrier Act), and would be a violation of the democratic impulse and virtue of balance enshrined in our Presbyterian polity;
- THEREFORE, the Presbytery of Western Han-Ca, humbly overtures the Venerable, the 141st General Assembly, to prepare, through the Committee on Church Doctrine, in consultation with the Justice portfolio of the Life and Mission Agency, a reflective study paper for the use of the whole denomination to come to a deeper understanding of the issues raised in this and other related overtures, memorials and petitions, resulting in an appendix to the Statement on Human Sexuality (1994) which affirms the original content/intent of that report, and which addresses current literature on the subject of same-sex intimacy and relationships, with particular attention to (a) what it means to be faithful to the Word, the Holy Spirit and the church’s prophetic vocation, in this particular cultural moment, (b) what it means concretely to form gospel communities which are truth-telling and love-embodiment, and where women and men, of whatever orientation or sex-history, may find that “fullness of life” which is promised as much to the unmarried, as to the married (Living Faith 8.2.2), and (c) what it means for a Presbyterian polity to navigate disunity in ways that are responsible to scripture, as our supreme standard, and to our vows at ordination; or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 22 – PRESBYTERY OF WINNIPEG

Re: Establishing a Native Ministries Endowment Fund

(Referred to Assembly Council and Life and Mission Agency Committee (Justice Ministries), p. 216, 330, 25)

- WHEREAS, The Presbyterian Church in Canada, in the Confession of 1994, has acknowledged and accepted the call to the Holy Spirit to “seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God’s people”; and
- WHEREAS, the National Native Ministry Council of The Presbyterian Church in Canada, consisting of representation from all the Native ministries supported by the denomination, coordinates and supports this journey into healing and reconciliation on the front lines and at the grass roots of this calling; and
- WHEREAS, the need for and appreciation of the healing programs that the seven ministries in the council are offering and want to offer is constantly growing; and
- WHEREAS, the existing sources that have funded this mandated work, from church, government, and individuals, are increasingly unstable and shrinking; and
- WHEREAS, the demands of energy, time, and money that are needed to raise funds for the work, at both the national and local level, drain resources away from the healing and reconciliation work itself;

THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 141st General Assembly, to:

1. establish a Native Ministry Endowment Fund to be invested with the consolidated portfolio of The Presbyterian Church in Canada,
 2. delegate the administration of the income realized from that fund annually to the National Native Ministry Council of The Presbyterian Church in Canada for support of its ministries in healing and reconciliation,
 3. direct that a tithe (10%) of all undesignated bequests to The Presbyterian Church in Canada be deposited into the Native ministry endowment fund,
 4. direct that a tithe (10%) of the money realized by the national church from the disposal of property within The Presbyterian Church in Canada be deposited into the Native Ministry Endowment Fund,
 5. direct the Planned Giving office of The Presbyterian Church in Canada to assist the National Native Ministry Council in preparing materials and promoting the Native Ministry Endowment Fund as a good place to leave a legacy,
- or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 23 – PRESBYTERY OF CALGARY-MACLEOD, ALBERTA

Re: Gay and lesbian candidates for ministry and same-sex marriages

(Referred to Church Doctrine Committee and Life and Mission Agency Committee (Justice Ministries), p. 248, 16)

WHEREAS, the Reformed tradition confesses salvation by grace alone through Christ alone, accepted by faith alone and not by any claim of human action or identity which makes some more acceptable to God than others; and

WHEREAS, we all hear God's call to live out our faith in God by following Jesus' commandment to love God with heart, mind, strength and soul and our neighbours as ourselves; and

WHEREAS, no one among us can ever live out Jesus' commandment perfectly and so we all stand together in need of God's mercy and forgiveness, whatever our sexual orientation; and

WHEREAS, The Presbyterian Church in Canada has sought to offer to all welcoming, respectful and safe communities in its congregations through the leadership and decisions of the General Assembly (i.e. the report of the Special Committee on Sexual Orientation [A&P, 2003, p. 526–47] and the Leading with Care Policy); and

WHEREAS, this intention is betrayed by the lack of welcome offered to at least some gay and lesbian members of our church through the resistance to recognize God's call to those who have gifts for the ministry of Word and Sacraments and through the inability to bless or marry same sex couples in committed relationships; and

WHEREAS, the General Assembly has allowed presbyteries and sessions the ability to discern calls to ministry, assessing the gifts and faith of candidates within their pastoral jurisdiction, and has also given sessions the responsibility to determine who appropriately is to be married with each congregation or pastoral charge; and

WHEREAS, The Presbyterian Church in Canada falls short of its calling to be a means of grace and to live out the love of God and neighbour we profess when it continues to deny gay and lesbian members of our church the right and responsibility to participate fully in its ministries and also to withhold from them God's blessing and support in their relationships;

THEREFORE, the Presbytery of Calgary-Macleod humbly overtures the Venerable, the 141st General Assembly to prepare declaratory legislation which enables presbyteries and sessions to consider for certification gay and lesbian candidates for ministry and which enables sessions to give permission for the celebration of marriage for gay or lesbian couples who come under their pastoral care, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 24 – SESSION OF ST. ANDREW'S, KITCHENER, ONTARIO

Re: Full inclusion of all persons regardless of sexual orientation

(Referred Church Doctrine Committee and Life and Mission Agency Committee (Justice Ministries), p. 248, 16)

WHEREAS, it is 20 years since The Presbyterian Church in Canada adopted a statement on human sexuality in 1994; and

- WHEREAS, it has been twelve years since the 2003 reception and adoption of the report of the Special Committee re Sexual Orientation (A&P 2003, p. 526ff); and
- WHEREAS, the Special Committee on Sexual Orientation's recommendation that the Life and Mission Agency and the colleges of the church continue to study questions of human sexuality was adopted in 2003; and
- WHEREAS, knowledge and the study of issues of human sexuality, both scripturally and scientifically, has changed significantly over the last 20 years; and
- WHEREAS, lesbian, gay, bisexual, transgendered (LGBT) people are fully included in our Canadian society and discrimination based on real or perceived sexual orientation and gender identity is prohibited throughout Canada in private and public sector employment, marriage, housing, services provided to the public and publicity; and
- WHEREAS, ecumenical partners of The Presbyterian Church in Canada such as the Presbyterian Church (USA), the Anglican Church of Canada, the Evangelical Lutheran Church in Canada, the United Church of Canada and the Church of Scotland have developed nuanced and affirming theological positions on matters of human sexuality over this period; and
- WHEREAS, more and more congregations of The Presbyterian Church in Canada recognize and celebrate the diversity of their membership with the inclusion of LGBT people in full participation in congregational activities and leadership; and
- WHEREAS, many LGBT people within The Presbyterian Church in Canada struggle with the ambiguity of their position within the church and the lack of pastoral affirmation and hospitality they experience in light of the 1994 Report on Human Sexuality and its interpretation; and
- WHEREAS, those who are living in, or who may live in a committed same sex relationship, feel called by God to serve as ordained ministers of The Presbyterian Church in Canada; and
- WHEREAS, Christian organizations that used to seek to change people's sexual orientation such as Exodus International and New Direction Ministries have recognized and apologized for deep spiritual harm and psychological damage done to LGBT people by not affirming their innate sexuality, sexual orientation and gender identity; and
- WHEREAS, in the residential school apology we confessed the "sin of trying to change someone's fundamental nature"; and
- WHEREAS, the assessment of the scientific and medical communities is that largely sexual orientation and gender identity is not a matter of choice or lifestyle, but a factor in place prior to birth; and
- WHEREAS, our Leading with Care Policy ensures that congregations, groups and organizations within The Presbyterian Church in Canada will ensure "a safe place for all"; and
- WHEREAS, the anti-LGBT stance of the Christian church in its many worldwide forms has resulted in approval of, or collaboration in, the persecution of LGBT persons, leading to verbal, psychological and physical assaults and killings; and
- WHEREAS, the teachings of Jesus require that acceptance and inclusiveness of oppressed or persecuted minorities is central to the gospel message;
- THEREFORE, the Session of St. Andrew's Church, Kitchener, Ontario, humbly overtures the Venerable, the 141st General Assembly to affirm that The Presbyterian Church in Canada is fully inclusive of every person regardless of sexual orientation and gender identity in all aspects of church life, calling and relationship as a matter of justice and hospitality; or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Waterloo-Wellington, without comment.

NO. 25 – SESSION OF KNOX'S GALT, CAMBRIDGE, ONTARIO

Re: Revising and reforming the diaconate

(Referred to Life and Mission Agency Committee (Ministry and Church Vocations) and Order of Diaconal Ministries, p. 248, 16)

- WHEREAS, The Presbyterian Church in Canada currently has two models of the diaconate in place: an older reformed model of congregational deacons that sit on a deacons' court to oversee the financial fabric of the church, and a newer model of the Order of Diaconal Ministries that historically evolved from the deaconess movement in the turn of the 20th century; and

- WHEREAS, there has not been any candidate for diaconal ministry since 1997, and there are currently five persons across Canada serving in this role in The Presbyterian Church in Canada; and
- WHEREAS, both offices are fading away in The Presbyterian Church in Canada and this will soon mark the end of a historical, biblical office in The Presbyterian Church in Canada; and
- WHEREAS, the Book of Forms section 135 states that “The office of deacon is an ordinary and perpetual function in the church (2 Bk. of Dis. VIII, 2), to which office it belongs ‘to take special care in distributing to the necessities of the poor.’ (Form of Presbyterian Church Government)” and *Together in Ministry* (2004) states, “One way by which the session may delegate some of their pastoral duties is through the office of congregational deacon. The congregational deacon is ordained to this office whose responsibility it is to administer charity and works of mercy in the community, to visit the sick and generally to administer the love of Christ in a hurting world” and this reflects a changing definition that includes social and pastoral ministry in the world; and
- WHEREAS, diaconal ministers are designated to train and specialize in the areas of (1) pastoral care, (2) social ministry and (3) Christian education, and this reflects an overlap between these two offices; and
- WHEREAS, this overlap and lack of distinction can be seen as a lack of support for diaconal ministers who are required to train and specialize in these areas of ministry; and
- WHEREAS, other denominations in the wider Christian church require theological training and specialized training for their deacons who work in these areas of ministry; and
- WHEREAS, the term “deacon” is the more common term used in the wider church for persons ordained and appointed by a higher court, and The Presbyterian Church in Canada reserves this term for those serving in the congregational role; and
- WHEREAS, there are only two other denominations – the United Church of Canada and the Evangelical Lutheran Church in Canada – that use the term “diaconal minister”, and the Evangelical Lutheran Church in Canada has now given permission for their diaconal ministers to use the term “deacon”; and
- WHEREAS, ministers of Word and Sacrament (pastoral ministers) are referred to as “pastors”, and it would be consistent for diaconal ministers to be referred to as “deacons”; and
- WHEREAS, congregational deacons, ruling elders, and ministers of Word and Sacrament are ordained, diaconal ministers are not ordained and this reflects displacement and exclusion in ministry; and
- WHEREAS, the definition of ordination in The Presbyterian Church in Canada is “the act of setting an individual in an order by authority of the presbytery, signifies the church’s confirmation of the individual’s call... Ordination always involves a laying on of hands,” as outlined by our *Ordination to the Ministry of Word and Sacrament* document; and
- WHEREAS, an order of ministry refers to an office of the church that extends back to the apostolic community and is biblically founded, and the lack of ordination for diaconal ministers – setting them in an order – reflects a failure to connect this ministry with the deacons of the early church; and
- WHEREAS, there is a difference between a religious order and an order of ministry, and diaconal ministers belong to a religious order; and
- WHEREAS, a religious order is a community or body endorsed by the denomination and was originally established to support and oversee the work that women were doing in mission in the community and overseas who were not permitted to hold any ordained offices in the church; and
- WHEREAS, diaconal ministers, in 1991, were recognized as part of a distinct office of the church with full voice and vote in the courts, and no attempt was made to critically evaluate the purpose or function of a religious order for a modern-day, Reformed church; and
- WHEREAS, the hallmarks of a religious order include spiritual formation and a rule of life and the order in The Presbyterian Church in Canada does not include such practices; and
- WHEREAS, there is a shared vision in the wider Christian church of deacons serving primarily as bridges between the church and the world, who help connect the church to the most needy, marginalized and vulnerable peoples; and
- WHEREAS, diaconal ministry in The Presbyterian Church in Canada has become almost exclusively associated with Christian education and this is a severe departure from its own

history within The Presbyterian Church in Canada as a missional function of the church and a departure from a shared ecumenical vision; and

WHEREAS, deacons in the wider church tend to work within churches, church-related institutions and secular organization that help the most needy, marginalized and vulnerable persons, and in The Presbyterian Church in Canada there are no guidelines or criterion for those wishing to pursue a call outside of the church; and

WHEREAS, there is no clear vision for how this bridging ministry plays out between the church and the world in The Presbyterian Church in Canada, either for those placed in the church or for those placed outside of the church; and

WHEREAS, other denominations require specialized training for their deacons along with a core component of theological education, and The Presbyterian Church in Canada requests and M.Div.; and

WHEREAS, an M.Div. does not adequately prepare persons for employment in their chosen field or competency to work in the church in highly specialized ministry, especially in vocations that require certification and registration to practice (i.e. chaplaincy, social work, counselling, etc.); and

WHEREAS, the Church of Scotland allows for the designation after their deacons' name (DCS) to signify their ordination;

THEREFORE, the Session of Knox's Galt Church, Cambridge, Ontario, humbly overtures the Venerable, the 141st General Assembly to:

- a) critically evaluate the function of both diaconal offices in the church and evaluate if there should be a convergence into one diaconal office overseen by presbytery, thereby fully transitioning to the newer diaconal model established by the deaconesses of our church, that encompasses ministry that extends far beyond financial oversight in the church, and
- b) allow diaconal ministers to use the term "deacon" in their public ministry, thereby allowing them to identify with a biblical office and a shared ecumenical term, and
- c) ordain diaconal ministers; that is, set them in an order of ministry that extends back to the deacons of the early church, so that they may share in ordination with elders, minister of Word and Sacrament and congregational deacons, and
- d) critically evaluate the purpose and function of a religious order of a modern-day, Reformed church and consider implementing spiritual formation and an invited rule of life as core spiritual practices that better distinguish it as a religious order, and
- e) establish clear guidelines and criteria for persons who wish to pursue a call outside of the church, and
- f) re-establish this office as a missional office of the church that focuses on caring for the most needy, marginalized and vulnerable persons, and create a vision for how this bridging ministry plays out between the church and the world, both for those who are placed in the church and for those placed outside of the church, and
- g) re-evaluate the educational requirements and consider allowing persons to enter into professional offices that fully equip and certify them for ministry in areas of healing, justice, and discipleship, with one year of core theological training at seminary, and
- h) to consider allowing a designation after one's name as a credential other than M.Div.,

or do otherwise, as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Waterloo-Wellington, without comment.

NO. 26 – SESSION OF ST. PAUL'S, SAULT STE. MARIE, ONTARIO

Re: Affirming the Statement on Human Sexuality (1994)

(Referred to Church Doctrine Committee and Life and Mission Agency Committee (Justice Ministries), p. 248, 16)

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals, which would deem presbyteries competent to adjudicate in the matter, and lead to a diversity of practice across The Presbyterian Church in Canada, would fail to recognize the role of a General Assembly in "declaring truth" on an issue which relates directly to our understanding of the authority of scripture in the life of the church, and our understanding of the very God, who in scripture is revealed as both architect of this created order, and powerful redeemer of those ensnared in all manner of sin; and

WHEREAS, any change in the doctrine and practice of our church around the ordination and marriage of practicing homosexuals by way of a declaratory act of one General Assembly is contrary to the law and practice of the church (which requires church-wide consultation through the Barrier Act), and would be a violation of the democratic impulse and virtue of balance enshrined in our Presbyterian polity;

THEREFORE, the Session of St. Paul's Church, Sault Ste. Marie, Ontario, humbly overtures the Venerable, the 141st General Assembly to prepare, through the Committee on Church Doctrine, an appendix to the Statement on Human Sexuality (1994) which affirms the original content/intent of that report, and which addresses current literature on the subject of same-sex intimacy and relationships, with particular attention to (a) what it means to be faithful to the Word, the Holy Spirit and the church's prophetic vocation, in this particular cultural movement, (b) what it means concretely to form gospel communities which are truth-telling and love-embodiment, and where women and men, of whatever orientation or sex-history, may find that "fullness of life" which is promised as much to the unmarried, as to the married (Living Faith 8.2.2) and, (c) what it means for a Presbyterian polity to navigate disunity in ways that are responsible to scripture, as our supreme standard, and to our vows at ordination; or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Algoma and North Bay, with approval.

NO. 27 – SESSION OF GLENVIEW, TORONTO, ONTARIO

Re: Health and dental plan membership options

(Referred to Pension and Benefits Board, p. 248, 16)

WHEREAS, churches in various parts of Canada find it most difficult and expensive to provide benefits plans for individual or small numbers of their staff; and

WHEREAS, The Presbyterian Church in Canada offers medical, dental and long term disability benefits to the following groups: clergy; staff at the national office; staff at Presbyterian churches across Canada who work 20 hours per week or more, and to retired clergy, diaconal ministers and former national staff; and

WHEREAS, all congregational employees working 20 hours per week must be on the plan or none can be on the plan; and

WHEREAS, The Presbyterian Church in Canada national benefits plan currently available for congregational staff is restrictive in its application, not permitting an opting out for staff already covered by other benefits plans; through other employment or through their spouse's plan; and

WHEREAS, if staff are covered by other benefits plans, congregations cannot enroll employees that do not have other benefit plans in The Presbyterian Church in Canada plan; and

WHEREAS, the problem primarily impacts those in lower paying positions; and

WHEREAS, the staff in churches are predominately women, thus the non opting out clause interpretation, limits those staff with no other benefits to being able to access the national Presbyterian Church in Canada benefits plan; and

WHEREAS, the annual cost of The Presbyterian Church in Canada package is expensive reflecting the costs for a relatively small population currently using the benefits plan; and

WHEREAS, the larger the pool of participants the lower the unit cost is, a sound cost/benefit; and

WHEREAS, the current restrictive nature of the interpretation of the 1998 overture discourages churches from using the national Presbyterian Church in Canada benefits plan thus reducing the pool of covered benefit participants and reducing the likelihood of the benefits plan premiums to be reduced closer to the industry norm;

THEREFORE, the Session of Glenview Church, Toronto, Ontario, humbly overtures the Venerable, the 141st General Assembly to permit opting out for church workers who are already members of another benefits plan while permitting access to The Presbyterian Church in Canada benefits plan for any other eligible staff in a congregation, or other agency related to The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of East Toronto, with approval.

NO. 28 – PRESBYTERY OF CAPE BRETON

Re: Fees charged by financial institutions

(Referred to Life and Mission Agency Committee (Justice Ministries), p. 248, 16)

WHEREAS, churches pay fees to banks in Canada on bank accounts; and
WHEREAS, charges are levied for all transactions in a business account; and
WHEREAS, for small churches with a limited income this represents funds that can be used in more deserving ways; and
WHEREAS, the major banks in Canada charge similar fees to any organization regardless of their purpose, (profit, not-for-profit, community or charitable); and
WHEREAS, there is a “community” account available but allowable activity on that type of account is not sufficient to be helpful to a church that is active fifty-two weeks a year;
THEREFORE, the Presbytery of Cape Breton humbly overtures the Venerable, the 141st General Assembly to approach the major banks in Canada and financial lending institutions and request a reduction in fees to charitable and not-for-profit organizations, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 29 – SESSION OF KNOX, ST. CATHARINES, ONTARIO

Re: Review biblical texts that speak to homosexual relationships

(Referred to Church Doctrine Committee and Life and Mission Agency Committee (Justice Ministries), p. 248, 17)

WHEREAS, we honour Jesus Christ as Lord of our church, and want to witness to his lordship in every area of life; and
WHEREAS, one significant area of life relates to our sexuality; and
WHEREAS, The Presbyterian Church in Canada, in the report of the Church Doctrine Committee adopted by the 118th General Assembly concluded that, “The church, in faithfulness to God speaking in the scriptures, will...call homosexual brothers and sisters in Christ to abstain from homosexual genital activity”; and
WHEREAS, some members of our denomination who are attracted to the same sex find such an ethical conclusion a hard but helpful discipline for their lives, while others of our denomination who are attracted to the same sex find such an ethical conclusion creates tension between their self-identity and desire for intimacy on the one hand, and their desire to be faithful Christian believers on the other; and
WHEREAS, our church acknowledges that our interpretation of scripture is fallible and thus in constant need of revision; and
WHEREAS, as Christians we want to be both true to scripture and to care for those who suffer for whatever reasons, including homosexual ones; and
WHEREAS, the weight of the objection to homosexual genital relationships in the 1992 Church Doctrine Committee report lay in the exegesis of the biblical texts that speak negatively of homosexuality; and
WHEREAS, the possibility of reversing the church’s teaching on this highly sensitive issue needs to be thoroughly examined;
THEREFORE, the Session of Knox Church, St. Catharines, Ontario, humbly overtures the Venerable, the 141st General Assembly to direct the Church Doctrine Committee to review how The Presbyterian Church in Canada has formerly addressed the issue of homosexual relationships, and in particular to study the traditional exegesis of the biblical texts that speak to this issue, alongside the various revisionist readings of those texts that have been suggested in recent decades, so to prepare a report that will guide the church on this contentious issue, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Niagara, with approval.

NO. 30 – SESSION OF ST. ANDREW’S, BARRIE, ONTARIO

Re: Full inclusion of all persons regardless of sexual orientation

(Referred to Church Doctrine Committee and Life and Mission Agency Committee (Justice Ministries), p. 248, 17)

WHEREAS, there is one true God whom to know is life eternal, and whom to serve is joy and the mystery of human existence is that we belong to God and have been made in the divine image (Living Faith 2.2.1); and

- WHEREAS, the teachings of Jesus challenged the people of his time, and us today, to think critically about the exclusion of those previously considered unacceptable such as women (under certain conditions), lepers, eunuchs (a form of gender variance in Jesus' time, see Matthew 19:11), gentiles, and Samaritans; and
- WHEREAS, we commit to seek to read the scriptures under the continual illumination and correction of the Holy Spirit; and
- WHEREAS, The Presbyterian Church in Canada historically has been on the forefront of advocating for the decriminalization of same sex relationships and for full justice for all, out of our gospel conviction of equality for all (Galatians 3:28); and
- WHEREAS, recent biblical scholarship within the Reformed tradition such as the work of Jack Rogers (Jesus, the Bible and Homosexuality), Beverly Harrison (Making the Connections), James Brownson (Bible, Gender, Sexuality) and Chris Glaser (Uncommon Calling) has concluded that there are faithful ways of reading scripture that affirm lesbian, gay, bisexual, transgender (LGBT) people in committed relationships; and
- WHEREAS, many LGBT people within The Presbyterian Church in Canada struggle with the ambiguity of their position within the church where an unresolved tension and inconsistency exists between who they experience themselves to be but, at the same time, being considered barred from living who they are, and required to be celibate not as a matter of choice but of rule; and
- WHEREAS, the imposition of permanent involuntary celibacy even in ordained ministry was rejected during the Reformation; and
- WHEREAS, ecumenical partners of The Presbyterian Church in Canada such as The Presbyterian Church (USA), The Anglican Church of Canada, The Evangelical Lutheran Church in Canada, The United Church of Canada and The Church of Scotland have developed nuanced and affirming theological positions on matters of human sexuality and committed relationships in recent years; and
- WHEREAS, the assessment of the scientific and medical communities as well as the recognition of The Presbyterian Church in Canada's statement on human sexuality is that sexual orientation and gender identity are not only a matter of choice or lifestyle, but also factors in place prior to birth; and
- WHEREAS, The Presbyterian Church in Canada recognizes that homosexual orientation is not a sin (Social Action Handbook, p. 35); and
- WHEREAS, it is 20 years (1994) since The Presbyterian Church in Canada adopted a statement on Human Sexuality, and twelve years (2003) since the reception and adoption of the report of the Special Committee re Sexual Orientation (A&P 2003, p 526ff); and
- WHEREAS, LGBT people are fully included in our Canadian society and discrimination based on real or perceived sexual orientation and gender identity is prohibited throughout Canada in private and public sector employment, marriage, housing, services provided to the public and publicity, in part due to the historic justice advocacy of The Presbyterian Church in Canada; and
- WHEREAS, more and more congregations and presbyteries of The Presbyterian Church in Canada recognize and celebrate the diversity of their membership with the inclusion of LGBT people in full participation in congregational activities and leadership and discern the fruit of the Spirit and a call from God in them and their relationships; and
- WHEREAS, those who are living in, or who may live in a committed same sex relationship feel called by God and show gifts for ministry to serve in ordained and diaconal ministries of The Presbyterian Church in Canada; and
- WHEREAS, The Presbyterian Church in Canada consists of a diversity of people and perspectives that may vary on biblical interpretation and Christian praxis while maintaining the unity of the Spirit in the bond of peace (Eph. 4:3);
- THEREFORE, the Session of St. Andrew's Church, Barrie, Ontario, humbly overtures the Venerable, the 141st General Assembly to:
- cease ecclesial discipline in the courts of the church against ordained ministers of word and sacraments, diaconal ministers and elders where such discipline is based on such ministers and elders being in committed, faithful relationships with people of the same sex, and
 - prepare through the Life and Mission Agency of the General Assembly, in consultation with Justice Ministries a declaratory statement for the General Assembly that affirms that The Presbyterian Church in Canada is fully inclusive of every person regardless of sexual orientation and gender identity in all aspects of

church life, including calling, designation, ordination, and marriage equality as a matter of justice and hospitality;
 or to do otherwise as the General Assembly, in its wisdom, may deem best.
 Transmitted by the Presbytery of Barrie, without comment.

NO. 31 – SESSION OF VALLEYVIEW COMMUNITY, CALGARY, ALBERTA
Re: Affirming the Statement on Human Sexuality (1994)

(Referred to Church Doctrine Committee and Life and Mission Agency Committee (Justice Ministries), p. 248, 17)

- WHEREAS, the Session of Valleyview Community Church, Calgary desires that those who identify themselves as LGBTQ be included in the life and ministry of the church through experiencing the conviction of the Holy Spirit for their sins, forgiveness in Jesus Christ, and the restoration of the image of God in their lives; and
- WHEREAS, we wish to emphasize and clarify that this desire is not an attempt to exclude people from the church but an expression of concern to ensure that any efforts to include people in the church actually do so; and
- WHEREAS, we acknowledge that for many who identify themselves as LGBTQ, the experience of growing up in, or seeking help from the church has not been a gracious, merciful, pastoral experience and there has been a great deal of pain and anger and some tragedy as a result; we are saddened by this reality and regret that it has been that way; and
- WHEREAS, some are responding to this situation by advocating that the church affirm same sex orientation and desire as normative and bless same-sex relationships as being according to God's intention and design; and
- WHEREAS, we believe this response, though well intentioned, actually excludes people from the means by which one becomes a part of the body of Christ, and also, then how they would continue to function as a member of the body of Christ; and
- WHEREAS, we understand that this response is based, in part, on revisionist interpretations of the scriptural prohibitions against same-sex behaviour and relationships; and
- WHEREAS, these revisionist interpretations assert that such scriptural prohibitions apply only to same sex behaviour and relationships that are characterized by "violence or rape" or instances where actions are pursued which are not according to one's "nature"; and
- WHEREAS, revisionist interpretations assert that scripture does not prohibit same sex behaviour and relationships which are based on love, respect and mutual consent and commitment; and
- WHEREAS, we consider this qualification of same sex behaviour and relationships to be a theological statement which asserts that human efforts and abilities (e.g. how loving and how committed one can be) are the deciding factors in what determines what behaviours and lifestyles are righteous before God; and
- WHEREAS, these determining factors for righteousness originate from ourselves, the implication is that our standing before God can be determined by self-righteousness, instead of the righteousness of Christ Jesus that is graciously imputed to us through the work of the Holy Spirit; and
- WHEREAS, scripture reveals that it is only Christ's righteousness which can fulfill the requirements of being a faithful covenant partner with God, and outside of Christ's righteousness we are all considered to be unfaithful covenant partners and under the penalties of covenant violation; and
- WHEREAS, we re-emphasize our prior concern that the response of affirming qualified same sex orientation, desire, activity and relationships as normative, though well intentioned, actually excludes those who identify as LGBTQ from full inclusion in Christ and his body; and
- WHEREAS, our Lord Jesus instructed his disciples in John 15:4, and thus his church, and those who would become part of it, to "Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me."; and
- WHEREAS, remaining in Jesus involves accepting and trusting in his righteousness to include us in his body and not our own works and qualities, and we bear fruit by responding in gratitude and reforming our lives and relationships in accordance with the righteousness of Christ that has been given to us; and

WHEREAS, Jesus Christ is the Word of God made flesh; the same Word which spoke the creation into existence and ordered its structure and continues to order and uphold its existence, the same Word which spoke the law to Moses; and the same Word that spoke to Israel through the prophets; and

WHEREAS, we acknowledge there is a harmony and continuation in the Word of God in creation, in the law, and in Jesus Christ, which not only prohibits same sex activity, but reveals that sexual relationships are intended to be consummated in a life-long marriage covenant between a man and woman; and

WHEREAS, we confess that each person, as affected by sin, must confront the contrast between their own orientation and desires and what being obedient to what God's word for marriage and sexuality would require of them; and

WHEREAS, the role of the church is to assist and encourage people as they seek to be obedient to God's word for marriage and sexuality, through an honest recognition and confession of how we all fail in this obedience, through extending grace and mercy and assurance of forgiveness in Christ, and surrounding each other in Christian community where we are held accountable to the sanctification the Holy Spirit desires to work in us;

THEREFORE, The Session of Valleyview Community Church, Calgary, Alberta, humbly overtures the Venerable, 141st General Assembly to affirm and uphold the 1994 Statement on Human Sexuality, or to do what the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Calgary-Macleod, without comment.

NO. 32 – SESSION OF GRACE, WEST HILL, TORONTO, ONTARIO

Re: To uphold marriage as between one man and one woman

(Referred to Church Doctrine Committee and Life and Mission Agency Committee (Justice Ministries), p. 248, 17)

WHEREAS, all mankind is born with a sinful nature in which we all struggle throughout our lives (Romans 6–7); and

WHEREAS, our loving Heavenly Father, in his purpose to redeem creation unto himself, sent his son Jesus Christ to die for all sinners (1 Peter 3:18, Romans 6:10–11) and so to save us by his grace alone (Ephesians 2:8–9), because his love for us is too great to leave us in our sins (Romans 6:1–14); and

WHEREAS, we are commanded to repent of our sins (Matthew 4:17, 2 Peter 3:9) and that our Lord himself grants us the ability to repent (Acts 11:18, 2 Timothy 2:25); and

WHEREAS, as Christians we are called by our Lord and Saviour Jesus Christ to influence society by being the “salt of the earth” and the “light of the world” (Matthew 5:13–16); and

WHEREAS, God's good plan for marriage between one man and one woman, as well as experiencing sexual intimacy, is clearly defined in his word (Genesis 2:24) and is repeated and reinforced in the New Testament by our Lord Jesus Christ (Mark 10:6–9, Matthew 19:4–5) and the apostolic writings (Ephesians 5:31), as are sexual sins, including homosexuality, (Leviticus 18:22, 20:13, Romans 1:26–27, 1 Corinthians 6:9, 1 Timothy 1:10) and the consequences of sexual sin (1 Corinthians 6:18); and

WHEREAS, to willingly continue in behaviour from which our Lord has commanded us to abstain can only be seen as unrepentant sin and as such can only have damaging consequences to us as individuals, to society and to the church; and

WHEREAS, all ordained elders and ministers of the Word in The Presbyterian Church in Canada, as well as candidates for these offices, must uphold and be “bound only to Jesus Christ the church's king and head; the scriptures of the Old and New Testament as the written Word of God” and are “to follow no divisive course, but to seek the peace and unity of Christ among his people”;

THEREFORE, the Session of Grace Church, West Hill, Toronto, Ontario, humbly overtures the Venerable, the 141st General Assembly to:

- continue, as a unified voice, to uphold our historic and biblical stance that marriage is designed by God as a holy covenant between one man and one woman exclusively, and
- encourage the faithful to lovingly care for all persons and, if any unrepentant sin is found within the Church, with all gentleness, humility and prayer correct that brother or sister until repentance is attained, for such is our calling from God,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Pickering, without comment.

NO. 33 – SESSION OF BRIDLEWOOD, TORONTO, ONTARIO**Re: Addressing issues of human sexuality**

(Referred to Church Doctrine Committee and Life and Mission Agency Committee (Justice Ministries), p. 248, 17)

- WHEREAS, The Presbyterian Church in Canada has wisely provided the means by which concerns may be presented to its courts; and
- WHEREAS, there is intent by some members and presbyteries to request the church's official affirmation of same sex intimacy, the ordination of practicing homosexuals, and the marriage of same sex couples; and
- WHEREAS, such inclusive affirmation would be a flagrant denial of the church's historical position that scripture is the only infallible rule of faith and manners; and
- WHEREAS, this historical position is supported by the principal subordinate standard, the Westminster Confession of Faith (Chapter XXIV), and also by Living Faith (8.2.3); and
- WHEREAS, all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly equipped for every good work" (1 Timothy 3:16–17); and
- WHEREAS, scripture clearly and repeatedly states that sexuality is a gift from God, and all sexual relations are to be confined to the marriage of a man and a woman – (all others being considered unnatural and immoral); and
- WHEREAS, the eternal God of truth has declared that his word will stand forever (Isaiah 40:8), and no one is to add or subtract from it and reject its eternal relevance; and
- WHEREAS, the Holy Spirit has been provided to the church so its members can be taught God's will and enabled to apply it in their daily living; and
- WHEREAS, it is the Holy Spirit who unites believers to live harmoniously in accordance with the revealed will of God for the church, and this unity is based on truth not compromise; and
- WHEREAS, all people are born with a sinful disposition, regardless of sexual orientation, and require the transforming power of God to bring abundant life, and power over temptations and weaknesses of many kinds; and
- WHEREAS, anger, disrespect, and animosity within the church, aimed at those who hold opposing views, grieves a holy God, and ought not to be; and
- WHEREAS, tolerance of others' beliefs and lifestyles, as promoted by human opinions and cultural norms – must never be the goal within the church, rather, compassion and justice must be based on principles in scripture; and
- WHEREAS, as John Stott stated, "without the wholesome positive teaching of the Bible on sex and marriage, our perspective on the homosexual question is bound to be skewed" (*Decisive Issues Facing Christians Today*, p. 344); and
- WHEREAS, scripture urges believers not to allow the world to squeeze them into its mould (Romans 12:1–2) by following the culture's standards and practices, but to regard their bodies as gifts to be used in God-honouring ways, in dependence on his power to live in single purity and married faithfulness; and
- WHEREAS, challenging the authority of God and being proud of such defiance resulted in Satan's downfall, yet, as the father of lies (John 8:44) he continues to promote sin as a pleasure and a right, and to suggest God could not possibly say unreasonable things (Genesis 3); and
- WHEREAS, the numerous and notable talents and resources of homosexuals in the church may be regarded as needed and useful, scripture declares "obedience is better than offerings" (1 Samuel 15:22), and it is the Holy Spirit who works through obedient servants; and
- WHEREAS, the apostle Paul rejoiced to announce that former practicing homosexuals in the church in Corinth had renounced their immoral lifestyle and been transformed by the grace and power of God (1 Corinthians 6:9–11), thus proving the possibility and reality of change not necessarily of orientation, but of obedience to God through his power in an individual; and
- WHEREAS, the cost of discipleship may be very high and may involve pain, loneliness, ridicule, misunderstanding, etc., it is what God may allow therefore, the believer must be prepared to obey God and leave the consequences with him; and
- WHEREAS, the church must strive to support members who do not practice in spite of their homosexual orientation, to do otherwise would only increase the hurt and exclusion caused

by insensitive believers who judge the weaknesses of others while ignoring their own obvious or hidden faults; and

WHEREAS, God values each individual and does not have favourites, only intimates, nor does he categorize sins as humans tend to do, therefore the church needs prayerfully to focus on a holy God who condemns all sin and offers forgiveness and cleansing to all who truly repent; and

WHEREAS, a vital relationship with Christ is essential to deal with life's many challenges, and especially with the strong and emotional sexual issues regardless of one's orientation; and

WHEREAS, regular fervent prayer, and diligent study of scripture applied to daily living, and reliance on the Holy Spirit to instruct and empower, are the means by which believers can grow in grace to spiritual maturity and usefulness in the church; and

WHEREAS, society has rejected absolutes in favour of moral relativism and the church is in danger of doing likewise, thus creating a difficult and complex dilemma; and

WHEREAS, the Book of Forms section 292 states that the General Assembly "in general, adopts such measures as may tend to promote true godliness, to repress error and immorality, to preserve the unity of the church, and to advance the kingdom of Christ throughout the world";

THEREFORE, the Session of Bridlewood Church, Toronto, Ontario, humbly overtures the Venerable, the 141st General Assembly to call for strong support of biblical standards for faith and practice; repentance for sins against God and fellow believers; and prayerful dependence on the Holy Spirit in all the discussions and decisions relating to this critical issue; or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Pickering, without comment.

NO. 34 – PRESBYTERY OF MONTREAL

Re: Prepare a statement re end of life issues

(Referred to Special Committee re Prepare a Statement re End of Life Issues, in consultation with Church Doctrine Committee and Life and Mission Agency Committee (Justice Ministries), p. 249, 17)

WHEREAS, the Supreme Court of Canada has struck down the criminal code prohibition against physician assisted suicide; and

WHEREAS, the Supreme Court of Canada has declared that Canadians have a right to medical assistance in ending their lives in situations of a grievous disease and intolerable (to the person) suffering; and

WHEREAS, the Province of Quebec has passed legislation that grants residents of the province the right to "medical aid in dying", which means the right to have one's life ended by a physician in situations where a person is facing an incurable disease and unbearable suffering; and

WHEREAS, the legislation passed by the Quebec legislature will require all hospitals and palliative care centres to establish protocols for providing "medical aid in dying" and informing every ("dying") patient of her or his right to such aid; and

WHEREAS, the decisions of the Supreme Court of Canada and the Quebec Legislature express, and will result in, a profound cultural transformation around our understandings of life, death and human dignity, and cannot possibly be construed merely in terms of particular individuals' freedom and intention to approach death in her or his own way; and

WHEREAS, the General Assembly of The Presbyterian Church in Canada (in 1968, 1994, 1995 and 1996) has adopted reports that powerfully and faithfully resist the logic of physician assisted death and "medical aid in dying", and

WHEREAS, the scriptural, theological and cultural analyses provided in these reports have by no means been superseded by events and cultural developments in the last twenty years; and

WHEREAS, the Holy Spirit (tethered to the Word, in Reformed theology) rarely corresponds with the Zeitgeist (the spirit of the age) but more often empowers the church to be prophetic in a counter-cultural mode; and

WHEREAS, there is profound cultural pressure to embrace and accept the logic that underwrites the recent decisions of the Supreme Court of Canada and the Quebec Legislature (which logic emphasizes the notion of absolute autonomy, the medicalization of death, and confused ideas of human dignity); and

WHEREAS, many members, friends and adherents of congregations of The Presbyterian Church in Canada may be unfamiliar with or uncertain about the church's teaching on questions of palliative care, euthanasia and physician assisted suicide;

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 141st General Assembly to prepare, through the Committee on Church Doctrine, a concise statement and explanation of the church's teaching on palliative care, euthanasia and physician assisted death, and that this be circulated (with a covering letter from the Moderator) to each session and congregation of the denomination, via its presbyteries, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 35 – SESSION OF DUFF'S CHURCH, PUSLINCH, ONTARIO

Re: Full inclusion in the church of all persons regardless of sex orientation and gender identity

(Referred to Church Doctrine Committee and Life and Mission Agency Committee (Justice Ministries), p. 249, 17)

WHEREAS, it is twenty years since The Presbyterian Church in Canada adopted a statement on Human Sexuality in 1994; and

WHEREAS, it has been twelve years since the 2003 reception and adoption of the report of the Special Committee re Sexual Orientation (A&P 2003, p. 526ff); and

WHEREAS, the Special Committee on Sexual Orientation's recommendation that the Life and Mission Agency and the colleges of the church continue to study questions of human sexuality was adopted in 2003; and

WHEREAS, knowledge and the study of issues of human sexuality, both scripturally and scientifically, has changed significantly over the last twenty years; and

WHEREAS, lesbian, gay, bisexual, transgendered (LGBT) people are fully included in our Canadian society and discrimination based on real or perceived sexual orientation and gender identity is prohibited throughout Canada in private and public sector employment, marriage, housing, services provided to the public and publicity; and

WHEREAS, ecumenical partners of The Presbyterian Church in Canada such as The Presbyterian Church (USA), The Anglican Church of Canada, The Evangelical Lutheran Church in Canada, The United Church of Canada and the Church of Scotland have developed nuanced and affirming theological positions on matters of human sexuality over this period; and

WHEREAS, more and more congregations of The Presbyterian Church in Canada recognize and celebrate the diversity of their membership with the inclusion of LGBT people in full participation in congregational activities and leadership; and

WHEREAS, many LGBT people within The Presbyterian Church in Canada struggle with the ambiguity of their position with the church and the lack of pastoral affirmation and hospitality they experience in light of the 1994 Report on Human Sexuality and its interpretation; and

WHEREAS, those who are living in, or who may live in a committed same sex relationship, feel called by God to serve as ordained ministers of The Presbyterian Church in Canada; and

WHEREAS, Christian organizations that used to seek to change people's sexual orientation such as Exodus International and New Direction Ministries have recognized and apologized for deep spiritual harm and psychological damage done to LGBT people by not affirming their innate sexuality, sexual orientation and gender identity; and

WHEREAS, in the residential school apology we confessed the "sin of trying to change someone's fundamental nature; and

WHEREAS, the assessment of the scientific and medical communities is that largely sexual orientation and gender identity is not a matter of choice or lifestyle, but a factor in place prior to birth; and

WHEREAS, our Leading with Care Policy ensures that congregations, groups and organizations within The Presbyterian Church in Canada will ensure "a safe place for all"; and

WHEREAS, the anti-LGBT stance of the Christian church in its many worldwide forms has resulted in approval of, or collaboration in, the persecution of LGBT persons, leading to verbal, psychological and physical assaults and killings; and

WHEREAS, the teachings of Jesus require that acceptance and inclusiveness of oppressed or persecuted minorities is central to the gospel message;

THEREFORE, the Session of Duff's Church, Puslinch, Ontario, humbly overtures the Venerable, the 141st General Assembly, to affirm that The Presbyterian Church in Canada

is fully inclusive of every person regardless of sexual orientation and gender identity in all aspects of church life, calling and relationship as a matter of justice and hospitality, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Waterloo-Wellington, without comment.

NO. 36 – PRESBYTERY OF WESTERN HAN-CA

Re: Establishing a Native Ministries Endowment Fund

(Referred to Assembly Council and Life and Mission Agency Committee, p. 249, 17)

WHEREAS, The Presbyterian Church in Canada, in the Confession of 1994, has acknowledged and accepted the call to the Holy Spirit to “seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God’s people”; and

WHEREAS, the National Native Ministry Council of The Presbyterian Church in Canada, consisting of representation from all the Native ministries supported by the denomination, coordinates and supports this journey into healing and reconciliation on the front lines and at the grass roots of this calling; and

WHEREAS, the need for the appreciation of the healing programs that the seven ministries in the council are offering and want to offer is constantly growing; and

WHEREAS, the existing sources that have funded this mandated work, from church, government, and individuals, are increasingly unstable and shrinking; and

WHEREAS, the demands of energy, time, and money that are needed to raise funds for the work, at both the national and local level, drain resources away from the healing and reconciliation work itself;

THEREFORE, the Presbytery of Western Han-Ca humbly overtures the Venerable, the 141st General Assembly to:

1. establish a Native Ministry Endowment Fund to be invested with the Consolidated Fund of The Presbyterian Church in Canada,
2. delegate the administration of the income realized from that fund annually to the National Native Ministry Council of The Presbyterian Church in Canada for support of its ministries in healing and reconciliation,
3. direct that a tithe (10%) of all undesignated bequests to The Presbyterian Church in Canada be deposited into the Native Ministry Endowment Fund,
4. direct that a tithe (10%) of the money realized by the national church from the disposal of property within The Presbyterian Church in Canada be deposited into the Native Ministry Endowment Fund,
5. direct the Provisionaries (Planned Giving) office of The Presbyterian Church in Canada to assist the National Native Ministry in preparing materials and promoting the Native Ministry Endowment Fund as a good place to leave a legacy;

or do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 37 – SESSION OF GRACE CHURCH, ORLEANS, ONTARIO

Re: Process for a congregation leaving the denomination

(Referred to Clerks of Assembly in consultation with Trustee Board, Assembly Council, and Pension and Benefits Board, p. 249, 17)

WHEREAS, it is understood that the trustees of a local congregation hold the real property of a congregation in trust for that congregation; and

WHEREAS, the local congregation is the body which pays the mortgage, monthly bills, does the maintenance of the building and property, and over time invests all the time and energy into the maintenance of its witness in the community; and

WHEREAS, according to the current law and practice of the church upon dissolution of a congregation the real property and assets vest in the Trustee Board of The Presbyterian Church in Canada; and

WHEREAS, there is no present provision whereby a congregation dissenting from a majority decision within The Presbyterian Church in Canada can withdraw from The Presbyterian Church in Canada and expect to keep its property; and

WHEREAS, the potential for legal battles over property is likely to be lengthy, costly and a poor witness to the world; and

WHEREAS, other Reformed bodies including the Presbyterian Church (USA) have made allowance for “gracious dismissal” of dissenting congregations whereby the withdrawing congregations are able to retain the title to their property and assets; and

WHEREAS, the development of a gracious process to divide, dismiss, or dissolve churches in consultation with their members which exercises consistency, pastoral responsibility, transparency, and gracious witness should be our desire:

THEREFORE, the Session of Grace Church, Orleans, Ontario, humbly overtures the Venerable, the 141st General Assembly to consider establishing a means for “gracious dismissal” of congregations which might in good conscience be unable to accept changes in doctrine or discipline which depart from the historic confessional standards of the church, or do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted by the Presbytery of Ottawa, without comment.

MEMORIALS – 2015

NO. 1 – PRESBYTERY OF MONTREAL

Re: Process re changes to church’s teaching on human sexuality

(Referred to Clerks of Assembly re Declaratory Act and Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministry), p. 249, 17)

WHEREAS, the past several months have seen informal debate, within some circles of The Presbyterian Church in Canada, on the church’s teaching on human sexuality and the narrower question of how lesbian, gay, bisexual and transgender persons should be welcomed within the life of the church; and

WHEREAS, some within the denomination wish to see a change in the church’s long-held teaching on human sexuality as this is outlined within the 1994 Report on Human Sexuality; and

WHEREAS, the denomination’s historic belief and teaching concerning human sexuality is encapsulated in the statement of Living Faith (a subordinate standard adopted in 1998) that “Christian marriage is a union in Christ whereby a man and a woman become one in the sight of God”; and

WHEREAS, The Presbyterian Church in Canada is divided on the important question of precisely how lesbian, gay, bisexual and transgender persons should be welcomed within the life of the church; and

WHEREAS, at least two presbyteries have forwarded overtures to the 141st General Assembly asking for a change in the church’s teaching and/or discipline in this area of church law and practice (which overtures were subsequently made public, on social media platforms, by various members of those presbyteries); and

WHEREAS, these overtures request that the 141st General Assembly simply declare (by way of a declaratory act) a change in the church’s teaching and/or discipline in this area of church law and practice; and

WHEREAS, a declaratory act is a means by which a General Assembly may affirm “what it understands to be the law of the church regarding any particular matter,” (Book of Forms section 293), and is not a means by which a General Assembly may change any such law; and

WHEREAS, “no prepared law or rule relative to matters of doctrine, discipline, government or worship” may be established by a declaratory act (Book of Forms section 293.1); and

WHEREAS, the General Assembly may make a change to the doctrine, discipline, government, or worship of the church only by way of the Barrier Act process which requires approval by a majority of presbyteries and by two General Assemblies; and

WHEREAS, the Barrier Act gives expression to deeply democratic impulses within Presbyterianism, and exists to prevent any minority within the church from enacting substantial changes to church law and discipline without wide discussion, consultation, and agreement; and

WHEREAS, the Barrier Act is intended to prevent the adoption of novel laws, practices, or standards without due and careful consideration; and

WHEREAS, any change in the areas of doctrine and discipline, on questions of human sexuality, without full consideration of related exegetical, theological and polity matters would be a grave disservice to the church and an unwarranted usurpation of the role of the committees of the General Assembly;

THEREFORE, the Presbytery of Montreal humbly memorializes the Venerable, the 141st General Assembly,

1. that the law and traditions of the church prevent it from establishing any change in the church's doctrine or discipline, on the questions of human sexuality referenced above, by way of a declaratory act,
2. that any request for such a change by way of a declaratory act is contrary both to the spirit and the letter of the church's law, and
3. that any such request for a change in the church's teaching and practice in the area of human sexuality are, if appropriately brought before the General Assembly, rightly referred to the Assembly's Committee on Church Doctrine (in consultation with other appropriate bodies);

or, may interpret the law and traditions of the church otherwise, as the General Assembly may deem best.

APPEALS – 2015

NO. 1 – EDWARD DOWDLES

Re: Appeal against the actions and censure of the Presbytery of Brampton against the Rev. Edward Dowdles.

(Referred to a Special Commission, p. 249, 17)

CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS AND CONGREGATIONS

STUDENTS CERTIFIED AS CANDIDATES FOR THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

McLean-Persaud, Maren, September 16, 2014

Hublely, Katie, September 16, 2014

Langille, Bonnie, September 16, 2014

Bannerman, Jennifer, September 16, 2014

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Parris, Danielle, October 21, 2014

Gyang, Ata Atakora, November 18, 2014

Bitchoka, Prosper, March 17, 2015

Maranzano, Clara, May 19, 2015

Vaus, Victor, June 16, 2015

PRESBYTERY OF SEAWAY-GLENGARRY

Laberge, Guy, May 19, 2015

PRESBYTERY OF LANARK AND RENFREW

William, David A. MacFarland, June 6, 2014

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Persaud, Christian, May 19, 2015

McClure, Monica, May 19, 2015

PRESBYTERY OF EAST TORONTO

Gomes, Elias Mendes, June 16, 2016

Kim, Alvin, June 16, 2016

PRESBYTERY OF WATERLOO-WELLINGTON

D'Angelo, Cheryl

Brimblecome, Lisa

Sturtevant, David

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Mostert, Nancy, October 14, 2014

Lingard, Matthew, December 9, 2014

PRESBYTERY OF NIAGARA

Reid, Nicole, June 18, 2014
Heidebrecht, Trish, June 18, 2014
Utvich-Spear, Mary, June 18, 2014

PRESBYTERY OF PARIS

Jackson, Brian, April 14, 2015

PRESBYTERY OF HURON-PERTH

Naylor, Ernie, June 25, 2014

Synod of Manitoba and Northwest Ontario

PRESBYTERY OF BRANDON

Chang, Euikyun (David), September 17, 2014

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

DeSandoli, Roberto, September 9, 2014

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Carter, Mark J., June 18, 2014

PRESBYTERY OF WESTMINSTER

Chandler, Shelly, November 4, 2014
Livera, Janik, November 4, 2014
Qian, Joseph, January 20, 2015

PRESBYTERY OF VANCOUVER ISLAND

Tan, Vincent (Ka Yu), September 30, 2014

CANDIDATES CERTIFIED FOR ORDINATION

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Stewart, Wayne C., March 3, 2015

PRESBYTERY OF PICTOU

McLean-Persaud, Maren, May 31, 2015

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Vissers, Grant, February 17, 2015

PRESBYTERY OF LANARK AND RENFREW

Turnbull, Jill M., April 22, 2014

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Paterson, Douglas N., September 7, 2014

PRESBYTERY OF EAST TORONTO

Dos Santos, Carluci, June 16, 2016

PRESBYTERY OF WEST TORONTO

Shin, Hyun Sook (Noblina), June 29, 2014

PRESBYTERY OF WATERLOO-WELLINGTON

Smith, Greg, September 9, 2014

Synod of Manitoba and Northwest Ontario

PRESBYTERY OF BRANDON

Bretzlaff, Katherine, May 16, 2012

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Bak, Seung-Woo Ryan, March 21, 2015

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Wilson, Curtis, January 20, 2015
Wilson, Elaine, July 8, 2014
Eastwood, Janet M. (Paddy), July 8, 2014

ORDINATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF NEW BRUNSWICK
Boudreau, Anne, June 22, 2014
PRESBYTERY OF PRINCE EDWARD ISLAND
Campbell, Andrew G., September 23, 2014

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL
Clarke, Christopher, September 7, 2014
Afoakwah, Sampson, September 28, 2014
PRESBYTERY OF LANARK AND RENFREW
Turnbull, Jill M., June 20, 2014

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON
Berkers, David, June 29, 2014
PRESBYTERY OF LINDSAY-PETERBOROUGH
Ellis, Neil, September 14, 2014
PRESBYTERY OF PICKERING
Paterson, Douglas N., September 7, 2014
PRESBYTERY OF EAST TORONTO
Ko, Erin Chong Sun, September 28, 2014
PRESBYTERY OF WEST TORONTO
Shin, Hyun Sook (Noblina), June 29, 2014
PRESBYTERY OF BRAMPTON
Nelson, Todd, June 29, 2014
Ellis, Neil, July 13, 2014
PRESBYTERY OF OAK RIDGES
Van Nest, Anita, July 27, 2014

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
Sutherland, Bonnie, June 21, 2015
PRESBYTERY OF HURON-PERTH
Wickenheiser, Amanda, November 9, 2014

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Eastwood, Janet M. (Paddy), January 11, 2015

DESIGNATION TO ORDER OF DIACONAL MINISTRIES

None reported.

RECEPTIONS FROM OTHER DENOMINATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF NEW BRUNSWICK
You, Hounsek (Joel), from the General Assembly of the Presbyterian Church in Korea
(Hap Dong), April 24, 2014
PRESBYTERY OF PRINCE EDWARD ISLAND
Hamilton, Michael J., from the Evangelical Presbyterian Church, January 13, 2015

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Park, Kenneth Kyung-Seo from the Korean American Presbyterian Church

PRESBYTERIAN OF EASTERN HAN-CA

Ahn, Hyuing Jun, from the Korean Presbyterian Church Abroad, January 13, 2015

Kim, Seong-Keun, from the Evangelical Association of Canada

Synod of Southwestern Ontario

PRESBYTERRY OF HAMILTON

Mansour, Amin, from the Evangelical Presbyterian Church of Egypt, June 10, 2014

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Lockhart, Ross, United Church of Canada, July 16, 2014

Manlove, Jonathan D., from the Reformed Church in America, July 17, 2014

Hsieh, Ta Li, The Presbyterian Church in Taiwan

INDUCTIONS

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

MacLeod, Lorne A., Little Harbour and Bethel, Pictou Landing, October 23, 2014

Kim, Joon Ki, St. Andrew's, New Glasgow, January 11, 2015

PRESBYTERY OF NEW BRUNSWICK

Boudreau, Anne, Knox, Harvey Station and Acton, June 25, 2014

PRESBYTERY OF PRINCE EDWARD ISLAND

Campbell, Andrew G., Brookfield Pastoral Charge, November 2, 2014

Hamilton, Michael J., North Tryon, Borden, March 1, 2015

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Fotheringham, Barbara J., St. Andrew's, Inverness, March 22, 2015

PRESBYTERY OF MONTREAL

Woods, Dale, Principal of Presbyterian College, Montreal, September 16, 2014

Afoakwah, Sampson, Montreal West, September 28, 2014

Bonetto, Richard, Eglise St-Luc, Montreal, February 15, 2015

PRESBYTERY OF OTTAWA

Wilson, G. Grant, St. Paul's, Ottawa, September 10, 2014

Dimock, Karen, St. Andrew's, Ottawa, November 25, 2014

PRESBYTERY OF LANARK AND RENFREW

Turnbull, Jill M., Westminster, Smiths Falls, June 20, 2014

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Berkers, David, St. Andrew's, Gananoque, July 23, 2014

PRESBYTERY OF LINDSAY-PETERBOROUGH

Ellis, Neil, St. Andrew's, Cobourg, September 14, 2014

PRESBYTERY OF PICKERING

Paterson, Douglas N., Wexford, Toronto, September 7, 2014

Astop, Sean, St. Andrew's-Chalmers, Uxbridge, March 29, 2015

Duguid, Barbara, Malvern, Toronto, May 31, 2015

PRESBYTERY OF EAST TORONTO

Summers, Kirk T., Trinity York Mills, Toronto, September 7, 2014

Ko, Erin Chong Sun, St. Mark's, Toronto, September 28, 2014

Purvis, Timothy, Faith, Toronto, April 12, 2015

PRESBYTERY OF WEST TORONTO

Kim, Jin-Hyuk (Thomas), University, Toronto, October 19, 2014

Brown, Paulette M., St. Andrew's, Humber Heights, Toronto, November 30, 2014

PRESBYTERY OF BRAMPTON

Nelson, Todd, Knox, Acton, June 29, 2014

Sokolowsky, Jennifer, Erin, Mississauga, April 19, 2015

PRESBYTERY OF OAK RIDGES

Johnston, Paul D., Chinese, Markham, January 18, 2015
Said, Nagi M.T., Chapel Place, Markham, February 15, 2015
Molengraaf, Marty J., Unionville, June 21, 2015

PRESBYTERY OF ALGOMA & NORTH BAY

Savill, Frances A.E., Calvin, North Bay, September 7, 2014

PRESBYTERY OF WATERLOO-WELLINGTON

Sinclair, Scott, Gale, Elmira, August 10, 2014
Wickenheiser, Amanda, Rockwood and Eden Mills, November 16, 2014

PRESBYTERY OF EASTERN HAN-CA

Kim, Seong-Keun, We, Mississauga, October 19, 2014

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Copland, Sandra, September 9, 2014

PRESBYTERY OF NIAGARA

Van Nest, Anita, Stamford, Niagara Falls, September 14, 2014
Cousineau, Benoit G., St. Andrew's, Welland, May 3, 2015

PRESBYTERY OF HURON-PERTH

Fraser, Marc, Burns, Milverton, August 10, 2014

PRESBYTERY OF GREY-BRUCE-MAITLAND

Chung, David, Lucknow and South Kinloss, June 15, 2014
Jones, Anne-Marie, Knox, Meaford, September 7, 2014

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Kuntel, Murat, St. Andrew's, Thompson, July 1, 2014
Piloow, Barbara, St. John's, Winnipeg, July 6, 2014
Bouw, Anthon, Knox, Selkirk, July 13, 2014

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Lanyi, Gabor, Calvin Hungarian, Edmonton, March 17, 2015

PRESBYTERY OF CALGARY-MACLEOD

Hazlett, Janice, St. Andrew's, Calgary, September 21, 2014
Lee, Kevin, St. Andrew's, Calgary, September 21, 2014

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Eastwood, Janet M. (Paddy), Haney, Maple Ridge, January 11, 2015
Hsieh, Ta-Li, Taiwanese, Vancouver

PRESBYTERY OF VANCOUVER ISLAND

Clarke, Christopher, St. Andrew's, Duncan, October 5, 2014

PRESBYTERY OF WESTERN HAN-CA

Shin, Hyun Sook (Noblina), Antioch, Edmonton, December 13, 2014
Kim, Eui Jong, Korean, Abbotsford, April 5, 2015

INSTALLATIONS

None reported.

APPOINTMENTS AND RECOGNITIONS

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX & LUNENBURG

Sutherland, David W.K., interim minister, St. James, Truro and St. Paul's, McClure's Mills, August 1, 2014
Mawhinney, D. Laurence, stated supply, St. Andrew's, Lunenburg & St. Andrew's, Rose Bay, October 1, 2014

PRESBYTERY OF NEW BRUNSWICK

Jones, Terry, Ferguson, lay missionary, Grace and St. James Pastoral Charge, November 1, 2014
MacFadyen, Cheryl G., Charlotte County Pastoral Charge, January 1, 2015

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Gavino, Victor, Coordinator of Leadership Centre, Presbyterian College, November 18, 2014

PRESBYTERY OF OTTAWA

McPhee, Floyd R., interim minister, St. Timothy's, Ottawa, September 14, 2014

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Morrison, J.P. (Ian), interim minister, Westminster, Toronto, November 18, 2014

PRESBYTERY OF EAST TORONTO

Rapport, Deborah, Arise Ministry, Toronto, January 31, 2015

PRESBYTERY OF WATERLOO-WELLINGTON

Kay, Catherine M., Knox, Crieff, May 12, 2015

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Moody, David, lead family minister, Heritage Green, Stoney Creek, July 1, 2014
Douglas, Alexander, family minister, Heritage Green, Stoney Creek, June 22, 2014
Mansour, Amin, Almanarah, Hamilton, November 9, 2014
Stewart, Catherine, Caledonia, April 19, 2015

PRESBYTERY OF PARIS

Dawes, Wayne, interim minister, Greenbrier, Brantford, November 2, 2014
Hastings, Terry V., interim minister, Knox, Harrington, February 10, 2015

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Hicks, Edward (Ted) C., interim minister, St. Paul's, Prince Albert, October 3, 2014

Synod of Alberta and the Northwest

PRESBYTERY OF CALAGARY-MACLEOD

Bocskoras, Bertalan, stated supply, Calvin Hungarian, Calgary, November 3, 2014
Clendening, Bruce J., chaplain, Bethany Care, Calgary, November 30, 2014

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Lockhard, Ross, Director of Ministry and Leadership Education and of Denominational Formation, St. Andrew's Hall, July 16, 2014

DESIGNATION OF INTERNATIONAL APPOINTMENTS

None reported.

**PLACED ON CONSTITUENT ROLL
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX & LUNENBURG

Veenema, Michael, October 1, 2014

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Rundle, Michael, chaplain, Bagotville Armed Forces Base, September 20, 2014

PRESBYTERY OF MONTREAL

Cameron, Andrew, chaplain, Canadian Forces

PRESBYTERY OF OTTAWA

Scott, R.M.A. (Sandy), chaplain, Department of National Defence, February 17, 2015

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Forget, Daniel H., September 23, 2014

PRESBYTERY OF EAST TORONTO

Muir, Donald G.A., February 3, 2015

Synod of Southwestern Ontario

PRESBYTERY OF PARIS

Sherbino, David E., June 17, 2014

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Kahumbu, Charles, chaplain, Saskatchewan Penitentiary, July 9, 2014

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Scott, R.M.A. (Sandy), June 17, 2015

PRESBYTERY OF CALGARY-MACLEOD

Bocskoras, Bertalan, stated supply, Calvin Hungarian, Calgary, November 3, 2014

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Cairnie, S. Bruce, chaplain, Matsqui Institution, June 17, 2014

**PLACED ON THE CONSTITUENT ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

None reported.

**PLACED ON THE APPENDIX
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF NEWFOUNDLAND

Van Vliet, John, December 11, 2014

PRESBYTERY OF HALIFAX & LUNENBURG

Grant, Mary Anne, January 8, 2015

PRESBYTERY OF NEW BRUNSWICK

Boudreau, Ann, June 22, 2014

You, Hounsek (Joel), April 24, 2014

PRESBYTERY OF PRINCE EDWARD ISLAND

Campbell, Andrew G., September 23, 2014

Dean, William F., October 31, 2014

Hamilton, Michael J., January 13, 2014

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Duguid, Barbara, December 15, 2014

Gourlay, Bruce, W., December 31, 2014

PRESBYTERY OF SEAWAY-GLENGARRY

Kouwenberg, Harold H.A., February 12, 2015

PRESBYTERY OF OTTAWA

Mitchell, Alex M., July 31, 2014

Stewart, David A., September 16, 2014

Graham, Kelly R., January 31, 2015

PRESBYTERY OF LANARK & RENFREW

Cousineau, Benoit G., December 1, 2014

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Van Hartingsveldt, Job, October 1, 2014

Klassen, Harry J., March 31, 2015

PRESBYTERY OF LINDSAY-PETERBOROUGH

Grace, Barney, October 31, 2014
Kennedy, Robert, December 31, 2014

PRESBYTERY OF PICKERING

Kleinstauber, R. Wayne, September 1, 2014
Biggs, James, October 21, 2014
Kuo, Andy, February 17, 2015

PRESBYTERY OF EAST TORONTO

Brown, Paulette M., September 1, 2014
MacLeod, Derek J.M., July 1, 2014
Kuo, Andy, November 30, 2014
Lee, Jacob, May 5, 2015
Kim, Joon Ki, June 3, 2015

PRESBYTERY OF WEST TORONTO

Shin, Hyun Sook (Noblina), June 29, 2014

PRESBYTERY OF OAK RIDGES

Van Nest, Anita, July 29, 2014
Timbers, Gordon E., August 1, 2014
Johnston, Carey Jo, January 18, 2015
McKay, Matthew, February 5, 2015
Jones, Heather L., February 5, 2015
Ryu-Chan, Janet, March 31, 2015

PRESBYTERY OF BARRIE

Timbers, Gordon E., September 9, 2014

PRESBYTERY OF WATERLOO-WELLINGTON

Song, Andrew (Apack), August 31, 2014
Hamalainen, Janice, June 1, 2015
Hogerwaard, John

PRESBYTERY OF EASTERN HAN-CA

Ahn, Hyung Jun, January 13, 2015
Jeong, Seong Ho (Joshua), December 31, 2014

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

McWilliams, A. Harry W., June 10, 2014
Reeve, Ferne, September 9, 2014
Huberts, Henry, January 1, 2015

PRESBYTERY OF NIAGARA

Brown, Raye A., October 1, 2014
Ward, Mark A., December 31, 2014
Moody, David, January 13, 2015
Lampman, Wendy, February 19, 2015
Congram, John D., February 25, 2015

PRESBYTERY OF PARIS

Kukkola, Glenn T., October 31, 2014

PRESBYTERY OF LONDON

Godfrey, Thomas, October 1, 2014
Lee, Jacob, January 31, 2015

PRESBYTERY OF ESSEX-KENT

Hill, Donald C., June 17, 2014
Khang, Joshua (Sin Soo), March 31, 2015

PRESBYTERY OF LAMBTON WEST-MIDDLESEX

Bell, Margaret, December 31, 2014

PRESBYTERY OF HURON-PERTH

Nelson, Dwight E., October 22, 2014
Hastings, Terry V., October 31, 2014
Wickenheiser, Amanda, November 9, 2014
Pasmore, Linda, May 31, 2015

PRESBYTERY OF GREY-BRUCE-MAITLAND

St. Louis, Nan L., June 17, 2014
Knott, James, October 14, 2014
Barr, Alan, December 31, 2014
Butterfield-Kocis, Michelle, December 31, 2014
Simpson, Creola, December 31, 2014

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Kwon, Tae-Wook, Jonathan, March 31, 2015

PRESBYTERY OF NORTHERN SASKATCHEWAN

Jorna, Christopher, September 30, 2014

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Wasilow, Ariane, August 1, 2014

Lee, Connie, March 17, 2015

PRESBYTERY OF CALGARY-MACLEOD

Burnand, Andrew S., September 9, 2014

Breisch, Frank D., September 30, 2014

You, Joel, November 3, 2014

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Ye, Allen, October 16, 2014

Webber, David V., March 31, 2015

PRESBYTERY OF WESTMINSTER

Chang, Sidney, July 1, 2014

Manlove, Jonathan D., July 17, 2014

Cheema, Emmanuel, December 31, 2014

PRESBYTERY OF VANCOUVER ISLAND

McIntyre, Kerry J., August 1, 2014

Kleinsteuber, R. Wayne, September 20, 2014

PRESBYTERY OF WESTERN HAN-CA

Kim, Doo Je, December 31, 2013

**PLACED ON THE APPENDIX TO THE ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Ball, Christina A., October 1, 2014

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF BRAMPTON

Near, Margaret

Synod of Southwestern Ontario

PRESBYTERY OF HURON-PERTH

Henderson, Dorothy M., July 1, 2014

Bisset, Mary Jane, December 31, 2014

**REMOVED FROM APPENDIX
MINISTERS OF WORD AND SACRAMENTS**

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Victor, D. Ian, deceased, December 26, 2014

Veenstra, Jeff, deceased, May 2, 2015

PRESBYTERY OF LANARK & RENFREW

Thompson, S. Reid, deceased, December 12, 2014

Stevens, Edward (Ted), deceased, March 28, 2015

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Duncan, John B., deceased, October 6, 2014

PRESBYTERY OF PICKERING

Smith, Sheina, B., deceased, September 14, 2014

PRESBYTERY OF WEST TORONTO

Vlasblom, Lawrence, deceased, June 27, 2014

PRESBYTERY OF BRAMPTON

Costerus, Christiaan M., deceased, September 15, 2014

Maddock, R. Wayne, deceased, September 17, 2014

PRESBYTERY OF OAK RIDGES

McKay, Matthew, letter of standing, April 21, 2015

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Duke, J. Raymond, deceased, November 17, 2014

PRESBYTERY OF NIAGARA

Allison, John M., deceased, August 13, 2014

PRESBYTERY OF PARIS

Bailey, Albert E., deceased, July 23, 2014

Jarvis, Wilfred D. (Biff), deceased, November 30, 2014

PRESBYTERY OF LONDON

Pollock, J. Murdo, deceased, August 3, 2014

Ballagh-Steeper, Kathleen S., letter of standing, February 13, 2015

Kay, Gale, A., deceased, February 13, 2015

PRESBYTERY OF ESSEX-KENT

Paton, Anthony, own request, June 17, 2014

PRESBYTERY OF HURON-PERTH

Hastings, Terry V., February 25, 2015

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Van Vliet, John, September 18, 2014

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Garner, H. Douglas, deceased, November 15, 2014

PRESBYTERY OF NORTHERN SASKATCHEWAN

Paterson, David W., deceased, January 15, 2015

Synod of Alberta & the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Smith, Richard C., deceased, October 14, 2014

PRESBYTERY OF CALGARY-MACLEOD

Rose, Hector W., deceased, May 18, 2015

Synod of British Columbia

PRESBYTERY OF VANCOUVER ISLAND

Robertson, David C., deceased, February 24, 2015

McConaghy, J. Desmond, deceased, March 4, 2015

PRESBYTERY OF WESTERN HAN-CA

Lee, Young-Sun, deceased, January 2, 2015

**REMOVED FROM APPENDIX TO ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF BRAMPTON

Sinclair, Helen, deceased, June 11, 2014

Farris, Charlotte, deceased, June 20, 2014

Synod of Southwestern Ontario

PRESBYTERY OF GREY-BRUCE-MAITLAND

McDowell, Ruth, deceased, April 16, 2011

PLACED ON CONSTITUENT ROLL BY LEAVE OF ASSEMBLY

None reported.

LEAVE OF ABSENCE

Synod of Central Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Martin, Linda, July 1, 2014

Synod of Southwestern Ontario

PRESBYTERY OF HURON-PERTH

Thompson, Sarah M., April 1, 2015 to March 31, 2016

Pasmore, Linda, July 1 to October 1, 2014

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Bell-Wyninga, Shannon K., September 1, 2014 to December 31, 2014

Wyninga, Jon P., September 1, 2014 to December 31, 2014

RESIGNATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF NEW BRUNSWICK

MacFadyen, Cheryl G., Greenock, St. Andrews and St. Stephen's, December 31, 2014

PRESBYTERY OF PRINCE EDWARD ISLAND

Dean, William F., Wellspring, October 31, 2014

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Kim, Byungho, Chambit, Montreal, March 17, 2015

PRESBYTERY OF OTTAWA

Graham, Kelly R., Knox, Manotick, January 31, 2015

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Kennedy, Robert, St. John's, Port Perry, February 28, 2015

PRESBYTERY OF EAST TORONTO

Kuo, Andy, Toronto Formosan, Toronto, November 30, 2014

MacLeod, Derek J.M., Glenview, Toronto, July 1, 2015

PRESBYTERY OF OAK RIDGES

Ryu-Chan, Janet, St. Andrew's, Markham, March 31, 2015

PRESBYTERY OF WATERLOO-WELLINGTON

Smith, Jeffrey L., Knox, Crieff, August 10, 2015

PRESBYTERY OF EASTERN HAN-CA

Jeong, Seong Ho (Joshua), Korean Christian, London, December 31, 2014

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Moody, David, Chippawa, Niagara Falls, January 13, 2014

PRESBYTERY OF PARIS

Kukkola, Glenn T., Central, Brantford, October 31, 2014

PRESBYTERY OF HURON-PERTH

Pasmore, Linda, St. Andrew's, Molesworth, May 31, 2015

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Kwon, Tae-Wook Jonathan, St. Andrew's, Swift Current, March 31, 2015

Synod of Alberta & The Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Lee, Connie, Braeside, St. Albert, March 17, 2015

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Ye, Allen, Coquitlam, October 16, 2014

DISSOLUTION OF PASTORAL TIE

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Cameron, Andrew, Georgetown, Howick

Duguid, Barbara, St. Andrew's, Huntingdon and Athelstan, December 15, 2014

PRESBYTERY OF OTTAWA

Mitchell, Alex M., St. Timothy's, Ottawa, July 31, 2014

PRESBYTERY OF SEAWAY-GLENGARRY

Kouwenberg, Harold H.A., St. Matthew's, Ingleside, February 11, 2015

PRESBYTERY OF LANARK & RENFREW

Cousineau, Benoit G., Knox, Westport, December 1, 2014

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Lee, Jacob, Bethel, Iderton, January 31, 2015

PRESBYTERY OF GREY-BRUCE-MAITLAND

Butterfield-Kocis, Michelle, Westminster, Paisley and St. Paul's, Glamis, December 31, 2014

Simpson, Creola, St. Andrew's, Southampton, December 31, 2014

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Cheema, Emmanuel, Asian Christ Church, Surrey, December 31, 2014

Cheema, Bushra, Asian Christ Church, Surrey, December 31, 2014

RETIREMENTS

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Grant, Mary Anne, Sedgwick Memorial, Tatamagouche and St. Matthew's, Wallace, December 31, 2014

PRESBYTERY OF HALIFAX & LUNENBURG

Adam-Murphy, Judith A., January 1, 2015

PRESBYTERY OF NEW BRUNSWICK

Nelson, Dwight, chaplain, Canadian Armed Forces

PRESBYTERY OF PRINCE EDWARD ISLAND

Dean, William F., Wellspring, November 1, 2014

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Gourlay, Bruce W., Town of Mount Royal, December 31, 2014

Shute, Daniel J., The Presbyterian College, Montreal, April 30, 2015

PRESBYTERY OF OTTAWA

Ewing, Robert E., March 1, 2015

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Van Hartingsveldt, Job, Strathcona Park, Kingston, October 1, 2014

PRESBYTERY OF LINDSAY-PETERBOROUGH

Grace, Byron, Beacan, Beaverton, October 31, 2014

PRESBYTERY OF PICKERING

Kleinstaub, R. Wayne, Malvern, Toronto, August 31, 2014

PRESBYTERY OF EAST TORONTO

Biggs, James F., Iona, Toronto, July 1, 2014

Reeve, Ferne, Trinity York Mills, Toronto, December 31, 2013

PRESBYTERY OF OAK RIDGES

Timbers, Gordon E., Unionville, August 1, 2014

PRESBYTERY OF WATERLOO-WELLINGTON

Song, Andrew (Apack), Knox, Elora, August 31, 2014

Hamalainen, Janice, St. Andrew's, Kitchener, June 1, 2015

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Brown, Raye A., St. Andrews-Knox, Fort Erie, October 1, 2014

Ward, Mark A., Knox, Dunville, December 31, 2014

PRESBYTERY OF LONDON

Godfrey, Thomas, St. Lawrence, London, October 1, 2014

PRESBYTERY OF LAMBTON-WEST-MIDDLESEX

Bell, Margaret, Moore and Mooretown, December 31, 2014

PRESBYTERY OF HURON-PERTH

Henderson, Dorothy M., (Diaconal), Caven, Exeter, July 1, 2014

PRESBYTERY OF GREY-BRUCE-MAITLAND

Barr, Alan, St. Andrew's, Chatsworth and Latona, Dornoch, December 31, 2014

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Wasilow, Ariane, August 1, 2014

PRESBYTERY OF CALGARY-MACLEOD

Van Zoeren, Fennegina, November 1, 2014

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Webber, David V., Cariboo Region, Cariboo, March 31, 2015

PRESBYTERY OF VANCOUVER ISLAND

McIntyre, Kerry J., St. Andrew's, Duncan, June 30, 2014

NAME CHANGE OF MINISTER

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF BARRIE

Morris Crawford, Courtney, now is Courtney M. Crawford

PRESBYTERY OF TEMISKAMING

Onuoha, Arlene, now is Arlene Hartford

DEATHS IN MINISTRY

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Victor, D. Ian, December 26, 2014

Veenstra, Jeff, May 2, 2015

PRESBYTERY OF LANARK & RENFREW

Thompson, S. Reid, December 12, 2014

Stevens, Edward (Ted), March 28, 2015

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Duncan, John B., October 6, 2014

PRESBYTERY OF PICKERING

Smith, Sheina, B., September 14, 2014

PRESBYTERY OF WEST TORONTO

Vlasblom, Lawrence, June 27, 2014

PRESBYTERY OF BRAMPTON

Sinclair, Helen, (Diaconal) June 11, 2014

Farris, Charlotte, (Diaconal) June 20, 2014

Costerus, Christiaan M., September 15, 2014

Maddock, Robert Wayne, September 17, 2014

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Duke, J. Raymond, November 17, 2014

PRESBYTERY OF NIAGARA

Allison, John M., August 13, 2014

McQuaig, Elizabeth Ann (Diaconal), March 3, 2014

PRESBYTERY OF PARIS

Bailey, Albert E., July 23, 2014

Jarvis, Wilfred D. (Biff), November 30, 2014

PRESBYTERY OF LONDON

Pollock, J. Murdo, August 3, 2014

Kay, Gale A., February 13, 2015

PRESBYTERY OF GREY-BRUCE MAITLAND

McDowell, Ruth, (Diaconal), April 16, 2011

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Garner, H. Douglas, October 8, 2014

PRESBYTERY OF NORTHERN SASKATCHEWAN

Paterson, David W., January 15, 2015

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Smith, Richard C., October 14, 2014

PRESBYTERY OF CALGARY-MACLEOD

Rose, Hector W., May 18, 2015

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Lemen, Ellen, September 5, 2014

McConaghy, J. Desmond, March 4, 2015

PRESBYTERY OF VANCOUVER ISLAND

Robertson, David C., February 24, 2015

PRESBYTERY OF WESTERN HAN-CA

Lee, Young-Sun, January 2, 2015

TRANSLATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF NEWFOUNDLAND

Sutherland, David W.K., to Presbytery of Halifax & Lunenburg, August 1, 2014

PRESBYTERY OF PICTOU

Fotheringham, Barbara J., to Presbytery of Quebec, March 7, 2015

PRESBYTERY OF HALIFAX & LUNENBURG

Rundle, Michael, to Presbytery of Quebec, September 20, 2014

PRESBYTERY OF NEW BRUNSWICK

MacLeod, Lorne A., to Presbytery of Pictou, October 23, 2014

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Davidson, Gregory, to Presbytery of Hamilton, April 21, 2015

PRESBYTERY OF OTTAWA

Sinclair, Scott to Presbytery of Waterloo-Wellington, August 10, 2014

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Jones, Anne-Marie, to Presbytery of Grey-Bruce-Maitland, June 17, 2014

PRESBYTERY OF LINDSAY-PÉTERBOROUGH

Johnston, Paul D., to Presbytery of Oak Ridges, December 31, 2014

PRESBYTERY OF PICKERING

Lee, Kevin, to Presbytery of Calgary-Macleod, September 21, 2014

PRESBYTERY OF EAST TORONTO

Sokolowsky, Jennifer, to Presbytery of Brampton, April 19, 2015

PRESBYTERY OF WEST TORONTO

Dimock, Karen, to Presbytery of Ottawa, November 25, 2014

PRESBYTERY OF BRAMPTON

Clendening, Bruce J., to Presbytery of Calgary-Macleod, September 9, 2014

PRESBYTERY OF OAK RIDGES

Sherbino, David E., to Presbytery of Paris, June 17, 2014

Muir, Donald G.A., to Presbytery of East Toronto, February 3, 2015

PRESBYTERY OF WATERLOO-WELLINGTON

Molengraaf, Marty J., to Presbytery of Oak Ridges, June 21, 2015

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Kay, Catherine M., to Presbytery of Waterloo-Wellington, February 15, 2015

Astop, Sean, to Presbytery of Pickering, March 29, 2015

PRESBYTERY OF NIAGARA

Moody, David, to Presbytery of Hamilton, July 1, 2014

Synod of Alberta & the Northwest

PRESBYTERY OF PEACE RIVER

Pilozow, Barbara to Presbytery of Winnipeg, July 6, 2014

PRESBYTERY OF EDMONTON-LAKELAND

Scott, R.M.A. (Sandy), to Presbytery of Ottawa, February 2, 2015

PRESBYTERY OF CENTRAL ALBERTA

Fraser, Marc, to Presbytery of Huron Perth, July, 2014

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Savill, Frances A.E., to Presbytery of North Bay, September 7, 2014

Wilson, G. Grant, to Presbytery of Ottawa, September 10, 2014

Ye, Allen, to Presbytery of Kamloops, September 16, 2014

CERTIFICATES GRANTED

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Grant, Mary Anne, to Presbytery of Halifax & Lunenburg, December 31, 2014

PRESBYTERY OF HALIFAX & LUNENBURG

Rundle, Michael, to Presbytery of Quebec, July 31, 2014

PRESBYTERY OF NEW BRUNSWICK

You, Hounsek, to Presbytery of Calgary-Macleod, November 3, 2014

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Clarke, Christopher, to Presbytery of Vancouver Island, September 7, 2014
Burnand, Andrew S., to Presbytery of Calgary-Macleod, September 9, 2014
Duguid, Barbara to Presbytery of Pickering, May 31, 2015

PRESBYTERY OF LANARK & RENFREW

Cousineau, Benoit G., to Presbytery of Niagara, May 31, 2015

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Johnston, Carey Jo, to Presbytery of Oak Ridges, December 15, 2014

PRESBYTERY OF PICKERING

Kleinsteuber, R. Wayne, to Presbytery of Vancouver Island, September 30, 2014
Ham, Janet, (Diaconal), to Presbytery of Ottawa, May 20, 2014

PRESBYTERY OF EAST TORONTO

Biggs, James, to Presbytery of Pickering, July 1, 2014
Reeve, Ferne, to Presbytery of Hamilton, September, 2015
Congram, John D., to Presbytery of Niagara, November 4, 2014
Brown, Paulette M., to Presbytery of West Toronto, November 30, 2014
Kim, Joon Ki, to Presbytery of Pictou, January 11, 2015
Jones, Heather L., to Presbytery of Oak Ridges, February 3, 2015
Kuo, Andy, to Presbytery of Pickering, February 3, 2015
Near, Margaret, (Diaconal) to Presbytery of Brampton, February 3, 2015
McKay, Matthew, to Presbytery of Oak Ridges, February 5, 2015

PRESBYTERY OF WEST TORONTO

Shin, Hyun Sook (Noblina), to Presbytery of Western Han-Ca, December, 2014

PRESBYTERY OF BRAMPTON

McWilliams, A. Harry W., to Presbytery of Hamilton, June 10, 2014

PRESBYTERY OF OAK RIDGES

Van Nest, Anita, to Presbytery of Niagara, September 14, 2014
Timbers, Gordon E., to Presbytery of Barrie, August 1, 2014

PRESBYTERY OF WATERLOO-WELLINGTON

St. Louis, Nan L., to Presbytery of Grey-Bruce-Maitland, June 17, 2014
Dawes, Wayne, to Presbytery of Paris, November 2, 2014

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Moody, David, to Presbytery of Hamilton, July 1, 2014

PRESBYTERY OF PARIS

Knott, James, to Presbytery of Grey-Bruce-Maitland, October 14, 2014

PRESBYTERY OF LONDON

Summers, Kirk T., to Presbytery of East Toronto, September 7, 2014
Lee, Jacob, to Presbytery of East Toronto, March 10, 2015

PRESBYTERY OF HURON-PERTH

Hogerwaard, John, to Presbytery of Waterloo-Wellington, September 9, 2014
Wickenheiser, Amanda, to Presbytery of Waterloo-Wellington, November 16, 2014
Hastings, Terry V., to Presbytery of Paris, February 25, 2015

Synod of Manitoba and the Northwest

PRESBYTERY OF WINNIPEG

Kahumbu, Charles to Presbytery of Northern Saskatchewan

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Jorna, J. Christopher, to Presbytery of Northern Saskatchewan, September 30, 2014

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Kuntel, Murat, to Presbytery of Winnipeg, July 1, 2014
Ye, Allen, to Presbytery of Kamloops, October 16, 2014

PRESBYTERY OF VANCOUVER ISLAND

Hicks, Edward (Ted) C., to Presbytery of Northern Saskatchewan, September 30, 2014

HISTORICAL CERTIFICATES

None reported.

LETTER OF STANDING GRANTED

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Kim, Byungho, March 17, 2015

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

MacLeod, Derek J.M., March 3, 2015

PRESBYTERY OF OAK RIDGES

McKay, Matthew, April 21, 2015

PRESBYTERY OF WATERLOO-WELLINGTON

Smith, Jeffrey L., August 31, 2014

PRESBYTERY OF BARRIE

Howes, David M., June 10, 2014

PRESBYTERY OF EASTERN HAN-CA

Kim, Ung Be, January 13, 2015

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Ballagh-Steeper, Kathleen S., February 13, 2015

Steeper, Kevin, February 13, 2015

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Hodgson, C. Joyce, January 21, 2015

Hodgson, Raymond, January 21, 2015

DEMITTED FROM MINISTRY

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Cossar, Bruce, September 23, 2014

SUSPENSION FROM MINISTRY

None reported.

SUSPENSION LIFTED

None reported.

DEPOSITION FROM MINISTRY

None reported.

CHANGE OF STATUS OF PRESBYTERY

None reported.

NEW CHURCH DEVELOPMENT/NEW MINISTRIES

None reported.

CONSTITUTION OF NEW CONGREGATIONS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

La Communauté Chrétienne Siloé, Montreal, January 1, 2015

PRESBYTERY OF OTTAWA

The Upper Room (Rockland), Ottawa, September 21, 2014

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF WEST TORONTO

Nigerian, Toronto, June 10, 2014

Synod of Manitoba and Northwest Ontario

PRESBYTERY OF WINNIPEG

Place of Hope, Winnipeg, November 30, 2014

CHANGE OF STATUS OF CONGREGATION

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Athelstan and St. Andrew's Huntingdon, became single point charges, May 19, 2015

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Faith Community and Westview, became a pastoral charge on April 1, 2015

Synod of Southwestern Ontario

PRESBYTERY OF PARIS

Knox, Embro and Knox, Harrington, became single point charges, February 15, 2015

AMALGAMATION OF CONGREGATIONS

Synod of Manitoba and Northwest Ontario

PRESBYTERY OF WINNIPEG

St. James and First, Winnipeg, now First, Winnipeg, January 1, 2015

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON LAKELAND

Mill Woods and Strathcona, Edmonton, now Mill Woods, January 1, 2015

DISSOLUTION OF CONGREGATION

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

St. Mark's, Englishtown, May 6, 2014

PRESBYTERY OF NEW BRUNSWICK

St. James, Port Elgin, November 26, 2014

Synod of Central, Northeastern Ontario & Bermuda

PRESBYTERY OF TEMISKAMING

MacKay, Timmins, November 20, 2014

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Crowland, Welland, October 26, 2014

PRESBYTERY OF LONDON

Bethel, Ilderton, January 31, 2015

PRESBYTERY OF ESSEX-KENT

St. James, Thamesville, November 30, 2014

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

Knox, Stonewall, September 21, 2014

NAME CHANGE OF CONGREGATION

None reported.

TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY

None reported.

DEDICATION OF CHURCH BUILDINGS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Trinity, Carp, new church building, November 16, 2014

St. Andrew's, Stittsville, renovated church building, May 31, 2015

DECOMMISSION OF CHURCH BUILDING

Synod of Alberta

PRESBYTERY OF EDMONTON LAKELAND

Strathcona Church, Edmonton, September 7, 2014

PREACHING POINT ESTABLISHED

None reported.

MEMORIAL RECORDS

SYNOD OF QUEBEC & EASTERN ONTARIO

The Presbytery of Montreal

REVEREND JEFF VEENSTRA

B.A., M.DIV.

The Rev. Jeff Veenstra was born in 1960 and began his journey to ordained ministry in 1991 after several years of working as a commercial insurance broker. While studying at Wilfred Laurier University, Jeff served as Minister of Youth and Visitation at St. Andrew's Hespeler Church in Cambridge. Following graduation in 1995, Jeff and his family moved to Creemore, Ontario, where he served the Creemore Pastoral Charge as their student minister while studying at the Toronto School of Theology. In 1998 Jeff was ordained to the ministry of Word and Sacrament and was called to serve Knox Church in Dunnville, Ontario. In November 2001, Jeff was called to be the senior minister at St. Andrew's Hespeler and served there until August 2010.

Jeff was inducted as minister of the Church of St. Andrew and St. Paul, Montreal, on September 12, 2010, and served this congregation with humility, patience, wisdom and grace until his death on May 2, 2015. Throughout his tenure he immeasurably enriched and strengthened the lives of the members of the congregation as Sunday by Sunday he preached from the heart of the gospel, prayed, and led in the life of the church. His compassion, insight, vision, courage, and sense of humour have touched all who met him in ways both personal and profound.

Jeff is survived by his wife Diana and their four children Justin, Jackie, Melissa and Rachael.

THE REV. DR. IAN VICTOR

B.A., B.TH., M.DIV., D.D.

It was with deep shock and sadness that the Presbyterian college learned of the sudden death of the Rev. Dr. Ian Victor on December 26, 2014. Ian stepped into the role of Acting Director of Pastoral Studies in 2013, but his contribution to the work of the college, and to the life and education of its students, reached well beyond what one might expect of such a brief tenure. With customary energy, creativity and humour, Ian threw himself into his work and supported the college in every way possible. He took tremendous joy in supporting students and helping to shape the life of the college.

Ian was a graduate of The Presbyterian College and, in 2010, in recognition of his outstanding contributions to the church and society, the college conferred upon him the degree of Doctor of Divinity, (*honoris causa*). His ministry began with his ordination in Montreal in 1979, followed by service in churches in Duvernay, Quebec; Eckville, Alberta; Petrolia, Ontario; West Vancouver, British Columbia; Ottawa, Ontario; and Victoria, British Columbia. During his 30-plus years of ministry, Ian served as moderator of three presbyteries and the Synod of British Columbia. He also served on several national boards and committees, including a stint as convener of the Committee on Church Doctrine. He was a prolific writer and an engaging speaker. He was a contributing editor to *The Presbyterian Record*, wrote many feature articles

and book reviews, penned weekly newspaper columns, and hosted a radio show. He twice received national writing awards from the Canadian Church Press Association.

But that is merely a summary of Ian's more formal accomplishments; it says little of Ian the person and pastor. It was in personal contact and relationship with Ian that one began to realize the awesome qualities of this man. Perhaps the best way to testify to the personal gift that Ian was to friends, colleagues and congregational members is to quote from some of the messages sent to his family after his death: "Ian Victor was a generous, articulate and erudite man. He was unconditionally and immediately available" at the time of loss of a loved one. "He made me think, sometimes when I didn't want to; he challenged me when I needed it, and he made me laugh... Laughing is what I remember even as I cry while typing this." "Ian was theologically astute and comically brilliant. He was razor sharp and acerbic. I remember a large man who lived even larger." And finally, from a member of his own family who wrote that Ian was "an intellectual who never made anyone feel inferior, a pastor with boundless compassion, a friend full of charm and laughter [who] could relate to the most broken-hearted people with disarming and sincere love and empathy."

This is something of the measure of the man we have lost. These words from other colleagues sum up our tribute to Dr. Ian Victor: "A great man of God will be greatly missed... I'm sure he's entertaining the angels now!"

**SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA
Presbytery of Pickering**

THE REV. SHEINA B. SMITH
B.TH., M.DIV.

Sheina Smith was born on March 18, 1939 and died on September 14, 2014. She started her working life as a professional engineer in Scotland, emigrating in the early sixties to work at the World's Fair in New York City. She later joined her twin sister Alison in Canada. Sensing a call to serve in Christian ministry, Sheina studied at Ewart College in Toronto (1965–1969) and later graduated from The Presbyterian College in Montreal. She was ordained to the ministry of Word and Sacraments in 1978.

Sheina served in native communities, starting out as a Deaconess in Sioux Indian Village near Portage La Prairie, Manitoba, in 1969. In 1978 she went to Knox Church, Whitewood and St. Andrew's Church, Moosomin, in Saskatchewan. She was minister at St. Andrew's Church in Lachine, Quebec, from 1982 to 1993 and then served at Burns Church in Ashburn from 1993 to 1998.

Sheina was a firm believer in diversity and inclusion and encouraged people to support those who didn't fit the "norm" of the day. Her engineering past was evident as she worked to build bridges, right wrongs and promote justice for all.

Burns Church in Ashburn had just become a single point charge when Sheina was called, and she was their first full-time minister. She spent many hours in meetings of all types as she encouraged the congregation to adopt some more modern approaches to worship and church life. She engaged the congregation's first paid music director and used her to introduce some modern hymns and choruses. This led to Burns being one of the test congregations trying out new music which was being considered for the revision of the 1997 Book of Praise. Sheina also continuously wove a theme of respect for justice and human rights into her ministry at Burns.

Presbytery of West Toronto

THE REV. LAWRENCE VLASBLOM
M.DIV.

The Rev. Lawrence Vlasblom was born in Oud Beijerland, Holland on December 18, 1925, and had vivid memories of the Second World War which he experienced as a teenager. After the war he served in the Royal Netherlands Air Force as an airplane mechanic. In 1952 he came to Canada with his new bride Maria, or "Riet" as she was more commonly known, and together

they started a new life here. When they first arrived they attended the Christian Reformed Church, a congregation that met in the original Runnymede Presbyterian Church.

Lawrence worked at odd jobs before landing one in the new cable TV industry running cables lines around Toronto. Lawrence continued to work in the cable industry while Reit's work as choir director led the family to Knox Church in Milton and Hillview Church in Etobicoke. At the age of 60, when he had gained enough credits from York University, Lawrence entered Knox College and began his studies for the ministry. He was ordained by the Presbytery of West Toronto and inducted into the congregation of North Park Church on May 27, 1990, and served there for about five years. After his retirement, he did some supply preaching in Pine Ridge Church.

Family was very important to Lawrence. He and Reit had two sons, Lawrence and Lincoln. They were married for 55 years before Reit's death. In later years he was very fortunate to reconnect with and marry his old neighbour from Holland, Henny Wybenga, with whom he spent the last 5 years of his life. A service of Celebration and Thanksgiving for the life and ministry of Lawrence was held at Graceview Church in Etobicoke, Ontario, on June 27, 2014, led by the Rev. Stephen Dunkin.

THE SYNOD OF SOUTHWESTERN ONTARIO Presbytery of Niagara

THE REV. DR. JOHN MCCLYMONT ALLISON
B.A., B.D., M.TH., D.MIN.

The death of John Allison on August 13, 2014, has taken from The Presbyterian Church in Canada one of the last of those evangelical stalwarts who did so much to keep the spiritual life of the denomination alive in the 1970s and 1980s. John was a man of God who walked humbly before the Lord and sought justice and reconciliation to all.

Born in 1934, he was the only child of a man of deep principle, a Highlander who left Scotland in that mass emigration after the First World War to work in the mines in Trail, British Columbia. For his sabbatarian principles, and his refusal to treat Sunday like any other workday, he lost his job and was reduced to poverty. John's parents moved to Calgary where his mother Penny served in domestic work. After John M. Alison Sr.'s early death, Penny married the Rev. Clarence Pickup.

John showed early academic promise, with great discipline in his work. He went on to study at the University of Toronto and was a 1960 prize-winning graduate of Knox College. The following year he pursued graduate study in Old Testament at Westminster Theological Seminary, Philadelphia. He later received a D.Min. from Fuller Seminary.

In 1961 Robert Taylor of Medicine Hat was elected Moderator of the General Assembly of The Presbyterian Church in Canada and during his busy moderatorial year John became his assistant. The position had an important consequence when John married Pat Taylor, his daughter. John was ordained and served at St Andrew's, Kimberley, a congregation in the Kootenays, where he succeeded Ed McKinlay. From there in 1969 he went to Cheyne Church, Stoney Creek, Ontario, again succeeding a gifted evangelical, Merrill Reside. His ministry at Cheyne saw growth both spiritual and numerical. He moved on in 1984 to St Andrew's, Islington in Toronto where he spent twelve years with a strong pulpit presence and warm pastoral compassion. At St. Andrew's, Islington he provided a home for the Renewal Fellowship within The Presbyterian Church in Canada. In 1996 Pat and John left for the Synod of the Atlantic Provinces; Pat became Youth Consultant for ten years and John was interim pastor for five charges in Nova Scotia and New Brunswick. He retired after thirteen years due to advancing Multiple Sclerosis. Pat then served for three years at St. Andrew's, Moncton, and was also regional representative of Interserve. Shortly, before his death, they moved to Smithville on the Niagara peninsula to be near family. "The highest calling we've experienced", Pat reflected in retrospect, "is that of prayer, prayer for youth, families, congregations and the advancing of the gospel globally."

John and Pat had four children: Naomi married to Mark Young; the Rev. Andrew, lead pastor at St Paul's Leaskdale, married to Colleen; and Sean who since 1997 a Wycliffe Bible translator in northern Cameroon and recently as well an instructor at the Wycliffe training school in Langley, British Columbia, married to Leslie; and Bonnie married to Mike Hamilton.

In Bunyan's Pilgrim's Progress as Christian approaches the Celestial City he shouts out to Hopeful "Be of good cheer, my brother: I feel the bottom, and it is good." At the end, after years of suffering, John Allison felt the bottom and it was good. He is receiving his reward for years of faithful and Christ honouring ministry and his children, as they did at his funeral August 17, rise up and call him blessed as do many of his spiritual offspring.

MS. ELIZABETH MCCUAIG
B.A., B.ED., DIP.C.E.

Liz McCuaig (nee Steele) was born on April 23, 1949, in St. John's, Newfoundland and went to be with the Lord on March 3, 2014.

Liz was a graduate of Ewart College, the University of Toronto, and the University of Ottawa. It was the Rev. J.K. Thomson of Knox, St. Catharines who encouraged Liz to combine her love of teaching with her love for Jesus, and The Presbyterian Church in Canada was blessed.

Liz provided Christian education at Central in Galt (Cambridge, Ontario), Camp Getty in Nova Scotia, and Knox, Ottawa. She was loved by her elementary school children and her church family alike.

Liz was a vibrant woman with a magnetic personality. It was difficult not to be touched by her warm heart and giving nature. Liz and her loving husband, Ian, retired to St. Catharines to be closer to Liz's elderly parents.

Liz is survived by her husband and best friend, Ian; her mother, Doreen Steele; brother Peter (Ann) and step-children Barbara Rowe (Dave) and Steven McCuaig (Joanna). She is predeceased by her father Owen and brother Rob.

We said goodbye to Liz on March 15, 2014 at St. Andrew's Church, Niagara-on-the-Lake, but we know we will see her again at the Father's throne.

Presbytery of Paris

THE REV. DR. ALBERT ERNEST BAILEY
B.A., M.A., TH.D.

Albert Bailey, of Simcoe, passed away at the Brantford General Hospital while surrounded by his family on Wednesday, July 23, 2014, in his 95th year. Much beloved husband of 71 years of Evelyn (Traviss). He will be sorely missed by his children: Mary Lyn Horvath and her husband Bert, Jay and his wife Hope Watson, Susan McElcheran and her husband Tim, and his grandchildren Wendy (Roger), Laurelyn (Mike), Rebekah, Keehan (Johann), Caris (Rob), Patrick, Luke and Anna; also his great-grandchildren Loren Teigan, Kaden, Sydney, Thai, Caitlyn and Michyla. Albert was predeceased by his son David (1971), parents, Arthur and Jeanetta Bailey, and his sisters Vera, Irma and Helen.

He served in the RCAF as a sergeant 1941–1946, received his M.A. from Knox College, University of Toronto in 1951, and his Th.D. at Princeton Theological Seminary in 1962. The Rev. Bailey was a teaching fellow, lecturer, instructor, consultant, editor and pastor, serving Knox Church, Waterloo; Kerrisdale Church, Vancouver and St. Paul's Church, among others.

A celebration of his life was held on Saturday, August 2, 2014, from St. Paul's Church, Simcoe.

THE REV. WILFRED DOUGLAS "BIFF" JARVIS
B.A., M.DIV.

Former minister at St. Andrew's, Church, Tillsonburg from 1977 to 1995, Biff Jarvis passed away peacefully at the age of 84, on Monday, December 1, 2014, at the Tillsonburg District Memorial Hospital, with his loving wife Jean and all the family by his side.

Once described as a "man of God and a man of action", Biff was well known for his service to his church, the community of Tillsonburg and area and his fellow man. He helped promote and establish palliative care at the Tillsonburg District Memorial Hospital. He served and volunteered as the Royal Canadian Legion Padre for six years and was a member in good standing of the Legion, was an Honorary Life Member of the Tillsonburg Rotary Club, a very

dedicated volunteer at all of the Fernlea IV Non-Profit Books; Tillsonburg Museum, Annandale House, Rotary Club Phone Check Services, VON as a friendly visitor, Past President and member of the Tillsonburg Historical Society and he was a volunteer and led the Christian service in the chapel at the Caressant Care, Courtland. In all, Biff was an active community benefactor through his many good works.

Much loved husband and best friend of Jean Jarvis (Hazelwood) and much loved by his children: James (May) of London and their children: Rob (Shannon), Brenda (Joe) and Amy; Marie (Leon Roelens) of Walsingham and their children: Justin (Melissa), Meghan (Brad) and Sam; Gord (Michele) of Tillsonburg; Stephen of Welland and his children Stephanie and Andy; Joanne Mabee of Tillsonburg and her child Morgan. Also proud and loving great-grandfather of nine great-grandchildren. Survived by a brother Gordon (Helen) of Rochester, New York and a sister Doreen of Burlington and the late Don Gentleman and nieces, nephews and cousins. Predeceased by his parents Douglas Wilfred Jarvis and the late former Nellie Irene Jarvis (Ferguson). In keeping with Biff's wishes cremation took place. The Rev. Olwyn Coughlin led a memorial service on Friday, December 5, 2014 at St. Andrew's Church, Tillsonburg. Internment took place at a later date in the Windham Cemetery.

Presbytery of London

THE REV. GALE ANN KAY
B.A., M.DIV.

The Rev. Gale Ann Kay peacefully passed into the arms of her Lord on Friday, February 13, 2015, at Parkwood Hospital, London, Ontario, in her seventy-sixth year.

Gale was the daughter of the late Bella McLean and James Kay of Guelph, Ontario. In her youth Gale attended Knox Church, Guelph. She became an elementary school teacher before entering Ewart College. She served as a deaconess in Knox Church, Waterloo, and Knox Church, Listowel. Gale returned to Knox College and graduated with a Master of Divinity degree. She was ordained by the Presbytery of London and served in the Knox Belmont-St. James, North Yarmouth Pastoral Charge.

Sensing a call away from parish ministry, Gale continued her studies and became a chaplain at Parkwood Hospital, working primarily with veterans and those with Alzheimer's disease. Gale was at Parkwood Hospital for seventeen years. In her ministry, Gale comforted many with the Gospel of Christ. Gale is remembered for her strong faith in her Lord, her serene and calming presence, the rich friendships she developed over the years, and her devotion to her family.

Gale is survived by her brothers the Rev. J. Beverley Kay (Isobel) of Armstrong, British Columbia and Kenneth Kay (Leanne) of Guelph, Ontario. She was a beloved aunt, great aunt, and great-great aunt. A funeral service was conducted at Elmwood Avenue Church on Thursday, February 19, 2015. Gale was interred at Woodlawn Memorial Park Cemetery the following day.

THE REV. J. MURDO POLLOCK
B.A., B.D.

The Rev. J. Murdo Pollock was born in 1922 in Vancouver, British Columbia, and died on August 3, 2014 in London, Ontario. Following his studies at King Edward High School and the University of British Columbia, Murdo entered Knox College, graduating in 1947. Murdo was called to new church development work. A gifted preacher, administrator, pastor and leader, Murdo was appointed to new church development work in the Fraser Valley of British Columbia. He established two congregations, Haney Church in Maple Ridge and St. Paul's Church in Mission. Murdo was soon joined in his ministry by his wife Joyce, a graduate of the Presbyterian Missionary and Deaconess Training School. After serving fourteen years in British Columbia, the Rev. Murdo Pollock was called to Hamilton Road Church, London, Ontario. Much loved and respected, Murdo's ministry at Hamilton Road lasted twenty-nine years until his retirement. During that time, he was active in many local organizations, including the London Public Library Board, the United Way, and the Council for London Seniors. He was the first chair of the Hamilton Road Area Council. The Rev. Murdo Pollock also served as Moderator of the Presbytery of London, Moderator of the Synod of Hamilton and London, and for many years Clerk of the Presbytery of London.

He is well remembered for his gentlemanly professionalism and his love of study. Murdo read voraciously and remained intently interested in current events. Following his retirement, Murdo preached regularly within the Presbytery of London. He also served as stated supply in several charges during periods of pulpit vacancy. In his later years, Joyce and Murdo worshipped at St. George's Church, London.

Murdo is survived by his wife Joyce Pollock and their children Elizabeth, Jean and Janice. He is also survived by his son-in-law Stephen Firth and grandson Mark. Murdo was the much beloved brother of the Rev. Robert Pollock of Vancouver. A celebration of the life of the Rev. J. Murdo Pollock was held at St. George's Church, London on Thursday, August 7, 2014.

**SYNOD OF SASKATCHEWAN
Presbytery of Assiniboia**

**THE REV. H. DOUGLAS GARNER
B.A., M.DIV.**

The Rev. Douglas Garner passed away on Wednesday, October 8, 2014, at the age of 93 years. Doug was predeceased by his wife Lenna (2003), his brothers Donald and Harold and his sister Norma Lewis. Doug is fondly remembered by his sister-in-law Margaret Carr and numerous nieces and nephews. A memorial service was held on Wednesday, October 15, 2014, at First Church, Regina, Saskatchewan, with the Rev. Bradley Childs officiating.

Doug Garner earned a B.A. in 1949 from the University of Saskatchewan. He received his M.Div. in 1952 from St. Andrew's College. Doug was ordained at Knox Metropolitan in Regina, Saskatchewan, that same year but decided to enroll at New College at the University of Edinburgh for further training. He concentrated on Church History with a deep respect for John Wesley and also New Testament studies. Doug did pastoral supply work at Canongate Church and Prestonfield in Edinburgh as well as other charges in Perth, Killin and Glasgow. Doug eventually determined that academia was not for him. Believing that his doctoral work was keeping him from his true love of congregational ministry, he decided to return to Canada.

In 1954 Doug began working at Neville-Vanguard (a three-point charge) near Swift Current, Saskatchewan. After three years he spent another 18 years at St. Andrew's United Church in Arcola (also a three-point charge) and met his beloved Lenna at the encouragement of several congregants. Finally, Doug moved on to the Grenfell United Church for another 9 years of ministry. The couple remained in Grenfell until 1990 where Doug continued to serve in many different capacities.

In the early 1990s, Doug began to feel as if his home denomination had "left him". While Doug did speak of the rift between those supporting the United Church's blessing same-sex unions and ordaining openly gay clergy, his real worry was not about homosexuality. His real concern was that the church had begun to abandon the necessity of Christ and the authority of scripture. And so, in 1990-1991, Doug, along with 45 other members of Grenfell United Church joined together for independent worship and study which would eventually become the nucleus of Trinity Presbyterian Church (founded in 1992).

Doug was a minister in the United Church of Canada from 1952 until 1986. He joined The Presbyterian Church in Canada post retirement and continued to be a blessing to the bride of Christ, an inspiring figure and mentor to many. Doug was a devoted man. He loved his wife, his Bible, and the God of his salvation.

Thanks be to God and all glory for every day we had blessed with the life of Doug Garner.

Presbytery of Northern Saskatchewan

**THE REV. DAVID W. PATERSON
B.A., M.DIV.**

The Rev. David Wallace Paterson passed away in Saskatoon on January 15, 2015. He was born on March 13, 1936 and raised in Lethbridge, Alberta. He graduated from the University of Western Ontario, B.A. and was ordained as a Presbyterian clergyman on May 13, 1960; after

obtaining his Master of Divinity, from Knox College, University of Toronto, May 12, 1982. David served three Presbyterian pastoral charges: Lousana/Trenville; Knox, Lloydminster; and St. John's, Medicine Hat, Alberta, until retiring in 2001. During his final years, David was a wise and loving presence in the congregation of St. Andrew's in Saskatoon and the Presbytery of Northern Saskatchewan. Together with his wife, Madeline, David dedicated his whole life to serving God in the church and the wider community, and they lived faithfully by the motto "Each for the Other, Together for God".

David was predeceased by his loving wife, Madeline, on September 24, 2014. He is survived by his children Janice (Richard) Rodda of Saskatoon, Saskatchewan, Neil (Lori) Paterson of Sydney, Nova Scotia, Sharon (Dale) Vare of Cardston, Alberta, son in law Sheldon Moncks of Cardston, Alberta; grandchildren, Jordan, Logan, Jennifer, Mark, Erin and Chris; his two sisters: Joan Paterson and Beatrice Young of Edmonton, Alberta and her children Tannis and Colleen, and three brothers in law, Gerald (Joyce) of Acton, Ontario, Robert (June) of Galt, Cambridge, Ontario and Frederick (Johnen) of Cornwall, Ontario; and numerous nieces and nephews.

SYNOD OF ALBERTA AND THE NORTHWEST
Presbytery of Edmonton-Lakeland

THE REV. DR. RICHARD CARLISLE SMITH
B.A., B.D., M.A., PH.D.

Richard, a husband, father, minister, scholar, traveller and teacher, passed away peacefully on October 14, 2014, after suffering an injury from an accidental fall while on vacation.

Richard was born in Marietta, Oklahoma, on May 13, 1930, and in 1951, after receiving his Honors B.A. in History from Austin College in Sherman, Texas, he attended the Louisville Presbyterian Seminary in Louisville, Kentucky. He graduated with a B.D. in May 1954 and was ordained as minister of Troy and Nonesuch Presbyterian Churches near Versailles, Kentucky.

He married his life-long love Eddie-Lee Embry of Clark County, Kentucky in 1954 and they were blessed with four sons.

After receiving his M.A. in Ancient Languages and Literature in 1957 from the University of Kentucky and his Ph.D. in Ancient History in 1961 from the University of Illinois, Richard taught in Wisconsin and Texas prior to moving to Edmonton to teach Classics at the University of Alberta in 1965. He retired in 1995 after serving on many boards and committees and as Assistant Dean of Arts, as Chair of Classics and as Chair and Professor of the University of Alberta School in Rome, Italy. At the time of his death, he was Professor Emeritus of Classics in the Department of History and Classics of the University of Alberta.

Richard and Eddie-Lee became members of Dayspring Church in 1970. He served two stints as an elder (1971–1993 and 2013 until his death). He was a faithful member of the choir and then of the Dayspring Singers and served on several congregational committees and task forces.

Richard transferred his ministerial standing to The Presbyterian Church in Canada in 1971 and thereafter was on the appendix to the roll of the Presbytery of Edmonton-Lakeland. He provided pulpit supply for many of the congregations of the presbytery and served as interim moderator for First, Eastminster and Calvin Churches at various times.

Richard enjoyed being connected to his community and, in addition to his almost daily bridge habit, he served on the Ethics Committee at the Royal Alexander Hospital, as a member of The Presbyterian Church in Canada's University Chaplaincy Committee, as treasurer for his community association, as a member of the Richard Eaton Singers, and in many other community activities.

Richard missed his much loved wife Eddie-Lee who predeceased him in 2010. He was also predeceased by his parents Richard and Sue and his brother William, but he will live on through, and his memory will be cherished by, his four sons: Mark, Bruce (and wife Jill), Scott (and wife Meriam), and Brian (and wife Rosa) and his adored grandchildren: Julian, Christopher, Stephen, Amalia, Eric, Damian, Kyler and Aiden.

He will be greatly missed from the community of faith and care that is Dayspring Church, and from the fellowship and work of the Presbytery of Edmonton-Lakeland. A service celebrating Richard's life was held Saturday October 25, 2014, at Dayspring Church, Edmonton.

SYNOD OF BRITISH COLUMBIA
Presbytery of Westminster

THE REV. DR. ELIZABETH ELLEN TABLER LEMEN
B.A., M.A., D.MIN.

Ellen was born November 12, 1931, and grew up on Red Hill in Martinsburg, West Virginia, daughter to Raymond E. Tabler and May Stuckey Tabler. She graduated from Martinsburg High in 1949, and then attended Shepherd College where she met and married Wiloughby (Bill) Lemen on January 3, 1951. She received her B.A. degree from Colorado State College and an M.A. degree (Summa Cum Laude) from Pittsburgh Theological Seminary. She was ordained to ministry at University Church in Toronto, upon completion of a special course of study at Knox College. Ellen completed her education with a D.Min. from Austin Presbyterian Theological Seminary. Ellen died on September 5, 2014.

Ellen's travels with Bill took them worldwide, including Hawaii, Colorado, Virginia, Alberta, Ontario, Australia, Guatemala, Guyana, Jamaica – all in pursuit of continuing education and service to the ministry.

She raised three children, Morgan Lemen (Linda), Wendy Lemen Bredehoft (Roger), and Drew Lemen (Judy). Her grandchildren (10) and great-grandchildren (8) delighted her; she recorded their milestones of growth and development in separate journals, one for each new arrival.

A champion for social justice, she worked with the marginalized, the poor and the downtrodden. She was loved for her quiet, listening ear by those with whom she came in contact. As a friend and former professor stated, "She made her mark in Christian mission on a broad scale..and deep." Her sincerity, hospitality and generosity were appreciated by all, and she served as a role model for many. Her memory lives on in the work she did.

THE REV. (JOHN) DESMOND MCCONAGHY
B.A., B.D.

The Rev. Desmond McConaghy was born in Belfast on May 7, 1933. His father, a police sargeant, was moved to nearby Lisburn where Desmond grew up, along with his two sisters, in a stable Christian home.

Desmond was converted at the age of thirteen through a Bible Exhibition and as an eighteen-year old he entered Queen's University and began studies for the ministry. He gained his B.A. in 1953 and his B.D. in 1956, and in the same year was licenced as an assistant minister in Ravenhill Church, Belfast. He served at Ravenhill until he was ordained in 1958 as part of the Presbyterian Church in Ireland when he was called to his first church in Loughgall, a small country area, where he served until 1962.

The following ten years were spent at Hill Street Church, in Lurgan, with 350 families, and then another ten years at Seaview, Belfast, with 650 families.

During Desmond's ministry at Ravenhill Church, he met Pauline, and in 1958 they were married, and later had a daughter, Alison and a son, Brian.

Over the years, Desmond conducted many missions throughout Northern Ireland and the south of Ireland. He sat on numerous committees, attended the World Congresses on Evangelism in Berlin, Lausanne, and England. During the sectarian violence in Northern Ireland he participated in secret bridge-building meetings in France and England to encourage peace.

In 1978 he received a call to St. Paul's Church in Ottawa, Ontario, and the family emigrated to Canada in April of that year, exactly six weeks after he had his right eye removed due to cancer.

Desmond was a faithful member of the Presbytery of Ottawa and was instrumental in getting the Evangelical Ministerial to reach out to the Roman Catholic churches and communities and jointly bring a Billy Graham Crusade to Ottawa.

After 20 years in Ottawa, upon retirement, Desmond and Pauline moved to Coquitlam, British Columbia in 1998 to be with their children, their spouses and grandchildren.

For two years Desmond was interim minister during a vacancy at Knox Church in New Westminster, followed by two more years in the same capacity at First also in New Westminster.

It was shortly after those two thoroughly enjoyable ministries that Desmond had developed prostate cancer and that further physical unwellness began. Apart from a few periods of reasonable health, he began to have more frequent pain and infections and after eight years, complications led to his death on March 4, 2015.

In all the years of service, and also those of sickness, Desmond's principal desire was to see people led to a personal faith in the Lord Jesus Christ. Many bear witness to the change in their lives because of his ministry.

Desmond requested some time ago that at his memorial service his Lord and Saviour, Jesus Christ would be honoured above else. That service was led by the Rev. Dr. J. H. (Hans) Kouwenberg on March 17, 2015, at Coquitlam Church where he and Pauline regularly worshipped.

To God be the glory.

SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES

Archibald, Timothy F.	D.Min.	Acadia University, Wolfville
Ball, R. Glenn	D.Min.	Trinity College, Newburgh, Indiana
Craig, Margaret	B.N.	Dalhousie University, Halifax
	Dip.C.E.	Ewart College, Toronto
	M.Ed.	Dalhousie University, Halifax
Campbell, Andrew G.	B.A.	University of Prince Edward Island, Charlottetown
	M.Div.	Vancouver School of Theology, Vancouver
Crawford, Jeffrey R.	D.Min.	Drew University, New Jersey
Hamilton, Michael J.	B.R.E.	Tyndale University & Seminary, Toronto
	B.A.	Tyndale University & Seminary, Toronto
	M.Div.	Knox College, Toronto
Godin, Mark	Ph.D.	University of Glasgow, Glasgow
Griffiths, Dawn B.	B.Sc.N.	University of Toronto, Toronto
	M.Div.	Knox College, Toronto
Lewis, Mark	D.D.	Knox College, Toronto
MacLean, C. Ian	M.A.	University of Ottawa, Ottawa
McDonald, W.G. Sydney	D.D.	The Presbyterian College, Montreal
Mews, Donald	B.A.	Atlantic School of Theology, Halifax
	M.Div.	Atlantic School of Theology, Halifax
Morden, Kathleen	B.A. (Hons.)	Redeemer University College, Ancaster
Paterson, Douglas	B.A.	University of Toronto, Toronto
	B.Ed.	University of Toronto, Toronto
	M.Div.	The Presbyterian College, Montreal
Roberts, Gwendolyn	B.R.E.	Tyndale University & Seminary, Toronto
	M.Div.	Atlantic School of Theology, Halifax
Savill, Frances	B.A.	Wilfrid Laurier University, Waterloo
	M.Div.	Knox College, Toronto
Satmari, Frank	M.Div.	Protestant Theological University, Romania
Wickenheiser, Amanda	B.A.	University of Western Ontario, London
	M.Div.	Knox College, Toronto

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SYNOD AND PRESBYTERY CLERKS AND CONVENERS OF STANDING COMMITTEES – 2015

SYNOD & PRESBYTERY	CLERKS	TREASURER	MISSION	CONG'L LIFE	MINISTRY	HISTORY	RECORD	PENSION
Atlantic Provinces	D. Sutherland	C. Weeks	S. Harris	C. MacFadyen				
1. Cape Breton	M. MacLeod	W. Sneddon	R. Robinson	L. MacKinnon	L. MacKinnon	R. Robinson		
2. Newfoundland	D. Dent	L. Crawford		J. Dent			J. Dent	J. Dent
3. Pictou	C. McPherson	A. Pearson	B. Wynn	B. Wynn	J. Lackie	G. Matheson	C. McPherson	C. McPherson
4. Halifax & Lunenburg	P.A. McDonald	J. Ross	B. Mattinson	B. Mattinson	L. Mawhinney	P.A. McDonald	P.A. McDonald	P.A. McDonald
5. New Brunswick	K. Burdett	D. Krunys			C. MacFadyen			
6. Prince Edward Island	N. Harvey	S. MacDonald		P. Hamilton	R. MacPhee			
Quebec & Eastern Ontario	D. McIlveen	J. R. Davidson	B. Mack			J. Vaudry		J. R. Davidson
7. Quebec	J.B. Forsyth	V. Blouin	V. Blouin					
8. Montreal	M. Pettem	B. Ruse	K. Diviney	V. Gavino	P. Wu			
9. Seaway-Glangarry	D. McIlveen	I. MacMillan	J. Ferrier	D. McBride	J. Douglas			
10. Ottawa	J.T. Hurd	N. Rebin	D.Allen-Macartney	C. Ball	T. Boonstra	D. MacMillan	C. Ball	R. Connelly
11. Lanark & Renfrew	M. Halsall	R. Anderson	J. Hillard		M. Guthrie	M. Halsall		
Central, Northeastern Ontario & Bermuda	J. Biggs	G. Myers						
12. Kingston	J. Cameron	M. Mundell	J. Gordon	J. Gordon	Luke Vanderkamp			
13. Lindsay-Peterborough	J. Halstead	D. Carpenter	R. Millar	T. Ingram	R. Kennedy			
14. Pickering	M. Sams	J. Weatherup	K. Firth	B. McCaffrey				M. Scrivens
15. East Toronto	A. Bisset	T. Nettleton	W. Denyer	M. Walter				
16. West Toronto	T. Smit	M. Mawhinney	T. Little	T. Bruneau	Z. Vass			
17. Brampton	S. Foster	L. Pinkney	Y. Cho	J. Read	B. Molengraaf			
18. Oak Ridges	J. Loach	D. Acheson	P. Ma	N. Mathers	J. Hopkins	N. Mathers	N. Mathers	J. Hopkins
19. Barrie	J. Sitler	A. Cowan	S. Webb	L. Paton-Cowie	D. May	J. Sitler	J. Sitler	J. Sitler
20. Temiskaming	C. Walker	C. Walker		A. Hartford	K. Scott			
21. Algoma & North Bay	D. Laity	D. Laity	D. Reeves	D. Reeves	D. Reeves	D. Laity	D. Laity	D. Laity
22. Waterloo-Wellington	W. Welsh	A. Stewart	A. MacLeod	J. Olivier	J. Paeng			
23. Eastern Han-Ca	J. Khang	Y. Lee	J. Yoon	S.T. Lim				

Southwestern Ontario	J. Archer-Green	B. Price	J. Van Den Berg					
24. Hamilton	W. Read	K. Russell	A. Yee-Hibbs	G. Havemann	B. Ellis			
25. Niagara	R. Brown	B. Endicott	B. McGale		J. Harrison	R. Brown	B. McGale	J. Harrison
26. Paris	D. Adlam	J. Rickwood	C. Little	C. Little	W. Hancock	D. Adlam	D. Adlam	D. Adlam
27. London	C. Thornton	L. Brule	J. Van Den Berg					
28. Essex-Kent	A. Boden	C. Congram	S. McAllister		A. Cornell			
29. Lambton-West Middlesex	S. Murdock	C. MacDonald	L. Murdock	H. Osborne	A. Farris			
30. Huron-Perth	J. Henderson	R. Reath	G. Ament		M. Gedcke			
31. Grey-Bruce- Maitland	J. Gilbert	B. Price		D. Benson	D. Leatham			
Manitoba & Northwestern Ontario	P. Bush	D. Pachaluk	P. Bush	P. Bush	P. Bush	P. Bush	P. Bush	P. Bush
32. Superior	S. Mattinson	W. Marsh						
33. Winnipeg	M. Brough	D. Clarke	P. Bush	C. Bilyk	C. Bilyk			
34. Brandon	J. Zondag	M. Proven	H. Hildebrandt	B. Alston	B. Alston			
Saskatchewan	R. Wilson	J. Szostak						
35. Assiniboia	J. Szostak	I. Golaiy	J. Szostak	I. Golaiy	B. Wilson			
36. Northern Saskatchewan	A. Currie	S. Nixon			S. Folster			
Alberta & the Northwest	W. Haliburton	R. Anderson				K. Munro		
37. Peace River	G. Malcolm	J. Malcolm	M. Peck	G. Malcolm	L. Price	G. Malcolm	G. Malcolm	G. Malcolm
38. Edmonton-Lakeland	H. Currie	W. Hessels	A. Wallace	J. Bryden				
39. Central Alberta	D. Maxwell	R. Anderson	C. Madsen	C. Madsen	C. Madsen	D. Maxwell	D. Maxwell	D. Maxwell
40. Calgary-MacLeod	D. Delport	P. Gaiser		J. Morris	M. LaMontagne			
British Columbia	R. Chudley	B. Coram						
41. Kootenay	G. Robertson	M. Robertson	G. Robertson	J. Deeney	G. Brown	G. Robertson	G. Robertson	G. Robertson
42. Kamloops	H. Hilder	J. Bentley	C. Cross	T. Charlton	K. Dahl			
43. Westminster	D. Tait-Katerberg	B. Coram	I. Evans		P. Eastwood			
44. Vancouver Island	K. McIntyre	H. Walker	I. Cunningham		A. Krauss			
45. Western Han-Ca	C. Park		M. H. Ryu	Y.K. Kim	S.D. Hong			

CAMP CONTACT INFORMATION

NAME AND ADDRESS	CONTACT	E-MAIL/WEBSITE
Camp Geddie Summer: RR1, 3555 Shore Rd. Merigomish, NS, B0K 1G0 902-926-2632	Whitney Pyche- Melanson	director@campgeddie.ca www.campgeddie.ca
Camp MacLeod 2731 Trout Brook Rd. Albert Bridge, NS 902-562-1085	Terrance MacLeod	campmacleod@hotmail.com
Camp Keir 1845 Peter's Road Montague, PE, C0A 1R0 902-962-3348	Steven Stead	steven.stead@hotmail.com www.campkeir.ca
Gracefield Christian Camp and Retreat Centre PO Box 420, 37 Ch. Des Loisirs Gracefield, QC, J0X 1W0 888-493-2267 819-463-2465	Brian Ham Janet Ham Barb Draper	director@gracefieldcamp.ca www.gracefieldcamp.ca info@gracefieldcamp.ca
Camp d'action biblique PO Box 3154 Richmond, QC, J0B 2H0 819-826-5400 (camp) 450-826-4599 (director)	Anita Mack Randy Johnston	Camp Committee director cabqc@yahoo.ca www.cabqc.ca
Cairn Presbyterian Camping and Retreat Centres - Glen Mhor and Iona RR 1 Baysville, ON, P0B 1A0 705-767-3300, 705-767-2232 (f) - Presbyterian Music Camp, Muskoka c/o Ruth Anne Robertson 86 Princess Street Peterborough, ON, K9J 2A9 705-745-9184	Chantal Jackson Alison Cooper cooperalison@rogers.com	www.ilovecamp.org info@ilovecamp.org www.musiccamp.ca
Camp Kintail Summer: RR3 85153 Bluewater Hwy Goderich, ON, N7A 3X9 Year Around: 519-529-7317 Winter: Box 153 Goderich, ON N7A 3Z2	Theresa McDonald-Lee Johnathon Lee	grow@campkintail.ca www.campkintail.ca

Huron Feathers Centre

Summer:
303 Lakeshore Blvd. N.
Sauble Beach, ON, N0H 2G0
519-422-2050 (staff cottage)
charmireland@hotmail.com

Charmila Ireland

huronfeathers@gmail.com
www.huronfeathers.ca

Camp Christopher

Summer:
RR1, Site 7, Comp 20
Christopher Lake, SK, S0J 0N0
306-982-4534
Winter:
436 Spadina Cres. E.
Saskatoon, SK, S7K 3G6
306-250-9904

Donna Wilkinson

info@campchristopher.ca
www.campchristopher.ca

Camp Kannawin

Summer: PO Box 9240
Sylvan Lake, AB, T4S 1S8
403-887-5760

Cara Penman

director@campkannawin.ca
committee@campkannawin.ca
www.campkannawin.ca

Dutch Harbour

Box 158
Riondel, BC V0B 2B0
250-225-3509

Nils Anderson
Bonnie Anderson

dutchharbour@theeastshore.net

Camp Douglas

c/o 11858-216th St.
Maple Ridge, BC V2X 5H8

Rebecca Simpson

director@campdouglas.ca
www.campdouglas.ca

Camp VIP

531 Herbert St.
Duncan, BC
V9L 1T2
250-815-5335

Craig MacLeod

campvip@shaw.ca
campvip.ca

SYNOD OF THE ATLANTIC PROVINCES

1. PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Baddeck, Knox (CB010) Box 184, Grant St. Baddeck, NS B0E 1B0 902-295-1522 (C) briandmacleod@hotmail.com - St. Ann's, Ephraim Scott (CB011) Box 184 Baddeck, NS B0E 1B0 briandmacleod@hotmail.com	Brian D. MacLeod	Donald Morrison Mary MacLeod
2 Boularderie Pastoral Charge (CB030) - Big Bras d'Or, St. James (CB200) 1829 Old Route 5 Big Bras d'Or, NS B1X 1A5 902-674-2469(O) ptrmacdonald@gmail.com - Ross Ferry, Knox (CB210) 1829 Old Route 5 Big Bras d'Or, NS B1X 1A5 902-674-2469 (O) ptrmacdonald@gmail.com	Peter D. MacDonald	Carolyn Leal
3 Glace Bay, St. Paul's (CB050) 262 Brookside St., Box 431 Glace Bay, NS B1A 6B4 902-842-0150 (C)	Vacant	John S. MacDonald
4 Grand River (CB060) c/o Norman Bartholomew 279 East Side Rd., Box 2 MI Grand River, NS B0E 1M0 - Framboise, St. Andrew's (CB061) RR 1 Gabarus, NS B0A 1K0 - Loch Lomond, Calvin (CB062) 735 Hay Cove Rd., RR 1 St. Peters, NS B0E 3B0	Vacant	Norman Bartholomew
5 Little Narrows (CB070) Box 352 Whycocomagh, NS B0E 3M0 yick96@hotmail.com - Whycocomagh, St. Andrew's (CB071) RR 1 Whycocomagh, NS B0E 3M0 yick96@hotmail.com	Andrew MacDonald	Ann Hayes Fred Matthews
6 Louisbourg-Catalone Pastoral Charge (CB102) c/o Ms. Wendy Bryan 7038 Hornes Rd. Albert Bridge, NS B1K 2Z9	Vacant	Wendy Bryan

1. PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Catalone, St. James (CB101) c/o Ms. Wendy Bryan 7038 Hornes Rd. Albert Bridge, NS B1K 2Z9 wendyandbill@ns.sympatico.ca		
- Louisbourg, Zion (CB102) c/o Ms. Wendy Bryan 7038 Hornes Rd. Albert Bridge, NS B1K 2Z9 wendyandbill@ns.sympatico.ca		
7 Middle River, Farquharson (CB090) 1948 Cabot Trail RR 3, Box 10, Site 1 Baddeck, NS B0E 1B0	Vacant	Winston Nicholson
- Lake Ainslie (CB091) RR 1 Whycocomagh, NS B0E 3M0 lapreschurch@hotmail.ca		Johnena MacLellan
8 Mira Pastoral Charge - Marion Bridge, St. Columba (CB080) c/o Box 6456 Marion Bridge, NS B1K 1A8 902-727-2625 (C) skye@ns.sympatico.ca	Lydia E. MacKinnon	Vacant
- Mira Ferry, Union (CB081) c/o 280 Brickyard Rd. Albert Bridge, NS B1K 2R4 skye@ns.sympatico.ca		Clayton Bartlett
9 Neil's Harbour, St. Peter's (CB041) Neil's Harbour Rd. Neil's Harbour, NS B0C 1N0	Vacant	Enid Stuart
10 North River and North Shore North River, St. Andrew's (CB160) c/o 49502 Cabot Trail, RR 4 Baddeck, NS B0E 1B0 902-929-2548 (C)	Vacant	Barbara Tower
11 North Sydney, St. Giles (CB120) c/o Mary MacFarlane 132 Regent St. North Sydney, NS B2A 2G5 902-794-1886 (C)	R. Ritchie Robinson	Norma MacAdam
12 Orangedale, Malagawatch (CB130) General Delivery Orangedale, NS B0E 2K0 902-756-3545 (C)	Vacant	Ian MacCalder
- Malagawatch, Fulton (CB131) c/o Marina MacIntyre RR 1 West Bay Road, NS B0E 3L0		
- River Denys (CB132) c/o Marina MacIntyre RR 1 West Bay Road, NS B0E 3L0		Ian MacCalder

1. PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
13 Sydney, Bethel (CB140) 9 Brookland St. Sydney, NS B1P 5B1 902-562-3740 (C) bethelchurch@ns.sympatico.ca	Robert Lyle	Charles D. Greaves
14 Sydney Mines, St. Andrew's (CB150) 643 Main St. Sydney Mines, NS B1V 2L1 902-736-8884 (C) barclaymackay@eastlink.ca	Marion R. Barclay MacKay	Michael McIsaac

Appendix to Roll

1 G. Cameron Brett	Retired
2 Ian G. MacLeod	Retired, Minister Emeritus, Baddeck/South Haven Charge
3 Margaret A. MacLeod (Diaconal)	Without Charge
4 Murdock J. MacRae	Retired
5 James D. Skinner	Without Charge

Clerk of Presbytery: Ms. Margaret MacLeod, 37 Topshee Dr., Sydney, NS, B1S 2L1.
Phone: 902-270-0003, cbclerk@eastlink.ca

(For statistical information see page 753)

2. PRESBYTERY OF NEWFOUNDLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Grand Falls/Windsor, St. Matthew's (NF010) c/o D. Baird 38 Riverview Rd. Grand Falls/Windsor, NL A2A 1X5 709-489-6555	Vacant	Debbie Hynes
2 St. John's, St. Andrew's (NF020) PO Box 6206 St. John's, NL A1C 6J9 709-726-5385 (C), 709-726-5740 (F) standrews@bellaliant.com	Vacant	Bruce Templeton
3 St. John's, St. David's (NF030) 98 Elizabeth Ave. St. John's, NL A1B 1R8 709-722-2382 (C) stdavids@nfld.com	Jonathan Dent	Lillian Crawford

Other Ministries

1 Ian S. Wishart	Retired
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Appendix to Roll

1 John van Vliet	United Church, Cornerbrook
2 Cassandra H.J. Wessel	Retired

Diaconal Ministries – Other

1 Jean Tooktoshina	Rigolet, Labrador, NL, A0P 1P0.
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Clerk of Presbytery: The Rev. Dr. Jonathan Dent, 98 Elizabeth Ave., St. John's, NL, A1B 1R8.
Phone: 709-722-2382 (R), jd123444@gmail.com

(For statistical information see page 753)

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Barney's River – Marshy Hope (PI010) Kenzieville RR 1 Barney's River, NS B0K 1A0 902-924-2432 (C)	J. Kenneth MacLeod	Marjorie Murray
2 Blue Mountain, Knox (PI020) RR 5 New Glasgow, NS B2H 5C8 902-922-2238 (C)	Gail Johnson-Murdock (Stated Supply)	Joan Coady
- East River St. Mary's, Zion (PI021) RR 5 New Glasgow, NS B2H 5C8 902-922-2287(C)		Cathy Cameron
- Garden of Eden, Blair (PI022) RR 5 New Glasgow, NS B2H 5C8		Kaye MacDonald
3 East River Pastoral Charge	Gail Johnson-Murdock	Howard Archibald
- St. Paul's (PI032) c/o H. Archibald RR 2 New Glasgow, NS B2H 5C5		
- Springville (PI031) c/o H. Archibald RR 2 New Glasgow, NS B2H 5C5		
- Sunnybrae, Calvin (PI033) c/o H. Archibald RR 2 New Glasgow, NS B2H 5C5		
4 Glenelg (PI151) RR 1 Guysboro County Aspen, NS B0H 1E0 902-833-2700 (C)	Vacant	Robert Fraser
5 Hopewell, First (PI040) General Delivery Hopewell, NS B0K 1C0	Vacant	Joanne Nichols
- Gairloch, St. Andrew's (PI042) RR 2 Westville, NS B0K 2A0 902-396-4206 (C)		Robert Nelson
- Rocklin, Middle River (PI043) c/o Wayne MacKay 10 E Fraser Cross Rd., RR 2 Westville, NS B0K 2A0 902-396-4380		Phyllis Hayter
6 Little Harbour (PI050) RR 1 New Glasgow, NS B2H 5C4 902-752-2235 (C)	Lorne A. MacLeod	Cathy McLean
- Pictou Landing, Bethel (PI051) RR 2 Trenton, NS B0K 1X0		Wm. MacPherson

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 MacLennan's Mtn., St. John's (PI060) RR 4 New Glasgow, NS B2H 5C7	Stated Supply	Sandy MacGregor
8 Moser River, St. Giles (PI152) c/o A. Moser Box 156 Sheet Harbour, NS B0J 3B0	Stated Supply	Angus H. Moser
9 New Glasgow, First (PI070) 208 MacLean St. New Glasgow, NS B2H 4M9 902-752-5691 (C), 902-755-2055 (F) first.church@aliantzinc.ca	Glen Matheson	Sharon Mason
10 New Glasgow, St. Andrew's (PI080) 37 Mountain Rd. New Glasgow, NS B2H 3W4 902-752-5326 (C) thekirk@ns.sympatico.ca	Joon Ki Kim	Wally Sutherland
11 Oxford-Riverview Pastoral Charge - Oxford, St. James (PI161) PO Box 228 Oxford, NS B0M 1P0 902-447-3013 (C) - Riverview, St. Andrew's (PI162) c/o D. Dixon RR 1, Cumb Cty Port Howe, NS B0K 1K0	Vacant	Robert Hunsley Dorothy Dixon
12 Pictou, First (PI100) Box 1003 Prince St. Pictou, NS B0K 1H0 902-485-4298 (C), 902-485-1562 (F) ionamac@eastlink.ca	E.M. Iona MacLean	Chris MacDonald
13 Pictou, St. Andrew's (PI110) Box 254, 105 Coleraine St. Pictou, NS B0K 1H0 902-485-5014 (C) boblove@ns.sympatico.ca	Vacant	Murray Hill
14 River John, St. George's (PI130) 15 River John Rd., RR 1 River John, NS B0K 1N0 902-351-2310 (C) gdickson@bellaliant.net - Toney River, St. David's (PI131) 15 River John Rd., RR 1 River John, NS B0K 1N0 902-351-2310 (C) gdickson@bellaliant.net	Gregory Dickson	Michael Joudrey Darlene Henderson
15 Scotsburn, Bethel (PI140) 1162 Campbell Hill Rd., RR 2 Scotsburn, NS B0K 1R0 902-485-6137 (C), 902-485-6137 (F) bethel@bellaliant.com	Lara Scholey	Evan Murray

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- West Branch, Burns Memorial (PI142) RR 1 Scotsburn, NS B0K 1R0		Esther S. Bain
16 Stellarton, First (PI170) Box 132 Stellarton, NS B0K 1S0 902-752-6548 (C) sfpc@bellaliant.com	Charles E. McPherson	Bill Fraser (acting)
17 Tatamagouche, Sedgwick Mem. (PI180) Box 98 Tatamagouche, NS B0K 1V0 902-657-2748 (C)	Vacant	Lesley Jean Tucker
- Wallace, St. Matthew's (PI182) c/o Box 188 Wallace, NS B0K 1Y0 902-257-2811 (C)		David Dewar
18 Thorburn, Union (PI190) Box 12 Thorburn, NS B0K 1W0 902-922-2366 (C)	Jeffrey R. Lackie	Ray Kirk
- Sutherland's River (PI191) RR 1 Thorburn, NS B0K 1W0 902-922-2366 (C)		Audrey Hodder
19 West River Pastoral Charge	Vacant	
- Durham, West River (PI200) c/o C. Wood RR 2 Pictou, NS B0K 1H0		Clifton Wood
- Greenhill, Salem (PI201) RR 1 Westville, NS B0K 2A0		Jori Hart
- Saltsprings, St. Luke's (PI202) RR 1 Salt Springs, NS B0K 1P0		Sandra MacCulloch
20 Westville, St. Andrew's (PI220) 2011 Church St., Box 1078 Westville, NS B0K 2A0 902-396-4014 (C), 902-485-1562 (F) lonieferguson@hotmail.com	Bonnie M.G. Wynn	Alonzo Ferguson
- Merigomish, St. Paul's (PI012) RR 1, Rte. 245 Merigomish, NS B0K 1G0 902-926-2112 (C)		John Muir

Appendix to Roll

1 Ina Adamson (Diaconal)	Retired
2 Calvin Crichton	Without Charge
3 D. John Fortier	Retired
4 Keith P. Humphrey	Retired
5 D. Ross MacDonald	Retired
6 Patricia A. Rose	Retired
7 Richard E. Sand	Retired
8 A. Gordon Smith	Without Charge

3. PRESBYTERY OF PICTOU**Appendix to Roll (cont'd):**

9 Carol Smith	Without Charge
10 Debbie R. Stewart (Diaconal)	Without Charge
11 Gerald E. Thompson	Retired
12 Gary Tonks	Retired
13 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 754)

4. PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Dartmouth, Iona (HL010) Box 2554 Dartmouth, NS B2W 4B7 902-434-2203 (C), 902-462-0244 (F) ionapc@eastlink.ca	Cynthia J. Chenard	Irene Rose
2 Dartmouth, St. Andrew's (HL020) 216 School St. Dartmouth, NS B3A 2Y4 902-469-4480 (C), 902-466-0210 (F) ceweeks@ns.sympatico.ca	P.A. (Sandy) McDonald	Cheryl E. Weeks
3 Dean, Sharon (HL030) RR 1 Upper Musquodoboit, NS B0N 2M0 902-568-2771 (C) mikewahenderson@gmail.com	Michael W.A. Henderson	Kenneth Lemmon
4 Elmsdale, St. Matthew's (HL040) 143 Hwy 214 Elmsdale, NS B2S 1G7 902-883-2550 (C) ehlpc@bellaliant.com	Beth M. Mattinson	Grant MacDonald
- Hardwood Lands (HL041) 8178 Highway 14 Hardwood Lands, NS B0N 1Y0 902-758-1031 (C) ehlpc@bellaliant.com		Graham Gagne
Halifax:		
5 Calvin (HL050) 3311 Ashburn Ave. Halifax, NS B3L 4C3 902-455-7435 (C) calvinhalifax@bellaliant.com	Michael Koslowski	Debbie Lyver
6 Church of St. David (HL070) 1537 Brunswick St. Halifax, NS B3J 2G1 902-423-1944 (C), 902-423-2185 (F) stdavids.office@ns.sympatico.ca	H. Kenneth Stright	Murray Alary

4. PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 Lower Sackville, First Sackville (HL100) 60 Beaver Bank Rd. Lower Sackville, NS B4E 1G6 902-865-4053 (C) jeanmacaulay@eastlink.ca	Jean K. MacAulay	Marian Tomlik
8 Lunenburg, St. Andrew's (HL080) Box 218 Lunenburg, NS B0J 2C0 902-634-4846 (C), - Rose Bay, St. Andrew's (HL081) Box 24 Riverport, NS B0J 2W0 902-766-4718 (C)	D. Laurence Mawhinney (Stated Supply)	Robert Parks George Walker
9 New Dublin-Conquerall - Dublin Shore, Knox (HL091) c/o Ola Hirtle RR 1 La Have, NS B0R 1C0 902-688-2321 (C) ann.taylor@eastlink.ca - West Dublin, St. Matthew's (HL092) c/o Ola Hirtle RR 1 La Have, NS B0R 1C0 902-688-2321 (C) ann.taylor@eastlink.ca	Vacant	Ola Hirtle
10 New Minas, Kings (HL130) 5563 Prospect Rd. New Minas, NS B4N 3K8 902-681-1333 (C), 902-681-1246 (F) kingschurch@ns.aliantzinc.ca	Timothy F. Archibald	Mike Van den Hof
11 Noel Road, St. James' (HL121) c/o Sandra Cameron 923 Ettinger Rd., RR 2 Kennetcook, NS B0N 1P0 902-369-2696 (C)	Vacant	Sandra N. Cameron
12 Truro, St. James' (HL110) 142 Queen St. Truro, NS B2N 2B5 902-893-9587 (C) stjameschurch@eastlink.ca - McClure's Mills, St. Paul's (HL111) 142 Queen St. Truro, NS B2N 2B5 902-893-9587 (C) stjameschurch@eastlink.ca	David W.K. Sutherland (Interim Minister)	George MacKenzie Leota Upham
13 Windsor, St. John's (HL120) Box 482 Windsor, NS B0N 2T0 902-757-2445 (C)	Jean K. MacAulay (Stated Supply)	Beverley Harvey

Other Ministries

- | | |
|-------------------|--------------------------------------|
| 1 Bonita E. Mason | Chaplain, Canadian Armed Forces |
| 2 Michael Veenema | Chaplain, Nova Scotia Youth Facility |

4. PRESBYTERY OF HALIFAX & LUNENBURG

Ecumenical Shared Ministry

1 Sharon, Dean (HL030) with St. James and Higginsville United Church

Appendix to Roll

1	Judithe Adam-Murphy	Retired
2	Margaret Craig (Diaconal)	Retired
3	Janet A. DeWolfe	Without Charge
4	Mary Anne Grant	Retired
5	L. Dale Gray	Retired
6	William G. Johnston	Without Charge
7	Jennifer MacDonald	Without Charge
8	L. George Macdonald	Retired
9	G. Clair MacLeod	Retired
10	W.G. Sydney McDonald	Retired
11	Donald Mews	Without Charge
12	Gwendolyn Roberts	Retired
13	J. Bruce Robertson	Retired
14	Anna Smith	Without Charge

Clerk of Presbytery: The Rev. Dr. P.A. (Sandy) McDonald, 4 Pinehill Road, Dartmouth, NS, B3A 2E6. Phone: 902-466-6247 (H), 902-466-0210 (F), pamcdonald@ns.sympatico.ca

(For statistical information see page 755)

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Bass River, St. Mark's (NB010) 7739 Route 116 Bass River, NB E4T 1L2 506-785-4383 (C) thebrpc@gmail.com	Alexander Sutherland	Willah Ryan
- Beersville, St. James (NB020) 7895 Route 126 Beersville, NB E4T 2Z1 506-785-4383 (C) thebrpc@gmail.com		James Cail
- Clairville, St. Andrew's (NB030) 1220 Route 465 Clairville, NB E4T 2L7 506-785-4383 (C) thebrpc@gmail.com		Alfred Filmore
- West Branch, Zion (NB040) c/o 540 Cail's Mills Rd. Cail's Mills, NB E4T 2R8 506-785-4383 (C) thebrpc@gmail.com		Leslie Cail
2 Bathurst, St. Luke's (NB050) 395 Murray Ave. Bathurst, NB E2A 1T4 506-546-4645 (C), 506-548-8982 (F) stlukes@bellaliant.com	Michael Glen Sampson	M. Glen Sampson (Acting)
- Campbellton, Knox (NB060) 29 Duncan St. Campbellton, NB E3N 2K5 506-753-7300 (C)		Mona Harris

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Barnesville (NB120) 1257 Rte 820 Barnesville, NB E5N 3L6 506-832-7790 (C) acbrad@nb.sympatico.ca		Lonnie Bradley
8 Hanwell, St. James (NB130) 1991 Highway 640 Hanwell, NB E3C 1Z5 506-450-4031 (C) sjchurch@nbnet.nb.ca	Wendy L. MacWilliams	Wina Parent
9 Harvey Station, Knox (NB140) 2412 Route 3 Harvey, NB E6K 1P4 506-366-5398 (C) grandson@nb.sympatico.ca	Anne Boudreau	Nancy Patterson
- Acton (NB150) 2412 Route 3 Harvey, NB E6K 1P4 506-366-5398 (C) grandson@nb.sympatico.ca		Marlene Phillips
10 Kirkland, St. David's (NB160) c/o Judy Cole 1301 Route 540 Kirkland, NB E7N 2K9	Vacant	Judy Cole (contact person)
11 Miramichi (Chatham), Calvin (NB200) c/o 206 Wellington St. Miramichi, NB E1N 1M7 506-773-7141 (C) dkrunys@hotmail.com	Derek Krunys	Harold Cameron
- Black River Bridge, St. Paul's (NB210) c/o A. Newton 896 North Black River Rd. Black River Bridge, NB E1N 5T3 506-228-4988 (C), 506-228-0116 (F)		Alexander Newton
- Kouchibouquac, Knox (NB220) c/o C. Barter 11307 Route 134 Kouchibouquac, NB E4X 1N5 506-876-4463 (C)		Connie Barter
12 Moncton, St. Andrew's (NB230) 77 Hildegard Dr. Moncton, NB E1G 0Z6 506-389-7707 (C), 506-388-7157 (F) standrews@nb.aibn.com	J. Martin R. Kreplin	Rosemary Smith
13 New Carlisle, Knox (NB240) PO Box 370 New Carlisle, QC G0C 1Z0 418-752-2822 (C) lewiss@globetrotter.net	Vacant	Lewis Smollett
14 Riverview, Bethel (NB260) 600 Coverdale Rd. Riverview, NB E1B 3K6 506-386-6254 (C), 506-386-1939 (F) bethelchurch@nb.aibn.com	Charles S. Cook	Gail Everett

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
15 Sackville, St. Andrew's (NB270) 36 Bridge St. Sackville, NB E4L 3N7 506-536-1952 (C) sapres@bellaliant.net	Jeffrey Murray	Sylvia Harris
Saint John:		
16 Saint Columba (NB300) 1454 Manawagonish Rd. Saint John, NB E2M 3Y3 506-672-6280 (C) dandekraglund@rogers.com	Erik W. Kraglund	Sasha Melvin
17 Grace (NB310) 101 Coburg St. Saint John, NB E2L 3J8 506-634-7765 (C), 506-693-3223 (F) gracechurchsj@gmail.com	John Crawford	Del O'Brien
18 Stanley, St. Peter's (NB330) 21 English Settlement Rd. Stanley, NB E6B 2C7 506-367-2415 (C), 506-367-2415 (F) kbarlow@nbnet.nb.ca	Kimberly Barlow	Dawna Foreman
19 Sunny Corner, St. Stephen's (NB340) 1780 Highway 425 Sunny Corner, NB E9E 1J3 506-836-7459 (C)	Vacant	Joseph Sheasgreen
- Warwick, St. Paul's (NB350) 471 Route 415 Warwick Settlement, NB E9E 1Y9 506-836-7459 (C)		Delbert Doyle
20 Tabusintac, St. John's (NB360) 7 Hierlihy Rd. Tabusintac, NB E9H 1Y5 506-779-1812 (C)	Vacant	Gordon King
- Bartibog Bridge, St. Matthew's (NB370) (Oak Point) 809 Route 11 Bartibog Bridge, NB E1V 7H8 506-773-4709		Gordon King
- New Jersey, Zion (NB380) 19 Burnt Church Rd. New Jersey, NB E9G 2J9 506-776-3630		Gordon King
21 Woodstock, St. Paul's (NB390) 113 Victoria St. Woodstock, NB E7M 3A4 506-325-9749 (C) c3104@hotmail.com	Justin K.W. Kim	W.Murray Mutrie

Other Ministries

- 1 Charles Deogratias Senior Chaplain, Armed Forces, Base Gagetown

5. PRESBYTERY OF NEW BRUNSWICK**Appendix to Roll**

1	Catherine Anderson (Diaconal)	Without Charge
2	Gordon L. Blackwell	Retired
3	Paul A. Brown	Retired
4	Steven C.H. Cho	Retired
5	David A. Dewar	Retired
6	Melvin Fawcett	Retired
7	J. Douglas Gordon	Retired
8	Philip J. Lee	Retired
9	Basil C. Lowery	Retired
10	Charles H.H. Scobie	Retired
11	Don Shephard	Retired
12	J. Gillis Smith	Without Charge
13	Terrance R. Trites	Without Charge

Clerk of Presbytery: The Rev. Kent Burdett, 101 Dutch Point Rd., Hampton, NB, E5N 5Z2.
Phone: 506-832-4985, presclerk@nb.aibn.com

(For statistical information see pages 755–56)

6. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Belfast, St. John's (PE020) RR 3 Belfast, PE C0A 1A0 902-659-2703 (C), 902-659-2842 (F) stjohns@pei.aibn.com	Roger W. MacPhee	Barbara Ann Gillis
- Wood Islands (PE021) Belle River Post Office Belle River, PE C0A 1B0 stjohnspastor@pei.aibn.com		Frederick MacLeod
2 Brookfield Pastoral Charge	Andrew G. Campbell	
- Brookfield (PE030) c/o Allister Cummings., 2681 North York River Rd., Rte 248 Milton Station, PE C1E 0T8 902-621-2259 (C), 902-621-0501 (F) brookfield.charge@bellaliant.net		Allister Cummings
- Glasgow Road (PE031) c/o R. MacRae 1255 Glasgow Rd., Rte 224 Ebenezer, PE C1E 0T2 902-621-2259 (C) brookfield.charge@bellaliant.net		Rita MacRae
- Hunter River (PE032) c/o Kent Smith PO Box 72 Hunter River, PE C0A 1N0 902-621-2259 (C) brookfield.charge@bellaliant.net		Kent Smith
3 Central Parish Pastoral Charge	Steven Stead	Robert MacArthur
- Canoe Cove (PE071) 548 Canoe Cove Rd., Rte 19A Long Creek, PE C0A 1H1 902-675-3175 (C) steven.stead@hotmail.com		

6. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Clyde River, Burnside (PE070) 746 Clyde River Rd. Clyde River, PE C0A 1H1 902-675-3175 (C) steven.stead@hotmail.com		Robert MacArthur
4 Charlottetown, St. James (PE040) 35 Fitzroy St. Charlottetown, PE C1A 1R2 902-892-2839 (C), 902-894-7912 (F) kirkstjames@pei.aibn.com	Amanda J. Henderson-Bolton	Simon Lloyd Pamela Stewart
5 Charlottetown, St. Mark's (PE060) 19 Tamarac Ave. Charlottetown, PE C1A 6T2 902-892-5255 (C), 902-892-0685 (F) stmarkspres@eastlink.ca	Thomas J. Hamilton Paula E. Hamilton	Gavin Richardson
- Marshfield, St. Columba (PE061) 19 Tamarac Ave. Charlottetown, PE C1A 6T2 902-892-5255 (C), 902-892-0685 (F) stmarkspres@eastlink.ca		Earl Foster
6 Charlottetown, Zion (PE050) PO Box 103 Charlottetown, PE C1A 7K2 902-566-5363 (C), 902-894-7895 (F) admin@zionpres.org	Douglas H. Rollwage	John Barrett
7 Hartsville (PE150) c/o Dawna Lee O'Connor 766 Newton Rd. Kinkora, PE C0B 1N0 joeoconnor@pei.sympatico.ca	Dawn B. Griffiths	Kenneth MacInnis
8 Kensington (PE080) PO Box 213 Kensington, PE C0B 1M0 902-836-3266 (C) ken.pres.church@bellaliant.net	H. Alan Stewart (Stated Supply)	Irene Davison
- New London, St. John's (PE082) Box 8036, RR 6 Kensington, PE C0B 1M0 902-886-2554 (C)		Juliana Elsinga
9 Montague, St. Andrew's (PE090) Box 28 Montague, PE C0A 1R0 902-838-3139 (C), 902-368-1938 (F) bnbcraig@pei.sympatico.ca	Stephen Thompson	Gladys MacIntyre
- Cardigan, St. Andrew's (PE091) RR 4 Cardigan, PE C0A 1G0 902-583-2437 (C) alandsandramyers@yahoo.ca		Allison Myers
10 Nine Mile Creek (PE073) c/o 764 Highland Park Rd. Nine Mile Creek, PE C0A 1H2 902-675-3146 anne.mac47@gmail.com	Vacant	Anne Marie MacDonald

6. PRESBYTERY OF PRINCE EDWARD ISLAND**Appendix to Roll** (cont'd):

10 W. James S. Farris	Retired
11 Ian C. Glass	Retired
12 Andrew Hutchinson	Retired
13 W. Stirling Keizer	Without Charge
14 Susan M. Lawson	Retired
15 Karen MacRae	Without Charge
16 Gordon J. Matheson	Retired
17 Christine Schulze	Without Charge
18 Barbara Wright-MacKenzie	Retired

Clerk of Presbytery: Ms. Nancy Harvey, 2193 Hwy. 1A, RR 3, Summerside, PE, C1N 4J9.
Phone: 902-887-2956 (R), pres.clerk@bellaliant.net

(For statistical information see pages 756–57)

SYNOD OF QUEBEC & EASTERN ONTARIO**7. PRESBYTERY OF QUEBEC**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Inverness, St. Andrew's (QU020) 339 des Erables St. Inverness, QC G0S 1K0 418-755-0990 (C)	Barbara J. Fotheringham	Raymond Dempsey
2 Leggatt's Point (QU030) PO Box 189 Price, QC G0J 1Z0 418-775-5417 (R)	Vacant	Joan Craig
3 Melbourne, St. Andrew's (QU050) 1169 Route 243 Richmond, QC J0B 2H0 819-826-2946 (R)	Vacant	Estelle Blouin
4 Quebec City, St. Andrew's (QU070) 106 Ste. Anne Quebec City, QC G1R 3X8 418-694-1347 (C) standrewquebec@yahoo.ca	Katherine Burgess	Gina Farnell
5 Scotstown, St. Paul's (QU090) c/o Ms. Mary MacDonald 198 Ditton St. Scotstown, QC J0B 3B0 819-346-2858	Vacant	Wayne Mouland
6 Sherbrooke, St. Andrew's (QU100) 256 Queen St. Sherbrooke, QC J1M 1K6 819-569-3100 (C) johnbarry.forsyth@sympatico.ca	John Barry Forsyth	Sarah MacDonald
7 Valcartier, St. Andrew's (QU110) 1827 Boul. Valcartier PO Box 591 Valcartier, QC G0A 4S0 418-871-5650 (R) standrewsvalcartier@gmail.com	Vacant	Cheryl McCoubrey

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
9 Laval (Duvernay), St. John's (MT060) 2960 Blvd. de la Concorde, Duvernay, Laval, QC H7E 2B6 450-661-2916	Paolo Ruscito (Lay Missionary)	Giovanna Martoccia
10 Lost River (MT130) c/o H. MacMillan 5151 Lost River Rd. Harrington, QC J8G 2T1	Summer Supply	Heather-Anne MacMillan
11 Mille Isles (MT140) c/o John Reeves 63 Balmoral Rd. Morin Heights, QC J0R 1H0	Vacant	John D. Reeves
Montreal:		
12 Arabic (MT470) 1345 Lapointe Rd. St. Laurent, QC H4L 1K5	Samy Said	Gamal Hanna
13 Chambit (MT450) 5545 Snowdon Ave. Montreal, QC H3X 1Y8 514-989-2094 (C) chambit.truelight@gmail.com	Vacant	Kun Soo Paek
14 Chinese (MT150) 5560 Hutchison Rd. Montreal, QC H2V 4B6 514-270-4782 (C), 514-270-4782 (F) clerk@mtlpc.org	Jonah (Chung Lok) Ho	Warren Wong
15 Cote des Neiges (MT160) 3435 Cote Ste. Catherine Rd. Montreal, QC H3T 1C7 514-738-6115 (C) joel.coppieters@gmail.com	Joel Coppieters	Kenneth Bell
16 Ghanaian (MT460) 1345 Lapointe Rd. St. Laurent, QC H4L 1K5 ghanapresbymontreal@hotmail.com	Vacant	Jennifer Amarteifio
17 Hungarian (MT200) c/o 385 Deguire St., Apt. 606 Montreal, QC H4N 0A7 514-331-1510 (C), 514-331-2850 (F)	Peter M. Szabo (Stated Supply)	Erzsebet Gebel
18 Kensington (MT220) 6225 Godfrey Ave. Montreal, QC H4B 1K3 514-486-4559 (C) info@kensingtonchurch.ca	Vacant	Gerald Auchinleck
19 Livingstone (MT240) 7110 de l'Epee Ave. Montreal, QC H3N 2E1 514-272-7330 (C), 514-331-2850 (F) livingstones7110@gmail.com	Sybil Mosley	Jessie Ambe

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Montreal (cont'd):		
20 Maisonneuve (MT250) 1606 Letourneux St. Montreal, QC H1V 2M5 514-255-4100	Joe W. Reed (Stated Supply)	Florence McLean
21 St-Luc Eglise (MT170) 5790 17e Ave. Montreal, QC H1X 2R8 514-722-3872 (C), 514-722-8546 (F) eglise.stluc@videotron.ca	Richard Bonetto	Rose Djiana
22 St. Andrew & St. Paul (MT270) 3415 Redpath St. Montreal, QC H3G 2G2 514-842-3431 (C), 514-842-3433 (F) info@standrewstpaul.com	Kay Diviney	Donald Walcot
23 La Communauté chrétienne Siloé Canada (MT480) c/o The Rev. Eloi Agbanou 101-6920 Fielding Ave. Montreal, QC H4V 1P5 514-564-9247 agbanou@yahoo.fr	Eloi Agbanou	Keith Randall
24 Taiwanese Robert Campbell (MT260) 2225 Regent Ave. Montreal, QC H4A 2R2 514-481-3258 (C), 514-481-3258 trchurch@hotmail.com	Paul Wu	Kuo Chin Wu
25 Westminster (Pierrefonds) (MT320) 13140 Monk Blvd. Montreal, QC H8Z 1T6 514-626-2982 wpcmtl@gmail.com	Vacant	Laurie Hatfield
26 Montreal West (MT300) 160 Ballantyne Ave. N. Montreal West, QC H4X 2C1 514-484-7913	Sampson Afoakwah	Janet Dimock
27 Pincourt, Ile Perrot (MT330) 242-5th Ave. Pincourt, QC J7W 5L3 514-453-1441 nivmark1230@gmail.com	Vacant	Raquel Teixeira
28 Pointe Claire, St. Columba by the Lake (MT340) 11 Rodney Ave. Pointe Claire, QC H9R 4L8 514-697-2091 (C), 514-697-4552 (F) office@stcolumba.ca	Ian D. Fraser	Cheryl Doxas
29 Riverfield (MT091) Box 347 Howick, QC J0S 1G0	Vacant	Elmer Black

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- St. Urbain, Beechridge (MT040) c/o Neil MacKay 333 Rang Double St. Urbain, QC J0S 1Y0 450-427-2241		Neil MacKay
30 Rockburn (MT311) c/o Shirley McNaughton 2488 Boyd Settlement Rd. Huntingdon, QC J0S 1H0 fertilevalley28@gmail.com	Vacant	Shirley McNaughton
31 St. Andrew's East (MT350) 5 John Abbott St. St. Andre d'Argenteuil, QC J0V 1X0	Vacant	Sharon McOuat
32 St. Lambert, St. Andrew's (MT360) 496 Birch Ave. St. Lambert, QC J4P 2M8 450-671-1862 (C), 450-671-1862 (F) standrews@standrews-stlambert.ca	D. Barry Mack	Beverley Hindle
33 Town of Mount Royal, Presbyterian Church of the (MT390) 39 Beverley Ave. Mont-Royal, QC H3P 1K3 514-733-0112	Vacant	Kwame Peparah

Other Ministries

1 Andrew Cameron	Chaplain, Canadian Armed Forces
2 Roland De Vries	Director of Pastoral Studies, Presbyterian College, Montreal
3 Victor Gavino	Co-ordinator, Leadership Centre, Presbyterian College, Montreal
4 Daniel J. Shute	Librarian, Presbyterian College, Montreal
5 Dale S. Woods	Principal, Presbyterian College, Montreal

Appendix to Roll

1 Chen Chen Abbott	Without Charge
2 J.S.S. Armour	Retired
3 Maurice Bergeron	Without Charge
4 Cirric Chan	Retired
5 Bruce W. Gourlay	Retired
6 Alice E. Iarrera	Without Charge
7 Coralie Jackson-Bissonnette	Retired
8 Hye-Sook Kam	Without Charge
9 Kwang Oh Kim	Without Charge
10 William J. Klempa	Retired
11 D. Joan Kristensen (Diaconal)	Retired
12 Harry Kuntz	Retired
13 Gordon J. MacWillie	Retired
14 Sam A. McLauchlan	Retired
15 Joseph C. McLelland	Retired
16 Ronald Mahabir	Retired
17 Patrick A. Maxham	Retired
18 Donovan G. Neil	Retired
19 Jean F. Porret	Retired
20 Linda N. Robinson	Without Charge

8. PRESBYTERY OF MONTREAL

Appendix to Roll (cont'd):

- 21 John A. Simms Retired
 22 Todd Statham Without Charge

Diaconal Ministries – Other

Emily Drysdale, 736 Ste. Marguerite St. Montreal, QC, H4C 2X6.

Clerk of Presbytery: Dr. Michael Pettem, 3495 University St., Montreal, QC, H3A 2A8.
 Phone: 514-845-2566 (O), presbytery.of.montreal@gmail.com

(For statistical information see pages 757–58)

9. PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Avonmore, St. Andrew's (SG010) 3256 County Rd. 15, Box 104 Avonmore, ON K0C 1C0 613-537-8929 (C) mark.bourgon@sympatico.ca	Mark Bourgon	Joyce Bender
- Finch, St. Luke's-Knox (SG080) 28 Front St., Box 220 Finch, ON K0C 1K0 613-984-2201 (C) mark.bourgon@sympatico.ca		Garry Nugent
- Gravel Hill, St. James-St. Andrew's (SG011) c/o 17341 Amell & Renald George Rd., RR 1 St. Andrew's West, ON K0C 1V0 613-933-2793 (C) mark.bourgon@sympatico.ca		Bryce Robinson
2 Brockville, First (SG020) 10 Church St., Box 885 Brockville, ON K6V 5W1 613-345-5014 (C) firstkirk@ripnet.com	Marianne Emig Munro	Quentin Robinson
3 Caintown, St. Paul's (SG030) c/o 344 Old River Rd., RR 3 Mallorytown, ON K0E 1R0 613-923-1431 (C) stpaulscaintown@gmail.com	Vacant	Angela Cowan
- Lansdowne, Church of the Covenant (SG031) 10 King St., Box 138 Lansdowne, ON K0E 1L0 613-214-4663 (C)		Joanne Sytsma
4 Chesterville, St. Andrew's (SG050) c/o Ann Langabeer Box 671 Winchester, ON K0C 2K0 613-774-2110 (C)	Bruce W. Kemp	Ann Langabeer
- Morewood (SG051) Box 204 Morewood, ON K0A 2R0 613-987-2133 (C), 613-987-5341 (F)		Ruth Pollock
- Winchester, St. Paul's (SG200) 517 Main St. W., Box 879 Winchester, ON K0C 2K0 613-774-3333 (C)		Jorris Zubatuk

9. PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
5 Cornwall, St. John's (SG060) 28 - 2nd St. E. Cornwall, ON K6H 1Y3 613-932-8693 (C), 613-933-6144 (F) admin@stjohnscornwall.ca	Ruth Y. Draffin	Carley Foulds (acting)
6 Dunvegan, Kenyon (SG070) 1630 County Road 30, RR 1 Dunvegan, ON K0C 1J0 613-678-2464 revjulia@sympatico.ca - Kirk Hill, St. Columba (SG120) 20950 Laggan-Glenelg Rd., Box 81 Dalkeith, ON K0B 1E0 613-874-1053 (C) revjulia@sympatico.ca	Julia Apps-Douglas	Dona Addison Carlyle MacMillan
7 Ingleside, St. Matthew's (SG090) 15 Memorial Square, Box 520 Ingleside, ON K0C 1M0 613-537-2892 (C) stmatthewschurch@cogeco.net	Vacant	Reid McIntyre
8 Iroquois, Knox (SG100) 24 Church St., Box 440 Iroquois, ON K0E 1K0 613-246-4422 (cell) gl.howard@sympatico.ca - Cardinal, St. Andrew's & St. James (SG040) 2140 Dundas St., Box 399 Cardinal, ON K0E 1E0 613-213-7626 (cell) gl.howard@sympatico.ca	Geoffrey P. Howard	Lorraine Norton Darlene Orzel
9 Kemptville, St. Paul's (SG110) 319 Prescott St., Box 797 Kemptville, ON K0G 1J0 613-258-4136 (C) reverend@stpaulskemptville.ca - Mountain, Knox (SG201) 2227 Simms Rd., Box 35 South Mountain, ON K0E 1W0 613-258-3833 (C) reverend@stpaulskemptville.ca	Samer Kandalaft	Heather Stewart Florence Donoghue
10 Lancaster, St. Andrew's (SG130) 20389 Church St., Box 524 Lancaster, ON K0C 1N0 613-347-2206 (C) eijnorwest@sympatico.ca - Martintown, St. Andrew's (SG131) c/o Heather Buchan 4186 Squire Rd., RR 1 Apple Hill, ON K0C 1B0 613-931-2545 (C) eijnorwest@sympatico.ca	Ian C. MacMillan	Barbara Kinnear Scott Johnston
11 Maxville, St. Andrew's (SG140) 21 Main St., Box 7 Maxville, ON K0C 1T0 jim_olga@sympatico.ca	James D. Ferrier	Wilfred Vallance

9. PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Moose Creek, Knox (SG142) 1 St. Polycarp St., Box 382 Moose Creek, ON K0C 1W0 613-538-2582 (C) jim_olga@sympatico.ca		A. Stuart McKay
- St. Elmo, Gordon (SG141) c/o 17768 MacDonald's Grove Rd., RR 1 Maxville, ON K0C 1T0 613-527-5476 (C) jim_olga@sympatico.ca		Douglas McLennan
12 Morrisburg, Knox (SG150) 10 First St., Box 1042 Morrisburg, ON K0C 1X0 613-543-2005 (C) knoxpcmorrisburg@gmail.com	Feras Chamas	Allen Claxton
13 Prescott, St. Andrew's (SG170) 425 Centre St., Box 94 Prescott, ON K0E 1T0 613-925-3725 (C), 613-925-2510 (F) imaclean@ripnet.com	C. Ian MacLean	Allan Thom
- Spencerville, St. Andrew's-Knox (SG180) 23 Bennett St., Box 81 Spencerville, ON K0E 1X0 613-658-2000 (C), 613-658-2750 (F) imaclean@ripnet.com		James Purcell
14 Vankleek Hill, Knox (SG190) 29 High St., Box 269, Vankleek Hill, ON K0B 1R0 613-678-3985 (C) pastorjames@knoxvkh.ca	James F. Douglas	Thelma MacCaskill
- Hawkesbury, St. Paul's (SG191) 166 John St. Hawkesbury, ON K6A 1X9 pastorjames@knoxvkh.ca		Faye Montgomery

Appendix to Roll

1 Carol Bain	Retired
2 Gregory W. Blatch	Retired
3 Paul E.M. Chambers	Retired
4 Johan A. Eenkhoorn	Retired
5 Ian K. Johnston	Retired
6 Marion Johnston	Retired
7 James Peter Jones	Retired
8 Harold H.A. Kouwenberg	Without Charge
9 Donna McIlveen (Diaconal)	Without Charge
10 Robert Martin	Retired, Minister Emeritus, Knox, Vankleek Hill
11 Fred H. Rennie	Retired, Minister Emeritus, St. John's, Cornwall
12 Gerald E. Sarcen	Retired

Clerk of Presbytery: Ms. Donna McIlveen, 1711 County Rd. 2, Johnstown, ON, K0E 1T1.
Phone: 613-657-3803, donnamiclveen79@gmail.com

(For statistical information see pages 758–59)

10. PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Gatineau, Que., St. Andrew's (Aylmer) (OT010) 1 Eardley Rd. Gatineau, QC J9H 7V5 819-684-1061 (C) brown111@sympatico.ca	Vacant	Dolores Durant
2 Carp, Trinity (OT170) 1817 Richardson Side Rd. Carp, ON K0A 1L0 613-836-1429 (C), 613-836-6045 (F) info.trinity.kanata@gmail.com	W.L. Shaun Seaman	Margaret Connelly
3 Kars, St. Andrew's (OT031) Box 219 Kars, ON K0A 2E0 613-246-3090 (C) standrewschurchkars@gmail.com	Susan Clarke	Ann Hysert
4 Manotick, Knox (OT030) Box 609 Manotick, ON K4M 1A6 613-692-4228 (C) knoxmano@bellnet.ca	Vacant	Marianne Collin
5 Orleans, Grace (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
Ottawa:		
6 Barrhaven (OT190) c/o 10 Chesterton Dr. Ottawa, ON K2E 5S9 613-225-6648 (C), 613-225-8535 (F) info@pccbarrhaven.ca	(Preaching Point)	
7 Calvin Hungarian (OT060) 91 Pike St. Ottawa, ON K1T 3J6 clerk@calvinhungarian.org	Laszlo M. Peter	Iozsef Szmotku
8 Gloucester (OT020) 91 Pike St. Ottawa, ON K1T 3J6 613-737-3820 (C) officegpchurch@gmail.com	Denise Allen-Macartney	Olive O'May
9 Knox (OT090) 120 Lisgar St. Ottawa, ON K2P 0C2 613-238-4774 (C), 613-238-4775 (F) knoxottawa@rogers.com	Cedric C. Pettigrew (Interim Minister)	Greg Fyffe
10 Parkwood (OT100) 10 Chesterton Dr. Ottawa, ON K2E 5S9 613-225-6648 (C), 613-225-8535 (F) office@parkwoodchurch.ca	James T. Hurd	Dennis Featherstone

10. PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Ottawa (cont'd):		
11 St. Andrew's (OT110) 82 Kent St. Ottawa, ON K1P 5N9 613-232-9042 (C), 613-232-1379 (F) office@standrewsottawa.ca	Karen Dimock	Heather Pilkey
12 St. David & St. Martin (OT120) 444 St. Laurent Blvd. Ottawa, ON K1K 2Z6 613-745-1756 (C), 613-745-1265 (F) minister@thesaints.ca	George L. Zimmerman	Jim Miller
13 St. Giles (OT130) 174 First Ave. Ottawa, ON K1S 2G4 613-235-2551 (C) office@stgilesottawa.org	Tony Boonstra (Interim Minister)	Claudia Chowaniec
14 St. Paul's (OT140) 971 Woodroffe Ave. Ottawa, ON K2A 3G9 613-729-3384 (C), 613-729-2861 (F) office@stpaulspcottawa.com	G. Grant Wilson Philip Kim	Dan Seekings
15 St. Stephen's (OT150) 579 Parkdale, Ave. Ottawa, ON K1Y 4K1 613-728-0558 (C), 613-728-8440 (F) ststephenschurch@bellnet.ca	Vacant	Beverley VanderSchoot
16 St. Timothy's (OT160) 2400 Alta Vista Dr. Ottawa, ON K1H 7N1 613-733-0131 (C), 613-733-7330 (F) sttimothys@on.aibn.com	Floyd R. McPhee (Interim Minister)	George L. McCully
17 Westminster (OT180) 470 Roosevelt Ave. Ottawa, ON K2A 1Z6 613-722-1144 (C) admin@mywestminster.ca	William J. Ball	Laura Kilgour
18 Richmond, St. Andrew's (OT040) 3529 McBean St., Box 910 Richmond, ON K0A 2Z0 613-838-3723 (C), 613-838-3723 (F) churchoffice@standrewsrichmond.org	Wayne L. Menard	Karen Colenbrander
19 Rockland, The Upper Room (OT081) c/o 665 Potvin Ave. Rockland, ON K4K 1H2 admin@rocklandupperroom.ca	Vacant	Donald Corbett (Interim)
20 Stittsville, St. Andrew's (OT041) 2 Mulkins St., PO Box 498 Stittsville, ON K2S 1A6 613-831-1256 (C), 613-831-1256 (F) office@standrews-stittsville.ca	Douglas R. Kendall	Jenn Flemke

10. PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
21 Vernon, Osgoode (OT050) c/o Harry Rylaarsdam 7758 Bank St. Metcalf, ON K0A 2P0 613-821-2103 vgvanlin@gmail.com	Vacant	Victoria Vander Linden

Other Ministries

- | | |
|------------------------|--|
| 1 Janet Ham (Diaconal) | Executive Co-Director, Gracefield Christian Camp |
| 2 R.M.A. (Sandy) Scott | Chaplain, Department of National Defence |

Appendix to Roll

- | | |
|------------------------------|---|
| 1 Jack L. Archibald | Retired |
| 2 Christina Ball (Diaconal) | Without Charge |
| 3 Mary Campbell (Diaconal) | Retired |
| 4 Robert Ewing | Retired |
| 5 John C. Fair | Retired |
| 6 Kalman Gondocz | Retired |
| 7 Kelly Graham | Without Charge |
| 8 Stephen A. Hayes | Retired |
| 9 Dorothy Herbert (Diaconal) | Retired |
| 10 David C. Kettle | Retired |
| 11 Samuel J. Livingstone | Retired |
| 12 Robert A.B. MacLean | Retired, Minister Emeritus, St. Andrew's, Dartmouth, NS |
| 13 William C. MacLellan | Retired |
| 14 Alex M. Mitchell | Without Charge |
| 15 Arthur M. Pattison | Retired |
| 16 Linda E. Robinson | Retired |
| 17 R. MacArthur Shields | Retired |
| 18 David A. Stewart | Chaplain, Canadian Armed Forces, posted to Norfolk, VA |
| 19 James M. Thompson | Retired |
| 20 David A. Whitehead | Retired |
| 21 Linda L. Whitehead | Without Charge |
| 22 Gordon E. Williams | Retired |
| 23 Ernest J. Zugar | Retired, Minister Emeritus, Calvin Hungarian |

Missionaries – Retired

- 1 Pauline Brown, Jobat Christian Hospital, Jobat, M.P. 457-990, District Jhabua, India.

Clerk of Presbytery: The Rev. James T. Hurd, 10 Chesterton Dr., Ottawa, ON, K2E 5S9.
Phone: 613-225-6648 (C), 613-225-8535 (Fax), jthurd@sympatico.ca

(For statistical information see page 759)

11. PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Almonte (LR010) 111 Church St., Box 1073 Almonte, ON K0A 1A0 613-256-2184 (C), 613-256-2184 (F) apc@trytel.com	Barry Carr	Beverly Blais
- Carleton Place, St. Andrew's (LR030) 39 Bridge St., Box 384 Carleton Place, ON K7C 3P5 613-257-3133 (C), 613-257-8758 (F) standrewschurch39@gmail.com		Vivian Young

11. PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 Arnprior, St. Andrew's (LR020) 80 Daniel St. N. Arnprior, ON K7S 2K8 613-623-5531 (C) standrew@bellnet.ca	David W. Hooper	Harold MacMillan
3 Cobden, St. Andrew's (LR040) Hwy. 17, Box 258 Cobden, ON K0J 1K0 613-646-7687 (C) vangp@sympatico.ca	Patricia L. Van Gelder	Dick Blair
4 Fort Coulonge, St. Andrew's (LR050) PO Box 1198, 207 Rue Principal Fort-Coulonge, QC J0X 1V0 819-683-2773 (C)	Vacant	Lynn Thrasher
- Bristol Memorial (LR051) c/o E. Russell PO Box 509, 395 Clarendon St. Shawville, QC J0X 2Y0 819-647-5646 (C)		Eason Russell
5 Kilmaurs, St. Andrew's (LR120) c/o R. Hughes 4091 Stonecrest Rd. Woodlawn, ON K0A 3M0	Supply	Robert Hughes
6 Kinburn, St. Andrew's (LR011) Box 112 Kinburn, ON K0A 2H0 613-256-2184 (C)	Vacant	Wayne Senior
7 Lake Dore (LR140) c/o D. MacDonald 240 Belmont Ave. Pembroke, ON K8A 2C5 613-735-6784 (C)	Vacant	Debbie Resmer
8 Lochwinnoch (LR060) c/o Burt Virgin RR 1 Renfrew, ON K7V 3Z4 613-432-6249 (C)	Supply	Burt Virgin
9 McDonalds Corners, Knox (LR070) 5664 McDonalds Corners Rd. McDonalds Corners, ON K0G 1M0 613-278-2860 (C) k.hincke@frontenac.net	Karen A. Hincke (Stated Supply)	Hazel Cameron
- Elphin (LR071) 3020 Elphin/Maberly Rd. McDonalds Corners, ON K0G 1M0 613-278-2858 (C) k.hincke@frontenac.net		Thelma Paul
- Snow Road (LR072) 3020 Elphin/Maberly Rd. McDonalds Corners, ON K0G 1M0 613-279-2465 (C) k.hincke@frontenac.net		Greg Bulloch

11. PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
10 Pembroke, First (LR080) 257 Pembroke St. W. Pembroke, ON K8A 5N3 613-732-8214 (C), 613-732-8214 (F) firstpc.office@gmail.com	John P. Vaudry	Ann Hamilton
11 Perth, St. Andrew's (LR090) PO Box 161 Perth, ON K7H 3E3 613-267-2481 (C) standrewsperth@bellnet.ca	Sean (Seong Ik) Kim	Robert Allan
12 Petawawa (LR150) 24 Ethel St. Petawawa, ON K8H 2C1 613-687-4052 (C) seung37@hotmail.com - Point Alexander (LR151) c/o 357 32 A, Highway 17 Deep River, ON K0J 1P0 613-687-4052 seung37@hotmail.com	Seung-Rhyon Kim	Catherine Saunders Carol Duff
13 Renfrew (LR100) 460 Raglan St. S. Renfrew, ON K7V 1R8 613-432-5452 (C), 613-432-1286 (F) maryalison@sympatico.ca	Alison Sharpe Brian Sharpe	Grant Armstrong
14 Smiths Falls, Westminster (LR110) 11 Church St. W. Smiths Falls, ON K7A 1P6 613-283-7527 (C) westminsterpresbyterian@bellnet.ca	Jill M. Turnbull	Ken Fluit
15 Westport, Knox (LR170) Box 393 Westport, ON K0G 1X0 613-273-2876 (C) knoxpcwestport@gmail.com	Vacant	Karen Hincke (pro tem)

Appendix to Roll

1 James J. Edmiston	Retired
2 Patricia Elford	Retired
3 Robert J. Elford	Retired
4 Milton A. Fraser	Program Staff, Alzheimer Society
5 Robert Hill	Retired
6 Leo E. Hughes	Retired
7 Lori Jensen	Retired
8 Larry R. Paul	Retired
9 J. Garth Poff	Retired
10 Marilyn Savage	Without Charge

Diaconal Ministries – Other

1 Emma Barron	102 Brooklyn St., Pembroke, ON, K8A 1B4.
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Ecumenical Shared Ministry

1 Deep River Community Church (LR160)

11. PRESBYTERY OF LANARK & RENFREW

Clerk of Presbytery: Ms. M.I. (Grete) Halsall, 140 Doe Rd., Carleton Place, ON, K7C 0C4.
Phone: 613-257-2476 (R); presby.lanren@gmail.com

(For statistical information see page 760)

SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA**12. PRESBYTERY OF KINGSTON**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Amherst Island, St. Paul's (KI020) c/o Beth Forester 85 Stella Forty Foot Rd. Stella, ON K0H 2S0 613-634-0465 (C) jay@creativebrennan.ca	Jay Brennan	Beth Forester
2 Amherstview, Trinity (KI010) Box 23001 Amherstview, ON K7N 1Y2 613-389-9558 (C) trinitypc@bell.net	James J. Gordon	Shirley Zehr
3 Belleville, St. Andrew's (KI030) 67 Victoria Ave. Belleville, ON K8N 2A1 613-968-8998 (C&F) info@standrewsbelleville.ca	Vacant	Vacant
4 Belleville, St. Columba (KI040) 520 Bridge St. E. Belleville, ON K8N 1R6 613-962-8771 (C) stcolumba@bellnet.ca	Jennifer L. Cameron	Jane Cox
5 Deseronto, Church of the Redeemer (KI091) 155 St. George St., Box 757 Deseronto, ON K0K 1X0 613-476-4633 (C)	James J. Gordon (Stated Supply)	William McIlvaney
6 Gananoque, St. Andrew's (KI050) 175 Stone St. S. Gananoque, ON K7G 2A2 613-382-2315(C) presbygan@primus.ca	David Berkers	Jean Scott
Kingston:		
7 St. Andrew's (KI060) 130 Clergy St. E. Kingston, ON K7K 3S3 613-546-6316 (C) info@standrewskingston.org	Andrew J.R. Johnston	Donna Delacretaz
8 St. John's (Pittsburgh) (KI100) 2360 Middle Rd. Kingston, ON K7L 4V3 613-544-0719 (C) jean.cooper@bell.net	Marian E. Raynard	Jean Cooper

12. PRESBYTERY OF KINGSTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Kingston (cont'd):		
- Sand Hill (KI101) c/o S. Nuttall 3293 Sand Hill Rd., RR 1 Seeley's Bay, ON K0H 2N0 613-382-2576 (C) nuttall@kingston.net		Samuel Nuttall
9 Strathcona Park (KI070) 244 McMahan Ave. Kingston, ON K7M 3H2 613-542-5579 (C) strapark@kos.net	Vacant	Janet Lee
10 Madoc, St. Peter's (KI080) PO Box 443 Madoc, ON K0K 2K0 613-473-4966 (C) barbbateman@sympatico.ca	Vacant	Barbara Bateman
11 Picton, St. Andrew's (KI090) 31 King St. Picton, ON K0K 2T0 613-476-6024 (C) standrewspicton@bellnet.ca	D. Lynne Donovan	Sue Law
12 Stirling, St. Andrew's (KI110) Box 118, 110 Mill St. Stirling, ON K0K 3E0 613-395-5006 (C) mitchbarb@hotmail.com	C. Morley Mitchell (Stated Supply)	Trish Hupé
13 Trenton, St. Andrew's (KI120) 16 Marmora St. Trenton, ON K8V 2H5 613-392-1300 (C) standrewstrenton@gmail.com	Luke Vanderkamp	Alan R. Brewster
14 Tweed, St. Andrew's (KI081) Box 435 Tweed, ON K0K 3J0 613-478-2380 (C), 613-478-2380 (F) stbrown4397@gmail.com	Stephen Brown	Mary Mikkelsen
- Roslin, St. Andrew's (KI130) c/o James Cross RR 1, 3290 Shannonville Rd. Roslin, ON K0K 2Y0 stbrown4397@gmail.com		James Cross

Other Ministries

1 Daniel H. Forget	Chaplain, CFB Kingston
2 Nancy A. Hancock	Chaplain, Providence Continuing Care Centre

Appendix to Roll

1 Karen S. Bach	Retired
2 Robert E. Baker	Without Charge
3 John D. Blue	Without Charge
4 Noble B.H. Dean	Retired
5 William F. Duffy	Retired

12. PRESBYTERY OF KINGSTON

Appendix to Roll (cont'd):

6	Douglas N. Henry	Retired
7	Robert C. Jones	Retired
8	F. Ralph Kendall	Retired
9	Harry J. Klassen	Retired
10	A. Donald MacLeod	Retired
11	D. Garry Morton	Retired
12	Nicolaas F.S. Mulder	Without Charge
13	Paul D. Scott	Retired
14	N.E. (Ted) Thompson	Retired
15	Job van Hartingsveldt	Retired

Clerk of Presbytery: The Rev. Jennifer Cameron, 520 Bridge St. E., Belleville, ON, K8N 1R6.
Phone: 613-968-0412 (cell), 613-962-8771 (C), revjennc@gmail.com

(For statistical information see pages 760–61)

13. PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Ballyduff (LP010) c/o B. MacLean PO Box 235, 199 Corbett Dr. Pontypool, ON L0A 1K0 705-277-2496 (C)	Stated Supply	Garry Marnoch
2 Beaverton, Beacan (LP263) Box 741, 413 Simcoe St. Beaverton, ON L0K 1A0 705-426-9475(C) mail@beacan.org - Gamebridge (LP021) c/o 464 Dundas St., Box 287 Beaverton ON L0K 1A0 705-426-1810(C)	Vacant	Thomas Burnett Roberta Mitchell
3 Bobcaygeon, Knox (LP030) 6 Joseph St., Box 646 Bobcaygeon, ON K0M 1A0 705-738-4086 (C), 705-738-5999 (F) office@knoxbobcaygeon.ca	Vacant	Kay Jamieson
4 Bolsover, St. Andrew's (LP040) 54 Bolsover Rd., RR 1 Bolsover, ON K0M 1B0 705-426-9382 (C) kbwchargeoffice@bellnet.ca - Woodville Community (LP260) Box 284 Woodville, ON K0M 2T0 kbwchargeoffice@bellnet.ca	Fred Stewart	Hugh Walker Ralph MacEachern
5 Bowmanville, St. Andrew's (LP050) 47 Temperance St. Bowmanville, ON L1C 3A7 905-623-3432 (C) Standrew2s@bellnet.ca	Anita Sipos	Marilyn Dow

13. PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
6 Campbellford, St. Andrew's (LP060) 17 Ranny St. S., Box 787 Campbellford, ON K0L 1L0 705-653-3396 (C) bwdunnett787@gmail.com	Blaine W. Dunnett	Barbara Geen
- Burnbrae, St. Andrew's (LP061) Box 787 Campbellford, ON K0L 1L0 705-653-3396 (C) bwdunnett787@gmail.com		Elaine Russett
7 Cobourg, St. Andrew's (LP070) 200 King St. W. Cobourg, ON K9A 2N1 905-372-7411 (C) standrews.church@cogeco.net	Neil Ellis	Joy Randall
8 Colborne, Old St. Andrew's (LP080) 45 King St., Box 328 Colborne, ON K0K 1S0 905-355-1337 (C)	Vacant	Patricia Robinson
9 Cresswell, St. John's (LP090) 97 Cresswell Rd., Box 18 Manilla, ON K0M 2J0 705-341-0043 (C) stjohnscresswell@rogers.com	Stated Supply	Gloria Johns
10 Fenelon Falls, St. Andrew's (LP100) 89 Colborne St., Box 867 Fenelon Falls, ON K0M 1N0 705-886-0419 (C)	Caleb Kim	Dan Schley
- Glenarm, Knox (LP101) c/o F. Nicholson 1839 Glenarm Rd., RR 1 Cameron, ON K0M 1G0		Faye Nicholson
11 Lakefield, St. Andrew's (LP110) 31 Bridge St., Box 1316 Lakefield, ON K0L 2H0 705-652-0846 (C)	Terry D. Ingram (Stated Supply)	Nancy Prikker
- Lakehurst, Knox (LP111) c/o 209 Allen's Road Lakehurst, ON K0L 1J0		Jim Tanney
12 Lindsay, St. Andrew's (LP130) 40 William St. N. Lindsay, ON K9V 4A1 705-324-4842 (C), 705-324-9662 (F) standy@lindsaycomp.on.ca	Linda Park Robert Quick	Jim McKecknie
13 Norwood, St. Andrew's (LP150) 15 Flora St., Box 568 Norwood, ON K0L 2V0 705-639-5453 (C) rmmillar@personainternet.com	Roger S.J. Millar	Ross Althouse
- Havelock, Knox (LP151) 15 George St. E., Box 417 Havelock, ON K0L 1Z0 705-778-7800 (C)		Lamoine Hodge

13. PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Peterborough:		
14 St. Giles (LP160) 785 Park St. S. Peterborough, ON K9J 3T6 705-742-1883 (C), 705-742-1883 (F) stgiles@cogeco.net	Thomas T. Cunningham	Maureen Haynes
- South Monaghan, Centreville (LP210) c/o Brenda McAdam 470 George St. S., Apt. 314 Peterborough, ON K9J 3E4 705-748-9076 (C), 705-742-1883 (F) stgiles@cogeco.net		Brenda McAdam
15 St. Paul's (LP170) 120 Murray St. Peterborough, ON K9H 2S5 705-745-1411 (C), 705-745-4146 (F) jonathan@stpaulspeterborough.ca	Jonathan Baird	Janet Halstead
16 St. Stephen's (LP180) 1140 St. Paul's St. Peterborough, ON K9H 7C3 705-743-4411 (C) st.stephens@bellnet.ca	Sabrina Ingram	Peter Tiesma
17 Port Hope, St. Paul's (LP190) 131 Walton St. Port Hope, ON L1A 1N4 905-885-2622 (C), 905-885-2622 (F) stpauls3@bellnet.ca	Douglas G. Brown	Joy Randall
18 Port Perry, St. John's (LP200) 319 Queen St., Box 1135 Port Perry, ON L9L 1A9 905-985-3881 (C) rob.stjohnsportperry@powergate.ca	Vacant	Walter Knaap
19 Sunderland, Wick (LP092) 1295 Conc. 2, RR 4, Box 171 Sunderland, ON L0C 1H0	Stated Supply	Angie Young
20 Warkworth, St. Andrew's (LP240) 18 Mill St., Box 118 Warkworth, ON K0K 3K0 705-924-2838 (C)	David G. Cooper	Marie Glover
- Hastings, St. Andrew's (LP241) 19 Albert St. E., Box 686 Hastings, ON K0L 1Y0 705-696-3989 (C) beamish77@eastlink.ca		Jacqueline Beamish

Other Ministries

1 J. Dorcas Gordon	Principal, Knox College
2 Fred Stewart	Executive Director, Renewal Fellowship

Appendix to Roll

1 William W.H. Baird	Retired
2 D.A. (Sandy) Beaton	Retired
3 J. Morrison Campbell	Retired
4 Lloyd M. Clifton	Retired; Stated Supply, Wick, Sunderland

13. PRESBYTERY OF LINDSAY-PETERBOROUGH

Appendix to Roll (cont'd):

5	Robert F. Flindall	Retired
6	Donald A. Freeman	Retired
7	G. Dennis Freeman	Retired
8	Noel C. Gordon	Retired
9	Byron Grace	Retired
10	Helen W. Hartai	Retired
11	Virginia P. Head	Stated Supply, St. John's, Cresswell
12	J. Desmond Howard	Retired
13	J. Donald L. Howson	Retired
14	Robert Kennedy	Without Charge
15	David J. McBride	Retired
16	Donald A. Madole	Retired
17	Edward W. Musson	Retired
18	George A. Turner	Retired
19	Ronald Wallace	Retired

Missionaries – Retired

1 Joy Randall, 103 Chapel St., Cobourg, ON, K9A 1J4.

Clerk of Presbytery: Ms. Janet Halstead, 1316 Melody Cres., Peterborough, ON, K9K 2P7.
Phone: 705-741-0645 (R), jhhhalstead@hotmail.com

(For statistical information see page 761)

14. PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Ajax, St. Andrew's (PK090) 35 Church St. N. Ajax, ON L1T 2W4 905-683-7311 (C), 905-683-7325 (F) churchadministrator@standrewsajax.ca	Shalini Rajack-Sankarlal	Savita Persaud
2 Ajax, St. Timothy's (PK010) 97 Burcher Rd. Ajax, ON L1S 2R3 905-683-6122 (C), 905-683-6122 (F) sttimothysajax@hotmail.com	Dennis J. Cook	Ruth MacLeod
3 Ashburn, Burns (PK201) 765 Myrtle Rd. W. Ashburn, ON L0B 1A0 905-655-8509 (C) office@burnschurch.org	Vacant	Moyra Dobson
4 Leaskdale, St. Paul's (PK120) 12251 Regional Rd. No. 1 PO Box 104 Leaskdale, ON L0C 1C0 905-852-5921 (C), 905-852-2861 (F) reception@saintpauls.ca	Andrew J. Allison	Donna Geissberger
Oshawa:		
5 Knox (PK050) 147 Simcoe St. N. Oshawa, ON L1G 4S6 905-728-8673 (C), 905-728-8673 (F) knoxpresosh@rogers.com	Kathy Firth	G. Douglas Leslie

14. PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Oshawa (cont'd):		
6 St. Luke's (PK060) 333 Rossland Rd. W. Oshawa, ON L1J 3G6 905-725-5451 (C) stlukespresbyterian@bellnet.ca - St. James (PK080) 486 Simcoe St. S. Oshawa, ON L1H 4J8 905-725-3161 (C)	Matthew Sams	Ted Franklin Gladys van Buren
7 St. Paul's (PK070) 32 Wilson Rd. N. Oshawa, ON L1G 6C8 905-725-8462 (C) stpauls@stpaulspc.org	Lois Whitwell	Eleanor Kisil
8 Pickering, Amberlea (PK590) 1820 White's Rd. Pickering, ON L1V 1R8 905-839-1383 (C) info@amberleachurch.ca	Mona Scrivens	Allen Burke
Toronto:		
9 Bridlewood (PK160) 2501 Warden Ave. Toronto, ON M1W 2L6 416-497-5959 (C) bridlewood@bellnet.ca	Vacant	Dianne Braun
10 Clairlea Park (PK190) 3236 St. Clair Ave E. Toronto, ON MIL 1V7 416-759-3901 (C) clairlea@bell.net	Linda Larmour	Joyce Donaldson
11 Fallingbrook (PK250) 35 Wood Glen Rd. Toronto, ON M1N 2V8 416-699-3084 (C), 416-441-0355 (F) fboffice@rogers.com	Phillip J. Robillard	Ian Grinnell
12 Grace, West Hill (PK290) 447 Port Union Rd. Toronto, ON MIC 2L6 416-284-8424 (C), 416-284-8560 (F) office@gracewesthill.ca	Joseph A. Gray	Wendy Rickey
13 Guildwood Community (PK300) 140 Guildwood Pkwy. Toronto, ON M1E 1P4 416-261-4037 (C) office@guildwoodchurch.ca	T. Hugh Donnelly	Bruce Morrison
14 Knox, Agincourt (PK320) 4156 Sheppard Ave. E. Toronto, ON M1S 1T3 416-293-0791 (C), 416-293-0133 (F) knoxpres@on.aibn.com	Harry Bradley	Doretta King

14. PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd):		
15 Malvern (PK350) 1301 Neilson Rd. Toronto, ON M1B 3C2 416-284-2632 (C) office@malvernpresbyterian.ca	Barbara Duguid	Margaret Horrigan
16 Melville, West Hill (PK370) 70 Old Kingston Rd. Toronto, ON M1E 3J5 416-283-3703 (C), 416-283-7719 (F) melville_church@bellnet.ca	Bethany McCaffrey	Dawn Meszaros
17 St. Andrew's (PK440) 115 St. Andrew's Rd. Toronto, ON M1P 4N2 416-438-4100 (C), 416-438-2440 (F) office@standrewsscarborough.ca	C. Duncan Cameron	Yvonne Long
18 St. David's (PK460) 1300 Danforth Rd. Toronto, ON M1J 1E8 416-267-7897 (C) st.davids@bellnet.ca	Jacques V.R. Nel	Molly Naidoo
19 St. John's, Milliken (PK380) 410 Goldhawk Trail Toronto, ON M1V 4E7 416-299-6537 (C), 416-299-6537 (F) stjohnsinfo@rogers.com	Donna M. Carter-Jackson	Elizabeth Samaroo
20 St. Stephen's (PK490) 3817 Lawrence Ave. E. Toronto, ON M1G 1R2 416-431-0841 (C) st.stephens.scarborough@gmail.com	Alexander Wilson	John Jenkinson
21 Westminster (PK520) 841 Birchmount Rd. Toronto, ON M1K 1R8 416-755-3007 (C), 416-755-2745 (F) westminster.presbyterian@bellnet.ca	Linda J.M. Martin J.P. (Ian) Morrison (Interim Minister)	Joycelin Stanton
22 Wexford (PK550) 7 Elinor Ave. Toronto, ON M1R 3H1 416-759-5947 (C) wexford.pres@sympatico.ca	Mary E. Bowes Doug Paterson	Edgar Martindale
23 Uxbridge, St. Andrew's-Chalmers (PK230) 40B Toronto St. S. Uxbridge, ON L9P 1G9 905-852-6262 (C) sacpc@powergate.ca	Sean Astop	David Phillips
24 Whitby, St. Andrew's (PK130) 209 Cochrane St. Whitby, ON L1N 5H9 905-668-4022 (C), 905-668-3186 (F) standrewswhitby@bellnet.ca	Jonathan W. Tait	John Campbell

14. PRESBYTERY OF PICKERING

Appendix to Roll

1	Priscilla M. Anderson	Retired
2	Robert K. Anderson	Retired
3	James F. Biggs	Retired
4	John Bigham	Retired
5	Everett J. Briard	Retired, Minister Emeritus, Grace, West Hill
6	Gerard J.V. Bylaard	Retired
7	Catherine Chalin	Mission Interpreter
8	Ian A. Clark	Retired
9	Marie M. Coltman (Diaconal)	Without Charge
10	Scott A. Elliott	Without Charge
11	Vicki L. Homes	Without Charge
12	Annetta Hoskin	Retired
13	Marshall S. Jess	Retired
14	Elizabeth Jobb	Retired
15	Elizabeth Kenn (Diaconal)	Retired
16	James R. Kitson	Retired
17	Andy Kuo	Without Charge
18	Katherine E. McCloskey	Chaplain, Evangel Hall Mission
19	W. James S. McClure	Retired, Minister Emeritus, St. Andrew's, Whitby
20	Stuart O. McEntyre	Retired
21	Emmanuel Makari	Retired
22	George A. Malcolm	Retired
23	David A. Murphy	Retired
24	Victoria Murray	Without Charge
25	Kenneth Kyung-Seo Park	Without Charge
26	Fred J. Reed	Retired, Minister in Association, Westminster
27	Lynda R. Reid	Retired
28	Issa A. Saliba	Retired
29	Susanna Siao	Without Charge
30	Ibrahim Wahby	Without Charge
31	Wallace E. Whyte	Retired

Suspended

- 1 Lawrence V. Turner, address unknown

Clerk of Presbytery: The Rev. Matthew Sams, 44 Confederation Way, Thornhill, ON, L3T 5R5. Phone: 289-387-1454 (cell), mgsams@gmail.com

(For statistical information see page 762)

15. PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto:		
1 Armour Heights (ET140) 105 Wilson Ave. Toronto, ON M5M 2Z9 416-485-4000 (C), 416-485-2304 (F) epowell@armourheights.org	Vacant	Michael Nettleton
2 Beaches (ET150) 65 Glen Manor Dr. Toronto, ON M4E 3V3 416-699-5871(C) office@beacheschurch.org	Vacant	Jerry Greer

15. PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd):		
3 Calvin (ET170) 26 Delisle Ave. Toronto, ON M4V 1S5 416-923-9030 (C), 416-923-9245 (F) office@calvinchurchtoronto.com	Emily Bisset	Joanne Stewart
4 Glenview (ET280) 1 Glenview Ave. Toronto, ON M4R 1P5 416-488-1156 (C), 416-488-1198 (F) jocelyn@glenviewchurch.ca	D. Laurence DeWolfe	Barbara Hepburn
5 Iona (ET310) 1080 Finch Ave. E., Toronto, ON M2J 2X2 416-494-2442 (C), 416-494-6476 (F) postmaster@tri-church.ca	Robert Reid	Donna M. Wells
6 Knox (ET330) 630 Spadina Ave. Toronto, ON M5S 2H4 416-921-8993 (C), 416-921-5918 (F) phil@knoxtoronto.org	Philip Reinders	Ray Chin
7 Leaside (ET340) 670 Eglinton Ave. E. Toronto, ON M4G 2K4 416-422-0510 (C), 416-422-1595 (F) admin@leasidepresbyterianchurch.ca	Nicholas Athanasiadis Angela J. Cluney William Elliott	Beth McKay
8 Queen Street East (ET390) 947 Queen St. E. Toronto, ON M4M 1J9 416-465-1143 (C) queeneastchurch@gmail.com	Rafael Vallejo	Michael Lamoureux
9 Riverdale (ET400) 662 Pape Ave. Toronto, ON M4K 3S5 416-466-3246 (C) wabisset@rogers.com	W. Alex Bisset	Grace-ann McIntyre
- Westminster (ET530) 154 Floyd Ave. Toronto, ON M4K 2B7 416-425-2214 (C), 416-425-9812 (F) wabisset@rogers.com		Woon-Yong Chung
10 Rosedale (ET420) 129 Mount Pleasant Rd. Toronto, ON M4W 2S3 416-921-1931 (C), 416-921-7497 (F) office@rpcc.ca	J. Wesley Denyer	Mark McElwain
11 St. Andrew's (ET450) 75 Simcoe St. Toronto, ON M5J 1W9 416-593-5600 (C), 416-593-5603(F) info@standrewstoronto.org	William G. Ingram Robert N. Faris	Lori P. Ransom

15. PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd):		
12 St. John's (ET470) 415 Broadview Ave. Toronto, ON M4K 2M9 416-466-7476 (C), 416-466-3539 (F) me.walter@rogers.com	Maureen E. Walter	Anne Norman
13 St. Mark's (ET480) 1 Greenland Rd. Toronto, ON M3C 1N1 416-444-3471 (C), 416-444-4170 (F) hathan1964@hotmail.com	Harris Athanasiadis Erin Ko	William McGowan
14 Toronto Chinese (ET180) 177 Beverley St. Toronto, ON M5T 1Y7 416-977-5625 (C), 905-977-0065 (F)	Thomas Eng	Esther Ng
15 Toronto Formosan (ET125) 31 Eastwood Rd. Toronto, ON M4L 2C4 416-778-9615 (C), 416-778-9615 (F)	Vacant	Kwan Kao
16 Trinity Mandarin (ET680) 1080 Finch Ave. E. Toronto, ON M2J 2X2 416-226-1525 (C), 416-226-1525 (F) tmpc97@gmail.com	Wes Chang	Lily Lee
17 Trinity, York Mills (ET510) 2737 Bayview Ave. Willowdale, ON M2L 1C5 416-447-5136 (C), 416-447-5137 (F) trinityyorkmills@aol.com	Kirk T. Summers	Robert C. Campbell
18 Westview (ET540) 233 Westview Blvd. Toronto, ON M4B 3J7 416-759-8531 (C), 416-759-8583 (F) westview@bellnet.ca - Faith Community (ET640) 140 Dawes Rd. Toronto, ON M4C 5C2 416-699-0801(C)	Timothy R. Purvis	Cathy Callon Sharon Maharaj
19 Willowdale (ET560) 38 Eilerslie Ave. Toronto, ON M2N 1X8 416-221-8373 (C) wpch@mycybernet.net	Walter M. Hearn	Jean Rankine

Other Ministries

1 Nita DeVenne (Diaconal)	Hospital Chaplain
2 Richard W. Fee	General Secretary, Life & Mission Agency
3 Charles J. Fensham	Associate Professor of Systematic Theology, Knox College
4 Terrie-Lee Hamilton (Diaconal)	Senior Administrator, Assembly Office
5 Rodger Hunter	Boarding House Ministries
6 Stephen Kendall	Principal Clerk of Assembly
7 J. Kevin Livingston	Associate Professor of Pastoral Ministry, Tyndale
8 Pamela McCarroll	Assistant Professor of Pastoral Theology, Knox College

15. PRESBYTERY OF EAST TORONTO

Other Ministries (cont'd):

9 Paul D. McLean	Missionary, Taiwan
10 Donald G.A. Muir	Associate Secretary, Assembly Office and Deputy Clerk
11 Deborah Rapport	Arise Ministry
12 Ian A. Ross-McDonald	General Secretary, Life & Mission Agency
13 Glynis R. Williams	Associate Secretary, International Ministries
14 Patricia Yorkden	Chaplain, Kensington Gardens Mews

Ecumenical Shared Ministry

- 1 Calvin (ET170) with Deer Park United Church

Appendix to Roll

1 Robert S. Bettridge	Without Charge
2 John C. Bryan	Retired
3 Mary F. Campbell	Retired
4 Stephen Y. Chen	Retired
5 James F. Czegledi	Without Charge
6 Pamela Emms	Without Charge
7 A. Ross Gibson	Pastoral Psychotherapist
8 Agnes Gollan (Diaconal)	Retired
9 J. Patricia Hanna	Retired
10 Sameh Hanna	Presbyterian Church in Egypt
11 Leone How (Diaconal)	Retired
12 Nak Joong Kim	Without Charge
13 Dorothy Knight (Diaconal)	Without Charge
14 Annalise Lauber	Retired
15 Hye-Ok Lee (Diaconal)	Without Charge
16 Jacob Lee	Without Charge
17 Carol H. Loudon	Retired
18 Alex S. MacDonald	Retired
19 Glenn McCullough	Without Charge
20 M. Beth McCutcheon	Without Charge
21 Morag McDonald	Without Charge
22 Susan McElcheran (Diaconal)	Without Charge
23 William J. Middleton	Retired
24 Joseph Mok	Without Charge
25 May Nutt (Diaconal)	Retired
26 David Pan	Retired
27 Donald Pollock	Retired
28 Dorothy Roberts (Diaconal)	Without Charge
29 Earle F. Roberts	Retired
30 Magdy Sedra	Without Charge
31 Jean Sonnenfeld (Diaconal)	Retired
32 Charlotte M. Stuart	Retired
33 C. Rodger Talbot	Retired
34 John Ufkes	Without Charge
35 John W. Voelkel	Missionary
36 Stanley D. Walters	Retired
37 John Wu	Retired

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. W. Alex Bisset, 152 Floyd Ave., Toronto, ON, M4K 2B7.
Phone: 416-275-0393 (O), clerk.poet@rogers.com

(For statistical information see pages 762–63)

16. PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Bermuda, Hamilton, St. Andrew's (WT010) Box HM193 Hamilton, Bermuda, HMAX 441-292-7601 (C), 441-292-6949 (F) pinkchurch@logic.bm	Vacant	Leon Amis
Toronto:		
2 Bonar-Parkdale (WT070) 250 Dunn Ave. Toronto, ON M6K 2R9 416-532-3729 (C) bonarparkdalepastor@gmail.com	Vacant	Janet Brewer
3 Celebration (WT080) 500 Coldstream Ave. Toronto, ON M6B 2K6 416-781-8092 (C) carluci_santos@hotmail.com	Vacant	Alfred Edwards
4 Fellowship (WT410) 80 Thistle Down Blvd. Toronto, ON M9V 1J2 416-741-3205 (C) vanauken@rogers.com	Ron VanAuken	Carolyn Jones
5 First Hungarian (WT140) 439 Vaughan Rd. Toronto, ON M6C 2P1 416-656-1342 (C) zolvas@temre.com	Zoltan Vass	Bela Herman
6 Ghanaian (WT390) 51 High Meadow Pl. Toronto, ON M9L 2Z5 416-747-0222 (C), 416-661-3712 (F) topresby@hotmail.ca	Raymond Abekah	Fred Apraku
7 Graceview (WT400) 588 Renforth Dr. Toronto, ON M9C 2N5 416-621-0888 (C) graceview@bellnet.ca	Stephen Dunkin	Bob Twynam
8 Mimico (WT160) 119 Mimico Ave. Toronto, ON M8V 1R6 416-255-0213 (C) robhoward2028@gmail.com	Vacant	Greg Sword
9 Morningside High Park (WT170) 4 Morningside Ave. Toronto, ON M6S 1C2 416-766-4765 (C) morningsidehighpark@bellnet.ca	Vacant	Blair Gerrie
10 Nigerian, Toronto (WT430) 8 - 3615 Weston Rd Toronto, ON M9N 1V5 647-378-1035 nigerianpresbyterian@yahoo.ca	Augustus Oku	Edem Udoh-Orok

16. PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd):		
11 North Park (WT180) 1579 Royal York Rd. Toronto, ON M9P 3C5 647-350-7770 (C) eliasmorales.nppc@gmail.com	Elias Morales	Cecilia Morales
12 Portuguese Speaking (WT350) 100 Hepburne St. Toronto, ON M6H 1K5 416-531-3644 (C) lincolresende@yahoo.ca	Lincoln Resende	Kelinton Sganzerla
13 Rexdale (WT211) 2314 Islington Ave. Toronto, ON M9W 5W9 416-741-1530 (C) rexdalepc@yahoo.com	Daniel Cho	George Sookdeo
14 Runnymede (WT220) 680 Annette St. Toronto, ON M6S 2C8 416-767-2689 (C) runnymedepc@bellnet.ca	Dan L. West	Ruth Anne MacLennon
15 St. Andrew's, Humber Heights (WT230) 1579 Royal York Rd. Toronto, ON M9P 3C5 416-247-0572 (C), 416-247-4433 (F) standhh@on.aibn.com	Paulette M. Brown	Marg Henderson
16 St. Andrew's, Islington (WT240) 3819 Bloor St. W. Toronto, ON M9B 1K7 416-233-9800 (C), 416-233-9504 (F) office@standrewsislington.org	D. Sean Howard	M. Mawhinney
17 St. Giles, Kingsway (WT250) 15 Lambeth Rd. Toronto, ON M9A 2Y6 416-233-8591 (C) sgk@bellnet.ca	Timothy D. Bruneau	Don Taylor
18 St. Stephen's, Weston (WT270) 3194 Weston Rd. Toronto, ON M9M 2T6 416-915-7790 (C)	Wayne Wardell	Cathy McCulloch
19 University (WT290) 1830 Finch Ave. W. Toronto, ON M3N 1M8 416-663-3281 (C) universitychurchtoronto@gmail.com	Jin-Hyuk Thomas Kim	Joan Pollard
20 Weston (WT310) 11 Cross St. Toronto, ON M9N 2B8 416-241-1571 (C) lance@westonpresbyterian.ca	Lance T. Odland	Douglas Heathfield

16. PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd):		
21 Wychwood-Davenport (WT320) c/o M. Millar 607-161 Oakwood Ave Toronto, ON M6E 2V2 416-653-6271 (C) cieli.gieli@gmail.com	Giovanna Cieli	Margaret Millar
22 York Memorial (WT330) 1695 Keele St. Toronto, ON M6M 3W7 416-653-7756 (C) ympc@bell.net	Vacant	Ken Kupisz

Other Ministries

1 John-Peter Smit	Synod Staff, Regional Minister for Congregational Health
2 Tori Smit (Diaconal)	Synod Staff, Regional Minister for Faith Formation

Appendix to Roll

1 Brenda Adamson (Diaconal)	Retired
2 William J. Adamson	Retired
3 Sang Jin An	Without Charge
4 James B. Cuthbertson	Retired
5 Karsten Decker	Without Charge
6 John A. Fraser	Retired
7 W. George French	Retired
8 Lovand Horvath	Retired
9 Paul Kang	Without Charge
10 Kenrich Keshwah	Retired
11 W.J. Moorehead	Retired
12 Richey Morrow	Without Charge
13 R. Campbell Taylor	Retired
14 Isabel Vaughan	Retired
15 Joseph E. Williams	Retired
16 Garth B. Wilson	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: Ms. Tori Smit, 56 Thirty Third St., Toronto, ON, M8W 3H3.
Phone: 647-348-0879, torismit@gmail.com

(For statistical information see page 763)

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Acton, Knox (BT090) 44 Main St. N. Acton, ON L7J 1W2 519-853-2360 (C), 519-853-5494 (F) knox-acton@hotmail.ca	Todd Nelson	James McVeigh

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 Boston (BT100) c/o S. Croll 373 Wilson Dr. Milton, ON L9T 3E9 905-875-2804 (C) scroll@sympatico.ca - Omagh (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 Bramalea, St. Paul's (BT020) 723 Balmoral Dr. Bramalea, ON L6T 1X5 Bramalea, St. Paul's 905-792-2279 (C) bmolengraaf@sympatico.ca	Barbara Molengraaf	Lesley Risinger
4 Bramalea North (BT021) 925 North Park Dr. Brampton, ON L6S 5R8 905-458-7838 (C) info@nbpc.ca	Thomas Billard	Vacant
5 Brampton, Heart Lake (BT040) 25 Ruth Ave. Brampton, ON L6Z 3X3 905-840-0010 (C), 905-840-0010 (F) young.cho@heartlakechurch.com	Young Suk Cho	Daniel Nyanteh
6 Brampton, St. Andrew's (BT030) 44 Church St. E. Brampton, ON L6V 1G3 905-451-1723 (C), 905-451-4336 (F) info@standrewsbrampton.ca	Geoffrey M. Ross Rebekah Mitchell	Gordon Warren
7 Campbellville, St. David's (BT060) Box 235 Campbellville, ON L0P 1B0 905-854-9800 (C) st.davidschurch@bellnet.ca	Vacant	Brad Boehmer
8 Claude (BT051) 15175 Hurontario St. Caledon, ON L7C 2E3 905-838-3512 (C)	Sandy D. Fryfogel (Interim Minister)	Richard Hartstone
9 Erin, Burns (BT070) Box 696 Erin, ON N0B 1T0 519-855-6092 (C) erinospringe@bellnet.ca - Ospringe, Knox (BT071) Box 696 Erin, ON N0B 1T0 519-833-2902 (C) erinospringe@bellnet.ca	Vacant	Carole Wainright David Goulding

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
10 Georgetown, Knox (BT110) 116 Main St. S. Georgetown, ON L7G 3E6 905-877-7585 (C), 905-877-1324 (F) knoxpc@cogeco.net - Limehouse (BT111) 12418 6th Line Limehouse, ON L0P 1H0	Steven A. Boose	Craig Hutchison W.R. Karn
11 Georgetown, Union (BT121) RR 4, 16789 22nd Sideroad Georgetown, ON L7G 4S7 905-877-8867 (C)	Vacant	Irene Kerby
12 Grand Valley, Knox (BT080) 2 Water Street Grand Valley, ON L9W 5X5 519-928-5400 janetsinclair@sympatico.ca	Janet Sinclair	June Maycock
13 Hillsburgh, St. Andrew's (BT130) Box 16 Hillsburgh, ON N0B 1Z0 519-855-6216 (C) staoffice@bellnet.ca	Stephen Mutavdzija	Shane Tanner
14 Malton, St. Mark's (BT220) 7366 Darcel Ave. Malton, ON L4T 3W6 905-677-4514 (C) hetvanrav@rogers.com	Vacant	Dianne Douglas
15 Milton, Knox (BT140) 170 Main St. E. Milton, ON L9T 1N8 905-878-6066 (C), 905-878-4979 (F) knox@knoxmilton.com	Howard T. Sullivan	Karl Reichert
Mississauga:		
16 Almanarah (BT310) 255 Export Boulevard Mississauga, ON L5S 1Y4 905-565-1009 rev.s.garas@gmail.com	Sherif Garas	Ali Hazzouri
17 Chinese (BT290) 5230 River Forest Crt. Mississauga, ON L5V 2C6 905-819-4487 (C), 905-819-9382 (F) hugolau@m-cpc.ca	Hugo King-Wah Lau Susie Soo-Yeon Choi	George Shui
18 Clarkson Road (BT150) 1338 Clarkson Rd. N. Mississauga, ON L5J 2W5 905-822-8911 (C) clarksonchurch@bellnet.ca	Gale Macdonald	Meagan McLean
19 Dixie (BT160) 3065 Cawthra Rd. Mississauga, ON L5A 2X4 905-277-1620 (C), 905-277-1626 (F) dixiepc@bellnet.ca	Karen Pozios	Shirley Raininger

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Mississauga (cont'd):		
20 Erindale (BT170) 1560 Dundas St. W. Mississauga, ON L5C 1E5 905-277-4564 (C), 905-277-0838 (F) erindalepc@rogers.com	Jennifer Sokolowsky	Gerry Murray
21 Glenbrook (BT180) 3535 South Common Crt. Mississauga, ON L5L 2B3 905-820-9860 (C) office@glenbrook.ca	Ian B. McWhinnie	George Ryder
22 St. Andrew's (Port Credit) (BT200) 24 Stavebank Rd. N. Mississauga, ON L5G 2T5 905-278-8907 (C), 905-278-1295 (F) standrewspc@bellnet.ca	Andrew Human	Karen Thorpe
23 St. Andrew's (Streetsville) (BT210) 295 Queen St. S. Mississauga, ON L5M 1L9 905-826-2061 (C), 905-826-0066 (F) glendae@bellnet.ca	Vacant	Joyce McLorn
24 White Oak (BT190) 6945 Meadowvale TC Circle Mississauga, ON L5N 2W7 905-821-2753 (C), 905-821-1916 (F) doug@whiteoakpresbyterian.ca	Douglas Scott	Joan Ticknor
25 Nassagaweya (BT061) 3097 - 15 Sideroad Campbellville, ON L0P 1B0 905-854-1055 (C) info@nassagaweya.com	Reuben A. St. Louis	Marion Snyder
26 Norval (BT120) Box 58 Norval, ON L0P 1K0 905-877-8867 (C) norvalpresbyterianchurch@cogeco.net	John T. Read	Beatrice Henderson
Oakville:		
27 Hopedale (BT230) 156 Third Line Oakville, ON L6L 3Z8 905-827-3851 (C), 905-827-7320 (F) sean@hopedalechurch.ca	Sean J. Foster	Debbie Jones-Snyders
28 Knox (BT240) 89 Dunn St. Oakville, ON L6J 3C8 905-844-3472 (C), 905-844-1211 (F) knoxoakville@cogeco.net	Michael J. Marsden Jacquelyn Foxall	Neil Coutts
29 Knox Sixteen (BT250) 1150 Dundas St. W. Oakville, ON L6H 7C9 905-257-2770 (C) gwread@sympatico.ca	Pat Gushue	Cathie Best

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Oakville (cont'd):		
30 Trafalgar (BT270) 354 Upper Middle Rd. E. Oakville, ON L6H 7H4 905-842-2800 (C) trafalgarchurch@bellnet.ca	Kristine O'Brien	A. Brockershire
31 Orangeville, Tweedsmuir (BT260) Box 276 Orangeville, ON L9W 2Z7 519-941-1334 (C) office@tweedsmuirpresbyterian.org	A. Harvey Self	Suzanne Rayburn

Other Ministries

1 Stuart Macdonald	Professor of Church and Society, Knox College
2 Brad Shoemaker	Chaplain

Appendix to Roll

1 Peter Barrow	Retired
2 Wayne J. Baswick	Retired
3 Kathy Brownlee	Retired
4 Lincoln G. Bryant	Without Charge
5 Mary B. Campbell	Retired
6 Keesung Chang	Without Charge
7 David Clark	Without Charge
8 James W.A. Cooper	Retired
9 Gerald E. Doran	Retired
10 Rosemary Doran	Retired, Minister Emeritus, St. Andrew's, Brampton
11 Cheryl Gaver	Without Charge
12 Helen L. Goggin	Retired
13 John B. Henderson	Without Charge
14 Jan Hieminga	Retired
15 W. Grant Johnston	Retired
16 Hong Bum (David) Kim	Without Charge
17 Trevor J. Lewis	Retired
18 Carolyn B. McAvoy	Without Charge
19 Douglas C. McQuaig	Retired
20 Margaret Near (Diaconal)	Retired
21 Iain G. Nicol	Retired
22 J. Glyn Owen	Retired
23 Gerald Rennie	Retired
24 Marion F. Schaffer	Retired
25 Susan Sheridan	Library Assistant, Knox College
26 Donald R. Sinclair	Retired
27 Donald C. Smith	Retired
28 Frances Sullivan (Diaconal)	Without Charge
29 Sarah Travis	Without Charge
30 Bruce V. Will	Without Charge

Diaconal Ministries – Other

- Roma Browne, 262 Glen Oak Dr., Oakville, ON, L6K 2J2.
- Hazell Davis, 820-2220 Lakeshore Rd. W., Oakville, ON, L6L 1G9.
- Joan Murcar, 1612 Stancombe Cres., Mississauga, ON, L5N 4R1.
- Jean Stewart, 40 Vista Dr., Mississauga, ON, L5M 1C2.

Missionaries – Active

- Denise Van Wissen
- Nicaragua

17. PRESBYTERY OF BRAMPTON

Missionaries – Retired

1 Emma deGroot, 3351 Hornbeam Cres., Mississauga, ON, L5L 2Z8.

Suspended

1 Edward S. Dowdles, 904-2 Silver Maple Crt., Brampton, ON, L6T 4R1.

Clerk of Presbytery: The Rev. Sean Foster, 156 Third Line, Oakville, ON, L6L 3Z8.

Phone: 905-827-3851 (C), 905-827-7320 (F), sean@hopedalechurch.ca

(For statistical information see page 764)

18. PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Aurora, St. Andrew's (OR010) 32 Mosley St. Aurora, ON L4G 1G9 905-727-5011 (C), 905-841-2864 (F) st.andrews.aurora@on.aibn.com	Dennis Wright	Gordon McCallum
2 Beeton, St. Andrew's (OR151) 128 Main St. W., Box 164 Beeton, ON L0G 1A0 905-729-0055 (C), 905-729-2246 (F) jhongbeeton@yahoo.ca	John Hong	Lynn Routledge
3 Bolton, Caven (OR020) 110 King St. W. Bolton, ON L7E 1A2 905-857-2419 (C), 905-857-9384 (F) jlowther1845@rogers.com	Jeremy R. Lowther	Brad van Lenthe
4 Bradford, St. John's (OR030) 2940 10 Sideroad Box 286 Bradford, ON L3Z 2A8 905-775-7274 (C), 905-775-8084 (F) ddscott@rogers.com	Daniel Scott	Jim Martin
5 Keswick (OR200) 23449 Woodbine Ave. Keswick, ON L4P 3E9 905-476-3485(C), 905-476-3485 (F) church@kespres.ca	Kirk MacLeod	Amy Judd
6 King City, St. Andrew's (OR040) 13190 Keele St. King City, ON L7B 1J2 905-833-2325 (C), 905-833-1326 (F)	Vacant	Kathy Patterson
7 Kleinburg, Cornerstone Community (OR180) 180 Nashville Rd., Box 272 Kleinburg, ON L0J 1C0 905-893-7000 (C), 905-893-7020 (F) rmanafo@gmail.com	Richard Manafo	Ann Whitmore
8 Maple, St. Andrew's (OR050) 9860 Keele St. Maple, ON L6A 3Y4 905-832-2061 (C) standrewspresmaple@bellnet.ca	Robert T. Royal	Ingrid Kool

18. PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Markham:		
9 Celebration (OR210) 2800 John St., Unit 14 Markham, ON L3R 0E2 647-237-1304 agoh@celebrationpc.com	Alan Goh	Nancy Wong
10 Chapel Place (OR080) 8 Chapel Place Markham, ON L3R 9C4 905-946-0907 (C), 905-946-0320 (F) office@cpc.ca	Nagi M.T. Said	George Kodous
11 Chinese (OR070) 2250 Denison St. Markham, ON L3S 1E9 905-946-1725 (C), 905-946-9433 (F) info@mcpc.ca	Lawrence Leung Paul D. Johnston (English Ministry)	Brian Lee
12 St. Andrew's (OR060) 143 Main St. N. Markham, ON L3P 1Y2 905-294-4736 (C), 905-294-1841 (F) standrew1@bellnet.ca	Peter Ma	John Hazlewood
13 Newmarket, St. Andrew's (OR090) 484 Water St. Newmarket, ON L3Y 1M5 905-895-5512 (C), 905-895-7790 (F) info@standrewsnewmarket.org	A.R. Neal Mathers Laura J. Duggan	Diane Hamilton
14 Nobleton, St. Paul's (OR100) 5750 King Rd. Nobleton, ON L0G 1N0 905-859-0843 (C) secretary@stpaulsnobleton.ca	Jeffrey F. Loach	John Mullings
15 Richmond Hill (OR110) 10066 Yonge St. Richmond Hill, ON L4C 1T8 905-884-4211 (C) rhpreschurch@hotmail.com	Duncan J. Jeffrey	Eleanor Haluza
16 Schomberg, Emmanuel (OR152) Box 121 Schomberg, ON L0G 1T0 jhongbeeton@yahoo.ca	John Hong	Barbara Bain
17 Stouffville, St. James (OR120) 6432 Main St. Stouffville, ON L4A 1G3 905-640-3151 (C), 905-640-1946 (F) st.james.secretary@bellnet.ca	Joan M. Masterton	Ruth Burkholder
18 Sutton West, St. Andrew's (OR130) PO Box 312 Sutton West, ON L0E 1R0 905-722-3544 (C) gayleclarke@gmail.com	Vacant	Gayle Clarke

18. PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
19 Thornhill (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	Jerry Easton
20 Tottenham, Fraser (OR150) 70 Queen St. S., Box 495 Tottenham, ON L0G 1W0 905-936-6561 (C) fraserchurch@gmail.com	Jonathan Dennis	Jim Allan
21 Unionville (OR160) 600 Village Parkway Unionville, ON L3R 6C2 905-475-6233 (C), 905-944-0632 (F) upcadmin@rogers.com	Marty J. Molengraaf	Susan Tate
22 Vaughan, St. Paul's (OR170) 10150 Pine Valley Dr. Box A4, RR 2, Woodbridge, ON L4L 1A6 905-832-8918 (C)	Vacant	David Rutherford

Other Ministries

1 John A. Vissers	Director of Academic Programs, Professor of Historical Theology
-------------------	---

Appendix to Roll

1 Jean S. Armstrong	Retired
2 Marion Ballard (Diaconal)	Without Charge
3 J.N. Balsdon	Retired
4 Gordon A. Beaton	Retired
5 Eric A. Beggs	Retired, Minister Emeritus, St. Andrew's, Orillia
6 Charles Boyd	Retired
7 William. I. Campbell	Retired
8 Jean Cook (Diaconal)	Without Charge
9 W.D. Cousens	Without Charge
10 June Holohan (Diaconal)	Without Charge
11 Carey Jo Johnston	Without Charge
12 Heather L. Jones	Without Charge
13 Lordwin Lim	Without Charge
14 Allyson A. MacLeod	Studying
15 Theodore W. Olson	Retired
16 Samuel M. Priestley, Jr.	Retired
17 Janet Ryu-Chan	Without Charge
18 Victor Shepherd	Retired
19 Clive W. Simpson	Retired

Clerk of Presbytery: The Rev. Dr. Jeff Loach, 4 Cross Ave., Nobleton, ON, L0G 1N0.
Phone: 905-859-0843 (C), jeff@stpaulsnobleton.ca

(For statistical information see pages 764–65)

19. PRESBYTERY OF BARRIE

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1	Alliston, Knox (BA010) 160 King St. S. Alliston, ON L9R 1B9 705-435-5081 (C), 705-435-5081 (F) knoxalliston@bellnet.ca - Mansfield, St. Andrew's (BA011) 160 King St. S. Alliston, ON L9R 1B9 knoxalliston@bellnet.ca	Tobey Boyer	Barbara Knox Irene Knisley
2	Angus, Zion (BA041) 14 Margaret St. Angus, ON L0M 1B0 705-424-6118 (C)	Vacant	Beatrice Thomson
Barrie:			
3	Essa Road (BA020) 59 Essa Rd. Barrie, ON L4N 3K4 705-726-6291 (C), 705-726-5415 (F) essard@rogers.com	Martyn Van Essen	David Steele
4	St. Andrew's (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	Westminster (BA040) 170 Steel St. Barrie, ON L4M 2G4 705-728-0541 (C), 705-728-0562 (F) office@westminsterpc.ca	Matthew E. Ruttan	Don Hickey
6	Baxter, Living Faith Community (BA080) 206 Murphy Rd. Baxter, ON L0M 1B1 705-424-0779 (C) livingfaithbaxter@gmail.com	Heather J. Malnick	Bryce Hawkins
7	Bracebridge, Knox (BA050) 120 Taylor Rd. Bracebridge, ON P1L 1J2 705-645-4521 (C) knoxbb@muskoka.com	John P. Young	Donna Ruttan
8	Coldwater, St. Andrew's (BA231) 28 Gray St., Box 821 Coldwater, ON L0K 1E0 705-686-3648 (C) st.andrews.coldwater@gmail.com	Courtney M. Crawford	Dorothy Ruddell
9	Collingwood, First (BA070) 200 Maple St. Collingwood, ON L9Y 2R2 705-445-4651 (C) firstchurch@rogers.com	Tim Raeburn-Gibson	Carolyn Campbell-Sheen

19. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
10 Creemore, St. Andrew's Maple Cross (BA090) 1 Caroline St. W. Creemore, ON L0M 1G0 705-466-5838 (C)	Vacant	Keith Rowbotham
11 Dunedin, Knox (BA091) 8933 Dunedin, RR 4 Creemore, ON L0M 1G0	Vacant	Jean Rowbotham
12 Elmvale (BA110) 22 Queen St. E. Elmvale, ON L0L 1P0 705-322-1411 (C), 705-322-5042 (F) elmknopres@rogers.com - Flos, Knox (BA111) c/o Elaine Tubman 3249 Ushers Rd. Elmvale, ON L0L 1P0 705-322-1411 (C), 705-322-5042 (F) tubman@csolve.net	Paul Sakasov	Marlene Lambie Donald Bell
13 Gravenhurst, Knox (BA051) 315 Muskoka Rd. N. Gravenhurst, ON P1P 1G4 705-687-4215 (C) knoxgrav@gmail.com	Steven W. Webb	Don Jones
14 Hillsdale, St. Andrew's (BA130) 6 Mill Street W. Hillsdale, ON L0L 1V0 705-835-2294	Vacant	Lorna McFadden
15 Huntsville, St. Andrew's (BA140) 1 High St. Huntsville, ON P1H 1P2 705-789-7122 (C) standrew@vianet.ca	George E.C. Anderson	Ken Morrison
16 Ivy (BA082) 5067 20th Sideroad, RR 3 Thornton, ON L0L 2N0 interim@ivyreschurch.com	Vacant	Debbie Brinkman
17 Midland, Knox (BA150) 539 Hugel Ave. Midland, ON L4R 1W1 705-526-7421 (C) office@knoxmidland.ca	Alton Ruff	Albert Vermeulen
18 Nottawa, Emmanuel (BA250) 3521 County Rd. 124, Box 12 Nottawa, ON L0M 1P0 705-444-6823 (C), 705-444-6544 (F) office@emmanuelpresbyterian.ca	Jeremy Sanderson	Robert Marritt
19 Orillia, St. Andrew's (BA160) 99 Peter St. N. Orillia, ON L3V 4Z3 705-325-5183 (C), 705-325-0319 (F) karenhorst@rogers.com	Karen R. Horst Peter Rombeek	Don Lamont

19. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
20 Orillia, St. Mark's (BA170) 429 Jamieson Dr., Box 2592 Orillia, ON L3V 7C1 705-325-1433 (C) linda.pattoncowie@live.com	Linda Patton-Cowie	Irene Mulloch
21 Oro, Trinity Community (BA121) 110 Line 7 South, Box 8 Oro, ON L0L 2X0 705-487-1998 (C), 705-487-5155 (F) officetpc@gmail.com	Jeffrey R. Crawford	Carole Crawford
22 Parry Sound, St. Andrew's (BA260) 58 Seguin St. Parry Sound, ON P2A 1B6 705-746-9612 (C), 705-746-9524 (F) chris@standrewsparrysound.org	Christopher Carter	Bonnie Ramsay
23 Penetanguishene, First (BA180) 20 Robert St. E. Penetanguishene, ON L9M 1K9 705-549-2776 (C) markewolfe@hotmail.com	Mark Wolfe	Shirley Spearn
24 Port Carling, Knox (BA190) 93 Joseph St., Box 283 Port Carling, ON P0B 1J0 705-765-3797 (C), 705-765-3797 (F) revsksmith@gmail.com	Steven Smith	Donald Crowder
- Torrance, Zion (BA191) 1046 Torrance Rd. Torrance, ON P0C 1M0 705-765-3797 (C), 705-765-3797 (F) revsksmith@gmail.com		Garnet Schenk
25 Port McNicoll, Bonar (BA181) c/o Isabel Savage 599 Simcoe Ave., Box 498 Port McNicoll, ON L0K 1R0	Vacant	Isabel Savage
- Victoria Harbour, St. Paul's (BA230) PO Box 400 Victoria Harbour, ON L0K 2A0 705-791-8931 (C)		Trudy Williams
26 Stayner, Jubilee (BA200) 732 Highway 26, PO Box 26 Stayner, ON L0M 1S0 705-428-2653 (C) jubileepres@rogers.com	Darren K. May	Vacant
- Sunnidale Corners, Zion (BA201) 12358 County Rd. 10, RR 1 Stayner, ON L0M 1S0 705-428-4343 (C) darren.may@rogers.com		Elaine Steele
27 Stroud (BA021) 2180 Victoria St. Innisfil, ON L9S 1K4 705-436-3323 (C) stroudpresbyterianchurch@gmail.com	H. Douglas L. Crocker	Peter Walton

19. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
28 Uptergrove, Knox (BA220) 5202 Highway 12, RR 7 Orillia, ON L3V 6H7 chercor.corey@hotmail.com	Corey Ball	David Drybrough
- East Oro, Esson (BA221) c/o E. Horne 63 Calverley St. Orillia, ON L3V 3T3 ehorne@rogers.com		Evelyn Horne
- Jarratt, Willis (BA222) c/o S. Ego 3608 Line 9 N., RR 4 Coldwater, ON L0K 1E0 robertsheila.ego@hotmail.ca		Sheila Ego
29 Vankoughnet, St. David's (BA240) c/o Graydon Boyes 1012 Cherish Creek Lane, RR 3 Bracebridge, ON P1L 1X1 g.i.boyes@bell.net	Vacant	Graydon Boyes
30 Wasaga Beach Community (BA270) 208 Mosley St. Wasaga Beach, ON L9Z 2K1 705-429-1461 (C) wbpres@rogers.com	Barry Doner	Marilyn Schneider

Appendix to Roll

1 Michael Barnes	Retired
2 J. Cameron Bigelow	Retired
3 Linda Bigelow (Diaconal)	Retired
4 Candice J. Bist	Without Charge
5 Keith E. Boyer	Retired
6 W. Craig Cook	Retired
7 Sheila Fink	Retired
8 Robert J. Graham	Retired
9 Norm Grant	Without Charge
10 Clare Hagan (Diaconal)	Retired
11 Kenneth A. Heron	Retired
12 Elizabeth Inglis	Without Charge
13 Jeff G. Inglis	Without Charge
14 Lois J. Lyons	Retired
15 Donald R. McKillican	Retired
16 Reg J. McMillan	Retired
17 James T. McVeigh	Retired
18 Michelle McVeigh	Without Charge
19 Winston A. Newman	Retired
20 Diane Reid (Diaconal)	Without Charge
21 Margaret A. Robertson	Retired
22 Gary R.R. Robinson	Retired
23 A. Alan Ross	Retired
24 Peter D. Ruddell	Retired
25 Lori Scholten-Dallimore	Without Charge
26 James A. Sitler	Retired
27 Dorothyann Summers (Diaconal)	Retired
28 Malcolm D. Summers	Retired
29 James A. Thomson	Retired, Minister Emeritus, Knox, Bracebridge
30 Gordon E. Timbers	Retired

19. PRESBYTERY OF BARRIE**Appendix to Roll (cont'd):**

31 J. Andrew Turnbull	Retired
32 George C. Vais	Retired
33 Allyson Voo	Without Charge
34 Blake W. Walker	Retired
35 James A. Young	Retired

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 765–66)

20. PRESBYTERY OF TEMISKAMING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Englehart, St. Paul's (TE020) Box 737 Englehart, ON P0J 1H0 stpaulsstephen@gmail.com	Vacant	James McLaren
2 Englehart, Tomstown (TE021) RR 1, Box 4 Englehart, ON P0J 1H0 englehartsilver@hotmail.com	Vacant	Kathleen Scott
3 Kapuskasing, St. John's (TE030) 17A Ash St. Kapuskasing, ON P5N 3H1 705-335-5338 (C) stjohn@ntl.sympatico.ca	Byung Yun James Ko	Anne Jamieson
4 New Liskeard, St. Andrew's (TE050) Box 908 New Liskeard, ON P0J 1P0 705-647-8401 (C) standrewsnl@parolink.net	Vacant	Andrew McCaig

Other Ministries

1 Arlene Hartford	Regional Minister
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Ecumenical Shared Ministry

St. John's, Kapuskasing (TE030) and Kapuskasing United

Clerk of Presbytery: Ms. Colleen Walker, Box 1106, Englehart, ON, P0J 1H0.
Phone: 705-544-1991, englehartsilver@hotmail.com

(For statistical information see page 766)

21. PRESBYTERY OF ALGOMA & NORTH BAY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Burk's Falls, St. Andrew's (AN080) Box 249 Burk's Falls, ON P0A 1C0 705-382-2032 (C) almaguinpresbyterian@gmail.com	Leslie Drayer	Jean Schmeler

21. PRESBYTERY OF ALGOMA & NORTH BAY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Magnetawan, Knox (AN081) Box 194 Magnetawan, ON P0A 1P0 705-387-4882 (C), 705-387-0523 (F) almaguinpresbyterian@gmail.com		Doris Langford
- Sundridge, Knox (AN082) Box 1005 Sundridge, ON P0A 1Z0 705-384-7452 (C) almaguinpresbyterian@gmail.com		John MacLachlan
2 North Bay, Calvin (AN010) 401 First Ave. W. North Bay, ON P1B 3C5 705-474-4750 (C), 705-474-3976 (F) office@calvinpresbyterianchurch.ca	Frances A.E. Savill	Kim Winrow
3 Sault Ste. Marie, St. Paul's (AN040) 136 Cathcart St. Sault Ste. Marie, ON P6A 1E3 705-945-7885 (C) drlaity@shaw.ca	Deon L. Slabbert	Donna Longevin
- Victoria (AN041) 766 Carpin Beach Rd. Sault Ste. Marie, ON P6A 5K6 705-779-2573 (C) jemarshall@bell.net		Joan Marshall
4 Sault Ste. Marie, Westminster (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	Alan Carscadden
5 Sudbury, Calvin (AN060) 1114 Auger Ave. Sudbury, ON P3A 4B2 705-566-0652 (C) calvinpc@hotmail.com	Daniel J. Reeves	Peter Vom Scheidt
6 Sudbury, Knox (AN070) 73 Larch St. Sudbury, ON P3E 1B8 705-675-8891 (C), 705-675-7678 (F)	Vacant	Vi Kirkpatrick

Appendix to Roll

1	George Hunter	Retired
2	David T. Jack	Without Charge
3	Drew D. Jacques	Without Charge
4	Shelley C. Kennedy	Without Charge
5	Freda M. MacDonald	Retired
6	Wm. Graham MacDonald	Retired
7	Frank J. Parsons	Retired
8	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 pages 766–67)

22. PRESBYTERY OF WATERLOO-WELLINGTON

- | | | | |
|-------------------|--|-------------------------------------|--|
| 1 | Arthur, St. Andrew's (WW010)
Box 159
Arthur, ON N0G 1A0
519-848-3710 (C)
st.andrewsarthur@gmail.com
- Gordonville, St. Andrew's (WW011)
RR 4
Kenilworth, ON N0G 2E0
519-848-3710 (C)
st.andrewsarthur@gmail.com | Edward Charlton | Chris McIntosh

Dianne MacDonald |
| 2 | Baden, Livingston (WW020)
44 Beck St.
Baden, ON N3A 1B9
519-501-6993 (C) | Vacant | Lydia Maitland |
| Cambridge: | | | |
| 3 | Central (WW030)
7 Queen's Square
Cambridge, ON N1S 1H4
519-623-1080 (C)
office@cpemail.ca | Aubrey J. Botha | Lynda Pinnington |
| 4 | Knox's Galt (WW050)
2 Grand Ave. S.
Cambridge, ON N1S 2L2
519-621-8120 (C), 519-621-8129 (F)
admin@knoxgalt.org | John J. Paeng | Robert Quarrie |
| 5 | Knox Preston (WW040)
132 Argyle St. N.
Cambridge, ON N3H 1P6
519-653-6691 (C), 519-653-7194 (F)
knoxpreston@golden.net | William Bynum | Isabel Howell |
| 6 | Westside (WW060)
130 Victoria Ave.
Cambridge, ON N1S 1Y2
519-621-3630 (C), 519-621-2055 (F)
standrews11@bellnet.ca | Mark B. Gaskin | Doug Kelly |
| 7 | St. Andrew's Hespeler (WW070)
73 Queen St. E.
Cambridge, ON N3C 2A9
519-658-2652 (C), 519-658-1076 (F)
office@standrewshespeler.ca | W. Scott McAndless | Rob Hodgson |
| 8 | Crieff, Knox (WW241)
7156 Concession 1, RR 2
Puslinch, ON N0B 2J0
519-824-8757 (C)
djamieso@uoguelph.ca | Catherine M. Kay
(Stated Supply) | Derek Jamieson |
| 9 | Elmira, Gale (WW090)
10 Barnswallow Dr.
Elmira, ON N3B 0A8
519-669-2852 (C)
office.galepresbyterian@gmail.com | Scott Sinclair | Barbara Martin |

22. PRESBYTERY OF WATERLOO-WELLINGTON

Kitchener (cont'd):

- | | | | |
|------------------|--|------------------------------------|---------------------------------------|
| 19 | Hungarian Mission Preaching Point
(WW320)
54 Queen St. N.
Kitchener, ON N2H 2H2 | Vacant | |
| 20 | Kitchener East (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 | St. Andrew's (WW210)
54 Queen St. N.
Kitchener, ON N2H 2H2
519-578-4430 (C), 519-578-6730 (F)
mailbox@standrewskw.com | J. Mark Lewis | Donna Hodgkinson |
| 22 | Mount Forest, St. Andrew's (WW220)
196 Birmingham East
Mt. Forest, ON N0G 2L2
519-323-2827 (C)
- Conn, Knox (WW221)
8015 Hwy. 89, Box 44
Conn, ON N0G 1N0 | Michael Burns | Ellenor MacEachern

Janice Kerr |
| 23 | Palmerston, Knox (WW230)
Box 652
Palmerston, ON N0G 2P0
519-343-3201 (C)
cober@tnt21.com
- Drayton, Knox (WW231)
44 Wellington St. S., Box 133
Drayton, ON N0G 1P0 | Calvin B. Brown
(Stated Supply) | Glen Cober

Liz Samis (acting) |
| 24 | Puslinch, Duff's (WW240)
RR 3
Guelph, ON N1H 6H9
519-763-1163 (C)
duffs-church@sympatico.ca | Vacant | L. Glennys Stewart |
| 25 | Rockwood (WW250)
PO Box 669
Rockwood, ON N0B 2K0
519-856-2483 (C), 519-856-0848 (F)
revlpaquette@gmail.com
- Eden Mills (WW251)
136 Barden St.
Eden Mills, ON N0B 1P0
519-856-2452 (C), 519-856-0848 (F)
revlpaquette@gmail.com | Amanda Wickenheiser | Betty Post

Eloise Gardiner |
| Waterloo: | | | |
| 26 | Church of the Lord (WW300)
22 Bridgeport Rd. W.
Waterloo, ON N2L 2Y3
519-886-1471 (C)
joonimchurch@hotmail.com | Ji Hoon (Chris) Cho | Paul Lee |

23. PRESBYTERY OF EASTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 Chatham, Korean Church of Chatham-Kent (EH150) 22125 Communication Rd. Chatham, ON N7M 5J3 519-687-2129 (C) shimjohnj@hotmail.com	Vacant	Keun Kwon
3 King City, Hanwool (EH060) 2183 King Rd. King City, ON L7B 1G3 647-956-9101 (C) kyugon@hotmail.com	Kyung Seuk Min	In Shik Hwang
4 Kitchener-Waterloo Korean (EH010) 130 Duke St. E. Kitchener, ON N2H 1A7 519-742-2929 (C), 519-742-2929 (F) revyyd@yahoo.com	Young Do (Moses) Yun	Jin Ho Yoon
5 London, Korean Christian (EH020) 530 Topping Lane London, ON N6J 3M7 519-473-5257 (C), 519-473-1813 (F) lkcc@rogers.com	Sung Hwan Jang Billy Park	Dong Chill Shin
6 Mississauga, We (EH280) 1560 Dundas St. W. Mississauga, ON L5C 1E5 905-855-8942 torontokim@gmail.com	Seong-Keun Kim	Vacant
7 Mississauga, Westside (EH030) 3637 Grand Park Dr. Mississauga, ON L5B 4L6 905-803-8800 (C), 905-270-5511 (F) bible66@hotmail.com	Hun Seung Park	Chi Hoon Lee
8 Montreal, Seo Kwang (EH260) 4520 Plamondon Montreal, QC H3S 1M2 514-581-0691 seokwangmc@gmail.com	Timothy Hwang	Vacant
9 Niagara Falls, Korean (EH050) 4898 Kitchener St. Niagara Falls, ON L2G 1R7 905-354-0191 (C), 905-871-2204 (F) namsunc@hotmail.com	Vacant	C.S. Hwang
10 Oakville, Antioch (EH270) 2364 Cornerbrooke Cres. Oakville, ON L6M 4B5 905-582-0438 owghy@naver.com	Wan Tae Oh Dale Henry	Sung Tae Kim
11 Oshawa, Hebron Korean (EH250) 486 Simcoe St. S. Oshawa, ON L1H 4J8 905-436-7972 (C), 905-436-7972 (F) kyong576@gmail.com	Vacant	Kyong Chul Choi

23. PRESBYTERY OF EASTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto:		
12 Galilee (EH090) 1183 Davenport Rd. Toronto, ON M6H 2G7 416-533-4596 (C), 416-533-4681 (F) sootaeglim@yahoo.ca	Soo Taeg Lim	Young Jin Lee
13 Joyful Community Church (EH240) 349 Kenneth Ave. Toronto, ON M2N 4V9 416-590-0191	Vacant	Yong Chan Park
14 Korean Myung Sung (EH070) 1 Greenland Rd. Toronto, ON M3C 1N1 416-444-8002 (C) pjohnho@hotmail.com	Byung-Keuk Kim	Hyun Sook Choi
15 St. Timothy (EH100) 106 Ravencrest Dr. Toronto, ON M9B 5N3 416-626-9615 (C), 416-626-7089 (F) inkeekim@gmail.com	In Kee Kim Soo Jin Chung Donghwi David Son Jane Ji Young Yoon	Song Chan Chung
16 Toronto Korean (EH110) 67 Scarsdale Rd. Toronto, ON M3B 2R2 416-447-5963 (C), 416-447-6029 (F) sonmoses@hotmail.com	Myung Soo Son Sung Hoon Jang	Richard Lee
17 Yae Dalm (EH160) 28 Fairlawn Ave. Toronto, ON M5M 1S7 416-975-4856 (C) kulntheo@hotmail.com	Sey Jong Park	Vacant
18 Vaughan Community (EH080) 200 Racco Pky. Thornhill, ON L4J 8X9 905-881-2999 (C), 905-881-2550 (F) sukhyonhan@hotmail.com	Peter S. Han Jinsook Khang In Soo Kong Joseph Bae Angie Song	Young Soo Kim

Other Ministries

1 Suk Ho Lee	Nova Scotia Korean Mission
2 Sarah Yong Mi Kim	Executive Secretary, Women's Missionary Society
3 Eun Sung Moon	Sohrae Church, Mission
4 Inseob David Won	Chaplain, Canadian Armed Forces

Appendix to Roll

1 Hyung Jun Ahn	Without Charge
2 Samuel Ahn	Without Charge
3 Hyeok-Su Chae	Without Charge
4 Kyung Won Cho	Without Charge
5 Kyungmann Cho	Without Charge
6 Yun Sook Cho	In Korea
7 Dave W. Choi	Working in Nicaragua
8 Kyu Young Choi	Without Charge
9 Samuel Choi	Retired
10 Young-Ki Eun	Working in United States
11 Theresa Han	Without Charge

23. PRESBYTERY OF EASTERN HAN-CA**Appendix to Roll (cont'd):**

12 Joseph Hwang	Overseas
13 Seung-Doek Jeon	Without Charge
14 Nam Heon Jeong	Without Charge
15 Seong Ho Jeong	Without Charge
16 Chang Il Kim	Without Charge
17 Hyung-Ick Kim	Without Charge
18 Jong-Hwan (John) Kim	Chaplain, Etobicoke General
19 Kyu Gon Kim	In Korea
20 Myung Chun Kim	Retired
21 Robert Kim	In Korea
22 Shin Ki Kim	Working for a mission group
23 Seok Jai Lee	In Korea
24 Ka Ja Muhm	Retired
25 Young Huem Ohm	Working in South Africa
26 Hyung Soon Park	Retired
27 Joong Hyun Shin	Working for United Church
28 Chang-Gil Soh	Retired
29 Mee Ja Sohn	Without Charge
30 Young Sik Yoo	Working for University of Toronto

Clerk of Presbytery: The Rev. Jinsook Khang, 200 Racco Parkway, Thornhill, ON, L4J 8X9.
905-881-2999 (C), 416-409-0613 (cell), 905-881-2550 (fax); jinsook.khang@gmail.com

(For statistical information see page 768)

SYNOD OF SOUTHWESTERN ONTARIO**24. PRESBYTERY OF HAMILTON**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Ancaster:		
1 Alberton (HA011) 528 Alberton Rd. N. Box 5, Compartment 2 Alberton, ON L0R 1A0 bernhardt.r@gmail.com	Vacant	Ann Lukey
2 Carlisle, St. Paul's (HA020) RR 2, 526 Carlisle Rd. W. Ancaster, ON L9G 3L1 905-648-6338 (C) jinksetter@stokeseeds.com	Robert B. Sim	Jim Inksetter
- Binbrook, Knox (HA021) 2553 Binbrook Rd., Box 24 Binbrook, ON L0R 1C0 905-692-5290 (C)		Robert Salmon
3 St. Andrew's (HA010) 31 Sulphur Springs Rd. Ancaster, ON L9G 1L7 905-648-6024 (C), 905-304-1789 (F) minister@standrews.ws	Vacant	Doris Thompson
Burlington:		
4 Brant Hills (HA040) 2138 Brant St. Burlington, ON L7P 3W5 905-335-2640 (C) minister@branthills.org	Curtis Bablitz	Moira Forbes

24. PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Burlington (cont'd):		
5 Burlington East (HA380) 505 Walkers Line Burlington, ON L7N 2E3 905-637-5155 (C), 905-637-5155 (F) becp@bellnet.ca	Bruce McAnsh	Bob Dickison
6 Knox (HA050) 461 Elizabeth St. Burlington, ON L7R 4B1 905-333-3013 (C), 905-333-4769 (F) knoxburlington@bellnet.ca	Emma Duncan	Roxie Clendening
7 St. Paul's (HA080) 2600 Headon Forest Dr. Burlington, ON L7M 4G2 905-332-8122 (C), 905-332-8122 (F)	Lawrence J. Brice (Stated Supply)	Douglas Needham
8 Caledonia (HA090) 117 Argyle St. N. Caledonia, ON N3W 1B8 905-765-4524 (C), 905-765-6799 (F) caledonia.presbyterian@gmail.com	Catherine Stewart (Interim Minister)	James Aldridge
9 Dundas, Knox (HA100) 23 Melville St. Dundas, ON L9H 1Z7 905-627-3043 (C), 905-627-8675 (F) knoxdundas@cogeco.ca	Penny Garrison	Bruce Hamilton
10 Grimsby, St. John's (HA110) 10 Mountain St. Grimsby, ON L3M 3J8 905-945-5352 (C) admin@stjohnsgrimsby.com	Vacant	Murray Bain
11 Hagersville, St. Andrew's (HA120) 44 Main St. S., Box 705 Hagersville, ON N0A 1H0 905-768-1044 (C)	Robert C. Dawson (Stated Supply)	Joan Nixon
Hamilton:		
12 Central (HA140) 165 Charlton Ave. W. Hamilton, ON L8P 2C8 905-522-9098 (C), 905-522-7266 (F) info@cpchamilton.ca	J. Gregory Davidson	Frances Searle
13 Chalmers (HA150) 200 Mountain Park Ave. Hamilton, ON L8V 1A2 905-383-3033 (C) chalmers.admin@bellnet.ca	Victoria Eldridge	Brent Ellis
14 Chedoke (HA160) 865 Mohawk Rd. W. Hamilton, ON L9C 7B9 905-383-6012 (C), 905-383-6561 (F) office@chedokechurch.ca	Garfield Havemann	Kay Robertson

24. PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Hamilton (cont'd):		
15 Erskine (HA180) 19 Pearl St. N. Hamilton, ON L8R 2Y6 905-529-2255 (C), 905-529-9103 (F) erskine@on.aibn.com	Ian McPhee	George Breckenridge
16 John Calvin Hungarian (HA190) 121 Birch Ave. Hamilton, ON L8L 6H8 905-525-3641 (C) kantorp@sympatico.ca	Vacant	Charlotte Kantor
17 MacNab Street (HA200) 116 MacNab St. S. Hamilton, ON L8P 3C3 905-529-6896 (C), 905-529-2557 (F) macnabsec@cogeco.ca	Steven Baldry	Kevin Russell
18 New Westminster (HA210) 1025 King St. E. Hamilton, ON L8M 1C9 905-545-3575 (C) newwest1@bellnet.ca	Sandra Copland	Lorraine Gilchrist
19 Roxborough Park (HA220) c/o 1423 Upper Wellington St. Hamilton ON L9A 3S8 905-381-9934 annefcga@sourcecable.net	Vacant	A. Forsyth
20 St. Columba (HA240) 1540 Main St. E. Hamilton, ON L8K 1E6 905-549-8053 (C) st.columba@bellnet.ca	Vacant	David Chiahotny
21 St. Cuthbert's (HA250) 2 Bond St. N. Hamilton, ON L8S 3W1 905-529-9067 (C), 905-529-7733 (F) stcuth@nas.net	Ferne Reeve (Stated Supply)	Jim Jones
22 St. John & St. Andrew (HA270) 19 Tisdale St. N. Hamilton, ON L8L 8A7 905-522-1755 (C) stjohnandrew@kwic.com - St. David's (HA271) 476 Wentworth St. N. Hamilton, ON L8L 5W9 905-522-1355 (C) stjohnandrew@kwic.com	George W. Beals	Douglas Logan Gordon Burns
23 St. Paul's (HA280) 70 James St. S. Hamilton, ON L8P 2Y8 905-522-2792 (C), 905-522-2791 (F) stpaulspresby@on.aibn.com	Frederick W. Shaffer	Dorothy Jolliffe

24. PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Hamilton (cont'd):		
24 South Gate (HA290) 120 Clarendon Ave. Hamilton, ON L9A 3A5 905-385-7444 (C), 905-389-6676 (F) southgatechurch@shaw.ca	Charmain Sebestyen	B. Podio
25 Trinity (HA370) 720 Ninth Ave. Hamilton, ON L8T 2A3 905-385-5984 (C), 905-385-0437 (F) trinitypc@rogers.com	Vacant	Eugene Tarr
26 Jarvis, Knox (HA300) Box 9 Jarvis, ON N0A 1J0 519-587-2565 (C) richard.warne@hotmail.com	Richard Warne	Linda Miller
- Walpole, Chalmers (HA301) RR 1 Jarvis, ON N0A 1J0 519-587-2565 (C) richard.warne@hotmail.com		Robert Martin
27 Kirkwall (HA310) c/o 1901 8th Concession W., RR 1 Cambridge, ON N1R 5S2 519-621-3023 tcbillard@rogers.com	Vacant	Norma Reeve
28 Port Dover, Knox (HA320) 101 Chapman St. W., Box 1258 Port Dover, ON N0A 1N0 519-583-2344 (C) twocats44@gmail.com	Vacant	Penni Lewis
29 Stoney Creek, Cheyne (HA330) 7 King St. W. Stoney Creek, ON L8G 1G7 905-664-6043 (C) cheynechurch@cogeco.ca	Stephen R. Lindsay	J.A. McIntosh
30 Stoney Creek, Heritage Green (HA360) 360 Isaac Brock Dr. Stoney Creek, ON L8J 2R2 905-578-3003 (C) office@heritagegreen.cc	David Moody Alex Douglas	Robert Williston
31 Waterdown, Knox (HA340) 80 Mill St. N., Box 221 Waterdown, ON L0R 2H0 905-689-8115 (C), 905-689-0542 (F) church.office@knoxwaterdown.ca	J. George Robertson	John Drake
32 West Flamborough (HA350) 262 Middletown Rd. Dundas, ON L9H 5E1 289-440-2919 (C) westflamboro.pc@gmail.com	Stephen Jenvey	Joyce White

24. PRESBYTERY OF HAMILTON

Other Ministries

1 Andrew Irvine	Knox College
2 Amin Mansour	Almanarah Mission
3 Susan Shaffer	Associate Secretary, Ministry & Church Vocations
4 Carol Wood	Chaplain, McMaster University

Appendix to Roll

1 Ronald C. Archer	Retired
2 Judith Archer Green	Without Charge
3 Robert J. Bernhardt	Retired
4 Douglas C. Boyce	Without Charge
5 Nancy Calvert-Koyzis	Without Charge
6 James R. Dickey	Retired
7 Robert R. Docherty	Retired
8 Donald A. Donaghey	Retired
9 John C. Duff	Retired
10 Ruth Gadsby (Diaconal)	Teaching
11 Robert S. Geddes	Retired
12 Donald J. Herbison	Retired
13 R. Bruce Herrod	Retired
14 John J. Hibbs	Retired
15 M. Anne Yee Hibbs	Retired
16 Henry W. Huberts	Without Charge
17 Paul Kantor	Retired
18 Susan K. Kerr	Without Charge
19 David L. McInnis	Retired
20 Alan M. McPherson	Retired
21 A. Harry W. McWilliams	Retired
22 Malcolm E. Muth	Retired
23 Marie Muth (Diaconal)	Retired
24 James Pot	Without Charge
25 Willard K. Pottinger	Retired
26 G. Walter Read	Retired
27 Margaret Read (Diaconal)	Retired
28 Ferne Reeve	Retired, Stated Supply, St. Cuthbert's
29 C. Gordon D. Reid	Retired
30 Hank Ruiters	Counsellor
31 Colleen L. Smith	Without Charge
32 D. Patricia Strung	Without Charge
33 JoAnne Walter	Retired
34 Donna Wilson (Diaconal)	Retired
35 Philip Wilson	Retired

Suspended

- 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. G. Walter Read, 25 – 2301 Cavendish Dr., Burlington, ON, L7P 3M3. Phone: 905-335-3433 (R), hampresby@gmail.com

(For statistical information see pages 768–69)

25. PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Beamsville, St. Andrew's (NI1010) Box 954 Beamsville, ON L0R 1B0 905-563-0558 (C) robert.wilson.pcc@gmail.com - Smithville (NI011) 143 St. Catharines St., Box 345 Smithville, ON L0R 2A0 905-957-2297 (C) robert.wilson.pcc@gmail.com	Robert H. Wilson	Joyce Harrison Bruce A. Hunter
2 Dunnville, Knox (NI020) 223 Lock St. W., Box 84 Dunnville, ON N1A 2X1 905-774-5970 (C) knoxoff@rogers.com	Vacant	Mary Lou Johnston
3 Fonthill, Kirk-on-the-Hill (NI181) 1344 Haist St., Box 1302 Fonthill, ON L0S 1E0 905-892-3729 (C) cal_iris@cogeco.ca	Calvin M. Lewis	Allan Mullin
4 Fort Erie, St. Andrew's-Knox (NI030) 203 Highland Ave. Fort Erie, ON L2A 2X8 905-871-3450 (C)	Vacant	George Fletcher
Niagara Falls:		
5 Chippawa (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 Drummond Hill (NI050) 6136 Lundy's Lane Niagara Falls, ON L2G 1T1 905-358-9624 (C) drummondhill@gmail.com	Wally Hong	Andrew Paterson
7 Stamford (NI060) 3121 St. Paul Ave. Niagara Falls, ON L2J 2L8 905-356-2750 (C), 905-356-9970 (F) stamfordpresbyterian@cogeco.net	Anita Van Nest	Joan Hunt
8 Niagara-on-the-Lake, St. Andrew's (NI070) Box 441, 323 Simcoe St. Niagara-on-the-Lake, ON L0S 1J0 905-468-3363 (C) standrewspresbyterianchurc@bellnet.ca	Barbara McGale	Lynn Lingard
9 North Pelham, First (NI080) 602 Metler Rd., RR 3 Fenwick, ON L0S 1C0 905-892-4716 (C) vasar@talkwireless.ca	Pearl Vasarhelyi	Rodger Miller

25. PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Rockway (NI081) c/o 602 Metler Rd., RR 3 Fenwick, ON L0S 1C0 vasar@talkwireless.ca		Donna Bachur
10 Port Colborne, First (NI090) 176 Elm St. Port Colborne, ON L3K 4N6 905-834-4288 (C), 905-834-7150 (F) fstpresbptcolborne@gmail.com	Adam Bartha	Sheila Brown
St. Catharines:		
11 Knox (NI100) 53 Church St. St. Catharines, ON L2R 3C3 905-641-8868 (C) office@knoxchurch.com	W.J. Clyde Irvine	Sheila Gillies
12 St. Giles (NI120) 205 Linwell Rd. St. Catharines, ON L2N 1S1 905-934-1901 (C), 905-934-2978 (F) stgiles@vaxxine.com	Cherie Inksetter	Joan Heagle
13 Scottlea (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
14 West St. Andrew's (NI130) 42 Pelham Rd. St. Catharines, ON L2S 1R4 905-684-7765 (C) weststandrews@bellnet.ca	Ruth Houtby	Lynn Blundell
15 St. David's, First (NI140) Box 266 St. David's, ON L0S 1P0 905-262-5227 (C)	Vacant	Jean Heagle
16 Thorold, St. Andrew's (NI150) 24 Claremont St. Thorold, ON L2V 1R3 905-227-4844 (C), 905-227-6229 (F) info@standrewsthorold.com	Kenneth MacQuarrie	Joy Bell
Welland:		
17 Knox (NI180) 335 Fitch St. Welland, ON L3C 4W7 905-735-3050 (C) praywell@cogeco.net	J. Bernard McGale	Glenn Mount
18 St. Andrew's (NI190) 29 Bald St. Welland, ON L3C 5B7 905-734-4831 (C) standrewswelland@bellnet.ca	Benoit G. Cousineau	Linda Moore

25. PRESBYTERY OF NIAGARA

Appendix to Roll

1	S. Murray Barron	Retired
2	Larry Beverly	Retired
3	Raye A. Brown	Retired
4	Catherine J. Champion	Without Charge
5	John D. Congram	Retired
6	Frank M. DeVries	Retired
7	Gordon Ford	Retired
8	James A. Goldsmith	Retired
9	Pieter H. Greyling	Retired
10	Gordon G. Hastings	Retired
11	Geoffrey D. Johnston	Retired
12	R.J. Graham Kennedy	Retired
13	Elizabeth S. Kidnew	Retired
14	Margaret L. Kirkland	Without Charge
15	John E. Kurtz	Retired
16	Maria Lallouet	Without Charge
17	Wendy Lampman	Retired
18	John St. C. Neil	Retired
19	Susanne M. Rescorl	Without Charge
20	Donna J. Riseborough	Retired
21	Brian R. Ross	Retired
22	Paul Shobridge	Retired
23	George A. Tattrie	Retired
24	Tijs Theijsmeyjer	Retired
25	Mark A. Ward	Retired
26	J. Edward R. Wiley	Retired
27	Dorothy Wilson (Diaconal)	Retired

Clerk of Presbytery: The Rev. Raye A. Brown, 302 – 7030 Casey St., Niagara Falls, ON, L2J 3G1. Phone: 289-296-4867 (R), rayebrown1953@gmail.com

(For statistical information see pages 769–70)

26. PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Brantford:		
1 Alexandra (PA010) 410 Colborne St. Brantford, ON N3S 3N6 519-753-1602 (C) alexandrappc@execulink.com	Vacant	Christine Seebeck
2 Central (PA020) 97 Wellington St. Brantford, ON N3T 2M1 519-752-4932 (C), 519-752-1846 (F) cpc97@execulink.com	Vacant	Linda Bodkin
3 Greenbrier (PA030) 11 Whiteoaks Ave. Brantford, ON N3R 5N8 519-752-4825 (C)	Wayne Dawes (Interim Minister)	Mary Purdy
4 Delhi, Calvin (PA060) 21 Lansdowne Ave. Delhi, ON N4B 3B6 519-582-1162 (C)	Vacant	George Stier

26. PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
5 Embros, Knox (PA070) 115 St. Andrews St., PO Box 159 Embros, ON N0J 1J0 519-475-4816 (C) matheson@cell-ebrate.com	Vacant	Allan Matheson
6 Harrington, Knox (PA071) c/o Box 8, RR 3 Embros, ON N0J 1J0 519-475-4011 (C) jherman@xplornet.ca	Terry V. Hastings (Interim Minister)	Marilyn Herman
7 Ingersoll, St. Paul's (PA080) 56 Thames St. S. Ingersoll, ON N5C 2S9 519-485-3390 (C), 519-485-6522 (F) stpauls@execulink.com	David Thompson (Interim Minister)	Marjory Sherlock
8 Innerkip (PA090) 64 Blandford St., PO Box 99 Innerkip, ON N0J 1M0 519-469-3904 (C) innpresb@execulink.com	Christopher Wm. Little J. Stanley Cox Joyce DeGier VanderSpek	Wm. Chesney
9 Mt. Pleasant (PA041) 715 Mount Pleasant Rd. Mount Pleasant, ON N0E 1K0 519-484-2133 (C) mppchurch@execulink.com	Dean Adlam	Velma Hughes
10 Norwich, Knox (PA100) 67 Main St. W., Box 758 Norwich, ON N0J 1P0 519-863-3636 (C), 519-863-2885 (F) - Bookton (PA101) c/o Eleanor Kennedy RR 1 LaSalette, ON N0E 1H0 519-863-3636 (C)	Alan Dowber	Carman Swazey Grant Edwards
11 Paris (PA110) 164 Grand River St. N. Paris, ON N3L 2M6 519-442-2842 (C), 519-442-3156 (F) ppchurch@bellnet.ca	Joel Sherbino	Jill Rickwood
12 Ratho (PA091) c/o Colleen Peat RR 1 Bright, ON N0J 1B0 519-469-3904 (C) olwyn@rogers.com	Vacant	Juanita Dorland
13 Simcoe, St. Paul's (PA120) 85 Lot St. Simcoe, ON N3Y 1S4 519-426-1845 (C) sppc@kwic.com	R. Ian Shaw	Beth Smith

26. PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
14 Tillsonburg, St. Andrew's (PA130) 46 Brock St. W. Tillsonburg, ON N4G 2A5 519-842-8665 (C) standrews46@rogers.com	Vacant	Murray Park
15 Woodstock, Knox (PA140) 59 Riddell St. Woodstock, ON N4S 6M2 519-537-2962 (C), 519-537-3927 (F) office.knox.woodstock@bellnet.ca	Mark R. McLennan L. Ann Blane	Josie Miller

Other Ministries

1 Wayne R. Hancock	Managing Director, Threefold Ministries
2 David E. Sherbino	Professor of Spirituality and Pastoral Ministry, Tyndale

Appendix to Roll

1 Larry Amiro	Retired
2 Olwyn M. Coughlin	Retired
3 James M. Grant	Retired
4 John Herman	Retired
5 David Ketchen	Retired
6 Glenn Kukkola	Without Charge
7 W. Rod Lewis	Retired
8 Robert Little	Retired
9 W. Ian MacPherson	Retired
10 Donald S. Moore	Retired
11 Robert Sinasac	Retired
12 Kathryn A. Strachan	Without Charge
13 Vernon W. Tozer	Retired
14 Milton D. Tully	Retired
15 Margaret Vanderzweerde (Diaconal)	Retired
16 Donald N. Young	Retired

Diaconal Ministries – Other

1 Frances Nugent, 14 Gilkison St., Brantford, ON, N3T 1Z5.
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Clerk of Presbytery: The Rev. Dean Adlam, 40 Glendale Rd., Brantford, ON, N3T 1P4.
Phone: 519-758-5516, deanandnadine@bell.net

(For statistical information see page 770)

27. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Appin (LO020) c/o Rev. A. MacMillan 3449 Buttonwood Dr., RR6 Alvinston, ON N0N 1A0 519-847-5263 (C) revrev@brktel.on.ca	Amanda MacMillan	Jim May
- Melbourne, Guthrie (LO021) c/o Rev. A. MacMillan 3449 Buttonwood Dr., RR6 Alvinston, ON N0N 1A0 519-847-5263 (C) revrev@brktel.on.ca		Tom Jeffery

27. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 Crinan, Argyle (LO050) c/o Alan Carroll 25861 Carroll Line, RR 1 West Lorne, ON N0L 2P0 519-670-7530 (cell) - Largie, Duff (LO051) c/o Paul McWilliam 12957 Coyne Rd. Dutton, ON N0L 1J0 519-762-2690 paul.mcwilliam@hotmail.com	Vacant	Alan Carroll Paul McWilliam
3 Dorchester (LO060) c/o Rachelle Kernahan 6693 Hamilton Rd. Putnam, ON N0L 2B0 519-485-3544 (C) axfordr@hotmail.com - South Nissouri (LO061) 1009 Apache Rd. London, ON N5V 2V7 519-461-0906 (C)	Heather Paton	Rachelle Kernahan Nancy Fedycyk
4 Dutton, Knox-St. Andrew's (LO070) c/o Box 228 Dutton, ON N0L 1J0 519-762-3521	Andrew P. Thompson	Jean Louise Ford
5 Fingal, Knox (LO080) 35596 Fingal Line Fingal, ON N0L 1K0 519-769-2157 (C) knoxfingal@gmail.com	Vacant	Debra Webster
6 Glencoe (LO090) 177 Main St., Box 659 Glencoe, ON N0L 1M0 519-287-2558 (C) revdeb17@sympatico.ca - Wardsville, St. John's (LO091) Box 164 Wardsville, ON N0L 2N0 519-287-2743 (C) revdeb17@sympatico.ca	Deborah Dolbear- Van Bilsen	Joan Puspoky Sheila Morrison
London: 7 Almanarah (LO280) 250 Hamilton Rd. E. London, ON N5Z 1R3 519-601-4471 (C), 519-601-4491 wiliam_khalil@rogers.com	William Khalil	Margaret Chester
8 Chalmers (LO120) 342 Pond Mills Rd. London, ON N5Z 3X5 519-681-7242 (C) chalmerspresbyterian@bellnet.ca	John R. Bannerman	Tom Hunter

27. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
9 Elmwood Avenue (LO130) 111 Elmwood Ave. E. London, ON N6C 1J4 519-438-3492 (C) contact@elmwoodchurch.ca	Vacant	Cathy Cornhill
10 New St. James (LO170) 280 Oxford St. E. London, ON N6A 1V4 519-434-1127 (C), 519-434-7209 (F) jhisey@newstjames.com	Andrew D.M. Reid	Bruce Curtis
11 Oakridge (LO180) 970 Oxford St. W. London, ON N6H 1V4 519-471-2290 (C), 519-471-0128 (F) ehoekstra@oakridge.london.on.ca	Ed P. Hoekstra John H. Park	Robert Shirley
12 St. George's (LO190) 1475 Dundas St. London, ON N5W 3B8 519-455-5760 (C), 519-455-2269 (F) stgeorge@execulink.com	Keith A. McKee	Bob Bedggood
13 St. Lawrence (LO151) 910 Huron St. London, ON N5Y 4K4 519-439-2523 (C) stlawrencepresby@execulink.com	Vacant	Ben Ormseth
14 Trinity Community (LO200) 590 Gainsborough Rd. London, ON N6G 4S1 519-657-4214, ext. 229 (C)	Mark L. Turner	Sheila McMurray
15 Westmount (LO210) 521 Village Green Ave. London, ON N6K 1G3 519-472-3443 (C) wstmt@execulink.com	Michael J. Stol	Jill Barker
16 Mosa, Burns (LO022) 24493 Dundonald Rd., RR 2 c/o PO Box 1443 Glencoe, ON N0L 1M0 519-287-2758 (C) revcharlottebrown@gmail.com	Charlotte L. Brown	Ruth Ann McVicar
17 North Caradoc-St. Andrew's (LO111) 8503 Scotchmere Dr., RR 1 Strathroy, ON N7G 3H3 519-245-0171 (C), 519-473-6588 (F)	Vacant	Nancy Tomchick
- Komoka, Knox (LO110) PO Box 133 Komoka, ON N0L 1R0 519-657-9748 (C)		Mildred Greig
18 North Yarmouth, St. James (LO031) Box 39 Belmont, ON N0L 1B0 519-207-3331 stjamespcc@hotmail.ca	Vacant	Nancy Newell

27. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
19 Port Stanley, St. John's (LO081) c/o 238 Colborne St. Port Stanley, ON N5L 1B9 519-782-3902 (C)	Tom Jeffery (Lay Missionary)	Linda McKenna
20 St. Thomas, Knox (LO240) 55 Hincks St. St. Thomas, ON N5R 3N9 519-631-2414 (C), 519-631-2414 (F) office@knoxstthomas.ca	Mavis A. Currie	Robert Holt

Appendix to Roll

1 Hugh Appel	Retired
2 Joan Ashley	Without Charge
3 Dennis I. Carrothers	Retired
4 Deane G. Cassidy	Retired
5 Jean Cassidy (Diaconal)	Without Charge
6 David D. Clements	Retired
7 Joyce E.C. Elder	Retired
8 Leslie R. Files	Retired
9 Thomas Godfrey	Retired
10 Jessie Horne (Diaconal)	Retired
11 Elizabeth Johnston (Diaconal)	Without Charge
12 Evan H. Jones	Retired
13 Ryan (Ryu Yun) Kim	Without Charge
14 Gloria Langlois	Retired
15 J. Daniel McInnis	Without Charge
16 Jan E. McIntyre	Retired
17 Julia Morden	Without Charge
18 Brian D. Nichol	Without Charge
19 Lynn A. Nichol	Without Charge
20 G. James Perrie	Retired
21 Joyce Pollock (Diaconal)	Without Charge
22 James H.L. Redpath	Retired
23 Robert R. Robinson	Retired
24 K. Patricia Shaver	Retired
25 Robert M. Shaw	Retired
26 David Stewart	Retired
27 Jane E. Swatridge	Without Charge
28 Sarah M. Thompson	Without Charge
29 Jon Van Den Berg	Without Charge

Clerk of Presbytery: Ms. Carrie Thornton, 87 Forward Ave., London, ON, N6H 1B8.
Phone: 519-439-7620, lonpresby@bell.net

(For statistical information see page 771)

28. PRESBYTERY OF ESSEX-KENT

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Amherstburg, St. Andrew's (EK010) 129 Simcoe St. Amherstburg, ON N9V 1L8 519-736-4972 (C) worship@standrews-amherstburg.com	Vacant	Lucille Goulard

28. PRESBYTERY OF ESSEX-KENT

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 Chatham, First (EK030) 60 Fifth St. Chatham, ON N7M 4V7 519-352-2313 (C), 519-352-2318 (F) office@firstchatham.org	Michael Maroney	Joan Fletcher
3 Chatham, St. James (EK040) 310 McNaughton Ave. W. Chatham, ON N7L 1R9 519-352-1240 (C), 519-352-1210 (F) office@stjameschatham.com	John Giurin	Paul Escott
4 Dover, New St. Andrew's (EK041) 8314 St. Andrews Line, RR 8 Chatham, ON N7M 5J8 519-354-7970 (C), 519-727-6615 (F) markaarssen@hotmail.com - Valetta (EK110) c/o Robert G. Ivison 3905 Middle Line, RR 1 Tilbury, ON N0P 2L0 rgivison@gmail.com	Vacant	Sandra Smith Robert G. Ivison
5 Dresden, St. Andrew's (EK050) Box 93 Dresden, ON N0P 1M0 519 683-2442 (C) amcpastor1@gmail.com	Andrew Cornell	Mark Labadie
6 Lakeshore, St. Andrew's (EK080) 235 Amy Croft Dr. Tecumseh, ON N9K 1C8 519-979-8082 (C), 519-979-8084 (F) moffice@lakeshorestandrews.net	Brad Watson	Kelly Bevan
7 Leamington, Knox (EK070) 58 Erie St. S. Leamington, ON N8H 3B1 519-326-4541 (C), 519-326-1761 (F) knox.leamington@gmail.com	Thomas J. Kay	Mary-Ellen Pilmer
8 Ridgetown, Mount Zion (EK090) Box 1148 Ridgetown, ON N0P 2C0 519-674-3487 (C) mtzionridgetown@gmail.com	Vacant	Renee Geluk (acting)
9 Wallaceburg, Knox (EK120) 251 Duncan St. Wallaceburg, ON N8A 5G5 519-627-4367 (C), 519-627-9480 (F) knox251@hotmail.com	Douglas Cameron	Carl MacLean
10 Windsor: Chinese (EK200) 405 Victoria Ave. Windsor, ON N9A 4N1 519-977-6565 (C)	Vacant	Lucinda Wong

28. PRESBYTERY OF ESSEX-KENT

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Windsor (cont'd):		
11 First Hungarian (EK130) 1566 Parent Ave. Windsor, ON N8X 4J7 519-254-3312 (C)	Vacant	Zsolt Marczinko
12 Paulin Memorial (EK150) 3200 Woodland Ave. Windsor, ON N9E 1Z5 519-972-3627 (C), 519-972-3627 (F) paulinmemorial@on.aibn.com	Vacant	Carla Johnson-Hicks
13 St. Andrew's (EK170) 405 Victoria Ave. Windsor, ON N9A 4N1 519-252-6501 (C), 519-252-6248 (F) standrews@stapc.ca	Ronald D. Sharpe	Andrew McKelvie
14 University Community (EK210) 2320 Wyandotte St. W. Windsor, ON N9B 1K4 519-253-8741 (C)	Scott McAllister	Tyler Terpstra (acting)

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 Donald C. Hill	Without Charge
7 Joshua (Jin Soo) Kang	Without Charge
8 Wendy Paterson	Retired
9 Mary Templer	Retired
10 Lillian Wilton	Retired

Clerk of Presbytery: Ms. Anne Boden, 3498 Rankin Ave., Windsor, ON, N9E 3C3.
Phone: 519-966-5444 (R), anneboden@cogeco.ca

(For statistical information see pages 771–72)

29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Alvinston, Guthrie (LW010) Box 314 Alvinston, ON N0N 1A0 519-898-2862 (C)	Jo-Anne E. Symington	Ruth McCallum
- Napier, St. Andrew's (LW012) c/o Wray Taylor 26126 Arthur Rd., RR 3 Strathroy, ON N7G 3H5 519-847-5352 (C)		Wray Taylor
2 Beechwood, St. Andrew's (LW020) c/o Errol Butler 10168 Shoreline Dr. Grand Bend, ON N0M 1T0 519-232-4288 (C), 519-232-4460 (F) errol.butler59@gmail.com	Pieter van Harten	Errol D. Butler

29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Centre Road, Knox (LW022) 2682 Glasgow St., RR 6 Strathroy, ON N7G 3H7 519-232-9153 (C)	Vacant	Vacant
4 Corunna, St. Andrew's (LW030) 437 Colborne St., Box 1381 Corunna, ON N0N 1G0 519-862-3641 (C) sapcorunna@xcelco.on.ca	Daniel Roushorne	Beth Nutt
5 Forest, St. James (LW040) 19 Main St. N. Forest, ON N0N 1J0 519-786-5154 (C) joannemac@xcelco.on.ca	Joanne R. MacOdrum	Carol Collins
6 Moore, Knox (LW031) c/o Nora Grigg 1879 Rokeby Line, RR 1 Mooretown, ON N0N 1M0 519-867-5562 (C), 519-862-4441 (F) - Mooretown, St. Andrew's (LW032) 94 St. James St. Mooretown, ON N0N 1M0 519-867-5562 (C)	Vacant	Nora Grigg Keith Grant
7 Petrolia, St. Andrew's (LW050) Box 636 Petrolia, ON N0N 1R0 519-882-2400 (C) st_andrews@cogeco.net - Dawn Township, Knox (LW051) c/o Ms. Ellen Robinson RR 3, 860 Robinson Rd. Dresden, ON N0P 1M0 519-683-2142	Harvey Osborne	Tom Walter Ellen Robinson
8 Point Edward (LW060) 306 Michigan Ave. Point Edward, ON N7V 1E9 519-344-2536 (C), 519-542-3237 (F)	Shirley F. Murdock	Janice Robson
Sarnia:		
9 Laurel-Lea-St. Matthew's (LW070) 837 Exmouth St. Sarnia, ON N7T 5R1 519-337-7078 (C) llsm@cogeco.net	Janine Dekker	Scott Newton
10 Paterson Memorial (LW080) 120 S. Russell St. Sarnia, ON N7T 3L1 519-344-6422 (C), 519-344-5605 (F) patersonch@cogeco.net	Allan P. Farris	Calla Anderson
11 St. Andrew's (LW090) 261 N. Christina St. Sarnia, ON N7T 5V4 519-332-2662 (C) sapc.sarnia@bellnet.ca	Lloyd A. Murdock	Evelyn Shaw

29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
12 St. Giles (LW100) 770 Lakeshore Rd. Sarnia, ON N7V 2T5 519-542-2253 (C), 519-542-6133 (F) stgilespresbyterian@cogeco.net	Barry E. Van Dusen	John Collins
13 Strathroy, St. Andrew's (LW110) 152 Albert St. Strathroy, ON N7G 1V5 519-245-2292 (C), 519-245-4550 (F) standystrath@bellnet.ca	Vacant	Joan Wagner
14 Thedford, Knox (LW120) Box 56 Thedford, ON N0M 2N0 519-296-4910 (C) corly@execulink.com	Christine O'Reilly	Dianne Rice
15 Watford, St. Andrew's (LW122) Box 789 Watford, ON N0M 2S0 519-876-2310 (C)	Vacant	Lyle Bryce

Appendix to Roll

1 George R. Bell	Retired
2 Margaret Bell	Retired
3 John W. Cruickshank	Retired
4 Douglas W. Miles	Retired
5 Thomas A. Rodger	Retired
6 Rebecca Roushorne-Lau	Without Charge

Missionaries – Active

1 Dr. Richard Allen	Kenya
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Clerk of Presbytery: The Rev. Shirley Murdock, 914-1275 Sandy Lane, Sarnia, ON, N7V 4H5.
Phone: 519-344-2536 (C), 519-491-9892 (R), lwclerk1@gmail.com

(For statistical information see page 772)

30. PRESBYTERY OF HURON-PERTH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Atwood (HP010) 140 Monument St., Box 179 Atwood, ON N0G 1B0 519-356-2551 (C) atwoodpc@gmail.com	Vacant	Rhonda Love
2 Avonton (HP020) 3401 Perth Rd. 130, RR 2 St. Pauls, ON N0K 1V0 519-393-6395 (C), 519-393-6889 (F) calkin@quadro.net	Catherine Calkin	Ken Aitcheson
- Motherwell-Avonbank (HP021) c/o 3401 Perth Rd. 130, RR 2 St. Pauls, ON N0K 1V0 519-393-6395 (C) calkin@quadro.net		Gordon Nethercott

30. PRESBYTERY OF HURON-PERTH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Bayfield, Knox (HP030) 2 Main St., Box 565 Bayfield, ON N0M 1G0 519-565-2913 (C) brmclean@hurontel.on.ca	Vacant	Brenda McLean
4 Brussels, Melville (HP040) Box 239 Brussels, ON N0G 1H0 519-887-6687 melville.presbyterian@gmail.com	Vacant	Mary Douma
5 Cromarty (HP061) 7017 Line 21, RR 2 Staffa, ON N0K 1Y0 519-345-2530 (C)	Vacant	Mary Jane Parsons
6 Exeter, Caven (HP060) 68 Main St. S. Exeter, ON N0M 1S1 519-235-2784 (C) cavenpresbyteri@hay.net	Mary Jane Bisset (Diaconal)	Donna Perry
7 Goderich, Knox (HP070) 9 Victoria St. N. Goderich, ON N7A 2R4 519-524-7512 (C) knoxgoderich@hurontel.on.ca	William W.T. Vanderstelt	Annie Coulter
8 Listowel, Knox (HP080) 220 Livingstone Ave. N. Listowel, ON N4W 1P9 519-291-4690 (C), 519-291-9134 (F) knoxpres@wightman.ca	Donald P.J. McCallum	George Sjaarda
9 Milverton, Burns (HP090) 66 Main St. N., Box 655 Milverton, ON N0K 1M0 519-595-8953 (C)	Marc Fraser	Robert Hargrave
10 Mitchell, Knox (HP100) Box 235 Mitchell, ON N0K 1N0 519-348-9080 (C) knoxmit@quadro.net	Robert L. Adams	Jack Fowler
11 Molesworth, St. Andrew's (HP110) 8119 Rd. 177, RR 1 Listowel, ON N4W 3G6 519-291-3117 lindapasmore@cyg.net	Vacant	Mary Robinson
12 Monkton, Knox (HP120) 34 Maddison St. E. Monkton, ON N0K 1P0 519-347-2130 (C) monktoncranbrook@gmail.com	Vacant	Vacant

30. PRESBYTERY OF HURON-PERTH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Cranbrook, Knox (HP121) c/o Eleanor Stevenson RR 2 Brussels, ON N0G 1H0 519-887-6777 (C) monktoncranbrook@gmail.com		G. Morrison
13 North Easthope, Knox (HP151) c/o A. Horne RR 1 Gads Hill Station, ON N0K 1J0 519-271-1469	J. Andrew Fullerton	Arthur Horne
14 St. Marys (HP130) 147 Widder St. E., Box 247 St. Marys, ON N4X 1B1 519-284-2620 (C) stmaryspreschurch@on.aibn.com	Gwen Ament	Allin Mitchell
15 Seaforth, First (HP140) 59 Goderich St. W., Box 663 Seaforth, ON N0K 1W0 519-527-0170 (C)	Vacant	Ruth Snell
16 Shakespeare (HP150) Box 129 Shakespeare, ON N0B 2P0 519-625-8317 (C)	Robbin D. Congram	Al Morris
17 Stratford, Knox (HP160) 142 Ontario St. Stratford, ON N5A 3H2 519-271-0373 (C), 519-271-0080 (F) knox@wightman.ca	Mark W. Gedcke	Margaret Lupton
18 Stratford, St. Andrew's (HP170) 25 St. Andrew St. Stratford, ON N5A 1A2 519-271-5668 (C), 519-271-8368 standrews@cyg.net	Hugh C. Jones	Steve Wray

Other Ministries

1 Theresa McDonald-Lee Camp Director, Camp Kintail

Appendix to Roll

1 William M. Barber	Retired
2 Mary Jane Bisset (Diaconal)	Without Charge
3 Zander Dunn	Retired
4 Colleen J. Gillanders-Adams	Pastoral Care Co-ordinator
5 Carol Hamilton	Without Charge
6 Dorothy Henderson (Diaconal)	Retired
7 John C. Henderson	Retired
8 Ken G. Knight	Retired
9 Wallace I. Little	Retired
10 Linda G. Moffatt	Without Charge
11 Susan Moore	Without Charge
12 Dwight Nelson	Retired
13 Edwin G. Nelson	Retired
14 Linda Pasmore	Without Charge

30. PRESBYTERY OF HURON-PERTH**Appendix to Roll (cont'd):**

15 James K. Stewart	Retired
16 Mervyn E. Tubb	Retired
17 Nicholas Vandermey	Retired

Diaconal Ministries – Other

1 Mary E. Duffin, 151 Norman St., Stratford, ON, N5A 3H1.

Missionaries – Retired

1 Ida White, 209 Keays St., Goderich, ON, N7A 3N4.

Clerk of Presbytery: The Rev. John C. Henderson, Box 824, 308 Andrew St. S., Exeter, ON, N0M 1S6. Phone: 519-235-2608 (R), henderson.johncharles@gmail.com

(For statistical information see pages 772–73)

31. PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Ashfield Presbyterian (BM010) 86252 Kintail Line, RR 3 Goderich, ON N7A 3X9	Vacant	Robert N. Simpson
- Ripley, Knox (BM011) Box 208 Ripley, ON N0G 2R0 519-395-2656 (C)		Douglas R. Martyn
2 Belmore, Knox (BM021) c/o D. Jeffray RR 1 Wroxeter, ON N0G 2X0	Vacant	Doug Jeffray
3 Central Grey-Bruce Cooperative Ministry		
- Chatsworth, St. Andrew's (BM030) Box 280 Chatsworth, ON N0H 1G0 519-794-3793 (C) ericandlinda@gmail.com	Timothy Ferrier Randall Benson (Stated Supply)	Eric MacLeod
- Chesley, Geneva (BM040) Box 609 Chesley, ON N0G 1L0 519-363-2282 (C) revtimothy@bmts.com		Don McAllister
- Dornoch, Latona (BM031) c/o R. Elliott PO Box 43 Williamsford, ON N0H 2V0 519-794-3947		Robert Elliott
- Southampton, St. Andrew's (BM160) Box 404 Southampton, ON N0H 2L0 519-797-2077 (C)		Linda Doll, co-clerk Mary Sylver, co-clerk
4 Dromore, Amos (BM050) General Delivery Holstein, ON N0G 2A0 519-334-9801 (C) revjan.nhdpc@gmail.com	Jan MacInnes	Mary Eccles

31. PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Holstein, Knox (BM051) General Delivery Holstein, ON N0G 2A0 519-334-3952 (C) revjan.nhdpc@gmail.com		Merlyn Nicholson
- Normanby, Knox (BM052) General Delivery Holstein, ON N0G 2A0 519-334-3952 (C) revjan.nhdpc@gmail.com		Joan Milne
5 Dundalk, Erskine (BM060) Box 323 Dundalk, ON N0C 1B0 519-923-5250 (C)	Vacant	Beth Stewart
- Swinton Park, St. Andrew's (BM061) c/o S. Furlong RR 4 Durham, ON N0G 1R0 519-923-6984 (C)		Susan Furlong
6 Durham (BM070) Box 256 Durham, ON N0G 1R0 519-369-3349 (C) revjim@durhampresbyterian.com	F. James Johnson	Donna Clark
7 Hanover, St. Andrew's (BM080) Box 20004 Hanover, ON N4N 3T1 519-364-1622 (C) standrews@wightman.ca	Bonnie Sutherland	Pat Carpenter Willi Hoffman
8 Kincardine, Knox (BM090) 345 Durham St. Kincardine, ON N2Z 1Y6 519-396-2311 (C) knoxkincardine@gmail.com	Kathy Fraser	Wade Gibson
9 Lucknow (BM100) PO Box 219 Lucknow, ON N0G 2H0	David Chung	Mae Raynard
- South Kinloss (BM101) c/o Mr. Walter Dickie RR 5 Lucknow, ON N0G 2H0		Walter Dickie
10 Markdale, Cooke's (BM110) Box 248 Markdale, ON N0C 1H0 519-986-2712 (C) cookes@bmts.com	James J. Wyllie (Stated Supply)	Florence Hellyer
- Feversham, Burns (BM111) Box 248 Markdale, ON N0C 1H0 519-986-2712 (C) cookes@bmts.com		Burt Hale

31. PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
11 Meaford, Knox (BM120) 197797 Grey Rd. 7, RR 4 Meaford, ON N4L 1W7 519-538-5095 (C) knoxmeaford@bmts.com	Anne-Marie Jones	Maarten Keyzer
12 Owen Sound, St. Andrew's (BM130) 865-2nd Ave. W. Owen Sound, ON N4K 4M6 519-376-7886 (C), 519-376-5680 (F) general@standrewsowensound.org	Dana Benson	Ken Robinson
13 Paisley, Westminster (BM140) 260 Queen St., Box 359 Paisley, ON N0G 2N0 - Glammis, St. Paul's (BM141) c/o S. Eby RR 5 Kincardine, ON N2Z 2X6	Vacant	Jack Cumming Stan Eby
14 Port Elgin, Tolmie Memorial (BM150) Box 1239 Port Elgin, ON N0H 2C0 519-389-4818 (C) tolmie@bmts.com - Burgoyne, Knox (BM151) c/o Box 1239 Port Elgin, ON N0H 2C0 519-389-3644 (C) tolmie@bmts.com	Chuck Moon	Lesley Weiler Willa Faust
15 Priceville, St. Andrew's (BM071) General Delivery Priceville, ON N0C 1K0	Vacant	Winnifred Smith
16 Sauble Beach, Huron Feathers (BM250) c/o St. Andrew's Presbyterian Church 865-2nd Ave. West Owen Sound, ON N4K 4M6	Edward J. Creen (Director)	Vacant
17 Stokes Bay, Knox (BM240) Stokes Bay, ON N0H 2M0 519-592-5654 (C)	Summer Mission Field	Bonnie Kelly
18 Tara, Cornerstone (BM260) Box 151 Tara, ON N0H 2N0	Vacant	Jerrold Farrow
19 Teeswater, Knox (BM180) Box 399 Teeswater, ON N0G 2S0 519-392-8443 knoxteeswater@gmail.com - Kinlough (BM181) c/o Don Reid RR 3, 317 Townline Ripley, ON N0G 2R0	Eun Ho (Owen) Kim	Wanda Inglis Don Reid

31. PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
20 Thornbury, St. Paul's (BM121) Box 1056 Thornbury, ON N0H 2P0 519-599-6645 (C) stpaulsthornbury@gmail.com	Peggy Kipfer	Judy Heffer
21 Tiverton, Knox (BM190) 75 Main St., Box 35 Tiverton, ON N0G 2T0 519-368-7235 (C) knoxtiverton@bmts.com	Jeanette G. Fleischer	Heather Catto
22 Walkerton, Knox (BM200) Box 1632 Walkerton, ON N0G 2V0 519-881-1431 (C), 519-881-0462 (F) ron@walkertontim-brmart.org	Vacant	Ron Nickel
23 Whitechurch, Chalmers (BM210) c/o Box 422 Teeswater, ON N0G 2S0	Vacant	Archie Purdon
24 Warton, St. Paul's (BM220) Box 118 Warton, ON N0H 2T0 519-534-2711 (C), 519-534-5650 (F) info@stpaulswarton.ca	Susan M. Smith	Bea Ewing
25 Wingham, St. Andrew's (BM230) Box 115 Wingham, ON N0G 2W0 519-357-2011 (C), 519-357-2011 (F) standrewswingham@bellnet.ca	Larry Skinner	Hugh Clugston

Appendix to Roll

1 John E. Baker	Without Charge
2 Kenneth S. Barker	Retired
3 Alan Barr	Retired
4 Michelle Butterfield-Kocis	Without Charge
5 Edward J. Creen	Retired
6 Mark Davidson	Retired
7 Louise Gamble (Diaconal)	Without Charge
8 Donald B. Hanley	Retired
9 Shirley M. Jeffery	Without Charge
10 M. Margaret Kinsman	Retired
11 James Knott	Without Charge
12 David Leggatt	Retired
13 Douglas E.W. Lennox	Retired
14 Ruth M. MacLean	Without Charge
15 Alex M. McCombie	Retired
16 Ronald D. Mulchey	Retired
17 David R. Nicholson	Retired
18 J. Allan Paisley	Without Charge
19 Robert O. Rahn	Without Charge
20 Nan St. Louis	Retired
21 Susan Samuel	Retired
22 Terrance G. Samuel	Retired
23 Creola Simpson	Without Charge
24 Bert Vancook	Retired
25 James R. Weir	Retired

31. PRESBYTERY OF GREY-BRUCE-MAITLAND**Appendix to Roll (cont'd):**

26 Alice E. Wilson	Retired
27 James J. Wyllie	Without Charge

Diaconal Ministries – Other

- Alexandra (Sandra) Barker, 402-550 19th St. W., Owen Sound, ON, N4K 6P3.
- Kim Calvert, 204-1195 6th Ave. W., Owen Sound, ON, N4K 6P2.

Missionaries – Retired

- Eleanor (Knott) Crabtree, 503 Ridge Rd., Meaford, ON, N4L 1L9.

Clerk of Presbytery: Mr. John Gilbert, 267 First Ave. N., PO Box 56, Chesley, ON, N0G 1L0.
Phone: 226-444-1530 (Presbytery); 519-363-2213 (F), clerk.gbm.presbytery@gmail.com

(For statistical information see pages 773–74)

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**32. PRESBYTERY OF SUPERIOR**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Geraldton, St. Andrew's (SU010) 301-3rd Ave., Box 342 Geraldton, ON P0T 1M0 807-854-0187 (C), 807-854-0187 (F) presbyterian1@hotmail.com	Vacant	Lyla Lewkoski
Thunder Bay:		
2 Calvin (SU020) 350 Surrey St. Thunder Bay, ON P7A 1K1 807-683-8111 (C), 807-683-8111 (F) kenhag@tbaytel.net	Ken Haggerty (Lay Missionary)	Helen Byers
3 First (SU030) 639 Grey St. Thunder Bay, ON P7E 2E4 807-623-0717 (C), 807-623-2658 (F) first@tbaytel.net	Susan S. Mattinson	Linda Rydholm
4 Lakeview (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 St. Andrew's (SU050) 207 S. Brodie St. Thunder Bay, ON P7E 1C1 807-622-4273(C), 807-623-6637 (F) office@saintapc.ca	Joyce Yanishewski	Larry Hebert

Appendix to Roll

1 L. Blake Carter	Retired
2 Yeon Wha Kim	Without Charge

Clerk of Presbytery: The Rev. Susan S. Mattinson, 639 Grey St., Thunder Bay, ON, P7E 2E4.
Phone: 807-623-0717 (C), 807-623-2658 (F), nasus_nosnittam@hotmail.com

(For statistical information see page 774)

33. PRESBYTERY OF WINNIPEG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Kenora, First (WI230) 200 Fifth Ave. S. Kenora, ON P9N 2A4 807-468-9585 (C), 807-547-3602 (F) l2baker@shaw.ca	Germaine Lovelace	Florence Palmer
2 Lockport Community Church (WI090) 6989 Henderson Hwy. Lockport, MB R1B 1A1 204-757-2720 (C) hmfast@highspeedcrow.ca	Vacant	Mae Fidler-Fast
3 Pinawa, Pinawa Christian Fellowship (WI080) Box 582 Pinawa, MB R0E 1L0 204-753-8439 (C), 204-753-8238 (F) pcf@granite.mb.ca	Robert J. Murray	Dennis Cann
4 Selkirk, Knox (WI100) 341 Eveline St. at McLean Ave. Selkirk, MB R1A 1M9 204-482-6425 (C), 204-482-6425 (F) knoxpres@mts.net	Anthon Bouw	Jean Oliver
5 Stonewall, Knox (WI011) Box 1425 Stonewall, MB R0C 2Z0 204-467-7037 (C)	Vacant	Bev Galbraith
6 Thompson, St. Andrew's (WI110) Box 1102 Thompson, MB R8N 1N9 204-677-4151 (C), 204-677-4151 (F) hendrik3@mymts.net	Murat Kuntel	Claudene Storm
7 Winnipeg: Calvin (WI010) 95 Keewatin St. Winnipeg, MB R3E 3C7 204-775-3543 (C)	Vacant	Margaret Vader
8 Filipino (WI270) c/o 95 Keewatin St. Winnipeg, MB R3E 3C7	Vacant	Vacant
9 First (WI020) 61 Picardy Pl. Winnipeg, MB R3G 0X6 204-775-0414 (C), 204-772-2032 (F) info@firstpresbyterianwinnipeg.com	Kevin V. MacDonald	Alison Darling
10 Kildonan Community (WI061) 2373 Main St. Winnipeg, MB R2V 4T6 204-339-3502 (C) kpresbyc@mts.net	Vacant	Richard Graydon

33. PRESBYTERY OF WINNIPEG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Winnipeg (cont'd):		
11 Place of Hope (WI300) c/o PO Box 2444, Station Main Winnipeg, MB R3C 4A7 204-942-8682 mullin.mim@shawcable.com	Margaret Mullin	Susan Currie (Interim)
12 Prairie (WI290) 162-2025 Corydon Ave., Suite 78 Winnipeg, MB R3P 0N5 204-803-7743 (C) matt@prairiechurch.ca	Matthew Brough	Heather McLaren
13 St. John's (WI060) 251 Bannerman Ave. Winnipeg, MB R2W 0T8 204-586-6932 (C), 204-586-6932 (F) stjohnspcwpg@gmail.com	Barbara Pilozow	M. Worden
14 Westwood (WI070) 197 Browning Blvd. Winnipeg, MB R3K 0L1 204-837-5706 (C), 204-889-2120 (F) wwpres@mts.net	Peter G. Bush	Ted Szypowski
15 Winnipeg Somang (WI280) c/o 201 Scurfield Blvd. Winnipeg, MB R3Y 1A5 204-995-2249 leesaehoon@gmail.com	Saehoon Lee	Vacant

Other Ministries

- 1 Margaret Mullin Executive Director, Winnipeg Inner City Missions

Ecumenical Shared Ministry

- 1 Pinawa Christian Fellowship, Pinawa (WI080) with several other denominations

Appendix to Roll

- | | |
|-----------------------------------|----------------|
| 1 Roy D. Currie | Retired |
| 2 N. Jack Duckworth | Without Charge |
| 3 Ralph Fluit | Retired |
| 4 Brenda Fraser | Retired |
| 5 Richard J. Gillanders | Retired |
| 6 Richard C. Kunzelman | Without Charge |
| 7 Roderick B. Lamb | Retired |
| 8 Bruce A. Miles | Retired |
| 9 Florence C. Palmer | Retired |
| 10 Neville W.B. Phills | Retired |
| 11 Joye Platford | Without Charge |
| 12 Christine Shaw (Diaconal) | Retired |
| 13 Warren R. Whittaker (Diaconal) | Without Charge |

Clerk of Presbytery: The Rev. Matthew Brough, 162-2025 Corydon Ave., Suite 78, Winnipeg, MB R3P 0N5. Phone: 204-803-7743 (cell), clerk.wpg@gmail.com

(For statistical information see pages 774-75)

34. PRESBYTERY OF BRANDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Bellafield (BN091) c/o J. Morrison Box 91 Dunrea, MB R0K 0S0 204-776-2054	Vacant	Vacant
Brandon:		
2 First (BN010) 339-12th St. Brandon, MB R7A 4M3 204-727-5874 (C), 204-728-7037 (F) fpc@mymts.net	Dong-Ha Kim	Flo Lockhart (interim)
3 St. Andrew's (BN020) 361 Russell St. Brandon, MB R7A 5H6 204-727-4414 (C), 204-727-4414 (F) st.andrew@mymts.net	R. Glenn Ball	Connie Brown
4 Carberry, Knox-Zion (BN040) 211 Main St., Box 429 Carberry, MB R0K 0H0 204-834-2391 (C), 204-834-2391 (F) yoominho@hotmail.com	Minho Yoo	Ralph Oliver
5 Melita (BN081) 56 Ash St., Box 959 Melita, MB R0M 1L0 204-522-3128 (C), 204-483-3350 (F) tbalston@mymts.net	Barbara J. Alston	Vacant
6 Neepawa, Knox (BN100) 396 First Ave., Box 445 Neepawa, MB R0J 1H0 204-476-5522 (C), 204-476-5522 (F) jeanie155@gmail.com	Jeanie Lee	Margaret Kaspick
7 Ninga (BN093) c/o Box 104 Ninga, MB R0K 1S0	Vacant	Richard Pugh
8 Portage la Prairie, First (BN130) 17 Royal Rd. S. Portage la Prairie, MB R1N 1T8 204-857-4351 (C), 204-857-4822 (F) jzondag@mymts.net	John M. Zondag	Raymond Reichelt
9 Winnipegosis, Knox (BN051) 408 2nd St., Box 111 Winnipegosis, MB R0L 2G0 204-656-4804 (C), 204-656-4804 (F) ekostyk37@gmail.com	Vacant	Ethelyne Kostyk

Appendix to Roll

1 Gladys Anderson	Retired
2 Henry L. Hildebrandt	Retired
3 David S. Wilson	Retired

Clerk of Presbytery: The Rev. John Zondag, 17 Royal Road S., Portage la Prairie, MB, R1N 1T8. Phone: 204-857-4351 (C), jzondag@mymts.net

(For statistical information see page 775)

SYNOD OF SASKATCHEWAN**35. PRESBYTERY OF ASSINIBOIA**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Grenfell, Trinity (AS022) Box 730 Grenfell, SK S0G 2B0 306-697-3060 (C), 306-697-3494 (F) pastor@trinitygrenfell.org	Jared Miller	Vacant
2 Kipling, Bekevar (AS030) Box 247 Kipling, SK S0G 2S0 306-736-2456 (C)	Vacant	Vacant
3 Moose Jaw, St. Mark's (AS040) 80 High St. E. Moose Jaw, SK S6H 0B8 306-692-8914 (C) st.marks@sasktel.net	Vacant	Bill Henry
- Briercrest, Knox (AS041) Box 94 Briercrest, SK S0H 0K0 306-799-2016 (C) g.j.farm@sasktel.net		Gordon Cameron
4 Moosomin, St. Andrew's (AS050) Box 814 Moosomin, SK S0G 3N0 306-435-2155 (C)	Vacant	Jack Lemoine
- Whitewood, Knox (AS051) 611 N. Railway Ave., Box 665 Whitewood, SK S0G 5C0 306-735-4338 (C) b.vennard@myaccess.ca		Barb Vennard
5 Regina, First (AS060) 2170 Albert St. Regina, SK S4P 2T9 306-522-9571 (C), 306-522-9571 (F) firstpresregina@sasktel.net	Bradley Childs	Jo Szostak
6 Regina, Norman Kennedy (AS070) 5303 Sherwood Dr. Regina, SK S4R 7E7 306-543-9080 (C), 306-721-2636 (F) nkpreschurch@sasktel.net	Ronda Bosch (Lay Missionary)	Leanne Irving
7 Swift Current, St. Andrew's (AS090) 610 - 19th Ave. NE Swift Current, SK S9H 2Y5 306-773-4406 (C) roncorrins@hotmail.com	Vacant	Ron Corrins
8 Weyburn, Knox (AS100) 136 Second St. NE Weyburn, SK S4H 0T8 306-842-3544 (C) knoxweyburn@accesscomm.ca	Vacant	Cheryl McKenzie

35. PRESBYTERY OF ASSINIBOIA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
9 Yorkton, Knox (AS110) 66 Park St. Yorkton, SK S3N 0T3 306-782-2066 (C) knoxpresb@sasktel.net	Devon L. Pattemore	Jackie Sedley
- Dunleath (AS111) 66 Park St. Yorkton, SK S3N 0T3 306-782-2066 (C) knoxpresb@sasktel.net		Vacant

Appendix to Roll

1 Tetteh Akunor	Without Charge
2 John C. Ferrier	Retired
3 Ina Golaay	Retired
4 Tae-Wook (Jonathan) Kwon	Without Charge
5 Robert D. Wilson	Retired

Clerk of Presbytery: Dr. Jo Szostak, 1-2338 Assiniboine Ave. E., Regina, SK, S4V 2E9.
Phone: 306-789-5071 (R), jszostak@myaccess.ca

(For statistical information see page 775)

36. PRESBYTERY OF NORTHERN SASKATCHEWAN

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Melfort, St. James (NS050) Box 1586 Melfort, SK S0E 1A0 306-752-5321 (C) st.jamespres@sasktel.net	Vacant	Connie Reimer
- Tisdale, St. Andrew's (NS150) Box 547 Tisdale, SK S0E 1T0 306-873-2451 (C) grammadar1945@yahoo.com		Darlene Wilson
2 Mistawasis (NS060) PO Box 431 Leask, SK S0J 1M0 306-427-4906 beverleyshep@gmail.com	Beverley Shepansky	Linda Johnston
3 North Battleford, St. Andrew's (NS070) 1401 - 98 St. North Battleford, SK S9A 0M3 306-445-5901 (C) standrewspcnb@sasktel.net	Vacant	Fay MacKinnon
4 Prince Albert, St. Paul's (NS090) PO Box 69 Prince Albert, SK S6V 5R4 306-764-4771 (C), 306-763-2037 (F) stpauls.pa@sasktel.net	Edward (Ted) C. Hicks	Norman Hill
5 Sandwich, St. Philip's (NS071) RR 1 Glenbush, SK S0M 0Z0 306-342-4514 (C) fredhollyg@littleloon.ca	Vacant	Craig Marsh

36. PRESBYTERY OF NORTHERN SASKATCHEWAN

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Saskatoon:		
6 Calvin Goforth (NS110) 1602 Sommerfeld Ave. Saskatoon, SK S7H 2S6 306-374-1455 (C)	Vacant	Sheila Cameron-Hopkins
7 St. Andrew's (NS130) 436 Spadina Cres. E. Saskatoon, SK S7K 3G6 306-242-0525 (C), 306-242-0814 (F) office@standrews-saskatoon.net	Amanda Currie	Robin de Bruijn
8 Shipman, Knox (NS170) c/o Mrs. R. Whitford Box 64 Shipman, SK S0J 2H0 306-426-2361 (C)	(Presbytery Mission)	

Other Ministries

1 Stewart Folster	Saskatoon Native Circle Ministry
2 Charles Kahumbu	Chaplain, Saskatchewan Penitentiary

Appendix to Roll

1 Donna Hagen	Without Charge
2 J. Christopher Jorna	Without Charge
3 Sui-Man Lee	Without Charge
4 Merle McGowan (Diaconal)	Retired
5 James A. McKay	Retired
6 Bernice Shih (Diaconal)	Retired
7 Michael Tai	Retired
8 Adriana Van Duyvendyk (Diaconal)	Without Charge
9 Beth Anne Yando (Diaconal)	Without Charge
10 George P. Yando	Retired

Diaconal Ministries – Other

- Luella Moore, 14 St. Lawrence Cres., Saskatoon, SK, S7K 1G5.
- Ada Wylie, 556-10th St. E., Prince Albert, SK, S6V 2M4.

Clerk of Presbytery: The Rev. Amanda Currie, 436 Spadina Cres. E., Saskatoon, SK, S7K 3G6. Phone: 306-242-0525 (C), amanda@standrews-saskatoon.net

(For statistical information see page 776)

SYNOD OF ALBERTA & THE NORTHWEST**37. PRESBYTERY OF PEACE RIVER**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Chetwynd, BC, Shared Ministry (PR020) Box 2200 Chetwynd, BC V0C 1J0 250-788-9530 (C), 250-788-9341 (F) chetshared.ministry@gmail.com	Vacant	Margaret Redekopp
2 Dawson Creek, BC, St. James (PR030) Box 843 Dawson Creek, BC V1G 4H8 250-782-4616 (C) stjclerk@pris.bc.ca	Vacant	Lorna Price

37. PRESBYTERY OF PEACE RIVER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Dixonville, AB, Strang (PR011) Box 170 Dixonville, AB T0H 1E0 strangpc@telus.net 780-971-3973 (C) mrst2@abnorth.com	Vacant	Edna Tunke
4 Fort St. John, BC, Fort St. John (PR040) 9907 - 98th St. Fort St. John, BC V1J 3T9 250-785-2482 (C), 250-785-2482 (F) shilovz@shaw.ca	Vacant	Sherry MacDonald
5 Grande Prairie, AB, Forbes (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 Hudson's Hope, BC, St. Peters (PR100) Box 455 Hudson's Hope, BC V0C 1V0	Vacant	Vacant

Ecumenical Shared Ministry

- 1 Chetwynd Shared Ministry, Chetwynd, BC (PR020) (Anglican, Evangelical Lutheran, Presbyterian, United)
- 2 St. Peter's Church, Hudson's Hope (PR100) (Anglican, Presbyterian, United)

Appendix to Roll

- | | |
|----------------------|----------------|
| 1 James M. Patterson | Retired |
| 2 Marlene Peck | Without Charge |
| 3 Fraser J. 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 776)

38. PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Chauvin, Westminster (ED010) Box 356 Chauvin, AB T0B 0V0 780-858-3732 (C) nsranch2@gmail.com	Stephen Haughland	Beverly A. Gigg
- Killam (ED111) Box 663 Killam, AB T0B 2L0 780-385-3028 tepkje@telus.net		Mac McEachern
- Wainwright, St. Andrew's (ED011) 406 - 12 St. Wainwright, AB T9W 1L8 780-842-4606 (C) bobel@persona.ca		W. Robert Butler

38. PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Edmonton:		
2 Callingwood Road (ED091) 6015 - 184 St. Edmonton, AB T6M 1T8 780-487-8531 (C) crpc-pas@telus.net	Rodger D. McEachern	Bob Underhill
3 Calvin Hungarian (ED020) 11701 - 86 St. Edmonton, AB T5B 3J7 780-477-1318 (C) gaborlanyi@yahoo.com	Gabor Lanyi	Steve Balog
4 Dayspring (ED030) 11445 - 40 Ave. Edmonton, AB T6J 0R4 780-435-3111 (C), 780-434-8002 (F) dpreve@telus.net	O. Heinrich Grosskopf	Darlene Eerkes
5 First (ED050) 10025 - 105 St. Edmonton, AB T5J 1C8 780-422-2937 (C), 780-429-3873 (F) fpc@telus.net	Harry Currie	Milton Davies
6 Mill Woods (ED060) 6607 - 31 Ave. Edmonton, AB T6K 4B3 780-462-2446 (C), 780-469-4624 (F) minister@millwoodspresbyterian.org	Jean E. Bryden	Charlotte Brooks
7 St. Andrew's (ED070) 8715 - 118 Ave. Edmonton, AB T5B 0T2 780-477-8677 (C) ejean_olsen@hotmail.com	Mark Chiang	Jean Olsen
8 Westmount (ED090) 13820 - 109A Ave. Edmonton, AB T5M 2K1 780-455-6431 (C) westmt@telus.net	Vacant	Les Young
9 Fort McMurray, Faith (ED100) 255 Cornwall Dr. Fort McMurray, AB T9K 1G7 780-743-5754 (C) lmaide@bell.net	Lisa Aide	Brenda Brewer
10 Lloydminster, Knox (ED120) 5115 - 49 St. Lloydminster, AB T9V 0K3 780-875-9313 (C), 780-875-9125(F) knox06@shaw.ca - Ganton (ED140) RR 3 Vermilion, AB T9X 1Y8 780-853-2484 donaselte@gmail.com	Charles McNeil	Shannon Finley

38. PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
11 St. Albert, Braeside (ED130) 6 Bernard Dr. St. Albert, AB T8N 0B4 780-459-6585 (C) mavmckay@shaw.ca	Vacant	Mavis McKay
12 Sherwood Park (ED180) 265 Fir St. Sherwood Park, AB T8A 2G7 780-464-2528 (C), 780-464-2529 (F) bapaters@telusplanet.net	Vacant	Bill Paterson

Other Ministries

1 John F.K. Dows	Chaplain, City of Edmonton
2 Kenneth W. MacRae	Chaplain, Canadian Armed Forces
3 N. Elaine Nagy	Teaching Chaplain, University of Alberta Hospital, Edmonton

Appendix to Roll

1 Robert J. Calder	Retired
2 John C. Carr	Retired
3 Richard Cleaver	Without Charge
4 Gabor Dezse	Retired
5 M. Freeman (Diaconal)	Retired
6 Richard W. Frotten	Without Charge
7 Raymond E. Glen	Retired
8 Marion (Mickey) Johnston (Diaconal)	Retired
9 Connie Lee	Without Charge
10 Peter D. McKague	Retired
11 M.E. (Betty) Marsh	Retired
12 Joseph Pungur	Retired
13 John C. Rhoad	Retired
14 Annabelle Wallace	Retired
15 Ariane Wasilow	Retired
16 Kenneth M.L. Wheaton	Retired
17 D. Allan Young	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), revharry@telus.net

(For statistical information see pages 776–77)

39. PRESBYTERY OF CENTRAL ALBERTA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Eckville, St. Paul's (CA010) Box 248 Eckville, AB T0M 0X0 403-746-3131 (C), 403-746-6021 (F) revsandy_8@persona.ca	Sandra Franklin-Law	Jim Merriman
2 Innisfail, St. Andrew's (CA020) 4716 - 50 Ave. Innisfail, AB T4G 1N1 403-227-1945 (C), 403-227-1945 (F) joanneleahn10@gmail.com	Joanne Lee	Marg E. Gillis

39. PRESBYTERY OF CENTRAL ALBERTA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Olds, St. Andrew's (CA030) 5038 49th St. Olds, AB T4H 1H3 403-556-8894 (C), 403-556-8894 (F) stapcoldsab@gmail.com	Vacant	George Schwieger
4 Orkney, Orkney (CA081) c/o S. Mueller, Box 1167 Three Hills, AB T0M 2A0 403-823-3177 (C)	Vacant	Fay Ferguson
Red Deer:		
5 Knox (CA040) 4718 Ross St. Red Deer, AB T4N 1X2 403-346-4560 (C), 403-346-4584 (F) knoxrd1898@yahoo.ca	Wayne Reid	Donna Richard
6 West Park (CA050) 3628 - 57 Ave. Red Deer, AB T4N 4R5 403-346-6036 (C)	Vacant	Ralph Richards
7 Willow Valley (CA090) Box 20, Site 16, RR 2 Red Deer, AB T4N 5E2 403-886-4864 (C) rolynhills@gmail.com	Vacant	Lynda Purdie
8 Rocky Mtn. House, Memorial (CA060) Box 1027 Rocky Mountain House, AB T4T 1A7 403-845-3422 (C), 403-845-3667 (F) memorialrmh@shaw.ca	Vacant	Marilyn Train
9 Sylvan Lake, Memorial (CA070) 5020 48th St. Sylvan Lake, AB T4S 1C6 403-887-5702 (C), 403-887-5289 (F) memorial_office@shaw.ca	Jin Woo Kim	Catherine Janke

Appendix to Roll

1 Bert de Bruijn	Retired
2 Douglas W. Maxwell	Retired
3 John D. Yoos	Retired

Clerk of Presbytery: The Rev. Doug Maxwell, 613-31 Jamieson Ave., Red Deer, AB, T4P 0H9. Phone: 403-352-7825 (R), joyrev_clerk@hotmail.com

(For statistical information see page 777)

40. PRESBYTERY OF CALGARY-MACLEOD

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Banff, St. Paul's (CM010) Box 1264 Banff, AB T1L 1B3 403-762-3279 (C) stpaulsbanff@telus.net	Clayton Kuhn	Sue White

40. PRESBYTERY OF CALGARY-MACLEOD

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 Bassano, Knox (CM020) Box 566 Bassano, AB T0J 0B0 403-641-4090 (C), 403-641-4091 (F) knox@eidnet.org - Gem (CM021) c/o Knox (Bassano) Pres. Church Box 566 Bassano, AB T0J 0B0 403-641-4090 (C), 403-641-4091 (F)	Peter (Seok Ho) Baek	Brenda Kasper Teddy Pickett
Calgary:		
3 Calvin, Hungarian (CM030) 101 - 14 Ave. SW Calgary, AB T2R 0L8 403-262-4122 (C), 403-269-5993 (F) info@kmre.ca	Bertalan Bocskorás (Stated Supply)	Pat Kover
4 Centennial (CM040) 103 Pinetown Pl. NE Calgary, AB T1Y 5J1 403-285-7144 (C), 403-280-9411 (F) centennial.church@telus.net	M. Helen Smith	Doug Bonar
5 Ghanaian (CM180) 133 - 3901 54 Ave. NE Calgary, AB T3J 3W5 403-453-7904 agyemang@shaw.ca	Vacant	Gabriel Agyemang
6 Grace (CM060) 1009 - 15 Ave. SW Calgary, AB T2R 0S5 403-244-5861 (C), 403-229-3108 (F) office@gracecalgary.org	Victor S.J. Kim Leslie Walker M. Jean Morris	Len Wolstenholme
7 Knox (CM070) 3704 - 37 St. SW Calgary, AB T3E 3C3 403-242-1808 (C) knox@knoxcalgary.ca	Mark A. Tremblay	Rose-Anne Brown
8 St. Andrew's (CM080) 703 Heritage Dr. SW Calgary, AB T2V 2W4 403-255-0001 (C), 403-450-8246 (F) office@standrewscalgary.ca	Kevin Lee Janice Hazlett	Jean Sadler
9 St. Giles (CM090) 1102 - 23 Ave. NW Calgary, AB T2M 1T7 403-289-6862 (C) office@stgiles.ca	Dewald Delport	Candace Siddall
10 Valleyview Community (CM071) 7655 - 26th Ave. SW Calgary, AB T3H 3X2 403-249-6006 (C&F) office@valleyviewpc.org	Grant Gunnink	Loraine Champion

40. PRESBYTERY OF CALGARY-MACLEOD

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Calgary (cont'd):		
11 Varsity Acres (CM100) 4612 Varsity Dr. NW Calgary, AB T3A 1V7 403-288-0544 (C), 403-288-8854 (F) office@vapc.ca	Robert H. Smith	Joan Stellmach
12 Westminster (CM101) 290 Edgepark Blvd. NW Calgary, AB T3A 4H4 403-241-1443 (C), 403-241-8463 (F) admin@wpchurch.net	Kobus Genis	Jack Shephard
13 Lethbridge, St. Andrew's (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 Medicine Hat, St. John's (CM150) 504 Second St. SE Medicine Hat, AB T1A 0C6 403-526-4542 (C), 403-504-1755 (F) office@stjohnsmedicinehat.ca	Nancy L. Cocks	Leann Webb

Other Ministries

1 Bruce J. Clendening	Chaplain, Bethany Care
2 Peter D. Coutts	General Presbyter
3 M. Dianne Ollerenshaw	Director, Regional Ministries

Appendix to Roll

1 Diane V. Beach	Retired
2 W. Kendrick Borden	Retired
3 Frank Breisch	Retired
4 Tom C. Brownlee	Retired
5 Andrew S. Burnand	Without Charge
6 David M. Crawford	Without Charge
7 John F. Crowdis	Serving St. Mark's United Church, Calgary
8 Robert W. Cruickshank	Retired
9 Rod A. Ferguson	Retired
10 Gordon Firth	Retired
11 Karoly Godollei	Without Charge
12 Ian A. Gray	Without Charge
13 Barry Luxon	Retired
14 D. Murdo Marple	Retired
15 J. Brown Milne	Retired
16 Joseph E. Riddell	Retired
17 Pat Riddell (Diaconal)	Retired
18 Samuel J. Stewart	Retired
19 Fennegina van Zoeren	Retired
20 David B. Vincent	Retired
21 Lyla Wilkins (Diaconal)	Without Charge
22 Fiona Wilkinson	Without Charge
23 Hounsek (Joel) You	Without Charge

Diaconal Ministries – Other

- Barbara English, 11228 Wilson Rd. SE, Calgary, AB, T2J 2E2.
- Shirley Smart, 175 Sandstone Dr. NW, Calgary, AB, T3K 3C4.

40. PRESBYTERY OF CALGARY-MACLEOD

Clerk of Presbytery: The Rev. Dewald Delpert, 1102 - 23 Ave NW, Calgary, AB, T2M 1T7.
Phone: 403-289-6862 (O), stgilesminister@gmail.com

(For statistical information see page 777)

SYNOD OF BRITISH COLUMBIA**41. PRESBYTERY OF KOOTENAY**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Cranbrook, Knox (KO020) 2100 3rd St. S. Cranbrook, BC V1C 1G2 250-426-7165 (C), 250-426-7762 (F) knoxcranbrook@shaw.ca	Vacant	Robert Shypitka
2 Creston, St. Stephen's (KO030) Box 255 Creston, BC V0B 1G0 250-428-9745 (C) ststephenspc@telus.net	Gwen D.T. Brown	Colin Sharp
3 Kimberley, St. Andrew's (KO040) 97 Boundary St. Kimberley, BC V1A 2Y5 250-427-4712 (C), 250-427-3735 (F) standrewspc@shaw.ca	Douglas E. Johns	Sue Lyon
4 Slocan, St. Andrew's (KO051) Box 327 Slocan, BC V0G 2C0 250-226-7226 (R)	Vacant	Hans Wallenburg
5 Trail, First (KO060) 1139 Pine Ave. Trail, BC V1R 4E2 250-368-6066 (C) firstpc@telus.net	Gavin L. Robertson Meridyth Robertson	Gavin Robertson

Appendix to Roll

- | | |
|-----------------------|---------|
| 1 D. Ronald Foubister | Retired |
| 2. Donald K. Lindsay | Retired |

Clerk of Presbytery: The Rev. Gavin Robertson, 1139 Pine Ave., Trail, BC, V1R 4E2.
Phone: 250-368-6065 (C), 250-364-0335 (R), kootenayclerk@hotmail.ca

(For statistical information see page 778)

42. PRESBYTERY OF KAMLOOPS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Cariboo Region, Cariboo (KA090) 108 Mile Ranch, BC V0E 1B2 778-485-5122 cariboopc@xplornet.ca - 9709 Nazko Rd. Nazko, BC V2J 3H9 250-249-9669 cariboopc@xplornet.ca	Bruce Wilcox (Lay Missionary) Jon P. Wyminga Shannon K. Bell-Wyminga	Penny McIntosh

42. PRESBYTERY OF KAMLOOPS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 Kamloops, St. Andrew's (KA020) 1136 - 6th Ave. Kamloops, BC V2C 3S1 250-372-3540 (C), 250-377-4233 (F) hwiest@telus.net	Harold M. Wiest	David Broughton
3 Kelowna, St. David's (KA030) 271 Snowsell St. Kelowna, BC V1V 1V6 250-762-0624 (C), 778-484-5769 (F) stdavidschurch@uniserve.com	Gordon Haynes (Stated Supply)	Larry Watts
4 Kitimat, Kitimat (KA040) 1274 Nalabilia Blvd. Kitimat, BC V8C 2H6 250-632-2044 (C), 250-632-2044 (F) kitpres@telus.net	Vacant	Chris Knight
5 Penticton, St. Andrew's (KA050) 157 Wade Ave. W. Penticton, BC V2A 1T7 250-492-8304 (C), 250-492-3779 (F) knockknock@godshouse.ca	Colin J. Cross	Kenny MacKenzie
6 Prince George, St. Giles (KA060) PO Box 12068, RPO Parkwood Prince George, BC V2L 0A8 250-564-6494 (C), 250-564-6495 (F) stgiles@bcgroup.net	Herbert E. Hilder	Timma Blain
7 Prince Rupert, First (KA070) 233 4th Ave. E. Prince Rupert, BC V8J 1N4 250-624-4944 (C), 250-624-4944 (F) hadlands@citytel.net	Vacant	Carol Hadland
8 Salmon Arm, St. Andrew's (KA080) 1981 9th Ave. NE, Salmon Arm, BC V1E 2L2 250-832-7282 (C), 250-832-9490 (F)	Woldemar Sosnowsky	Lynda Menzies
9 Vernon, Knox (KA011) 3701 - 32nd Ave. Vernon, BC V1T 2N2 250-542-8613 (C), 250-542-8674 (F) knoxpresbyterian@shaw.ca	Teresa Charlton	Vacant

Appendix to Roll

1 Wendy Adams	Retired
2 Shirley Cochrane	Retired
3 Ivan S. Gamble	Retired
4 David S. Heath	Retired
5 Lorna G. Hillian	Retired
6 Cheryl L. Horne	Without Charge
7 J. Beverley Kay	Retired
8 Nancy Kerr	Retired
9 Katharine J. Michie	Without Charge
10 Edward F. Millin	Retired
11 Fred J. Speckeen	Retired
12 James H.W. Statham	Retired

42. PRESBYTERY OF KAMLOOPS**Appendix to Roll (cont'd):**

13 Douglas G. Swanson	Retired
14 David Webber	Retired
15 Allen Ye	Without Charge
16 Elizabeth M. Zook	Retired

Clerk of Presbytery: The Rev. Herb Hilder, 1500 Edmonton St., PO Box 12068, Prince George, BC, V2L 0A8.

Phone: 250-564-6494 (C), 250-964-3921 (R), 250-564-6495 (F), presbykam@shaw.ca

(For statistical information see page 778)

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Abbotsford, Calvin (WE010) 2597 Bourquin Cres. E. Abbotsford, BC V2S 1Y6 604-859-6902 (C), 604-859-6901 (F) office@calvinpresbyterian.ca	Blair Bertrand	Eugene Parkins
2 Bradner (WE261) 5275 Bradner Rd. Bradner, BC V4X 2P1 604-856-0304 (C) r&lsteward@telus.net	Bobby J. Ogdon (Stated Supply)	Rob Steward
Burnaby:		
3 Brentwood (WE020) 1600 Delta Ave. Burnaby, BC V5B 3G2 604-291-7017 (C) Pamwong76@yahoo.ca	Brian J. Fraser (Stated Supply)	Pamela Wong
4 Gordon (WE030) 7457 Edmonds St. Burnaby, BC V3N 1B3 604-521-4242 (C), 604-521-4015 (F) gordonpc@shawbiz.ca	Malcolm MacLeod	George Robertson
5 Taiwanese (WE320) 1600 Delta Ave. Burnaby, BC V5B 3G2 604-937-7926 matsu.hsu@gmail.com	Vacant	Shadem Chang
6 Chilliwack, Cooke's (WE050) 45825 Wellington Ave. Chilliwack, BC V2P 2E1 604-792-2154 (C), 604-792-2686 (F) cookespreschurch@shaw.ca	Willem van de Wall	Rita Wensler
7 Coquitlam (WE240) 948 Como Lake Ave. Coquitlam, BC V3J 7P9 604-939-6136 (C), 604-939-6197 (F) office@hiscpc.org	Bernie Skelding	Chris Glemius

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Langley (WE250) 20867 - 44th Ave. Langley, BC V3A 5A9 604-530-3454 (C), 604-530-3466 (F) office@langleypresbyterian.ca	Dennis Howard	Terry Ames
9 Maple Ridge, Haney (WE060) 11858 - 216th St. Maple Ridge, BC V2X 5H8 604-467-1715 (C), 604-463-1730 (F) haney.pc@telus.net	Gerard Booy Janet (Paddy) Eastwood	Gordon Shields
10 Mission, St. Paul's (WE260) 8469 Cedar St. Mission, BC V4S 1A1 604-826-8481 (C), 604-826-8481 (F) stpaulspc@shaw.ca	Rebecca Simpson	Loraine Johnson
New Wesminster:		
11 First (WE070) 335 - 7th St. New Westminister, BC V3M 3K9 604-522-2801 (C), 604-522-2802 (F) firstchurch@shawbiz.ca	Brian Hornibrook	Dale Gomez
12 Knox (WE080) 403 East Columbia St. New Westminister, BC V3L 3X2 604-524-6712 (C), 604-524-3774 (F) knoxnw@telus.net	Richard Watson	Terry MacPherson
13 St. Aidan's (WE090) 1320 - 7th Ave. New Westminister, BC V3M 2K1 604-526-4914 (C), 604-528-8043 (F) staidans@shawbiz.ca	Laurie McKay-Deacon (Stated Supply)	Eileen Sparrow
14 North Vancouver, St. Andrew's & St. Stephen's (WE100) 2641 Chesterfield Ave. N. Vancouver, BC V7N 3M3 604-987-6800 (C), 604-987-6865 (F) admin@sasspc.bc.ca	Martin Baxter	Margaret Williams
15 Richmond (WE110) 7111 No. 2 Road Richmond, BC V7C 3L7 604-277-5410 (C), 604-277-6999 (F) richpres@telus.net	Vacant	Graeme Stager
Surrey:		
16 St. Andrew's-Newton (WE270) 7147 - 124th St. Surrey, BC V3W 3W9 604-591-8533 (C) sanewton@telus.net	Geoffrey B. Jay	Barbara Marshall
17 Whalley (WE120) 13062 - 104th Ave. Surrey, BC V3T 1T7 604-581-4833 (C) whalleypres@shaw.ca	Emery J. Cawsey	Robert Astop

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Vancouver:		
18 Central (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 Chinese (WE150) 6137 Cambie St. Vancouver, BC V5Z 3B2 604-324-4921 (C), 604-324-4922 (F) info@vancpc.ca	Morgan T.S. Wong Bartholomew Alexander	Adrian Wong
20 Fairview (WE160) 2725 Fir St. Vancouver, BC V6J 3C2 604-736-0510 (C), 604-736-0514 (F) office@fairviewchurch.ca	Vacant	Kit Schindell
21 First Hungarian (WE130) 2791 E. 27th Ave. Vancouver, BC V5R 1N4 604-437-3442 (C) szigetim@telus.net	Miklos Szigeti	Csilla Zathureczky
22 Kerrisdale (WE170) 2733 W. 41st Ave. Vancouver, BC V6N 3C5 604-261-1434 (C), 604-261-1407 (F) kpc@telus.net	Steven A. Filyk	Susan Stacy
23 St. Columba (WE200) 2196 E. 44th Ave. Vancouver, BC V5P 1N2 604-321-1030 (C), 604-321-1030 (F) hart303@shaw.ca	Vacant	Cameron Hart
24 Taiwanese (WE300) 2733 W. 41st Ave. Vancouver, BC V6N 3C5 604-266-0820	Ta-Li Hsieh	Ruth Chueh
25 West Point Grey (WE210) 4397 W. 12th Ave. Vancouver, BC V6R 2P9 604-224-7744 (C) wpgpc@telus.net	Vacant	Janette McIntosh
26 West Vancouver (WE220) 2893 Marine Dr. West Vancouver, BC V7V 1M1 604-926-1812 (C), 604-913-3492 (F) wvpres@telus.net	Glenn E. Inglis (Stated Supply)	R. Wyber
27 White Rock, St. John's (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	Emily Wilson

43. PRESBYTERY OF WESTMINSTER

Other Ministries

- | | | |
|---|------------------------|---|
| 1 | S. Bruce Cairnie | Chaplain, Matsqui Institution |
| 2 | Roberta Clare | Transition period, St. Andrew's Hall |
| 3 | Patricia Dutcher-Walls | Professor, Vancouver School of Theology |
| 4 | Stephen C. Farris | Sabbatical, St. Andrew's Hall |
| 5 | Mary Fontaine | Director, Hummingbird Ministries |
| 6 | Ross Lockhart | Director of Ministry and Leadership Education and of
Denominational Formation, St. Andrew's Hall |
| 7 | Richard R. Topping | Principal, Vancouver School of Theology |

Appendix to Roll

- | | | |
|----|----------------------------|---|
| 1 | Allen J. Aicken | Retired |
| 2 | Robert L. Allison | Retired |
| 3 | Harry F. Bailey | Without Charge |
| 4 | Sidney Chang | Retired |
| 5 | Bushra Cheema | Asian Christ |
| 6 | Emmanuel Cheema | Asian Christ |
| 7 | Jin Woo Choi | Without Charge |
| 8 | Soo Hyun Kim (Clara) Choi | Without Charge |
| 9 | Sylvia Cleland | Retired |
| 10 | Thomas J. Cooper | City-In-Focus Ministry |
| 11 | Tamiko Corbett (Diaconal) | Retired |
| 12 | Philip D. Crowell | Chaplain, Childrens' Hospital Vancouver |
| 13 | H. Glen Davis | Retired |
| 14 | Joyce I. Davis | Retired |
| 15 | D. Bruce Dayton | Without Charge |
| 16 | Derrick J. Dick | Without Charge |
| 17 | Donald L. Faris | Without Charge |
| 18 | Robert C. Garvin | Retired |
| 19 | Terry P. Hibbert | Retired |
| 20 | Ta-Li Hsieh | Vancouver Taiwanese |
| 21 | Graeme Illman | Without Charge |
| 22 | I. Larry Jackson | Retired |
| 23 | Katherine Jordan | Retired |
| 24 | B. Joanne Kim | Retired |
| 25 | J.H. (Hans) Kouwenberg | Retired |
| 26 | Young Hwa Lee | Without Charge |
| 27 | Wiloughby Lemen | Retired |
| 28 | Larry K. Lin | Retired |
| 29 | Rinson T.K. Lin | Retired |
| 30 | Zena MacKay (Diaconal) | Retired |
| 31 | Karen McAndless-Davis | Without Charge |
| 32 | Elizabeth McLagan | Retired |
| 33 | Mokbel Makar | Without Charge |
| 34 | Jonathan D. Manlove | Without Charge |
| 35 | Jennifer Martin (Diaconal) | Without Charge |
| 36 | Jack W. Mills | Retired |
| 37 | Paul Myers | Without Charge |
| 38 | Andrew M.L. Ng | Retired |
| 39 | Bobby J. Ogdon | Stated Supply, Bradner |
| 40 | Tony Plomp | Retired |
| 41 | Robert M. Pollock | Retired |
| 42 | Ian S. Rennie | Retired |
| 43 | Robin D. Ross | Retired |
| 44 | Guy Sinclair | Studying |
| 45 | L.E. (Ted) Siversn | Retired |
| 46 | Laszlo Szamoskozi | Retired |

43. PRESBYTERY OF WESTMINSTER**Appendix to Roll (cont'd):**

47 Diane Tait-Katerberg	Retired
48 Ronald Tiessen	Retired
49 Chin-Chai (Peter) Wang	Without Charge
50 Ying Wang	Without Charge
51 J. Robert Wyber	Retired

Missionaries – Retired

1 Beth McIntosh, 3225 West 13th Ave., Vancouver, BC, V6K 2V6.

Clerk of Presbytery: The Rev. Diane Tait-Katerberg, 101-12151 78th Ave., Surrey, BC, V3W 5B6. Phone: 778-588-7172, clerkwestmin@gmail.com

(For statistical information see pages 778–79)

44. PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Campbell River, Trinity (VI010) 145 Simms Rd., Box 495 Campbell River, BC V9W 5C1 250-923-3776 (C) tpchurch@telus.net	John Green	Judy Klein
2 Comox, Comox Valley (VI120) 725 Aspen Rd. Comox, BC V9M 4E9 250-339-2882 (C), 250-339-2882 (F) cvpc@shaw.ca	Jennifer Geddes	June Kuhn
3 Duncan, St. Andrew's (VI020) 531 Herbert St. Duncan, BC V9L 1T2 250-746-7413 (C), 250-746-7450 (F) office@standrewsduncan.org	Christopher Clarke	George Heyd
4 Nanaimo, St. Andrew's (VI030) 4235 Departure Bay Rd. Nanaimo, BC V9T 1C9 250-758-2676 (C), 250-758-2675 (F) office@standrewsnanaimo.ca	Ronald Fischer	Bob Munnik
5 North Saanich, Saanich Peninsula (VI110) 9296 East Saanich Rd. North Saanich, BC V8L 1H8 250-656-2241 (C), 250-656-2241 (F) office@saanichpeninsulapc.org	Irwin B. Cunningham	Jean Strong
6 Parksville, St. Columba (VI040) 921 Wembley Rd. Parksville, BC V9P 2E6 250-248-2348 (C) stcolumba@shaw.ca	Robert H. Kerr	Margaret Clow
7 Sooke, Knox (VI060) 2110 Church Rd. Sooke, BC V9Z 0W7 250-642-4124 (C) pastorg@shaw.ca	Gordon A. Kouwenberg	Gillian Greydanus

44. PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Victoria:		
8 Chinese (VI070) 816 North Park St. Victoria, BC V8W 1T1 250-384-4911 (C), 250-384-4911 (F) vic.chinese.presbyterian@gmail.com	Vacant	Brian Low
9 Knox (VI080) 2964 Richmond Rd. Victoria, BC V8R 4V1 250-592-6323 (C), 250-592-6310 (F) knoxpcvic@telus.net	Laura Todd Kavanagh	Fiona Gow
10 St. Andrew's (VI090) 680 Courtney St. Victoria, BC V8W 1C1 250-384-5734 (C) standrewsvic@telus.net	Jeremy Bellsmith	Sabine Teetzel Colina Titus
11 Trinity (VI100) 2964 Tillicum Rd. Victoria, BC V9A 2A8 250-388-4525 (C), 250-388-4854 (F) trinitypcvictoria@shaw.ca	Reid Chudley	Whitney Hanna Christa McCowan

Other Ministries

1 Yong Wan (Joey) Cho Cedar Tree Ministries

Appendix to Roll

1 John F. Allan	Retired
2 Amy E.H. Campbell	Without Charge
3 Brian J. Crosby	Retired
4 Iris M. Ford	Retired
5 Elizabeth A.M. Forrester	Retired
6 Ian E. Gartshore	Consulting Ministry
7 Laura Hargrove	Without Charge
8 R. Noel Kinnon	Retired
9 R. Wayne Kleinsteuber	Retired
10 Gwendolin Sui Lai Lam	Without Charge
11 Ruth McCowan (Diaconal)	Without Charge
12 Kerry J. McIntyre	Retired
13 Harold A. McNabb	Retired
14 Kenneth Oakes	Retired
15 Charles A. Scott	Retired
16 David A. Smith	Retired
17 Wm. Campbell Smyth	Retired
18 Robert H. Sparks	Without Charge
19 David W. Stewart	Retired
20 Wayne H. Stretch	Retired
21 Cathy Victor	Without Charge
22 Barbara A. Young	Retired

Diaconal Ministries – Other

1 Carol Sharpe, 2832 Wentworth Rd, Courtenay, BC, V9N 6B6.
2 Hazel Smith, 912 St. Andrew's Lane, Parksville, BC, V9P 2M5.

Clerk of Presbytery: The Rev. Kerry McIntyre, 10885 Sea Vista Rd., Ladysmith, BC, V9G 1Z8.
Phone: 250-245-5751 (C), v.i.presbytery@gmail.com

(For statistical information see page 779)

45. PRESBYTERY OF WESTERN HAN-CA

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1	Abbotsford Korean (WH140) 2597 Bourquin Cr. E. Abbotsford, BC V2S 1Y6 604-504-7970 (C) wisdomohh@hotmail.com	Eui Jong Kim	Dong Sam Chang
2	Burnaby Yulbahng (WH010) 7457 Edmonds St. Burnaby, BC V3N 1B3 604-525-0977 (C), 604-515-0593 (F)	Jong Woog Kim	J.K. Yoon
3	Calgary, Korean (WH090) 1112 - 19th Ave. NW Calgary, AB T2M 0Z9 403-685-0000 (C), 403-246-2873 (F) cschoi55@gmail.com	Chang Sun Choi	Hwan Huh
4	Edmonton, Antioch (WH180) 8711 - 82 Ave. Edmonton, AB T6C 0Y9 780-432-3620 (C), 780-432-3620 (F) pastorhan@hotmail.com	Heung Ryeol Han Hyun Sook Noblina Shin	Eric Choi
5	Edmonton, Korean (WH020) 9920 - 67 St. Edmonton, AB T6A 2R2 780-466-3524 (C), 780-440-3653 (F) blessch@hotmail.com	Jae Taek Lim	C.K. Kim
6	Nanaimo, Korean (WH080) 4235 Departure Bay Rd. Nanaimo, BC V9T 1C9 250-756-1479 (C), 250-758-0175 (F) nkpcclee@hanmail.net	Vacant	Ho Suk Kim
7	Port Coquitlam, Soojung (WH130) 3-19040 Lougheed Hwy. Pitt Meadows, BC V3Y 2N6 604-459-3800 (C) soojungpc@gmail.com	Alfred H.S. Lee	D.Y. Yoo
8	Surrey, Korean (WH030) 15964 - 88th Ave. Surrey, BC V4N 1H5 604-581-4911, 604-589-4056 (C) sdhong5@hotmail.com	Hyo Jin Park Sung Deuk Hong	J.C. Choe
9	Surrey, Saem Mool (WH100) 14219 - 88th Ave. Surrey, BC V3W 3L5 604-803-0890 (C) kimjangho@hotmail.com	Vacant	Y.N. Cha
	Vancouver:		
10	Galilee Korean (WH040) 1155 Thurlow St. Vancouver, BC V6E 1X2 604-657-3937 (C), 604-913-0691 (F) galilee_pastor@hotmail.com	Munhyun Ryu	Eric Choi

45. PRESBYTERY OF WESTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Vancouver (cont'd):		
11 Irae (WH200) c/o 5350 Baillie St. Vancouver, BC V5Z 3M5 lee8739@hanmail.net	Vacant	
12 Korean (WH050) 205 W. 10th Ave. Vancouver, BC V5Y 1R9 604-875-1200 (C), 604-875-1209 (F) cparktkpc@gmail.com	Cheol Soon Park	S.W. Park
13 Winnipeg, Manitoba Korean (WH060) 621 Oxford St. Winnipeg, MB R3M 3J3 204-891-0802 mkpcpastor@gmail.com	In Kyu Park	Joon Cheol Cho

Other Ministries

1 Yong Wan Cho	Victoria Grace Extension
2 Tae Sic Ha	Vancouver Sung-An
3 Yong Kyoon Philip Kim	Hanmaum
4 Ki Tae Lee	Younghwa Extension

Appendix to Roll

1 Young-Taik Cho	Retired
2 Hyo Young Joo	In Korea
3 Hi-Won Kang	in South Africa
4 Doo Je Kim	Without Charge
5 Gyeong Jin Kim	In USA
6 Jang Ho Kim	in Panama
7 Kyoung Dae Kim	in Brandon, Manitoba
8 Sang Hwan Kim	Retired
9 Tae Hong Kim	Without Charge
10 Yon Jae Kim	Retired
11 Gap Lae Lee	in Korea
12 Samuel Sung Hoon Lee	Without Charge
13 Sung Hwan Lee	Retired
14 Brian E. Oh	Retired
15 In Sub Paik	In USA
16 Hee Tae Park	Without Charge
17 Pok Young (Paul) Ryu	Retired

Clerk of Presbytery: The Rev. Dr. Cheol Soon Park, 205 W. 10th Ave., Vancouver, BC, V5Y 1R9.
Phone: 604-875-1200 (C), westhanca@hotmail.com

(For statistical information see page 780)

STATISTICAL AND FINANCIAL REPORTS

Statistical

A summary of the statistical reports from congregations for the year ended December 31, 2013, and received by Financial Services, as of May 31, 2015:

	<u>2014</u>	<u>2013</u>
Number of ministers	1,326	1,364
Number of elders	7,911	8,110
Baptisms	1,639	1,553
Professing members	93,543	96,619
Households	76,696	77,291
Church School pupils	14,272	15,362

Financial

A summary of the financial reports from congregations for the year ended December 31, 2013, and received by Financial Services, as of May 31, 2015:

	<u>2014</u>	<u>2013</u>
Total raised by congregations	128,231,444	127,449,150
Total raised for congregational purposes	112,877,441	111,305,111
Remitted to <i>Presbyterians Sharing</i>	7,317,872	8,021,869
Other missionary and benevolent purposes	8,066,556	8,122,170
Raised by WMS and Atlantic Mission Society	553,629	630,997
Stipends of principal minister	24,632,932	24,456,808
Total normal congregational expenditures	126,849,462	119,822,607
Dollar base	106,956,836	105,548,571

Codes for Column Headings

CONG ID	congregational code
ELD	number of elders
SS	number of pupils in the Church School
HOU	total households
BP	total baptisms
COMM ROLL	communicants roll
AD	total added to communicants roll
RE	total removed from communicants roll
MB	number on communicants roll
ATD	average weekly attendance at worship
ADH	adherents under pastoral care
M	M – manse, A – housing allowance, AM – minister received housing allowance and manse is being rented
TOT REV	total revenue for all purposes
FROM CONG	total amount raised by congregation
CONG PURP	total raised for all congregational purposes
PRES. SHARE	amount raised for <i>Presbyterians Sharing</i>
OTH BEN	amount raised for other missionary and benevolent purposes
AMS/WMS	amount raised by AMS and WMS
STPD	stipend of principal minister
NORM EXP	total normal expenditures
\$ BASE	base for calculating <i>Presbyterians Sharing</i> formula and pension contributions
MIN ROLL	total ministers (constituent roll and appendix to the roll)
SLF	self sustaining congregations
PTS	self sustaining pastoral charges (may have one or more congregations in a pastoral charge)
GRT	grant receiving congregations (Canadian Ministries)
PTS	grant receiving pastoral charges (may have one or more congregations in a pastoral charge)
TOT	total congregations (self sustaining and grant receiving)

* 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, 2014

1. Presbytery of Cape Breton

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Baddeck, Knox	CB010	10	12	80	-	-	2	147	48	65		89,703	89,403	83,136	5,972	295	1,696	31,827	86,450	83,136
- Ephraim Scott	CB011	4	-	21	-	3	-	21	21	3		39,499	35,474	28,987	3,516	2,971	670	6,751	39,483	28,987
2 Boularderie Pastoral Charge	CB030	-	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
- Big Bras d'Or, St. James	CB200	21	3	68	1	-	2	97	30	50	M	51,384	47,851	42,286	1,367	4,198	-	29,405	55,137	42,286
- Ross Ferry, Knox	CB210	21	4	40	1	-	1	49	25	55	M	53,412	36,569	28,728	1,500	6,341	1,882	19,604	40,957	28,728
3 Glace Bay, St. Paul's	CB050	11	10	68	1	-	3	88	60	57	AM	105,278	105,278	102,017	2,713	548	2,474	22,616	105,911	102,017
4 Grand River	CB060	8	-	-	-	-	1	23	15	-		10,712	10,712	10,342	120	250	-	-	14,154	10,342
- Framboise, St. Andrew's	CB061	4	-	16	-	-	-	17	25	15		5,889	5,889	5,598	110	181	-	-	4,776	5,598
- Loch Lomond, Calvin	CB062	2	-	10	-	-	-	16	28	30		12,525	12,525	12,025	300	200	-	-	8,027	12,025
5 Little Narrows	CB070	13	-	50	1	-	2	79	25	31		36,195	36,195	35,095	1,100	-	-	19,738	44,644	35,095
- Whycocomagh, St. Andrew's	CB071	16	-	77	2	-	-	156	45	56		49,009	49,009	45,969	3,040	-	525	19,738	54,392	45,969
6 Louisbourg-Catalone Charge																				
- Catalone, St. James	CB101	2	-	9	-	-	1	11	15	10		14,790	14,790	14,490	300	-	-	-	13,528	14,490
- Louisbourg, Zion	CB102	2	-	12	-	-	1	18	-	-		14,966	14,966	14,140	300	526	658	-	12,311	14,140
7 Middle River, Farquharson	CB090	6	-	18	-	-	2	55	21	10		9,699	9,699	8,999	700	-	-	-	12,675	8,999
- Lake Ainslie	CB091	7	-	26	1	-	6	26	33	20		33,113	33,113	24,683	2,500	5,930	-	-	20,100	24,683
8 Mira Pastoral Charge																				
- Marion Bridge, St. Columba	CB080	3	-	29	-	1	2	40	23	12	M	36,287	27,511	24,146	2,137	1,228	-	18,167	22,848	24,146
- Mira Ferry, Union	CB081	5	-	50	3	-	2	59	43	20	M	336,782	51,084	43,637	3,000	4,447	-	27,250	72,286	43,637
9 Neil's Harbour, St. Peter's	CB041	**	3	-	10	-	-	12	10	8		2,762	2,762	2,762	-	-	-	-	2,731	2,762
10 North River & North Shore, St. Andrew's	CB160	11	6	119	5	1	-	120	40	114		80,037	52,427	44,064	4,000	4,363	959	-	51,307	43,764
11 North Sydney, St. Giles	CB120	11	6	126	-	-	6	132	63	111		113,997	113,997	107,501	3,353	3,143	-	44,446	99,166	107,501
12 Orangedale, Malagwath	CB130	5	-	35	-	-	-	33	8	31		1,758	1,758	1,408	350	-	-	-	1,161	1,408
- Malagwath, Fulton	CB131	5	-	35	-	-	-	33	8	31		1,961	1,961	1,861	100	-	-	-	1,812	1,861
- River Denys	CB132	5	-	35	-	-	-	33	8	31		8,262	8,262	8,030	232	-	-	-	5,603	8,030
13 Sydney Mines, St. Andrew's	CB150	11	8	132	2	4	6	196	60	46		161,693	161,693	145,547	12,800	3,346	1,843	43,476	151,007	145,547
14 Sydney, Bethel	CB140	29	12	339	7	6	12	386	157	191	M	263,726	263,726	231,298	32,000	428	-	58,597	236,671	231,298
Grand Total 2014		215	61	1,405	24	15	49	1,847	811	997	6	1,533,439	1,186,654	1,066,749	81,510	38,395	10,707	341,615	1,157,137	1,066,449
Grand Total 2013		208	46	1,296	28	11	54	1,874	843	977	5	1,355,488	1,248,167	1,132,557	86,212	29,398	10,641	364,498	1,200,522	1,116,140
Increase		7	15	109			4				1	177,951				8,997	66			
Decrease					4		5	27	32				61,513	65,808	4,702			22,883	43,385	49,691

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31st, 2014

2. Presbytery of Newfoundland

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Grand Falls/Windsor, St. Matthew's	NF010	3	-	23	1	3	1	2	18	-	A	16,432	4,432	2,139	1,100	1,193	-	-	-	2,139
2 St. John's, St. Andrew's	NF020	19	30	200	3	4	9	275	70	100		316,935	296,931	269,297	11,331	16,303	-	34,428	271,711	248,329
3 St. John's, St. David's	NF030	15	25	175	4	6	2	198	100	188		257,650	239,650	202,317	22,264	15,069	9,500	57,990	200,773	176,111
Grand Total 2014		37	55	398	8	13	12	475	188	288	-	591,017	541,013	473,753	34,695	32,565	9,500	92,418	472,484	426,579
Grand Total 2013		42	61	488	6	1	86	529	207	296	-	551,758	529,968	448,965	36,718	44,285	10,752	112,693	517,374	435,318
Increase					2	12						39,259	11,045	24,788						
Decrease		5	6	90			74	54	19	8					2,023	11,720	1,252	20,275	44,890	8,739

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE	
1 Barney's River, Marshy Hope	PI010	12	25	80	7	2	3	39	48	80		45,278	45,278	40,853	4,425	-	482	35,128	61,838	40,853	
2 Blue Mountain, Knox	PI020	*	4	5	15	-	-	1	31	15	12	17,239	16,617	12,520	956	3,141	-	-	13,320	12,520	
- East River St. Mary's, Zion	PI021	-	-	6	-	-	-	1	23	18	4	20,425	20,425	19,225	1,200	-	-	12,170	20,174	19,225	
- Garden of Eden, Blair	PI022	*	3	-	21	1	-	-	22	15	29	20,543	20,477	19,639	738	100	-	-	25,626	19,639	
3 East River Pastoral Charge																					
- Springville	PI031	8	9	64	-	-	-	106	24	11		48,056	47,456	41,215	3,475	2,766	563	15,541	51,604	41,215	
- St. Paul's	PI032	1	-	31	-	-	-	26	-	2		11,404	11,404	9,242	1,515	647	-	-	1,988	10,373	9,242
- Sunnybrae, Calvin	PI033	8	5	73	-	-	-	90	12	14		19,909	19,909	17,885	1,000	1,024	427	7,638	21,458	17,885	
4 Gleneel	PI151	6	2	25	-	-	2	46	24	3	M	40,719	40,719	38,995	1,633	91	430	-	51,782	38,995	
5 Hopewell, First	PI040	10	8	78	-	-	1	85	40	58	A	49,841	49,841	46,841	3,000	-	-	-	53,415	46,841	
- Gairloch, St. Andrew's	PI042	*	6	-	20	-	2	53	6	10		23,768	21,768	21,068	700	-	-	1,265	6,753	21,068	
- Rocklin, Middle River	PI043	7	15	40	-	-	-	74	25	-	A	35,613	25,451	23,151	1,000	1,300	974	-	26,417	23,151	
6 Little Harbour	PI050	9	3	62	8	-	3	103	37	40	A	109,006	109,006	93,440	8,700	6,866	-	5,807	87,189	93,440	
- Pictou Landing, Bethel	PI051	5	-	30	-	1	2	32	19	12	M	35,075	30,675	28,811	1,535	329	-	3,234	40,535	28,811	
7 MacLennan's Mtn., St. John's	PI060	3	-	23	1	-	1	25	12	12		19,743	19,743	17,947	1,100	696	-	-	4,566	17,947	
8 Moser River, St. Giles	PI152	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-	
9 New Glasgow, First	PI070	28	22	171	11	2	11	202	126	122		171,612	167,109	153,554	10,273	3,282	2,420	47,726	154,500	153,554	
10 New Glasgow, St. Andrew's	PI080	27	14	341	1	55	5	337	60	55	M	152,954	142,954	131,507	8,560	2,887	3,060	-	140,762	131,507	
11 Oxford-River Pastoral Charge																					
- Oxford, St. James	PI161	4	4	16	-	-	3	40	19	19		46,218	35,968	34,953	1,015	-	-	14,750	51,096	34,953	
- Riverview, St. Andrew's	PI162	*	2	-	7	-	-	11	9	5		3,971	3,971	3,154	717	100	915	3,947	7,484	3,154	
12 Pictou, First	PI100	*	15	27	136	1	3	6	178	62	139	148,453	144,314	125,186	13,300	5,828	2,752	46,796	135,562	124,514	
13 Pictou, St. Andrew's	PI110	15	8	87	-	-	3	109	42	43	A	84,850	84,850	80,764	2,300	1,786	1,158	22,500	82,070	80,764	
14 River John, St. George's	PI130	8	8	83	-	1	7	87	56	19	M	91,266	91,266	64,051	24,955	2,260	1,521	22,102	56,076	64,051	
- Toney River, St. David's	PI131	9	18	78	1	-	1	99	50	74	M	61,538	54,514	46,845	4,774	2,895	1,245	20,917	48,936	46,845	
15 Scotsburn, Bethel	PI140	17	30	170	4	11	7	309	60	40	M	199,206	118,671	101,260	13,056	4,355	4,738	41,630	131,219	101,260	
- West Branch, Burns Memorial	PI142	3	-	29	1	-	-	23	15	36		7,835	7,835	6,005	1,152	678	-	3,000	8,945	6,005	
16 Stellarton, First	PI170	24	32	239	4	6	9	243	165	40	M	151,435	151,435	138,149	11,766	1,520	3,411	40,480	143,084	138,149	
17 Tatamagouche, Sedgwick Memorial	PI180	9	7	45	1	-	4	44	33	15	M	50,475	47,734	43,083	3,028	1,623	1,535	17,908	40,034	43,083	
- Wallace, St. Matthew's	PI182	9	4	30	1	-	2	34	18	10	M	31,403	31,403	29,603	1,800	-	709	14,049	28,807	29,603	
18 Thorburn, Union	PI190	*	20	11	234	2	1	4	227	50	145	M	183,843	89,614	79,652	9,962	-	-	32,072	116,362	77,652
- Sutherland's River	PI191	*	6	5	50	-	-	2	61	20	100	M	35,944	35,254	27,332	3,946	4,246	-	9,918	28,872	27,332
19 West River Pastoral Charge																					
- Durham, West River	PI200	9	8	130	-	-	-	128	45	73	M	73,956	61,840	54,901	4,950	1,989	1,260	23,533	65,003	54,901	
- Greenhill, Salem	PI201	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-	
- Salt Springs, St. Luke's	PI202	6	6	24	2	-	-	38	20	36	M	18,104	18,104	14,225	2,103	1,776	-	11,419	17,822	14,225	
20 Westville, St. Andrew's	PI220	16	7	141	-	2	5	159	77	67	AM	140,061	110,665	101,500	6,100	3,065	240	29,968	122,235	101,500	
- Merigomish, St. Paul's	PI012	13	6	35	3	-	6	103	23	-		58,230	58,230	52,790	4,800	640	-	16,137	58,535	51,390	
Grand Total 2014		322	289	2,614	49	84	91	3,187	1,245	1,325	15	2,207,973	1,934,770	1,719,346	159,534	55,890	27,840	501,623	1,912,454	1,715,274	
Grand Total 2013		328	313	2,449	33	22	94	3,201	1,268	1,420	15	2,125,719	1,896,354	1,672,533	164,250	59,571	25,442	414,078	1,724,223	1,656,205	
Increase				165	16	62		3	14	23	95	82,254	38,416	46,813		4,716	3,681	2,398	87,545	188,231	59,069
Decrease			6	24																	

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31st, 2014

4. Presbytery of Halifax-Lunenburg

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
Dartmouth:																				
1 Iona	HL010	14	-	177	-	9	6	249	65	251	A	164,692	154,244	138,008	10,254	5,982	3,485	46,791	148,169	133,858
2 St. Andrew's	HL020	26	39	220	1	1	5	328	75	250	A	308,051	281,879	204,476	41,390	36,013	3,160	66,458	183,230	204,476
3 Dean, Sharon	HL030	6	2	60	1	-	3	62	14	119	A	33,091	31,949	28,523	3,217	209	-	11,889	30,047	28,523
4 Elmsdale, St. Matthew's	HL040	***	8	-	31	-	-	3	56	22	30	71,233	67,233	59,507	5,025	2,701	-	24,106	53,415	59,507
- Hardwood Lands	HL041	6	17	31	3	-	-	57	17	42	A	45,886	41,354	39,561	1,793	-	-	33,744	44,752	39,561
Halifax:																				
5 Calvin	HL050	12	8	216	3	6	5	184	75	128	A	475,853	265,852	205,246	22,430	38,176	-	45,230	384,972	199,548
6 Church of St. David	HL070	13	8	160	-	-	5	166	50	75	A	843,980	313,292	231,421	20,385	61,486	-	52,334	271,189	202,349
7 Lower Sackville, First Sackville	HL100	9	8	74	4	3	3	94	48	59	A	95,386	95,386	81,885	7,000	6,501	3,169	31,385	84,456	81,885
8 Lunenburg, St. Andrew's	HL080	16	16	116	2	-	5	161	55	75	A	65,950	65,950	59,950	6,000	-	1,300	-	76,076	59,950
- Rose Bay, St. Andrew's	HL081	7	12	45	3	-	4	37	20	20	A	18,203	18,203	17,603	600	-	-	-	18,867	17,603
9 New Dublin-Conquerall																				
- Dublin Shore, Knox	HL091	3	5	21	-	-	1	33	22	20	A	11,744	11,744	10,659	1,085	-	-	-	9,704	10,659
- West Dublin, St. Matthew's	HL092	1	-	12	-	-	1	22	12	10	A	14,664	14,664	12,881	1,709	74	-	-	13,122	12,881
10 New Minas, Kings	HL130	10	26	94	1	1	3	117	95	140	A	140,348	140,348	114,928	8,406	17,014	-	52,577	147,944	114,928
11 Noel Road, St. James	HL121	5	-	70	-	-	-	67	15	20	A	17,047	14,998	13,798	1,200	-	-	-	14,778	13,798
12 Truro, St. James'	HL110	15	5	163	-	-	16	230	108	57	A	246,021	246,021	206,773	33,393	5,855	1,368	29,500	213,632	206,773
- McClure's Mills, St. Paul's	HL111	4	-	42	-	-	1	23	26	16	A	35,416	35,416	32,064	3,092	260	-	7,281	34,024	32,064
13 Windsor, St. John's	HL120	6	3	25	2	-	-	43	17	15	A	48,585	48,585	44,585	3,000	1,000	-	14,711	45,223	44,585
Grand Total 2014		161	149	1,557	20	20	61	1,929	736	1,327	-	2,636,150	1,847,118	1,501,868	169,979	175,271	12,482	416,006	1,773,600	1,462,948
Grand Total 2013		171	153	1,551	18	67	50	1,967	786	1,351	-	2,428,159	1,836,526	1,542,938	181,428	112,160	12,014	406,880	1,749,996	1,514,696
Increase				6	2		11					207,991	10,592				468	9,126	23,604	
Decrease			10	4			47		38	50	24			41,070	11,449					51,748

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Statistics and Finances for the Year Ended December 31st, 2014

5. Presbytery of New Brunswick

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Bass River, St. Marks	NB010	3	-	16	-	-	-	18	19	18	M	13,399	13,399	12,544	855	-	-	7,088	13,612	12,544
- Beersville, St. James	NB020	*	6	-	25	3	-	51	33	5	M	23,534	21,219	20,719	500	-	-	13,064	24,568	20,719
- Clairville, St. Andrew's	NB030	*	3	12	7	1	-	13	12	2	M	16,305	16,305	16,305	-	-	-	11,410	16,756	16,305
- West Branch, Zion	NB040	5	-	25	-	-	-	53	19	-	M	34,145	31,156	28,131	2,925	100	391	18,679	27,980	28,131
2 Bathurst, St. Luke's	NB050	*	1	-	20	-	-	18	20	26		50,288	46,288	40,335	3,540	2,413	307	-	36,500	40,335
- Campbellton, Knox	NB060	*	2	-	28	1	-	34	15	6		80,630	19,794	18,079	1,360	355	-	40,452	94,403	18,079
3 Charlotte Pastoral Charge																				
- Greenock, St. Andrews	NB280	5	-	15	-	-	1	31	12	12		29,437	29,437	26,437	3,000	-	-	22,423	58,262	26,437
- Pennfield, The Kirk	NB080	2	-	10	-	-	1	25	8	2		13,890	11,845	11,500	300	45	-	7,670	16,895	11,500
- St. George, The Kirk	NB090	3	-	28	3	2	1	27	19	20		38,776	38,776	36,368	2,408	-	-	26,968	49,517	36,368
- St. Stephen, St. Stephen's	NB290	8	-	40	-	-	-	43	25	25	M	55,721	55,721	52,616	3,105	-	-	33,700	71,575	52,616
4 Dalhousie, St. John's	NB070	5	-	47	1	1	1	46	35	25		40,590	40,590	34,363	3,940	2,287	3,509	-	39,363	34,363
5 Ferguson, Grace and St. James Pastoral Charge																				
- Derby, Ferguson	NB180	2	-	14	1	-	-	21	18	3		14,325	14,325	13,825	500	-	187	7,189	19,287	13,825
- Millerton, Grace	NB170	3	-	9	-	-	1	14	18	3		14,290	14,290	13,402	250	638	225	6,400	15,303	13,402
- Miramichi, St. James	NB190	3	-	26	1	1	-	59	24	11		65,147	65,147	60,394	2,500	2,253	100	19,107	73,374	60,394
6 Fredericton, St. Andrew's	NB100	20	40	62	10	-	3	174	140	92		219,354	219,354	193,580	17,571	8,203	-	56,612	262,858	193,580
7 Hampton, St. Paul's	NB110	5	1	39	2	-	11	50	40	30	M	75,137	75,137	64,201	1,553	9,383	-	44,291	73,934	64,201
- Barnesville	NB120	3	14	12	2	-	-	18	15	16		20,047	20,047	20,047	-	-	-	11,000	20,364	20,047

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Statistics and Finances for the Year Ended December 31st, 2014

5. Presbytery of New Brunswick

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE	
8 Hanwell, St. James	NB130	10	17	75	1	2	4	89	50	60		110,964	110,964	103,213	6,000	1,751	-	40,396	117,952	103,213	
9 Harvey Station, Knox	NB140	14	21	180	6	-	9	180	80	70	M	112,835	98,835	87,258	8,200	3,377	-	21,292	124,725	87,258	
- Acton	NB150	*	-	3	-	-	-	3	28	-	M	2,794	2,794	2,794	-	-	-	1,000	1,557	2,794	
10 Kirkland, St. David's	NB160	*	-	5	-	-	1	4	-	-		1,824	1,744	1,244	500	-	-	-	3,793	1,244	
11 Miramichi (Chatham), Calvin	NB200	6	11	56	3	1	6	78	35	35	M	60,644	60,644	51,726	5,500	3,418	2,339	23,504	66,456	51,726	
- Black River Bridge, St. Paul's	NB210	3	-	5	-	2	1	15	7	-		14,896	14,896	14,496	250	150	440	9,401	17,034	14,496	
- Kouchibouque, Knox	NB220	4	-	13	2	-	2	50	20	3		40,971	40,971	37,572	3,027	372	-	14,102	32,610	37,572	
12 Moncton, St. Andrew's	NB230	15	60	170	1	5	5	250	250	175		695,370	695,370	659,297	21,952	14,121	3,166	66,484	621,782	375,840	
13 New Carlisle, Knox	NB240	*	2	-	6	-	-	15	11	-		1,535	1,535	1,235	300	-	-	-	3,002	1,235	
14 Riverview, Bethel	NB260	8	18	87	-	-	-	3	90	75	93	M	176,102	165,388	144,930	14,000	6,458	-	44,419	151,730	144,930
15 Sackville, St. Andrew's	NB270	8	10	52	1	-	5	63	44	62	M	122,240	122,240	104,478	9,500	8,262	2,164	44,152	129,517	95,390	
Saint John:																					
16 Grace	NB310	24	15	229	1	12	6	322	148	141		276,786	248,043	217,406	9,818	20,819	2,975	58,200	233,537	217,406	
17 Saint Columba	NB300	*	7	9	42	2	-	64	38	28		58,310	49,015	44,971	2,682	1,362	-	-	64,545	44,971	
18 Stanley, St. Peter's	NB330	11	8	80	3	-	1	78	35	46	M	67,410	67,410	61,387	6,003	20	-	42,446	73,578	61,387	
19 Sunny Corner, St. Stephen's	NB340	1	10	30	-	-	-	60	-	-		-	-	-	-	-	-	-	-	-	
- Warwick, St. Paul's	NB350	3	2	16	-	-	-	35	25	16	M	14,708	14,708	13,492	700	516	156	6,582	13,478	13,492	
20 Tabusintac, St. John's	NB360	3	-	21	-	-	-	35	20	-	AM	60,359	60,359	53,456	3,025	3,878	-	-	28,448	53,456	
- Bartibog Bridge, St. Matthew's	NB370	1	-	-	-	-	-	7	16	1	AM	14,347	11,532	11,226	306	-	-	-	15,421	11,226	
- New Jersey, Zion	NB380	1	5	14	2	3	-	28	22	8	M	20,765	20,765	16,913	852	3,000	459	5,279	8,791	16,913	
21 Woodstock, St. Paul's	NB390	8	7	37	-	-	2	59	35	10		109,306	109,306	103,926	4,121	1,259	280	41,640	95,821	103,926	
Grand Total 2014		209	260	1,544	47	29	65	2,220	1,411	1,044	17	2,767,181	2,629,349	2,393,866	141,043	94,440	16,698	744,950	2,718,328	2,101,321	
Grand Total 2013		209	275	1,599	40	53	73	2,288	1,524	1,104	14	2,845,789	2,236,404	1,977,064	161,425	97,915	19,137	754,396	2,434,908	1,875,197	
Increase					7						3		392,945	416,802					283,420	226,124	
Decrease			15	55	24	8	68	113	60			78,608			20,382	3,475	2,439	9,446			

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Statistics and Finances for the Year Ended December 31st, 2014

6. Presbytery of Prince Edward Island

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Belfast, St. John's	PE020	11	54	172	3	2	11	203	165	140	M	233,210	233,210	198,175	13,000	22,035	987	39,956	195,154	198,175
- Wood Islands	PE021	4	-	-	-	1	7	46	54	-	M	42,492	42,492	40,692	1,800	-	195	9,989	50,123	40,692
2 Brookfield Pastoral Charge																				
- Brookfield	PE030	3	8	24	1	-	-	21	30	36	M	28,144	28,144	27,744	200	200	700	3,165	23,358	27,744
- Glasgow Road	PE031	5	4	30	1	4	1	38	35	26	M	32,516	32,516	28,353	2,920	1,243	750	3,655	20,712	28,353
- Hunter River	PE032	4	3	28	-	-	1	40	30	19	M	30,118	28,140	25,294	2,000	846	-	3,212	17,865	25,294
3 Central Parish Pastoral Charge																				
- Canoe Cove	PE071	7	22	50	-	-	1	62	85	45	M	73,361	64,982	59,575	3,600	1,807	-	22,697	58,946	59,575
- Clyde River, Burnside	PE070	9	55	92	8	-	1	153	140	54	M	85,801	85,801	82,311	2,500	990	-	28,887	85,665	82,311
Charlottetown:																				
4 St. James	PE040	12	8	177	8	5	3	223	125	104	M	237,365	237,365	231,085	5,000	1,280	11,377	38,598	235,631	221,433
5 St. Mark's	PE060	15	36	158	3	2	3	143	190	210	M	278,300	248,303	237,926	8,000	2,377	-	96,817	246,240	217,915
- Marshfield, St. Columba	PE061	4	-	28	-	-	-	44	25	21	A	44,420	28,630	28,420	210	-	-	18,493	43,682	28,420
6 Zion	PE050	27	40	438	2	2	15	411	275	246	M	346,105	345,138	327,913	9,806	7,419	-	55,533	323,707	322,745
7 Hartsville	PE150	7	8	34	4	4	1	67	38	30	A	45,115	45,115	42,145	2,970	-	-	16,432	55,327	42,145
8 Kensington	PE080	13	10	59	4	-	5	132	54	43	A	98,894	98,894	88,965	5,933	3,996	-	15,115	87,134	88,965
- New London, St. John's	PE082	12	6	40	5	3	-	103	44	40		62,252	62,252	56,818	3,000	2,434	1,418	10,448	43,284	56,818
9 Montague, St. Andrew's	PE090	10	15	67	1	1	2	83	68	46	A	82,984	82,984	79,092	3,292	600	-	23,244	83,562	79,092
- Cardigan, St. Andrew's	PE091	7	20	-	-	-	3	111	75	80		86,214	80,230	70,691	2,972	6,567	-	23,644	74,118	70,691

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31st, 2014

6. Presbytery of Prince Edward Island

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
10 Nine Mile Creek	PE073	8	12	29	3	-	-	36	45	114	A	50,453	50,453	44,343	1,800	4,310	224	-	7,200	44,343
11 North Tryon	PE130	6	20	48	2	2	8	77	62	-		95,593	93,223	82,713	6,000	4,510	-	-	56,883	82,713
12 Richmond Bay Pastoral Charge																				
- Freeland	PE121	3	18	29	-	8	-	53	36	36	AM	23,729	23,729	21,839	1,890	-	772	-	20,889	21,839
- Lot 14	PE122	2	-	8	-	-	-	14	20	26	AM	4,778	4,778	4,548	230	-	-	-	3,915	4,548
- Tyne Valley	PE120	3	9	30	-	-	2	28	37	30	AM	25,570	25,570	23,122	1,395	1,053	154	-	21,978	23,122
- Victoria West	PE123	1	6	13	-	-	1	20	16	25	AM	25,593	25,593	24,593	1,000	-	-	-	19,732	24,593
13 Summerside	PE110	18	21	137	7	14	5	244	104	64	M	178,203	173,561	159,512	11,750	2,299	2,665	42,870	179,718	139,328
14 Wellspring	PE160	9	15	99	3	-	2	154	50	46		426,725	95,959	89,242	3,534	3,183	-	40,086	95,810	89,242
15 West Point	PE011	9	5	25	-	-	-	44	22	27	A	29,959	29,959	28,686	635	638	1,354	1,848	27,792	28,686
Grand Total 2014		209	395	1,815	55	48	73	2,550	1,825	1,508	16	2,667,897	2,267,021	2,103,797	95,437	67,787	20,596	494,689	2,078,425	2,048,782
Grand Total 2013		211	378	1,917	30	37	77	2,572	1,834	1,571	14	2,617,783	2,217,504	2,050,826	90,990	75,688	19,149	532,465	2,371,788	1,948,177
Increase			17		25	11					2	50,114	49,517	52,971	4,447		1,447			100,605
Decrease			2		102		4	22	9	63						7,901		37,776	293,363	

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2014

7. Presbytery of Quebec

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Inverness, St. Andrew's	QU020	2	-	4	-	-	1	9	5	1		50,802	50,802	38,602	700	11,500	-	7,172	22,593	38,602
2 Leggatt's Point	QU030	2	-	8	-	-	-	12	21	2		16,491	14,991	14,526	465	-	-	5,180	17,388	14,526
3 Melbourne, St. Andrew's	QU050	4	-	20	-	-	2	14	10	15		61,469	53,809	52,139	1,570	100	-	-	41,723	52,139
4 Quebec, St. Andrew's	QU070	6	12	51	9	7	1	49	48	12	M	85,901	72,330	62,868	9,462	-	-	57,492	106,383	59,724
5 Scotstown, St. Paul's	QU090	2	-	20	-	-	-	4	7	10	M	15,671	15,671	14,271	1,000	400	-	5,335	9,033	14,271
6 Sherbrooke, St. Andrew's	QU100	10	10	40	-	-	1	64	45	18		187,529	123,787	114,631	7,075	2,081	-	43,446	125,688	114,631
7 Valcartier, St. Andrew's	QU110	6	-	40	-	3	-	43	20	14		30,923	30,923	29,923	1,000	-	-	14,635	28,356	29,923
Grand Total 2014		32	22	183	9	10	5	195	156	72	2	448,786	362,313	326,960	21,272	14,081	-	133,260	351,164	323,816
Grand Total 2013		30	6	153	9	3	10	190	150	59	4	470,582	393,147	364,531	19,691	8,925	-	143,194	415,609	364,531
Increase		2	16	30	7	7	5	6	13		2	21,796	30,834	37,571	1,581	5,156		9,934	64,445	40,715
Decrease							5				2									

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2014

8. Presbytery of Montreal

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Athelstan	MT101	9	-	33	1	-	2	47	28	9		47,799	47,799	42,844	2,800	2,155	-	10,148	37,211	42,844
2 Beaconsfield, Briarwood	MT020	10	86	193	2	3	18	193	143	127		270,054	240,584	208,173	24,416	7,995	-	46,743	214,839	208,173
3 Beauharnois, St. Edwards	MT030	2	-	10	-	-	2	10	11	4	AM	17,735	17,735	17,735	-	-	-	-	17,658	17,735
4 Chateaugay, Maplewood	MT050	10	-	44	1	-	4	52	34	28		143,403	111,995	100,818	5,377	5,800	-	12,438	107,467	100,818
5 Hemmingford, St. Andrew's	MT080	3	-	15	-	-	-	16	12	30		12,565	12,481	11,881	600	-	-	4,442	11,598	11,881
6 Howick, Georgetown	MT090	4	4	98	5	-	2	58	25	35		37,247	37,247	32,917	2,610	1,720	-	-	30,865	32,917
7 Huntingdon, St. Andrew's	MT100	15	6	53	-	2	6	108	44	11	M	72,789	72,789	70,492	1,000	1,297	-	24,263	94,423	70,492
8 Lachute, Margaret Rodger Memorial	MT120	15	4	70	-	-	3	129	30	35		138,510	138,210	131,310	4,800	2,100	-	48,480	132,000	131,310
9 Laval (Duvernay), St John's	MT060	* 5	17	18	-	6	-	6	28	40		29,723	29,723	28,223	1,500	-	-	11,542	49,441	28,223
10 Lost River	MT130	-	-	-	-	-	-	-	18	-	AM	2,435	2,435	2,007	428	-	-	-	1,371	2,007
11 Mille Isles	MT140	4	-	12	-	-	1	15	20	14		5,092	4,449	3,063	200	1,186	5,092	2,774	7,415	3,063

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2014

8. Presbytery of Montreal

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE	
Montreal:																					
12 Arabic Church	MT470	3	62	55	-	-	-	82	120	142		294,642	115,502	115,502	-	-	-	33,075	104,418	115,502	
13 Chambit	MT450	3	11	23	-	-	11	43	29	54	M	97,866	97,866	97,282	-	584	-	42,596	111,393	97,282	
14 Chinese	MT150	8	44	96	2	1	1	108	128	51	M	171,915	144,505	137,355	5,000	2,150	3,290	42,564	169,320	113,652	
15 Cote des Neiges	MT160	8	46	102	4	6	2	110	76	5	M	266,921	131,921	116,547	5,000	10,374	425	39,985	115,137	116,547	
16 Ghanaian	MT460	9	76	50	11	3	1	74	95	90	A	137,513	127,513	127,513	-	-	-	42,446	140,253	127,513	
17 Hungarian	MT1200	7	5	23	-	-	1	34	22	5	M	62,785	62,785	49,535	2,500	10,750	-	16,000	45,419	49,535	
18 Kensington	MT220	11	22	128	2	3	3	107	70	59	M	229,605	219,605	199,905	15,000	4,700	2,375	42,000	226,653	199,905	
19 Livingstone	MT240	7	25	46	2	-	10	34	62	10		198,080	173,080	158,080	10,000	5,000	-	38,345	104,045	158,080	
20 Maisonneuve	MT250	10	10	70	1	1	2	73	41	22		381,963	66,963	63,029	2,635	1,299	-	26,028	70,731	63,029	
21 St. Andrew & St. Paul	MT270	65	169	573	9	15	31	571	315	296	M	1,341,660	1,341,660	1,195,300	78,965	67,395	-	70,008	1,273,312	1,195,300	
22 St. Luc, Eglise	MT170	8	12	69	2	-	1	54	41	30		105,213	50,213	48,783	1,430	-	-	37,525	97,623	48,783	
23 Taiwanese Robert Campbell	MT260	5	23	61	14	13	9	89	86	145	M	144,699	137,659	129,820	5,000	2,839	-	43,402	152,392	129,820	
24 Westminster (Pierrefonds)	MT320	7	4	43	2	-	-	67	39	23		91,689	91,689	83,460	4,000	4,229	-	13,421	91,046	83,460	
25 Montreal West	MT300	* 11	21	58	5	8	2	89	60	53		127,400	101,240	99,440	-	1,800	-	13,005	137,104	99,440	
26 Pincoort, Ile Perrot	MT330	4	15	34	2	10	-	51	62	16	M	115,200	73,500	67,400	5,000	1,100	-	-	141,831	67,400	
27 Pointe Claire, St. Columba by the Lake	MT340	20	35	113	2	11	10	191	76	56		420,748	259,024	191,128	23,030	44,866	-	57,400	416,864	151,319	
28 Riverfield	MT091	5	4	32	-	-	2	63	10	10		15,982	15,982	14,882	1,100	-	-	18,365	14,882		
- St. Urbain, Beechridge	MT040	1	-	11	1	-	3	16	20	4		8,625	8,625	7,372	1,000	253	-	-	6,748	7,372	
29 Rockburn	MT311	7	5	21	1	2	-	64	30	5	M	35,922	35,922	33,210	1,600	1,112	-	-	31,119	33,210	
30 St. Andrew's East	MT350	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-	
31 St. Lambert, St. Andrew's	MT360	6	21	78	-	-	4	84	55	40	M	185,308	167,807	143,853	7,260	16,694	-	49,712	190,170	143,853	
32 Town of Mount Royal	MT390	* 5	24	40	-	-	1	74	30	16	M	141,176	141,176	137,724	1,426	2,026	-	31,520	142,192	137,724	
Grand Total 2014			287	751	2,272	69	85	134	2,712	1,860	1,465	15	5,352,264	4,279,684	3,866,583	213,677	199,424	11,182	799,862	4,490,423	3,803,071
Grand Total 2013			302	651	2,359	76	134	118	2,824	1,876	1,707	15	4,213,354	3,858,762	3,413,643	249,785	195,334	8,919	801,136	4,125,609	3,357,972
Increase				100				16					1,138,910	420,922	452,940		4,090	2,263		364,814	445,099
Decrease			15		87	7	49		112	16	242					36,108			1,274		

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2014

9. Presbytery of Seaway-Glengarry

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Avonmore, St. Andrew's	SG010	* 5	23	42	1	-	4	100	18	-		39,147	39,147	36,969	2,178	-	-	25,557	52,535	36,969
- Finch, St. Luke's-Knox	SG080	* 8	-	41	-	-	6	91	24	40		76,220	76,220	74,239	1,981	-	-	41,562	184,565	74,239
- Gravel Hill, St. James-St. Andrew's	SG011	4	-	8	-	-	-	9	6	12	A	13,519	13,519	11,846	1,423	250	-	5,264	11,846	11,846
2 Brockville, First	SG020	11	8	209	5	5	12	209	75	59		194,744	156,803	134,389	13,500	8,914	-	36,360	278,317	134,389
3 Caintown, St. Paul's	SG030	6	2	29	-	-	-	33	21	21	A	38,100	38,100	35,466	2,300	334	-	15,736	40,564	35,466
- Lansdowne, Church of the Covenant	SG031	4	-	12	-	-	2	14	15	6	A	56,597	56,597	53,897	2,700	-	-	21,805	49,975	53,897
4 Chesterville, St. Andrew's	SG050	1	-	33	3	2	1	34	15	22	AM	35,756	28,551	27,043	700	808	-	8,908	32,170	27,043
- Morewood	SG051	10	9	43	-	-	20	50	22	20	M	47,215	45,614	45,614	-	-	-	-	-	45,614
- Winchester, St. Paul's	SG200	6	-	47	2	3	34	56	19	25		78,813	78,108	73,893	2,715	1,500	-	17,667	59,128	73,861
5 Cornwall, St. John's	SG060	25	40	424	2	-	23	443	100	451	A	287,461	250,003	215,591	27,196	7,216	-	38,749	249,656	213,591
6 Dunvegan, Kenyon	SG070	8	10	-	4	-	8	94	28	8	A	66,439	65,439	59,889	4,000	1,550	2,621	21,334	64,855	59,889
- Kirk Hill, St. Columba	SG120	7	22	50	3	2	3	91	40	55	A	84,765	44,765	42,505	2,135	125	-	20,834	52,277	42,505
7 Ingleisle, St. Matthew's	SG090	8	23	90	2	-	7	100	50	65		106,217	81,217	77,017	4,200	-	-	53,160	150,774	77,017
8 Iroquois, Knox	SG100	9	18	50	1	-	1	90	55	50	M	60,575	60,575	56,753	3,822	-	-	22,750	62,508	56,753
- Cardinal, St. Andrew's & St. James	SG040	5	-	36	1	-	1	37	21	41	M	41,643	41,643	40,193	1,450	-	-	26,600	62,047	40,193

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2014

9. Presbytery of Seaway-Glengarry

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
9 Kemptville, St. Paul's	SG110	13	20	73	1	-	2	110	60	54	M	118,891	118,891	111,973	4,746	2,172	1,356	31,802	38,329	111,973
- Mountain, Knox	SG201	*	7	-	10	-	2	20	13	8	A	32,221	32,221	23,719	2,200	6,302	-	12,849	26,789	23,719
10 Lancaster, St. Andrew's	SG130	20	33	152	2	12	2	244	110	52		150,969	116,103	107,274	4,000	4,829	-	27,625	160,916	107,274
- Martintown, St. Andrew's	SG131	9	24	48	2	6	2	98	40	47	A	59,082	55,493	50,335	2,700	2,458	-	14,875	51,672	50,335
11 Maxville, St. Andrew's	SG140	5	-	22	-	2	1	39	15	-	A	19,265	19,265	17,550	1,600	115	-	17,821	38,689	17,550
- Moose Creek, Knox	SG142	4	-	56	1	-	1	73	25	3		55,625	41,788	38,677	2,715	396	-	20,732	48,866	38,677
- St. Elmo, Gordon	SG141	2	-	14	-	-	1	16	3	-		11,781	11,781	10,781	1,000	-	-	6,166	15,539	10,781
12 Morrisburg, Knox	SG150	7	8	60	-	-	3	62	34	31	A	113,835	113,835	109,844	3,002	989	3,223	34,868	108,705	109,844
13 Prescott, St. Andrew's	SG170	6	-	51	2	-	2	66	34	19	A	115,942	90,917	88,417	2,500	-	-	25,567	84,756	88,417
- Spencerville, St. Andrew's-Knox	SG180	6	4	24	3	1	-	26	20	16	A	37,576	37,576	34,941	2,500	135	860	11,823	38,207	34,941
14 Vankleek Hill, Knox	SG190	14	40	81	4	2	4	125	60	92	AM	145,606	145,606	125,198	6,000	14,408	-	37,663	139,457	125,198
- Hawksbury, St. Paul's	SG191	5	-	26	-	1	-	16	21	19	A	31,520	31,520	28,813	2,132	575	-	15,813	31,161	28,813
Grand Total 2014		215	284	1,731	39	36	142	2,346	944	1,216	7	2,119,524	1,891,297	1,732,826	105,395	53,076	8,060	613,890	2,134,303	1,730,794
Grand Total 2013		213	274	1,814	30	46	270	2,393	1,033	1,209	8	2,684,801	1,951,869	1,776,860	109,373	65,636	10,583	579,481	2,119,450	1,759,074
Increase		2	10		9						7							34,409	14,853	
Decrease						83	10	128	47	89	1	565,277	60,572	44,034	3,978	12,560	2,523			28,280

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2014

10. Presbytery of Ottawa

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Gatineau, St. Andrew's	OT010	6	-	38	-	-	5	26	33	22	A	55,471	55,471	48,142	5,784	1,545	-	-	47,507	48,142
2 Carp, Trinity	OT170	11	36	123	-	-	2	188	84	144	M	713,850	257,407	230,916	21,684	4,807	-	53,731	325,249	227,627
3 Kars, St. Andrew's	OT031	7	16	62	1	-	3	89	34	57	A	79,010	79,010	60,882	5,168	12,960	1,426	36,450	96,850	60,882
4 Manotick, Knox	OT030	13	30	117	9	10	13	146	88	105	A	215,548	210,518	181,512	20,000	9,006	-	42,963	161,364	173,612
5 Orleans, Grace	OT080	11	14	140	4	7	22	127	141	180		339,671	339,671	256,802	18,500	64,369	-	53,826	260,155	256,802
Ottawa:																				
6 Calvin Hungarian	OT060	5	-	34	-	7	-	49	14	5	AM	48,488	48,488	48,388	100	-	-	13,971	48,421	48,388
7 Gloucester	OT020	5	35	100	7	6	2	77	100	126	A	161,840	130,506	120,668	5,005	4,833	-	41,899	143,353	120,668
8 Knox	OT090	21	13	132	3	5	14	182	96	81	A	294,217	257,127	235,127	22,000	-	-	-	272,260	235,127
9 Parkwood	OT100	23	47	202	-	1	8	197	108	186	A	307,294	245,209	208,976	24,073	12,160	-	57,150	321,416	208,976
10 St. Andrew's	OT110	55	94	313	3	13	25	462	262	72	A	638,541	638,541	501,704	84,000	52,837	2,000	7,000	494,191	501,704
11 St. David & St. Martin	OT120	14	12	126	2	-	1	113	70	156	A	170,597	170,597	155,847	14,750	-	-	41,616	161,513	155,847
12 St. Giles	OT130	6	2	81	1	1	19	89	43	23	A	168,478	168,478	158,192	5,706	4,580	720	-	165,227	158,192
13 St. Paul's	OT140	17	70	262	5	25	10	227	262	314	AM	847,794	614,073	487,680	35,000	91,393	-	19,869	687,695	410,375
14 St. Stephen's	OT150	9	18	76	-	-	8	98	54	68	A	187,166	151,962	134,426	4,214	13,322	-	26,162	140,720	134,426
15 St. Timothy's	OT160	7	22	122	1	1	3	101	62	58	A	178,106	178,106	161,889	3,000	13,217	3,500	56,413	202,459	161,889
16 Westminster	OT180	14	38	182	4	5	8	221	89	105	A	320,735	284,267	249,726	26,322	8,219	-	52,740	278,841	249,726
17 Richmond, St. Andrew's	OT040	4	15	75	-	3	4	103	46	60	A	103,309	102,309	90,509	5,000	6,800	-	43,507	115,056	90,509
18 Stittsville, St. Andrew's	OT041	14	20	114	1	8	8	140	95	71	A	442,256	141,141	129,050	10,068	2,023	-	49,193	138,066	128,008
19 The Upper Room (Rockland)	OT081	3	-	12	-	14	-	14	15	5		67,280	67,280	67,280	-	-	-	25,700	32,200	67,280
20 Vernon, Osgoode	OT050	5	-	33	-	-	1	49	25	30	A	51,357	51,357	43,489	3,500	4,368	840	-	47,112	43,489
Grand Total 2014		250	482	2,344	41	106	156	2,698	1,721	1,868	3	5,391,008	4,191,518	3,571,205	313,874	306,439	8,486	622,190	4,139,658	3,481,669
Grand Total 2013		257	479	2,419	58	86	192	2,748	1,662	1,963	1	6,545,751	4,118,314	3,467,299	333,115	317,900	5,929	711,383	3,972,732	3,455,266
Increase		7	3		20				59	2								2,557	166,926	26,403
Decrease						75	17	36	50	95		1,154,743			19,241	11,461		89,193		

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2014

11. Presbytery of Lanark & Renfrew

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE	
1 Almonte	LR010	12	6	68	2	1	-	74	40	35	AM	104,381	104,061	61,763	4,215	38,083	1,350	21,772	69,430	61,763	
- Carleton Place, St. Andrew's	LR030	12	6	108	-	-	6	122	47	17		86,629	86,629	81,164	4,025	1,440	800	19,673	105,426	81,164	
2 Amprior, St. Andrew's	LR020	11	20	166	2	2	4	173	78	105	AM	141,960	141,960	128,220	10,728	3,012	3,355	50,000	135,968	128,220	
3 Cobden, St. Andrew's	LR040	15	7	115	1	-	21	221	58	48		89,598	85,295	77,513	3,729	4,053	-	45,646	134,523	77,513	
- Ross, St. Andrew's	LR041	5	-	25	1	-	2	67	16	10		26,440	26,440	23,580	2,810	50	-	11,732	32,584	23,580	
4 Fort Coulonge, St. Andrew's	LR050	5	-	13	1	-	-	27	12	15		204,684	204,684	181,755	16,397	6,532	-	30,550	159,392	181,755	
- Bristol Memorial	LR051	7	6	29	4	-	-	46	37	24		35,245	35,245	31,441	3,000	804	359	8,400	29,658	31,441	
5 Kilmaurs, St. Andrew's	LR120	2	2	22	1	-	1	14	22	40		32,703	11,196	11,196	-	-	-	-	13,308	11,196	
6 Kinburn, St. Andrew's	LR011	3	-	11	1	-	1	16	12	4		14,649	14,649	13,639	230	780	-	-	18,533	13,639	
7 Lake Dore	LR140	**	5	-	19	-	-	36	50	10		7,867	7,867	7,080	787	-	-	-	6,471	7,080	
8 Lochwinnoch	LR060	6	-	20	-	4	-	28	20	8		18,471	18,471	17,471	1,000	-	-	-	19,370	17,471	
9 McDonald's Corners, Knox	LR070	8	5	28	2	4	45	35	33	16		25,514	25,438	23,537	1,901	-	-	9,764	43,987	23,537	
- Elphin	LR071	3	12	26	-	-	1	40	33	25		25,963	25,963	23,599	2,324	40	-	7,594	25,136	23,599	
- Snow Road	LR072	4	-	18	-	-	-	36	36	3		12,683	12,683	11,401	1,272	10	-	4,340	12,166	11,401	
10 Pembroke, First	LR080	11	12	99	-	4	155	62	23			150,097	148,744	137,783	6,140	4,821	-	44,445	141,938	137,783	
11 Perth, St. Andrew's	LR090	9	9	94	-	1	28	91	50	37	AM	130,956	125,373	112,695	10,582	2,096	540	44,446	143,237	112,695	
12 Petawawa	LR150	8	6	77	1	3	3	88	40	52		113,872	97,966	90,860	5,921	1,185	-	49,965	106,322	90,860	
- Point Alexander	LR151	2	-	9	-	-	1	9	7	4		6,795	6,795	5,620	500	675	-	-	6,063	5,620	
13 Renfrew	LR100	18	8	180	3	-	9	296	126	80	M	187,714	187,714	153,463	13,094	21,157	-	50,500	150,579	153,463	
14 Smiths Falls, Westminster	LR110	10	11	97	2	2	4	124	64	29		127,213	127,213	117,394	8,000	1,819	1,836	29,910	137,860	117,394	
15 Westport, Knox	LR170	5	1	-	-	3	-	43	40	52	M	111,707	111,707	105,293	1,250	5,164	-	49,935	115,795	105,293	
Grand Total 2014		161	111	1,224	21	20	131	1,741	883	637	5	1,655,141	1,606,093	1,416,467	97,905	91,721	8,240	478,672	1,607,746	1,416,467	
Grand Total 2013		150	134	1,205	22	31	107	1,783	906	640	6	1,663,385	1,587,276	1,383,192	122,528	81,556	7,407	379,305	1,558,829	1,377,518	
Increase		11		19			24							18,817	33,275		10,165	833	99,367	48,917	38,949
Decrease			23		1	11		42	23	3	1	8,244			24,623						

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12. Presbytery of Kingston

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Amherst Island, St. Paul's	KI020	8	8	70	1	-	2	52	39	33	AM	124,905	124,905	109,790	10,555	4,560	6,395	25,658	97,479	109,790
2 Amherstview, Trinity	KI010	7	20	54	1	-	5	61	65	62	AM	127,560	126,110	123,043	2,000	1,067	-	38,263	129,675	123,043
3 Belleville, St. Andrew's	KI030	9	10	77	2	-	2	75	47	43	A	118,580	118,580	115,580	3,000	-	675	30,196	112,139	115,580
4 Belleville, St. Columba	KI040	9	10	100	1	3	7	150	74	47	M	240,764	238,612	217,442	13,241	7,929	63	49,092	296,640	131,205
5 Deseronto, Church of the Redeemer	KI091	6	-	14	-	-	13	11	17	8	A	29,173	29,173	22,948	2,755	3,470	1,063	9,914	43,299	22,948
6 Gananoque, St. Andrew's	KI050	7	11	54	-	3	4	76	41	21		96,332	91,330	84,126	6,000	1,204	-	10,471	82,223	84,126
Kingston:																				
7 St. Andrew's	KI060	10	3	150	-	19	6	148	99	84	M	522,320	314,020	273,044	15,000	25,976	4,820	55,000	318,666	273,044
8 St. John's (Pittsburgh)	KI100	6	13	83	1	-	2	69	65	3	M	130,402	109,902	107,503	2,339	60	1,849	18,128	139,926	107,503
- Sand Hill	KI101	4	4	30	-	-	4	38	20	24	M	171,418	26,385	22,375	4,000	10	-	19,162	135,872	22,375
9 Strathcona Park	KI070	10	6	91	1	6	3	85	72	67		138,379	138,379	116,682	14,885	6,812	-	32,278	109,431	115,646
10 Madoc, St. Peter's	KI080	11	8	66	-	-	2	84	36	57	AM	63,314	63,314	57,917	4,027	1,370	-	-	63,476	57,917
11 Picton, St. Andrew's	KI090	8	-	60	-	10	4	102	40	53	M	134,337	118,890	114,697	4,073	120	-	38,940	132,891	111,410
12 Stirling, St. Andrew's	KI110	9	-	56	-	5	1	73	38	24		80,654	80,654	73,726	5,618	1,310	1,554	22,546	73,861	73,726
13 Trenton, St. Andrew's	KI120	8	10	77	-	-	7	101	50	38		157,726	141,861	131,141	5,000	5,720	5,209	48,561	152,633	131,141

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12. Presbytery of Kingston

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
14 Tweed, St. Andrew's	KI081	7	-	35	-	2	2	40	38	11		75,798	75,798	69,578	3,500	2,720	-	24,321	69,668	69,578
- Roslin, St. Andrew's	KI130	7	2	21	2	1	2	34	23	10		39,990	39,990	37,395	1,547	1,048	-	13,062	36,876	37,395
Grand Total 2014		126	105	1,038	9	49	66	1,199	764	585	9	2,251,652	1,837,903	1,676,987	97,540	63,376	21,628	435,592	1,994,755	1,586,427
Grand Total 2013		127	102	1,068	19	53	134	1,226	766	541	8	1,939,963	1,900,997	1,728,733	100,806	71,458	18,197	439,096	1,801,144	1,715,971
Increase			3							1		311,689					3,431		193,611	
Decrease		1		30	10	4	68	27	2				63,094	51,746	3,266	8,082		3,504		129,544

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13. Presbytery of Lindsay-Peterborough

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Ballyduff	LP010	4	4	10	-	-	-	12	14	8		10,700	10,700	9,810	355	535	-	-	14,124	9,810
2 Beaverton, Beacan	LP263	* 12	25	101	4	11	4	127	95	34		293,252	293,252	286,063	6,234	955	894	35,081	275,266	167,406
- Gamebridge, Knox	LP021	6	9	36	1	-	3	41	39	28		73,407	73,407	69,602	1,500	2,305	-	13,109	61,173	69,602
3 Bobcaygeon, Knox	LP030	15	3	127	-	2	14	116	65	76	M	181,791	181,791	154,186	15,000	12,605	3,800	57,120	156,974	154,186
4 Bolsover, St. Andrew's	LP040	* 8	-	64	3	2	6	79	43	28	M	209,987	89,433	81,889	5,000	2,544	7,019	4,203	85,260	81,889
- Woodville Community	LP260	* 6	8	15	-	-	1	24	23	20		29,596	29,596	26,944	2,000	652	1,058	3,439	69,915	26,944
5 Bowmanville, St. Andrew's	LP050	5	5	74	-	2	8	121	43	29		246,328	80,168	72,797	4,829	2,542	3,000	42,446	108,803	72,797
6 Campbellford, St. Andrew's	LP060	10	4	79	4	5	1	95	44	34	M	91,108	91,108	87,204	2,615	1,289	931	29,236	89,191	87,204
- Burnbrae, St. Andrew's	LP061	9	8	53	1	2	2	101	35	39	AM	79,771	74,771	70,587	1,745	2,439	2,090	19,490	72,079	70,587
7 Cobourg, St. Andrew's	LP070	15	22	134	2	4	18	156	80	55		186,607	186,317	161,413	14,862	10,042	1,830	15,833	136,643	158,927
8 Colborne, Old St. Andrew's	LP080	10	4	45	-	-	10	33	30	12		62,216	62,216	57,929	3,737	550	-	-	68,208	57,929
9 Cresswell, St. John's	LP090	6	3	15	1	1	2	18	26	14		53,778	53,778	50,695	1,400	1,683	-	15,000	49,464	50,695
10 Fenelon Falls, St. Andrew's	LP100	* 8	-	54	1	-	10	51	30	25		65,756	65,756	59,927	4,500	1,329	-	41,632	61,005	59,927
- Glenora, Knox	LP101	4	-	23	1	3	1	35	18	15	A	48,478	42,083	39,861	2,222	-	2,400	21,428	47,554	39,861
11 Lakefield, St. Andrew's	LP110	7	12	55	-	6	3	65	40	55	A	80,203	80,203	76,013	1,500	2,690	-	24,000	50,222	76,013
- Lakehurst, Knox	LP111	* 3	-	-	-	-	1	13	22	12		19,038	19,038	18,138	700	200	362	12,000	16,968	18,138
12 Lindsay, St. Andrew's	LP130	15	30	311	6	17	6	436	-	-	A	487,940	441,731	398,166	31,142	12,423	5,661	46,641	446,505	291,932
13 Norwood, St. Andrew's	LP150	7	2	48	-	-	2	63	25	23	A	92,366	60,394	56,789	3,500	105	-	43,612	92,116	56,789
- Havelock, Knox	LP151	7	4	15	-	-	38	26	17	5	A	41,708	37,822	32,452	2,000	3,370	-	22,106	44,343	32,452
Peterborough:																				
14 St. Giles	LP160	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
- South Monaghan, Centreville	LP210	8	21	58	-	-	4	94	35	14	A	84,159	66,737	64,237	2,500	-	74	25,297	78,915	53,569
15 St. Paul's	LP170	17	23	125	2	10	5	174	75	36	A	144,409	139,674	115,546	7,178	16,950	1,687	55,946	222,902	115,546
16 St. Stephen's	LP180	12	15	95	2	6	4	114	75	24	A	167,956	166,350	149,051	9,538	7,761	-	46,350	147,823	149,051
17 Port Hope, St. Paul's	LP190	9	5	71	-	1	4	74	50	54	A	286,976	285,976	272,415	5,131	8,430	3,101	50,759	239,367	272,415
18 Port Perry, St. John's	LP200	6	5	58	-	4	7	67	42	43	A	118,405	118,245	110,580	5,245	2,420	7,665	37,798	129,598	104,782
19 Sunderland, Wick	LP092	* 6	-	-	-	2	2	2	37	20	36	27,433	27,283	23,914	2,000	1,369	-	10,260	26,076	23,914
20 Warkworth, St. Andrew's	LP240	7	7	28	-	-	1	105	22	14	AM	60,674	51,534	47,184	2,500	1,850	-	16,726	61,973	47,184
- Hastings, St. Andrew's	LP241	3	-	26	-	-	-	28	10	13	A	26,795	26,795	26,403	387	5	-	9,008	25,989	26,403
Grand Total 2014		225	219	1,720	30	78	157	2,305	1,018	746	5	3,270,837	2,856,158	2,619,795	139,320	97,043	41,572	698,520	2,878,456	2,375,952
Grand Total 2013		226	246	1,607	30	63	186	2,349	1,358	947	6	3,238,363	2,741,279	2,508,650	146,244	86,385	37,693	654,954	2,974,107	2,223,947
Increase				113			15					32,474	114,879	111,145		10,658	3,879	43,566		152,005
Decrease		1	27				29	44	340	201	1				6,924				95,651	

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14. Presbytery of Pickering

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Ajax, St. Andrew's	PK090	10	10	75	1	9	12	131	120	121		262,743	252,173	238,673	13,500	-	-	44,000	272,810	238,673
2 Ajax, St. Timothy's	PK011	10	13	115	1	1	9	104	80	180		149,209	149,209	140,209	9,000	-	-	49,744	128,165	140,209
3 Ashburn, Burns	PK201	9	12	53	3	2	6	52	56	40		223,734	213,164	204,164	9,000	-	-	45,000	221,951	161,164
4 Leaskdale, St. Paul's	PK120	4	110	318	17	24	2	209	550	800		958,294	807,192	542,691	24,125	240,376	-	76,141	657,611	542,691
Oshawa:																				
5 Knox	PK050	17	24	125	-	2	5	151	85	90		245,427	245,427	235,408	8,667	1,352	-	37,294	191,947	235,408
6 St. Luke's - St. James	PK060	8	5	85	1	16	14	87	66	45		157,938	157,938	138,447	9,118	10,373	-	38,573	138,447	138,447
	PK080	4	-	27	-	6	24	15	8			31,885	31,885	27,800	2,000	2,085	-	7,714	25,259	27,800
7 St. Paul's	PK070	12	-	95	-	5	5	141	40	32	M	140,599	123,047	115,015	1,950	6,082	-	52,628	132,781	115,015
8 Pickering, Amberlea	PK590	9	16	58	3	10	-	105	63	50		528,133	184,268	175,268	9,000	-	-	52,400	234,598	175,268
Toronto:																				
9 Bridlewood	PK160	12	24	126	-	-	-	143	96	61		312,331	312,331	250,736	19,000	42,595	-	30,480	251,658	250,736
10 Clairlea Park	PK190	6	20	64	4	6	2	62	50	44		88,138	88,138	84,142	2,683	1,313	-	21,259	80,699	84,142
11 Fallingbrook	PK250	8	8	57	-	-	2	71	35	28		130,019	130,019	103,304	15,312	11,403	-	28,964	162,141	103,304
12 Grace, West Hill	PK290	10	70	270	10	8	7	214	178	475		484,594	437,116	386,963	15,000	35,153	-	54,913	407,722	386,963
13 Guildwood Community	PK300	11	22	192	1	7	9	200	108	127		306,993	306,993	238,045	21,259	47,689	-	64,804	220,397	238,045
14 Knox, Agincourt	PK320	* 11	5	98	1	-	13	127	58	25		240,848	240,848	220,005	16,898	3,945	1,410	54,583	207,331	220,005
15 Malvern	PK350	9	14	78	7	9	20	121	81	30	M	141,125	140,625	126,947	3,455	10,223	-	33,066	131,303	121,690
16 Melville, West Hill	PK370	11	31	145	3	1	6	196	100	125	M	171,539	171,539	155,566	9,082	6,891	-	16,004	175,865	155,566
17 St. Andrew's	PK440	20	20	309	2	4	17	350	200	217	M	495,370	347,905	302,848	41,980	3,077	-	65,186	450,068	302,848
18 St. David's	PK460	7	9	107	2	8	10	120	72	130		148,471	148,471	136,780	11,483	2,088	-	43,600	131,524	136,780
19 St. John's Milliken	PK380	19	10	75	1	4	5	114	48	66		132,733	132,733	124,430	5,232	3,071	-	43,446	122,680	124,430
20 St. Stephen's	PK490	9	2	57	4	-	3	86	46	7		150,771	150,771	132,206	8,565	10,000	-	42,480	144,544	132,206
21 Westminster	PK520	9	21	135	3	6	9	141	110	85	AM	117,108	115,398	108,518	6,000	880	-	44,814	179,349	108,518
22 Wexford	PK550	9	2	85	-	-	5	85	49	25		147,168	147,168	132,224	13,000	1,944	-	10,000	140,634	132,224
23 Uxbridge, St. Andrew's-Chalmers	PK230	14	-	63	-	2	36	69	63	61		145,324	145,324	131,324	14,000	-	3,697	14,253	107,611	131,324
24 Whitty, St. Andrew's	PK130	20	50	181	4	6	14	195	150	100		1,217,935	447,485	388,392	19,500	39,593	-	47,940	306,007	378,392
Grand Total 2014		268	498	2,993	69	130	217	3,298	2,519	2,972	5	7,128,429	5,627,167	4,840,105	308,809	478,253	5,107	1,019,286	5,224,102	4,781,848
Grand Total 2013		291	511	3,008	47	137	291	3,371	2,559	2,824	8	6,509,522	5,599,949	4,902,978	335,127	361,844	4,646	955,862	5,232,858	4,648,070
Increase						22						618,907	27,218			116,409	461	63,424		133,778
Decrease		23	13	15		7	74	73	40		3			62,873	26,318				8,756	

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15. Presbytery of East Toronto

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
Toronto:																				
1 Armour Heights	ET140	23	30	200	5	2	13	268	125	90	AM	663,537	526,191	442,452	45,000	38,739	1,436	62,570	442,452	441,418
2 Beaches	ET150	9	4	50	2	2	-	90	35	15		188,070	179,318	153,568	2,000	23,750	-	35,163	215,110	139,517
3 Calvin	ET170	23	15	86	-	-	2	107	90	80		447,971	366,790	324,830	27,079	14,881	495	63,800	418,433	324,830
4 Glenview	ET280	20	83	235	2	6	10	403	153	130		1,140,712	735,085	636,318	52,000	46,767	-	44,986	1,514,179	636,318
5 Iona	ET310	6	-	45	4	-	3	58	25	2		96,895	96,895	86,895	6,000	4,000	-	21,941	85,838	86,895
6 Knox	ET330	13	67	244	6	15	104	272	276	66		3,286,005	2,549,334	1,860,026	9,720	679,588	2,775	73,800	2,348,102	1,860,026
7 Leaside	ET340	15	98	191	4	5	2	182	97	210		410,079	410,079	374,857	26,000	9,222	-	67,446	387,101	374,857
8 Queen Street East	ET390	* 8	4	35	1	-	-	41	37	25		101,683	103,543	101,070	2,243	230	-	24,207	101,070	101,070
9 Riverdale	ET400	2	-	43	-	-	4	38	25	20		180,974	86,498	82,473	4,025	-	-	24,846	100,884	82,473
- Westminster	ET530	7	-	34	-	-	-	36	23	17	M	71,492	71,492	65,992	4,500	1,000	-	24,846	72,192	65,992
10 Rosedale	ET420	17	35	165	8	-	19	228	73	50		501,983	400,591	353,317	32,499	14,775	-	59,588	960,724	353,317
11 St. Andrew's	ET450	14	26	183	7	11	23	317	164	87		1,395,201	1,072,762	892,302	86,900	93,560	-	73,445	1,157,821	892,302

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2014

15. Presbytery of East Toronto

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
12 St. John's	ET470	14	9	70	-	-	2	110	55	28		266,990	171,530	143,769	23,767	3,994	-	22,762	143,772	143,769
13 St. Mark's	ET480	31	49	205	1	-	10	212	112	121		328,557	301,557	268,474	33,083	-	-	85,472	408,204	268,474
14 Toronto Chinese	ET180	17	50	115	2	2	9	101	141	90		463,422	453,002	433,802	18,000	1,200	-	48,721	394,622	433,802
15 Toronto Formosan	ET125	7	28	52	2	3	1	81	85	43	A	140,210	157,770	137,770	9,000	11,000	-	38,721	137,770	137,770
16 Trinity Mandarin	ET680	5	32	38	-	-	-	53	60	18		106,379	106,379	102,199	2,200	1,980	-	34,757	98,551	102,199
17 Trinity, York Mills	ET510	26	14	209	2	1	15	206	109	162		793,213	460,786	387,944	36,294	36,998	165	25,800	408,300	341,335
18 Westview	ET540	10	8	34	2	-	5	43	38	51		169,973	151,017	141,173	5,500	4,344	-	47,000	141,174	140,403
- Faith Community	ET640	8	25	52	1	4	1	63	70	46		114,223	114,223	106,795	7,008	420	-	4,625	93,655	106,795
19 Willowdale	ET560	10	8	95	-	1	3	108	72	20		223,620	337,332	255,783	21,382	60,167	3,950	61,105	255,783	255,783
Grand Total 2014		285	585	2,381	49	52	226	3,017	1,865	1,371	3	11,091,189	8,852,174	7,351,359	454,200	1,046,615	8,821	945,601	9,885,737	7,289,345
Grand Total 2013		310	591	2,551	70	119	191	3,215	2,123	1,414	3	11,045,781	9,172,693	7,713,947	475,217	983,529	7,503	1,068,761	7,573,967	7,688,302
Increase							35					45,408				63,086	1,318		2,311,770	
Decrease			25	6	170	21	67		198	258	43		320,519	362,588	21,017			123,160		398,957

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2014

16. Presbytery of West Toronto

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Hamilton, Bermuda, St. Andrew's Toronto:	WT010	9	4	62	-	-	1	52	41	36	M	119,586	119,586	119,586	-	-	-	52,793	263,573	119,586
2 Bonar-Parkdale	WT070	5	15	106	5	4	4	72	50	86	A	107,604	107,604	104,074	1,600	1,930	-	-	109,893	104,074
3 Celebration	WT080	6	4	21	-	-	3	26	22	14	A	101,943	67,134	66,460	674	-	-	-	90,879	66,460
4 Fellowship	WT410	8	15	59	-	-	9	57	65	28	A	117,783	116,183	92,605	6,000	17,578	1,526	34,849	122,847	92,605
5 First Hungarian	WT140 *	6	6	56	15	5	5	145	68	59		108,383	95,413	81,092	8,671	5,650	7,760	48,275	93,066	81,092
6 Ghanaian	WT390 *	15	300	302	18	70	1	374	380	50	M	906,389	791,457	771,145	12,000	8,312	-	43,302	799,827	529,282
7 Graceview	WT400	17	12	147	1	1	5	154	91	65	A	190,724	190,724	168,194	12,650	9,880	5,134	47,200	191,289	168,194
8 Mimico	WT160	9	3	108	-	1	17	85	52	40	A	206,408	181,408	163,224	15,000	3,184	-	31,550	177,394	163,224
9 Morningside High Park	WT170	14	45	107	-	5	1	104	65	51	M	249,805	200,949	182,601	13,500	4,848	-	40,910	208,135	145,535
10 Nigerian	WT430	7	6	11	-	23	-	23	20	20		107,596	57,596	57,126	470	-	-	49,000	101,214	57,126
11 North Park	WT180	7	22	54	1	-	-	39	45	40	A	154,290	154,290	152,290	2,000	-	-	52,805	159,638	152,290
12 Portuguese Speaking	WT350	6	100	158	-	4	-	79	100	76	A	172,635	172,635	157,835	12,000	2,800	-	47,195	133,857	157,835
13 Rexdale	WT211	12	11	86	-	3	1	90	85	30	A	85,253	85,253	83,154	1,889	210	-	47,073	88,611	83,154
14 Runnymede	WT220	10	20	89	-	2	69	47	60	A	180,495	175,862	166,143	5,600	4,119	3,984	47,385	156,800	166,143	
15 St. Andrew's Humber Heights	WT230	12	17	99	1	-	10	98	68	70	A	202,415	202,415	187,308	12,500	2,607	-	4,114	195,450	165,708
16 St. Andrew's Inslington	WT240	10	37	109	5	6	28	154	152	115	A	430,560	413,970	334,492	31,884	47,594	-	53,836	369,543	334,492
17 St. Giles Kingsway	WT250	11	13	147	1	5	7	238	116	39	M	1,117,065	335,605	296,413	24,000	15,192	-	54,600	355,390	296,413
18 St. Stephen's, Weston	WT270	8	29	63	-	-	2	52	45	95	M	89,682	89,682	88,896	40	746	-	47,656	94,342	88,896
19 University	WT290	16	55	106	20	7	1	134	145	115	A	716,392	239,385	224,680	5,000	9,705	-	49,200	279,024	219,680
20 Weston	WT310	11	6	72	-	8	2	69	51	34	AM	147,168	147,168	103,092	20,000	24,076	545	47,703	196,574	103,092
21 Wychwood-Davenport	WT320 *	6	-	-	-	6	29	28	10	M	54,282	54,282	50,857	2,700	725	-	-	80,031	50,857	
22 York Memorial	WT330	10	17	120	1	-	18	50	54	67	A	137,116	132,090	128,261	3,829	-	-	7,857	126,022	128,261
Grand Total 2014		215	737	2,082	68	142	123	2,193	1,790	1,200	7	5,703,574	4,130,691	3,779,528	192,007	159,156	18,949	807,303	4,393,399	3,473,999
Grand Total 2013		205	728	2,129	54	140	162	2,263	1,825	1,131	6	4,602,238	4,041,512	3,642,431	214,611	184,470	19,822	809,769	4,045,428	3,289,396
Increase		10	9			14	2		69	1		1,101,336	89,179	137,097					347,971	184,603
Decrease							39	70	35							22,604	25,314	873	2,466	

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17. Presbytery of Brampton

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Acton, Knox	BT090	15	23	109	1	1	3	109	60	67		229,373	132,213	116,553	15,200	460	-	18,592	160,078	116,553
2 Boston	BT100	8	2	60	2	-	1	109	46	42	M	114,636	103,615	90,209	9,231	4,175	-	31,407	126,576	90,209
- Omagh	BT101	6	7	30	1	-	1	45	24	30	M	91,629	65,129	64,275	854	-	-	14,429	48,874	64,275
3 Bramalea North	BT021	18	23	270	8	14	119	262	136	345		148,862	148,862	145,407	3,670	145	-	-	133,538	124,836
4 Bramalea, St. Paul's Brampton:	BT020	11	29	103	7	-	7	128	90	80		130,562	130,562	125,542	5,000	20	-	37,730	73,161	125,542
5 Heart Lake	BT040	8	9	68	4	5	1	102	73	41		147,923	145,500	136,460	5,000	4,040	-	38,075	156,758	136,460
6 St. Andrew's	BT030	27	52	430	19	14	40	508	205	422		773,169	508,497	403,698	34,826	69,973	7,961	56,622	477,793	403,698
7 Campbellville, St. David's	BT060	8	10	51	-	-	30	62	40	45	AM	125,738	103,138	99,691	2,000	1,447	1,984	2,383	97,828	90,597
8 Claude	BT051	4	1	30	-	-	1	48	20	26		68,161	68,161	68,161	-	-	-	-	-	68,161
9 Erin, Burns	BT070	10	8	34	-	-	10	32	23	40		66,480	66,480	62,490	2,500	1,490	-	-	60,939	50,490
- Ospringle, Knox	BT071	5	4	13	-	-	1	24	15	4		41,995	41,995	38,978	500	2,517	-	3,233	25,137	38,978
10 Georgetown, Knox	BT110	16	4	175	-	9	7	197	95	58		368,739	237,011	218,611	17,000	1,400	-	47,918	224,504	205,140
- Limehouse	BT111	5	-	32	-	-	-	59	20	7		49,463	45,198	41,533	2,000	1,665	-	11,730	38,117	41,533
11 Georgetown, Union	BT121	7	3	39	-	-	-	71	28	7	AM	63,162	63,162	60,562	2,050	550	1,750	-	54,784	60,562
12 Grand Valley, Knox	BT080	6	12	55	-	-	1	34	35	66	M	105,058	63,891	60,618	3,000	273	-	21,723	66,480	60,618
13 Hillsburgh, St. Andrew's	BT130	12	40	75	-	2	2	116	75	107	AM	175,276	172,176	145,074	10,000	17,102	-	37,508	142,957	145,074
14 Malton, St. Mark's	BT220	14	24	112	3	6	2	144	90	54		130,365	118,529	108,831	7,200	2,498	-	45,100	108,671	105,081
15 Milton, Knox Mississauga:	BT140	13	56	200	5	20	10	259	175	110		292,295	292,295	264,179	24,391	3,725	-	62,609	276,669	264,179
16 Almarah	BT310	4	50	42	4	-	-	38	95	45	M	200,177	200,177	190,842	9,335	-	-	52,000	170,833	163,059
17 Chinese	BT290	3	7	35	2	4	3	84	80	30	M	193,914	193,914	181,624	5,000	7,290	-	44,700	243,737	177,447
18 Clarkson Road	BT150	12	29	123	1	1	9	182	96	75		234,439	227,257	210,015	17,242	-	-	38,777	227,634	210,015
19 Dixie	BT160	9	23	83	-	5	1	109	58	89		136,498	136,498	131,235	4,000	1,263	-	36,348	148,668	128,635
20 Erindale	BT170	9	20	93	-	14	13	127	74	45		201,297	201,297	195,617	5,000	680	-	51,065	208,746	195,617
21 Glenbrook	BT180	12	25	101	4	-	4	120	102	56	M	267,504	267,504	253,784	6,570	7,150	-	56,000	213,985	253,784
22 St. Andrew's (Port Credit)	BT200	12	20	191	1	2	18	278	120	50		323,296	297,771	270,678	27,000	93	-	54,960	282,156	270,678
23 St. Andrew's (Streetsville)	BT210	12	19	147	4	4	6	159	115	186		282,009	282,009	258,382	18,500	5,127	-	60,885	251,525	236,456
24 White Oak	BT190	7	10	105	1	-	4	107	62	60		148,377	148,377	140,278	8,099	-	-	51,510	134,830	140,278
25 Nassagaweya	BT061	6	14	64	1	-	1	62	41	96	M	135,763	112,149	101,499	6,500	4,150	-	37,800	145,354	101,499
26 Norval	BT120	5	4	61	-	3	3	64	26	77	AM	108,800	80,976	70,533	6,876	3,567	-	39,585	118,487	70,533
Oakville:																				
27 Hopedale	BT230	5	7	98	2	5	9	161	35	25	M	195,681	195,681	187,771	7,910	-	-	56,400	201,070	187,771
28 Knox	BT300	29	26	356	10	14	100	439	269	239		537,900	537,900	467,900	70,000	-	-	72,675	557,000	467,900
29 Knox Sixteen	BT250	7	-	-	-	2	4	69	38	26		54,239	54,239	44,552	4,500	5,187	-	-	50,219	44,552
30 Trafalgar	BT270	13	24	119	6	1	22	180	80	143		202,266	202,266	192,104	7,200	2,962	-	51,760	223,468	160,641
31 Orangeville, Tweedsmuir Memorial	BT260	7	12	204	6	8	15	216	125	114	M	179,431	176,540	152,506	16,300	7,734	2,671	52,020	158,084	152,506
Grand Total 2014		345	597	3,708	92	134	448	4,704	2,666	2,907	13	6,524,477	5,820,969	5,299,832	364,454	156,683	14,366	1,185,544	5,605,480	5,153,357
Grand Total 2013		368	695	3,781	94	215	321	4,938	2,709	2,498	11	6,551,771	6,122,196	5,470,589	378,700	272,907	19,447	1,149,015	5,524,627	5,207,477
Increase							127				2							36,529	80,853	
Decrease			23	98	73	2	81		234	43		27,294	301,227	170,757	14,246	116,224	5,081			54,120

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18. Presbytery of Oak Ridges

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE	
1 Aurora, St. Andrew's	OR010	5	5	95	-	3	2	112	54	48	A	195,045	155,843	132,512	8,773	14,558	-	45,380	208,714	132,512	
2 Beeton, St. Andrew's	OR151	6	7	37	-	1	3	31	25	35	A	149,072	56,284	54,360	1,924	-	900	-	21,221	163,485	54,360
3 Bolton, Caven	OR020	* 10	20	61	-	13	-	93	55	90		144,837	144,837	132,210	6,153	6,474	-	45,227	125,567	132,210	

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18. Presbytery of Oak Ridges

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
4 Bradford, St. John's	OR030	14	47	83	4	7	7	196	150	133	A	284,175	270,245	233,305	15,000	21,940	-	54,100	240,600	219,606
5 Keswick	OR200	7	38	77	-	3	24	55	90	79	A	220,155	170,155	160,378	5,850	3,927	-	47,683	185,090	110,577
6 King City, St. Andrew's	OR040	5	6	47	2	2	4	60	25	30	M	107,414	107,073	91,758	11,770	3,545	-	98,768	91,758	
7 Kleinburg, Cornerstone Community	OR180	8	20	80	2	-	-	78	125	95	A	313,418	263,418	248,157	10,000	5,261	-	31,174	315,825	133,961
8 Maple, St. Andrew's Markham:	OR050	4	15	56	-	-	-	63	46	30	A	143,672	143,672	136,040	5,400	2,232	-	42,029	95,646	136,040
9 Celebration	OR210	6	31	55	-	2	-	74	79	43		193,469	193,469	182,094	11,000	30,800	-	52,459	145,853	144,194
10 Chapel Place	OR080	7	70	150	-	2	5	247	380	250		469,158	361,270	338,670	13,000	9,600	-	75,534	390,996	336,170
11 Chinese	OR070	13	200	172	14	30	17	288	265	37		515,978	513,511	480,923	20,000	12,588	-	43,936	436,759	423,838
12 St. Andrew's	OR060	26	50	249	2	3	7	307	154	230	A	425,041	364,745	314,463	25,000	25,282	-	44,227	299,612	314,463
13 Newmarket, St. Andrew's	OR090	17	80	175	3	12	10	346	160	50	M	410,825	314,094	314,094	-	-	-	61,812	312,615	314,094
14 Nobleton, St. Paul's	OR100	7	37	100	1	1	3	130	81	155	M	220,112	220,112	197,915	14,000	8,197	-	61,284	190,477	193,990
15 Richmond Hill	OR110	18	29	123	2	6	6	198	135	64	AM	253,315	245,424	228,056	9,000	8,368	1,429	57,255	238,209	228,056
16 Schomberg, Emmanuel	OR152	4	-	22	-	-	-	25	17	10	A	65,024	38,307	35,100	2,300	907	-	21,223	51,397	35,100
17 Stouffville, St. James	OR120	6	12	80	-	6	7	87	60	80	AM	182,197	137,640	105,570	7,737	24,333	1,343	35,884	162,349	105,570
18 Sutton West, St. Andrew's	OR130	4	-	14	-	-	-	21	19	16	AM	45,159	45,159	39,985	3,899	1,275	-	42,405	39,985	
19 Thornhill	OR140	23	79	205	4	11	18	257	225	71	M	444,660	438,523	398,604	24,622	15,297	2,233	51,792	352,881	398,604
20 Tottenham, Fraser	OR150	3	8	45	1	1	9	44	45	52	AM	145,949	88,775	82,606	4,660	1,509	-	43,200	187,253	82,606
21 Unionville	OR160	9	13	85	3	6	24	91	45	73	M	192,489	192,489	178,568	12,500	1,421	-	33,855	149,727	166,585
22 Vaughan, St. Paul's	OR170	4	-	13	-	-	6	22	10	3	A	40,094	40,094	39,094	1,000	-	-	9,400	9,400	39,094
Grand Total 2014		206	767	2,024	38	109	152	2,825	2,245	1,674	10	5,161,258	4,505,139	4,124,462	213,588	197,514	5,905	878,675	4,403,628	3,833,373
Grand Total 2013		199	693	1,942	49	113	91	2,817	1,907	1,424	10	4,751,199	4,464,538	3,979,791	231,067	253,680	5,926	790,047	4,067,477	3,675,364
Increase		7	74	82			61	8	338	250		410,059	40,601	144,671				88,628	336,151	158,009
Decrease					11	4									17,479	56,166	21			

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19. Presbytery of Barrie

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Alliston, Knox	BA010	10	30	120	1	11	12	141	100	73		196,332	196,332	166,939	22,144	7,249	-	37,393	163,538	166,939
- Mansfield, St. Andrew's	BA011	4	-	39	-	-	-	70	25	10		60,780	58,446	52,490	3,732	2,224	-	13,943	55,451	52,490
2 Angus, Zion Barrie:	BA041	8	4	30	6	5	2	35	24	11		64,799	50,727	44,119	4,093	2,515	-	-	64,789	43,119
3 Essa Road	BA020	9	-	83	2	2	7	89	60	37		194,213	194,213	155,489	6,000	32,724	3,400	61,235	177,284	155,489
4 St. Andrew's	BA030	23	39	343	4	9	16	343	136	181		407,459	345,671	307,741	31,000	6,930	5,249	58,770	369,529	307,741
5 Westminster	BA040	9	52	129	4	19	2	150	117	104		138,013	138,013	127,938	8,500	1,575	-	41,507	149,266	127,938
6 Baxter, Living Faith	BA080	12	65	135	9	6	5	143	115	179		278,664	270,241	239,937	11,000	19,304	-	42,446	233,629	181,267
7 Bracebridge, Knox	BA050	11	10	116	2	1	19	136	65	61		203,423	193,853	161,001	9,598	23,254	-	49,008	285,758	36,426
8 Coldwater, St. Andrew's	BA231	13	7	51	1	7	2	101	28	52		140,480	140,480	122,005	13,599	4,876	-	29,200	120,512	122,005
9 Collingwood, First	BA070	15	15	490	-	29	63	532	320	194		531,228	449,323	392,801	37,000	19,522	3,175	51,599	744,365	234,566
10 Creemore, St. Andrew's Maple Cross	BA090	4	3	16	-	2	15	21	33			28,499	28,499	27,679	400	420	-	-	-	27,679
11 Dunedin, Knox	BA091	5	-	62	-	-	-	50	16	22		30,799	30,799	28,349	2,000	450	-	-	30,565	28,349
12 Elmvalle	BA110	15	15	125	1	4	5	166	68	62		167,898	141,989	116,398	10,019	15,572	2,822	32,320	144,109	116,398
- Flos, Knox	BA111	5	12	20	-	-	-	31	23	14		48,909	48,909	38,088	4,736	6,085	-	10,611	35,681	38,088
13 Gravenhurst, Knox	BA051	9	4	-	-	-	2	84	45	36		123,664	118,326	110,842	6,000	1,484	-	49,300	103,319	110,842
14 Hillsdale, St. Andrew's	BA130	5	6	20	3	-	-	14	15	5		26,267	26,267	25,817	300	150	-	-	27,599	25,817
15 Huntsville, St. Andrew's	BA140	10	30	176	4	10	4	193	145	50		338,136	338,136	301,647	16,000	20,489	-	56,940	283,217	250,745
16 Ivy	BA082	5	7	39	2	5	-	61	50	44		69,934	68,729	48,389	3,908	16,432	-	-	40,789	48,389
17 Midland, Knox	BA150	11	6	74	-	-	10	77	61	57		168,847	168,847	163,788	3,504	1,555	-	45,828	177,278	163,788

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19. Presbytery of Barrie

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
18 Nottawa, Emmanuel	BA250	9	12	97	3	4	3	102	76	64		188,895	188,895	177,220	7,949	3,726	-	45,000	161,818	177,220
19 Orillia, St. Andrew's	BA160	26	27	270	4	8	14	367	225	164		463,416	448,206	425,053	19,681	3,472	800	51,854	428,422	425,053
20 Orillia, St. Mark's	BA170	10	9	95	8	7	2	65	65	71		148,369	132,369	121,037	9,500	1,832	-	44,290	111,496	121,037
21 Oro, Trinity Community	BA121	8	8	60	1	4	2	95	85	50		156,128	156,128	144,815	11,313	-	-	46,280	239,544	126,196
22 Parry Sound, St. Andrew's	BA260	10	35	205	-	7	29	172	180	254		356,577	356,577	297,461	14,000	45,116	-	51,500	288,718	297,461
23 Pentanguishene, First	BA180	9	18	124	1	8	5	129	73	76		238,982	126,631	113,918	9,000	3,713	-	45,100	116,333	112,876
24 Port Carling, Knox	BA190	5	12	30	-	-	2	32	40	24 AM		67,942	67,942	61,516	1,961	4,465	1,800	27,462	70,737	61,516
- Torrance, Zion	BA191	4	4	31	-	-	-	23	30	40		106,379	64,243	48,797	1,500	13,946	-	23,955	94,136	48,797
25 Port McNicoll, Bonar	BA181	3	1	19	-	-	1	20	10	7		21,060	21,060	20,630	300	130	-	-	22,377	20,630
- Victoria Harbour, St. Paul's	BA230	3	5	16	-	-	-	15	21	8		31,202	31,202	30,287	915	-	-	12,300	17,726	30,287
26 Stayner, Jubilee	BA200	7	5	92	1	3	3	133	75	49 M		123,362	123,362	109,434	10,000	3,928	-	48,184	127,858	109,434
- Sunnidale Corners, Zion	BA201	4	-	14	-	-	-	22	17	9 M		36,100	36,100	31,437	3,130	1,533	-	11,221	34,890	31,437
27 Stroud	BA021	10	10	107	1	2	6	159	75	186		119,851	118,031	113,619	3,342	1,070	-	44,043	120,032	113,619
28 Uptergrove, Knox	BA220	4	-	30	-	-	2	31	12	28		50,190	46,096	45,446	650	-	-	14,495	45,681	45,446
- East Oro, Esson	BA221	6	15	60	-	-	1	55	29	43		49,946	41,632	36,973	4,554	105	3,762	14,495	40,337	36,973
- Jarratt, Willis	BA222	4	13	23	-	-	-	32	34	46		46,228	46,228	41,863	4,065	300	2,602	15,178	39,906	41,863
29 Vankoughnet, St. David's	BA240	3	-	48	-	3	10	38	30	37		37,383	37,188	33,134	3,000	1,054	2,050	-	32,885	33,134
30 Wasaga Beach, Wasaga Beach Community	BA270	12	10	39	5	8	9	88	88	74		119,035	119,035	111,294	5,191	2,550	-	38,343	115,152	111,294
Grand Total 2014		320	489	3,428	63	162	240	4,009	2,599	2,455	4	5,579,389	5,168,725	4,595,391	303,584	269,750	25,660	1,113,800	5,314,726	4,182,348
Grand Total 2013		318	579	3,670	40	173	241	4,138	2,541	2,432	6	5,522,057	4,962,631	4,393,797	306,023	262,811	33,845	1,005,499	4,942,760	4,055,053
Increase		2				23			58	23		57,332	206,094	201,594		6,939		108,301	371,966	127,295
Decrease			90	242		11	1	129			2				2,439		8,185			

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20. Presbytery of Temiskaming

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Cochrane, Knox	TE010	***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2 Englehart, St. Paul's	TE020	8	7	-	2	3	2	45	40	25 AM		90,142	90,142	89,142	1,000	-	-	23,314	67,664	89,142
- Tomstown	TE021	4	-	20	1	-	1	20	15	23 A		26,929	20,371	15,335	915	4,121	-	11,785	29,120	15,335
3 Kapuskasing, St. John's	TE030	*	5	-	19	-	1	16	26	8		45,635	38,135	32,242	3,300	2,593	-	6,869	37,930	32,242
4 New Liskard, St. Andrew's	TE050	10	-	91	-	-	1	73	44	70 A		99,611	99,611	90,438	7,090	2,083	-	26,759	90,635	90,438
Grand Total 2014		27	7	130	3	4	5	154	125	126	1	262,317	248,259	227,157	12,305	8,797	-	68,727	225,349	227,157
Grand Total 2013		27	20	185	1	5	12	177	165	118	1	487,696	294,066	271,312	12,188	10,566	-	77,778	242,822	271,312
Increase						2										117				
Decrease			13	55		1	7	23	40			225,379	45,807	44,155		1,769		9,051	17,473	44,155

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2014

21. Presbytery of Algoma & North Bay

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Burk's Falls, St. Andrew's	AN080	8	-	-	-	-	-	23	23	-	A	40,486	40,486	39,395	1,041	50	-	13,736	43,006	39,395
- Magnetawan, Knox	AN081	8	-	27	-	-	1	27	25	28 A		98,529	56,175	53,845	2,330	-	-	13,736	19,748	53,845
- Sundridge, Knox	AN082	11	9	71	-	-	1	73	56	75 A		67,624	67,624	52,439	6,815	8,370	3,738	-	52,619	52,439
2 North Bay, Calvin	AN010	13	10	201	-	2	13	191	95	147 A		330,234	330,234	264,200	30,893	35,141	-	23,688	223,596	264,200
3 Sault Ste. Marie, St. Paul's	AN040	7	11	56	-	-	5	70	45	40 A		114,014	107,422	87,917	10,200	9,305	2,370	30,615	110,053	87,917
- Victoria	AN041	6	8	35	-	-	2	30	20	32 M		43,983	35,749	34,602	1,017	130	439	21,213	21,213	34,602

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2014

21. Presbytery of Algoma & North Bay

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
4 Sault Ste. Marie, Westminster	AN050	11	12	138	-	-	10	174	60	54	A	161,990	160,605	156,145	4,000	460	-	46,000	183,383	156,145
5 Sudbury, Calvin	AN060	14	8	109	-	-	18	85	90	90	M	161,166	161,166	152,346	6,350	2,470	-	44,436	132,111	129,145
6 Sudbury, Knox	AN070	4	13	35	1	2	2	36	28	34	A	44,893	44,893	40,095	4,406	392	-	-	88,110	40,095
Grand Total 2014		82	71	672	1	4	52	709	442	500	3	1,062,919	1,004,354	880,984	67,052	56,318	6,547	193,424	875,839	857,783
Grand Total 2013		85	95	650	11	10	67	764	439	420	2	1,083,216	1,062,175	930,113	74,106	57,956	2,636	189,165	910,672	903,283
Increase																	3,911	4,259		
Decrease		3	24		10	6	15	55		3	80	1	20,297	57,821	49,129	7,054	1,638		34,833	45,500

Synod of Central, Northeastern Ontario and Bermuda

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22. Presbytery of Waterloo-Wellington

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Arthur, St. Andrew's	WW010	10	15	750	-	8	2	146	60	75	M	165,985	111,488	93,174	9,449	8,865	189	35,198	117,350	93,174
- Gordonville, St. Andrew's	WW011	9	23	43	5	3	1	84	38	43	M	26,055	26,055	24,819	1,136	100	-	5,590	23,343	24,819
2 Baden, Livingston Cambridge:	WW020	4	-	18	-	-	9	13	17	6	AM	43,557	43,557	42,002	1,555	-	-	19,166	37,064	40,002
3 Central	WW030	32	50	270	3	6	5	344	275	175	A	384,713	351,700	313,750	30,000	7,950	-	68,990	373,751	313,750
4 Knox Preston	WW040	21	9	106	4	-	5	123	65	29	M	152,346	152,346	150,515	-	1,831	-	54,532	170,514	128,803
5 Knox's Galt	WW050	22	15	148	-	6	17	173	95	62	A	260,168	260,168	242,417	15,666	2,085	-	52,852	273,112	238,567
6 St. Andrew's Hespeler	WW070	14	60	130	2	2	12	246	125	63		219,446	219,446	194,571	18,210	6,665	-	54,113	105,765	194,571
7 Westside	WW060	13	10	148	3	1	10	80	81	65	AM	154,039	153,111	138,014	10,400	4,697	-	53,839	150,795	135,273
8 Crieff, Knox	WW241	9	-	55	-	-	4	88	30	22	A	97,790	97,640	90,237	7,403	-	-	28,297	84,577	90,237
9 Elmira, Gale	WW090	14	27	150	1	7	84	280	85	107		292,117	234,815	209,523	18,450	6,842	-	20,833	289,452	89,141
10 Elora, Knox	WW100	10	-	81	2	-	12	110	45	14	M	114,078	114,078	106,004	6,345	1,729	-	27,294	111,646	106,004
- Alma, St. Andrew's	WW101	5	2	31	1	-	1	41	20	11	A	40,117	40,117	34,617	2,500	3,000	-	8,420	27,786	34,617
11 Fergus, St. Andrew's Guelph:	WW110	23	52	303	1	3	10	366	254	312	M	465,033	465,033	288,709	30,000	146,324	-	56,575	275,773	288,709
12 Knox	WW120	21	25	263	1	-	22	385	140	40	A	514,806	411,171	366,209	35,147	9,815	3,580	58,125	394,957	366,209
13 Kortright	WW150	7	80	171	2	7	3	187	208	188	A	469,155	469,155	394,503	16,500	58,152	-	53,900	377,130	343,059
14 St. Andrew's	WW130	11	32	253	3	7	13	307	155	220	AM	364,110	337,795	289,365	33,250	15,180	4,584	56,840	318,965	289,365
15 Westminster-St. Paul's	WW140	15	21	130	-	2	6	145	70	69	A	217,432	203,028	181,381	16,746	4,901	-	49,330	178,371	181,381
16 Harrison, Knox-Calvin Kitchener:	WW160	8	7	95	2	6	4	144	65	26	A	149,468	149,468	126,704	11,950	10,814	-	40,557	152,838	126,704
17 Calvin	WW170	15	33	155	-	6	11	231	100	90	A	289,319	271,761	234,264	22,503	14,994	-	49,490	251,480	232,764
18 Doon	WW180	17	49	163	7	7	18	175	82	160	A	175,479	172,979	150,932	10,000	12,047	-	41,950	207,972	150,932
19 Kitchener East	WW290	19	15	128	2	1	-	170	80	181	A	179,345	169,198	155,817	11,000	2,381	-	46,461	146,727	152,038
20 St. Andrew's	WW210	122	65	1,078	22	15	42	1,510	350	125	AM	1,427,639	1,140,803	1,025,750	90,918	24,135	5,933	67,962	1,188,011	1,025,750
21 Mount Forest, St. Andrew's	WW220	8	4	38	-	1	2	119	40	10	M	99,619	99,619	93,620	5,999	-	586	40,193	89,446	93,620
- Conn, Knox	WW221	6	5	27	-	6	-	52	22	16	M	34,667	34,667	25,146	2,211	7,310	512	10,200	27,452	25,146
22 Palmerston, Knox	WW230	8	-	25	-	-	3	45	28	4	AM	72,542	72,542	67,432	1,835	3,275	-	18,837	71,202	67,432
- Drayton, Knox	WW231	4	-	10	-	-	-	13	9	-	A	28,496	28,496	24,158	3,188	1,150	-	9,744	28,154	24,158
23 Puslinch, Duff's	WW240	17	10	158	10	6	2	211	80	68	A	242,814	238,726	196,304	8,873	33,549	2,309	79,910	184,757	196,304
24 Rockwood	WW250	5	5	40	-	-	13	38	23	26	A	52,696	46,385	42,889	2,100	1,396	-	2,925	28,565	42,889
- Eden Mills	WW251	6	-	34	-	-	5	42	27	11	A	53,466	51,931	44,557	4,876	2,498	-3,073	2,556	39,883	44,557

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22. Presbytery of Waterloo-Wellington

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
Waterloo:																				
25 Church of the Lord	WW300	2	60	87	7	20	16	134	160	4	A	195,231	184,790	177,058	2,000	5,732	-	42,446	107,781	177,058
26 Knox	WW260	17	170	410	7	3	10	522	280	810	A	918,308	915,908	837,070	45,000	33,838	464	62,650	904,576	466,533
Grand Total 2014		494	844	5,498	85	123	342	6,524	3,109	3,032	13	7,900,036	7,267,976	6,361,511	475,210	431,255	15,084	1,219,775	6,739,195	5,783,566
Grand Total 2013		493	1,068	5,104	81	160	373	6,768	3,189	3,318	14	8,814,613	6,955,442	5,740,916	815,488	399,038	9,753	1,138,360	6,695,301	5,165,115
Increase		1		394	4								312,534	620,595		32,217	5,331	81,415	43,894	618,451
Decrease			224			37	31	244	80	286	1	914,577				340,278				

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23. Presbytery of Eastern Han-Ca

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Brantford, Korean	EH120	2	12	15	2	2	8	27	30	40		52,771	52,771	47,363	-	5,408	-	-	53,143	47,363
2 Chatham, Korean Chatham-Kent	EH150	**	1	5	12	-	-	20	20	20		59,426	59,426	57,726	500	1,200	-	20,100	31,092	57,726
3 King City, Hanwool	EH060		1	12	21	1	-	2	35	30	-	77,110	47,110	47,110	-	-	-	35,000	36,000	47,110
4 Kitchener-Waterloo, Korean	EH010		2	92	71	5	9	6	115	178	-	233,574	233,574	186,129	3,000	44,445	-	42,000	203,574	176,129
5 London, Korean Christian	EH020		6	158	266	13	56	52	382	490	338	511,712	511,712	430,359	12,000	69,353	-	46,130	192,099	430,359
6 Mississauga, We	EH030		5	290	390	29	40	43	656	1,000	1,831	1,391,383	1,102,567	910,247	-	192,320	-	52,950	1,190,950	561,843
7 Mississauga, Westside	EH280		-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
8 Montreal Seokwang	EH260		-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
9 Niagara, Korean	EH050	***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
10 Oakville, Antioch	EH270		2	5	10	3	3	4	19	25	7	112,772	32,772	27,288	3,600	1,884	-	22,516	108,010	27,288
11 Oshawa, Hebron	EH250	***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
12 Thornhill, Vaughan Community	EH080		12	323	680	49	120	54	1,153	1,220	30	2,215,688	1,873,522	1,610,167	25,000	238,355	-	45,100	1,920,359	1,149,859
Toronto:																				
13 Galilee	EH090		2	9	95	5	25	-	184	140	159	188,059	188,059	168,556	-	19,503	-	37,614	192,041	145,046
14 Joyful Community	EH240	**	-	158	93	21	37	96	210	292	-	434,959	434,959	344,865	5,000	85,094	-	30,000	326,938	287,207
15 Korean Myung Sung	EH070		3	7	37	-	2	1	51	50	-	193,910	167,338	123,480	2,000	41,858	-	26,000	129,576	123,480
16 St. Timothy	EH100		7	120	285	8	27	31	440	408	168	785,416	598,633	480,650	10,000	107,983	-	51,750	607,843	436,183
17 Toronto Korean	EH110		9	228	624	17	68	77	907	690	164	1,073,830	1,031,116	833,719	5,000	192,397	-	66,900	1,104,494	826,718
18 Yae Dalm	EH160		-	12	21	2	21	20	67	49	-	117,244	117,244	116,472	772	-	-	24,506	118,485	116,472
Grand Total 2014		52	1,431	2,620	155	410	394	4,266	4,622	7,757	-	7,447,854	6,450,803	5,384,131	66,872	999,800	-	500,566	6,214,604	4,432,783
Grand Total 2013		62	1,679	2,589	120	439	424	4,268	4,701	2,684	-	7,275,233	6,531,620	5,515,730	63,180	952,710	-	443,473	6,026,015	4,261,956
Increase					31	35				73		172,621			3,692	47,090		57,093	188,589	170,827
Decrease		10	248			29	30	2	79				80,817	131,599						

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2014

24. Presbytery of Hamilton

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
Ancaster:																				
1 Alberton	HA011	9	5	52	1	-	3	55	40	8	M	81,578	62,003	53,948	5,797	2,258	2,350	18,240	71,296	34,373
2 Carlisle, St. Paul's - Binbrook, Knox	HA020	9	-	-	2	2	1	108	57	-	AM	112,362	112,362	102,137	10,225	-	1,717	29,229	103,608	102,137
3 St. Andrew's	HA010	6	11	88	2	6	5	137	78	39	A	179,492	179,492	151,425	15,000	13,067	-	45,600	151,241	151,425

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2014

24. Presbytery of Hamilton

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE	
Burlington:																					
4 Brant Hills	HA040	17	32	113	3	8	5	124	95	61	M	195,880	195,880	177,200	11,320	7,360	-	46,101	168,395	157,432	
5 Burlington East	HA380	17	20	123	2	-	7	163	120	48		179,810	179,810	160,621	13,018	6,171	2,170	45,600	164,857	160,621	
6 Knox	HA050	20	20	306	6	4	12	292	135	6	AM	658,222	308,021	272,938	31,803	3,280	3,615	47,538	298,757	272,938	
7 St. Paul's	HA080	10	9	70	-	2	-	78	45	50	A	103,621	103,621	100,081	3,540	-	-	36,591	164,092	93,163	
8 Caledonia	HA090	8	12	93	-	-	50	142	55	59		132,860	132,860	123,186	6,851	2,823	-	3,753	134,629	115,186	
9 Dundas, Knox	HA100	22	17	136	-	5	7	180	80	55	AM	309,093	289,893	255,985	23,727	10,181	6,585	54,060	274,084	255,985	
10 Grimsby, St. John's	HA110	10	28	153	-	16	8	164	86	85	AM	178,691	167,591	158,131	8,000	1,460	-	45,925	167,794	158,131	
11 Hagersville, St. Andrew's	HA120	7	8	59	1	1	6	59	35	40	A	74,170	61,473	56,983	3,700	790	1,293	20,305	67,909	56,983	
Hamilton:																					
12 Central	HA140	29	42	330	3	10	20	388	216	105		533,744	494,679	416,081	60,000	18,598	-	23,024	465,830	416,081	
13 Chalmers	HA150	11	3	70	3	-	5	91	50	32		122,902	114,220	104,898	9,322	-	-	47,139	171,648	104,898	
14 Chedoke	HA160	**	15	40	284	7	17	11	405	218	113	477,747	477,747	427,570	30,443	19,734	-	62,124	418,055	427,570	
15 Erskine	HA180	**	11	16	70	1	2	6	83	65	50	A	265,390	265,390	247,294	10,500	7,596	2,480	44,663	243,384	247,294
16 John Calvin Hungarian	HA190	**	16	-	79	2	2	4	93	47	12	70,692	70,692	68,692	1,000	1,000	-	18,000	83,995	68,692	
17 MacNab Street	HA200	**	15	7	151	2	1	10	217	95	25	M	271,146	271,146	245,505	18,500	7,141	-	50,087	258,509	245,505
18 New Westminster	HA210	**	7	-	-	-	-	8	42	30	15	A	106,795	106,795	99,795	7,000	-	-	21,213	103,520	99,795
19 Roxborough Park	HA220	**	5	3	19	-	-	2	25	24	16	AM	27,049	27,049	24,880	1,500	669	-	135,923	22,480	
20 St. Columba	HA240	**	7	9	43	-	-	17	67	39	11	A	73,246	73,196	60,603	7,396	5,197	1,002	-	58,571	60,603
21 St. Cuthbert's	HA250	**	5	11	31	-	-	-	46	50	28	A	115,203	101,656	79,056	5,000	17,600	-	69,746	79,056	
22 St. John & St. Andrew's - St. David's	HA270	**	6	7	48	-	-	1	54	24	14	A	124,312	69,251	65,567	2,769	915	487	30,424	90,915	65,567
23 St. Paul's	HA280	**	23	12	106	-	-	8	120	70	77		275,510	266,970	232,759	25,046	9,165	-	56,295	302,545	232,759
24 South Gate	HA290	**	25	9	71	-	1	17	106	63	10	A	143,131	97,661	83,324	14,337	-	2,447	41,900	131,355	83,324
25 Trinity	HA370	**	6	-	110	-	-	10	68	70	84	A	170,275	170,275	157,489	11,200	1,586	-	52,631	170,710	151,864
26 Jarvis, Knox	HA300	**	9	6	64	3	1	1	95	40	54	M	82,102	82,102	70,793	4,848	6,461	-	27,776	72,218	70,793
27 - Walpole, Chalmers	HA301	**	8	10	40	2	2	1	52	30	20	M	44,912	44,912	41,117	3,795	-	-	18,262	44,026	41,117
27 Kirkwall	HA310	**	8	16	90	1	6	4	124	59	60	M	124,756	124,756	107,647	10,039	7,070	2,393	47,148	108,596	107,647
28 Port Dover, Knox	HA320	**	6	14	80	-	1	7	74	65	41	A	96,636	89,409	87,543	1,866	-	-	32,150	116,109	87,543
Stoney Creek:																					
29 Cheyne	HA330	**	26	45	196	4	4	13	194	200	110		421,183	409,554	349,479	28,441	31,634	-	47,950	353,007	349,479
30 Heritage Green	HA360	**	8	19	44	2	1	2	54	34	45		191,005	156,005	153,763	2,242	-	495	24,450	187,437	153,763
31 Waterdown, Knox	HA340	**	10	37	183	7	14	7	238	142	137	A	389,878	368,170	279,889	27,833	60,448	-	52,457	243,013	279,889
32 West Flamborough	HA350	**	9	12	75	2	-	1	92	55	30	AM	162,767	162,517	140,449	13,000	9,068	3,905	38,540	145,050	140,449
Grand Total 2014			413	480	3,417	62	106	261	4,290	2,561	1,585	13	6,599,315	5,940,313	5,244,324	440,009	255,980	32,237	1,163,858	5,855,396	5,182,038
Grand Total 2013			425	539	3,604	60	152	217	4,593	2,711	1,612	11	6,522,579	5,984,532	5,230,741	456,788	297,003	29,381	1,153,995	5,590,094	5,176,961
Increase																					
Decrease			12	59	187		46		303	150	27		44,219		16,779	41,023					5,077

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Statistics and Finances for the Year Ended December 31st, 2014

25. Presbytery of Niagara

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Beamsville, St. Andrew's	NI010	**	5	5	-	-	6	3	44	25	7	76,550	75,541	66,252	6,944	2,345	1,593	24,982	69,096	66,252
- Smithville	NI011	**	5	-	16	1	3	-	21	18	27	56,783	34,342	31,342	3,000	-	5,255	20,471	58,919	31,342
2 Dunville, Knox	NI020	**	11	8	94	1	4	10	123	65	35	151,832	151,832	137,275	14,557	-	-	46,381	137,451	137,275
3 Fonthill, Kirk-on-the-Hill	NI181	**	8	8	82	-	2	4	103	63	33	153,505	145,634	125,232	15,290	5,112	-	48,224	122,060	125,232
4 Fort Erie, St. Andrew's-Knox	NI030	**	7	6	70	-	2	3	94	40	-	128,752	128,752	117,105	10,584	1,063	-	48,180	120,013	117,105

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Statistics and Finances for the Year Ended December 31st, 2014

25. Presbytery of Niagara

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
Niagara Falls:																				
5 Chippawa	NI040	12	49	246	5	3	15	203	123	129		463,876	411,351	322,709	22,000	66,642	-	49,236	333,128	168,857
6 Drummond Hill	NI050	11	8	115	-	12	9	156	90	21		199,810	199,810	180,611	13,818	5,381	900	55,973	208,580	180,611
7 Stamford	NI060	9	9	76	-	-	14	108	62	23		133,106	133,106	118,364	10,000	4,742	1,673	15,333	117,807	118,364
8 Niagara-on-the-Lake, St. Andrew's	NI070	12	12	159	-	6	13	232	120	70	M	193,696	167,934	140,385	21,389	6,160	2,500	48,585	195,608	140,385
9 North Pelham, First	NI080	9	7	36	-	-	1	54	44	24	M	69,262	68,617	59,053	7,051	2,513	2,006	25,170	55,030	59,053
- Rockway	NI081	7	-	30	4	1	1	48	34	6		49,309	49,309	40,573	5,765	2,971	1,859	20,191	40,290	40,573
10 Port Colborne, First	NI090	13	15	119	1	1	4	108	65	35		152,485	152,485	145,135	4,885	2,465	-	41,500	133,224	145,135
St. Catharines:																				
11 Knox	NI100	18	-	187	1	17	41	232	120	49		687,092	375,353	301,171	29,733	44,449	-	44,533	324,154	301,171
12 Scotland	NI111	7	-	52	-	-	4	60	37	30		137,445	137,445	124,500	10,233	2,712	2,326	46,173	125,760	124,500
13 St. Giles	NI120	14	-	196	2	14	14	212	129	52	AM	227,887	221,587	193,447	15,366	12,774	-	43,500	197,868	183,882
14 West St. Andrew's.	NI130	5	13	51	1	5	13	59	40	36	M	80,502	79,799	73,136	6,247	416	-	24,000	67,909	73,136
15 St. David's, First	NI140	**	1	-	4	-	-	11	9	-		24,222	17,555	15,580	1,675	300	-	-	5,086	15,580
16 Thorold, St. Andrew's	NI150	15	15	130	3	6	7	115	70	66	M	141,762	124,486	109,628	7,500	7,358	-	47,741	124,504	109,628
Welland:																				
17 Knox	NI180	8	4	54	-	6	6	53	40	27		118,870	111,338	107,651	2,496	1,191	11,001	46,240	102,577	105,651
18 St. Andrew's	NI190	9	15	73	-	-	4	87	58	19		88,034	88,034	81,072	5,797	1,165	1,326	-	77,670	81,072
Grand Total 2014		186	174	1,790	19	88	166	2,123	1,252	689	7	3,334,780	2,874,310	2,490,221	214,330	169,759	30,439	696,413	2,616,734	2,324,804
Grand Total 2013		196	264	1,784	27	85	183	2,237	1,225	797	6	2,789,935	2,647,997	2,328,606	206,648	112,743	26,448	649,887	2,497,615	2,226,914
Increase				6	3				27	1		544,845	226,313	161,615	7,682	57,016	3,991	46,526	119,119	97,890
Decrease			10	90		8		17	114											

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Statistics and Finances for the Year Ended December 31st, 2014

26. Presbytery of Paris

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
Brantford:																				
1 Alexandra	PA010	10	24	83	2	9	31	92	72	29		190,860	190,860	179,579	8,102	3,179	-	43,000	198,618	179,579
2 Central	PA020	18	8	108	-	-	11	136	70	63		235,991	194,991	174,960	15,431	4,600	1,682	35,350	171,003	174,960
3 Greenbrier	PA030	6	-	65	-	-	7	95	44	-		87,465	87,465	77,580	9,885	-	-	6,208	70,496	77,580
4 Delhi, Calvin	PA060	8	-	24	-	-	31	36	15	5		60,915	60,915	59,649	1,266	-	-	-	59,649	59,649
5 Embro, Knox	PA070	6	6	40	-	-	19	46	35	19		66,124	63,537	59,046	2,610	1,881	-	29,250	29,250	59,046
6 Harrington, Knox	PA071	5	13	57	-	3	2	83	20	27		47,592	47,406	17,995	2,763	26,648	5,137	17,091	49,041	17,995
7 Ingersoll, St. Paul's	PA080	14	20	149	4	3	33	281	80	90		171,845	171,845	154,771	15,000	2,074	-	-	196,331	154,771
8 Innerkip	PA090	8	110	336	14	16	5	224	412	1,176		808,931	803,931	620,957	13,425	169,549	-	54,281	322,561	512,912
9 Mount Pleasant	PA041	7	16	80	-	2	1	79	70	62		123,979	123,979	114,726	7,015	2,238	-	42,461	111,002	114,726
10 Norwich, Knox	PA100	7	-	13	-	-	1	17	14	10	AM	33,846	33,846	31,688	1,858	300	-	-	31,628	31,688
- Bookton	PA101	5	-	23	-	-	-	33	15	15	AM	26,390	26,390	24,086	1,629	675	-	9,200	34,650	24,086
11 Paris	PA110	12	80	254	3	4	3	278	240	325		420,955	314,617	236,236	22,028	56,353	2,092	50,470	359,930	236,236
12 Ratho	PA091	3	-	13	-	-	2	21	13	10	A	22,894	22,894	22,424	470	-	-	-	22,373	22,424
13 Simcoe, St. Paul's	PA120	18	20	188	-	3	9	205	100	119		249,957	229,550	197,829	22,425	9,296	1,364	49,933	266,013	197,829
14 Tillsonburg, St. Andrew's	PA130	6	-	62	-	-	4	108	33	30	AM	79,438	79,438	69,618	8,598	1,222	-	-	50,948	69,618
15 Woodstock, Knox	PA140	24	-	214	1	2	7	288	130	180		388,455	241,880	219,709	17,128	5,043	2,786	49,826	343,182	219,709
Grand Total 2014		157	297	1,709	24	42	166	2,022	1,363	2,160	3	3,015,637	2,693,544	2,260,853	149,633	283,058	13,061	387,070	2,316,675	2,152,808
Grand Total 2013		167	373	1,694	31	96	251	2,156	1,487	1,724	3	3,165,275	2,958,507	2,479,538	154,770	324,199	10,226	574,678	2,829,185	2,376,418
Increase				15																
Decrease			10	76		7	54	85	134	124		149,638	264,963	218,685	5,137	41,141		187,608	512,510	223,610

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Statistics and Finances for the Year Ended December 31st, 2014

27. Presbytery of London

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Appin	LO020	7	6	71	2	4	-	94	46	101		72,084	72,084	66,689	4,795	600	-	28,391	63,301	66,689
- Melbourne, Guthrie	LO021	5	-	32	-	-	-	24	20	28		36,668	35,498	33,259	2,000	239	-	17,756	36,422	32,314
2 Crinan, Argyle	LO050	4	1	26	1	-	2	36	15	21		27,372	27,372	26,552	800	20	314	6,596	29,598	26,552
- Largie, Duff	LO051	6	3	51	-	-	-	89	26	33	AM	45,225	45,225	41,746	2,479	1,000	1,000	9,955	39,856	41,746
3 Dorchester	LO060	9	12	45	-	-	1	76	40	25		75,410	74,515	69,715	4,800	-	300	23,991	73,585	69,715
- South Nissouri	LO061	5	2	32	-	-	1	46	20	10		55,946	43,747	40,805	2,942	-	-	16,082	44,780	40,805
4 Dutton, Knox-St. Andrew's	LO070	11	10	65	2	1	5	112	65	40		112,030	101,080	88,886	4,501	7,693	12,981	14,149	84,365	88,886
5 Fingal, Knox	LO080	7	6	50	-	-	4	62	37	20		47,227	45,727	38,741	4,540	2,446	2,232	9,521	48,965	38,741
6 Glencoe	LO090	11	12	91	3	3	1	108	58	99	M	90,115	89,930	82,171	7,709	50	-	45,068	77,897	82,171
- Wardsville, St. John's	LO091	9	5	37	2	3	3	60	35	20		48,860	48,860	45,085	2,100	1,675	-	19,922	22,200	45,085
London:																				
7 Almararah	LO280	4	22	28	-	8	1	43	30	32		97,088	53,088	52,588	500	-	-	39,589	94,817	50,116
8 Chalmers	LO120	16	25	164	6	9	12	218	120	108	M	311,455	246,909	209,421	21,150	16,338	-	57,224	225,615	209,421
9 DaySpring	LO260	4	2	18	2	5	2	15	17	10		65,097	65,097	65,097	-	-	-	34,700	89,806	65,097
10 Elmwood Avenue	LO130	19	15	105	-	-	7	143	79	22		186,770	186,770	172,330	9,787	4,653	-	49,315	168,270	166,925
11 New St. James	LO170	36	40	221	8	4	11	381	160	50		435,000	435,000	381,000	36,000	18,000	4,551	66,166	353,946	381,000
12 Oakridge	LO180	16	57	504	6	12	76	548	430	548		918,273	885,419	811,570	47,100	26,749	-	66,191	800,077	646,979
13 St. George's	LO190	15	12	120	-	2	12	152	100	19		161,752	161,752	136,922	10,000	14,830	-	50,000	150,533	136,922
14 St. Lawrence	LO151	17	7	91	-	37	7	89	78	42		475,228	184,754	36,521	7,200	141,033	-	49,156	156,274	36,521
15 Trinity Community	LO200	9	33	56	-	-	-	37	56	75		201,128	201,128	186,750	2,200	12,178	-	42,446	186,126	186,750
16 Westmount	LO210	30	44	281	1	12	14	312	161	139		505,181	299,964	267,612	29,870	2,482	-	49,958	332,415	236,711
17 Mosa, Burns	LO022	11	6	158	1	-	4	152	48	73	M	107,185	107,185	92,848	8,569	5,768	-	44,000	98,131	92,848
18 North Caradoc-St. Andrew's	LO111	6	34	99	-	-	5	109	47	43		135,146	135,146	126,107	6,300	2,739	25	-	75,151	126,107
- Komoka, Knox	LO110	3	-	24	-	-	-	19	15	23		168,448	78,448	68,092	2,512	7,844	8,936	-	49,500	68,092
19 North Yarmouth, St. James	LO031	5	12	50	1	-	-	67	38	38		212,030	35,927	31,928	2,465	1,534	-	15,886	35,361	31,928
20 Port Stanley, St. John's	LO081	9	3	44	-	-	1	61	38	32		47,685	42,185	39,518	2,000	667	-	17,491	45,148	39,518
21 St. Thomas, Knox	LO240	34	55	424	4	12	21	396	240	217		378,351	378,351	310,078	28,698	39,575	4,245	53,321	418,915	272,078
Grand Total 2014		308	424	2,887	39	112	190	3,449	2,019	1,868	4	5,016,754	4,081,161	3,522,031	251,017	308,113	34,584	826,874	3,801,054	3,279,717
Grand Total 2013		320	466	2,934	23	89	213	3,647	2,101	1,881	6	4,456,733	3,881,148	3,393,902	272,959	214,287	30,182	879,626	3,696,077	3,171,124
Increase												560,021	200,013	128,129		93,826	4,402		104,977	108,593
Decrease																			52,752	

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28. Presbytery of Essex-Kent

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Amherstburg, St. Andrew's	EK010	11	10	104	1	2	9	108	59	79		126,501	126,501	114,901	11,500	100	-	37,967	110,589	114,901
2 Chatham, First	EK030	9	41	297	-	15	44	324	170	175		339,463	297,858	273,389	20,000	4,469	-	52,278	265,418	267,661
3 Chatham, St. James	EK040	8	3	77	-	3	27	129	55	33		164,928	127,498	116,779	6,751	3,968	-	44,000	155,863	109,519
4 Dover, New St. Andrew's	EK041	10	16	35	7	-	3	76	40	20		54,445	53,925	47,825	4,000	2,100	-	17,278	49,505	38,430
- Valetta	EK110	6	2	28	1	2	1	34	23	14		39,166	38,943	33,343	5,600	-	2,300	23,781	36,727	33,343
5 Dresden, St. Andrew's	EK050	10	-	47	-	-	2	85	34	39	AM	86,996	86,668	83,708	2,522	438	1,151	34,432	81,486	83,708
- Rutherford	EK051	5	-	14	-	-	1	17	4	30		15,516	15,516	15,316	200	-	-	9,795	14,698	15,316
6 Lakeshore St. Andrew's	EK080	6	247	1,052	22	30	8	565	853	1,658		1,506,704	1,506,704	1,449,291	-	57,413	-	61,687	1,507,074	1,376,004
7 Leamington, Knox	EK070	12	20	120	3	6	10	178	90	46		259,541	259,541	213,666	10,443	35,432	-	52,624	249,283	200,666
8 Ridgetown, Mount Zion	EK090	5	-	66	-	-	5	78	28	33		92,098	89,098	86,598	2,500	-	-	-	89,406	86,598
9 Wallaceburg, Knox	EK120	* 5	8	80	1	-	3	111	50	32		119,962	118,836	115,891	2,945	-	-	40,919	83,781	115,891

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2014

28. Presbytery of Essex-Kent

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
Windsor:																				
10 Chinese	EK200	2	-	9	1	-	-	14	18	-	-	8,384	8,384	5,384	500	2,500	-	-	6,366	5,384
11 First Hungarian	EK130	4	-	16	1	-	-	27	15	39	-	48,826	48,826	48,726	100	-	-	5,499	30,982	48,726
12 Paulin Memorial	EK150	48	28	280	-	6	23	324	170	115	-	305,642	305,642	263,953	33,518	8,171	-	49,640	255,291	240,978
13 St. Andrew's	EK170	5	15	183	1	16	9	174	80	144	-	340,659	340,659	339,518	756	385	-	56,900	304,199	339,518
14 University Community Church	EK210	8	20	61	2	7	3	58	65	120	-	145,519	128,852	114,597	2,000	12,255	-	40,902	155,517	109,597
Grand Total 2014		154	410	2,469	40	88	148	2,302	1,754	2,577	2	3,654,350	3,553,451	3,322,885	103,335	127,231	3,451	527,702	3,396,185	3,186,240
Grand Total 2013		141	407	2,517	23	76	83	2,333	1,787	2,608	1	3,666,103	3,358,126	3,140,560	109,799	107,767	2,889	473,416	3,338,727	3,025,614
Increase		13	3		17	12	65				1		195,325	182,325		19,464	562	54,286	57,458	160,626
Decrease					48			31	33	31		11,753			6,464					

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2014

29. Presbytery of Lambton-West Middlesex

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Alvinston, Guthrie	LW010	6	4	48	-	2	45	38	52	A	-	66,578	66,018	60,564	5,454	-	-	19,605	60,184	60,564
- Napier, St. Andrew's	LW012	3	-	23	1	-	23	15	15	-	-	13,917	13,917	13,417	500	-	-	9,050	14,137	13,417
2 Beechwood, St. Andrew's	LW020	8	15	91	2	-	71	55	250	A	-	70,766	70,766	65,882	4,884	-	-	21,886	70,932	65,882
3 Centre Road, Knox	LW022	3	-	33	-	1	2	45	19	7	-	31,148	31,148	27,168	2,785	1,195	1,602	-	20,576	27,168
4 Corunna, St. Andrew's	LW030	14	8	68	2	-	27	71	45	63	M	127,580	127,580	125,580	2,000	-	-	43,905	125,881	125,580
5 Forest, St. James	LW040	8	12	62	2	8	6	99	70	20	M	189,920	155,516	142,444	8,250	4,822	-	51,214	224,685	59,215
6 Moore, Knox	LW031	5	14	41	1	6	-	46	35	70	-	50,254	50,254	45,909	4,027	318	-	28,589	51,151	45,909
- Mooretown, St. Andrew's	LW032	9	11	57	4	4	11	57	43	13	A	72,627	72,627	60,675	9,085	2,867	2,164	22,839	60,096	60,675
7 Petrolia, St. Andrew's	LW050	14	12	88	1	4	3	104	55	35	A	138,739	138,739	126,511	8,500	3,728	1,550	33,564	124,705	126,511
- Dawn Township, Knox	LW051	5	-	20	-	-	1	20	12	18	-	25,194	25,194	22,664	1,200	1,330	-	8,391	23,917	22,664
8 Point Edward	LW060	10	18	62	1	17	4	96	52	74	A	78,241	76,212	68,205	5,000	3,007	-	22,064	69,818	68,205
Sarnia:																				
9 Laurel Lea-St. Matthew's	LW070	14	10	81	-	3	3	102	50	45	-	131,490	131,490	115,596	12,288	3,606	4,227	42,446	129,215	115,596
10 Paterson Memorial	LW080	8	15	96	2	7	4	107	73	30	-	178,284	175,322	161,350	11,312	2,660	4,767	42,000	164,227	161,350
11 St. Andrew's	LW090	14	5	138	1	15	5	172	142	34	-	293,609	246,343	224,650	17,072	4,621	4,662	44,298	236,591	220,866
12 St. Giles	LW100	14	-	146	6	7	18	181	90	107	-	243,953	236,898	208,736	16,000	12,162	-	56,145	201,064	208,736
13 Strathroy, St. Andrew's	LW110	11	12	117	-	8	3	115	70	132	A	198,995	188,995	158,560	17,592	12,843	4,752	-	157,362	158,560
14 Thedford, Knox	LW120	13	36	145	2	2	10	151	120	108	-	189,320	174,320	154,388	7,000	12,932	-	52,790	126,991	154,388
15 Watford, St. Andrew's	LW122	6	-	20	-	2	3	71	18	4	-	5,368	5,368	138	1,935	3,295	-	-	29,315	138
Grand Total 2014		165	172	1,336	25	84	107	1,576	1,002	1,077	2	2,105,983	1,986,707	1,782,437	134,884	69,386	23,724	498,786	1,890,847	1,695,424
Grand Total 2013		189	195	1,396	31	78	175	1,704	1,029	1,009	1	2,293,986	2,012,137	1,778,008	140,845	93,284	65,738	552,036	1,936,851	1,769,602
Increase					6						1				4,429					
Decrease		24	23	60	6	68	128	27				188,003	25,430		5,961	23,898	42,014	53,250	46,004	74,178

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2014

30. Presbytery of Huron-Perth

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Atwood	HP010	10	15	118	3	-	2	167	55	26	M	129,894	129,840	121,853	4,750	3,237	-	38,034	100,466	121,853
2 Avonton	HP020	9	12	109	1	2	3	248	40	33	M	101,047	101,023	93,518	6,600	905	8,095	37,847	124,894	93,518
- Motherwell-Avonbank	HP021	4	19	31	5	3	2	81	20	1	A	47,450	47,450	45,440	560	1,450	3,090	18,549	45,634	45,440
3 Bayfield, Knox	HP030	5	-	32	-	1	-	38	27	-	-	65,117	65,092	60,347	3,500	1,245	-	-	8,000	60,347
4 Brussels, Melville	HP040	11	4	68	2	-	2	88	38	45	-	77,806	77,806	75,994	1,000	812	6,000	25,406	73,776	75,994

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Statistics and Finances for the Year Ended December 31st, 2014

30. Presbytery of Huron-Perth

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
5 Cromarty	HP061	5	10	24	-	1	1	86	25	9		42,410	42,410	37,366	2,800	2,244	3,421	20,500	46,686	37,366
6 Exeter, Caven	HP060	5	5	39	1	-	3	69	22	20		42,972	42,257	39,160	3,030	67	-	10,154	56,126	39,160
7 Goderich, Knox	HP070	23	15	300	3	7	20	311	150	100		345,461	345,461	291,889	25,213	28,359	-	57,179	258,427	291,889
8 Listowel, Knox	HP080	46	75	358	4	28	6	625	189	210	A	375,423	372,149	296,477	50,726	24,946	20,177	57,314	295,657	296,477
9 Milverton, Burns	HP090	6	24	109	2	-	4	158	50	25	M	110,698	96,293	81,731	3,600	10,962	-	16,660	80,215	81,731
10 Mitchell, Knox	HP100	20	45	160	3	4	5	317	80	70	M	216,247	177,341	157,277	17,218	2,846	2,743	46,816	165,029	151,059
11 Molesworth, St. Andrew's	HP110	10	12	62	3	-	2	110	25	33	M	92,434	89,390	54,156	2,374	32,860	1,028	16,222	57,738	54,156
12 Monkton, Knox	HP120	8	8	105	-	-	7	177	35	30	M	82,246	82,246	77,241	2,969	2,036	2,624	39,025	111,910	77,241
- Cranbrook, Knox	HP121	4	4	23	-	-	3	32	12	7		15,121	15,121	14,021	1,000	100	-	8,182	15,008	14,021
13 North Easthope, Knox	HP151	3	10	44	1	1	-	69	24	13		61,824	61,824	56,333	4,581	910	1,967	28,414	60,959	56,333
14 St. Marys	HP130	18	25	141	5	3	9	237	100	199	M	215,593	210,624	190,991	12,500	7,133	1,810	44,516	189,139	187,991
15 Seaforth, First	HP140	10	7	54	1	-	3	64	35	22	M	68,017	68,017	62,236	5,781	-	-	71,984	62,236	62,236
16 Shakespeare	HP150	8	16	85	2	3	70	126	40	60		106,255	106,255	94,873	7,500	3,882	-	29,662	102,207	94,873
17 Stratford, Knox	HP160	18	17	184	1	1	5	241	100	71		295,359	256,128	243,775	11,704	649	-	45,405	271,310	243,775
18 Stratford, St. Andrew's	HP170	17	8	150	2	1	6	259	93	30	M	373,004	267,551	224,469	20,976	22,106	2,600	53,788	258,776	214,469
Grand Total 2014		240	331	2,196	39	55	153	3,503	1,160	1,004	10	2,864,378	2,654,278	2,319,147	188,382	146,749	53,555	593,673	2,393,941	2,299,929
Grand Total 2013		246	360	2,017	41	61	123	3,655	1,218	1,126	11	3,016,489	2,701,428	2,278,025	192,942	230,461	74,161	584,161	2,508,592	2,235,375
Increase				179				30							41,122			9,512		64,554
Decrease		6	29		2	6		152	58	122	1	152,111	47,150		4,560	83,712	20,606		114,651	

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2014

31. Presbytery of Grey-Bruce-Maitland

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Ashfield	BM010	6	-	43	5	-	-	43	7	20	A	20,333	20,333	19,793	540	-	-	-	19,702	19,793
- Ripley, Knox	BM011	2	-	33	-	-	-	60	15	14	AM	30,726	30,726	24,481	3,687	2,558	-	-	27,908	24,481
2 Belmore, Knox	BM021	5	-	20	2	-	3	84	23	7		112,747	112,747	106,567	6,180	-	-	10,632	105,771	106,567
3 Chatsworth, St. Andrew's	BM030	6	-	37	-	-	-	47	24	15	M	51,697	51,697	46,622	3,075	2,000	-	23,410	54,266	46,622
- Dornoch, Latona	BM031	6	6	35	1	1	24	41	40	31	M	47,926	47,926	44,765	3,161	-	-	23,409	49,130	44,765
4 Chesley, Geneva	BM040	7	14	84	2	10	30	84	40	63		104,636	89,536	82,425	6,262	849	1,278	39,985	100,841	82,425
5 Dromore, Amos	BM050	7	6	33	-	-	1	64	30	62	A	44,440	44,440	41,365	3,000	75	686	18,492	37,678	41,365
- Holstein, Knox	BM051	7	9	45	-	-	1	74	30	20	M	46,681	43,706	36,736	4,175	2,795	-	22,896	42,490	36,736
- Normanby, Knox	BM052	7	3	26	-	-	1	36	15	19	M	35,260	35,260	30,489	2,327	2,444	-	9,000	27,978	30,489
6 Dundalk, Erskine	BM060	2	2	25	-	1	3	23	20	10		63,492	63,492	53,592	6,000	3,900	859	21,000	74,614	53,592
- Swinton Park, St. Andrew's	BM061	4	15	25	-	-	-	35	37	45	A	46,077	46,077	44,718	1,359	-	-	24,694	45,952	44,718
7 Durham	BM070	14	23	155	2	9	1	187	92	129	M	134,719	129,084	121,487	5,922	1,675	-	52,012	124,781	121,487
8 Hanover, St. Andrew's	BM080	7	12	114	2	7	19	123	55	80		92,998	92,998	85,288	6,751	959	825	-	70,673	85,288
9 Kincardine, Knox	BM090	8	15	119	2	9	6	127	80	60	M	314,283	169,246	126,101	16,955	26,190	2,055	45,500	211,264	126,101
10 Lucknow	BM100	5	-	50	-	-	4	79	21	10	M	80,618	69,726	67,530	2,181	15	1,571	10,466	85,088	67,530
- South Kinloss	BM101	6	10	52	-	-	1	77	35	32	A	43,271	43,271	39,442	3,407	422	-	13,294	38,651	39,442
11 Markdale, Cooke's	BM110	8	11	32	1	8	8	36	27	34	M	47,688	47,688	43,922	3,291	475	-	52,269	43,922	43,922
- Feversham, Burns	BM111	2	-	12	-	-	1	11	15	7	A	18,854	18,854	18,286	500	688	-	14,482	18,424	18,286
12 Meaford, Knox	BM120	6	10	93	-	2	15	96	71	55	A	175,784	172,849	155,913	10,000	6,936	-	32,541	151,007	155,913
13 Owen Sound, St. Andrew's	BM130	18	30	368	-	13	12	388	169	202	A	560,022	407,009	344,768	35,000	29,241	2,311	46,086	350,208	344,768
14 Paisley, Westminster	BM140	7	-	27	-	5	2	43	25	-	A	39,404	39,404	36,551	2,749	104	-	22,197	54,805	36,551
- Glammis, St. Paul's	BM141	5	-	20	-	2	9	45	23	7	A	49,868	38,398	36,548	1,850	-	3,918	17,444	37,399	36,548
15 Port Elgin, Tolmie Memorial	BM150	8	7	88	1	-	4	123	52	33	M	104,823	104,823	94,165	6,410	4,248	858	25,642	91,826	94,165
- Burgoyne, Knox	BM151	10	5	116	-	-	4	114	32	172	A	54,669	54,669	47,738	4,560	2,371	2,610	17,249	53,789	47,738
16 Priceville, St. Andrew's	BM071	4	7	30	-	-	2	26	30	10	A	32,349	32,349	31,825	524	-	-	-	34,185	31,825

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2014

31. Presbytery of Grey-Bruce-Maitland

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
17 Southampton, St. Andrew's	BM160	5	9	53	1	-	2	62	26	18	M	89,469	89,469	81,193	7,601	675	1,443	54,791	89,438	81,193
18 Stokes Bay, Knox	BM240	6	-	45	-	-	-	8	13	4		13,961	13,961	12,761	1,200	-	-	-	11,669	12,761
19 Tara, Cornerstone	BM260	7	-	-	3	-	-	41	29	49	A	34,783	34,783	30,218	1,665	2,900	-	-	29,537	30,218
20 Teeswater, Knox	BM180	12	10	99	6	6	2	184	65	60	M	138,780	93,090	72,159	10,850	10,081	-	41,854	117,957	72,159
- Kinlough	BM181	5	3	16	-	1	31	18	2	2	A	26,186	26,186	24,312	1,424	450	-	-	24,100	24,312
21 Thornbury, St. Paul's	BM121	6	14	88	-	1	9	79	55	50		138,980	138,980	128,066	5,000	5,914	-	42,562	136,675	128,066
22 Tiverton, Knox	BM190	9	18	208	-	6	202	68	94	M	195,421	160,125	143,638	9,130	7,357	3,852	47,341	182,633	136,638	
23 Walkerton, Knox	BM200	17	5	61	-	4	95	52	40	A	140,416	124,779	110,589	10,497	3,693	1,210	-	106,038	110,589	
24 Whitechurch, Chalmers	BM210	5	-	-	2	-	-	17	15	13	A	21,461	13,961	11,587	1,293	1,081	-	6,150	17,640	11,587
25 Wiaron, St. Paul's	BM220	8	1	81	1	3	10	85	40	44	A	109,722	109,722	103,537	3,285	2,900	1,217	42,446	118,246	103,537
26 Wingham, St. Andrew's	BM230	15	52	155	1	2	8	191	125	111	A	261,661	191,288	161,076	16,557	13,655	3,184	46,212	250,882	155,076
Grand Total 2014		262	297	2,488	32	79	193	3,061	1,514	1,622	14	3,524,205	3,004,652	2,660,253	208,368	136,031	27,877	771,787	3,045,514	2,647,253
Grand Total 2013		265	360	2,591	42	40	182	3,118	1,482	1,662	14	3,138,200	2,956,757	2,577,659	219,310	159,788	38,613	720,247	2,765,526	2,568,159
Increase						39	11		32			386,005	47,895	82,594				51,540	279,988	79,094
Decrease		3	63	103	10			57		40					10,942	23,757	10,736			

Synod of Manitoba & North Western Ontario

Statistics and Finances for the Year Ended December 31st, 2014

32. Presbytery of Superior

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Geraldton, St. Andrew's Thunder Bay:	SU010	6	5	40	-	-	-	32	12	25	AM	47,134	47,134	40,996	3,090	3,048	-	1,140	43,294	40,996
2 Calvin	SU020	12	-	39	-	2	1	33	30	14		47,068	47,068	42,749	3,000	1,319	-	-	44,272	42,749
3 First	SU030	12	10	145	-	3	136	92	175	M		139,507	139,507	115,950	15,221	8,336	2,135	40,205	123,366	115,950
4 Lakeview	SU040	20	10	148	1	10	6	168	75	77		158,483	158,483	135,911	15,091	7,481	925	44,446	141,139	135,911
5 St. Andrew's	SU050	30	30	339	5	-	12	343	100	553	A	540,162	243,530	219,637	18,025	5,868	-	36,667	474,671	209,640
Grand Total 2014		80	55	711	6	12	22	712	309	844	2	932,354	635,722	555,243	54,427	26,052	3,060	122,458	826,742	545,246
Grand Total 2013		81	42	699	7	1	62	720	309	869	3	719,248	719,012	628,748	59,240	31,024	1,250	86,568	579,266	617,663
Increase				13	12		11					213,106					1,810	35,890	247,476	
Decrease		1			1		40	8		25	1		83,290	73,505	4,813	4,972				72,417

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Statistics and Finances for the Year Ended December 31st, 2014

33. Presbytery of Winnipeg

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Kenora, First	WI230	8	3	45	2	4	2	69	41	10	AM	111,324	79,587	70,967	8,000	620	-	43,007	89,227	70,967
2 Lockport	WI090	5	-	17	-	1	1	29	20	15		28,723	28,723	22,623	3,000	3,100	-	-	20,438	22,623
3 Pinawa, Pinawa Christian Fellowship	WI080	4	-	16	-	2	1	15	8	6	A	112,051	111,716	94,937	800	15,979	-	51,700	94,803	94,937
4 Selkirk, Knox	WI100	12	6	95	5	-	3	140	50	96	A	98,448	98,448	94,698	1,950	1,800	-	21,223	78,364	94,698
5 Stonewall, Knox	WI011	2	-	-	-	-	-	-	-	-	A	24,921	24,921	22,421	1,800	700	-	-	23,959	22,421
6 Thompson, St. Andrew's Winnipeg:	WI110	4	6	23	-	4	-	20	15	25	M	68,421	60,171	57,171	2,000	1,000	-	21,231	61,953	57,171
7 Calvin	WI010	5	7	21	1	-	1	24	22	16		32,989	32,989	28,315	2,545	2,129	1,979	-	26,336	28,315
8 Filipino	WI270	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
9 First	WI020	15	22	76	3	2	13	108	79	60	A	246,578	210,455	191,713	9,239	9,503	640	25,600	198,058	191,713
10 Kildonan	WI061	8	-	78	-	-	19	56	58	100		151,912	143,802	122,331	14,000	7,471	-	35,000	81,032	122,331
11 Prairie	WI290	12	18	85	1	97	4	93	74	47	A	173,774	148,390	138,564	1,635	8,191	-	47,000	242,232	138,564
12 St. John's	WI060	11	17	90	2	2	5	112	60	65		168,042	137,758	106,547	9,447	21,764	1,787	39,340	128,117	106,547

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33. Presbytery of Winnipeg

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
13 Somang	WI280	2	2	12	-	7	-	34	25	6	A	164,612	42,736	39,136	-	3,600	-	28,000	94,334	39,136
14 Westwood	WI070	9	12	162	3	1	5	173	120	122	A	298,875	246,270	197,054	21,200	28,016	-	51,360	203,058	197,054
Grand Total 2014		97	93	720	17	120	54	873	572	568	3	1,680,670	1,365,966	1,186,477	75,616	103,873	4,406	363,461	1,341,911	1,186,477
Grand Total 2013		111	104	821	23	38	94	989	625	664	4	1,714,511	1,522,374	1,344,268	63,020	115,086	725	243,320	954,574	1,344,268
Increase							82										3,681	120,141	387,337	
Decrease		14	11	101	6		40	116	53	96	1	33,841	156,408	157,791		11,213				157,791

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34. Presbytery of Brandon

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Bellafield Brandon:	BN091	1	-	3	1	-	-	16	12	5		679	679	454	225	-	-	555	750	454
2 First	BN010	17	20	180	2	7	33	253	95	125		250,587	250,587	238,589	6,959	5,039	-	49,765	243,921	238,589
3 St. Andrew's	BN020 *	7	-	84	3	4	3	79	21	33		44,523	44,523	41,743	2,760	20	-	-	34,216	41,743
4 Carberry, Knox-Zion	BN040	10	4	58	-	-	7	76	25	80	M	80,445	75,445	65,395	5,000	5,050	-	39,985	79,997	65,395
5 Melita	BN081	4	-	10	-	-	2	11	13	23		281,690	81,690	80,387	1,303	-	-	24,225	43,916	80,387
6 Neepawa, Knox	BN100	10	9	60	1	9	14	77	55	11		116,452	79,105	76,032	1,561	1,512	-	42,446	151,584	76,032
7 Ninga	BN093	2	6	17	1	-	2	8	30	28		46,089	46,089	38,384	500	7,205	-	12,209	12,209	38,384
8 Portage La Prairie, First	BN130	11	5	83	-	2	7	68	31	62		141,073	115,963	110,151	3,867	1,945	-	42,446	131,570	92,128
9 Winnipegosis, Knox	BN051	4	-	15	-	-	1	13	12	4	AM	28,102	17,682	17,682	-	-	-	-	17,284	17,682
Grand Total 2014		66	44	510	8	22	69	601	294	371	2	989,640	711,763	668,817	22,175	20,771	-	211,631	715,447	650,794
Grand Total 2013		68	38	539	14	20	29	661	344	442	1	696,537	638,553	593,587	20,390	24,576	-	205,944	711,952	592,186
Increase			6			2	40				1	293,103	73,210	75,230	1,785			5,687	3,495	58,608
Decrease			2		29	6		60	50	71						3,805				

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35. Presbytery of Assiniboia

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Grenfell, Trinity	AS022	5	4	56	-	1	7	57	45	43	M	99,203	96,703	86,073	2,195	8,435	100	37,577	86,612	86,073
2 Kipling, Bekevar	AS030	5	-	25	1	-	4	107	15	1	A	16,216	16,216	12,915	600	2,701	-	-	17,703	12,915
3 Moose Jaw, St. Mark's	AS040	8	5	29	-	1	-	35	22	31	A	75,149	31,575	28,338	2,862	375	-	-	43,652	28,338
- Briercrest, Knox	AS041	6	7	10	5	-	1	35	9	15	A	25,976	25,450	19,769	2,285	3,396	-	8,902	20,854	19,769
4 Moosomin, St. Andrew's	AS050	4	-	24	-	-	4	32	9	41	AM	19,339	19,339	17,528	421	1,390	-	-	12,257	17,528
- Whitewood, Knox	AS051	5	-	54	-	-	4	12	60	AM	29,884	29,884	25,894	1,240	2,750	-	-	-	12,899	25,894
5 Regina, First	AS060	13	24	180	1	5	11	173	97	85	A	268,526	249,130	212,501	26,390	10,239	-	44,138	283,377	212,501
6 Regina, Norman Kennedy	AS070	11	12	70	-	7	1	89	58	50	A	133,307	133,307	118,940	6,700	7,667	-	40,620	127,204	118,940
7 Swift Current, St. Andrew's	AS090	6	10	28	-	4	2	57	45	16	A	83,566	81,036	78,467	2,569	-	-	42,766	86,616	78,467
8 Weyburn, Knox	AS100	7	4	34	1	6	16	49	16	23	AM	108,377	88,377	85,303	1,247	1,827	-	14,641	88,377	85,303
9 Yorkton, Knox	AS110	5	3	32	2	-	3	30	22	24		66,867	52,467	47,893	1,265	3,309	-	22,523	51,496	47,893
- Dunleath	AS111	5	-	7	-	-	7	6	4	4	A	17,792	14,192	12,934	300	958	-	5,633	10,319	12,934
Grand Total 2014		80	69	549	10	24	49	718	354	407	4	944,202	837,676	746,555	48,074	43,047	100	216,800	841,366	746,555
Grand Total 2013		84	82	574	9	17	63	744	355	428	3	912,491	846,477	754,154	50,069	42,254	1,100	229,999	922,744	754,154
Increase						1	7				1	31,711				793				
Decrease			4	13	25		14	26	1	21			8,801	7,599	1,995		1,000	13,199	81,378	7,599

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36. Presbytery of Northern Saskatchewan

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Melfort, St. James	NS050	9	-	68	2	-	3	50	35	34	A	52,244	52,244	47,652	2,723	1,869	-	21,723	52,244	47,652
- Tisdale, St. Andrew's	NS150	7	-	43	-	-	3	54	35	30	A	46,598	46,598	44,798	1,800	-	-	21,723	46,900	44,798
2 Mistawasis	NS060	2	-	125	7	-	3	20	12	50	A	87,667	12,667	12,467	200	-	-	43,584	44,184	12,467
3 North Battleford, St. Andrew's	NS070	5	-	22	-	1	5	25	20	10	A	44,982	44,982	37,129	1,773	6,080	-	-	47,954	37,129
4 Prince Albert, St. Paul's	NS090	11	-	79	1	-	16	160	30	71	M	244,125	122,369	118,878	3,491	-	147	8,843	178,012	118,878
5 Sandwih, St. Philip's	NS071	2	-	4	-	-	2	5	-	9	A	740	740	15	200	525	-	-	45	15
Saskatoon:																				
6 Calvin-Goforth	NS110	5	5	39	-	-	2	30	24	31	AM	80,318	60,613	48,515	5,800	6,298	1,180	-	82,144	48,515
7 St. Andrew's	NS130	20	30	188	5	8	27	240	130	137	A	312,617	273,042	209,293	35,564	28,185	2,129	46,963	247,917	209,293
8 Shipman, Knox	NS170	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Grand Total 2014		61	35	568	15	9	61	584	286	372	2	869,291	613,255	518,747	51,551	42,957	3,456	142,836	699,400	518,747
Grand Total 2013		63	48	613	20	6	45	636	319	427	1	1,178,022	719,224	623,468	57,029	38,727	4,399	196,461	862,782	623,468
Increase						3	16				1					4,230				
Decrease		2	13	45	5			52	33	55		308,731	105,969	104,721	5,478		943	53,625	163,382	104,721

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37. Presbytery of Peace River

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Chetwynd Shared Ministry	PR020	1	-	1	-	-	-	45	18	3	A	69,563	51,575	43,110	1,293	7,172	-	28,146	64,013	43,110
2 Dawson Creek, St. James	PR030	2	-	26	-	-	-	31	25	21	A	59,879	59,879	52,220	4,000	3,659	-	19,582	54,898	52,220
3 Dixonville, Strang	PR011	2	-	19	-	-	1	18	14	23	AM	20,877	20,877	18,869	1,200	808	-	-	20,173	18,869
4 Fort St. John, Fort St. John	PR040	4	-	21	-	-	1	19	15	18	AM	53,694	53,694	39,599	4,696	9,399	-	-	25,288	39,599
5 Grande Prairie, Forbes	PR050	14	25	145	2	5	8	113	95	125	M	226,557	226,557	189,771	20,542	16,244	-	63,900	182,670	166,011
6 Hudson's Hope, St. Peters	PR100	**	2	-	4	-	-	5	9	-	-	15,283	15,283	15,283	-	-	-	2,500	19,580	15,283
Grand Total 2014		25	25	216	2	5	10	231	176	190	3	445,853	427,865	358,852	31,731	37,282	-	114,128	366,622	335,092
Grand Total 2013		25	25	232	2	44	35	193	182	187	2	547,852	431,011	356,208	32,174	42,629	-	130,042	384,106	332,235
Increase								38		3	1				2,644					2,857
Decrease					16	39	25		6			101,999	3,146		443	5,347		15,914	17,484	

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38. Presbytery of Edmonton-Lakeland

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Chauvin, Westminster	ED010	5	-	15	-	-	-	21	10	11		43,406	43,406	41,300	1,650	456	-	22,741	41,607	41,300
- Killam	ED111	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
- Wainwright, St. Andrew's	ED011	5	-	13	-	-	3	17	9	2		29,718	29,718	27,364	1,000	1,354	-	15,600	30,411	27,364
Edmonton:																				
2 Callingwood Road	ED091	8	18	56	4	-	1	55	49	49		147,426	147,426	143,254	2,500	1,672	-	51,811	133,533	143,254
3 Calvin Hungarian	ED020	6	-	25	2	3	7	27	20	8	AM	64,579	63,829	63,329	500	-	-	19,555	28,915	53,969
4 Dayspring	ED030	24	35	240	3	22	4	224	141	281		364,972	364,972	319,012	28,211	17,749	-	64,455	323,880	319,012
5 First	ED050	16	30	200	7	13	-	199	145	80		407,517	304,674	288,174	16,500	-	65	60,380	407,097	288,174
6 Mill Woods	ED060	12	28	106	5	5	21	147	60	84	A	1,419,097	198,752	171,142	12,400	15,210	-	42,720	185,280	171,142
7 St. Andrew's	ED070	*	6	7	40	2	-	1	56	40	20	149,299	82,143	79,380	1,500	1,263	-	-	64,299	79,380
8 Westmount	ED090	5	22	57	-	-	3	55	55	54	AM	138,919	108,919	89,231	10,000	9,688	-	-	100,851	89,231
9 Fort McMurray, Faith	ED100	4	5	31	-	-	2	31	20	38	M	91,038	91,038	80,038	6,000	5,000	-	43,274	74,911	80,038
10 Lloydminster, Knox	ED120	8	4	69	-	-	5	33	25	70		132,802	125,948	121,556	2,500	1,892	-	47,366	120,610	121,556
- Ganton	ED140	2	3	10	-	-	-	7	10	14		12,412	12,390	11,350	500	540	-	6,600	10,766	11,350

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38. Presbytery of Edmonton-Lakeland

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
11 St. Albert, Braeside	ED130 **	6	-	69	1	6	1	72	45	37		129,801	129,276	124,305	2,500	2,471	-	49,303	123,915	115,729
12 Sherwood Park	ED180 *	3	-	15	-	-	15	31	17	5	M	84,221	84,221	83,171	1,000	50	-	35,667	115,423	73,046
Grand Total 2014		110	152	946	24	49	63	975	646	753	5	3,215,207	1,786,712	1,642,606	86,761	57,345	65	459,472	1,761,498	1,614,545
Grand Total 2013		115	151	997	15	35	87	996	669	848	4	1,825,526	1,703,236	1,550,623	81,260	71,353	869	532,260	1,718,900	1,521,027
Increase			1		9	14						1,389,681	83,476	91,983	5,501				42,598	93,518
Decrease		5		51			24	21	23	95	1					14,008	804	72,788		

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39. Presbytery of Central Alberta

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Eckville, St. Paul's	CA010 ***	12	36	69	3	9	-	74	70	132	M	106,987	104,127	76,754	10,000	17,373	-	45,895	97,087	76,754
2 Innisfail, St. Andrew's	CA020	5	7	28	-	3	4	28	30	23	M	65,272	65,272	60,092	3,600	1,580	-	34,009	74,441	60,092
3 Olds, St. Andrew's	CA030	5	6	36	-	2	5	23	18	35		48,725	48,725	42,624	4,648	1,453	-	-	44,622	42,624
4 Orkney, St. Andrew's	CA081 *	2	6	8	-	1	1	12	18	2		8,827	8,827	7,557	1,270	-	-	7,500	10,723	7,557
Red Deer:																				
5 Knox	CA040	7	9	148	5	-	10	110	70	89	M	210,720	210,720	193,490	17,160	70	-	46,000	190,390	193,490
6 West Park	CA050	2	-	26	-	-	2	22	12	6		24,101	24,101	23,891	210	-	-	-	25,774	23,891
7 Willow Valley	CA090	4	-	22	-	-	-	30	20	18		32,052	32,052	24,667	3,000	4,385	-	-	25,438	24,667
8 Rocky Mountain House, Memorial	CA060	10	10	76	1	-	2	99	56	76		141,261	127,293	111,722	6,361	9,210	-	22,846	104,552	111,722
9 Sylvan Lake, Memorial	CA070	9	13	148	4	14	9	143	100	90		174,789	174,789	153,431	14,347	7,011	-	45,694	193,271	153,431
Grand Total 2014		56	87	561	13	29	33	541	394	471	3	812,734	795,906	694,228	60,596	41,082	-	201,944	766,298	694,228
Grand Total 2013		60	92	574	10	12	43	562	424	487	2	880,170	802,310	673,239	80,828	48,243	-	191,384	721,035	673,239
Increase					3	17					1			20,989				10,560	45,263	20,989
Decrease		4	5	13			10	21	30	16		67,436	6,404		20,232	7,161				

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40. Presbytery of Calgary-Macleod

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Banff, St. Paul's	CM010	6	6	25	-	1	1	32	45	40	M	119,931	119,931	109,035	7,000	3,896	-	47,520	128,949	109,035
2 Bassano, Knox	CM020	12	20	80	-	2	2	49	50	60	M	127,669	127,669	120,650	5,159	1,860	-	49,173	120,634	120,650
- Gem Calgary:	CM021	3	-	22	-	-	-	23	16	33		14,587	14,535	13,937	598	-	-	-	14,021	13,937
3 Calvin Hungarian	CM030	9	13	115	3	8	1	105	55	105	M	139,847	114,472	106,653	3,000	4,819	-	43,484	96,470	106,653
4 Centennial	CM040	10	12	90	6	12	12	125	90	60	A	164,832	164,832	147,839	10,500	6,493	-	50,700	154,425	147,839
5 Ghanaian	CM180	-	7	31	-	37	-	37	31	28	A	74,113	40,472	40,372	50	50	-	-	47,072	40,372
6 Grace	CM060	45	76	380	16	12	17	503	231	350	A	1,552,522	1,120,396	920,949	154,512	44,935	-	75,566	1,029,644	920,949
7 Knox	CM070	13	10	118	1	-	7	94	75	121	A	341,724	304,680	270,524	11,031	23,125	-	66,476	304,997	264,997
8 St. Andrew's	CM080	38	28	420	3	14	48	511	252	454	A	971,259	742,780	681,794	51,639	9,347	3,973	67,497	729,910	681,794
9 St. Giles	CM090	16	13	153	1	2	11	164	76	76	A	235,979	229,926	204,834	17,700	7,392	-	50,000	234,677	204,834
10 Valleyview	CM071	4	20	60	11	9	3	38	68	101	A	342,846	213,366	210,194	795	2,377	-	67,701	334,386	210,194
11 Varsity Acres	CM100	18	45	305	1	7	18	334	166	256	M	624,574	558,646	528,275	26,900	3,471	2,909	67,721	598,980	387,898
12 Westminster	CM101	13	49	224	10	-	44	253	187	273	A	388,925	382,395	340,266	25,000	17,129	1,308	72,000	368,640	335,641
13 Lethbridge, St. Andrew's	CM130	9	20	188	-	-	22	188	140	57	A	276,175	266,575	237,469	22,606	6,500	-	57,994	228,832	237,169
14 Medicine Hat, St. John's	CM150	10	18	134	4	12	6	161	86	81	A	368,330	226,992	179,510	25,000	22,882	-	58,980	302,691	179,510
Grand Total 2014		206	337	2,345	56	116	192	2,617	1,568	2,095	4	5,743,313	4,627,667	4,112,301	361,490	153,876	8,190	774,812	4,694,328	3,961,472
Grand Total 2013		208	335	2,290	40	91	127	2,690	1,546	2,104	4	5,534,066	4,886,330	4,268,538	400,039	217,753	33,101	751,945	4,086,982	4,057,009
Increase			2	55	16	25	65					209,247						22,867	607,346	
Decrease		2						73		9			258,663	156,237	38,549	63,877	24,911			95,537

Synod of British Columbia

Statistics and Finances for the Year Ended December 31st, 2014

41. Presbytery of Kootenay

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Cranbrook, Knox	KO020	6	25	85	1	6	-	100	112	90		219,681	219,681	192,564	15,000	12,117	-	-	197,935	161,952
2 Creston, St. Stephen's	KO030	8	7	40	-	2	1	37	40	28	A	110,552	110,552	97,022	4,500	9,030	-	47,000	103,066	97,022
3 Kimberley, St. Andrew's	KO040	4	-	40	2	2	4	28	35	30	M	118,279	118,279	106,963	11,286	30	-	49,648	81,747	106,963
4 Slocan, St. Andrew's	KO051	2	-	13	-	-	-	12	12	12	M	13,169	13,169	12,469	700	-	-	5,148	20,004	12,469
5 Trail, First	KO060	6	20	71	3	4	2	44	62	-	M	227,866	227,866	164,348	17,008	46,510	-	37,380	183,589	164,348
Grand Total 2014		26	52	249	6	14	7	221	261	160	3	689,547	689,547	573,366	48,944	67,687	-	139,176	586,341	542,754
Grand Total 2013		25	38	246	5	24	36	208	256	227	2	667,211	667,211	568,808	42,415	55,988	1,425	155,007	595,698	492,424
Increase		1	14	3	1			13	5	1		22,336	22,336	4,558	6,079	11,699				50,330
Decrease						10	29			67							1,425	15,831	9,357	

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Statistics and Finances for the Year Ended December 31st, 2014

42. Presbytery of Kamloops

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Armstrong, St. Andrew's	KA010	3	-	26	-	-	2	43	24	15	M	80,678	72,690	67,483	3,133	2,074	-	29,355	79,760	67,483
2 Cariboo Region	KA090	6	76	161	2	3	9	80	165	260		271,358	68,145	52,705	4,518	10,922	-	143,493	324,583	52,705
3 Kamloops, St. Andrew's	KA020	8	15	75	-	1	4	81	68	59		165,399	165,399	143,578	16,487	5,334	4,764	49,266	136,810	143,578
4 Kelowna, St. David's	KA030	11	3	91	1	3	4	81	65	81		189,313	170,765	158,895	5,000	6,870	-	-	173,962	143,470
5 Kitimat	KA040	5	1	23	-	-	1	40	18	6		40,960	40,960	38,160	2,200	600	-	-	35,085	38,160
6 Penticton, St. Andrew's	KA050	10	8	81	-	3	13	55	63	60		148,231	147,535	143,926	3,000	609	-	47,362	144,916	143,926
7 Prince George, St. Giles	KA060	14	33	135	1	5	5	122	120	140	A	232,174	194,864	160,798	10,664	23,402	1,774	46,940	161,922	160,798
8 Prince Rupert, First	KA070	2	2	4	-	-	8	14	10	5		23,633	23,633	20,111	1,761	1,761	-	-	35,165	20,111
9 Salmon Arm, St. Andrew's	KA080	* 3	3	-	1	2	2	32	35	19		71,699	64,293	59,233	4,000	1,060	-	17,700	39,550	59,233
10 Summerland, Lakeside	KA100	2	-	12	-	-	-	26	16	30	M	41,486	31,486	16,346	12,500	2,640	-	-	28,998	16,346
11 Vernon, Knox	KA011	4	6	136	-	4	7	132	85	51	A	158,073	158,073	137,409	12,400	8,264	-	46,400	139,276	137,409
Grand Total 2014		68	147	744	5	21	55	706	669	726	2	1,423,004	1,137,843	998,644	75,663	63,536	6,538	380,516	1,300,027	983,219
Grand Total 2013		72	134	721	9	35	71	738	664	768	-	1,368,941	1,175,003	1,070,631	65,408	38,964	3,975	296,605	1,017,886	1,041,975
Increase				13	23				5	2		54,063			10,255	24,572	2,563	83,911	282,141	
Decrease		4				4	14	16	32	42			37,160	71,987						58,756

Synod of British Columbia

Statistics and Finances for the Year Ended December 31st, 2014

43. Presbytery of Westminister

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Abbotsford, Calvin	WE010	10	16	163	2	3	30	144	106	172	A	938,409	206,026	169,295	20,500	16,231	-	45,996	186,353	169,295
2 Bradner	WE261	6	4	43	2	1	4	43	44	21	A	47,542	47,512	42,329	1,300	3,883	-	-	39,205	42,329
Burnaby:																				
3 Brentwood	WE020	* 4	4	24	1	2	-	20	30	17		78,996	78,996	77,388	1,358	250	-	23,601	76,489	77,388
4 Gordon	WE030	10	6	80	-	-	2	75	62	33	A	174,394	172,351	152,446	12,950	6,955	2,607	45,802	144,245	152,446
5 Taiwanese	WE320	6	12	70	4	7	4	93	100	18		103,330	103,330	73,843	5,000	24,487	-	24,520	69,349	73,843
6 Chilliwack, Cooke's	WE050	8	7	69	2	11	5	76	58	37		344,039	128,039	126,039	2,000	-	-	46,482	161,940	84,706
7 Coquitlam	WE240	14	121	225	4	18	28	227	229	180	A	781,099	723,349	610,712	29,000	83,637	-	-	604,638	395,899
8 Langley	WE250	5	16	54	2	9	4	69	65	46	A	161,650	161,650	141,516	8,300	11,834	-	19,541	139,549	141,516
9 Maple Ridge, Haney	WE060	13	26	150	1	8	15	169	134	109	A	287,701	250,076	194,927	31,000	24,149	-	52,923	231,969	194,927
10 Mission, St. Paul's	WE260	7	20	58	3	1	11	44	60	36	M	125,385	125,385	109,537	4,345	11,503	-	41,505	109,066	109,537
New Westminster:																				
11 First	WE070	4	19	100	5	4	11	131	80	25		151,805	151,805	139,947	8,000	3,858	-	50,082	139,012	139,947
12 Knox	WE080	12	10	110	-	3	2	99	56	34		154,355	154,355	149,110	5,000	245	-	42,521	143,431	149,110

Synod of British Columbia

Statistics and Finances for the Year Ended December 31st, 2014

43. Presbytery of Westminster

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
13 St. Aidan's	WE090	9	12	59	-	-	3	64	45	49		161,958	156,372	145,470	8,000	2,902	-	-	153,309	107,593
14 North Vancouver, St. Andrew's & St. Stephen's	WE100	14	64	201	3	1	4	237	209	230		448,702	441,092	319,360	56,001	65,731	-	54,740	361,572	319,360
15 Richmond Surrey:	WE110	13	5	125	3	2	5	160	120	63	M	690,205	257,034	211,148	36,000	9,886	-	39,105	243,197	211,148
16 St. Andrew's-Newton	WE270	8	30	108	-	-	-	109	125	108		300,151	183,839	166,150	16,000	1,689	-	54,462	164,603	166,150
17 Whalley Vancouver:	WE120 *	9	15	60	1	3	6	91	89	16		184,876	184,876	144,691	17,500	22,685	-	55,440	207,972	144,691
18 Central	WE140	10	9	72	1	7	2	61	59	50		383,793	178,793	169,855	5,269	3,669	-	46,695	207,874	169,855
19 Chinese	WE150	15	-	142	2	2	6	179	135	30		1,729,328	773,668	745,427	22,500	5,741	1,690	51,841	1,708,588	429,360
20 Fairview	WE160	9	37	73	-	-	-	105	87	83		292,018	292,018	249,300	22,000	20,718	-	36,774	244,455	249,300
21 First Hungarian	WE130	9	32	44	1	-	11	63	61	166		116,818	88,264	82,145	1,300	4,819	-	30,900	83,807	82,145
22 Kerrisdale	WE170 *	9	13	93	2	9	2	85	80	84	M	256,086	189,943	155,413	15,000	19,530	4,407	50,078	231,542	155,413
23 St. Columba	WE200	6	-	21	1	3	5	25	20	7		74,570	74,570	54,225	9,000	11,345	-	49,857	54,225	
24 Taiwanese	WE300	5	7	69	-	5	49	99	87	31	A	162,112	161,548	125,498	14,000	22,050	-	22,449	74,613	125,498
25 West Point Grey	WE210	6	2	28	-	-	9	34	25	12		173,503	133,503	133,503	-	-	-	-	-	133,503
26 West Vancouver	WE220	6	4	72	-	3	26	90	58	20	A	181,481	181,481	148,819	15,163	17,499	-	186,415	148,819	
27 White Rock, St. John's	WE230 *	16	-	109	1	2	46	146	117	97		267,386	255,375	213,407	22,000	19,968	1,392	58,835	247,541	213,407
Grand Total 2014		243	491	2,422	41	104	290	2,738	2,341	1,774	4	8,771,692	5,855,250	5,051,500	388,486	415,264	10,096	894,292	6,210,591	4,441,410
Grand Total 2013		255	589	2,599	63	107	170	2,911	2,479	2,051	6	9,951,230	5,601,192	4,771,204	399,052	430,936	10,818	1,070,386	4,921,019	4,521,644
Increase							120												1,289,572	
Decrease			12	98	177	22	3	173	138	277	2	1,179,538			10,566	15,672	722	176,094		80,234

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Statistics and Finances for the Year Ended December 31st, 2014

44. Presbytery of Vancouver Island

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Campbell River, Trinity	VI010	10	25	100	-	-	5	87	82	50	A	164,783	164,783	151,196	8,563	5,024	-	49,892	164,722	106,683
2 Comox, Comox Valley	VI120	13	3	113	1	11	3	110	86	64		139,171	139,171	121,986	11,302	5,883	-	37,583	52,123	121,986
3 Duncan, St. Andrew's	VI020	14	12	153	6	6	26	152	153	136		350,365	286,943	251,913	17,400	17,630	-	37,247	241,024	185,763
4 Nanaimo, St. Andrew's	VI030	9	30	153	2	3	3	132	108	81		275,940	225,940	182,846	12,000	31,094	-	47,624	180,907	182,846
5 North Saanich, Saanich Peninsula	VI110	10	13	133	-	2	11	104	110	69	A	230,928	200,202	175,294	9,000	15,908	-	48,616	173,012	175,294
6 Parksville, St. Columba	VI040	14	-	141	-	15	9	168	106	44		202,794	196,361	163,291	21,500	11,570	-	61,216	259,447	163,291
7 Port Alberni, Knox	VI050	7	-	43	1	2	2	41	26	25	M	75,363	68,911	58,471	5,000	5,440	1,360	40,978	92,061	58,471
8 Sooke, Knox Victoria:	VI060	5	-	26	1	-	4	26	70	20	AM	114,587	114,587	112,297	1,058	1,232	-	53,820	111,205	112,297
9 Chinese	VI070	3	7	42	-	-	-	62	30	25	M	63,821	63,821	52,350	7,065	4,406	-	-	42,944	52,350
10 Knox	VI080	9	3	96	-	-	7	92	63	31		726,362	228,524	203,521	12,000	13,003	-	47,460	219,446	176,299
11 St. Andrew's	VI090	25	22	206	-	2	12	198	135	116		356,338	300,197	261,151	24,000	15,046	-	272,935	261,151	
12 Trinity	VI100 *	9	2	71	-	4	7	70	56	18		104,676	103,876	90,796	9,000	4,080	-	42,026	125,064	90,796
Grand Total 2014		128	117	1,277	11	45	89	1,242	1,025	679	3	2,805,128	2,093,316	1,825,112	137,888	130,316	1,360	466,462	1,934,890	1,687,227
Grand Total 2013		138	149	1,311	10	54	114	1,305	1,019	703	4	2,303,866	2,153,314	1,856,434	142,912	153,968	5,506	471,215	1,991,330	1,748,718
Increase					1				6			501,262							243,560	238,509
Decrease			10	32	34		9	25	63	24	1		59,998	31,322	5,024	23,652	4,146	4,753	56,440	61,491

PASTORAL CHARGE	CONG ID	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE	
1 Abbotsford, Korean	WH140	2	19	27	-	-	-	-	55	70		69,088	69,088	69,088	-	-	-	-	-	69,088	
2 Burnaby, Yulbahng	WH010	**	2	29	57	3	46	9	96	80	125	M	189,935	189,935	170,978	-	18,957	-	26,100	151,695	154,215
3 Calgary, Korean	WH090	***	11	266	323	29	64	20	73	622	817		785,807	785,807	704,646	24,000	57,161	-	50,000	539,718	698,264
4 Edmonton, Antioch	WH180	*	4	142	100	2	100	1	251	180	251		516,141	408,091	392,012	3,000	13,079	-	42,026	398,147	327,212
5 Edmonton, Korean	WH020		4	115	180	12	42	41	226	295	180		411,979	408,969	343,985	12,000	52,984	-	44,904	346,995	343,985
6 Nanaimo Korean	WH080		2	-	54	6	60	34	100	77	14		103,931	103,931	102,731	-	1,200	-	16,500	84,738	52,193
7 Port Coquitlam, Soojung	WH130		2	8	14	3	3	7	29	38	30	AM	64,010	64,010	60,612	700	2,698	-	42,445	151,071	58,612
Surrey:																					
8 Korean	WH030		2	56	58	10	15	16	122	140	178		389,112	389,112	373,765	-	15,347	-	33,498	325,327	234,758
9 Saem Mool	WH100		-	5	12	2	2	16	21	68	-		33,089	33,089	29,889	-	3,200	-	8,400	29,000	29,889
Vancouver:																					
10 Galilee	WH040		2	31	79	18	48	9	110	250	314		229,488	229,488	211,998	1,000	16,490	-	36,720	157,759	211,998
11 Irae	WH200																				
12 Korean	WH050		6	85	272	8	36	68	280	450	86	M	746,901	588,614	484,646	15,000	88,968	-	59,400	607,970	484,646
13 Winnipeg, Manitoba Korean	WH060	*	-	18	29	8	11	19	47	70	4		93,128	87,258	83,830	-	3,428	-	12,800	104,243	60,889
Grand Total 2014			37	774	1,205	101	427	240	1,355	2,325	2,069	3	3,632,609	3,357,392	3,028,180	55,700	273,512	-	372,793	2,896,663	2,725,749
Grand Total 2013			41	794	1,081	82	317	342	1,281	2,267	1,738	3	3,606,743	3,359,882	3,008,767	65,700	285,415	750	386,338	2,963,448	2,713,054
Increase				124	19	110			74	58	331		25,866		19,413						12,695
Decrease			4	20				102					2,490		10,000	11,903	750	13,545		66,785	

1. SYNOD OF ATLANTIC PROVINCES - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2014

	MIN ROLL		CONGREGATIONS					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
	SLF	PTS	GRT	PTS	TOT	AD	RE					MB					
1 Cape Breton	12	24	14	-	-	14	215	61	1,405	24	15	49	1,847	811	997	6	
2 Newfoundland	4	2	2	1	1	3	37	55	398	8	13	12	475	188	288	-	
3 Pictou	24	35	20	-	-	35	322	289	2,614	49	84	91	3,187	1,245	1,325	15	
4 Halifax-Lunenburg	26	15	2	2	1	17	161	149	1,557	20	20	61	1,929	736	1,327	-	
5 New Brunswick	30	35	22	2	1	37	209	260	1,544	47	29	65	2,220	1,411	1,044	16	
6 Prince Edward Island	30	25	15	-	-	25	209	395	1,815	55	48	73	2,550	1,825	1,508	15	
Grand Total 2014	126	136	75	5	3	131	1,153	1,209	9,333	203	209	351	12,208	6,216	6,489	52	
Grand Total 2013	148	136	75	7	4	132	1,169	1,226	9,300	155	191	434	12,431	6,462	6,719	48	
Increase										33	48	18				4	
Decrease	22			2	1	1	16	17					83	223	246	230	

	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Cape Breton	1,533,439	1,186,654	1,066,749	81,510	38,395	10,707	341,615	1,157,137	1,066,449
2 Newfoundland	591,017	541,013	473,753	34,695	32,565	9,500	92,418	472,484	426,579
3 Pictou	2,207,973	1,934,770	1,719,346	159,534	55,890	27,840	501,623	1,912,454	1,715,274
4 Halifax-Lunenburg	2,636,150	1,847,118	1,501,868	169,979	175,271	12,482	416,006	1,773,600	1,462,948
5 New Brunswick	2,767,181	2,629,349	2,393,866	141,043	94,440	16,698	744,950	2,718,328	2,101,321
6 Prince Edward Island	2,667,897	2,267,021	2,103,797	95,437	67,787	20,596	494,689	2,078,425	2,048,782
Grand Total 2014	12,403,657	10,405,925	9,259,379	682,198	464,348	97,823	2,591,301	10,112,428	8,821,353
Grand Total 2013	11,924,696	9,964,923	8,824,883	721,023	419,017	97,135	2,585,010	9,998,811	8,545,733
Increase	478,961	441,002	434,496		45,331	688	6,291	113,617	275,620
Decrease				38,825					

2. SYNOD OF QUEBEC & EASTERN ONTARIO - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2014

	MIN ROLL		CONGREGATIONS					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
	SLF	PTS	GRT	PTS	TOT	AD	RE					MB					
7 Quebec	4	4	4	3	3	7	32	22	183	9	10	5	195	156	72	2	
8 Montreal	40	33	31	-	-	33	287	751	2,272	69	85	134	2,712	1,860	1,465	14	
9 Seaway-Glengarry	24	27	14	-	-	27	215	284	1,731	39	36	142	2,346	944	1,216	6	
10 Ottawa	37	20	20	-	-	20	250	482	2,344	41	106	156	2,698	1,721	1,868	3	
11 Lanark & Renfrew	23	21	15	-	-	21	161	111	1,224	21	20	131	1,741	883	637	5	
Grand Total 2014	128	105	84	3	3	108	945	1,650	7,754	179	257	568	9,692	5,564	5,258	30	
Grand Total 2013	135	99	80	8	8	107	952	1,544	7,950	195	300	697	9,938	5,627	5,578	34	
Increase		6	4			1		106									
Decrease	7			5	5		7		196	16	43	129	246	63	320	4	

2 . SYNOD OF QUEBEC & EASTERN ONTARIO - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2014

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
7 Quebec	448,786	362,313	326,960	21,272	14,081	-	133,260	351,164	323,816
8 Montreal	5,352,264	4,279,684	3,866,583	213,677	199,424	11,182	799,862	4,490,423	3,803,071
9 Seaway-Glengarry	2,119,524	1,891,297	1,732,826	105,395	53,076	8,060	613,890	2,134,303	1,730,794
10 Ottawa	5,391,008	4,191,518	3,571,205	313,874	306,439	8,486	622,190	4,139,658	3,481,669
11 Lanark & Renfrew	1,655,141	1,606,093	1,416,467	97,905	91,721	8,240	478,672	1,607,746	1,416,467
Grand Total 2014	14,966,723	12,330,905	10,914,041	752,123	664,741	35,968	2,647,874	12,723,294	10,755,817
Grand Total 2013	15,577,873	11,909,368	10,405,525	834,492	669,351	32,838	2,614,499	12,192,229	10,314,361
Increase		421,537	508,516			3,130	33,375	531,065	441,456
Decrease	611,150			82,369	4,610				

3 . SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2014

	MIN ROLL		CONGREGATIONS					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
	SLF	PTS	GRT	PTS	TOT	AD	RE					MB					
12 Kingston	27	16	14	-	-	16	126	105	1,038	9	49	66	1,199	764	585	8	
13 Lindsay-Peterborough	30	28	20	-	-	28	225	219	1,720	30	78	157	2,305	1,018	746	5	
14 Pickering	53	25	24	-	-	25	268	498	2,993	69	130	217	3,298	2,519	2,972	5	
15 East Toronto	74	21	20	-	-	21	285	585	2,381	49	52	226	3,017	1,865	1,371	2	
16 West Toronto	34	21	21	1	1	22	215	737	2,082	68	142	123	2,193	1,790	1,200	7	
17 Brampton	55	34	21	-	-	34	345	597	3,708	92	134	448	4,704	2,666	2,907	13	
18 Oak Ridges	35	21	21	1	1	22	206	767	2,024	38	109	152	2,825	2,245	1,674	9	
19 Barrie	53	37	30	-	-	37	320	489	3,428	63	162	240	4,009	2,599	2,455	3	
20 Temiskaming	2	1	1	4	4	5	27	7	130	3	4	5	154	125	126	1	
21 Algoma & North Bay	14	9	6	-	-	9	82	71	672	1	4	52	709	442	500	2	
22 Waterloo-Wellington	49	31	27	-	-	31	494	844	5,498	85	123	342	6,524	3,109	3,032	12	
23 Eastern Han-Ca	46	17	17	1	1	18	52	1,431	2,620	155	410	394	4,266	4,622	2,757	-	
Grand Total 2014	472	261	222	7	7	268	2,645	6,350	28,294	662	1,397	2,422	35,203	23,764	20,325	67	
Grand Total 2013	493	258	230	9	9	269	2,711	7,007	28,284	616	1,627	2,493	36,294	24,282	19,751	75	
Increase		3							10	46					574		
Decrease	21		8	2	2	1	66	657			230	71	1,091	518		8	

3. SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2014

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
12 Kingston	2,251,652	1,837,903	1,676,987	97,540	63,376	21,628	435,592	1,994,755	1,586,427
13 Lindsay-Peterborough	3,270,837	2,856,158	2,619,795	139,320	97,043	41,572	698,520	2,878,456	2,375,952
14 Pickering	7,128,429	5,627,167	4,840,105	308,809	478,253	5,107	1,019,286	5,224,102	4,781,848
15 East Toronto	11,091,189	8,852,174	7,351,359	454,200	1,046,615	8,821	945,601	9,885,737	7,289,345
16 West Toronto	5,703,574	4,130,691	3,779,528	192,007	159,156	18,949	807,303	4,393,399	3,473,999
17 Brampton	6,524,477	5,820,969	5,299,832	364,454	156,683	14,366	1,185,544	5,605,480	5,153,357
18 Oak Ridges	5,161,258	4,505,139	4,124,462	213,588	197,514	5,905	878,675	4,403,628	3,833,373
19 Barrie	5,579,389	5,168,725	4,595,391	303,584	269,750	25,660	1,113,800	5,314,726	4,182,348
20 Temiskaming	262,317	248,259	227,157	12,305	8,797	-	68,727	225,349	227,157
21 Algoma & North Bay	1,062,919	1,004,354	880,984	67,052	56,318	6,547	193,424	875,839	857,783
22 Waterloo-Wellington	7,900,036	7,267,976	6,361,511	475,210	431,255	15,084	1,219,775	6,739,195	5,783,566
23 Eastern Han-Ca	7,447,854	6,450,803	5,384,131	66,872	999,800	-	500,566	6,214,604	4,432,783
Grand Total 2014	63,383,931	53,770,318	47,141,242	2,694,941	3,964,560	163,639	9,066,813	53,755,270	43,977,938
Grand Total 2013	61,821,652	53,849,098	46,798,987	3,152,757	3,897,354	159,468	8,721,779	50,037,178	43,105,246
Increase	1,562,279		342,255		67,206	4,171	345,034	3,718,092	872,692
Decrease		78,780		457,816					

4. SYNOD OF SOUTHWESTERN ONTARIO - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2014

	MIN ROLL		CONGREGATIONS						COMM ROLL					ATD	ADH	M
	SLF	PTS	GRT	PTS	TOT	ELD	SS	HOU	BP	AD	RE	MB				
24 Hamilton	66	34	31	1	1	35	413	480	3,417	62	106	261	4,290	2,561	1,585	12
25 Niagara	41	20	18	-	-	20	186	174	1,790	19	88	166	2,123	1,252	689	6
26 Paris	28	16	14	-	-	16	157	297	1,709	24	42	166	2,022	1,363	2,160	3
27 London	41	25	20	1	1	26	308	424	2,887	39	112	190	3,449	2,019	1,868	4
28 Essex-Kent	19	16	15	-	-	16	154	410	2,469	40	88	148	2,302	1,754	2,577	1
29 Lambton-West Middlesex	18	18	15	-	-	18	165	172	1,336	25	84	107	1,576	1,002	1,077	2
30 Huron-Perth	30	20	18	-	-	20	240	331	2,196	39	55	153	3,503	1,160	1,004	9
31 Grey-Bruce-Maitland	35	37	27	-	-	37	262	297	2,488	32	79	193	3,061	1,514	1,622	13
Grand Total 2014	278	186	158	2	2	188	1,885	2,585	18,292	280	654	1,384	22,326	12,625	12,582	50
Grand Total 2013	280	191	162	1	1	191	1,935	2,964	18,469	278	677	1,425	23,342	13,000	12,397	53
Increase				1	1					2					185	
Decrease	2	5	4			3	50	379	177		23	41	1,016	375		3

4. SYNOD OF SOUTHWESTERN ONTARIO - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2014

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
24 Hamilton	6,599,315	5,940,313	5,244,324	440,009	255,980	32,237	1,163,858	5,855,396	5,182,038
25 Niagara	3,334,780	2,874,310	2,490,221	214,330	169,759	30,439	696,413	2,616,734	2,324,804
26 Paris	3,015,637	2,693,544	2,260,853	149,633	283,058	13,061	387,070	2,316,675	2,152,808
27 London	5,016,754	4,081,161	3,522,031	251,017	308,113	34,584	826,874	3,801,054	3,279,717
28 Essex-Kent	3,654,350	3,553,451	3,322,885	103,335	127,231	3,451	527,702	3,396,185	3,186,240
29 Lambton-West Middlesex	2,105,983	1,986,707	1,782,437	134,884	69,386	23,724	498,786	1,890,847	1,695,424
30 Huron-Perth	2,864,378	2,654,278	2,319,147	188,382	146,749	53,555	593,673	2,393,941	2,299,929
31 Grey-Bruce-Maitland	3,524,205	3,004,652	2,660,253	208,368	136,031	27,877	771,787	3,045,514	2,647,253
Grand Total 2014	30,115,402	26,788,416	23,602,151	1,689,958	1,496,307	218,928	5,466,163	25,316,346	22,768,213
Grand Total 2013	28,851,222	26,399,527	23,115,058	1,747,382	1,537,087	242,316	5,538,321	25,036,171	22,458,186
Increase	1,264,180	388,889	487,093					280,175	310,027
Decrease				57,424	40,780	23,388	72,158		

5. SYNOD OF MANITOBA & NORTH WESTERN ONTARIO - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2014

	MIN ROLL		CONGREGATIONS					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
	SLF	PTS	GRT	PTS	TOT	AD	RE					MB					
32 Superior	8	5	5	-	-	5	80	55	711	6	12	22	712	309	844	2	
33 Winnipeg	23	14	14	1	1	15	97	93	720	17	120	54	873	572	568	2	
34 Brandon	9	9	9	-	-	9	66	44	510	8	22	69	601	294	371	2	
Grand Total 2014	40	28	28	1	1	29	243	192	1,941	31	154	145	2,186	1,175	1,783	6	
Grand Total 2013	38	27	27	3	3	30	260	184	2,059	44	59	185	2,370	1,278	1,975	8	
Increase	2	1	1					8				95					
Decrease				2	2	1	17		118	13		40	184	103	192	2	

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
32 Superior	932,354	635,722	555,243	54,427	26,052	3,060	122,458	826,742	545,246
33 Winnipeg	1,680,670	1,365,966	1,186,477	75,616	103,873	4,406	363,461	1,341,911	1,186,477
34 Brandon	989,640	711,763	668,817	22,175	20,771	-	211,631	715,447	650,794
Grand Total 2014	3,602,664	2,713,451	2,410,537	152,218	150,696	7,466	697,550	2,884,100	2,382,517
Grand Total 2013	3,130,296	2,879,939	2,566,603	142,650	170,686	1,975	535,832	2,245,792	2,554,117
Increase	472,368			9,568		5,491	161,718	638,308	
Decrease		166,488	156,066		19,990				171,600

6. SYNOD OF SASKATCHEWAN - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2014

	MIN		CONGREGATIONS					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
	ROLL	SLF	PTS	GRT	PTS	TOT	AD					RE	MB				
35 Assiniboia	8	10	8	2	1	12	80	69	549	10	24	49	718	354	407	4	
36 Northern Saskatchewan	16	8	7	1	1	9	61	35	568	15	9	61	584	286	372	2	
Grand Total 2014	24	18	15	3	2	21	141	104	1,117	25	33	110	1,302	640	779	6	
Grand Total 2013	22	18	15	3	2	21	144	130	1,178	29	23	107	1,360	666	853	4	
Increase	2															2	
Decrease							3	26	61	4			58	26	74		

	TOT	FROM	CONG	PRES-	OTH	WMS/	STPD	NORM	\$
	REV	CONG	PURP	SHARE	BEN	AMS		EXP	BASE
35 Assiniboia	944,202	837,676	746,555	48,074	43,047	100	216,800	841,366	746,555
36 Northern Saskatchewan	869,291	613,255	518,747	51,551	42,957	3,456	142,836	699,400	518,747
Grand Total 2014	1,813,493	1,450,931	1,265,302	99,625	86,004	3,556	359,636	1,540,766	1,265,302
Grand Total 2013	2,079,021	1,564,209	1,376,830	106,498	80,881	5,499	426,460	1,771,516	1,376,830
Increase							5,123		
Decrease	265,528	113,278	111,528	6,873		1,943	66,824	230,750	111,528

7. SYNOD OF ALBERTA & THE NORTHWEST - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2014

	MIN		CONGREGATIONS					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
	ROLL	SLF	PTS	GRT	PTS	TOT	AD					RE	MB				
37 Peace River	4	5	5	1	1	6	25	25	216	2	5	10	231	176	190	3	
38 Edmonton-Lakeland	31	15	12	-	-	15	110	152	946	24	49	63	975	646	753	4	
39 Central Alberta	7	9	9	-	-	9	56	87	561	13	29	33	541	394	471	3	
40 Calgary-MacLeod	42	15	14	-	-	15	206	337	2,345	56	116	192	2,617	1,568	2,095	4	
Grand Total 2014	84	44	40	1	1	45	397	601	4,068	95	199	298	4,364	2,784	3,509	14	
Grand Total 2013	82	44	40	1	1	45	408	603	4,093	67	182	292	4,441	2,821	3,626	12	
Increase	2									28	17	6				2	
Decrease							11	2	25				77	37	117		

7. SYNOD OF ALBERTA & THE NORTHWEST - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2014

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
37 Peace River	445,853	427,865	358,852	31,731	37,282	-	114,128	366,622	335,092
38 Edmonton-Lakeland	3,215,207	1,786,712	1,642,606	86,761	57,345	65	459,472	1,761,498	1,614,545
39 Central Alberta	812,734	795,906	694,228	60,596	41,082	-	201,944	766,298	694,228
40 Calgary-Macleod	5,743,313	4,627,667	4,112,301	361,490	153,876	8,190	774,812	4,694,328	3,961,472
Grand Total 2014	10,217,107	7,638,150	6,807,987	540,578	289,585	8,255	1,550,356	7,588,746	6,605,337
Grand Total 2013	8,787,614	7,822,887	6,848,608	594,301	379,978	33,970	1,605,631	6,911,023	6,583,510
Increase	1,429,493							677,723	21,827
Decrease		184,737	40,621	53,723	90,393	25,715	55,275		

8. SYNOD OF BRITISH COLUMBIA - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2014

	MIN ROLL		CONGREGATIONS					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
	SLF	PTS	GRT	PTS	TOT	AD	RE					MB					
41 Kootenay	6	4	4	1	1	5	26	52	249	6	14	7	221	261	160	3	
42 Kamloops	24	10	10	1	1	11	68	147	744	5	21	55	706	669	726	2	
43 Westminster	79	27	27	-	-	27	243	491	2,422	41	104	290	2,738	2,341	1,774	3	
44 Vancouver Island	33	12	12	-	-	12	128	117	1,277	11	45	89	1,242	1,025	679	3	
45 Western Han-Ca	32	12	12	1	1	13	37	774	1,205	101	427	240	1,355	2,325	2,069	3	
Grand Total 2014	174	65	65	3	3	68	502	1,581	5,897	164	611	681	6,262	6,621	5,408	14	
Grand Total 2013	166	63	63	5	5	68	531	1,704	5,958	169	537	733	6,443	6,685	5,487	15	
Increase	8	2	2										74				
Decrease				2	2		29	123	61	5		52	181	64	79	1	

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
41 Kootenay	689,547	689,547	573,366	48,494	67,687	-	139,176	586,341	542,754
42 Kamloops	1,423,004	1,137,843	998,644	75,663	63,536	6,538	380,516	1,300,027	983,219
43 Westminster	8,771,692	5,855,250	5,051,500	388,486	415,264	10,096	894,292	6,210,591	4,441,410
44 Vancouver Island	2,805,128	2,093,316	1,825,112	137,888	130,316	1,360	466,462	1,934,890	1,687,227
45 Western Han-Ca	3,632,609	3,357,392	3,028,180	55,700	273,512	-	372,793	2,896,663	2,725,749
Grand Total 2014	17,321,980	13,133,348	11,476,802	706,231	950,315	17,994	2,253,239	12,928,512	10,380,359
Grand Total 2013	17,897,991	12,956,602	11,275,844	715,487	965,271	22,474	2,379,551	11,489,381	10,517,815
Increase		176,746	200,958					1,439,131	
Decrease	576,011			9,256	14,956	4,480	126,312		137,456

GENERAL SUMMARY BY SYNODS
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2014

	CONGREGATIONS										COMM ROLL					
	MIN ROLL	SLF	PTS	GRT	PTS	TOT	ELD	SS	HOU	BP	AD	RE	MB	ATD	ADH	M
1 Atlantic Provinces	126	136	75	5	3	131	1,153	1,209	9,333	203	209	351	12,208	6,216	6,489	52
2 Quebec & Eastern Ontario	128	105	84	3	3	108	945	1,650	7,754	179	257	568	9,692	5,564	5,258	30
3 Central, Northeastern Ontario and Bermuda	472	261	222	7	7	268	2,645	6,350	28,294	662	1,397	2,422	35,203	23,764	20,325	67
4 Southwestern Ontario	278	186	158	2	2	188	1,885	2,585	18,292	280	654	1,384	22,326	12,625	12,582	50
5 Manitoba & North Western Ontario	40	28	28	1	1	29	243	192	1,941	31	154	145	2,186	1,175	1,783	6
6 Saskatchewan	24	18	15	3	2	21	141	104	1,117	25	33	110	1,302	640	779	6
7 Alberta & The Northwest	84	44	40	1	1	45	397	601	4,068	95	199	298	4,364	2,784	3,509	14
8 British Columbia	174	65	65	3	3	68	502	1,581	5,897	164	611	681	6,262	6,621	5,408	14
Grand Total 2014	1,326	843	687	25	22	858	7,911	14,272	76,696	1,639	3,514	5,959	93,543	59,389	56,133	239
Grand Total 2013	1,364	836	692	37	33	863	8,110	15,362	77,291	1,553	3,596	6,366	96,619	60,821	56,386	249
Increase			7													
Decrease	38		5	12	11	5	199	1,090	595		82	407	3,076	1,432	253	10

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
1 Atlantic Provinces	12,403,657	10,405,925	9,259,379	682,198	464,348	97,823	2,591,301	10,112,428	8,821,353
2 Quebec & Eastern Ontario	14,966,723	12,330,905	10,914,041	752,123	664,741	35,968	2,647,874	12,723,294	10,755,817
3 Central, Northeastern Ontario and Bermuda	63,383,931	53,770,318	47,141,242	2,694,941	3,964,560	163,639	9,066,813	53,755,270	43,977,938
4 Southwestern Ontario	30,115,402	26,788,416	23,602,151	1,689,958	1,496,307	218,928	5,466,163	25,316,346	22,768,213
5 Manitoba & North Western Ontario	3,602,664	2,713,451	2,410,537	152,218	150,696	7,466	697,550	2,884,100	2,382,517
6 Saskatchewan	1,813,493	1,450,931	1,265,302	99,625	86,004	3,556	359,636	1,540,766	1,265,302
7 Alberta & The Northwest	10,217,107	7,638,150	6,807,987	540,578	289,585	8,255	1,550,356	7,588,746	6,605,337
8 British Columbia	17,321,980	13,133,348	11,476,802	706,231	950,315	17,994	2,253,239	12,928,512	10,380,359
Grand Total 2014	153,824,957	128,231,444	112,877,441	7,317,872	8,066,556	553,629	24,632,932	126,849,462	106,956,836
Grand Total 2013	150,279,935	127,449,150	111,305,111	8,021,869	8,122,170	630,997	24,456,808	119,822,607	105,548,571
Increase	3,545,022	782,294	1,572,330				176,124	7,026,855	1,408,265
Decrease				703,997	55,614	77,368			

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.

No. Presbytery

1	Cape Breton
2	Newfoundland
3	Pictou
4	Halifax & Lunenburg
5	New Brunswick
6	Prince Edward Island
7	Quebec
8	Montreal
9	Seaway-Glenarry
10	Ottawa
11	Lanark & Renfrew
12	Kingston
13	Lindsay-Peterborough
14	Pickering
15	East Toronto
16	West Toronto
17	Brampton
18	Oak Ridges
19	Barrie
20	Temiskaming
21	Algoma & North Bay
22	Waterloo-Wellington

No. Presbytery

23	Eastern Han-Ca
24	Hamilton
25	Niagara
26	Paris
27	London
28	Essex-Kent
29	Lambton-West Middlesex
30	Huron-Perth
31	Grey-Bruce-Maitland
32	Superior
33	Winnipeg
34	Brandon
35	Assiniboia
36	Northern Saskatchewan
37	Peace River
38	Edmonton-Lakeland
39	Central Alberta
40	Calgary-Macleod
41	Kootenay
42	Kamloops
43	Westminster
44	Vancouver Island
45	Western Han-Ca

Congregation	Presbytery	Congregation	Presbytery
A			
Abbotsford:		Ashburn, Burns	14
Calvin	43	Ashfield	31
Korean	45	Ripley, Knox	
Acton (ON), Knox	17	Athelstan	8
Acton (NB) (see Harvey Station)	5	Atwood	30
Agincourt, Knox (Toronto)	14	Aurora, St. Andrew's	18
Ajax:		Avonmore St. Andrew's	9
St. Andrew's	14	Finch, St. Luke's-Knox	
St. Timothy's	14	Gravel Hill, St. James-St. Andrew's	
Alberton, (Ancaster)	24	Avonton	30
Alliston, Knox	19	Motherwell-Avonbank	
Mansfield, St. Andrew's		B	
Alma, St. Andrew's (see Elora)	22	Baddeck, Knox	1
Almonte	11	St. Ann's, Ephriam Scott	
Carleton Place, St. Andrew's		Baden, Livingston	22
Alvinston, Guthrie	29	Ballyduff	13
Napier, St. Andrew's		Banff, St. Paul's	40
Amherst Island, St. Paul's	12	Barney's River-Marshy Hope	3
Amherstburg, St. Andrew's	28	Barnesville (see Hampton)	5
Amherstview, Trinity	12	Barrie:	
Ancaster:		Essa Road	19
Alberton	24	St. Andrew's	19
Carlisle, St. Paul's	24	Westminster	19
Binbrook, Knox		Bartibog Bridge, St. Matthew's	
St. Andrew's	24	(see Tabusintac, St. John's)	5
Angus, Zion	19	Bass River, St. Mark's	5
Appin	27	Beersville, St. James	
Melbourne, Guthrie		Clairville, St. Andrew's	
Arnprior, St. Andrew's	11	West Branch, Zion	
Arthur, St. Andrew's	22	Bassano, Knox	40
Gordonville, St. Andrew's		Gem	

Congregation	Presbytery	Congregation	Presbytery
Bathurst, St. Luke's	5	Burgoyne (see Port Elgin)	31
Campbellton, Knox		Burk's Falls, St. Andrew's	21
Baxter, Living Faith Community	19	Magnetawan, Knox	
Bayfield, Knox	30	Sundridge, Knox	
Beaconsfield, Briarwood	8	Burlington:	
Beamsville, St. Andrew's	25	Brant Hills	24
Smithville		Burlington East	24
Beauharnois, St. Edward's	8	Knox	24
Beaverton, Beacan	13	St. Paul's	24
Gamebridge, Knox		Burnaby:	
Beechwood, St. Andrew's	29	Brentwood	43
Beersville, St. James (see Bass River)	5	Burnaby Yulbahng	45
Beeton, St. Andrew's	18	Gordon	43
Belfast:		Taiwanese	43
St. John's	6	Bumbræ, St. Andrew's (see Campbellford)	13
Wood Islands			
Wellspring	6	C	
Bellafield	34	Caintown, St. Paul's	9
Belleville:		Lansdowne, Church of the Covenant	
St. Andrew's	12	Caledonia	24
St. Columba	12	Calgary:	
Belmore, Knox	31	Calvin, Hungarian	40
Bermuda, Hamilton, St. Andrew's	16	Centennial	40
Big Bras d'Or, St. James (see Boularderie)...	1	Ghanaian	40
Binbrook, Knox (see Carluke)	24	Grace	40
Black River Bridge, St. Paul's		Knox	40
(see Miramichi, Chatham)	5	Korean	45
Blue Mountain, Knox	3	St. Andrew's	40
East River St. Mary's, Zion		St. Giles	40
Garden of Eden, Blair		Valleyview Community	40
Bobcaygeon, Knox	13	Varsity Acres	40
Bolsover, St. Andrew's	13	Westminster	40
Woodville Community		Campbellton, Knox (see Bathurst)	5
Bolton, Caven	18	Cambridge:	
Bookton (see Norwich)	26	Central	22
Boston	17	Knox's Galt	22
Omagh		Knox Preston	22
Boularderie Pastoral Charge	1	Westside	22
Big Bras d'Or, St. James		St. Andrew's Hespeler	22
Ross Ferry, Knox		Campbellford, St. Andrew's	13
Bowmanville, St. Andrew's	13	Bumbræ, St. Andrew's	
Bracebridge, Knox	19	Campbell River, Trinity	44
Bradford, St. John's	18	Campbellville, St. David's	17
Bradner	43	Canoe Cove (see Central Parish)	6
Bramalea, St. Paul's	17	Carberry, Knox-Zion	34
Brampton:		Cardigan, St. Andrew's (see Montague)	6
Bramalea North	17	Cardinal, St. Andrew's and St. James	9
Heart Lake	17	(see Iroquois)	
St. Andrew's	17	Cariboo Region, Cariboo	42
Brandon:		Carleton Place, St. Andrew's (see Almonte) .	11
First	34	Carp, Trinity	10
St. Andrew's	34	Carluka, St. Paul's	24
Brantford:		Binbrook, Knox	
Alexandra	26	Catalone, St. James (see Louisburg-Catalone	
Central	26	Charge)	1
Greenbrier	26	Central Grey-Bruce Cooperative Ministry ...	31
Korean	23	Chatsworth, St. Andrew's	
Briercrest, Knox (see Moose Jaw)	35	Chesley, Geneva	
Bristol Memorial (see Fort Coulonge)	11	Dornoch, Latona	
Brockville, First	9	Southampton, St. Andrew's	
Brookfield Pastoral Charge	6	Central Parish Pastoral Charge	6
Brookfield		Canoe Cove	
Glasgow Road		Clyde River, Burnside	
Hunter River		Centre Road, Knox	29
Brussels, Melville	30		

Congregation	Presbytery
Charlotte County Pastoral Charge	5
St. Andrew's, Greenock	
St. Stephen, St. Stephen's	
St. George, The Kirk,	
Pennfield, The Kirk	
Charlottetown:	
St. James	6
St. Mark's	6
Marshfield, St. Columba's	
Zion	6
Chateauguay, Maplewood	8
Chatham:	
First	28
Korean Church of Chatham-Kent	23
St. James	28
Chatsworth, St. Andrew's (see Grey-Bruce Cooperative Ministry)	31
Chauvin, Westminster	38
Killam	
Wainwright, St. Andrew's	
Chesley, Geneva (see Central Grey-Bruce Cooperative Ministry)	31
Chesterville, St. Andrew's	9
Morewood	
Winchester, St. Paul's	
Chetwynd, Shared Ministry	37
Chilliwack, Cooke's	43
Chinese	
Markham	18
Mississauga	17
Montreal	8
Toronto	15
Vancouver	43
Victoria	44
Windsor	28
Clairville, St. Andrew's (see Bass River)	5
Claude	17
Clyde River, Burnside (see Central Parish)	6
Cobden, St. Andrew's	11
Cobourg, St. Andrew's	13
Colborne, Old St. Andrew's	13
Coldwater, St. Andrew's	19
Collingwood, First	19
Comox, Comox Valley	44
Conn, Knox (see Mount Forest)	22
Coquitlam	43
Cornwall, St. John's	9
Corunna, St. Andrew's	29
Cote des Neiges (Montreal)	8
Cranbrook (BC), Knox	41
Cranbrook (ON), Knox (see Monkton)	30
Creemore, St. Andrew's Maple Cross	19
Cresswell, St. John's	13
Creston, St. Stephen's	41
Crieff, Knox	22
Crinan, Argyle	27
Largie, Duff's	
Cromarty	30

D

Dalhousie, St. John's	5
Dartmouth:	
Iona	4
St. Andrew's	4

Congregation	Presbytery
Dawn Township, Knox (see Petrolia)	29
Dawson Creek, St. James	37
Dean, Sharon	4
Delhi, Calvin	26
Derby, Ferguson (see Ferguson, Grace and St. James Pastoral Charge)	5
Deseronto, Church of the Redeemer	12
Dixonville, Strang	37
Doon (Kitchener)	22
Dorchester	27
South Nissouri	
Dornoch, Latona (see Central Grey-Bruce Cooperative Ministry)	31
Dover, New St. Andrew's	28
Valetta	
Drayton, Knox (see Palmerston)	22
Dresden, St. Andrew's	28
Dromore, Amos	31
Holstein, Knox	
Normanby, Knox	
Dublin Shore, Knox (see New Dublin- Conquerall)	4
Duncan, St. Andrew's	44
Dundas, Knox	24
Dundalk, Erskine	31
Swinton Park, St. Andrew's	
Dunedin, Knox	19
Dunleath (see Yorkton)	35
Dunnville, Knox	25
Dunvegan, Kenyon	9
Kirk Hill, St. Columba	
Durham (ON)	31
Durham (NS) (see West River)	3
Dutton, Knox-St. Andrew's	27
Duvernay, St. John's (see Laval)	8

E

East Oro, Essen (see Uptergrove)	19
East River Pastoral Charge	3
St. Paul's	
Springville	
Sunnybrae, Calvin	
East River St. Mary's, Zion (see Blue Mountain)	3
Eckville, St. Paul's	39
Eden Mills (see Rockwood)	22
Edmonton:	
Antioch	45
Callingwood Road	38
Calvin Hungarian	38
Dayspring	38
First	38
Korean	45
Mill Woods	38
St. Andrew's	38
Westmount	38
Elmira, Gale	22
Elmsdale, St. Matthew's	4
Hardwood Lands	
Elmvale	19
Flos, Knox	
Elora, Knox	22
Alma, St. Andrew's	
Elphin (see McDonald's Corner)	11
Embro, Knox	26

Congregation	Presbytery
Englehart:	
St. Paul's	20
Tomstown	20
Erin, Burns	17
Ospringle, Knox	
Exeter, Caven	30
F	
Fenelon Falls, St. Andrew's	13
Glenarm, Knox	
Fergus, St. Andrew's	22
Ferguson, Grace and St. James	
Pastoral Charge	5
Derby, Ferguson	
Millerton, Grace	
Miramichi, St. James	
Feversham, Burns (see Markdale)	31
Finch, St. Luke's-Knox (see Avonmore)	9
Fingal, Knox	27
Flos, Knox (see Elmvale)	19
Fonthill, Kirk on the Hill	25
Forest, St. James	29
Formosan, Toronto	15
Fort Coulonge, St. Andrew's	11
Bristol Memorial	
Fort Erie, St. Andrew's-Knox	25
Fort McMurray, Faith	38
Fort St. John, St. John	37
Framboise, St. Andrew's (see Grand River) ..	1
Fredericton, St. Andrew's	5
Freeland (see Richmond Bay).....	6
G	
Gairloch, St. Andrew's	
(see Hopewell)	3
Galt, Knox's (Cambridge)	22
Gamebridge, Knox (see Beaverton)	13
Gananoque, St. Andrew's	12
Ganton (see Lloydminster)	38
Garden of Eden, Blair	
(see Blue Mountain)	3
Gatineau, St. Andrew's (Aylmer)	10
Gem (see Bassano)	40
Georgetown:	
Knox	17
Limehouse	
Union	17
Geraldton, St. Andrew's	32
Glace Bay, St. Paul's	1
Glamis (see Paisley)	31
Glasgow Road	
(see Brookfield Pastoral Charge)	6
Glenarm, Knox (see Fenelon Falls)	13
Glencoe	27
Wardsville, St. John's	
Glenelg	3
Goderich, Knox	30
Gordonville, St. Andrew's (see Arthur)	22
Grand Falls/Windsor, St. Matthew's	2
Grand River	1
Framboise, St. Andrew's	
Loch Lomond, Calvin	
Grand Valley, Knox	17
Grande Prairie, Forbes	37
Gravel Hill, St. James-St. Andrew's	
(see Avonmore)	9

Congregation	Presbytery
Gravenhurst, Knox	19
Greenhill, Salem (see West River)	3
Grenfell, Trinity	35
Grimsby, St. John's	24
Guelph:	
Knox	22
Kortright	22
St. Andrew's	22
Westminster-St. Paul's	22
H	
Hagersville, St. Andrew's	24
Halifax:	
Calvin	4
Church of St. David	4
Halton Hills:	
Acton, Knox	17
Georgetown, Knox	17
Limehouse	
Hamilton:	
Central	24
Chalmers	24
Chedoke	24
Erskine	24
John Calvin Hungarian	24
MacNab Street	24
New Westminster	24
Roxborough Park	24
St. Columba	24
St. Cuthbert's	24
St. David (see St. John & St. Andrew) ...	24
St. John & St. Andrew	24
St. David's	
St. Paul's	24
South Gate	24
Trinity	24
Hamilton, Bermuda, St. Andrew's	16
Hampton, St. Paul's	5
Barnesville	
Hanover, St. Andrew's	31
Hanwell, St. James	5
Hardwood Lands (see Elmsdale)	4
Harrington, Knox	26
Harriston, Knox-Calvin	22
Hartsville	6
Harvey Station, Knox	5
Acton (New Brunswick)	
Hastings, St. Andrew's (see Warkworth)	13
Havelock, Knox (see Norwood)	13
Hawkesbury, St. Paul's (see Vanleek Hill)	9
Hemmingford, St. Andrew's	8
Hespler, St. Andrew's (Cambridge)	22
Hillsburgh, St. Andrew's	17
Hillsdale, St. Andrew's	19
Holstein, Knox (see Dromore)	31
Hopewell, First	3
Gairloch, St. Andrew's	
Rocklin, Middle River	
Howick, Georgetown	8
Hudson's Hope, St. Peters	37
Hungarian:	
First (Toronto)	16
First (Windsor)	28
First (Vancouver)	43
Calvin (Calgary)	40
Calvin (Delhi)	26

Congregation	Presbytery
Hungarian (cont'd):	
Calvin (Edmonton)	38
Calvin (Ottawa)	10
Hungarian (Montreal)	8
Hungarian Mission Preaching Point (Kitchener)	22
John Calvin (Hamilton)	24
Hunter River	
(see Brookfield Pastoral Charge)	6
Huntingdon, St. Andrew's	8
Huntsville, St. Andrew's	19
I	
Ingersoll, St. Paul's	26
Ingleside, St. Matthew's	9
Innerkip	26
Innisfail, St. Andrew's	39
Inverness, St. Andrew's	7
Iroquois, Knox	9
Cardinal, St. Andrew's & St. James	
Ivy	19
J	
Jarratt, Willis, (see Uptergrove)	19
Jarvis, Knox	24
Walpole, Chalmers	
K	
Kamloops, St. Andrew's	42
Kanata, Trinity (see Carp)	10
Kapuskasing, St. John's	20
Kars, St. Andrew's	10
Kelowna, St. David's	42
Kemptville, St. Paul's	9
Mountain, Knox	
Kenora, First	33
Kensington	6
New London, St. John's	
Keswick	18
Killam (see Chauvin)	38
Kilmaurs, St. Andrew's	11
Kimberley, St. Andrew's	41
Kinburn, St. Andrew's	11
Kincardine, Knox	31
King City:	
Hanwool	23
St. Andrew's	18
Kingston:	
St. Andrew's	12
St. John's (Pittsburgh)	12
Sand Hill	
Strathcona Park	12
Kinlough (see Teeswater)	31
Kipling, Bekevar	35
Kirk Hill, St. Columba's (see Dunvegan)	9
Kirkland, St. David's	5
Kirkwall	24
Kitchener:	
Calvin	22
Doon	22
Hungarian Mission Preaching Point	22
Kitchener East	22
Kitchener-Waterloo Korean	23
St. Andrew's	22
Kitimat	42
Kleinburg, Cornerstone Community	18

Congregation	Presbytery
Komoka, Knox (see North	27
Caradoc-St. Andrew's)	
Korean:	
Abbotsford	45
Brantford	23
Burnaby Yulbahng	45
Calgary	45
Chatham, Church of Chatham-Kent	23
Edmonton	45
Edmonton, Antioch	45
King City, Hanwool	23
Kitchener-Waterloo	23
London, Christian	23
Mississauga:	
We	23
Westside	23
Montreal, Seo Kwang	23
Nanaimo	45
Niagara Falls	23
Oakville, Antioch	23
Oshawa, Hebron	23
Port Coquitlam, Soojung	45
Surrey:	
Korean	45
Saem Mool	45
Toronto:	
Galilee	23
Joyful Community	23
Myung Sung	23
St. Timothy	23
Toronto	23
Vaughan Community	23
Yae Dalm	23
Vancouver	
Galilee	45
Irae	45
Korean	45
Winnipeg	
Manitoba Korean	45
Winnipeg Somang	33
Kouchibouquac, Knox (see Miramichi, Chatham)	5
L	
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
Lethbridge, St. Andrew's	40
Limehouse (see Georgetown)	17
Lindsay, St. Andrew's	13
Listowel, Knox	30

Congregation	Presbytery	Congregation	Presbytery
Little Harbour	3	Melbourne:	
Pictou Landing, Bethel		Guthrie (see Appin)	27
Little Narrows	1	St. Andrew's (Quebec)	7
Whycocomagh, St. Andrew's		Melfort, St. James	36
Lloydminster, Knox	38	Tisdale, St. Andrew's	
Ganton		Melita	34
Loch Lomond, Calvin (see Grand River)	1	Merigomish, St. Paul's (see Westville)	3
Lochwinnoch	11	Middle River, Farquharson	1
Lockport Community	33	Lake Ainslie	
London:		Midland, Knox	19
Almanarah	27	Millerton, Grace (see Ferguson, Grace and	
Chalmers	27	St. James Pastoral Charge	5
Elmwood Avenue	27	Mille Isles	8
Korean	23	Milton:	
New St. James	27	Boston	17
Oakridge	27	Omagh	
St. George's	27	Knox	17
St. Lawrence	27	Milverton, Burns	30
Trinity Community	27	Mira Pastoral Charge	1
Westmount	27	Marion Bridge, St. Columba	
Lost River	8	Mira Ferry, Union	
Lot 14 (see Richmond Bay)	6	Miramichi (Chatham), Calvin	5
Louisbourg-Catalone Pastoral Charge	1	Black River Bridge, St. Paul's	
Catalone, St. James		Kouchibouguac, Knox	
Louisbourg, Zion		Miramichi, St. James (see Grace, Ferguson	
Lower Sackville, First Sackville	4	and St. James Pastoral Charge	5
Lucknow	31	Mississauga:	
South Kinloss		Almanarah	17
Lunenburg, St. Andrew's	4	Chinese	17
Rose Bay, St. Andrew's		Clarkson Road	17
		Dixie	17
M		Erindale	17
MacLennan's Mountain, St. John's	3	Glenbrook	17
Madoc, St. Peter's	12	St. Andrew's (Port Credit)	17
Magnetawan, Knox (see Burk's Falls)	21	St. Andrew's (Streetsville)	17
Maisonneuve (Montreal)	8	We	23
Malagawatch, Fulton (see Orangedale,		Westside	23
Malagawatch)	1	White Oak	17
Malton, St. Mark's	17	Mission, St. Paul's	43
Manotick, Knox	10	Mistawasis	36
Mansfield (see Alliston)	19	Mitchell, Knox	30
Maple, St. Andrew's	18	Molesworth, St. Andrew's	30
Maple Ridge, Haney	43	Moncton, St. Andrew's	5
Marion Bridge, St. Columba (see Mira		Monkton, Knox	30
Pastoral Charge)	1	Cranbrook, Knox	
Markdale Cooke's	31	Montague, St. Andrew's	6
Feversham		Cardigan, St. Andrew's	
Markham:		Montreal:	
Celebration	18	Arabic	8
Chapel Place	18	Chambit	8
Chinese	18	Chinese	8
St. Andrew's	18	Côte des Neiges	8
Marshfield (see Charlottetown, St. Mark's) ...	6	Eglise St. Luc	8
Martintown, St. Andrew's (see Lancaster)	9	Ghanaian	8
Maxville, St. Andrew's	9	Hungarian	8
Moose Creek, Knox		Kensington	8
St. Elmo, Gordon		La Communauté chrétienne Siloé Canada	8
McClure's Mills, St. Paul's		Livingstone	8
(see Truro, St. James)	4	Maisonneuve	8
McDonalds Corners, Knox	11	St. Andrew and St. Paul	8
Elphin		Seo Kwang	23
Snow Road		Taiwanese Robert Campbell	8
Meaford, Knox	31	Westminster (Pierrefonds)	8
Medicine Hat, St. John's	40	Montreal West	8

Congregation	Presbytery
Moore Knox	29
Mooretown, St. Andrew's	29
Moose Creek, Knox (see Maxville)	9
Moose Jaw, St. Mark's	35
Briercrest, Knox	
Moosomin, St. Andrew's	35
Whitewood, Knox	
Morewood (see Chesterville)	9
Morrisburg, Knox	9
Mosa, Burns	27
Moser River, St. Giles	3
Motherwell, Avonbank (see Avonton)	30
Mountain, Knox (see Kemptville)	9
Mount Forest, St. Andrew's	22
Conn, Knox	
Mount Pleasant	26
Mount Royal, Town of	8
N	
Nanaimo:	
Korean	45
St. Andrew's	44
Napier, St. Andrew's (see Alvinston)	29
Nassagaweya	17
Neepawa, Knox	34
Neil's Harbour, St. Peter's	1
New Carlisle, Knox	5
New Dublin-Conquerall	4
Dublin Shore, Knox	
West Dublin, St. Matthew's	
New Glasgow:	
First	3
St. Andrew's	3
New Jersey, Zion (see Tabusintac)	5
New Liskeard, St. Andrew's	20
New London, St. John's (see Kensington) ...	6
New Minas, Kings	4
New Westminster:	
First	43
Knox	43
St. Aidan's	43
Newmarket, St. Andrew's	18
Niagara Falls:	
Chippawa	25
Drummond Hill	25
Korean	23
Stamford	25
Niagara-on-the-Lake, St. Andrew's	25
Ninga	34
Nine Mile Creek	6
Nobleton, St. Paul's	18
Noel Road, St. James	4
Normanby, Knox (see Dromore)	31
North Bay, Calvin	21
North Battleford, St. Andrew's	36
North Caradoc-St. Andrew's	27
Komoka, Knox	
North Easthope, Knox	30
North Pelham, First	25
Rockway	
North River and North Shore, St. Andrew's ..	1
North Saanich, Saanich Peninsula	44
North Sydney, St. Giles	1
North Tryon	6
North Vancouver, St. Andrew's	
& St. Stephen's	43

Congregation	Presbytery
North Yarmouth, St. James	27
Norval	17
Norwich, Knox	26
Bookton	
Norwood, St. Andrew's	13
Havelock, Knox	
Nottawa, Emmanuel	19
O	
Oakville:	
Antioch	23
Hopedale	17
Knox	17
Knox Sixteen	17
Trafalgar	17
O'Leary, West Point	6
Olds, St. Andrew's	39
Omagh (see Boston)	17
Orangedale, Malagawatch	1
Malagawatch, Fulton	
River Denys	
Orangeville, Tweedsmuir Memorial	17
Orillia:	
St. Andrew's	19
St. Mark's	19
Orkney	39
Orleans, Grace	10
Oro, Trinity Community	19
Oshawa:	
Knox	14
Hebron	23
St. Luke's	14
St. James	
St. Paul's	14
Ospringe, Knox (see Erin)	17
Ottawa:	
Barrhaven	10
Calvin Hungarian	10
Gloucester	10
Knox	10
Parkwood	10
St. Andrew's	10
St. David & St. Martin	10
St. Giles	10
St. Paul's	10
St. Stephen's	10
St. Timothy's	10
Trinity (Carp)	10
Westminster	10
Owen Sound, St. Andrew's	31
Oxford-Riverview Pastoral Charge	3
Oxford, St. James	
Riverview, St. Andrew's	
P	
Paisley, Westminster	31
Glamis, St. Paul's	
Palmerston, Knox	22
Drayton, Knox	
Paris	26
Parry Sound, St. Andrew's	19
Parksville, St. Columba	44
Pembroke, First	11
Penetanguishene, First	19
Pennfield, The Kirk (see Charlotte County	
Pastoral Charge)	5

Congregation	Presbytery
Penticton, St. Andrew's	42
Perth, St. Andrew's	11
Petawawa	11
Point Alexander	
Peterborough:	
St. Giles	13
South Monaghan, Centreville	
St. Paul's	13
St. Stephen's	13
Peter's Road, WellSpring	6
Petrolia, St. Andrew's	29
Dawn, Knox	
Pickering, Amberlea	14
Pictou, St. Andrew's	12
Pictou:	
First	3
St. Andrew's	3
Pictou Landing, Bethel (see Little Harbour)	3
Pierrefonds, Westminster (Montreal)	8
Pinawa, Pinawa Christian Fellowship	33
Pincourt, Ile Perrot	8
Pittsburgh, St. John's (see Kingston)	12
Sandhill	
Point Alexander (see Petawawa)	11
Point Edward	29
Pointe Claire, St. Columba by the Lake	8
Port Carling, Knox	19
Torrance, Zion	
Port Colborne, First	25
Port Coquitlam, Soojung	45
Port Credit, St. Andrew's (Mississauga)	17
Port Dover, Knox	24
Port Elgin, Tolmie Memorial (ON)	31
Burgoyne, Knox	
Port Hope, St. Paul's	13
Port McNicoll, Bonar	19
Victoria Harbour, St. Paul's	
Port Perry, St. John's	13
Port Stanley, St. John's	27
Portage la Prairie, First	34
Prescott, St. Andrew's	9
Spencerville, St. Andrew's-Knox	
Priceville, St. Andrew's	31
Prince Albert, St. Paul's	36
Prince George, St. Giles	42
Prince Rupert, First	42
Puslinch, Duff's	22
Q	
Quebec City, St. Andrew's	7
R	
Ratho	26
Red Deer:	
Knox	39
West Park	39
Willow Valley	39
Regina:	
First	35
Norman Kennedy	35
Renfrew	11
Richmond (BC)	43
Richmond, St. Andrew's (ON)	10

Congregation	Presbytery
Richmond Bay Pastoral Charge	6
Freeland	
Lot 14	
Tyne Valley	
Victoria West	
Richmond Hill	18
Ridgetown, Mount Zion	28
Ripley, Knox (see Ashfield)	31
River Denys (see Orangedale,	
Malagawatch)	1
River John, St. George's	3
Toney River, St. David's	
Riverfield	8
St. Urbain, Beechridge	
Riverview:	
St. Andrew's (see Oxford-Riverview	
Charge, NS)	3
Bethel (NB)	5
Rockburn	8
Rockland, The Upper Room	10
Rocklin, Middle River (see Hopewell)	3
Rockway (see North Pelham)	25
Rockwood	22
Eden Mills	
Rocky Mountain House, Memorial	39
Rose Bay, St. Andrew's (see Lunenburg)	4
Roslin, St. Andrew's (see Tweed)	12
Ross Ferry, Knox (see Bourlarderie)	1

S

St. Albert, Braeside	38
St. Andrew's East	8
St. Andrew's, Greenock (see Charlotte County	
Pastoral Charge)	5
St. Ann's, Ephraim Scott (see Baddeck)	1
St. Catharines:	
Knox	25
St. Giles	25
Scottlea	25
West St. Andrew's	25
St. David's, First	25
St. Elmo, Gordon (see Maxville)	9
St. George, The Kirk (see Charlotte County	
Pastoral Charge)	5
St. John's:	
St. Andrew's	2
St. David's	2
St. Lambert, St. Andrew's	8
St. Marys	30
St. Paul's (see East River)	3
St. Stephen, St. Stephen's (see Charlotte County	
Pastoral Charge)	5
St. Thomas, Knox	27
St. Urbain, Beechridge (see Riverfield)	8
Sackville, St. Andrew's	5
Saint John:	
Saint Columba	5
Grace	5
Salmon Arm, St. Andrew's	42
Saltsprings, St. Luke's (see West River)	3
Sand Hill (see St. John's, Kingston)	12
Sandwich, St. Philip's	36

Congregation	Presbytery	Congregation	Presbytery
Sarnia:		Sunnybrae, Calvin (see East River)	3
Laurel-Lea-St. Matthew's	29	Surrey:	
Paterson Memorial	29	Korean	45
St. Andrew's	29	Saem Mool	45
St. Giles	29	St. Andrew's, Newton	43
Saskatoon:		Whalley	43
Calvin Goforth	36	Sutherland's River (see Thorburn)	3
Saskatoon Native Circle Ministry	36	Sutton West, St. Andrew's	18
St. Andrew's	36	Swift Current, St. Andrew's	35
Sauble Beach, Huron Feathers	31	Swinton Park, St. Andrew's (see Dundalk)	31
Sault Ste. Marie:		Sydney, Bethel	1
St. Paul's	21	Sydney Mines, St. Andrew's	1
Victoria		Sylvan Lake, Memorial	39
Westminster	21		
Schomberg, Emmanuel	18	T	
Scotsburn, Bethel	3	Tabusintac, St. John's	5
West Branch, Burns Memorial		Bartibog Bridge, St. Matthew's (Oak Point) New Jersey, Zion	
Scotstown, St. Paul's	7	Tara, Cornerstone	31
Seaforth, First	30	Tatamagouche, Sedgewick Memorial	3
Selkirk, Knox	33	Wallace, St. Matthew's	
Shakespeare	30	Teeswater, Knox	31
Sherbrooke, St. Andrew's	7	Kinlough	
Sherwood Park	38	Thedford, Knox	29
Shipman, Knox	36	Thompson, St. Andrew's	33
Simcoe, St. Paul's	26	Thorburn, Union	3
Slocan, St. Andrew's	41	Sutherland's River	
Smiths Falls, Westminster	11	Thornbury, St. Paul's	31
Smithville (see Beamsville)	25	Thornhill:	
Snow Road (see McDonald's Corners)	11	Thornhill	18
Sooke, Knox	44	Vaughan Community	23
South Kinloss (see Lucknow)	31	Thorold, St. Andrew's	25
South Monaghan, Centreville (see Peterborough, St. Giles)	13	Thunder Bay:	
South Nissouri (see Dorchester)	27	Calvin	32
Southampton, St. Andrew's (see Grey-Bruce Cooperative Ministry)	31	First	32
Spencerville, St. Andrew's-Knox (see Prescott)	9	Lakeview	32
Springville (see East River)	3	St. Andrew's	32
Stanley, St. Peter's	5	Tillsonburg, St. Andrew's	26
Stayner, Jubilee	19	Tisdale, St. Andrew's (see Melfort)	36
Sunnidale Corners, Zion		Tiverton, Knox	31
Stellarton, First	3	Toney River, St. David's (see River John) ...	3
Stirling, St. Andrew's	12	Toronto:	
Stittsville, St. Andrew's	10	Armour Heights	15
Stokes Bay, Knox	31	Beaches	15
Stonewall, Knox	33	Bonar-Parkdale	16
Stoney Creek:		Bridlewood	14
Cheyne	24	Calvin	15
Heritage Green	24	Celebration	16
Stouffville, St. James	18	Clairlea Park	14
Stratford:		Faith Community (see Westview)	15
Knox	30	Fallingbrook	14
St. Andrew's	30	Fellowship	16
Strathroy, St. Andrew's	29	First Hungarian	16
Streetsville, St. Andrew's (Mississauga)	17	Galilee	23
Stroud	19	Ghanaian	16
Sudbury:		Glenview	15
Calvin	21	Grace (West Hill)	14
Knox	21	Graceview	16
Summerside	6	Guildwood Community	14
Sunderland, Wick	13	Iona	15
Sundridge, Knox (see Burk's Falls)	21	Joyful Community	23
Sunnidale, Zion (see Stayner)	19	Knox (Agincourt)	14
Sunny Corner, St. Stephen's	5	Knox	15
Warwick, St. Paul's			

Congregation	Presbytery
Toronto (cont'd):	
Korean:	
Galilee	23
Joyful Community	23
Korean Myung Sung	23
St. Timothy	23
Toronto	23
Yae Dalm	23
Leaside	15
Malvern	14
Melville	14
Mimico	16
Morningside High Park	16
Myung Sung	23
Nigerian	16
North Park	16
Portuguese Speaking	16
Queen Street East	15
Rexdale	16
Riverdale	15
Westminster	
Rosedale	15
Runnymede	16
St. Andrew's (Humber Heights)	16
St. Andrew's (Islington)	16
St. Andrew's (Scarborough)	14
St. Andrew's	15
St. David's	14
St. Giles, Kingsway	16
St. John's	15
St. John's (Milliken)	14
St. Mark's	15
St. Stephen's	14
St. Stephen's (Weston)	16
St. Timothy	23
Toronto Chinese	15
Toronto Formosan	15
Toronto Korean	23
Trinity Mandarin	15
Trinity (York Mills)	15
University	16
Vaughan Community (Thornhill)	23
Westminster (Scarborough)	14
Westminster (see Riverdale)	15
Weston	16
Westview	15
Wexford	14
Willowdale	15
Wychwood-Davenport	16
Yae Dalm	23
York Memorial	16
Torrance, Zion (see Port Carling)	19
Tottenham, Fraser	18
Town of Mount Royal	8
Trail, First	41
Trenton, St. Andrew's	12
Truro, St. James'	4
McClure's Mills, St. Paul's	
Tweed, St. Andrew's	12
Roslin, St. Andrew's	12
Tyne Valley (see Richmond Bay)	6

Congregation	Presbytery
U	
Unionville	18
Uptergrove, Knox	19
East Oro, Essen Jarratt Willis	
Uxbridge, St. Andrew's-Chalmers	14
V	
Valcartier, St. Andrew's	7
Valetta (see Dover)	28
Vancouver:	
Central	43
Chinese	43
Fairview	43
First Hungarian	43
Galilee	45
Irae	45
Kerrisdale	43
Korean	45
St. Andrew's and St. Stephen's (North Vancouver)	43
St. Columbia	43
Taiwanese	43
West Point Grey	43
West Vancouver	43
Vankleek Hill, Knox	9
Hawkesbury, St. Paul's	
Vankoughnet, St. David's	19
Vaughan, St. Paul's	18
Vernon:	
Osgoode (ON)	10
Knox (BC)	42
Victoria:	
Chinese	44
Knox	44
St. Andrew's	44
Trinity	44
Victoria (see Sault Ste. Marie, St. Paul's)	21
Victoria Harbour, St. Paul's (see Port McNicoll)	19
Victoria West (see Richmond Bay)	6
W	
Wainwright, St. Andrew's (see Chauvin)	38
Walkerton, Knox	31
Wallace, St. Matthew's (see Tatamagouche)	3
Wallaceburg, Knox	28
Walpole, Chalmers (see Jarvis)	24
Wardsville, St. John's (see Glencoe)	27
Warkworth, St. Andrew's	13
Hastings, St. Andrew's	
Warwick, St. Paul's (see Sunny Corner)	5
Wasaga, Wasaga Beach Community	19
Waterdown, Knox	24
Waterloo:	
Church of the Lord	22
Kitchener-Waterloo Korean	23
Knox	22
Watford, St. Andrew's	29
Welland:	
Knox	25
St. Andrew's	25

Congregation	Presbytery
West Branch, Zion (see Bass River)	5
West Branch, Burn's Memorial (see Scotsburn)	3
West Dublin, St. Matthew's (see New Dublin-Conquerall)	4
West Flamborough	24
West Point	6
West River Pastoral Charge	3
Durham, West River	
Greenhill, Salem	
Saltsprings, St. Luke's	
West Vancouver	43
Westport, Knox	11
Westville, St. Andrew's	3
Merigomish, St. Paul's	
Weyburn, Knox	35
Whitby, St. Andrew's	14
White Rock, St. John's	43
Whitechurch, Chalmers	31
Whitewood, Knox (see Moosomin)	35
Whycomomagh St. Andrew's (see Little Narrows)	1
Wiarion, St. Paul's	31
Winchester, St. Paul's (see Chesterville)	9
Windsor:	
Chinese	28
First Hungarian	28
Paulin Memorial	28
St. Andrew's	28
St. John's (NS).....	4
St. Matthew's (NF)	2
University Community	28

Congregation	Presbytery
Wingham, St. Andrew's	31
Winnipeg:	
Calvin	33
Filipino	33
First	33
Kildonan Community	33
Manitoba Korean	45
Place of Hope	33
Prairie	33
St. John's	33
Westwood	33
Winnipeg Somang	33
Winnipegosis, Knox	34
Woodbridge:	
Cornerstone Community (Kleinburg)	18
St. Paul's (Vaughan)	18
Wood Islands (see Belfast)	6
Woodstock:	
Knox (ON)	26
St. Paul's (NB)	5
Woodville (see Bolsover)	13
Y	
Yorkton, Knox	35
Dunleath	

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 national office.

The following contains addresses as of July 2015 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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4	650	Halifax & Lunenburg	26	713	Paris
5	652	New Brunswick	27	715	London
6	656	Prince Edward Island	28	718	Essex-Kent
7	659	Quebec	29	720	Lambton-West Middlesex
8	660	Montreal	30	722	Huron-Perth
9	664	Seaway-Glengarry	31	725	Grey-Bruce-Maitland
10	667	Ottawa	32	729	Superior
11	669	Lanark & Renfrew	33	730	Winnipeg
12	672	Kingston	34	732	Brandon
13	674	Lindsay-Peterborough	35	733	Assiniboia
14	677	Pickering	36	734	Northern Saskatchewan
15	680	East Toronto	37	735	Peace River
16	684	West Toronto	38	736	Edmonton-Lakeland
17	686	Brampton	39	738	Central Alberta
18	691	Oak Ridges	40	739	Calgary-Macleod
19	694	Barrie	41	742	Kootenay
20	698	Temiskaming	42	742	Kamloops
21	698	Algoma & North Bay	43	744	Westminster
22	700	Waterloo-Wellington	44	748	Vancouver Island
			45	750	Western Han-Ca

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