

ACTS AND PROCEEDINGS

OF

THE ONE HUNDRED AND FORTY-SECOND

**GENERAL ASSEMBLY**

OF

**THE PRESBYTERIAN CHURCH IN CANADA**

TORONTO, ONTARIO

JUNE 3 – JUNE 6, 2016

## GENERAL ADDRESSES

CHURCH OFFICES AND ARCHIVES	50 Wynford Drive, Toronto, Ontario, M3C 1J7 Phone (416) 441-1111; 1-800-619-7301 Fax (416) 441-2825; <a href="http://presbyterian.ca">presbyterian.ca</a>
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## TABLE OF CONTENTS

Officers of the 142nd General Assembly	1
Moderators of General Assembly	1
Clerks of Assembly	3
Standing Committees of General Assembly	4
Remits 2016	5
Minutes	6
Reports from Assembly Agencies	200
Mission Reports: Canadian Ministries	335
International Ministries	368
Overtures, Memorials and Appeals	499
Changes Affecting Students, Professional Church Workers and Congregations	514
Memorial Records	534
Supplementary List of Academic Degrees and their Sources	544
Synod Clerk Contact Information	545
Synod and Presbytery Clerks and Conveners of Standing Committees	546
Camp Contact Information	548
Presbytery and Congregational Information	550
Congregational Statistical and Financial Reports	659
Statistics and Finances	660
Alphabetical List of Congregations	695
Alphabetical Address List of Professional Church Workers	706
Index	729

**OFFICERS OF THE 142ND GENERAL ASSEMBLY**

Moderator: The Rev. Douglas H. Rollwage, B.Th., M.T.S. M.Div.  
 Principality Clerk: The Rev. Stephen Kendall  
 Deputy Clerks: The Rev. Donald G.A. 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
2015 Vancouver,	Karen R. Horst, B.A., M.R.E., M.Div., Orillia, Ontario

### CLERKS OF ASSEMBLY

Rev. J.H. MacKerras, B.A., M.A.	June 15, 1875 – January 9, 1880
Dr. W. Reid, M.A., D.D.	June 15, 1875 – January 19, 1896
Dr. W. Fraser, D.D.	June 15, 1875 – June 9, 1892
Dr. R. Campbell, M.A., D.D.	June 9, 1892 – March 13, 1921
Dr. R.H. Warden, D.D.	June 11, 1896 – November 26, 1905
Dr. J. Somerville, M.A., D.D.	June 13, 1906 – May 31, 1919
Dr. T. Stewart, B.A., B.D., D.D.	June 11, 1919 – January 8, 1923
Dr. R.B. Cochrane, M.A., D.D.	June 1, 1921 – June 9, 1925
Dr. W.G. Wallace, M.A., B.D., D.D.	June 13, 1923 – June 9, 1925
Dr. T. Wardlaw Taylor, M.A., Ph.D., D.D.	June 11, 1925 – December 5, 1952
Dr. J.W. MacNamara, B.D., D.D.	June 11, 1925 – March 5, 1948
Dr. E.A. Thomson, B.A., D.D.	June 3, 1948 – June 30, 1973
Dr. L.H. Fowler, M.A., B.D., D.D.	June 11, 1952 – July 31, 1975
Dr. D.C. MacDonald, B.A., D.D.	June 9, 1971 – June 30, 1985
Dr. E.H. Bean, B.A., B.Th., B.D., D.D.	August 1, 1975 – June 30, 1987
Dr. D.B. Lowry, B.A., B.D., Ph.D.	August 1, 1975 – September 1, 1992
Dr. E.F. Roberts, B.A., D.D.	October 1, 1982 – June 30, 1992
Dr. T. Gemmell, B.A., B.D., D.D.	July 1, 1992 – June 30, 1998
Ms. B.M. McLean, B.Ed.	July 1, 1992 – July 25, 2003
Dr. T. Plomp, B.A., B.D., D.D.	July 1, 1987 –
Rev. 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 .....	Mr. J. Seidler
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. O. Ng
Atlantic Missionary Society: President .....	Ms. B. Langille
Business, Committee on, 2016 Assembly: Convener .....	The Rev. Dr. P.D. Coutts
Church Doctrine, Committee on: Convener .....	The Rev. Dr. B. Bertrand
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. Dr. T. Billard
General Secretary .....	The Rev. I.A. Ross-McDonald
Associate Secretaries:	
Canadian Ministries .....	Ms. J. De Combe
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
Presbyterian World Service and Development .....	Mr. G. Smaghe
Stewardship and Planned Giving .....	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. D.T. Walcot
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

## RELATED CORPORATIONS

Presbyterian Church Building Corporation: Chair .....	Mr. N. Coutts
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**

2016 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, 2016 re Book of Forms sections 65-80.2 regarding overtures and petitions**

That the following revision of Book of Forms sections 65–80.2, regarding overtures and petitions, be approved and remitted to presbyteries under the Barrier Act. (Clerk’s of Assembly Rec. No. 7, p. 287, 40)

See Clerks of Assembly report p. 287–88 for legislation.

**Declaratory Act**

That the following Declaratory Act regarding the eligibility of ministers of member churches of the World Communion of Reformed Churches to preside at the Lord’s Table be added to Book of Forms section 198.1. (Clerk’s of Assembly Rec. No. 5, p. 285, 16)

Ordained ministers of churches that 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. (A&P 2015, p. 255)



**ACTS AND PROCEEDINGS OF**

**THE ONE HUNDRED AND FORTY-SECOND GENERAL ASSEMBLY**

**OF**

**THE PRESBYTERIAN CHURCH IN CANADA**

**HELD AT TORONTO, ONTARIO**

**JUNE 3 – JUNE 6, 2016**

**FIRST SEDERUNT**

At the city of Toronto, Ontario, and within York University there, on Friday the third day of June in the year of our Lord two thousand and sixteen, at one o'clock in the afternoon.

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 Vancouver, British Columbia, in its final sederunt on the eighth day of June 2015.

**CONSTITUTION OF THE ASSEMBLY**

Commissioners were welcomed to the Assembly by the Moderator, the Rev. Karen R. Horst.

Cantor Marshall Loomer, of Beth David Synagogue in Toronto, began a time of worship with the singing of Psalm 122 in Hebrew.

With prayer, the Moderator constituted the General Assembly in the name of the Lord Jesus Christ, the only King and Head of the Church.

Dr. Alexandra Johnston led the General Assembly in an acknowledgement that the Assembly was being held on the traditional territory of the Huron-Wendat, Seneca and Mississaugas of the New Credit Indigenous Peoples. The acknowledgement recognized the rich, pre-European history of the territory, the territory's significance for Indigenous peoples and the church's cultural arrogance and insensitivity towards Aboriginal cultures. Through this acknowledgement, the Assembly reaffirmed the church's commitment to healing and reconciliation.

Led by the Moderator, the Assembly commissioners pronounced vows of commitment and service.

The Assembly united voices in the singing of *Worship the Lord*. Following the reading of Isaiah 6:1–8 and 1 Corinthians 3:21–4:2, the Rev. Dr. Emily Bisset, minister of Calvin Presbyterian Church, Toronto, reflected on what it means to be stewards of the mysteries of God. She reminded the commissioners that the work and worship of the Assembly are inseparably interwoven.

**ROLL OF ASSEMBLY**

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

**Ministers**

**Elders**

**I. SYNOD OF THE ATLANTIC PROVINCES**

- 1. Presbytery of Cape Breton** (Nova Scotia)  
Andrew S. MacDonald, Whycocomagh  
Peter D. MacDonald, Big Bras d'Or

Charles D. Greaves, Albert Bridge  
Deborah C. MacLean, Ross Ferry

2. **Presbytery of Newfoundland** (Newfoundland and Labrador)  
Ian S. Wishart, St. John's Kathleen McKay, St. John's
3. **Presbytery of Pictou** (Nova Scotia)  
Charles E. McPherson, Stellarton Diane R. Hayman, Westville  
Lara Scholey, Scotsburn Cliff Wood, Pictou
4. **Presbytery of Halifax & Lunenburg** (Nova Scotia)  
Michael W.A. Henderson, Upper Musquodoboit Linda D. MacKinnon, Eastern Passage  
Michael A. Koslowski, Halifax Cynthia J. Shea, Lantz
5. **Presbytery of New Brunswick** (New Brunswick)  
Douglas E. Blaikie, Fredericton Mona H.A. Harris, Athoville  
Jeffrey M. Murray, Sackville Jessie A.M. Kelly, East Branch  
Alexander D. Sutherland, Beersville Stephen A. MacKay, Fredericton
6. **Presbytery of Prince Edward Island** (Prince Edward Island)  
Bradford E. Blaikie, Summerside John I.F. Barrett, Charlottetown  
Michael J. Hamilton, Summerside R. Elmer MacDonald, Borden-Carleton  
Douglas H. Rollwage, Charlottetown Malcolm M. MacPherson, Montague
- II. SYNOD OF QUEBEC & EASTERN ONTARIO**
7. **Presbytery of Quebec** (Quebec)  
Barbara J. Fotheringham, Thetford Mines
8. **Presbytery of Montreal** (Quebec)  
Joel Coppieters, Cote St-Luc Stewart G. Blott, Montreal  
Roland J. De Vries, Montreal David Christiani, Brossard  
Victor Gavino, Montreal Mark Farrell, Pincourt  
Paul P.H. Wu, Montreal Guirguis W. Guirguis, Pierrefonds
9. **Presbytery of Seaway-Glengarry** (Ontario)  
Samer Kandalaft, Kemptville Kenneth P. Boulton, Cornwall  
Ian C. MacMillan, Williamstown Ruth M. Pollock, Crysler
10. **Presbytery of Ottawa** (Ontario)  
Denise P. Allen-Macartney, Ottawa Mary E. (Lyn) Hughes, Montreal, QC  
William J. Ball, Ottawa Ann R. Hysert, Merrickville  
Lazlo M. Peter, Ottawa Sharon E. Stewart, Gatineau, QC
11. **Presbytery of Lanark & Renfrew** (Ontario)  
Barry Carr, Almonte Gregory A. Bulloch, McDonalds Corners  
Sean Seongik Kim, Perth Douglas Powell, Arnprior
- III. SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA**
12. **Presbytery of Kingston** (Ontario)  
Andrew J.R. Johnston, Kingston Maureen Cooper, Belleville  
Luke Vanderkamp, Trenton Shirley I. Zehr, Odessa
13. **Presbytery of Lindsay-Peterborough** (Ontario)  
Jonathan G.W. Baird, Peterborough Douglas G. Archbell, Peterborough  
Linda Park, Lindsay Torrey Griffiths, Lindsay  
Fred A. Stewart, Brechin Susan Wallace, Lindsay
14. **Presbytery of Pickering** (Ontario)  
Harry J. Bradley, Toronto Agnes Browne, Toronto  
Kathryn Firth, Oshawa Bruce A. Compton, Pickering  
Shalini Rajack-Sankarlal, Ajax Margo A. Mackay, Toronto  
Jonathan W. Tait, Whitby Robert J. Shaw, Brooklin  
Alexander C. Wilson, Toronto Elizabeth E. Stark, Toronto

- 15. Presbytery of East Toronto** (Ontario)  
 J. Wesley Denyer, Toronto  
 Nita E. DeVenne, Toronto  
 Deborah M.K. Rapport, Toronto  
 Philip F. Reinders, Toronto  
 Ian A. Ross-McDonald, Toronto
- Jean C. Bratrud, Toronto  
 Raymond Chin, Toronto  
 Alexandra Johnston, Toronto  
 Noel A. Ramsey, Toronto  
 Margaret E. Rockingham, Toronto
- 16. Presbytery of West Toronto** (Ontario)  
 Giovanna Cieli, Toronto  
 Jin Hyuk (Thomas) Kim, Toronto  
 Lance T. Odland, Toronto  
 John-Peter C. Smit, Toronto  
 Zoltan Vass, Toronto
- Fred Apraku, Toronto  
 Janet Brewer, Toronto  
 Susan B. Chopp, Etobicoke  
 Ted Little, Toronto  
 Patricia Ramkhelawan, Woodbridge
- 17. Presbytery of Brampton** (Ontario)  
 Jacquelyn Foxall, Oakville  
 Gale C. Macdonald, Mississauga  
 Stuart Macdonald, Toronto  
 Kristine E. O'Brien, Oakville  
 Geoffrey M. Ross, Brampton
- Sherif Bakhoum, Mississauga  
 David J. Birrell, Brampton  
 Jeremiah T. Halliday, Mississauga  
 Beatrice A. Henderson, Picton  
 Debora A. Jones-Snyders, Oakville
- 18. Presbytery of Oak Ridges** (Ontario)  
 Laura J. Duggan, Newmarket  
 Duncan J. Jeffrey, Richmond Hill  
 Jeffrey F. Loach, Nobleton  
 Peter T. Ma, Markham
- Mary Asselstine, Schomberg  
 John A. Gilchrist, Bolton  
 James M. Martin, Coldwater  
 Neil Murray, Toronto
- 19. Presbytery of Barrie** (Ontario)  
 H. Douglas L. Crocker, Stroud  
 Karen R. Horst, Orillia  
 Timothy Raeburn-Gibson, Collingwood  
 Peter Rombeek, Orillia
- Myrna A. Adamson, Thornton  
 E. Jan S. Kaye, Milford  
 Donald W. Stewart, Collingwood
- 20. Presbytery of Temiskaming** (Ontario)  
 Hansel Chen, Englehart
- Daniel B. Hartford, Englehart
- 21. Presbytery of Algoma & North Bay** (Ontario)  
 Leslie H. Drayer, North Bay
- Emily C. Webb, Sundridge
- 22. Presbytery of Waterloo-Wellington** (Ontario)  
 Chris Ji Hoon Cho, Waterloo  
 Mark B. Gaskin, Cambridge  
 Kathleen D. Morden, Harriston  
 John J. Paeng, Cambridge  
 David J. Whitecross, Fergus
- Candace I. Dunn-Delane, Cambridge  
 Joan Knox, Guelph  
 Janet E. MacDowell, Kitchener  
 David P. Ogram, Waterloo  
 Tom Vanderstelt, Kitchener
- 23. Presbytery of Eastern Han-Ca**  
 Sung Hoon Jang, Toronto  
 Jinsook Khang, Concord  
 Kyung Seuk Min, King City  
 Eun Sung Moon, Toronto
- Won Chul Lee, Toronto  
 Young Jin Lee, Toronto
- IV. SYNOD OF SOUTHWESTERN ONTARIO**
- 24. Presbytery of Hamilton** (Ontario)  
 Victoria E. Eldridge, Dundas  
 Garfield G. Havemann, Hamilton  
 Stephen F. Jenvey, Dundas  
 J. George Robertson, Waterdown  
 Richard B. Warne, Jarvis
- Gordon J. Fielding, Burlington  
 Anne Forsyth, Hamilton  
 Lukas Mills, Burlington  
 Robert J. Salmon, Binbrook  
 Christine P. Stevenson, Hamilton
- 25. Presbytery of Niagara** (Ontario)  
 Adam A. Bartha, Port Colborne  
 Wally W. Hong, Niagara Falls  
 Douglas U. Schonberg, Niagara Falls
- William J. Baker, Lowbanks  
 Doris Eaglesham, St. Catharines  
 Gail L. Opie, St. Davids

- 26. Presbytery of Paris (Ontario)**  
Dean Adlam, Brantford  
J. Stanley Cox, Waterford  
Carol I. MacLachlan, Innerkip  
Patricia A. White, Brantford
- 27. Presbytery of London (Ontario)**  
Charlotte L. Brown, Glencoe  
Keith A. McKee, London  
Heather H. Paton, Dorchester  
Esther-Mary (Em) Cameron, London  
Bruce E. Curtis, London\*  
Steven T. O'Neil, London
- 28. Presbytery of Essex-Kent (Ontario)**  
Andrew M. Cornell, Dresden  
John A. Giurin, Chatham  
Dan L. Lenover, Morpeth  
Ian H. Panton, Kingsville
- 29. Presbytery of Lambton-West Middlesex (Ontario)**  
Lloyd A. Murdock, Sarnia  
Shirley F. Murdock, Sarnia  
Harvey W. Osborne, Petrolia  
B. Jean Clark, Sarnia  
Mabel E. Horsburgh, Point Edward
- 30. Presbytery of Huron-Perth (Ontario)**  
Gwen M. Ament, St. Marys  
Catherine Calkin, St. Pauls  
William W.T. Vanderstelt, Goderich  
Elaine T. Armstrong, Ethel  
Mary E. Gascho, Stratford  
Bessie T. Hounsell, St. Marys
- 31. Presbytery of Grey-Bruce-Maitland (Ontario)**  
Dana H. Benson, Owen Sound  
Katherine A. Fraser, Kincardine  
F. James Johnson, Durham  
Grant S. Dexter, Holland Centre  
Jan Middelkopp, Tara
- V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**
- 32. Presbytery of Superior (Ontario)**  
Susan S. Mattinson, Thunder Bay  
Kathleen Noy, Kakabeka Falls
- 33. Presbytery of Winnipeg (Manitoba)**  
Saehoon Lee, Winnipeg  
Robert J. Murray, Pinawa  
Sheila M. Anderson, Winnipeg  
Laurine J. Shone, Selkirk
- 34. Presbytery of Brandon (Manitoba)**  
Jeanie S. Lee, Neepawa  
Herbert O. Burrige, Rapid City
- VI. SYNOD OF SASKATCHEWAN**
- 35. Presbytery of Assiniboia (Saskatchewan)**  
Jay Song, Weyburn  
KiHoon (Ryan) Ryu, Swift Current
- 36. Presbytery of Northern Saskatchewan (Saskatchewan)**  
Charles Kahumbu, Prince Albert  
Fred J. Grant, Glenbush
- VII. SYNOD OF ALBERTA & THE NORTHWEST**
- 37. Presbytery of Peace River (Alberta and British Columbia)**  
George S. Malcolm, Grande Prairie  
Lorna D. Price, Dawson Creek
- 38. Presbytery of Edmonton-Lakeland (Alberta)**  
O. Heinrich Grosskopf, Edmonton  
Kenneth W. MacRae, St. Albert  
Randy Osgood, Edmonton  
David E. Rodgers, Sturgeon County
- 39. Presbytery of Central Alberta (Alberta)**  
Joo An (Joanne) Lee, Innisfail  
Ralph E. Richards, Red Deer
- 40. Presbytery of Calgary-Macleod (Alberta)**  
Nancy L. Cocks, Medicine Hat  
Peter D. Coutts, Calgary  
Grant T. Gunnink, Calgary  
M. Dianne Ollerenshaw, Calgary  
Terry G. Hagen, Calgary  
Marlene V. LaMontagne, Calgary  
Toomas Paasuke, Canmore  
Craig Robertson, Calgary

**VIII. SYNOD OF BRITISH COLUMBIA**

- |   |  |
|---|--|
| <b>41. Presbytery of Kootenay</b> (British Columbia)<br>Meridyth A. Robertson, Trail  | Hans D. Wollenberg, Slocan   |
| <b>42. Presbytery of Kamloops</b> (British Columbia)<br>Shannon K. Bell-Wyminga, Nazko  | Anna-Marie Carstens, Kitimat   |
| <b>43. Presbytery of Westminster</b> (British Columbia)<br>Martin Baxter, North Vancouver<br>Steven A. Filyk, Vancouver<br>Glenn E. Inglis, Sechelt<br>Geoffrey B. Jay, Surrey<br>Willem H. van de Wall, Chilliwack | Ruth Y. Chueh, Vancouver<br>Isabel M. Evans, Richmond<br>Raymond A. Jansen, Surrey<br>Augustin E. Ovono, Vancouver<br>Gregory E. Toll, Maple Ridge |
| <b>44. Presbytery of Vancouver Island</b> (British Columbia)<br>Irwin B. Cunningham, Saanichton<br>Gordon A. Kouwenberg, Sooke  | Margaret R. Clow, Qualicum Beach<br>Bob H. Munnik, Nanaimo   |
| <b>45. Presbytery of Western Han-Ca</b><br>Alfred H.S. Lee, Pitt Meadows<br>Cheol Soon Park, Vancouver<br>Hyo Jin Park, Surrey<br>Munhyun Ryu, North Vancouver  | Joon Choe, Surrey<br>Eric E. Choi, Edmonton  |

**YOUNG ADULT REPRESENTATIVES AND STUDENT REPRESENTATIVES**

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

**Presbytery Young Adult Representative**

- |                          |                                    |
|--------------------------|------------------------------------|
| 1. Cape Breton           | Sarah-Kate MacKinnon, Sydney       |
| 3. Pictou                | Blake K. MacDonald, Merigomish     |
| 5. New Brunswick         | John C. Stam, Notre Dame           |
| 6. Prince Edward Island  | Angela D.M. Richard, Summerside    |
| 8. Montreal              | Raymond Diamonds, Montreal         |
| 10. Ottawa               | Claire I. Mahaffy, Ottawa          |
| 13. Lindsay-Peterborough | Caleb Kim, Fenelon Falls           |
| 16. West Toronto         | Mfonobong E. Udoh-Orok, Brampton   |
| 21. Algoma & North Bay   | Sarah F. Savill, North Bay         |
| 26. Paris                | Dayna A. Opersko, Kitchener        |
| 28. Essex-Kent           | Nathan Sharpe, Windsor             |
| 30. Huron-Perth          | Amy L. Zavitz, Listowel            |
| 32. Superior             | Cheong Lo Lee, Thunder Bay         |
| 35. Assiniboia           | Rachel K. Kotei, Regina            |
| 37. Peace River          | Spencer E. Wiseman, Grande Prairie |
| 39. Central Alberta      | Noah A.F. Law, Eckville            |
| 41. Kootenay             | Megan R.R. Robertson, Trail        |
| 43. Westminster          | Alexa M. Davis, Abbotsford         |

**Student Representatives**

- |                                 |                                     |
|---------------------------------|-------------------------------------|
| 1. Knox College                 | Lisa I.J. Dolson, Kitchener         |
| 2. Presbyterian College         | Katie S. MacIntosh, Montreal        |
| 3. Vancouver School of Theology | Shelly M. Chandler, New Westminster |

**ELECTION OF THE MODERATOR**

The Rev. Karen R. Horst called upon the Assembly to choose a Moderator to preside over its deliberations. She called on the Rev. Dr. J.P. Smit, 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. Douglas H. Rollwage as Moderator of the 142nd General Assembly.

The Rev. Karen R. Horst 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.

S.I. Zehr moved, seconded by J.I.F. Barrett, that the Rev. Douglas H. Rollwage be declared elected as Moderator. Adopted.

The Rev. Karen R. Horst declared the Rev. Douglas H. Rollwage elected as Moderator of the 142nd General Assembly.

The Rev. Douglas H. Rollwage, along with S.I. Zehr and J.I.F. Barrett, withdrew in order that the new Moderator might be suitably robed.

The Rev. Karen R. Horst spoke of a year of national and international travel. She noted how much she enjoyed visiting Hungary, Ukraine and Romania and witnessing the work that is happening there. She met Syrian refugees who were stopped at the recently closed Hungarian border. One refugee explained that, at home, it is inevitable that refugees will lose their lives. He was sent by his family to try to find a place to call home where their lives would not be threatened. Ms. Horst spoke of the many congregations she visited and remarked on the variety of ways Presbyterians are finding to be the church. She said, “It was an honour to be part of the closing of the Truth and Reconciliation Commission in Ottawa and a joy to see a profound hope evolve. There is a sense that we really, truly want to commit to a new future together.” While giving thanks for a wonderful year of travel and hospitality, the Moderator confessed to being dubbed “The Snow Queen” because it snowed in many of the communities she visited, even into April.

### **INSTALLATION OF THE MODERATOR**

The Rev. Douglas H. Rollwage was conducted to the chair by S.I. Zehr and J.I.F. Barrett. The Rev. Karen R. Horst asked the Rev. Douglas H. Rollwage the appointed questions and installed him as Moderator of the 142nd General Assembly.

### **MODERATOR ADDRESSES ASSEMBLY**

The newly installed Moderator addressed the court. He gave thanks to the presbyteries that nominated him and those who elected him to the office. He thanked the mover and seconder of his nomination, noting in particular that Ms. Zehr is a member of Trinity, Amherstview, Ontario, where his life in the church began under the pastoral care and leadership of the Rev. Dr. Stephen Farris. He thankfully acknowledged the presence at the Assembly of a brother and sister and dear friends. Of his wife, Dana, who was also present, he said, “She is my strength, my joy and foundation in all of life. Thank you.” He noted his long-time friendship with the Principal Clerk and the honour of working beside him.

### **COMMITTEE ON BUSINESS**

The Assembly called for the first report of the Committee on Business which, as printed on p. 247–51, was presented by P.D. Coutts, convener.

#### **Receive and Consider**

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

#### **Consent Recommendations**

P.D. Coutts moved, duly seconded, that **Recommendation Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 and 11** (p. 247–49) be adopted by consent. Adopted.

#### **Notices of Motion**

P.D. Coutts 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 Ewart Endowment for Theological Education be reconsidered (Assembly Council, Rec. No. 6, see p. 214).

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. 13, see p. 223).

I give notice that, at a future sederunt, I will move or cause to be moved that the Constitution of the Pension Fund of The Presbyterian Church in Canada be reconsidered (Pension and Benefits Board, Rec. No. 3, see p. 457).

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference of the Life and Mission Agency be reconsidered (Life and Mission Agency Committee, Rec. No.19, see p. 435).

(cont'd on p. 15)

### **THE MODERATOR'S CHAPLAIN**

The Moderator identified the Rev. Geoffrey M. Ross as his chaplain during the Assembly. Commissioners were invited to submit prayer requests to Mr. Ross so that they may be included in Moderatorial prayers.

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

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

#### **Receive and Consider**

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

**Recommendation No. 1** (p. 200) was moved by J.P. Smit duly seconded. Adopted.

**Recommendation No. 2** (p. 201) was moved by J.P. Smit duly seconded. Adopted.

**Recommendation No. 3** (p. 201) was moved by J.P. Smit duly seconded. Adopted.

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

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

### **COMMISSIONER ORIENTATION**

The Principal Clerk led a commissioner orientation presentation. The purpose of the presentation was to help commissioners gain a better understanding of common procedures that often emerge during sederunts. With a humorous slide presentation, S. Kendall affirmed that a very important task of commissioners at the Assembly is to discern, prayerfully, the mind of Christ for the church.

### **REPORT BRIEFING PANEL 1**

R.H. Smith, Assembly Council convener; D.G.A. Muir, Deputy Clerk of the General Assembly; J.C. Bigelow, Pension and Benefits Board convener, were called forward to provide briefings and answer questions for clarification related to reports to be presented later in the Assembly.

### **LIFE AND MISSION AGENCY COMMITTEE ON EDUCATION AND RECEPTION**

The Assembly called for the first report of the Life and Mission Agency Committee which, as printed on p. 318–444, was presented by W. Paterson, convener.

L. Scholey moved, duly seconded, that the report be received and considered. Adopted.

H.J. Malnick, convener, was called forward. She introduced the report of the Committee on Education and Reception (p. 439–44), drew attention to its recommendations and asked the commissioners to address enquiries or discussion to Ministry and Church Vocations Associate Secretary, S. Shaffer, or herself.

(cont'd on p. 14)

## INTRODUCTION OF INTERNATIONAL GUESTS

The Moderator welcomed Bishop Béla Kató and the Rev. Kiss Tibor of the Transylvanian Reformed Church in Romania as guests of this Assembly. They were received with applause.

## COMMITTEE TO NOMINATE STANDING COMMITTEES

The Assembly called for the report of the Committee to Nominate Standing Committees which, as printed on p. 445–52, was presented by E.M.I. MacLean, convener.

### Receive and Consider

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

E.M.I. MacLean explained that proposed changes to the committee's report as printed, must be given in writing, over the signature of any two commissioners, to herself as convener or to Ms. Terrie-Lee Hamilton at the General Assembly Office, by Saturday, June 4th at noon.

(cont'd on p. 29)

## ASSEMBLY COUNCIL

The Assembly called for the report of the Assembly Council which, as printed on p. 201–44, was presented by R.H. Smith, convener.

### Receive and Consider

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

Proposed consent recommendations were placed before the Assembly. Commissioners requested that Recommendation Nos. 6 and 21 be withdrawn from the consent recommendations.

### Consent Recommendations

L.D. McKinnon moved, duly seconded, that **Recommendation No. 4** (p. 210), **No. 5** (p. 210), **No. 15** (p. 226), **No. 16** (p. 226), **No. 17** (p. 227) and **No. 23** (p. 231) be adopted by consent. Adopted.

### Minute of Appreciation: Mr. Stephen Roche

A minute of appreciation for Mr. Stephen Roche, recognizing his retirement as the denomination's Chief Financial Officer and Treasurer, was read to the Assembly.

**Recommendation No. 1** (p. 203) was moved by L.D. McKinnon, duly seconded. Adopted.

The Moderator invited Mr. Roche forward to receive the thanks of the court. He was accompanied by his wife, Fiona, son Matthew, daughter-in-law Gia and grandson Max.

Mr. Roche said, "One abiding memory of this job will undoubtedly be the abilities and skill sets that Presbyterians across the country possess. I had the privilege of working with them from coast to coast. As much as I advised them, they advised me. I don't think there is any problem that we can't, with God's help, overcome." Mr. Roche thanked his colleagues at Wynford Drive. He concluded, "It has been a privilege to serve in this corner of the vineyard."

### Appointment of Chief Financial Officer and Treasurer: Mr. Oliver Ng

**Recommendation No. 2** (p. 205) was moved by L.D. MacKinnon, duly seconded. Adopted.

Mr. Oliver Ng, the newly elected Chief Financial Officer and Treasurer of The Presbyterian Church in Canada, was introduced to the Assembly. The Assembly welcomed him with applause.

He said, "I thank God for giving me this opportunity. I am grateful to be used by God to do this. I thank the commissioners for placing their trust in me. It is an honour to take on this roll. I will do it with the best of my ability. I thank Stephen Kendall and Ian Ross-McDonald for welcoming me to the national office and Stephen Roche for mentoring me. I cannot do this job alone. I need your prayer support. I want to be a good steward of what God calls me to do."

(cont'd on p. 25)



**LIFE AND MISSION AGENCY COMMITTEE** (con't from p. 12)**Program Support and Administration** (p. 318–22, 434–36)**Minute of Appreciation: The Rev. Dr. Herbert F. Gale**

W. Patterson read a minute of appreciation for the Rev. Dr. Herb Gale, marking his retirement as the Associate Secretary of Planned Giving within the Life and Mission Agency.

**Recommendation No. 2** (p. 322) was moved by L. Scholey, duly seconded. Adopted.

The Moderator invited Dr. Herb Gale forward and thanked him for his service to the church.

Mr. Gale said, "I am grateful to share the stage with my wife, Shirley, as we have shared our lives together in ministry. I really miss the folks at church offices. I miss all the congregations I visited. I don't miss the commute from Guelph to Wynford Drive, but I miss the contacts." Mr. Gale noted that he will continue to carry out contract work for the denomination and will serve as minister of Stewardship and Generosity at Knox, Guelph, Ontario. He said, "I am more and more convinced that gifts God's people give to the church can create hope and new beginnings for congregations. Gifts can be transformative for generations to come. As I leave the office of Associate Secretary for Planned Giving, I hope the legacy of hope will continue." He concluded by reading Jeremiah 29:11.

**International Ministries** (p. 361–76)**Minute of Appreciation: Mr. Brian Johnston**

G.R. Williams read a minute of appreciation for Mr. Brian Johnston, marking his retirement from service as an English teacher and Music and Choir Leader at the Protestant Theological Seminary of the Reformed Church in Transylvania, Romania.

**Recommendation No. 3** (p. 362) was moved by L. Scholey, duly seconded. Adopted.

The Moderator invited Mr. Johnston to come forward to receive the thanks of the Assembly.

Mr. Johnston said, "How can I can I keep from singing? It has been a wonderful journey. I thank my pastors, Brooke and Linda Ashfield, and the congregation of Knox Church, Waterloo, Ontario, who supported me throughout my service. I'd like to thank you, Presbyterians, who support so many people in the world, like myself. We can't do this work without you. Thank you so much, for all."

(cont'd on p. 17)

**REPORT BRIEFING PANEL 2**

I.A. Ross-McDonald, Life and Mission Agency General Secretary (Program Support and Administration); J. de Combe, Canadian Ministries Associate Secretary (LMA); K. Plater, Stewardship and Planned Giving Associate Secretary (LMA), were called forward to provide briefings and answer questions for clarification related to reports that would be presented later in the Assembly.

**RECORDS OF ASSEMBLY, SYNODS AND ASSEMBLY COUNCIL**

The Assembly called for the minutes of the 141st 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. 41)

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at York University, Toronto, Ontario, on Friday, June third, two thousand and sixteen, at seven-thirty o'clock in the evening for worship and on Saturday, June fourth, two thousand and sixteen, at eight-thirty o'clock in the morning, of which public intimation was given.

## **WORSHIP**

A service of worship was held in the Tait McKenzie Centre, York University, Toronto, Ontario, on Friday, June third, two thousand and sixteen at seven-thirty p.m.

The Rev. Karen R. Horst acknowledged the presence of previous Moderators of General Assemblies: the Rev. Stephen C. Farris (2014) and Ms. Patty Farris; the Rev. Dr. John A. Vissers (2012) and Ms. Lynn Vissers; the Rev. H.D. Rick Horst (2011); the Rev. Dr. Herbert F. Gale (2010) and the Rev. Dr. Shirley J. Gale; the Rev. Dr. Cheol Soon Park (2008); the Rev. Dr. H. Glen Davis (2000); the Rev. Dr. Alan M. McPherson (1995); the Rev. Dr. George Vais (1994) and Ms. Faith Vais as well as the current Moderator, the Rev. Douglas Rollwage and Ms. Dana Rollwage (2016).

The service was based on the Assembly theme “Stewards of the Mysteries of God” (1 Corinthians 4:1). The celebrant was the Rev. W. Alex Bisset, minister of Riverdale and Westminster Pastoral Charge, Clerk of the Presbytery of East Toronto and Co-Convener of the Local Arrangements Committee. The Rev. Karen R. Horst, Moderator of the 141st General Assembly, preached the sermon which celebrated the majestic mystery of the creator God and the humbling mystery of a sovereign God’s choosing to call flawed humanity to be cooperators in God’s plan that unfolds as God wills. Mr. Michael Reid, Moderator of the Presbytery of East Toronto, with the assistance of several others, led in the reading of scripture (1 Corinthians 13, Psalm 104, Exodus 3:1–15) and prayer. Musical leadership was provided by the combined voices of Presbyterians from several churches under the leadership of Mr. Lenard Whiting of Trinity Church, Toronto. The Sacrament of the Lord’s Supper was celebrated.

## **SECOND SEDERUNT**

### **ASSEMBLY CONSTITUTED**

At York University, Toronto, Ontario, on Saturday, June fourth, two thousand and sixteen at eight-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 P.D. Coutts, convener. P.D. Coutts moved, duly seconded, that the agenda for the second sederunt be approved as presented. Adopted.

The Assembly agreed that permission be granted to the Dr. E.H. Johnson Memorial Fund Committee to circulate a pamphlet related to the 2016 E.H. Johnson Award recipient.

(cont’d on p. 17)

### **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 K.E. O’Brien, convener.

#### **Receive and Consider**

K.E. O’Brien moved, duly seconded, that the report be received and considered. Adopted.

K.E. O’Brien moved, duly seconded, that the regrets received from B.E. Curtis (Presbytery of London) be accepted, that the name of D.F. Robinson (Presbytery of Montreal) be deleted from the list of commissioners and that the name of V. Gavino (Presbytery of Montreal) be added to the roll of the Assembly. Adopted.

(cont’d on p. 18)

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

The Assembly called for the report of the Committee on Bills and Overtures which, as printed on p. 246–47, was presented by S.S. Mattinson, convener.

#### **Receive and Consider**

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

**Recommendation No. 1** (p. 246) was moved S.S. Mattinson, duly seconded. Adopted.

**Recommendation No. 2** (p. 246) was moved by S.S. Mattinson, duly seconded.

**Amendment**

J.M. Murray moved, duly seconded, that the words following “that” be replaced with “the prayer of Overture No. 11, 2016 to pause the current discussion and study on human sexuality and to defer recommendations stemming from this issue, be not granted.” Defeated.

**Recommendation No. 2** was adopted.

**Recommendation No. 3** (p. 246) was moved by S.S. Mattinson, duly seconded.

**Motion to Defer**

J.S. Cox moved, duly seconded, that Recommendation No. 3 be deferred until after Recommendation No. 2 of the Clerks of Assembly report. Adopted.

(cont'd on p. 25)

**CLERKS OF ASSEMBLY**

The Assembly called for the report of the Clerks of Assembly which, as printed on p. 280–92, was presented by D.G.A. Muir.

**Receive and Consider**

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

**Consent Recommendations**

G.S. Malcolm moved, duly seconded, that Recommendation **No. 3** (p. 284), **No. 4** (p. 285), **No. 5** (p. 285) and **No. 9** (p. 289) be adopted by consent. Adopted.

**Recommendation No. 1** (p. 280) was moved by G.S. Malcolm, duly seconded. Adopted.

**Recommendation No. 2** (p. 283) was moved by G.S. Malcolm, duly seconded.

(cont'd on p. 23)

**REPORT BRIEFING PANEL 3**

R.I. Shaw, Committee on Church Doctrine convener and B.D. Bertrand, a member of the committee and next convener; M. Repchuck, Committee on History convener; A. Currie, Ecumenical and Interfaith Relations Committee convener; S. Allen, Justice Ministries Associate Secretary (Life and Mission Agency), were called forward to provide briefings and answer questions for clarification related to reports that would be presented later in the Assembly.

**REPORTS WITHOUT RECOMMENDATIONS**

**Receive and Adopt**

P.D. Coutts moved, duly seconded, that the following reports without recommendations be received and adopted. Adopted.

Atlantic Mission Society (p. 245)

Commission re Matters Left, Uncared for or Omitted (p. 291–92)

Life and Mission Agency Committee

Canadian Ministries (p. 322–58)

Communications (p. 358–60)

Maclean Estate Committee (p. 444–45)

Nominations (p. 452)

Presbyterian Church Building Corporation (p. 458–59)

Special Commission re Appeal No. 1, 2015 (p. 462–68)

Theological Colleges:

St. Andrew's Hall (p. 488–91)

Vancouver School of Theology (p. 491–93)

Trustee Board (p. 493–94)

Women's Missionary Society (p. 494–99)

At the request of a commissioner, the report of the Special Committee re Pension Solvency Funding (p. 468–69) was withdrawn from this list so that it might be considered further. (see p. 29)

### **AUGSBURG FORTRESS CANADA**

The Moderator called forward I.A. Ross-McDonald to welcome and introduce Mr. Hardy Willms of Augsburg Fortress Canada. Mr. Willms explained how resources for The Presbyterian Church in Canada will be distributed through Augsburg Fortress Canada. He noted that the company currently distributes resources for The Evangelical Lutheran Church in America, The United Church of Canada and The Anglican Church of Canada. After explaining there will soon be a name change for the company, he said, “I appreciate the trust you have placed in us and look forward to working with you.”

### **REPORT BRIEFING PANEL 4**

W. Adams, International Affairs Committee convener; G. Smaghe, Presbyterian World Service and Development Director (Life and Mission Agency); S. Shaffer, Ministry and Church Vocations Associate Secretary (Life and Mission Agency); G.R. Williams, International Ministries Associate Secretary (Life and Mission Agency) were called forward to provide briefings and answer questions for clarification related to reports that would be presented later in the Assembly.

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

P.D. Coutts moved, duly seconded, that the agenda for the second sederunt be amended by adding a Life and Mission Agency video and the reception of a letter of greeting from the president of the World Communion of Reformed Churches. Adopted.

(cont'd on p. 18)

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

A video highlighting the work of the church made possible through the support of *Presbyterians Sharing* and Presbyterian World Service and Development was shown to the court.

(cont'd on p. 20)

### **WORLD COMMUNION OF REFORMED CHURCHES – GREETINGS**

The Principal Clerk read a letter of greetings, best wishes and prayers to the Assembly from the Rev. Prof. Jerry Pillay, President of the World Communion of Reformed Church (WCRC). The World Communion of Reformed Churches represents 80 million Reformed Christians of 30 member churches from 108 countries throughout the world. Dr. Pillay noted some of the challenges overcome by the WCRC stating, “By the grace of God, (the WCRC) has emerged strong and steadfast.” He also spoke with gratitude of the support and contribution The Presbyterian Church makes to the WCRC including the work of Principal Clerk Stephen Kendall who serves on the Finance Committee. He wrote, “May this Assembly be a wonderful experience of joy, fellowship, worship and spiritual discernment as you seek the will of God in the continued work, witness and life of The Presbyterian Church in Canada.”

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at York University, Toronto, Ontario, on Saturday, June fourth, two thousand and sixteen, at two o'clock in the afternoon, of which public intimation was given.

### **WORSHIP**

With joyful songs, prayers, readings from Isaiah 55 and Matthew 13 and a reflection on parables, the Assembly was united in worship to close out the morning.

**THIRD SEDERUNT****ASSEMBLY CONSTITUTED**

At York University, Toronto, Ontario, on Saturday, June fourth, two thousand and sixteen 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. 17)

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

(cont'd on p. 19)

**COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW** (cont'd from p. 15)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by K.E. O'Brien, convener.

K.E. O'Brien moved, duly seconded, that the following commissioners be granted leave to withdraw: D. Christiani (Presbytery of Montreal) from the fourth sederunt and A.C. Wilson (Presbytery of Pickering) from the second sederunt. Adopted.

(cont'd on p. 35)

**2016 E.H. JOHNSON AWARD RECIPIENT**

The Moderator called forward the Rev. Duncan J. Jeffrey and the Rev. Gordon E. Timbers to welcome and introduce Dr. Bernard Sabella, Executive Secretary of the Department of Service to Palestinian Refugees (DSPR) in Jerusalem. Dr. Sabella is a leading member of the Palestinian Christian community, sits as a Fatah member of the Palestinian Assembly, occupying one of the two seats set aside for Christian representatives.

Dr. Sabella said, "It is indeed a privilege and an honour to be here as recipient of the E.H. Johnson Award for this year's General Assembly of The Presbyterian Church in Canada. I represent the Department of Service to Palestinian Refugees of the Middle East Council of Churches and as such the award is not to my person but to all those who have worked diligently over the years with Palestinian and nowadays also with Syrian refugees. The award is an acknowledgement of the work of colleagues, friends and fellow compatriots in Gaza where we work with over 100,000 of our fellow countrymen and women offering quality health care and vocational training; in Lebanon where we reach to hundreds of Palestinian refugees and we cater to the educational needs of hundreds of Syrian students, many from Palestinian origin and refugees for the third time; in Galilee where we reach out, among other activities, to youth as they acquire leadership skills and we work hard to open up to Jewish groups, organizations and institutions who believe like us in equal rights in a State for all of its citizens; in Jerusalem and the West Bank where our concern for water access of our fellow Palestinians is one of our priorities; in Jordan where important work is carried out with Palestinian refugee families and with the Syrian "newcomers" who often find accommodation in the established Palestinian refugee camps set up in the early fifties of the last century."

Mr. Jeffrey thanked Dr. Sabella on behalf of the E.H. Johnson Committee. The Moderator presented Dr. Sabella the E.H. Johnson plaque, medal and financial award. Dr. Sabella reciprocated by presenting the Moderator with olive wood carvings of the Holy Family and the Lord's Prayer in Arabic.

**COMMITTEE ON HISTORY**

The Assembly called for the report of the Committee on History which, as printed on p. 301-06, was presented by M. Repchuck, convener.

**Receive and Consider**

D.J. Jeffrey, 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 Recommendations**

D.J. Jeffrey moved, duly seconded, that **Recommendation No. 1** (p. 302), **No. 2** (p. 302), **No. 3** (p. 303), **No. 4** (p. 303) and **No. 6** (p. 305) be adopted by consent. Adopted.

M. Repchuck presented three history awards.

The first was the 2016 academic book prize. Dr. D.S. Woods accepted the prize for the biographical history entitled *Still Voices – Still Heard* which commemorates the 150th anniversary of the college. He expressed thanks for the contributors and editors of the volume.

The second was for the memoir, *Sunsets and Gentle Breezes* by Margaret Jean Taylor. Ms. Marylu Pentelow accepted the award on behalf of her mother, the author.

The congregational history prize went to Haney Church, Maple Ridge, British Columbia. Mr. Greg Toll, commissioner and representative elder of the congregation, accepted the award with words of gratitude.

M. Repchuck noted that the *Solus Christus* event will take place on Thursday, October 20, 2016, in Winnipeg and the *Soli Deo Gloria* event will be held on Saturday, October 28, 2016, at Knox College, Toronto.

**Recommendation No. 5** (p. 304) was moved by D.J. Jeffrey, duly seconded.

### **Amendment**

T. Little moved, duly seconded that the words following “and that” be replaced with “presbyteries be encouraged to assess their congregations \$50 to this end.” Adopted.

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

That the congregations within The Presbyterian Church in Canada be encouraged to contribute to the National Presbyterian Museum and that presbyteries be encouraged to assess their congregations \$50 to this end.

In recognition of the clergy and church workers who retired in 2015, their names were projected for the Assembly.

### **Report as a Whole**

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

## **RETIREMENT**

The Principal Clerk announced the retirement of Ms. Elizabeth Bartlett after 16 years of dedicated and exemplary service in the General Assembly Office. He wished her every blessing in this new chapter of her life as she was presented with a bouquet of flowers by the Moderator.

## **PRAYERS FOR THE PEOPLE OF FORT MCMURRAY**

The Rev. Lisa Aide, minister at Faith Church, Fort McMurray, was invited by the Moderator to speak to the Assembly. She noted that she was one of the 80,000 who fled the city ahead of the devastating forest fire. She said, “Thank you on behalf of the church for your prayers and offers of support. I have been moved to tears. We have received emails from all over Canada and from as far away as Scotland, reminding us of the simple truth that we were not alone. God and God’s people are with us.”

## **BUSINESS COMMITTEE (cont'd from p. 18)**

P.D. Coutts moved, duly seconded, that the agenda be amended by deferring the Assembly Council and Atlantic Mission Society report. Adopted.

P.D. Coutts moved, duly seconded, that the agenda be amended by moving the hour of adjournment to 5:20 pm. Adopted.

(cont'd on p. 20)

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

**Ministry and Church Vocation** (p. 389–400)

**Consent Recommendation**

L. Scholey moved, duly seconded, that **Recommendation No. 12** (p. 395) be adopted by consent. Adopted.

**Recommendation No. 13** (p. 397) was moved by L. Scholey, duly seconded. Adopted.

**Justice Ministries** (p. 376–89)

**Recommendation No. 5** (p. 381) was moved by L. Scholey, duly seconded. Adopted.

**Recommendation No. 6** (p. 381) was moved by L. Scholey, duly seconded. Adopted.

**Recommendation No. 7** (p. 381) was moved by L. Scholey, duly seconded. Adopted.

**Recommendation No. 8** (p. 381) was moved by L. Scholey, duly seconded. Adopted.

**Recommendation No. 9** (p. 381) was moved by L. Scholey, duly seconded. Adopted. The Assembly agreed to substitute the word “gathering” for the first use of the word “meeting” in Recommendation No. 9.

**Recommendation No. 10** (p. 388) was moved by L. Scholey duly seconded. Adopted.

**Recommendation No. 11** (p. 388) was moved by L. Scholey duly seconded. Adopted.

(cont'd below)

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

**Motion to Reconsider**

P.D. Coutts moved, duly seconded, pursuant to notice of motion (p. 12) that that the terms of reference for the Stewardship and Planned Giving department be reconsidered. (Life and Mission Agency, Program Support and Administration, Rec. No. 19, see p. 435). Adopted.

(cont'd on p. 22)

**LIFE AND MISSION AGENCY COMMITTEE** (cont'd from above)

**Program Support and Administration** (p. 318–22, 434–36)

**Recommendation No. 19** (p. 435) was moved by L. Scholey duly seconded. Adopted.

**Stewardship and Planned Giving** (p. 427–34)

**Consent Recommendations**

L. Scholey moved, duly seconded, that **Recommendation No. 17** (p. 434) and **No. 18** (p. 434) be adopted by consent. Adopted.

(cont'd on p. 26)

**ECUMENICAL GUEST**

The Moderator called forward A. Currie to welcome and introduce the Rev. Dr. Alyson Barnett-Cowan, President of the Canadian Council of Churches, a forum of 25 member denominations representing 85% of Christians in Canada.

Dr. Barnett-Cowan said, “I am delighted to bring greetings and thanks from the Canadian Council of Churches. Thanks because of your own Principal Clerk, Stephen Kendall, who gives much time as one of the three vice-presidents of the Council. Thanks are also due to all those Presbyterians who serve on the commissions, committees and working groups of the Council.” She described the makeup of the Council’s membership, methods of consensus decision making and how it functions through its two commissions – Faith and Witness and Justice and Peace. “As president, I have undertaken to visit the leadership of all the member churches during my time in office and so far I have completed nine of these. Most of the conversation has been about how to improve the work of the Canadian Council of Churches. I have also committed to promoting Christian engagement with the Calls to Action of the Truth and Reconciliation

Commission, especially among member churches that did not have a historical relationship with First Nations people through the residential schools.”

### **PRESBYTERIAN CHURCH BUILDING CORPORATION**

The Moderator invited Mr. Siegfried Quickert, chairman of the Presbyterian Church Building Corporation, to come forward and speak to the report which, as printed on pages 458–59, had previously been received and adopted by the Assembly (p. 16).

Mr. Quickert brought greetings on behalf of Guildwood Church, one of the Moderator’s former pastoral charges. He noted the retirement of Mr. Thomas H. Thomson who has served with distinction as a director of the corporation for 36 years. Mr. Quickert highlighted the new building program of Calvin Church, Abbotsford and the success story of four rural congregations in Prince Edward Island that sold their properties and pooled their resources to construct the new and fully accessible Wellspring Church. He introduced Mr. Neil Coutts, the new chair of the corporation and Mr. William Collier, the General Manager.

### **PRESBYTERIAN RECORD INC.**

The Moderator called for the report of the Presbyterian Record Inc. which, as printed on p. 459–61, was presented by Mr. Botond Fejes, chair and convener.

#### **Receive and Consider**

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

D. Harris, introduced the new Director of Development, Lisa Van Arem and other members of the staff. He then spoke of the high quality of the magazine and outlined some the financial challenges being faced at this time.

**Recommendation No. 1** (p. 461) was moved by A.M. Cornell duly seconded.

(cont'd on p. 23)

### **MODERATOR OF THE 141ST ASSEMBLY ADDRESSES ASSEMBLY**

The Moderator invited the Rev. Karen R. Horst, Moderator of the 141st General Assembly, to address the court.

Ms. Horst said, “I was asked if I would represent The Presbyterian Church in Canada at a Gender Justice Conference in Cuba. We share much in common with other countries regarding injustices. All of us have work to do around Indigenous people. There have been great prejudices. The reality of human trafficking is happening in all of our countries. Racism is found in all of our countries. Much work needs to be done. We shared ways we would work together.”

Ms. Horst spoke of the wonderful time she had meeting with other national denominational leaders regarding refugee sponsorships. She also spoke of the potential need for changes to church structure. Issues of human sexuality are on the minds of many.

She is grateful for connections she made with Indigenous people of Canada. Ms. Horst remembers standing at the site of Birtle Residential School on a spot that might be a cemetery where students were buried. She spoke with a number of survivors of that school and heard powerful stories of struggles. She said, “It is important for us to try to understand what the survivors have gone through and to celebrate different traditions and cultures while respecting one another.”

Speaking of the denomination she said, “I can see a dying church, but as we are pushed to the wall we are doing new and exciting things. I encourage you to go home and think outside the box about future ministry. There is great faithfulness out there. But there are also edges of real prejudices regarding refugees, Indigenous people, human sexuality. It falls to all of us to explore the issues at hand. I am filled with hope by those who have engaged in the human sexuality studies, trying to hear what the spirit is saying through this corporate voice, honouring Jesus Christ while we listen to each other.”

She expressed thanks to the General Assembly Office and the Committee to Advise. She also thanked her husband and looks forward to spending more time with “that other moderator”. She



then presented the Moderator with a number of humorous gifts to prepare him for the travels and commitments of the year to come.

The Assembly expressed appreciation for Ms. Horst's leadership with applause.

### **PRESENTATION OF MINUTES**

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

(cont'd on p. 35)

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at York University, Toronto, Ontario, on Saturday, June fourth, two thousand and sixteen, at seven o'clock in the evening, of which public intimation was given.

### **FOURTH SEDERUNT**

#### **ASSEMBLY CONSTITUTED**

At York University, Toronto, Ontario, on Saturday, June fourth, two thousand and sixteen 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. 20)**

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

(cont'd on p. 23)

#### **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. 469–80, was presented by Mr. Ralph Loader, convener of the Board of Governors.

##### **Receive and Consider**

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

A video describing the ministry of the college was shown to the Assembly. Mr. Loader then highlighted aspects of the report.

**Recommendation No. 1** (p. 476) was moved by J. Coppieters, duly seconded. Adopted.

Principal, Dr. D.S. Woods, spoke of the vision and current status of the strategic plan of 2014.

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

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

##### **Knox College**

The report, as printed on p. 481–87, was presented by Dr. J. Dorcas Gordon, Principal, and Dr. Peter Ross, convener of the Board of Governors.

##### **Receive and Consider**

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

A slide presentation focussing on the students, programs and fundraising goals of Knox College was shown to the court.

Knox College (cont'd on p. 36)

**St. Andrew's Hall**

The Moderator invited R. Thomson, convener of the Board, to speak to the report which, as printed on p. 488–91, had previously been received and adopted by the Assembly (p. 16). Mr. Thomson highlighted some aspects of the report.

A video describing St. Andrew's Hall Centre for Missional Leadership program was played for the Assembly.

Dr. Bob Paul, Dean, spoke about the commitment of partnership with colleges and the focus on missional theology.

**Vancouver School of Theology**

Dr. Paul also commented on the report of Vancouver School of Theology, which, as printed on p. 491–93, had previously been received and adopted by the Assembly (p. 16).

(cont'd on p. 36)

**INTERNATIONAL AFFAIRS COMMITTEE**

The Assembly called for the report of the International Affairs Committee which, as printed on p. 306–18, was presented by W. Adams, convener.

**Receive and Consider**

G.E. Inglis moved, duly seconded, that the report be received and considered. Adopted.

**Consent Recommendations**

G.E. Inglis moved, duly seconded, that **Recommendation Nos. 1, 2, 3** (p. 308), **4, 5** (p. 310), **6** (p. 311), **7, 8** (p. 312), **9** (p. 313), **10, 11** (p. 314), **12, 13, 14** (p. 315) and **15** (p. 316) be adopted by consent. Adopted.

**Report as a Whole**

G.E. Inglis moved, duly seconded, that the report as a whole be adopted. Adopted.

**CLERKS OF ASSEMBLY** (cont'd from p. 16)

**Recommendation No. 2**

Discussion resumed.

**Motion to Refer**

P. White moved, duly seconded, that this matter and the overtures related to it be referred back to the Clerks to develop a way in which the prayers of these overtures might be accommodated with a means of a gracious dismissal for congregations who choose that path, and to report to the 143rd General Assembly.

**Immediate Vote**

I.S. Wishart moved, duly seconded, that the Assembly take an immediate vote on the motion to refer. Adopted.

**Motion to Refer**

The motion to refer was defeated.

**Recommendation No. 2** was adopted.

(cont'd on p. 40)

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

P.D. Coutts moved, duly seconded, that the agenda be amended by moving the hour of adjournment to 8:45 pm. Adopted.

(cont'd on p. 24)

**PRESBYTERIAN RECORD INC.** (cont'd from p. 21)

**Recommendation No. 1**

Discussion resumed.

**Recommendation No. 1** was adopted.

**Recommendation No. 2** (p. 461) was moved by A.M. Cornell duly seconded. Adopted.

**Report as a Whole**

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

**COMMITTEE TO CONFER WITH THE MODERATOR**

The Assembly called for the report of the Committee to Confer with the Moderator. The report, was presented by K.R. Horst, convener.

**Receive and Consider**

K.R. Horst moved, duly seconded, that the report be received and considered. Adopted.

**Committee to Advise with the Moderator**

On nomination of the Moderator, it was moved by K.R. Horst, duly seconded, that the Committee to Advise with the Moderator be named as follows: Mr. John Barrett, Ms. Patty Farris, Mr. Ken MacNeill, Mr. Jim Seidler (convener), the Rev. Karla Wubbenhorst, the Rev. Stephen Kendall (Principal Clerk), Ms. Terrie-Lee Hamilton (Secretary). Adopted.

(cont'd on p. 43)

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at York University, Toronto, Ontario, on Sunday, June fifth, two thousand and sixteen, at nine o'clock in the morning, of which public intimation was given.

**WORSHIP**

Following the reading from Genesis 32, the Assembly was led in a reflection on the Jacob's wrestling with God and the mystery that God is often found in our struggles. It was stated, "When we struggle with God it will avail many blessings." Worship concluded with music and benediction.

**FIFTH SEDERUNT**

**WORSHIP**

With the reading of scripture (Isaiah 42:1–6, Ephesians 4:4–6, Psalm 139 and Mark 1:1–11) music, prayers and reflection in a variety of languages, the Assembly considered the mystery of Baptism as a gift of the love of God.

**ASSEMBLY CONSTITUTED**

At York University, Toronto, Ontario, on Sunday, June fifth, two thousand and sixteen at nine 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. 23)**

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

**Motion to Reconsider**

P.D. Coutts moved, duly seconded, pursuant to notice of motion (p. 12) that that the terms of reference for the Assembly Council be reconsidered (Assembly Council Rec. No. 13, see p. 223). Adopted.

**Motion to Reconsider**

P.D. Coutts moved, duly seconded, pursuant to notice of motion (p. 11) that that the terms of reference for the Ewart Endowment for Theological Education be reconsidered (Assembly Council Rec. No. 6, see p. 214). Adopted.

(cont'd on p. 26)

**ASSEMBLY COUNCIL** (cont'd from p. 13)

**Recommendation No. 3** (p. 209) was moved by L.D. MacKinnon, duly seconded. Adopted.

**Recommendation No. 6** (p. 214) was moved by L.D. MacKinnon, duly seconded. Adopted.

**Recommendation No. 9** (p. 220) was moved by L.D. MacKinnon, duly seconded. Adopted.

**Recommendation No. 10** (p. 220) was moved by L.D. MacKinnon duly seconded. Adopted.

**Recommendation No. 11** (p. 220) was moved by L.D. MacKinnon duly seconded. Adopted.

**Recommendation No. 12** (p. 220) was moved by L.D. MacKinnon duly seconded. Adopted.

**Recommendation No. 13** (p. 223) was moved by L.D. MacKinnon duly seconded. Adopted.

**Recommendation No. 14** (p. 223) was moved by L.D. MacKinnon duly seconded. Adopted.

**Recommendation No. 18** (p. 227) was moved by L.D. MacKinnon duly seconded. Adopted.

**Recommendation No. 19** (p. 227) was moved by L.D. MacKinnon duly seconded. Defeated.

**Additional Motion**

J.P. Smit moved, duly seconded, that for reasons of stewardship and human resources, the General Assembly move to meet biennially (once every two years) beginning with the 2017 Assembly and every two years thereafter.

(cont'd on p. 36)

**COMMITTEE ON BILLS AND OVERTURES** (cont'd from p. 16)

**Recommendation No. 3**

Discussion resumed.

**Recommendation No. 3** was adopted.

**Recommendation No. 4** (p. 246) was moved by S.S. Mattinson, duly seconded. Adopted.

**Recommendation No. 5** (p. 246) was moved S.S. Mattinson, duly seconded.

**Amendment**

I.A. Ross-McDonald moved, duly seconded, that “be referred to the Committee on Church Doctrine in consultation with the Life and Mission Agency (Justice Ministries) and the National Native Ministries Council” be replaced with “not be received”. Adopted.

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

That Overture No. 14, 2016 re Indigenous spirituality and defer Native Ministries Endowment Fund (p. 506–08) not be received.

(cont'd on p. 37)

**ATLANTIC MISSION SOCIETY**

The Moderator invited Ms. Bonnie Langille, President of the Atlantic Mission Society, to come forward and speak to the report which, as printed on page 245, had previously been received and adopted by the Assembly (p. 16). Ms. Langille highlighted aspects of the report.

**COMMITTEE ON CHURCH DOCTRINE**

The Assembly called for the report of the Committee on Church Doctrine which, as printed on p. 251–80, was presented by R.I. Shaw, convener.

**Receive and Consider**

A. Johnston 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. 3 be withdrawn from the consent recommendations.

**Consent Recommendation**

A. Johnston moved, duly seconded, that Recommendation **No. 2** (p. 264) be adopted by consent. Adopted.

**Recommendation No. 1** (p. 258) was moved by A. Johnston, duly seconded. Adopted.

**Recommendation No. 3** (p. 264) was moved by A. Johnston, duly seconded.

**Amendment**

J.W. Denyer moved, duly seconded that the words “and that The Presbyterian Church in Canada, at all levels of church court, refrain from initiating disciplinary proceedings against LGBT people including teaching and ruling elders and diaconal ministers on the basis of sexual orientation, gender identity, marital or cohabitation status” be added to the recommendation.

**Amendment ruled out of order**

The Moderator ruled the amendment out of order.

**Moderator’s ruling challenged**

The ruling of the Moderator was challenged.

The Principal Clerk asked the Assembly whether or not it upheld the ruling of the Moderator. The Assembly upheld the ruling.

**Amendment**

D.M.K. Rapport moved, duly seconded, that the word “urged” be changed to “required”.

(cont'd on p. 27)

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at York University, Toronto, Ontario, on Sunday, June fifth, two thousand and sixteen, at two o'clock in the afternoon, of which public intimation was given.

**SIXTH SEDERUNT**

**ASSEMBLY CONSTITUTED**

At York University, Toronto, Ontario, on Sunday, June fifth, two thousand and sixteen 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. 24)

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

(cont'd on p. 28)

**LIFE AND MISSION AGENCY COMMITTEE** (cont'd from p. 20)

**Program Support and Administration** (p. 318–22, 434–36)

**Recommendation No. 1** (p. 320) was moved by L. Scholey, duly seconded. Adopted.

**Presbyterian World Service & Development** (p. 400–27)

**Consent Recommendations**

L. Scholey moved, duly seconded, that **Recommendation No. 14** (p. 427), **No. 15** (p. 427) and **No. 16** (p. 427) be adopted by consent. Adopted.

L. Scholey, Life and Mission Agency Committee convener, highlighted some of the ministries of Presbyterian World Service & Development while a slide presentation illustrated her comments.

**International Ministries** (p. 361–76)

**Minute of Appreciation: Ms. Denise van Wissen**

G.R. Williams, International Ministries Associate Secretary, read a minute of appreciation for Ms. Denise van Wissen marking the completion of her assignment with International Ministries after many years of overseas service. Ms. van Wissen was in Nicaragua during the Assembly and therefore not able to respond in person.

**Recommendation No. 4** (p. 363) was moved by L. Scholey, duly seconded. Adopted.

(cont'd below)

**INTERFAITH GUEST**

The Moderator called A. Currie forward to welcome and introduce Dr. Gerald Filson, Director of Public Affairs, Baha'i Community of Canada. He is currently a member of the Baha'i National Governing Council, the National Spiritual Assembly of the Baha'is of Canada.

Dr. Filson gave credit to the Christians of this country for being so welcoming to people of other faiths. "This is a country that models for the world that we can work together. It is critical that we develop interfaith relations and show secular Canada that religion is an important element in the public sphere. Religion must be part of the 150th anniversary of Canada because it has been so important to the development of this nation." Dr. Filson explained that two of the important principles of the Baha'i community are the oneness of humanity and that religion is a system of knowledge about how to live together and learn about the transcendent. He observed that Christians have a great national presence and expressed the idea that it is important for Christians to invite people of other faiths into it.

**LIFE AND MISSION AGENCY** (cont'd from above)

**COMMITTEE ON EDUCATION AND RECEPTION** (cont'd from p. 12)

H.J. Malnick, convener of the Committee on Education and Reception, presented the report.

**Consent Recommendations**

L. Scholey moved, duly seconded, that **Recommendation Nos. 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30 and 31** (p. 442–43) be adopted by consent. Adopted.

Life and Mission Agency (cont'd on p. 38)

**COMMITTEE ON CHURCH DOCTRINE** (cont'd from p. 26)

**Amendment**

Discussion resumed on the amendment to Recommendation No. 3.

**Immediate Vote**

J.P. Smit moved, duly seconded, that an immediate vote on the amendment be taken. Adopted.

**Amendment adopted**

The amendment was adopted.

**Recommendation No. 3**, as amended, read as follows:

That all courts of the church be required to deal with people in same-sex relationships with tender pastoral care.

**Amendment**

J.W. Denyer moved, duly seconded, that the following words be added to the amended recommendation. "and that The Presbyterian Church in Canada adopt a temporary moratorium on any discipline on the basis of same sex relationship status until the Church Doctrine Committee and Justice ministries report back to the General Assembly on the overture with regard to human sexuality present before them."

**Amendment ruled out of order**

The Moderator ruled the amendment out of order.

**Moderator's ruling challenged**

The ruling of the Moderator was challenged.

The Principal Clerk asked the Assembly whether or not it upheld the ruling of the Moderator. The Assembly upheld the ruling.

**Dissent**

The following commissioners asked that their dissent regarding the Assembly’s decision to uphold the ruling of the Moderator be recorded.

B.E. Blakie, H.J. Bradley, J. Brewer, B. Carr, K.A. Fraser, J. Foxall, M.W.A. Henderson, M.A. MacKay, K. Morden, K.E. O’Brien, D.P. Ogram, D.M.K. Rapport, R.J. Shaw and E.E. Stark.

K.A. McKee asked that his dissent be recorded with reasons as follows:

I dissent from the decision of the court to uphold the Moderator’s decision to rule out of order the Denyer/Gaskin amendment. A similar motion was debated and approved in 1998. Furthermore, I object to the Moderator’s speaking to the matter as it contravenes section 54 of the Book of Forms.

**Amendment**

D.B. Hartford moved, duly seconded, that the word “all” be added after the word “with” and that the words “same-sex relationships” be deleted. Adopted.

**Immediate Vote**

J. Coppiters moved, duly seconded, that an immediate vote on the amendment be taken. Adopted.

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

That all courts of the church be required to deal with all people with tender pastoral care.

**Recommendation No. 4** (p. 264) was moved by A. Johnston, duly seconded.

**Amendment**

I.S. Wishart moved, duly seconded, that references to LGBTQ be altered to refer to LG, lesbians and gays, not to bisexuals, transgenders and queers. Defeated

**Recommendation No. 4** was adopted.

**Recommendation No. 5** (p. 265) was moved by A. Johnston, duly seconded. Adopted.

(cont'd on p. 39)

**COMMITTEE ON BUSINESS** (cont'd from p. 26)

**Motion to Reconsider**

P.D. Coutts moved, duly seconded, pursuant to notice of motion (p. 12) that the Constitution of the Pension Plan of The Presbyterian Church in Canada be reconsidered (Pension and Benefits Board Rec. No. 3, see p. 457). Adopted.

(cont'd on p. 35)

**PENSION AND BENEFITS BOARD**

The Assembly called for the report of the Pension and Benefits Board which, as printed on p. 452–58, was presented by J.C. Bigelow, convener.

**Receive and Consider**

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

**Consent Recommendations**

A.R. Hysert moved, duly seconded, that **Recommendation No. 1** (p. 453) and **No. 3** (p. 457) be adopted by consent. Adopted.

**Recommendation No. 2** (p. 455) was moved by A.R. Hysert duly seconded. Adopted.

**Report as a Whole**

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

## SPECIAL COMMITTEE RE PENSION PLAN SOLVENCY FUNDING

The Assembly called for the report of the Special Committee re Pension Plan Solvency Funding which, as printed on p. 468–69, was presented by J.C. Bigelow, convener.

### Receive and Consider

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

Mr. Bigelow commented on the work of the special committee.

### Report as a Whole

A.R. Hysert 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. 451) was moved by W.W. Hong, duly seconded, that the following be the members of the Standing Committee of the General Assembly with the following amendment: The name of the Rev. Karla Wubbenhorst replace the name of the Rev. Maureen Walter on the Committee on Church Doctrine.

Two commissioners requested that the recommendation be divided into two parts.

### Recommendation No. 1A

Moved by W.W. Hong, duly seconded, that the name of the Rev. Karla Wubbenhorst replace the name of the Rev. Maureen Walter on the Committee on Church Doctrine. Adopted.

### Recommendation No. 1B

Moved by W.W. Hong, duly seconded, that the following be the members of the Standing Committee, as amended, of the General Assembly. Adopted.

## GENERAL ASSEMBLY STANDING COMMITTEES – 2016–2017

It is understood that the Moderator of the General Assembly 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
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, Toronto, ON (convener)
2013–2018 (II)	Rev. Dr. J. Gregory Davidson, Hamilton, ON
2015–2018 (I)	Rev. Dr. David W. Sutherland, Bible Hill, NS
2013–2019 (II)	Rev. Mark R. McLennan, Woodstock, ON
2013–2019 (II)	Mr. John Barrett, Charlottetown, PE
2013–2019 (II)	Rev. A.R. Neal Mathers, Newmarket, ON

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

Years	Name and Presbytery
2014–2017 (I)	Ms. Carol Stymiest, Miramichi, NB (New Brunswick)
2014–2017 (I)	Ms. Sherwin (Sherry) A. McDonald, Fort St. John, BC (Peace River)
2015–2017 (I)	Rev. T. Hugh Donnelly, Toronto, ON (Pickering)
2014–2017 (I)	Mr. David Munro, Pictou, NS (Pictou)
2014–2017 (I)	Rev. Bradford E. Blaikie, Summerside, PE (Prince Edward Island)
2016–2018 (I)	Ms. Gayle Rodger, Corunna, ON (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)
2016–2019 (I)	Rev. Dr. Gordon A. Kouwenberg, Sooke, BC (Vancouver Island)
2016–2019 (I)	Dr. M. Wilma Welsh, Kitchener, ON (Waterloo-Wellington)
2016–2019 (I)	Rev. Dr. John-Peter C. Smit, Toronto, ON, (West Toronto)
2016–2019 (I)	Mr. David Jennings, North Vancouver, BC (Westminster)
2016–2019 (I)	Rev. Robert J. Murray, Pinawa, MB (Winnipeg)



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

Years	Name and Synod
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)
2016–2018 (I)	The Rev. Jay Song, Weyburn, SK (Saskatchewan)
2016–2019 (I)	Ms. Sandra Cameron Evans, Calgary, AB (Alberta and the Northwest)
2016–2019 (I)	Rev. Christopher Clarke, Duncan, BC (British Columbia)

**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
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. Jennifer Geddes, Comox, BC
2015–2017 (I)	Rev. Jin Sook Kang, Toronto, ON
2012–2018 (II)	Rev. Bradley Childs, Vancouver, BC
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
2013–2019 (II)	Rev. Dr. Cynthia J. Chenard, Dartmouth, NS
2013–2019 (II)	Rev. Dr. Roland De Vries, Montreal, QC
2013–2019 (II)	Rev. Paul D. Johnston, Markham, ON
2016–2019 (I)	Rev. Jeffrey Murray, Sackville, NB
2016–2019 (I)	Rev. M. Helen Smith, Toronto, ON
2013–2017 (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
2011–2017 (II) cm	Ms. Myrna Talbot, Toronto, ON
2016–2019 (I) cm	Rev. Karla Wubbenhorst, Guelph, ON

“cm” = corresponding member

**Ex-officio – 3 members**

Rev. Dr. Victor Gavino, Representative, Presbyterian College  
 Rev. Dr. Charles Fensham, Representative, Knox College  
 Rev. Dr. Blair Bertrand, Representative, St. Andrew’s Hall/VST (convener)

### ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

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

Years	Name
2011–2017 (II)	Rev. Arlene L. Hartford, Englehart, ON
2014–2017 (I)	Rev. Mark A. Tremblay, Calgary, AB
2011–2017 (II)	Rev. Samy Said, Montreal, QC
2015–2018 (I)	Ms. Diane R. Hayman, Westville, NS
2012–2018 (II)	Rev. Amanda Currie, Saskatoon, SK (convener)
2016–2019 (I)	Dr. Richard Allen, Toronto, ON

#### 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
2012–2017 (I)	Dr. Kenneth Munro, Edmonton, AB
2016–2017 (I)	Mr. Scott MacDonald, Charlottetown, PE (filling a term for one year)
2012–2018 (II)	Ms. Marilyn Repchuck, Hamilton, ON, (convener)
2015–2018 (I)	Rev. John Vaudry, Pembroke, ON
2013–2019 (II)	Rev. Dr. A. Donald MacLeod, Brighton, ON
2016–2019 (I)	Rev. Dr. Timothy F. Archibald, New Minas, NS

#### By Correspondence – 9 members

2016–2019 (I) Mr. Al Clarkson, Toronto, ON  
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
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
2013–2019 (II)	Rev. Dale Henry, Mississauga, ON
2015–2019 (I)	Mr. Farid Ayoub, Chelsea, QC

#### 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
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
2012–2018 (II)	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
2013–2019 (II)	Rev. Dr. Thomas Billard, Brampton, ON (convener)
2013–2019 (II)	Ms. Judy Dodds, Ottawa, ON
2016–2019 (I)	Rev. Jeffrey R. Lackie, Thorborn, NS
2016–2019 (I)	Ms. Cindy Stephenson, Calgary, AB

**Assembly Council Appointments – 3 members**

Three members of the Assembly Council

**Ex-officio – 4 members**

Appointee 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
2011–2017 (II)	Rev. Johannes Olivier, Guelph, ON
2013–2017 (II)	Rev. Gordon E. Timbers, Orillia, ON
2014–2017 (I)	Ms. Anne F. Church, Dundas, ON
2015–2017 (I)	Ms. Anne Wilson, Guelph, ON,
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)
2013–2019 (II)	Mr. James D. Allan, Burlington, ON
2013–2019 (II)	Mr. James Jackson, Simcoe, ON
2013–2019 (II)	Rev. Heather Paton, Dorchester, ON
2016–2019 (I)	Rev. Kristine E. O'Brien, Oakville, ON

**COMMITTEE TO NOMINATE STANDING COMMITTEES****9 Members (named by synods and based upon a 3 year rotation)**

Year	Name and Synod
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)
2016–2019	Mr. Bill McGowan, Toronto, ON (Central, Northeastern Ontario and Bermuda)

2016–2019 Rev. R. Ian Shaw, Simcoe, ON  
(Southwestern Ontario)  
2016–2019 Ms. Carole Bilyk, Winnipeg, MB  
(Manitoba and Northwestern Ontario)

**PENSION AND BENEFITS BOARD**

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

Years	Name
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
2011–2017 (II)	Mr. Woon Chung, Toronto, ON
2013–2019 (II)	Rev. Dr. Lawrence Mawhinney, Lunenburg, NS
2016–2019 (I)	Mr. John Bonnell, Halifax, NS

**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
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)
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
2016–2022	Mr. Peter McDougall, St. Lambert, QC
2016–2022	Mr. Abel Pandy, Thornhill, ON
2016–2022	Ms. Kathleen Boose, Georgetown, ON
2016–2022	Mr. Rick Johnston, Toronto, ON

**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
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 (II)	Rev. Daniel Cho, Toronto, ON
2014–2017 (I)	Ms. Joan Stellmach, Calgary, AB
2012–2018 (II)	Rev. Dr. P.A. (Sandy) McDonald, Dartmouth, NS
2015–2018 (II)	Mr. Trevor Van Nest, Niagara Falls, ON (filling a term for 2 years)
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
2013–2019 (II)	Mr. Peter McKinnon, Toronto, ON
2013–2019 (II)	Mr. Glen R. Thompson, Mississauga, ON

- 2016–2019 (I) Rev. Angie Song, Toronto, ON
- 2016–2019 (I) Ms. Megan McLean, Mississauga, ON
- 2016–2019 (I) Rev. Dr. Dong Ha Kim, Brandon, MB

**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
2014–2017 (I)	Rev. Paul Wu, Montreal, QC
2014–2017 (I)	Rev. Joel Coppieters, Montreal, QC
2015–2017 (I)	Rev. Douglas Paterson, Toronto, ON
2012–2017 (II)	Rev. Dr. J. Kevin Livingston, Toronto ON, (filling a term for 1 year)
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
2012–2018 (II)	Mr. Donald T. Walcott, Montreal, QC (convener)
2013–2019 (II)	Mr. Howard Davidson, Montreal, QC
2016–2019 (I)	Mr Tom Park, Longueuil, QC
2016–2019 (I)	Ms. Sharon Dworzak, Laval, QC

**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
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
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
2013–2019 (II)	Mr. Rod Thompson, Abbotsford, BC (convener)
2013–2019 (II)	Ms. Joyce C. Huang, Vancouver, BC
2013–2019 (II)	Rev. Glen C. Soderholm, Guelph, ON
2016–2019 (I)	Rev. Kerry J McIntyre, Ladysmith, 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. 451) was moved by W.W. Hong, duly seconded. Adopted.

**Report as a Whole**

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

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

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

(cont'd on p. 43)

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at York University, Toronto, Ontario, on Sunday, June fifth, two thousand and sixteen, at seven o'clock in the evening, of which public intimation was given.

**SEVENTH SEDERUNT**

**ASSEMBLY CONSTITUTED**

At York University, Toronto, Ontario, on Sunday, June fifth, two thousand and sixteen 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. 28)

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

(cont'd on p. 37)

**COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW** (cont'd from p. 18)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by K.E. O'Brien, convener.

K.E. O'Brien moved, duly seconded, that the following commissioners be granted leave to withdraw. C.S. Park (Presbytery of Western Han-Ca) from the seventh sederunt; D.B. Hartford (Presbytery of Temiskaming) and S. Bakhoun (Presbytery of Brampton) from the eighth sederunt. Adopted.

**Report as a Whole**

K.E. O'Brien moved, duly seconded, that the report as a whole be adopted. Adopted.

**INTERNATIONAL GUESTS**

The Moderator called forward G.R. Williams to welcome and introduce Bishop Béla Kató and the Rev. Kiss Tibor of the Transylvanian Reformed Church in Romania. Among his many accomplishments, Bishop Kató founded the Christian Youth and Diaconal Centre and the Rural and Regional Development Foundation. The Rev. Kiss Tibor is Counselor, Department of International Relations.

Bishop Kató outlined a brief history of the denomination, a fellowship of 600,000 believers. He observed that, while the Transylvanian Reformation started in 1536, the 1564 Synod of Nagyenyed is considered to be the official foundation of the Reformed Church in Transylvania. He said, "In 1948 the property of our Church was confiscated by the government. In 1952, and in greater numbers after 1956, several Reformed and other minority ministers were arrested. In the epoch of atheistic party ideology and dictatorship, the Reformed people of Transylvania suffered the most serious losses of their 450 year history. Since the fall of the dictatorship in 1989, the Reformed Church in Romania has fought for freedom of worship, for the religious, human and community rights of its believers, as well as for the restitution of its educational and social institutions. The restitution process is significantly slowed by the still existing nationalistic, assimilative and discriminative Romanian policies. The regaining of church properties is an issue of vital importance for us. Without the estates, which are still in the possession of the State, our church is facing significant difficulties in fulfilling its God given

tasks in this special geo-political environment.” Bishop Kató also expressed gratitude for the work of Mr. Brian Johnston. Of Mr. Johnston he said, “He performed an outstanding mission in our Protestant Theological Institute. Besides leaving a life-shaping impact on most of our ministers, he was the personalization of our living relationship with The Presbyterian Church in Canada.”

**ASSEMBLY COUNCIL** (cont'd from p. 25)

**Additional Motion**

Discussion resumed.

**Motion to Refer**

C.E. McPherson moved, duly seconded, that the additional motion to Recommendation No. 19 of the Assembly Council report, p. 227, be referred to the Clerks of Assembly. Defeated.

**Immediate Vote**

R.J. De Vries moved, duly seconded, that an immediate vote on the additional motion be taken. Adopted.

**Additional Motion defeated**

The additional motion was defeated.

**Recommendation No. 20** (p. 227) was moved by L.D. MacKinnon, duly seconded. Adopted. The Assembly agreed to remove the word “report” from Recommendation No. 20.

**Recommendation No. 21** (p. 228) was moved by L.D. MacKinnon duly seconded. Adopted.

**Recommendation No. 22** (p. 230) was moved by L.D. MacKinnon duly seconded. Adopted.

**Recommendation No. 24** (p. 232) was moved by L.D. MacKinnon duly seconded.

**Amendment**

M. Baxter moved, duly seconded, that “from 25%” to the end of the recommendation be replaced with the following: “as follows effective June 8, 2016 until \$2 million, in total, is allocated to the Pension Fund, at which time the amounts to be allocated revert to the original formula (70% presbytery; 30% new church capital):

1. 50% of all proceeds go to Pension Plan Solvency, up to a maximum of \$2 million,
2. All remaining proceeds be returned to the presbytery for mission work in their midst and beyond.”

Adopted.

**Recommendation No. 24**, as amended, reads as follows:

That the adjustment of the current formula of allocating capital from dissolved congregations to the Pension Fund be as follows effective June 8, 2016 until \$2 million, in total, is allocated to the Pension Fund, at which time the amounts to be allocated revert to the original formula (70% presbytery; 30% new church capital):

1. 50% of all proceeds go to Pension Plan Solvency, up to a maximum of \$2 million,
2. All remaining proceeds be returned to the presbytery for mission work in their midst and beyond.”

**Amendment**

K.A. Fraser moved, duly seconded, that the words “effective June 8, 2016 until December 31, 2018” become “effective September 30, 2016, in order to allow congregations currently in the process of dissolving, to have their mission plan approved by presbytery.”

(cont'd on p. 40)

**THEOLOGICAL COLLEGES** (cont'd from p. 23)

**Knox College**

Dr. Peter Ross, Convener of the Governing Board of Knox College, drew attention to parts of the report.

**Minute of Appreciation: The Rev. Dr. Pamela McCarroll**

A minute of appreciation for Dr. McCarroll, marking her departure from Knox College in June 2016 after eight years as faculty in the area of Pastoral Theology to take up the faculty position of Associate Professor of Practical Theology at Emmanuel College, Toronto, was read to the Assembly.

**Recommendation No. 1** (p. 487) was moved by S. Macdonald duly seconded. Adopted.

Dr. Gordon expressed thanks on behalf of Dr. McCarroll who was not able to be present at this sederunt.

Dr. Ross announced the retirement plans of the Rev. Dr. J. Dorcas Gordon and expressed deep appreciation for her many years of commendable service. He also announced plans to begin the search process for her successor.

**Report as a Whole**

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

**MACLEAN ESTATE COMMITTEE**

The Moderator invited Mr. David Phillips, convener, forward to speak to the Maclean Estate Committee report which, as printed on pages 444–45, had previously been received and adopted by the Assembly (p. 16). Mr. Phillips summarized the mission statement, financial update, and spoke to the half century of service that the Maclean Estate has provided.

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at York University, Toronto, Ontario, on Monday, June sixth, two thousand and sixteen, at eight thirty o'clock in the morning, of which public intimation was given.

**WORSHIP**

The Assembly closed the evening with the reading of Luke 5:1–11, hymns, prayers and a reflection on the risks and rewards of sailing into deep and mysterious waters.

**EIGHTH SEDERUNT**

**WORSHIP**

With hymns and readings from Isaiah and the letter to the Colossians, the Assembly worshiped together. What can we know for certain within the context of the overwhelming mystery of God? This was a question pondered as theological definitions of faith were shared. It was stated God's people are good stewards of the mystery of God when they live as people of prayer listening for God's voice.

**ASSEMBLY CONSTITUTED**

At York University, Toronto, Ontario, on Monday, June sixth, two thousand and sixteen at eight-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. 35)

The Assembly called for the report of the Committee on Business which was presented by P.D. Coutts, convener. P.D. Coutts moved, duly seconded, that the agenda for the eighth sederunt be approved as presented. Adopted.

(cont'd on p. 44)

**COMMITTEE ON BILLS AND OVERTURES** (cont'd from p. 25)

**Recommendation No. 6** (p. 246) was moved by S.S. Mattinson, duly seconded. Adopted.



**Recommendation No. 7** (p. 247) was moved by S.S. Mattinson, duly seconded. Adopted.

**Recommendation No. 8** (p. 247) was moved by S.S. Mattinson, duly seconded. Adopted.

**Recommendation No. 9** (p. 247) was moved by S.S. Mattinson, duly seconded. Adopted.

**Recommendation No. 10** (p. 247) was moved by S.S. Mattinson, duly seconded. Adopted.

**Recommendation No. 11** (p. 247) was moved by S.S. Mattinson, duly seconded. Adopted.

**Recommendation No. 12** (p. 247) was moved by S.S. Mattinson, duly seconded. Adopted.

**Recommendation No. 13** (p. 247) was moved S.S. Mattinson, duly seconded.

#### **Amendment**

I.A. Ross-McDonald, duly seconded, that “be referred to the Committee on Church Doctrine in consultation with the Life and Mission Agency (Justice Ministries) and the National Native Ministries Council” be replaced with “not be received”. Adopted.

**Recommendation No. 13**, as amended, was adopted as follows:

That Overture No. 22, 2016 re preparing a statement on Indigenous Spirituality (p. 512–14) not be received.

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

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

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

#### **Canadian Ministries** (p. 322–58)

W. Patterson introduced J. de Combe, Associate Secretary for Canadian Ministries. She, in turn, introduced the Rev. Dr. Tim F. Archibald and Mr. John Gilbert who spoke of creative ministries within their presbyteries.

Dr. Archibald, of the Presbytery of Halifax and Lunenburg, spoke about a new church plant in Nova Scotia. He said, “God is doing a new thing. A 2010 report by the Church of Scotland suggests that the emergence of such new communities ‘has every appearance of being one of the most significant missional movements in the recent history of Christianity.’ Why new churches? These new worshipping communities largely serve those who are outside the existing church. They are a response to extreme changes in our society and to our new missional context where most people have increasingly little to no Christian background. New worshipping communities are springing up in coffee shops, in pubs, in community spaces, even in private homes as they attempt to engage those who find the existing church culturally alien and unable to speak to them. These new church plants are supple, flexible, open, and adaptable in a way that established churches find difficult.” He mentioned there are currently five ministers of The Presbyterian Church in Canada in four provinces who have been trained by the Presbyterian Church (USA) as church planting coaches.

Mr. Gilbert spoke of what he described as a new and exciting way to do and be church. He said, “There are 36 pastoral charges in the Presbytery of Grey-Bruce-Maitland and approximately half of them are vacant, struggling spiritually and financially. The presbytery formed a committee to provide education, encouragement, guidance for pastoral charges that might want to discover a new way to do church. As a result there is now a co-operative of four pastoral charges that share two ministers, resources and programs and are enjoying a sustainable ministry. They maintain individual sessions and their own buildings. He said, “I now see people who, before the co-operative, were sad people, now brimming with excitement and enthusiasm. The hope is palpable. I do believe God is strongly at work in these four congregations. Discussions are underway with six other congregations in another part of the presbytery.”

#### **Additional Motion**

J. Khang moved, duly seconded, that the Moderator of the General Assembly write a letter to the federal government of Canada to urge them to work diligently for the release of the Rev. Hyeon Soo Lim. Adopted.

## **Stewardship and Planned Giving (p. 427–34)**

### **Service of Remembrance and Celebration**

K. Plater, Associate Secretary for Stewardship and Planned Giving, was invited forward to address the Assembly. She said, “This is a special time during our General Assembly where we take a moment to celebrate people who have remembered the mission and ministry of The Presbyterian Church in Canada through their bequests. These gifts are from people who have understood that every generous act of giving and every perfect gift, is from above. And so they have generously left a legacy through their bequests. We, as representatives of The Presbyterian Church in Canada, humbly receive these gifts, recognizing the faith and hope the givers have in us to continue the mission and ministry of God through the church they loved and supported in their lives.”

The names of the donors were projected for the Assembly to read. The Moderator offered a prayer of thanksgiving, and the Assembly united voices in singing the doxology.

### **Additional Motion**

E.E. Stark moved, duly seconded, that the Moderator write to the Government of Canada commending it for its response to refugees worldwide, including Syrian refugees through humanitarian support to refugees overseas and through resettlement in Canada; and furthermore, urging the government to continue its response to the global refugee crisis through resettlement that will include government-assisted refugees in line with the government’s international obligations and privately-sponsored and blended visa office-referred refugees in line with the desire of Canadians to welcome the stranger. Adopted.

### **Report as a Whole**

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

## **COMMITTEE ON CHURCH DOCTRINE (cont'd from p. 28)**

**Recommendation No. 6** (p. 265) was moved by A. Johnston, duly seconded.

### **Amendment**

L. Scholey moved, duly seconded, that the words after “and grant permission to report” be replaced with “on the response to these overtures to the 2017 General Assembly.” Adopted.

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

That the General Assembly receive the above report as an interim response to the prayers of Overture Nos. 4, 5, 6, 7, 8, 10, 11, 12, 14, 15, 16, 18, 19, 21, 23, 24, 26, 29, 30, 31, 32, 33 and 35, 2015; and grant permission to report on the response to these overtures to the 2017 General Assembly.

### **Additional Motion**

D. Eaglesham moved, duly seconded, that the Life and Mission Agency, in consultation with the Committee on Church Doctrine, include in their study and examination of Overtures Nos. 4, 5, 6, 7, 8, 10, 11, 12, 14, 15, 16, 18, 19, 21, 23, 24, 26, 29, 30, 31, 32, 33, and 35, 2015, a consideration of Romans 14:1–13 as permission to recommend a dual or two-prong approach, in interest of avoiding rupture of the denomination, as an option to these overtures. Adopted.

**Recommendation No. 7** (p. 278) was moved by A. Johnston, duly seconded. Adopted.

**Recommendation No. 8** (p. 278) was moved by A. Johnston, duly seconded. Adopted.

**Recommendation No. 9** (p. 279) was moved by A. Johnston, duly seconded. Adopted.

### **Report as a Whole**

A. Johnston 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.

The Young Adult Representatives thanked the court for including them in the Assembly. They expressed gratitude for the commissioners who expressed interest, not only in their views, but their lives. They also enthusiastically thanked their advisors, Jo Morris and Blair Bertrand. 1 Timothy 4:12 was read and prayer offered in a variety of languages. They finished their report with the reading of Proverbs 3:5.

## STUDENT REPRESENTATIVES

The Assembly called for the report of the Student Representatives. The Moderator invited each student to address the Assembly.

### **Knox College – Lisa Dolson**

Ms. Dolson said, "I am honoured to participate in this General Assembly. The passion demonstrated during the debate within this room and at meals is encouraging." She noted that the willingness of the church to move difficult issues forward is vital to the church.

### **The Presbyterian College – Katie MacIntosh**

Ms. MacIntosh said, "I greatly appreciate the chance to attend this Assembly. It has been wonderful to see our church at work and to be afforded the opportunity to learn about ministries going on in Canada and across the world. I look forward to sharing my experience with professors and colleagues upon my return."

### **Vancouver School of Theology – Shelly Chandler**

Ms. Chandler said, "Before this Assembly I heard about churches leaving and closing and declining. But in this Assembly we have seen signs of God's amazing actions. The most memorable quote at this Assembly was when the Moderator said, 'I love going into the Presbyterian Church Building Corporation office. No one has told them the church in is decline and they are going full speed ahead.' It is the good news stories of God's activities in this country that encourage this student."

## ASSEMBLY COUNCIL (cont'd from p. 36)

### **Amendment to Amended Recommendation No. 24**

Discussion resumed.

**Recommendation No. 24**, as amended, was adopted as follows:

That the adjustment of the current formula of allocating capital from dissolved congregations to the Pension Fund be as follows effective September 30, 2016 (in order to allow congregations currently in the process of dissolving to have their mission plan approved by presbytery) until \$2 million, in total, is allocated to the Pension Fund, at which time the amounts to be allocated revert to the original formula (70% presbytery; 30% new church capital):

1. 50% of all proceeds go to Pension Plan Solvency, up to a maximum of \$2 million,
2. All remaining proceeds be returned to the presbytery for mission work in their midst and beyond.

The Assembly agreed that the date in Recommendation No. 24 refers to the date of a presbytery's decision to dissolve a congregation.

**Recommendation No. 7** (p. 218) was moved by L.D. MacKinnon duly seconded. Adopted.

**Recommendation No. 8** (p. 218) was moved by L.D. MacKinnon duly seconded. Adopted.

### **Additional Motion**

R.J. De Vries moved, duly seconded, that the Assembly Council reconsider the practice of having every agency and committee and college of The Presbyterian Church in Canada report to every General Assembly, and that it rather consider having these bodies report on a rotational basis every two years or three years. Adopted.

### **Report as a Whole**

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

## CLERKS OF ASSEMBLY (cont'd from p. 23)

**Recommendation No. 6** (p. 286) was moved by G.S. Malcolm, duly seconded. Adopted.

**Recommendation No. 7** (p. 287) was moved by G.S. Malcolm, duly seconded. Adopted.

**Recommendation No. 8** (p. 288) was moved by G.S. Malcolm, duly seconded. Adopted.

**Additional Motion**

P.D. Coultts moved, duly seconded, that the Clerks of Assembly assign time allotments to presenters of reports and inform the committee conveners of their allotment, commencing at the 2017 Assembly. Adopted.

**Report as a Whole**

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

**ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE**

The Assembly called for the report of the Ecumenical and Interfaith Relations Committee which, as printed on p. 292–301, was presented by A. Currie, convener.

**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. 1** (p. 297) be adopted by consent. Adopted.

**Report as a Whole**

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

**WOMEN'S MISSIONARY SOCIETY**

The Moderator invited Ms. Susan McLennan, President of the Women's Missionary Society, and the Rev. Sarah Kim, Executive Director, to come forward and speak to the report which, as printed on pages 494–99, had previously been received and adopted by the Assembly (p. 16). Ms. McLennan highlighted aspects of the report and drew attention to resources available to commissioners. She announced the National Presbyterian Women's Gathering 2017 that is to take place from May 19–22 at Sheraton Parkway Hotel and Conference Centre, Richmond Hill, Ontario. The theme is "Rooted in Love".

**COMMITTEE ON REMITS**

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

**Receive and Consider**

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

**Recommendation No. 1** was moved by J.S. Cox, duly seconded, that Remit A, 2015 (p. 461–62) re the rewording of Book of Forms section 32 be approved and become the law of the church and that the Book of Forms be amended accordingly. Adopted.

**Recommendation No. 2** was moved by J.S. Cox, duly seconded, that Remit B, 2015 (p. 462) re the rewording of Book of Forms section 259.2 be approved and become the law of the church and that the Book of Forms be amended accordingly. Adopted.

**Report as a Whole**

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

**COMMITTEE TO EXAMINE RECORDS (cont'd from p. 14)**

**Receive and Consider**

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

**Recommendation No. 1** was moved by H.J. Bradley, duly seconded, that the minutes of the Synods of the Atlantic Provinces; Quebec and Eastern Ontario; Southwestern Ontario; Saskatchewan; Alberta and The Northwest; British Columbia; the Assembly Council and of the 141st General Assembly, be attested as neatly and correctly kept. Adopted.

**Recommendation No. 2** was moved by H.J. Bradley, duly seconded, that the minutes of the Synods of Central, Northeastern Ontario and Bermuda and Manitoba and Northwestern Ontario be attested with notes. Adopted.

**Report as a Whole**

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

## COURTESIES AND LOYAL ADDRESSES

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

### **Receive and Consider**

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

We the commissioners of the 142nd General Assembly of The Presbyterian Church in Canada give thanks to the God of many names, for the enduring blessings of grace, peace, mercy and love. We recognize these to be just a few among the many mysteries of God, and we have been reminded by the theme of this Assembly that God has called us to be good stewards of those mysteries.

As we have been meeting at York University within the city of Toronto, we are respectfully mindful of the fact that we have been on the traditional territory of the Mississaugas of the New Credit, and we extend our greetings and gratitude to Chief R. Stacey Laforme.

We acknowledge the longstanding relationship to this territory of the Huron-Wendat, Seneca, and Haudenosaunee Confederacy, and the Metis Nation of Ontario.

On behalf of the General Assembly, the Committee on Courtesies and Loyal Addresses extends our thanks and appreciation to the members of the Presbytery of East Toronto who have been our hosts for the last few days. We recognize the extensive time and effort that have been spent in the organization and implementation of many details and we are thankful. To Alex Bisset and the Local Arrangement team, the volunteers who shuttled commissioners from one locale to another, who answered our questions, and who helped to make us comfortable, we extend a word of deep appreciation.

To Emily Bisset, Ian Ross-MacDonald, Lenard Whiting and all who have shared in the leadership of our daily times of worship, we offer our profound thanks. We have experienced God in Word and Sacrament, in song and silence, in prayer and praise. Our bodies have been fed, our minds have been enriched, our souls have been stirred – and our God has been glorified.

We extend our thanks to the Moderator, the Reverend Douglas H. Rollwage and celebrate the years of experience and the thoughtful preparedness he brought to his leadership and prayers at this Assembly. We are grateful for his gracious welcoming of international, interfaith and ecumenical guests. As this next year unfolds, may he be assured that our prayers will be with him as he travels and visits with the leaders and grassroots of the church in Canada and abroad.

We are grateful to the Clerks of Assembly. With thanks to God, we acknowledge, Tony Plomp and give thanks for his many years of servant leadership to The Presbyterian Church in Canada. A word of appreciation is extended also to Stephen Kendall and Don Muir for their wisdom shared and guidance given during this Assembly.

We offer thanks and appreciation to Terrie-Lee Hamilton, Elizabeth Bartlett, Frances Hogg and Barbara Nawratil in the Assembly Office, for their planning and leadership in helping this 142nd General Assembly to run smoothly and efficiently.

We are grateful to the technicians who operated audio-visual systems and made live-streaming possible, enabling countless people across Canada and beyond to be part of the Assembly.

We thank the commissioners for offering their time, commitment and prayerful involvement in the discussions and decisions of this Assembly.

We offer our thanks to the Young Adult and Student Representatives for their dedication of time and energy to accompanying this Assembly. They have listened and advised; they have questioned and celebrated. We thank God for their presence among us, and for the ways they are part of Christ's continual re-formation of his Church.

We thank God for the ecumenical, interfaith and international guests who have been with us, sharing a variety of experiences and perspectives from within and beyond this land, We have been inspired, challenged and encouraged in our Christian witness as The Presbyterian Church in Canada.

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

We, the commissioners, Young Adult Representatives, Student Representatives of the 142nd General Assembly of The Presbyterian Church in Canada, meeting at York University, Toronto, June 3–6, 2016, on the territory of the Mississaugas of the New Credit, send to you loyal greetings. We celebrate the length of your service, now longest of any other sovereign in our nation's modern era, and we give thanks to God especially for your devoted and compassionate leadership. The Venerable General Assembly prays for God's continued blessings upon you.

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

We, the commissioners, of the 142nd General Assembly of The Presbyterian Church in Canada, meeting at York University, Toronto, June 3–6, 2016, on the territory of the Mississaugas of the New Credit, send greetings to you. We are grateful for your leadership and pray for God's continuing guidance and care as you fulfill the responsibilities of your office. May God's blessings continue to flow to you and through you.

**To the Right Honourable, Justin Trudeau, Prime Minister of Canada**

We, the commissioners of the 142nd General Assembly of The Presbyterian Church in Canada, meeting at York University, Toronto, June 3–6, 2016, on the territory of the Mississaugas of the New Credit, send greetings to you, your ministers and the Parliament of Canada. We pray that God's grace and guidance will sustain you with wisdom and strength to lead our nation in the ways of peace and justice for all.

**To the Honourable, Kathleen Wynne, Premier of Ontario**

We, the commissioners of the 142nd General Assembly of The Presbyterian Church in Canada, meeting at York University, Toronto, June 3–6, 2016, on the territory of the Mississaugas of the New Credit, send greetings to you and the members of the Legislature of Ontario as we meet in this beautiful province. We thank God for your service to the people of Ontario, and pray that God will grant you wisdom and strength as you fulfill the responsibilities of your office for the common good.

**To his Worship, John Tory, Mayor of the City of Toronto.**

We, the commissioners of the 142nd General Assembly of The Presbyterian Church in Canada, meeting at York University, Toronto, June 3–6, 2016, on the territory of the Mississaugas of the New Credit, send greetings to you and members of City Council. We pray that God will guide your actions as you serve the citizens of Toronto with wisdom, justice and compassion

**Report as a Whole**

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

**Additional Motion**

F.J. Grant moved, duly seconded, that this Assembly offer a prayer for God's support and strength to the Moderator and to our committees as they seek to maintain harmony and unity in our Presbyterian community, during their terms of office. Adopted.

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

K.A. McKee moved, duly seconded, that the Commission of Matters Left Uncared For or Omitted, consisting of the Moderator of the 142nd General Assembly and the Clerks of Assembly, be established until the 143rd General Assembly. Adopted.

**ADOPTION OF MINUTES (cont'd from p. 35)**

J.F. Loach moved, duly seconded that the minutes of the first six sederunts be adopted as presented subject to corrections, and that the minutes of the remaining sederunts be taken as read and adopted subject to correction. Adopted.

**COMMITTEE TO CONFER WITH THE MODERATOR (cont'd from p. 24)**

**Report as a Whole**

K.R. Horst moved, duly seconded, that the report as a whole be adopted. Adopted.

**COMMITTEE ON BUSINESS** (cont'd from p. 37)

**Report as a Whole**

The business of the Assembly having been completed, P.D. Coutts 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 G.A. Kouwenberg duly seconded and adopted, that the 142nd General Assembly adjourn.

The host presbytery led in a brief worship service. Then the Assembly joined in the singing of the One Hundred Twenty-Second Psalm. The Moderator led the Assembly in prayer. He then said: "In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of this Assembly, I now dissolve this Assembly and appoint another General Assembly of The Presbyterian Church in Canada to meet within the bounds of the Presbytery of Kingston, Ontario, on the second day of June, in the year of our Lord, two thousand and seventeen, at one o'clock in the afternoon local time."





**REPORTS OF**  
**ASSEMBLY AGENCIES AND**  
**STANDING COMMITTEE**

## COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 142nd General Assembly:

The Rev. Karen Horst is an engaging, joyful and passionate ambassador of the church and the gospel of Jesus Christ. Her passion for justice, her desire for a courageous and renewed church, her compassion and energy were clearly evident as she embraced a full moderatorial schedule as well as continuing to connect with her congregation and community in Orillia.

As Moderator, Karen responded to as many requests as possible; nationally and internationally. Following the General Assembly, Karen began her year with a special visit with the staff of the United Church of Canada to celebrate their 90th anniversary and later in the fall, she hosted a gathering with the Right Rev. Jordan Cantwell, the Moderator of the United Church of Canada.

Karen, and her husband, Rick, represented the church internationally with a trip to Ukraine, Hungary and Romania. On the very day they were in Hungary, the border was closed to further refugees. Therefore, they traveled to the border where they were able to meet with and listen to stories of the migrants trapped on the Serbian side, to witness the hospitality of the Hungarians, and to experience first-hand the complex issues related to this humanitarian crisis. She also visited and recognized the ministry of the Reformed Churches in these countries and the dedicated work of our mission staff.

In January, Karen further represented our church internationally at a World Communion of Reformed Churches (WCRC) conference on “Gender Justice” in Matanzas, Cuba. Karen described the experience as “exceptional and honest” as these church leaders addressed many justice concerns and how global economics affect equality and wholeness. For her, the conference was a great illustration of north/south and south/south denominational cooperation on shared concerns.

In Canada, events related to Truth and Reconciliation continued to be significant. These included the closing ceremonies of the release of the Truth and Reconciliation Commission’s Final Report, a celebration of “Imagine a Different Canada” event at Rideau Hall, and a press conference focusing on the response to one of the 94 Calls to Action and its relationship to the United Nations Declaration on Indigenous Peoples. These were moving and hope-filled experiences where various denominations, including ours, promised a new day in partnership with Indigenous peoples here in Canada. Karen visited a number of our Aboriginal ministries and programs within our church that focus on healing and reconciliation throughout the year.

As Moderator, Karen’s priority was to seek out new and creative forms of ministry as she visited many churches all across Canada from Vancouver Island to Newfoundland. She witnessed the courage and compassion of many churches seeking to reach out to refugees, Indigenous people and their local communities. Karen also witnessed the current realities of decline, challenging trends and long-held prejudices still present in our churches and our denomination. Overall, gatherings with small groups inspired Karen as she listened to people’s stories and journeys of faith. Wherever she went: to congregational gatherings, a camp gala, church courts or Discovery Days, those whom she met genuinely appreciated her presence and her message. Further, her pastoral letters to congregations, her seasonal messages, as well as correspondence to individual members celebrating special moments were genuinely appreciated. She was also nominated as Woman of the Year in the city of Orillia.

The Committee to Advise with the Moderator met three times during this year to establish the itinerary for Karen and offer her support. At the final meeting, to count the ballots for the next nominee for Moderator, Karen shared the key highlights and concerns from her many travels, visits and activities throughout the year. She expressed gratitude to each member for their faithfulness in prayer and encouragement. The Committee to Advise with the Moderator is very thankful to Karen Horst for her ministry this year as Moderator. Many have said, “She was the right person at the right time.” As an ambassador for the denomination, she was both a ‘quiet advocate’ and an ‘energetic supporter’ and for this we are truly blessed.

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

That the appreciation of the Assembly be extended to the Rev. Karen R. Horst for her enthusiasm, compassion for others, passion for justice and her creative leadership as Moderator of the 141st General Assembly.

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

That the gratitude of the Assembly be expressed to the congregation of St. Andrew's, Orillia for their ongoing prayers and encouragement for the Rev. Karen R. Horst, as well as appreciation to the Rev. Dr. James Sitler for his worship and pastoral leadership during her 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 welcomed and graciously offered hospitality to the Rev. Karen R. Horst.

**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. Douglas H. Rollwage as Moderator of the 142nd General Assembly.

John-Peter Smit  
Convener

Terrie-Lee Hamilton  
Secretary

**ASSEMBLY COUNCIL**

To the Venerable, the 142nd General Assembly:

The Assembly Council serves to coordinate and give oversight to the implementing of the work of the General Assembly. It carries on the work of the church in between Assemblies and serves in a leadership and prophetic capacity. Through its Executive and many committees, the members seek faithfully to see this work move forward.

In the background of all the Council's work is the continuing challenge of declining attendance in the church and the resulting constraints on finances for the General Assembly in its work. While Presbyterians continue to be generous in support of *Presbyterians Sharing*, in its planning the Council seeks to bring forward realistic and responsible budgets which still enable to church to fulfil its work. The financial forecasts point to a particularly challenging year for the church in 2018, and in addition to its ongoing oversight of the church's finances, the Council has been part of the discussions that have been taking place to prepare the church for what faces it in the longer term through its 2018 Budget Working Group. With persistent low interest rates, the church has a continuing potential windup (but not ongoing) solvency deficit in its pension funds, and the Council has been working with the Pension and Benefits Board in guiding the church through these challenging times.

During this year Canada's Truth and Reconciliation Commission released its report on the sad history of Indian residential schools in our country. The Presbyterian Church in Canada has played an important part in that process, and the Council hopes to continue to play a role as the church responds to the relevant recommendations from the TRC. The Council spent much of the time at its November meeting focusing on these issues. Members participated in the KAIROS Blanket Exercise, received a report from Justice Ministries on the progress of this work in the church, and discussed the TRC's Calls to Action. In response to overtures to the General Assembly the Council has been working together with the Life and Mission Agency on establishing a Native Ministries Endowment Fund. This is consistent with some of the Calls to Action, and that work continues.

One piece of work which has occupied the Council for two years has been the direction of the General Assembly to develop a strategic plan that might guide the national office and the larger church in its focus on inspiring and equipping congregations across the country. The Strategic Planning Committee consulted broadly across the country in its first year, and in the second year

conducted country-wide conference calls to gain more insight on how the work was being received. The Council is confident that the proposed plan will be a living document that will help to guide and equip congregations in their mission and witness in the world. The Council acknowledges with thanks the participation of Kathy MacKay and Jeremy Bellsmith who continued on the committee beyond the term of their service on the Council to see that project to its completion.

As a result of the review of national committees, the Council brought to last year's Assembly a plan to reduce its size and makeup. The input of the church was sought regarding that plan, and we bring a revised proposal with a smaller reduction to this year's Assembly. The process has brought us through a helpful discernment of what would be the most effective size of the Council for the work it has to do, and how best to have the needed skills and a good representation of the church around its table.

Sadly, the Council said farewell to Stephen Roche who is retiring after thirteen years of service as Treasurer and Chief Financial Officer for The Presbyterian Church in Canada. We give thanks for his wisdom and insight in the leadership he provided the church in financial matters, and in helping it to be a good steward of those resources. We include a minute of appreciation for Steve, and wish him well in his retirement. A search committee has been active in seeking a new Treasurer/CFO and the Council is happy to be making a recommendation as a result of that search.

Behind the work of the Assembly Council is the hard work, faithfulness and dedication of its members, drawn from across the church to engage in this work, both at the two full meetings of the Council and in the conference calls that move forward the work of its many committees. The Council also pays tribute to the hard work and dedication of the staff in the General Assembly Office, whose wisdom, guidance and administrative support make the work of the Council possible.

The Rev. Dr. Robert Smith  
Convener

### **MINUTE OF APPRECIATION**

#### **Mr. Stephen Roche, Chief Financial Officer and Treasurer**

The General Assembly and Assembly Council are grateful to God for the dedicated service of Mr. Stephen Roche as Chief Financial Officer and Treasurer, on the occasion of his retirement.

Mr. Roche was appointed to this position by the 2003 General Assembly. His 13 years of service have been marked by careful attention to the important details in the realm of finance, a clear vision for the wellbeing of the church and proactive action as we seek to be faithful stewards of God's resources in changing times.

In 2003, when the Assembly Council brought forward the recommendation that Mr. Roche be appointed by the Assembly, he was promoted as a man with "progressive qualifications, able to work well with peers and subordinates, with a pleasing personality a friendly sense of humour and a keen inquisitiveness."

All these positive attributes, and more, have been borne out during Mr. Roche's tenure with the national church. His gregarious nature made him a welcome presence for a quick conversation with staff, or a concerned call with a member of the church who needed help. His penchant for good customer service was often heard at staff meetings where he would encourage everyone to respond quickly and competently whenever a member of the Presbyterian Church constituency contacts the national office.

Steve Roche has a flair for teaching and becomes animated in front of the whiteboard in his office as he engages with colleagues explaining a concept or working out a problem. At the Assembly Council, while one would think it natural to fall asleep during an after lunch Finance Committee report, Steve had a way of engaging the group with humour all the while being able to communicate clearly the state of the church's finances and important concepts that Council members needed to understand in order to make competent fiduciary decisions. Steve worked with members of the Financial Services department, in particular Barbara Nawratil and Diana Kellington, to prepare and offer many treasurers' workshops. These have been appreciated as

useful and informative. He also authored the Treasurer's Handbook that has been a practical and helpful resource for congregational treasurers.

Steve was always well prepared for Finance and Audit Committees, preparing clear management discussion papers on a regular basis, coupled with understandable spreadsheets tailoring the detail appropriately to the group making the decisions.

One elected member of the Finance Committee described Mr. Roche as having "consistently provided open, clear and decisive financial leadership for our church". He paid tribute to his "ability to make the complex understandable and to instill in our members a confidence in our ability to manage well. He has been patient, flexible and accommodating with integrity to the variety of personalities he has helped serve in representative and leadership roles."

As treasurer of Presbyterian World Service and Development (PWS&D), Mr. Roche ensured the organization maintained a high level of accountability and thereby earn the trust of the constituency and of the Government of Canada. Steve will particularly be remembered for helping to establish the biblically inspired Loaves and Fishes Fund that allows donations to grow over time and also be used within seven years, providing a solid foundation for PWS&D. Notably, several staff of PWS&D have moved on to work for Financial Services during Steve's time as Chief Financial Officer and Treasurer.

Mr. Roche will be missed as a trusted colleague on the Management Team. No issue was considered too unimportant to deal with carefully and passionately. The team enjoyed his utmost respect at all times.

During Mr. Roche's tenure, the church has faced serious issues. He has led work on budgets that have needed to be adjusted to both fulfill the mission and ministry of the denomination while at the same time be well aware of fiscal realities. He has also been instrumental in assisting the Pension and Benefits Board in understanding and acting on regulatory and solvency requirement issues. This work, well established by Mr. Roche, will continue after his retirement.

Steve Roche brought not only a passion for good financial management to his office but a passion for his faith and church as well. Along with his wife Fiona, daughter Esther, son Matthew, daughter-in-law Gia and new grandson Max, Steve has been nurtured by the community of faith at Trinity York Mills for many years, and has served actively there.

The Presbyterian Church in Canada has much to be thankful for in the ministry of Stephen Roche, and we wish him and his family God's blessing in what we know will be an active retirement.

**Recommendation No. 1** (adopted, p. 13)

That the above minute of appreciation for Mr. Stephen Roche be adopted.

**SEARCH COMMITTEE RE CHIEF FINANCIAL OFFICER AND TREASURER**

Following the acceptance of the request to retire of Stephen Roche by the 2015 General Assembly, the Executive of Assembly Council reviewed and posted on the website the job description for the Chief Financial Officer and Treasurer, and recommended to the November 2015 Council meeting the appointment of a search committee. In addition to circularizing presbyteries for nominations, individual applications were invited. The Search Committee for the Chief Financial Officer and Treasurer, made up of David Sutherland and George Smith, co-conveners, Esther Inglis, Patricia Main, Susan McLellan and Phil Gaiser, was appointed by the Assembly Council in November 2015 and reported in April 2016 that they were unanimous in their recommendation of the next Chief Financial Officer and Treasurer for The Presbyterian Church in Canada.

- On March 13 a significantly large list of candidates was identified with the help of consulting firm Optimus/SBR.
- On March 15 the committee identified a short list of four candidates for interviews.
- On March 22 the committee met at the offices of Optimus/SBR for interviews.
- On March 29 the final candidate was invited for a second interview at 50 Wynford Drive to meet with two members of our committee and the Principal Clerk of Assembly and the General Secretary of the Life and Mission Agency.

**APPOINTMENT OF CHIEF FINANCIAL OFFICER AND TREASURER  
OLIVER NG, CMA, CPA**

- A highly self-motivated management accountant with extensive and progressive accounting, finance and IT experience.
- Proven ability to manage financial resources and improve the well being of the organization.
- Demonstrated success in managing projects and implementing business solutions.
- Recognized for superior leadership, analytical abilities, organizational and communication skills.

**Education and Professional Development**

Chartered Professional Accountant (CPA)

Certified Management Accountant (CMA)

Bachelor of Commerce, University of Toronto

Courses: Life Insurance Accounting Course; LOMA; Canadian Securities Course

**Career History**

The Scott Mission 2004–December 2015

Director of Finance

Managed the financial activities of the Scott Mission including, payroll, accounts payables and receivables, cash management, investment activities, pension services, and information system.

- As a member of the Senior Management Team and reported to the Executive Director.
- Presented financial reports and analysis at Board meetings, Investment and Pension Committee, Finance and Audit Committee. Provided strategic and operational guidance across the Mission.
- Evaluated and selected cost effective service providers for group insurance, pension consultant and other services, saving the Mission over \$100,000 per year.
- Provided leadership on all financial matters. Managed a department of up to seven staff.
- Prepared monthly financial statements and reporting packages. Developed and implemented financial policies and procedures.
- Ensured organization-wide adherence to Canada Revenue Agency regulations, including issue tax receipts, financial reporting and disbursement of designed funds. Ensured proper internal controls were in place.
- Worked collaboratively with other departments to set the annual budget and daily financial activities. Established the budget and reported to the government for funding and subsidies.
- External contact with auditors, insurance companies, banks and three levels of government.
- Reviewed bequest files and liaised with lawyers, executors and other organizations.
- Chairman of the Joint Health and Safety Committee for over six years.

Canadian Diabetes Association 2003–2004

Business Analyst

Provided financial planning and analysis to support the decision making process and to improve the financial efficiency of the delivery of programs and services.

- Analyzed financial results in comparison to the budget. Provided financial commentary to the monthly financial statements.
- Reviewed financial aspects of business models during the investigation stages of business proposals.
- Successfully implemented new system initiatives across the Association.

Manulife Financial

Director, Due Diligence (Investments Division, 2001–2002)

Manager, Regulatory Reporting (Investments Division, 1997–2001)

- Reported worldwide financial and operational results to external parties for Manulife Financial including writing the MD&A section of the Annual Report, OSFI, OSC, Statistics Canada and Rating Agencies.
- Provided key financial information to senior management including benchmarking analysis, information on the industry and investment market place.
- Led the project to integrate \$900 million of invested assets for the acquisition of Zurich Canada. Managed a team of twelve representing all areas of the Investments Division. Senior Control Officer (Investments Division, 1990–1997)
- Investigated accounting issues and provided advice for issues relating to cash management, securities, mortgages and real estate.
- Coordinated the annual budgeting process and participated in financial forecasts. Trained, coached and supervised two accounting staff. Control Specialist (US Savings & Retirement Services, 1989–1990)
- Designed accounting models for new systems. Ensured accounting standards and control procedures were in place.

The Assembly Council is pleased therefore to present the following recommendation:

**Recommendation No. 2** (adopted, p. 13)

That Mr. Oliver Ng, CMA, CPA, be appointed as Chief Financial Officer and Treasurer of The Presbyterian Church in Canada, effective July 31, 2016.

Subject to the approval of the above recommendation the search committee will facilitate the transition from the retiring CFO/Treasurer to new CFO/Treasurer.

## **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. At the request of the Life and Mission Agency, the Executive also reviewed and approved the revised position description for the Associate Secretary for Canadian Ministries and granted permission to call for nominations and proceed to a search. (See Life and Mission Agency Committee, p. 320–21)

The General Assembly, in 2014, referred the ongoing consideration of a possible relocation of the national offices to the Assembly Council. The United Church of Canada and the Anglican Church of Canada are considering moves within the greater Toronto area and are eager to explore the possibility of sharing certain aspects of a facility. Currently, the property at 50 Wynford Drive is likely being underutilized. The closing of the Book Room and the reduction in the numbers of national staff are the primary reasons for this. An assessment of future needs is warranted. Additionally, there could be value in sharing various back-office services with others. Many congregations are facing questions about how to be good stewards of their property and it seems appropriate that these questions be asked at the national level as well. At this point, no formal discussions have been held, but with the agreement of the Assembly Council, the Executive recommended to the Assembly Council that we engage more fully in these current discussions and mandated the Management Team to explore and report to the Assembly Council on the possibility of selling the 50 Wynford Drive property and moving within the next five years into other suitable facilities.

### **ARCHIVES AND RECORDS COMMITTEE**

Regular work in the Archives and Records Centre involves: ongoing cataloguing, creating detailed finding aid inventories for records collections, assisting church/general public researchers via email and in-house, preservation management of the records collections, records management advice for national office staff and other church courts, completing more involved research requests and invoices, creating educational resources re church records, updating website, and managing The Presbyterian Church in Canada national office Records Centre.

### **Committee Membership**

We welcomed back the Rev. Geoffrey Ross (Brampton) who had served previously on this committee and has an ongoing interest in archives and records management. Dr. Marjorie Ross (Toronto) and Ms. Darleen Springstein (Edmonton) completed their membership terms. The Rev. Dr. Teresa Charlton (Vernon, British Columbia) was appointed in April.

### **Young Canada Works (YCW)**

Mr. Chris Benitez, a graduate archives student, in the summer 2015, catalogued and scanned an additional 3,000 images in the graphics collection. He created two new exhibits for the Archives website. Both exhibits celebrate anniversaries – one on the history of the Knox College building and the other on the history of the Presbyterian College. On April 1, 2016 the government grant application for the summer of 2016 was approved. The student will again work on our photo collection backlog and design a web exhibit on the 50th anniversary of the ordination of women in The Presbyterian Church in Canada. We are grateful that, for thirty years, the Canadian Council on Archives YCW government grant money has facilitated special cataloguing/web based projects.

### **Volunteers**

We extend our sincere thanks to the Rev. Bob Anderson and to Mrs. Betty Arnold for their faithful dedication to their volunteer projects. Betty Arnold has decided to retire after volunteering in the Archives since 1986. This announcement came as sad news to Archives staff as well as to others in the office who saw her weekly. We give thanks to God for the extensive contribution Betty made here – most especially in researching the genealogical requests and making positive connections with so many Archives patrons residing around the world. Her cheerful manner and dedication will be very much missed, and we sincerely hope she benefits from this well earned retirement.

### **Digital records**

Efforts by the staff to learn more about the best means of managing and preserving digital records into the future are ongoing. To this end, they will pursue educational opportunities as they become evident.

### **Revision to Appendix G**

In discussion with Stephen Kendall it was decided that a full revision of Appendix G was much needed. A draft was presented to the Assembly Council in April. The purpose of these changes was to correct inaccuracies and re-align various sections to make the information more streamlined and user-friendly. (see p. 207–09)

### **Archives Capacity Study**

In 1998 the Archives facility was designed for approximately 15 years of average use. Thus, it was timely that a review of our physical space take place. A quantitative study of how our stack space has been used to this point was conducted by the Assistant Archivist. The staff then identified a number of options to implement and increase and/or maximize storage space. The good news projection is that we should be able to function within this space for another 10–15 years. That said, ordering an additional (final) unit of mobile stack shelving for the stack area should be planned for the near future.

### **Records Management**

The archivists provided a seminar to national office staff in March. This session will be followed up by casual round table discussions in order to specifically address staff records management concerns and questions. In May, the Records Centre will be purged of certain records using the Shred-It company. This annual event ensures that records no longer needed (about 7 years old and not deemed archival) are securely disposed of, thus making room for the ongoing records production in the office. Only the records of highest informational and historical value are transferred into the Archives.

### **Trip to India re mission papers**

The Assistant Archivist Bob Anger, travelled to Jobat, India (January 23–February 12) in order to appraise the records of the Canadian Presbyterian mission that were there for many years in the Treasurer's Office in the Buchanan bungalow in Amkhut. These, and other records, were



brought to Pauline Brown's house, where he reviewed them and identified the ones with archival significance. Three suitcases full of records, many dating from the 1920s and 1930s, were brought back to Canada along with roughly 3,000 scanned images and over 300 slides and photographs. As a precaution the records will be cleaned by Strone Ltd. prior to accessioning into the Archives. This expedition was co-funded by the Archives and International Ministries.

### **Architectural plans**

Jessica Wever, a Faculty of Information Studies practicum student, this past school term completed the cataloguing, arranging and re-packaging of all our architectural plans and drawings. As well, she entered all of the metadata about the collection in Excel that ultimately will be transferred into the Archives database. We are indebted to her for working beyond her designated time to see this project through to a successful end. The archives purchased additional specialized shelving for this project.

### **Archives website**

Our current website remains active, however, it is in the process of being converted over to The Presbyterian Church in Canada's main domain through the Communications staff. The existing content will be continued but it is being re-designed using modern software. The hope is that there will be more display features that will enable further promotion of our record holdings and educate/engage all who access the site.

### **Microfilming**

Records microfilmed this year include: Presbytery of Ottawa; St. John's Church, Grimsby; Knox's Galt, Cambridge; Avonton Church, Avonton; Fellowship Church, Toronto; Memorial Church, Rocky Mountain House; Bethel Church, Ilderton; St. Andrew's Church, Kars; St. Andrew's Church, Fort Colonge; St. Matthew's Church, Elmsdale; St. Andrew's Church, Kitchener; Burn's Church, Mosa; St. Andrew's Church, North River-North Shore, Cape Breton; Gale Church, Elmira; and the Presbytery of Barrie. Congregations are advised that they may have their records digitized at the time of microfilming for a relatively modest additional cost.

### **Step Into Your Archives newsletter**

We aim to produce two topical newsletters each year. The January 2016 issue appeared in the winter PCPak featuring an update on the residential schools records provision to the TRC, the official opening of the National Centre for Truth and Reconciliation (NCTR) in Winnipeg, additional information relating to church records management, and an update about the Archives website.

### **Residential Schools committee work**

The Truth and Reconciliation Commission records have been transferred to the National Centre for Truth and Reconciliation in Winnipeg. The archivists are members of the NCTR Working Group. Largely comprised of archivists, this group provides advice on issues of access to the records and also on managing the general provision of information to future researchers. Their website is nctr.ca

## **APPENDIX G**

### **ARCHIVES AND RECORDS MANAGEMENT**

#### **G-1 Purpose of the Archives**

1. The Presbyterian Church in Canada Archives ("Archives") is the designated records repository for the denomination. The Archives is located at the national office, 50 Wynford Drive, Toronto, Ontario. The policies of the Archives are approved by the Assembly Council and the day to day operations of the Archives are the responsibility of the Principal Clerk through the Archives staff.
  1. The Archives maintains the corporate memory (activities and decisions) of The Presbyterian Church in Canada by acquiring, arranging, describing and preserving the archival records of the denomination, ie. those records, regardless of media, that have significant and enduring administrative, financial, legal and historical value.

2. Records held in the Archives are accessible to church staff, and the church-at-large, to assist with the ongoing work of The Presbyterian Church in Canada and to the general public as an important historical research collection.
3. The Archives also provides a direct records management service for the national office of The Presbyterian Church in Canada, and records management advice and resources for the church-at-large.
4. The Archives will oversee the archival needs, both physical and operational, of the church and to recommend such measures as may be deemed advisable to advance the preservation and use of records of enduring value including advice on approved digital formats.

**G–2 Archives Collection Mandate**

1. The Archives will consider the following for deposit and retention:
  1. Records of the General Assembly, its boards and committees, and all other national office departments
  2. Records of presbyteries
  3. Records of synods
  4. Records of dissolved congregations
  5. Records of active congregations – in microfilm or approved digital format
  6. Records of persons significant to the history of The Presbyterian Church in Canada (ie. personal papers)
  7. Records of colleges of The Presbyterian Church in Canada
  8. Records of special media, including: photographic materials, audio-visual materials, architectural plans and drawings
2. The Archives reserves the right to accept or decline records transferred to it. Material that is not considered suitable for the Archives will be returned or destroyed at the option of the donor.

**G–3 Ownership of Records**

1. Records generated by all courts of The Presbyterian Church in Canada remain the property in perpetuity of the said courts, or their legal successors. Records are not the property of individual church officials.
2. When congregations, presbyteries and synods are amalgamated, the records of such bodies become the property of the amalgamated body.
3. When a congregation is dissolved, the presbytery clerk shall assume responsibility for collection of the records and transfer the appropriate records to the Archives for deposit (contact the Archives for a list of these records). The presbytery has the option of depositing these records in an alternate repository (see G–3.4).
4. If church court records are deposited in an alternate repository, a formal deposit agreement must be signed by both parties, with a copy of the agreement sent to The Presbyterian Church in Canada Archives (a sample Deposit Agreement form can be obtained from the Archives). This deposit agreement must ensure that certain conditions are met, including ownership of the records remaining with The Presbyterian Church in Canada. A microfilm or approved digital copy of the records must also be made and sent to The Presbyterian Church in Canada Archives. In the case of congregational records (including records of dissolved congregations) only the session minutes and church registers are required to be copied.
5. For personal papers to be deposited, a Deed of Gift form must be signed by the donor. This form includes the transfer of ownership of records to The Presbyterian Church in Canada.
6. It is the responsibility of the clerk of the court to make recommendation to the proper court for the safekeeping of all the records of that court. This includes making regular back-ups of digital records to ensure their safety and security.

**G–4 Deposit of Records in the Archives**

1. The Archives will accept material that complies with its Collection Mandate (see G–2.1). The Archives retains the right to cull material, normally in consultation with the donor in order that only records with archival value are deposited in the Archives.

2. All congregations should arrange for the microfilming and/or digitizing of their session minutes and church registers. The microfilm and/or approved digital copy is deposited in the Archives for preservation and reference purposes as needed, and the originals are returned to the congregation. Additional congregational records may also be copied. The Archivist can provide advice on the preparation of approved digital copies.
3. Presbyteries and synods are encouraged to deposit their minutes (in original, microfilm and/or approved digital format), reports and commission records with the Archives. As well, presbyteries should regularly send their copy minutes to the Archives.
4. A “no mould” policy is in effect in the Archives. This policy addresses records where there is physical evidence of either mould or mildew. In such cases, it is necessary to arrange with Archives staff to have records professionally cleaned at the relevant court’s expense prior to deposit in the Archives. It is imperative that records are consistently well maintained and kept in a secure, stable environment by all respective courts.
5. No records deposited in the Archives from whatever source may be loaned or removed from the premises for any reason without the express permission of the Archivist/Records Administrator.

### **G–5 Access and Restrictions for Records in the Archives**

1. Records deposited in the Archives are normally on open access. For privacy concerns, specific records have access restrictions:
  1. Session minutes less than 50 years old are restricted and cannot be viewed without a letter of permission from the session. Session minutes more than 50 years old are on open access.
  2. Personnel/personal information files are restricted for the most recent 75 years.
  3. Records of special commissions and committees are not restricted unless otherwise specified by the depositing court.
  4. Baptismal records less than 100 years old are restricted. An individual may request a copy of their own baptismal record, as can a parent of the individual if they are noted on the record. Next of kin, ie. spouse, common-law partner, parent, child or sibling, may request a copy of a deceased person’s baptismal record. An authorized representative, ie. an estate trustee, an executor or administrator, a person with power of attorney, or a legal guardian, may also request a copy. Copies will be provided by Archives’ staff in the form of a transcript, or as a photocopy if appropriate. Baptismal records more than 100 years old are on open access.
  5. Marriage records less than 75 years old are restricted. Either bride or groom may request a copy of their marriage record. If either the bride or groom is deceased, then a parent, child or sibling of either the bride or groom may request a copy. An authorized representative, ie. an estate trustee, an executor or administrator, a person with power of attorney, or a legal guardian, may also request a copy. Copies will be provided by Archives’ staff in the form of a transcript, or as a photocopy if appropriate. Marriage records more than 75 years old are on open access.
  6. Death/Burial records less than 75 years old are restricted. Next of kin, ie. spouse, common-law-partner, parent, child or sibling, may request a copy of an individual’s death/burial record. An authorized representative, ie. an estate trustee, an executor or administrator, a person with power of attorney, or a legal guardian, may also request a copy. Copies will be provided by Archives’ staff in the form of a transcript, or as a photocopy if appropriate. Death/burial records more than 75 years old are on open access.
  7. The Archivist/Records Administrator retains the right to refuse access to specific material on the authority of the Principal Clerk.
2. In the event that documents are required from any agency of the General Assembly by police or other governmental agencies, the Principal Clerk has final granting authority.

Contact the Archives at [presbyterian.ca/archives](http://presbyterian.ca/archives) for further information and assistance regarding your church records.

#### **Recommendation No. 3** (adopted, p. 25)

That Book of Forms Appendix G as presented above be approved.

## **AUDIT COMMITTEE**

The Audit Committee met twice, once in December 2015 and again in March 2016. The December meeting is for planning whereby PricewaterhouseCoopers (PwC) reviews with the committee their plan and approach for the interim and year-end audit. At this meeting materiality, the makeup of the audit team and perceived areas of risk are discussed. At the March meeting this year the draft Financial Statements for The Presbyterian Church in Canada and The Presbyterian Church in Canada Pension Plan were presented along with a detailed Audit Committee report submitted by PwC. This year the Finance Committee was invited to attend the meeting as guests. PwC has noted that subject to getting final confirmations and legal letters they will be giving an unqualified opinion.

### **Recommendation No. 4** (adopted, p. 13)

That the financial statements for The Presbyterian Church in Canada at December 31, 2015 be received for information.

### **Recommendation No. 5** (adopted, p. 13)

That the financial statements for The Presbyterian Church in Canada Pension Fund at December 31, 2015 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 \$6,110,871. 2015 brought a 10.2% increase in the value of the funds partly from market gains, but primarily from a general bequest from the Bremner family. From the income of these funds, approximately 17 persons received monthly support in 2015 totaling about \$99,470. 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 three widows of retirees with a pension supplement. This temporary shift from the Pension and Benefits Board comes with the support of the Assembly Council. Other emergency grants were made on a confidential basis to seven persons totaling some \$24,800.

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 2015 income from the Bremner Memorial Fund (\$15,408) was distributed to the Fund for Ministerial Assistance.

### **Bursary Funds**

There are 31 bursary funds with a total capital of \$2,239,014. This is 1.2% 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 2015–2016 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, \$24,500 was disbursed to three doctoral candidates from the Cameron Doctoral Bursary Fund.

The committee invites your prayers, concerns and gifts for needy servants of the church. A number of congregations and individuals make gifts to these funds each year. 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 honoured. The Fund for Ministerial Assistance will continue to report to the General Assembly, and the minister of St. Andrew's Presbyterian 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, 44 ministers received gifts with additional gifts distributed for the support of 95 children. In addition, nine 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 2015.

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 Committee on Church Architecture serves The Presbyterian Church in Canada by reviewing plans for new buildings and additions, or major renovations, to existing structures. The committee offers impartial comments on the drawings and communicates them with those undertaking the construction. Once satisfied with the work to be done, the committee conveys its approval to the pastoral charge or other body engaged in the project as well as to the overseeing 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 national office staff.

One of the very interesting submissions received by the committee in the last year came from the Wellspring Pastoral Charge. Wellspring is an amalgamation of four congregations serving Christ on Prince Edward Island. The submission outlined how the four original church buildings and a manse would be sold and a new building constructed on land donated for this purpose. The committee was pleased to make suggestions to assist in the construction of this symbol of new hope.

The church is strongly encouraged to make use of this free opportunity to consult. The committee has often received expressions of gratitude for its observations suggestions.

**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. 207–09). After 2018 the proceeds will again be divided 70% to the presbytery and 30% to new church capital. The Assembly Council received a report from the Special Committee re Pension Solvency Funding, and is bringing a recommendation to this Assembly that until December 31, 2018, 100% of the proceeds of dissolved congregations go to assist the pension solvency. (see p. 232)

**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.

**2015 Grants**

The Assembly Council approved grants in November for the 2015 granting period because there were no new grant applications for consideration by the March 2015 Council meeting. Therefore, there was a invitation to submit proposals by September 30, 2015. The following grants proposals were approved at the November 2015 Council meeting:

- Knox, Woodstock, Ontario for Kids Camp: \$5,000
- Presbyterian College for Web Learning Management: \$25,000 (\$15,000 for 2015 and \$10,000 for 2016)
- Presbytery of Winnipeg for Arabic Ministries Gathering: \$9,520
- Presbytery of Winnipeg for Congregations and Future Resource: \$3,260
- St. Mark’s, Toronto for Footprints Camp – LIT program: \$50,000 (\$10,000 per year 2016–2020)
- Varsity Acres, Calgary for Stephen Ministry: \$4,500

**2016 Grants**

New grant proposals approved for 2016 are:

- Innerkip Church, Innerkip, Ontario for Kids Kamp: \$6,000
- Knox College for the MacKay Resource Centre: \$60,000
  - Curriculum collection resources: \$30,000 (\$6,000 per year; 2016-2021)
  - Curriculum collection cataloguing: \$15,000 (\$3,000 per year; 2016-2021)
  - Historical curriculum collection cataloguer: \$7,000 (2016)
  - Scanner for collection: \$8,000 (2016)
- Knox, Woodstock, Ontario for Kids Camp: \$25,000 (\$5,000 per year; 2016-2021)
- Life and Mission Agency for CY2016: \$50,000

Order of Diaconal Ministries for DOVE (Diakonia Overcoming Violence Experience) Conference: \$2,000  
 Presbytery of Kamloops for Travelling Vacation Bible School: \$10,000  
 St. Andrew's (Humber Heights), Toronto for Vision United 2016: \$12,000  
 WMS for Women's Gathering 2017 for \$30,000 (\$15,000 per year, 2016 and 2017)

The Ewart Endowment for Theological Education continues to support the following multi-year grants, previously approved by the Council. The amounts for 2016 are:

History Committee re 5 Solas (500th Anniversary of Reformation)	\$3,000
Knox College re Professor of Christian Education and Youth Ministry	\$91,628
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
Presbyterian College for Web Learning Management	\$10,000
St. Mark's, Toronto re Footprints Camp – LIT	\$10,000

Applicants seeking grants for the year 2017 are to submit proposals by November 30, 2016.

The capital of the Ewart Endowment for Theological Education is \$5,914,277 as of December 31, 2015.

**Terms of Reference**

The Assembly Council asked the committee to review the terms of reference for the Ewart Endowment for Theological Education about returning 10% of the annual interest to the capital fund.

After certain expenditures were covered from the sale of Ewart College, the remaining amount was set aside for the establishment of the Ewart Endowment for Theological Education along with its terms of reference by the General Assembly in 1992. In 1995, a special committee of the Assembly reported further on the use of the monies along with the administration of the fund, which resulted in the Committee on Theological Education establishing guidelines. (A&P 1992: p. 215–16, 68–69; 1995: 390–93, 43; 1996: p. 455–56) Since that time, the committee has reported the grants approved and the amount in the capital fund annually to the Assembly (originally through the Committee on Theological Education and now through the Assembly Council).

When the Ewart Endowment for Theological Education and its terms of reference were established by the General Assembly the practice was to capitalize 10% (return to the capital) to ensure that the capital would have a good base in the future. Over the years there has been good growth of the capital. In 1996 the capital was \$2,648,716 and as of December 2016, it is \$5,974,277. According to S. Roche, the inflation increase to the original amount would be about \$3.8 million, therefore, the purchasing power of the fund has been well maintained. It is prudent to use all of the interest earned annually to support the administration and funds for theological education grant applications.

The terms of reference for the Ewart Endowment for Theological Education are as follows:

**Terms of Reference**  
 (A&P 1992, p. 215, 68–69)

The 1992 General Assembly established the following terms of reference for the Ewart Endowment for Theological Education:

1. The first call on the net proceeds shall be an amount sufficient to repay the borrowings from the Ewart Resource Fund, with interest.
2. The balance from the net proceeds shall be used to establish an endowment for theological education to be named the Ewart Endowment for Theological Education, in recognition of the long history of Ewart College and its contribution to The Presbyterian Church in Canada.
3. The capital of the Ewart Endowment shall be invested as part of the Consolidated Portfolio of The Presbyterian Church in Canada.
4. 10 percent of the annual interest on the Endowment shall be capitalized and the balance be available for disbursement.

5. The interest income available from the Ewart Endowment shall be administered by the Committee on Theological Education;
6. The first call on the available income shall be to support diaconal education programs leading to a recognized degree at an accredited theological institution; and
7. Awards or grants in the name of the Ewart Endowment shall not displace or diminish the institutional grants to the Theological Colleges.

The Council, in light of the above information, is recommending that the requirement of the 10% capitalization (point No. 4) be removed from the terms of reference.

**Recommendation No. 6** (adopted, p. 25)

That the terms of reference for the Ewart Endowment for Theological Education be revised by removing the following term:

4. 10 percent of the annual interest on the Endowment shall be capitalized and the balance be available for disbursement.

## **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.

## **FINANCIAL RESULTS FOR 2015**

The year just ended, 2015, has seen huge shifts in energy prices, global growth and a continued steep decline in the Canadian dollar. Long term interest rates which impact savings for many of our older members continue to be at historic lows. Combined with the foregoing economic conditions are the continued demographic changes in our denomination. In spite of all these challenges Presbyterians are still supporting the mission and programs that the denomination carries on across Canada and overseas as they are able. This generosity of spirit and of their earnings and savings must be acknowledged.

## **BEQUESTS**

\$519,207 was received in the year. \$17,422 of which was undesignated bequests. The ongoing transfer of wealth to the baby boomers and related charities may have reached and passed its zenith.

## **BALANCE SHEET**

### **Cash – \$8.1 million (2014 – \$14.4 million)**

Over 40% of cash comes into The Presbyterian Church in Canada and PWS&D from the congregations in the last 8 weeks of the year. We earn prime, 2.7% less 1.85% interest on our cash balances. A portion of this cash \$1.6 million is part of the cash in the investment portfolio.

### **Executive Mortgage – \$14 million (2014 -- \$14 million)**

The only remaining executive mortgage was paid off in January 2016.

### **Fixed Assets – \$1.7 million (2014 – \$1.9 million)**

There was \$26,000 of additions to the purchase and implementation of Raiser's Edge, which is our new Constituent Relationship Management (CRM) system. This system replaces Gift Traq our 13 year old database system that is no longer supported by SAGE.

### **Properties – \$2.4 million (2014 – \$2.4 million)**

There was one property in Calgary with an offer and acceptance for \$1.1 million. The deal closed in early 2016 and we have now received the funds. (Book value of the property is \$502,000.)

### **Investments – \$89.2 million (2014 – \$80.4 million)**

The Consolidated Portfolio (CP) had a total gross return in 2015 of 5.5% beating its conservative benchmark of 3.4% by 2.1%. Total administration expenses including management fees is about 40 basis points.



This is a good result for a conservatively invested fund, bearing in mind that the S&P/TSX composite index was down by 8.3%. In addition to the funds of the church, there are now 79 participants, two colleges, three presbyteries, PCBC, one synod and 71 congregations that have invested their funds in the CP with a total fair market value of \$77.3 million.

#### **Gift Annuities – \$2.4 million (2014 – \$2.6 million)**

We now have a 144 individual annuity contracts with Presbyterians across Canada. In 2015 there were 6 new annuity contracts with a value of \$140,000 and 6 annuitants who passed away leaving a total gift remainder of \$52,000.

#### **Fund Balances – \$100.1 million (2014 – \$97.4 million)**

There are three funds that make up the balance: the operating fund of \$.6 million; restricted fund of \$58.1 million and the endowment fund of \$41.4 million.

### **STATEMENT OF REVENUES AND EXPENSES FOR OPERATING FUND**

#### **Operating Fund**

At the end of December the operating fund had a positive balance of \$581,000. This was a decrease of \$245,700 from last year's balance and close to our budgeted amount of \$525,700.

#### **Revenue**

The total revenue for 2015 was down \$1.3 million from last year (\$7.7 million vs \$9.0 million for 2014). The two key differences were a drop in *Presbyterians Sharing* of \$400,000, WMS no longer provided a \$200,000 grant for regional staffing and the large gift of \$425,000 to *Presbyterians Sharing* from the Barry estate in 2014 not matched in 2015.

#### **Expenditures**

Overall expenditures of \$8,918,400 were \$569,114 lower than budget.

#### **Presbyterians Sharing 2015**

In 2015, Presbyterians across Canada gave over \$10.2 million to support the work of The Presbyterian Church in Canada. Congregations and individuals gave \$6,929,304 to *Presbyterians Sharing* to support the church's mission and ministry in Canada and around the world, \$2,937,695 to Presbyterian World Service and Development for international development and relief programs, and \$204,642 to special projects of International Ministries and Canadian Ministries. In addition, over \$1,160,000 in gifts of securities were given to The Presbyterian Church in Canada's ministries including \$1,021,087.26 to support congregational ministry.

The largest portion of funds for the General Assembly approved operating budget comes from gifts congregations and individuals make to *Presbyterians Sharing*. In 2015 congregations from across Canada donated \$6,929,304 for *Presbyterians Sharing*, (budget was set for \$7,300,000) and individuals gave \$144,794 (budget was set for \$200,000).

This was the second year of the new *Presbyterians Sharing* allocation based on 10% of a congregation's dollar base. The analysis of this new formula of 10% of a congregation's dollar base is found in the report of the Life and Mission Agency – Stewardship and Planned Giving (see p. 430–31).

Comparing 2015 gifts from congregations to 2014:

- 283 congregations (31.5%) gave MORE, for a gain of \$351,575 (58 were already giving over 10%)
- 220 congregations (24.5%) gave the SAME
- 371 congregations (41.4%) gave LESS, for a total loss of \$606,823 (70 were giving above 10%)
- 23 congregations gave nothing in 2014 and 2015 (2.6%)

#### **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 sustainable transfers from the restricted fund to the operating fund. A net amount of \$987,095 was transferred into the operating fund.

	\$
To restricted fund – Deferred Bequests	(17,235)
Transfer from NDF capital account	445,000
From Bequest Stabilization Fund	250,000
From New Congregation Fund	200,000
Net transfers to Operating Fund	<u>109,330</u>
Net total transfers to Operating Fund	<u><b>987,095</b></u>

NDF = National Development Fund

**PENSION FUND 2015**

The Pension Fund as per the March 31, 2014 valuation shows a solvency deficit of \$37.5 million and a transfer ratio of 85.2% (85% is the desired goal). This leaves a shortfall in contributions amounting to \$75,000 per month (\$.9 million per annum). This shortfall cannot come from the Pension Fund and must come from The Presbyterian Church in Canada which is responsible for the pension plan. This leaves us with two choices, one is to take the funds from the congregations or other employers of the plan, in other words a special levy on all congregations, or to find the funds from funds currently held by the national church. In 2015 we managed to find sufficient funds to cover the shortfall.

The General Assembly set up the Special Committee re Pension Solvency Funding in 2015 to look at a possibly large unfunded solvency deficit for our anticipated actuarial filing in March 2017. This committee has met twice and is exploring a number of options to deal with this worst case scenario. (see p. 468–69) Prolonged government policy to suppress long term interest rates is the cause of the solvency deficit not the returns on our assets that we are achieving. In 2015 the Pension Fund had a gross return of 7.7% and beat its benchmark of 5.6% by 2.1%.

**BUDGET 2017**

In preparing the 2017 draft budget the Finance Committee reviewed a statement by Stephen S. Poloz, Governor of the Bank of Canada, given in Ottawa, Ontario, on January 20, 2016

We are hopeful that *Presbyterians Sharing* will be around or stay near \$6.9 million. 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 just scraping by (those which bring \$50,000 or less in total receipts stands at over 200).

The Pension Plan solvency deficit caused by prolonged low long term interest rates has required us to increase the pension assessment to congregations to 5%. This puts further pressure on existing congregations’ obligations and expenditures. Our reliance on undesignated bequests still exists, however, when bequests come in and how much comes in cannot be predicted. However, from the multi-year data on undesignated bequests we now are seeing a five year rolling average as at 2015 of \$119,000.

The Management Team will make every effort in 2016 and 2017 to carry on the programs of the church while spending scarce dollars prudently.

Receipts	2015	2016	2017	
	Actual	Revised	Budget	
	\$	\$	\$	
<i>Presbyterians Sharing</i>	6,929,304	6,900,000	6,900,000	1
Budget – Individual <i>Presbyterians Sharing</i>	144,109	175,000	175,000	2
Income from Investments	359,773	380,000	380,000	3
Income from Estates	11,345	10,000	10,000	
WMS Contributions	150,000	100,000	50,000	4
AMS Contributions	61,920	60,000	60,000	
Income from Other Sources	(21,128)	50,000	50,000	5
Bequest Revenue	17,422	125,000	125,000	6
Gifts General Revenue	<u>32,867</u>	<u>1,000</u>	<u>1,000</u>	
<b>Total Receipts</b>	<u>7,685,612</u>	<u>7,801,000</u>	<u>7,751,000</u>	

Notes:

1. The original 2016 budget showed \$7.3 million, in light of 2015 \$6.9 million is a more realistic goal. Concern about continued decreases in the *Presbyterians Sharing* number is warranted. We will need to make extra efforts and dedicate resources in order to contact presbyteries and congregations about their commitment to the programs and missions of the denomination in order for us to achieve our budget of \$6.9 million.
2. We will need to do more in promoting this area if we are to achieve the full budget amount.
3. Interest rates will continue to be low over the next two years.
4. The WMS grant will level off at \$50,000 per annum.
5. Resource sales and precise ordering of bulletins will help us achieve the budget. We also get rent from the Record of \$20,000.
6. As noted above, the five year rolling average is \$119,000.

**Expenditures**

	<b>2015 Actual \$</b>	<b>2016 Revised \$</b>	<b>2017 Budget \$</b>
General Assembly / Assembly Council	1,082,068	1,020,196	1,014,000
Life and Mission Agency	5,483,642	6,027,214	5,930,751
Support Services	1,502,690	1,511,000	1,492,500
Colleges	850,000	850,000	807,000
<b>Total Expenditures</b>	<b>8,918,400</b>	<b>9,408,410</b>	<b>9,244,251</b>

In 2017 all salary areas have absorbed a cost of living adjustment in the salary line of 1.5% (\$41,000). In a number of cases the costs of COLA have been offset by cuts and savings in other areas. The 2017 budget compared to the 2016 reflects a decrease of \$164,000. Part of this decrease is because of the merging of Stewardship and Planned Giving. There is also a decrease of \$43,000 in the grant to colleges.

**Missionary Residence – 27 Brentcliffe Avenue, Toronto**

Five years ago the Life and Mission Agency recommended this building be sold and look at other alternatives to dealing with missionary furloughs or other reasons for missionaries having to return to Canada for periods of up to a year. Five years ago the Assembly Council voted to hold onto the missionary residence.

Subsequent to that decision a new LRT transport system is being built along Eglinton Ave. and the residence is right at a key intersection in Leaside. We have received an unsolicited offer for \$1.8 million. The fair market value if we actively tried to sell the building would, we suspect, be much higher. More than half the building is rented out to non missionaries and the cost and staff time to take care of this building are not in proportion to the perceived benefit. Last year the Assembly Council asked the Life and Mission Agency to review their original decision (which was to sell the building) and report back to the Assembly Council.

**Interfund Transfers**

	<b>2015 Actual \$</b>	<b>2016 Revised \$</b>	<b>2017 Budget \$</b>
<b>Breakdown of Transfers Restricted to Operating</b>			
from 2010/2011 College Bequest			
Transfer from Restricted Fund	<b>554,330</b>	<b>595,000</b>	<b>1,080,000</b>
Transfer from Stabilization Fund	250,000	250,000	200,000
Transfer from New Congregation Fund	200,000	200,000	200,000
Deferred Bequests transfer to Restricted Funds	(17,235)		
	<b>987,095</b>	<b>1,045,000</b>	<b>1,480,000</b>

**Deferred Bequests 2015**

As per the current bequest policy the funds would be distributed as follows:

<b>Deferred Bequests 2015</b>	<b>\$</b>
Portion to Pension Plan	2,585
Transfer to Stabilization Fund	14,650
	<u>17,235</u>

Note that the above complies with the approved policy set out by the Assembly Council.

**Recommendation No. 7** (adopted, p. 40)  
 That the 2017 budget as printed on p. 236 be approved.

**THREE YEAR FORECAST 2018–2020**

The following is one possible ‘future’ scenario. It is not meant to suggest that this will be the recommended ‘future’ put forward by the 2018 Budget Working Group (2018 BWG) to the Assembly Council. The 2018 BWG will report back to Assembly Council and the Finance Committee with their specific suggestions and recommended actions in November 2016 and March 2017. What the following does purport to show is that the revenues lined up with a level of expenditures and transfers from restricted funds that are sustainable over a three to five year period. (see p. 237)

**Recommendation No. 8** (adopted, p. 40)  
 That the 2018 to 2020 forecast be received for information.

**2018 Budget Working Group**

As reported to the 2015 General Assembly, the 2018 Budget Working Group was named with the following members: the Rev. Dr. David Sutherland, convener; the Rev. Harold Kouwenberg and the Rev. Corrie Stewart representing the Assembly Council; the Rev. Tom Billard and the Rev. Doug Schonberg representing the Life and Mission Agency; and Ms. Heather Crisp and the Rev. Rick Horst representing the church at large. The Management Team also supports the work of the committee. The responsibility of the committee is to propose a 2018 budget that provides for a realistic matching of expenditures with revenue and sustainable fund transfers. They have begun meeting and will continue to meet to carry out this work in time for the Assembly Council to consider it in March 2017.

**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. One of the main items being dealt with this past year has been the implementation of a new database for the national office to replace one that is many years old and no longer supported. Raiser’s Edge provides excellent contact management including highly customizable reporting and communication options such as targeted mail merge letters. 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 bid farewell to retiring General Secretary of the Life and Mission Agency Rick Fee, and welcomed Ian Ross-McDonald. The coming year sees the retirement of Steve Roche as Chief Financial Officer and Treasurer and welcoming his successor.

**REFERRALS FROM GENERAL ASSEMBLY**

**STRATEGIC PLANNING**

The 2014 General Assembly asked the Assembly Council to present a strategic plan at the 2015 General Assembly (A&P 2014, p. 31). The strategic plan is to guide the national church in its mission to encourage, support and strengthen congregations. A committee of the Assembly Council was established immediately that began the work of consulting with the church on a

strategic plan. This work was not complete by the 2015 General Assembly, which granted permission to report to this year's Assembly. (A&P 2015, p. 213)

The draft plan was posted on The Presbyterian Church in Canada website. Through emails and the website, an invitation to comment on the draft plan was extended to all. The Strategic Planning Committee also held a series of teleconferences with more than 50 participants from across Canada. During each teleconference, the highlights of the draft plan were introduced and participants were invited to respond to two questions: 1) Which ideas resonate most with you, and 2) how do you envision these ideas could be implemented in The Presbyterian Church in Canada. The ideas raised in these conversations were noted. Participants were also able to provide written comments on the draft plan.

Guiding the work of the committee were the vision and mission statements of our church, that were reaffirmed by the General Assembly in 2015 (A&P 2015, p. 201, 37). In a number of places in the strategic plan the term 'missional' is used. The Assembly Council finds helpful the definition Darrell Guder gives in his book *The Missional Church*: "The essential vocation of the church is to be God's called and sent people in the world trusting that rather than the church having a mission God's mission has a church."

### **Vision**

Who are we?

Disciples of Christ  
Empowered by the Spirit  
Glorifying God and  
Rejoicing in Service!

### **Mission**

What do we do?

Relying on the power of the Holy Spirit,  
we proclaim the love and good news of Jesus Christ through our words and actions.

As a Reformed church,  
we rely on the truth and inspiration of Scriptures for God's guidance into the future  
– a future that we approach with wonder and anticipation, knowing God is with us.

As worshipping communities joyfully celebrating the sacraments, we are supported,  
strengthened and equipped to share the love of God revealed in Jesus Christ.

## **The Presbyterian Church In Canada – Strategic Plan**

### **Goals**

As worshipping communities of The Presbyterian Church in Canada, relying on the power of the Holy Spirit, we proclaim the love and good news of Jesus Christ through our words and actions by working together as a national church to provide:

*Visionary leadership*

*Empowering resources that are relevant, contextual and missional*

*Relational connections that incarnate Christ's mission at the local and international level*

### **Objectives**

With God's help, we will accomplish these goals by prayerfully continuing, creating and improving ways to equip congregations, specialized ministries, church courts and the church as a whole to:

- Engage in biblical and theological reflection and education that deepens understanding of and commitment to God, the church, and its place in Christ's ministry and mission
- Pursue spiritual renewal and faith formation as the basis for transformation within our congregations
- Engage in evangelism, outreach and discipleship
- Embrace a missional culture that nurtures initiative and risk taking at local, national and international levels

- Discern through grassroots consultation and research the challenges ministers and congregations face and connect them to tools to overcome them
- Articulate and live out the rich traditions of Reformed theology
- Discern, prepare and support leaders – lay, youth and young adults and clergy – for faithful and vibrant ministry
- Create, encourage and support new communities of faith
- Explore buildings as tools that set congregations and presbyteries free to pursue faithful ministry
- Live out the justice imperatives of the gospel and sow seeds of hope through our words and actions in the public sphere
- Engage in healing and reconciliation between Indigenous and Non-Indigenous peoples
- Nurture ecumenical relationships and collaborate with ecumenical partners to achieve common goals
- Fulfil leadership mandates with the help of caring, competent and, when necessary, confidential support
- Celebrate, support and encourage cultural and linguistic diversity

### Methods

We will utilize the following as tools to accomplish the above goals and objectives as we:

- Provide congregations with resource people and tools to encourage/enhance ministry
- Use technologies to facilitate achievement of goals and objectives
- Use coaching and mentoring networks that can share best practices to equip congregations and leaders in renewal
- Create, seek and make easily available print, video, electronic resources to equip congregations and individuals for ministry
- Encourage one innovative worshipping community in each presbytery to foster evangelism, hope and spiritual renewal
- Have denominational structures and programs that are accessible, mobile and responsive to regional needs
- Work with mission partners who enable congregations to participate in mission beyond the congregation
- Provide equipping conferences for leaders from congregations, presbytery, synods
- Provide PCC committees, congregations, specialized ministries, presbyteries and synods with website support and inspire and equip them in innovative communication techniques
- Provide grants strategically to further accomplish the goals and objectives of the strategic plan
- Collaborate with PCC theological colleges on common goals and objectives
- Conduct research, develop policy and study guides to equip the church for future ministry
- Provide opportunities for building relationships between Indigenous and Non-Indigenous peoples

**Recommendation No. 9** (adopted, p. 25)

That the Strategic Plan be approved for guiding the work of The Presbyterian Church in Canada.

**Recommendation No. 10** (adopted, p. 25)

That the Assembly Council monitor/oversee the implementation of the Strategic Plan.

**Recommendation No. 11** (adopted, p. 25)

That in their reports to General Assembly, all standing committees, college boards and agencies state how their work is implementing the Strategic Plan.

**Recommendation No. 12** (adopted, p. 25)

That presbyteries and congregations be encouraged to implement the Strategic Plan within their locales providing feedback as needed, and be prepared to share their experiences with the Assembly Council in three years.

### TERMS OF REFERENCE OF THE ASSEMBLY COUNCIL

The 2015 General Assembly considered a proposal to amend the Assembly Council's terms of reference. The amendment would reduce in the number of members and have all members appointed in a 'church-at-large' category. The Committee to Nominate Standing Committees

would recommend a representative slate to the General Assembly. This would bring the Council in line with all other General Assembly standing committees and discontinue the presbytery and synod appointed categories. (A&P 2015, p. 208–11) The Assembly referred the proposal for study and report, and the Assembly Council was pleased to hear from 37 courts of the church.

Of the 17 sessions responding, support was indicated by 14. Two did not support the change and one had no opinion. The responses that were in favour tended to be quite strongly so, with comments such as it is a “sensible way forward to improving the Assembly Council’s ability to deal with the challenges it faces in today’s world of rapid change and financial constraints” and “this will streamline our processes”. The concerns that were raised were primarily around ensuring adequate representation from across the church. Only one raised concerns about reducing the size of the Assembly Council.

Of the 19 responses from presbyteries, nine were fully in favour of the proposals and four were opposed. The remaining six responses provided various comments and suggestions on the proposal. A minority of the concerns related to the reduction in size of Assembly Council. The original proposal suggests moving from 31 elected members (plus 5 ex-officio voting) to 18 elected members (plus 4 ex-officio voting). Several of those with concerns proposed a smaller reduction; one suggested 20 instead of 18. Three presbyteries clearly preferred the current system in which membership is based on presbytery, synod and at-large representation. One presbytery urged that an Indigenous voice be present on Assembly Council. One synod responded, suggesting a blended approach with a total of 27 members including representation from courts of the church.

There was some concern (in two responses) about the perceived centralization of representation or authority that the proposal might encourage. At the same time, there was the recognition in several responses that it is time for change in the structure that encourages fiscal responsibility and efficient decision making with a more focused, workable size.

Given the variety of responses, and in particular the concerns that the proposal may go too far in reducing the number of members and be at risk of reducing regional representation, it seems reasonable to restore to the proposal some of the representation that could be lost, and moderate the reduction of the number of members.

The Assembly Council proposes therefore, a reduction of Council membership to 25 instead of 22. Furthermore, instead of having all members appointed in a ‘church-at-large’ category, the presbytery category remains in place but be reduced from 15 to 12. This proposal ensures that there will always be regional representation and that the nominations of presbyteries will be central to the membership of the Assembly Council.

### **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 25 individuals:

- nine persons appointed by the General Assembly from the church-at-large for a term of three years (renewable once).
- twelve persons appointed by the Assembly, each for a term of three years (renewable once), to fill presbytery slots of six years duration, with each slot rotating by geographical order of presbyteries and alternating between clergy and non-clergy each time a presbytery's six year term comes in the rotation.
- 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 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 members, 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. 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. 13** (adopted, p. 25)

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

#### **Recommendation No. 14** (adopted, p. 25)

That the new membership composition of Assembly Council be phased in starting in 2017 in a manner that allows current members to complete their terms.

## **IMPLEMENTING THE CALLS TO ACTION OF THE TRUTH AND RECONCILIATION COMMISSION OF CANADA**

The Assembly Council, at both its meetings this year, spent time on the implementation of the Calls to Action. They were greatly assisted in this by Stephen Allen, who led the Council in the Blanket Exercise at the November meeting, and facilitated a conversation on the various Calls to Action related to the church.

The Council, after being briefed on the TRC Calls to Action (ref: Calls to Action, see p. 225 for website), participated in table group discussions focusing on how to implement the Calls to Action for our church.

The Calls to Action for our church fall broadly within these areas, with the particular Call to Action number in brackets:

1. The United Nations Declaration on the Rights of Indigenous Peoples. (UNDRIP): using UNDRIP principles as a framework for reconciliation and report how we are doing so. (46 and 48)
2. Repudiate the Doctrine of Discovery and *terra nullus*: that have been used throughout history to justify sovereignty over Indigenous lands and peoples. (46 and 49)
3. Indigenous Spirituality: educate within the church to respect Indigenous Spirituality's own right, and as 'a valid form of worship equal to their own'. (48, 60, 61)
4. Ongoing Education: on the church's role in colonization and Indian Residential Schools. (59)
5. Covenant of Reconciliation: develop and sign a Covenant of Reconciliation with other parties to the Settlement Agreement. (46)
6. Permanent Funding: provide ongoing funding for projects that promote Indigenous healing and reconciliation, culture, language and spirituality. (61)
7. Cemeteries: with Aboriginal groups and the Federal Government, support initiatives to provide a registry of children buried at schools, notify families, and properly maintain cemeteries. (73, 74, 75)

The 2015 General Assembly asked that the Assembly Council develop a plan of the implementations of the recommendations of the Truth and Reconciliation Commission of Canada and report to the 2016 General Assembly on that plan. (A&P 2015, p. 25) Stephen Kendall (Principal Clerk) and Stephen Allen (Associate Secretary, Justice Ministries) have been consulting on the various ways our church is implementing the Calls to Action of the Truth and Reconciliation Commission of Canada final report.

Currently, Call to Action No. 48, that calls for the adoption of the United Nations Declaration on the Rights of Indigenous People (UNDRIP) as a framework for reconciliation is the primary focus, given the March 31, 2016 deadline for reporting publically on this. The Moderator attended an ecumenical news briefing in Ottawa on March 30, 2016, to announce collaborative efforts toward fulfilling this goal.

Justice Ministries has prepared the following workplan regarding implementation:

The UNDRIP is intended to be a framework for reconciliation. Call to Action No. 48 invites church parties to the IRSSA and other faith groups, interfaith groups and social justice groups to make the following commitments (which do not preclude other commitments).

- i. Ensuring that their institutions, policies, programs and practices comply with the UNDRIP.
- ii. Respecting Indigenous people's right to self-determination in spiritual matters consistent with Article 12 of the UNDRIP.
- iii. Engaging in ongoing public dialogue and actions to support the UNDRIP.
- iv. Issuing a statement by March 31, 2016, of how church parties to the IRSSA and other faith groups, interfaith groups and social justice groups will implement UNDRIP.

### **Consultation**

To consult with the National Native Ministries (NNM) at its spring 2016 meeting to discuss a process to involve NNM in developing a plan to live comply with UNDRIP. The process should include opportunities for Indigenous members NNM supports to advise the church.

### **Inform and Involve**

In November 2015, both the Life and Mission Agency Committee and the Assembly Council discussed the UNDRIP. The UNDRIP was distributed to members of the Life and Mission Agency Committee and the Assembly Council.

The UNDRIP will be made available to the commissioners attending the 2015 General Assembly. Commissioners will be invited to encourage their congregations to learn about UNDRIP. Involving Indigenous people in the community in discussions about UNDRIP will be encouraged and supported.

A children's resource on the UNDRIP has been developed by the First Nations Child and Family Caring Society. What is needed are prayers to accompany the resource (more details on the resource).

Assess if the resource developed by the First Nations Child and Family Caring Society could be used or adapted for use at CY2016 or synod camps.

Through the Healing and Reconciliation Program, encourage funding proposals from the courts of the church wishing to learn more about the UNDRIP (cite a congregation in Calgary that worked with an interfaith network).

In workshops Justice Ministries leads on healing and reconciliation, integrate the UNDRIP into the content. (How might the UNDRIP help your congregation contribute to reconciliation in your community?)

The Presbyterian Church in Canada is participating in ecumenical initiatives concerning the UNDRIP, as it did in 2011.

Promote Call to Action No. 48 on the Healing and Reconciliation's website and include examples of initiatives by courts of the church and committees in the church.

Issues for discussion broadly within the church:

1. What does it mean for the PCC's institutions to comply with the UNDRIP?
2. Review what the PCC has said and done re Free, Prior and Informed Consent.
3. Need to refer to what the PCC is doing globally (Goldcorp's Marling Mine in Guatemala has had an impact on Mayan communities).
4. Are there policies and practices in the PCC that need to be reviewed in light of No. 48?

### **Congregations are also responding to the Calls to Action**

The Session at First Church in Port Colborne, Ontario, created an ad hoc committee to inform the congregation, community and the Presbytery of Niagara about Presbyterian involvement in residential schools and to discern ways to promote healing.

Westwood Church Winnipeg, Manitoba, is cooperating with eight churches in their community to host four evening events in January to April 2016. The first three evenings will have speakers who will address themes that run through the Calls to Action. The final evening will be community discernment for ways the community can respond to the Calls to Action together.

First Church in Regina, Saskatchewan, is working ecumenically and with Indigenous organizations to advocate for the commemoration and maintenance of the cemetery of children who died at the Presbyterian-run Regina Indian Industrial School. The school closed in 1911 (Call to Action No. 75).

The Presbytery of Ottawa is developing liturgical resources for congregations to learn more about the legacy of residential schools and the TRC's Calls to Action.

Knox Church in Calgary, Alberta, is learning about the United Nations Declaration on the Rights of Indigenous Peoples. The congregation joined an interfaith planning team and organized a forum to discuss how peoples of faith can implement the values and principles enshrined in the Declaration.

The Rev. Susan Samuel planned a workshop in the spring, 2016 for members of the Presbytery of Grey-Bruce-Maitland to learn about the United Nations Declaration on the Rights of Indigenous Peoples. Both of these initiatives are faithful responses to Call to Action No. 48 which calls on churches to learn about and implement the United Nations Declaration on the Rights of Indigenous Peoples. Copies of the UN Declaration are available from Justice Ministries.

These are just some of the local initiatives that Presbyterians across Canada have been involved in since the release of the TRC's Calls to Action.

Justice Ministries is available to lead workshops on the Calls to Action.

The Calls to Action can be found at:

[trc.ca/websites/trcinstitution/File/2015/Findings/Calls\\_to\\_Action\\_English2.pdf](http://trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf)

### **ANNUAL ADJUSTMENT OF STIPEND (A&P 2015, p. 215–216, 24–25)**

The 2015 General Assembly considered the Assembly Council's response to Overture No. 2, 2015 regarding the terms of the guarantee of stipend and referred an additional recommendation to the church for study and report.

Originally, the request of the overture was to stipulate that regardless of how high above the minimum stipend grid a minister's stipend was set at the beginning of a ministry, the Cost of Living Allowance set by the General Assembly be added annually. The Assembly Council recommended that the current wording of Book of Forms Appendix A–29 that mandates an annual review of the stipend in view of changes to the cost of living and needs of the minister was sufficient.

The Assembly, however, asked that the church consider changing Appendix A–29 to mandate not just an annual 'review' but an 'adjustment'. So the following proposal was sent for study:

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 minister" and that this be sent to sessions and presbyteries for study and report to the next General Assembly by January 31, 2016. (A&P 2015, p. 25)

Fourteen (14) sessions and 15 presbyteries responded to the proposal.

Of the sessions responding, nine were in favour of the change, three were opposed and two had no opinion. Those sessions that were in favour felt that the change was a fair and good practice to adopt. One session reported that this was their practice currently. Those opposed preferred to leave the matter to congregations to assess.

Of the presbyteries responding, 11 were in favour of the change, three were opposed and one asked that a future Assembly consider reverting to the original request to require that COLA be added to all stipends. Presbyteries that were opposed tended to be concerned about those congregations that might find it difficult to afford an adjustment. One presbytery pointed out that since we consider this a stipend, it might be conceivable that it should go down in the cases of a minister's needs going down. Presbyteries that were in favour considered the proposal reasonable and thought that it would be helpful in encouraging the conversation about cost of living and needs that is already stipulated in the Book of Forms.

Given that 20 of 29 courts were in favour, the following recommendation is made:

**Recommendation No. 15** (adopted, p. 13)

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 minister.”

**OVERTURE NO. 3, 2015** (A&P 2015, p. 573, 216, 14)

**Re: Budgeting for General Assembly costs**

Overture No. 3, 2015 asked the Assembly Council to consider including and directing all necessary General Assembly costs in the General Assembly budget. The committee noted that there were numerous advantages to including the majority of the costs of the yearly meeting of General Assembly into a central budget and thereby allowing for responsible stewardship of resources. It was also noted that while costs are certainly extremely important to keep in mind, they are not the only factor to consider while preparing for General Assembly. Instead there must be a balance between being cost effective and good stewards with the needs of the commissioners, the business of the Assembly and resource people.

While each General Assembly is held in a particular presbytery, it must be remembered that every Assembly belongs to the church as a whole, and therefore makes sense that the cost should be shared equally and not be a burden for any one presbytery. While recognizing this, each presbytery holding an Assembly is still encouraged to share their gifts and skills well for the hosting and planning of Assemblies. Over the past number of years, more of the costs have already been assumed by the General Assembly budget and formalising this arrangement makes sense as a means of continuity and direction for those planning Assemblies going forward. The committee recommends that the costs for General Assembly be assigned as follows: 1) the costs of the business of the Assembly, worship, and events relating to the Assembly be covered by the General Assembly Budget; and 2) the costs for hospitality and events relating to hospitality at the Assembly be covered by the Local Arrangements Committee.

**Recommendation No. 16** (adopted, p. 13)

That the above be the response to Overture No. 3, 2015 re budgeting for General Assembly costs.

**OVERTURE NOS. 13, 22 and 36, 2015** (A&P 2015, p. 587–88, 597–98, 610)

**Re: Establishing a Native Ministries Endowment Fund**

These overtures were referred to the Assembly Council and the Life and Mission Agency. A working group made up of Graham Kennedy and Mabel Litowski (representing the Assembly Council) and Ian Morrison and Anne Phillips (representing the Life and Mission Agency) was created to prepare a response.

The working group reviewed the overtures, various policies, the Confession, and other collected documents relating to finances and the church's history and relationship with Aboriginal peoples. Additionally, the members also consulted groups and individuals in the church throughout the process of preparing a response to the overture. In the autumn of 2015 the group reported to both the Life and Mission Agency and the Assembly Council and received further guidance about refining the report. In addition, it was agreed by the Assembly Council to name an Indigenous person as a member of the working group. However, before this came into effect, the members of the working group indicated that they felt that they had done all that was possible at this time.

Given the importance of these overtures and ensuring the participation of Indigenous voices, a new working group has been named to take the collected work of the working group as the basis for preparing a response to be presented to the 2017 General Assembly.

**Recommendation No. 17** (adopted, p. 13)

That permission be granted to report to the 2017 General Assembly on Overture Nos. 13, 22 and 36, 2015.

**OVERTURE NO. 17, 2015** (A&P 2015, p. 591)

**Re: Holding General Assembly in a Central Location**

This overture asked the Assembly Council to consider holding the General Assembly in a central location for a period of time with the intent to be responsible stewards of both financial and human resources. The committee is in favour of the ideas in that there may be possible cost savings by: 1) cutting down on travel expenses; and 2) by committing to a particular site rental for a number of Assemblies. It is also in favour of the idea because the work of planning an Assembly could be carried over to subsequent Assemblies and it would save the local arrangement committees from having to “reinvent the wheel” each year. The committee is cognizant that there would be extra work and potential drain on local arrangement committees due to the increased number of times that Assemblies would be held in particular presbyteries and there would need to be planning to offset this fact. Another option would be the rotation of Assemblies through a number of preselected sites over a series of years within a central area such as rotating between three sites every three years. This would still allow for savings and perhaps lessen any burdens on the local arrangement committees.

While the committee supports the idea of a central location, it does not rule out that an Assembly may meet in another location for specific reasons and when funds are available. Holding an Assembly in the east or west can add over \$100,000 to the cost. The committee is recommending, however, that the requirement for the General Assembly to meet every five years in the east or west be discontinued.

One question that arose was how to define “central location”. For the purposes of responding to this overture the committee focused on the area between Toronto, Hamilton and Waterloo as its understanding of the intent of central location. The largest populated presbyteries are in this geographical area. This also allows for easy travel for most commissioners and resource people. As well, air travel is easier on the west side of metro Toronto with an international airport and each of these cities have a regional airport. They also have public transportation through GO transit system and VIA rail. Currently, these three centres have university facilities that could hold an Assembly.

**Recommendation No. 18** (adopted, p. 25)

That the General Assembly normally be held within the geographical region of Hamilton, the Greater Toronto Area and Waterloo.

**Recommendation No. 19** (defeated, p. 25)

That the requirement for the General Assembly to meet in the east/west every five years be discontinued.

**Recommendation No. 20** (adopted as reworded, p. 36)

That the above report be the answer to Overture No. 17, 2015 re holding General Assembly in a central location.

The committee tasked with preparing the above response also proposed to Assembly Council the establishment of a Design Team for future General Assemblies. The approved terms of reference for this group are as follows:

**General Assembly Design Team  
Terms of Reference**

**Purpose**

The design team will assist the Assembly Council and the General Assembly Office to plan effective and efficient General Assemblies.

### **Accountability**

The design team is accountable to the Assembly Council, noting that the Clerks of Assembly have responsibilities for the preparation of the business of the General Assembly.

### **Responsibilities**

1. To provide overall direction for the planning of future Assemblies such as location, format and themes.
2. To provide an effective and efficient means to address the business of the General Assembly.
3. To appoint special working groups for worship and any special events, educational events or focus that may be identified for a specific General Assembly.
4. To support the General Assembly Office in its role to prepare for and execute the General Assemblies.
5. To support local arrangements committees in their local preparations for the General Assembly.

### **Membership**

9 members, namely

6 members, noting

- the membership is to be inclusive of the whole church and come from across the denomination
- at least 1 member from the Assembly Council

Staff: Principal Clerk

Deputy Clerk

Senior Administrator, General Assembly Office

**OVERTURE NOS. 37, 2015** (A&P 2015, p. 610–11); **4, 5, and 7, 2016**, p. 500–01, 502–03)

#### **Re: Request for process for a congregation leaving the denomination**

These various overtures were referred to the Clerks of Assembly to consult with the Assembly Council, the Trustee Board and the Pension and Benefits Board. Members of Assembly Council were appointed to be part of the consultation, which took place at the initiative of the Clerks this spring. The Assembly Council reviewed the Clerk's response and voted in favour of concurring with the response found on p. 281–83.

**OVERTURE NO. 1, 2016** (p. 499)

#### **Re: Revising appointment protocols for Associate Secretaries**

The Assembly Council reviewed and reflected on the process for appointing associate secretaries and have confidence in the process and in the quality of the selections that have been made through it.

Rather than limiting the pool of candidates for general secretary in any way, and more particularly, to associate secretaries, our regulations encourage a large pool of nominees and applicants for these positions.

There is independence between the review and formation of the job descriptions and the search and selection process for the candidates. There is very broad participation from across the church in both these elements.

Presbyteries continue to be encouraged to participate in the process by prayerfully seeking out candidates whom they might nominate.

**Recommendation No. 21** (adopted, p. 36)

That the above be the response to Overture No. 1, 2016 re revising appointment protocols for associate secretaries.

**OVERTURE NO. 2, 2016** (p. 499–500)

#### **Re: Timeline regarding overtures relating to human sexuality**

The Assembly Council received Overture No. 2, 2016 at its November 2015 meeting and set aside time in committee of the whole to discuss its content and seek to address the concerns it

raises. After this discussion, the following recommendations were adopted by the Council, and, through the website and various collaborations, carried them out.

- That the church be encouraged to use the study guide, *Body, Mind and Soul*, as a common resource to facilitate its broader discussion of human sexuality.
- That the Assembly Council affirm that the Committee on Church Doctrine and Justice Ministries (Life and Mission Agency Committee) are the bodies that are still responding to the overtures, and request that the church be prayerful in their support of these groups as they carry out this work and for the peace and unity of the church.
- That congregations, presbyteries and others within the church be encouraged to consider February 15, 2016, as an initial date for feedback as the church continues this year of discernment; this is to assist the Committee on Church Doctrine and Justice Ministries (Life and Mission Agency Committee) to work within their deadline of March 31, 2016.
- That the Moderator be requested to consider another pastoral letter to the church early in the new year.
- That the Life and Mission Agency be requested to assist the church with educational resources and resource people on the use of the study guide.
- That in order to assist the Assembly Council in preparing a response to Overture No. 2, 2016 re timelines, the Executive arrange for consultation with the Committee on Church Doctrine and Justice Ministries on the timelines they envision.
- That the Clerks of Assembly be asked to prepare a summary of the usual process for dealing with and deciding major items.

The Council finds it very difficult to provide a clear timeline for decisions to be made by the church on this matter, because ultimately it is up to the General Assembly itself to determine what steps it will take and when to take them. In addition to this, by affirming that Justice Ministries (Life and Mission Agency) and the Committee on Church Doctrine are the two bodies to which the relevant overtures have been directed, the Assembly Council wants to make clear it is not the body that has been directed to respond to the overtures. The reports of the two committees will influence timelines. The Assembly Council does not wish to rush or hinder those bodies as they carry out their work. A conference call with them was held to ascertain what could be said about the timing of their own work and a possible timeline for decisions.

Both Justice Ministries and the Committee on Church Doctrine anticipated bringing reports to the 2016 General Assembly, but they were not in a position at the time of the conference call to provide details about recommendations. The Committee on Church Doctrine and the Life and Mission Agency Committee were scheduled to meet in March. Final decisions on a report to Assembly must wait until then.

In order to assist those bodies in their work, the Assembly Council agreed to make a 'request' to the church to submit responses to the *Body Mind and Soul* study guide by February 15, 2016. This request was made with the full knowledge and respect for the fact that this may be an unrealistic timeframe for many groups and also that the General Assembly date for feedback is March 31, 2016. Many sessions, courts and groups did in fact provide substantial material by the February 15 requested date and therefore the Committee on Church Doctrine and Justice Ministries had a large number of responses to help guide their work before their reports were due. The Assembly Council is grateful to all those who made a special effort to meet this date.

The Clerks of Assembly provided information for the Sexuality portion on the website explaining what is happening with the overtures and what will happen in the future with them. In part, this document provided the following information:

What happens next?

If the 2016 Assembly follows the usual steps, a proposed response to the overtures will be put before the General Assembly by Church Doctrine and Justice Ministries. The Assembly may send the proposal to the church for study and further response. This would be an opportunity for voices across the church to be heard on a specific proposal. At the 2017 Assembly, the proposal, possibly amended because of the feedback, could be

considered again and remitted to presbyteries for their approval or disapproval. The 2018 Assembly would tally these replies and make a decision that would become the law/doctrine of the church.

Alternatively, it is possible the 2016 Assembly will decide that the responses received by February 15 provide sufficient feedback to allow a firm proposal to be sent to presbyteries without further study. In this case, the proposal would be remitted to presbyteries for their approval or disapproval, without further discussion. The 2017 Assembly would tally these replies and make a decision that would become the law/doctrine of the church.

Meanwhile, the church is encouraged to continue to pray, learn, think, talk and listen – trusting the grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit to guide us.

One of the reasons why it is difficult to set a clear timeline for decisions is that we do not yet know a) what the two committees will bring to the Assembly, b) what parts of their reports might be voted on immediately, c) what might be sent for study and report and d) what might be destined for the process of the Barrier Act.

Generally speaking, the Clerks of Assembly advise that the usual process for considering substantial change within the church is as follows:

1. General Assembly 1 receives an overture and refers it to a committee to prepare a report.
2. That committee prepares a response for General Assembly 2 (the following year).
3. General Assembly 2 sends the response to the courts of the church for study and report – this can include proposed recommendations – so that the feedback of the whole church can be received and considered.
4. The committee receives feedback prepares a revised report and appropriate recommendations for General Assembly 3.
5. General Assembly 3 adopts recommendations, or if a change in doctrine or law is contemplated, sends the item down under Barrier Act.
6. Presbyteries alone respond yes or no to Barrier Act legislation or doctrine.
7. General Assembly 4 adopts new legislation or defeats the proposal.

In our current context, the 2016 Assembly could be considered General Assembly 2, being the first time a report on the overtures will be received.

Sometimes the process can take place more quickly. If an overture has been referred to a committee prior to February 1, that committee can bring a report to that first Assembly without it being referred to it again by the Assembly. That can save a year.

Sometimes an Assembly will agree to send an item of legislation down under the Barrier Act without a process of study and report. This might take place for straightforward items (e.g. a minor change to the Book of Forms). But the Assembly has the authority to send an item under the Barrier Act at any time. What an Assembly cannot do is adopt a significant new doctrine, or change the law of the church, without the step of the Barrier Act.

A Declaratory Act could also be adopted by the General Assembly regarding a subject before the church. This is intended as a way of clarifying the church's understanding of an existing piece of legislation or doctrine. It is not a way to create new church law or doctrine, and therefore it would be unlikely to have any effect on this timeline.

It will be for the 2016 General Assembly to decide what to do with reports it receives. It is within the power of the Assembly to not receive a report, to receive a report and adopt all or some of its recommendations, to send portions of a report to the church for study and report to give additional time, and to remit items of doctrine or church law to the Barrier Act. Each option presents a different timeline.

**Recommendation No. 22** (adopted, p. 36)

That the above be the response to Overture No. 2, 2016 re timeline for human sexuality overtures.



**OVERTURE NO. 8, 2016** (p. 503)

**Re: Standing committee secretaries**

This overture requests that apart from Assembly Council, all standing committees of the church provide from among their membership a secretary.

The Assembly Council affirms the role of staff in providing administrative support to standing committees at their request, and has ascertained from staff their willingness and ability to continue doing so.

The Assembly Council also notes and reminds standing committees that they have always had and continue to have the right to appoint a secretary from among their own members.

**Recommendation No. 23** (adopted, p. 13)

That the above be the response to Overture No. 8, 2016 re standing committees secretaries.

**OVERTURE NO. 9, 2016** (p. 504)

**Re: Utilize and develop resources re passive energy**

The Assembly Council received the interim response of the Life and Mission Agency (Justice Ministries) to this overture (see p. 388) and concurred in the request to present a response to the 2017 General Assembly. The Council will continue to collaborate with Justice Ministries on a response over the coming year.

**OTHER ASSEMBLY COUNCIL MATTERS**

**MINIMUM STIPEND FOR 2017**

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 2017 minimum stipend figures once available.

**INDIAN RESIDENTIAL SCHOOLS SETTLEMENT AGREEMENT**

The Principal Clerk continues to oversee and monitor our church’s participation in the Residential Schools Settlement Agreement that was approved in 2007. The following elements of the agreement are listed with their current status.

The Indian Residential Schools Settlement Agreement (IRSSA) provided a settlement of almost all Residential Schools litigation when it was signed by the parties (including The Presbyterian Church in Canada) in 2007.

The key components of the agreement are nearing completion and our church’s responsibilities under the agreement are also winding up over the next few years:

<b>Component</b>	<b>Completed</b>	<b>PCC Commitment fulfilled</b>
Funding contributions	Yes	Yes (payment complete 2007)
Common Experience Payment	Yes	n/a
Truth & Reconciliation Commission	Yes	Yes (documents and participation)
Commemoration	Yes	n/a
Independent Assessment Process	No	No (voluntary participation at hearings, shared representation on IAP oversight committee and shared legal representation on National Administration Committee)

While approximately 90% of the Independent Assessment Process hearings have been completed, the remaining 10% tend to be complicated for various reasons. Of the total 38,000 claims, this means there are about 4,000 remaining to be settled. Ian Morrison continues to coordinate our voluntary presence at hearings where a church representative is requested. Dave Iverson of the United Church of Canada represents the three Protestant churches on the Oversight Committee (at a small per-deim cost) and Alex Pettingil represents us on the National

Administration Committee (NAC). The legal costs of Mr. Pettingill are shared with the United and Anglican Churches. The National Administration Committee is the body that represents the parties at the court as the Settlement Agreement proceeds, and is the body that one day will bring a motion to the court asking that the parties be deemed to have fulfilled the agreement. Until that date, we have a legal responsibility, under the agreement, to have legal representation on the NAC. It is hoped that the need for legal counsel will decrease in the future as the need for the churches to participate in decisions related to the windup of the agreement diminishes.

It is currently projected that a first hearing of every IAP claim be complete sometime in 2017 and final completion of all aspects of the Settlement Agreement by early 2020.

The General Secretaries of The United Church of Canada and the Anglican Church of Canada meet regularly with Stephen Kendall in order to have a coordinated participation in decisions related to all aspects of the Settlement Agreement.

The Assembly Council extended a particular note of thanks to Archivists, Kim Arnold and Bob Anger for their work regarding the preparation of our church's records for the Truth and Reconciliation Commission.

The Presbyterian Church in Canada continues to walk a healing journey together with First Nation, Inuit and Métis both as a response to the legacy of residential schools and 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)**

With the conclusion of the Truth and Reconciliation Commission of Canada, the EWGRS convened a meeting with other partner churches and organizations committed to healing and reconciliation in order to encourage a broader ecumenical network of support for this important work in the future. In particular, churches and organizations beyond the four connected with the Settlement Agreement (see above) desire to work in partnership with Indigenous organizations on the implementation of the Calls to Action made by the Commission in its final report. This network is in the process of developing terms of reference and protocols for working together and meeting. The work of the EWGRS related to the Settlement Agreement commitments and any legal questions that arise are being handled by the Principal Clerk and the General Secretaries of the Anglican Church of Canada and the United Church of Canada.

### **SPECIAL COMMITTEE RE PENSION SOLVENCY FUNDING**

The Assembly Council welcomed the Rev. Cameron Bigelow, representing the General Assembly Special Committee re Pension Solvency Funding. Their report is found at p. 468–69. In responding to the report, the Assembly Council agreed to support the recommendation to adjust the current formula of allocating capital from undesignated bequests to the Pension Fund from 15% to 50% until December 31, 2018. The Assembly Council also supported the Special Committee in their exploration of changing the Pension Plan from a Single Employer Pension Plan (SEPP) to a Multiple Employer Pension Plan (MEPP). The implications of such a move can be found in the report of the Special Committee. Finally, the Assembly Council agreed to present to the General Assembly the committee's suggested motion to adjust the formula for allocating capital from dissolved congregations from 25% to 100% for the same time period as above. The original formula is that the proceeds of dissolved congregations, all of which vest with the Trustee Board of The Presbyterian Church in Canada for the benefit of the church, 30% is allocated to New Church Capital and 70% to the presbytery in which the dissolved congregation existed, on approval of a mission plan. In 2013, based on power to issue granted to the Assembly Council to make necessary adjustments to assist with the Pension Solvency funding, the Council approved that the first 25% of proceeds go to the Pension Fund. The Assembly Council is aware that the power to issue ended with the 2014 General Assembly and so brings the following recommendation:

#### **Recommendation No 24** (amended, p. 40)

That the adjustment of the current formula of allocating capital from dissolved congregations to the Pension Fund be from 25% to 100% effective June 8, 2016 until December 31, 2018.

**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. In order to foster a high level of collaboration between Assembly Council and the Life and Mission Agency committee, a joint meeting is being planned for later this year.

**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: Peter Baek, John Barrett, Paulette Brown, Derek Krunys, Mabel Litowski, Don MacMillan, Mark McLennan, Neal Mathers, Doug Maxwell and Dirk Van Ek; and exofficio members: Stephen Farris (Moderator of the 140th General Assembly), Dorcas Gordon (colleges) and Linda McKinnon (AMS).

Bob Smith  
Convener

Stephen Kendall  
Secretary

**THE PRESBYTERIAN CHURCH IN CANADA**  
**2017 MINIMUM STIPEND AND ALLOWANCE SCHEDULE**

Presbyteries can set their own minimums,  
 provided they exceed those set by the 142nd General Assembly.

<b>Categories:</b> (see Note 1)	<u>Category I</u>	<u>Category II</u>	<u>Category III</u>
<b>Basic Stipend 2017:</b> (see Notes 2 & 3) <b>the increment has been adjusted and                  COLA of 1.4% has been applied to the                  minimum stipend grid</b> (see Note 1)	36,939	34,799	32,664
<b>Basic Stipend 2017:</b> (see Notes 2 & 3)	37,457	35,286	33,121
<b>Increment:</b> (see Note 4)	856	789	716

**MINIMUM STIPEND**

Starting Stipend 2017	37,457	35,286	33,121
After 1st increment	38,313	36,075	33,836
After 2nd increment	39,169	36,864	34,552
After 3rd increment	40,025	37,656	35,270
After 4th increment	40,881	38,446	35,985
After 5th increment	41,738	39,235	36,701
After 6th increment	42,594	40,026	37,417
After 7th increment	43,450	40,815	38,133
After 8th increment	44,306	41,605	38,849

**Appropriate Accommodation:** (see Note 5)                      Applicable to each category.  
**Utilities – on voucher**    Applicable to each category.

**Health & Dental Insurance:** (see Note 6)                      Applicable to each category.  
 (working 50% or more of normal hours of work)

<b>Continuing Education</b>	600	600	600
	2 weeks	2 weeks	2 weeks

**OTHER**

**Retired Minister:** 100% of Category I basic stipend and increments, plus accommodation and utilities; pro-rated for part-time service based on 5 days per week.  
 (See A&P 1991, p. 344 re part-time ministries.)

**Student on annual appointment:** (see Note 7) \$27,718 per annum, plus manse and utilities.

**Student on summer appointment:** Rate is set at \$405 or \$305 plus housing per week (the choice to be made by the congregation) and travel to be paid as applicable.

**Sunday Supply:** \$150 per Sunday for both clergy and lay, plus accommodation and meals, as required, and travel expense reimbursed at the rate of \$0.40 per km.

**Maximum Qualifying Income:** (See Note 8) \$70,920 per annum effective January 1, 2017. Effective January 1, 2013 the members contribution level was changed to 9.0% percent of their "Maximum Qualifying Income" formerly "Pensionable Earnings" to the annual maximum.

(Please see next page for an explanation of the notes.)

**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 2008 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:** The basic travel allowance is 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, 2015**

<b>RECEIPTS</b>	<b>2015</b>	<b>2016</b>	<b>2017</b>
	<b><u>Actual</u></b>	<b><u>Revised</u></b>	<b><u>Budget</u></b>
	<b>\$</b>	<b>\$</b>	<b>\$</b>
<i>Presbyterians Sharing</i>	6,929,304	6,900,000	6,900,000
Budget – Individual <i>Presbyterians Sharing</i>	144,109	175,000	175,000
Income from Investments	359,773	380,000	380,000
Income from Estates	11,345	10,000	10,000
WMS Contributions	150,000	100,000	50,000
AMS Contributions	61,920	60,000	60,000
Income from Other Sources	(21,128)	50,000	50,000
Bequest Revenue	17,422	125,000	125,000
Gifts General Revenue	32,867	1,000	1,000
<b>Total Receipts</b>	<b>7,685,612</b>	<b>7,801,000</b>	<b>7,751,000</b>
<b>GENERAL ASSEMBLY / ASSEMBLY COUNCIL</b>			
General Assembly	369,908	325,800	300,000
Assembly Council/Committees	54,431	52,500	51,500
Assembly Council/Secretary's Office	646,918	623,896	646,500
Archives	10,811	18,000	16,000
<b>Total General Assembly/Assembly Council</b>	<b>1,082,068</b>	<b>1,020,196</b>	<b>1,014,000</b>
<b>LIFE AND MISSION AGENCY</b>			
Administration	2,072,859	2,192,962	2,141,499
Ministry and Church Vocations	48,464	68,850	68,850
Stewardship/Planned Giving	76,136	119,758	119,758
Justice Ministries	62,733	65,100	65,100
Regional Staff	416,692	497,856	497,856
International Ministries	1,079,026	1,183,736	1,133,736
Communications	37,067	77,040	77,040
Canadian Ministries	1,690,665	1,821,912	1,826,912
<b>Total Life and Mission Agency</b>	<b>5,483,642</b>	<b>6,027,214</b>	<b>5,930,751</b>
<b>SUPPORT SERVICES</b>			
Administration	934,168	928,000	928,000
Human Resources	1,526	1,500	1,500
Building Maintenance	298,471	327,000	300,000
Missionary Residence	33,313	30,000	33,000
Financial Services	135,806	134,000	134,000
RDC – Sales	26,399	32,000	32,000
RDC – Resource Distribution	19,482	8,500	11,000
RDC – Printing	53,525	50,000	53,000
<b>Sub-Total</b>	<b>1,502,690</b>	<b>1,511,000</b>	<b>1,492,500</b>
Approved by GA – Colleges	850,000	850,000	807,000
<b>Total Support Services</b>	<b>2,352,690</b>	<b>2,361,000</b>	<b>2,299,500</b>
<b>TOTAL NET EXPENDITURES</b>	<b>8,918,400</b>	<b>9,408,410</b>	<b>9,244,251</b>
<b>NET EXPENDITURES IN EXCESS OF RECEIPTS</b>	<b>(1,232,788)</b>	<b>(1,607,410)</b>	<b>(1,493,251)</b>
<b>Opening Balance Operating Fund</b>	<b>826,723</b>	<b>581,030</b>	<b>18,620</b>
Purchase of Capital Assets	0	0	0
Net Transfer from Restricted Fund	987,095	1,045,000	1,480,000
<b>Closing Balance Operating Fund</b>	<b>581,030</b>	<b>18,620</b>	<b>5,369</b>

	<b>2015</b> <b>Actual</b> \$	<b>2016</b> <b>Revised</b> \$	<b>2017</b> <b>Budget</b> \$
<b>Breakdown of Transfers Restricted to Operating</b>			
From 2010/2011 College Bequest			
Transfer from Restricted Fund to Operating Fund	554,330	595,000	1,080,000
Transfer from Stabilization Fund	250,000	250,000	200,000
Transfer from New Congregation Fund	200,000	200,000	200,000
Deferred Bequests transfer to Restricted Funds	(17,235)		
	<b>987,095</b>	<b>1,045,000</b>	<b>1,480,000</b>

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

**2017 College Grant Distribution**

	<b>Knox College</b>	<b>Presbyterian College</b>	<b>St. Andrew's Hall</b>
	<b>66%</b>	<b>22%</b>	<b>12%</b>
	532,600	177,500	96,900

**THE PRESBYTERIAN CHURCH IN CANADA**  
**Forecast of Receipts & Expenditures**  
**For the period 2018 to 2020**

<b>RECEIPTS</b>	<b>2018</b> \$	<b>2019</b> \$	<b>2020</b> \$
<i>Presbyterians Sharing</i>	6,700,000	6,500,000	6,300,000
<i>Individual Presbyterians Sharing</i>	175,000	175,000	175,000
Income from Investments	360,000	360,000	360,000
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	15,000	15,000	15,000
<b>Total Receipts</b>	<b>7,582,000</b>	<b>7,382,000</b>	<b>7,182,000</b>
<b>TOTAL NET EXPENDITURES</b>	<b>7,987,251</b>	<b>7,967,251</b>	<b>7,947,251</b>
<b>NET EXPENDITURES IN EXCESS OF RECEIPTS</b>	(405,251)	(585,251)	(765,251)
<b>Opening Balance Operating Fund</b>	<b>5,369</b>	<b>290,118</b>	<b>394,867</b>
Purchase of Capital Assets	(10,000)	(10,000)	(10,000)
Transfer from Restricted Fund	700,000	700,000	700,000
<b>Closing Balance Operating Fund</b>	<b>290,118</b>	<b>394,867</b>	<b>319,616</b>
<b>Breakdown of Transfers Restricted to Operating</b>			
From NDF Fund	300,000	300,000	300,000
From Stabilization Fund	200,000	200,000	200,000
From New Congregation Fund	200,000	200,000	200,000
	<b>700,000</b>	<b>700,000</b>	<b>700,000</b>

**THE PRESBYTERIAN CHURCH IN CANADA  
CONDENSED FINANCIAL INFORMATION  
AS AT DECEMBER 31, 2015**

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 the CFO 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, 2015**

	Operating Fund	Restricted Funds	Endowment Funds	2015 Total	2014 Total
	\$	\$	\$	\$	\$
<b>Assets</b>					
<b>Current assets</b>					
Cash and short term investments	576,640	4,401,236	3,174,425	8,152,301	14,447,586
Accounts receivable	103,952	860,590	3,817	968,359	528,057
Accrued interest	-	224,285	159,754	384,039	334,079
Prepaid expenses and deposits	114,183	85,656	6,671	206,510	192,129
Loans/mortgages receivable – current	-	125,912	-	125,912	162,611
Executive staff mortgages receivable current	-	138,557	-	138,557	16,194
	<u>794,775</u>	<u>5,836,236</u>	<u>3,344,667</u>	<u>9,975,678</u>	<u>15,680,656</u>
<b>Investments</b>	-	52,100,671	37,110,099	89,210,770	80,447,243
<b>Loans/mortgages receivable</b>	-	1,358,233	-	1,358,233	1,237,229
<b>Executive staff mortgages receivable</b>	-	-	-	-	126,293
<b>Capital assets</b>	-	655,754	1,081,756	1,737,510	1,885,557
<b>Properties held for congregational use</b>	-	2,384,125	-	2,384,125	2,384,125
<b>Interfund Loan</b>	-	-	-	-	-
<b>Other assets</b>	-	-	12,000	12,000	12,000
	<u>-</u>	<u>56,498,783</u>	<u>38,203,855</u>	<u>94,702,638</u>	<u>86,092,447</u>
	<u>794,775</u>	<u>62,335,019</u>	<u>41,548,522</u>	<u>104,678,316</u>	<u>101,773,103</u>
<b>Liabilities and Fund Balances</b>					
<b>Current liabilities</b>					
Accounts payable and accruals	213,746	1,834,374	157,571	2,205,691	1,754,621
Gift annuities payable – current	-	210,350	-	210,350	207,855
	<u>213,746</u>	<u>2,044,724</u>	<u>157,571</u>	<u>2,416,041</u>	<u>1,962,476</u>
<b>Gift annuities payable</b>	-	2,179,526	-	2,179,526	2,406,385
	<u>213,746</u>	<u>4,224,250</u>	<u>157,571</u>	<u>4,595,567</u>	<u>4,368,861</u>
<b>Fund balances</b>	<u>581,029</u>	<u>58,110,769</u>	<u>41,390,951</u>	<u>100,082,749</u>	<u>97,404,242</u>
	<u>794,775</u>	<u>62,335,019</u>	<u>41,548,522</u>	<u>104,678,316</u>	<u>101,773,103</u>



**The Presbyterian Church in Canada**  
**Statement of Revenues and Expenses and Changes in Fund Balances**  
**for the year ended December 31, 2015**

	Operating Fund	Restricted Funds	Endowment Funds	2015 Total	2014 Total
<b>Revenues</b>	\$	\$	\$	\$	\$
<b>Contributions</b>					
<i>Presbyterians Sharing</i> – congregations	6,929,304			6,929,304	7,330,380
<i>Presbyterians Sharing</i> – individuals	144,109			144,109	579,748
Contributions for the work of L&M Agency					
Women's Missionary Society	150,000			150,000	350,000
Atlantic Mission Society	61,920			61,920	56,846
Presbyterian World Service & Development		3,180,134		3,180,134	2,741,997
Donations, bequests and gifts	61,634	2,979,063	563,320	3,604,017	6,675,993
	7,346,967	6,159,197	563,320	14,069,484	17,734,964
<b>Other revenues</b>					
Income from investments	359,773	3,552,305	826,670	4,738,748	8,918,390
Income from other sources	(21,128)	34,729	908,178	921,779	1,096,142
	7,685,612	9,746,231	2,298,168	19,730,011	27,749,496
<b>Expenses</b>					
<b>Operating agencies</b>					
General Assembly and its Council	1,082,068			1,082,068	958,189
Life & Mission Agency	5,483,642			5,483,642	6,020,914
Support Services	1,502,690			1,502,690	1,575,608
	8,068,400			8,068,400	8,554,711
<b>Distributions and other</b>					
Fund distributions		7,009,997	887,708	7,897,705	8,208,027
Grants to colleges	850,000			850,000	880,000
Amortization of capital assets		146,220	89,179	235,399	225,904
	8,918,400	7,156,217	976,887	17,051,504	17,868,642
<b>Excess (deficiency) of revenues over expenses for the year</b>	(1,232,788)	2,590,014	1,321,281	2,678,507	9,880,854
<b>Balance – beginning of year</b>	826,722	56,549,259	40,028,261	97,404,242	87,523,388
<b>Excess (deficiency) of revenues over expenses for the year</b>	(1,232,788)	2,590,014	1,321,281	2,678,507	9,880,854
<b>Inter fund transfers</b>	987,095	(1,028,504)	41,409	-	-
<b>Balance – end of year</b>	581,029	58,110,769	41,390,951	100,082,749	97,404,242

**The Presbyterian Church in Canada – J.B. Maclean Bequest Fund  
Balance Sheet as at December 31, 2015\***

	Operating Fund	Board Restricted Funds	McTavish Fund	2015 Total	2014 Total
<b>Assets</b>	\$	\$	\$	\$	\$
<b>Current Assets</b>					
Cash and term deposit	145,753	9,100	42,348	197,201	188,808
Accounts receivable	3,817	-	-	3,817	17,366
Inventory	2,770	-	-	2,770	3,174
Prepaid insurance	3,902	-	-	3,902	5,025
Due from Operating Fund					57,462
	156,242	9,100	42,348	207,690	271,835
<b>Portfolio Investments</b>	2,044,001	-	-	2,044,001	2,009,683
<b>Property and Equipment</b>	1,081,756	-	-	1,081,756	1,109,952
	3,281,999	9,100	42,348	3,333,447	3,391,470
	Operating Fund	Board Restricted Funds	McTavish Fund	2015 Total	2014 Total
<b>Current Liabilities</b>	\$	\$	\$	\$	\$
Accounts payable and accrued liabilities	66,189	-	-	66,189	69,837
Short term loan					96,488
Deferred revenue	91,382	-	-	91,382	-
Promissory Note Payable – current portion					60,000
Obligation owing to other funds					57,462
	157,571	-	-	157,571	283,787
Fund balances	3,124,428	9,100	42,348	3,175,876	3,107,683
	3,281,999	9,100	42,348	3,333,447	3,391,470

**The Presbyterian Church in Canada – J. B. Maclean Bequest Fund  
Statement of Revenue, Expenditures and Fund Balance  
for the year ended December 31, 2015**

	Operating Fund	Board Restricted Funds	McTavish Fund	2015 Total	2014 Total
	\$	\$	\$	\$	\$
<b>Revenue</b>					
Revenue from Conference Centre	846,532		-	846,532	776,855
Interest & Investment Income		69,247	-	69,247	71,946
Unrealized gain (loss) in investment portfolio	38,712		-	38,712	135,614
Other revenues	99,927	28,888	-	128,815	104,629
	985,171	98,135	-	1,083,306	1,089,044
<b>Expenditures</b>					
Operating expenses	849,366	30,010	-	879,376	828,287
Other	46,488	70	-	46,558	46,849
	895,854	30,080	-	925,934	875,136
Excess (deficiency) of revenues over expenditures	89,317	68,055	-	157,372	213,908
Amortization/capitalization	89,179	-	-	89,179	84,056
Excess (deficiency) of revenues over Expenditures	138	68,055	-	68,193	129,852
Inter-fund transfers	81,522	(81,709)	187	-	-
Fund balance, beginning of year	3,042,768	22,754	42,161	3,107,683	2,977,831
Fund balance, end of year	3,124,428	9,100	42,348	3,175,876	3,107,683

\* Review Engagement

**The Presbyterian Church in Canada – Pension Fund**  
**Statement of Net Assets Available for Plan Benefits**  
**as at December 31, 2015**

	<b>2015</b>	<b>2014</b>
<b>Assets</b>	\$	\$
<b>Investments, at market value</b>	3,503,117	2,909,799
<b>Contributions receivable</b>	235,198,141	222,950,151
<b>Accrued interest and dividends receivable</b>	608,703	736,888
<b>Cash</b>	357,884	400,247
	<u>239,667,845</u>	<u>226,997,085</u>
<b>Liabilities</b>		
Accounts payable and accrued liabilities	367,656	234,623
<b>Net Assets Available for Plan Benefits</b>	<u>239,300,189</u>	<u>226,762,462</u>

**The Presbyterian Church in Canada – Pension Fund**  
**Statement of Changes in Net Assets Available for Plan Benefits**  
**for the year ended December 31, 2015**

	<b>2015</b>	<b>2014</b>
<b>Increase in Assets</b>	\$	\$
Contributions		
Employer – annual normal costs	1,212,000	1,208,113
Employer special payments	5,665,492	5,078,255
Plan Members	3,895,323	4,065,110
Interest and dividend income	6,402,916	6,144,385
Net realized and unrealized gains on investments	9,964,486	4,586,878
Change in unrealized gains on investments	738,402	11,622,269
Other income	(43,752)	57,032
	<u>27,834,867</u>	<u>32,762,042</u>
<b>Decrease in Assets</b>		
Benefit payments to retirees	11,607,645	11,119,723
Termination refunds	1,638,168	671,176
Administrative expenses	2,051,327	1,913,464
	<u>15,297,140</u>	<u>13,704,363</u>
Increase in net assets available for plan benefits during the year	12,537,727	19,057,679
<b>Net Assets Available for Plan Benefits – Beginning of year</b>	<u>226,762,462</u>	<u>207,704,783</u>
<b>Net Assets Available for Plan Benefits – End of year</b>	<u>239,300,189</u>	<u>226,762,462</u>

**The Presbyterian Church Building Corporation**  
**Balance Sheet**  
**as at December 31, 2015**

	<b>2015</b>	<b>2014</b>
<b>Assets</b>	\$	\$
Cash	197,082	231,831
Accrued interest and accounts receivable		
Notes receivable		
Mortgages receivable		
Investments	4,848,047	4,802,125
Residential properties	284,584	284,584
	<u>5,329,713</u>	<u>5,318,540</u>
<b>Liabilities and Equity</b>		
<b>Liabilities</b>		
Accrued liabilities	39,876	41,018
Promissory notes payable	293,300	338,300
	<u>333,176</u>	<u>379,318</u>
<b>Equity</b>		
Invested in residential properties	284,584	284,584
Restricted for endowment purposes	197,421	197,421
Internally restricted	827,018	881,210
Unrestricted	3,687,514	3,576,007
	<u>4,996,537</u>	<u>4,939,222</u>
	<u>5,329,713</u>	<u>5,318,540</u>
<b>Contingent Liabilities</b>		
Guarantees of bank loans to congregations	3,052,927	3,358,550

**The Presbyterian Church Building Corporation**  
**Statement of Revenue, Expenditure and Accumulated Excess of Revenue over Expenditure**  
**for the year ended December 31, 2015**

	<b>2015</b>	<b>2014</b>
<b>Revenue</b>	\$	\$
Interest and investment income	246,214	571,730
Rental income	16,500	16,500
Donations		50,000
Gain on sale of capital asset		
	<u>262,714</u>	<u>638,230</u>
<b>Expenditure</b>		
Salaries and benefits	116,581	120,915
Housing expenses and rent subsidies	47,838	55,754
Interest on promissory notes	13,538	29,449
Professional fees	6,269	8,000
Office and other	5,512	5,165
Travel – directors	5,864	3,868
Annual Meeting	2,691	2,180
Travel – General Manager	7,106	-
	<u>205,399</u>	<u>225,331</u>
<b>Excess of revenue over expenditure</b>	<u>57,315</u>	<u>412,899</u>

**Colleges**  
**Knox, Presbyterian and St Andrew's Hall**  
**as at December 31, 2015**

	Knox* College	Presbyterian College	St. Andrew's Hall	2015 Totals	2014 Totals
	\$	\$	\$	\$	\$
<b>Assets</b>					
Current Assets	1,186,884	247,000	875,117	2,309,001	881,604
Loans Receivable		25,579	100,000	125,579	125,000
Investments	23,364,915	2,526,757	10,085,385	35,977,057	37,581,322
Capital Assets	4,323,192	864,970	7,461,988	12,650,150	10,757,659
<b>Total Assets</b>	<b>28,874,991</b>	<b>3,664,306</b>	<b>18,522,490</b>	<b>51,061,787</b>	<b>49,345,585</b>
<b>Liabilities and Funds/Surplus Balances</b>					
Liabilities	4,562,237	280,604	4,038,816	8,881,657	7,029,200
Funds/Surplus Balances	24,312,754	3,383,702	14,483,674	42,180,130	42,316,385
<b>Total Liabilities and Fund/Surplus Balances</b>	<b>28,874,991</b>	<b>3,664,306</b>	<b>18,522,490</b>	<b>51,061,787</b>	<b>49,345,585</b>
<b>Note:</b>					
Excess of Revenue over Expenses for the year	29,200	(489,100)	(67,413)	(527,313)	1,309,959

\*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, 2015**

	2015	2014
	\$	\$
<b>Assets</b>		
Cash	78,913	154,058
Accounts receivable & Other assets	52,591	44,348
Due from The Presbyterian Church in Canada		
Investments	610,446	668,857
Other Assets	39,471	44,025
Capital Assets	3,349	7,800
	<b>784,770</b>	<b>919,088</b>
<b>Liabilities and Surplus</b>		
<b>Liabilities</b>		
Accounts Payable & Accruals	85,311	69,558
Due to Presbyterian Church in Canada		
Subscriptions paid in advance	171,902	180,548
	<b>257,213</b>	<b>250,106</b>
<b>Surplus</b>	<b>527,557</b>	<b>668,982</b>
	<b>784,770</b>	<b>919,088</b>

**Presbyterian Record Inc.**  
**Statement of Revenues, Expenditures and Surplus**  
**for the year ended December 31, 2015**

	2015	2014
	\$	\$
<b>Revenues</b>	<b>768,559</b>	<b>853,552</b>
<b>Expenditures</b>		
Production	264,824	259,306
Operating	645,160	587,550
	<b>909,984</b>	<b>846,856</b>
Excess (Deficiency) of revenues over expenditures	(141,425)	6,696
Surplus – Beginning of year	668,982	662,286
Surplus – End of year	527,557	668,982

**The Presbyterian Church in Canada  
Women's Missionary Society  
Balance Sheet  
for the year ended December 31, 2015**

	2015 \$	2014 \$
<b>Assets</b>		
Cash	276,668	354,708
Accounts Receivable		
Pre-paids	-	806
Inventory of books	-	2,672
Investments	929,136	887,482
	<u>1,205,804</u>	<u>1,245,668</u>
<b>Liabilities and Fund Balances</b>		
<b>General Fund</b>		
Due to Trust Funds		
Accounts payable and accrued liabilities	38,281	37,607
Deferred Revenue	27,283	23,880
Glad Tidings subscription paid in advance	29,590	50,988
	<u>95,154</u>	<u>112,475</u>
<b>Trust Funds</b>	<u>1,110,650</u>	<u>1,133,193</u>
	<u>1,205,804</u>	<u>1,245,668</u>

**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, 2015**

	2015 \$	2014 \$
<b>Revenues</b>		
Synodical Givings	360,156	423,719
Legacies received – unrestricted	10,802	6,561
Glad Tidings subscriptions	51,950	19,061
Individual gifts	18,637	10,368
Book Room sales	1,140	121,700
Canadian Periodical Grant	23,880	27,724
Life membership	400	1,187
Arise ministries	8,083	-
Guatemala	6,020	-
Canadian Native Ministries	1,561	6,753
Maternal Health	4,070	15,635
Interest and other	2,048	18,245
	<u>488,747</u>	<u>650,953</u>
<b>Expenditures</b>		
Life and Mission Agency	150,000	350,000
PWS&D	-	47,508
Canadian Ministry & Mission	-	28,514
Salaries and benefits	243,527	298,190
Administration	56,929	64,132
India Trip	-	793
Glad Tidings expenses	36,325	37,385
Book Room	(1,698)	96,634
Council meeting	34,780	19,887
Grants	360	1,495
	<u>520,223</u>	<u>944,538</u>
<b>(Deficiency) excess of revenue over expenditures for the year</b>	(31,476)	(293,585)
<b>Transfer from (to) Internally Restricted and Endowment Fund</b>	31,476	293,585

## ATLANTIC MISSION SOCIETY REPORT

To the Venerable, the 142nd General Assembly:

The purpose of the Atlantic Mission Society is to glorify God and support with prayer, study and service mission endeavours through The Presbyterian Church in Canada.

Our 139th annual meeting was held in First Church, Stellarton, Nova Scotia, with President Bonnie Langille presiding. The entire weekend was one of rejoicing and worshiping in God's name. It was hosted by the Pictou Presbyterial. The theme was "We are Friends of the Lord". The guest speakers were the Rev. Major Charles Deogartias, who spoke about finding peace after leaving a refugee camp in western Tanzania. Ms. Penny Gilles also spoke about her trip to Haiti with the Rev. Lara Scholey updating what was happening in Haiti and Syria.

Our new Honorary President is Ethel Porter who has been an active member of AMS working hard within the archives of the Atlantic Mission Society.

The new updated Constitution and By-Laws were passed and can be found on the AMS website. Due to a drop in revenue, the Financial Committee moved that the amount budgeted for The Presbyterian Church in Canada would be lowered by ten percent. The annual meeting was as usual a huge success with an entire weekend of rejoicing and worshiping in God's name and we were blessed with good fun, fellowship and food. The local committee is to be commended for a job well done.

The President of the AMS will attend the General Assembly in June. The President Bonnie Langille attended the Life and Mission Agency Committee meetings and Vice-president Linda MacKinnon attended the Assembly Council meetings in November and April. They present reports at these meetings. The President represents the AMS at various synod meetings and attended the Synod of the Atlantic Provinces in October in Moncton to update on the AMS activities.

Our two Executive meetings took place in the months of April and November. These are always generously hosted by St. James' Church, Truro, in their Koinonia Centre. As we continue our work with missions some members finish their terms and we thank these leaders for all their dedication and leadership throughout their terms.

Discovery Days took place in Truro in April. Our theme this year was "Joy in the Lord" with guest speakers the Rev. Karen Horst, Moderator of the 141st General Assembly; the Rev. Beth Mattison (clown ministry) and representatives from Teen Challenge in New Brunswick.

As a mission minded group we continue to support our overseas projects in places such as Ukraine, Malawi and India, as well as the many projects here at home. Our Men's group are starting their second year supporting their project: The Atlantic Teen Challenge, New Brunswick. They were very pleased to be informed that their second project the New Minister's Library Fund in Malawi has reached its goal. All gifts given through the AMS for this project since its completion will go to another project of International Ministries.

We continue to support the three Atlantic camps, and give up to four bursaries to students studying for ministry. Winter is a cold time of year so this year the AMS members and knitters were encouraged to make Canada the recipient of their handiwork.

The *Presbyterian Message* continues to keep us updated with articles from the Presbyterian missionaries and their work overseas as well as articles concerning The Presbyterian Church in Canada. We have an interesting study this year on the Reformation and the AMS prepared by Rob Griffiths. Many thanks goes to the Editor and Webmaster Joan Cho.

We are a busy group of ladies and gentlemen learning, praying and seeking ways to help God's people in need.

Our membership is down a bit this year but our prayers and support for missions is still strong in the hearts of the AMS members.

Bonnie Langille  
President

## COMMITTEE ON BILLS AND OVERTURES

To the Venerable, the 142nd 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 its work, the Committee on Bills and Overtures met by conference call prior to the Assembly on Tuesday, April 26, 2016.

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:

The prayer of Overture No. 10, 2016, asks the General Assembly to rule any consideration of overtures relating to the approval of the celebration of marriage of same-sex couples out of order.

The Committee on Bills and Overtures notes that the 2015 General Assembly deemed in order and received for consideration a number of overtures related to human sexuality and sexual orientation, some of which made reference to same-sex relationships and marriage. Since last year's General Assembly agreed to invite the church to discuss same-sex marriage, the committee makes the following recommendation.

**Recommendation No. 1** (adopted, p. 16)

That the prayer of Overture No. 10, 2016 re declaring overtures re same sex marriage out of order (p. 504) be not granted.

**Recommendation No. 2** (adopted, p. 16)

That Overture No. 11, 2016 re develop a Reformed confessional hermeneutic (p. 505) be referred to the Committee on Church Doctrine.

Overture No. 12, 2016, asks the General Assembly to consider a means for the dismissal of congregations that may want to withdraw from The Presbyterian Church in Canada if those congregations are unable to accept changes in doctrine or discipline.

A very similar overture was referred to the Clerks of Assembly, in consultation with the Assembly Council, the Trustee Board and the Pension and Benefits Board, by the 2015 General Assembly. Subsequently, three 2016 overtures expressing essentially the same request were also referred to the Clerks to consult with the same three bodies. Given the similarity of these overtures, the Committee on Bills and Overtures recommends that the prayer of Overture No. 12, 2016 and Overture No. 16, 2016 be answered by the response of the General Assembly to the Clerks of Assembly Rec. No. 2 concerning these previously referred overtures (see p. 281–83).

**Recommendation No. 3** (adopted, p. 25)

That Overture No. 12, 2016 re policy for a congregation wishing to leave the denomination (p. 505–06) be answered by the General Assembly's decision on the Clerks of Assembly Recommendation No. 2, 2016.

**Recommendation No. 4** (adopted, p. 25)

That Overture No. 13, 2016 re request more time for human sexuality discussion (p. 506) be referred to the Committee on Church Doctrine and the Life and Mission Agency (Justice Ministries).

**Recommendation No. 5** (amended, p. 25)

That Overture No. 14, 2016 re Indigenous spirituality and defer Native Ministries Endowment Fund (p. 506–08) be referred to the Committee on Church Doctrine in consultation with the Life and Mission Agency (Justice Ministries) and the National Native Ministries Council.

**Recommendation No. 6** (adopted, p. 37)

That Overture No. 15, 2016 re extending time for human sexuality responses (p. 508–09) be referred to the Committee on Church Doctrine and the Life and Mission Agency (Justice Ministries).



**Recommendation No. 7** (adopted, p. 38)

That Overture No. 16, 2016 re policy for a congregation wishing to leave the denomination (p. 509) be answered by the General Assembly's decision on the Clerks of Assembly Recommendation No. 2, 2016. (Clerks of Assembly Rec. No. 2, p. 281–83)

**Recommendation No. 8** (adopted, p. 38)

That Overture No. 17, 2016 re develop a bereavement leave policy (p. 510) be referred to the Life and Mission Agency (Ministry and Church Vocations).

**Recommendation No. 9** (adopted, p. 38)

That Overture No. 18, 2016 re research reasons for declining membership (p. 510) be referred to the Life and Mission Agency (Canadian Ministries) in consultation with the Assembly Council.

**Recommendation No. 10** (adopted, p. 38)

That Overture No. 19, 2016 re congregational vote re sexual orientation and process for leaving the denomination (p. 510–11) be referred to the Clerks of Assembly.

**Recommendation No. 11** (adopted, p. 38)

That Overture No. 20, 2016 re congregational vote re sexual orientation and process for leaving the denomination (p. 511) be referred to the Clerks of Assembly.

**Recommendation No. 12** (adopted, p. 38)

That Overture No. 21, 2016 re ministry and eldership of and performing marriage of those in same gender relationships (p. 511–12) be referred to the Committee on Church Doctrine and the Life and Mission Agency (Justice Ministries).

**Recommendation No. 13** (amended, p. 38)

That Overture No. 22, 2016 re preparing a statement on Indigenous Spirituality (p. 512–14) be referred to the Committee on Church Doctrine in consultation with the Life and Mission Agency (Justice Ministries) and the National Native Ministries Council.

Susan Mattinson  
Convener

**COMMITTEE ON BUSINESS**

To the Venerable, the 142nd General Assembly:

The Committee on Business presents the following report.

**Recommendation No. 1** (adopted, p. 11)

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. 11)

That the sederunts and worship of Assembly be held in the gym of the Tail McKenzie Centre of York University on Friday from 1:00 pm to approximately 4:30 pm, Saturday from 8:30 pm to approximately 11:30 am, Saturday from 2:00 pm to approximately 5:00 pm, Saturday from 7:00 pm to approximately 8:30 pm, Sunday from 9:00 am to approximately 12:00 noon, Sunday 2:00 pm to approximately 4:00 pm, Sunday 7:00 pm to approximately 8:30 pm, Monday 8:30 am to approximately 12 noon; and the worship and celebration of communion on Friday at 7:30 pm, noting that other times of worship are scheduled throughout the Assembly.

**Recommendation No. 3** (adopted, p. 11)

That the agenda for the first and second sederunts be approved as printed.

**Recommendation No. 4** (adopted, p. 11)

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. 11)

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 unable to attend this year's General Assembly due to ill health. Therefore, this Assembly will be served by the Principal Clerk, the Rev. Stephen Kendall and Deputy Clerk, the Rev. Donald Muir. Please see Clerks of Assembly report, Recommendation No. 1, (p. 280) for a historic note regarding Dr. Plomp's service as a Clerk of 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 committees to deal with their responsibilities 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. 11)

That the committees of Assembly be constituted as follows:

**Committee on Bills and Overtures**

Convener: the Rev. Susan Mattinson

Clerks of Assembly: the Rev. Stephen Kendall, the Rev. Donald G.A. Muir

Commissioners who are clerks of presbytery or synod: the Rev. Jinsook Khang, the Rev. Dr. Jeffrey F. Loach, the Rev. Charles E. McPherson, the Rev. George S. Malcolm, the Rev. Shirley F. Murdock, the Rev. Dr. Cheol Soon Park

**Committee on Business**

Convener: the Rev. Dr. Peter D. Coutts

Members: the Rev. Keith A. McKee, the Rev. Deborah Rapport, Mr. Robert J. Shaw, Ms. Liz Stark

**Committee to Confer with the Moderator**

Convener: the Rev. Karen R. Horst

Members: the Rev. J. Wesley Denyer, the Rev. Dr. Alfred H.S. Lee, the Rev. Geoffrey M. Ross, the Rev. Lara Scholey, the Rev. Fred Stewart

A Clerk of the General Assembly

**Committee on Courtesies and Loyal Addresses**

Convener: the Rev. Kathy A. Fraser

Members: the Rev. Dr. Andrew J.R. Johnston, Mr. Young Jin Lee, Ms. Margaret R. Clow

**Committee to Examine the Records**

Convener: the Rev. Harry J. Bradley

Members: Ms. Ruth Chueh, the Rev. Peter D. MacDonald, Ms. Janet MacDowell

**Committee on Remits**

Convener: the Rev. Martin Baxter

Member: the Rev. Dr. J. Stanley Cox, Ms. Shirley Zehr

**Committee on Roll and Leave to Withdraw**

Convener: the Rev. Kristine E. O'Brien

Members: Mr. John Barrett, the Rev. M. Diane Ollerenshaw

**Committee on Terms of Reference**

Convener: Dr. Alexandra Johnston

Members: the Rev. Jeanie Lee, Ms. Linda D. MacKinnon, the Rev. George S. Malcolm

**LEAVE TO SIT**

**Recommendation No. 7** (adopted, p. 11)

That the Committee to Nominate, Assembly Council and the Life and Mission Agency's Ministry and Church Vocations' Committee on Education and Reception be granted leave to sit during the sederunts.

## **AGENDA DOCUMENTATION**

The following have been distributed at registration:

1. Original reports: Business Committee, Biographical Information Ecumenical/Interfaith/International Guests.
2. Supplementary reports: Life and Mission Agency, Presbyterian Record, Knox College.
3. Replacement pages: Daily Schedule, Roll of Assembly, Agenda, Assembly Council, Clerks of Assembly, Life and Mission Agency, Remits Under the Barrier Act.
4. General Information Sheet, Presbyterian College Alumni Lunch, Knox College Reception, E.H. Johnson Reception, Pension and Benefits Board Gathering.
5. Voting Cards with Summary of Motions: yellow for commissioners.

### **Recommendation No. 8** (adopted, p. 11)

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. 11)

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, 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. 11)

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. Committees and boards of the church may keep material in the display area.

### **Recommendation No. 11** (adopted, p. 11)

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 three 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 Paris re revising appointment protocols for associate secretaries (referred to Assembly Council, p. 499, 228).
- No. 2 from the Presbytery of Winnipeg re timeline regarding overtures relating to human sexuality (referred to Assembly Council, in consultation with the Clerks of Assembly, p. 499–500, 228–30, 291).
- No. 3 from the Presbytery of Winnipeg re Barrier Act and an individual's dissent (referred to Clerks of Assembly, p. 500, 284–85).
- No. 4 from the Session of St. Andrew's, Moncton, New Brunswick re a policy for a congregation leaving the denomination (referred to Clerks of Assembly, in consultation with Trustee Board, Assembly Council and Pension and Benefits Board, p. 500–01, 281–83, 23).
- No. 5 from the Session of Bethel, Riverview, New Brunswick re a policy for a congregation leaving the denomination (referred to Clerks of Assembly, in consultation with Trustee Board, Assembly Council and Pension and Benefits Board, p. 501, 281–83, 23).
- No. 6 from the Presbytery of Seaway-Glengarry re revise SASH Policy when complainant is minister in a congregation (referred to Life and Mission Agency Committee (Ministry and Church Vocations), p. 501–02, 395, 20).
- No. 7 from the Presbytery of Paris re policy for a congregation wishing to leave the denomination (referred to Clerks of Assembly in consultation with Trustee Board, Assembly Council and Pension and Benefits Board, p. 502–03, 281–83, 23).
- No. 8 from the Presbytery of Paris re standing committees secretaries (referred to Assembly Council, p. 503, 231, 13).
- No. 9 from the Presbytery of Winnipeg re utilize and develop resources re "passive energy" (referred to Assembly Council and Life and Mission Agency Committee (Justice Ministries), p. 504, 231, 388, 20).

### 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 on p. 246–47. There are 13 unreferred overtures (Nos. 10 to 22) and the text of these overtures are on pages 504–14.

### 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 1 (Book of Forms section 296.3)

The 2003 General Assembly adopted the practice for handling overtures received after the annual April 1 deadline 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. This year no overtures fall into this category.

### MEMORIALS, PETITIONS, REFERENCES, CORRECTIVE CASES AND APPEALS

There are no memorials, petitions, references, corrective cases or appeals for this Assembly.

## **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 Ewart Endowment for Theological Education be reconsidered (Assembly Council Rec. No. 6, see p. 214).

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. 13, see p. 223).

I give notice that, at a future sederunt, I will move or cause to be moved that the Constitution of the Pension Fund of The Presbyterian Church in Canada be reconsidered (Pension and Benefits Board, Rec. No. 3, see p. 457).

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference for the Life and Mission Agency Committee be reconsidered (Life and Mission Agency, Rec. No. 19, see p. 435).

Peter Coutts  
Convener

## **COMMITTEE ON CHURCH DOCTRINE**

To the Venerable, the 142nd General Assembly:

The Committee on Church Doctrine has met twice in person and once using online technology since the last General Assembly.

The 2015 General Assembly spent considerable time considering many overtures broadly addressing matters of sexuality, sexual orientation and some of the current practices and beliefs of The Presbyterian Church in Canada related to those matters. The General Assembly also tasked the Committee on Church Doctrine to work jointly with the Life and Mission Agency to prepare a study guide on those matters for posting on the web by the end of October 2015. In addition, the church was invited by the 2015 General Assembly to send the results of their prayerful conversations, discernment and Bible study to both committees prior to March 31, 2016. Further the two committees were instructed to confer throughout the year as they continued their work on the matters raised in the overtures.

All of those decisions and tasks resulted in a greatly increased workload for the members of the Committee on Church Doctrine. The study guide, initially envisioned as something on a smaller scale, quickly became a large, though not comprehensive, document demanding several reviews and revisions. While cognizant of some 'frailties' in the guide, *Body, Mind and Soul* was accepted for posting on The Presbyterian Church in Canada website by the deadline set by the 2015 General Assembly.

Even six weeks before the recommended response date of March 31, the invitation to send the results of conversations and study has produced an almost overwhelming number of submissions. Over 200 responses have been already submitted with others arriving on a daily basis. Attempting to sift through this collective wisdom, while still doing the careful research, investigation and reflection outlined in our initial report on the related overtures presented to last year's General Assembly, as well as addressing other important matters on our agenda, has pushed the limits of time and energy available to us.

Nonetheless we are pleased to report as follows.

### **A STUDY OF PRESBYTERIAN POLITY: ITS DISTINCTIVES AND DIRECTIONS FOR THE 21ST CENTURY**

For several years, the Committee on Church Doctrine has been working on a study of "Presbyterian Polity: Its Distinctives and Directions for the 21st Century". Following a number of revisions, we are pleased to present the following document to the 2016 General Assembly. Our intent is to ask that the document be commended to the church for study and response. As the dynamics of Canadian society change with great rapidity and the shape of all organizations and institutions are being examined and challenged, we believe reflecting on our governing

processes and core understandings is of great importance, if we intend to engage effectively our neighbours and our world with the grace and truth evident in the gospel of Jesus Christ. The document asks some questions for consideration within the text. We hope it will evoke others and look forward to considering the responses of the various courts of our church.

### **Introduction**

“[F]or though they keep up a form of religion, they will have nothing to do with it as a force.”  
(2 Timothy 3:5, Moffat translation)

For many generations, The Presbyterian Church in Canada sat comfortably near the centre of Canadian society, resting on our perception of ourselves as one of the founding traditions (together with the Roman Catholic and Anglican) that shaped Canadian history. As society has become both more secular and more diverse in recent generations, and as we have come to acknowledge and appreciate other heritages, including those of First Nations peoples, we have become less certain of just who we are as a church and what place we have in that society. This has provoked questions about the relevance and importance of the church. Some question the exclusive nature of the claims of Christ; others have decided that they have no need to be part of any community of faith; and still others are content to engage in spiritual quests apart or aloof from an ordered or organised religious entity. An increasing number of people now affiliate with a variety of non-Christian faith groups or deny any belief in a god of any description.

The Presbyterian Church in Canada experiences these trends measurably in a decline in membership, participation and income; and immeasurably in feelings like uncertainty about what our purpose and presence in Canadian society should be. We can choose how to respond to those tensions. The easiest choice is to focus on the church as a human organization, considering this simply a management challenge to be solved by following the rules and procedures developed over the years.

In this case, the easiest answer is almost certainly wrong, and leaves us open to holding firmly to the forms of godliness while missing the true power of new life in Jesus Christ. We are more likely to find that power by looking past the procedures to the first principles that lie behind them, looking into why the rules and procedures were created and what values those rules were intended to incarnate.

Reformed and Presbyterian polity has provided the framework for much of our life as the Church of Christ. Our Reformed emphases on the supreme authority of scripture (“the only rule of faith and life”), the importance of a defined theological confession (“This we believe...”), the collegiality and plurality of shared oversight and mutual accountability (“elders”, plural in each congregation and equal numbers of ministers and elders in the presbytery and higher courts), and an orderly record (regularly “attested” which has ensured a long and retentive corporate memory) have all served us well. Any substantive changes contemplated to our polity must be rooted in a clear or clearer understanding of scripture, adequately based on and growing out of our theological confessions, and need to safeguard the strengths inherent in the shared oversight and mutual accountability which remain part of what it means to be Presbyterian. There is a present danger amid a climate of widespread change that we may fail to know what we have until it is gone.

A distinguishing characteristic of The Presbyterian Church in Canada is the way we make decisions through a system of representative courts. The rules tell us how those courts are constituted, but in recent years following those rules has not left us with confidence that we have been able to respond faithfully and effectively in our changing society.

The rules say “A court can be convened only by its moderator.” (Book of Forms section 6) This seems to create an office of presiding elder, but the historic Reformed confession is that directive authority rests not in an individual, even one styled as first among equals, but in a court meeting together to discern the voice of the Spirit. In a society that looks to organizational charts to define who is in charge and who is responsible, what does it mean to place authority and responsibility not in an individual, but rather in the collegial deliberations and shared ministry of elders called together as shepherds under the authority of the Good Shepherd?

The rules say “The session shall assign the names of all members and adherents to the elders who shall keep a list of the names and addresses of those assigned to them, and shall cultivate a

personal relationship with those persons through visiting, counselling and encouraging them in the Christian life.” (Book of Forms section 109.4) How does this activity grow out of the church’s call to make disciples, to help people grow in the grace of Jesus Christ? What kind of gifts does a person need to fulfil this calling? Does this unfairly limit who can faithfully serve as a presbyter? In a society increasingly sensitive to privacy concerns and governed by privacy laws, how do elders and ministers work together as equals in providing pastoral care and counsel to individuals and families?

Our Reformed confession is that “the organic unity of the church is maintained in a hierarchy of courts (in contra-distinction to a hierarchy of persons); the authority of which courts is ministerial and declarative”. (Book of Forms section 3) In this hierarchy of courts, presbyteries oversee the work of sessions. The rules set standards for how presbyteries shall oversee the records of sessions, such as “It is required of minutes that: The number of each page shall be written in full where it is not printed.” (Book of Forms section 27.1) Do these standards adequately ensure the church is working together in faithfulness to Christ’s mission? Or is a different kind of oversight required?

The changing society in which we live calls for a church that does not rest on its heritage. It needs a church focused on its calling as a community sent forth by Jesus Christ to proclaim the word of God, to teach the gospel of Jesus Christ, to lead people to life in a new kingdom or realm of the Spirit. It needs a church dedicated not to maintaining an institution, but to building a new community.

The heritage of polity we have received from previous generations has given us the place where we stand. Over the years it has preserved the community of faith in which we live. The challenge today is how to build on that foundation so that this community can respond to new challenges and become a place where future generations can be nurtured in the faith we received from Jesus Christ.

Do we need different rules and procedures? Or a different way of looking at those rules and procedures? Perhaps the way our Book of Forms describes the activities of church courts leads us to see them primarily as agents of administrative control and institutional maintenance. How could we rewrite them to make our calling as a community with a mission clear? Darrell Guder in his Laidlaw lecture (2015) challenged the church to recognize that the Christendom model of maintenance ministry is no longer adequate for a church in a culture in which a missional model is required.

### **Towards a study of church polity**

The Oxford English Dictionary defines “polity” as “a form or process of civil government or constitution”.

Polity, or church organization and government, has largely been taken for granted by many individuals, congregations and courts in The Presbyterian Church in Canada. As much of our Presbyterian polity has been bequeathed to us as part of our Reformed heritage, we have not had to think too long or too deeply about how it was constructed. How we conceive of the nature of the church has a substantial impact on how we approach the forms and processes of our governance.

Historically, the Presbyterian Church has affirmed and espoused a form of government that emphasizes a shared leadership by “presbyters” – teaching and ruling elders, who are spiritually equal in authority and mutually accountable. We are organised on four levels, sometimes called courts, each with defined areas of oversight. The local congregation is led and overseen by the session, composed of a pastor or pastors and a plurality of elders, elected by the congregation, but ordained – set apart – as examples to the believers and to the community at large to which the congregation bears witness. Congregations in close proximity to each other are grouped in presbyteries, composed of equal numbers of pastors and representative ruling elders. Provincial or regional conference among the leadership is facilitated by synods, which now may be either representative or all-inclusive of the membership of the presbyteries. Nationally, the General Assembly gathers representatives, appointed by the presbyteries, together on an annual basis to oversee the whole and to facilitate and coordinate corporate witness to the country and to the world.

Is the expression “the courts of the church” still helpful? In what other ways might we describe shared leadership and governance that is collegial and mutually accountable?

Apart from one relatively recently revised section on formal ecumenical shared ministries (Book of Forms section 200.13), there is very little said in our polity about local inter-denominational co-operation or work with para-church agencies. Yet in many communities and congregations, current reality is that there is much in the way of such collegial support and co-operation in Christian ministry to the local community.

Beyond national geographic borders, the formal governance process is consultative and fraternal, rather than definitive or legislative. We have relations and partnerships with other Presbyterian and Reformed churches and with other branches of the Christian church espousing other forms of polity (most are Episcopalian, although some are Congregationalist). It could be argued that a lack of a formal structure for Presbyterians beyond national borders is a weakness of our polity and one which may need further reflection and redress in the present age of globalisation.

How might our polity better reflect existing and future ecumenical and international relationships?

### **The Church – Marks and Ministry**

We confess in the Nicene Creed that we believe in “one holy catholic apostolic church”. In his book, *Models of the Church*, the Roman Catholic Avery Dulles reviews and critiques various models of the church, including the church as institution, as mystical communion, as sacrament, as herald, and as servant. In chapter ten, entitled, “Ecclesiology and Ministry”, he describes how differing understandings of the church lead to different approaches to ministry. Dulles understands Protestant ecclesiology to view the church primarily “as a witnessing congregation” and contrasts a “word-centered” witness with a “sacrament-centered” one espoused by the Roman Catholic communion. (p. 161)

Calvin was clear in his *Institutes of the Christian Religion* that the essential marks of the church are the preaching of the word and the celebration of the sacraments: “Wherever we see the Word of God purely (or sincerely) preached and heard, and the sacraments administered according to Christ’s institution, there, it is not to be doubted, a church of God exists.” (Calvin, *The Institutes of the Christian Religion*, Book IV, chap. 1, sec. 9, Battles trans.; Philadelphia: The Westminster Press, 1960; alt. reading taken from Eerdmans edition, cited below)

“We have said that the symbols by which the Church is discerned are the preaching of the word and the observance of the sacraments for these cannot anywhere exist without producing fruit and prospering the blessing of God.” (Calvin, *The Institutes*, Book IV, chap. 1, sec. 10, Grand Rapids, MI: Eerdmans Publishing, 1957)

To these two marks, Reformed churches have often added a third mark: discipline rightly administered. “Where Christ is, there is the true Church. Since the earliest days of the Reformation, Reformed Christians have marked the presence of the true Church wherever the Word of God is truly preached and heard, the Sacraments are rightly administered, and ecclesiastical discipline is uprightly ministered.” (Scots Confession, 3.18)

The Belgic Confession reiterates this: “The marks by which the true Church is known are these: If the pure doctrine of the gospel is preached therein; if she maintains the pure administration of the sacraments as instituted by Christ; if church discipline is exercised in punishing of sin; in short, if all things are managed according to the pure Word of God, all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the Church. Hereby the true Church may certainly be known, from which no man has a right to separate himself.” (The Belgic Confession, in *The Creeds of Christendom*, ed. Philip Schaff, rev. David S. Schaff, Vol. 3, New York: Harper and Row, 1931, p. 419–420.)

Living Faith describes these marks in more contemporary language: “The church is present when the Word is truly preached, the sacraments rightly administered, and as it orders its life according to the word of God.” (Living Faith, 7.1.6) It goes on to emphasize that the church as the community of those who live in Christ are called to a faithful discipleship: “Disciples of Christ are called to obedience. Jesus said: “If you love me, keep my commandments.” Obedience involves us totally. Yet as we give ourselves to him we discover that his service alone brings true freedom.” (Living Faith 8.1.1)



In our relatively recent rewrite of chapter 9 of the Book of Forms, we have sought as a church to reform and uphold processes for church discipline which emphasize the collegial nature of our leadership and our mutually accountable responsibilities for the oversight of members (by the session) and ministers (by the presbytery).

The marks of the church, whether they be one, two, three, or four, are to point to Christ. James Bannerman, professor in the Free Church of Scotland, in his classic study, *The Church of Christ*, maintained: “The only true and infallible note or mark of a Church of Christ is the profession of the faith of Christ.” He wrote, “Other things, such as sacraments and ordinances, the ministry, and the outward administration of the Church, are not essential to it, but only accidental; they are necessary for its wellbeing, but not for its being. He goes on to quote Jerome, referring to the prevalence of Arianism in the church of the fourth century: “The Church does not consist of walls, but in the truth of its doctrines; the Church is wherever there is true faith.” [James Bannerman, *The Church of Christ*, orig. 1869, reprinted Edinburgh: The Banner of Truth Trust, 2015, p. 65]

Accepting that the marks of the true preaching of Christ, the right administration of the sacraments and the appropriate administration of discipline are essential for the church’s wellbeing, our polity needs always to be ordered and reviewed with an eye to ensuring that the forms and processes of church administration enable these marks to be clearly seen.

The marks of the church need to be reflected in the way the church is organised. In the Reformed church, such organisation has been built around the distinctive offices or orders of ministry.

T.H.L. Parker wrote, commenting on Calvin’s commission to re-organise the church in Geneva: “For him, the Church in any place must faithfully mirror the principles laid down in the Holy Scripture. In the New Testament, he found four permanent orders of ministry, and around these he constructed his organization. He prepared a draft document, “Ecclesiastical Ordinances”, which was discussed in committee, somewhat modified, and passed for approval by the City Councils. In this fourfold ministry, the whole life of the Church was covered, its worship, education, soundness and purity, and its works of love and mercy.” (Christian History Institute, [christianhistoryinstitute.org/magazine/article/life-and-times-of-john-calvin](http://christianhistoryinstitute.org/magazine/article/life-and-times-of-john-calvin)/reprinted from *Christian History Magazine* #12 – Calvin, 1986)

Calvin in his Draft Ecclesiastical Ordinances states: “There are four orders of office instituted by our Lord for the government of his Church. First, pastors; then doctors; next elders; and fourth deacons. Hence if we will have a Church well ordered and maintained we ought to observe this form of government.” (*Calvin, Theological Treatises*, J.K.S. Reid, ed., Library of Christian Classics, Ichthus edition, Philadelphia: The Westminster Press, 1954)

The Second Book of Discipline reiterates this: “There are four ordinary functions or offices in the kirk of God; the office of the pastor, minister or bishop; the doctor; the presbyter or elder; and the deacon.” (Chapter 2, section 6)

The primary role of ministers ordained as “pastors and teachers” is preaching and teaching. Historically, the role of the “doctor” was to teach doctrine. The primary role of ruling elders is to share in the pastoral oversight of the people. Historically, the primary role of the deacon was the care of the poor and the sick.

Dulles’ review of different models of ecclesiology highlights the dangers inherent in viewing the church as “institution”, modeled on the secular state, in which the exercise of power in administration becomes divorced from the fulfilling of “the spiritual mission of the Church” (p. 154).

H. Richard Niebuhr, Daniel Day Williams, and James M. Gustafson in a book entitled, *The Purpose of the Church and its Ministry*, ask a challenging and focusing question: “Is not the result of all these debates and the content of the confessions or commandments of all these authorities this: that no substitute can be found for the definition of the goal of the Church as the increase among men of the love of God and neighbor?”

Accepting that the church does not exist for itself (maintenance, as in the now-past age of Christendom), but to bear witness to Jesus Christ in a non-Christian culture and environment

(missional, in our new reality), how might our polity better show a priority for the love of neighbours presently outside and beyond the Church? Is there room for a recovery of the office of deacon to ensure that the evidence of the church's fourth mark of works of mercy and charity is more visible?

Certainly, as the 2014 General Assembly has affirmed, "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)." (A&P 2014, p. 30) To that end, we would affirm that a key focus of our work on polity needs to be directed toward sessions and presbyteries in their leadership in renewing, equipping and inspiring local congregations and missions. In what ways does the polity of The Presbyterian Church reflect our ecclesiology (i.e. our doctrine of the church)? In what ways does our polity fail to reflect our ecclesiology?

The plurality of elders in the local session, and the spiritual and numerical equality of ministers and elders in the higher courts of the church within our Reformed and Presbyterian practice has served well as a barrier and bulwark against clericalism. What it has not done, at least in recent years, is to prevent us from becoming increasingly immersed – some would say submerged – in administrivia. Neal Mathers in a recent online posting said, "Perhaps we need to ask the question: If presbyteries could only do three things to move the mission of the church in their bounds forward what would those three things be? – I can see referrals from GA, examining records, and chasing down statistical reports not being on the list." The volume and length of regulations governing the church has grown in recent years almost in direct proportion as the size of the church has shrunk.

At the risk of provoking presbyters and presbyteries by giving them one more internally-focused task, it might be helpful along the lines of Neal Mathers' question to ask presbyteries and sessions to reflect on aspects of our polity which help to facilitate effective ministry, and to identify, with a view to elimination or minimalization, those which do not.

### **A review of the role and responsibility of the session**

Recent initiatives to re-imagine the church in terms of being the "missional church" call for substantial reflection on the contours of church polity, especially at the local level. Acknowledging the call from the 2014 General Assembly for all agencies and committees of the Assembly to give priority to strengthening local congregations, we would review sections 109–113 of the Book of Forms in which the responsibilities of the session are set out. The headings and groupings and the order of these serve to point out emphases which may well have served the church in a settled, Christian culture, but which perhaps do not serve as well to aid in energizing and equipping a missional church in a post- and non-Christian environment to take the gospel to a largely non-Christian population.

The following observations and questions are offered to teaching and ruling elders, to sessions, to presbyteries and to synods as a stimulus for discussion:

#### **1. What does it mean to be an elder or presbyter?**

Is it to be gathered in courts where we are accountable to one another under Jesus Christ? Is it to pray and take counsel together? Is it to be out in the world and the workplace bearing witness, living and sharing with neighbours, colleagues, and strangers the love of God found in Jesus Christ? Is it all of these, and more? How can we recover a sense of mutual accountability to the voice of the Spirit? How can the church – the community of Christ – respond nimbly (i.e. appropriately, quickly and effectively) to what Christ calls us to do today? How might the roles of pastors and ruling elders be different in a missional church?

#### **2. What does it mean to be a session?**

How are the description and delineation of duties in sections 109–113 of the Book of Forms helpful? How are they limiting? ("Duties and Powers" are broken down as "Supervision and Oversight"; "Membership and Pastoral Care"; "Worship"; "Christian Education"; "Stewardship and Mission".) Would "Responsibilities" be a better introductory tag than "Duties and Powers"?

Is the first task of the session “Supervision and Oversight”? Might we conceive of the session first as a community of mutually-accountable elders who are called as disciples of Jesus Christ to bear one another’s burdens and to spur one another on to love and good deeds?

Is the linking of “Stewardship and Mission” really appropriate? Asserting as does section 113.2 that “The session is responsible for seeing that the congregation develops and maintains programs of mission and outreach...” reduces mission to a program. In his essay on “Missional Renewal”, Todd Hobart quotes from Darrell L. Guder et al in *Missional Church: A vision for the sending of the church in North America*, “It has taken us decades to realize that mission is not just a program of the church.” Rather, the church is defined as “God’s sent people”. The quotation goes on to say, “Either we are defined by mission, or we reduce the scope of the gospel and the mandate of the church. Thus our challenge today is to move from church with mission to missional church.” (Craig Van Gelder, ed. *The Missional Church and Denominations*, p. 246)

Would a greater emphasis on “discipleship” be helpful amid or ahead of the section on “Christian Education”?

Congregational renewal in worship has engaged many more than the minister or pastor alone in the conduct of worship. In some congregations, multiple staff and in many congregations teams of volunteers work together in crafting and leading worship, especially with respect to praise, employing a variety of voices and instruments. Readers other than the minister share in the reading of scripture. Although we affirm that the minister is responsible for the conduct and content of public worship, most sessions either directly or through delegation to a worship co-ordination team undertake with respect to worship many other responsibilities than simply “regulating the hours and forms of public worship”.

What might be said about the use of church facilities as a witness to the community and as a means to bridge barriers and build bridges to the local neighbourhood? Nothing concerning online audio and video communication or the use of social media has found its way into any part of our stated polity.

### **A review of the roles and responsibilities of presbyteries and synods**

We would put forward to sessions, presbyteries and synods some questions for study and reflection on first principles:

#### 3. What does it mean to be a presbytery?

In acknowledging the declaration of the 2014 General Assembly “that a clear and critical priority as a denomination is to renew, equip and inspire local congregations and missions to fulfill the Great Commission and the Great Commandment” (A&P 2014, p. 31), we would seek to challenge presbyteries to answer this question from the viewpoint of the congregation.

In the chapter of the Book of Forms pertaining to the role and work of the presbytery, only three relatively short sections (sections 198–200) are “in relation to congregations”, while 52 sections, and many long ones (sections 201–252) are “in relation to the ministry”.

Beyond appointing interim moderators, processing calls, and approving building and borrowing plans, how are presbyteries serving in aiding, equipping and supporting congregations?

There is also a need to renew an emphasis on the planting of new congregations, at the initiative of the presbytery. The underlying assumptions in sections 200.1 through 200.4 appear to be that in most cases congregations will be organized on the basis of a petition from a group of individuals eager to be a congregation. The stated alternative is that the presbytery may “of its own motion” form a congregation, but it first “must give notice to the session of any congregation that may be affected....” All of this is fine, but how can we communicate a vision that challenges and encourages presbyteries to be planting churches as a vital part of its work and witness?

The current framework appears focused on the erection of places of worship and their “character”. Section 200.1 says: “Congregations may be organized and places of worship erected only with the sanction of the presbytery, which should be satisfied that such places of worship are of a suitable character.” A preoccupation with buildings is part of the bane of our existence. The early church met together in homes. The persecuted and missional church in every age has

met in fields and camps. The extent of our preoccupation with buildings contributes to time, energy, talents and resources being directed and expended more inwardly than outwardly.

Recognising that large geography is a fact and factor of life in Canada, are some presbyteries too small in terms of numbers to be effective? Should some presbyteries be combined? Should there be provision for some roaming presbyters to support the work of presbyteries, as the former superintendents of mission did in the synods, in times when The Presbyterian Church in Canada was planting or strengthening more missions and congregations?

4. What does it mean to be a synod?

Part of the impetus for current discussion and decisions around “optional elimination of synods” arises from observations that synods do not have as much “work” or “money” to manage as formerly. Yet our first principles remind us that synods are “for weighty matters, to be intreated by mutual consent and assistance”. (Book of Forms section 274, quoting the Second Book of Discipline, VII, sec. 19)

Presbyteries can go astray, and fail congregations. Small presbyteries, scattered by distance, stretched to the limit through vacancies, or troubled by inter-personal conflicts, may be unable to function in ways that ensure appropriate and necessary oversight of congregations and support for effective missional ministry to the communities in which they are situated, and necessary and appropriate collegial oversight of presbyters. In such cases, it is the role of the synod to intervene to provide what is needed and to ensure mutual accountability.

In addition, synods as corporate entities provide for oversight and organisation for multi-presbytery initiatives and programs, including camps, conferences and retreats which may foster leadership training.

If one or more synods were eliminated, how would the oversight of presbyteries and the coordination of multi-presbytery functions and programmatic initiatives be exercised? How might the polity and ecclesiology of The Presbyterian Church in Canada be more effectively reflected in the processes of committees and boards of the General Assembly?

### **Concluding Reflections**

What is the scriptural context for the way we have done things? How have our procedures expressed the values we confess? And if in our current society those procedures obscure our confession, how can we change those procedures to more accurately reflect the values we learn from Christ’s word? How can we be both reformed and reforming according to God’s word in a rapidly changing context?

In what ways do our existing rules and patterns of doing things set The Presbyterian Church in Canada free to be creatively missional? How do current rules and behavioural patterns get in the way of creativity and mission? He said to me, “‘Mortal, can these bones live?’ I answered, ‘O Lord God, you know.’” (Ezekiel 37:3, NRSV)

#### **Recommendation No. 1** (adopted, p. 26)

That the document “Presbyterian Polity: Its Distinctives and Directions for the 21st Century” be commended to the courts and, in particular, to the clerks of those courts for study and response to the Committee on Church Doctrine through the Assembly Office by August 31, 2017.

### **LIVING IN GOD’S MISSION TODAY** (A&P 2015, p. 255–68, 33)

In our report to the 2015 General Assembly we presented a document ‘Living in God’s Mission Today’ which outlined priorities and understandings for believing and being God’s people in our time and situation. That General Assembly commended this document to the church for its ‘up-building and understanding’. We also invited the church to study the document and forward comments to the Committee on Church Doctrine by May 31, 2016.

At the time of preparing this report only a few comments had been received. We will review all the comments and make a report of our findings to the 2017 General Assembly. This document can be found in the A&P 2015, p. 254–68 or on the website, [presbyterian.ca/gao/committee-on-church-doctrine](http://presbyterian.ca/gao/committee-on-church-doctrine) under ‘Related Resources’.

## **500TH ANNIVERSARY OF PROTESTANT REFORMATION**

Since the last Assembly, the Committee on Church Doctrine, through its sub-committee, has continued to discuss with other agencies ways in which we can celebrate the 500th anniversary of the Protestant Reformation in 2017. Several have or are engaged in various initiatives. The Committee on History has been holding annual events across the country focussing on the five solas of the Reformation to culminate in a final event at Knox College in Toronto. Knox College intends to sponsor or co-sponsor a number of events through 2017, both for scholarly and for wider audiences, including lectures, colloquia and an exhibit at the Fisher Rare Book Library. VST / St. Andrew's Hall also has plans for lectures and workshops. The Ecumenical and Interfaith Relations Committee is working with representatives of the Christian Reformed Church on a joint liturgy for the anniversary.

In co-operation with the *Presbyterian Record*, the committee is planning to offer a series of four articles in the fall of 2017 focussing on the theological legacy of the Reformation. These articles intend both to review how we have been shaped by the major affirmations and actions of the Reformation and to ponder how this legacy can assist us in imagining our church moving forward.

In addition we are investigating the establishment of an online list of resources for those who are seeking information about or ways of participating in or initiating activities related to the 500th anniversary.

There are many exciting opportunities to pursue in the next eighteen months and we intend to continue to work in partnership with the various agencies and committees of The Presbyterian Church in Canada in exploring, designing, producing and promoting all parts of the celebration available to us.

### **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 Doctrine would report diligence. As noted above, we devoted many hours of members' time to the preparation of a study guide to assist congregations in their consideration of the various issues raised in the overtures on human sexuality and sexual orientation and related matters of polity and belief.

Our ongoing study of polity has always been undertaken with a goal of congregational vitality as an important factor. We believe the document presented in this report offers the opportunity for congregations and sessions to examine their processes with a view to enhancing their life and mission. One intent of the initiatives being planned for the 500th anniversary of the Protestant Reformation is to enable individual members and congregations both to celebrate and to experience the power of the Spirit evident in our history.

Our continued work on the matter of Biblical hermeneutics (understanding and interpreting the Bible) is intended to assist each member of The Presbyterian Church in Canada to comprehend better the how, as well as the what, of discerning the divine message of the scriptures. We are convinced that such 'gains' are essential for vital congregations in The Presbyterian Church in Canada.

As we continued our deeper considerations of the overtures noted above, we have been aware of the deep concerns and anxieties that are present in many of our congregations. Thus, as we ponder and prepare our response as a committee, we are hoping to offer our church a way forward that will add to, not take away from, congregational health and vitality. The initial section of a paper, 'The Way of God's Reign' offered later in our report (p. 261–65), presents some characteristics of kingdom life that we believe is a step in achieving this goal.

Our prime task is to undertake with thorough and diligent care the work entrusted to us on an annual basis by the General Assembly. As we do so, we seek to be both cognizant of the direction given by this motion and faithful in fulfilling its directives.

### **BODY, MIND AND SOUL – STUDY GUIDE ON HUMAN SEXUALITY**

As noted earlier the 2015 General Assembly tasked the Committee on Church Doctrine and the Life and Mission Agency (Justice Ministries) jointly to prepare a 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." (A&P 2015, p. 46)

In June 2015, discussions began between the convener of this committee and the General Secretary of the Life and Mission Agency seeking to set a process for pursuing this goal. Engaging a contract writer and establishing guiding terms of reference for an 'editorial team' to produce the guide were suggested by the General Secretary. It was agreed to go that route.

Our committee convener made an initial proposal of terms of reference for the guide and the team. They were as follows:

1. To outline and provide both areas for the study guide to address and the general content/approach for the guide to express.
2. The broad areas will be:
  - a. A covering 'page'\* along the lines of respectful listening used at the Vancouver Assembly acknowledging that within the church there are varying degrees of prior reflection that exist. It also notes materials on the PCC website, especially the 1994, 2000 and 2003 documents.
  - b. Other 'pages' [or modules] that assist engagement around passages of scriptures either cited in documents and/or overtures or considered relevant by the Design Team on the topics of
    - Sexuality and Marriage.
    - Homosexuality [*could be more such topics, but for brevity's sake*].
  - c. A 'page' of scientific perspectives [perhaps referencing material in church documents and/or overtures].
  - d. ...
3. To recruit and engage a writer to prepare the guide.
4. To review the prepared guide and offer any editing deemed helpful.
5. To present the 'edited' document to the Life and Mission Agency and the Committee on Church Doctrine for their approval.

\* page is intended to suggest each module should as brief as possible not necessarily that it is limited to one page.

After several exchanges and recognizing the tight timeline, the terms of reference as posted on the Sexuality page on the church's website were accepted, with the verbal caveat that the whole Committee on Church Doctrine would need to approve any document presented as a result of their work to fulfil the task given to them by the General Assembly.

August and September were busy months for the design team and the writer. A very extensive proposed guide was presented to the early October meeting of the committee. It was not endorsed and many suggested revisions were made and forwarded to the team and writer. Changes were made and timeline challenges considered. At the end of October, the Committee on Church Doctrine met via internet and agreed to accept a revised guide for posting. We also agreed to prepare a letter to share with The Presbyterian Church in Canada some of the challenges that had emerged in the consideration of the study guide.

We are pleased, that together with our partners in the Life and Mission Agency, we were able to fulfil our task and present to the church a guide that can assist us, as we engage the many varied perspectives and topics raised by the overtures that precipitated the preparation of the Study Guide, *Body, Mind and Soul*. Stephen Allen was a helpful administrator throughout the summer and fall, and he ably assisted in the production and preparations required.

**OVERTURE NOS. 6, 7, 8, 10, 11, 12, 26 and 31, 2015** (A&P 2015, p. 576–81, 582–87, 601–02, 605–06, 248–49, 16–17)

**Re: Affirming the Statement on Human Sexuality (1994)**

**OVERTURE NOS. 14, 18, 19 and 21, 2015** (A&P 2015, p. 588–90, 591–95, 595–97, 248–49, 16–17)

**Re: Study paper on Human Sexuality affirming the Statement on Human Sexuality (1994)**

**OVERTURE NOS. 4, 5, 24, 30 and 35, 2015** (A&P 2015, p. 573–76, 598–99, 603–05, 609–10)

**Re: Full inclusion regardless of sexual orientation and gender identity**

**OVERTURE NOS. 15, 2015** (A&P 2015, p. 590, 268–73, 47)

**Re: Calling the church to listen regarding human sexuality**

**OVERTURE NOS. 16, 2015** (A&P 2015, p. 590–91, 268–73, 47)

**Re: Encouraging dialogue on marriage and sexuality**

**OVERTURE NO. 23, 2015** (A&P 2015, p. 598, 248, 16)

**Re: Gay and lesbian candidates for ministry and same-sex marriages**

**OVERTURE NO. 29, 2015** (A&P 2015, p. 603, 248, 17)

**Re: Review biblical texts that speak to homosexual relationships**

**OVERTURE NO. 32, 2015** (A&P 2015, p. 17, 606)

**Re: Upholding marriage as between one man and one woman**

**OVERTURE NO. 33, 2015** (A&P 2015, p. 17, 607–08)

**Re: Issues of human sexuality**

Immediately following the 2015 General Assembly, members of the Committee on Church Doctrine began to consider the diverse prayers and affirmations made in these 22 overtures. [A related Overture No. 4, 2015 was not referred to our Committee]. Our initial investigations focussed on seeking and considering some of the relevant scientific information available, looking at the biblical material cited in the overtures and other passages deemed important, theological themes and a concise bibliography.

When we met in October to share our initial findings some broad directions for our ongoing work emerged. As we examined the various biblical texts, reviewed different and often antithetical interpretations, recalled previous work pursued on these matters, the range of perspectives among us and some of the themes that had arisen, we agreed to develop a 'Kingdom' framework or perspective to root and guide our ongoing work. Some early parts of this document are shared below.

We also agreed to continue to ponder and reflect on the biblical texts noted above and other passages that would 'naturally' reflect a Kingdom perspective as we endeavour to assist our denomination 'to seek first God's Kingdom and God's righteousness'. In addition we are carefully examining the various assertions in the overtures and their prayers to be able to respond directly to the requests based on the validity of the reasoning.

In our ongoing reflections, investigations and discussion we have been able to make interim decisions to present as recommendations. We also have become very aware that while some overtures are seeking quick action, the scope of the material to be considered, the reports of many who are still in the process of reflection, the large number of requests for additional time to do careful consideration and the importance of the decisions for The Presbyterian Church in Canada indicates that we be permitted to continue these initiatives and make further reports of our findings to the 2017 General Assembly.

As noted above we are developing material on a Kingdom perspective as a basis and guide for our work on these 22 overtures. Some of the foundational work has been completed and we offer this beginning piece to the church for consideration, encouragement and as a way to continue discussion and reflection embracing both grace and truth. Even though this initial part is a work in progress, it does provide some of the foundation for the recommendations which follow. It is entitled 'The Way of God's Reign'.

## **THE WAY OF GOD'S REIGN**

### **Unity of the Spirit in the Bond of Peace**

There is no simple solution that slices the Gordian knot in which we have tied ourselves regarding sexuality and marriage, gender and faithfulness, discipleship and mission within The Presbyterian Church in Canada. Indeed, the issues are so complex and fraught that we find that most of our discussion concerns only a piece of all that needs to be discussed – and that piece is the question of whether The Presbyterian Church in Canada should affirm same-sex relationships.<sup>1</sup> It is unlikely that a clear way through the tangle of our differences will appear with more conversation about how we interpret scripture. While The Presbyterian Church in Canada has not officially argued about same-sex relationships for a number of decades, we would be ignorant not to acknowledge that many Christians, both within and outside of our

denomination, have been making nuanced and subtle exegetical and theological arguments on the matter. Still, no agreement on the path forward has become manifest. Any new path will likely not come about with more conversation regarding our understandings of theological anthropology, Christology, or justice. While we are Reformed and there is profound agreement about the core of our faith and our subordinate standards, there is also a breadth within the tradition in terms of opinion and practice. At the same time, it is also not likely that a constructive way ahead will come about merely with more scientific research: science can add to our understanding of God and one another, but does not necessarily determine it.

We argue that a way forward can only emerge if we start in a different place than we have in the past. Turning away from our favoured arguments to such a different place will take courage because we all have a stake in the prayers of the overtures around same-sex relationships. Given that we do not have agreement on many issues, the question becomes how can we have unity of the Spirit in the bond of peace? Our answer is, “within the Kingdom of God”. As we have examined the theological lens of “the Kingdom of God” we have become convinced that it offers a better option because it so profoundly points to the unity within diversity of the church and where we are called to go as disciples. The conversation we should be having first is about the nature of the church and then about human sexuality.

Our argument proceeds in three parts. First, we trace how the coming Reign of God is conveyed in the larger themes of scripture. Second, we point to an ethic for us as servants within the Kingdom that finds its centre at the Lord’s Table. This ethic includes a posture of humility before each other and God as we work together towards a common Kingdom – diverse but unified. Third, we explore how faithful unity in diversity might begin to be lived out within The Presbyterian Church in Canada in the light of the characteristics of God’s reign.

### **Contours of the Kingdom of God**

As we speak about the reality of God’s coming gracious rule, we will use the terms “Kingdom of God” and “Reign of God” interchangeably. This use of language highlights some of the paradoxical truths about the great hope that God offers to the world, as Christians proclaim it. We declare that the hope God offers has appeared with the coming of Jesus Christ, with his life, death and resurrection; but we also proclaim that the completion of that hope has not yet happened, as the universe does not yet exhibit the peace and holiness which God intends. Alongside this, we declare that God has sovereignty over all that is, was and will be, now and forever, beyond the beginning and the end of time. We trust in these things, but have only a limited understanding of them. Thus, the term “Kingdom” implies a static political boundary that has a punctiliar nature – that is, it happens at a particular point in time – and so can refer to the hope inaugurated by Jesus as well as the final fulfilment of that hope. The term “Reign” implies a dynamic political action that has an ongoing nature, and underlines the constant work of God in the world. The Kingdom of God is all of this: present and effective today, a time we long for, and the ongoing action of God’s ruling providence that stretches backward and forward in time. Faithful followers of Christ have always witnessed to the tensions between these while still affirming all three, and the situation is no different for us today.

As we trace the Reign of God theme in scripture we recognize the Kingdom as:

**A Metaphor Appropriate to Describe God’s Intentions for Creation.** The Bible regularly resorts to parable, a way of telling something slant, and poetic imagery to stake the contours of the Kingdom. For example, in Isaiah’s prophetic vision of redemption, people “are inscribed on the palms of God’s hands” while ruins are rebuilt (Isaiah 49:16–17); in Matthew’s account the Kingdom is said to be like a mustard seed which grows into an impossible tree (Matthew 13:31–32).<sup>2</sup> Following scripture, our speech about the Reign of God must be humble. To speak of the thing itself as if we know it entirely is to fall into idolatry. Humility does not imply apophaticism or appeals to the “ineffable mystery” of God. Rather, it is to suggest that God in God’s action in the world disturbs our normal discursive ways of encountering God so that we must rely on God’s self-revelation in Jesus Christ for our knowledge.

**Centred on Jesus Christ, Servant King.** Scripture proclaims the Reign as coming near in the presence of Jesus (Matthew 4:17). While King, Jesus reigns like no other. Christ reverses worldly conceptions of power by means of a righteous grace, a holy love and, ultimately, a powerful self-giving on the cross. With Christ’s ascension to the right hand of



God the Father, the Kingdom of God continues until that final day when every knee shall bow in submission and worship before the throne. The Reformed tradition recognizes this as an integral part of the offices of Christ by naming him King. The Reign of God is therefore personal (found in relationship to a person not a concept) and when we encounter Jesus Christ, we encounter God.

**Upheld by Jesus Christ, Lord of Time.** Because Jesus Christ was and is and ever shall be, the Kingdom of God is found within the witness of all scripture, within our everyday lived experience, and within time as yet to come. Christ's presence is made known through God's Holy Spirit, even as all creation exists through that providential accompanying, sustaining, and creating Spirit. To privilege either protology or eschatology (theology of creation and of end-times, respectively), or to dwell on matters of chronology is to deny the reality of the Reign of God.

**Proclaimed by the Son of Mary, Son of God.** God sent Jesus as a human man, a Jew, a student and interpreter of the law, teaching and ministering in a particular time and place. Christians are bound to follow this Jew, this Galilean of a different faith than our own. The Kingdom is not Docetic, a purely 'spiritual' reality. Thus, the Kingdom of God revealed in Jesus of Nazareth looks to the redemption of all our ordinary moments, the transfiguration of us as creatures in all our particularities and differences, and not in the abolition of those particularities and differences.

**The Law Fulfilled in Jesus Christ.** Jesus Christ did not come to abolish the law but to fulfil it in his person. Like all kingdoms, God's Reign has a law but a different one from the normal human legal systems. Following Deuteronomy and Leviticus, Jesus Christ sided with those interpreters who defined the heart and essence of the law as the love of God and neighbour (Matthew 22:37–40). Consistently and thoroughly, Jesus challenged and reinterpreted any understandings of God's covenant with humanity which strayed from justice, love and holiness. The Law of the Kingdom is Jesus Christ. For instance, Jesus reminds listeners that Sabbath is a time of mercy (Matthew 12:7) rather than a time for prideful neglect of the needs of others. In the Reign of God, the law will be/is written upon human hearts rather than carved in stone (Jeremiah 31:31–34).

**A Prophetic Call to Faithfulness.** Jesus as Prophet calls all of humanity to lives that are consonant with his reign as Servant King. Earlier prophets, such as Isaiah, called God's people to covenantal faithfulness all the while pointing to an eschatological vision of God's Kingdom that encompasses all of creation (Isaiah 62:6–12; 65:17–25). When Jesus uses Isaiah to declare the Reign coming, he declares that the Kingdom is at work right now as the world becomes a place of abundance, freedom, healing and justice for the poor, the captives, the blind and the oppressed (Luke 4:16–22).

**Inviting and Requiring Obedience.** Through Jesus Christ, who is the fulfilment of God's covenantal faithfulness with and for humanity, God reveals how we should act as citizens of the Reign of God. Our duty is not onerous or based on a set of laws or principles. Rather, we submit to Jesus Christ through the way of the cross. This obedience will result in a unity of action and belief. God's reign is lived out by seeking mercy and justice through humility before God (Micah 6:8; Matthew 6:33). Christians are those who call on Jesus as Lord and seek to do God's will as God's Kingdom comes.

**Creating a Community.** No king reigns without citizens. We should not conflate "church" and "Kingdom", for some once considered unclean or excluded find a place in the eschatological vision of the reign of God (e.g. eunuchs, foreigners, the blind, the lame; see Isaiah 56:1–8, Matthew 11:5, 20:1–16 for examples) and in the end God chooses who stands within God's Reign. One of the hallmarks of a Kingdom community is a concern for those who are "lost" (Luke 15:3–10). The Kingdom belongs to those such as children, although some, such as the rich, may find obedience too high a price to pay (Mark 10:13–16, 23).

**Restoring Creation through Reconciliation.** The power of sin that leads to death has been abolished by the life, death and resurrection of Jesus Christ. On the cross, Jesus is called King and he demonstrates his lordship over all by conquering death. In the empty tomb found in a garden, God reveals God's saving action to restore the natural world and

heal fractured relationships (Isaiah 11:6–9; Matthew 13:31–32), leading creation to the full reconciliation of all things (Colossians 1:20).

**A Concrete Reality.** Contrary to popular conceptions of “heaven”, the Kingdom is not ephemeral or some sort of parallel universe. Rather, both in the here-and-now and in the time-to-come, the Kingdom is tangibly manifest. Jesus Christ was both fully human and fully divine, and as the fulfilment of the Kingdom, demonstrates that both flesh and spirit are constitutive parts of being a creature. The Reign of God includes a new temple (Priest), new Jerusalem (King), and a new earth (Prophet) (Ezekial 40:1–47; Revelation 21:1–4).

**A Feast whose Promise is Embodied in the Lord’s Supper.** On the night of his arrest, condemned in part by the political charge of treason, Jesus gave a banquet for his disciples. Contrary to images of grandeur and opulence, Jesus gathered his friends (including those who betrayed, abandoned and denied him) around a table to inaugurate a new community. As often as we, faithful servants and sinners, eat the bread and drink the wine we do so with Christ the King presiding. Each communion is a proleptic revelation, an anticipation of the final feast hosted by God (Isaiah 25:6–10a; Luke 14:15–24).

## Endnotes

<sup>1</sup>. Similarly, the majority of this paper addresses same-sex relationships within The Presbyterian Church in Canada. We suggest that the Kingdom/Reign of God lens that we use may also help to address questions of lesbian, gay, bisexual transgender, intersex and queer identities and belonging but have only hinted at that further conversation here. That said, we acknowledge that the challenges facing LGBTQ would be in no way ended by an ecclesiastical agreement over same-sex relationships. We admit, neither for the first nor the last time, that much more work needs to be done.

<sup>2</sup>. See also Isaiah 60:1–61:11; Jeremiah 31:10–14; Ezekial 34:11–31; Micah 4:1–4; Matthew 14:44–53; 25:31–46; Luke 1:46–55, 68–79; 13:20–21; Revelation 22:2, among many others.

The 2015 General Assembly also instructed our committee to confer with the Life and Mission Agency Committee (Justice Ministries) throughout the coming year as each continues the work of responding to the overtures referred to them. (The joint preparation of the study guide was a separate initiative mandated by last year’s Assembly.) We have attempted to do so by sharing draft reports and also relevant material approved by our committee for reporting to the 2016 General Assembly. These documents were normally sent to Stephen Allen, Associate Secretary, Justice Ministries. One of our sub-committee’s conveners also spoke with him during the preparation of their draft report. Throughout the course of the year some responses sent to the Committee on Church Doctrine were also shared with Stephen Allen and vice-versa. Most responses from our church, however, were distributed directly to both groups. As well a number of conversations and emails between the convener and Life and Mission Agency staff have taken place.

Unfortunately, the decision of the 2015 General Assembly to make available the notes of the conversations during the facilitated process to the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries) to assist our committees as we prepared our responses for this year’s Assembly wasn’t completed. We did have the prayers accessible and many of them were incorporated into the study guide.

### **Recommendation No. 2** (adopted, p. 26)

That The Presbyterian Church in Canada seek the unity of the Spirit in the bond of peace in light of the Reign of God, in a response to the overtures named above and, in particular, the prayer of Overture No. 16, 2015 re encouraging dialogue on marriage and sexuality.

### **Recommendation No. 3** (amended and adopted, p. 28)

That all courts of the church be urged to deal with people in same-sex relationships with tender pastoral care.

### **Recommendation No. 4** (adopted, p. 28)

That the Committee on Church Doctrine in consultation with the Life and Mission Agency continue to reflect on the nature of Christian marriage in relation to LGBTQ and intersex people and report back to the 2017 General Assembly.

**Recommendation No. 5** (adopted, p. 28)

That the Life and Mission Agency in consultation with the Committee on Church Doctrine continue to reflect theologically on the spiritual needs of transgender and intersex people, and report back to the 2017 General Assembly.

**Recommendation No. 6** (amended and adopted, p. 39)

That the General Assembly receive the above report as an interim response to the prayers of Overture Nos. 4, 5, 6, 7, 8, 10, 11, 12, 14, 15, 16, 18, 19, 21, 23, 24, 26, 29, 30, 31, 32, 33 and 35, 2015; and grant permission to report on the various matters raised in these overtures to a future General Assembly.

**UNDERSTANDING THE BIBLE** (A&P 2015, p. 273–74)

As reported to previous General Assemblies, the Committee on Church Doctrine has been developing a paper on “Understanding and Interpreting the Scriptures”, commonly referred to as biblical hermeneutics. As we noted in our report last year this is a very timely topic for The Presbyterian Church in Canada.

We have a document ready to share with the church and are looking forward to the responses its use will engender. We also believe, even at this stage of its development, it has great value and hope that it will assist all of us as we seek to know more fully the revelation of God’s will, character and purpose written in the scriptures.

**UNDERSTANDING AND INTERPRETING THE BIBLE**  
**An Aid for Those Wishing to Better Understand the Bible’s Authority,**  
**and for Those Wishing to Study and Interpret It**

1. Introduction
2. The relationship of scripture to God’s authority
3. What does it mean to say the Bible is “inspired”?
4. Who wrote the Bible?
5. Who decided what books would be in the Bible?
6. Jesus’ perspective
7. Other perspectives within scripture itself
8. Understanding *sola scriptura*
9. The role of tradition in interpreting the Bible
10. The “literal” sense of scripture
11. New interpretations and changing understandings
12. The role of worship
13. An awareness of our own contexts
14. One perspective on why scripture is authoritative
15. Images and metaphors for what the Bible is and does
16. Aids for interpreting the Bible
  16. A The Holy Spirit
  16. B Heinrich Bullinger
  16. C The United Presbyterian Church in the United States of America
  16. D Living Faith and the Westminster Confession
17. A note on the “Wesleyan Quadrilateral”
18. Conclusion

**1. Introduction**

The Bible is centrally important to Christians because “the written word bears witness” to the living Word, Jesus Christ.<sup>1</sup> In the Presbyterian tradition, the Bible’s vitality to the life of faith is evident in various places including, but not limited to, the Bible itself, our subordinate standards, ordination vows, and the devotional lives of those who seek to follow Jesus. The Bible is our “canon”, meaning “that which regulates, rules, or serves as a norm or pattern for other things.”<sup>2</sup>

Eugene Peterson writes: “Language is spoken into us; we learn language only as we are spoken to. We are plunged at birth into a sea of language.... Then slowly syllable by syllable we acquire the capacity to answer: mama, papa, bottle, blanket, yes, no. Not one of these words was a first word.... All speech is answering speech. We were all spoken to before we spoke.”<sup>3</sup> In a similar way, just as a child’s talking is directly impacted by the language used by his or her parents, the life and actions of God’s children are directly impacted by the word of God heard in scripture.

However, for all the importance that the Bible holds for Christians, the scriptures are not always easy to interpret. Along with a great diversity in style and approaches within the Bible itself, a large distance in time and place exists between us and the people who wrote the Bible. The culture, the geography and even the spiritual practices portrayed in the text remain in many ways foreign to our twenty-first century Canadian lives. That said, it is written that “the word is very near to you; it is in your mouth and your heart for you to observe”. (Deuteronomy 30:14) Christians approach the Bible in the faith that the Holy Spirit will shed light on what seems dark to us.

The intent of this document is to provide some background information and help for those wishing to understand the nature of the Bible’s authority for Christians, and for those wishing to interpret the Bible, especially given its centrality to the Christian life for Presbyterians. In the Reformed tradition there has been no definitive rule for how to interpret scripture; however, various principles have been proposed which aid in this process. Such principles are meant to help guide us as we seek to discern God’s will in scripture with the help of the Holy Spirit. This document seeks to draw attention to some of these principles and to tools for using them.

We begin by looking at what is meant by Biblical authority and inspiration, followed by some notes on the writing and assembly of the Bible as we know it. We then give some examples of models for understanding what the Bible means for us as Christians, and tips on how these may be helpful for studying and interpreting scripture.

We also offer a word about vocabulary. Various terms are used to describe what are commonly called the Old and New Testaments. The Old Testament is also sometimes called the “Hebrew Scriptures”, “First Covenant”, or “First Testament”. The New Testament is also sometimes called the “Greek Scriptures”, “Second Covenant”, or “Second Testament”. In this report we will use the terms most common among Presbyterians in Canada today – The Old and New Testaments. As we do so we honour the fact that the books of the Old Testament are sacred scripture for our Jewish brothers and sisters.

## **2. The relationship of scripture to God’s authority**

When making statements about various topics, many people quote or appeal to the Bible. When people say “The Bible says...” or “God’s word says...” they are often appealing to God (through the Bible) as an authoritative voice who lends strength to a point of view. Yet we also know that two people quoting from the Bible may also be claiming very different things. So when we try to evaluate different claims, it’s important to understand the nature of any claim to authority, especially since, for people of faith, there is no higher authority than God.

What is God’s “authority”? In short, it is God’s almighty and creative rule. It is when and how God makes God’s will be done. This power belongs to God to exercise; that is, God is free to act as God desires. The Swiss theologian Karl Barth sheds some light on the nature of God’s authority by comparing Jesus to ancient ideas of what a judge is: “In the biblical world of thought, the judge is not primarily the one who rewards some and punishes others; he is the man [sic] who creates order and restores what has been destroyed.”<sup>4</sup> God’s authority is the power to give and renew the life of the universe.

Let us continue to go deeper. According to Anglican Bible scholar Tom Wright, God’s authority “is the sovereign rule of God sweeping through creation to judge and to heal. It is the powerful love of God in Jesus Christ, putting sin to death and launching new creation. It is the fresh, bracing and energizing wind of the Spirit.”<sup>5</sup> Similarly, Presbyterians declare that God’s authority is revealed in the mystery of the relationship of the Trinity.

So what does “the authority of scripture” mean, and how does that relate to God’s authority? It is helpful when answering this question to consider these things:

1. All true authority is from God.
2. Jesus Christ, fully human, fully divine, reveals the nature of God’s authority. (In Matthew 28:18, Jesus says: “All authority in heaven and on earth has been given to me.”)
3. As the Bible is the primary way we learn about God’s dealings with creation, the Bible is where, led by the Holy Spirit, we encounter this authority. Thus, as Wright notes, “the authority of scripture” is shorthand for “God’s authority exercised through Scripture.”<sup>6</sup>

4. The authority of scripture thus refers to the Bible's ability, through the power of the Holy Spirit, to make and nurture a new relationship between readers, God, others, and the world.<sup>7</sup>

Still, as the sixteenth-century Reformer John Calvin wrote "the Word will not find acceptance in [human] hearts before it is sealed by the inward testimony of the Spirit."<sup>8</sup> To look more closely at the connection between God's authority and scripture, we turn now to the idea of "inspiration".

### 3. What does it mean to say the Bible is "inspired"?

Out of many ways to understand this term, a helpful place to start is here: to say the Bible is "inspired," according to Wright, can mean that the Holy Spirit "guided the very different writers and editors, so that the books they produced were the books God intended his people to have."<sup>9</sup> At the same time, the words of scripture are also expressions of the faith of men and women who came to profound understandings of God in their daily life, in the midst of both joy and suffering. As we believe that God's Spirit is at work in prodding human faith, so there is also inspiration in people trying to understand their experience of God's presence and action in the world. Inspiration at the level of the production of what Christians know as the Bible stretched from ancient Israelite times to a few hundred years after Christ.

As it says in the Westminster Confession, the books of the Bible "are given by inspiration of God, to be the rule of faith and life" (1.2). Because of this, and because God inspired the writers to produce the books God wanted God's people to have, "God...still speaks to us through the Holy Scriptures".<sup>10</sup>

But inspiration does not only refer to the Bible itself and its creation; inspiration needs also to be involved in the relationship between the written words and the reader. As the Westminster Confession states, "we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word" (1.6). That is, without the Holy Spirit working within us, the Bible would be merely interesting ancient literature and history, beautiful even, but not sacred; the Spirit is required for the words of scripture to speak to us and light the path to the way of God for us.<sup>11</sup>

### 4. Who wrote the Bible?

The Bible is not a book in the modern sense of the word where we think of a single human author. The Bible is a library – a collection of ancient writings by dozens and dozens of authors spanning over a thousand years.

Many different people wrote and edited the Bible. Sometimes it is hard to know who wrote certain books – for example, the letter to the Hebrews. Ancient convention did not always demand that authors identify themselves. Sometimes the books are connected to particular people – for instance, through the titles which have become attached to them over the years – but ancient ideas of authorship may not have been quite the same as ours. So we have writings like the letter to the Romans, which clearly was from the apostle Paul, but at the same time we have letters like the one to the Colossians which says that it was written by Paul, but whose authorship is disputed by some scholars. Even if the identity of the author is not certain, early Christian communities concluded they were the word of God. We believe that the Holy Spirit continues to connect Christians to what God is saying through these texts in order to form faith and life.

This means, of course, that not everyone agrees about who wrote different biblical books. There is also much ongoing discussion about the effect of the process of writings being passed down through time, and what roles the editors who put the text together – who are also considered as being inspired by the Holy Spirit in their work – had in the shaping of scripture. In all of it, it is important to remember that communities of faith agreed upon the writings that would be authoritative for their lives.

John Calvin placed a high emphasis on the Bible. He knew that human writers and editors are not perfect, but felt that, ultimately, God was the author of scripture, though the revelation of this depends on the Holy Spirit acting inwardly upon the readers. In a sense, people write and read sacred texts, but God moves hearts.<sup>12</sup>

## 5. Who decided what books would be in the Bible?

Various people wrote, edited and collected the texts of what we call the Bible over a span of more than a thousand years. Some suggest that the community was collectively using many early writings by the time of King David (about the year 1000 BCE). As the community developed, and as time went on, other writings were added including psalms and various prophetic works. A significant time for this collection occurred while the Israelites were in exile in the Babylonian Empire in the 6th century BCE. While we are used to Bibles which have a fixed order, this was not always the case. Even at the time of Jesus the order of the books of the Hebrew Scriptures (the only writings he would have known as sacred), including the Greek translation known as the Septuagint, had not been fully fixed. Changes continued to happen in both Judaism and Christianity, so that the collection used by much of modern Judaism, called the Tanakh, has a very different order than any Christian Old Testament. Protestant Bibles also differ from Roman Catholic and Eastern Orthodox ones because the reformers of the 16th century sought to clarify which books should be used when making decisions about doctrine. Books which were mostly Greek Jewish texts, commonly called the Apocrypha, were excluded – they were considered helpful for instruction, but not sacred.

Very early in the Christian movement, Jesus' words were considered authoritative (see 1 Corinthians 7:10, 9:14) and at least once quoted as scripture (see 1 Timothy 5:18b). This was also happening for the writings of the apostles (see 2 Peter 3:16).

In the debates about which books to include in the New Testament, it was “widely conceded” argues American Religious Studies professor Bart Ehrman, that for a book to be accepted as scripture it needed to meet four criteria. It needed to be: (a) ancient (near to the time of Jesus), (b) apostolic (written by an apostle or companion of an apostle), (c) catholic (meaning it needed to have wide-spread acceptance among churches), and (d) orthodox (the views presented needed to be right teaching).<sup>13</sup>

The New Testament came into being after a long process of discussion and debate. The first time we encounter an exact listing of the 27 books that would be included is in a letter written in 367 CE by an influential bishop named Athanasius. Through it all, both before this listing appears and in the debates that continued afterward, the Holy Spirit guided his people to ensure they had access to the books that told God's unfolding story. The process of Christian texts being included in the Bible took place over a long period of time and involved a wide range of Christians.

## 6. Jesus' perspective

As Christians, it is also helpful to reflect on Jesus' own usage of scripture. The gospels often depict Jesus' followers as calling him “Rabbi”, that is “Teacher” or “Master”. Although the term did not have the same type of official or formal meaning as it has taken on in later Judaism,<sup>14</sup> it still indicates the respect and authority which many granted to his teaching. Jesus the Rabbi, our Lord, frequently appealed to scripture as an authority. As a Jewish teacher, Jesus joined in the interpretation of scripture. He was part of a tradition of interpretation going back to the prophets and earlier, and used scripture in his teaching and debates with other religious teachers. Jesus' interpretation of the Law and the prophets can help to shape our own interpretation.

Take, for instance, when Jesus asked about or was asked about the greatest commandment (Matthew 24:34–40; Mark 12:28–34; Luke 10:25–28); movement from the loving God (Deuteronomy 6:5) to loving neighbour (Leviticus 19:18) involves linking texts based on associated ideas (love) in a way that has each interpret the other. This example also shows how he stood in an interpretative community – others before and after him made a similar connection between loving God and loving neighbour.<sup>15</sup> Jesus also built on or expanded scripture based on his interpretation (“You have heard...but I say to you...”). He also joined in what became a common rabbinic method for exploring the interpretation of scripture, conversation and debate. He confronted various religious leaders, including members of rival Jewish groups, the Sadducees and Pharisees (Matthew 22:23–33; 15:1–9). Three of the gospels even show Jesus using this type of argument beyond human debates – when he is tempted by the devil, Jesus counters the devil's use of scripture with his own quotations (Matthew 4:1–11; Luke 4:1–12). Like Jesus, we are called to use all the tools for interpretation at our disposal in the twenty-first century. This includes historical-critical analysis and other methods which have been devised over the centuries.

The New Testament proclaims Jesus to be the living Word to whom the written scripture bears witness, and who thus is the measure of Christian interpretation of scripture. Jesus says that the scriptures testify about him (John 5:39), and “cannot be broken” or “cannot be set aside” (John 10:35). In addition he says that his words “will never pass away” (Mark 13:31). In the Sermon on the Mount, Jesus also said that he came to “fulfill” the Law and the Prophets (Matthew 5:17).

### 7. Other perspectives within scripture itself

Several biblical writers highlight that the Bible is not just a storehouse for information, but a means by which we learn about God’s will and are equipped to live it out. A psalmist writes of the Lord’s Law as “reviving the soul”, “making wise the simple”, “enlightening the eyes”, and “sweeter also than honey” (Psalm 19:7–10). Observing God’s commandment brings blessings (Deuteronomy 28:1–14). Scripture teaches how to walk in the way of the Lord. In a passage intended to comfort God’s people, assuring them that God will restore them after they have been exiled to a foreign land, the writer of the book of Isaiah declares that God’s message and promise is never diminished: “For the word of our God stands forever.” (Isaiah 40:8)

In addition to what Jesus said, there is a consistent pattern within the Bible itself stressing not only the centrality but the divine origin of the inspiration of scripture. Perhaps most famously in the New Testament, the apostle Paul, while writing to Timothy, says that “All scripture is God-breathed.” (2 Timothy 3:16) Here, the author was referring to the Old Testament and was encouraging Timothy to be well-schooled as he prepared for ministry.

While encouraging God’s people to make every effort to enter God’s Sabbath rest – a term equivalent to the Kingdom of God in the letter to the Hebrews – the writer of the letter notes that “the word of God is living and active, sharper than any two-edged sword” and “able to judge the thoughts and intentions of the heart.” (Hebrews 4:12) This speaks of an ongoing power in the lives of those reading the letter; moreover, it reminds us that the word of God is not always (not often?) safe and easy in the good news that it brings, but causes us to bare the secrets of our hearts before God, and works to transform even our innermost thoughts.

In 2 Peter, we read that “no prophecy of scripture is a matter of one’s own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.” (1:20–21) In this letter, followers of Jesus are encouraged through hardship to hold fast to right teaching. One of the emphases is on the fact that prophetic words recorded in the Bible were of divine inspiration: their utterance and authority depend on the work of the Holy Spirit.

### 8. Understanding *sola scriptura*

There are five great *solas* of the sixteenth-century Protestant Reformation. These are short Latin summary statements which highlight key emphases of those who desired to reform the European church. They are *sola fide* (by faith alone), *solus Christus* (through Christ alone), *sola gratia* (by grace alone), *soli Deo gloria* (glory to God alone), and *sola scriptura* (by scripture alone). *Sola scriptura* refers to the Reformers’ strong belief that Christianity should, first and foremost, look to the Bible to understand the origins and shape of our faith. According to Tom Wright, in the great debates of that time, this phrase meant that “nothing *beyond* scripture is to be taught as needing to be believed in order for one to be saved. On the other hand, it gave a basic signpost on the way: the great truths taught in scripture are indeed the way of salvation...”<sup>16</sup>

Karl Barth used the term “the scriptural principle”, which is closely linked to the idea of *sola scriptura*: truth is found in scripture, and “every *doctrine* must therefore be measured against an unchangeable and impassable standard discoverable in the scriptures.”<sup>17</sup> Such a principle is at work today in the ordination vows of The Presbyterian Church in Canada when, in the preamble, it states: “The scriptures of the Old and New Testaments, as the written Word of God, testifying to Christ the living Word, are the canon of all doctrine, by which Christ rules our faith and life.” (Book of Forms section 447)

The *sola scriptura* emphasis can also be seen in Living Faith, one of our subordinate standards:

The Bible has been given to us  
by the inspiration of God  
to be the rule of faith and life.

It is the standard of all doctrine  
by which we must test any word that comes to us  
from church, world, or inner experience (5.1).

The emphasis here is that we turn to the scriptures, in part, to check, that our thoughts and actions in the present day do not go against what the Bible shows to be the way of God. But *sola scriptura* does not mean that the Bible is the only book Christians should read, or the only source for learning about God. We also have reflections and expressions of women and men down the ages, theology and poetry and prayer, the traditions of the churches, and signs of God working outside the churches too. The Bible is a measuring stick and not a god; we must beware turning a book, however holy, into an idol.

### 9. The role of tradition in how we understand scripture and its authority

People understand tradition in different ways. Some people think that *sola scriptura* means that tradition has no role to play in the church. This is a fairly new view and doesn't honour the practice and understanding of the early church or the reformers of the sixteenth century. The churches, and the traditions of the churches, offer a community for interpreting the Bible; thus, the traditions of the churches have authority, but only insofar as they stand on the firm foundation of scripture. Of course, different churches, and even different people within the same church, will have different understandings of that foundation, but we work out our interpretations using the gifts which God has given to us, relying on the Holy Spirit to guide us. The gifts include the work of Biblical scholars and theologians, teachers and companions who help us in our reading, and our own reason and imagination. (For an explanation of tradition and the "Wesleyan Quadrilateral" see below, p. 276, 278.)

Whenever we read and interpret the Bible, we are part of a community of other people who are also reading and trying to understand its meaning. Even if we are reading alone, our reading is shaped by other people: translators and scholars of the text, teachers who have shared ways for finding meaning, and also by the way that society around us thinks about what the Bible is for and about. In the Presbyterian Church, we believe that acknowledging the community nature of reading the Bible is important. Even more, we think that it is essential that we remember that we are not alone in the task of interpretation, but are stronger together.<sup>18</sup> Sometimes we must even help one another unlearn things we thought we knew, in order to find our path as pilgrims.

We rejoice in the gifts of interpretation, thoughtful reflection, and imagination which God has given to many. Christianity has a long tradition of scholarship that includes various viewpoints. Bible scholars and theologians and others continue to wrestle with the meaning of the text as it was written and for addressing the needs of the world today. While the multitude of approaches may be bewildering at times, God has also given us minds with which to think, to evaluate the work, and even to add to it.

### 10. The "literal" sense of scripture

In popular vernacular, the expression "taking the Bible literally" (or uncritically) has almost become synonymous with fundamentalism; a movement that sprung from a meeting of mostly American churchmen in 1895 in Niagara-on-the-Lake that tried to stress certain "fundamentals" of the faith.<sup>19</sup> Today it is often used to more broadly refer to strict, conservative theological positions on various topics. However, an uncritical "literal" reading of scripture does injustice to the history, layers and interpretation of the text.

For ancient Christians, it was not uncommon to interpret the Bible through various methods at the same time; the four key readings were: the literal, or the plain sense or surface meaning of a text; the allegorical, a reading which interprets the characters, events and images as symbolic meaning; the anagogical, looking for what the text might tell you about the end of all things; and the moral, or interpreting the text in terms of what it means for how you should behave. Influenced by the humanism of the Renaissance, the reformers of the sixteenth century argued that the literal sense represented the one most intended by the first writers, and should be preferred. The reformers who sought the literal sense would have pursued the historical, cultural, and linguistic background and context to better understand a passage, all of which is necessary when trying to find out what the first writers intended. Yet, in interpreting the Bible, Christians seek to discern God's will for today, meaning that uncovering what the first writers intended is



always only a first step. Thus, in the twenty-first century, some interpreters have returned to ancient methods, while others find insight using literary and artistic methods.

Occasionally, words like “infallible” or “inerrant” are used to describe scripture. Are they appropriate? The Committee on Church Doctrine has previously provided guidance on this question in their 2010 response to Overture No. 15, 2009:

In recent confessional documents, The Presbyterian Church in Canada does not use the words “inerrant”, “literal inerrancy” or related terms such as “infallible” or “without error in the original autographs” with respect to the nature of the Bible. We recognize that all these terms are subject to considerable range of interpretation in an extensive body of literature.

The words used to describe the Bible, as Holy Scripture of the Church, in *Living Faith and A Catechism for Today* are “necessary”, “sufficient” and “reliable.”<sup>20</sup>

### **11. New interpretations and changing understandings**

Looking back through church history, we find several examples of Christians changing their interpretation of the Bible and theology in ways that affect Christian understanding of the world. Sometimes change results from new understandings of the text itself and translation. Sometimes people have reinterpreted particular passages on the basis of considering wider visions of the way of God shown elsewhere in the Bible, such as God’s justice or the offering of mercy. Sometimes developments in the world we experience prompt us to look at scripture with new eyes. Notable instances of change include altering interpretation on slavery and race, supporting the ordination of women in many Protestant churches, and turning to a new understanding of and relationships with people of other faiths. In Canada, new understandings of scripture have helped churches answer the call to seek reconciliation with Aboriginal peoples.

Sadly, we must confess that the Bible has not always been used to promote the common good for all people. Some passages have been identified as “texts of terror” for advocating anything from the oppression of women to genocide.<sup>21</sup> Faithful men and women have sought to address difficult Biblical passages in many ways over the years; for some, this has prompted new models for reading the Bible, such as feminist and postcolonial, which have provided churches with new insights.

Not everyone accepts each new interpretation. But there has never been a time when there has only been one interpretation of the Bible. Even in the Bible itself there are tensions: four gospels, several creation stories, differences of opinion from one letter writer to another, and more. New interpretations will always be proposed to address new (and old) issues. As *Living Faith* declares: “Relying on the Holy Spirit, we seek the application of God’s word for our time.” (5.4) The church must always look afresh at the Bible and do the difficult, but rewarding work of more fully understanding what the text can teach us today.

### **12. The role of worship**

While seeking to understand scripture and its authority, we are wise to remember the central place of preaching in the life of the church. When God’s people gather as a worshipping community, the written word, through the work of the Holy Spirit, is proclaimed and points to the Living Word, Jesus Christ. It is a moment when the world behind the text, meets the lives and current world of the hearers, and seeks to equip God’s people to engage in Christ’s mission to the world. Jesus himself, when visiting the synagogue in Nazareth, used the moment of public worship to read scripture (Isaiah 61:1, 2) and proclaim its fulfilment in himself: “Today this scripture has been fulfilled in your hearing.” (Luke 4:21) Question 67 in *A Catechism For Today* links the reading and study of scripture with worship in a helpful way: “The regular reading and study of scripture, together with the hearing of the word in public worship, are some of the richest joys of Christian commitment.”

When God’s people gather to pray, sing, celebrate the sacraments, read scripture and interpret it, they are nourished on the words of eternal life. As we are reminded in Deuteronomy 8:3 – a passage quoted by Jesus when he was being tempted by the devil – “one does not live by bread alone, but by every word that comes from the mouth of the Lord.” When God’s people gather, they don’t do it because a speaker has something unique to say on his or her own, but in hopeful

anticipation that God's energizing and probing wisdom will speak a fresh word to them, their communities and world.

### **13. An awareness of our own contexts**

While we work prayerfully and thoughtfully to hear God's word in the Bible, it is also important that we be aware of our own contexts. Every person has a history which includes an upbringing, socio-economic context, linguistic frame-of-reference, perspective, etc. It is very difficult to be fully impartial or "objective" when we read the scriptures. We must be honest about that.

While we work to listen for God's word to us in the present day, we may be tempted to think that our own initial reading of scripture is the only reading. One way to grapple with this temptation is to ask intelligent questions about the passages under consideration, such as:

- What does God seem to be doing in this text?
- Might God be doing something similar in our world?
- Who are the persons or groups in this text?
- How are we dissimilar or similar?<sup>22</sup>

Another way to grapple with this temptation to think that our own reading is the only reading is to learn from those who are different from ourselves – especially by listening to the way they interpret the Bible, and by listening to the questions they ask of various passages. For example, Professor Musa Dube from Botswana asks "How can we know and respect the Other?"<sup>23</sup> By learning to ask broader questions and from different perspectives, we may see new aspects of God's word.<sup>24</sup>

The process of studying a text to draw out a meaning is called exegesis. But the process of reading a meaning into a text, a meaning which may not have originally been present, is called eisegesis. Much like "proof-texting", the practice of finding an isolated passage and quoting it out of context to support a point-of-view, deliberate eisegesis contaminates biblical study. Every student of the Bible must be careful to examine their motives and ask whether or not they are seeking God's will, or simply their own.

Hopefully the principles listed below will help in the process of interpretation. But it needs to be stressed that the choices we make about which passages to study and which to ignore or gloss over may be choices that reflect our own biases and agendas. As Christians, we should approach scripture with humility, seeking God's will. Sometimes we will find what we expect to find. Other times, we will be surprised, and may need to adapt to a different perspective.

### **14. One perspective on why scripture is authoritative**

In light of what has been said, here are six points that may help us think about how scripture is authoritative.

1. Scripture is the primary way we learn about and encounter God's will.
2. God uses scripture to judge and to heal.
3. Jesus himself appeals to the authority of scripture.
4. If we look within the Bible itself, its authors confirm divine origin.
5. God's people have affirmed its use as authoritative for thousands of years and we stand in solidarity with them as an ongoing community of faith.
6. Biblical authority appears in the way that reading the Bible, through the power of the Holy Spirit, can generate new relationships between the reader, God, other people, and creation, as they look to pattern themselves in the living Word, Jesus Christ.

### **15. Images and metaphors for what the Bible is and does**

Over the years, people have used various models to help understand the Bible as they have sought to interpret scriptures. None of the models are perfect, and they do not always agree; some make more sense in certain situations than in others. Still, each can be helpful in some ways, so we point out a selection here, with strengths and weaknesses.

The Bible as story

In this view, the Bible's various parts come together to tell one overarching story of God's relationship with the world; this story begins with creation, reaches a climax with Jesus, and ends with the vision of a new heaven and a new earth in the book of Revelation. This image helps us to

understand the wider movements and themes within scripture better, and to see our place within them. However, looking at the Bible in these terms can obscure the fact that the Bible is not set up like an ordinary story, but is made up of many books, some of which are not stories at all. Moreover, the Bible-as-story model does not always make it clear that any overarching narrative is a theological interpretation, and threatens to fit the Bible to the interpretation.

#### The Bible as reference library

This model depicts the Bible as a collection of books which you use to look up information that you need when you need it. You can consult more than one book at a time to see how one might help you understand another. This understanding takes the variety of types of writing in the Bible seriously, helping you to read poetry as poetry and history as history, and so on. However, this does not necessarily stop you from spending too much time in one section of the library, while neglecting others.

#### The Bible as script for sacred living

Another way of thinking about the Bible is that it is like the script of a play or a musical score which readers must bring to life in their actions in the world. Feminist Reformed theologian Letty Russell writes that

The Bible continues to be a liberating word as I hear it together with others and struggle to live out its story. For me the Bible is “scripture,” or sacred writing, because it functions as “script,” or prompting for my life. Its authority in my life stems from its story of God’s invitation to participation in the restoration of wholeness, peace, and justice in the world. Responding to this story has made it my own story, or script, through the power of the Spirit at work in communities of struggle and faith.”<sup>25</sup>

This model focuses on the way that the Bible forms people into disciples. Will Willimon is a bishop in the United Methodist Church. He notes, “The truthfulness of scripture is in the lives it is able to produce.”<sup>26</sup> One great strength of this understanding of the Bible is that it takes into account the fact that people are embodied creatures; it acknowledges that reading the Bible should change the whole person, and not just the way that a person thinks. Sadly, the witness of the lives of readers of the Bible is not always convincing. It is also not always easy to know how to perform a book like, for example, 1 Chronicles.

#### The Bible as eyeglasses

Calvin compared the Bible to the eyeglasses we must use to see clearly.<sup>27</sup> Using that same metaphor, American theologian Garrett Green writes, “The scriptures are not something we look at, but rather look through, lenses that refocus what we see into an intelligible pattern.”<sup>28</sup> That is, in this model, the Bible changes the way we see, allowing us a vision of truths about the world that we would not be able to see without God’s word, including granting readers a vision of God working in creation. This image helpfully reminds us that the Bible is never the goal of the churches’ mission, but rather is used in looking for God at work in the world. Still, this model in itself does not tell us where to look in the world, and there is always a danger that we will bring the Bible to bear on one area of the world while missing God where we are not looking.

#### The Bible as lamp/map/compass

“Your word is a lamp to my feet and a light to my path” we read in the Psalms (119:105). This image and others like it, such as map or compass, present the Bible as a tool for helping you find your way in the world. To that end, this view focuses on the life of faith as a journey, bringing out the important aspect of discipleship as following Jesus Christ. A strength of this image is that travelling involves the whole self, and seeing the Bible as a guiding light reminds us that the life of faith is not just about intellectual beliefs. A beacon is also light available to more than one person. No one needs to be guided by this light alone. Yet, this model is mainly for the pilgrims; it does not say much about the world and its transformation through the power of the grace of God.

#### The Bible as measuring tool

The scriptures can be pictured as a ruler, as a measuring tape, as a level. As mentioned earlier, the word “canon” is connected to the idea of measuring. This model emphasizes the word of God’s role in the judgement of human actions, as a check on whether people measure up.

Perhaps because of this, it seems to be the image most favoured by people drafting subordinate standards and texts for occasions such as ordinations. This model offers a way to set a standard for a church. However, problems can arise when people think of the Bible as exactly like a kilometre or a litre: such units of measurement as these have simple, defined standards, easily consulted, but the Bible's standard is God's own self, Father, Son and Holy Spirit, and any measurement of life taken by human beings from the Bible will always be an interpretation open to revision through new insights offered by God.

## 16. Aids for interpreting the Bible

As Christians who conclude that the Bible is authoritative, we want to do our very best in our attempts to understand what the Bible is revealing to us about the word God is speaking to us today. If we are to honour the Bible's richness, we will admit that no one person can figure it all out by themselves: we need one another, as well as the faithful who have gone before us; we need help interpreting scripture. So here is some help in the often multi-layered process of interpretation. Below are several insights which seek to honour the authority and complexity of scripture as we seek to interpret it.

### 16.A The Holy Spirit

It should be stressed again that it is only with the assistance of the Holy Spirit, the Spirit of truth, that we can faithfully interpret scripture. As it states in the Westminster Confession (1.5), "our full persuasion and assurance of the infallible truth and divine authority [of the Word of God], is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts." This affirmation is echoed in Living Faith 5.1: "The Holy Spirit gives us inner testimony to the unique authority of the Bible and is the source of its power." On our own, we have no capacity to fully grasp the words we read and seek to live.

### 16.B Heinrich Bullinger

Bullinger was a 16th century Swiss theologian. He held 5 principles of interpretation that are helpful today.<sup>29</sup> Each principle is listed below with some short explanation. Some language has been updated to reflect modern usage:

#### 1. Scripture should be interpreted by scripture, the more obscure passages by the clearer

This means, if one passage is confusing, we look at other passages on similar topics. The hope is that other passage(s) will be able to shed light on the more difficult one.

#### 2. With attention to language, to historical setting, to the author's intention

This means that looking to a word's meaning and context can be important. For example, the word "cool" today means more than just a low temperature. Some biblical words also have more meanings that the original author may have had in mind. Context is very important. For example, if a passage says that "All chocolate is bad," but it was originally written to a group of people who were all allergic to chocolate, then we have to take that into consideration. The author was surely looking out for their health and not pronouncing a universal principle for all-time. This is a light-hearted example, but others exist for more serious issues.

#### 3. In the light of the church's understanding of scripture

We're encouraged to lean on the enduring wisdom of the church and its teachers. It has long and deep wisdom, dating back centuries from which we can benefit. There are many different commentaries available. Bible teachers and ministers should also be a helpful resource to know the historic wisdom of the church. In The Presbyterian Church in Canada, we expect ministers to have been trained in both historic and present-day understandings of the Bible.

#### 4. Any authentic interpretation of scripture will increase love for God and love for humanity

Jesus emphasizes the great commandment as loving God with our whole being and our neighbours as ourselves. Therefore, any interpretation that instead advances hate, greed, etc. is surely misplaced. We must have this central command in mind as we interpret scripture. John 3:16 says, "For God so loved the world..."

5. All true interpretations of scripture presuppose that the heart of the interpreter loves God and seeks to do God's will

When we go to the Bible to find out what it "says" about something, we must ask whose agenda we are trying to further. It is sometimes possible to find small chunks of scripture and pull them out of context to support a variety of views. So we need to pray before we read the Bible, asking that God purify our motives so that they align with God's own. Interpretation is not an abstract dusty exercise, but an act of love and devotion, furthering what Jesus taught us to pray: "Your will be done." (Matthew 6:10)

#### 16.C The United Presbyterian Church of the United States of America

In 1982 this denomination produced a resource to help summarize some of the basic principles of interpretation from the Reformed tradition. Here are these six basic rules for interpreting the Bible found in this tradition's confessions:

1. First, Jesus Christ, as our redeemer, is the central focus of scripture.
2. Second, our appeal should be to the plain text of scripture, to the grammatical and historical context, rather than to allegorical or subjective fantasy.
3. Third, the Holy Spirit aids us in interpreting and applying God's message.
4. Fourth, the doctrinal consensus of the early church as summarized in the Apostles' Creed, the Nicene Creed, and the Definition of Chalcedon is the "rule of faith" that guides us.
5. Fifth, all interpretations must accord with the "rule of love," the two-fold commandment to love God and to love our neighbour.
6. Sixth, interpretation of the Bible requires human scholarship in order to establish the best text, to understand the original languages, and to interpret the influence of the historical and cultural context in which the divine message has come.

Some of these principles are reflected in Bullinger's approach. Yet they stand as strong summary statements of much of the wisdom in the Reformed tradition.

#### 16.D Living Faith and The Westminster Confession of Faith

Living Faith, the most recent subordinate standard of The Presbyterian Church in Canada, includes a section on the Bible which has been partly excerpted above. As a statement of our faith, its words offer a guidepost for our work of interpretation by providing a framework for understanding the aims and reasons behind interpretation.

The whole section is reproduced here:

- 5.1 The Bible has been given to us  
by the inspiration of God  
to be the rule of faith and life.  
It is the standard of all doctrine  
by which we must test any word that comes to us  
from church, world, or inner experience.  
We subject to its judgment  
all we believe and do.  
Through the Scriptures  
the church is bound only to Jesus Christ its King and Head.  
He is the living Word of God  
to whom the written word bears witness.
- 5.2 The Holy Spirit gives us inner testimony  
to the unique authority of the Bible  
and is the source of its power.  
The Bible, written by human hands,  
is nonetheless the word of God  
as no other word ever written.  
To it no other writings are to be added.  
The Scriptures are necessary, sufficient, and reliable,  
revealing Jesus Christ, the living Word.
- 5.3 Both Old and New Testaments were written  
within communities of faith  
and accepted as Scripture by them.

Those who seek to understand the Bible  
 need to stand within the church  
 and listen to its teaching.

- 5.4 The Bible is to be understood in the light  
 of the revelation of God’s work in Christ.  
 The writing of the Bible was conditioned  
 by the language, thought,  
 and setting of its time.  
 The Bible must be read in its historical context.  
 We interpret Scripture  
 as we compare passages,  
 seeing the two Testaments in light of each other,  
 and listening to commentators past and present.  
 Relying on the Holy Spirit,  
 we seek the application of God’s word for our time.

The Westminster Confession of Faith has long been a subordinate standard in The Presbyterian Church in Canada. Its first chapter is about scripture and stresses how necessary it is. The confession states that “The whole counsel of God, concerning all things necessary for his glory, man’s [sic] salvation, faith, and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture....” (1.6) At the same time, it states that “All things in scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.” (1.7) In other words, if it is necessary for salvation, scripture will offer sufficient and clear understanding.

When it comes to the matter of interpretation, the confession states that “The infallible rule of interpretation of scripture is the scripture itself.” This means that other parts of scripture should be searched to shed light on more obscure passages. As it goes on to explain, “when there is a question about the true and full sense of any scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.” (1.9)

The Westminster Confession also confirms that “our full persuasion and assurance of the infallible truth and divine authority [of scripture], is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.” (1.5)

**17. A Note on the “Wesleyan Quadrilateral”**

People often talk about the “Wesleyan Quadrilateral” as a helpful tool when trying to interpret something. Although John Wesley (1703–1791) never used the term, he did refer to these ideas. Here is the quadrilateral:

Scripture	Tradition
Reason	Experience

The idea is that you reflect with these four lenses to understand something better and make a decision. However, this was never intended to be a four-legged stool, i.e. never was it intended that these four things be weighed equally. To Wesley, scripture was primary, and our tradition and reason helped us better understand scripture. Further, “experience” was never our ‘isolated modern experience’. What was meant was our experience of God’s Spirit helping us grow in obedience to his word.<sup>30</sup>

Perhaps it’s helpful to understand the quadrilateral like this:

1. Scripture guides us.
2. Reason, Tradition and our Experience of God’s Spirit helping us grow in obedience to his word help us better understand how scripture guides us.

**18. Conclusion**

The Bible has long been authoritative for God’s people. It has also been the primary place where we seek God’s will no matter what lies before us. Through the Bible, guided by the Holy Spirit, we listen for what God is speaking to us today.

Speaking of himself as “the gate for the sheep,” Jesus said that his sheep follow him “because they know his voice.” (John 10:4) We have offered this document in the hope that it may help provide some basic background to scripture and its authority, and also some practical tools for when we try to interpret the Bible as we seek to know Jesus’ voice and follow him.

## Endnotes

<sup>1</sup> Living Faith 5.1.

<sup>2</sup> Henry Jackson Flanders, Jr., Robert Wilson Crapps, David Anthony Smith, *People of the Covenant: An Introduction to the Hebrew Bible*, 4th ed. (New York: Oxford University Press, 1996), p. 13.

<sup>3</sup> Eugene Peterson, *Working the Angles: The Shape of Pastoral Integrity* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1987), p. 49.

<sup>4</sup> Karl Barth, *Dogmatics in Outline* (London: SCM Press, 1949), p.134–35.

<sup>5</sup> N.T. Wright, *The Last Word* (New York, NY: HarperCollins, 2005), p. 33.

<sup>6</sup> Wright, *The Last Word*, p. 23.

<sup>7</sup> See Daniel L. Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company), 1991.

<sup>8</sup> John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles, vol. xx of *The Library of Christian Classics* (Philadelphia: Westminster Press, 1960), I.vii.4, p. 79.

<sup>9</sup> Wright, *The Last Word*, p. 37ff.

<sup>10</sup> Second Helvetic Confession.

<sup>11</sup> See Douglas John Hall, *What Christianity is Not: An Exercise in “Negative” Theology* (Eugene, OR: Cascade Books, 2013), p. 52–3.

<sup>12</sup> John Calvin, *Institutes of the Christian Religion*: “God is its Author. Thus, the highest proof of scripture derives in general from the fact that God in person speaks in it.” ... “the Word will not find acceptance in men’s hearts before it is sealed by the inward testimony of the Spirit.” 1.7.4.

<sup>13</sup> Bart D. Ehrman, *After the New Testament: A Reader in Early Christianity* (Oxford University Press, New York, NY: 1999), p. 308ff.

<sup>14</sup> Cf. Craig Evans, *Jesus and His World: The Archaeological Evidence* (Louisville, KY: Westminster John Knox Press, 2012), p. 85.

<sup>15</sup> See the footnotes in Amy-Jill Levine and Marc Zvi Brettler, *The Jewish Annotated New Testament* (Oxford: Oxford University Press, 2011).

<sup>16</sup> Wright, *The Last Word*, p. 72.

<sup>17</sup> Karl Barth, “The Doctrinal Task of the Reformed Churches”, delivered at the General Assembly of the Union of Reformed Churches at Emden, September 1923.

<sup>18</sup> Living Faith 5.3.

<sup>19</sup> These were: the verbal inerrancy of scripture, the divinity of Jesus Christ, the virgin birth, the substitutionary theory of the atonement, and the physical resurrection and bodily return of Christ.

<sup>20</sup> Readers are encouraged to read the entire report found in the A&P 2010, p. 287–90.

<sup>21</sup> The phrase “texts of terror” comes from Phyllis Trible, *Texts of Terror: Literary-Feminist Readings of Biblical Narratives* (Minneapolis: Fortress Press, 1984).

<sup>22</sup> These four questions are based on a set of questions proposed by The Rev. Dr. Stephen Farris in a course for lay preachers and leaders of worship.

<sup>23</sup> “Toward a Post-Colonial Feminist Interpretation of the Bible,” in *Hope Abundant: Third World and Indigenous Women’s Theology*, ed. Kwok Pui-lan (Maryknoll, NY: Orbis Books, 2010), p. 89–102, 98.

<sup>24</sup> One helpful resource in this regard may be, Grace Ji-Sun Kim, *Embracing the Other: The Transformative Spirit of Love* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2015), particularly the chapter “Overcoming the Gendered Division of Humanity”, p. 91–114.

<sup>25</sup> Letty M. Russell, “Authority and the Challenge of Feminist Interpretation”, in Letty M. Russell, ed., *Feminist Interpretation of the Bible*, 1985, p. 138.

<sup>26</sup> William H. Willimon, *Pastor: The Theology and Practice of Ordained Ministry* (Abingdon Press, Nashville, TN: 2002), p. 130.

<sup>27</sup> Calvin, *Institutes*, 1.6.1.

<sup>28</sup> Garrett Green, *Imagining God: Theology and the Religious Imagination* (San Francisco: Harper & Row, 1989), p. 107.

<sup>29</sup> See Heinrich Bullinger, *Decades*, Parker Society ed. (Cambridge: Cambridge University Press, 1852), Third Sermon for the First Decade.

<sup>30</sup> In an essay called “the Wesleyan Quadrilateral in Wesley” that appeared in *Wesleyan Theological Journal* in the Spring 1985 edition, historical theologian Albert Outler says this: “The term “quadrilateral” does not occur in the Wesley corpus—and more than once, I have regretted having coined it for contemporary use, since it has been so widely misconstrued. But if we are to accept our responsibility for seeking *intellecta* for our faith, in any other fashion than a “theological system” or, alternatively, a juridical statement of “doctrinal standards,” then this method of a conjoint recourse to the fourfold guide-lines of scripture, tradition, reason and experience, may hold more promise for an evangelical and ecumenical future than we have realized as yet—by comparison, for example, with biblicism, or traditionalism, or, rationalism, or empiricism. It is far more valid than the reduction of Christian authority to the dyad of “scripture” and “experience” (so common in Methodist ranks today). The “quadrilateral” requires of a theologian no more than what he or she might reasonably be held accountable for: which is to say, a familiarity with scripture that is both critical and faithful; plus, an acquaintance with the wisdom of the Christian past; plus, a taste for logical analysis as something more than a debater’s weapon; plus, a vital, inward faith that is upheld by the assurance of grace and its prospective triumphs, in this life.”

**Recommendation No. 7** (adopted, p. 39)

That the document “Understanding and Interpreting the Bible” be commended to congregations, presbyteries and other groups in The Presbyterian Church in Canada for their use.

**Recommendation No. 8** (adopted, p. 39)

That sessions, presbyteries and other interested groups using the document “Understanding and Interpreting the Bible” report comments to the Committee on Church Doctrine through the Assembly Office by January 31, 2017, and that the results of these comments be reported to a future General Assembly.

**SPECIAL COMMITTEE RE OVERTURE NO. 34, 2015**

**Rec. No. 1 re Physician Assisted Death** (A&P 2105, p. 608–09, 47–49)

This recommendation instructs the Committee on Church Doctrine to undertake a study of physician assisted death and to report to a future General Assembly. One congregation and one individual have made submissions. We have assembled a task force of committee members and other persons well-versed in fields of medicine and law to explore the many dimensions of this subject. The unexpected resignation of the convener of the task force doing our initial investigations has caused some delay in our progress, but we expect to be able to present a substantive report to the 2017 General Assembly. We are very cognizant of the pressing nature of this topic.

**MEMORIAL NO. 1, 2015** (A&P 2015, p. 611–12, 249–50, 17)

**Re: Process re changes to church’s teaching on human sexuality**

This memorial from the Presbytery of Montreal made several comments about the scope and use of a Declaratory Act, with particular reference to specific overtures addressed to the 2015 General Assembly. This memorial was referred to the Clerks of Assembly to provide a definition of the scope and purpose of a Declaratory Act. It was also referred to the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries).

The Committee on Church Doctrine makes the following response.

Memorial No. 1, 2015 from the Presbytery of Montreal was referred to the Committee on Church Doctrine, as well as the Clerks of Assembly and the Life and Mission Agency Committee (Justice Ministry). The Clerks of Assembly were specifically asked “to provide a definition of the scope and purpose of a Declaratory Act.”

The Committee on Church Doctrine’s mandate generally is to consider and report on “all matters of faith and order which the General Assembly may from time-to-time refer to it and make recommendations to the General Assembly for the furtherance of the church’s continuing ministry of determining and declaring the church’s confessional position.” The expertise the committee brings to reviewing this memorial is our expertise in the church’s confessional heritage and how the church has expressed and modified it in changing circumstances.



The memorial's rationale includes the statement "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." (8.2.3) This stands in the tradition of the Westminster Confession, which is a formally-adopted confessional standard of The Presbyterian Church in Canada. It is also an accurate description of the Reformed tradition as a whole, which has generally seen marriage as the union of a man and a woman.

Some recent theological thinking has raised the question of whether marriage should be considered a confessional issue. Whether Living Faith should have included marriage as part of the doctrinal teaching of the church is not a question for us to decide now. It did include the topic as part of the doctrinal standards of the church. If the church wishes to change its teaching on marriage, it needs to do so by the ordinary process for a change in the doctrinal standards and in the law of the church, that is, through the Barrier Act process.

In the list of Declaratory Acts in the Book of Forms, only one pertains to the confessional standards of the church, one adopted in 2001 declaring "we do not believe it is now warranted to" refer to the Pope as antichrist. This Declaratory Act declared a belief that was already broadly held in The Presbyterian Church in Canada, and at that only after a long process of conversation and study. No such breadth of agreement exists in The Presbyterian Church in Canada about a change in our teaching on marriage. And the recent round of conversation and study has only been going for months, not years. Another occasion when the church made a significant change in its teaching is the decision in the mid-1960s to allow women to be ordained as teaching and ruling elders.

In this case, the Barrier Act process was respected and followed. A decent respect for the peace of the church, and for the church's historic law and practice, and for the convictions of members deeply conflicted over these questions, leads the Committee on Church Doctrine to recommend to the 2016 General Assembly that any change in the church's teaching on marriage should be through the Barrier Act process.

**Recommendation No. 9** (adopted, p. 39)

That the matters and concerns raised in Memorial No. 1, 2015 be answered in terms of the above report.

## PUBLICATIONS

The committee draws attention of the church to some of its works that are both available and offer assistance to individuals and congregations. Most can be found on The Presbyterian Church in Canada website at [presbyterian.ca/gao/committee-on-church-doctrine](http://presbyterian.ca/gao/committee-on-church-doctrine). Some are located elsewhere as well:

*A Catechism for Today*. [[presbyterian.ca/resources-od](http://presbyterian.ca/resources-od)]

*Wisely and Fairly for All: The Christian Gospel and Market Economy* (A&P 1997, p. 235–54, 38). [[presbyterian.ca](http://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](http://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/wp-content/uploads/referrals\\_2011\\_one\\_covenant\\_of\\_grace\\_study\\_document\\_re\\_engagement\\_with\\_jewish\\_people.pdf](http://presbyterian.ca/wp-content/uploads/referrals_2011_one_covenant_of_grace_study_document_re_engagement_with_jewish_people.pdf)]

*1994 Report on Human Sexuality*. [[presbyterian.ca/sexuality](http://presbyterian.ca/sexuality)]

Living Faith, Foi Vivante, Living Faith–Korean version, [[presbyterian.ca/resources-od](http://presbyterian.ca/resources-od)]. They are available in print. Contact the Resource Centre. A study guide is also available.

*Doing Weddings Better* (A&P 2009, p. 243–49, 26). [[presbyterian.ca/wp-content/uploads/gal137\\_report\\_church\\_doctrine.pdf](http://presbyterian.ca/wp-content/uploads/gal137_report_church_doctrine.pdf)]

## TECHNOLOGY

The Committee on Church Doctrine often uses on-line technology to enhance our meetings and to facilitate our work between meetings. When the press of deadlines required an additional meeting, we were able to meet using online technology. Though not as advantageous as being in one physical space to consider our tasks, it did enable some work to be completed. It has also

enabled two of our corresponding members to participate actively in 'real' time, even though they were separated by 1,000s of kilometers from us and each other. Members have been provided, when needed with suitable headsets, to enable technology to serve us better.

### **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 Committee Conveners Handbook.

### **COMMITTEE MEMBERSHIP**

The 2015 General Assembly requested that the Rev. Jin Sook Khang be added to the Committee on Church Doctrine if a vacancy should occur (A&P 2015, p. 47). A resignation made it possible to act on this directive and our committee has requested that she continue to complete the term of the resigned member. The Rev. Paul Johnston was also named to replace a corresponding member who resigned in the summer. We are grateful for the contributions both of them have made to our work.

### **APPRECIATION TO RETIRING MEMBERS**

We express our sincere thanks to retiring members: the Rev. Dr. Aubrey J. Botha, the Rev. Dr. Dong-Ha Kim, the Rev. R. Ian Shaw, the Rev. Dr. Cynthia J. Chenard, the Rev. Dr. Roland De Vries and Ms. Myrna Talbot for their valuable service to the committee during their terms of service.

Ian Shaw  
Convener

Myrna Talbot  
Secretary

### **CLERKS OF ASSEMBLY**

To the Venerable, the 142nd 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 as well as 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 three 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.

### **THE REV. DR. TONY PLOMP**

On April 4, 2016, the Rev. Dr. Tony Plomp became the longest serving Clerk of Assembly in the history of The Presbyterian Church in Canada. It was the 1987 General Assembly that adopted the following motion, "That the Rev. Tony Plomp of Richmond, British Columbia, be appointed as a Deputy Clerk of the General Assembly effective July 1, 1987 for a term of five years." Interestingly, Dr. Plomp was elected Moderator of that same Assembly.

The original appointment has been renewed five times in succession. Across the decades, Dr. Plomp has been a faithful servant of the church alongside three Principal Clerks and three other Deputy Clerks. He is also widely respected as a compassionate pastor, thoughtful theologian and kind friend to many. Regrettably, ill health has prevented Dr. Plomp from attending a General Assembly since 2006. He continues, however, to work closely with Mr. Kendall and Mr. Muir, providing wise council and unstinting dedication to our denomination.

#### **Recommendation No. 1** (adopted, p. 16)

That the General Assembly express its profound thankfulness to the Rev. Dr. Tony Plomp for 29 years of extraordinary commitment to the office of Clerk of the General Assembly and to the courts of The Presbyterian Church in Canada.

## REFERRALS AND OVERTURES

**OVERTURE NO. 37, 2015** (A&P 2015, p. 610–11, 249, 17)

**Re: Process for a congregation leaving the denomination**

**OVERTURE NOS. 4, 5 AND 7, 2016** (p. 500–01, 502–03)

**Re: A policy for a congregation leaving the denomination**

These various overtures request the establishment of a means for congregations to leave The Presbyterian Church in Canada, retaining their property and assets, if they find themselves unable to accept changes in doctrine or discipline made by the General Assembly. Some of the overtures refer to current discussions around human sexuality as the source of the request.

In developing this response, the Clerks of Assembly consulted with members of the Trustee Board, the Assembly Council and the Pension and Benefits Board.

While the Clerks of Assembly will focus on the law and polity, they acknowledge the concern expressed in the overtures that there is the potential for division in the current discussions. The Clerks believe the denomination is called to work diligently to find ways to continue to be one family under Christ. There will always be tremendous scope for a generosity of spirit and diversity of practice as we seek to fulfill the mission of God in our communities and beyond.

Two of the overtures allude to a situation whereby former members of the congregation of St. Andrew's, Lachine, Quebec, were able to keep their building at nominal cost when they wished to leave the denomination. This was not the case. At no time did the property move to the former members. Rather, a temporary lease agreement was arranged by the Trustee Board in which the former members paid a nominal rent and were responsible for all expenses related to the facility. Shortly thereafter, the Trustee Board sold the property, at market value, to the Norwegian Church Association.

Overture No. 37, 2015 begins with the assertion that the trustees of a local congregation hold the real property of a congregation in trust for that congregation. This is a misunderstanding of our polity.

Trustees of a local congregation hold property of a congregation under a dual trust. The first is for the benefit of that congregation, but it is also for the benefit of The Presbyterian Church in Canada. Congregations are not independent bodies within our church. They are a part of The Presbyterian Church in Canada which is governed by the Book of Forms and the Presbyterian system of church government. (See especially Book of Forms sections 109.2, 114.6, 139, 149, 150–157, 158–173 and 200–200.14.)

As noted in the Trust Deed for congregations found in Appendix C of the Book of Forms (section 5 C):

Congregational Trustees will hold all property and real estate for the sole use and benefit of the congregation. It is noted that in the event that the congregation is dissolved, by provincial and federal law, the ownership of the church, contents, funds and property transfer to the Trustee Board of The Presbyterian Church in Canada and will be used to further the mission of the church.

The federal and provincial legislation referred to in this section is found in Appendix B–6 from The Act to Incorporate The Trustee Board of The Presbyterian Church in Canada (1939), section 13, re Property of Congregations Ceasing to Exist.

All lands and premises and personal property and assets which have been, or shall hereafter at any time, be held by any trustee or trustees for any congregation of The Presbyterian Church in Canada which shall have ceased to exist shall vest in the Board upon trust to sell, get in and realize the same and to pay the proceeds to the treasurer of The Presbyterian Church in Canada for such trusts, institutions, organizations, schemes of funds thereof as may be determined from time to time by the General Assembly of the said church.

This legislation is in force federally and in each province. It means that while congregations themselves own their property, it is held by trustees for the congregation under a Trust arrangement. The Trust, in effect, is that the property must be used for the benefit of the congregation and its purposes and in the event that it ceases to exist (which takes place on

dissolution) it reverts to The Presbyterian Church in Canada to be held in trust by the Trustee Board, still for the benefit of The Presbyterian Church in Canada.

Some of the overtures refer to other denominations, but we must adhere to our own polity and the legal implications of the specific Act (to Incorporate the Trustee Board) that governs our denomination. If a civil court were ever to be involved, and we pray that will not be the case, this Act and its application through our own internal polity will be the basis upon which decisions are made. Both stipulate that the property is held for the benefit of The Presbyterian Church in Canada.

This is consistent with the principle that when donors through the years have given to the congregation, they have given to a congregation of The Presbyterian Church in Canada for the purposes of The Presbyterian Church in Canada. There is no provision for those donations, now represented in the assets of the congregation, to be moved outside The Presbyterian Church in Canada no matter how much support there may be to withdraw from The Presbyterian Church in Canada. When a congregation issues charitable givings receipts to members of The Presbyterian Church in Canada who have given to a congregation of The Presbyterian Church in Canada, a further trust relationship is established regarding the assets of the church, consequently they must be used for the ministry for which they were given, that is, a congregation of The Presbyterian Church in Canada. A second principle that highlights members' connection beyond the congregation is in the fact that we are members both of a local congregation and also of The Presbyterian Church in Canada. A member in good standing has the right to present a membership certificate to any session of any congregation in the country and immediately claim the privileges of membership in that congregation by virtue of their membership in The Presbyterian Church in Canada. (Book of Forms section 125.2, 126 and Appendix A-8)

According to The Act to Incorporate The Trustee Board of The Presbyterian Church in Canada, the Board has a duty to realize assets for the benefit of The Presbyterian Church in Canada.

Our polity does not include any provision for a congregation to be dismissed as an entity from the denomination, with or without retaining ownership or property.

Members may leave a congregation under the provisions of Book of Forms section 142. Even if every member were to leave a congregation, the congregation still exists as a congregation of The Presbyterian Church in Canada until the presbytery dissolves it (section 200.9).

142. Members of the church are under the care and subject to the authority of the session until they are disjoined by receiving a certificate, or having their names removed in consequence of voluntary withdrawal from the fellowship of the congregation, or as a result of a judicial process.

Ministers may also leave the denomination under the provision of Book of Forms section 251–251.1 thus receiving a letter of standing which indicates that they leave the denomination as ministers of the gospel in good standing at the date of issue.

251. Upon his/her own application, a presbytery may grant to a minister or certified candidate for ordination, against whom are pending no matters in the way of judicial process, a letter of standing (see Appendix A-15) setting forth the facts of his/her ordination or certification and certifying to his/her presbyterial standing at the date of issue.

251.1 Upon the receipt of a letter of standing, the applicant ceases to be a minister or certified candidate for ordination of The Presbyterian Church in Canada; and the letter of standing can only be received by a presbytery with the permission of the General Assembly. (A&P 1894)

In the past twelve years there have been three situations of congregations where the majority of members and the minister felt they could not remain within The Presbyterian Church in Canada. In these cases, as a matter of principle, and consistent with our polity, the majority members received certificates (or were removed from the roll) and the minister a letter of standing. The remaining members carried on, retaining ownership of the property and all assets relating to the congregation, or those assets were transferred to The Trustee Board of The Presbyterian Church in Canada. In each case, the presbytery, while disappointed by the departure, worked graciously with the departing members and minister. All were treated as brothers and sisters in Christ through their period of transition.

Book of Forms section 200.1 grants authority to the presbytery alone to organize new congregations and section 200.9 authorizes the presbytery to dissolve congregations.

200.1 Congregations may be organized and places of worship erected only with the sanction of the presbytery, which should be satisfied that such places of worship are of a suitable character (see sections 150 and 200.7).

200.9 It belongs to the presbytery, subject to a corrective case to synod and General Assembly, to sanction the name of congregations, unite or disjoin congregations in pastoral charges, raise or reduce the status of charges as self-supporting or mission fields, and to dissolve congregations and to discontinue preaching stations.

(Note for clarification: The authority to 'disjoin' a congregation in section 200.9 pertains only to disjoining congregations in multi-point pastoral charges.)

On dissolution, all assets (real and personal property – meaning land, buildings, bank accounts and all goods and chattels held by the congregation) vest with (become the property of) The Trustee Board of The Presbyterian Church in Canada for the ongoing use and benefit of The Presbyterian Church in Canada.

One scenario that honours our polity and approximates the prayer of the overture would be as follows. Members of a congregation express their desire to leave The Presbyterian Church in Canada. They resign their membership and receive certificates to that effect from the session of the congregation, or if necessary, from the presbytery. If, in this case, the remaining members do not have sufficient resources to maintain the congregation, the presbytery will consider dissolving the congregation. Following due process, the presbytery proceeds with the dissolution. The property will then vest with the Trustee Board of The Presbyterian Church in Canada. The Trustee Board normally gives priority to other Christian churches in offering church properties for sale (Book of Forms section 200.11.1). Working with a presbytery, the Trustee Board could be alerted to the fact that a fellowship (or new congregation outside of The Presbyterian Church in Canada) made up of former members of The Presbyterian Church in Canada would like to purchase the building the previous congregation owned. Such a sale could be given priority and would therefore meet the fiduciary requirements of the Trustee Board and the desire of a group of former members to re-own, if not retain, their property.

The Clerks of Assembly are disinclined to create a process for congregations to withdraw from The Presbyterian Church in Canada. To do so would require changes to our civil legislation both federal and provincial. The current provisions of the church for members and ministers to leave if they feel constrained by conscience to do so, is available, even with the consequence that church property remains with The Presbyterian Church in Canada. If this happens, there will always be room for gracious action, and loving respect on the part of those leaving, those remaining, their presbyteries and the Trustee Board. By God's grace, we remain brothers and sisters in Christ.

**Recommendation No. 2** (adopted, p. 23)

That the above be the response to Overture No. 37, 2015 and Overture Nos. 4, 5 and 7, 2016 re request for process for a congregation leaving the denomination.

**MEMORIAL NO. 1, 2015** (A&P 2015, p. 611–12, 249, 17)

**Re: Process re changes to church's teaching on human sexuality**

**Definition of scope and purpose of a Declaratory Act**

This memorial was referred to the Clerks of Assembly by the 2015 General Assembly with the request that that the Clerks provide a definition of the scope and purpose of a Declaratory Act.

The memorial itself quotes the pertinent legislation regarding a Declaratory Act:

293. The Assembly may pass a Declaratory Act affirming what it understands to be the law of the church regarding any particular matter; and such act may be passed without submission to presbyteries. But any action contemplating a change in the law of the church must be dealt with according to the provisions of the Barrier Act (A&P 1877) that are as follows:

293.1 No prepared law or rule relative to matters of doctrine, discipline, government or worship, shall become a permanent enactment until the same has been submitted to presbyteries for consideration...

The plain reading of section 293 is quite clear that a Declaratory Act is an affirmation by the General Assembly of its understanding of church law on any particular matter. The Clerks of Assembly take this to mean that a Declaratory Act does not change the law, but states an understanding, or an interpretation of church law. By stating an understanding, or giving an interpretation of a particular law, that law would therefore be clarified for those that need to apply it. This understating is supported by the legislation around the Barrier Act, which is the process our church has to change church law, doctrine, or government.

The Clerks, by reviewing the past 15 Declaratory Acts passed by General Assemblies (since 1992), have been able to assess the last 23 years of decisions in this regard.

Most Declaratory Acts in this period represent well the plain understanding of section 293.

A 2014 Declaratory Act clarifies that ministers must retire in order to receive a church pension.

In 2008, a Declaratory Act describes what qualifies as an 'audit' of church financial statements. This was to make it clear that there is distinction between the technical meaning in financial circles and the expected practice within the church.

In 2001 a Declaratory Act clarified how a motion to refer should be dealt with.

In 1998, a Declaratory Act stipulated that a 75% majority is necessary to made the decision for a synod to function by commission. One could argue that instead of affirming an understanding of the law, this amended existing legislation, since, in the absence of any exceptional legislation, decisions of church courts can always be passed by a simple majority vote. This is an example of a Declaratory Act amending, to an extent, an existing law. In the absence of this Declaratory Act, the law of the church would still be that a simple majority would be sufficient. This, in the view of the Clerks of Assembly, is not a good application of a Declaratory Act. An addition to legislation would have been preferred.

In 1993, a Declaratory Act clarified that both active and inactive members of the Order of Diaconal ministers are eligible to be on the roll of a presbytery, and in 1992, an Act clarified that such ministers are to be on the rotation as commissioners to General Assembly. This, in the view of the Clerks of Assembly is another good example of a Declaratory Act since the legislation had already been passed making members of the Order members of church courts.

One anomaly in this 23 year history of Declaratory Acts, at least in the view of the Clerks of Assembly, is the Declaratory Act passed in 2001 regarding the Westminster Confession of Faith and the Pope, in which the church distanced itself from derogatory theology applied to the pope in the Westminster Confession. While it was an utterly appropriate distancing for our church to make, it is hard to argue that it does not change the doctrine of a subordinate standard, even if that doctrine was not held by the vast majority of our ministers and elders. The Clerks of Assembly see this as a convenient, but not particularly appropriate, use of a Declaratory Act.

### **Conclusion**

While past General Assemblies seem to have occasionally passed Declaratory Acts that may have verged on changing doctrine or law rather than simply interpreting it, the Clerks of Assembly stand by a plain interpretation of section 293, namely that a Declaratory Act 'affirms what a General Assembly understands to be the law of the church regarding any particular matter'. The Clerks of Assembly would advise this and future Assemblies against passing Declaratory Acts that introduce new or revised legislation or doctrine into the life of the church.

#### **Recommendation No. 3** (adopted, p. 16)

That the above definition of the scope and purpose of a Declaratory Act be the response to Memorial No. 1, 2015.

### **OVERTURE NO. 3, 2016** (p. 500)

#### **Re: Barrier Act and an individual's dissent**

The Barrier Act has been used as a method of discernment by The Presbyterian Church in Canada since 1877. The purpose of the Barrier Act is to prevent a sudden alteration to the doctrine, worship, disciple or government of the church. It is also meant to encourage prayer, reflection and discussion before a significant change is made to any of these fundamental aspects of the life of the church.

The Barrier Act requires the approval of two General Assemblies and the majority of presbyteries, provided those replying constitute a majority of ministers, members of the Order of Diaconal Ministries and representative elders. The first Assembly remits a matter to the presbyteries for consideration. Presbyteries either express approval or disapproval. The approval or disapproval response from each presbytery is sent to the General Assembly Office accompanied by the total number of presbyters on the constituent roll of the presbytery. Presbytery responses are tallied and reported to the second General Assembly. If the majority of presbyteries express approval, that second General Assembly may adopt the proposal so that it becomes part of the life of the church. If the majority of presbyteries express disapproval, the second General Assembly must reject the proposal but may remit it, or an amended version, again to the presbyteries. (Book of Forms section 293.3)

Overture No. 3, 2016 accurately notes that if a member of presbytery votes against approving a remit, that presbyter may ask to have his or her dissent recorded in the presbytery minutes. The overture goes on to express concern that even though the member expresses dissent, that member is included in the total number on the roll of the presbytery that supports the overture.

It is important to understand that counting the constituent membership of a presbytery is not a means of determining how many individuals approve or disapprove a particular remit during the Barrier Act process. It is a way of ensuring that at least half of all members of all the presbyteries are represented in the vote on a particular proposal. An individual's dissent to a specific decision is intended to be handled by the court in which the vote was held.

While it is important for a presbytery to honour the right of a presbyter to record dissent, that dissent does not figure into the calculation of support for a remit at that point in the process. Since the Barrier Act process is based on the vote of the presbytery and not the individual, the Clerks are of the opinion that it is unnecessary to amend the legislation.

**Recommendation No. 4** (adopted, p. 16)

That Overture No. 3, 2016 re Barrier Act and an individual's dissent be answered by the above response.

## **DECLARATORY ACT**

### **MINISTER OF WORLD COMMUNION OF REFORMED CHURCHES PRESIDING AT THE LORD'S TABLE**

In response to Overture No. 4, 2014 and on a recommendation of the Committee on Church Doctrine, the 2015 General Assembly affirmed 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 and interim moderator of the relevant session'. (A&P 2015, p. 255)

Because the Assembly agreed that this is an affirmation of existing law and practice and not a new piece of legislation that would require being sent to presbyteries under the Barrier Act, the Clerks of Assembly believe it is an appropriate matter to be the subject of a Declaratory Act (see p. 283–84 re the scope and purpose of a Declaratory Act). By adopting a Declaratory Act on this issue, it can be easily referenced in the Book of Forms whenever the question of who can preside at the Lord's Table arises.

The pertinent legislation regarding the regulation of presiding at the Lord's Table is found at Book of Forms section 198.1:

198.1 It belongs to the presbytery to regulate matters concerning the performance of public worship and the administration of the sacraments, within its bounds. It must take cognizance of practices inconsistent with the laws and settled usage of the church. It should enjoin the discontinuance of novel practices calculated to cause division or strife in any congregation.

**Recommendation No. 5** (adopted, p. 16)

That the following Declaratory Act regarding the eligibility of ministers of member churches of The World Communion of Reformed Churches to preside at the Lord's Table be added to Book of Forms section 198.1.

Ordained ministers of churches that 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. (A&P 2015, p. 255)

## BOOK OF FORMS PROPOSALS

### BOOK OF FORMS SECTION 12.1

#### Dissent when absent from the court – deletion

Book of Forms section 12, states that a member of a court (session, presbytery, synod or General Assembly) is not to withdraw from attendance without the permission of the court. Subsection 12.1, explains that if the member leaves the court without permission, the member is not permitted to dissent from any decision arrived at while absent.

12. A member of the court ought not to withdraw from attendance without leave.

12.1 If he/she does so, he/she cannot dissent from any decision of the court arrived at in his/her absence.

The Clerks of Assembly believe section 12.1 should be deleted from the Book of Forms because it is inconsistent with the legislation on dissent as found in section 91.

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

Section 91 states that only a person who has voted on a question is entitled to have a dissent recorded and the dissent must be given when the decision is announced. If a person is absent from the court when the decision is made and announced, the person could not have voted on the matter nor submit a dissent. This is consistent with the church's belief that God's spirit speaks to us in community. We pray, think, speak and listen together as a way of discerning the mind of Christ for the church. It stands to reason that a person ought to be aware of the discussion that has gone into a decision before the person can offer dissent.

The Clerks are of the opinion that the reasons for the deletion of section 12.1 are self evident and does not require the time and attention of the church to study the matter further and report back to a future Assembly. Therefore, the Clerks make the following recommendation.

**Recommendation No. 6** (adopted, p. 40)  
That Book of Forms section 12.1 be deleted.

### BOOK OF FORMS SECTIONS 65–80.2

#### Petitions, Memorials and Overtures – revision

The Clerks of Assembly reported to the 2015 General Assembly that there is some confusion in the church regarding the meaning and use of overtures, petitions and memorials. The confusion mostly relates to petitions and memorials but also stems from the somewhat disorganized manner in which this section of the Book of Form is set out. The Clerks of Assembly were granted permission to circulate proposed legislation designed to simplify and clarify this portion of the church's governance.

The proposed legislation describes the overture in four paragraphs.

1. The definition of an overture.
2. Who may initiate an overture.
3. The information an overture should include.
4. How an overture is transmitted from one court to another.

The legislation provides the same information for a petition.

By way of a reminder, 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. A petition is a formal request made to a church court initiating specific business concerning the petitioners.

Because a memorial, which is a submission of facts presented to a court, is rarely used and its purpose can easily be fulfilled by either an overture or a petition, 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 in the Book of Forms.



The legislation was sent to the church for its consideration. Feedback was encouraged. A total of 17 presbyteries and 13 sessions offered comments. One presbytery noted, “The proposed changes would clarify and simplify the rules regarding the courts of the church use of these two important vehicles for change.” Fourteen (14) other presbyteries and all the sessions echoed this opinion. Only two presbyteries indicated a concern about the removal of memorials.

The Clerks believe nothing of the original legislation is lost in this proposal and significant clarity is gained. In view of the enthusiastic support of 28 of 30 responses, no changes have been made this year to the proposed legislation.

Current Book of Forms section 80.2 reads as follows:

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 for information: Appendix A–6 is a template for a presbytery response to a General Assembly referral. Appendix A–7 will be revised to provide overture and petition templates for the use of the church.)

Since this section relates to a broad range of papers that may be submitted to the General Assembly, and not just overtures and petitions, the Clerks recommend that it become a new section 300 in the General Assembly chapter of the Book of forms.

**Recommendation No. 7** (adopted, p. 40)

That the following revision of Book of Forms sections 65–80.2, regarding overtures and petitions, be approved and remitted to presbyteries under the Barrier Act.

## 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 Added to section 300.

**Recommendation No. 8** (adopted, p. 40)

That Book of Forms section 80.2 become the new section 300 as follows:

300. 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)

**BOOK OF FORMS SECTION 312**  
**Distribution of Acts and Proceedings – amendment**

In a spirit of careful stewardship, following the 2015 Assembly, paper copies of the Acts and Proceedings were only provided to those who purchased them.

Compact disks, containing the complete Acts and Proceedings since 1980 and General Assembly minutes from 1925 to 1979, the Book of Forms, Living Faith (English, French and Korean) and the Social Action Handbook are sent to ministers, members of the Order of Diaconal Ministries, others on the constituent roll and to each congregation. Additional disks are available upon request. While relatively inexpensive, this method of circulating the Acts and Proceedings is becoming obsolete as many new computers do not include CD drives.

It is possible for the Acts and Proceedings to be stored on a jump drive (also known as a flash drive, USB drive, memory stick). This method of production and distribution would naturally involve some expense. No decision on this option has been made to date.

The easiest and least expensive way to access the Acts and Proceedings is by downloading it from presbyterian.ca. The Acts and Proceedings from 1990 to the present are available online. All the other resources, included on the compact disk mentioned above, are also available online.

The current legislation related to the distribution of the Acts and Proceedings states that one copy of the General Assembly minutes will be “sent by mail” to specific recipients as stated below.

312. One copy of the minutes shall be sent by mail, when issued, to each minister and member of the Order of Diaconal Ministries, and to each retired minister, also to each session in all congregations that have contributed to the Assembly fund during the year then preceding.

In order for the legislation to match the current and future reality of distribution, the Clerks of Assembly propose a revision to section 312. Since this is an administrative issue and not a fundamental change in the law of the church, the Clerks are of the opinion this decision can be made by this Assembly.

**Recommendation No. 9** (adopted, p. 16)

That Book of Forms section 312 be amended to read as follows:

312. The Clerks of Assembly shall be responsible for producing the minutes of the General Assembly and making them available to the church.

**BOOK OF FORMS APPENDIX K – ADDED**

The Special Committee re the Optional Elimination of Synods reported to the 2015 General Assembly. The recommendations of that committee were adopted. One of those recommendations stated that if the legislation found in Remit B, 2015 (see p. 462) is adopted by the 2016 General Assembly, then Appendix K will be added to the Book of forms. Appendix K outlines an orderly process for considering and achieving the dissolution of a synod.

Appendix K was included in the committee’s report to the 2015 General Assembly. During the intervening year, the Clerks noted that section 3 of the appendix could be improved. Formerly, it read:

3. Synod forwards the presbytery approved dissolution plan to General Assembly for final approval.

The Clerks have amended the sentence as follows:

3. Synod reviews the dissolution plan and, if necessary, amends it. The synod then forwards the plan to the General Assembly, through the Committee on Bills and Overtures, for final approval.

Therefore, if Remit B, 2015, is approved by this Assembly, the following, slightly amended Appendix K will be added to the Book of Forms.

## APPENDIX K

### PROCEDURES FOR THE DISSOLUTION OF A SYNOD

1. Synod prepares a dissolution plan including but not limited to:
  - A. Preamble summarizing the process followed by the synod leading to the decision to seek dissolution.
  - B. Transfer of all assets or liabilities under its control to a presbytery or presbyteries within its bounds.
  - C. Transfer of responsibility for staff, property and collaboration on any current or proposed programs to a presbytery or presbyteries within its bounds.
  - D. Transfer of all necessary synod budget items to a presbytery or presbyteries within its bounds.
  - E. A plan for the annual inter-presbytery attestation of minutes (Book of Forms section 32).
  - F. A formula for redistributing synod appointments to Assembly Council from among the presbyteries within its bounds.
  - G. A formula for redistributing synod appointments to the Committee to Nominate Standing Committees (Book of Forms section 288.1)
  - H. Consultation with the Life and Mission Agency on funding for the synod's regional staff or other synod grants.
  - I. A formula for collaboration among the presbyteries on future requests for amendment to the plan by General Assembly.
  - J. 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 reviews and amends the dissolution plan and forwards it to the General Assembly, through the Committee on Bills and Overtures, 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.

### BOOK OF FORMS SECTIONS 252 AND 373

When the Special Commission re Appeal No. 1, 2015 rendered its judgment on March 21, 2016 (see p. 462–68), the commission made the following observation in the analysis portion of its report. “The commission notes that the two sections of the Book of Forms which deal with deposition, 252 and 373, are not consistent in terms of the grounds which are cited....The commission would suggest that these sections should be examined by the Clerks of Assembly with a view towards obtaining consistency between them.”

The Clerks appreciate the careful attention of the commission. They will consider this suggestion with a view to offering a recommendation on the matter to the 2017 General Assembly.

### CONSULTATIONS

The Clerks of Assembly, as directed by the General Assembly, have consulted with the authors of the following reports.

**2015 General Assembly Special Commission**

**Appeal No. 1, 2015** (A&P 2015, p. 612, 249, 17) re appeal against the actions and censure of the Presbytery of Brampton against the Rev. Edward Dowdles. See report p. 462–68.

**Assembly Council – Overture No. 3, 2015** (A&P 2015, p. 573, 216, 24).

**Re: Committee re General Assembly budget and arrangements.** See report p. 226.

**Assembly Council – Overture No. 2, 2016** (p. 499–500)

**Re: Timeline regarding overtures relating to human sexuality**

Referred to Assembly Council to consult with Clerks of Assembly. See report p. 228–30.

**RESPONSIBILITIES OF THE CLERKS OF ASSEMBLY**

The Clerks of Assembly are deeply involved in each General Assembly. Before the Assembly, the Clerks assist with the collection and distribution of reports to be considered by the Assembly and set the provisional agenda. During each business session (sederunt), they record minutes and advise the Moderator on procedure. After each sederunt, they prepare draft minutes that are distributed to commissioners. Once the Assembly is dissolved, the Clerks complete the Acts and Proceedings and review evaluations. The Acts and Proceedings contains the minutes of Assembly, reports to the Assembly, field reports from staff of International Ministries and Canadian Ministries, statistical information regarding congregations, presbyteries and synods, the 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 may be purchased through the national office Resource Centre. The Acts and Proceedings are available online at [presbyterian.ca](http://presbyterian.ca). An annually produced CD-ROM contains the full Acts and Proceedings from 1980 to the present, the minutes of each General Assembly from 1925 through to 1979, along with the current version of the Book of Forms, Living Faith (English, French and Korean) 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 and Young Adult Representatives**

Resources are available from the General Assembly Office to help presbyteries prepare commissioners for the General Assembly. Mr. Muir sends orientation resources directly to first-time commissioners prior to the Assembly and, during the Assembly, he and Ms. Terrie-Lee Hamilton, Senior Administrator in the Assembly Office, co-host a question-and-answer meal for first-time commissioners. Prior to the Assembly, they also led a webinar for commissioners, hosted by the Rev. Dr. Ross Lockhart of St. Andrew's Hall. The Principal Clerk provides procedural orientation sessions for commissioners during one of the first sederunts. The Clerks of Assembly also meet with the Young Adult Representatives to discuss what they might experience at 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*. This resource is sent to congregations three times annually in the PCPak. Copies of issues dating back to February 2002 are available on The Presbyterian Church in Canada website ([presbyterian.ca](http://presbyterian.ca)). Presbyteries and synods are served by the Clerks' Corner, an online source of frequently requested resources, 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 governance matters, receive updates on church policies, and meet national office staff in an unhurried retreat atmosphere.

**COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED****Special Committee re Pension Solvency Funding**

The commission met by correspondence on Monday, September 21, 2015, and approved two requests from the 2015 General Assembly's Special Committee re Pension Solvency Funding. The first request was to permit appointee, Mr. Ken Heckbert, to participate on this committee by correspondence. The second was to add Ms. Joyce Harrison to the committee.

### **Synod of British Columbia – Minutes**

The minutes of the 2012 and 2013 Synod of British Columbia meetings were not presented to the General Assembly for attestation. The 2015 General Assembly agreed that these minutes be submitted for attestation to this commission. (A&P 2015, p. 45, Committee to Examine the Records, Rec. No. 3). The commission met by correspondence on Thursday, April 7, 2016, and the minutes were attested as neatly and correctly kept.

The commission is made up of the Clerks of Assembly and the Moderator of the 2015 General Assembly. (A&P 2015, p.45)

Stephen Kendall, Don Muir, Tony Plomp  
Clerks of Assembly

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

To the Venerable, the 142nd General Assembly:

The Ecumenical and Interfaith Relations Committee met in Toronto in October 2015, and then by conference call in February 2016. Our agenda included the ongoing facilitation of relationships between The Presbyterian Church in Canada and various national and international ecumenical councils and interfaith groups, as well as preparing a response to a Commissioner's Overture re public prayer and making a contribution to the denomination's discernment around human sexuality.

#### **COMMISSIONER'S OVERTURE RE PUBLIC PRAYER (A&P 2015, p. 23)**

The Commissioner's Overture re public prayer asks two things. It asks the committee to look into "the effects of the Supreme Court's decision as it impacts city councils, government at all levels and our own public prayers." Secondly, the overture asks that, "we enter into conversation with religious leaders of other faiths who share our belief that public prayer adds to civil society and the wellbeing of communities."

Firstly, the Ecumenical and Interfaith Relations Committee would like to point out an important distinction between the case of public prayer in worship and the place of public prayers in government meetings. The preamble to the overture can be read that they are one and the same. This is, perhaps understandable as there seems to be a growing anxiety among some groups of Christians that, as our Canadian culture becomes more secularized, older community traditions of which familiar Christian traditions are a part, are challenged and changed. As that changing reality grows, so may the anxiety of losing what we once held as an essential part of our cultural and religious identity. Where will it stop? Might public worship one day be outlawed?

The freedom of conscience and religion is protected under the Charter of Rights, a protection which extends to public worship. That raises the question of what happened in the City of Saguenay. The overture suggests that "prayers have been banned...", but a review of the case will show that the practice of reciting a particular prayer before the council meetings performed by elected officials with the intent of showing preference for one religion over another was ruled discriminatory and a breach of state neutrality. The practice surrounding the prayer had to stop but that does not enable us to jump to the conclusion that public prayer was banned everywhere in the City of Saguenay. Nor does it mean that non-discriminatory prayers that do not breach the state's neutrality are impossible.

Two issues stand out. The Supreme Court's decision is an attempt to apply and interpret the guarantee of the freedom of conscience and religion in our provincial and federal Charter. The issues of discrimination with respect to freedom of conscience and religion are important and have to be assessed within the context that the alleged discrimination occurred. Discrimination has to be proved.

The Quebec Human Rights Tribunal is a specialized administrative tribunal whose expertise relates mainly to cases involving discrimination. It is not a court but acts like one and it has been empowered with the legal right to rule on matters of discrimination. The issue of deference to a specialized Tribunal's ruling raises the question of which standard of review is appropriate to use. Should the Tribunal's powers and abilities be respected and the standard of reasonableness be used or should the standard of correctness be applied to the Tribunal's decision as if had the

function of a lower court? The Supreme Court of Canada overruled the Quebec Court of Appeal on this question.

The decision of the Supreme Court along with the underlying issues need to be understood in order to explore the effect the judgement has on the prayers written and used by Presbyterians and other levels of government in Canada. One must not separate the process from the final decision. Indeed, the case against the City of Saguenay and its journey from the municipal chambers where it began to the Commission des droits de la personne et des droits de la jeunesse, to the Quebec Human Rights Tribunal through the Quebec Court of Appeal ending up at the Supreme Court of Canada may prove to be an important study and example for Presbyterian communities in Canada when they expect to hear public prayers recited by publically elected officials or others in public places outside of their own places of worship.

### **The Case**

The municipality of Saguenay resulted from an amalgamation of seven smaller communities in 2002. The current mayor had been mayor since that time. Prior to the amalgamation, not all the communities engaged in a prayer before a public meeting. The form and practice of prayer was introduced by its current mayor. From Facts cited in the Reasons for Judgement, it was recorded,

At the start of each meeting, the mayor and councillors would be standing. The mayor, using a microphone, would then recite a prayer after making the sign of the cross while saying [translation] “[i]n the name of the Father, the Son and the Holy Spirit”. The prayer also ended with the sign of the cross and the same words. Other councillors and municipal officials would cross themselves at the beginning and end of the prayer as well. In the Chicoutimi council chamber, there was a Sacred Heart statue fitted with a red electric votive light. In the council chamber in La Baie, there was a crucifix hanging on the wall.

From 2002 to 2008 there was no by-law governing the prayer. At the time, the prayer read as follows:

O God, eternal and almighty, from Whom all power and wisdom flow, we are assembled here in Your presence to ensure the good of our city and its prosperity. We beseech You to grant us the enlightenment and energy necessary for our deliberations to promote the honour and glory of Your holy name and the spiritual and material [well-being] of our city. Amen.

In 2006, the mayor was approached by a resident of Saguenay who calls himself an atheist and who on account of his interest in municipal politics regularly attended the municipal council’s public meetings. He felt uncomfortable with the display which he considered religious and asked the mayor to stop the practice. When the mayor refused the complaint process began. A complaint was filed with the Commission des droits de la personne et des droits de la jeunesse in 2007.

### **Judicial History**

In May 2008, the Commission said, “that it considered the evidence with respect to the prayer to be sufficient to submit it to the Tribunal.”

In the submission to the Tribunal, the appellant, “asked the Tribunal to order the City and its mayor to cease the recitation of the prayer and to remove all religious symbols from the chambers in which the council’s meetings were held.” Later that year the city adopted a by-law that regulated the recitation of the prayer. It changed the wording of the prayer and the official opening of council meetings. It also provided for a two-minute delay between the end of the prayer and the official opening of the council meetings. From the Facts cited in the Reasons for Judgement, it was recorded,

WHEREAS there exists within the City of Saguenay a tradition to the effect that Council meetings are preceded by the recitation of a prayer, the text of which is reproduced below;  
WHEREAS the purpose of this tradition is to ensure decorum and highlight the importance of the work of the councillors;

WHEREAS the members of Council, unanimously, want this tradition to continue and wish to pursue it on the basis of their individual rights and freedoms, in particular their rights to freedom of expression, conscience and religion;

WHEREAS it is important to specify that the Council members and the public are in no way obligated to recite this prayer or attend its recitation;

WHEREAS it is important to ensure that members of the Council and of the public who do not wish to attend the recitation of this prayer may nevertheless attend the Council session in its entirety;

NOW THEREFORE, it is enacted as follows:

SECTION 2 – Bylaw VS-2002-39 is amended to add section 16.1 which provides the following:

SECTION 16.1 – Once the chairperson of the meeting enters the Council deliberation room, the Council members who wish to do so may rise to recite the traditional prayer, the text of which is reproduced below.

Almighty God, we thank you for the great blessings that You have given to Saguenay and its citizens, including freedom, opportunities for development and peace. Guide us in our deliberations as City Council members and help us to be aware of our duties and responsibilities. Grant us the wisdom, knowledge and understanding to allow us to preserve the benefits enjoyed by our City for all to enjoy so that we may make wise decisions. Amen.

To allow Council members and the public who do not wish to attend the recitation of the prayer to take their places in the room, the chairperson of the meeting will declare the Council session open two minutes after the end of the recitation of the prayer.

After the by-law was adopted, the complainants amended their motion to ask the Tribunal to “declare that the By-law be inoperative....”

The Supreme Court summary of the Case History records that the Tribunal “stated that the case ultimately raises three questions (para 193):

(1) Do the By-Law, the recitation of the prayer and the exhibiting of religious symbols interfere with the Appellant’s right to full and equal recognition and exercise of his freedom of conscience and religion without discrimination based on religion, contrary to ss 3, 4, 10, 11, 15 of the *Quebec Charter*? (2) If so, did the City and its mayor establish a defense consistent with the *Quebec Charter*? (3) If there are unjustified discriminatory interference, what remedies are appropriate?

The Supreme Court summary noted that to answer these questions, the Tribunal “considered the right to equal exercise of freedom of conscience and religion, the purpose and scope of that freedom, and the state’s duty of neutrality that flows from it.”

The Tribunal found that the prayer was “when considered in light of its context, religious in nature (para. 228) and that the respondents, by having it recited, were showing a preference for one religion to the detriment of others. Such a practice was therefore in breach of the state’s duty of neutrality (para. 250).” The Tribunal declared the by-law “inoperative and invalid.” The respondents were ordered to cease the recitation of prayer and to remove all religious symbols from the rooms where the council meetings were held.

The Quebec Court of Appeal ruled against the Tribunal. “The standard of review of correctness” was applied in reaching its decision. The appeal commented on the witness, the central question concerning the neutrality of the state and the prayer. In consideration of the expert witness the Court of Appeal found that the Tribunal had made “a palpable and overriding error” in accepting the expert’s opinion.

It endorsed the idea of “benevolent neutrality: to comply with this duty, the state must neither encourage nor discourage any belief or non-belief.” Further, “the concept of neutrality does not require the state to abstain from involvement in religious matters.” And, “the duty of neutrality must be complied with in a manner that is consistent with the society’s heritage and traditions, and with the state’s duty to preserve its history.” Finally, “protection of the diversity of beliefs must be reconciled with the cultural reality of society, which includes its religious heritage.”



Concerning the prayer, the Court of Appeal “found that the prayer expressed universal values and could not be identified with any particular religion.” And “the principle of the religious neutrality of the state is intended to promote tolerance and openness, not to exclude from a society all references to its religious history.” The Court ruled that the Appellant “had not been discriminated against on the ground of freedom of conscience and religion,” and that the irritants felt by him “did not amount to injuries that would be sufficient to offend the principle of substantive equality.”

The Court of Appeal was clear that on the issue of the religious symbols, neither it nor the Tribunal could comment on them because they were not part of the Commission’s investigation. However, one opinion was expressed that “the Sacred Heart statue and the crucifix were works of art and were devoid of religious connotation and did not affect the state’s neutrality.” Opposite that view was the insistence that the Court of Appeal not rule on the matter but, “noted that it would still be open to the parties to bring an action in the Superior Court in order to obtain remedies that the Tribunal could not grant them.”

### **The Supreme Court Issue**

The main question raised by the appeal, “is whether the prayer cited at the start of the City’s public meeting and the by-law regulating its recitation constituted interference with Mr S.’s freedom of conscience and religion, contrary to sections 3 and 10 of the Quebec Charter.” To answer that question, the Supreme Court needed to “identify the standard of review applicable on an appeal from a final decision of the Tribunal and to determine whether the Tribunal had jurisdiction to rule on the issue of religious symbols.” Additionally, it needed to “define the scope of the state’s duty of religious neutrality that flows from the freedom of conscience and religion protected by the Quebec Charter.”

Concerning the standard of review, the Supreme Court felt that the Court of Appeal erred using a “confusing conceptual hybrid” standard in reviewing the Tribunal’s case. The standards used in reviewing the Tribunal’s decision were not consistent with the statute set out for use by the Court of Appeal. Though it supported the use of the correctness standard with respect to the Court of Appeals preference of the more nuanced idea of “benevolent neutrality” to neutrality, the Supreme Court concluded that the Tribunal was “entitled to deference” in relation to the decision of discrimination. “The Court of Appeal was required to show deference and could not therefore substitute its own opinion on the facts.”

The Supreme Court agreed that it was not open for the Tribunal to consider the question of the religious symbols because the Tribunal’s jurisdiction is circumscribed by the work of the Commission. Further it felt that the Court of Appeal erred in speaking to the question of the religious symbols on account of the insistence of certain parties to do so. The contradiction in recognizing that the Tribunal lacked the jurisdiction and assuming that jurisdiction for the Court of appeal is, “difficult to justify.” However, the Tribunal could have admitted evidence that was useful and relevant to the determination of the case and the Supreme Court suggested that the presence of religious symbols formed part of that context.

In response to the appellant’s claim that the practice and the by-law interfered with Mr. S.’s freedom of conscience and religion under section 10 of the Quebec Charter, the respondents countered that “the authority for recitation of the prayer such as this at council meetings and for regulating it by means of the by-law lies in the right of the city’s officials to freedom of conscience and religion, and that Mr. S.’s right is therefore not impaired.” The Supreme Court ruled that the appellant’s claim must prevail. Some of the supporting reasons are summarized here.

State neutrality means “that the state must neither encourage nor discourage any form of religious conviction whatever. If the state adheres to a form of religious expression under the guise of cultural or historical reality or heritage, it breaches its duty of neutrality. If that religious expression also creates distinction, exclusion or preference that has the effect of nullifying or impairing the right to full and equal recognition and exercise of freedom of conscience and religion, there is discrimination.” The court also pointed out there is provision under the Quebec Charter for the state to breach its duty of neutrality. It requires “1) that the legislative objective is of sufficient importance in the sense that it relates to pressing and substantial concerns and 2) that the means chosen to achieve the objective are proportional.”

The position of each party was as follows. The appellants insisted that the words of the prayer and context in which the prayer was recited, the actions of the mayor and councillors, the religious symbols in the council chambers and the overall context contributed to the fact that the prayer was eminently religious. The respondents countered that the context should be dismissed because the appeal concerns only the prayer. They insisted that the prayer was non-denominational and could be identified with no particular religion, though they conceded that a non-denominational prayer is religious in nature. They also submitted “that to prevent the city from expressing its belief would be to give atheism and agnosticism precedence over religions.” They add that a religious prayer “is valid because the theism of the Canadian state is entrenched in the Constitution by the reference to the supremacy of God in the preamble of the Canadian Charter. They also point out that the prayer in the by-law is copied from the one recited by the Speaker of the House of Commons before the body commences its meetings.”

In considering the alleged discrimination, public statements from the mayor were quoted “revealing of the true function of the council’s practice: I am in this battle because I worship Christ. When I get to the hereafter, I’m going to be a little proud. I’ll be able to say to Him: ‘I fought for You; I even went to trial for You. There’s no better argument.’ And “I said those things. It’s true we place much emphasis on that because we have faith. And because we want to show it. The entire municipal council is behind me. Of course, it isn’t a strictly personal fight. It’s the whole council. I am mandated.” The court concluded:

These comments confirm that the recitation of the prayer at the council’s meetings was above all else a use by the council of public powers to manifest and profess one religion to the exclusion of all others. It was much more than the simple expression of a cultural tradition. It was a practice by which the state, actively, and with full knowledge of what it was doing, professed a theistic faith. What the respondents are defending is not a tradition, but the municipality’s right to manifest its own faith. A sure sign of this is the respondent’s statement in this Court that the appellants were attempting to prevent the municipality ‘from expressing its belief.’ In my opinion, nothing could conflict more with the state’s neutrality. Tradition cannot be used to justify such a use of public powers.

In considering the respondent’s submission that the city’s prayer is valid because it is similar to the one recited by the Speaker of the House of Commons, three things were noted. “First, there is no evidence before us on the purpose of the prayer of the House of Commons. Second, the circumstances of the recitation of the two prayers are different. Third, it is possible that the House’s prayer is subject to parliamentary privilege, as certain courts have suggested.” It was considered inappropriate for the Court to discuss the content of the prayer from the House of Commons without “detailed evidence” surrounding the details of its use, “or to use it for support that the city’s prayer is valid.”

In relation to the supremacy of God mentioned in the preamble to the Charter, the respondents claimed that it established the “moral source” of the values that the Charter protects. “A prayer that refers to that same source cannot, in itself, interfere with anyone’s freedom of conscience and religion.” However, the Court noted to view it in this way is to “truncate” and “limit” the scope of freedom of conscience and religion. Quoting from Professor L. Sossi from “The ‘Supremacy of God’, *Human Dignity and the Charter of Rights and Freedoms*” (2003):

The reference to the supremacy of God in the Charter should not be construed so as to suggest one religion is favoured over another in Canada, or that monotheism is more desirable than polytheism, nor that the God-fearing are entitled to greater rights and privileges than atheists or agnostics. Any of these interpretations would be at odds with the purpose and orientation of the Charter.

### **The Court’s Conclusion**

“None of the arguments advanced by the respondents can refute the inescapable conclusion that, in the instant case, the By-Law and the City’s practice with respect to the prayer are incompatible with the state’s duty of neutrality. The Tribunal’s findings of fact on the religious and discriminatory nature of the By-law and of the practice were not unreasonable; quite the contrary.” The Court held up the Tribunal’s decisions, that the by-law was declared inoperative and invalid and that the respondents be ordered to cease the recitation of the prayer in the chambers where the council meets. They were also ordered to pay compensatory and punitive damages to the appellant.

### What we learned

1. That members of The Presbyterian Church in Canada should understand more clearly the freedom of religion and conscience which is protected for everyone under the Charter of Rights. It ensures that we have the right to public places of worship where our religious practices are of our own design. Transferring those practices to the public sphere, however, like prayer at the beginning of a municipal meeting, have a different context and reality. In the public sphere where we may encounter people of other faiths or of no faith, the use of particular religious practices that could be viewed as preferential could be challenging. Awareness should lead to dialogue.
2. That this case is about a violation of an individual's right to "equal exercise of freedom of conscience and religion" and about the kind of discrimination that may arise when a group in power feels the scales of equality tip in their favour. It must be recognized how difficult it is to be objective about the provisions of, in this case, the Quebec Charter of Rights when issues of identity, like religious practices, are involved. The Canadian Charter of Rights, also, protects an individual's legal right to pray publicly. Under the Charter of Rights, Canadians have the freedom of conscience and religion. Under the right of freedom of religion falls the right to do things like assemble, worship, print and disseminate literature and to pray. Public prayer generally cannot and has not been outlawed.
3. On account of the fact that this case is about a violation of that freedom of conscience and religion, the content of the prayer is less of an issue than the context in which the prayer was used and/or imposed on those present. From the Reasons Concurring in Part One of the Justices noted that state neutrality is about what the role of the state is in protecting freedom of religion, part of the inquiry into freedom of religion necessarily engages the question of state neutrality." Moreover, "as the majority reasons themselves state, the duty of state religious neutrality 'flows from freedom of conscience and religion'. Like freedom of conscience and religion, its application depends on the context." The importance of context underlines the need for individuals and groups within communities to engage their councillors in dialogue about the place of public prayer if that is an issue for them.
4. That an elected public official should not be encouraged or expected to lead a prayer at public meetings. Perhaps that means the door is open for the wider faith community to dialogue concerning what appropriate interfaith support of the common good and civil well-being entails. Some of the members of the Ecumenical and Interfaith Relations Committee have been engaged in these conversations. The support for public displays of religious practice range from the total separation of church and state to the development and inclusion of some appropriate non-discriminatory practices.
5. That discernment and negotiation of what can and cannot be done in public meetings needs to happen in the communities where this is a concern. Those moved and passionate for the ways that prayer adds to civil society and the well-being of communities should join with other passionate citizens and religious leaders along with civic leaders in their community to talk about and discern practices that are not felt as an infringement of an individual's rights under the Charter and that are not discriminatory.

### The effects of the Supreme Court's decision on prayers in Presbyterian churches

As noted at the beginning, the Supreme Court's decision against the City of Saguenay has no implication or effect on the prayers in public worship in The Presbyterian Church in Canada. It remains with the presbytery to ensure that the form of worship is decent and in order.

When it comes to public prayers in government meetings, care must be taken to ensure that rights protected under the Charter of Rights are not violated. It may mean that municipalities do not legislate the form and content of prayer or that there will be no prayer. It may mean that publicly elected officials are the wrong people to recite prayer whatever form it takes. It does mean that openness and dialogue are required which address the second request of the overture.

The Ecumenical and Interfaith Relations Committee would like to encourage the members and leaders of The Presbyterian Church in Canada to engage in ecumenical and interfaith dialogue with people of other faiths and of no faith in their communities.

#### **Recommendation No. 1** (adopted, p. 41)

That the prayer of the Commissioner's Overture be answered by the above response.

## HUMAN SEXUALITY

The Ecumenical and Interfaith Relations Committee discussed the issue of human sexuality currently under consideration in The Presbyterian Church in Canada at both of our meetings. Not only was the study document, *Body, Mind and Soul* referred to all the standing committees of the General Assembly, but our committee believes that these issues have significant implications for our relationships with other Christian churches, other faith groups, and unity of The Presbyterian Church in Canada itself.

The committee encourages the church to consider whether and how a change in the policy of The Presbyterian Church in Canada regarding the ordination of LGBTQ individuals (who have not chosen to remain celibate) and/or same-sex marriage might affect our relationships with other Christian churches with whom we are in multi-lateral or bilateral relationships. Openness with our partner churches regarding our current discussion and discernment will be important for maintaining good relationships, and may also provide us with the opportunity to learn from other churches' experiences of grappling with the same questions. Members of our committee have taken the opportunity to share about our church's current deliberations with our dialogue partners in the Christian Reformed Church in America, as well as with the Governing Board of the Canadian Council of Churches.

The Ecumenical and Interfaith Relations Committee is concerned not only with our church's growing unity with other Christian churches, but also with our own internal unity. It has been widely acknowledged that issues related to human sexuality are divisive within our church, and a great concern has been expressed across the church that whatever decision we make, a large portion of our members and congregations might consider leaving the denomination. Our committee was encouraged by the section of *Body, Mind and Soul* that acknowledged the fact that it is extremely unlikely that the whole church will come to agreement, and invited us to think creatively about how we might stay together in spite of differing convictions on this issue. If we cannot come to agreement, we must move away from strategies of argument and debate towards determined efforts to maintain unity in spite of disagreement.

## 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](http://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. Katherine Masterton and Stephen Allen of Justice Ministries have gathered material that reflects The Presbyterian Church in Canada's involvement with this pilgrimage. (See pilgrimage of justice and peace at [presbyterian.ca/eirc](http://presbyterian.ca/eirc).)

Two important documents from The World Council of Churches have been circulated throughout our church for study and comment over the last two years: *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, and *Together Towards Life: Mission and Evangelism in Changing Landscapes* is the product of a similarly broad ecumenical and global initiative. Our committee is grateful to the presbyteries, sessions and individuals who took time to review the documents and send us their responses. We prepared and submitted a summary of the responses to the WCC in 2015, but hope that our churches will continue to study and make use of these documents in the coming years. Study guides, prepared by the Rev. Dr. Ron Wallace, will assist

congregations in using these documents for special studies, workshops, or events. They can be found at [presbyterian.ca/2014/10/24/two-new-study-guides/](http://presbyterian.ca/2014/10/24/two-new-study-guides/). We encourage Presbyterians to consider getting together with other Christian churches in your neighbourhoods to discuss what it means to be the church and/or our call to mission and evangelism in changing landscapes.

### **World Communion of Reformed Churches (WCRC)**

The World Communion of Reformed Churches is comprised of 80 million Christians in Congregational, Presbyterian, Reformed, United, Uniting and Waldensian churches. The WCRC, working with its 225+ member churches, is active in supporting theology, justice, church unity and mission in over 100 countries. Information about the council's work may be found at [wrc.ch](http://wrc.ch).

In 2015, the Ecumenical and Interfaith Relations Committee was pleased to note correspondence from our denomination to the WCRC to inform the Communion of our 2015 General Assembly's decision to welcome ministers of Reformed churches to celebrate communion in our churches. We would like to encourage Presbyterian congregations to take opportunities to pray and worship together with other Christian churches, and to share in the Sacrament of the Lord's Supper where possible. A list of denominations that are members of the WCRC is located on its website: [wrc.ch/members](http://wrc.ch/members).

The 26th General Council of the World Communion of Reformed Churches will be held in Leipzig, Germany from June 29 to July 7, 2017. The WCRC is returning to the birthplace of the 16th-century Reformation to demonstrate that this event belongs to Christians around the world. This marks the 500th anniversary of Martin Luther's posting of his 95 theses on the door of the Castle Church in Wittenberg, Germany. Wittenberg, along with other historic Reformation sites, will play an important part in the General Council, and the theme will be: *Living God, renew and transform us*. Thanks to those presbyteries that made excellent nominations for our three delegates to attend the General Council. Hilary Hagar, Robert Murray, and Stephen Kendall will be our delegates, with Susan Mattinson as an alternate.

The Ecumenical and Interfaith Relations Committee is very excited to report that the WCRC is currently engaged in a process of affirming our fundamental doctrinal agreement with the teaching expressed in the Joint Declaration on the Doctrine of Justification. The WCRC's draft statement affirming the Joint Declaration begins with this helpful explanation:

By way of a new ecumenical consensus, the doctrine of justification by faith represents the heart of the Gospel. Agreement about what the doctrine means is therefore of the highest importance.... In 1999, after many years of painstaking dialogue, The Joint Declaration on the Doctrine of Justification was signed by the Catholics and the Lutherans. It was then ratified by the Methodists in 2006. The mutual anathemas of the 16th century, while still accepted as salutary warnings, have been laid aside as not applying to the present. We, the Reformed Churches of the World Communion of Reformed Churches, are ready to join in this ecumenical concord. We express our joy and gratitude for the great gains that have been made....

Our committee reviewed the draft statement from the WCRC, and offered some comments for consideration as the final text of the statement is developed.

The Rev. Mary Fontaine of Vancouver is a member of the WCRC Executive Committee.

### **Canadian Council of Churches (CCC)**

The Canadian Council of Churches is the broadest and most inclusive ecumenical body in Canada, bringing together representatives from Anglican, Evangelical, Free Church, Eastern Orthodox and Oriental Orthodox, Protestant, and Roman Catholic member denominations. The purpose of the CCC is to serve God's mission in the world, to give expression to the unity which is offered to the world through Jesus Christ, to witness to the continuing renewal of the Church by the Holy Spirit, to promote the growth of ecumenical and missionary obedience among all Christians, and to facilitate common action by the member churches.

In 2015, the CCC welcomed a new President, Canon Dr. Alyson Barnett-Cowan of the Anglican Church of Canada. Barnett-Cowan has set two presidential priorities for her term which are to visit

each denominational head office, and to support member denominations in responding to the Calls to Action of the Truth and Reconciliation Commission.

At the November 2015 meeting of the Governing Board of the CCC, representatives of the member churches shared the practices, commonalities and tensions experienced in the areas of mission, evangelism and culture in a session led by the Canadian Churches' Forum, and then compared the insights of three documents on these topics: *Capetown Commitment* (Lausanne), *Together Towards Life* (WCC), and *Evangelii Gaudium* (Pope Francis).

The November meeting included praying together in the Anglican, Baptist, and Mar Thoma Christian traditions, and experiencing for the first time the 2016 Week of Prayer for Christian Unity theme of *Called to Proclaim the Mighty Acts of God*, prepared this year by the churches of Latvia. Members of the Governing Board engaged with the latest news and experiences in Canada of the Middle East Refugee crisis, and sent a pastoral letter to all member denominations on welcoming refugees, particularly Syrians, to Canada. They also wrote to Prime Minister Justin Trudeau to request the Supreme Court of Canada to extend for a reasonable period of time the suspension of the implementation of its ruling in *Carter v. Canada* on physician assisted death in order to allow for a full and thorough public discussion.

The Canadian Council of Churches uses the “Forum” model of ecumenical engagement and cooperation. This means that decisions of the CCC are not made through motions, debate and vote. Instead, the forum enables and facilitates the churches in sharing and exchanging, in understanding better each other's perspectives and, if there is consensus in such sharing and exchange, in searching for appropriate ways to witness in common to the unity we already share, while also identifying ways to deepen that unity. This year, the Governing Board spent some time deeply reflecting together on “Forum” and the Lund Principle of ecumenism (doing everything together except that which conscious requires that we do separately).

The May meeting of the CCC Governing Board will be in Ottawa, and the agenda will include attendance at the 51st Annual National Prayer Breakfast, an ecumenical gathering by Speakers of the Senate and the House of Commons to be held on May 19 at Westin Ottawa Hotel. The Rev. Amanda Currie and the Rev. Stephen Kendall are our representatives on the Governing Board, with Stephen serving as one of the vice-presidents for this triennium (2015–2018).

The Presbyterian Church in Canada has representatives on a various CCC committees including the Rev. Dr. Andrew Johnston who is our new representative on the Interfaith Reference Group, and Mr. Stephen Allen who serves on the Commission on Justice and Peace.

### **Evangelical Fellowship of Canada (EFC)**

The “Council of Presidents” of the Evangelical Fellowship of Canada met in Winnipeg on October 22, 2015 with a Denominational Leaders meeting on the following day. The Presbyterian Church in Canada has observer status in the EFC, and our representative, the Rev. Dr. Dan Scott, was in attendance. A new mission statement has been adopted: “Uniting evangelicals to bless Canada in the name of Jesus,” and the meeting included discussion of a proposed statement on “The Church in Mission”. A practical outworking of this statement is a new discipleship training initiative of the EFC for young people entitled, “The Love Movement” that uses social media to engage youth. The annual meeting also included an excellent panel presentation on the Truth and Reconciliation Commission's Recommendations to Faith Groups. More information about the EFC may be found at [evangelicalfellowship.ca](http://evangelicalfellowship.ca).

## **DIALOGUES**

### **Canadian Christian-Jewish Consultation**

The Canadian Christian-Jewish Consultation continues to be 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. The Canadian Conference of Catholic Bishops (CCCB) is meeting bilaterally with the Canadian Centre for Israel and Jewish Affairs (CCIIA).

### **Christian Reformed Church of North America – The Presbyterian Church in Canada**

The Christian Reformed Church of North America and The Presbyterian Church in Canada met twice this past year. Some items being addressed by the dialogue include: a joint presbytery-classis event in Southern Alberta, cooperative initiatives such as sharing web-based resources,

connecting with Reformed Churches in Quebec, and an invitation to attend the CRC annual Synod. A joint project to prepare worship resources for the 500th anniversary of the Reformation has been slow in getting started in coordination with the CRC, but the intention is to prepare worship resources for marking the 500th Anniversary in 2017.

### **PARLIAMENT OF THE WORLD'S RELIGIONS**

The Parliament of the World's Religions met in Salt Lake City from October 15–29, 2015, and one of our committee members, the Rev. Mark Tremblay, was able to attend. The theme of the Parliament was *Reclaiming the Heart of our Humanity: Working together for a world of compassion, peace, justice, and sustainability*. There were over 9,500 participants from over 70 countries, representing 50 different religious and spiritual traditions. In addition to six plenary addresses, there were 1,200 workshops on the six main themes: focus on women; spotlight on emerging leaders; spotlight on income inequality; focus on war, violence, and hate speech; focus on climate change; and spotlight on Indigenous Peoples.

Our committee was interested to learn about the 1993 declaration, *Toward a Global Ethic*, which invites all people to affirm the common core of our religious beliefs and work together for human dignity, compassion, equality, non-violence, just economics, and care of the earth. We encourage congregations and individuals within The Presbyterian Church in Canada to read and consider it at [parliamentofreligions.org](http://parliamentofreligions.org).

The Parliament also gives various awards that recognize the promotion of compassion and interfaith work in different communities. This year the Ahimsa award was given to the Charter for Compassion. (Ahimsa in Indic languages means non-violence.) The Charter for Compassion was a project that grew out of a financial award to Karen Armstrong in 2008. It brought together individuals from around the globe to produce a statement based on the golden rule, which is found in all religious traditions. Both individuals and communities have been supporting the charter and working to make their lives and communities more compassionate. The charter, the video, and its program of compassionate cities can be found at [charterforcompassion.org](http://charterforcompassion.org).

Amanda Currie  
Convener

### **HISTORY, COMMITTEE ON**

To the Venerable, the 142nd General Assembly:

The Committee on History firmly believes in the importance of preserving Presbyterian history right across the country. We know, as well, that preservation of church records is a legal requirement of our denomination. Our history is alive in the buildings in which we worship, in the beauty of our stained glass windows, in our books, records and other artifacts. Preserving them is another way in which we Presbyterians can be good stewards, standing behind our faith and ready to pass all of these things on to the generations who will follow us. The Committee on History is one of the older committees of the General Assembly. First established on the 21st of June 1879, the committee has been in continuous existence ever since.

The committee is responsible for reporting on the National Presbyterian Museum and highlighting the work of the 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; the Rev. Anita Van Nest, the Rev. John Vaudry and Ms. Marilyn Repchuck from central 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) from the east coast. The Rev. Dr. A. Donald MacLeod (President of the Canadian Society of Presbyterian History), and the Rev. Angus Sutherland (convener of the National Presbyterian Museum Advisory Committee) also attend meetings of the committee. The Rev. Peter Bush, a previous member, continues his important role in 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 members.

At this time we wish to express our thanks and gratitude to the secretary, Mr. Barry Cahill, for his diligence. Unfortunately, we regret that Mr. Cahill recently resigned and we welcomed Dr. Kenneth Munro to this role.

### 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 19 as the date for Heritage Sunday in 2017, 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. 19)

That the congregations be encouraged to celebrate Heritage Sunday on February 19, 2017, 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, academic and memoirs. This year we have three submissions. There also is special mention of a book recently published, written in Chinese: *North China Theological Seminary in the light and shadow of history* (China International Culture Press) researched by Dr. A. Donald MacLeod. Congregations and individuals are encouraged to submit publications for consideration. Submission should be sent to the Prize Committee, Presbyterian Church Archives by December 31, 2016, to be considered for the 2017 history prizes.

**Recommendation No. 2** (adopted, p. 19)

That the Assembly recognize the 2016 winners of the history prizes:

- Academic: *Still Voices – Still Heard* launched a biographical history on October 31, 2015, commemorating the 150th Anniversary of Presbyterian College, Montreal;
- Memoir: *Sunsets and Gentle Breezes* is a memoir of life as I found it by Margaret Jean Taylor;
- Congregational: *Congregational History* for Haney Church, Maple Ridge, British Columbia.

### REFORMATION @ 500 ANNIVERSARY PROJECT

The Committee on History was entrusted with oversight of five events or “Solas” to mark the 500th Anniversary of the Reformation. (see A&P 2011, p. 271–72, 28). The 2012 General Assembly approved the proposed dates and themes:

2013 Sola Gratia	(Grace Alone)
2014 Sola Fide	(Faith Alone)
2015 Sola Scriptura	(Scripture Alone)
2016 Solus 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. This project is supported by a bequest to The Presbyterian Church in Canada and a grant from the Ewart Endowment for Theological Education.

The first Sola “Grace Alone” took place on 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/](http://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 has been distributed.

The 2015 event was “Sola Scriptura” which took place on October 31, 2015, at Presbyterian College in Montreal. The Saturday event was twinned with a Friday, October 30 event sponsored by Presbyterian College. On Friday, Dr. Edith Humphrey of Pittsburgh Theological Seminary spoke on the theme of scripture. The speakers on October 31 in the morning were the Rev. Dr. Roland De Vries and the Rev. Jennifer Cameron. The afternoon’s presenters were the Rev. Sybil Mosely (Livingstone Church, Montreal); the Rev. Dr. Kay Diviney (Church of St. Andrew and St. Paul); Dr. Hillary Kaell (Concordia); and Dr. Jason Zuidema (Institut Farel). Audio/visual recordings of the lectures are on the website, [centre4leadership.ca/index.php/2015/11/14/sola-scriptura-lectures-video/](http://centre4leadership.ca/index.php/2015/11/14/sola-scriptura-lectures-video/).

The Rev. John Vaudry, a member of our committee reports:

Saturday, October 31st began with a lecture on Sola Scriptura: A Baptismal Defense by Dr. Roland De Vries, the newly installed Director of Pastoral Studies of the Presbyterian College. He focused on baptism as union with Christ, and explored the way that our experience of baptism drives us to seek understanding of our identity in Christ. Our baptism precedes our engagement with the scriptures and sends us to the scriptures to answer that age-old question: “Who am I?”

The Rev. Jennifer Cameron of St. Columba Presbyterian Church, Belleville, Ontario then spoke on the authority of the Bible in the life of the Christian and in the church. It was refreshing to hear this often academically treated subject discussed from a purely pastoral perspective.

A thought-provoking panel discussion was included in the program, featuring pastors and scholars from the Montreal area who represented several different traditions. This panel provided an illuminating mix of academic and pastoral perspectives on Scripture, as well as moving personal testimonies to God feeding his people through his Word.

The 2016 event will be “Solus Christus” which will take place on Saturday, October 29, 2016, in Winnipeg, Manitoba. Keynote speakers will be Dr. Wendy Peterson, board member of NAIITS and the Rev. Peter Bush, Westwood Church, Winnipeg, Manitoba. Panelists include the Rev. Brad Childs of First Presbyterian, Regina, Saskatchewan; Dr. Irma Fast Dueck of Canadian Mennonite University, Winnipeg, Manitoba; Dr. Patrick Franklin of Providence Seminary, Otterburne, Manitoba; and the Rev. Germaine Lovelace of First Church, Kenora, Ontario. To join via internet, email: [five.solas@live.com](mailto:five.solas@live.com) for instructions. This event is being linked to a synod gathering taking place on Friday, October 28, 2016.

**Recommendation No. 3** (adopted, p. 19)

That the General Assembly and the courts of the church actively promote the “Solus Christus” event to take place in Winnipeg, Manitoba on October 29, 2016, and encourage their members to either attend this event or to join via internet.

We are grateful to Knox College who will be hosting the fifth Sola celebration on Saturday, October 28, 2017. This event will be the finale to the five Solas and take place in the 500th Anniversary year of the Reformation.

**Recommendation No. 4** (adopted, p. 19)

That the General Assembly and the courts of the church promote the “Soli Deo Gloria” event in celebration of the 500th Anniversary year of the Reformation to take place at Knox College in Toronto on Saturday, October 28, 2017, and encourage their members to attend.

**50TH ANNIVERSARY OF THE ORDINATION OF WOMEN 2016**

The Committee on History recognizes and honours the 50th Anniversary of the ordination of women in The Presbyterian Church in Canada this year.

**BIRTHDAY OF CANADA IN 2017**

The Committee on History looks forward to marking the 150th birthday of Canada in a special way in 2017.

## NATIONAL PRESBYTERIAN MUSEUM

The National Presbyterian Museum is located within St. John's Church, 415 Broadview Avenue, 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, 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 Ian Mason or Al Clarkson at 416-469-1345 or [museum@presbyterian.ca](mailto:museum@presbyterian.ca). Operating and promoting the museum has occurred because of many selfless and hard-working individuals. Mr. Ian Mason and Mr. 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 (convener of the Committee on History), the Rev. Maureen Walter (minister of St. John's Church where the Museum is located) and the Rev. Angus Sutherland (convener). The committee is aware of discussions presently regarding options for the future of St. John's Church in Toronto. Within the next 3-5 years we may need to find a new home for the museum.

During the past year, the museum has been delighted to host visitors, including a delegation from Taiwan, who not only enjoyed their visit, but helped to identify some objects that had previously been uncertain. The museum also went out to various locations on ten separate occasions providing a small sampling of what might be seen in a visit to our site. On one of these outings, we hosted an organ concert and hymn sing harking back to the year 1900, using the 1897 Book of Praise. This took place at the former St. James Church in Thamesville, Ontario. The museum was delighted to receive some important new artefacts relating to Presbyterian history, including items from the life and ministry of the Rev. Donald Walker MacKay, dies for a Scottish communion token, some communion cards, an 1850s communion table, items from the Boy's Brigade, a precentor's chair from Saint Gabriel Street Church, Montreal, and many others. We value the items churches and individuals offer us and are pleased to commemorate closing churches by including items from their buildings in our collection.

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.

### **Recommendation No. 5** (amended, p. 19)

That the congregations within The Presbyterian Church in Canada be encouraged to contribute to the National Presbyterian Museum and that they be assessed \$50 by their respective presbyteries to this end.

Please note that the mailing and email addresses for the Museum are:

National Presbyterian Museum  
180 Danforth Ave  
PO Box 35007, Ellerbeck Postal Outlet  
Toronto ON M4K 3P5  
[presbyterianmuseum.ca](http://presbyterianmuseum.ca)

## 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. 19)

That with thanks to God and in celebration of the clergy and church workers who have retired in 2015, the 2016 General Assembly, on behalf of our entire denomination, includes 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 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, ethnic, and regional dynamics of our denomination. This work commenced in Vancouver at General Assembly, 2015 and will continue in 2016.

## PRESBYTERIAN HISTORY

Two issues of *Presbyterian History* are published each year and go out in the PCPak in January and September. The January 2016 issue included an article by Chris Redmond from Waterloo, Ontario, *John Somerville and the Presbyterian Book of Praise* as well as *A Review Six Books on Human Sexuality* by Peter Bush.

*Presbyterian History* is well served through the conscientious and creative insight provided by its editor, the Rev. Peter Bush. He welcomes suggestions for topics as well as feedback. Articles can be submitted directly to him at peterwvpres@mts.net. Many of the articles can be accessed online at [presbyterian.ca/newsletters](http://presbyterian.ca/newsletters).

## CANADIAN SOCIETY OF PRESBYTERIAN HISTORY

The Canadian Society of Presbyterian History (CSPH) met for its annual meeting on September 26, 2015, at Knox College. Thanks was extended to the Rev. Jeremy Bellsmith for his enthusiastic fulfillment of the duties of Secretary-Treasurer during this past year. Ms. Elizabeth Millar of Mount Allison University Library acted as the editor of the Society's papers since 2005 and edited over 45 papers during this term. Her resignation was regretfully received and she was thanked for her careful and diligent work.

Presenters for the day were as follows:

- Mr. Bob Anger: "Struggle to Achieve: Rev. James Nisbet and the Foreign Missions Committee of the Canada Presbyterian Church"
- Rev. Dr. A. Donald MacLeod: "'Your ringing testimony to the cause of truth': Machen and the PCC's Andrew Grant in a 1925 Partnership to Save "true evangelical Christianity"'
- Megan Baxter: "Now We Unite: Religion, Service and Ideal Womanhood in the CGIT in the Interwar Years" (Canadian Girls in Training)
- Student presenters (Knox College students and graduates):
  - Ian Marnoch: "Continuity and Discontinuity in the *Book of Praise* – 1997 edition"
  - Matthew Lingard: "The PCC and Two World Wars: Shifting Attitudes and Responses Toward Warfare"
  - \*Jessica Cho: "The Re-examination of Kathleen Stewart's Ear Infection Treatment" (at the Cecilia Jeffrey Residential School, Kenora, Ontario) (\*Knox College graduate)

The meeting this year will be held on September 24, 2016, at Knox College. A call for papers is being circulated. Suggested theme includes: the recognition that 2016 will be the 50th year of ordination of women within The Presbyterian Church in Canada. A collection of papers presented in previous years can be found at [csph.ca/papers.html](http://csph.ca/papers.html).

The Rev. Dr. A. Donald MacLeod continues as 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! The Committee on History appreciate the help of volunteers. Mrs. Betty Arnold after 29 years of service as Archives volunteer has retired. Thank you so much Betty and we will miss you. The Rev. Dr. Robert Anderson continues to volunteer his service with us.

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, 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.

Bob Anger completed a three week trip to Jobat, India to appraise and collect historic records for the Archives relating to the India-Presbyterian Church in Canada mission connection.

In April, 2016, Kim Arnold will be traveling to an Archives Conference in Dundee, Scotland where she will be speaking regarding The Presbyterian Church in Canada Archives residential schools work and our connection to the Truth and Reconciliation Commission. By sharing our story in this way it will help to fulfill the Presbyterian Church in Canada's responsibility to the Truth and Reconciliation Commission's Final Report and their "94 Calls to Action".

## **CONCLUSION**

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 Mrs. Elizabeth Bartlett and Mrs. Frances Hogg, General Assembly Office.

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!

Marilyn Repchuck  
Convener

## **INTERNATIONAL AFFAIRS COMMITTEE**

To the Venerable, the 142nd General Assembly:

### **THE TREATMENT OF MINORITY AND INDIGENOUS PEOPLES**

This year, the International Affairs Committee report considers the circumstances of minorities and Indigenous peoples who experience discrimination. Sometimes differences between groups of people become the basis of marginalization, disenfranchisement or conflict. And yet God blessed a minority group to be a light to all nations and instructed them to care for vulnerable people.

The Bible says: "When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself for you were aliens in the land of Egypt: I am the Lord your God." This advice is from Leviticus 19, more famously known for its law to "love your neighbour as yourself".

Words have power. How we define 'alien', 'citizen', 'Indigenous', 'minority' and 'majority', 'ethnicity' and 'nationality' are scrutinized. Often the way we make decisions about how to treat people hinges on these definitions. Are you a terrorist or refugee? Are you Indigenous? Are you a citizen? Human relationships are often marked by xenophobia, bigotry, marginalization and hatred. But God's message of care leads us to offer sanctuary and to be concerned with healing broken relationships and upholding the dignity of all people.

Jesus was well acquainted with the holiness codes of the Levitical priests, and he often advised his followers to live beyond the 'letter of the law'. He taught us to go the extra mile, to turn the other cheek. Jesus reminded his disciples that we are commanded to love our neighbour, and even our enemies. He went further, explaining that love is not an emotion but an active way of life. When Jesus was admonished by a Syrophoenician woman to extend God's grace to her and heal her daughter, he complied, and by doing so, taught us to love and serve the outsider as we would our own brother or sister, for we are all God's children. Above all, Christians are called to invite our neighbours into loving relationships. To love means to reach out and befriend the other. Commanded to love, we are called to respond whenever our neighbour is vulnerable.

### **Koreans in Japan**

There is a significant Korean minority in Japan. Japan occupied and annexed Korea in 1910, incorporating the country and its people into an expanding Japanese Empire. Hundreds of thousands of Koreans immigrated to Japan to provide cheap labour in Japanese industries. During World War II hundreds of thousands more Koreans were conscripted and forcibly taken to work in Japanese factories, mines and agriculture to support the Japanese war effort. By the war's end more than two million Koreans resided in Japan.

When the war ended, many returned to Korea. Koreans who repatriated could only take the possessions they could carry and a small amount of currency. Those who had acquired property or savings were motivated to stay in Japan to safeguard these painfully acquired assets. Approximately 600,000 stayed, though it became evident they were not welcome.

During the colonial period, Koreans were made citizens of the Japanese Empire. Universal male suffrage was established in Japan in 1925 and included Korean men in Japan. In 1947, one day before Japan's new postwar constitution came into effect, an imperial decree stripped citizenship of Koreans remaining in Japan and requiring them to register as aliens, essentially rendering them stateless.

Article 12 of the 1947 constitution prohibits any "discrimination in political, economic, or social relations because of race, creed, sex, social status, or family origin". Stripping Korean residents of their citizenship and forcing them to register as aliens deliberately put them outside the protections afforded to Japanese citizens. This was done by linking human rights to citizenship and placing Koreans in Japan in the new status of resident foreigners, with no protection against discrimination in employment, housing, and educational opportunities and with no rights to social benefits such as welfare, medical insurance and pensions, benefits they contributed to through their taxes.

Throughout the postwar period, most Koreans in Japan have lived as invisible outsiders. To mitigate the worst forms of discrimination many hid their Korean identities. They continued to use in public the Japanese names they were required to take in the colonial period. The vast majority of the 600,000 Koreans in Japan today are second, third, fourth and fifth generation Koreans, born and educated in Japan, usually speaking little or no Korean, and, culturally speaking, much more Japanese than Korean.

Approximately 80% of Koreans in Japan whose roots go back to the colonial period intermarry with Japanese people. Since the 1990s more than 10,000 per year have acquired Japanese citizenship. More would probably do so if the process was less difficult. The main problem is that there is no distinction in Japan between citizenship as nationality and citizenship as ethnicity. Canadians have many different ethnicities, but share a common Canadian nationality. In Japan, there is no conception of nationality that does not require Japanese ethnicity. Japanese citizenship is granted only to those with a high degree of cultural assimilation. While many Koreans in Japan are highly assimilated into Japanese society, some are not willing to totally deny their Korean heritage.

Significant progress in ameliorating the situation of Korean residents in Japan has been made in the postwar period. The signing of the Japan-Republic of Korea Treaty in 1965 meant an end to statelessness for the vast majority of Koreans in Japan who were prepared to accept the offer of South Korean citizenship, without being required to return to South Korea. However, the minority of Koreans in Japan who continue to identify with North Korea remain stateless to this day.

Japan signed the Universal Declaration on Human Rights in 1979 and the Convention Relating to the Status of Refugees in 1982. These actions led to a new status of “special permanent residence” for those Koreans (and their descendents) who came to Japan in the colonial period. As a result, Koreans in Japan became eligible for social benefits such as government medical insurance and national pensions, which they contributed to through taxes.

There is a significant minority of extreme, ultra-nationalist elements in Japanese society who dream of reviving the pre-1945 Japanese Imperial system. They portray foreign residents (particularly Koreans in Japan) as potentially subversive and, in the case of Koreans with ties to North Korea, as potential terrorists in order to agitate public opinion against those viewed as non-Japanese.

Prime Minister Shinzō Abe’s government has ties to ultra-nationalist groups. This has emboldened them to harassment and intimidation through mass demonstrations in Korean areas of Japanese cities, using hate speech as a means of stoking xenophobia in the wider Japanese society. This has led to violence against Koreans, especially Korean schoolgirls, whose Korean school uniforms have been slashed with knives wielded by ultra-nationalist extremists.

The Presbyterian Church in Canada has had a relationship with Koreans in Japan since 1927 when the Rev. Luther Young began a mission that led to the 1934 establishment of the Chosen Korean Church, the predecessor of the Korean Christian Church in Japan (KCCJ). The Presbyterian Church in Canada continues its partnership with KCCJ. The KCCJ advocates and works for justice and human rights for Koreans and other foreigners living in Japan. The best known example is KCCJ’s campaign against compulsory fingerprinting of all Korean residents of Japan, in which Presbyterian missionaries, the Rev. Jack and Mrs. Clarabeth McIntosh, played a prominent role.

The KCCJ organized an international conference on Minority Issues and Human Rights in Japan, in Tokyo in November 2015. The conference addressed xenophobia and hate speech and called on the Government of Japan to enact legislation against hate speech similar to Canadian legislation. The Presbyterian Church in Canada through International Ministries was a financial contributor and sent a Canadian Presbyterian delegation including the Rev. Dr. Glynis Williams, Associate Secretary of International Ministries, the Rev. Dr. Ronald Wallace, Glynis’ immediate predecessor and former missionary to Japan, and three young Presbyterians: Ms. Jackie Bannerman, Ms. Mary Kyei and Ms. Yeram Ryu. The Presbyterian Church in Canada is proud to stand with the KCCJ in this struggle against xenophobia and hate speech.

**Recommendation No. 1** (adopted, p. 23)

That the Moderator write to the Rev. Byungho Kim, the General Secretary of the Korean Christian Church in Japan expressing the church’s concern at the increasing xenophobia, hate speech and harassment directed at minorities in Japan and expressing our support to KCCJ’s efforts to combat xenophobia and hate speech.

**Recommendation No. 2** (adopted, p. 23)

That the Moderator write to the Prime Minister of Japan and the Japanese Ambassador to Canada expressing the church’s concern at the increasing xenophobia, hate speech and harassment directed at minorities in Japan, and requesting the Government of Japan to reconsider its opposition to legislation that would criminalize both hate speech and hate crimes.

**Recommendation No. 3** (adopted, p. 23)

That the Moderator write to Canada’s Minister of Foreign Affairs expressing the church’s concern at the increasing xenophobia, hate speech and harassment directed at minorities in Japan and expressing the church’s hope that the Government of Canada will address these matters with Japanese officials.

**Haitians in the Dominican Republic (D.R.)**

The racial tensions in the Dominican Republic can be traced back to the nineteenth century, and particularly to Haiti's occupation of its territory between 1822 and 1845. Recent government measures have included the rounding-up and summary expulsion of undocumented Haitians and even Dominican citizens of Haitian descent, following a pattern of racism, arbitrariness and disregard for human rights by the Dominican Republic authorities.

The plight of Dominicans of Haitian descent gained international attention with the September 2013 ruling by the Dominican Constitutional Tribunal in a case brought against the Dominican Republic government by Juliana Deguis Pierre. Ms. Pierre was born in the Dominican Republic to Haitian parents who immigrated to work as cane cutters (without work visas) in a Dominican sugar-cane plantation. Her parents registered her at birth. Ms. Pierre was told by Dominican authorities that her birth certificate was invalid when, as an adult, she tried to register for an ID card, a requisite for both legal work status and for the registration of her own child, also born in the Dominican Republic.

The current constitution guarantees citizenship to anyone born and registered in the country. The only exception are children of parents who are "in transit," a provision that had always been narrowly understood to cover diplomatic personnel or tourists visiting the country. In its ruling, the Constitutional Tribunal reinterpreted and extended this exception to cover undocumented immigrants. As a consequence, the ruling by the Constitutional Tribunal revoked Ms. Pierre's citizenship, alleging her parents were "in transit" in the Dominican Republic. This decision was retroactively extended to include all children born in the D.R. to parents who were or are undocumented from 1929 or later. The retroactive element of the decision is disturbing. It broadens a previously narrow interpretation of the law and extends its reach to the children of Haitians and undocumented immigrants, stripping them of nationality, and condemning them to statelessness, potentially impacting 250,000 people.

The vulnerability of Dominican children born to Haitian parents without documentation does not occur anywhere else in the Americas. This decision follows a long history of prejudice against and systematic persecution of individuals of Haitian ancestry by the Government of the Dominican Republic.

The systematic nature of these abuses was confirmed by the Inter-American Commission on Human Rights (IACHR) in a 2012 report. The IACHR concluded that the Dominican Republic violated the right to humane treatment, the right to personal liberty, the right to property, freedom of movement and residence, the right to judicial protection under Dominican laws and the American Convention on Human Rights, to which the Dominican Republic is a signatory (Inter-American Commission on Human Rights, March 2012). Dominican authorities are preventing Dominicans of Haitian descent from receiving proper identification documents. The Inter-American Commission on Human Rights (July 18, 2012) reports accounts of Dominican officials illegally destroying birth certificates and ID cards, denying those under detention the opportunity to prove their Dominican citizenship. Ms. Pierre's situation is not an exception but rather one more instance of discrimination against Haitians and Dominicans of Haitian descent.

The decision by the Constitutional Tribunal impacts hundreds of thousands of individuals. In response to questions from international media and human rights organizations such as Amnesty International, the Dominican government has claimed that it is trying to curb illegal immigration from Haiti. Under the terms of a 2014 law, those affected by the 2013 decision who have birth certificates, such as Ms. Pierre, can apply to receive their ID cards and passports. This represents approximately 24,000 people. Those born in the Dominican Republic before 2007 and who do not have a birth certificate must apply for regularization. Regularization has slowed to a trickle. The government poorly explained the process to the public. Even those with birth certificates had difficulty obtaining IDs. There are 150 documented cases in which Dominicans with certificates had their IDs denied by Dominican authorities. Only 8,755 (of 186,000) Dominicans of Haitian descent who lacked birth certificates managed to enroll in the regularization program by its deadline. The government refused to extend the deadline.

Article 15 of the Universal Declaration of Human Rights guarantees the right to nationality, and that no person shall be arbitrarily deprived of his or her nationality.

**Recommendation No. 4** (adopted, p. 23)

That the Moderator write to the Ambassador of the Dominican Republic expressing the church's concern about the treatment and the deportation of Haitians living in the Dominican Republic, and request the Government of the Dominican Republic discontinue revoking citizenship as a result of the 2013 decision of the Dominican Constitutional Tribunal which stripped Juliana Deguis Pierre of her citizenship.

**Recommendation No. 5** (adopted, p. 23)

That the Moderator write to Canada's Minister of Foreign Affairs expressing the church's concern about the treatment and deportation of Haitians living in the Dominican Republic and particularly those impacted by the 2013 decision of the Dominican Constitutional Tribunal which stripped Juliana Deguis Pierre of her citizenship, and request that Canadian government officials raise these concerns with Dominican Republic government officials.

**Roma in Hungary and the Ukraine**

The "Roma" are a traditionally itinerant ethnic group originally from Northern India and the lands to its northwest who left that region between 500 and 1000 CE. "Roma" can refer to a number of different groups of people who identify themselves (or are identified by others) as Roma, Sinti, Kale, Romanichels, Boyash, Ashkali, Egyptians, Yenish, Travellers, Dom and Lom. They have been pejoratively called "gypsies". The Roma are the largest ethnic minority in the European Union. Most Roma live in Central and Eastern Europe.

Discrimination against the Roma is not a new phenomenon, but recent high-profile cases have drawn attention to the plight of this ethnic minority in countries such as Hungary, Romania and Slovakia. In Hungary, Roma populations have been openly discriminated against by state authorities and have been the target of extreme-right parties and neo-nazi groups. In Germany, Italy and France there is increased opposition from right-wing groups against the immigration of Roma from the eastern periphery of the European Union. In many cases, these Roma are citizens of European Union countries that are also members of the Schengen area which was created in 1995, abolishing passport and border control between countries inside its common border. Roma cannot be legally barred from entering other nations even though they lack proper documentation to work legally in their host countries.

Roma communities everywhere tend to suffer from similar problems: low living standards, poor housing, lack of, or poor access to, public services such as education and healthcare, and high levels of unemployment. Discrimination, forced evictions and segregation are normative in many European countries and 71% of Roma in Eastern Europe live in poverty. A study by the European Public Health Alliance reports an alarming discrepancy (up to 20 years) in life expectancy between Roma and non-Roma. The Office for Democratic Institutions and Human Rights reports that the main challenges facing the Roma in Ukraine include the lack of personal documents, difficulties accessing quality education and employment, inadequate housing conditions and misconduct by the police toward Roma. The same report states that an unknown number of Roma are among the 260,000 displaced from Crimea and eastern Ukraine because of conflict in that region. The report states that displaced Roma are particularly vulnerable owing to their overall marginalization and negative public attitudes toward them. Roma who lack civil registration or residence documents, have been unable to register as internally displaced people for humanitarian assistance (Office for Democratic Institutions and Human Rights). In Hungary, Amnesty International names specific challenges of addressing hate crimes (including the failure of police to investigate racially motivated attacks against Roma people). Forcible evictions of more than 100 Roma families have been recorded in one municipality which resulted in Hungary's highest court ruling that the municipality had violated the country's equal treatment legislation (Amnesty International "Hungary").

The European Union has encouraged member states to create and implement integration strategies for the Roma living in their countries and has made funding available for integration initiatives. There is no consistent implementation of these initiatives.

The Presbyterian Church in Canada, through International Ministries, supports the work of missionary staff David and Anna Pandy-Szekerés who work with the Reformed Church of Sub-Carpathian Ukraine (RCCU) and the Reformed Church in Hungary. One part of the Pandy-Szekerés' ministry includes assisting Roma children who struggle in school. The program



provides focused educational assistance to Roma children outside of their home school with the goal of re-entering their home school with greater confidence for academic success.

**Recommendation No. 6** (adopted, p. 23)

That the Moderator write to Bishop Rev. Sandor Zán Fabian of the Reformed Church of sub-Carpathian Ukraine and the Bishop István Szabó of the Reformed Church in Hungary expressing the church's concern at the ongoing discrimination against the Roma and encouraging the Reformed Church of Sub-Carpathian Ukraine and the Reformed Church in Hungary in their mission and ministry with the Roma.

**Indigenous People in Guatemala**

There are some 390 million Indigenous people in Africa, the Americas, Asia, Europe, Australia and the Pacific region. They experience systematic discrimination in many countries. Indigenous people share experiences of disproportionate levels of poverty, poor health, discrimination and exclusion from political and economic decision-making. In many areas around the world there are large gaps between human rights commitments and the lived realities of Indigenous people.

Half of Guatemala's 13 million people are Mayan (the largest Indigenous group in Guatemala). Some 40% of the population is of mixed Indigenous and European ancestry. Life expectancy for Mayans is 13 years less than non-Indigenous Guatemalans. 73% of the Indigenous population is poor and 26% is extremely poor: 35% of non-Indigenous people are poor. Mayans are subject to systemic racism.

The United Nations Declaration on the Rights of Indigenous Peoples (the Declaration) is the most comprehensive human rights instrument concerning Indigenous peoples. Implementation is imperative to protecting rights and improving the wellbeing of Indigenous people. The Declaration guarantees the rights of Indigenous people to practice their cultures and customs, religion, languages and the right to a nationality. The Declaration articulates rights to self-determination, the lands, territories and resources which they have traditionally owned or occupied. Both Canada and Guatemala support for the Declaration.

In addition, Guatemala has also endorsed and ratified the UN International Labour Organization Convention No. 169, known as the Indigenous and Tribal Peoples Convention, yet little progress has been made to include Indigenous people in decision-making or consultation on public policies concerning their land rights or social policies. A 2015 report from the International Work Group for Indigenous Affairs states that ten proposals have been submitted to the Guatemalan Congress in recent years proposing changes to allow greater inclusion of Indigenous peoples in decision making on policies that concern them; no new laws have been passed, however. The government created an Indigenous Peoples and Intercultural Office in March 2014 but this office has not published any reports about the results and impact of its work.

The legal system often does not protect Indigenous peoples' rights. The construction of the Chioxy hydroelectric plant resulted in the 1982 massacre of 440 indigenous people and displacement of many more. The Declaration specifies that Indigenous peoples are entitled to redress and compensation. A reparation plan was concluded in 2010, and in November 2014, the government reached an agreement with the Indigenous communities affected to begin annual payments for reparations in individual compensation, social infrastructure, and economic development projects for these communities. Despite the legal agreement for compensation, construction of new homes and an official apology from the President of Guatemala, as stated by the court, there has been no implementation of conditions of the agreement.

On September 22–23, 2014, the United Nations celebrated the first World Congress on Indigenous Peoples. UN member states reaffirmed the Declaration and outlined several goals consistent with the Declaration to improve the wellbeing of Indigenous peoples including the protection of Indigenous women, development of culturally appropriate education for Indigenous youth and the development of policies by the State to protect Indigenous lands and resources from toxic industries. Implementation is slow. The struggle between the Indigenous population and different levels of government regarding the right to be consulted without fear of repercussions manifests itself daily in Guatemala. Where there is unwillingness to implement these recommendations, civil society groups and international bodies must continue to encourage governments to take meaningful steps to implement policies and programs that advance the principles of the Declaration.

PWS&D is working to improve the livelihoods of Indigenous women and men through partnerships with Maya-Mam Association of Research and Development (AAMID) and the Fraternidad of Maya Presbyterials.

**Recommendation No. 7** (adopted, p. 23)

That the Moderator write to the Maya-Mam Association of Research and Development and the Fraternidad of Maya Presbyterials to inquire if the Government of Guatemala's support for the United Nations Declaration on the Rights of Indigenous Peoples has resulted in improvements in the lives of Indigenous people and greater respect for their human rights.

**Recommendation No. 8** (adopted, p. 23)

That the Moderator write to Canada's Minister of Foreign Affairs urging that Canada encourage the Government of Guatemala to implement the United Nations Declaration on the Rights of Indigenous Peoples.

### Sexual Minorities

The Presbyterian Church in Canada is in the midst of discussing whether or not to consider for certification gay and lesbian candidates for ministry and the celebration for marriage of gay and lesbian couples. While there are strong differences of views on these issues, there is agreement in the church that LGBT (Lesbian, Gay, Bi-sexual, Transgender) people should not be bullied, fear persecution, suffer violence or be the targets of legal sanctions because of their sexual orientation or identity.

The Universal Declaration of Human Rights (UDHR), proclaimed by the United Nations General Assembly in 1948, was the first global expression of rights to which all human beings are inherently entitled. The Declaration is considered the common standard for all peoples and nations. The thirty articles of the UN Declaration have been elaborated on in subsequent international treaties, regional human rights legislation and national constitutions. Article 3 of the UDHR states that "everyone has the right to life, liberty and the security of person." Article 5 states that "no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment."

A report by the United Nations High Commissioner for Human Rights in June 2015 on discrimination and violence directed against LGBT people states that: "Since 2011, hundreds of people have been killed and thousands more injured in brutal violent attacks. Other documented violations include torture, denial of rights to assembly and expression and discrimination in education, employment, health care and housing (UN Human Rights Council).

In 76 countries, laws still criminalize consensual same-sex relations between adults, exposing individuals to the risk of arbitrary arrest, prosecution, imprisonment and even the death penalty in at least five countries. Laws criminalizing cross-dressing are used to arrest and punish transgender people. Other laws are used to harass, detain, discriminate or place restrictions on the freedom of expression, association and peaceful assembly of lesbian, gay, bisexual and transgender people. These discriminatory laws contribute to perpetuating stigma and discrimination as well as hate crimes, police abuse, torture and ill-treatment, family and community violence, and have a negative impact on public health by impeding access to health and HIV services.

Some states require transgender people to submit to sterilization as a condition of obtaining legal recognition of their gender without which many are forced to live on the margins of society excluded from regular employment, education, health care and denied other basic rights (Ghoshal and Knight).

The failure to uphold the human rights of LGBT people and protect them against discriminatory laws and practices or against violence, constitute serious violations of international human rights law and have a far-reaching impact on individuals and society. It contributes to increased vulnerability to ill health, including HIV infection and social and economic exclusion. It can also have a negative impact on economic growth in a society (Reid).

Legislation alone does not prevent hate crimes against LGBT people from happening. Laws need to be enforced. In states where legislation is intended to protect the rights of LGBT people, it is

often not fully implemented. In many countries, homophobia and transphobia are entrenched in police forces and there are frequently flaws in the investigation and the prosecution of LGBT hate crimes.

Non-state actors (organizations that are not governments and individuals) commit violence against sexual minorities. Men accused of homosexuality in some countries may be stoned to death or executed (Human Rights Watch).

Some governments are changing their laws and policies so that the human rights of LGBT people enjoy the same basic rights as other citizens. For example, LGBT groups in Kenya and Tunisia have been granted permission to register and openly operate LGBT organizations. Malawi upheld a moratorium in 2015 on arrests for consensual same-sex conduct pending a court review in which activists challenged discriminatory laws.

### **Canada and LGBT Refugee Claimants**

The Supreme Court of Canada ruled that sexual orientation is a ‘social group’ within the context of determining convention refugee status (*Canada v. Ward*, [1993] 2 S.C.R. 689). This means that someone with a well-founded fear of persecution based on their sexual orientation can seek asylum in Canada. The court defined a “particular social group” as: 1) groups defined by an innate, unchangeable characteristic; 2) groups whose members voluntarily associate for reasons so fundamental to their human dignity that they should not be forced to forsake the association; and 3) groups associated by a former voluntary status, unalterable due to its historical permanence (Egale – Canada Human Rights Trust).

Internationally, sexual orientation and gender identity are protected under “particular social group”. The United Nations High Commissioner for Refugees recognizes sexual orientation and gender identity as a ground for persecution as members of a “particular social group”. People fleeing persecution for reasons of their sexual orientation and gender identity can qualify as refugees under Article 1A (2) of the 1951 Convention Relating to the Status of Refugees.

The Presbyterian Church in Canada is opposed to homophobia. Church statements have affirmed that scripture treats homosexual practice as a departure from God’s created order, but that homosexual orientation is not a sin. The 1994 General Assembly affirmed that homosexual acts between consenting adults are a private matter and should not be criminalized.

One of the foreign policy priorities of the former Conservative Government was for Canada to provide leadership on human rights, including religious freedom, protecting the rights of sexual minorities and pursuing a robust agenda for advancing democracy and the rule of law.

#### **Recommendation No. 9** (adopted, p. 23)

The Moderator write to the Minister of Foreign Affairs encouraging the Government of Canada, to continue calling for an end to violence against LGBT people and for the respect of human rights of all people regardless of sexual orientation and/or gender identity in relevant international fora.

### **Conclusion**

Much is revealed about the values and qualities upheld by countries and its peoples, by the treatment of vulnerable people. Scripture reveals specific responsibilities of Israel toward the treatment of aliens and strangers. Jesus’ ethic of love and care for neighbours is subordinate only to loving God. The situation of Indigenous and minority groups that are effected by racism, discrimination, hatred and persecution are painful examples of where humankind fails to love and treat each other with dignity. The suffering love of Jesus Christ reminds us that as God’s grace is miraculously given to us, so we too must strive to reflect God’s love in our treatment of all people.

### **ARMS TRADE TREATY**

The Arms Trade Treaty (ATT) is intended to reduce as much as possible arms transfers to regimes that violate human rights, to terrorists and to organized crime. As of January 11, 2016, 130 UN member states have signed the ATT and 79 have ratified it. 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 of Canada has made a commitment to accede to the ATT.

The Canadian Commercial Corporation (a Crown corporation) helped broker a \$15 billion contract for the sale of light armoured vehicles to Saudi Arabia by the London Ontario-based General Dynamics Land Systems Canada. The sale was announced in 2014. There is evidence that Canadian-built vehicles were used by Saudi Arabian troops in support of Bahraini forces to suppress peaceful public demonstrations against the Bahraini government (Mason, 2015). In May 2015, The Globe and Mail reported, “asked if it believes the Saudis used made-in-Canada [Light Armed Vehicles] when they went into Bahrain, the Canadian government doesn’t deny this happened.”

Given the Government of Saudi Arabia’s appalling human rights record, the 2015 General Assembly approved a recommendation that the Moderator write to the Ministers of Foreign Affairs, International Trade and Defence requesting assurances that Saudi Arabia would not use Canadian-made vehicles against civilians engaged in peaceful activities (A&P 2015, p. 306). The letter was re-sent when the new Canadian government took office in November 2015. Foreign Affairs Minister Stéphane Dion responded: “Canada remains concerned about the human rights situation in Saudi Arabia. Canadian officials at the Embassy of Canada to Saudi Arabia engage regularly with Saudi officials...to maintain an open, respectful and constructive dialogue on human rights.” The Minister cited particular instances in which Canada spoke out against human rights violations. Regarding the sale of Light Armored Vehicles (LAVs) to Saudi Arabia, the Minister said “Canada has sold LAVs to Saudi Arabia since the 1990s and has no evidence that these LAVs have ever been used against the Saudi population.”

On March 1, 2016 Amnesty International and Project Ploughshares co-authored an open letter to Minister Dion calling for a halt to the deal between Canada and Saudi Arabia citing concerns that that LAVs transferred from Canada to Saudi Arabia in previous years could be used to support ground attacks in conflicts in Yemen which have resulted in thousands of civilian casualties. The last report on human rights in Saudi Arabia by the Government of Canada was done in 2011 and was not made public. The most recent human rights report will be completed in 2016.

**Recommendation No. 10** (adopted, p. 23)

That the Moderator write to the Minister of Foreign Affairs requesting information on how the Government of Canada will ensure that military equipment sold to Saudi Arabia will not be used against civilians engaged in peaceful protest activities in Saudi Arabia or in other countries.

**Recommendation No. 11** (adopted, p. 23)

That the Moderator write to the Minister of Foreign Affairs requesting that the most recent report on human rights in Saudi Arabia be made available to the public.

The second Conference of States Parties to the ATT will be held in the summer of 2016 in Geneva. If Canada takes the necessary steps for treaty accession, it will be able to attend the conference as a state party. If Canada has not acceded to the treaty, it could still attend as an observer.

## **SUSTAINABLE DEVELOPMENT GOALS**

Last year, the committee presented a brief report on the Millennium Development Goals (MDGs) that had been approved by the United Nations General Assembly in 2000 to guide the international development agenda for the next 15 years. The MDG’s encouraged both donor and recipient nations to rationalize development programs under eight key themes. As noted, Canada has become a leader in promoting Maternal and Child Health which has had significant and measurable impacts. There have also been advances in literacy and poverty reduction. However, there was criticism that, in general, the MDGs lacked measurable indicators, were not ‘rights-based’ and had an inadequate (too narrow) focus on women and girls.

In 2013 the UN initiated a process to review the effectiveness of the MDGs and prepare for the post-2015 period. The process would generate new goals based on broad consultation with community groups. This ‘Global Conversation’ covered 83 countries. Input was received from 800,000 people. The consultation document is called “Transforming our World: the 2030 Agenda for Sustainable Development”, better known as the Sustainable Development Goals 2015–2030. There are 17 goals with 169 targets. These ambitious targets aim to end poverty; hunger; promote health and education for all; focus on human rights; good governance;

environmental concerns, including climate change, clean water and sustainable agriculture. The Canadian Council for International Cooperation has written a helpful commentary called “Transforming our World: Canadian perspectives on the Sustainable Development Goals. (SDGs)” The SDG theme is ‘Leave No One Behind’ and applies not only to ‘developing countries’ but all signatories of the ‘Transforming Document,’ including Canada.

There are critics who feel the SGDs are too broad and unattainable. Concerns are also being raised about resources, human and financial, to reach the goals. Many of these criticisms are fair but none of the goals is beyond reach if there is a consensus to move forward together as a global community.

### **Challenges for Canada**

Canada has been reducing its Overseas Development Assistance (ODA) for the past two decades. Today our ODA has fallen to 0.24% of our GNI, one of the lowest in the developed world. The Organisation for Economic Co-operation and Development’s Development Assistance Committee has recommended that donor countries set a target of 0.7% of the donor countries’ gross national income for overseas development assistance.

When the Minister of International Development, the Hon. Marie-Claude Bibeau, received her mandate letter from Prime Minister Trudeau, it included a commitment to create a new policy and funding framework to guide Canada’s aid decisions, and to support the implementation of the SDGs.

#### **Recommendation No. 12** (adopted, p. 23)

That the Moderator write to the Minister of International Development asking what the Government of Canada’s plans are to increase ODA in the next three years.

#### **Recommendation No. 13** (adopted, p. 23)

That the Moderator write to the Minister of International Development encouraging the Government of Canada to ensure that Canada’s ODA policies are consistent with the values and goals of the SDGs.

#### **Recommendation No. 14** (adopted, p. 23)

That congregations be encouraged to review the Sustainable Development Goals (2015–2030) as a means of evaluating the conduct of Canadian development priorities.

Sustainable Development Goals information is online at [sustainabledevelopment.un.org/sdgs](http://sustainabledevelopment.un.org/sdgs).

### **GOLDCORP DIALOGUE UPDATE**

Shareholder dialogue is one of the few means available to persuade a corporation to respect human rights and limit environmental degradation in the absence of Canadian legislation that would hold Canadian mining companies accountable in law for their activities overseas. SHARE (Shareholder Association for Research and Education) offers shareholder services to investors wishing to encourage greater corporate social responsibility by corporations they hold shares in. SHARE provides services and expertise that The Presbyterian Church in Canada does not have in-house. The Presbyterian Church in Canada holds 22,500 (pension fund) and 29,000 (consolidated fund) shares in Goldcorp. SHARE organizes a dialogue between Goldcorp and several of its investors.

A majority of people in the municipalities surrounding the Marlin mine in Guatemala are Indigenous. Approximately 90% live below the poverty line. Its revenue between 2006 and 2013 was \$3 billion CAD (McGill Research Group). A 2011 report by researchers at Tufts University states that 90 percent of the economic benefits (which stay in Guatemala) of the mine flow to the Guatemalan government and workers from outside the communities closest to the mine, with local communities receiving around \$5 million USD, about one half of one percent of mine earnings (Zarsky and Stanley).

At the request of shareholders, Goldcorp hired an independent assessor to do a human rights assessment on the Marlin mine. The assessment, with recommendations, was published in 2010. Goldcorp prepared a response to the assessment in 2011 and an updated response in 2012. They have responded to some of the recommendations. Updates are imperative to track the implementation and effectiveness of policies to address documented and alleged human rights

abuses and environmental protections. Goldcorp reports that an update is currently underway and will be completed later in 2016. The issues raised in the report comprise part of the content of the dialogue.

In 2011, the Asociación Maya-Mam de Investigación y Desarrollo (AMMID), a PWS&D partner, shared with the International Affairs Committee problems reported by seven communities directly affected by Goldcorp's Marlin mine in Guatemala. The dialogue The Presbyterian Church in Canada participates in encourages Goldcorp to implement human rights and environmental policies and due diligence procedures for company operations.

The 2015 General Assembly passed a recommendation that The Presbyterian Church in Canada ask all mining companies in which it has investments about adhering to Free, Prior and Informed Consent Principles (FPIC) for consultation with Indigenous peoples. FPIC is a right enshrined in the United Nations Declaration on the Rights of Indigenous Peoples. In the next year, the dialogue with Goldcorp will focus on ensuring that sufficient safety, land and water reclamation policies are in place as the Marlin mine closes, encouraging the company to commit to FPIC, and ongoing public reporting of the corporation's activities with regard to human rights and environmental safeguards.

One of the ongoing controversies with regard to the Marlin mine was the disruption of access to potable water to 17 communities around the Marlin mine. These communities brought a case outlining their concerns before the Inter-American Commission on Human Rights (IAHRC) which garnered a great deal of media coverage. Goldcorp is working with the Guatemalan government to address these concerns in two communities, with plans to build wells and infrastructure in a further seven communities. The company reports that these will be completed in 2016.

Post-closure monitoring did not include long term maintenance costs (e.g. maintenance of tailings ponds). The mine is currently being closed at an estimated cost of \$13 million. Land reclamation activities are scheduled for completion in 2017. Goldcorp's human rights assessment will be an important tool for reporting on how the closure plans have addressed the recommendations from the 2010 assessment.

**Recommendation No. 15** (adopted, p. 23)

That the Moderator write to AMMID, PWS&D's partner, asking for its reflections on the impact the Marlin mine has had on communities in which AMMID has programs; and whether AMMID has ongoing concerns regarding the mine after it is closed.

With the mine's closure, The Presbyterian Church in Canada will assess its participation in the dialogue.

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Wendy Adams  
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**LIFE AND MISSION AGENCY**

To the Venerable, the 142nd General Assembly:

**INTRODUCTION**

This is a record of the stewardship by the Life and Mission Agency of the resources entrusted to it by the church. It is not simply a report; it reflects the lived theology of The Presbyterian Church in Canada as it seeks to be faithful to God under the guidance of the Holy Spirit. As you read the account of some of the work done in the last year, we hope you will also see behind the words a commitment to Christ’s continuing ministry in Canada and around the world.

The Life and Mission Agency works to fulfill the mandate given to it by the church:

- striving, under the power of the Holy Spirit to enable the whole church to serve the whole world, and thus be a sign of the reign of God;
- being faithful to the Mission statement of the church, and to affirm the vision and desire of The Presbyterian Church in Canada to be a church integrating discipleship, evangelism, social action and justice ministry;
- responding flexibly, creatively and effectively to the needs of congregations and courts of the church as they seek assistance in responding to the call of Jesus Christ in mission;
- giving priority to doing what must be done at the national level and facilitating tasks that can be done more appropriately at another level of the church, or ecumenically.

The Life and Mission Agency fulfills this mandate by:

- providing resources to congregations, presbyteries and synods, and envisioning new and innovative models for ministries and congregational life;
- responding to disasters, the complex needs of refugees, and supporting life-giving long term development projects;
- communicating both the good and the tragic stories of our church, such as the terrible consequences of residential schools;
- gathering youth from around the world at Canada Youth into a community and encouraging them to follow the way of Christ in whatever path they are called;
- studying tough issues of faith and justice, such as human sexuality and climate change;
- offering guidance for discerning vocations for ordained ministry and welcoming pastors from abroad;
- connecting with people in distant corners of God’s realm in order to encounter the diversity and the challenges of the followers of Christ’s way.

Lives are being changed and the reign of God is extended because of the generous gifts to *Presbyterians Sharing*. The Presbyterian Church in Canada makes a difference.

**PROGRAM SUPPORT AND ADMINISTRATION**

Staff	General Secretary:	Richard Fee (retired August 31, 2015) Ian Ross-McDonald (from September 2015)
	Senior Administrator:	Colleen McCue
	Finance Administrator:	Mathew Goslinski
	Finance Administrative Assistant:	Mary Beth McLean



Representation on various working groups, committees and boards, overall agency coordination, serving the Life and Mission Agency Committee, policy development, human resources and financial management are handled by Program Support and Administration.

### **STRATEGIC PLANNING**

Karen Plater (Stewardship and Planned Giving) and Barbara Summers (Communications) have been active participants in the strategic planning initiative. Additional members of the staff and committee of the agency have been part of the larger conversation about the direction of the strategic plan. We look forward to working with the final form of the plan and using its values to frame and further guide our work. (see Assembly Council, p. 218–20)

### **REGIONAL RESOURCING GRANTS**

The Life and Mission Agency gives regional resourcing grants to support programming in the synods. Four synods (the Synod of Alberta and the Northwest, the Synod of Saskatchewan, the Synod of Southwestern Ontario, and the Synod of Central, Northeastern Ontario and Bermuda) use the grants to help pay for various configurations of staffing. The remaining four synods designated the funds to support various presbytery and congregational initiatives. Among the initiatives supported this year were programs and events that focused on leadership, session and clergy support and training, youth programming, healing and reconciliation initiatives, rural and remote ministry support, and retreats.

### **SEXUALITY**

[presbyterian.ca/sexuality](http://presbyterian.ca/sexuality)

In June 2015, The General Assembly adopted the following motion (A&P 2015, Rec. No. 5, p. 46):

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.

To accomplish the General Assembly's resolution, a design team was established in the months after the Assembly rose. The design team worked with terms of reference and served as a design and editorial body for the writer of the study guide, *Body, Mind and Soul – Study Guide on Human Sexuality*.

The members of the design team were the Rev. Marion Barclay MacKay (Justice Ministries), the Rev. Dr. Cynthia Chenard (Committee on Church Doctrine), the Rev. Daniel Cho (Justice Ministries), Ms. Nancy Harvey (Justice Ministries), the Rev. Dr. Dong-Ha Kim (Committee on Church Doctrine), and the Rev. Ian Shaw (Committee on Church Doctrine). The writer and compiler of the document was the Rev. Dr. Emily Bisset.

The purpose of the study guide was to promote and facilitate informed conversation about the topic of human sexuality and sexual orientation in The Presbyterian Church in Canada. In addition, the study guide was intended to help people understand what The Presbyterian Church in Canada currently says about the topic, drawn from Acts and Proceedings and approved documents such as the Social Action Handbook. Thirdly, the study guide was designed to invite people and groups through The Presbyterian Church in Canada into prayerful consideration of the matters before it regarding sexuality and sexual orientation.

Multiple departments in the Life and Mission Agency supported the church's conversations about sexuality this year. Additional materials were compiled and created and financial resources were made available to assist congregations and courts of the church in their study and prayer about issues of sexuality.

### **OVERTURE NOS. 13, 22 AND 36, 2015 (A&P 2015, p. 587–88, 597–98, 610)**

#### **Re: Establishing a Native Ministries Endowment Fund**

Overture Nos. 13, 22 and 36, 2015 were referred to the Assembly Council and the Life and Mission Agency. A working group comprised of the Rev. Graham Kennedy and Ms. Mabel

Litowski (both representing the Assembly Council) and the Rev. Dr. Ian Morrison and Ms. Anne Phillips (both representing the Life and Mission Agency) was created to prepare a response.

The working group reviewed the overtures, various policies, the Confession, and other collected documents relating to finances and the church's history and relationship with Aboriginal peoples. Additionally, the members consulted groups and individuals in the church in the process of preparing a response to the overtures. In the autumn of 2015, the group reported to both the Life and Mission Agency Committee and the Assembly Council and received further guidance about refining the report. It was agreed to name an Indigenous person as a member of the working group. However, before this came into effect, the members of the working group indicated that they felt that they had done all that was possible at this time.

Given the importance of these overtures and ensuring the participation of Indigenous voices, a new working group will be named to take the collected work of the working group as the basis for preparing a response to be presented to the 2017 General Assembly.

**Recommendation No. 1** (adopted, p. 26)

That permission be granted to report to the 2017 General Assembly on Overture Nos. 13, 22 and 36, 2015 re Establishing a Native Ministries Endowment Fund.

**ASSOCIATE SECRETARY OF THE LIFE AND MISSION AGENCY AND DIRECTOR OF PRESBYTERIAN WORLD SERVICE & DEVELOPMENT**

The General Secretary and the convener of the PWS&D Committee were informed of Mr. Ken Kim's intention to resign as Director on January 16, 2015. Mr. Kim's last day was March 13, 2015. The Life and Mission Agency Committee was authorized to call for nominations from presbyteries. A Position Description Review Committee was named to review and make changes to the position description.

The Life and Mission Agency created a search committee that included the Rev. Wendy Paterson (convener, representing the Life and Mission Agency Committee), the Rev. Lara Scholey (convener of the PWS&D Committee), Dr. Marilyn Scott (former convener, representing the PWS&D Committee), the Rev. Dr. Andrew Johnston and the Rev. Glenn Inglis (both representing the church at large). The search committee also included the General Secretary of the Life and Mission Agency, the Rev. Dr. Richard Fee and the incoming General Secretary, the Rev. Ian Ross-McDonald (both non-voting).

Letters were sent twice to all presbyteries requesting nominations. The position was advertised in *The Record*, PCPak and on the PCC and PWS&D website. The job posting was circulated widely within ecumenical and relief and development networks (CFGB, CCIC, ACT, etc.). Nominations were received from one presbytery for one candidate, and nine people submitted applications.

The search committee met by conference call on four separate occasions; at these meetings the committee spent a considerable amount of time reviewing the qualifications and position description and developing the interview questions. The search committee short-listed the applications to three people. The three candidates were invited to an interview in Toronto on August 7, 2015.

Upon recommendation of the search committee it was agreed that Mr. Guy Smaghe be appointed the Associate Secretary of the Life and Mission Agency and Director of PWS&D effective September 1, 2015.

**ASSOCIATE SECRETARY FOR CANADIAN MINISTRIES**

In June 2015 the General Assembly appointed Ian Ross-McDonald as the General Secretary of the Life and Mission Agency. The Life and Mission Agency Committee was authorized to call for nominations from presbyteries for the position of Associate Secretary for Canadian Ministries.

A Position Description Review Committee was named to review and confirm the position description. The members of the committee were: the Rev. Dr. Tom Billard, Ms. Judy Dodds, the Rev. Dr. Rick Fee, the Rev. Dr. Jean Morris, the Rev. Ian Ross-McDonald, Ms. Betty Trevenen, the Rev. Anne Yee Hibbs (convener).

The Life and Mission Agency Committee authorized that a search committee be established to fill the vacancy of Associate Secretary, Canadian Ministries. The members of the search committee were the Rev. Dr. Blair Bertrand, Ms. Nancy Harvey, the Rev. Chuck Moon, the Rev. Wendy Paterson (convener), Ms. Lori Ransom, and the Rev. Ian Ross-McDonald (without vote).

Letters were twice sent to all presbyteries requesting nominations. The position was advertised in *The Record*, PCPak and on the PCC web site. Nominations were received from five presbyteries for five candidates and two of those nominated submitted applications. Twelve other people submitted applications.

The search committee met by telephone to review the qualifications and position description before developing interview questions. The search committee interviewed four candidates in Toronto on October 21, 2015.

Upon recommendation of the search committee it was agreed that Ms. Jennifer de Combe be appointed as the Associate Secretary of the Life and Mission Agency for Canadian Ministries.

Jen has a lively faith that instills a passion for service within her work and her life. She brings to this new work extensive experience and a deep understanding of partnership in mission and ministry.

## **MINUTE OF APPRECIATION**

### **The Rev. Dr. Herbert Gale**

For 31 years, the Rev. Dr. Herbert Gale faithfully served Christ and The Presbyterian Church in Canada, from his dynamic ministry in congregations to his retirement in 2015 as the Associate Secretary of Planned Giving within the Life and Mission Agency.

Herb Gale, born and raised in Charlotte, North Carolina, was an active member of Myers Park Presbyterian Church. Upon graduating from the University of North Carolina in Chapel Hill, he served his home congregation as youth director before entering Union Theological Seminary in Richmond, Virginia. After receiving his D.Min. from Union Seminary, Herb was called to Shelby Presbyterian Church in North Carolina as associate minister. From Shelby, Herb attended the Toronto School of Theology where he received a M.Th. in the area of spirituality.

In 1984, Herb was called to St. James Church in Stouffville, Ontario. While there, Herb met his wife, Shirley, who is also a Presbyterian minister. From Stouffville, the Gales were called, in 1993, to serve as co-pastors of Westminster-St. Paul's Church in Guelph, Ontario, where they still reside. In June 2004, Herb accepted the position of Associate Secretary for Planned Giving for The Presbyterian Church in Canada. In this work, he traveled across Canada helping congregations develop vital planned giving ministries which integrated a holistic theology of stewardship and vision for ministry. In 2010 Herb was elected Moderator of the 136th General Assembly. As moderator, Herb shared his passionate conviction that an intentional focus on planned giving provides additional sources of funding for the church at every level to realize its dreams and expand its ministry for generations to come.

Herb served on the Worship Advisory Committee when it produced *The Book of Common Worship* in 1991 and the Stewardship Advisory Committee when the *Stewards by Design* Conferences were initiated. He is a frequent retreat leader and conference speaker. He has been the worship leader for three *Stewards by Design* Conferences, the worship co-ordinator for Canada Youth 2003, and the worship leader and chaplain for three national Clerks' Consultations.

A visionary pastor at heart and a Canadian Presbyterian by conviction, Herb has a passion for Christian spiritual growth and development, and how faithful stewardship builds up the reign of God and the church. His breadth of knowledge about congregational ministry as a result of serving congregations with 75 to 3,000 members, both urban and rural, over the past 31 years makes him a blessing to God's people. A passionate dreamer and visionary, Herb knows well the possibilities and challenges of ministry.

We thank God for Herb's extensive ministries and for the many contributions made in his years of faithful service. We pray that God will be with Herb and his family as he enters the next years of his journey.

**Recommendation No. 2** (adopted, p. 14)

That the General Assembly acknowledge with sincere thanks and appreciation the 31 years of service to The Presbyterian Church in Canada of Herbert Gale and that the minute of appreciation for the Reverend Dr. Herbert Gale be adopted.

**STAFFING**

The Presbyterian Church in Canada is fortunate to have people working in the various departments of the Life and Mission Agency who are very aware of the needs for their individual portfolios and work together in promoting the building up of the body of Christ, the Church.

This year has seen significant staffing changes in the Life and Mission Agency. At the end of August 2015 the Rev. Dr. Richard Fee retired as the General Secretary. Likewise, the Rev. Dr. Herb Gale retired as the Associate Secretary of Planned Giving in January 2016. Ms. Barbara Summers, Associate Secretary Communications, gave birth to a son named Cayden and is on parental leave until September 2016. Mr. Guy Smagghe was appointed as the Associate Secretary and Director of Presbyterian World Service and Development as of September 2015, Ms. Jennifer De Combe was appointed Associate Secretary for Canadian Ministries, effective in December 2015. International Ministries was fortunate to have the support of Ms. Nicole Jeffrey before Ms. Lily Ko joined the department in February 2016. The Stewardship and Planned Giving departments were amalgamated in September 2016; we give thanks for the work and dedication of Ms. Sheryl Sutton who served in the department for many years until February 2016. Ms. Anna Muir joined PWS&D in April 2015. Ms. Laura Fenwick left PWS&D after many years to work in Financial Services at the end of August 2015. In September 2015, Mr. David Jeffrey and Ms. Susan James completed their time with PWS&D. This year Ms. Julia Rao, Mr. David Di Sera and Ms. Michelle Ball joined PWS&D on a contract basis. In December 2015, Ms. Alison Stirling joined PWS&D as the Finance and Administration Coordinator. Ms. Jennifer Ramkissoon, PWS&D Program Coordinator, began maternity leave in October 2015 when she and her husband welcomed a daughter named Elena.

We are grateful that Mr. David Phillips adeptly and energetically continues to respond to requests and give presentations on Leading with Care.

**LIFE AND MISSION AGENCY COMMITTEE**

The denomination is blessed to have highly committed and gifted people from across Canada who serve the church as members of the Life and Mission Agency Committee. We are grateful to those who serve on the committee with diligence, faithfulness and dedication: the Rev. Dr. Tom Billard, Ms. Judy Dodds, the Rev. Chuck Moon, the Rev. Dr. Alfred Lee, Ms. Ginny-Lou Alexander, Mr. Aubrey Hawton, Ms. Nancy Harvey, Ms. Vivian Ketchum, the Rev. Douglas Schonberg, Dr. Jo Szostak, Ms. Carol Stymiest (Assembly Council representative), Ms. Susan McLennan (Womens Missionary Society representative), the Rev. Karen Horst (Moderator of the 141st General Assembly). We are especially grateful to the following people who are retiring from the committee this year: the Rev. Peter Baek (Assembly Council representative), Ms. Bonnie Langille (Atlantic Missionary Society representative), the Rev. Dr. Martin Kreplin, the Rev. Wendy Paterson (convener), the Rev. Lara Scholey (Presbyterian World Service and Development convener).

**CANADIAN MINISTRIES**

Staff	Associate Secretary:	Ian Ross-McDonald (until November, 2015) Jennifer de Combe (from December 2015)
	Program Coordinator:	Jennifer Bell
	Program Coordinator:	Anne Saunders

**INTRODUCTION**

[presbyterian.ca/canadianministries](http://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, and 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)**

The Teacher/Leader Courses program has been discontinued. Canadian Ministries staff is exploring the creation a new program that will provide learning opportunities for congregational and mission leaders. This new initiative will be launched in the near future and will be designed to encourage church leaders, explore new ways of being church and address the theological and practical concerns of congregations in this time.

### **Children and Worship (C&W)**

[presbyterian.ca/children-and-worship](http://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 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 2015 there were eight training events held. Full information and a current list of upcoming training events are available on the church's website: [presbyterian.ca/children-and-worship](http://presbyterian.ca/children-and-worship). Linda Shaw, C&W Program Coordinator (Simcoe, Ontario), and Jennifer de Combe, Associate Secretary for Canadian Ministries are the current representatives on the North American ecumenical partnership. Linda Shaw (has been a part of this ministry from the beginning) can be contacted ([ianandlindshaw@gmail.com](mailto:ianandlindshaw@gmail.com)) for information or advice about beginning and nurturing the program.

### **Opening Doors to Discipleship**

[odtd.net](http://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).

Opening Doors to Discipleship (ODTD) is an on-line learning resource that has been the focus of the PREP partnership since 2006. Available at [odtd.net](http://odtd.net), it offers congregations free online volunteer training, leader development and faith formation for groups and individuals. Each online course has 12 sessions packed with engaging life stories, solid biblical material, and opportunities for group and individual reflection. Two of its courses are now offered in Korean and Spanish – Course A: Teaching Skills and Course D: Discipleship. The other two courses are Course B: Bible Background and Course C: Reformed Faith. 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. In 2015, 1,621 people visited the ODTP site a total of 3,662 times; 56.8% visits were from returning users and 43.2% were first visits; there were 627 users registered with The Presbyterian Church in Canada and 10 of these were newly registered.

### **Canada Youth (CY)**

[canadayouth.ca](http://canadayouth.ca)

CY events offer an exciting 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. Substantial financial support is provided by the Life and Mission Agency. The funding is augmented by generous gifts from a number of different sources.

The CY Planning Team is a vibrant and diverse group from across the denomination and has been diligently and energetically working to ensure that CY2016 will continue to offer unique experiences that nurture faith and equip youth, young adults and youth leaders for effective and faithful leadership and service.

CY2016 will take place July 5–10, 2016, at Brock University, St. Catharines, Ontario. The theme for the event, *Joined together as God's dwelling place We Are Home* (Ephesians 2:20–22) will be explored throughout the week through worship, recreation, keynote presentation, workshops and smaller group experiences.

So many doors. So many journeys.

Still, whoever you are, wherever you're from, wherever you're going...we belong to each other.

Even more, we belong to God. God who says, "Welcome Home."

CY2016 will host two new initiatives:

#### 1. A Long Way from Home

A full day at CY for all participants, of discovery activities designed to explore and respond faithfully to the current refugee crisis. This unique day will include workshops, films, discussion groups and interactive experiences.

## 2. A Day in the Life of CY

A new opportunity for congregational leaders to join the CY community for one day and get an authentic taste of the event. Guests will have the chance to hear great speakers, participate in workshops and join the CY community for worship and recreation.

In addition to the new elements, CY will again offer the Youth Track for those who have completed grade 9 up to age 19. This will be a time for youth to share their voice and experience and affirm their valued place within the whole church.

Young Adults (graduated high school to age 25) in the Discipleship Track will be encouraged and challenged through discovery conversations about vocation, discipleship, spiritual practices and building community connections.

The Youth Ministry Training Track returns for youth leaders (ages 18+) to get re-charged with great keynote sessions with Dr. Amanda Drury. Dr. Drury is Assistant Professor of Practical Theology at Indiana Wesleyan University. This track will also host interactive workshops, dynamic panel discussions, and the opportunity to swap youth ministry ideas with colleagues from across the country.

We pray that CY2016 will again be an exciting community where all participants will be inspired, challenged and encouraged to take an active, engaged and faithful role in their home communities of faith. For more information, please contact the CY2016 Coordinator, Jo Morris at [cy@presbyterian.ca](mailto:cy@presbyterian.ca).

### **Association of Presbyterian Church Educators (APCE)**

[apcenet.org](http://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.

In January 2016, Jo Morris and Jennifer de Combe attended the APCE conference *God's New Thing: See it! Hear it! Live it!* in Chicago, Illinois.

### **Camping**

[presbyterian.ca/camping](http://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 curriculum was distributed to nine camps. The importance of camping cannot be overlooked: camping is the means by which many children come in contact with the Christian faith.

Canadian Ministries provided memberships for 13 organizations (12 camps and one conference centre) in the Presbyterian Church Camp and Conference Association (PCCCA) for 2013–2015. 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](http://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 2015 grants were given to support the following programs: The Church on the Move (Presbytery of London), a camp choir at St. Paul's (Port-Hope, Presbytery of Lindsay-Peterborough), and a teen self-esteem building program at St. John's (Grimsby, Presbytery of Hamilton).

### **Conference Support Fund**

[presbyterian.ca/funds](http://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 2015, grants supported a worship renewal conference (Presbytery of Oak Ridges) and *Speaking the Truth in Love: A Forum on Human Sexuality* (Presbytery of Hamilton). In 2016 each presbytery was given access to a one-time grant of up to \$1,000 from the Conference Support Fund to support presbytery sponsored educational initiatives that encouraged people and courts to study, reflect on and discuss issues related to sexual orientation and the church.

### **Lay Bursary Fund**

[presbyterian.ca/funds](http://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 2015, two grants were received by applicants associated with Camp Kannawin (Sylvan Lake, Synod of Alberta and the Northwest).

### **The Niven Fund**

[presbyterian.ca/funds](http://presbyterian.ca/funds)

The Niven Fund helps support eligible educational and evangelical programs that support ministry in Ontario. In 2015, two grants were given to support regional staff from the Synod of Central, Northeastern Ontario and Bermuda to attend the *Reclaiming Evangelism: Celebrating Change and Collaboration* conference organized by the World Council of Churches.

### **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 2015, a grant was given to Yvonne Bearbull from the Kenora Fellowship Centre (Kenora, the Presbytery of Winnipeg) to attend the Breakforth conference in Edmonton, Alberta.

### **Equipping for...**

[presbyterian.ca/eq4](http://presbyterian.ca/eq4)

Recognizing that congregations seek resources to facilitate faithful ministry, Canadian Ministries provides articles, stories, prayers, scripture references and questions for reflection to support programs 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 submit articles for these resources. The goal is to share programs, ideas and current experiences and to promote discussion across the church about innovative work being done.

### **Presbyterians Are Talking About...**

[presbyterian.ca/talking-about](http://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 online 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 include human sexuality, slavery/human trafficking, end-of-life care, refugees and migrants, homelessness and more.

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.



## Curriculum Comparison Guide and Christian Education Resources

[presbyterian.ca/curriculumchart](http://presbyterian.ca/curriculumchart)

Canadian Ministries has produced a 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 at [presbyterian.ca/curriculumchart](http://presbyterian.ca/curriculumchart).

In the fall of 2015 Canadian Ministries conducted a survey about confirmation or profession of faith programs for young people in our denomination. Two surveys were prepared by Anne Miller and posted online, one for people in leadership positions and one for youth. Participation was invited through announcements on the church's webpage and Facebook, Presbyterian Youth Facebook pages, the Canada Youth network, GA 2015 YARs, and student contacts, camps and other youth ministry networks, and individual emails. As a result, an annotated list of confirmation resources currently in use has been prepared and made available at [presbyterian.ca/canadian-ministries/equipping-leaders](http://presbyterian.ca/canadian-ministries/equipping-leaders), there will be a Youth Ministry Track workshop on the subject at Canada Youth 2016, and a strategy is being developed to involve Presbyterian young people and leaders in creating online material for discussion groups.

### Reading Lists

[presbyterian.ca/resource-centre/#reading](http://presbyterian.ca/resource-centre/#reading)

In response to requests for recommendations of books on important topics, reading lists are 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, leadership and organizational change, new church development, confirmation, youth and children – including a number of annotated lists of children's picture books prepared by Laura Alary on themes related to the Christian calendar and faithful living. These lists can assist people find books for their church or home library or to find 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 and suggested books come to our attention. Please send book reviews and recommendations to [canadianministries@presbyterian.ca](mailto:canadianministries@presbyterian.ca).

### Book Studies

The Advent 2015 resources included a book study on *A Christmas Carol* drawing on sermons written and preached by Laura Alary. This spring a second study on the book (and movie) *Still Alice* was produced. These resources are intended for small group study and include scripture readings, prayers and hymns in addition to discussion questions that challenge participants to relate their faith to issues raised in the books.

### A Study for the Church

A five-session group study for adults and older youth has been produced to encourage reflection about some of the values that we cherish in our congregations and the ways we can join with our neighbours in nurturing and sharing them. The study was written by Emily Bisset and includes scripture readings and commentary, prayers, hymns, discussion questions, mission stories and outreach activities.

### **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](http://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 Committee 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 consists of representatives named from every synod.

### **New Congregation Development**

These are completely new ministries. Ministries receiving grants in 2015 were: La Communauté chrétienne Siloé (Montreal, Presbytery of Montreal), Nigerian Mission (Toronto, Presbytery of West Toronto), Two Rivers (Guelph, Presbytery of Waterloo-Wellington), Antioch Community (Oakville, Presbytery of Eastern Han-Ca), Hamilton Almanarah (Hamilton, Presbytery of Hamilton), Almanarah (London, Presbytery of London), Lighthouse Evangelical Arabic (Winnipeg, Presbytery of Winnipeg), Sung An (Vancouver, Presbytery of Western Han-Ca), and Hanmaum (Langley, 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. This fund encourages presbyteries to use a variety of models for starting up new congregations and ministries by providing funds to support presbyteries to hire consultants, 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 trained coach to be put in place as soon as the first minister is called or appointed in all new ministries. 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 St-Georges Community Centre	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 Church	Northern Saskatchewan	Church
Mistawasis Church	Northern Saskatchewan	Manse
Carragana	Northern Saskatchewan	Land
Camp Christopher	Synod of Saskatchewan	Camp
Calgary (sold in 2016)	Calgary-Macleod	Land
Pouce Coupe	Peace River	Land
Victoria	Victoria Island	Land

### Congregation Development Conferences

“So the churches were strengthened in the faith and increased in numbers daily”. (Acts 16:5)

In May 2016 a conference led by Stan Ott was held at Crieff Hills for grant receiving congregations and social ministries, selected presbyteries, theological students and interested congregations across the county. This conference instructed participants in the principles of congregational vitality, transformation, missional endeavour, and leadership. It also gave participants an opportunity to share experiences and resources with colleagues from across Canada. Springing out of this conference is a follow up initiative to provide conference participants with an opportunity to receive two follow up mentoring conversations with Stan Ott designed to move theory into practice.

### 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 2015, 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 will review the definition and terms of this fund with the Assembly Council to ensure that it can be used for the renewal of the church in the most faithful ways.

### **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 2015: St. Matthew's (Grand Falls, Presbytery of Newfoundland), Knox, Campbellton/St. Luke's (Bathurst, Presbytery of New Brunswick), Eglise St. Luc (Montreal, Presbytery of Montreal), Sohrae (Toronto, Presbytery of Eastern Han-Ca), Temiskaming Regional Ministry (Presbytery of Temiskaming), Grey-Bruce-Maitland Co-op (Presbytery of Grey-Bruce-Maitland), St. Andrew's (Thompson, Presbytery of Winnipeg), Knox and Dunleath (Yorkton and Dunleath, Presbytery of Assiniboia), Mistawasis Memorial (Mistawasis First Nation, Presbytery of Northern Saskatchewan), St. Andrew's, (Swift Current, Presbytery of Assiniboia), Chetwynd Shared Ministry (Chetwynd, Presbytery of Peace River), Cariboo (Cariboo Region, Presbytery of Kamloops), Nazko and Area Dekelh Outreach (Cariboo Region, Presbytery of Kamloops) and St. Stephen's (Creston, Presbytery of Kootenay).

### **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 2015:

#### **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), Hummingbird Ministries (Richmond, Presbytery of Westminster) and Edmonton Urban Native Ministry (Edmonton, Presbytery of Western Han-Ca).

#### **Inner-City Ministries:**

Action Réfugiés (Montreal, Presbytery of Montreal), Tyndale St-Georges Community Centre (Montreal, Presbytery of Montreal), Boarding Homes (Toronto, Presbytery of East Toronto), and ARISE (Toronto, Presbytery of East Toronto).

### **Rural and Remote Ministry Fund**

[presbyterian.ca/randr](http://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 2015, three students served in the following locations: First and Kenora Fellowship Centre (Kenora, Presbytery of Winnipeg), Fort St. John and St. James (Fort St. John and Dawson, Presbytery of Peace River), and St. Andrew's (Greenstone, Presbytery of Superior).

**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 2015, grants were received by: Kitimat Church (Kitimat, Presbytery of Kamloops), St. Paul's (Caintown, Presbytery of Seaway-Glengarry), St. Andrew's (Beeton, Presbytery of Oak Ridges) and St. Andrew's (North River, Presbytery of Cape Breton).

**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.

**The Special Projects Fund**

presbyterian.ca/funds

The Special Projects Fund provides grants to assist non-congregational ministries with small projects or programs. In 2015, grants were received for: musical instruments for Hummingbird Ministries (Presbytery of Westminster), an accessibility project at Camp Kintail (Kintail, Synod of Southwestern Ontario), and a *Getting Back to God* programme at the Fredericton Council for Christian Ministry on Campus (Fredericton, Presbytery of New Brunswick).

**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 2015 grants were received by: Knox (Vernon, Presbytery of Kamloops), Norman Kennedy (Regina, Presbytery of Assiniboia), First (Regina, Presbytery of Assiniboia), Knox (Yorkton, Presbytery of Assiniboia), Mistawasis Memorial (Mistawasis First Nation, Presbytery of Northern Saskatchewan), Calvin-Goforth (Saskatoon, Presbytery of Northern Saskatchewan), St. Columba (Marion Bridge, Presbytery of Cape Breton), and St. Giles (St. Catharines, Presbytery of Niagara).

**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 2015 a grant was received by Paris (Paris, Presbytery of Paris).

**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 is currently working with Mistawasis Memorial and the Presbytery of Northern Saskatchewan to appoint a minister of Word and Sacraments to the serve the congregation.

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/Presbytery	Appointed	Completion
Lincoln Resende	Portuguese Evangelical West Toronto	Feb 1, 1988	2016
Jon Wyminga	Nazko and Area Dakelh Kamloops	Sept 1, 1994	Jan 31, 2018
Shannon Wyminga-Bell	Nazko and Area Dakelh Kamloops	Sept 1, 1994	Jan 31, 2018
Stewart Folster	Saskatoon Native Circle Northern Saskatchewan	Apr 1, 1996	Jan 31, 2018
Mary Fontaine	Hummingbird Westminster	Jun 1, 2008	Jan 31, 2018
Beverley Shepansky	Mistawasis Northern Saskatchewan	May 1, 2010	Jan 31, 2016
Arlene Onuoha	Temiskaming Regional Temiskaming	Aug 1, 2010	Jan 1, 2016
Augustus Oku	Toronto Nigerian West Toronto	Apr 7, 2011	Apr 7, 2016
Amin Mansour	Almanarah Hamilton	Jul 14, 2011	Jul 14, 2017
Glen Sampson	St. Luke's/Knox New Brunswick	Mar 4, 2013	Mar 5, 2016
Yvonne Bearbull	Anamiewigummig (Kenora) Winnipeg	Apr 1, 2013	Mar 31, 2016
Raymond Abekah	Toronto, Ghanaian West Toronto	Feb 11, 2014	Feb 11, 2019

### Ecumenical Shared Ministry

[presbyterian.ca/ecumenical-handbook](http://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.

- a) Presbytery of Halifax & Lunenburg: Sharon, Dean shares with Upper Musquodoboit and Higginsville United Church.
- b) Presbytery of Quebec: St. Andrew's, Inverness shares ministry with Inverness United Church, Kinnear's Mills and Thetford Mines United Churches.
- c) 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.
- d) Presbytery of Quebec: Leggatt's Point shares ministry with the Métis Beach United Church.
- e) Presbytery of Lanark & Renfrew: Deep River Community Church.
- f) Presbytery of East Toronto: Calvin, Toronto shares ministry with Deer Park United Church.
- g) Presbytery of Brampton: Knox, Grand Valley shares ministry with the United Church of Canada.
- h) Presbytery of Temiskaming: St. John's, Kapuskasing shares ministry with Kapuskasing United Church.
- i) Presbytery of Temiskaming: Knox, Cochrane shares ministry with Cochrane Christian Reformed Church.
- j) Presbytery of Superior: St. Andrew's shares ministry with St. James Anglican, Greenstone.
- k) Presbytery of Winnipeg: Pinawa Christian Fellowship in Pinawa, Manitoba shares ministry with several other denominations.
- l) 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](http://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. Grants have been given this year to individuals and congregations to attend and host conferences and courses with a focus on evangelism, for example the World Council of Churches (WCC) “Reclaiming Evangelism” gathering in Nashville, Tennessee in November, 2015. Resources are shared in the PCPak, and courses and programs that explain theories, emerging trends and strategies of evangelism are supported. This year a new brochure “We are a community of The Presbyterian Church in Canada” was produced for use by congregations reaching out to neighbours and newcomers. The text on its panels comes from the church’s mission statement. The brochure can be downloaded from [presbyterian.ca/canadian-ministries/evangelism/](http://presbyterian.ca/canadian-ministries/evangelism/) and there is space on the back panel to allow congregations to add their own contact information.

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”.

EC provides a searchable index, *EvangeLectionary*, of weekly online reflections on lectionary texts from an evangelism perspective ([evangelismconnections.org](http://evangelismconnections.org)). This has meant that preachers who use the lectionary can access evangelism reflections on the biblical texts from which they are preaching. EC will be expanding *EvangeLectionary* with a new section providing a series of sermon helps on the Holy Spirit in mission and evangelism. This will pick up on the focus on the Holy Spirit in the WCC document *Together Towards Life: Mission and Evangelism in Changing Landscapes*. A link to this document will be added to the EC website. Building on EC’s production last year of the online video *Evangelism in the 21st Century*, a study guide with the same title has been prepared for use by individuals, groups, congregations and presbyteries.

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](http://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. Contact Ian Ross-McDonald ([imcdonald@presbyterian.ca](mailto:imcdonald@presbyterian.ca)) 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](http://presbyterian.ca/worship)

Canadian Ministries provides worship resources (lectionary readings, worship planners, prayers, hymns suggestions, devotions, etc.) for each Sunday and other significant and seasonal celebrations of the church year. Ministers and lay people 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. This year these included issues of *Equipping for Worship* (e.g. Why Worship with the Music of Global Christianity? and Visual Arts in Worship: Designing the Content of Screens for Effective Communication), an intergenerational Remembrance Day prayer written by Neal Mathers, family devotions for Advent and Lent written by Diana Loach, an Advent congregational event/pageant written by Emily Bisset, and a book study on *A Christmas Carol* based on sermons written by Laura Alary.

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, *To Preach the Good News: A Handbook about Preaching for Presbyterians in Canada*, written by Sarah Travis, has been produced with the lay preacher in mind, but it is a useful resource for all clergy.

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](http://presbyterian.ca/bulletins)

Canadian Ministries has responsibility for the creation of bulletins for Sundays and special occasions. In 2015 an emphasis was 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.

### **These Days**

Through Canadian Ministries, The Presbyterian Church in Canada participates on the board of the devotional magazine *These Days*. The Resource Centre at the national office administrates subscriptions and distributes the devotional quarterly.

### **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.

### **ADVISORY COMMITTEES**

The purpose of advisory committees includes assisting the department to fulfill its mandate, set priorities, identify new directions, develop policy, and 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. Committee members are: Tim Archibald (New Minas, Nova Scotia), Matthew Brough (Winnipeg, Manitoba), Sherif Garas (Mississauga, Ontario), Heather Malnick (Baxter, Ontario), and Dianne Ollerenshaw (Calgary, Alberta); ex officio members are the associate secretary and one program coordinator of Canadian Ministries.

### **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. Alongside regular conference calls, an NNMC conference was held in Ontario in May 2016. 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 Church, Hummingbird Ministries, and Cedar Tree Ministry.

### **The Chinese Consultation**

In 2015 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), Mr. 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 general secretary, the associate secretary and staff of Canadian Ministries.

### **MISSION REPORTS 2015 – CANADIAN MINISTRIES**

All recipients of grants are asked to submit reports that describe how the support contributed and enabled ministry initiatives. The reports from each ministry are printed below 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)

The reports presented below are organized by synod from east to west.

### **SYNOD OF ATLANTIC PROVINCES**

**St. Matthew's Church, Grand Falls, Newfoundland (Sustaining), Interim Moderator, the Rev. Dr. Ian Wishart:** St. Matthew's Church has been part of the community of Grand Falls-Windsor (originally Grand Falls) for 105 years. It was the first church to be completed in the town and today remains the only original denominational building. St. Matthew's was granted municipal heritage status by the Town of Grand Falls-Windsor in 2005.

Over the years the church has had trouble attracting and retaining ministers. Relatively small membership has also been an ongoing challenge. Today there are 30–35 members. On a positive note, several of those have recently joined or returned to St. Matthew's.

Members take pride in being part of a consistent, if small, congregation – one that has supported outside causes such as the General Assembly budget, the local food bank and the Interfaith Cemetery Committee. In the past St. Matthew's has also had active men's and women's groups as well as youth activities. Most recently, The Thistle Club held regular dessert teas and sales with the proceeds given to the church at year's end.

In 1989 the pulpit of St. Matthew's was vacant and the Rev. Dr. Ian Wishart assumed the position of interim moderator. For the next nine years he drove the 425 km (one way) to Grand Falls-Windsor every third Sunday for an evening service, leaving St. John's after conducting the 11 am service at St. Andrew's. Upon his retirement from St. Andrew's he continued to serve St. Matthew's every third week, changing the service to the morning. He usually spent the previous day providing pastoral care to the St. Matthew's congregation, particularly to those who could not attend service.

After 18 years of serving the Grand Falls-Windsor church, Dr. Wishart resigned his duties effective January 1, 2008. The Presbytery of Newfoundland appointed the Rev. Dr. David Sutherland as the interim moderator of St. Matthew's. For much of his tenure, the Rev. Dawn Griffiths conducted the services, but when she left the province, David Sutherland conducted an evening service once a month. The Rev. Dr. I. Wishart was appointed interim moderator upon the departure of David Sutherland. He has been conducting services once a month, usually on the last Sunday, travelling to Grand Falls-Windsor for one or two days, allowing him to hold service and visit members who are unable to attend.

Despite the ups and downs, St. Matthew's continues to fulfil its obligations to both the Presbytery of Newfoundland and The Presbyterian Church in Canada. This past spring two elders were added to session, with Debra Hynes now serving as clerk of session. One of those elders has committed to attending meetings of the Presbytery of Newfoundland. In May St. Matthew's welcomed Grand Falls-Windsor native the Rev. Katherine Burgess, minister of St. Andrew's Church, Quebec City, who was home on vacation and conducted a morning service. Dr. Wishart conducted a service at the end of June. The congregation welcomed services resuming in September.

**Knox, Campbellton and St. Luke's, Bathurst, New Brunswick (Renewing), the Rev. Glen Sampson:** This ministry within the Presbytery of New Brunswick includes Knox Church (Campbellton) and St. Luke's Church (Bathurst). These congregations are characterized by an aging population, in a community of changing demographics, increased operating costs and decreasing revenue. One model of doing ministry in this context 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 move forward to become more relevant to the communities in which they exist.

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 on a Sunday. Glen Sampson is also interim moderator for St. John's Church in Dalhousie, New Brunswick and Knox Church in New Carlisle, Quebec.

The presence of a Presbyterian minister in the community has resulted in an increase in attendance in these congregations and more interaction with other congregations within this region. There is always a question of how to do ministry effectively over a wide geographic area. While focusing on church attendance, budgets and outreach in the community, there is now an opportunity to become more missional in purpose while continuing to meet the needs of those who call Knox or St. Luke's home. This is reflected in the increase in contributions to *Presbyterians Sharing*, PWS&D and other mission needs in the community and beyond.

Effort to raise the profile of each congregation within their respective communities has been successful as well as increased cooperation with other churches within the area. 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 amongst First Nations communities), national and global missions. Highlights from St. Luke's and Knox, Campbellton are outlined below.

St. Luke's Church, located in Bathurst, New Brunswick, is grateful to receive support through Canadian Ministries which allows the congregation to continue its Presbyterian witness within the community. St. Luke's still faces concerns of an aging congregation in a community with difficult economic conditions due to closure of two of the major industries in the area – the mill and the mines. This has fuelled a decline in the population as a whole but particularly in regard to English-speaking residents and young working families. St. Luke's is primarily composed of seniors facing challenges such as ill health and mobility issues. We have discovered however that these can be faced together in Christian community and need not necessarily limit our ability to serve others. St. Luke has:

- Weekly worship services have a blended style of worship. The first half of the year we were without an organist and this provided opportunity to introduce new music as well as using videos of the music in the absence of an organist. The services of a pianist were secured for the latter half of 2015.
- Small groups consist of a weekly Bible study and a Book Club, "St. Luke's Reads".
- An active Atlantic Mission Society supporting projects such as Sleeping Children Around the World, Operation Christmas Child, Teen Challenge, winter clothing and school supplies for Esgenoôpetitj First Nation, Purple Hat Campaign for the Isaac Walton Children's Hospital to bring awareness to shaking baby syndrome.
- Community services including an outreach for Teen Challenge, an addictions treatment centre in Memramcook, New Brunswick, Veil of Tears movie, to bring attention to the Dalit of India and a community service in support of The Bathurst Volunteer Centre.
- A Vacation Bible School hosted in July, based on the curriculum "Everest". Forty children took part in this program.
- A 10-person mission team that it hosts from Agincourt Baptist Church in Toronto for 10 days.
- A weekly book and craft sale in the summer to raise money for mission projects including Teen Challenge.
- A youth group which has grown to 12 members, ages 12–15. This group meets at least monthly at the church or else travels to events in the region (e.g. Presbyterian Atlantic Youth Synod, Rend Collective concert). A summer student was employed through a grant as a leader for the newly established youth group.
- The Christmas stocking project for the men at Teen Challenge in cooperation with Knox Campbellton and St. John, Dalhousie.
- The Christmas Bazaar which brings attention to missions as well as raising funds to support missions.

Positive growth has been seen as former members have returned to the congregation and new people are joining us for worship. The presence of a young family with four children has provided encouragement to the older members of the congregation.

A new initiative in support of Teen Challenge Atlantic is the establishment of a greenhouse and garden project at the centre. This project allows the centre to be able to produce some of its own fresh produce in the summer instead for relying on donations. It also gives the students who are

residents there the opportunity to learn about gardening and to work at the centre. St. Luke's continues to support the centre financially and prayerfully.

Locally, the church continues to supply food, primarily soup, to the food bank, visitation for shut-ins and the hospital, worship services in nursing homes. The initiative, led by Debbie Sampson, a "Travelling Tea Party" has been very successful and the seniors have responded well to it. This initiative was started because of comments from seniors who expressed their sense of loss after being kept from church because of health reasons. A travelling tea party brings the church to them when a number of ladies from the congregation visit shut-ins and seniors with everything needed for a tea party – fine china included! The visitors have been received with great joy.

The leadership of the Rev. Glen Sampson has allowed the congregation to become more involved in the local ministerial association. This has resulted in greater cooperation between St. Luke's and other area churches in youth programming (i.e. Chaleur Generation), scheduling of VBS's, sharing of some resources, and in providing pamphlets to inform tourists and local area residents about worship services available in our area, a service of thanks for first responders and most recently exploring opportunities in how to respond to the Syrian refugee crisis. St. Luke's has also developed its own brochure to inform the general public of its presence and history in this area.

The congregation maintains a library that is an excellent source of reading and resource material for members of the congregation and others. It has a wide assortment of Christian fiction and devotional materials. There are a number of initiatives to extend hospitality to our neighbours including occasional movies, weekly Sunday luncheons, involvement in community activities and a more contemporary-style worship service once a month followed by a community dinner. We are exploring the opportunity to re-start our Sunday school program.

We are slowly learning to adapt to changes within the church and society. We hope to maintain the spirit of unity, peace and service within our community while revealing the significance of the church outside the faith community. Working together in service for others has strengthened our faith as we support each other and the wider community. There is great power in prayer. Limited finances and energy can still be used to accomplish much. We thank God for all who have encouraged us in our journey of faith.

Knox Church has been a witness in the Cambellton area for more than two centuries. In recent years however, it has encountered challenges of a dwindling, aging population, changing cultural values, and difficult economic times. Assistance from Canadian Ministries has enabled ministry programs at Knox to experience some revival, and continue to have a presence in the local community.

In addition to Sunday morning worship and Thursday evening Bible studies, Knox has continued to partner with other denominations in the area to present worship service broadcasts through CKNB Radio each Sunday. Through this broadcast, we reach the radio audience in the north eastern region of New Brunswick as well as the southern Gaspé area of Quebec. In addition, this live broadcast is also available online and we have received comments from various parts of the country on the importance of these broadcasts. In winter, when stormy weather results in cancellation of services in other congregations, many members including those from other Presbyterian churches in the region (Dalhousie, Bathurst, Miramichi, Tabusintac) tune into this service. This broadcast is made possible through the generous support of a member of the congregation. The congregation also hosts a number of guests for worship throughout the year.

Members of the congregation have experienced significant medical challenges this past year but the congregation has continued to work tirelessly to continue its ministry. It has hosted a Teen Challenge outreach, was involved in the Teen Challenge Christmas Stocking project with St. John's Church in Dalhousie and St. Luke's in Bathurst, and took part in Operation Christmas Child.

The Caledonia Scottish Society continues to make use of a classroom in the church basement. The congregation along with The Caledonia hosted an information session about Sannox Christian Centre on the Isle of Arran in Scotland. This has resulted in a strengthening of the ties between Knox and Sannox. Again this year, Glen Sampson was guest preacher at a worship service on the site of the first Presbyterian church in the region (built in 1805).

In lieu of the regular eleven o'clock worship service, on the first Sunday of each month the worship service is held at four o'clock in the afternoon and is followed by a community dinner. This has provided good fellowship among all who gather. This provides a fine opportunity to invite others who may otherwise not have come to worship in a more formal setting. In addition, at worship services the congregation provides food that is provided to the local food bank in support of those in need of food.

The congregation continues with faith, determination and perseverance as they strive to maintain a Presbyterian witness within the community. Knox Church in cooperation with St. Luke's provides the foundation for the regional ministry of the Rev. Sampson that is supported by Canadian Ministries. The cooperation between the two congregations, their adaptation to their current situation and their willingness to see this as a model of regional ministry has strengthened the work of The Presbyterian Church in Canada in this region. We thank God for all who have encouraged us in our journey of faith.

### **SYNOD OF QUEBEC & EASTERN ONTARIO**

**Action Réfugiés Montreal, Quebec (Specialized), Mission Worker, Mr. Paul Clarke, Executive Director:** The mission statement adopted on March 3, 2015 is that "Action Réfugiés Montréal is a strong voice for refugees in Montréal and beyond. As a not-for-profit, faith-inspired organization we seek justice for asylum-seekers and refugees. We promote partnerships among people in refugee and faith communities and society at large for mutual empowerment. Through our Detention, Sponsorship and Twinning programs we provide hope and assistance while raising awareness of refugee rights." This report highlights our activities in 2014–2015.

As the number of refugees and displaced persons has exceeded 59 million people globally, the need for the services of Action Réfugiés continues to grow. We support as many people as we can. Our sponsorship program saw 67 files submitted in 2014, representing 120 persons. In 2015, another 60 cases were presented. We have over 300 people awaiting news for their file. In the past year 25 persons arrived, including 18 Syrians who arrived within a year! Please know that the church is a strong partner helping Syrian refugees. We have provided training sessions to other groups to increase Quebec society's capacity to welcome refugees.

We were overwhelmed with offers to sponsor, volunteers and offers of physical goods following the increase of Canadians' awareness of the Syrian crisis. We were able to speak in the francophone and anglophone media, bringing a word of hope and clarity to fellow citizens.

Our detention program visits persons detained for administrative reasons at a facility in Laval, Québec. We met over 400 persons in the past year, including men, women, children and some unaccompanied minors 16 and 17 years old. We released a study called "Detained in the New Refugee Determination System", following extensive interviews with persons who had been detained. We met with government departments to share our findings and recommendations. The report is available on our website: [actionr.org](http://actionr.org).

Our twinning program saw 10 successful matches and many group activities. We provided on-the-ground training to eight university students in the fields of Social Work, Law and Criminology. We estimate over ,400 people were met during church and academic presentations and thus heard our message of bringing hope and support to refugees. We welcome opportunities to speak to church groups in Montréal and beyond.

**La Communauté Chretien Siloé, Montreal, Quebec (New), the Rev. Eloi Agbanou:** The real challenge for our pastoral ministry is to gather the new Christian immigrants who come from the African Protestant churches to Montreal. This is a noble and delicate work as it is in the context of protecting private life.

Our pastor serves both the newcomers and those who have been in Canada for a longer time to accomplish the mission from Christ to "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age" (Matthew 28:19–20). Our pastor glorifies God by serving and caring for the people of the ministry.

Our challenge is great because we have to integrate the newcomers who are from the Reformed churches in Africa. We constantly encourage our members to inform their family and friends about Siloé. Regular contact with friends and colleagues in ministry in Africa helps us to have direct recommendations of their members who come to settle in Montreal.

Many members encounter hardships related to lack of employment and useful resources for their settlement. In this regard, the pastor solicits willing families to help the needy. Sometimes he may settle misunderstanding and conflicts within families; he also advises them on how to live in peace. He urges members to be united and to strengthen their fellowship.

This year we elected elders and we are now working hard with the assistance of appointed assessor elders. Of the 12 elders elected, six are now ordained and in office. The other six will soon be installed.

We thank our Lord Jesus Christ for the progress of our community. What an amazing God! With only five families (20 members) in the beginning in 2010, we are now more than 35 families today with 152 members. From 2010 to 2015, the number has increased seven times. This growth is not the result of human strength, but of the strong and powerful hands of God. A Bible verse that applies to the whole Christian community of Siloé is this: "Praising God, and having the favor of all the people, and the Lord added to the church daily new converts" (Acts 2:47).

We pray that our Lord Jesus Christ will make Siloé a great congregation within The Presbyterian Church in Canada, and that God will help Siloé to give birth to other congregations too. We also pray that Siloé will be financially independent in three years' time. We are now considering a mission strategy that can be developed to gather our French-speaking Protestant members living in cities, such as Gatineau, Toronto and other close cities to Montreal. I would like to share this concern because we cannot undertake any effective and sustainable project alone. The Presbyterian Church in Canada has resources to integrate Protestants who come from French-speaking Africa and Europe. We need strong strategies to welcome new members.

**Tyndale St-Georges Community Centre, Montreal, Quebec (Specialized), Mission Worker, Ms. Jen de Combe, Executive Director:** Motivation. Motivation is hard to quantify, but we all know what it is and what its results look like. We have all experienced moments when we felt motivated – moments when we felt we could take on the world. And, we have all felt moments of great discouragement – moments when we think we will never make it. Sadly, many young people often fall into the latter category, especially when they come from backgrounds or communities that are negatively stereotyped. This can lead to a negative self-image which results in a sense of hopelessness or a lack of motivation to take the next steps in their lives.

Children and families who struggle with stereotyping often have unrecognized potential that doesn't get a chance to shine. Our stories of faith tell a different story – a story that motivates us to see ourselves and our neighbours differently. Right from the get go we are told that we are made in the image of God, that life is sacred and that the same breath of God that sustains my life also sustains yours. In God's eyes we are all equal and holy. We are told that to each is given a gift that is ours to use and to contribute to the world.

At Tyndale St-Georges Community Centre, we believe it is our purpose to help those in our community who struggle, find their gifts and to let them shine! For we all know, when we feel good at something or when we have the belief that we can succeed, motivation is the natural by-product. And the result of motivation is invariably success!

Each year, Tyndale St-Georges reaches hundreds of children and families by providing services that help them thrive. Whether it be through homework help, recreational activities, literacy building work or pre-employment training, each of our 28 programs is designed to help our participants identify and reach their potential.

One such story is that of Jasmin\*. Jasmin is one of our grade six students who struggled in school and was at the risk of failing. She has been a program member since early elementary school and we have been there to accompany her throughout her academic journey. By taking the time to get to know her and her family's situation, we were able to provide the support needed so that Jasmin could identify her gifts and shine! The results have been incredible – she graduated from grade six with flying colours, even winning three prizes for storytelling, academic excellence and public speaking along the way!

When you support *Presbyterians Sharing*, you help God's children identify their gifts, finding the motivation that they need to be a success. Thank you!

\*We have changed her name for privacy reasons.

**Église St-Luc, Montreal, Quebec (Renewing), the Rev. Richard Bonetto:** “We love, we care for, we listen to the Word, the world, our community...and each other!” One Sunday morning during the announcements Pierre was asked to speak at the pulpit and said, “I love you all! When I skip a Sunday, I miss you.” The following Sunday our clerk of session, Rose, spoke as she started the announcements, “You have no idea how proud I am of us as a congregation! Not only do we see each other on Sundays but we take care of each other during the week!”

Église presbytérienne St-Luc celebrated its 80th anniversary in 2015, having begun in 1935. And over the decades it has responded to the needs and challenges of the community including these milestones:

- 1950 – Ministering to a booming European francophone and Protestant immigrant population.
- 1980 – Re-founding of a church. A small faithful group peregrinating from one church building to another, under the strong leadership of Rev. Allison Stewart-Patterson.
- 1990–2000 – Towards diversity. Growing numbers of immigrants from Haiti, Africa, Madagascar.
- 2010 – Diversity in unity. St-Luc is a multicultural community that treasures its diversity and celebrates it. With members for whom fellowship is a seven-days-a-week experience, St. Luc has found its rhythm in worship, has grounded its community life and looks forward to the future. To borrow a new Presbyterian College slogan: “A Rich History. A Bold Future”.

Today St. Luc has overcome power struggles between minister and session, session and congregation, congregation and minister – thanks to a common vision: A united, loving, caring and listening community of faith that witnesses to the world by its life. We are all leaders! We are privileged to work in a team where every member's ideas and creativity contribute to the glory of God.

A good example of that dynamic is when, this spring, Bernard launched the idea of growing a vegetable garden in our church yard. A handful of members enthusiastically responded to the challenge and helped out. Each week there was harvested produce to share. We're 80 and still going!

## **SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA**

**Nigerian Church, Toronto, Ontario (New), the Rev. Augustus Oku:** The Nigerian Presbyterian Church was inaugurated on September 21, 2014. The church shares a unit with the Mount Zion Church of God (Seventh Day Adventist) in a commercial plaza in West Toronto. It serves the immigrant population of West African extraction with particular reference to Nigeria. Our worship is lively and our congregation is derived from the multicultural community in the Greater Toronto Area. We are a church that is welcoming to all people.

**Outreach:** The Presbytery of West Toronto has given us a lot of support. Our minister, the Rev. Oku, is an active member of the Nigerian community. He is the community minister for AkwaCross Community Association Toronto. The church plays a vital role within the Nigerian community. This enhances our evangelical outreach. We reach out to Evangel Hall and North York Harvest Food Bank with yearly donations of clothing and food items. This year we plan to add Community Share Food Bank to the list. We are a benevolent church and will continue to reach out to the needy in accordance with the biblical injunction that we should feed the hungry and clothe the naked.

**Activities:** We held our first annual congregational meeting on Sunday, February 15, 2015. The various arms of the church are functioning. The Women's Guild celebrated mothering day as a fundraising event and it was very successful. Other church arms will be organizing similar events later in the year. The church conducted its first baptism, confirmation and admission service on Easter Sunday this year and five youth became full members of the church. A thanksgiving and fundraising service was held on September 20, 2015, to commemorate the first year anniversary of the church.

Membership: Membership still remains a challenge and is an area that the church plans to focus on. We are working towards being a self-supporting congregation. This will depend on the quality of our membership, so we encourage every member to reach out to their friends and neighbours and invite them into our fellowship. We also encourage members to cultivate a life of thanksgiving and share their personal testimonies of what God has done for them to encourage others in our midst. In addition, The Presbyterian Church in Canada has provided us with wonderful resources for ministry and stewardship leaders. Materials from the Ecumenical Stewardship Centre are helping us design a stewardship campaign to help people in our congregation use their time, skills and finances to follow Christ.

We plan to have ethnic language services as well as ethnic language classes to attract the wider community. We also plan to expand our advertisement of the church services to the local radio and television. We currently distribute our fliers at specialty food stores, and at special events organized within the community (picnics, etc). We had our first community wedding this year.

Challenges: The contract of our current minister will end in April 2016. An interim moderator has been appointed by the Presbytery of West Toronto to assist in the search for a new minister. As an immigrant-based ethnic church, some members of our congregation are faced with job related challenges. We have a vision to secure our own building where we can expand our activities and intensify our outreach events. We thank The Presbyterian Church in Canada and ask that congregations remember us in their prayers in these areas.

**Two Rivers Church, Guelph, Ontario (New), the Rev. Glen Soderholm:** This year we have launched several new initiatives; one of them we call a Kitchen Party. At this party, we meet in the loft condo of one of our participants to play and sing music together. With acoustic instrumentation including guitars, mandolins, banjos, tin whistles, accordion and percussion we cover a variety of materials like fiddle tunes, old time folk music, spirituals, classic pop songs and some hymnody. The exciting thing is that the contributors include a number of our neighbours and friends who join in because they love music, not because they are believers or attend Two Rivers Church (TRC). This continues to fit into our missional intentions of engaging neighbours where they're at and in neutral spaces that are not alien or threatening.

Along these lines we also offer events called Theology in the Dark and Theology by the Glass. These two events, through movie watching and a pub gathering respectively, create opportunities to engage in significant conversations together. One of our newer attendees is a seeker and film maker. As a relationship of trust has been built he has broken through much bitterness towards religion, and now expresses openness to a new way of seeing God, and has become a regular participant in our church.

We continued in partnership with St. Andrew's Guelph to host our second annual Love Your Bike event. 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. This year we doubled our participation and met many new neighbours who were introduced and made aware of our church's presence in the city. We have seen two people newly engaged in relationship with our community because of an encounter at this event.

We continue to nurture a community garden in downtown Guelph, where we planted and harvested along with 16 other neighbourhood gardeners. We had a particularly good opportunity to develop friendship with these new friends in our common pursuit of nurturing and tilling the earth. This is all concluded with a Harvest Picnic in October; we get together with many downtown neighbours at the park where the garden is located in order to celebrate what we have grown.

Glen Soderholm's work with the Guelph Downtown Neighbourhood Association (GDNA) has also borne fruit in many ways. One example is that Glen and another TRC member participate in a book club with these downtown friends. Six men meet monthly to have significant conversations around the important issues raised in good novels. Trust and goodwill has grown tremendously in this endeavour.

Also, in relation to the GDNA, Glen met a young woman who expressed interest in spiritual conversation. After several appointments, books shared, the woman came out to several events



and met the Two Rivers Community. In the last month she has declared her intention to follow in the way of Jesus and is being integrated into our friendships and activities. This has brought much joy to us all.

Recently, some of our members have joined in with a group of neighbours who have decided to sponsor a Syrian refugee family. Our church will come on board to help with fundraising and supplying help to the initiative.

One Sunday night a month, we have instituted a pot-luck dinner in someone's home. Last week we filled a home with many in our community including eight new guests. This was a way of showing hospitality and generosity to those outside of our group, and much good will was generated.

**Antioch Community Church, Oakville, Ontario (New), the Rev. Dale Henry and the Rev. Wan Tae Oh:** Antioch Community Church is a small congregation in Oakville. We believe that community is the foundation for church and that Antioch should be part of the community.

When most people think of Oakville, they think of a community that is well off and a great place to live. In fact, the *MoneySense* magazine recently ranked Oakville as the sixth best community to live in Canada. If you screen out all the social factors and just focus on average household net worth, Oakville ranks third with the average household net worth being \$948,281 – nearly a million dollars per family!

However, there is another aspect of the community that business magazines do not usually include in their stories or surveys. In Oakville, there are food banks, families who fall below the poverty line, stressed single parents and retirees that struggle to make ends meet. For Antioch, this is the community that we are focusing our presence on.

To meet our community, we started small and offered volunteer tax services for newcomers, low income families and seniors. As Jesus said, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's" (Matthew 22:21). As the tax forms were completed, it was good to see the smiles from our community when they learned that the government was returning what was theirs.

Our next involvement with our community was going out door to door and collecting food for our local food bank, Fareshare. Of course, it can be rather intimidating to ring a doorbell of a complete stranger and ask them to give you free food! However, when the door was answered we often found a kind and generous response.

Antioch has now completed four food drives in our community and we are becoming recognized. Recently, we pulled up in our van, unloaded our wagons to collect the food and before we could start ringing door bells, our neighbours were bringing their food to us! Their comments were, "We were waiting for you...It is great to see you again...It is so nice to see so many young people!" God truly blesses us all.

Our latest community journey has been participating with Kerr Street Ministries that provides help and hope for all those living in need in Oakville. During a typical week they provide meals, food, services and programs for children, youth and adults. So how can a small congregation like Antioch participate? Again we started in a small way to become involved at Kerr Street Ministries. Our first participation was to volunteer to provide a Saturday Community Breakfast. This meant purchasing, preparing and serving breakfast to 90 people. It allowed us an opportunity to build relationships, while sharing a home cooked meal. In fact, it inspired one of our congregational members to go out into our community and collect the necessary donations for our second community breakfast.

Our latest relationship with Kerr Street Ministries is sharing our Friday Night Youth Group with the youth at Kerr Street. Our youth leader has teamed up with the Kerr Street Ministries youth coordinator to provide some additional activities where youth from both groups can participate. I am sure it was a first for many of the youth at Kerr Street to make sushi, as it was a first for the youth at Antioch to play "Zombie Tag".

Antioch is attempting to be a community church where people can come together to serve and show God's compassion to our community. It is hoped that we can provide a response of love to our neighbours.

**Sohrae Church, Toronto, Ontario (Renewing), the Rev. Eun Sung Moon:** Sohrae Church in Toronto was founded in order to develop into a church of the gospel of Jesus Christ that follows the example of the devotion and love demonstrated by Canadian Presbyterian missionaries. As a church that spreads the good word, Sohrae Church is highly interested in the education of the young generation. In particular, Sohrae Youth Ensemble which started at the very beginning of the church's foundation has grown into a full-fledged orchestra that recruits new members every January and holds an annual concert every November. Last year, 60 members performed at the Toronto Centre for the Arts for an audience of 700 people. The \$4,000 profit of last year's concert was donated to Toronto City Mission, to Milal Mission Group, which is a mission group for youth with disabilities, and to Joy Women and Children's Mission Society of Canada, which gives help to single mothers and their children. This year, 60 members were recruited again and they are participating in weekly practices on Friday in preparation for the annual concert in November.

From July 17–19, 2015, Sohrae Church's education departments consisting of children, youth and young adults participated together in the summer retreat at Bass Lake Provincial Park. The theme of this year's retreat was "Jesus and Me". Eight children, seven youth, eight young adults, five senior volunteers and two ministers were present. Participants developed strong bonds while sharing their own experience during reflections on the sorrow, anger, and agony of Jesus Christ found in the Bible. Children and youth are continuously growing their faith in Christ as they participate in Sunday services and Bible studies. The young adult group meets every Friday from 7 pm to 9 pm for Bible studies. Although they grew up in the church community, the young adults still have doubts and questions regarding faith. We have been establishing a more robust frame of faith for these young adults through the Bible study, e.g., "'Who is my mother, and who are my brothers?' Pointing to his disciples, he said, 'Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother.'" (Matthew 12:48b–50).

Sohrae was established for first-generation Canadians. Many who had no family ties or relatives here and were searching for a community, found and formed a spiritual family in our church. The adult service consists of a communion service the first week of every month and readings from the Revised Common Lectionary every week. Attendance is at around 40 congregational members per week. After the service, the members break bread and have fellowship with each other. Also, every third Saturday, we gather in small groups at a member's home, study the scripture, share prayer requests, and pray for and with one another. Through worship and sharing, we form brotherly and sisterly bonds with each other and become a community in Christ. There is also an early morning service every Saturday where members of the church come, pray, and have breakfast together and enjoy fellowship in Christ.

Last December, a 12-week study session regarding the early history of the church was started and completed after a frequent attendee of our service let us know that she wanted to know the history of our faith. Six people attended the study. Driven by the success of these study sessions and the hopes of seeing the members of the study groups every week, weekly Wednesday a Bible study group has been formed with 10 or more members.

During the past year, 10 people joined the congregation, and they are now worshipping and learning God's word together. Although Sohrae Church is still a small community, with the sponsorship and the prayer of the presbytery and the General Assembly, it is beautifully growing one step at a time. We ask sincerely that you pray that, with the help of our Father, Sohrae Church carries out The Great Commission of Jesus Christ: "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" (Matthew 28:19–20).

**ARISE Ministry, Toronto, Ontario (Specialized), Mission Worker, the Rev. Deb Rapport, Director:** ARISE Ministry is where hope lives! What a profoundly, awe-inspiring experience to see hope take hold in someone's life. Through our street outreach seeds of hope are planted in the lives of individuals involved in the sex-trade.

Over the past year, ARISE Ministry has met with outreach partners to consider the ways the 2015 Toronto Pan-Am Games would impact the sex-trade and the individuals involved. Together with Salvation Army Corps 614 and Yonge Street Mission, we saw that outreach would be offered every night during the Games!

Talented and committed volunteers gave their time. Churches, groups and individuals donated outreach bags and supplies. Eyes and hearts were opened to the city and its needs. God's presence was seen and affirmed in each volunteer, in each interaction, and in the face of each person we met. Water was given to the thirsty, a sweater was given to a woman who was cold, and a transgendered woman was assured that God really does still love her.

Increased outreach meant more opportunities to sow, tend to and grow seeds of hope. I had been planting seeds of hope and building trust through my conversations during outreach with Tammy and Tara\*. We gave them both outreach bags and I asked if there was more we could do to help. Tammy, who had come to visit me at my office before, asked if we could get her a coffee.

When we returned with the coffee, Tammy asked, "Do you think I could come see you this week for a clothing voucher?"

"Of course Tammy, I'll be in the office Monday," I replied.

"Great! See you then!" Then she turned to Tara and asked, "Hey Tara, want to come with me to see Deb on Monday for a clothing voucher?"

Tammy and Tara arrived at my office that Monday. We spoke together about their housing needs, bad tricks who had robbed them, and the victimization experienced by transgendered women. They talked about slowly watching a friend's mental health deteriorate over the past years, their concerns for her, and their concerns about the impact street-life and the sex-trade will have on their own health. We shared our fears about a friend struggling with drug addiction and a violently, abusive relationship. Fears, pain, resilience and hope were all present in the office that day. Tammy and Tara left the office with clothing vouchers, toiletries, and an appointment for the food bank. I watched the smiles grow across their faces and realized what had been exchanged was hope.

During the 2015 Toronto Pan-Am Games our outreach teams gave out a total of 320 outreach bags! Each of these bags given tells a story of kindness offered, love shared, and a seed of hope planted.

Jesus tells the parable of the sower and the seed. The sower seems recklessly hopeful in the sowing of seeds; planting in places and conditions that are less than ideal. Hope is like that. Soil conditions can change – by the soft rain, the warm sun, and nurture. Seeds can grow despite the hostile conditions; these can become the most resilient plants. That is hope!

Please pray for ARISE Ministry as through our outreach, case management, and pastoral presence we continue to plant, tend, and grow seeds of hope in the lives of individuals involved in the sex-trade. Pray for victims of human trafficking, the oppressed, the mentally ill, the addicts, the LGBT community, and the homeless. Together, through prayer and God's grace – Hope lives here! For more information, see [facebook.com/arise.toronto](https://www.facebook.com/arise.toronto); [ariseministry.wordpress.com](http://ariseministry.wordpress.com).

\*We have changed their names for privacy reasons.

## **SYNOD OF SOUTHWESTERN ONTARIO**

**Hamilton Almanarah Church, Hamilton, Ontario (New), the Rev. Amin Mansour:** "Almanarah" is an Arabic word that means "the Lighthouse" or literally "the Lamp Stand" (as in Matthew 5:15). "Almanarah" carries a witness to the dark world to testify concerning the "true light that gives light to every man" (John 1:8-9) and to the "shining light", the word of God (2 Peter 1:19; Psalm 119:105). "Almanarah" is a "Light House for Christ" to bring his light "against the powers of this dark world." The "Almanarah" mission serves all Arabic language speakers from different countries and backgrounds within the Presbytery of Hamilton.

"Almanarah" is a three-fold organization and body of believers. That is why some people call it the Almanarah mission and others say the Almanarah ministry, although it is officially called Almanarah Presbyterian Church. Our church is a missional church or a church in mission. Our mission is to follow the example of our Lord Jesus Christ in his public ministry. We will go

through all the cities and towns within the Presbytery of Hamilton: teaching the word of God, preaching Christ the Saviour and helping the needy people in the name of the Lord Jesus Christ and by the work of the Holy Spirit as a healing ministry (Matthew 9:35–36).

We have been holding regular Sunday services since our first service was held on December 18, 2011. The service is basically in Arabic with translation into English for some people, including the second generation attendees. People from different countries such as Egypt, Iraq, Sudan and Ethiopia attend the services. Some newcomers are refugees and have started new relationships with us. Almanarah helps some of them by delivering food and clothes. People from non-Christian backgrounds occasionally come for the children's parties and other special events. Our fellowship time after the service is a great opportunity to share our news, stories and needs.

As we believe in the power of prayer, we have weekly prayer meetings in Burlington. After the Service of Recognition on November 9, 2014, Almanarah became well known to many people. As a result, we started "Journey in the Bible", a monthly family dinner and movie event and also a weekly Bible study meeting on Fridays in Hamilton.

During the Easter season, Almanarah organized a trip to attend "The Toronto Passion Play". Newcomers from Syria, Iraq and a family from Sudan enjoyed the trip and the play. Some of them are from non-Christian background. We continued the relationship with them by visiting them in their homes. We shared the good news and they asked us to pray for them. We knew and met a handicapped non-Christian Arabic-speaking parent with five children; three of them are handicapped too. They welcomed us in their apartment and we read part of the "Sermon on the Mount" and prayed for them. They were very happy and asked us for more and regular visits. Our God is an awesome God!

Pastoral care is a core element of our ministry. Almanarah is taking care of some newcomers and refugees to Canada from the Middle East, each one according to their needs. I have an ID card as a "Community Faith Leader, Spiritual & Religious Care" to visit, support and pray with those people in the hospitals of Hamilton, Burlington, Toronto and St. Catharines. In July 2015, we spent a full day at the hospital with a family whose five year-old son had open-heart surgery. We prayed, and the Lord was glorified!

As a mission, we believe in showing God's love and sharing the good news with children. This summer, in a great spirit of co-operation between Almanarah and St. John/St. Andrew, we held our second vacation Bible camp for both Arabic and English families. The title was "The Bible Blast to the Past". The theme was "God's Love". For the first time in three years, the average number of children per day was 20. They enjoyed every moment of the camp. There were about 14 volunteers. The harmony between them was amazing. We felt God's presence. Praise the Lord! The times of praying with the whole group at the beginning and at the end of each day were very blessed and special moments. We had a closing program and "Back to School Party" on the last Saturday, August 29. By God's grace and with your prayers and support, we will continue to reflect Christ's light and God's word to our community.

Almanarah has an organized, consistent outreach through street evangelism to Arabic speakers and everyone who will listen – in the parks, malls and other places in Hamilton, Burlington, along the Lakeshore and at the Salvation Army food bank. We distributed the "Jesus Movie" in sixteen languages, the Arabic New Testament (or portions of it) and other Arabic and English literature, for free. From July 12–26 during the Pan Am soccer games in Hamilton, we had a great opportunity to reach out to many people, handing out the "Jesus Movie" DVD. We distributed more than 1,300 DVDs. Meeting people and talking with them personally is a great way to share the gospel.

As we serve the Almighty God, we see his great work among us in the Hamilton region. With your prayers and support we believe that God will continue doing great things through Hamilton Almanarah Church.

**Heritage Green, Stoney Creek, Ontario (Renewing), the Rev. David Moody and the Rev. Alex Douglas:** It has been over a year now since Heritage Green Church was "replanted". The vision that God sowed was of an unapologetically family-focused church: a place of health, hope and wholeness where families come to life by developing deep relationships with each other and

with Jesus Christ. Excited by the vision, the congregation began plowing the field, tilling the ground and preparing to become the “good soil” for a new generation of families.

One year later, the fruit of God’s good work is evident everywhere. Sunday morning worship has become a joy-filled, energetic family-focused service of celebration and praise with Jesus at the centre. Children feel a deep sense of belonging in the service, and whenever they are present the service is shaped to involve them. The kids are allowed to be kids, allowing our parents to be able to relax and feel like their whole family is welcome.

Over the course of the year, we hosted a number of breakfast services geared towards the daycare families. This was our way of helping them celebrate important days like Family Day, Easter, Mother’s Day and Father’s Day. It was also a chance to begin developing a relationship and friendship with them. Through these breakfasts, several families decided to attend regular worship in order to help raise their families in health and faith.

In July we held a series on baptism, and then at the end of the series we invited those seeking baptism as well as those wanting to join the church to take part in our Baptism and New Members Sunday. That day, five of our children were baptized. The baptism service was held outside the front of the church in a small pool, with the congregation gathered around to celebrate with them. In addition, 19 new members were welcomed into the church family. It was an amazing morning!

Our main focus over this first year has been on building relationships within our own building through the daycare families, and on becoming a family-focused church on Sunday mornings. This coming year we will be reaching outside ourselves and into the community. We are guided by Jeremiah 29:7, when God tells his people to “seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper.” As Christ’s body in the community, it is our mission and purpose to bring God’s life and healing and health to the families around our church. Our goal for the coming year is to discern in what practical ways we can serve the neighbourhoods around us.

As part of our outreach into the community, our elders spent six months researching options for new signs and lighting around the outside of the church. Our church is nearly invisible to those who don’t already know we are here, due to inadequate and outdated lighting. In addition, our signage is ineffective and doesn’t convey the new direction and vision for the church. We have an amazing and thriving family ministry inside the building that isn’t being effectively communicated on the outside.

As a result of this work, a sign and lighting proposal was presented to the congregation. Some of the funding for the lighting portion of the project is being provided through a grant to the daycare relating to health and safety. The bulk of the remainder of the funding for this project will be provided by gifts from the congregation designated for this project. Thanks to the generosity of the congregation, we have nearly reached the funding goal.

This coming year will be an exciting one for the congregation! As we reach outside ourselves and seek to grow Christ’s kingdom, we would cherish your continued prayers and encouragement. Our deepest desire is to see God’s love growing out from the family church of Heritage Green and into the community around us. You may know that our street address is 360 Isaac Brock Drive. We have taken the “360” in that address as a challenge: To see health, hope and faith growing all around us, a full 360°! Thank you for your prayers, your support and your encouragement!

**Almanarah Church, London, Ontario (New), the Rev. William Khalil:** Almanarah Church is a new congregation in the Presbytery of London, (six years old). The ministry has been established to be a new home for the immigrants who come to Canada from different countries in the Middle East such as Egypt, Iraq, Syria, Lebanon, Palestine, Jordan and more. During the past years, Almanarah ministry has ministered faithfully to many recently arrived families providing love, support and care physically and spiritually. We know the nature of this stage and understand the struggles and the challenges surrounding this time of establishment. We can’t deny that we have faced challenges. But testimonies, from people whose lives during difficult times have been touched by the ministry, are incredible and encourage us to continue. The

following is a testimony from an Iraqi family (father, mother and four children) that has come recently to Canada.

When I came to Canada with my family, we felt like strangers. Everything was different from what we were used to. I found it so hard to adapt to this new culture, its rules and regulations. That is why I had a huge need to find good and honest friends, who spoke my language and knew my culture, to help and support and guide us during our first days in Canada, especially when I didn't know much English. I thank God I have found Almanarah Church, my new family in Canada. I am not a stranger any more. I consider Almanarah Church as a mother who gathers her children, provides love and care, carries the heavy load with them, encourages and guides them to success, and strengthens their faith.

We are working so hard towards being a self-supporting congregation. We have started PAR and six people have already signed up. We organized three or more big events a year for fundraising. The church financial statements show our annual growth and every year we witness the desire and hard work towards financial independency.

We, at Almanarah Church, confess that with the help of The Presbyterian Church in Canada, the dream has become true and the ministry was born; and it is growing and surviving to do God's work. As we bless and pray for The Presbyterian Church in Canada, we ask also for your prayers so we will work together to build the kingdom of God in this world.

**Central Grey-Bruce Cooperative Ministry, Chesley, Ontario (Renewing), the Rev. Timothy Ferrier and the Rev. Dr. Randall S. Benson:** "We are people of God, we are sisters and brothers, sharing God's love..." (From the anthem sung by the Co-op Choir on May 22, 2015).

Sunday May 22, the Presbytery of Grey-Bruce-Maitland held a service of recognition, celebrating the launch of the new Central Grey-Bruce Presbyterian Cooperative Ministry, and recognizing and confirming the ministry team of Rev. Timothy Ferrier as the called minister and Rev. Dr. Randy Benson as stated supply.

The choir loft at Geneva Church in Chesley was filled to capacity as the 33 voice, combined choir of the new "Co-op", led the congregation in worship and praise. There was a shared sense of excitement and enthusiasm as the congregations of St. Andrew's in Chatsworth, Latona in Dornoch, Geneva in Chesley and St. Andrew's Southampton set out on a new path together to discover new ways to "be the church" in our small towns and rural communities. The initial services for the cooperative were held on Easter Sunday, as we celebrated Christ's resurrection and gave thanks for the opportunity for re-birth and new life in our congregations.

After months of planning, negotiation and much prayer, the cooperative was ready to begin its work together. The Cooperative Council, with two representatives from each congregation, provides a channel for communication, coordination and joint planning. All decision-making continues to rest with the respective sessions.

The cooperative established key priorities for year one and is making good progress in addressing these initiatives:

- Lay leadership training
- Development of ministry for children and youth
- Leading with Care

On June 13, representatives from the co-op came together at St. Andrew's Southampton for "Worship 101" as our clergy team, the Rev. Randy Benson and the Rev. Timothy Ferrier, led a workshop exploring the elements of reformed worship, addressing the fundamental question: What is worship? We invited others within our presbytery and were encouraged to have representation from several other congregations participate with us. A follow-up workshop on the "practicals" of worship planning is soon to follow.

While the cooperative council was busy working out administrative details such as worship schedules, communication strategies and a joint calendar, council members also moved quickly to explore how we could develop our ministry for children and youth. By mid-June, youth leaders from Dornoch held the first event for youth, ages from 10-14, from the four congregations. There was also a successful family day at Huron Feathers at the end of July.

Plans are underway for future events this season that will provide our youth with an opportunity to grow in Christian community with one another.

The co-op is also discerning ways to strengthen relationships among our congregations. In August, over 80 people gathered for a wonderful outdoor service and corn roast at Latona. Our congregations have agreed that we will worship together to celebrate special events such as anniversary services.

The co-op council and sessions also reviewed the Leading with Care Policy. We explored where each congregation was in their Leading with Care journey and made reports to presbytery. We shared resources such as templates and processes that individual congregations had already developed. All necessary police records checks have been received or are in process.

As we approach the six-month point in our new ministry, the feedback from our congregations is positive and encouraging. We still have much to do together. During year two we will continue with lay leadership training around worship, as well as pastoral care. The cooperative will also introduce a renewed emphasis on stewardship and explore new opportunities for ministry within each of our local communities.

Within our presbytery, the co-op provides a working model for how the church can be present in small towns and rural communities, enabling us to live into our vision and mission: “A living lighthouse to the world, rooted in Christ, loving God, loving others and sharing the good news!”

## **SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO**

**Anamiewigummig (Kenora Fellowship Centre), Kenora, Ontario (Specialized), Mission Worker: Ms. Yvonne Bearbull, Executive Director:** “We just want to talk to you” is a statement that was made by a Nishnawbe-Aski police officer to Harriess in January 2014; no sooner had he heard these words than he found himself on the way to a police holding cell in Poplar Hill Ojibway Nation and on to Kenora jail. He is now one of our tenants in the Transition Housing Program. He has taken many positive steps and has had new experiences such as barbequing, making bannock, meeting new people, attending a pow-wow, and going to church. He has really enjoyed attending classes at the Kenora Adult Learning program. Harriess has a positive attitude, always a smile, and is such a great help to the staff – always willing to lend a hand.

Harriess, despite his shyness, has bravely volunteered on many occasions to assist us with the numerous community functions we are invited to as a result of fundraising initiatives. We encourage our patrons to be the face of the Fellowship Centre and to participate in community activities and for us to be able to give back to the community. It allows them to make new acquaintances as well as to challenge peoples’ stereotypes of our patrons.

Harriess will return to his community after he has dealt with his issues and hopes to get back into hunting, snaring and fishing. He has lived in Northern Ontario all his life and this is the longest he has been away from home. Harriess has faced challenges his whole life in part due to an injury he suffered as a young child that left him with a physical disability. He has shared with staff his hurts and vulnerabilities. He is the oldest of four brothers and four sisters and hopes his family can overcome the alcohol abuse. His community, like many other First Nation communities, has been devastated by the intergenerational effects of the residential school era. He has lost many family members and friends as a result of alcohol-related deaths including suicides. He hopes he is stronger when he goes home and does not continue the path he walked previously. We believe everything happens for a reason. We are so privileged to serve Harriess, to witness his positive growth and development. We work to provide a safe haven for him and many others, and to be a home away from home.

Here is another story, from Danielle in her own words.

My name is Danielle Loon and I am 25 years of age. I relocated to Kenora in 2012 – alone, pregnant and homeless. I was not in a healthy state at the time – emotionally, mentally and physically – as I had an addiction to prescription pills. I thought I was stuck in a lifelong cycle of theft and drugs. I basically felt hopeless.

One day, I woke up and realized that I could not lead a life of drugs and stealing to support myself. I came to the Fellowship Centre seeking help to point me in the right

direction. The more I got to know the staff, the more comfortable I felt telling them about my situation and why I was where I was. They were supportive and encouraging and helped me get back on my feet. I also became close with some of the patrons that took me under their wings.

If it wasn't for the support I got, I probably wouldn't have given birth to a healthy baby girl. I wouldn't have had food in my stomach, a roof over my head and a place to call home. As my due date got closer, I was scared; I had no knowledge about giving birth. I didn't even know I was having contractions! But with all the support I got, I felt like I could do it – that I could give birth and raise a child as a single mother. To this day, I am very grateful that the people at the centre were there for me at the darkest time in my life. When I felt like giving up on life, they gave me hope and showed me that there is more to life. Today I am a mentor in the youth mentorship program, volunteering my time at the centre helping the staff and patrons with their needs. I first came to the centre seeking help and support, and now I am dedicating myself to show others that change can happen, as it did for me.

**Filipino Church of Winnipeg, Winnipeg, Manitoba (New), the Rev. Mario Gundayao:** Joey and Carol Rugay have a vision for reaching beyond simply ministering to Filipinos in the city of Winnipeg with the good news of Jesus Christ. They served in the summer of 2015 with the Presbytery of Winnipeg travelling vacation Bible school (VBS) team. In their 40s they worked as part of a team of teenagers to reach kids in three parts of the Presbytery – Selkirk, the new North End of Winnipeg, and the Westwood-Crestview area of Winnipeg. Their servant attitude is indicative of the kind of quiet and gentle spiritual leadership that is evident at the Filipino Presbyterian Church of Winnipeg.

Having a VBS Team whose members are from a variety of ethnic backgrounds, enables the team to fit into the multi-cultural mix of Winnipeg and especially the new North End. Working out of St. John's Presbyterian Church the team saw children who came from a variety of family situations, including children who were in the care of Child and Family Services. This put significant stress on the team but, as the team members said, the St. John's program is the most satisfying because they know they are making a difference in the lives of children who have little.

One of the participants at St. John's was so intrigued by the story of Ruth and memory verse for the day "Blessed are the merciful, for they will receive mercy" (Matthew 5:7) that she announced the next day that she had read the entire Ruth story in the Bible. She had brought her Bible so that she could find the next story and follow along as it was being told. Carol Rugay patiently helped her find the next story so she could read it at home.

When Joey Rugay told the story of David and Goliath, the children at St. John's had no difficulty figuring out who the "giants" in their lives were, and heard in a deep way the promise that God would be with them as they faced the giants of gangs, bullying, poverty, racism, being ostracized, drugs, etc.

The Filipino Church is not rich in money, but they are willing to share their people with other congregations so that the good news can be heard.

**Winnipeg Inner City Missions, Winnipeg, Manitoba (Specialized), Mission Worker: the Rev. Dr. Margaret Mullin, Executive Director:** Karen first appeared at a community Bible study being held at Flora House. At that time Karen had one biological son and she had also adopted three other children who she had fostered. These four now ranged in age from 14 to 20 years old. One day Karen brought her 18-month-old biological grandson for Bible study while our parish social worker was setting up for the weekly Learning and Play Program (LAPP). Karen asked if she could attend the program and then began coming regularly with James to LAPP. She soaked up everything she could about parenting, about teaching the child from an early age, and about talking to kids so they will listen. She practiced what she was being taught on her older children, all still at home, and soon began to see a positive change in how she was relating to them.

After a year or so in the program Karen fostered three more young children age two and a half, four and six years old. All are high needs children from Lake St. Martin First Nations. Karen's teen-aged adopted daughter became pregnant shortly after that and she stayed in Karen's home



for support. All the foster children and grandchildren came to LAPP with Karen. The youngest is now in grade one. All four attend a First Nations school in Winnipeg and are receiving awards that encourage their further learning.

Karen tells everyone that being taught one-on-one during the LAPP program time and having access to the parish social worker weekly to help guide her with the multitude of personal and social problems she encountered raising the children are what make the program so successful. Karen continues to help out at LAPP, now passing on her wisdom and knowledge to other moms and grandmas.

Karen became unhappy with her First Nations church not allowing any Aboriginal spiritual practices. She left there five years ago to join our worshipping community. She brings the younger children with her for Sunday school. When Place of Hope Church was constituted last November, Karen was elected by the people and ordained as a ruling elder. We believe that Winnipeg Inner City Missions matters, and that people like Karen who live here need someone in their lives that care, that can love unconditionally, and that believe that the person can make a difference for good in their own family and in the community they live in.

Generational poverty is only one of the negative effects of colonization and the residential schools system. Our goal is to help families reverse the damage done in generations past. We operate a community outreach program, a food bank, the Learning and Play Program, After School Programs for ages 6–14, a Transitional Supportive Housing Project for single people age 30–50, and Place of Hope Church. Please visit our website: [wicm.ca](http://wicm.ca) for more detailed information.

**Lighthouse Evangelical Arabic Church, Winnipeg, Manitoba (New), the Rev. Ibrahim Zabaneh:** The following is Iyad's testimony.

My name is Iyad. I am from Amman, Jordan. I came to Canada in 2013. I came alone; I have no family and no wife yet. I was always searching for an Arabic church. As soon as I found the Lighthouse Evangelical Arabic Church online, I called right away and pastor Ibrahim answered my call. He said they would be having the service in 30 minutes, so I rushed my way to the church. I was excited and so happy to find that we have an Arabic church here in Winnipeg. I hadn't heard any Arabic words for months so I was excited to come and meet Christians speaking my language.

I had gone to some other churches but when I worship in Arabic I don't need to put effort into understanding all the meanings and the words. I worshipped in other languages; sometimes you just get lost in one of the words, and when you lose a few words you have to try to catch up and it's difficult to get the meaning of what the pastor is saying. For me it's easier to connect with God and hear preaching in my own language.

One more thing is that I found that I belong to a family here. I now have people calling me and asking how I am doing. And if I don't go to church, someone calls me and asks if something is wrong. I want to thank God for this church, and thank everyone who has helped it to exist in one way or another.

I am very grateful to be part of this church. I find myself growing in my faith and my spiritual journey month after month. I would like to pray for pastor Ibrahim and his wife Phebe and for everyone in the church. I ask God to help them in their ministry.

**SYNOD OF SASKATCHEWAN**

**Knox and Dunleath Churches, Yorkton and Dunleath, Saskatchewan (Renewing), the Rev. Devon L. Pattemore:** Knox and Dunleath Churches are a two-point charge located in the 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. Dunleath is a small hamlet 10 minutes east of Yorkton. Dunleath 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.

In 2015 we began a new and exciting women's ministry in the Yorkton congregation. The group is for mothers of preschoolers that meets twice a month. Each meeting provides mothers with much needed social time with other mothers, creative activities and lively discussion of issues that are important to them like self-care, parenting, and relationships with their significant others following the birth of their children.

We continue to maintain our children's ministry with weekly Sunday school and popular summer VBS programs, and we are constantly on the lookout for ways to engage children and include them in worship.

In 2016 we will be looking forward to continuing the above ministries as well as making a concerted effort to find other ways to reach out to our surrounding community. We continue to focus on mission and stewardship throughout the year. We are excited to see what the future holds!

**Mistawasis Memorial, Mistawasis Reserve, Saskatchewan (Sustaining), the Rev. Beverley Shepansky:** Several significant events have taken place at this "oldest Presbyterian church on a First Nations reserve" in Canada. A new relationship between this congregation and St. Paul's Church in Prince Albert, Saskatchewan has emerged since the sale of the St. Paul's building. As St. Paul's, under the leadership of the Rev. Ted Hicks (interim minister), worship with Wesley United Church, Mistawasis and St. Paul's will plan some future joint services and times of fellowship. In addition, five children from Mistawasis attended Camp Christopher through the St. Paul's campership fund.

While Mistawasis has two active elders we need to revive the involvement of the two inactive session elders. The minister and church members continue to support the First Nations community during wakes and funerals. Customarily, as in many First Nations, the whole community gathers to support families experiencing deaths. Wakes precede the funeral where people gather around to share memories of the deceased and to eat – most of the food is brought by people from the wider community. No matter which officiant leads the funeral service, any cleric present during the wakes is asked to speak or pray, something the minister of Mistawasis Memorial has been graciously able to do.

Other ministries such as graveyard clean-ups, a Community Fowl Supper fundraiser, catering meals for band office meetings, and a widely attended Christmas Eve Candle Light Service have highlighted the year. The latter involves participation of children and adults as we celebrate the coming of our Lord and Saviour through worship and prayer and as we remember loved ones who have passed on before us with each person lighting a candle during the Candle Light Service. We continue to be blessed with many anonymous gifts that support our ministry.

Under the leadership of Martha Ferguson, the synod youth and children's worker, the minister and one of the youth of the congregation conducted a vacation Bible school after a two-year absence of that summer ministry. In fact two other children's programs led by other Christian groups were held at the church during July when the minister was on holiday. Thus children in Mistawasis First Nations enjoyed times of fun and growth.

While struggles and hardships do occur as people strive to console those who grieve, to understand those who are different from us, and to forgive those who may cause hurt feelings, our Creator God is ever present among us, calling us to draw near as God reaches out to draw us near. Because of all God's goodness to us, we do live the "abundant life".

**Saskatoon Native Circle Ministry (SNCM), Saskatoon, Saskatchewan (Specialized), Mission Worker, the Rev. Dr. Stewart Folster:** Friendship is important to everyone, especially to those folks who live on the streets of Saskatoon. We serve food and clothing to approximately 100 people every day during the week. And you can't help but make new friends from those we serve. Friendship changes everything. When we run into street people on a day off, they are so excited to see us! It's like working with small children because the homeless people depend so much on us for that companionship and for the help we offer to them that gets them through each day.

At SNCM, we serve poor and downtrodden people. 80% of the people we serve are First Nations, Métis, and non-status peoples. However, we serve all nations and there are people from Asian, Caucasian, Muslim, Afro-Canadian, Laotian and Philippean backgrounds who participate

in our programs. One of the challenges they face is the high rising cost of living that tends to drive them into homelessness. At SNCM, we don't have the funding and resources to deal with homelessness and so we are at a loss for answers when the people need advice or counselling in regards to their homelessness.

However, the people from the street continue to express their thanks to us for our food and clothing programs and for the crisis and spiritual counselling that we offer. There are many new people who are attending our worship service every Wednesday afternoon. They feel that they need the prayers and the spiritual guidance of the Lord and the hope that is apparent in those who follow the Lord and who are now living a good life. Folks who have not attended church for a long time are coming to worship with us. However, worship time can be challenging because we welcome everyone and try not to turn anyone away. And when you live in poverty, your life can be filled with all kinds of addictions and mental health conditions. We try to tolerate folks who are under the influence of alcohol or street drugs but it is not always so easy when you are trying to worship and pray to the Lord! Please pray for our worship circle and pray for patience and the safety of our staff and volunteers.

We started an art program last summer and we have discovered that it is one of the most rewarding things to offer to the community. Our windows and walls are now decorated with many examples of these beautiful art creations. Doing art is a blessing. It is one of the best forms of spiritual therapy. People come alive when they witness what they have created and begin to realize all the potential that they have in themselves. Our art teacher, Jennifer Pederson, is planning to put together a calendar for 2016, which will include photos of twelve of the best and most interesting pieces of the art created by her students. The calendar will be a fundraiser project for our mission. People are excited about the possibility that their art may be in a calendar that would be distributed across the land.

Our vision is that we can offer more programs that will bring healing and wholeness to the people we serve. Pray for our staff and volunteers, pray for the homeless, and pray for the street people who experience violence, poverty, addictions and a lack of education and hope. Thank you for your many blessings. All my relations.

## **SYNOD OF BRITISH COLUMBIA**

**Edmonton Urban Native Ministry, Edmonton, Alberta (Renewing), Minister: the Rev. Sungill Tim Choi:** Edmonton Urban Native Ministry serves mainly Aboriginal peoples who live in inner city of Edmonton. Around the ministry centre, St. Andrew's Church, many people are struggling with complex issues of addiction, sexual exploitation, violence, gangs, homelessness and poverty. The ministry is working to provide practical support and to help meet daily needs. Other areas of importance are creating awareness, inclusion of inner city residents, education, and promoting healing initiatives. We have collaborated with various churches to provide children's ministry programs, vacation Bible school, and summer camp opportunities.

The ministry offers a weekly drop-in centre serving hot meals daily to 80–100 patrons. The centre provides computer use, fax and print service, emergency food bank, clothing bank, and bus ticket service. On Easter, Thanksgiving and Christmas day, the ministry offers community banquet. Many volunteers from Edmonton local churches and community have been helping the drop-in centre for serving food, computer maintenance and lessons, and taking care of various needs. Kim Eades has been working with us as a social manager and endeavouring to support Aboriginal people in various ways each day. Kim has been organizing Aboriginal volunteers for a few years and now there are lots of Aboriginal volunteers in the centre so that patrons might feel more comfortable when they visit.

Daily morning devotion is essential for the ministry and the people attending focus on the heavenly vision and word. It gives an opportunity to talk about current and relevant issues, offering a safe place for sharing stories, prayer, and worship. We have encouraged individuals to share their stories and to discuss community connections that many have lost. As some Aboriginal people do not trust the church, we continue to offer emotional and spiritual support in non-judgmental ways. With this in mind, we offer Sunday worship service so that the people might have spiritual healing and restoration with God. Some local churches have joined the Sunday worship service with a worship band and a supper.

Taekwondo martial art class for children and youth is one of the most powerful ways to build confidence and self-control. This is an opportunity for families in the community who could not otherwise afford such a class. Our vision is that the children who take the class will be good role models for the next generation. We also started a children's music school by the assistance of a Native Ministry grant. The ministry hired a program coordinator, Moses Choi, and offered piano lessons for K–Grade 6 this year. There are seven children signed up for it.

Last week, Moses and other volunteers waited for the children for an hour but nobody showed up. It recalled my memory about one Sunday worship service last year when nobody had showed when it was time to begin. Of course, many more people than I expected came later. I believe ministry is all about waiting as long as the father waited for the prodigal son to come back home. Thanks be to God, who still waits for those who are lost. And thank you to everyone across the country who gives generously through *Presbyterians Sharing*. "His father saw him and was filled with compassion; he ran and put his arms around him and kissed him...this son of mine was dead and is alive again; he was lost and is found" (Luke 15:20, 24).

**Cariboo House Church Mission, Lac La Hache, (south and central Cariboo-Chilcotin), British Columbia (Sustaining), Mission Worker: Mr. Bruce Wilcox:**

The Beautiful Spectrum of God's People

As I drive home from yet another blessed time of house church worship and fellowship in one of our churches (Macalister Church this time), one of the most vivid rainbows in the sky I have ever seen strikingly reminds me how profound the biblical description of all of us being different parts of one body really is. It also strikes me how true the scripture is when it emphasizes the equal value and importance of every part (1 Corinthians 12). It's wonderful to witness and be part of the operations of the various gifts of the Spirit given to each one, and the ways the Lord builds us up together into more of the fullness of the Lord's love. How so many of our family in Christ here self-sacrificially bear one another's burdens in prayerful and practical support and encouragement is a joy to experience.

There are so many different ministries and evangelistic community outreaches that flow out of this as a result of the Lord's love and vision in peoples' hearts...the Lord's good works that God has "prepared beforehand to be our way of life" (Ephesians 2:10). Love in action!

The Lord has also encouraged us with an amazing story of a family's life turned around. This past summer four people in one family were baptized in Lac La Hache as a result of turning their life to God. This was the result of the fervent prayer of our church for one of our members who is wife, mother and grandma to respectively to these new Christians.

As I ponder the many ways God's love flows through his people in our churches here, I am humbled and reminded that *laos* as the scripture uses it means all the people of God, called and chosen and equally treasured by God as a "priesthood of all believers", with purposes and roles to play of equal value through different gifts. We try to focus on these things in the house church ministry and, speaking as a lay missionary myself, it's good to see our denomination moving forward theologically and practically in ways that support grass roots ministry and missions like this.

Another encouraging thing for us this summer has been the development of teaching and leadership gifts already recognized by the family of God, along with a sense of calling, in another person in one of our churches who has recently accepted our invitation to preach and share for the first time (at Lac La Hache Church). What a blessing!

So here in the house churches and other ministries of the Cariboo we continue to be challenged, reminded and encouraged that the Lord has a plan, and that we need to allow the Lord to work effectively more and more through all of us, the "laos." The Lord's work will be done!

**Nazko and Area Dakelh Outreach, Nazko (Cariboo), British Columbia (Sustaining), the Rev. Jon Wyminga and the Rev. Shannon Bell-Wyminga:**

A Long Walk

Let us share with you a few points of our day. It is September and we have just returned to the village of Nazko after two weeks in the city for study leave.

We go to the school at lunchtime and walk into a classroom where three little girls are working on their writing. They are excited to see us. On the playground we step out to choruses of enthusiastic, “Jon and Shannon!” Lots of hugs are welcomed and we greet each child by name. They immediately want to know when Bible class is starting again. We are amazed to see tiny Chastity and realize that she is in kindergarten this year. She joins the growing number of children in our program who are coming just as their own parents did over the past two decades. This is the eighth year we have second generation kids with us to learn about Jesus. Through this almost every child who has spent time in Nazko has heard the good news of Jesus’ love.

Shannon sits down at her computer and sees the framed scrap of paper that leans against the books. It is a list of seven things that a woman in the Quesnel house church wrote to tell her that she appreciates about her. We journey along rarely getting much feedback or positive comments so this is precious. She notes that she is happy we are in Nazko and acknowledges what we do for her people. The comments are about relationship.

Shannon chats with the Dakelh teacher in the school about her adult daughter who was once a Bible class student and whose own daughter now attends. The adult daughter has just been to a treatment centre and is getting her life turned around after years of cutting and suicidal tendencies. We’ve prayed for her and kept in contact on Facebook. She is doing well.

Also on Facebook, we find out about yet another death of a young person in a related reserve. These tragedies are too frequent and we know the grief that envelopes the communities when they happen.

Transitioning back home from the city, visits with our kids and a seminary course we realized we were a world away from home. It is a long drive to return to the reserve and our small area of influence. On the deserted main street of Quesnel we ran into a woman from Lhoosk’uz. She wanted 50¢ to buy some fries but began to share how her family was falling apart because of drugs and alcohol. We stood on the dark street listening and assuring her of Jesus’ love, that he doesn’t judge her and that healing comes in him. We prayed together and welcomed her grateful hugs. She said it was just what she needed to hear. God was in the moment.

This ministry, which depends completely on the financial and prayer support of the whole church, is about walking the long road with the people of Nazko and the surrounding area. More and more we realize that God is calling us to accompany people on the journey rather than focus on programs. We walk with them through the tragedies, the grief and the trauma that continues due to poverty, racism and the legacy of the past. We celebrate with them new births, milestones and treatment centre graduations. The power in Jesus’ ministry was all about incarnation – God being present in real flesh. As we live that incarnation of Jesus’ love, we trust that God’s power will also be manifest as we walk the long walk to healing in these communities. Thank you for sharing this love and vision through all your support.

**Hummingbird Ministries, Richmond, British Columbia (Specialized), the Rev. Mary Fontaine:** “As much as it is in your power, be at peace with all people” (Romans 12:18).

1. Indigenous wisdom in accord with scripture.

Hummingbird Ministries, based in the Lower Mainland of British Columbia, is a healing ministry and a ministry of peace building between First Nations, church people and Canadians. The Spirit brings healing for people and relationships gradually closing historical, cultural, social and spiritual gaps.

2. Hummingbird builds on and expands its healing programs to reach more people.

The Creative Kids arts program was extended to a second housing complex with about 70 enthusiastic children. Soon after the first session, they were running to greet the Hummingbird elders, in excited expectation, “Do we have pow wow today?”

The Circle – A bubbly and happy youth became withdrawn and quiet; she was suspended from school after being bullied and told to go back to her own country; overt racism is a common experience for First Nations students. A Haida elder brought a gift of his art to a circle saying, “Thank you for what you are doing to help our children.” A restless boy slowed down to speak calmly and eloquently as he presented a gift to Hummingbird, “from our family, we thank you for all your good teachings in the sacred circle.” God is with us.

A single dad and his son do not attend the arts programs but they came to enjoy moose stew and bannock at our Gourmet Cooking class.

The Healing Path workshops facilitated by a college instructor attracted 12 women to a series on inner and outer self-image, dreams and compassionate communications. Teaching tools invoked awareness of feelings, needs, desires, beliefs and personal power to help people rise above negative situations in life. For change to happen, it matters what we believe about ourselves and how we respond to life. First Nations participants commented this could help deal with racism. During circles, the instructor became aware of First Nations realities in Canada.

Drum-making workshops, one hosted by a church and one by Tsawwassen First Nation, attended by 40 people, a cultural first for church youth and adults.

### 3. Hummingbird builds up relationships with churches, Indigenous communities and Mother Earth.

Director and elders provided leadership at the Truth and Reconciliation Commission Closing Ceremonies hosted by Vancouver's ecumenical ministerial; the Director was a panellist at "Creating a New Way" with the Vancouver Mayor, honorary witnesses and other leaders.

The Director, Hummingbird Wings (musicians), and Hummingbird Youth Dancers were welcomed to Indigenous community events: the Vancouver First Nations Mental Health Conference; the BC Elder's Gathering at Tsawout First Nation; the Vancouver Talking Stick Festival.

Presbyterian congregations supported Hummingbird through donations, awareness, preaching invitations, an upcoming benefit concert and favoured the Peace through the Arts festival and the Christmas Circle. Support for other events is encouraged.

The National Aboriginal Day Festival "All My Relations" theme promoted respect for the earth and for one another. It's a theme supported by presbytery's Social Justice Committee, Kairos and social justice church groups. The Catholic Archdiocese invited the Director as a panellist, in an upcoming Climate Change Symposium in response to Pope Francis' Laudato Si.

### 4. The year ahead.

A three-phase drama project begins in September with the writing of a play on the analogy between First Nations spirituality and Christianity; a drama production in year two; and the video recording of the drama project in year three. Hummingbird hosts its third bi-annual Indigenous Wisdom Conference.

Help us pray for First Nations students enduring racist bullying; for more church attendance at events; and for volunteer help for the work of Hummingbird Ministries.

For more information see [facebook.com/HummingbirdMinistries](https://facebook.com/HummingbirdMinistries).

**Vancouver Hanmaum Church, Langley, British Columbia (New), the Rev. Philip Yong Kyoon Kim:** Hanmaum Church is planted to praise God. "As God sent Christ to us, Christ sends us into the world. We are here to proclaim Christ in word and deed" (Living Faith 9.1.1). That is our mission. So we will be able to fulfil the duties of the mission. "Mission is evangelism, the offer of salvation to all people in the power of the Holy Spirit, to be received through faith in Christ. It asks people to repent of their sins, to trust Christ, to be baptized, and to enter a life honouring Jesus as Lord. Mission is service, a call to help people in need and to permeate all of life with the compassion of God" (Living Faith 9.1.2, 9.1.3).

We witness to God in Christ as the Way, the Truth, the Life and invite others to accept from him the forgiveness of God. We are compelled to share this good news. We support, strengthen and equip people to share the love of God revealed in Jesus Christ. Our main activities include – but are not limited to – the Sunday worship service that provides a gathering place for worship and fellowship in Korean, the Bible study that educates the congregation's members with the principles of the Christian faith, the family ministry that benefits the families with children in their marriage and parenting, and the outreach program that aims to care for the Korean seniors and First Nations people in the community.

In our worship, we praise, pray, listen and respond to God. Focusing on God's Word, our Sunday worship enables the members to refresh their hearts and minds. Through the Bible

studies, we bring the biblical materials to bear on our contemporary situation. We help families to overcome the difficulties they face every day with the biblical truth and knowledge.

For the mission and ministry, we pray for three groups and are serving them.

First is the new Korean immigrants group. They feel uneasy in their unfamiliar surroundings in Canada. We help by supporting their settlement.

Second is the senior's group who are not able to attend the church service due to their physical limitations. Rev. Philip Kim brings worship every Wednesday to those in a care home, the "Amenida", in Surrey, British Columbia. The purpose of Vancouver Hanmaum Church senior's 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.

Last of all are our children, our future. We recently started Christian art Sunday school, C-Art. After the preaching, children describe their response to the Word in the C-Art program. They do handcraft, drawing, painting, carving, pottery, and cooking. They have fun and love these art activities. And their parents love them as well. One of our students, Isaac, said to his mom, "I want to go to church every day!"

Our church name, "Hanmaum", is a Korean word that means "the same mind" from Philippians 2:5 – "Let the same mind be in you that was in Christ Jesus". We pray that we might have the same mind that Christ Jesus had – seniors and children, Korean-speaking generations and English-speaking generations, international student families and immigrant families – that all of us might be one in the Spirit. It is our vision. We are appreciative of your prayers and support.

**St. Stephen's Church, Creston, British Columbia, (Renewing), the Rev. Gwen Brown:** St. Stephen's Church continues to be devoted to our community but also with an eye focused on the needs of developing nations and disaster areas. This year again, our congregation has been most generous in support of our missions.

The first project of 2014 was through PWS&D, "Shelters for Refugees", which provided winterized units at a cost of \$230 per unit. We were pleased to raise enough to fund nine units.

The second project was a nine-week fundraiser, again through PWS&D, titled "Seeds for Life". \$15 bought drought resistant seed for one family for the season. On March 28 we held a Big Band Coffee House where all the kitchen concession (\$512) went to this mission. From March 2 to April 27 we raised sufficient funds to supply 101 families with food for the season!

Our third project is an ongoing local mission that we fondly call the "Baby Steps Program". This program helps "at risk" moms through their pregnancy and their baby's first year of life. Government funding is always difficult to obtain so our congregation provides infant clothing, diapers, blankets and formula on a monthly basis. We have raised money for supplies such as juice and snacks for their weekly meetings and equipment such as baby car seats. Cash raised over 2014 was \$1,400. Plus as a special project, we held a Diaper Challenge for 13 weeks and donated 1,318 diapers for newborn babies. We also dedicated over 20 homemade baby quilts for these special infants with the hope that these mothers will know that our congregation cares.

Our fourth project was our third mission with PWS&D called "To School with Love". This was an eight-week program to provide Afghan girls with enough funds (\$32) to educate them for 1 year. We are very proud that we could support 24 girls for the year.

Our fifth and last PWS&D project for the year was "Cows for Christmas" which was a seven-week mission project to buy a cow (\$165) for a family in Malawi. We bought seven cows!

The mission closest to our congregation's heart was fundraising and aid for a little two-year-old boy who has been diagnosed with neuroblastoma cancer. He is the grandson and great-grandson of members of our congregation. Our town is 495 km from the Children's Hospital in Calgary, Alberta and with all the travel and living expenses required for long stays of cancer treatments, our members have stepped up to support this family with meals, money and prayers. As of the end of 2014 we have been able to raise \$3,048 for the Sorensons.

As 2015 rolled around, we continue with support of our Baby Steps Program raising a further \$566 to date and an additional \$1,089 for Garrett Sorenson. This spring our new PWS&D mission was sewing machines to give women in the developing world an economic opportunity to help them support their families. We are very proud to say that we raised \$1,794 toward this worthy cause. Although many in our congregation donated emergency funds through the Red Cross for the earthquake victims in Nepal we still managed to donate \$276, which the Canadian government matched.

Our church hall continues to be open to the public on a daily basis. Our regular weekly groups include classes in highland dance, Tai Chi, Yoga, our Creston Valley Art Group, our Community Band, a Drum group for special needs adults, the local Garden Club and Special Olympics Gymnastics. The occasional users are: professional music groups, pipe organ recitals, Women’s Institute meetings, art classes, special needs adult parties, refugee breakfast fundraisers and piano adjudication classes.

St. Stephen’s continues to serve as a safety centre for the local elementary school where children can walk to in case of an emergency at their school. During the summer, our hall is used to orient immigrants to Canada to the area. Our hope is to give the community the opportunity to explore the many facets of our church, engage with members of the congregation, and come to know the Rev. Gwen Brown on a personal level. Even though these people may not come to church on Sundays, many of them feel this is their church, and Rev. Brown is their spiritual leader. “Therefore welcome one another then, as Christ has welcomed you, for the glory to God” (Romans 15:7).

**COMMUNICATIONS**

Staff	Associate Secretary:	Barb Summers (on parental leave until September 2016)
	Web Coordinator:	James Laurenson
	Communications Coordinator:	Michelle Kortinen

**INTRODUCTION**

The Communications department assists congregations, the courts of the church, groups, committees and agencies of The Presbyterian Church in Canada in the area of communications and best practices in the field. It is our goal to produce and promote useful, relevant resources, both in print and online format, and to improve access to church information through print and digital channels. We strive to inspire the church in innovative communication techniques and to help equip congregations to successfully share their mission and ministry.

**Workshops**

The staff in the department conducted a number of website and communications workshops for congregations, presbyteries and synods this year.

**WEBSITE OPERATIONS**

presbyterian.ca

The PCC 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 materials, resources for elders, official church documents, policies and updates on events, activities and new resources.

In 2015, the website received over 285,800 hits. The most popular web pages are the homepage, worship, pulpit vacancies, resources, General Assembly 2015 and Church Finder. The most popular downloads on the site are Lectionary Year B & Church Year Dates (2014–2015), *Body, Mind, and Soul Study Guide*, Lectionary Readings Year C (2015–2016), Family-Friendly Christmas Eve Worship, Westminster Confession of Faith, and the 2015 Book of Reports.

One of the most frequently used features of the website is the Comments section and the Contact form. Visitors to the site are able to provide feedback on news posts and ask questions. This provides an additional venue for people to get in touch with departments of The Presbyterian Church in Canada and to receive a prompt, timely response. Comments are received daily and the service is expanding.



## **Website Development**

All news, information, resource materials, promotion and communication regarding the church, congregations and members is created on and/or delivered through our website. The amount of resources and information that continues to accumulate is tremendous and requires maintenance for improved usability. Currently, the website is being further developed to:

- improve navigation and search functionality
- restructure information and to access resources better
- update the look and functionality, especially to help increase church engagement and attract new members
- include more engagement via social media and blogging

## **PCCWeb**

[presbyterian.ca/pccweb](http://presbyterian.ca/pccweb)

PCCWeb is a service to congregations, groups, presbyteries and synods of the denomination that allows them to set up a website, free of charge, hosted by the denomination. We currently host approximately 315 sites. Online tutorials are offered to help people learn how 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.

Using the PCCWeb server, we host and support a number of other websites in addition to individual congregation and presbytery sites, including Presbyterian World Service & Development, Presbyterian Archives, Canada Youth, Presbyterian camps, Women's Missionary Society, Women's Gathering, 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 church. By submitting information using the online form, special events, worship activities, fundraisers, guest speakers, etc., can be shared 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](http://presbyterian.ca/donate)

The online donation system has processed 1,195 transactions with a total of just over \$245,000 this year. Donors can designate a gift to a variety of programs and ministries using a shopping cart format, and can make a gift in someone's honour or memory. Individuals have the option to assign their gift as part of their local congregation's *Presbyterians Sharing* allotment and also sign up for monthly giving using a credit card. Donations are also processed for PWS&D as well as Canada Youth registrations, the Presbyterian Museum and the Archives.

## **Social Media**

In the past year, the denomination's presence on Facebook has grown from 770 "Likes" to 1,301 and this number continues to grow. There are nearly 1,213 followers on Twitter; the Twitter feed is picked up from content posted to the website newsfeed.

## **RESOURCE PRODUCTION**

The Communications department assists in the production of a wide variety of resources. 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, 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, etc.

## **PCPak**

[presbyterian.ca/pcpak](http://presbyterian.ca/pcpak)

PCPak is a collection of educational and informational resources for those bodies directly connected to The Presbyterian Church in Canada that is distributed three times a year. Each

PCPak contains material from the various agencies of the church to educate, equip and inform the denomination for faith ministry.

All PCPak materials are available to view and download and print on the PCPak section of the website. This feature saves congregations time and money. After viewing online, people may phone in or use an online order form to request copies.

A PCPak survey was conducted during 2015 with a total of 50 people responding. Overall, 29 respondents are “very satisfied” or “satisfied” with PCPak; 11 reported a “neutral” response and six reported being “not satisfied”. Mission Moments, *Equipping For...*, PWS&D and Prayer Partnership ranked highest in usage rate, while *Presbyterians Sharing* information and Christian Education are next in popularity. Mission Trip flyers and Justice Ministries flyers are sometimes or rarely used. There was no clear preference for PCPak to be distributed exclusively online. While most were satisfied with the timing of distribution, there were suggestions about how to improve the distribution schedule.

### **PCCconnect**

[presbyterian.ca/pccconnect](http://presbyterian.ca/pccconnect)

As one of the most popular resources, the PCCconnect monthly e-newsletter contains the latest news and information from the denomination in a clear, easy-to-read layout. The e-newsletter contains snapshots of information such as deadline reminders, mission trip opportunities, new resources for congregations, upcoming events, popular links to online materials and much more.

The PCCconnect e-newsletter is opened by approximately 46% of those who receive it, which is well above the industry average of 25%. Distribution is made to 1,475 addresses. 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.

### **Online Forms**

The department hosts over 45 online forms from various departments and the popularity of this service continues to grow as it avoids paper copies, allows forms to be completed in an automated format quickly and easily, and improves reporting. Individuals and groups use our online forms to register for events, apply for funds, give feedback, and order a wide variety of resources offered from the national office through the Resource Centre.

### **General Assembly**

[presbyterian.ca](http://presbyterian.ca)

The department provides and maintains the live video feed, produces daily summaries, monitors and engages in social media activities (particularly Twitter), shares photos, posts web content, and provides technical assistance to commissioners. There were approximately 200 downloads of each daily summary edition and over 2,000 active sessions of the live video stream. The top ten countries viewing the live stream were: Canada, the United States of America, the United Kingdom, Japan, Russia, Germany, South Korea, Netherlands and China. 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](http://presbyterian.ca/styleguide)

The PCC Style Guide and Web Standards resource contains grammatical rules and preferences specific to The Presbyterian Church in Canada, as well as web guidelines, voicemail and email best practices, specialized PCC terms, and a troubleshooting section. It is available as a free download on the website, along with a Quick Reference Guide.

### **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 Coordinator:	Nicole Jeffrey (May–November 2015) Lily Ko (from February 2016)

### INTRODUCTION

World Christianity is changing in ways that begs us in Canada to be attentive and responsive as we envision a new missional presence. Christianity is shifting geographically, and in its forms and expressions of faith; and we in Canada are invited to rethink how to relate to our historic and emerging global partners. International Ministries is aware that this is a time for new ideas as we engage globally. 2016 will be a year to reflect upon the possibilities and challenges ahead, and we will be asking Canadian Presbyterians for your thoughts. May God's spirit give us courage and vision as we embrace a new era of partnership.

### 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 to a variety of short or longer term assignments. 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 funding programs and special projects.

### CATEGORIES OF SERVICE

Regular mission personnel are appointed to a one year to five year, renewable term of service with a partner church or agency overseas. Currently, two people live in Canada and travel to their partner church and agencies, several times a year for extended periods. 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 retiring, completing their term of service, or beginning new terms are mentioned below.

#### Retirements

##### **Dr. Richard Allen**

Dr. Richard Allen has served The Presbyterian Church in Canada in various places since completing a Medical degree in 1975, and a Master of Public Health in 1984. His overseas service started in 1974 as a medical student in India, then went on to Nigeria, and Nepal where he was appointed to the United Mission to Nepal. In 1984, he went to Pakistan to work in a Rural Health Care Project. He was Acting Executive Director of PWS&D from September 1989 to August 1990. In 1994 Dr. Allen 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. He served there for 20 years. Along with African colleagues, his work focused on HIV/AIDS control and the development of a progressive HIV/AIDS policy. Dr Allen retired on December 31, 2015. We give thanks for his ministry over many decades and wish him God's blessing in his retirement. (A minute of appreciation for him is in the A&P 2015, p. 364)

#### Minute of Appreciation

##### **Mr. Brian Johnston**

In 1997, Brian Johnston was appointed by the Life and Mission Agency as an English teacher, and Music and Choir Leader at the Protestant Theological Seminary, of The Reformed Church in Transylvania, Romania. The seminary is situated in the ancient city of Cluj, or Kolosvár in Hungarian, and is the only institution that offers theological degrees leading to ordination.

Students must learn Latin, Greek, Hebrew and English, which is where Brian's talents as a teacher were greatly appreciated.

The city of Kolosvár includes a vibrant arts and music scene. Music is important in Hungarian culture and faith, so it was not long before Brian formed a men's choir that performed on tour in Canada in 2001. The Gifts of Music Fund has provided opportunities for seminary students, and congregational members, to learn to sing or play an instrument, and enhance their performance abilities. One might say that the 2001 Canadian choir tour was a "high note" in Brian's ministry.

The Rev. Dr. Rezi Elek, Principal of the seminary, wrote a tribute to Brian's many gifts as an educator, working with students with varied language abilities and skills. Brian gave extra attention where needed and set challenges for those students who were excelling.

The concerts that Brian has organized at the seminary have been a huge success. On the 2015 Moderator's trip to Eastern Europe, the Rev. Karen Horst and companions, were treated to a musical ride from Gershwin show tunes, Brazilian Indigenous songs and Opera.

A former student noted that "these concerts brought people from other denominations to our seminary, people who otherwise would have never made contact with a protestant institution, breaking down the walls and the barriers of the fear of the unknown, of an alien world for them. These concerts had a much greater impact on the lives of people, and on the special relation between ethnicities, religions and cultures in the city, than one would have thought."

As so often happens in ministry, Brian did not see the impact he was making, because he was open to all people, and delighted in their talents, especially when it came to music. Brian welcomed outsiders into a closed and homogenous community, and allowed them to be accepted there. Does this not sound like a gospel story, Jesus welcoming the outsider, the stranger, offering hospitality? After almost 20 years of service, Brian retired on May 31, 2016.

A coda is an ending to a piece of music, and Brian, may this tribute be the coda to this particular relationship in Romania. We anticipate there will be an encore as God continues to work through you. Now it is your turn to enjoy the music.

**Recommendation No. 3** (adopted, p. 14)

That sincere thanks and appreciation for Mr. Brian Johnston's many years of overseas service be acknowledged and that the above minute of appreciation be adopted.

**Minute of Appreciation**

**Ms. Denise van Wissen**

Like so many young Presbyterians, Denise van Wissen served first as a volunteer in 1993 following a mission trip to Nicaragua. In 1998, she accepted a regular mission appointment with SOYNICA, the Soya Association of Nicaragua, working as a nutritionist and technical advisor. SOYNICA focused on women, working to break the vicious cycle of poverty, the legacy of years of oppression and war. Providing nutritional education, SOYNICA trained promoters who worked in small communities, encouraging the use of soy and green leaf extract, in order to improve health. Working in the rural north of the country, Denise's gifts were put to good use.

Denise has the rare gift of being truly bi-cultural, as comfortable with the campesino's in the rural outposts of Nicaragua, as she is with the urbanites of her home town of Oakville or Managua, the capital of Nicaragua. Fluency in a language is more than words; it is being a part of the community, understanding the references to past events, and being able to make jokes, or "chistes"! With this impressive cross cultural ability, Denise accompanied many Presbyterian youth and adult mission groups visiting Central America, enhancing their learning and making these trips life-changing for so many.

In 2007, Denise moved to Guatemala, being appointed by International Ministries to work as coordinator of the Health & Nutrition program of the *Fraternidad de Presbiteriales Mayas*, the Association of Mayan Presbyterian Women. Indigenous communities formed 60% of the population but were largely excluded from political life. Not an easy ministry context, but Denise's work with these women was an important witness of solidarity and spiritual accompaniment. While in Guatemala, Denise married her fiancé Nelson who joined her from

Nicaragua. With breaks for the arrival of sons Jeremy in 2008 and Diego in 2010, Denise returned to SOYNICA in 2011.

In 2015, Denise was assigned to CEPAD, the Council of Protestant Churches in Nicaragua, using her skills in rural communities, with food security and nutrition programs, some supported by the Canadian Foodgrains Bank. In 2016 Denise is sharing her skills with World Renew as Planning, Monitoring and Evaluation Advisor, with an additional focus in the areas of nutrition, newborn and child health issues. In December 2016, Denise will complete her assignment with The Presbyterian Church in Canada and continue to work with World Renew.

Denise often ended emails quoting Father Francis, a Kenyan priest: “It is not enough to kneel and pray. Whatever we do, we must do something that will affect peace somehow.” For two decades Denise has worked for peace with justice in Central America on behalf of The Presbyterian Church in Canada. For her integrity, huge smile and good heart, we give thanks to God and wish her all God’s blessings in the future.

**Recommendation No. 4** (adopted, p. 27)

That sincere thanks and appreciation for Ms. Denise van Wissen’s many years of overseas service be acknowledged and that the above minute of appreciation be adopted.

**New Appointments and Short-term volunteers**

**Ms. Michelle Verwey** was re-appointed for a three year term 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, 2016. 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 facilitating learning activities for nursing students. Michelle 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 continue in Canada through 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. Michelle will be available for deputation while in Canada.

**The Rev. Joel and Ms. Rebecca Sherbino** were appointed for a one year term as mission workers with the Church of Central Africa Presbyterian (CCAP), Blantyre Synod, commencing in August 1, 2015. Joel is serving as Associate Minister of Ndirande Kachere Congregation and assisting with the Synod Prison Ministry. Rebecca is reporting on the Neno School Project under the CCAP Blantyre Synod, and is assisting with the reporting of the Tadzalerana Project, under the supervision of the Mulanje Mission Hospital. The Sherbinos served for three years with this partner church from 2004–2007, so returning to Malawi with their three children, Isaac, Masika and Canaan, has been a little like returning home. They will return to Paris Presbyterian Church in Paris, Ontario following this term. The congregation sent them with their blessing on this one year adventure in Malawi, and has supported the ministries in which they are engaged through prayers and financial gifts. Maybe this is a model that other congregations may wish to consider.

**Ms. Amy Zavitz** was appointed as a young adult intern to work with The Livingstonia Synod of the Church of Central Africa Presbyterian (CCAP), in northern Malawi. Amy worked with LISAP, the Livingstonia Synod Aids Program, supported by PWS&D. During the nine month internship Amy participated in trainings, community monitoring visits, writing case stories and editing reports, and served as a member of the proposal development team. Amy’s term of service was from July 13, 2015 to April 16, 2016. She is looking forward to sharing stories with Presbyterian congregations upon return.

**Ms. Chantel Cole** accepted an assignment to serve as a development studies intern in Guatemala, appointed to the Asociación Maya-Mam de Investigación y Desarrollo (AMMID) for a term of ten months, beginning August 18, 2015 and ending June 18, 2016. Chantel served as an International Development Studies (IDS) student on co-op placement. AMMID is a PWS&D supported partner.

**Amity – Summer English Program**

The Amity Foundation is a Chinese Christian NGO, a partner agency of The Presbyterian Church in Canada. In 2015, a team of three participated in this program of teaching English,

which helps 100 rural teachers with their English listening and speaking skills. The program ran from July 6 to August 4, 2015. The Presbyterian Church in Canada was well represented as the team included the Rev. Wendy Adams, and the Rev. Edward Millin from British Columbia; and Ms. Beth Culp from Ontario. They served in Shandong China, and reported that their mission experience was a great opportunity to learn and to grow in faith. More information about the program is available on the website at [presbyterian.ca/missiontrips](http://presbyterian.ca/missiontrips).

### **Ecumenical Accompaniment Program in Palestine/Israel (EAPPI)**

In 2015, two people participated in this accompaniment program of the World Council of Churches in Israel/Palestine. The Rev. Diane Tait-Katerberg of Surrey, British Columbia, and the Rev. Gordon Timbers of Orillia, Ontario, both recently retired, started a three month term as Ecumenical Accompaniers (EAs) on December 2, 2015. They served in Jerusalem and the South Hebron Hills, respectively. Although the situation was very difficult during their time, they spoke of the obvious appreciation of the Palestinians and Israelis who are working for peace. Their blogs are available on the website at [presbyterian.ca/missionstaff](http://presbyterian.ca/missionstaff).

### **PARTNERSHIP EVENTS**

#### **Moderator's Trip to Eastern Europe – September 14–30, 2015**

For her official overseas trip, the Moderator of the 141st General Assembly, the Rev. Karen Horst visited the historic Reformed partner churches in Eastern Europe. Karen Horst was accompanied by her husband, the Rev. Dr. Rick Horst, Mr. Andrew Faiz of the Presbyterian Record, and the Rev. Glynis Williams of International Ministries. The group arrived in Hungary on the day the border with Serbia was closed to refugees, most of whom were transiting through to Germany. Upon arrival in Hungary, we were met by David Pandy-Szekeres, The Presbyterian Church in Canada mission staff who works in Hungary and Ukraine. His extensive list of contacts allowed us to see the humanitarian efforts being undertaken by faith communities and their concerns at the numbers of people on the move. We were graciously received by the Bishops of The Hungarian Reformed Church, The Hungarian Reformed Church in the Sub-Carpathian Ukraine and The Reformed Church in Transylvania, Romania. We met so many committed people engaged in educational, refugee, music and Roma ministries. The legacy of the past conflict in all three countries, and still present in Ukraine, defines their identity. The shared language and Reformed faith holds them together. It was good to spend time with David and Anna Pandy-Szekeres and Brian Johnston, International Ministries mission staff, and see them at work in their respective contexts.

#### **Malawi, Synods of Livingstonia and Blantyre – August 11–30, 2015**

As an introduction to the global partnerships of The Presbyterian Church in Canada, the new General Secretary of the Life and Mission Agency, the Rev. Ian Ross-McDonald, and the Rev. Dr. Glynis Williams visited church partners in both regions of Malawi. In Livingstonia in the north, we were able to spend time with the intern Amy Zavitz, and see the many ministries in which the church is engaged. We met Abel Soko, a medical student who is supported by a Leadership Development grant. The Blantyre Synod Partners Consultation offered the opportunity to visit programs in Mulanje, Blantyre and smaller communities; and to witness the vibrant faith of the churches as we participated in worship. We observed the many challenges affecting the population such as floods followed by drought, and the devaluation of the currency made worse by unemployment.

#### **Japan, November 16–23, 2015**

At the invitation of the Korean Christian Church in Japan (KCCJ), five Presbyterians attended the 3rd International Conference on Minority Issues and Mission. Responding to a resurgence of hate speech against minorities in Japan, the World Council of Churches supported the conference where 120 participants learned more about the issues of xenophobia and hate crimes. We resolved to share the stories of discrimination and to work toward building inclusive communities. Mr. Jackie Bannerman, Ms. Mary Kyei and Ms. Yeram Ryu attended the youth event immediately preceding the conference, and were joined by the Rev. Dr. Ron Wallace and the Rev. Dr. Glynis Williams for the full conference.

**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.

<b>Country/ Region</b>	<b>Church or Agency</b>	<b>Staff</b>
Afghanistan	Church World Service (CWS), Pakistan/Afghanistan	
Africa	All Africa Conference of Churches	
Asia	Christian Conference of Asia	
Caribbean	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 (Toronto) The Rev. Stephen Azudem (Montreal from April 2016)
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	Ms. Chantel Cole
Guyana	The Guyana Presbyterian Church	
Hungary	The Hungarian Reformed Church	
India	The Church of North India (CRBHS) MIBE Graduate School for Nurses Centre for Dalit Studies Church's Auxiliary for Social Action (CASA) Institute for Development of Education (IFDE) Madurai Non-Formal Education Centre Christian Medical Association of India Roofs For the Roofless	Ms. Michelle Verwey
Japan	The Korean Christian Church in Japan	
Kenya	The Presbyterian Church of East Africa	Dr. Richard Allen (to December 2015)
Korea	The Presbyterian Church of Korea	
Kyrgyzstan	Interserve Canada	Mr. Sam and Mrs. Linda Ling*
Lebanon	The Near East School of Theology (NEST) The National Evangelical Synod of Syria and Lebanon (NESSL)	
Malawi	The Church of Central Africa Presbyterian (CCAP) Blantyre Synod Livingstonia Synod	The Rev. Joel & Ms. Rebecca Sherbino (from August 2015) Ms. Amy Zavitz (from July 2015)

Mauritius	The Presbyterian Church in Mauritius	
Middle East	The Middle East Council of Churches Department of Service for Palestinian Refugees (DSPR) Ecumenical Accompaniment Program in Palestine/Israel (EAPPI)	The Rev. Diane Tait-Katerberg and the Rev. Gordon Timbers (from December 2, 2015–February 28, 2016)
	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)	Ms. Denise van Wissen
Nigeria	The Presbyterian Church of Nigeria Abakaliki Literacy and Translation Trust	
Pakistan	Interserve Canada Church World Service (CWS) Pakistan/Afghanistan	Dr. William and Mrs. Sheila McKelvie*
Romania	The Hungarian Reformed Church in Transylvania	Mr. Brian Johnston
Taiwan	The Presbyterian Church in Taiwan	The Rev. Dr. Paul McLean 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 – Ms. Loly Rico and Dr. Janet Dench, representing the Canadian Council for Refugees (CCR)  
The Rev. Thegu Patrick Mutahi, Deputy Secretary General, Presbyterian Church of East Africa (PCEA), Kenya  
Dr. George Sabra, President, Near East School of Theology (NEST), Beirut, Lebanon

#### Other Visitors:

The Rev. Dr. Samuel Ayete-Nyampong, Moderator, The Presbyterian Church of Ghana  
Dr. Lilian Ayete-Nyampong, The Presbyterian Church of Ghana  
The Rev. Sungjae Kim, Vice Moderator, Korean Christian Church in Japan (KCCJ)  
The Rev. Baekki Heo, Minister, Tsukuba Tokyo Church, Korean Christian Church in Japan (KCCJ)  
The Rev. Arif Masih Siraj, Moderator, The Presbyterian Church of Pakistan

### 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. He is expected to convocate in spring 2016  
Ms. Judy Wanjiku Kamau, Presbyterian Church of East Africa, studying for a Degree in Human Resources at St. Paul's University, Kenya



- The 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
- The Rev. Mwawi Chilongozi, Livingstonia Synod, Church of Central Africa Presbyterian, Malawi, studying for a Masters of 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 Kampala International University, Uganda
- Ms. L. Titizian, The Near East School of Theology, Lebanon, studying for a M.Div. and Library Science Degree at the Lebanese University

### **ECUMENICAL RELATIONSHIPS**

International Ministries and/or PWS&D participates in the following ecumenical organizations:

- KAIROS: Canadian Ecumenical Justice Initiatives – the Rev. 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, the Rev. Corrie Stewart, Ms. Rebecca Pitt de Vries, Ms. Huda Kandalaft (maternity leave), Ms. Margaret Evans, Mr. Guy Smagge, the Rev. Jeannie Lee, Ms. Margaret McKague and the Rev. Glenn Inglis.

### **REPORT OF THE DR. E.H. JOHNSON MEMORIAL FUND COMMITTEE**

Firstly we thank the Life and Mission Agency for their gracious support of the work of the E.H. Johnson Committee by the generous gift of the time and talents of staff members. Secondly we thank supporters from churches across Canada who continue to hold up in prayer, work on the “cutting edge of mission”. Their gifts of time and treasure ensure that The Presbyterian Church in Canada is exposed to the good news and exciting possibilities of mission in our country and around the world.

During the 2015 General Assembly in Vancouver, the E.H. Johnson Award for work on the “Cutting Edge of Mission” went to the Canadian Council for Refugees (CCR) represented by Janet Dench, Executive Director and Loly Rico, President. As the dimension of the refugee crisis around the world approached a level unseen since WWII, this recognition was timely. The CCR was recognized for its work influencing Canadian government policies and legislation, educating lawmakers and being the conscience for our nation as “fear of the stranger” increased. One of the most notable contributions of the CCR is the way in which refugee voices, including youth, articulate the problems that refugees face in seeking protection. We are grateful to the University of British Columbia Student Union and to members of the local arrangements committee for their great help in hosting the awards luncheon.

The recipient of the E.H. Johnson Award at the 2016 General Assembly will be Dr. Bernard Sabella, Executive Director of the Department of Service to Palestinian Refugees of the Middle East Council of Churches. We keenly anticipate hearing his perspective as a Christian Palestinian, an academic and as someone who has dealt with the pressing Palestinian refugee situation for many years. The work of the Department of Service to Palestinian Refugees has been supported by International Ministries for many years. We will be recognizing that cutting edge mission in a context where a new exodus of peoples from the Middle East has assumed tragic and historic proportions.

### **E.H. Johnson Memorial Fund Committee Members**

One Year – Dr. Marjorie Ross, the Rev. Duncan Jeffrey (convener)

Two Years – the Rev. Mona Scrivens, Ms. Anne Saunders, Ms. Annemarie Klassen, the Rev. Thomas Kim, Ms. Janette McIntosh

Three Years – Ms. Shahrzad Kandalaft

Ex-Officio – the Rev. Stephen Kendall, Principal Clerk of the General Assembly, the Rev. Ian Ross-McDonald, General Secretary, Life and Mission Agency, and the Rev. Dr. Glynis Williams, Associate Secretary, International Ministries, Life and Mission Agency

Duncan Jeffrey  
Convener

Glynis Williams  
Secretary

## **MISSION REPORTS – INTERNATIONAL MINISTRIES**

### **CENTRAL AMERICA AND THE CARIBBEAN**

**Ms. Denise van Wissen, Nutrition Advisor, the Council of Protestant Churches of Nicaragua (CEPAD), Managua, Nicaragua:** My work this year at CEPAD centred on the preparation of a Food Security project proposal for Presbyterian World Service & Development (PWS&D) and the Canadian Foodgrains Bank (CFGB). The project will expand CEPAD's efforts in community organization and increasing agricultural production to another two regions: Teustepe, in Boaco; and Pantasma, in Jinotega. This project is an opportunity for CEPAD to incorporate nutrition more intentionally into their work. The proposal was initially rejected for a number of reasons, but after making the required adjustments, we received positive preliminary feedback from PWS&D and CFGB.

I have made recommendations to CEPAD with respect to their proposal preparation, monitoring and evaluation process, and integration of nutrition and health to their projects.

The drought conditions of 2014 were repeated in Central America this year, due to the El Niño effect. Nicaragua is considered by the non-governmental organization Germanwatch to be one of the five countries most vulnerable to climate change. The destruction caused by severe hurricanes and successive droughts in recent years are proof of this.

CEPAD helps farmers to adapt to the changing growing conditions through the use of Conservationist Agriculture techniques such as reduced or no tillage, permanent organic soil cover using mulches, and diversified crop rotations. These methods are beneficial because the mulches prevent weed growth so there is no need to buy chemical herbicides. Farmers can also plant as soon as the rains finally come since there is no need to till with a hoe or plow their fields first. Other benefits include improved soil fertility, greater water capture, and higher yields. This sustainable approach to agriculture is also known as 'Farming God's Way,' and CFGB has launched a new program to promote it.

In October at CEPAD, we welcomed representatives of partner organizations from the US, as well as their Nicaraguan counterparts from rural communities. We reflected with the group extensively about mission, community development, and all enthusiastically explored ways to strengthen their relationships with their partners.

After hosting the Canadian Foodgrains Bank (CFGB) Youth Food Study Tour for three consecutive years here in Nicaragua, I was pleased to lead the Food Security Learning Tour for adults in February 2016. The group consisted of 10 Canadians from various CFGB-member churches, including the Mennonite Central Committee, United Church of Canada, Christian Reformed Church, and The Presbyterian Church in Canada. We visited Nicaraguan organizations receiving CFGB funding, including SOYNICA (PWS&D), ADENÓCH (Mennonite Central Committee) and Acción Médica Cristiana (World Renew). Like CEPAD, these organizations are working with subsistence farmers to help them produce a better variety of crops in a sustainable fashion – 'Farming God's Way'! Upon return home, the group members are encouraged to advocate for better Canadian food security policies, both domestically and globally.

Here in Nicaragua, God often reminds us that there are things beyond our control. Approaching the end of 2015, one of the volcanoes near Managua decided to show some spirit, with a few minor eruptions. While it is feared that El Niño may continue its effects in 2016, we pray for a better year for farming families. It is also an election year, which promises to be tumultuous, so we ask for prayers for limited political upheaval.

On the family front, our boys, Jeremy 7, and Diego 5, started grade two and Kindergarten, and love school. Diego still mixes up English and Spanish in his sentences and Jeremy's passion for 'fútbol' (soccer) never wanes. Nelson and I also enjoy soccer with an international group of friends.

## **AFRICA**

**The Rev. Joel and Mrs. Rebecca Sherbino, Church of Central Africa Presbyterian (CCAP), Blantyre, Malawi:** We arrived in Malawi with our three children in August 2015, for a one year appointment with the Church of Central Africa Presbyterian (CCAP), Blantyre Synod. Since we had previously served in Malawi from 2004–2007, the transition was smooth. We even moved back into the same house and similar roles!

Rebecca is partnered with PWS&D and International Ministries projects in Malawi. From August to December, she was involved primarily with the Tidzalerana Handicapped Club and Neno Girls Secondary School. The Tidzalerana work included monitoring reconstruction efforts of damaged homes for Club members as a result of the flood in Malawi from December 2014 to January 2015. Work with the Club included strengthening ground-level governance structures and improving the efficient operation of the Club.

Her involvement with Neno Girls Secondary School was in monitoring and reporting on progress of a new Dining Hall, as well as financial accountability and follow up on 20 scholarship students, being supported by PWS&D.

Joel worked as the associate minister at Kachere CCAP and as the associate prison chaplain for Blantyre Synod. The work with the church focused primarily on preaching regularly at the English service, assisting in weddings and funerals and visiting homes.

With the prisons, Joel worked with the Synod chaplain and a team of volunteers three times a week leading Bible studies and providing counselling at two local prisons, Chichiri and Makande. In addition, with the \$10,254 received through Gifts of Change and *Presbyterians Sharing*, thousands of bed mats, blankets and soap were distributed at Christmas time to 11 prisons in the southern region. At Easter, 540 Bibles and 480 hymn books were gratefully received by inmates.

To read more personal stories see our blog – [pccweb.ca/missionblog/joel-rebecca-sherbino/](http://pccweb.ca/missionblog/joel-rebecca-sherbino/).

## **ASIA**

**Ms. Louise Gamble, Tamkang High School and MacKay Memorial Hospital, Taiwan:** Greetings from Tamsui, Taiwan! Who would believe I am still here, still working on the transcription and translation of the Canadian Presbyterian Mission Reports?

This project consists of over 7,000 documents that contain the beginnings of the modern Christian endeavour from 1868–1923. These have been divided into three series of five volumes each. The first series chronicles the life of George Leslie MacKay, the pioneer missionary, and the second and third contain information about the development of the North Formosa (Taiwan) Church, the MacKay Memorial Hospital in Taipei, and the establishment of Tamsui Girls' School and Tamsui Middle (Boys) School.

Slowly my colleague James Chen and I are inching our way towards completion. 2015 saw the completion of the transcriptions of documents up to 1923. The translation of documents from 1902–1914 has been completed. The process of checking the translations with Taiwan experts has consumed a lot of time.

The publication of MacKay's records, Chinese version of Series I, was published on March 21, 2015. The second phase (1902–1914) contains materials about the development of Mackay Hospital, Tamkang High School, and theological education. It is anticipated that this volume will be ready for publication later in 2016. James Chen and I continue to work on the Chinese version of Series III, and the English version is completed.

Fortunately for me personally, I still have time to enjoy friends, both on and off campus.

**Mr. Sam and Mrs. Linda Ling, Central Asia:** We would like to thank The Presbyterian Church in Canada for your prayers and support over the years. As part of a team that supports Central Asian church development, Sam provides computer support for the many ministries across Central Asia. A large part of this is through our service with the missionary kids' school, supporting the various ministries of the families of the students. We also minister personally to those God places in our lives.

Since the fall of the Soviet Union in 1991, the Central Asian countries have been in need of international assistance, giving opportunities for Christians to serve, even though religious work is restricted, and there is some persecution. The Central Asian church therefore needs much support and encouragement.

Politically, 2015 continued to be quiet in the Central Asian country we are serving in. Democracy continues to develop with some difficulties, as many are only interested in their own welfare and corruption is widespread. There is a great need for leaders who will love their country more than themselves and their family and friends. There is a great need for God's transforming power.

This year started with our whole family celebrating Christmas in Toronto for the first time in 12 years. With our children transitioning to postsecondary education and beyond, we have come to look forward to the joy when our family can be together. It was difficult for us as parents to see our children having to cope with living away from home. We came to realize these struggles in the fall of 2014 when our children started studying and working separately around the world. However, we are committed to serving in Central Asia as long as God wants us to be here.

After a summer in Central Asia of computer support work and ESL lessons and basketball training with Ruth, we started our second full year at Hope Academy. Sam continues to lead his computer support team and Linda continues with grade two language arts. Usually Sam takes an online course, but this fall he decided to study the Bible with his computer support assistants. They are believers, but since they did not grow up in a church attending Sunday school, their knowledge of the Bible is limited.

It was also encouraging when our friend, Mi (name changed), became open to studying the Bible with Sam. What made the difference? It is because of the friendship we have had with Mi over many years. This friendship with Sam has allowed him to open up, to feel free to discuss things, ask questions, and give opinions – basically, freedom to be himself in friendship. We hope this will lead Mi to discover the true freedom and love that can be found in Christ.

Please pray that the people of Central Asia will come to truly know God and his love.

**Dr. Bill McKelvie, Medical Advisor, Diocese of Hyderabad, Church of Pakistan, and Mrs. Sheila McKelvie, Interserve, Pakistan:** We continue to work with the Diocese of Hyderabad, Church of Pakistan (CoP). The Hyderabad Diocese has from the beginning placed a strong emphasis on outreach, mainly to the Hindu minority such as the Kolis, Bheels, and Megwars. Outreach included education, health and pastoral ministries. We serve under a joint arrangement with The Presbyterian Church in Canada and Interserve Canada.

Sheila is coordinator for Interserve's International personnel development program (E2S). She administers this program and also participates in the training. These workshops encourage new partners to develop ministry and personal development plans in keeping with Interserve's international vision and purpose. Sheila also led a six week e-learning course on conflict management for Interserve partners. Sheila again served as the personnel coordinator for Interserve Pakistan in 2015. This involves negotiating partners' secondment agreements with local churches or other like-minded organizations. In 2016, she became the Country Team Leader.

When in Pakistan, Sheila is involved with women's and children's ministries in the church. She led two Sunday school teacher training workshops this past year. She continued as a facilitator for Sharpening your Interpersonal Skills (SYIS) workshops. SYIS is a certified program designed to help full-time Christian workers to live and work together.

Bill and Sheila led two day long 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 of the seminars. We have been asked to do a follow-up workshop with two former groups, which we hope to do in 2016.

Bill continued to work in the Sahara Community Health Association (SaCHA) as a consultant, spending 2.5 days per week seeing TB patients. SaCHA admitted about 800 TB patients in 2015 with success rates over 90%. He also helps with training. However, 2015 was a challenging year for SaCHA. In March, one of the donors announced that they would stop funding TB work by

year end. They later agreed to fund SaCHA's village sanitation work, but at a reduced level. Thankfully, another donor agreed to continue funding SaCHA, but would gradually withdraw funding for TB work. It seems that many donors no longer see health work as a priority. Much of Bill's time was spent assisting the SaCHA team deal with these challenges without taking back the responsibility already handed over to them. New plans needed drafting and proposals written, which was challenging to the team, but they seem to be meeting the challenges.

Bill has long felt the church should be involved in health ministries only when it has the capacity to sustain them. In 2014, a TB officer in Islamabad had asked Bill how the Christian community could help with TB control. These discussions have continued, including with various church leaders. There is now serious interest from two denominations in Lahore. Bill had planned to visit these churches in early 2016, but as our home assignment was pushed forward, the meetings were delayed.

Bill continued as a member of the Management Committee of the Audio-Visual Centre which runs the Village Outreach Program (VOP). The VOP leaders had been open to advice on their health programs, but it had been a challenge actually implementing recommendations. In 2015, an assessment of health needs in the villages identified six possible focus areas: addictions, diarrhea, maternal health, hepatitis, skin diseases, and eye diseases. We noted that sanitation could address possibly four of these identified needs. Bill has since coordinated two workshops on participatory methods of promoting hygiene and sanitation in villages.

On December 31, 2015, Bill relinquished his role as Interserve Pakistan's Country Team Leader and is now the International Medical Advisor.

Maintaining Canadian medical registration requires Bill to work medical locums in rural clinics and hospitals in Newfoundland. This has the added benefit of being able to visit family.

There are always pastoral issues, yet it has been a joy to see a high level of engagement of the whole leadership team in achieving the vision of lives and communities transformed through encounter with Jesus Christ.

**The Rev. Dr. Paul D. McLean, Bible Translation Adviser, The Presbyterian Church in Taiwan (PCT) and the Bible Society in Taiwan (BSTWN):** One way Indigenous churches are trying to preserve their cultures and promote the use of their ancestral languages is by enabling Indigenous peoples to read and study scripture using their own heart language. Some describe this aspect of Christian mission as concern for the gospel and cultures. This foundational work is supported strongly by the PCT, the BSTWN and our own The Presbyterian Church in Canada.

I thank God for calling me to serve as a Translation Adviser with Indigenous pastors and elders who are translating the Bible into the languages of the Amis, Bunun, Drekey, Paiwan and Pinuyumayan peoples. I met with each of these teams for one to two weeks during three visits to Taiwan, for a total of 20 weeks. (I started working with the Pinuyumayan team in July.)

The Amis team and I made good progress on our revision of the 1997 New Testament, Psalms and Proverbs. The spelling of people and place names is now more consistent. We standardized Amis expressions for: 'the Son of Man', 'Caesar' or 'the king of Rome', 'Hallelujah', 'Messiah/Christ' and Psalm titles such as 'Of David'. In Psalms we are restoring figurative language where appropriate. We are also double checking that psalms are heard correctly when read responsively. We hope to publish the revised Amis New Testament, Psalms and Proverbs in 2017.

The Bunun team was able to meet more often, so progress has picked up. We proofread Proverbs and made final adjustments in time for publication in April 2015. We finished our review of Genesis and worked together on parts of Exodus, Leviticus and 1 Kings. We also settled on Bunun terms for 'Spirit of God' and 'Holy Spirit' in place of older terms borrowed from Japanese. We thank God for our lead translator the Rev. Manias Chang who enjoyed good health all year.

The Drekey team has been working very hard on their translation of the Old Testament and revisions to their 2001 New Testament. They had hoped to publish in 2016, but 2017 is more likely. Together we reviewed Genesis, Obadiah, Jonah, Haggai and Malachi. We began the arduous task of checking that all biblical names are spelled correctly and consistently. We also

standardized theological expressions in Drekay which translate 'Lord' in the New Testament and 'LORD (YHWH)' in the Old Testament. We were all saddened when one of our gifted translators the Rev. Adriu Lai died on October 30. I spoke at a memorial service for him in November.

The Paiwan team consists of busy hard working pastors. Without a full-time lead translator, progress has been slower than hoped. During my visits we did careful review work in Genesis and Exodus. The team is still filling in gaps in the 1993 Shorter Old Testament. The Book of Proverbs was published in April along with a CD. It is being used in Paiwan churches, women's groups and as a resource for teaching Paiwan in elementary schools.

In July, the BSTWN asked me to be the adviser for the new Pinuyumayan project. Of 10,000 Pinuyumayan people, only 1,000–2,000 can still speak their language. Around 600 are Christians. We hope this first-ever translation of the New Testament (perhaps also Psalms and Proverbs) will help preserve and promote their mother tongue. I helped train the team of six men and women how to use the United Bible Societies' (UBS) special Bible translation software Paratext, and helped convert their draft New Testament into Paratext format. The team had to make many more formatting adjustments throughout the New Testament. We used the Book of Philemon to become more familiar with translation technique and to learn how to apply the full array of checking tools in Paratext. It is a joy to assist this enthusiastic team.

Each of these five teams appreciates my suggestions on how to improve the quality and accuracy of our translations. When at home in Toronto, I use Paratext to access each team's ongoing work, check numerous things, and flag items which need further attention.

Today's Chinese Version (TCV) is a functional equivalent translation of the Bible for people who speak Mandarin-Chinese. TCV is also used as a model or base text for translating into indigenous languages in Taiwan plus ethnic minority languages in China. The UBS and other Bible Societies which use Mandarin asked the BSTWN to take the leading role in making revisions to the TCV 1995 edition. In 2015, I submitted several hundred suggestions for revising small details in Genesis, Exodus and Psalms 1–80.

Throughout 2015, the PCT celebrated its 150 years of Christian mission in Taiwan. I had the joy of participating in two series of anniversary events. The first event was in March/April when my wife Mary Beth and the Rev. Dr. Glynis Williams accompanied me on visits to various PCC-PCT mission partners around the island. On Easter Sunday with over 10,000 Presbyterians, we praised our Risen Saviour, thanking God for the past 150 years of mission, and prayed for the Lord to lead the church forward for another 150 years. During the PCT's General Assembly, we attended a dedication service for the Book of Proverbs which was published in eight languages; I worked on five of the teams. The second event took place in October when my son Peter joined me in Taiwan for two weeks; his first time back to the land of his birth in 20 years. We visited many old Hakka friends and churches. We also attended the big outdoor Indigenous worship service and related festivities which closed the PCT's 150th anniversary celebrations. You can read about these events and more at: [pccweb.ca/missionblog/the-rev-dr-paul-mclean/](http://pccweb.ca/missionblog/the-rev-dr-paul-mclean/). In 2015, I spoke at churches and Women's Missionary Society (WMS) events in St. Catharines, Burlington, Brampton, and in eastern Ontario in Lancaster, Morrisburg, Brockville and Kemptville.

I thank The Presbyterian Church in Canada, the Presbyterian Church in Taiwan and the Bible Society in Taiwan for supporting multicultural multilingual Bible translation work in Taiwan. Thanks to everyone who faithfully prays and supports me and our partners in mission through *Presbyterians Sharing*. May our good and gracious God bless you for your part in sharing the Gospel of Jesus Christ through the Hakka Bible (2012) and ongoing Bible translation work with Taiwan's indigenous peoples.

**The Rev. Dr. Ted Siverns, Visiting Scholar, Tainan Theological College and Seminary, Tainan, Taiwan:** This year has been primarily one of consolidation, while teaching New Testament courses at Tainan Theological College and Seminary (TTCS). Even with limited fluency in the Taiwanese and Mandarin languages, it is sufficient to be able to travel, to purchase needed items, and to mark papers and essays with the help of Google Translate. When necessary, I pay for help to translate items for my classes.

All my students were Taiwanese this year in the Master of Divinity and Doctor of Ministry courses. It is not unusual for a three hour class to stretch into three and a half hours as questions are fielded and responses returned. It is invigorating but also tiring.

Currently I have five theses outstanding from students, and it is hoped that they are not all completed at the same time. Writing regularly for the *Journal of Church & Society* is rewarding. Articles in English are translated into Chinese; and though most of my articles are New Testament related, I also have written on Job, on the media and reflections on the 150th anniversary of the Presbyterian Church in Taiwan (2015).

I preach regularly at morning worship, and when invited to the large congregation where we attend Sunday worship.

Betty helps many students and college staff with their English. They enjoy her and she enjoys them also. Our health is good, despite my bout with dengue fever and Betty's dislike of heat and humidity.

It is time to return to Canada in the summer of 2016. From a distance, I will continue to help students with their theses. The President of TTCS, the Rev. Dr. Wong Chong-gyiau has bestowed the title of Ambassador for TTCS in Canada, a role I am pleased to fulfil. The support of *Presbyterians Sharing* during the past two years of this international assignment is much appreciated.

**Ms. Michelle Verwey, Central Regional Board of Health Services of the Church of North India (CRBHS-CNI) and the Mid India Board of Educator's Graduate School for Nurses (MIBE GSN), India:** Praise the Lord, whose abundant grace and mercy has supported the ministry in central India through *Presbyterians Sharing*. In 2015, International Ministries proposed a new model of mission engagement whereby I live in Canada and make regular trips to India to work with our partners there. This allows me to work with teams of Indian colleagues from two partners of The Presbyterian Church in Canada: the Mid India Board of Educator's (MIBE) Graduate School for Nurses, and the Central Regional Board of Health Services (CRBHS) of the Church of North India (CNI). While in Canada, I prepared for the classes I would teach in India and assisted with project coordination with our partners.

I had three trips to India, and a fourth trip was postponed due to local security concerns. While in India I supported the CRBHS to run a baseline survey in a cluster of villages near Mendha. Mr. Victor, a tutor from the MIBE Graduate School for Nurses, accompanied the Indore nursing students on their community practical experience in Mendha, conducting the baseline survey. Mr. Neeraj, the CRBHS Project Officer from Barwani, also assisted. Community members from Jobat, Mendha village, Girdha village and Motikherati village volunteered their time to be village guides and loaned household articles, such as bedframes, for the survey team to use at the Mendha Community Health Centre.

This PWS&D funded baseline survey is part of the process for re-opening the community health and development work in Mendha. The Jobat and Mendha Community Health Centres, and Amkhut and Sardi sub-centres closed in 2013. The Vindhya-Satpura Deanery has been very supportive of the efforts to re-open the community health centres. The Rev. Emmanuel Ariel (the Vice President of Bhopal Dioceses-CNI, Dean of Vindhya-Satpura Area, the present pastor at CNI Zion Church in Jobat) and the Rev. Suresh Kharadi (the pastor at CNI Bethel Church Mendha) have been serving on the Mendha Local Committee, which is tasked with planning to re-open Mendha. Together with CRBHS staff and community members the plans to re-open Mendha continue, which is no easy task as it is located in this remote area with poor electricity and phone connectivity. The Mendha Community Health Centre, a 100 year old colonial style building will be the office and centre for activities. The Health Centre is in need of repairs, and the whole Mendha team are thankful to International Ministries for providing funding to repair the bathrooms and the collapsing porch, as well as plumbing the whole building and building a water-tank. We are also grateful to the Women's Missionary Society (WMS) for providing funds to drill a bore-well at Mendha.

I also worked with the CRBHS Project Coordinator using reporting tools for the ongoing community work in Hatpiplya, Barwani and Ratlam clusters. This three year PWS&D funded project concluded on March 31, 2016. CRBHS has been working with PWS&D in these three

districts of Madhya Pradesh on maternal and child health activities since 2006. In 2013 the project expanded its activities to include livelihood and water conservation.

My work at the MIBE Graduate School for Nurse included running a week long workshop titled “basic epidemiological measures and public health indicators”, and facilitating workshops on burn and diabetic wound care run by the Nurses’ League of the Christian Medical Association of India (the parent body of MIBE GSN). I taught classes in statistics, epidemiology, community health nursing and nursing foundations.

As we enter a new year I pray thanksgivings for the support from all my Indian colleagues, the International Ministries team that welcomed me at the national office and for God’s grace. I am thankful for the progress made towards re-opening the Mendha community project and for the new courses to be added at MIBE GSN. We pray for further support for the remaining repairs at Mendha.

## **EUROPE**

**Mr. Brian Johnston, English and Music Teacher, Protestant Theological Seminary of the Hungarian Reformed Church, Romania:** My various mission activities continued well in 2015, and the pastors and students worked diligently during this time.

There is a special week of prayer which takes place in late January or early February. Because it is held at different times in different areas, pastors organize pulpit exchanges, inspiring each other with their individual gifts. During this time I made several visits throughout Romania, either assisting musically or talking about my spiritual journey, and generally supporting former students now serving as pastors.

The teaching of English to the seminary students program continued well, especially with the support of student assistants. Drawing upon the talents of three advanced English students, meant that class sizes were kept to a minimum. Students with difficulties had extra support, leaving more time to enrich the program for the advanced students. English is also taking more precedence in summer Bible camps and I was very happy that the small Youth in Mission (YIM) group from Canada could visit me in Cluj and participate in one of our camps.

In September, it was an honour to host The Presbyterian Church in Canada Moderator of the 141st General Assembly, the Rev. Karen Horst, her husband the Rev. Dr. Richard Horst and the Rev. Dr. Glynis Williams, Associate Secretary of International Ministries. They met Bishop Belá Kató in Cluj, and Bishop István Csúry in Oradea; and Dr. Rezi Elek, Rector of the Protestant Theological Institute where I teach, along with other faculty members. An informal concert was prepared for the guests and they visited three congregations. They were impressed with the deep spiritual faith of both pastors and students. They particularly noted the commitment of two pastors who had chosen to serve in smaller places where they could really make a difference and build strong spiritual communities.

In early November, a special Autumn Concert was held, engaging a variety of musical styles. Many students participated as we have several theological students with musical gifts. The theological mixed choir was a big success, with many first year students participating and an increased female representation. A well know local jazz group also performed.

I was invited to lead worship service on December 27 at my home congregation of Knox, Waterloo, expressing my appreciation for the ongoing support of the Rev. Brooke and the Rev. Linda Ashfield. I also gave thanks to the members of Knox Church, and the many Presbyterians who have contributed to “Share the Gift of Music in Romania” through The Presbyterian Church in Canada Gifts of Change program. As my appointment concludes at the end of May 2016, I ask for your prayerful support as I prepare for the next chapter in my life. “My life goes on in endless song...how can I keep from singing?”

**Anna Pándy-Szekeres, Educational Advisor, Reformed Church of the sub-Carpathian Ukraine (RCCU), Ukraine:** As I look back on the past year, I give thanks to God for our family, health, work, friends and visits. With God’s help, David and I continued to assist with the operation of the schools and kindergartens of the Reformed Church of the sub-Carpathian Ukraine (RCCU).



In 2015, the continuing war in eastern Ukraine and the political turmoil put strain on the lives of the people, the economic situation, and all aspects of daily life.

The situation of the RCCU schools is also influenced by the unpredictable future. The new curriculum requires that Ukrainian language be taught even though it is not the mother tongue of many ethnic minorities. This has posed challenges for the Hungarian minority schools and the chances of these students successfully passing university/college admission examinations have become more difficult. For 25 years now, since the establishment of independent Ukraine, the Ministry of Education seems incapable of understanding that the students of the various ethnic minority regions require a different type of Ukrainian language curriculum.

The 2014–2015 academic year ended successfully despite many challenges. In part, this is due to the generous financial support of the government of Hungary for staff salaries and most operational costs. In September, the RCCU Secondary School in Nagydobrony celebrated their 20th anniversary. It was wonderful that the Moderator of the 141st General Assembly, the Rev. Karen Horst, was able to participate in this joyful event. We give thanks to God for its continued success.

One unfortunate news is that eight teachers left the RCCU school in Nagyberég for better paying positions. Despite this, the number of students graduating from the RCCU schools and gaining admission to universities is still the highest in comparison to other schools in the sub-Carpathian region. We are pleased that the leadership of The Presbyterian Church in Canada was able to visit three of the RCCU schools and a few kindergartens this past September.

Part of my work is assisting youth from the Ukraine who are able to study in Sárospatak, Hungary. Many of them are former RCCU school students whom we know, whose families have serious financial difficulties. They struggle to pay the dormitory fees and health insurance, and travel is difficult given that there are no direct bus or rail connections. Many students cook for themselves as the university cafeteria is too expensive. We try to assist these students by providing them with food, money, clothing, bed linen and counselling; and we invite them to our home for meals.

“Blessed be God, because he has not rejected my prayer or removed his steadfast love from me.”

**Dr. David Pándy-Szekeres, Reformed Church of the sub-Carpathian Ukraine (RCCU), Ukraine:** The government of Ukraine continues its strategy of wanting to reclaim the Crimean region (presently part of Russia) and also the breakaway eastern provinces, from the central government’s jurisdiction. The Ukrainian government launched a policy of mobilization and recruitment aimed at increasing military personnel to 500,000. Draft notices were served to all males between the ages of 18 and 55. With high unemployment and currency devaluation, many young men, single and married, have left the country. Schools have lost teachers and other employers struggle to find qualified workers. Government pensions and reduced income support for families has people struggling. In January 2016, the free lunch program for children in grades one to four was discontinued.

#### Christian education

The government in Hungary continues to provide financial support for four RCCU secondary schools. In 2015, the schools shifted from natural gas heating to using firewood, requiring the purchase of wood-burning furnaces. The price of natural gas had increased seven-fold during the past year. All four schools held their respective graduation ceremonies in late spring and a significant number of these graduating students applied to universities and colleges in Hungary or Ukraine. RCCU schools remain popular because they are boarding schools and parents feel reassured in enrolling their children there, while they work abroad. On at-home weekends, these children generally stay with their grandparents. Finding good teachers has become more difficult, although the quality of education is recognized locally and internationally. The English and Ukrainian language summer programs were successfully organized and completed. The farm associated with the school in Nagyberég continued to operate well and was able to provide meat for the school kitchen. The farm in Nagydobrony has entered an uncertain period and did not supply the school with any food.

### Missionaries and mission outreach

The outreach program to the Roma communities has made positive strides once again this past year. One of the highlights was the completion of a new kindergarten building for the Roma children in the southern end of the town of Nagydobrony. The building has two classrooms, a kitchen and a dining area. Funds donated by The Presbyterian Church in Canada helped to put a new roof on the building. In Tiszapéterfalva, an afternoon homework help program for Roma children has been set up to complement the existing kindergarten and preschool programs, where 18–22 children show up daily. We purchased a used van to transport children who live far from the school. Finances continue to pose a challenge for us in this mission outreach program.

Several university and college level students were provided tuition support during 2015. The Presbyterian Church in Canada generously contributes to this program.

### Agricultural consulting services

The Terra Dei Foundation's (TDF) operations have been negatively impacted by the economic situation. Not only have they struggled to provide the necessary wages for its own staff, but they have also been limited in the number of needy families it was able help set up in greenhouse market gardening. Even those families who are already fully involved are having serious difficulties making ends meet as production costs have greatly increased. This is a direct result of the devaluation of the local currency by 325% over the past 19 months, while the selling prices at the markets basically remained the same

The model farm experienced a serious setback when a violent hailstorm struck the farm in the late spring totally destroying the outdoor fruit (apples, plums, peaches, cherries, strawberries) and vegetable crops. The accompanying winds tore the plastic sheet covering of two greenhouses to shreds. The remaining three greenhouses had only vegetables and only those which were replanted outside yielded anything worthwhile. It will take some time and continued hard work to recover from these losses. We are grateful to the Presbytery of Barrie which raised significant funds as a response to this disaster.

### Moderator's Visit

The highlight of 2015 was the visit by the Moderator of the 141st General Assembly, the Rev. Karen Horst, her husband and former moderator the Rev. Dr. Rick Horst, Associate Secretary of International Ministries the Rev. Dr. Glynis Williams and Senior Editor of the *Presbyterian Record* Mr. Andrew Faiz. For two weeks we travelled from Budapest to Serbia, to eastern Hungary, to the sub-Carpathian Ukraine to Romania and back to Budapest. During this journey, the group gained insight into the workings of the Hungarian Reformed Church community. They met with its leaders in different countries, a few of its pastors and congregation members, missionaries, Roma kindergarten children and secondary school students, senior citizen home residents, and refugees from Syria and other countries. The group had an opportunity to visit the United Protestant Seminary in Kolozsvár/Cluj with the help of Brian Johnston, my colleague and overseas staff in Romania. We were honoured and pleased to host this group who will surely give witness in Canada of how the message of the Gospel is being lived by the members of these Christian communities in Eastern Europe.

For eight days in July, I escorted three Youth in Mission participants, accompanied by Aisling Boomgaardt from St. Andrew's Church Ottawa as they visited Hungary, Ukraine and Romania. Brian Johnston joined us on the Romanian leg and organized some worthwhile encounters for the group.

On a daily basis we give thanks to the Lord for our good health, for, as we all know, it is a blessing never to be taken for granted. The reality of this struck home this past June when my older brother, László, passed away after suffering a massive stroke. It is always difficult to come to terms with such a loss and it is only in seeking consolation in the Lord and in God's grace that the ensuing void can be overcome. The Lord gave and the Lord has taken away; may the name of the Lord be praised.

## JUSTICE MINISTRIES

Staff Associate Secretary:  
Program Coordinator:

Stephen Allen  
Katharine Masterton

## HEALING AND RECONCILIATION PROGRAM

### Outreach

Since the 2015 General Assembly Justice Ministries staff led nine healing and reconciliation presentations or workshops for congregations, presbyteries, synods and presbyterials. In addition, there were two local leader training workshops. The Confession was read at three reconciliation events hosted by Indigenous people.

### Local Leaders Network and Training

One of the priorities in the program is leading training workshops for Presbyterians who would like to be local leaders in their congregations, presbyteries and communities. More than 150 Presbyterians across Canada have attended training workshops since 2007. 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. Workshop presentations cover 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. Participants do the Blanket Exercise (developed by the Aboriginal Rights Coalition, one of the ecumenical coalitions brought together to form KAIROS). Participants visit a First Nation community, a Friendship Centre or an Indigenous elder may speak to the group.

Two local leaders training workshops have taken place since the 2015 General Assembly. David Phillips and Susan Samuel were hired to plan these workshops. David Phillips facilitated a local leader training workshop in Waterloo, Ontario on Saturday, September 26. The workshop was hosted by Knox Church, Waterloo, and planned with St. Andrew's Church, Hespeler. Fifteen people attended. Youth played an important role in the workshop.

Susan Samuel planned the workshop with a team from Chippewas of Nawash Unceded First Nation (Cape Croker First Nation near Lion's Head, Ontario in the Bruce Peninsula) on September 25–27, 2015. Twenty Presbyterians attended. Following the workshop many participants spoke to their congregation and/or presbytery about their experience. Hosts from Chippewas of Nawash Unceded First Nation have invited the church to partner with them for future events. Participants from the Presbytery of Grey-Bruce-Maitland are planning several workshops in 2016 to learn more about healing and reconciliation and to consider the Truth and Reconciliation Commission's Calls to Action. One participant is exploring opportunities to partner with Saugeen First Nation to organize a healing and reconciliation event.

### Healing and Reconciliation Seed Fund

Since the Healing and Reconciliation Seed Fund was established in 2006, 65 projects totaling \$246,786 have been funded. In 2015 the Healing and Reconciliation Advisory Committee approved seven projects for \$22,040. Information about the seed fund is online at [presbyterian.ca/healing/#funding](http://presbyterian.ca/healing/#funding).

### Summaries of Seed Fund Projects

**The Presbytery of Brandon** in Manitoba is developing a relationship with members of **Birdtail First Nation**. Presbytery members attend worship at Birdtail and organize social gatherings once a month. Funds support food for community meals and fellowship, travel costs for participants and Sunday School supplies. Project leaders are working to establish a church council to ensure ongoing leadership by members of Birdtail in decision making. This project was approved April 29, 2015 and received \$4,800.

**Camp Kintail** (Synod of Southwestern Ontario) received seed funding to support the travel costs for two young women, Tammy Wedamin and Brenda Gon, from Gamètì, Northwest Territories, who were hired as counsellors by Camp Kintail in the summer of 2015. Gamètì is between Great Slave and Great Bear Lakes in a traditional hunting area of the Tłı̨ch'o and Sahtu Dene peoples. This was an opportunity for counselors and campers to learn about Tammy and Brenda's communities. While in Ontario, Tammy and Brenda visited Chippewas of Nawash Unceded First Nation (Cape Croker First Nation) where they were warmly received. Tammy and Brenda taught 80 counsellors to round dance. They left a lasting impression on Camp Kintail and underscored the value of young Indigenous and non-Indigenous Canadians working and having fun together. This project was approved April 29, 2015 and received \$2,040.

Dianne Ollerenshaw, staff for the Synod of Alberta and the Northwest and a group of Presbyterians partnered with Blood (Kainai) First Nations to host an event in September 2015 called **Moving Forward Together as a People** that focused on the impact of residential schools. Children and youth from Blood First Nation participated. This was a two day event. On the first day, participants had a community feast. A play called “New Blood” was performed by youth from the community which explored the legacy of residential schools. On the second day, youth from Blood First Nation hosted panels to talk about the intergenerational impact of residential schools. Church leaders from the Anglican, Catholic, Presbyterian and United churches responded to the TRC’s Calls to Action. Presbyterians from the Presbytery of Calgary-Macleod attended. This project was approved September 1, 2015 and received \$5,000.

**Kingston Community Reconciliation Feast** took place October 21, 2015, where 180 people attended the feast. The purpose was straightforward – invite Indigenous and non-Indigenous people in Kingston to share a meal together. The Feast was endorsed by the Presbytery of Kingston. The Rev. Dr. Andrew Johnston, minister at St. Andrew’s Church was on the planning team and worked with the Katarokwi Indigenous Grandmothers Council and KAIROS. The evening also featured the Shimmering Water Drum Circle. Presbyterians from several congregations attended. A member of the Grandmothers’ Council wrote to the Rev. Dr. Johnston: “Andrew, you lit a special fire when you reached out to the Grandmothers to join in this Feast. Your openness rekindled the flames of inclusivity in many, many hearts last night”. This project was approved October 16, 2015 and received \$2,500. Project leaders returned \$364.23 of unspent funds.

**Churches Responding to the Truth and Reconciliation Commission** involves eight congregations from Free Methodist, Mennonite Brethren, Salvation Army and United churches and Westwood Presbyterian Church in Winnipeg, Manitoba. They planned three educational evenings over three months beginning January 2016. Each evening had a different speaker. Justice Murray Sinclair, former chair of the TRC was one of the guest speakers. The fourth evening in April focused on discerning on to faithfully respond to the TRC’s Calls to Action. This project was approved November 24, 2015 and received \$2,000.

**Youth in Mission Trip to Winnipeg Inner City Missions** is an initiative of the youth program at Knox Church in Waterloo, Ontario. Youth and adult will visit the WICM in the summer of 2016. Youth and adult participants learn about Aboriginal peoples as part of their preparation for the trip. Youth will share their experiences with their church afterward. The importance of youth participation in healing and reconciliation cannot be understated as new generations of Indigenous and non-Indigenous grow up. They will become leaders who continue to build new relationships between Indigenous and non-Indigenous people. This is the second time Knox Church has received funding for this initiative. The project was approved November 24, 2015 and received \$5,000.

**United Nations Declaration on the Rights of Indigenous Peoples Interfaith Workshop** involved members of Knox Church, Calgary, Alberta and included support from the Calgary Interfaith Council. The Rev. Mark Tremblay served on the planning team. Ms. Doreen Spence facilitated a one day workshop for participants to discuss why and how the Declaration can be implemented in Canada. Doreen Spence is a Cree from Alberta. She is a respected traditional healer and contributed to the development of the United Nations Declaration on the Rights of Indigenous Peoples that took over 20 years to work through the United Nations system. This workshop was filmed and will be a resource for the church. This project was approved November 24, 2015 and received \$700. The Truth and Reconciliation’s Calls to Action include the Government of Canada, churches and other faith groups to implement the Declaration (Call to Action No. 48).

### **Plan to Implement the Truth and Reconciliation Commission’s Calls to Action**

The 2015 General Assembly adopted a motion that “the Assembly Council to develop a plan to implement the recommendations of the Truth and Reconciliation Commission related to church apologies and reconciliation, through 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”. (A&P 2015, p. 25) Justice Ministries will work with the Assembly Council in preparing this report.

### **Responding to Initiatives from Indigenous People**

In December 2015, Justice Ministries was contacted by Sam Thomas, a Cayuga artist. He invited The Presbyterian Church in Canada and other denominations to participate in a project he has initiated called “Opening the Doors to Dialogue”. Sam collected doors from several residential schools. “Opening the Doors to Dialogue” involves inviting Indigenous and non-Indigenous peoples to come together to learn how to bead, but more importantly to talk. Sam is a researcher, artist and educator of Iroquois beadwork. Together worship participants beaded patterns on the doors. Sam Thomas received funding for “Opening the Doors to Dialogue” from the Canada Council for the Arts as well as from one of the largest private foundations in Canada.

The launch took place at the Woodland Cultural Centre in Brantford on January 16, 2016. Katharine Masterton read the Confession on behalf of The Presbyterian Church in Canada. The launch included statements by the Chief of the Six Nations of the Grand River, the Director of the Woodland Cultural Centre, a member of the Brantford City Council, the local member of the Ontario Legislature and several survivors of residential schools.

Some 30 participants participated in the beading workshop. Several residential schools survivors courageously spoke about their experiences at school. Other participants spoke about their hopes for the future and why they believe reconciliation is important. These stories create sacred spaces where healing from brokenness becomes possible.

Similar events were planned in Niagara on the Lake, Ontario and Fort Erie Ontario. The Rev. Wally Hong read the Confession on behalf of the church at the February 20, 2016 event at the Niagara Regional Native Centre in Niagara on the Lake and Stephen Allen read the Confession at the April 2, 2016 event at the Fort Erie Native Friendship Centre in Fort Erie.

### **Truth and Reconciliation Commission of Canada**

The Closing Event began with a sacred ceremony on Victoria Island on the Ottawa River on Sunday, May 31, 2015. Victoria Island is traditional Algonquin territory. The Presbyterian delegation attended a wonderful service at St. Andrew’s Church, Ottawa. At noon that day, the Walk for Reconciliation began in Gatineau, Quebec and ended next to the Ottawa City Hall. Between 7,000 and 10,000 people walked together for reconciliation. Young and old, Indigenous and non-Indigenous, walking together. It was a moving day.

On June 2, the Commissioners presented a summary of the final report and the 94 Calls to Action, of which 42 focus on healing the wounds of residential schools and 52 are steps for building new relationships. As each Call to Action was read by one of the Commissioners, there were often loud cheers of hope and for some survivors, tears, perhaps because they felt that their pain (and it is as much Canada’s pain) was finally being publicly acknowledged. A number of the Calls to Action are directed to the churches and taken together, provide a road map for the continuing journey of truth telling, asking for forgiveness and seeking reconciliation. Together they build a foundation for justice and right relations.

On June 3, the Governor General of Canada, His Excellency David Johnston, hosted a closing ceremony at Rideau Hall. The Presbyterian Church in Canada’s delegation to this ceremony included: the Rev. Dr. Stephen Farris, Moderator of the 140th General Assembly; the Rev. Stephen Kendall, Principal Clerk; Ms. Vivian Ketchum, survivor of Cecilia Jeffrey residential school.

The WMS had a delegation at the Closing Event in Ottawa. Justice Ministries recruited a team of 12 people; it included Indigenous people and young adults. Many members of this team have spoken to their congregations and presbyteries.

Presbyterians across Canada marked the Closing Event in different ways including through worship, in local Walks for Reconciliation and in community feasts.

The TRC’s Final Report was presented in Ottawa, December 15, 2015. The Moderator of the 141st General Assembly, the Rev. Karen Horst spoke on behalf of The Presbyterian Church in Canada. The mandate of this historic Commission has come to the end, but the journey for reconciliation continues.

The TRC's Calls to Action that are directed to churches are posted on a new webpage that will provide background information and stories from Presbyterians responding to these actions ([presbyterian.ca/healing/trc-calls-to-action/](http://presbyterian.ca/healing/trc-calls-to-action/)).

### **Peoples of Faith Moving Forward in Reconciliation**

In November 2015, representatives from a number of denominations, ecumenical agencies and traditional elders met in Pickering, Ontario, to consider how they might work together on the Truth and Reconciliation Commission's Calls to Action. The gathering was fortunate to have Shirley Williams, a traditional elder from Peterborough participate in the gathering.

In addition to the churches that are part of the Indian Residential Schools Settlement Agreement (Anglican Church of Canada, The Presbyterian Church in Canada, the United Church of Canada), there were representatives from the Canadian Conference of Catholic Bishops, Canadian Council of Churches, Canadian Yearly Meeting (Quakers), Christian Reformed Church in North America, the Evangelical Fellowship of Canada, Evangelical Lutheran Church in Canada, KAIROS, Mennonite Church Canada, Mennonite Central Committee and the Salvation Army.

There was agreement to cooperate on Call to Action No. 48 – developing a plan by March 31, 2016, to implement the United Nations Declaration on the Rights of Indigenous Peoples.

There were other proposals for possible ecumenical collaboration. These will be considered in the months to come.

Stephen Allen (Justice Ministries) and Yvonne Bearbull (Kenora Fellowship) represented The Presbyterian Church in Canada on the planning team.

### **Congregations are responding to the Calls to Action**

The session at First Church in Port Colborne, Ontario, created an ad hoc committee to inform the congregation, community and the Presbytery of Niagara about Presbyterian involvement in residential schools and to discern ways to promote healing.

Westwood Church in Winnipeg, Manitoba is cooperating with eight churches in their community to host four evening events in January to April 2016. The first three evenings will have speakers who will address themes that run through the Calls to Action. The final evening will be community discernment for ways the community can respond to the Calls to Action together.

First Church in Regina, Saskatchewan is working ecumenically and with Indigenous organizations to advocate for the commemoration and maintenance of the cemetery of children who died at the Presbyterian-run Regina Indian Industrial School. The school closed in 1911 (Call to Action No. 75).

The Presbytery of Ottawa is developing liturgical resources for congregations to learn more about the legacy of residential schools and the TRC's Calls to Action.

Knox Church in Calgary is learning about the United Nations Declaration on the Rights of Indigenous Peoples. The congregation joined an interfaith planning team and organized a forum to discuss how peoples of faith can implement the values and principles enshrined in the Declaration.

The Rev. Susan Samuel planned a workshop in the spring, 2016 for members of the Presbytery of Grey-Bruce-Maitland to learn about the United Nations Declaration on the Rights of Indigenous Peoples. Both of these initiatives are faithful responses to Call to Action No. 48 which calls on churches to learn about and implement the United Nations Declaration on the Rights of Indigenous Peoples. Copies of the UN Declaration are available from Justice Ministries.

These are just some of the local initiatives that Presbyterians across Canada have been involved in since the release of the TRC's Calls to Action.

Justice Ministries is available to lead workshops on the Calls to Action. The Calls to Action can be found at [trc.ca/websites/trcinstitution/File/2015/Findings/Calls\\_to\\_Action\\_English2.pdf](http://trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf).

**Recommendation No. 5** (adopted, p. 20)

That congregations and presbyteries be encouraged to study the United Nations Declaration on the Rights of Indigenous Peoples.

Hard copies of the United Nations Declaration on the Rights of Indigenous Peoples are available from Justice Ministries. Softcopies can be downloaded online from [un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf).

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

That sessions and presbyteries consider ways to respond to the Truth and Reconciliation Commission's Calls to Action in their communities.

The General Assembly now begins by acknowledging the traditional territory on which Assembly gathers. This is in response to an overture from the Presbytery of Waterloo-Wellington in 2013. (A&P 2013, p. 541; A&P 2014, p. 373) This act is a sign of respect and for those who are not Indigenous, a brief history lesson.

Identifying the traditional territory may require some research. In some cases, several First Nations or Indigenous groups may need to be recognized as traditional territories may have overlapped or been shared. This is a project that could involve young people in the congregation. Here are some steps to take.

Identify the traditional territory the church is on. It may be a treaty territory. Libraries may provide this information or do some research on the internet. The other approach is to contact the closest First Nation community or organization (Friendship Centre). In addition, many universities and community colleges have Indigenous student organizations or Indigenous Studies programs.

Justice Ministries is developing a resource to assist congregations to identify the traditional territory on which their buildings are located.

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

That congregations be encouraged to acknowledge the traditional territory on which the congregation meets to worship by posting this information in bulletins, by a sign in the church or a combination of both.

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

That congregations be encouraged to acknowledge the traditional territory on which the congregation meets to worship on Aboriginal Day Sunday.

**Recommendation No. 9** (adopted as reworded, p. 20)

That sessions, presbyteries and all church groups are encouraged to acknowledge the traditional territory on which they are meeting at each meeting.

**Healing and Reconciliation Advisory Committee**

The Rev. Tim Choi (Native Ministries Representative), Ms. Carol MacLennan, the Rev. Katherine McCloskey, the Rev. Linda Patton-Cowie (convener), the Rev. Barbara Pilozow, Ms. Heather Purdy, Mr. Keith Randall, Dr. Douglas Stewart, Ms. Laura VanderVleuten.

The Rev. Dr. J.H. (Hans) Kouwenberg and the Rev. Dr. W.G. Sydney McDonald completed two three-year terms. Justice Ministries thanks them for their contributions.

**KAIROS: CANADIAN ECUMENICAL JUSTICE INITIATIVES**

KAIROS unites 11 Canadian churches and religious organizations in a faithful ecumenical response to the call to "do justice, and to love kindness and to walk humbly with your God" (Micah 6:8). KAIROS advocates for social change, amplifying and strengthening the public witness of its members, including The Presbyterian Church in Canada. KAIROS is a Greek word meaning "God's time" and refers to an auspicious moment for decision or action. KAIROS was established on July 1, 2001, and brought together ten ecumenical coalitions. 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 was \$42,700. The website is [kairoscanada.org](http://kairoscanada.org).

### **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 Diane Munier and Charmila Ireland.

### **Sustainability Circle**

KAIROS hosted a national forum on fracking on October 30–31, 2015 in Moncton, New Brunswick and Vancouver, British Columbia. Over 100 people attended the two events. In addition participants joined over the internet. Speakers from New Brunswick, Nova Scotia and Quebec described the fracking debates in their respective provinces. On Saturday, Alma Brooks, a grandmother from the Maliseet Nation, spoke from the perspective of a woman who lives in an affected community. Kenneth Frances and Katrina Clair shared their experiences in resisting fracking on Elsipogtog lands. Jennifer Henry, KAIROS' executive director, offered a theological reflection which emphasized some common points between Christianity and Indigenous spirituality.

In Vancouver two Indigenous women, Freda Huson from the Unist'ot'en clan of the Wet'suwet'en nation and Christine Martin from the Lax Kwa'alaams explained why their nations set up camps to defend their territories from corporations wishing to build shale gas pipelines and a Liquefied Natural Gas export terminal. The forum ended with strong presentations by Toghestiy, Hereditary Chief of the Likhts'amisyu and Grand Chief Stewart Phillip of the Union of British Columbia Indian Chiefs.

KAIROS policy briefing papers are written to contribute to public debate on key domestic and foreign policy issues. Two were written in 2015: "Hopeful Signs, Alarming Realities on the Road to Climate Justice" and "Canada Falls Far Short of Pope Francis' Call for Ecological Justice". In 2016 KAIROS prepared a briefing paper called "Huge Challenges for Canada after Paris Climate Conference".

The Circle supports reconciling relationship with Indigenous peoples and will continue to consider how to advocate with corporations and governments to implement free, prior and informed consent, an article of the United Nations Declaration on the Rights of Indigenous Peoples, for genuine involvement of Indigenous peoples at every stage of resource development in Canada and abroad.

The Circle will continue to animate KAIROS' reconciling in the watershed program which encourages people to learn about their community through the watersheds.

Ms. Janette McIntosh (Vancouver, British Columbia) is our representative on the Sustainability Circle.

### **Dignity and Rights Circle**

Members of the Dignity and Rights Circle worked with the Indigenous Rights Circle and staff at KAIROS in researching and writing a submission to the United Nations' Human Rights Committee regarding Canada's compliance with obligations to Indigenous people under various international conventions to which Canada is a signatory. The report, NGO Shadow Report – Submission of information by KAIROS to the Human Rights Committee for the examination of Canada's Sixth Report – July 2015. The report received coverage in several national media. Copies are available from Justice Ministries.

In the coming year, members of the Dignity and Rights Circle will research and prepare briefs to United Nations organizations and possibly regional multilateral bodies such as the Inter-American Commission on Human Rights. This work will be done in consultation with other Circles and with staff.

With support from a major foundation and in partnership with migrant workers and other organizations, KAIROS held a forum in Fredericton in February 2016, on Migrant Rights. In the coming year, KAIROS will work with these organizations in recommending changes to Canada's Temporary Foreign Workers Program (TFWP). One change would be a clearer path to permanent residence which is denied to agricultural workers under the TFWP. Workshops are being planned with migrant workers for the fall, 2016. Migrant workers are participating in



KAIROS' Blanket Exercise and learning about Indigenous and non-Indigenous relations in Canada.

Ms. Margaret Evans (Toronto, Ontario) our representative on the Dignity and Rights Circle.

### **Movement Building Circle**

The Movement Building Circle's priority is to support participation by KAIROS' member churches in its education programs. The focus of these programs has been Indigenous rights and supporting the work of the Truth and Reconciliation Commission.

KAIROS' campaign for 2015–2016 is called *Winds of Change*. It is in response to Call to Action No. 62 which calls for the residential school legacy, treaties and past and present Indigenous contributions to Canada to be a mandatory part of the curriculum in primary and secondary schools in each province and territory. There are workshop and activity resources. There are petitions for each province as well as background information on each province and territory's policies and practices on KAIROS' webpage ([kairoscanada.org](http://kairoscanada.org)).

KAIROS' Blanket Exercise is being used in churches and increasingly in many other organizations across Canada. Here is one example. A professor at Queen's University in Kingston, Ontario invited staff from KAIROS to train 20 of her teaching assistants. The teaching assistants then did the Blanket Exercise with over 800 students in the professor's course.

The Blanket Exercise is the most requested workshop facilitated by Justice Ministries' staff. A Presbyterian version of this resource is online at [presbyterian.ca/healing](http://presbyterian.ca/healing).

The Movement Building Circle periodically meets in different parts of the country in order to highlight KAIROS' work. In November, 2015, the Circle met in the newly opened Truth and Reconciliation Centre at the University of Manitoba in Winnipeg. The Circle participated in organizing a community discussion on reconciliation that took place at the Thunderbird House.

Ms. Katharine Masterton (Toronto, Ontario) is our representative on the Movement Building Circle.

### **Indigenous Rights Circle**

The KAIROS Indigenous Rights Circle includes representatives from KAIROS' member churches and partner organizations as well as Indigenous people from across Canada. Its mandate is to suggest ways KAIROS members can reset the relationship with Indigenous peoples within KAIROS as well as within our local communities.

Beginning in February 2015, Deborah Tagornak, an Inuit living in Ottawa, and Ray Jones, an Hereditary Chief from the Gitksan Nation in British Columbia, will be an interim Indigenous presence on KAIROS' board of directors.

During the Truth and Reconciliation Commission's Closing Event, the Indigenous Rights Circle led a workshop on "Perspectives on Reconciliation" at a KAIROS gathering.

Two members of the Indigenous Rights Circle attended the intergenerational "Future of Life in the Arctic Conference" in Storforsen, Sweden. Their report described the devastating changes that are occurring in the Arctic, and their concern that the people of the North were under-represented at the December, 2015 United Nations Climate Change Conference in Paris, France.

The Rev. Susan Samuel (Lion's Head, Ontario) is our representative 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.

### **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.

The CCJC has been active over the past year with a view to inspiring innovation about restorative justice. For Restorative Justice Week (November 15–22, 2015) CCJC held an art contest and circulated infographic materials about restorative justice which can be viewed at: [ccjc.ca/restorative-justice-week/](http://ccjc.ca/restorative-justice-week/).

CCJC has recently advocated for the reopening of prison farms and better support for chaplaincy services. An event was held in Ottawa January 28, 2016 to launch the book *Looking for Ashley: Re-reading What the Smith Case Reveals about the Governance for Girls, Mothers and Families in Canada* written by Rebecca Bromwich.

The CCJC's website is [ccjc.ca](http://ccjc.ca).

Ms. Rebecca Bromwich (Ottawa, Ontario) represents our church 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 (CJP) is able to do as much as it does because of the active participation of the denominations that have representatives on the Commission. The Commission's Associate Secretary is part-time. The Commission's program includes: Climate justice; human trafficking; poverty in Canada; undoing racism in Canadian churches.

The Canadian Council of Churches was officially represented by the CCC's vice-president, Willard Metzger, at the United Nations Climate Conference in Paris in December, 2015.

The Commission on Justice and Peace coordinated a statement released in September 2015 on climate justice and ending poverty in Canada signed by a number of denominations, religious communities, ecumenical agencies and other faiths. The Moderator of the 141st General Assembly signed on behalf of The Presbyterian Church in Canada.

The Canadian Council of Churches and the Church of Sweden co-organized the Future of Life in the Arctic – The Impact of Climate Change. This consultation took place in northern Sweden to consider Indigenous and religious perspectives on the impact of climate change in the Arctic.

The Commission on Justice and Peace contributed to a Federal Election Resource involving a number of ecumenical agencies.

The Canadian Council of Churches is the legal entity under which Project Ploughshares operates and, as such, the Governing Committee of Project Ploughshares is accountable to The Canadian Council of Churches. The Canadian Council of Churches has official accreditation to the United Nations which meant that Project Ploughshares' Executive Director and a member of staff attended United Nations discussions on nuclear disarmament. On a program basis, Project Ploughshares connects to the Commission on Justice and Peace.

Mr. Stephen Allen represents our church on the Commission on Justice and Peace.

### **Project Ploughshares**

Project Ploughshares is an agency of the Canadian Council of Churches. Its vision for a secure and just world at peace has guided the agency since it was founded in 1976.

This has been a year of change at Project Ploughshares. A new Executive Director, Cesar Jaramillo, began his duties in July 2015. Mr. Jaramillo will provide leadership in implementing the organization's new strategic plan. The plan calls Project Ploughshares to provide leadership with evidence-based research and policy options for sustainable peace and disarmament. Towards this goal, Project Ploughshares held a number of community events in the past year, including a book launch for Ernie Regehr's new book, *Disarming conflict. Why peace cannot be won on the battlefield*. Ernie Regehr is one of the founders of Project Ploughshares.

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. Philip MacFie is the sixth intern. He began working at Project Ploughshares in September 2015 and completed his work in April 2016. This internship program was an opportunity for a young Presbyterian to gain valuable work experience and to do so with an

ecumenical agency. The internship has been funded for two three year terms. Additional funding will not be sought to continue the internship beyond 2016.

Project Ploughshares' website is [ploughshares.ca](http://ploughshares.ca).

Ms. Kathryn Hare (Waterloo, Ontario) is our representative on Project Ploughshares' Governing Committee.

### **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 including: direct to consumer genetic testing, genetic privacy, synthetic biology, labeling of genetically modified organisms (GMO) in our food and nanotechnology.

Mr. Stephen Allen (Toronto, Ontario) and Ms. Rose Janson (Hamilton, Ontario) represent our church on the Biotechnology Reference Group.

The Rev. Dr. George Tattrie (St. Catharines, Ontario) completed his term this year. Justice Ministries thanks him for his contributions.

The Biotechnology Reference Group's website is [councilofchurches.ca/biotechnology](http://councilofchurches.ca/biotechnology).

## **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 \$95 trillion in assets from 822 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 91; of these, 70 completed the 2015 survey and 21 corporations did not. The Moderator of the 141st General Assembly 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 2015 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 to highlight the ecological impact of Assembly.

**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 40,062 kilometers producing approximately 8,661 kg of CO<sub>2</sub>e.

**Air Travel**

- 300 participants travelled by plane to attend the General Assembly. The carbon emissions from flights totaled 492,006 kg of CO<sub>2</sub>e. Calculations are based on direct, return flights.

**Totals**

- The total emissions for 341 participants is 500, 667 kg of CO<sub>2</sub>e. The average is 1,468.23 kg per person.

**General Assembly Carbon Footprint**

<b>Year</b>	<b>Number of Participants</b>	<b>Location</b>	<b>Total (tonnes of CO<sub>2</sub>)</b>	<b>Average (tonnes of CO<sub>2</sub>)</b>
<b>2010</b>	222*	Sydney, Nova Scotia	271.5	1.2
<b>2011</b>	358*	London, Ontario	98.8	.29
<b>2012</b>	356	Oshawa, Ontario	163.8	.46
<b>2013</b>	345	Toronto, Ontario	140.3	.41
<b>2014</b>	341	Waterloo, Ontario	134.0	.39
<b>2015</b>	341	Vancouver, British Columbia	500.7	1.5

\* 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. The method for calculating mileage for 2015 was different than previous years because of a change in how mileage information is collected. This may cause variations in mileage (road transportation only) between 2014 and 2015.

- A return flight from St. John’s, Newfoundland and Labrador to Victoria, British Columbia produces 3.04 tonnes of CO<sub>2</sub>.
- The average citizen in India emits 0.9 tonnes of CO<sub>2</sub> annually.
- On a per capita basis, Canadians emit 22.4 tonnes of CO<sub>2</sub> 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 CO<sub>2</sub>.

All references in the bulleted list are from Atmosfair, an online carbon calculator for air travel at [atmosfair.de/en](http://atmosfair.de/en). Countries in the Global North are responsible for a majority of the greenhouse gases that have caused the climate crisis. Countries in the Global South face the most serious impacts of climate change, have little capacity to mitigate and adapt to climate change, and have historically contributed very little to the problem. The ethical issue is this: those who contribute least to climate change suffer disproportionately while those who contribute the most suffer the least.

## **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.

## **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).

## **Canada's Carbon Emissions and Reduction Commitments**

The most recent information on Canadian emissions available from Environment Canada indicates that in 2013, Canadian greenhouse gas (GHG) emissions were 726 megatonnes. It is important to track and report emissions so we can follow changes over time and be able to compare data from different countries. For example, the international community developed the Copenhagen Accord. Under this voluntary Accord, Canada committed to reduce emissions to 17% lower than its 2005 emissions by 2020. Canada's target for 2020 is 611 megatonnes and is unlikely to meet this target.

In December 2015, the international community negotiated the Paris Accord. The agreement calls for emission targets that result in limiting global warming to "well below" 2 degrees C compared to pre-industrial period, and striving to limit warming to 1.5 degrees C. An increase of 2 degrees C is considered the threshold to limit catastrophic climate change. The Moderator of the 141st General Assembly wrote to the Minister of the Environment and Climate Change, the Hon. Catherine McKenna, encouraging Canada to set goals for emission reductions that limit warming below this threshold.

196 countries agreed to the Paris Accord. Under the Kyoto Accord, countries in the Global South did not have to reduce emissions. They do under the Paris Accord. While the Paris Accord is considered legally binding, critics have noted that there are no penalties for countries that fail to meet reduction targets. Countries are expected to publish their greenhouse gas reduction targets.

The goal of the Accord is to achieve a carbon neutral world after 2050 and before 2100. Carbon neutral means that emissions for human activity do not exceed the natural ability of the earth's systems (e.g. soil, trees, oceans) to absorb greenhouse gases.

The Paris Accord calls for \$100 billion to be set aside annually by 2020 to assist countries in the Global South to combat climate change. In November 2015, the Government of Canada committed to spend \$2.65 billion dollars over 5 years to assist poorer countries in the Global South. This commitment doubles commitments made by the previous government. When combined with the \$1.2 billion dollars given to a similar fund negotiated as part of the Copenhagen Accord, the CBC notes that Canada has "exceeded the \$ 4 billion target that environmental groups have been urging it to meet as its 'fair share,' based on [Canada's] national wealth" (Barton).

The federal Minister of the Environment is scheduled to meet with provincial and territorial counterparts by March 15, 2016 to discuss how both levels of government will work together to meet the commitments that Canada agreed to in the Paris Accord.

## **References**

Barton, Mary. "Government announces \$2.65B to help developing countries fight climate change" CBC, November 27, 2015. [cbc.ca/news/politics/funding-for-climate-change-chogm-1.3339907](http://cbc.ca/news/politics/funding-for-climate-change-chogm-1.3339907).

Intergovernmental Panel on Climate Change (2014). "Climate Change 2014 Synthesis Report – Summary for Policy Makers." [ipcc.ch](http://ipcc.ch).

## **OVERTURES, 2015 RE HUMAN SEXUALITY**

In 2015 the General Assembly referred to Justice Ministries Overture Nos. 4 and 5, 2015 requesting statements recommending full inclusion of all persons regardless of sexual orientation and gender. Overture No. 21, 2015 requesting a study paper on human sexuality that affirms the statement made in 1994 was referred to Justice Ministries in consultation with the Church Doctrine Committee. Overture No. 23, 2015 was directed to the Committee on Church Doctrine and Justice Ministries re gay and lesbian candidates for ministry and same-sex marriages. Overture Nos. 24, 30 and 35, 2015 requested statements recommending full inclusion of all persons regardless of sexual orientation and gender and were directed to the Committee on Church Doctrine and Justice Ministries. Overture No. 15, 2015 was referred to Justice Ministries and the Committee on Church Doctrine and requested a statement that would lead to a “fresh round of listening” in the church. Overture No. 29, 2015 referred to the Committee on Church Doctrine and Justice Ministries requested a review of the traditional exegesis of the biblical texts that speak to homosexuality alongside revisionist readings of the same texts and prepare a report to guide the church. Overture Nos. 14, 21, 26 and 33, 2015 were referred to the Committee on Church Doctrine and Justice Ministries and requested a statement affirming the Statement on Human Sexuality (1994). Overture No. 32, 2015 was referred to the Committee on Church Doctrine and Justice Ministries requested a statement upholding marriage as between one man and one woman.

### **Recommendation No. 10** (adopted, p. 20)

That permission be granted to the Life and Mission Agency (Justice Ministries) to present a response to the above Overture Nos. 4, 5, 14, 15, 21, 23, 24, 26, 29, 30, 32, 33, 35, 2015 to the 2017 General Assembly.

## **OVERTURE NO. 9, 2016** (p. 504)

### **Re: Utilize and develop resources re passive energy**

Overture No. 9, 2016 from the Presbytery of Winnipeg was referred at its request to the Assembly Council and the Life and Mission Agency (Justice Ministries). The overture requests that a) an action plan be developed and implemented to make the church’s national office a passive energy building; b) enter into conversation with the theological colleges so they become passive energy buildings and instruct the Life and Mission Agency (Justice Ministries) to develop a resource to assist congregations make their buildings passive energy buildings, explore the viability of clergy serving multi-point charges to use electric cars and explore the costs of congregations with strategically located parking lots to build charging stations for electric cars.

This overture will require consultation with the Assembly Council and will also require significant research in preparing a response. For these reasons, the following recommendation is presented:

### **Recommendation No. 11** (adopted, p. 20)

That permission be granted to the Life and Mission Agency (Justice Ministries) in consultation with the Assembly Council to present a response to Overture No. 9, 2016 to the 2017 General Assembly.

Note: A passive energy building can result in a dramatic reduction of energy consumption for heating or cooling. Passive design strategies include day lighting, natural ventilation, and solar energy. Active design strategies use purchased energy to keep the building comfortable and include forced-air HVAC systems, heat pumps, radiant panels or chilled beams, and electric lights.

## **PUBLIC WITNESS**

Education, reflection, prayer, advocacy and solidarity are essential to how we serve as the body of Christ in the world. Since the 2015 General Assembly, Justice Ministries staff and volunteers led workshops or made presentations to: five WMS groups and presbyteries; five congregations; one synod; Knox College; Assembly Council; and Camp Kintail in the Synod of Southwestern Ontario. Justice Ministries will be participating in Canada Youth 2016.

Justice Ministries communicates with congregations and courts of the church through PCCconnect, Mission Capsules, Prayer Partnerships and the website [presbyterian.ca/justice](http://presbyterian.ca/justice). It

produces a semi-annual newsletter “Streams of Justice”, of which there are over 800 subscribers. A monthly e-newsletter on healing and reconciliation is also produced.

Justice Ministries produced bulletin inserts highlighting National Affordable Housing Day (November 22), Human Rights Day (December 10), and Earth Day (April 22).

The Social Action Handbook is updated each year following General Assembly and is available online.

The Moderator of the 141st General Assembly wrote to the Hon. Stéphane Dion, Minister of Foreign Affairs, acknowledging the Government of Canada’s efforts to secure the release of the Rev. Lim sentenced to 13 years of hard labour by the Supreme Court of the Democratic People’s Republic of Korea (DPRK) as well as to the DPRK’s Ambassadors the United Nations in Geneva and New York requesting the Rev. Lim’s release and return to Canada.

**JUSTICE MINISTRIES ADVISORY COMMITTEE**

The Rev. Daniel Cho, the Rev. Jeffrey Lackie, Mr. Brockenshire Lemiski, Ms. Shirley Miller, Ms. Deb Schlichter, Mr. Seth Veenstra and the Rev. Marty Molengraaf.

Ms. June Campbell, the Rev. Mary Campbell and the Rev. Dr. Pam McCarroll completed their terms. Their contributions to Justice Ministries are appreciated.

**MINISTRY AND CHURCH VOCATIONS**

Staff	Associate Secretary:	Susan Shaffer
	Program Manager:	Liz Brewer
	Administrative Assistant:	Jackie Czegledi

**PREAMBLE**

As Presbyterians, we believe that Christ is calling leaders to renew and nurture God’s people to be Christ’s hands, voice and heart. This core belief is grounded in scripture (see especially Ephesians 4:11–13) and affirmed in the “Preamble to the Ordination Vows” (Book of Forms section 447). This foundational document is read during worship whenever a candidate is ordained as a minister of Word and Sacraments or a minister is inducted or recognized to serve in a pastoral charge.

Strong ministers are essential for a strong church. The unique contribution of Ministry and Church Vocations is passion for ministers and for ministry. Ministry and Church Vocations helps the church to discern, prepare and support ministers, so that they can renew and nurture God’s people to share in Christ’s ministry in and to the world.

Ministry and Church Vocations continues to keep before it the goals developed with its advisory committee. These goals are:

- to provide caring, competent and appropriate support to the courts and individual members of The Presbyterian Church in Canada;
- to help church leadership and staff to have knowledge and background to interpret and respond to new information and trends;
- 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
- 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; new ministers in the Starting Well 2.0 program; the Presbytery of Seaway-Glengarry on the Policy for Dealing with Sexual Abuse and Sexual Harassment; and clerks of presbyteries and synods at the Clerks Consultation.

## **RESEARCH**

Departmental study topics this year have included revising and reforming the diaconate (Overture No. 25, 2015) and revising the Policy for Dealing with Sexual Abuse and Sexual Harassment when the complainant is a minister in a congregation (Overture No. 6, 2016).

## **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 ministry positions.

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 2015, guidance conferences were held at Crieff Hills Community, Puslinch, Ontario, in May and August.

13 candidates were recommended for re-certification.

7 candidates were recommended for re-certification with conditions.

1 candidate was not recommended for re-certification at this time, with conditions outlined before certification might be reconsidered.

Two conferences are planned this year in May and in August at Crieff Hills.

### **Bursary List for Candidates for Ministry**

[presbyterian.ca/bursaries-for-candidates](http://presbyterian.ca/bursaries-for-candidates)

A list of bursaries available to The Presbyterian Church in Canada candidates for ministry is posted on the church's website. The intention is to include all bursaries except those restricted to members of a specific congregation or administered through the colleges. Any new information may be submitted to Ministry and Church Vocations ([ebrewer@presbyterian.ca](mailto:ebrewer@presbyterian.ca)).

## **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 Stewardship and Planned Giving Office (Ms. Karen Plater, [kplater@presbyterian.ca](mailto:kplater@presbyterian.ca), 1-800-619-7301, ext. 272). 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**

presbyterian.ca/eap

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, counseling 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, competent 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 counselor 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 counselor face-to-face in the counselor's office, while others connect with their counselor 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:

- Counseling 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 counseling at: [shepellfgi.com/ecounseling](http://shepellfgi.com/ecounseling)

Online resources at: [shepellfgi.com](http://shepellfgi.com)

### **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 five years and three months, ministers and their families have accessed EAP services 504 times. Most individuals were church employees (85%), while 15% 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 (55% and 45%, respectively).

The majority of EAP clients requested counseling (82%, or 412 of 504). There was a wide range of emerging issues. By far the most common were personal/emotional concerns, which 207 individuals (50%) identified as the reason they had requested counseling; 108 of these 207

individuals attributed their concerns to stress. Couple/relationship and work-related concerns were the next most common emerging issues (80 and 71 individuals, respectively). Of the 71 individuals with work-related concerns, 47 attributed their issues to stress. A small number of EAP clients requested counseling for family issues (47 individuals), while the smallest group identified concerns regarding addiction (nine individuals).

A small proportion of EAP clients requested work-life services (18%, or 92 of 504). 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 counselor 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 341 closed counseling interventions, goal attainment was in the range of 92–100%. About 40% of the individuals receiving counseling were assessed by their counselor 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 counseling available through the EAP uncovers conditions that require longer-term care. The statistics indicate that counsellors made a total of 20 referrals to professionals outside the EAP, and that 19 of these were accepted by the clients. The results of client satisfaction surveys (from 75 individuals, or 15% 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 counselor 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**

[presbyterian.ca/mcv/colleague-covenant-group-grants](http://presbyterian.ca/mcv/colleague-covenant-group-grants)

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 group. The grant application form may be obtained from Ministry and Church Vocations or online.

## **Starting Well 2.0: First Years in Ministry**

The first years of ministry are a critical time when pastoral identity and understanding of ministry are solidified. They can help a new minister lay the foundation for years of fruitful service in the church, or they can lead to discouraged resignation from the ministry or settling into unhealthy patterns that persist through a series of troubled ministries.

Recognizing that new ministers need mentoring and support as they move for the first time into a myriad of new contexts, assuming new roles and identities, the Life and Mission Agency (Ministry and Church Vocations) has been participating in developing a Canadian ecumenical program designed to support new ministers. From 2001–2012, Starting Well: First Years in Ministry gathered new ministers annually to reflect on their contexts and practice of ministry and to encourage their participation in collegial groups. The modular format of this three-year program made it possible to enter the program in any year, without having attended previous years. Participants were consistently enthusiastic about the program and voiced their intention to recommend it to their peers.

In January 2016 a redesigned Starting Well 2.0: First Years in Ministry was launched with a new online format. New ministers may participate from any location in Canada through active, live-time visual and audio interaction via the internet or on-site in the electronic classroom at Knox College. Participants choosing the distance option who live in close proximity to one another are encouraged to join the class from a common location, forming a local community.

Ten ministers have registered to meet one Wednesday afternoon each month from January through June of this year. Over the course of the six meetings, each minister will have the opportunity to present a case study arising out of his or her current practice of ministry, and to learn from the analysis and comments of their peers in a supportive environment. In addition, the class will spend time in worship, seminars on a range of ministry topics, and prayer for one another and for their congregations. Program leadership is being provided by the Rev. Dr. Andrew Irvine, Director of the Centre for Clergy Care and Congregational Health, and the Rev. Susan Shaffer, Associate Secretary, Ministry and Church Vocations.

The program design team includes representatives of the sponsoring groups: the Centre for Clergy Care and Congregational Health, Knox College, Emmanuel College, and staff from denominational ministry offices of The Presbyterian Church in Canada and the United Church of Canada. As in previous years, Ministry and Church Vocations has written to all new Presbyterian ministers to invite their participation.

### **Continuing Education Committee**

[presbyterian.ca/con-ed-fund](http://presbyterian.ca/con-ed-fund)

The Continuing Education Committee met three times in 2015 (April, September and December) to discuss continuing education, review the General Assembly established annual continuing education allowance and consider applications for grants.

In 2015, five applications were received, with grants totaling \$7,175 being awarded to the various applicants. The minimum grant was \$495 and the maximum was \$2,000 making an average of \$1,435 per applicant. Grants were approved for studies related to New Testament Greek, Clinical Pastoral Education, APCE (Association of Presbyterian Christian Educators) conference and three Doctor of Ministry programs.

The continuing education grant application form is available on the church's website. 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 2015 who reviewed applications, administered the fund and reviewed the annual continuing education allowance were: Liz Brewer, Cathy Finlay, Andy Kuo, Joan Masterton and John Read. During the year we welcomed one new committee member, Joan Masterton.

### **Profile Referral Service**

[presbyterian.ca/vacancies](http://presbyterian.ca/vacancies)

The profile referral service links individuals searching for a call with congregations seeking to call a minister. 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 website.

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 79 professional church workers and graduating students were seeking a call. A total of 34 pastoral charges (4.78% of 724 pastoral charges) are looking for a minister and have prepared a congregational profile, submitting it to Ministry and Church Vocations for assistance. Five (5) of these are part-time positions.

To provide some perspective on these figures, it may be helpful to categorize the 79 individuals who are known to be seeking a call. Eighteen (18) 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. Seventeen (17) 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 the presbytery. Fourteen (14) individuals are ministers or licentiates of other denominations who have been declared eligible to be received; 6 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, 30 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 seek a call have been ordained (101 of 127 or 80%).

### **Leading with Care Policy and Vulnerable Sector Police Records Checks**

Presbyteries are reminded that they have the responsibility to ensure that the professional church workers under their care provide vulnerable sector police records checks as stipulated in the Leading with Care Policy. Ministers are required to obtain and present a new vulnerable sector police records check at the time of a new call or change of position and/or every five years (A&P 2005, p. 345–46).

Certified candidates are required to obtain a new vulnerable sector police records check every five years, while in the intervening years they must submit annually a signed update statement attesting that they have not committed a crime since their police vulnerable sector checks were issued. In addition, a vulnerable sector police records check must be presented at two points in the candidacy process: by prospective candidates prior to the first certification and by certified candidates prior to participating in a field education placement; if the vulnerable sector police records check is more than one year old, a signed update statement is also required. At other points in the candidacy process, certified candidates are required to submit a signed update statement: annually at recertification and at the time of examination for certification for ordination; if the five-year period for the vulnerable sector police records check has elapsed, a new document must be obtained and presented (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 at church offices (resources@presbyterian.ca). Several videos/DVDs on the topic are available to borrow from Ministry and Church Vocations (ebrewer@presbyterian.ca).

### **Overture No. 6, 2016** (p. 501–02)

#### **Re: Revising the Policy for Dealing with Sexual Abuse and Sexual Harassment when the complainant is a minister in a congregation**

Overture No. 6, 2016 from the Presbytery of Seaway-Glengarry was referred at its request to the Life and Mission Agency (Ministry and Church Vocations). The overture focuses on cases when a minister serving in a congregation brings a complaint of sexual abuse or sexual harassment against a member of the congregation. The overture notes correctly that complaints are to be dealt with by the church court to which the person who is complained against is accountable. In the situations that form the subject of this overture, in which the complaint is against a lay member, adherent or staff person of a congregation, the case would fall under the session's jurisdiction. The overture expresses the view that such situations would be difficult and delicate, unfairly placing both the minister complainant and the session in a conflict of interest. The proposed solution is revision of the church's policy to assign to the presbytery the responsibility to deal with the kinds of complaints anticipated by the overture. The overture was accompanied by a document also prepared by the Presbytery of Seaway-Glengarry outlining the revisions being proposed to a dozen sections of the policy.

The Life and Mission Agency (Ministry and Church Vocations) recognizes that studying the concerns raised by the overture will require consultation with the authors of the overture, with the Clerks of Assembly, and perhaps also with legal counsel. These discussions were commenced on receipt of the overture in the last week of January. However, since thoughtful consideration of the revisions requested by the overture will require time, the following recommendation is presented.

#### **Recommendation No. 12** (adopted, p. 20)

That permission be granted to the Life and Mission Agency (Ministry and Church Vocations) to report on Overture No. 6, 2016 to the next General Assembly.

## **SPECIAL MINISTRIES**

**Overture No. 25, 2015** (A&P 2015, p. 599–601)

**Re: Revising and reforming the diaconate**

Overture No. 25, 2015 was submitted by the session of Knox's Church Galt in Cambridge, Ontario and transmitted by the Presbytery of Waterloo-Wellington without comment. It was referred to the Life and Mission Agency (Ministry and Church Vocations) and the Order of Diaconal Ministries. The overture proposes a substantial evaluation, revision and reformation of two areas of ministry within The Presbyterian Church in Canada: the Order of Diaconal Ministries and the Deacon's Court.

The Life and Mission Agency (Ministry and Church Vocations) chose to study the overture with the help of its advisory group, which brought perspectives from across the church including a principal of one of the church's theological colleges and the Administrator of the Order of Diaconal Ministries. Alongside the text of the overture itself, a supplementary document provided by the overture author was examined.

To place the overture's proposal in context, the following information about the two areas of ministry under review would be helpful. As described in the chapter entitled "Order of Diaconal Ministries" in the Book of Forms (sections 174–175, and also 176.5–176.5.1) members of the Order are referred to as diaconal ministers. They are members of presbyteries who have completed the church's candidacy process of preparation and discernment, including theological study in a Presbyterian Church in Canada college. When in active service, diaconal ministers take their functional titles from the specific position which they hold, commonly in the areas of Christian education, pastoral care, social ministry or church administration. As described in the chapter entitled "The Session" in the Book of Forms (sections 135–138), the office of deacon refers to the special care taken in distributing the offerings of the people to meet the needs of the poor. This responsibility rests with the ministers, diaconal ministers and ruling elders who together comprise the session. There is provision for this work to be assigned to congregational deacons. When this approach is chosen, deacons are elected and admitted in the same manner as elders. Deacons serve under the direction of the session. The Deacon's Court is the name given to the meeting at which the deacons consult, without vote, with the session.

The overture maintains that these two areas of ministry have evolved over time to the point that they no longer serve the missional purposes of the church today. Moreover the overture states that individuals "who wish to pursue a call outside the church" to serve needy, marginalized and vulnerable persons are not recognized in The Presbyterian Church in Canada. From the perspective of the overture, this lack of recognition is hampering the church's mission in the world. The proposed remedy is to create a new office of deacon whose work takes place in secular and faith-based institutions beyond the local congregation. The overture suggests that qualification standards for these deacons be established that include professional certification in areas of healing, justice and discipleship, along with one year of core theological training at seminary. The overture clearly regards ordination to be essential for individuals who are "pursuing a call outside the church." The overture seeks permission for individuals who meet the church's qualification standards, once these are established, to use the title "deacon" in their public ministry and to indicate this standing by placing appropriate initials after their names.

### **Comments**

The overture's emphasis on the importance of the church's ministry in the world is well placed. Responding to the grace and love of God in Jesus Christ draws the church into loving service to the people and the world God loves. Such service is the fruit of deepening Christian discipleship, even as it stands as testimony to the love the church has received as God's gracious gift.

Moreover one of the primary contexts where the church expresses its faith is the everyday lives of the people of God. If one were to ask, "Where is the church?" the answers might point first to the work that Christians do together – ministries shared within congregations, presbyteries or synods, national programs and ecumenical and interfaith partnerships. Equally valid, however, is the understanding that Christ's hands and feet and voice and heart are to be seen in the work, play, community involvement, family and friendships of individual Christians. The Reformed concept of Christian vocation is germane here: Christ's disciples live out their Christian vocation

in the world and this “calling” encompasses all of life. At the present time, it would be difficult to emphasize too strongly the church’s need to embrace this belief.

Nevertheless, although the overture draws attention to important Christian teaching, the arguments it advances do not stand up to scrutiny. Firstly, it is not accurate to state that the office of deacon is languishing and soon expected to cease altogether. In fact the church exercises this “special care for the needs of the poor” in myriad contexts: through service in local, regional, national or international initiatives of the church, of ecumenical or interfaith partners, and of other charitable organizations by our church’s lay members and adherents, as well as by our ministers, diaconal ministers and ruling elders (who are understood to be deacons, Book of Forms section 135.1), and through funds donated to Presbyterian World Service and Development (PWS&D), *Presbyterians Sharing*, and faith-based or secular charities.

Furthermore it is unclear why individuals in professions serving needy, marginalized and vulnerable persons should be singled out for special recognition. Every Christian has a calling and that calling involves living and serving in contexts described by the overture as “outside the church,” that is, outside the church’s formal activities and programs. Christian vocation may be expressed in every part of life and through every kind of work. The gospel imperative to share in Christ’s ministry in and to the world is not restricted to the so-called caring professions. Equally, the church’s faithfulness in sharing in the mission of God is not being diminished because the church does not grant special standing to these professionals in the manner that the overture is seeking.

Finally, in its critique of the Order of Diaconal Ministries, the overture does not appear to recognize the degree of connectedness that the Order enjoys within the diaconal community worldwide. The overture states that the Order lacks two hallmarks of religious orders, notably spiritual formation and “a rule of life” (a pattern or rhythm of spiritual disciplines that may include communal and private prayers offered at stated times throughout the day). The overture recommends that spiritual formation and an invited rule of life be implemented as core spiritual practices, to better distinguish the Order as a religious order. However, the Order of the Diaconal Ministries of The Presbyterian Church in Canada is connected to diaconal ministry communities throughout the world through its active involvement in two associations: DOTAC (Diakonia of the Americas and Caribbean) and DIAKONIA World Federation (World Federation of Diaconal Associations and Diaconal Communities). Hence the Order is fully conversant with diaconal ministry as it carried out in other denominations and communities. Moreover the Order currently is engaged in a review of its life and work, with a goal of discerning future directions. Should the Order wish to make any changes to its focus, structure or practices, one may assume that, on its own initiative, it will take the necessary steps through its Biennial Council and with recommendation to the General Assembly where required.

In conclusion, the proposal advocated by the overture is not supported adequately by the reasons advanced for it, and should not be adopted. Therefore the following recommendation is presented.

**Recommendation No. 13** (adopted, p. 20)

That the prayer of Overture No. 25, 2015 not be granted.

**The Order of Diaconal Ministries**

Diaconal ministry has been a recognized form of ministry within The Presbyterian Church in Canada since 1908. The story of diaconal ministry within the church has always been one of change and adaptability, and that continues. “Just as the Presbyterian Church is challenged by the realities that are demanding significant change, so the ODM is challenged by the twin realities of the decreasing number of its members and the different kinds of ministries demanded by a changing society, a society that seeks to meet its spiritual needs outside of the institutional church. The Order is being pushed, often unwillingly, to listen to these challenges and to pursue the new directions to which God is leading us.” (*From the Bottom Up – A Story of Collegial Leadership* by the Rev. Joyce Davis, p. 19)

**Biennial Council**

The Council of the Order of Diaconal Ministries ordinarily meets biennially, and our most recent gathering was held from April 19–21, 2015 at Crieff Hills Community. Twenty-seven members

gathered for business, mutual support and spiritual enrichment with the theme of “The Uniqueness of Christian Community – what it means to be the church today” facilitated by Dorothy Henderson.

### **Task Force**

At the 2015 Biennial Council meeting the Task Force on the Future of Diaconal Ministries presented a report. In 2013 the Task Force was given a three-fold mandate: (1) explore what other denominations are doing in the area of diaconal ministry (2) examine the options for the future direction of the Order and (3) bring a proposal or proposals on the future of the ODM to the next Council Meeting. The Task Force, convened by Dorothy Herbert, worked diligently and presented a substantial report to the council meeting for consideration. Over the three-day gathering discussion was held on various aspects contained within the report. Following discussion the gathered membership resolved to choose the proposal to evolve the ODM to meet the needs of the church. The ODM agreed further to engage in several action steps as it explores and analyzes the implications of the “resolve to evolve”.

### **Diaconal Organizations**

The Order of Diaconal Ministries is a member of DIAKONIA World Federation and DOTAC (Diakonia of the Americas and Caribbean). Both groups meet every four years, with the next DIAKONIA gathering set to meet in 2017 in Chicago (USA) and the next DOTAC gathering in 2019 in Vancouver. We look forward to having the DOTAC gathering in our country. A ministry of DOTAC is DOVE (Diakonia Overcoming Violence Experience) and it will be held in Canada this fall from September 19–23, 2016 at Crieff Hills Community. DOVE builds an international team of 12 people (3 each from Brazil, Caribbean, United States and Canada). The team participates in a multicultural, hands-on, action-reflection experience related to overcoming violence in the world. Participants promise to find ways to initiate action/reflection experiences in their own countries; write reflections to share with the group, their own community, and DOTAC; seek ways to provide leadership and develop networks to assist others in overcoming violence. The topics include: overcoming violence through empowerment and being a strong ally; restorative justice approaches; toxic and healthy masculinities; advocating for and empowering sex trade workers; and residential schools and relationships with First Nations People.

We are grateful to Margaret Robertson who is on the DOVE planning team and to Ann Blane who is the ODM rep on the DOTAC Central Committee.

### **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. Five grants were approved for Knox College students to attend the 2016 APCE conference (Association of Presbyterian Church Educators) in Chicago, Illinois, from January 27–30.

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 offered by the following members who have passed on to greater service: Ada Wyllie (designated 1958) and Gale Kay (designated 1965).

### **A Partner in Ministry**

As the Order enacts its resolve to evolve, we uphold our affirmation to work collegially in leadership, open to the empowerment of the Holy Spirit, to equip and enrich others for Christian life and service. As we look to the future, we do so as partners in ministry, seeking to respond obediently to God’s call.

Donna McIlveen  
Administrator



## **Canadian Forces Chaplaincy**

The Presbyterian Church in Canada has a vital and vibrant ministry through the 14 ministers serving as chaplains in the Canadian Armed Forces.

### Regular Force Chaplains:

Commander Bonnie Mason	2nd Division HQ, Montreal, Quebec
Major Charles Deogratias	CTC Gagetown, New Brunswick
Major Kenneth MacRae	1st CMBG HQ, Edmonton, Alberta
Captain David Stewart	Wing Chaplain, Cold Lake, Alberta
Captain Daniel Forget	Base Chaplain, Kingston, Ontario
Lieutenant-Navy Mike Rundle	3rd Wing Chaplain, Bagotville, Quebec
Captain In-Seob Won	2nd Service Battalion, Petawawa, Ontario
Captain Andrew Cameron	Personnel Services, St. Jean, Quebec

### Reserve Force Chaplains:

Major Sandy Scott	Director of Chaplaincy Operations, Ottawa, Ontario
Captain David Clark	7th Toronto Regiment, Toronto, Ontario
Captain Steven Filyk	15th Field Regiment, Vancouver, British Columbia
Captain Tom Hamilton	Prince Edward Island Regiment, Charlottetown, Prince Edward Island
Captain Gavin Robertson	39th Combat Engineering Regiment, Trail, British Columbia
Captain Frances Savill	Algonquin Regiment, North Bay, Ontario

These women and men are called to serve as part of an ecumenical and interfaith chaplaincy. They have a unique and very effective ministry supporting the moral and spiritual well-being of military personnel and their families in all aspects of their lives, during conflict and in peacetime. There are diverse and complex spiritual and pastoral care needs that are within the scope of practice of military chaplains. Canadians have come to a deeper understanding of some of the struggles and trauma that is experienced by members of the Canadian Armed Forces. Chaplains are indispensable in the healing process of individuals and families. In this, as in many other challenges and opportunities for transformation, chaplains provide a powerful ministry of presence, and of spiritual leadership. The Presbyterian chaplains are well-respected for their pastoral expertise and their leadership in community and chapel life. As Presbyterians, we gather together annually for a day of study, reflection and support as part of the larger Chaplain Retreat. In June 2015 we were pleased to have the Rev. Dr. Pamela McCarroll as our guest. She led us in a timely theological reflection and discussion on the theme of hope and suffering.

Our chaplains have a dual accountability. As ministers of Word and Sacrament, they are accountable to their presbyteries. As commissioned officers, they are subject to the code of service discipline and are responsible to their military superiors. The Royal Canadian Chaplain Service is well known and respected around the world for its integrated approach of uniting the chaplains across branches into one chaplain service. It is the only interfaith, joint military chaplaincy in the NATO alliance.

It is my honour to serve as The Presbyterian Church in Canada's representative on the Interfaith Committee on the Canadian Military Chaplaincy (ICCMC). The ICCMC is a national committee made up of representatives from various Christian denominations, as well as Jewish and Muslim faith communities. The ICCMC is the body that acts as a common channel of communication between faith groups in Canada and the Minister of National Defense, the Chief of Defense Staff, and the Chaplain General, in matters related to military chaplaincy. ICCMC members have the responsibility of endorsing all potential military chaplains, and we provide a link between the chaplains and the denomination. I am available to any of our Presbyterian chaplains, at their request, for pastoral counsel and care. I also participate in at least one chaplain educational event per year. In June 2015, I was elected Chair of the ICCMC. Also in June, members of the ICCMC received the Command Commendation from the Chief of Military Personnel, Lieutenant General David Miller. This recognition was given as an acknowledgement of the work and service of the ICCMC.

In August 2015, Padre Guy Chapdelaine was installed as the new Chaplain General. Brigadier General Chapdelaine is a Roman Catholic priest with a strong pastoral heart and a deep commitment to the spiritual health of chaplains. I ask for your prayers for him, and for all chaplains in The Royal Canadian Chaplain Service.

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.

### **PRESBYTERIAN WORLD SERVICE & DEVELOPMENT**

Staff	Director:	Guy Smagghe (from September)
	Interim Director:	Richard Fee (April to August)
	Communications Coordinator:	Karen Bokma
	Communications Assistant:	Anna Muir
	Program Coordinator:	Leah Adema
	Program Coordinator:	Jeanine Cudmore
	Program Coordinator:	Rob Shropshire
	Program Assistant:	Jennifer Ramkissoon (on leave)
	Administrative Assistant:	Laura Fenwick (to August)
	Finance, Administration Coordinator:	Alison Stirling (from December)
	Program Coordinator, Finance, part-time:	David Jeffrey (to September)
	Program Coordinator:	Julia Rao (from November, contract)
	Program Coordinator, part-time:	Susan James (to September, contract)
	Program Assistant, part-time:	Michelle Ball (from September, contract)
	Administrative Assistant, part-time:	David Di Sera (from September, contract)

### **INTRODUCTION**

God calls us to abundant life through Jesus Christ. From the beginning of his ministry, Jesus focused on bringing new life to the most vulnerable. “The Spirit of the Lord has anointed me to bring good news to the poor, to proclaim relief to the captives...to let the oppressed go free.” (Luke 4:18, 19) With generous gifts from Presbyterian across the country, the commitment of our partners around the world, and by the work and faithfulness of staff at PWS&D, we are privileged to participate in development, relief and refugee work. With each child born healthy, each family taught to effectively grow their own food, each refugee family safely arrived in Canada, we witness God’s Spirit enabling abundant life to be experienced, one person at a time.

After the Nepal earthquake, Presbyterians generously gave \$593,848 to assist those whose homes and livelihoods were destroyed. In times of crisis, the church responds. With the approval of a scaled-up government funded maternal, newborn and child health project for the next four years, PWS&D continues strong work with partners in Malawi and Afghanistan who empower communities to support mothers and young children so they have what is needed for abundant life.

Every Canadian has been touched by stories on the news of the Syrian refugee crisis. PWS&D supports churches and presbyteries who seek to sponsor refugees, to provide a community, a safe home and a new start. We also keep in mind the large numbers of refugees overseas who require humanitarian assistance. By the end of February 2016 (government matching deadline), we received \$561,685 in donations for the Syria crisis. We are thankful for our membership in the Canadian Foodgrains Bank, which allows us to reach out with food assistance and to multiply Presbyterian resources thanks to the access to government funds. We are also thankful for our membership in the ACT Alliance, which allows us to extend our reach. We are blessed to participate in God’s work around the world.

PWS&D committee and staff were pleased to welcome Guy Smagghe in his new role as Director in the fall, after eighteen years of service as Program Coordinator. We look forward to working with him in the future.

### **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:

### **Development**

- Food Security: Communities are learning innovative and sustainable agriculture practices to increase crop yields, improve nutrition, and build resilience to environmental changes.

- Sustainable 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.

### **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.

### **Support to 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.

### **Strategic Plan Extension: 2014–2018**

As PWS&D neared the end of the second year of its strategic plan adopted in April 2014, it was determined that more time was necessary to achieve the goals identified in the document. Therefore, at the meeting of the PWS&D Committee in October 2015, the plan was amended, extending it to five years from three. A revised action plan for 2014–2018 has been approved.

### **Strategic Action in 2015**

Strategic Action: Improve program effectiveness by strengthening development programs:

PWS&D adopted an updated Development Programs Policy, defining more clearly where the agency works, with whom it works and when it should end financial support for programs and partners. The partnership principles that guide PWS&D in its relationships were also brought up to date and included in the policy.

Strategic Action: Strengthen PWS&D institutionally:

PWS&D updated its Guidelines for the Nominating Committee (which guide the PWS&D Committee in the identification of potential Canadian committee member nominees) and its Guidelines for Southern Partner Representation on the PWS&D Committee (which guide the PWS&D Committee in the identification and participation of Southern partner representatives on the PWS&D Committee).

Strategic Actions: Intensify communications, engagement and fundraising with presbyteries, and congregations and individuals and improve the effectiveness of its emergency relief response:

The PWS&D Committee initiated discussion on how to move ahead on these two actions.

### **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 2015, PWS&D received \$3,242,228 to carry out work in development, relief and refugee sponsorship initiatives. The generous support of Presbyterians was then further leveraged to maximize the impact of our programs with partners thanks to the support of government agencies, as well as other denominations and their relief and development ministries.

## Sources of Program Revenue and Areas of Program Expenditures (includes PWS&D resources and expenditures at CFGB)

The following provides a more comprehensive picture of PWS&D resources in 2015.

Where our resources came from:

	<b>2015</b>	<b>2014</b>
	<b>\$</b>	<b>\$</b>
Undesignated contributions	1,306,190	1,518,814
Designated bequests	145	262
Transferred from Loaves and Fishes Fund	304,388	282,030
Designated contributions (excluding relief projects)	365,085	408,803
Designated relief	1,266,420	342,869
Government funds from		
Department of Foreign Affairs, Trade and Development (DFATD)	209,030	434,061
Government of the Province of Saskatchewan	21,388	24,918
Government of the Province of Manitoba	11,877	12,271
Other income – interest	34,728	35,073
	<b>3,519,251</b>	<b>3,059,101</b>

### Designated and Undesignated Contributions

Undesignated donations are gifts that are not earmarked for specific programs. This allows PWS&D the flexibility to respond where the need is greatest. These donations enable PWS&D to engage with partners and 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, we are able to uphold long-term commitments with 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 as they arise, and to respond to disasters for which appeals are not broadly issued. 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. Unfortunately there are many emergencies around the world 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. When there is an emergency that requires prolonged attention PWS&D is able to gather more information and issue an appeal to the wider Presbyterian constituency.

Undesignated funds make it possible to support ecumenical activities and development education programs that engage the Canadian public on the struggles marginalized people face and the need for continued support and solidarity. With undesignated support, we work in Canadian and international ecumenical networks active in development, relief and advocacy. Undesignated donations in general have been increasing, which reflects the confidence and trust supporters have in our ability to undertake development and relief work. With that said, 2015 was an exceptional year in terms of donations towards refugee sponsorship. This signified a large portion of PWS&D's end of year funding being redirected towards our refugee programming, which subsequently decreased undesignated funds for 2016.

Undesignated funds also make it possible to fund the refugee sponsorship support program, which has supported 90 congregations and presbyteries in the refugee sponsorship process in 2015.

Designated contributions are funds directed to a specific program or project. The Gifts of Change catalogue highlights a variety of PWS&D 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. When the Canadian government announced a matching fund in response to the Syria crisis, generous donations of \$347,434 from Presbyterians enabled humanitarian assistance for those affected by the Syria crisis – providing food assistance to Syrian refugees in Lebanon and to families displaced within Syria.

Every donation, whether designated or undesignated, is valued and allows PWS&D to access matching funds through various ecumenical and government channels whenever possible.

Matching sources include Global Affairs Canada (formerly Foreign Affairs, Trade and Development Canada), Canadian Foodgrains Bank, provincial governments (Saskatchewan and Manitoba), international donors (such as DISOP in Belgium), and other ecumenical relief and development agencies.

### Loaves and Fishes Fund

The Loaves and Fishes Fund is a planned giving fund that receives undesignated gifts made 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 development and relief work until the full amount has been expended. This mechanism facilitates a more even year-to-year distribution of undesignated funds received through planned gifts.

In 2015, \$248,922 was received in the Loaves and Fishes Fund, whose balance reached over \$2 million. Interest and market revaluation generated \$96,397. One seventh of the fund, \$304,388 was transferred into the operating budget in support of programs.

	<b>2015</b>	<b>2014</b>
	\$	\$
Opening fund balance	1,882,546	1,246,114
Bequests and planned gifts	248,922	728,597
Interest and market revaluation	96,397	189,865
Transfer to PWS&D	(304,388)	(282,030)
Closing fund balance	<u>1,923,477</u>	<u>1,882,546</u>

### Support from the Government of Canada

In June 2015, Foreign Affairs, Trade and Development Canada (now Global Affairs Canada) announced the approval of PWS&D's Maternal, Newborn and Child Health project in Malawi and Afghanistan for 2015–2020. With a value of \$4 million over four years, this project will scale up significantly and build upon the experience of the 2011–2014 project. In this new agreement, PWS&D will contribute 20% of the total amount of the project – a 4:1 match. This is the largest government-funded development project ever to be approved for PWS&D.

We also continued to receive support for the Building Sustainable Livelihoods program in Malawi (2012–2017). The project was restructured and is focusing on the northern region (Synod of Livingstonia). Institutional challenges in the Blantyre Synod required us to phase out our work there. In this project, funds from PWS&D are matched 3:1.

### EXPENDITURES IN 2015

PWS&D spent \$3,303,248 in 2015, of which nearly \$500,000 was transferred to Canadian Foodgrains Bank. PWS&D managed \$3,036,097 in projects at Canadian Foodgrains Bank in 2015.

Where our resources went:

	<b>2015</b>	<b>2014</b>
	\$	\$
Disaster, relief and rehabilitation *	1,123,862	714,028
Overseas development projects*	967,583	829,038
Relief and development programs support	545,392	478,280
DFATD – PWS&D overseas program	205,240	835,126
Memberships, partnerships and coalitions	153,401	157,204
Resources, communication, promotion and grants	135,970	165,895
Administration	171,800	251,652
	<u>3,303,248</u>	<u>3,431,223</u>

\*Note: Disaster, relief and rehabilitation and Overseas development projects expenditures included transfers to CFGB. CFGB programming is further discussed in the sections below.

### Canadian Foodgrains Bank (CFGB)

PWS&D is a proud member of Canadian Foodgrains Bank (CFGB), a uniquely Canadian ecumenical partnership of 15 denominations 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. CFGB also works to influence national and international policies that will contribute to ending global hunger; and increase and deepen the engagement of Canadians in ending global hunger.

We are thankful for our membership in the Canadian Foodgrains Bank that allows us to reach out with food security programming and to multiply Presbyterian resources thanks to donations from other denominations, matching grants from CFGB, and greater access to government funds.

In 2014–2015 CFGB helped improve the lives of over one million people in 39 countries by providing \$41 million in assistance: \$27 million was provided for food assistance in 23 countries (66% of programming); \$12 million was provided for agriculture and livelihood programs in 34 countries (29% percent of programming); and \$2.4 million was provided for nutrition programming in 10 countries (6% of programming).

CFGB is funded both by donations of grains and monetary gifts, as well as government contributions. Funds contributed by members, especially related to food assistance projects are usually eligible for four-to-one government matching funds. Other agricultural and livelihood programs (food security) are generally matched three-to-one, as long as matching funds are available. Programs can also be eligible to receive General CFGB fund matching of a one to one ratio.

We are grateful for the generous support of Presbyterians involved in CFGB growing projects and fundraising initiatives which contribute equity to PWS&D's account and the General account at CFGB. PWS&D received \$2,514,127 of matched donations by the federal government at CFGB, and \$763,544 of gifts and grain donations by individuals. PWS&D managed projects at CFGB worth \$3,036,097.

	2015	2014
<b>Revenue</b>	\$	\$
Government funds – Department of Foreign Affairs, Trade and Development (DFATD)	2,514,127	194,199
Material and food resources		
Grain and gifts	763,544	441,397
Interest and other revenue		-
	3,277,671	635,596
<b>Expenditures</b>	3,036,097	477,828
<b>Excess (deficiency) of Revenues over Expenditures for the Year</b>	<b>241,574</b>	<b>157,768</b>

### Contributions from other CFGB members to projects led by PWS&D

In 2015, several CFGB members contributed their resources to PWS&D led programs in Guatemala and Pakistan. Members who shared their equity at CFGB with PWS&D are: Nazarene Compassionate Ministries of Canada, the Primate's World Relief and Development Fund, and the United Church of Canada. PWS&D is grateful to these member agencies at CFGB for generously contributing to our projects.

### Projects led and managed by PWS&D in 2015

Country	Partner /Project	PWS&D Funds \$	CFGB Funds \$	DFATD Match \$	Total Financing \$
<b>Africa</b>					
Malawi	Lirangwe closing – Blantyre	2,338	2,338		4,676
Malawi	Farmer-to-Farmer Agroecology (EHAP) – AL	17,642	17,642		35,284

Malawi	Mpata Drought Mitigation Project (Livingstonia) – AL	18,984		56,951	75,935
Malawi	Nyungwe Conservation Farming (Livingstonia) – AL	17,918		53,756	71,674
Malawi	Blantyre adjustment – FA	(163.67)	(772)	(3,740)	(4,676)
Tanzania	Kishapu Food Security and Nutrition (AICT) – AL	6,580		19,740	26,320
<b>Africa Sub-total</b>		<b>63,298</b>	<b>19,208</b>	<b>126,707</b>	<b>209,213</b>
<b>Asia</b>					
Pakistan	Drought Tharparkar (CWS Asia) – FA	126,604	93,768	881,492	1,101,864
Pakistan	Floods Sajawal (CWS Asia) – FA	22,285	149,804	688,358	860,447
Pakistan	Sustainable Agriculture Badin (CWSA) – AL	14,970	34,467	148,311	197,748
<b>Asia Sub-total</b>		<b>163,859</b>	<b>278,039</b>	<b>1,718,161</b>	<b>2,160,059</b>
<b>Americas</b>					
Guatemala	Drought (ASDNA) – FA	64,635	52,564	468,795	585,994
Guatemala	Pre-planning food security – ASDENA – FA	3,095			3,095
Nicaragua	Pre-planning (CEPAD) – NU	4,225			4,225
Nicaragua	San Juan de Río Coco (SOYNICA) – NU	11,815		47,261	59,077
<b>Americas Sub-total</b>		<b>83,770</b>	<b>52,564</b>	<b>\$516,056</b>	<b>652,390</b>
<b>Others</b>	PWS&D program support*	<b>14,435</b>			<b>14,435</b>
<b>Total</b>		<b>325,362</b>	<b>349,812</b>	<b>2,360,924</b>	<b>3,036,098</b>

AL: Agriculture and Livelihoods; FA: Food Assistance; NU: Nutrition

\*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 2015, PWS&D provided Presbyterian equity to support fellow CFGB members with food aid, food security and nutrition programs in the following countries: Afghanistan, India, Kenya, Laos, Lebanon, Philippines and South Sudan.

### PWS&D Contributions to other CFGB Members' Projects

Country	Partner /Project	PWS&D Funds \$	CFGB Funds \$	DFATD Match \$	Total Value of PWS&D Funds \$
<b>Africa</b>					
Kenya	ERDO– Marsabit drought – FA	18,000	18,000		36,000
South Sudan	ADRA – FA	50,000	50,000		100,000
<b>Africa Sub-total</b>		<b>68,000</b>	<b>68,000</b>		<b>136,000</b>
<b>America</b>					
Haiti	MCC– Agro-forestry – AL	40,000	120,000		160,000
<b>America Sub-total</b>		<b>40,000</b>	<b>120,000</b>		<b>160,000</b>
<b>Asia</b>					
Nepal	NCM– Earthquake – FA	45,000	45,000		90,000
<b>Asia Sub-total</b>		<b>45,000</b>	<b>45,000</b>		<b>90,000</b>



<b>Middle East</b>				
Iraq	MCC – Displaced – FA	35,000	35,000	70,000
Lebanon	MCCC – Syrians Refugees FA	105,000		420,000
Syria	MCC – Displaced – FA	50,000		200,000
<b>Middle East Sub-total</b>		<b>190,000</b>	<b>35,000</b>	<b>620,000</b>
<b>Total</b>		<b>343,000</b>	<b>268,000</b>	<b>1,231,000</b>

AL: Agriculture and Livelihoods; FA: Food Assistance; NU: Nutrition

## **DISASTER, RELIEF AND REHABILITATION**

Changing climate conditions and natural disasters continued to negatively impact globally. El Niño severely impacted the globe in 2015 which will last into early spring 2016. El Niño is an anomalous, yet periodic, warming of the central and eastern equatorial Pacific Ocean, which causes more erratic and severe weather patterns such as an increased incidences of drought, floods and hurricanes. PWS&D is on constant look out for areas that are being affected by these impacts whether acute, like supporting Typhoon Relief in the Philippines or food aid projects in drought affected regions in Guatemala.

The disturbing trend of long-term deadly conflicts uprooting more and more people from their homes has meant many are now 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 59.5 million people at the end of 2015. During the year, conflict and persecution forced an average of 42,500 persons per day to leave their homes and seek protection elsewhere, either within the borders of their countries or in other countries. Developing countries host over 86% of the world's refugees, compared to 70% ten years ago.

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 ACT Alliance, 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 2015, PWS&D supported a total of 11 relief projects in eight countries.

<b>Country</b>	<b>Partner/ Project</b>	<b>PWS&amp;D Funds</b>
		<b>\$</b>
<b>Africa/Middle East</b>		
Malawi	Flood relief – Housing and latrines – MMH	48,948
Iraq	Support for displaced – ACT Alliance	10,000
Syria	Syria Crisis – ACT Alliance	24,392
<b>Africa/Middle East Sub-total</b>		<b>83,340</b>
<b>Asia</b>		
Nepal	Earthquake Appeal – ACT Alliance	523,911
Vanuatu	Typhoon Relief – ADRA	10,000
Taiwan	Taiwan– Post-explosions Rehab – PCT	31,073
<b>Asia Sub-total</b>		<b>564,984</b>
<b>Europe/North America</b>		
Greece	Refugee and Migrant Support – ACT Alliance	20,000
Canada	Alberta Floods – Presbytery of Calgary MacLeod	684
<b>Europe/North America Sub-total</b>		<b>20,684</b>
<b>Total Relief (excluding CFGB)</b>		<b>669,008</b>

## **AFRICA DISASTER, RELIEF AND REHABILITATION PROJECTS**

### **Malawi: Malawi Flood Response-Mulanje Mission Hospital – \$48,948**

Severe flooding in southern Malawi in January 2015 affected thousands, destroying equally large numbers of homes and toilets. The loss of toilets in a flood zone is an urgent health

priority, as proper health and sanitation practices are no longer possible, increasing the risk of waterborne diseases such as severe diarrhea and malaria.

With funds from PWS&D, Mulanje Mission Hospital targeted 1,000 of the most vulnerable households in the ten most affected villages. Mulanje Mission Hospital coordinated with the District Commissioner's office. The PHC Coordinator, together with the Environmental Health Officer and Health Surveillance Assistants supervised construction in each village.

**South Sudan: Emergency Response Project in Budi County, Eastern Equatoria State – Adventist Development and Relief Agency Sudan (CFGB) – \$100,000**

Due to the most recent armed conflict in South Sudan, 4.9 million affected people were in need of humanitarian assistance. After several years of peace, conflict raged between the government and a rebel group. About one million people have fled their homes to escape the fighting. Many of the displaced are small scale farmers who depend on growing their own food in order to survive. Now living as internally displaced persons (IDP) in refugee camps and host communities far from their farms, they are unable to plant and grow their own food. According to the United Nations, about 3.7 million people – about one third of the population – are already at risk of starvation. The UN warns that this could be the worst food crisis in Africa since the 1980s.

PWS&D partnered with ADRA South Sudan that works on the ground to implement projects that further the development of this impoverished nation while providing emergency relief amid the IDP crisis. This food assistance project targeted 11,340 vulnerable people living in rural and peri-urban areas of Budi county in Eastern Equatoria State (EES) of South Sudan. At the end of 2015 this project distributed 5,670 food commodity vouchers to IDPs suffering from food shortages, lack of personal income and employment options. These food vouchers translate to the equivalent of 285,500 metric tonnes of maize grain, 28,400 metric tonnes of beans, 17,010 metric tonnes of vegetable cooking oil and 5,670 metric tonnes of salt.

**Kenya: Marsabit Food Assistance (CFGB) – \$36,000**

Marsabit County is a food insecure area and much of the population is at risk of malnutrition. Crops have failed in the last two rainy seasons due to inadequate rainfall, resulting in a shortage of food and casual work. ERDO, in partnership with Kenyan NGO Sauti Moja – Kenya and with the support of PWS&D, is helping build food security through provision of livestock to widows and vulnerable single female-headed households by helping them build household herds. The initial provision of the animals is “paid back” to the project as the first born female from each animal given is then passed on to another widow. The project is located in two districts within Marsabit County. Laissamis is extremely arid – the driest area in Kenya. Marsabit Central is in the highlands where agro-pastoralism is practiced, but recent drought has affected the production of food. The food assistance project was a six-month intervention designed to protect against sale of the animals for food. The targeted food assistance provided half rations of maize, beans and oil to 690 households, as well as a small portion to share with others in need. PWS&D contributed \$18,000 to this project which was matched 1:1 by General Account funds at CFGB.

**ASIA DISASTER, RELIEF AND REHABILITATION PROJECTS**

**Nepal: Nepal Earthquake Response – ACT Alliance – \$523,911**

A devastating 7.8 magnitude earthquake with its epicentre approximately 80 km north-west of the ancient Nepali capital city of Kathmandu struck on April 25, 2015. This was the most powerful earthquake to hit the region since the Bihar earthquake of 1934, and its impact was devastating in terms of loss of life and destruction of infrastructure.

ACT Alliance members – already present in Nepal prior to the earthquake, alongside a number of national partners – were able to do rapid needs assessments, both within the Kathmandu valley and in five highly impacted rural districts outside the valley. Through the ACT Appeal, PWS&D helped support 12,000 households with shelter, 15,000 with water, sanitation and health projects, 20,000 with food and non-food items, and 14,000 individuals with psychosocial support. This assistance helped save lives and restore dignity to populations affected during the earthquake emergency period, as well as contributing to early recovery after the earthquake.

**Nepal: Food Assistance – Nazarene Compassionate Ministries (CFBG) – \$90,000**

Nazarene Compassionate Ministries (NCM) supported NCM Nepal with a three-month fast track food assistance project in Sindhupalchowk district. This project provided food assistance to 1,000 of the most vulnerable families (approximately 5,000 individuals) each month, utilizing 150 tonnes of rice, 30 tonnes of pulses, 15 tonnes of oil, 6 tonnes of sugar and 3 tonnes of salt. In three months about 1,000 households and approximately 5,000 individuals received vital food aid. PWS&D contributed \$45,000 that was matched with general account fund at CFBG.

**Pakistan: Humanitarian Food Assistance to Drought Affected Families in Tharparkar District-Community World Service Asia (CFGB) – \$1,101,864**

Drought is prevalent in southern Pakistan, especially in Tharparkar district of Sind province, due to declining rainfall. Tharparkar did not receive significant rainfall during the 2013 and 2014 monsoon seasons resulting in a prolonged dry spell. The start of the rainy season was delayed leading to the almost complete damage of any crops grown in the area. As a result, most of the farmers who planted were unable to recover even the seed they planted. The drought resulted in the death of 650 impoverished people in 2014, with the number predicted to increase in 2015 as food stocks were further diminished and livestock perished because of lack of drinking water and fodder. Furthermore, hundreds of children were reported to be suffering from pneumonia or diarrhea, adding to severe acute malnutrition. Community World Service Asia implemented a seven-month food assistance project from February to August in Tharparkar to benefit 1,800 drought affected households engaged in rearing livestock and seasonal crop production. The monthly food packages helped through a hunger period and provided family members with the energy to go about their daily activities. Beginning in June, the rains arrived in Tharparkar and rainfall was higher compared to previous years. The rainfall provided fodder for livestock and enabled farmers to plant their crops and harvest in September.

**Pakistan: Provision of Emergency Food Assistance to Flood Affected Families in District Sajawal – Community World Service Asia (CFGB) – \$860,447**

Monsoon rains struck Pakistan in July and continued across the country in August. As a result of heavy monsoon rains and melting glaciers in the north of country, there was widespread flooding in different regions of the country. The 2015 monsoon season was the worst for flooding since 2010. There were over 230 confirmed deaths and more than 1.5 million persons affected. PWS&D, in collaboration with CFBG and Community World Service Asia, supported a five-month food assistance project for 2,100 families affected in Sajawal district, Sind province. Seventy percent of the affected families rely on crop production as their livelihood strategy. The project provided wheat seed to 1,470 families engaged in crop production, enough to plant two acres of wheat. Families started receiving monthly food rations containing fortified wheat flour, pulses, cooking oil and salt in November.

The project targets 2,100 flood-affected families (approximately 10,500 individuals) who are extremely food insecure and have no resources and capacities to cope with their nutritional and routine dietary needs. While selecting the beneficiaries, special attention was given to vulnerable and marginalized groups such as households headed by women, persons with disabilities, social and religious minorities and elderly people. The ultimate goal of this project is to increase the food security by providing adequate food supply to immediately increase consumption, increase diversity of foods and increase wheat production for the target flood affected farmers.

**Vanuatu: Cyclone Pam Relief – Adventist Development and Relief Agency (ADRA) Canada – \$10,000**

On March 14th 2015, Category 5 Tropical Cyclone Pam made landfall in the Republic of Vanuatu. Cyclone Pam brought wind gusts of up to 320 km/h and storm surges that wreaked havoc across the region. Ninety percent of the structures on Efate, the most populated of the nation's 83 islands, were damaged or destroyed. This included the devastation of many school buildings and left over 100,000 people homeless. A large percentage of the country's population has been affected; leaving 24 dead and over 3,300 displaced according to UN reports. In response to this urgent humanitarian needs, ADRA Vanuatu, with support from PWS&D and the ADRA Network of offices, distributed a WASH kit, a shelter kit and a food parcel providing supplementary nutritional needs for one week to 1,000 households (about 5,000 people). Additionally, basic hygiene information and sanitation facilities were provided to 10 evacuation centres in Efate.

**Taiwan: Kaohsiung Explosions – Occupational Therapy, Presbyterian Church of Taiwan – \$31,073**

On the morning of August 1, 2014, a series of gas explosions occurred in Kaohsiung, Taiwan. As a result, 32 people were killed and 308 others were injured. Many victims became physically disabled and unable to return to their original workplace. The Presbyterian Church of Taiwan prepared a six-year project to provide assistance and occupational therapy for the victims of this disaster. The agreement was signed in 2015.

**MIDDLE EAST DISASTER, RELIEF AND REHABILITATION PROJECTS**

**Iraq: Survival Assistance for Displaced Populations in Northern Iraq – ACT Alliance – \$10,000**

Iraq currently has one of the largest populations of internally displaced people (IDPs) in the world. The Sinjar Crisis triggered the most recent wave of displacement, contributing approximately 42% of the overall number of IDP families in Iraq, following intense fighting and the violent persecution of ethnic and religious minorities by Islamic State (IS) extremists. This is in addition to the 217,886 registered Syrian refugees. Most of these Kurdish ethnic refugees from Syria are being accommodated within the homes and communities of their relatives and friends, and are struggling to get back to a normal livelihood in the Kurdish region of Iraq. However, many of them have little or no means of support, and are living in several refugee camps run by the Kurdish Regional Government with the support of various international humanitarian agencies. The overall goal of this ACT response is to alleviate suffering through immediate assistance to targeted IDP families and their host communities through six interventions: ensuring food security, water supply, non-food items (including winter clothes, kitchen sets, etc.), psychosocial services, shelter and later stage education (school rehabilitation).

**Syria Humanitarian Response – ACT Alliance – \$24,932**

Conflicts and a high level of violence continue throughout the Syrian Arab Republic. Aerial bombings by government forces and attacks by armed opposition, extremist and designated terrorist groups continue to result in death, injury and displacement. It is estimated that 10.8 million people in Syria remain in need of urgent humanitarian assistance, many of them trapped in hard to reach areas. Over three million Syrian refugees have fled to neighboring countries with the majority arriving in Jordan and Lebanon, countries who wrestle with their own issues with poverty, lack of infrastructure and undersized economies.

Humanitarian needs in these regions remain enormous. The delivery of humanitarian assistance, especially in hard-to-reach areas, remains extremely difficult and insufficient to meet people's needs. Violence, rapidly shifting conflict lines, administrative hurdles and underfunding continue to hamper the relief effort as needs continue to grow. ACT Jordan Syria Lebanon Forum members have identified food, non-food items, water, sanitation, health, education and shelter as high-impact priority areas for intervention. Furthermore, refugees are facing trauma, depression and stress over providing for their families, and battling isolation and loneliness. This is particularly true of those spread throughout host communities, who feel increasing hostility directed at them from local residents. Therefore this appeal sought to provide much needed psychosocial interventions. The overall goal of this project is to reduce the vulnerability and ease the burden of people who are affected by the Syrian conflict in Syria, Jordan and Lebanon.

**Lebanon: Food Assistance for Syrian Refugees – PARD (CFGB) – \$525,000**

Entering its fifth year in April 2015, the armed conflict in Syria continues to move forward with no end in sight. Government forces and armed opposition groups comprised of both secularists and religious fundamentalists continue to vie for control of territory throughout the country. Ongoing violence throughout the country has led to more than 3.9 million people fleeing the country altogether, forcing Syrians to seek refuge in neighbouring countries in the region, including Lebanon, Jordan, Turkey and Iraq. As of March–April 2015, an estimated 1,196,000 refugees from Syria were living in Lebanon. In 2015, 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 oversaw and

monitored the program. PWS&D contributed \$105,000 to this project that was matched 4:1 with Government of Canada funds at CFGB.

**Syria: Food Aid Affected Syrians in Qalamoun Area and Rural Homs, Syria (CFGB) – \$250,000**

This project seeks to preserve the lives of a total of 6,000 families who have been affected or displaced by the conflict between government forces and opposition groups. By meeting the immediate food needs of internally affected beneficiary households, this project will reduce their reliance of various detrimental coping strategies that are currently, and increasingly, being utilized by this particular population. These activities also provide a very significant secondary benefit to the community of the Qalamoun area and Rural Homs (Fayrouze) along with local businesses, who have borne an increasing burden of hosting their displaced 'guests' in an environment of decreased employment, considerable inflation and increased scarcity of financial resources. Led by MCC, this project is implemented locally by the Forum for Development, Culture and Dialogue (FDCD). PWS&D contributed \$50,000 to this project that was matched 4:1 with Government of Canada funds at CFGB.

**AMERICAS DISASTER, RELIEF AND REHABILITATION PROJECTS**

**Guatemala: Food Assistance due to Drought and Crop Loss – ASDENA (CFGB) – \$585,994**

For over two years, a serious drought affecting different regions of Guatemala impacted the production of basic grains for subsistence farmers, putting at risk food security for thousands of families. In 2015, another severe period of drought during crucial planting and growing seasons further exacerbated food insecurity and income loss for farming families. In response PWS&D partner ASDENA provided emergency food assistance for a period of two months. This project was successfully executed from May 15 to July 15, 2015 with 4,240 families in 43 communities from the Quiché and Jutiapa Departments receiving life saving food rations that allowed them to continue with their daily lives and livelihoods without worrying about hunger and malnourishment. This food assistance project received a 4:1 match from the Canadian government at CFGB.

**NORTH AMERICA AND EUROPE DISASTER, RELIEF AND REHABILITATION PROJECTS**

**Greece: Refugees and Migrants Humanitarian Response – ACT Alliance – \$20,000**

Increasing numbers of refugees/migrants are congregating in open spaces in island ports and surrounding areas owing to a lack of proper shelter and accommodation. These locations will no longer be suitable when it starts raining and the temperature drops in the fall and winter. Local police have expressed concern that poor living conditions in reception centers, inadequate food, cramped space and a longer registration period may fuel frustration, unrest and even violence. More refugees/migrants will potentially be staying on the islands for longer periods, and the need for accommodation, food and sanitation was expected to increase accordingly.

**Canada: Alberta Floods – Presbytery of Calgary-Macleod – \$684**

Designated funds received by PWS&D after the initial response to the floods in Alberta were contributed to the Presbytery of Calgary-Macleod in support of local food banks reaching out to native populations still affected by the 2013 floods.

**OVERSEAS DEVELOPMENT PROGRAMS**

In our interconnected world, it is increasingly common to see and feel the immense human suffering and injustice around the world. This can be heart wrenching and overwhelming but at the same time it is this interconnectedness that allows us to respond in collaboration with partners at home and abroad in a profound and efficient way, the likes of which have never been seen before. It is with this optimistic perspective that PWS&D implements its robust and diverse overseas development programming. We work with local partners in developing countries to break 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 2015, PWS&D continued to support local partners who work within our four thematic areas: livelihoods, health, food security and human rights. We deepened our impact by collaborating with a strong network of partner churches and likeminded organizations to implement 35 overseas development projects in 12 countries. In addition we are blessed with the support of our Presbyterian constituency, the Canadian Foodgrains Bank, as well as the Government of Canada through Global Affairs Canada.

**Abbreviations:**

- GoC: Government of Canada – Global Affairs Canada funded project with 3:1 match (formerly Foreign Affairs, Trade and Development Canada/Canadian International Development Agency)
- PWS&D: Presbyterian constituency sole-funded project
- CFGB: Canadian Foodgrains Bank funded (PWS&D equity plus matching funds)

**AFRICA DEVELOPMENT PROGRAMS**

**Ghana: Garu Community Based Rehabilitation – Presbyterian Church of Ghana (PWS&D) – \$30,000**

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 believe 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 supports persons with disabilities with schooling and vocational training to ensure that they have life skills and a way to support themselves. Persons with disabilities (PWDs) were actively engaged in the community based rehabilitation program and benefited from trainings and services to engage them in livelihood activities and community engagement. Functional literacy training was provided to 350 PWDs three times per week and 993 PWDs participated in leadership and advocacy skills training. Agricultural and vocational training benefited 410 PWDs and 400 PWDs received improved seeds and seedlings for crop production, while 44 PWDs received goats and roosters as well as animal husbandry training. Awareness raising sessions on disability issues were facilitated in nine communities and six schools targeting 3,571 people.

**Ghana: Gambaga Outcast Home – Presbyterian Church of Ghana (PWS&D) – \$27,000**

The project provided a safe refuge for women accused of witchcraft to live. Twenty women participated in bead and soap making training and used the skills for income generating activities. The village chief provided 25 acres of farm land to 50 women to grow maize, beans and vegetables, which enables the women to be food self-sufficient. Seventy-four women were registered with the national health insurance scheme to ensure they had access to health services and their health needs were met. Health talks were organized for the women to increase their awareness about environmental cleanliness and healthy eating habits to prevent cholera and other contagious diseases. The project also raised community awareness about witchcraft taboos, women's human rights and brutalities against women accused of witchcraft – 2,018 women and 982 men participated in these awareness sessions. This resulted in fewer women being banished from their communities and being accused of witchcraft

**Malawi: Farmer-to-Farmer Agroecology – Livingstonia Ekwendeni Hospital (CFGB) – \$35,284**

Farmer Research Teams (FRTs) – made up of 113 women and 107 men – were trained on their roles and responsibilities on the MAFFA project and participated in group dynamics training including group formation, conflict management and leadership. The FRT members also participated in agroecological methodology, including crop production, planting patterns, crop residue incorporation, manure making, crop rotation and conservation agriculture training. The FRTs then took this information and trained the farmers in their respective villages through practical demonstrations, with the support of community promoters. The FRTs actively followed up with participating farmers on a continuous basis, providing support and supplementary information as needed. Many of the FRTs noted on their field visits that participating farmers were actively using the learned techniques. Farmers were intercropping with legumes and using the spacing patterns suggested by the project. In addition, farmers were increasingly adopting more agroecological practices promoted by the project including applying compost manure, rotating their land and implementing soil and water conservation strategies.

**Malawi: Mpata Drought Mitigation –Livingstonia Development Department (CFGB) – \$75,935**

Village level field days were organized on outstanding conservation agriculture plots to educate and demonstrate the application of conservation agriculture principles. The farmers showcased agronomic practices such as plant spacing for both maize and pigeon peas, row inter-cropping for maize and pigeon peas, and weed control using mulch. The project is made up of 166 farmers and 33 farmers not participating in conservation agriculture visited the outstanding farm plots. The farmers were very impressed with what they saw and vowed to do the same on their own plots. The impact of mulching in conservation agriculture was a key discussion point during the field days because maize from conventional plots had wilted on adjacent plots whereas the crop stand was still healthy on the conservation agriculture plots. This demonstrated the importance and benefits of mulching because drought is prevalent in the area. In addition, weeds were not present in the conservation agriculture plots whereas they were visible in the conventional plots. The conservation agriculture plots were also intercropped with lablab which provided additional learning points for the farmers.

**Malawi: Nyungwe Conservation Farming – Livingstonia Development Department (CFGB) – \$71,674**

The project organized a local fair in Nyungwe to acknowledge conservation agriculture champions – farmers participating in the project who were demonstrating excellent implementation of conservation agriculture practices. Conservation agriculture champions were awarded wheel barrows, panga knives, hoes, shovels and maize seed to support the expansion of conservation agriculture in the participating villages. Another purpose of the fair was to sensitize community members about the importance and benefits of conservation agriculture and to encourage other farmers to adopt the practices. Participating farmers exhibited maize, pigeon peas and lablab grown in their plots and there was a competition for the biggest cob and best quality compost manure. Farmers participating in the project completed forms for their respective clubs evaluating how well their fellow members were engaged in the project. They evaluated each other on meeting attendance, participation in trainings, number of conservation agriculture plots planted, plot size, adherence to mulching standards, compost manure making, compost manure application and row spacing.

**Malawi: Mpata Water and Sanitation – Livingstonia Development Department (PWS&D) – \$132,000**

Eight boreholes were drilled in villages participating in the Mpata WASH Project increasing access to safe, clean drinking water for community members. Water Point Committees were established for each of the new boreholes to ensure the water source is well managed, the borehole is maintained, repairs are carried out when needed and families accessing the boreholes pay their user fees. Community members, especially women, were very happy to have the new boreholes constructed in their villages. Previously, women walked four kilometres each day to collect water from unsafe sources, resulting in less time for income generating activities and family members contracting water-borne diseases. The improved access to clean water in the villages has enabled women to plant vegetable gardens close to their homes, which will increase diet diversity and cash income.

**Tanzania: Kishapu Food Security and Nutrition – African Inland Church of Tanzania (CFGB) – \$26,320**

The Kishapu Food Security and Nutrition Project concluded in September and the project team carried out a survey to measure the impact of conservation agriculture in the participating communities. Throughout the project, farmers compared the differences between the maize and sorghum crops grown using conventional and conservation agriculture practices. Each project year, the maize and sorghum yields were higher on the conservation agriculture plots compared to the conventional plots. The farmers understood the importance of covering the soil with mulch, sufficient spacing between plants and adequate application of compost manure. Although the project has concluded, the farmers retain the knowledge and skills to grow their crops using conservation agriculture principles and will continue applying this farming system.

**Malawi: Maternal, Neonatal and Child Health Program 2011–2014 – Blantyre Synod Health and Development Commission and the Uchembere Network (GoC) – \$37,786**

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 a skilled birth attendant attended 94% of deliveries. At the same time, 60% of women improved their use of antenatal care services and almost 70% of men participated in training regarding the role of the father and raising maternal health awareness. This project was 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 (GoC) – \$167,453**

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 included the establishment of 117 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 Colleges (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 (TA) Mtwalo, District Health Office representatives, Ministry of Gender, women, child welfare and community services district representatives, 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: Tidzalerana Disabled Children’s Program – Mulanje Mission Hospital (PWS&D) – \$12,000**

Vulnerable people with disabilities and their caregivers received support through this volunteer operated program. The program provides a safe space of belonging for members and caregivers to support each other. For those who are often excluded and marginalized, it provides a means of inclusion, purpose and community. In 2015, about 120 members participated every week, with about 12–21 members needing support with weekly hospital visits for people with physical disabilities or to receive their anti-retro viral treatments for AIDS. The program has received support from Sandi Rehabilitation, a local occupational therapy organization. They provide weekly group physiotherapy sessions in mobility and auditory impairment. The program also applies art therapy as a tool to help members improve dexterity and entertainment, with a continued exploration of new crafting and income generating activities for its members.

**Malawi: Neno Girls Secondary School –Blantyre Synod Education Department (PWS&D) – \$41,100**

Neno Girls Secondary School is an all-girls school in a remote and isolated area of Malawi. It is one of 380 schools overseen by the Education Department of Blantyre Synod. In 2015, PWS&D supported 15 vulnerable girl students with bursary support. Three of the bursary students sat for their examinations in June 2015 and were thus replaced by new students. The Blantyre Synod Education Department has continued to work closely with Neno Girls School to increase the scholastic capacity and academic achievement at the school, which has increased demand for enrolment as well as promoted the school’s positive reputation.

**Malawi: Orphan Care – Mulanje Hospital Primary Health Care (PWS&D) – \$56,000**

In 2015, this project entered the second of a three-year orphan care initiative in partnership with Mulanje Mission Hospital. The program provided medical care and the nutritional supplement Likuni Phala to approximately 350 orphans while ensuring that each child along with their caregivers receives counseling and support services. The program continued to support 60 of the most vulnerable orphans that attend Apatsa School. Twenty orphans and their households received a goat, along with education on the long term benefits of keeping livestock, such as the ability to sell the offspring in coming years and the use of manure in kitchen gardens for growing vegetables. This is a strong incentive and encouragement in households which often provide homes to multiple orphans and struggle to meet the basic needs of each child. The program also reached out to the local communities to reduce stigma and discrimination against those living with or affected by HIV or AIDS.

**Malawi: Integrated Orphans And Vulnerable Children, Home Based Care and Prevention of Mother to Child Transmission of HIV (PMTCT) Program (PWS&D) – \$73,900**

In 2015, EHAP and PWS&D integrated previously separate projects into one larger cohesive program that serves orphans and vulnerable children and people living with HIV, including pregnant women. Volunteer leaders and community members in local village level committees are mobilized to work alongside EHAP staff in supporting the objectives of ensuring health and safety and improved educational achievement for girls and boys, as well as improved health and food security among Home-based care (HBC) patients and HIV positive women. The new three-year program includes all four theme areas and will focus on 2,586 direct beneficiaries and 16,400 community members in 121 villages.

**Malawi: Malaria Control Program – Ekwendeni Hospital AIDS Program (PWS&D) – \$15,000**

In northern Malawi, EHAP and the Ekwendeni Hospital continue to encourage malaria prevention through awareness campaigns and the promotion of key prevention methods – the consistent and proper use of bed nets and early diagnosis followed by effective and appropriate treatment. The program is supported through the efforts of over 200 volunteers, 100 hospital staff and 30 health surveillance assistants who provide a direct link between communities and the health system. With this vast network the program is targeting over 13,600 direct beneficiaries and indirectly benefiting a population of almost 130,000 people. Along with government support, the project under Ekwendeni Hospital is aiming to ensure that 6,800 households own bed nets and that there will be less than 3,000 cases of malaria in the first year.

**Malawi: Support to Vulnerable Groups – Livingstonia Synod AIDS Program (PWS&D) – \$25,000**

In this two-year program, LISAP worked with the community of Elunyeni to promote ownership and sustainability of local initiatives to prevent spread of HIV and to promote health and increased quality of life for children and people living with HIV. Through mobilization of 91 stakeholders and cooperation of the District Health Office, outreach services are now available for the entire community. During the seasonal tobacco market, tobacco growers, their spouses, and sex workers are at higher risk for spread of HIV. LISAP conducted dialogue sessions targeting 60 participants including tobacco growers, vendors and vulnerable women. Two committees were established to raise awareness campaigns and promote prevention measures through public gatherings and places such as local bars. The two committees are supported by the local health centre which provides condoms and health services. Economic empowerment is mainstreamed through village savings and loans, which has increased the capacity of individual members and encouraged local village savings and loans to use their social welfare fund to sustainably provide food and financial resources for the needs of the local child care centre. Parent committees of the CBCCs receive committee trainings, learn to mobilize resources for the running of care centres and initiate projects such as moulding bricks, construction of child friendly toilets, and kitchen and communal gardens for soya and maize. Community participation has allowed for construction of centres in six different communities.

**AMERICAS DEVELOPMENT PROGRAMS**

**Bolivia: Ecumenical Chagas Project – Canadian Baptist Ministries (PWS&D) – \$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. The project seeks to change the attitude of people regarding this disease by making both parents aware of the dangers of the Chagas infection and teaching their children good habits. The improvement of their homes not only benefits adults, but children as well, as they will likely inherit the property in the future and will live there with their own families. PWS&D support for this project ended in 2015 but will continue on through CCA for an undetermined time.

**El Salvador: Women's Participation to Achieve Equal Rights – Institute for Women's Research, Training and Development (PWS&D) – \$35,045**

The Institute for Women's Research, Training and Development (IMU) was founded in 1986 as a grassroots movement to fight against 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 closed the final year of a three-year program seeking social justice and equality by promoting changes in the institutional and political frameworks to support women's rights. The organization helps to improve the quality of life of women through holistic health, food security and economic empowerment initiatives. IMU facilitated workshops, forums and conferences focusing on themes of sexual and reproductive rights, food sovereignty and security, and nutrition. In 2015, after 25 years of collaboration with IMU, PWS&D phased out of work with IMU to pursue programming on women's empowerment in other countries in the region.

**Guatemala: School Support for Vulnerable Children – Francisco Coll School (PWS&D) – \$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. It is also a violent neighbourhood due to the linkages between poverty and criminality – domestic assaults, robberies, extortion and gang activity are commonplace. Francisco Coll provides and facilitates

comprehensive education and training to children with very limited resources in a safe and nurturing environment. They implement educational strategies which promote innovative and dynamic pedagogy that take into account their student's socio-economic context. PWS&D offered operational support as the school continued to ensure that underprivileged girls and boys from the dump receive a comprehensive education in a safe and nurturing environment. In 2015, the school year commenced with 302 students (154 boys and 148 girls) with eight students being pulled out and 18 held back in their grades, thus having a rate of 92% who passed their respective grades. A total of eight scholarship students were supported, with all graduating to the next level.

**Guatemala: Women Development – Fraternidad de Presbiteriales Mayas (PWS&D) – \$25,000**

The Fraternidad de Presbiteriales Mayas (FPM) 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 annually supports various programs that benefit 44 women's groups (approximately 600 women) with training and education in health and nutrition, environmental awareness and socio-productive entrepreneurship in nine different municipalities. 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. There is a large focus on nutrition and health and reclaiming ownership of local medicinal plants and natural methods for treating common illnesses. FPM promotes the idea of using local plants, vegetables and fruits in order to cultivate more diverse, accessible and affordable diets for household that do not have the financial capacity or access to healthy foods.

**Guatemala: Livelihood for Vulnerable Families – New Dawn Association for Community Health and Development (ASDNA) (PWS&D) – \$116,143**

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 established their integrated model farms in previous years now help 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 provided supplementary funds towards this programming in 2015. This project receives 4:1 matching funds from the Government of Belgium through DISOP.

**Nicaragua: Preparing for Food Security – Council of Evangelical and Protestant Churches (CEPAD) (PWS&D) – \$737**

In 2015, PWS&D supported CEPAD with funds for a preplanning evaluation of their food security project proposal to benefit 672 families in 14 rural communities. This project seeks to improve food security by providing families with improved farming techniques, which focus on sustainable agriculture methods through improvements made to the soil, natural pest management, conservation of water and the use of certified seeds with higher yields. The proposed project will also focus on providing families with different types of seeds to plant fruits and vegetables they are currently not consuming through establishing community plant nurseries. This will allow families to increase the production of basic grains, fruits and vegetables which will alleviate problems of food insecurity and chronic malnutrition. CEPAD has spent the past year working closely with PWS&D to fully realize the proposal.

**Nicaragua: Nutrition and Food Security – SOYNICA (CFGB) – \$59,077**

PWS&D supported partner SOYNICA is in its second 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 works 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. In 2015, promoters conducted 88 accompaniment visits with mothers who were part of the breast feeding classes in the previous year. Health promoter's capacity was strengthened through classes on nutrition, health and cooking which they put into practice in workshops with participating community members. This project was matched 4:1 from Foreign Affairs, Trade and Development Canada.

**Haiti: Treatment and Prevention of Gender-based Violence – Primate's World Relief and Development Fund (PWS&D) – \$15,000**

PWS&D contributes to a three-year gender-based violence prevention project led by PWRDF (Anglicans) and implemented in Haiti by Zamni Lasante (Partners in Health). 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 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 Anglicans, Nazarenes and Presbyterians in Canada, with partners in Health Canada and Zamni Lasante in Haiti to help increase the network of health care services to women who are victims of GBV, promote a more open discussion about GBV within communities and amongst health care centre and finally to promote the proper tracking and reporting of incidences of GBV so that this issues can be better addressed at an institutional level.

**Haiti: Climate Change Resilience and Food Security – ACT Alliance Forum (PWS&D) – \$24,356**

Climate change is a major threat to the livelihood of most Haitians. In particular, it poses new and serious technological, economic, administrative and organizational challenges to farmers and other users of natural resources. Moreover, the poor are the most vulnerable to its consequences and their resilience and adaptation capacity is very low. Haiti is classified as one of the 10 most vulnerable countries to the effects of climate change. Only 43% of national food needs are covered by local agricultural production while the figure was 80% in 1981, and 1.3 million people are considered food insecure.

ACT Alliance Forum in Haiti have decided to combine their efforts and resources with Service Chretien Haiti (SCH), a registered Haitian organization, to launch a project to strengthen the capacity of civil society to influence and pressure authorities on the resilience of vulnerable communities to food insecurity. SCH also works as a coalition of Protestant Churches in Haiti that promote human rights through building up civil society and increasing food security and standards of environmental protection. PWS&D is proud to support this essential intervention from 2015–2017, which will strengthen the Civil Society Platform on Climate Change (PSC-CC) and the resilience of farmers and vulnerable communities who are affected by food insecurity, through advocacy and agricultural adaptation to climate change in order to organize and reinforce the food production systems.

**ASIA DEVELOPMENT PROGRAMS****Afghanistan: Girls Education Project – Community World Service Asia (PWS&D) – \$60,000**

Improving the quality of education is a key component of the Girls Education project. To promote this objective and increase sustainability, the project trained 33 female and 48 male

teachers as master trainers in the participating schools. The master trainers have the skills and knowledge to train and mentor teachers in their schools on teaching methods and pedagogical skills to improve the quality of learning for students. After the master trainers facilitate trainings, they observe how the teachers integrate the training in their classroom. The master trainers provided constructive feedback to the teachers on what methods worked well and how to better integrate teaching methods and resources into the classroom. Teachers and students appreciate the teaching methods and resources because the approaches are more participatory and learner focused, which results in students being more engaged in learning.

**Nepal: Jumla Leprosy and TB Referral Clinic – International Nepal Fellowship (PWS&D) – \$20,000**

The primary beneficiaries of the project are people infected and affected by TB and leprosy. Through timely diagnosis, treatment and referral services, many people are living an improved quality of life and the project has reduced the transmission channel of these diseases. By providing complication management services, many people affected with leprosy complications have been able to improve their health and learn how to prevent such complications in future. The project has also contributed to reducing susceptibility to disability among leprosy patients and decreasing stigma against the disease. The secondary beneficiaries of this project are government health workers, community leaders and students who are key players in controlling the spread of TB and leprosy.

**Pakistan: Sustainable Agriculture for Marginalized Farmers – Community World Service Asia (CFGB) – \$197,748**

Agriculture is the backbone of Pakistan's economy and is one of the major livelihood sources of rural communities of the country. It contributes to 21.4% of national GDP and employs 45% of the country's labour force. The majority of farmers have less than five hectares of land, which barely meets their subsistence level needs because of lack of irrigation water, energy crises, frequent floods, inequitable distribution of resources and unsustainable agriculture practices. Realizing the unmet chronic food security needs and gaps related to improving agriculture production of small-scale farmers, the project started in October and is expected to engage 650 farmers over a three-year period. The farmers will learn sustainable farming practices to improve their yields. Farmers will learn about recommended application rates which will reduce the amount of money they borrow for inputs (seeds, fertilizers, pesticides, tractor services). Field staff will mentor the farmers to ensure they have ample support to implement what they learn in the trainings. Women will learn how to prepare kitchen gardens, which is expected to increase the amount and diversity of vegetables families eat. A nutrition officer will raise awareness in the communities about healthy eating practices, including the importance of eating vegetables.

**India: Community Health and Self-Reliance – Church of North India, Central Regional Board of Health Services (PWS&D) – \$78,405**

In 2015, the Central Regional Board of Health Services entered the final year of a three-year program targeting 27 villages in Barwani, Hatpipliya and Ratlam regions, in western Madhya Pradesh. The community health and self-reliance project is working through village level committees to promote improved livelihoods via agricultural, water and health activities of the community. This is done through the promotion of kitchen gardens, water harvesting and techniques to prevent soil erosion. Sanitation and hygiene awareness is promoted through monthly health camps at the schools, while health is promoted with the planting of fruit trees to provide dietary support and improve nutrition. Women are participating in self-help groups focused on improving their economic situation and social mobility. New program planning continues in the Mendha region. A monitoring visit by PWS&D in February 2016, assessed the level of achievements in the project. Important and repeated delays in reporting may jeopardize the possibility of future funding.

**India: Women, Children and Youth Empowerment – Institute for Development Education (PWS&D) – \$40,143**

IFDE supports better academic achievement, increased literacy and vocational skills, and mobilization of communities to access resources available from the government. After decades of work together, PWS&D and IFDE entered a transitional phase-out period, through which a final grant from PWS&D of \$35,000 was made available to support programming needs and to mobilize additional local and international resources for partnership. IFDE used the funds to

supplement another year of programs in the Tamil Nadu area, where a change in the local government programs has increased support for the self-help programming, which IFDE has years of expertise in promoting. IFDE and PWS&D will develop a comprehensive narrative portraying the achievements of many years of work together, which will be shared with the Presbyterian constituency in Canada. As PWS&D is phasing out of its work in Tamil Nadu state, this was the last year of support for IFDE.

**India: Sustainable Livelihood and Empowerment – Madurai Non-Formal Education Centre (PWS&D) – \$40,075**

PWS&D supported MNEC in 2015 with a transitional grant and support to build capacity within the organization to mobilize local and international resources for its programming. The MNEC Director attended workshops on resource mobilization and strategic planning management in New Delhi, while the balance of those funds was used to support ongoing programs in the Madurai slums and villages where MNEC works. These programs strive 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 through which women and their communities are empowered in their legal and human rights and through government funded assistance programs, which would otherwise be unknown to them. With MNEC's support, over 20,000 women and their communities mobilize regularly to receive government services and infrastructure, such as installation of street lights and sanitation and sewage systems. As PWS&D is phasing out of its work in Tamil Nadu state, this was the last year of support for the Madurai Non-Formal Education Centre.

**India: Building Sustainable Livelihoods – Roofs for the Roofless (PWS&D) – \$37,638**

In 2015, PWS&D supported RFR with a transitional phase-out grant, made available after many years of direct program support. The transitional grant provided opportunity to support core budget costs while also exploring alternative sources of local and international funding. In May 2015, the founder and director of RFR, Mrs. Savithri Devanesen, passed away. Mrs. Devanesen was recognized widely for her commitment and dedication to the community and rural development in Tamil Nadu. Through her leadership and networks of support in India, Canada and Australia, the Executive Committee and staff of Roofs for the Roofless will continue to maintain the community-based livelihoods programs and Rural Community College for disadvantaged youth. As PWS&D is phasing out of its work in Tamil Nadu state, this was the last year of support for Roofs for the Roofless. In December 2015, Guy Smagge and Leah Adema were given the honorary title of Ambassadors for Roofs for the Roofless in Canada, based on the years of collaboration with the organization.

**REFUGEE MINISTRY**

“I was a stranger and you welcomed me.” (Matthew 25:35)

Throughout 2015, the number of people displaced by conflict and persecution continued to rise. They had, in recent years, already reached record numbers in the post-World War II era. In June, the United Nations High Commissioner for Refugees reported a total of 60 million people, up 8.3 million over the previous year, and the numbers continued to grow in 2015. After Palestinians, who are dealt with differently in the United Nations' refugee system, Syrian refugees remained the world's largest refugee population, their number increasing from over three million at the end of 2013 to some 4.6 million at the end of 2015.

Over the course of the year, interest in responding to refugees within congregations and presbyteries of The Presbyterian Church in Canada increased progressively and then dramatically over the fall. At year end, there were 57 sponsorships officially active: from having been filed and awaiting arrival to having concluded their twelve-month term. This was up from 47 at the end of 2014. Perhaps more significantly, at year end there were some 50 pending applications to sponsor refugees known to sponsoring groups and 30 groups waiting to sponsor refugee cases under the Blended Visa Office Referred (BVOR) refugee program (refugees referred for resettlement by the United Nations via Canadian visa offices overseas).

The 2015 Presbyterian response included efforts to sponsor refugees from Burma (Myanmar), Burundi, the Democratic Republic of the Congo, Eritrea, Ethiopia, Iran, Iraq, Pakistan, Somalia, South Sudan, Syria and Venezuela. Sponsoring groups were established with members from

different congregations, from different denominations, with participants from service organizations and other faiths, and with participation from town or city councils.

This remarkable response notwithstanding, there was a growing sense that the increasing numbers of refugees were being abandoned by the international community and by Canada. In July, António Guterres, United Nations High Commissioner for Refugees, was moved to say of Syrians, “This is the biggest refugee population from a single conflict in a generation. It is a population that deserves the support of the world but is instead living in dire conditions and sinking deeper into abject poverty.” On September 3, the Moderator, Karen Horst, following on motions adopted at the 2015 General Assembly, wrote to Prime Minister Stephen Harper to express “our hope that our government will act immediately and generously to upgrade its response to the UNHCR’s resettlement requests,” to “urge that Canada increase its annual contribution to the United Nations High Commissioner for Refugees” and to ask “Canada to do significantly more in refugee resettlement and humanitarian assistance.”

### **Syria Crisis**

As the year progressed, popular awareness grew of the situation of Syrians and other refugee groups. However, in late summer everything changed. In the early hours of September 2, a camera captured images of three-year-old Alan Kurdi, a “boat person” whose body had washed up on a beach in Turkey, and the world awoke to the urgent plight of Syrian refugees. All political parties involved in the Canadian federal election at the time adopted positions favouring an increase in the numbers of Syrian refugees to be resettled in Canada. A strong desire to help emerged in the church and broader society, as well. Between the beginning of September and year end, 15 presbyteries and 117 congregations from across Canada were in touch with the sponsorship coordinator in the national offices of the church. At year end, 19 applications to sponsor Syrian refugees had been filed, four applications were being developed and there were 30 sponsoring groups on a waiting list hoping to be matched with Syrian or non-Syrian refugees referred for resettlement via Canadian visa offices overseas. Two families, one co-sponsored by the Presbytery of Pickering and Life in Christ Ministry, the other sponsored by a group of churches led by St. Andrew’s Humber Heights (Toronto) were aboard the first Canadian military aircraft bringing Syrian refugees to a new life in Canada that landed in Toronto on December 10.

Forty percent of people of Syrian descent in Canada live in Quebec, mainly in Montreal. Thus, Action Réfugiés Montréal (ARM), who manages The Presbyterian Church in Canada and the Anglican Diocese of Montreal’s ententes-cadre (sponsorship agreements) with the Quebec government, was also part of this sponsorship response throughout the year. Under their memorandum of understanding with The Presbyterian Church in Canada, sponsorships using the Presbyterian sponsorship agreement require the involvement of a congregation. ARM is also supporting through *Presbyterians Sharing* program which complements our relationship. ARM executive director, Mr. Paul Clarke, met with members from St. Andrew’s Church (St. Lambert), the Arabic Church and The Church of St. Andrew and St. Paul regarding sponsorship. Other congregations sought information and offered help. The St. Lambert congregation joined an ecumenical project, which included seven churches that welcomed a Syrian family in December 2015. Meanwhile, under the Anglican agreement, ARM submitted 64 sponsorship applications to sponsor 152 people with relatives in Quebec accepting responsibility for resettlement. Both the sponsorship coordinator in the national offices of the church in Toronto and ARM staff in Montreal were very involved in media outreach throughout the autumn of 2015, in English and in French.

### **Non-Syrian Refugees**

Sponsorship efforts continued on behalf of non-Syrians as well. Since 2012, the Private Sponsorship of Refugees program outside of Quebec has been subject to quotas, referred to as “caps”, imposed by the federal government. These caps do not apply to visa office referred cases and, since the beginning of 2015, have not applied to Syrian or Iraqi refugees, but do apply to all other refugee populations. Since the caps for 2014 were not announced until the end of July in that year, the deadline to utilize them was set as December 31, 2015. For The Presbyterian Church in Canada, the 2014 cap was set at 28 persons. The 2015 cap, announced in early February, was set at 11 persons. (The rationale for the lower 2015 number was the removal of the cap on Syrians and Iraqis.) Sponsorship applications were submitted to Immigration, Refugees and Citizenship Canada (IRCC – formerly Citizenship and Immigration Canada) to

utilize all of the denomination's 2014 and 2015 allocated spaces, while a waiting list was established for groups wishing to sponsor refugees for whom there were no remaining spaces. As well, in order to avoid the caps, two groups worked to develop applications outside of the church's sponsorship agreement with the government, drawing on the support of the national office.

**Sponsorship applications submitted under the PCC agreement with the federal government using 2014 and 2015 allocated spaces**

	Number of active sponsorships in 2015	
	Cases	People
PSR 12-month sponsorships: filed pre-2014 awaiting arrival	2	2
PSR 12-month sponsorships: filed in 2014-2015 awaiting arrival	26	55
PSR 12-month sponsorships: arrived in 2014 or 2015 / active in 2015	15	40
BVOR 12-month sponsorships: filed in 2015 awaiting arrival	5	24
BVOR 12-month sponsorships: arrived in 2014 or 2015, or active in 2015	9	39
<b>Totals</b>	<b>57</b>	<b>160</b>
PSR = Privately sponsored refugees		
BVOR = Blended visa office referred refugees		

We are very grateful to the following congregations, presbyteries and other groups who were involved in sponsorship in 2014 and 2015: preparing for sponsorship of refugees known to them or for BVOR cases, developing applications, awaiting arrival and/or assisting with the first year of settlement in Canada. (Some participating congregations may not appear in this list in light of their participation under the umbrella of a presbytery or another congregation.) They include:

Almanarah Mission, Hamilton	Paulin Memorial, Windsor
Almonte, Almonte	Presbytery of Hamilton
Arabic Church, Montreal	Presbytery of London
Beaches, Toronto	Presbytery of Niagara
Bethel, Riverview	Presbytery of Oak Ridges
Calvin, Kitchener	Presbytery of Ottawa
Calvin, Toronto	Presbytery of Peace River
Central, Cambridge	Presbytery of Pickering
Central, Hamilton	(25 congregations with LinC Ministry)
Chapel Place, Markham	Presbytery of Seaway-Glengarry
Comox Valley, Comox	Presbytery of Waterloo-Wellington
Crieff Hills Community, Crieff Hills	Presbytery of Winnipeg
Erskine, Hamilton	Richmond Hill, Richmond Hill
First, Brockville	Rosedale, Toronto
First, Collingwood	St. Andrew and St. Paul, Montreal
First, Edmonton	St. Andrew's, Barrie
First, Thunder Bay	St. Andrew's, Brampton
Glenview, Toronto	St. Andrew's, Coldwater
Grace, Calgary	St. Andrew's, Dartmouth
Grace, Orleans	St. Andrew's, Fredericton
Grace, St. John	St. Andrew's, Guelph
Grace (West Hill), Toronto	St. Andrew's, Kingston
Innerkip, Innerkip	St. Andrew's, Kitchener
Kerrisdale, Vancouver	St. Andrew's, Ottawa
Knox, Bracebridge	St. Andrew's, Owen Sound
Knox, Calgary	St. Andrew's, Penticton
Knox, Cranbrook	St. Andrew's, Sackville
Knox, Georgetown	St. Andrew's, St John's
Knox, Goderich	St. Andrew's, St. Lambert



Knox, Grand Valley	St. Andrew's, Saskatoon
Knox, Guelph	St. Andrew's (King St.), Toronto
Knox, Kincardine	St. Andrew's (Humber Heights), Toronto
Knox, Oakville	St. Andrew's (Islington), Toronto
Knox, Ottawa	Church of St. David, Halifax
Knox (Spadina), Toronto	St. Giles, Calgary
Knox, Leamington (with the Leamington Area Ecumenical Refugee Committee)	St. Giles, Ottawa
Knox, Waterdown	St. James, Stouffville
Knox, Waterloo	St. John's, Bradford
Knox-Calvin, Harriston	St. John's, Medicine Hat
Lakeshore St. Andrew's, Tecumseh	St. Mark's (Don Mills), Toronto
Leaside, Toronto	St. Paul's, Ottawa
Life in Christ (LinC) Ministry, Toronto (with Presbytery of Pickering)	St. Paul's, Prince Albert
Living Faith Community, Baxter	St. Timothy's, Toronto
Morningside High Park, Toronto	Strathcona Park, Kingston
New St. James, London (with the London Ecumenical Refugee Committee)	Trinity Community, Oro
Paris, Paris	Valleyview Community Church, Calgary
Parkwood, Ottawa	Varsity Acres, Calgary
	West Vancouver, West Vancouver,
	Westmount, Edmonton

## RESOURCES, COMMUNICATION, PROMOTION AND GRANTS

In 2015, PWS&D Communications continued to place focus on ensuring the PWS&D website, WeRespond.ca, was a place for supporters to 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.

### Resources for Congregations

Every fall, a package of resources is sent to congregations and designated PWS&D advocates containing worship resources and promotional materials. The 2015 package focused on Abundant Life – taken from PWS&D's vision statement. 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.

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 2015 include:

- Downloadable bulletin inserts for World Food Day/Thanksgiving, the Syria conflict and the Be a Peacemaker campaign.
- A Thanksgiving/World Food Day worship resource, produced in collaboration with Canadian Foodgrains Bank
- Good Soil campaign brochure

These materials are all available on the website and can be ordered through 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 2015, PWS&D continued to appeal to congregations and individuals for support through our Be a Peacemaker campaign. This campaign raised funds to aid people affected by violent conflict around the world. After the Government of Canada announced matching funds in response to the ongoing crisis in Syria, an appeal was issued and the Presbyterian constituency responded generously – \$456,441 was raised in 2015, of which \$321,727 was eligible to be matched.

PWS&D also sent out a special appeal following the devastating earthquake that struck Nepal in April 2015. Presbyterians freely gave in response to the appeal, raising almost \$593,848 of which \$368,206 was eligible to be matched by the Government of Canada.

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 and stories of impact from overseas programs.

In 2015, PWS&D completed 69 speaking engagements that included Sunday worship services, presbytery meetings, WMS gatherings and youth events. A number of these engagements took place in response to the ongoing refugee crisis with groups, congregations and presbyteries interested in learning more about refugee sponsorship. Daniel Kolbila from The Presbyterian Church of Ghana participated in PWS&D's committee meetings in October and shared his experiences with congregations and groups across Canada while in the country.

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) – \$15,000**

The World Council of Churches (WCC) 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 supported 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, the Middle East, Europe and the USA.

#### **KAIROS: Canadian Ecumenical Justice Initiatives – Women of Courage Program – \$65,000**

KAIROS is an ecumenical organization working with partners in Canada and internationally for human rights and ecological justice. With programs like Women of Courage focused on Indigenous rights and gender justice, KAIROS is committed to working for practical solutions to global human rights struggles; deepening research; conducting education; building networks; and increasing partner capacity. KAIROS has a long history of working with and accompanying the most marginalized populations, including women and Indigenous people, in the Global South and in Canada.

KAIROS is in the sixth year of its Women of Courage Program. Beginning with a six-woman delegation to Colombia in 2010, Women of Courage has grown into a multi-country project responding to systemic violence against women and sustaining the work of women human rights defenders. Co-developing projects in the global south, KAIROS and our partner organizations have enabled the successful implementation of projects that directly respond to gender-based violence and contributing social factors in the communities and countries in which our partners work.

PWS&D contributed \$65,000 to KAIROS' Women of Courage program. PWS&D also supported KAIROS with \$25,000 for core support.

### **Ecumenical Advocacy Alliance – \$13,128**

Founded in 2000, the Ecumenical Advocacy Alliance (EAA) 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**

The Canadian Council for International Cooperation (CCIC) 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 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**

The Americas Policy Group (APG) is a Canadian civil society policy group focused on development and social justice issues in the Americas. It brings together approximately 40 international development and humanitarian NGOs, human rights groups, labour unions, research institutions, church and solidarity groups. 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. 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**

The Africa-Canada Forum (ACF) is a Working Group of the Canadian Council for International Co-operation and brings together NGOs, churches, unions and solidarity groups from across Canada that have a specific interest in development issues and social justice in Sub-Saharan Africa. Its purpose is twofold: 1) to improve the quality and impact of the work of participating groups through reflection and analysis of current programming relationships in Africa; and 2) to improve the coordination of policy development and strategies for joint action and advocacy, in dialogue with African counterparts and colleagues. ACF’s mandate is to develop collaborative strategies for policy development, dialogue and advocacy with the Canadian government and multilateral institutions; enhance the capacity of members to undertake policy work concerning Sub-Saharan Africa; facilitate the sharing of lessons on programming issues to improve the quality and impact of members’ work, sharing the experiences of participating groups and their African partners; participate collectively in relevant national and international bodies; provide advice to the CCIC Policy Team and Board of Directors on Africa-related policy issues and actions; monitor and share information and produce analysis on development and human rights issues in Africa, in dialogue with African counterparts and colleagues; and provide venues for joint reflection, debate and for the building of common platforms.

### **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, Afghanistan and Indonesia.

### **Canadian Council for Refugees**

In 2015, the Canadian Council for Refugees (CCR) continued its leadership in promoting and defending the rights of refugees and other vulnerable migrants. In recognition for their work on the cutting edge of mission, the CCR received the E.H. Johnson award at the 2015 General Assembly in June. Key CCR initiatives over the course of the year included promoting a vision of protection and welcome for refugees and newcomers in Canada: making status in Canada secure; calling for a broad, inclusive and effective resettlement program; ensuring access to protection; providing speedy family reunification; securing rights and dignity for all; demanding accountable immigration enforcement and offering welcoming communities. Until the change of government, the CCR continued to lobby for a significant response by Canada to Syrian refugees; while the call for improvements in processing of private sponsorship procedures for other refugees, which can take over five years, continued. The CCR's focus on human trafficking continued in 2015, with the production of a national assessment tool, and the CCR Youth Network organized another very successful gathering of refugee and immigrant youth and their allies, this year in Vancouver. An important initiative over the last two years has been to create space for inter-faith dialogue and exploration on faith-based response to refugees, seeking to deepen understanding while providing ideas for action to build bridges across faiths.

### **Inter-Agency Coalition on AIDS and Development**

PWS&D is a member of the Inter-Agency Coalition on AIDS and Development (ICAD), 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**

The Manitoba Council for International Cooperation (MCIC) 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 2015, PWS&D received \$11,877 in MCIC funding to support the DFATD Building Sustainable Livelihoods Program in Malawi. This program equips vulnerable youth, women and men with opportunities to build sustainable livelihoods for themselves and their families. Economic empowerment is fostered through vocational skills, education and savings/financial management through Self Help Groups. Productivity is bolstered through volunteer care groups and awareness of maternal and child health services, improving health, hygiene, and nutrition.

### **Ontario Council for International Cooperation**

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, an area of analysis and debate for NGOs.

### **Saskatchewan Council for International Cooperation**

SCIC is a coalition of more than 60 full and associate member organizations committed to international development and relief efforts. Its 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 2015, PWS&D received \$21,388 from SCIC to support the DFATD Building Sustainable Livelihoods Program in Malawi.

**Recommendation No. 14** (adopted, p. 26)

That individuals, congregations and presbyteries be commended for their involvement in refugee sponsorship and for their support for refugees who remain overseas and who require humanitarian assistance.

**Recommendation No. 15** (adopted, p. 26)

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, in particular for the generous responses to the Nepal earthquake relief and to the Syria crisis, and life-transforming work in development programs responding to communities suffering from hunger, disease, disaster, conflict and injustice around the world.

**Recommendation No. 16** (adopted, p. 26)

That individuals, congregations and presbyteries take note that PWS&D continues to be a separate fund of The Presbyterian Church in Canada; as such all are encouraged to meet their *Presbyterians Sharing* allocation and to consider making separate contributions in support of the development, relief and refugee work of the church.

**PWS&D COMMITTEE**

PWS&D has a governing committee that approves the annual budget, sets policies and priorities and ensures the proper functioning of PWS&D in the pursuit of its mission and vision. 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 – comprised of five members. The Executive carries on the work of the committee throughout the year, particularly on financial matters and responses to emergencies, as well as providing regular guidance to the director.

The Rev. Lara Scholey led the committee as convener in 2015. She provided support and continuity while PWS&D experienced changes in director and in staff. The previous director, Ken Kim, submitted his resignation effective March 13, 2015. The Rev. Lara Scholey took part as a member of the Search Committee for a new Director of PWS&D.

Canadian members of the PWS&D Committee (\*member of the Executive): the Rev. Ian Fraser\* (Pointe-Claire, Quebec), the Rev. Mark Gaskin\* (Brantford, Ontario), the Rev. Laura Kavanagh\* (Victoria, British Columbia), Mr. Steve McInnis (Woodstock, Ontario), Mr. Rob Robertson (Ottawa, Ontario), Ms. Janice Rodda (Saskatoon, Saskatchewan), the Rev. Lara Scholey\* (convener – Scotsburn, Nova Scotia), the Rev. Dr. Sarah Travis\* (Oakville, Ontario), Ms. Erin Whittaker (Winnipeg, Manitoba), Mr. Geoff Zakaib (Calgary, Alberta)

Southern partner: Daniel Kolbilla (Presbyterian Church of Ghana);

Ex-officio Members: the Rev. Karen Horst (Moderator of the 141st General Assembly), Mr. Stephen Allen (Justice Ministries); the Rev. Ian Ross-McDonald (Life and Mission Agency); Ms. Karen Plater (Stewardship and Planned Giving); Ms. Elsa Furzer (WMS); Mrs. Linda MacKinnon (AMS); the Rev. Dr. Glynis Williams (International Ministries); Mr. Stephen Roche (Treasurer/CFO)

The Rev. Lara Scholey

**STEWARDSHIP AND PLANNED GIVING**

Staff	Associate Secretary:	Karen Plater
	Associate Secretary:	Herb Gale (until December 31, 2015)
	Program Coordinator:	Sheryl Sutton (until February 10, 2016)
	Program Coordinator:	Heather Chappell
	Mission Trip and	
	Youth in Mission Coordinator:	Matthew Foxall

## INTRODUCTION

“So neither the one who plants nor the one who waters is anything, but only God who gives the growth.”

1 Corinthians 3:7

The ministry of stewardship and planned giving is a work of planting and harvesting. Sometimes we plant the seeds that others will harvest. Sometimes we harvest crops grown from the seeds others have planted. But whoever plants and whoever harvests, it is really God who provides both the initial impetus and the growth.

On September 1, 2015, the Stewardship and Planned Giving departments were amalgamated. The new Stewardship and Planned Giving Department encourages generous giving to The Presbyterian Church in Canada through annual, major and planned gifts and help congregations, specialized ministries, presbyteries and synods access sustainable financial resources to participate in God’s mission. The executive staffing of the department was overseen by the Rev. Dr. Herb Gale and by Ms. Karen Plater, until Herb’s retirement at the end of December 2015. Karen continues the work into 2016.

This department has the happy task both of helping the most generous people in the church – and in Canada – to give to and leave enduring legacies for the church and its ministry and helping congregations and specialized ministries receive those gifts and utilize them most effectively. The department works hard to encourage a culture of generosity in congregations as we help them find the resources, volunteer and financial, to further enhance their ministries. We encourage healthy stewardship habits and help congregations and specialized ministries develop sustainable financial practices for the immediate future and long term. We encourage participation in our common ministry through gifts to *Presbyterians Sharing* and legacy gifts through bequests, annuities and gifts of securities. 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.

Significant time in 2015 was devoted to building on the work of the two departments and finding new ways to encourage generous giving through annual, major and planned gifts. This has included drafting new job descriptions for support staff, reviewing and updating resources, finding new ways to support congregations and planning new strategies for raising funds to support the mission and ministry that we do together through The Presbyterian Church in Canada.

## EQUIPPING CONGREGATIONS AND LEADERS

### Educational Opportunities

The Stewardship and Planned Giving department provided opportunities for congregational leaders to develop stewardship knowledge and skills.

The Presbyterian Church in Canada’s Stewards By Design conference helps congregations discover how to nurture generous giving and expand their ministry. Participants learn about different ways people give – including annual, planned and spontaneous gifts and how to nurture faithful giving and abundant living. They explore how stewardship is not just a financial matter, but also a spiritual matter concerned with all aspects of life. The next Stewards By Design will be held April 7–10, 2016 in Orillia, Ontario. Congregations send teams of 4, including their minister.

We provided grants to help congregational leaders, lay and clergy, attend conferences organized by the Ecumenical Stewardship Center. The ESC’s Leadership Seminar in December 2015 explored issues of wealth and poverty. Its North American Conference on Christian Philanthropy in April 2015 helped congregations explore how the stewardship of accumulated assets connects with annual gifts.

### Stewarding Your Stuff – a practical tool to help plan gifts

The Presbyterian Church in Canada began a pilot project with the Canadian National Christian Foundation (CNCF) in which congregations and specialized ministries have access to the Stewarding Your Stuff program. This includes a Bible study or phone seminar and an opportunity for congregational members to have confidential consultations with CNCF’s estate planners. Congregations pay \$500 to participate in the program, which allows for a detailed

estate plan for up to 10 members/supporters. These plans help people discover ways to give to their congregation and other charities through planned giving vehicles such as bequests, annuities, gifts of securities etc. and could normally cost up to \$2,000 per plan. Between March and December 2015 three congregations in the Guelph area participated in the Bible study and one congregation in the Ottawa region participated in phone seminars. Seventeen people participated and eleven estate plans were developed, with \$408,000 being raised for Presbyterian congregations and ministries and \$717,000 raised for other charities.

#### The ProVisionaries Congregational Network

The ProVisionaries Network is designed to support congregations and specialized ministries in their development of an intentional ministry of planned giving. The amalgamated department is looking at how to further develop this network to provide coaching and mentoring and integrate ways to encourage generous giving through annual, major and planned gifts.

#### Educational Resources for Congregations

The following resources can be ordered by contacting the Presbyterian Church in Canada's Resource Centre. Many are also available for download.

##### Annual Stewardship Resources

For 2015–2018 the theme is a four year emphasis based on 'Take hold of the life which really is life' (1 Timothy 6:18–19). The four years emphasize living freely, simply, generously and courageously. Each year builds upon the next. The theme helps congregations share the stewardship message in a new way. The multiple year format provides an opportunity for congregations to build upon and develop the theme.

##### *Presbyterians Sharing*

New resources for congregations to promote *Presbyterians Sharing* were developed, including poster, thermometer chart, annual report cover and worship resources. The video "One Mission, Two Funds" was updated to show how *Presbyterians Sharing* and PWS&D are making an impact. General *Presbyterians Sharing* bulletin inserts were translated into Korean and French. All can be downloaded at [presbyterian.ca/sharing](http://presbyterian.ca/sharing). They can be used around *Presbyterians Sharing* Sunday (the last Sunday in September) and at annual general meetings.

##### Stories of Mission

The format of this great resource was revised. It highlights twelve ministries supported by *Presbyterians Sharing* and includes a reflective devotional on each ministry. It could be used in a Bible study group, WMS program, mission moment, sermon illustration, or series.

##### Stewardship Moments

These stewardship quotes at [presbyterian.ca/stewardship-moments](http://presbyterian.ca/stewardship-moments) will get people in your congregation thinking about how they can use the gifts God has given them – time, talent, and treasure – to participate in God's mission. The weekly quotes are available as photo images for projecting in your church. They are posted weekly on Facebook or can be found at [flickr.com/photos/pconnect/sets](http://flickr.com/photos/pconnect/sets).

##### Planned Giving

- Worship resources to help congregations celebrate Planned Giving Sunday are available for download at [presbyterian.ca/provisionaries/resources](http://presbyterian.ca/provisionaries/resources). Planned Giving Sunday is the third Sunday of November, to coincide with National Philanthropy Day. However, it can also be done at any other time of year.
- The three-minute video, *Growing Generosity*, continues to introduce 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. Download at [presbyterian.ca/provisionaries/pg-video](http://presbyterian.ca/provisionaries/pg-video).
- For those interested in developing 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. It can be downloaded from [presbyterian.ca/resources-pg](http://presbyterian.ca/resources-pg).

- There are new resources and ideas for promoting gift annuities in congregations, including bulletin inserts, pew cards, short text for worship bulletins and PowerPoint, personal testimonies from our annuitants and small group gatherings to talk about gift annuities in an informal setting. A video on gift annuities will be released shortly.
- 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 and printed brochures highlighting the Gift of Publicly Traded Securities are available free of charge.
- A series of brochures highlighting the Mission Priority Funds and the various ways of making a planned gift are available free of charge. The set uses the ProVisionaries theme – “Planting seeds of hope. For generations to come”. It is designed to allow congregations to add their own planned giving resources and contact information.

## **Mission Experiences**

We continue to send groups – congregational, presbytery, synod, national, youth – to visit and accompany 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 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. In March 2015, a study tour group travelled to visit our partners in India. In October, Knox Church in Oakville travelled to Ghana. Three Youth in Mission trips went out in the summer of 2015, working with our mission partners in Taiwan, Cuba and Hungary/Ukraine.

There are currently four mission opportunities planned for 2016: an intergenerational trip exploring life and mission in Malawi, a study tour looking at the complex issues of the Middle East and Youth in Mission experiences in Taiwan and Romania. Because this is a Canada Youth year, we will also be organizing the experience of the international youth visitors to visit and experience mission in Canada.

## **ENCOURAGING GENEROSITY**

### **The Presbyterian Church in Canada**

In 2015, Presbyterians across Canada gave over \$10.3 million to support the work of The Presbyterian Church in Canada. Congregations and individuals gave \$7,101,582 to *Presbyterians Sharing* to support the church’s mission and ministry in Canada and around the world, \$2,937,695 to PWS&D for international development and relief programs and \$204,642 to special projects of International Ministries and Canadian Ministries. In addition, over \$1,160,000 in major gifts were given to The Presbyterian Church in Canada’s ministries including \$1,021,087.26 for congregations and \$248,922 for PWS&D’s Loaves and Fishes Fund.

The largest portion of funds for the General Assembly budget comes from gifts congregations and individuals make to *Presbyterians Sharing*. In 2015 congregations from across Canada donated \$6,956,787 for *Presbyterians Sharing*, (budget was set for \$7,300,000) and individuals gave \$144,794 (budget was set for \$200,000). Additional contributions from the WMS, AMS, interest, rent and bequests raised the total to over \$7.7 million.

### ***Presbyterians Sharing***

This was the second year of the new *Presbyterians Sharing* allocation based on 10% of a congregation’s dollar base.

10% Formula Analysis; Total 897 congregations and missions

- 155 congregations/missions (17%) gave above their 10% expected allocation, giving a total of \$407,453.66 above the goal
- 63 (7%) gave at their 10% goal
- 656 (73%) gave less than the 10% allocation
- 23 congregations/missions (3%) have no expected allocation and gave nothing (15 congregations/missions with no expected allocations gave something.)



Of the 155 congregations who gave above 10%

- collectively they gave a total of \$2,170,823; 31% of gifts from congregations
- 61 congregations increased their giving by \$77,452, giving 178,054 above what was asked for
- 21 maintained their gifts, giving \$54,814 above what was asked for
- 73 congregations reduced their gifts by \$139,187, still giving \$174,585 above what was asked for

Of the 63 who gave at their 10% goal

- 12 congregations gave more than 2014, giving \$18,156 more than 2014
- 25 congregations gave at the same level as 2014
- 26 congregations reduced their gifts by \$62,699 from 2014

Of the 656 congregations who gave less than 10%

- 210 congregations increased their giving by \$255,967
- 174 congregations maintained their giving
- 272 dropped their giving by \$404,938
- Note: 45 congregations gave nothing, despite having an expected allocation

Comparing 2015 gifts from congregations to 2014:

- 283 congregations (31.5%) gave MORE, for a gain of \$351,575 (58 were already giving over 10%)
- 220 congregations (24.5%) gave the SAME.
- 371 congregations (41.4%) gave LESS, for a total loss of \$606,823 (70 were giving above 10%)
- 23 congregations gave nothing in 2014 and 2015 (2.6%)

#### Other Observations

The largest drops came from ten congregations who collectively declined \$152,291. Of those ten, three were giving at the 10% formula, two gave more than the 10%, and five gave less than the 10%.

In addition, nine congregations went inactive (closed or amalgamated) and gave \$15,942. In 2014 we had received over \$106,000 from congregations which have either closed or amalgamated, the largest \$75,000 from the sale of Strathcona Church.

Many congregations continue to cite the increase in the pension and benefits assessment and increased overall costs with decreased attendance as reasons why they are unable to give the expected allocation.

#### Planning to Meet Expected Allocations

In the past three years, contributions to *Presbyterians Sharing* have declined by \$1 million. In 2012 the revenue from congregations was \$7.95 million and in 2015 it was \$6.95 million. This decline in total revenue follows the decline in overall membership of The Presbyterian Church in Canada, so on a per capita basis, members are actually giving about the same per member as they were three years ago. However, membership records also may be less accurate than donation dollars.

If all congregations were meeting the expected allocation – 10% of their dollar base – we would have more than enough to fund the mission and ministry we are doing collectively. It is noted that there is an increasing trend towards cutting *Presbyterians Sharing* from the congregational budget and “sending in what comes in” for *Presbyterians Sharing*. Unfortunately this is often accompanied by a decline in funds sent in. This should be accompanied by an intentional plan for ways to meet the expected allocation. When the General Assembly budget is passed, a commitment to raise the funds to support the ministry is also passed. Congregations need to take seriously the responsibility to try to meet or exceed their expected allocation.

This does not need to be a dreary prospect! Congregations can make it fun. An intentional plan to meet the expected allocation should include providing educational resources and connecting people to the mission and ministry we are doing together. It may include special invitations to give, an event which builds community and connects people to the mission and more. Share your plans with the Stewardship and Planned Giving office and we will share them to inspire others.

## **Gifts of Change**

The 2016 *Gifts of Change* catalogue 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. The catalogue can be ordered free of charge to distribute to congregational members. Additional projects can be found at [presbyterian.ca/donate](http://presbyterian.ca/donate).

## **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, is an economical way for congregations to receive gifts. PAR congregations and givers have been growing each year. We currently have 362 congregations on PAR, with 6,863 households participating.

## **Publicly Traded Securities**

The tax benefits of giving securities that have appreciated in value directly to the church are substantial. When individuals sell a stock privately, they owe tax on fifty percent of the capital gains. However, if the securities are gifted to charity the tax on capital gains is eliminated. 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. The Presbyterian Church in Canada will facilitate the gifts of anyone wanting to make a gift of securities to any ministry within The Presbyterian Church in Canada, including their own congregation. Transfer forms are available from [presbyterian.ca/resources-pg](http://presbyterian.ca/resources-pg) or can be filled out online.

Since the Federal government eliminated capital gains taxes on charitable gifts of publicly traded securities in 2006, The Presbyterian Church in Canada has received over \$7.3 million in donations of appreciated securities from over 500 donors. In 2005, only \$252,240 worth of stocks was donated to the church. The year the tax law changed, that amount tripled to \$791,00. In 2014, for the first time, we surpassed \$1.3 million worth of stocks and mutual funds.

In 2015, 80 generous Presbyterians donated gifts of 30,577 shares of stocks and mutual funds totaling over \$1,168,081.24, of which 83.88% was designated to congregations; 11.57% to PWS&D, 3.38% to the Mission Priority Funds, 0.36% to *Presbyterians Sharing*, 0.58% to Evangel Hall, 0.17% to Knox College and the remaining 0.06 % to other ministries.

## **Charitable Bequests**

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. The Presbyterian Church in Canada is grateful for the number of people who decided making a gift for the ongoing mission and ministry of their church was important in their will.

In 2015, The Presbyterian Church in Canada received \$425,000 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: Agnes Hill Chidgey, Jean McQueen Dancey, Gysbertas deKoning, Lachlan Campbell Evans, Agnes Linea Hanson, Edna Jean Howie, Myrtle Elizabeth Inglis, Robert Victor Keith, Joan C. Laird, Ian Alistair MacKenzie, James Douglas Monteith, Elspeth Margaret Christina Newall, Mary M. Ritchie, William Donald Ross, and Marion Caroline Wilson. 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. Their generosity will be celebrated during the 2016 General Assembly.

## **Gift Annuities**

Gift annuities are a way that Canadians 60 years of age and older can make a gift to the church to fund the ministries of their choice and in return receive a guaranteed annual income for life, the majority or all of that income tax-free. There are presently 131 annuitants (including both individuals with single annuities and couples with joint annuities) who have acquired 145 gift annuities with contributions of more than \$3.2 million designated for various ministries within The Presbyterian Church in Canada. Of these 41% was designated for congregational use, 27.99% for PWS&D, 16% for *Presbyterians Sharing*, 3.26% for Colleges, 2.75% for Evangel

Hall, 2.72 for the Mission Priority Funds and the remainder for International Ministries, Canadian Ministries, Winnipeg Inner City Missions, Boarding Homes Ministry and camps.

During 2015, 8 new gift annuities were acquired for a total value of \$19,930.00.

### **Life Insurance**

There are several ways people can give a gift of life insurance to the church. The gift of a current life insurance policy provides the church with a substantial gift upon the death of the donor, while the heirs benefit from a substantial tax credit. When donors give a paid-up policy to the church by naming it as the owner and beneficiary, the donor receives 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, twenty-four people have chosen ministries within the church as the beneficiary of life insurance policies for a total value of nearly \$1 million, however, no insurance policies were assigned to the church in 2015. A pamphlet detailing the benefits of life insurance as a gifting vehicle is available free of charge through the Resource Centre.

### **Mission Priority Funds**

The Presbyterian Church in Canada has six funds to channel planned gifts into vitally needed areas of ministry and mission called Mission Priority Funds. It is expected that these funds will change over time as The Presbyterian Church in Canada's ministry needs and opportunities change.

In 2015 a couple wanted to support these funds but couldn't decide which one to support. After consulting with Herb Gale, they established the Priorities for Mission Fund – a new fund that will channel financial support to any or all of the Mission Priority Funds, wherever it is most needed in any given year. They made an initial contribution of mutual funds from their non-registered investment portfolio. They also pledged to contribute additional gifts to the fund in future years, including the proceeds from a life insurance policy. The capital is invested in The Presbyterian Church in Canada's Consolidated Portfolio which will continue to grow their investment over time. The Priorities for Mission Fund will allocate 10% of its total value each year into one or more of The Presbyterian Church in Canada's Mission Priority Funds. The Life and Mission Agency Committee will direct the annual disbursements into the areas of greatest need and opportunity.

### **The Presbyterian Church in Canada's Mission Priority Funds:**

- *Creative Ministry with Children and Youth Fund* provides congregations and other groups within the church with additional money for expanding their ministry with children and youth.
- *Growing Churches Fund* helps presbyteries in their work of planting new congregations using new models of church growth and offers strategic support to those engaged in new church development.
- *Sustaining Pastoral Excellence Fund* provides professional church workers with the support they need to function optimally in the midst of the stresses of pastoral ministry in a rapidly changing world.
- *Living Links Missionary Endowment Fund* ensures ongoing support for the appointment of long-term international mission staff living and working with our partner churches and agencies around the world.
- *Mission Connections Fund* facilitates short-term exposure tours and volunteer mission experiences with our international mission partners.
- *Healing & Reconciliation – The Journey Continues Fund* supports local initiatives for Presbyterians to build stronger relationships between Aboriginal and non-Aboriginal people in Canada so that the journey of healing and reconciliation continues.

If you would like to learn more about how your planned gifts can expand the mission of the church for generations to come, visit the website at [presbyterian.ca/mission-priority-funds](http://presbyterian.ca/mission-priority-funds). Printed brochures providing additional information on the Mission Priority Funds are available free of charge.

### **Raiser's Edge Database**

The Presbyterian Church in Canada implemented a new database in 2015. The migration of data from our previous database to the new one, and the process of setting it up to do what we were previously able to do, took much longer than anticipated; however, we are seeing the potential that this system has for improving our communication and fundraising abilities.

We have redesigned the congregational remittance report to meet needs identified by treasurers and bookkeepers. The new format shows gifts to *Presbyterians Sharing*, PWS&D, International Ministries, Canadian Ministries, Healing and Reconciliation, *Gifts of Change* etc., plus loan repayments and contributions for speaking engagements, conferences, seminars and mission trips. The bottom of the report summarizes a congregation's gifts to *Presbyterians Sharing* and PWS&D, including expected allocation, what a congregation has accepted, what has been sent in to date and the balance remaining of the accepted allocation.

We also moved to annual consolidated receipts which will be issued for all of The Presbyterian Church in Canada's ministries including *Presbyterians Sharing*, PWS&D, International Ministries, Canadian Ministries and General Assembly. Annual donation receipts help reduce paper, save money and cut down on mailings.

We plan on using the database to tailor communications to donors, members and participants in The Presbyterian Church in Canada.

#### **Recommendation No. 17** (adopted, p. 20)

That sincere appreciation be expressed to the individuals and congregations who faithfully supported *Presbyterians Sharing* in 2015.

#### **Recommendation No. 18** (adopted, p. 20)

That all congregations develop an intentional plan to work towards meeting and exceeding the 10% *Presbyterians Sharing* Allocation in 2016.

### **Stewards By Design Advisory Committee**

The Rev. Ken MacQuarrie (convener), Mrs. Doris Eaglesham, the Rev. Peter Ma, the Rev. Karen Dimock, the Rev. Sean Astop, the Rev. Linda Patton-Cowie, the Rev. Dr. Herb Gale.

### **Planned Giving Advisory Committee (to December 2015)**

Ms. Sandra Dow; Ms. Betty Kupeian; Mr. Richard Daugherty; the Rev. Kirk Summers.

## **SUPPLEMENTARY REPORT**

### **PROGRAM SUPPORT AND ADMINISTRATION**

### **AMALGAMATION OF THE STEWARDSHIP AND PLANNED GIVING DEPARTMENTS**

In March 2015 the Life and Mission Agency Committee approved an amalgamation of the Stewardship and Planned Giving departments. The union of the two departments became effective on September 1, 2015, with the following terms of reference approved by the Life and Mission Agency Committee:

#### **Purpose**

The Stewardship and Planned Giving department will help individuals, congregations, presbyteries and synods discover the ways that they can best use their resources to participate in God's mission in creation and redemption by:

- helping congregations to better understand the linkages between money and faith and foster an understanding of generosity as a spiritual discipline and as a way to share in God's mission;
- equipping clergy and lay leaders with the skills, materials and opportunities they need to nurture financially healthy churches with strong annual giving programs, year round stewardship and planned giving opportunities, and how to effectively use their facilities for ministry;
- encouraging individuals, congregations, presbyteries and synods to support mission locally, nationally and internationally as one way of participating in God's mission;

- helping the church understand and support the annual budget of The Presbyterian Church in Canada (Presbyterians Sharing);
- encouraging and enabling individuals to make gifts of their accumulated resources to all levels of the church through a strong planned giving and major gifts program.

### **Mandate**

The Stewardship and Planned Giving department shall be grounded in the theology of stewardship and the ethos and mission of The Presbyterian Church in Canada. The department will encourage generous giving from individuals and congregations to the ministries of The Presbyterian Church in Canada through Presbyterians Sharing, Gifts of Change, accumulated assets and major gifts. It will help individuals, congregations, presbyteries, synods, and specialized ministries find sustainable financial resources to participate in God's mission today and in the future.

### **Tasks**

The department will:

- nurture annual, major and planned gifts from congregations and individuals to support the mission and ministry we do together through Presbyterians Sharing, Gifts of Change and special funds;
- hold educational and equipping events (eg: Stewards by Design, regional workshops, congregational consultations) to equip congregations to nurture a culture of generosity in support of the ministry of the church – locally, regionally and nationally;
- develop and support networks of resource people who are equipping congregations in healthy financial stewardship and planned giving and are encouraging gifts to national ministry;
- research, adapt and prepare electronic and printed educational materials – including best practices, templates for policies, assessment tools, worship material and congregational strategies – to help congregations, specialized ministries and presbyteries develop sound financial stewardship and planned giving strategies based on technology appropriate for the Presbyterian context.

#### **Recommendation No. 19** (adopted, p. 20)

That the terms of reference for the Stewardship and Planned Giving Department be approved.

### **BODY, MIND AND SOUL STUDY GUIDE**

In 2015 the General Assembly tasked the Committee on Church Doctrine and the Life and Mission Agency (Justice Ministries) to "...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..." (A&P 2015, p. 46). After the General Assembly, discussions began between the convener of the Committee on Church Doctrine and the General Secretary of the Life and Mission Agency seeking to set a process for pursuing this goal. The following terms of reference for the Design Team were settled in July of 2015:

#### **Purpose**

The Design Team established by Committee on Church Doctrine (CCD) and LMA representatives will serve as the editorial body for the writer of a study guide that will be created to help equip the denomination for study and discussion on issues of human sexuality and sexual orientation in the life of The Presbyterian Church in Canada. The team will offer guidance, direction, and advice as the writer prepares the resource. In working relationship with the writer, the design team will have the final authority about content, organization, and the presentation of the publication. The design team will submit the document to the LMA and CCD for their input before it is made available to the denomination.

#### **Timeline**

It is expected that this study guide will be available for distribution by October 31, 2015 (at the latest). Therefore, the following timeline is proposed:

- The team meets and determines principles, values and the scope, objectives and main components of the resource

- The team meets with the writer to review principles, values, the scope of the study, the timeline, and to answer questions and determine some future meeting dates
- The writer creates the study guide and submits drafts periodically for feedback
- The study guide is presented to the CCD and LMA Committees for input no later than the first week of October
- Layout and/or production
- By October 31, 2015, the final copy of the study guide is made available to the church on the web and in written form

### **Writer**

The CCD and LMA representatives will recruit and engage a writer who will prepare the study guide.

### **Framework for the Study Guide**

This guide will address primary points of relevance for the church on this topic at this time, rather than being an exhaustive study on all aspects of the matter. The study guide will help the church move forward as it considers these matters. The Team may suggest that the writer employ an organizational frame like The Wesleyan Quadrilateral<sup>1</sup> or the resource used at General Assembly (2015).

### **Elements**

The study guide will have an introductory section that acknowledges the complexity of the issue and emphasizes the importance of respectful listening and speech. This section will refer to the process and material used at the meeting of the General Assembly (Vancouver 2015).

- The study guide will reference PCC statements and study material on this subject, especially the 1994, 2000 and 2003 documents.
- The study guide will refer to scripture passages and theological principles cited in some of the overtures submitted to the General Assembly and those the team considers relevant.
- The guide will offer some reflection that engages material from relevant fields of scientific study.
- The study guide will include a bibliography.
- The study guide will include a means by which users of the study guide can submit responses to the CCD and LMA as the bodies prepare responses to the overtures.

### **Endnote**

1. [wikipedia.org/wiki/Wesleyan\\_Quadrilateral](http://wikipedia.org/wiki/Wesleyan_Quadrilateral)

## **JUSTICE MINISTRIES**

Justice Ministries prepared this summary to fulfill the terms of the following motion adopted by the Life and Mission Agency Committee in March 2016:

That Justice Ministries submit a supplementary report to General Assembly with a summary of responses received regarding human sexuality.

Justice Ministries prepared this summary after reviewing all the material submitted to the Committee on Church Doctrine and to Justice Ministries on the topic of sexuality. Some responses commented only on the *Body, Mind and Soul* resource while other responses were on broader topics related to the discussion of same sex marriage and ordaining ministers in same sex relationships.

In 2015 the General Assembly adopted the following motion (A&P 2015, p. 46):

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 the Life and Mission Agency (Justice Ministries) prior to March 31, 2016.

A design team that included three individuals from the Committee on Church Doctrine and three individuals representing Justice Ministries was created. The design team provided oversight and

direction to the writer. The Associate Secretary for Justice Ministries provided planning and organizational support to the design team and to the writer.

Justice Ministries takes this opportunity to thank the leaders who planned and led discussions in sessions, congregations and presbyteries. These individuals facilitated challenging and sometimes painful as well as divisive conversations in some cases. A few people explained that facilitating discussions came at the expense of relationships with church friends. Justice Ministries is also grateful to the sessions, congregations, presbyteries and individuals who submitted comments and suggestions.

## SUMMARY REVIEW OF RESPONSES

This is not a comprehensive statistical review of the material. It is only possible to provide a synopsis of the received responses, which is an unreliable sampling. While every congregation, session, presbytery and synod was invited to respond, the majority have not.

Every response that was submitted is accounted for in the categories listed below. In some cases, a court or group submitted a response and then individual members also submitted their own personal responses. Both the response from the court and the response from individuals of that court or group were counted. In some cases, a response was both mailed and emailed. A few responses are likely accounted for twice. More than 50% of those that submitted a response did not express a position on same-sex marriage or ministers or candidates for ministry in same-sex relationships.

- 463 responses were received as of April 21, 2016. Justice Ministries continues to receive responses.
- The majority of responses indicated no consensus or did not declare a position on same-sex marriage or blessing and ordaining a minister in a same-sex relationship.
- There were responses from: 1 synod; 16 presbyteries; 115 sessions; 72 congregations or congregational study groups; 91 responses were from individuals who participated in congregational or presbytery discussions; 124 responses indicated they did not participate in group discussions; 1 youth group; 1 congregation noted that it had spoken to their youth group but no comments from the youth group were submitted; there were no responses from the theological colleges.
- 157 responses affirmed the current church policy; 56 of these were sessions, congregations or study groups in congregations.
- 85 responses affirmed that gay and lesbian people in same-sex relationships be allowed to serve as ministers and affirmed recognition of same-sex marriages by the church; 31 of these were sessions, congregations or study groups in congregations.
- 332 respondents commented exclusively on *Body, Mind and Soul*.
- 131 respondents commented on human sexuality but not on *Body, Mind and Soul*.
- Some commented on both *Body, Mind and Soul* and on The Presbyterian Church in Canada's policies on human sexuality.
- 2 youth responded (12 years old, one older teen).
- Several people shared personal experiences regarding family or friends who are LGBT and reflected how it has impacted their faith journey.

## WHAT SOME RESPONSES SAID

Note: Anything within quotation marks is a direct quote from a respondent.

### General Comments

- Presbyterians approach biblical interpretation differently. Some said "let scripture speak for itself" and "don't explain it". Some said that information in the study guide about how scripture is interpreted was helpful.
- Some stated that the Bible is "infallible".
- Several responses said that the heart of this discussion is not about same-sex unions but about different approaches to biblical interpretation.
- Some respondents said *Body, Mind and Soul* was biased.
- The Presbyterian Church in Canada's pension plan and benefits programs are currently available to those in a same-sex relationship who request these benefits.
- Many respondents said "homosexuality is a sin" according to the Bible.

- A few respondents suggested that ministers who officiate at same sex marriages and ministers, or candidates for ministry who are in same sex marriage not be disciplined.
- A few respondents asked if homosexuality is being treated differently than adultery or divorce.
- Many people fear this issue will divide the church or that people will leave.
- Several responses said “this isn’t an issue, why are we discussing it?”
- It was noted that biblical recognition of maleness and femaleness is not a reason to exclude other gender identities as legitimate within God’s creation.

### **Some Comments about *Body, Mind and Soul***

- Many responses indicated that the “traditional/progressive” language was inadequate and divisive.
- Many said the guide was “clear” and helpful for facilitating or starting conversation. Others said that the material was “dense” and “overwhelming”.
- It was noted that *Body, Mind and Soul* did not address how a congregation can be welcoming but not affirming of same-sex relationships.
- Many appreciated the inclusion of policies of other denominations. Some would welcome the policies of Orthodox denominations, The Church of Scotland and Indigenous perspectives of “Two-spirited” or “Two-spirit”. (Two-spirit refers to a person who has both a masculine and a feminine spirit, and is used by some First Nations people to describe their sexual, gender and/or spiritual identity. The term is a translation of the Anishinaabemowin term niizh manidoowag, two spirits.)
- Some found the guidelines for the Listening Circles Group helpful. In one congregation, the minister had bowls of water at each table as a symbol of baptism as a reminder that we are all baptized. In another congregation a person could speak when they were holding a seashell.
- Many indicated that their conversations were respectful.

### **Some Ideas and Suggestions that Emerged from the Submissions**

- Many respondents asked for more time to consider the matter.
- Some responses requested resources on bi-sexual and transgender people.
- Several responses suggested the local option. This means that each session would have the option to decide whether or not same-sex marriages would be celebrated in the church. Likewise, each presbytery would have authority to decide about ministers and candidates for ministry in same-sex relationships.
- Any proposed policy changes should include conscience clauses.
- Having LGBT people involved in discussions is helpful.
- One congregation asked for liturgical resources for same-sex marriage ceremonies.
- Several respondents asked for resources for elders providing pastoral care to church members hurt by or struggling with this issue.
- There were requests for a clear communication plan for dealing with this issue, especially when changes to policy are discussed and if changes are made.
- One respondent commented that all people have inestimable value because they are made in the image of God. Acknowledging this truth can help to build common ground amidst conflict.

### **Some Quotes from Respondents**

Below are some quotes drawn from the submissions that reflect the spectrum of the material received. Many of the reflections were passionate and reflected prayerful study or discussion.

Some responses made claims that were inaccurate or invoked information that is outdated or untrue. For example, it is not true that homosexuality is listed as a disorder in the Diagnostic and Statistical Manual of Mental Disorders (DSM) of the American Psychiatric Association. It was delisted in 1973.

Some responses fell short of respectful commentary or made inappropriate suggestions. For example it was asserted that homosexual people who care for children in the church should be monitored. Some respondents stated that homosexual orientation or behaviour is consistent with or correlative to pedophilia.

- One contributor reminds us that “the way we speak and listen to one another is at least as important as the actual decisions we make on this or that controversial topic”.



- “We affirm the equal value of homosexuals and their right to love, respect and dignity. We welcome them in our midst with full love and acceptance. We oppose...homophobia...But we can’t approve or condone homosexual practice. Homosexuals and heterosexuals are brothers and sisters in humanity.”
- “I...believe that we are all wonderfully made; created in the image of God...that includes all genders and orientation.”
- “The Church can (and must!) find the middle road of communicating care, love and acceptance, without affirming a lifestyle that it has concluded to be problematic vis a vis the Scriptures.”
- “I grew up confident in the knowledge that God hated me. In my twenties I attended church with my partner. We were treated as lepers.”
- “I was skeptical going into the roundtable discussions. I know what I believed and wasn’t really too keen to listen to others. But after having sat through that experience, I must say that it was incredible! It opened my eyes to the value and importance of listening, and to (and especially to!) those who differ from us.”
- “I particularly appreciated [the invitation] to think about the ways that churches hold diversity together – the things that we disagree about, but that we can live with, and stay together anyway. I really think we need to talk about this unity question a lot more...can we live with that difference, and respect each other, and love each other, and stay together in our diverse church family?”
- “Hopeful that fear will not stop people from further discussions on this topic”.

## **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 to 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**

#### **Special Course Candidates, Certified for Ordination by Presbyteries as Shown**

1. Lisa Dolson (Brimblecombe), Presbytery of Waterloo-Wellington
2. Ernest Naylor, Presbytery of Huron-Perth
3. Mikal C. Schomburg, Presbytery of London

#### **Graduates of Other Theological Colleges, Certified for Ordination by Presbyteries as Shown**

1. Allan Brouwer, Presbytery of Kootenay
2. Carlucci Dos Santos, Presbytery of East Toronto
3. Teresa (Terry) McWhirter, Presbytery of Grey-Bruce-Maitland
4. Megan Purdy, Presbytery of Grey-Bruce-Maitland
5. Joseph Qian, Presbytery of Westminster

#### **Ministers of Other Churches, Received by Presbyteries as Shown**

1. Joseph Choi, Presbytery of Pickering
2. Nelson Imsung Lee, Presbytery of Eastern Han-Ca
3. Augustus Oku, Presbytery of West Toronto
4. Nagi Said, Presbytery of Oak Ridges

#### **Ministers of Reformed Churches, Received by Presbyteries as Shown**

1. Jong Woog Kim, Presbytery of Western Han-Ca

### **CASES IN PROGRESS**

#### **Special Course Candidates**

1. Sean A. Angel, Presbytery of Barrie  
No information
2. Shelly Chandler, Presbytery of Westminster  
Continuing studies in Theology
3. Janice G. Dawson-Doyle, Presbytery of Hamilton  
No information
4. Glynis Faith, Presbytery of Prince Edward Island  
Continuing studies in Theology
5. Istvan C. Farkas, Presbytery of Essex-Kent  
Continuing studies in Arts
6. Patricia D. Heidebrecht, Presbytery of Niagara  
Continuing studies in Theology
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  
Continuing studies in Theology
10. Seon Ok Lee, Presbytery of Eastern Han-Ca  
Continuing studies
11. Debora A. Lim, Presbytery of Brampton  
No information
12. William David McFarlane, Presbytery of Lanark & Renfrew  
No information
13. Samuel Silwamba, Presbytery of Westminster  
Continuing studies in Arts
14. Francis Owusu, Presbytery of West Toronto  
Continuing studies in Theology
15. Janet L. Taylor, Presbytery of Westminster  
Continuing studies in Theology

**Graduates of Other Theological Colleges Applying for Eligibility for Certification for Ordination**

1. Nam Sun Choi, Presbytery of Eastern Han-Ca  
Continuing studies in Theology
2. Suyeon Jin, Presbytery of Eastern Han-Ca  
Continuing studies in Theology
3. Alvin Eu-Shin Kim, Presbytery of East Toronto  
Continuing studies in Theology
4. Hyung Jun Kim, Presbytery of Western Han-Ca  
No information
5. Nancy I. Mostert, Presbytery of Hamilton  
No information

**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. Elizabeth A. Chan, Presbytery of Ottawa  
Completed studies
2. Phye-Huat (Pye) Chew, Presbytery of Brampton  
Completed studies
3. Mahendra Christi, Presbytery of Brampton  
No information
4. Niven Harrichand, Presbytery of Pickering  
Not currently studying
5. Tai-Hun David Oh, Presbytery of Western Han-Ca  
Withdrawn from studies
6. Nicolae Pavel, Presbytery of Waterloo-Wellington  
No information
7. Andras Rameshwar, Presbytery of London  
Not currently studying
8. Jaekil Yang, Presbytery of Western Han-Ca  
No information
9. Hounsek 'Joel' You, Presbytery of Calgary-MacLeod  
Continuing studies
10. Ibrahim Zabaneh, Presbytery of Winnipeg  
No information

## CASES TO BE DROPPED

- Recommendation No. 20** (adopted, p. 27)  
That the case of Patricia Ramkhelawn be dropped.

## NEW APPLICATIONS

### Graduates of Other Theological Colleges Applying for Eligibility for Certification for Ordination

1. Reine Boghos, Presbytery of Seaway-Glengarry  
**Recommendation No. 21** (adopted, p. 27)  
That permission be granted to the Presbytery of Seaway-Glengarry to examine Ms. Reine Boghos for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 31, 2016 and subject to satisfactory completion of 2 semesters (10 semester courses or equivalent) 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, Reformed Worship and a supervised theological field education placement in a congregation of The Presbyterian Church in Canada.
2. Diane E. Boyd, Presbytery of Waterloo-Wellington  
**Recommendation No. 22** (adopted, p. 27)  
That permission be granted to the Presbytery of Waterloo-Wellington to examine Ms. Diane E. Boyd for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 31, 2016 and subject to satisfactory completion of 2 semesters (10 semester courses or equivalent) 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, pastoral care and a supervised theological field education placement in a congregation (other than her home congregation) of The Presbyterian Church in Canada.
3. Jonghwa (Joshua) Kim, Presbytery of Western Han-Ca  
**Recommendation No. 23** (adopted, p. 27)  
That permission be granted to the Presbytery of Western Han-Ca to examine Mr. Jonghwa (Joshua) Kim for certification for ordination, subject to satisfactory completion of 2 semesters (10 semester courses or equivalent) of theological study at one of the colleges of this church, with courses to include, Reformed Theology, Reformed Sacraments, Presbyterian Church in Canada history, Presbyterian Church in Canada government, and a supervised theological field education placement in a Presbyterian Church in Canada congregation.
4. Saturnin Espoir Ntamba Ndandala , Presbytery of Montreal  
**Recommendation No. 24** (adopted, p. 27)  
That the application of Mr. Saturnin Espoir N. Ndandala for eligibility for examination for certification for ordination not be approved.

### Certified Candidates applying for Eligibility for Reception

1. Elkanah Shekari, Presbytery of Montreal  
**Recommendation No. 25** (adopted, p. 27)  
That Mr. Elkanah K. Shekari be declared eligible for reception as a Certified Candidate for Ordination of The Presbyterian Church in Canada, subject to the successful completion of 2 semesters (10 semester courses or equivalent) 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, and the supervised theological field education placement in a Presbyterian Church in Canada congregation currently in progress.

### Ministers of Other Churches Applying for Eligibility for Reception

Pamela J. Carlson, USA.

- Recommendation No. 26** (adopted, p. 27)  
That the Rev. Pamela J. Carlson 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 30, 2016, and subject to the successful completion of 1 semester (5 semester courses or equivalent) at one of the colleges of this church, with courses to include Presbyterian Church in Canada History, Presbyterian Church in Canada Government, and 3 further courses with a focus on the Presbyterian and Reformed tradition.

2. Robert J. Dean, Presbytery of Pickering

**Recommendation No. 27** (adopted, p. 27)

That the Rev. Dr. Robert J. Dean be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to the successful completion of 1 semester (5 semester courses or equivalent) 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, a supervised theological field placement in a Presbyterian Church in Canada congregation, and study in areas such as Reformed worship, ecclesiology and sacraments.

3. Eok Kim, Presbytery of Montreal

**Recommendation No. 28** (adopted, p. 27)

That the Rev. Eok Kim be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to the successful completion of 2 semesters (10 semester courses or equivalent) of theological study at one of the colleges of this church, with courses to include Presbyterian Church in Canada history and Presbyterian Church in Canada government.

4. Samuel Kim, Presbytery of Eastern Han-Ca

**Recommendation No. 29** (adopted, p. 27)

That the Rev. Samuel Suyong Kim be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to the successful completion of 2 semesters (10 semester courses or equivalent) of theological study at one of the colleges of this church, with courses to include Presbyterian Church in Canada history and Presbyterian Church in Canada government.

5. Carnot Jacy Roque Jr., Brazil

**Recommendation No. 30** (adopted, p. 27)

That the Rev. Carnot Jacy Roque Jr. not be declared eligible for reception as a minister of The Presbyterian Church in Canada.

### **Ministers of Reformed Churches Applying for Eligibility for Reception**

1. Kyo Won Lee, Australia

**Recommendation No. 31** (adopted, p. 27)

That the Rev. Dr. Kye Won Lee be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to the successful completion of 1 semester of theological study (5 semester courses or equivalent) at one of the colleges of this church, with courses to include Presbyterian Church in Canada history, Presbyterian Church in Canada government and a supervised theological field education placement in a Presbyterian Church in Canada congregation.

### **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. Johann Heinrich Botha, Presbytery of Edmonton-Lakeland
2. SungBin Enoch Cho, Presbytery of Eastern Han-Ca
3. Sabino Diok, Presbytery of Calgary-Macleod
4. Ching-Hsi (Jonah) Lin, Taiwan
5. Sarina Odden Meyer, Presbytery of Montreal
6. Robert Paul, Presbytery of Westminster
7. Freddie Saleh, Presbytery of Oak Ridges
8. Gabriel Snyman, South Africa
9. Johan van den Heever, South Africa

### **Committee on Education and Reception**

The Rev. Dr. Emily Bisset, Mr. Woon-Yong Chung, Mr. Brent Ellis, Ms. Jennifer De Combe, The Rev. Dr. Roland De Vries, The Rev. Dr. Ross Lockhart, The Rev. Heather Malnick (Convener), Ms. Anne Phillips, The Rev. Dr. Lynda Reid, The Rev. Susan Shaffer (Secretary), and The Rev. Dr. John Vissers

Wendy Paterson  
Convener

Ian Ross-McDonald  
General Secretary

### **MACLEAN ESTATE COMMITTEE**

To the Venerable, the 142nd General Assembly:

Forty years and still strong! Over that period of time, people from all ages, backgrounds and nationalities have come to Crieff Hills to enjoy the wonderful facilities with which we are blessed. Crieff Hills Community is the national retreat and conference centre of The Presbyterian Church in Canada. The centre is located south of Guelph Ontario on 250 acres of beautiful rolling hills, forest and fields in the rural community of Puslinch Township.

Our Mission statement says, “Crieff Hills Retreat and Conference Centre provides an eco-friendly place apart for spiritual renewal and leadership development. This Christian community welcomes individuals, families, congregations, businesses, schools and agencies to enjoy God’s creation”. Our Mission statement helps to set goals for the future and together the staff and board work hard to live it out.

Through the excellent management of Crieff Hills and the dedication of the staff, Crieff Hills is known for its hospitality, programs, partnerships, facilities, organization and, of course, the wonderful food. The current activities at Crieff are well established and form the core of the conference centre. We will continue to provide the aspects of Crieff that we are known for and proudly serve our community of faith.

As we move forward, the board and staff will be looking at new forms of outreach as well as establishing relationships throughout the church and in the communities in which we reside. We are encouraged by being a place of choice for many but we also know we need to expand to other areas of life as a Christian witness within The Presbyterian Church in Canada.

We are pleased to report that we are looking ahead from a stable financial footing. In 2008, we began borrowing external and internal funds as well as launching the “BUILDING a place apart” campaign. On December 31, 2015, we paid back all outside loans as well as replaced all internal funds, and have more cash in the operating bank account than we did January 1, 2008! During this seven year period we also replaced the shingles on conference centre buildings and have \$36,000 cash in the Accessibility Fund as we prepare to do a project on the Conference Hall.

Other reasons why we are able to move forward is based on the collaboration of the staff and board along with the support of program partners and the groups that are hosted in the facilities at Crieff. Each year there is an annual retreat day that brings together the Crieff Hills staff and board for discussion and planning for the future. At a recent retreat a “brain storming” time took place to consider all those things we do well. There were many accomplishments identified. We also understand that as the world changes, there are new areas of ministry. Crieff Hills is in a position to adapt and embrace these new directions. Any “Reinvention” of Crieff Hills will be

done carefully, always considering who we are within The Presbyterian Church in Canada and the Christian community.

The passage John 21:6 is the account of casting the nets to the other side of the boat. Many interpretations of that passage indicate that sometimes the old ideas work well but there are times to reach out and try something new. We do not throw out one to try another but rather continue to be the best we can be in all areas.

The ideas we have are many and varied. Some examples are:

- Partnerships: They could be through educational institutions, businesses, senior groups, environmental groups and others.
- Short term “in house” groups that would stay at Crieff for a longer period of time such as a week or more and would have a designated area on the site. Some ideas are a wellness centre, caregiver respite space, music focus group, students and/or staff from educational institutions, environmental and naturalist groups.

We are grateful for the tremendous support we have received from many churches, community groups and individuals over the years. This has allowed us to build new buildings, maintain other buildings, administer programs and serve our church and the outside community. We ask for your continued support as we continue our mission and vision at Crieff Hills. We will always remember our past, continue with our excellent reputation in the present and look forward to a future that is challenging, exciting and fulfilling. We will continue to “cast our nets” and try the other side of the boat as we seek to respond to the vision of Col. Maclean, the donor of the property in 1950, “as a model and example to other communities”.

The purpose of our report for the 2016 General Assembly is three fold:

1. God’s blessings continue to be with us at Crieff Hills and his beauty and presence abound.
2. All is well at Crieff Hills and we are very pleased with the work of Lawrence Pentelow and the excellent staff.
3. We look forward to a future that will be exciting innovative and challenging at times.

David Phillips  
Convener

Lawrence Pentelow  
Managing Director

### **COMMITTEE TO NOMINATE STANDING COMMITTEES**

To the Venerable, the 142nd General Assembly:

The mission of The Presbyterian Church in Canada is to be

*Disciples of Christ  
Empowered by the Spirit  
Glorifying God  
and  
Rejoicing in Service!*

All committees of the church are called to assist in fulfilling this mission. The responsibility of the Committee to Nominate Standing Committees is to present to the General Assembly a slate of names for membership on each of its standing committees. The committees are varied and it is a serious responsibility to find members from across our denomination whose skills and gifts will contribute to the up-building of the church in its work and mission. The Committee to Nominate is aided in our work by the nominations offered by courts and committees, for which we are grateful.

The Terms of Reference for our committee urge us to carry out our duties “with discretion, fairness and balance, seeking to build up the church, to reflect the ethnic diversity of the denomination and challenge members to service.” As with all committees of the church, the Committee to Nominate Standing Committees is a gathering of the Body of Christ seeking God’s will and celebrating God’s presence. We pray that in our work we are shaped by and reflect the works of the Spirit which include peace, patience, kindness, generosity, faithfulness, gentleness and self-control (Galatians 5:22–23).

## NOMINATIONS TO STANDING COMMITTEES OF THE GENERAL ASSEMBLY – 2016

The Presbyterian Church in Canada is blessed with a rich diversity of gifts, experience and wisdom among our members. The Committee to Nominate thanks God for the commitment and diligence of all who agree to serve on committees. In this spirit of gratitude and hope, we present the following slate for the consideration of the 2016 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 2016 are in bold print. Those being nominated as a re-appointment for a second term are in bold 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) The Moderator of the General Assembly 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
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
2013–2019 (II)	<b>Rev. Mark R. McLennan, Woodstock, ON**</b>
2013–2019 (II)	<b>Mr. John Barrett, Charlottetown, PE**</b>
2013–2019 (II)	<b>Rev. A.R. Neal Mathers, Newmarket, ON**</b>

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

Years	Name and Presbytery
2014–2017 (I)	Ms. Carol Stymiest, Miramichi, NB (New Brunswick)
2014–2017 (I)	Ms. Sherwin (Sherry) A. McDonald, Fort St. John, BC (Peace River)
2015–2017 (I)	Rev. T. Hugh Donnelly, Toronto, ON (Pickering)
2014–2017 (I)	Mr. David Munro, Pictou, NS (Pictou)
2014–2017 (I)	Rev. Bradford E. Blaikie, Summerside, PE (Prince Edward Island)
2016–2018 (I)	<b>Ms. Gayle Rodger, Corunna, ON (Lambton-West-Middlesex)</b>
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)
2016–2019 (I)	<b>Rev. Dr. Gordon A. Kouwenberg, Sooke, BC (Vancouver Island)</b>
2016–2019 (I)	<b>Dr. M. Wilma Welsh, Kitchener, ON (Waterloo-Wellington)</b>
2016–2019 (I)	<b>Rev. Dr. John-Peter C. Smit, Toronto, ON, (West Toronto)</b>
2016–2019 (I)	<b>Mr. David Jennings, North Vancouver, BC (Westminster)</b>
2016–2019 (I)	<b>Rev. Robert J. Murray, Pinawa, MB (Winnipeg)</b>

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

Years	Name and Synod
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)
2016–2018 (I)	<b>The Rev. Jay Song, Weyburn, SK (Saskatchewan)</b>
2016–2019 (I)	<b>Ms. Sandra Cameron Evans, Calgary, AB (Alberta and the Northwest)</b>
2016–2019 (I)	<b>Rev. Christopher Clarke, Duncan, BC (British Columbia)</b>



**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
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. Jennifer Geddes, Comox, BC
2015–2017 (I)	Rev. Jin Sook Kang, Toronto, ON
2012–2018 (II)	Rev. Bradley Childs, Vancouver, BC
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
2013–2019 (II)	<b>Rev. Dr. Cynthia J. Chenard, Dartmouth, NS**</b>
2013–2019 (II)	<b>Rev. Dr. Roland De Vries, Montreal, QC**</b>
2013–2019 (II)	<b>Rev. Paul D. Johnston, Markham, ON**</b>
2016–2019 (I)	<b>Rev. Jeffrey Murray, Sackville, NB</b>
2016–2019 (I)	<b>Rev. M. Helen Smith, Calgary, AB</b>
2013–2017 (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
2011–2017 (II) cm	<b>Ms. Myrna Talbot, Toronto, ON**</b>
2016–2019 (I) cm	<b>Rev. Maureen Walter, Toronto, ON</b>

"cm" = corresponding member

**Ex-officio – 3 members**

Rev. Dr. Victor Gavino, Representative, Presbyterian College  
 Rev. Dr. Charles Fensham, Representative, Knox College  
 Rev. Dr. Blair Bertrand, Representative, St. Andrew's Hall/VST (convener)

**ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE****6 Members (3 year term, option for 2nd term)**

Years	Name
2011–2017 (II)	Rev. Arlene L. Hartford, Englehart, ON
2014–2017 (I)	Rev. Mark A. Tremblay, Calgary, AB
2011–2017 (II)	Rev. Samy Said, Montreal, QC
2015–2018 (I)	Ms. Diane R. Hayman, Westville, NS
2012–2018 (II)	<b>Rev. Amanda Currie, Saskatoon, SK (convener)**</b>
2016–2019 (I)	<b>Dr. Richard Allen, Toronto, ON</b>

**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
2012–2017 (I)	Dr. Kenneth Munro, Edmonton, AB
2016–2017 (I)	<b>Mr. Scott MacDonald, Charlottetown, PE</b> (filling a term for one year)
2012–2018 (II)	Ms. Marilyn Repchuck, Hamilton, ON, (convener)
2015–2018 (I)	Rev. John Vaudry, Pembroke, ON
2013–2019 (II)	<b>Rev. Dr. A. Donald MacLeod, Brighton, ON**</b>
2016–2019 (I)	<b>Rev. Dr. Timothy F. Archibald, New Minas, NS</b>

**By Correspondence – 9 members**

2016–2019 (I)	<b>Mr. Al Clarkson, Toronto, ON</b> 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
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
2013–2019 (II)	<b>Rev. Dale Henry, Mississauga, ON**</b>
2015–2019 (I)	<b>Mr. Farid Ayoub, Chelsea, QC**</b>

**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
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
2012–2018 (II)	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
2013–2019 (II)	<b>Rev. Dr. Thomas Billard, Brampton, ON (convener)**</b>
2013–2019 (II)	<b>Ms. Judy Dodds, Ottawa, ON**</b>

2016–2019 (I) **Rev. Jeffrey R. Lackie, Thorborn, NS**  
 2016–2019 (I) **Ms. Cindy Stephenson, Calgary, AB**

### Assembly Council Appointments – 3 members

Three members of the Assembly Council

### Ex-officio – 4 members

Appointee 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
2011–2017 (II)	Rev. Johannes Olivier, Guelph, ON
2013–2017 (II)	Rev. Gordon E. Timbers, Orillia, ON
2014–2017 (I)	Ms. Anne F. Church, Dundas, ON
2015–2017 (I)	Ms. Anne Wilson, Guelph, ON,
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)
2013–2019 (II)	<b>Mr. James D. Allan, Burlington, ON**</b>
2013–2019 (II)	<b>Mr. James Jackson, Simcoe, ON**</b>
2013–2019 (II)	<b>Rev. Heather Paton, Dorchester, ON**</b>
2016–2019 (I)	<b>Rev. Kristine E. O'Brien, Oakville, ON</b>

### COMMITTEE TO NOMINATE STANDING COMMITTEES

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

Year	Name and Synod
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)
2016–2019	<b>Mr. Bill McGowan, Toronto, ON</b> (Central, Northeastern Ontario and Bermuda)
2016–2019	<b>Rev. R. Ian Shaw, Simcoe, ON</b> (Southwestern Ontario)
2016–2019	<b>Ms. Carole Bilyk, Winnipeg, MB</b> (Manitoba and Northwestern Ontario)

### PENSION AND BENEFITS BOARD

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

Years	Name
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
2011–2017 (II)	<b>Mr. Woon Chung, Toronto, ON**</b>

2013–2019 (II) **Rev. Dr. Lawrence Mawhinney, Lunenburg, NS\*\***  
 2016–2019 (I) **Mr. John Bonnell, Halifax, NS**

**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
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)
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
2016–2022	<b>Mr. Peter McDougall, St. Lambert, QC</b>
2016–2022	<b>Mr. Abel Pandy, Thornhill, ON</b>
2016–2022	<b>Ms. Kathleen Boose, Georgetown, ON</b>
2016–2022	<b>Mr. Rick Johnston, Toronto, ON</b>

**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
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 (II)	Rev. Daniel Cho, Toronto, ON
2014–2017 (I)	Ms. Joan Stellmach, Calgary, AB
2012–2018 (II)	Rev. Dr. P.A. (Sandy) McDonald, Dartmouth, NS
2015–2018 (II)	<b>Mr. Trevor Van Nest, Niagara Falls, ON**</b> (filling a term for 2 years)
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
2013–2019 (II)	<b>Mr. Peter McKinnon, Toronto, ON**</b>
2013–2019 (II)	<b>Mr. Glen R. Thompson, Mississauga, ON**</b>
2016–2019 (I)	<b>Rev. Angie Song, Toronto, ON</b>
2016–2019 (I)	<b>Ms. Megan McLean, Mississauga, ON</b>
2016–2019 (I)	<b>Rev. Dr. Dong Ha Kim, Brandon, MB</b>

**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
2014–2017 (I)	Rev. Paul Wu, Montreal, QC
2014–2017 (I)	Rev. Joel Coppieters, Montreal, QC
2015–2017 (I)	Rev. Douglas Paterson, Toronto, ON

2012–2017 (II)	<b>Rev. Dr. J. Kevin Livingston, Toronto ON,**</b> (filling a term for 1 year)
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
2012–2018 (II)	<b>Mr. Donald Walcott, Montreal, QC**</b>
2013–2019 (II)	<b>Mr. Howard Davidson, Montreal, QC**</b>
2016–2019 (I)	<b>Mr Tom Park, Longueuil, QC</b>
2016–2019 (I)	<b>Ms. Sharon Dworzak, Laval, QC</b>

**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
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
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
2013–2019 (II)	<b>Mr. Rod Thompson, Abbotsford, BC</b> (convener)**
2013–2019 (II)	<b>Ms. Joyce C. Huang, Vancouver, BC**</b>
2013–2019 (II)	<b>Rev. Glen C. Soderholm, Guelph, ON**</b>
2016–2019 (I)	<b>Rev. Kerry J McIntyre, Ladysmith, BC</b>

**Ex-officio – 3 members**

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

**Recommendation 1** (divided and adopted as amended, p. 29)

That the above be the membership of the standing committees of the General Assembly.

**APPRECIATION****Membership Completed**

Each year some members complete their terms of service on the standing committees, either after six years or in some cases a shorter span. Each retiring member receives a letter of appreciation from the General Assembly for sharing their time and talents with the denomination through their work on a standing committee of the Assembly.

**Recommendation 2** (adopted, p. 34)

That thanks be expressed to those members of a standing committee whose service concludes with this General Assembly.

**Committee to Nominate Standing Committee Retiring Members**

The membership terms for Ms. Elaine Allen of London, the Rev. Duncan Cameron of Scarborough, and the Rev. David Wilson of Brandon end with this Assembly. Each member offered leadership and guidance on the committee and we are grateful for their faithful service.

**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](http://presbyterian.ca/gao/committee-to-nominate), and in Section H of the Book of Reports.

**2017 NOMINATIONS DEADLINE**

The submission deadline for the 2017 nominations from sessions, presbyteries, synods and standing committees will be February 28, 2017.

E.M. Iona MacLean  
Convener

**NOMINATIONS**

To the Venerable, the 142nd General Assembly:

**MODERATOR OF THE 142ND GENERAL ASSEMBLY**

The Rev. Dr. Blair Bertrand	Ottawa
The Rev. J. Wesley Denyer	East Toronto, Waterloo-Wellington
Mr. Brent Ellis	Hamilton
The Rev. Dr. J. Kevin Livingston	Ottawa
The Rev. Dr. H. Christine O'Reilly	Pictou
The Rev. Douglas H. Rollwage	Cape Breton, Prince Edward Island, New Brunswick, Montreal, Lindsay-Peterborough, Pickering, Oak Ridges, Paris
The Rev. M. Helen Smith	Pictou

**ASSOCIATE SECRETARY, CANADIAN MINISTRIES**

Ms. Jennifer Bell	Halifax and Lunenburg, Prince Edward Island
The Rev. Peter G. Bush	Halifax and Lunenburg
The Rev. Giancarlo Fantechi	Montreal
The Rev. William G. Ingram	Pickering
The Rev. H. Christine O'Reilly	Halifax and Lunenburg

**CHIEF FINANCIAL OFFICER AND TREASURER**

Mr. Richard Moy	East Toronto
Mr. Fraser Sinclair	Brampton

**DIRECTOR, PRESBYTERIAN WORLD SERVICE & DEVELOPMENT**

The Rev. Karen R. Horst	Montreal
Mr. Richard Phillips	Ottawa

**2016 PENSION AND BENEFITS BOARD REPORT**

To the Venerable, the 142nd General Assembly:

The Pension and Benefits Board administers The Presbyterian Church in Canada Pension Plan, Group Benefits Plan and other benefit programs on behalf of the General Assembly. The board met in October 2015 and March 2016. Committees of the board also met by conference call and through email consultations.

**CHANGES IN THE STATUS OF THE MEMBERS OF THE PENSION PLAN****Applications to Receive Pension****2015**

May	The Rev. Dr. Daniel J. Shute	October	Mrs. Helen Reid Anderson
June	Ms. Berendina Cost Budde		The Rev. George W. Beals
	Mr. D. Mervyn Games		The Rev. Dennis J. Cook
	The Rev. Janice Hamalainen		Ms. Grace-ann McIntyre
	The Rev. Morag McDonald		The Rev. R. Ian Shaw
	Ms. Gladys Stover		

July	The Rev. Dr. Douglas McQuaig The Rev. Wendy Paterson	November	The Rev. William A. Elliott The Rev. E.M. Iona MacLean
August	The Rev. Kathy J. Brownlee The Rev. John A. Fraser The Rev. Dr. Wayne R. Hancock Ms. Norma McIntyre The Rev. Robert R. Sinasac	December	The Rev. Harold M. Wiest The Rev. Douglas M. Cameron The Rev. Erik W. Kraglund The Rev. Dr. P.A. (Sandy) McDonald
September	Mrs. Margaret Bucknole The Rev. Dr. Philip M. Wilson		The Rev. Susan Moore Mr. Joseph Taylor Ms. Mary C. Tucker

**2016**

January	Dr. Rick Allen The Rev. Jeanette G. Fleischer The Rev. Sandy D. Fryfogel The Rev. Arlene L. Hartford The Rev. Douglas Scott The Rev. Michael J. Stol	March	The Rev. Robert J. Haven The Rev. Dr. Richard W. Fee The Rev. Dr. Herbert F. Gale The Rev. Douglas R. Johns
February	The Rev. Candice J. Bist The Rev. Beverley Shepansky Mr. Donald S. Slade	April	The Rev. Dr. Glen Matheson

**Pensioners Deceased**

**2015**

Jan. 1	Mrs. Nancy Bhe	Oct. 5	Mrs. Eileen Horne
April 6	Mr. Cecil Burridge	Oct. 10	Mrs. Vera Lewis
April 15	Mr. Anthony Pucci	Oct. 11	Mrs. Fay Robertson
April 17	Ms. Jean M. Walker	Oct. 12	Mrs. Maureen E. Lewis
May 4	The Rev. Dr. Peter Gilbert	Oct. 15	The Rev. Robert Little
May 16	Mrs. Grace McGill	Oct. 15	The Rev. Alexander S. MacDonald
May 18	The Rev. Hector W. Rose	Nov. 2	The Rev. Walter Allum
Aug. 14	The Rev. Murdock J. MacRae	Nov. 7	Mr. Lloyd Ewing
Aug. 17	The Rev. Donald J. Herbison	Nov. 21	Mrs. Muriel C. Farris
Sept. 23	The Rev. Dr. Lawrence J. Brice	Dec. 9	Mrs. Constance Rowland
Sept. 23	Mrs. Anna Neill	Dec. 24	Mrs. Dorothy E. Locke
Oct. 2	The Rev. Ian S. Rennie	Dec. 29	The Rev. Siu-Man Lee
Oct. 3	The Rev. Kenneth S. Barker	Dec. 30	Ms. Lynda Garland
		Dec. 31	Mrs. Dorothy Smith

**2016**

Jan. 15	The Rev. Dr. L. George Macdonald	Feb. 9	Mrs. Katherine Reichelt
Jan. 17	The Rev. William M. Barber	Feb. 11	The Rev. Sheila Fink
Feb. 5	The Rev. Donald R. Sinclair	Feb. 18	The Rev. Dr. Donovan G. Neil
Feb. 9	The Rev. Clifford Johnson	Feb. 21	Mrs. Joy "Jessie" Armour
		Feb. 23	Mr. Gary N. Little

**Active Members Deceased**

May 2, 2015	The Rev. Jeff Veenstra
Feb. 13, 2016	The Rev. Barbara McGale

**Deferred Member Deceased**

June 27, 2015	The Rev. Joseph Vasarhelyi
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**Recommendation No. 1** (adopted, p. 28)

That the action of the Pension and Benefits Board in the administration of pension benefits be sustained.

**HEALTH AND DENTAL PLAN**

**Pulpit Supply Insurance**

Congregations may apply for pulpit supply insurance benefits when their minister is unable to work due to illness or injury. This benefit is funded by the Health and Dental Plan through

premiums paid by congregations and other employers where a 'health and dental position' has been established by the presbytery.

Until now this benefit was only available to congregations served by a full-time minister. The board conducted a review of full-time and part-time positions across the denomination, and agreed that in support of equalizing pulpit supply insurance benefits to all congregations supporting a health and dental position as established by the presbytery, congregations that are served by ministers in part-time positions (half time or more) also be eligible to claim this benefit.

Congregational treasurers may access a pulpit supply insurance claim form at [presbyterian.ca/pensionandbenefits](http://presbyterian.ca/pensionandbenefits).

### **OVERTURE NO. 27, 2015** (A&P 2015, p. 602–603)

#### **Re: Health and Dental Plan membership options**

The Pension and Benefits Board has been asked by the 2015 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".

The board feels this overture touches on two distinct issues: the requirement of the Pension and Benefits Board to adhere to the Health and Dental Plan as arranged with the insurer as well as to create and maintain fairness among congregational employees.

#### **Health and Dental Plan History**

When the Health and Dental Plan was implemented in 1986, the General Assembly stated that all full-time professional church workers and 50 Wynford staff be enrolled in the plan. In 1990 the policy was opened to include part-time (50% or more) professional church worker positions.

In 1997, the Health and Dental Plan was further amended to allow participation in the category of non-clergy full-time and part-time (20 hours or more) staff, conditional upon participation of all such employees in a congregation and the congregation providing the required premiums. (A&P 1998, p. 219).

In determining how congregations should share the plan's expense, the founders of the plan decided that the total cost would be shared equally among all congregations and other employers based on a 'per health and dental position' premium, regardless of the member's marital status or spousal benefits, and without differentiating provinces. (A&P 1986, p. 210) In other words, the cost of the plan which is paid by congregations and other employers is based on a 'health and dental benefit position', not for a specific employee.

#### **Plan Participation**

A group benefit plan is designed to provide coverage to 'groups' or 'classes' of individuals rather than specific persons. To be cost effective and limit risk, the plan depends on continuing membership in the group and has certain characteristics in place to avoid adverse selection against the plan. For this reason, all professional church workers and 50 Wynford staff must be enrolled in the plan as provided by employment. Moreover, it is desirable for the church to maintain fair and equitable personnel standards and provide equal coverage to all employees of the named group.

#### **Congregational Employee Classification**

Using the same principles that are applied to the professional church worker and support staff classification, the classification of congregational employees requires that when a congregation agrees to utilize the Health and Dental Plan for the classification of non-clergy employees, the congregation must agree to enroll all of their eligible non-clergy employees.

The decision of a congregation to include benefits to congregational employees as part of employee compensation lies with the individual congregation. Some congregations provide only for the statutory government plans (Canada Pension Plan, Employment Insurance) while other congregations develop personnel policies to include additional benefits provision for their non-clergy staff. Group benefits cannot be differentiated because of age, gender or marital status of the employee or their dependent(s).



There are currently 11 congregations that have enrolled multiple eligible employees (more than 1 employee) in the Health and Dental Plan. There are 17 congregations where only one staff member has been enrolled as eligible in the plan.

The Pension and Benefits Board maintains that in keeping with the original 1997 church policy, participation of non-clergy employees be conditional upon participation of all such eligible employees in a congregation. The Pension and Benefit Board encourages all congregations to exercise best practices and maintain equitable benefit policies for their staff.

**Recommendation No. 2** (adopted, p. 28)

That the prayer of Overture No. 27, 2015 re Health and Dental Plan membership options be answered in terms of this response.

**GROUP BENEFITS REVIEW**

The Pension and Benefits Board agreed to undertake a detailed analysis of the current Group Benefits Plan in terms of benefit adequacy and funding sustainability. The board will also include a review of any ancillary benefit policies.

**PENSION PLAN FINANCIAL STATUS**

**Pension Plan financial status as at December 31, 2015**

The following table shows the going concern and solvency (wind-up) position of the Pension Plan as at December 31, 2015, with comparative information as at December 31, 2014 and March 31, 2014, the date of the last filed actuarial valuation.

There has been improvement in the going concern funded status of the plan over the last year due to strong investment performance in the fourth quarter. However, the solvency (wind-up) position of the plan has steadily deteriorated since March 31, 2014, despite strong investment earnings in 2014 and 2015. The primary reason for the deterioration of the solvency position of the plan continues to be the decrease in the discount rates used to value liabilities, which have offset any asset gain over the period.

**Estimated Pension Plan Financial Status as at December 31, 2015**

	<b>March 31, 2014 (filed)</b>	<b>Dec. 31, 2014</b>	<b>Dec. 31, 2015</b>
<b>Going Concern Position</b>			
Surplus/(deficit)	\$1,930	\$6,767	\$15,314
<b>Wind-up Position</b>			
Surplus/(deficit)	\$(37,479)	\$(65,384)	\$(67,453)
Solvency ratio	85.2%	77.7%	78.1%

(all amounts shown in thousands)

Because the Pension Plan remains in a solvency deficit position, the church must remit additional special payments in addition to member and congregations/other employer contributions. In 2016 the additional special payments are approximately \$708,000 or \$59,000 per month which must be found from within the financial resources of the church.

**Ontario Solvency Relief**

In November 2015, the Ontario government announced their plan for a new round of temporary solvency relief measures, similar to those introduced in 2009 and 2012. The new relief measures will be for a three-year period, starting with actuarial valuations dated December 31, 2015. At the date of this report, it is expected that options will be consistent with prior relief measures, that is, the church will be able to choose between the following options:

- Consolidate existing solvency special payments into a new five year schedule; and/or
- Extend the five-year period to make solvency special payments of any new solvency deficiency to a maximum of 10 years, subject to plan member consent.

**Financial monitoring of the Pension Plan**

The Pension and Benefits Board monitors the financial position of the plan on a quarterly basis. The next actuarial valuation is due to be filed no later than March 31, 2017.

### **Pension Plan Sustainability Study Update**

The Pension and Benefits Board continues to review the sustainability of the pension plan. This includes confirming that projected predictions are matched by the actual results. Also, enhanced assumptions shall be put into the study given both present economic and church financial contexts.

### **Retiree Pension Audit – Payment Confirmation**

As part of responsible governance, we periodically reach out to our pensioners to verify they are receiving the benefits to which they're entitled. A Payment Confirmation Form was mailed to each pensioner in July 2015 requesting they review the payment amount and beneficiary information for accuracy.

The results of the audit confirm that all pensioners are receiving the correct pension amounts.

The board would like to remind pensioners and/or their powers of attorney to contact the Pension and Benefits Board office when there is a change to their beneficiary information or a change of address. The board office is required to maintain current address information for payment and reporting purposes.

### **PENSION PLAN CONSTITUTION**

#### **Amendments to the Constitution – Supplement for the Province of Nova Scotia**

A change in Pension Legislation in the Province of Nova Scotia effective June 1, 2015, requires a change in the Supplement for that province in the Pension Plan Constitution. The first change, section 1.27, indicates that there is a change in the definition of 'spouse' and the second change, section 16.1, indicates that all new active members are immediately vested upon joining the pension plan.

The following amendments to the Pension Plan Constitution apply to that province:

#### **The Supplement applicable to service in the Province of Nova Scotia is amended by replacing section 1.27 with the following:**

- 1.27 "Spouse" of a Member on any date means a person, who:
- (a) is married to the Member,
  - (b) is married to the Member by a marriage that is voidable and has not been annulled by a declaration of nullity,
  - (c) has gone through a form of marriage with the Member, in good faith, that is void and is cohabiting with the Member or, where such person has ceased to cohabit with the Member, has cohabited with the Member within the 12-month period immediately preceding the date of entitlement,
  - (d) is a domestic partner of the Member within the meaning of Section 52 of the Vital Statistics Act, or
  - (e) not being married to the Member, cohabited in a conjugal relationship with the Member
    - (i) for a period of at least three years, if either the Member or such person is married, or
    - (ii) for a period of at least one year, if neither the Member nor such person is married.

#### **The Supplement applicable to service in the Province of Nova Scotia is amended by adding new sections 16.1 and 16.2 as follows:**

- 16.1 This Section shall not apply to Nova Scotia 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.

#### **Amendment to the Plan Constitution – Supplement for the Province of British Columbia**

A change in Pension Legislation in the Province of British Columbia effective September 30, 2015, requires a change in the Supplement for that province in the Pension Plan Constitution. The change indicates that all new active members are 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.

The following amendment to the Pension Plan Constitution applies to that province:

**The Supplement applicable to service in the Province of British Columbia is amended by adding new sections 16.1 and 16.2 as follows:**

16.1 This Section shall not apply to British Columbia 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.

**Amendment to the Constitution effective January 1, 2016 – Changes to the Pension Plan**

The 2015 General Assembly adopted a recommendation that in support of equalizing pensions earned under the new (2013) 1.5% career average earnings formula, grandfathering of the 'greater of' pre-1990 pension formula be rescinded effective January 1, 2016. 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 starting January 1, 2016.

Members potentially affected by this change were notified by a letter from the convener of the board on July 10, 2015, and via a newsletter for active members of the pension plan in November 2015. The following amendment is required:

**Section 8.4 is deleted and replaced with the following:**

8.4 Notwithstanding Section 8.2, the monthly amount of the normal retirement pension payable to a Member who was contributing to the Plan on December 31, 1989 shall be the sum of the following amounts:

- (a) In respect of the Member's periods of Pensionable Service on or before December 31, 2015, the greater of:
  - (i) the amount of normal retirement pension that would have been payable to the Member under the terms of Constitution in effect on December 31, 1989, calculated only for periods of Pensionable Service on or before December 31, 2015; or
  - (ii) the amount of normal retirement pension determined in accordance with Section 8.2, calculated only for periods of Pensionable Service on or before December 31, 2015.
- (b) The amount of normal retirement pension determined in accordance with Section 8.2 calculated only for periods of Pensionable Service after December 31, 2015.

**Recommendation No. 3** (adopted, p. 28)

That the above sections of the Constitution of the Pension Plan of The Presbyterian Church in Canada be revised and amended.

**COMMUNICATION**

The Pension and Benefits Board informs members of plan changes and of the financial status of the Pension Plan and Group Benefits Plan through regular newsletters. *Window* on your Pension and Benefits is distributed each spring and fall to actively working members of the Pension Plan and Health and Dental Plan. *Contact* is distributed each July to retirees of the plans. The *Treasurer's Bulletin* informs congregational treasurers and payroll administrators of annual updates and other information required by treasurers. The board welcomes member feedback.

These publications are available on the church's website, along with member booklets and online forms at [presbyterian.ca/pensionandbenefits](http://presbyterian.ca/pensionandbenefits).

The Pension Plan Constitution and the Pension Plan Statement of Investment Policies and Procedures are available for review by contacting [pension@presbyterian.ca](mailto:pension@presbyterian.ca).

## **MEMBER STATEMENTS**

The 2015 Annual Pension and Group Benefits Statements were distributed in May. Members are encouraged to review their statements carefully and report changes to their personal or contact information to the Pension and Benefits Office via [pension@presbyterian.ca](mailto:pension@presbyterian.ca).

## **APPRECIATION AND THANKS**

The Pension and Benefits Board is especially grateful for the dedication and service of our staff who along with the Chief Financial Officer, Stephen Roche, so often are called to go beyond the call of duty. We acknowledge the helpful guidance and direction given by the Senior Administrator, Judy Haas, as well as the conscientious dedication of Patty Panagiotopoulos, Administrator, and Olive Clarke and Liane Maki, Pension and Benefits clerks.

This year, only one board member is completing six years of service, Eugene Craig from the Presbytery of New Brunswick. Eugene served on both the Technical Committee and the Group Benefits Committee, and his expertise as a chartered accountant is very much appreciated.

At the same time, we thank those board members who are continuing or shall be re-elected for their hard work and resolve when a commitment to administering the pension funds is so vital in a time of economic uncertainty.

Cameron Bigelow  
Convener

Judy Haas  
Senior Administrator

## **THE PRESBYTERIAN CHURCH BUILDING CORPORATION**

To the Venerable, the 142nd General Assembly:

The Presbyterian Church Building Corporation (the corporation) originated with individual Presbyterians in congregations, sessions, presbyteries, synods and General Assembly. In 1968, General Assembly created the corporation as a separate corporate entity to fulfill the mandate as guarantor of loans given by 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 2014, during the annual meeting of the corporation, directors and members of the corporation agreed unanimously to continue the corporation under the NFP Act, and accordingly, transition of the corporation to the NFP Act occurred as of March 28, 2014.

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. Ross-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 nine retired servants of the church and also by providing assistance with church building and renovation projects to 15 congregations, with five loan applications approved during the year, for the following congregations:

St. Andrew's Church, Moncton, New Brunswick  
Trafalgar Church, Oakville, Ontario  
Arabic Church, Montreal, Quebec  
Calvin Church, Abbotsford, British Columbia  
Wellspring Church, Prince Edward Island

We are pleased to congratulate Forbes Church in Grande Prairie, Alberta, and Chapel Place in Markham, Ontario, both of which retired their loans during the year.

As at December 31, 2015, 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 the General Manager. The General Manager also serves as Co-ordinator, Lending Services, for The Presbyterian Church in Canada. During 2015, nine loan applications were approved for processing through the Lending Fund of the church.

We also wish to note the retirement this year, of Mr. Thomas H. Thomson, who has served with distinction as a director of the corporation for 36 years. During that time he also served as chairman and as a member of the executive committee, always providing insightful advice and counsel in his quiet and humble manner. We thank him for his extraordinary contribution and wish him well.

Siegfried Quickert  
Chairman

William B. Collier  
General Manager

### **PRESBYTERIAN RECORD INC.**

To the Venerable, the 142nd General Assembly:

Rapidly declining circulation, especially over the past seven years, has pushed the *Presbyterian Record* to the point where it may not be able to publish in 2017. Last year, seven congregations came off the Every Home Plan. Along with other congregations not renewing subscribers, circulation dropped 17 per cent (down approximately 2,000 subscribers).

The *Presbyterian Record's* market is challenging.

- Membership in The Presbyterian Church in Canada has been declining for several decades. In 1989, it was about 163,000. Twenty-five years later it was 93,500. That means the denomination has been losing about 2,800 members every year for the past 25 years. Not surprisingly, over the same period, the *Record's* circulation has fallen almost 2,100 a year.
- A high proportion of the denomination's members are on fixed incomes. Combined with declining numbers, national church revenue, in terms of *Presbyterians Sharing*, has been falling for several years.
- Canadians over 65 – the majority of our subscribers – read about half the number of magazines as those under 65.
- And those older Canadians read only three magazines a month on average.
- Additionally, print publishing in Canada and the United States is facing decline all around. Major newspapers and magazines have been folding for the past several years as advertising money goes to the web. Google, Facebook and Amazon are doing well; publishers are not.

- The country as a whole is just now climbing out of the Great Recession of 2008–2012, the worst financial crisis since the Great Depression of the 1930s.

We have responded to these changes by executing a number of high-quality marketing efforts over the past several years. Our success rates are generally at or above industry standards. Additionally, reader feedback is consistently positive.

Unfortunately, with a limited market, it is simply not possible to make up for lost circulation through marketing. For example, former readers are always the likeliest to take up a new subscription offer because they are familiar with the product. A marketing campaign to the 2,000 subscribers we lost last year would be considered highly successful if it got 10 per cent of former subscribers to subscribe again. That would be only 200. The cost would be at least \$15,000.

In order to continue publishing, the magazine has to find ways to cut costs further while building a fund to help replace the lost subscription income. That is why we hired a director of development, Lisa Van Arem, last summer. We believe fundraising is the best way we can ensure the long-term publication of the magazine. Lisa has been overseeing the transition of our donor database to new software to help us look after donors better. Online donations will be easier and online income tax receipting will soon be possible.

We are also now able to offer many more ways for donors to support us and we have created easy to use web pages that provide wording for naming the *Record* in a will, for example. And we thank our donors for their unflinching generosity. Without their support, we would have already ceased to publish.

Another important source of revenue is advertising. Although the *Record* does not receive any direct financial support from the denomination, national church departments, colleges, presbyteries and congregations are our biggest advertisers, albeit at a reduced rate from non-PCC advertisers.

The magazine also benefits from below-market rent for office space at 50 Wynford Dr., paying \$20,000 a year and receiving financial administration services, including payroll, that would undoubtedly cost us more if we had to pay for them out of our own pocket.

Nevertheless, the *Record* plans to move out of 50 Wynford Dr., by the fall to save money. We will negotiate with the finance department regarding their services.

We are also in discussion with various departments in the church to see if there is mutual benefit in publishing materials other than the magazine. When Presbyterian Record Inc. was formed in 2000 to publish the *Record*, the letters patent gave the corporation the ability:

- (b) to publish other magazines, journals, handbooks and publications related to The Presbyterian Church in Canada;
- (c) to carry on a general publishing and printing business for the religious and charitable purposes of The Presbyterian Church in Canada.

To the best of our knowledge, Presbyterian Record Inc. has not published anything on behalf of the church and possibly only one booklet from the magazine's own archives.

Our concern is that all these efforts may not change our financial situation quickly enough. We trust that commissioners will see the value in our communications ministry and that they may be able to find some way to support the work of the magazine until we can establish long-term funding through the support of our donors.

The *Presbyterian Record* is published by the Presbyterian Record Inc. The corporation is governed by a board of eight directors. As of April, 2016, the directors are: Mr. Botond Fejes, Scarborough (chair); Mr. Aubrey Bonnell, St. John's (vice-chair); Ms. Kathleen Bolton, Burnaby; the Rev. Katherine Burgess, Quebec City; the Rev. Andrew Cornell, Chatham, Ontario; Mr. Duncan Cowie, Bobcaygeon, Ontario; Ms. Brooke Klassen, Saskatoon, Saskatchewan; and the Rev. Dr. Jean Morris, Calgary, Alberta.

David Harris is publisher and secretary.

By mutual agreement of the board and the denomination, since he became chief financial officer of The Presbyterian Church in Canada, Stephen Roche has also been treasurer of Presbyterian Record Inc. We thank Steve for his support, his generous and wise advice and for the financial guidance he and his staff have provided over the years. We join with the rest of the denomination in wishing him all the best in retirement.

The Presbyterian Record staff are: David Harris, editor; Andrew Faiz, senior editor; Lisa Van Arend, director of development; Amy MacLachlan, managing editor; Connie Wardle, senior writer and online editor; Caroline Bishop, art director; Salina Vanderhorn, designer; and Deborah Leader, circulation manager.

### SUPPLEMENTARY REPORT

The *Presbyterian Record* is a magazine that has been published for members of The Presbyterian Church in Canada for 140 years and is a ministry for the whole denomination held in trust by the Board of Directors of Presbyterian Record Inc.

Successive General Assemblies have called on the church to strengthen congregational ministries. The *Presbyterian Record* provides a critical, independent voice and fosters communication and storytelling about and among Presbyterian congregations across the country.

It is a critical time in the life of the denomination that Presbyterians be served by an independent magazine to foster dialogue on important and challenging topics. However, despite due diligence, generous support from donors, careful management of resources and a restructuring of costs and revenue streams, the *Presbyterian Record* finds itself in need of immediate financial support in order to continue the work of restructuring and addressing current challenges.

Major donors to *Presbyterian Record* have indicated that they will strongly consider supporting the magazine with substantial gifts if the denomination signals its financial support for the *Record*. The board of the *Presbyterian Record* has determined that a minimum of \$100,000 is required by the corporation in 2016 in order to address the fiscal challenges and stay solvent for another 12 months.

Therefore the Board of Directors of Presbyterian Record Inc. presents the following recommendation:

**Recommendation No. 1** (adopted, p. 23)

That the officers and committees of The Presbyterian Church in Canada be urged to assist Presbyterian Record Inc. to obtain a minimum of \$50,000 funding from available funds controlled or held in trust by The Presbyterian Church in Canada, in the hope this would be matched by donors.

**Recommendation No. 2** (adopted, p. 24)

That the ministry of the *Presbyterian Record* be commended to the courts of the church with the request that those courts discuss the financial situation of the *Record* and seek ways to assist the *Record* financially in the coming year.

Botond Fejes  
Chair

David Harris  
Publisher & Editor

### REMITTS UNDER THE BARRIER ACT

To the Venerable, the 142nd General Assembly:

The following are the replies from the presbyteries to the remits sent down under the Barrier Act by the 2015 Assembly:

**Remit A, 2015** 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, A&P 2015, 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)

**Approved:** 44 presbyteries (1,277 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, Eastern Han-Ca, Hamilton, Niagara, Paris, London, Essex-Kent, Lambton-West Middlesex, Huron-Perth, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca.

**Disapproved:** 0 presbyteries (0 ministers/diaconal ministers/elders on constituent roll\*)

**No response:** 1 presbyteries (40 ministers/diaconal ministers/pastoral charges\*\*)   
Grey-Bruce-Maitland.

**Total Presbyteries:** 45 (1,317 ministers/diaconal ministers/elders on constituent roll\*\*\*) [see Book of Forms section 293.4]

**Remit B, 2015** 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, A&P 2015, 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)

**Approved:** 44 presbyteries (1,278 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, Eastern Han-Ca, Hamilton, Niagara, Paris, London, Essex-Kent, Lambton-West Middlesex, Huron-Perth, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca.

**Disapproved:** 0 presbyteries (0 ministers/diaconal ministers/elders on constituent roll\*)

**No response:** 1 presbyteries (40 ministers/diaconal ministers/pastoral charges\*\*)   
Grey-Bruce-Maitland.

**Total Presbyteries:** 45 (1,318 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 COMMISSION RE APPEAL NO. 1, 2015

To the Venerable, the 142nd General Assembly:

#### **PREAMBLE**

At a meeting on September 20, 2005, the Presbytery of Brampton suspended the Rev. Edward S. Dowdles from "exercising the office of Christian Ministry, or any part thereof", with the following conditions: "that before he resumes his duties, Mr. Dowdles is to undertake



counselling by a person acceptable to him and to the court and that reports be made to the Business Committee; that Mr. Dowdles is to undertake psychological testing with the report being submitted to the Business Committee; and that Mr. Dowdles is not to be at or near Heart Lake Presbyterian Church during the time of his suspension for any reason.” Mr. Dowdles agreed to abide by the court’s ruling. At a subsequent meeting, on November 21, 2006, the presbytery approved the following recommendation: “That E. Dowdles remain under suspension until he takes a course in anger management and a course in providing pastoral care. That before the suspension is lifted, E. Dowdles provide a satisfactory psychological report as to his fitness for ministry to the Ministry Committee of Presbytery, and that E. Dowdles undertake a program in financial management and repay all outstanding money to Heart Lake Presbyterian Church and to the members and adherents of Heart Lake Presbyterian Church under the authority of the Pastoral Guidance Committee.” Mr. Dowdles appealed the presbytery’s decision to the General Assembly. On October 4, 2007 a Special Commission of the 134th General Assembly dismissed Mr. Dowdles’ appeal.

In 2013 new concerns arose about Mr. Dowdles interfering in the life of Heart Lake Presbyterian Church in contravention of the conditions of his suspension. On February 25, 2014, the presbytery appointed an *ad hoc* team to investigate these concerns and determine whether there were sufficient grounds for an allegation or allegations to be laid. On June 24, 2014, the *ad hoc* team reported to the presbytery with a recommendation that charges be laid against Mr. Dowdles. A commission of the presbytery was appointed on October 28, 2014, to conduct a trial. On March 13, 2015, a trial was held to consider the following charges against Mr. Dowdles:

1. That Mr. Dowdles is contumacious in his disregard for the authority of the Presbytery of Brampton in that he has not only failed to comply with the terms of his suspension, but continues to flaunt those conditions, and that,
2. Mr. Dowdles is in contempt of his ordination vows, namely: that he refuses to accept the government of the Church by Sessions, Presbyteries, Synods, and General Assemblies; and that by his actions he refuses to submit himself to the lawful oversight of the Presbytery; that his actions are divisive and not conducive to the peace and unity of Christ; and that he is conducting himself in both his private and public life in a manner that is unbecoming a Minister of Word and Sacraments.

In its decision, the presbytery commission found Mr. Dowdles guilty of both charges; its judgment was a censure of deposition. Mr. Dowdles appealed the decision and censure of the presbytery commission to the General Assembly. Mr. Dowdles’ appeal was based on the following grounds:

1. That the Presbytery of Brampton did not follow proper procedure for a disciplinary case regarding how the charges were laid for the trial of March 13, 2015 (Book of Forms sections 351, 353, 354.1, 358.2, 364.7 and 410).
2. That there was an injustice in the process of reaching the decision of deposition.
3. That deposition from the Ministry of Word and Sacrament by the Presbytery of Brampton for scandalous behaviour was unduly harsh and unfounded.
4. That the Presbytery of Brampton had shown no pastoral care to Mr. Dowdles since 2006 (Book of Forms section 434).
5. That there was new evidence that warranted a new trial (Book of Forms section 377).

In June of 2015, the 141st General Assembly named a Special Commission to deal with Appeal No. 1 against the actions and censure of the Presbytery of Brampton against Mr. Dowdles.

#### **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.

### **MEMBERSHIP**

Members of the commission were: the Rev. Duncan Cameron (convener), Ms. Lynda Forbes, Ms. Linda Herron, Dr. Myung-Sae Kim, and the Rev. Tim Purvis, with the Rev. Stephen Kendall (Principal Clerk) and the Rev. Donald Muir (Deputy Clerk) of the General Assembly Office as consultants.

### **PROCEDURES**

The Special Commission met at 50 Wynford Dr., Toronto, Ontario, on September 29, 2015, December 1, 2015 and January 6, 2016. During those meetings the commission reviewed documents received from the appellant, Mr. Dowdles and the respondent, the Presbytery of Brampton. Further information was requested, the judicial record established and a hearing date and venue chosen.

The appellant and respondent were advised that the appeal had been deemed in order and that the commission would hear the appeal. The appellant and respondent were cited to attend a hearing on February 20, 2016 at 10:00 am at Glenbrook Presbyterian Church in Mississauga, Ontario. Both parties were also invited to provide the names and addresses of witnesses they would like the commission to cite. The commission determined which witnesses to cite and they were duly cited to appear at the hearing.

Present at the hearing, in addition to the members of the commission and the consultants, were the following: the appellant, the Rev. Edward Dowdles, the appellant's advisor, the Rev. Peter Barrow; the Presbytery of Brampton representative, the Rev. Sean Foster, and the following witnesses:

Requested by the appellant:

Young Suk Cho, Olive Lofts, Sean Foster, Reuben St. Louis and Geoff Ross.

Requested by the respondent:

Young Suk Cho (also requested by the appellant) and Mary O'Brien.

The following witnesses did not appear:

Renee Heikamp, Lee Janoshak, Maureen Kelly and Claudia Russell-Placencia.

The hearing was conducted as follows:

Opening Prayer

Record of those present

Affirmation of the issuance of citations

Welcome, introductions and explanations

Administration of oaths to the parties

Opening statement by appellant

Opening statement by respondent

Opportunity for questions for commission by appellant and respondent

The witnesses were called forward in the order in which they are listed above.

Testimony was provided by each witness according to the following method:

- Administration of oath
- Questions by the calling party
- Opportunity for cross-examination
- Questions by the commission
- Dismissal of witness

- Final statement by respondent
- Final statement by appellant
- Closing prayer

The commission reconvened on February 29, 2016 at 12:00 pm at 50 Wynford Dr., Toronto, Ontario to deliberate, reach a decision and begin to prepare its report. The report was submitted to the General Assembly Office on March 11, 2016. The commission rendered its judgment to the parties within Glenbrook Presbyterian Church, Mississauga on March 21, 2016 at 2:00 pm.

## **FINDINGS**

With respect to the first ground of the appeal, the commission found that the Presbytery of Brampton had indeed failed to follow proper procedure in the laying of the charges against Mr. Dowdles.

Section 351 of the Book of Forms requires that a written copy of any allegation be presented to the alleged offender when a disciplinary case is initiated. The commission found that the actions of the presbytery commencing in February, 2014, resulting in the new charges against Mr. Dowdles, were the result of new allegations, and therefore required that section 351 be followed. There is no evidence that a written copy of the allegations against Mr. Dowdles was provided to him when the investigation was initiated.

Section 353 requires that the investigating committee in a disciplinary case meet with the accused prior to arriving at any conclusion regarding the laying of charges. The commission found no indication that the presbytery investigating committee met with Mr. Dowdles before presenting its report to the presbytery with its recommendation that charges be laid.

Section 354.1 requires that a charge be prepared in writing and be accompanied by a summary of evidence and a list of witnesses to be called in support of the charge. Sections 358.2 and 410 both require that a certified copy of the charge, with the list of witnesses and documents to be produced in evidence must accompany the first citation of the accused. There is no evidence that a summary of evidence, a list of witnesses, or a list of documents accompanied the citation of January 13, 2015. There is evidence that arrangements were made with Mr. Dowdles roughly one month later for lists of witnesses and summaries of evidence to be exchanged.

Section 364.7 was not found to be relevant.

In addition to the sections cited in the appeal, the Presbytery of Brampton made reference in its verdict to section 350 which states “Before initiating a disciplinary case, it is the duty of the accuser to meet with the alleged offender to seek resolution of the issue (Matthew 18:15–17). It is only after such efforts have failed that an allegation may be brought to the court. The accuser must inform the alleged offender of the intention to file an allegation and of the nature of the allegation.” The Presbytery of Brampton in its verdict contends that section 350 did not apply as the charges related to the censure that started in 2005. While it may be true that the charges were related to the censure, they were nevertheless new charges. The commission therefore finds that section 350 did apply and that the presbytery had an obligation to meet with Mr. Dowdles before the allegation was filed. The first ground of the appeal was therefore upheld.

With respect to the second ground of the appeal, that there was an injustice in the process of reaching the decision of deposition, Mr. Dowdles notes, first, that he was confronted with written and pictorial evidence at his trial which had not been presented to him in advance; second, that the Rev. Michael Marsden, in his role as prosecutor, was in a conflict of interest given the other roles he had played in the presbytery’s dealings with Mr. Dowdles; and, third, that witnesses who Mr. Dowdles had asked to be cited were not contacted in sufficient time for them to appear. The commission found, with regard to the first matter raised by Mr. Dowdles, that there was conflicting testimony about whether documentary evidence was presented at the

trial which Mr. Dowdles had not previously seen. Second, section 355 of the Book of Forms prohibits an accuser from also serving as a prosecutor, and Mr. Marsden, according to the presbytery's own documents, acted in both roles. This situation seems to have arisen because various complainants were not willing to make formal allegations against Mr. Dowdles, resulting in Mr. Marsden acting as accuser on behalf of the presbytery. This irregularity alone calls the justice of the proceedings into question. Third, the commission found that the presbytery made reasonable efforts to contact the witnesses requested by Mr. Dowdles. The second ground of the appeal was therefore upheld.

With respect to the third ground of the appeal, that the sentence of deposition for scandalous behavior was unduly harsh and unfounded, the commission found that Mr. Dowdles has, by his actions, brought the ministry of the gospel into ill repute. The testimony of witnesses and the commission's direct experience of Mr. Dowdles point to an inability to govern himself and his language. By his own admission, Mr. Dowdles has been guilty of misappropriating church funds and of breaching the conditions of his suspension by being on the premises of Heart Lake Presbyterian Church. Further, his requests to individuals and congregations for funds, whether for himself or for others, have at times been aggressive and have inappropriately made use of his status as a minister, his past connection to Heart Lake Presbyterian Church, and/or his connection to The Presbyterian Church in Canada. Mr. Dowdles was already under suspension for some of these offences; the next level of censure was deposition. The commission therefore found that the sentence of deposition was neither unduly harsh nor unfounded. The third ground of the appeal was dismissed.

With respect to the fourth ground of the appeal, that the Presbytery of Brampton has shown no pastoral care for Mr. Dowdles since 2006, the commission found that while section 434 requires that pastoral care be extended to all those who are the subjects of church censure, it does not, according to section 395, constitute grounds for appeal. The fourth ground of the appeal was dismissed.

With respect to the fifth ground of the appeal, that there were grounds for a new trial based on new evidence (Book of Forms section 377), the commission was not satisfied that the evidence Mr. Dowdles wished to present to the presbytery was newly discovered or material to the charges that Mr. Dowdles was facing at his trial of March 13, 2015. The fifth ground for the appeal was dismissed.

## **ANALYSIS**

Through the course of these proceedings, it became apparent that the last decade has been a long and painful period, for Mr. Dowdles, for Heart Lake Presbyterian Church, and for the Presbytery of Brampton, and that many other individuals have been touched by that pain.

It must be acknowledged that much of Mr. Dowdles pain originates from his unwillingness to humbly and promptly abide by the rulings of the various courts of the church. Mr. Dowdles has consistently set himself up as the interpreter and arbiter of the presbytery's past judgments against him. During the hearing he repeatedly made statements suggesting that he had "met and completed" various conditions which the presbytery had set for him, that in his mind these conditions no longer applied and that he no longer had to abide by them. Yet in his own defense documents he demonstrated an understanding that the censure he is under, and the accompanying conditions, may only be lifted by a decision of presbytery; and in his testimony Mr. Dowdles admitted that no such decision had ever been made. For instance, Mr. Dowdles insisted the condition "not to be at or near Heart Lake Presbyterian Church" no longer applied after new conditions were imposed on his suspension in 2006, even though the presbytery never made a formal decision to lift the original condition. Mr. Dowdles also argued the condition was simply not clear and so he could not be faulted for not abiding by the presbytery's unstated intent that he cease his involvement in the life of the congregation and its people. In his defense documents, however, Mr. Dowdles demonstrated his awareness that in 2006 the presbytery found that he was not then complying with the spirit of this condition by "continued meeting with members of the congregation". The commission recognizes that Mr. Dowdles has made some effort to fulfill some of the conditions for lifting his suspension by taking mandated courses and counseling; yet he appears to have done so without prior consultation with the presbytery about whether the courses and counseling were appropriate to fulfill the presbytery's conditions. The commission also wondered why Mr. Dowdles chose not to submit directly to the

clerk of the presbytery of Brampton material he claimed would have fulfilled the presbytery's conditions – even though he clearly understood that correspondence to the presbytery must be submitted to the clerk of presbytery to be properly received, and even though he had this material for many years. The commission understands from where the charge of being “contumacious in his disregard for the authority of the Presbytery” arises.

Based on our direct experience of Mr. Dowdles, the commission also noted a distinct lack of awareness on his part about the impact his words and actions have on the people with whom he interacts. This was borne out in the testimony of witnesses and in Mr. Dowdles' response to that testimony, and explains much of why Mr. Dowdles has sometimes felt that the criticisms of his behaviour were unmerited or “subjective”; he simply does not see the fear, frustration or pain that his behavior creates. What the commission witnessed certainly raised concerns about Mr. Dowdles' ability to function in pastoral ministry. The commission understands the frustration experienced by the presbytery in dealing with Mr. Dowdles, as well as their conviction – as evidenced in the charges, verdict and censure of deposition – that he is currently unfit to exercise the office of Christian ministry. However, it also seems that this frustration has led to a pastoral and procedural fatigue on the part of presbytery which has resulted in two legitimate grounds for an appeal. In particular, there appears to have been a marked tendency on the part of the presbytery to deal with Mr. Dowdles procedurally without dealing with him personally or pastorally in the lead-up to the trial of March, 2015. In other words, Mr. Dowdles was offered no opportunity to take part in the preliminary stages of the judicial process, and specifically those stages which are intended to help resolve any issues and bring about a reconciliation between parties. It is incumbent on the church to follow the judicial processes we have laid out for ourselves, especially in that we claim both a biblical warrant and a gospel aim for these processes. In these most recent proceedings, the Presbytery of Brampton appears to have lost sight of that. In this case, given the long history of the presbytery's dealings with Mr. Dowdles, the commission suggests that this matter might better have been dealt with by means of reference to a higher court (Book of Forms sections 86–90).

In the course of our discussions, and at the hearing, the commission understandably had reason to consider the various grounds meriting a censure of deposition. The commission notes that the two sections of the Book of Forms which deal with deposition, 252 and 373, are not consistent in terms of the grounds which are cited. Section 252 indicates that deposition follows from the teaching of corrupt doctrine, a scandalous life, being given to schism, or being “altogether insufficient to execute” one's charge. Section 373 limits the grounds to heresy or gross immorality. The commission would suggest that these sections should be examined by the Clerks of Assembly with a view towards obtaining consistency between them.

## **DECISION AND JUDGMENT**

It is the decision and judgment of this commission that notwithstanding that three substantive grounds for the appeal were dismissed, the Appeal of the Rev. Edward Dowdles against the actions and decisions of the Presbytery of Brampton be sustained on the grounds that there were irregularities in procedure going all the way back to the complaints that were made against Mr. Dowdles; in particular, the failure by the presbytery to follow the church's own judicial process ignored the biblical imperative of Matthew 18 to meet with a brother or sister who sins against us. The appeal is also upheld on the grounds that there was an injustice created when, among other reasons, the roles of complainant, accuser, and prosecutor became confused in the process which the presbytery followed.

The effect of this decision, however, is not simply to rescind the censure of deposition, but to confirm that Mr. Dowdles remains under suspension from the exercise of the office of Christian Ministry.

As well, given the difficulty Mr. Dowdles has experienced in understanding what the presbytery has required of him, the commission imposes the following conditions as part of Mr. Dowdles suspension:

1. While under suspension, Mr. Dowdles is forbidden to exercise the office of Christian Ministry, or any part thereof, including but not limited to leading worship and preaching, the administration of the sacraments, officiating at weddings and funerals, pastoral visitation, pastoral counseling, and chaplaincy, without the express, prior

- permission of the Presbytery of Brampton, such permission to be sought by means of written correspondence directed to the clerk of presbytery;
2. While under suspension, Mr. Dowdles is to have no contact in any form, either in person or by means of any kind of written or verbal communication (including but not limited to telephone calls, letters, email, text messages and social media) with the current members or adherents of Heart Lake Presbyterian Church, nor be at or near its premises (“at” meaning “on the church property” and “near” meaning “close enough to the church property to be visible to anyone on the church property”);
  3. Mr. Dowdles is not to approach any former members or adherents of Heart Lake Presbyterian Church for the purpose of soliciting money, either for himself or for any third party, whether an individual or organization;
  4. Mr. Dowdles is not to represent himself as being associated in any way with Heart Lake Presbyterian Church, nor as a minister in good standing of The Presbyterian Church in Canada.

In addition, before Mr. Dowdles’ suspension may be lifted by the Presbytery of Brampton, he will:

1. repay all funds owing to the Heart Lake Presbyterian Church and its current and former members and adherents, the amount to be repaid to be determined through further conversation with the Presbytery of Brampton but to be no less than the \$18,451.30 which Mr. Dowdles has himself acknowledged as being owed; and, after fulfilling this condition in its entirety, as well as any other remaining conditions in the 2005 and 2006 censures to the satisfaction of the Presbytery of Brampton, he will then
2. provide to the Presbytery of Brampton a current report of his psychological fitness for ministry, with the psychologist who will oversee this evaluation to be chosen through prior arrangement with the presbytery (Mr. Dowdles and the presbytery are advised to contact the national office concerning assistance with the funding of this evaluation).

### **PASTORAL COMMENT**

The report of the Special Commission re Appeal No. 1, 2007 expressed the hope that, setting aside the frustrations which the presbytery was experiencing even then, the presbytery might offer to Mr. Dowdles its continued pastoral support. The current commission wishes to acknowledge that the presbytery has indeed extended to Mr. Dowdles some expressions of pastoral concern, namely that they helped to cover the cost of various courses and counseling he was required to take as a condition of having his suspension lifted, that they allowed him at no cost to stay in the manse for a considerable length of time, and that they passed a motion in February 2007 appointing someone to provide pastoral care for Mr. Dowdles. However, these efforts have still fallen short of the restorative care envisioned by the church, most particularly in that the individual appointed to care for Mr. Dowdles in 2007 was not informed of this decision and only became aware of it some years after. It is our hope that the presbytery might renew its involvement in Mr. Dowdles’ life.

Mr. Dowdles, for his part, has failed to demonstrate the kind of remorse and readiness to comply with the judgments of the presbytery which might have led to his restoration. He has also left in his wake a series of troubled, frustrated and even fearful people. In addition, the congregation of Heart Lake Presbyterian Church, which he worked so hard to grow, is still feeling the weight of Mr. Dowdles past misdeeds and present interference. It is our hope and prayer that Mr. Dowdles will recognize that he has for far too long been “kicking against the goads” to his own detriment, and that, if he is serious about serving his Lord, it is time to place himself on a path of repentance.

Duncan Cameron  
Commission Moderator

### **SPECIAL COMMITTEE RE PENSION SOLVENCY FUNDING**

To the Venerable, the 142nd General Assembly:

Since the Special Committee re Pension Solvency Funding was appointed at the 2015 General Assembly, it has met on numerous occasions at church offices, 50 Wynford Drive, and by conference call. The precipitating pressure on the church’s Pension Plan arises from the

continued regulatory need to fund the plan on both a going concern and solvency basis, resulting in a required Pension Plan funding of \$67,453 per month.

The following steps are in the process of being acted on in one way or another.

The working group will continue to evaluate the pros and cons of continuing as a Single Employer Pension Plan (SEPP) or seeking to change our plan to a Multiple Employer Pension Plan (MEPP) and will also explore whether this is even possible. Each kind of plan has its unique features but moving to a MEPP would free us from large annual premiums which must be paid into the Pension Benefits Guaranteed Fund. It is our hope that it would also free the Pension Plan from having to make extra payments due to an actuarially determined solvency shortfall. The shortfall in turn is due to historically low long term interest rates.

Resulting from an urgent need to build capital, the Special Committee recommended that the Assembly Council increase the claim of the Pension Fund on receipts from dissolved congregations to 100% and increase the claim of the Pension Fund on receipts from undesignated bequests to 50%. The latter was adopted by the Assembly Council to take place on April 6, 2016, and the former is coming before the General Assembly as a recommendation of the Council. (see p. 232)

To prepare for the possibility that the plan's solvency deficit and funding requirements could increase as of the next actuarial valuation (must be prepared no later than March 31, 2017), a working group of the Special Committee is also investigating the potential of assessing a Letter of Credit to be available to the Pension Plan. In addition to the potential need for additional deficit funding, an upfront cash infusion may also be desirable to raise the plan's solvency ratio to at least 85% as of the next actuarial valuation date. An 85% solvency ratio will avoid the requirement for annual valuation filings, and provide The Presbyterian Church in Canada with more certainty on plan contribution levels over the three-year period from the valuation date.

We anticipate issuing a request for proposals (RFP) re a letter of credit in the next six months.

Informal discussions have also taken place with the Anglican Church whose pension plan is a Specified Multiple Employer Pension Plan (SMEPP) but these discussions have only been of a very preliminary nature.

Last but not least, once the solvency issue has been settled we may want to look at shifting from a defined benefit plan to a defined contribution plan, if maintaining contribution stability is determined by The Presbyterian Church in Canada as a top priority.

As the Pension Plan solvency has significant impact for not only for the Pension Plan itself but also for the ability of The Presbyterian Church in Canada to fund important parts of its work and mission, the Special Committee continues to exercise due diligence to find the effective solution to the pressures outlined in this report. We ask for the full support and prayers of the church as we continue to move forward with the mandate which the Assembly has placed upon the Special Committee.

Cameron Bigelow  
Convener

## **BOARD OF GOVERNORS OF THE PRESBYTERIAN COLLEGE, MONTREAL**

To the Venerable, the 142nd General Assembly:

### **INTRODUCTION**

2015 marked the 150th anniversary of Presbyterian College. It was an event-filled and forward-looking year in the life of the college as the board, faculty and staff worked together at implementing and strengthening the initiatives that grew out of the college's strategic plan of 2014. Also, a major change in our relationship with McGill University, which is described below, has been approved by the boards of all three colleges, the Board of The Montreal School of Theology and the Senate of McGill. It is expected that the documents will have been signed by the time of this General Assembly. We begin with an overview of the college's place in the church's task of theological education, and then move on to describe the year that was.

## 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 McGill University. Students of the School are registered at one of the denominational colleges (Presbyterian College, United Theological 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, Presbyterian College places a strong emphasis on learning within community. But the learning does not end with graduation. Through its unique mentoring program, 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.

## 150TH ANNIVERSARY CELEBRATION

The 150th Anniversary celebrations included an ongoing pictorial display in the foyer showing the many changes in the life of the college over 150 years; a celebratory dinner held at the Church of St. Andrew and St. Paul; a historical visit to Mount Royal Cemetery where many prominent Presbyterians are buried and whose stories were retold by a knowledgeable guide; a joint event on the theme of *Sola Scriptura*, co-sponsored by the college as part of its 150th anniversary and by the Committee on History as part of the 500th Anniversary of the Reformation, with guest presenter Edith Humphrey of Pittsburgh Seminary. On October 31, a highlight of the year occurred – the launching of the college's anniversary publication, *Still Voices—Still Heard*. This is a history book with a difference. It tells the stories of 13 individuals who were of great importance in the life of the college. It also contains a list of all known graduates of the college since 1865, plus faculty members, recipients of an Honorary Doctorate of Divinity degree and others who had an impact on the college and the mission of the church. The college wishes to express its thanks to J.S.S. Armour, Judith Kashul, William Klempa, Lucille Marr and Dan Shute, the editors of the book.

## DR. IAN VICTOR

The year began with the sad news of the death of the Rev. Dr. Ian Victor at the end of 2014. His life and ministry were recognized at last year's General Assembly and, in honour of Dr. Victor, the college established the Ian Victor Pastors to Pastors Initiative. This memorial fund will carry forward Ian's deep concern for clergy support and renewal, and it will help fund the Pastors of Excellence program that the college is planning to bring to Canada if negotiations with Ashland Seminary in Ohio are successful.

## NEW MEMORANDUM OF UNDERSTANDING WITH MCGILL UNIVERSITY

2015 also marked the year of a new Memorandum of Understanding (MOU) with McGill University. For the last 20 years, the University of McGill has been concerned that the Faculty of Religious Studies was too small to be financially or educationally viable, and has considered making it a School of Religious Studies within the Faculty of Arts. After several months of negotiation, and with the advice of legal counsel, the Montreal School of Theology agreed to a new memorandum of understanding. (see below.) The memorandum confirms McGill's commitment to maintain a theology program in partnership with the Montreal School of Theology. The School of Religious Studies will have its own Director who will be responsible to the Dean of Arts. The principals of the three colleges continue to sit on the Bachelor of Theology committee and maintain significant representation on the committee. The four academic chairs established under the 1948 agreement remain in place.

With the proposed Memorandum of Understanding between McGill and the Montreal School of Theology, new opportunities arise for Presbyterian College. By the 1948 agreement, each college could only register students from their own denomination who were studying toward ordination. The new Memorandum of Understanding allows the colleges to enroll students from a variety of denominations who are studying for any form of Christian ministry. This means that



students who are taking the Bachelor of Theology as a first degree could enroll in the college. Students completing the Bachelor of Theology who decide to go on to ordained ministry could then proceed to the Master of Sacred Theology and to the In-Ministry Year, as an equivalent to the Master of Divinity. This would mean that students would spend six years of theological formation at the college rather than the traditional three years. Given that many people who come into ministry today do not necessarily have the theological background that students from a previous era had, this provides the opportunity to gain the theological foundation and Christian formation that is key to effective ministry.

This provision of the Memorandum of Understanding also means that students who are not intending to go into ordained ministry could take a Bachelor of Theology that allows for a minor in leadership with the Desautels School of Business. This would be ideal training for those desiring to serve with Non-Governmental Organizations, or who would like to work in international relations or other areas of service.

Students may also enroll in the Master of Sacred Theology (S.T.M.) as a graduate degree and do so through Presbyterian College. The S.T.M. has been reshaped into a 12-month program. This would be an ideal course of study for international students, and the college is in the process of inviting such students who will become part of our new Faith to Faith-Face to Face program, a program focused on interfaith studies.

The Memorandum of Understanding, therefore, allows Presbyterian College to enlarge its area of recruitment and to increase its own revenue stream since all students registered at the college fall under the waiver agreement with McGill, and they will pay their tuition directly to the college. (Presbyterian College pays a flat fee of \$20,000 to McGill and can enroll any number of students for that cost.)

It is envisioned that there will be a three-year period of transition from a Faculty of Religious Studies to a School of Religious Studies within McGill's Faculty of Arts. A transition team has been established and a member of the Montreal School of Theology sits on that team. At the present time there is a good spirit of cooperation and there appears to be a sincere desire to make this move an opportunity to create an arrangement that helps both McGill and the Montreal School of Theology to achieve their respective missions.

## **MEMORANDUM OF UNDERSTANDING**

### **The School of Religious Studies**

1. The Faculty of Religious Studies (the "FRS") shall become the School of Religious Studies in the Faculty of Arts (the "School"). The School shall be the successor unit of the Faculty of Divinity as established in 1948 and shall exercise in continuity the prior rights, obligations and functions of the Faculty of Religious Studies. It shall be the primary academic unit for teaching and research in the field of religious studies, including religions and theology as fields of scholarly interest.

2. The School of Religious Studies in the Faculty of Arts shall continue the functions of the Faculty of Religious Studies as the University's primary academic instrument for maintaining and fulfilling its on-going relations with the Montreal Diocesan Theological College, the Presbyterian College, the United Theological College and Montreal School of Theology (the "MST"). Those relations continue to be defined in the "1948 Agreement" as modified and supplemented from time to time by mutual agreement, notably, but not exclusively, the "Trigger Report" (approved, Board of Governors, 14 June 1999 [ED98-121]) (the "Agreements").

### **The B.Th. Programme and Masters Programmes**

3. The University shall make reasonable efforts to maintain and enhance teaching and research in the field of religious studies. MST and the University shall work together on the B.Th. programme, which shall continue to be granted under that name, so that:

- (a) It can reflect changes in contemporary theological education in a pluralistic society;
- (b) It can provide and enhance theological education in the global context for the Colleges; and

- (c) Options could be developed within the B.Th. programme to support ministerial education, as well as cooperative programmes with other University disciplines, such as management and leadership, pastoral care in health services, education, law, and social work.
4. The Bachelor of Theology (B.Th.) programme, including curriculum and admissions decisions, shall be administered and governed by the School, under the guidance of the B.Th. Committee.
5. Subject to section 6, courses that are required for MST's degree programmes shall not be discontinued only as a result of a small number of enrolled students. There shall be a sufficient number of required and complementary courses to allow students to complete the requirements of the M.Div. years 1 and 2 through the 60 credits B.Th. Programme, normally within two years, in a logical sequence.
6. Essential biblical languages courses (Koine Greek and Hebrew) will be offered with sufficient frequency to permit degree completion in the normally allotted time, and to be available as credits to meet the requirements of the Colleges affiliated with MST for the M.Div. Programme.
- Given the low enrolment in the language courses currently offered by the FRS, such language courses may have to be taken in other departments.
  - At the end of the transition period described below, students may have to take those language courses in other universities in Montreal as arranged by the University and acceptable to MST provided that such courses may be credited towards both the 60 and 90 credit the B.Th. Programs.
7. The School shall continue to offer the S.T.M. degree under that name so that students taking the B.Th. as a first degree will have access to a suitable accredited graduate degree.

#### **Commitments underlying this Agreement**

8. This agreement is based on the following financial and academic commitments of the University:
- The current accumulated deficit of the FRS will be absorbed by the University, but no further operating deficits will be permitted;
  - Any endowment and other donor assets currently held on behalf of the FRS will be held for the School;
  - Subject to section 9, the School will have access to approximately \$500,000 that could, at the discretion of the Director of the School, be endowed, spent down, or both;
  - The complement number of academic, tenured/tenure track positions in the School shall be raised to 16.5, inclusive of the Director of the School if such individual is a new hire and the incumbent of the CRC mentioned below, and inclusive also of
    - A replacement position in the field of Japanese religions,
    - Two (2) junior joint appointments with primary appointment in the SRS;
  - The University will support an application for a Tier 1 Canada Research Chair to be held in the School;
  - On the date of implementation, there shall be no change as a result of the transition to any of the teaching programs or in the way in which they are managed;
  - Over time, and subject to section 22, the approval of teaching programs will be harmonized with the practices of the Faculty of Arts (approval of curriculum committee and council of the Faculty of Arts, APC and Senate, etc.), except as otherwise provided in this proposal.

#### **Transition**

9. There will be transition period of approximately three (3) years, during which the School will engage in a collegial process to decide the best use of the additional funding and on the two junior appointments mentioned above, to prepare the CRC nomination and recruit an appropriate scholar, and to recruit for position in Japanese religions.

- The early transition period will also serve to appoint a Director to the School, in accordance with Section 11.
- After the transition period and having achieved the goal of 16.5 tenure-track positions, the School will be subject to the then existing rules and procedures regarding tenure-track complements as a unit within the Faculty of Arts.

### **Administration and Governance**

10. The School shall be administered by a Director, who will also be advised as appropriate by the School Council.

- The Director shall be generally responsible to the Dean of the Faculty of Arts.
- Under the direction and supervision of the Dean, the Director shall prepare and manage the budget for the School.
- Within the terms of that budget, the Director shall determine course offerings, class sizes, teaching loads and teaching support in relation to RELG and CATH courses.

11. The Dean of the Faculty of Arts shall, after consultation with a committee broadly representative of the membership of the School, including representation from and the written recommendation of the MST (to be made within 10 days of request by the Dean of Arts, at the latest), and including, if desired, representatives from outside of the School, make recommendations to the Provost for the appointment or reappointment of a Director of the School.

- Prior to recommending the re-appointment of a Director who has served in that office for five years, the Dean shall again consult with a committee broadly representative of the membership of the School, including representation from the MST and the same written recommendation process, and including, if desired, representatives from outside of the School.

12. McGill recognises that while the entity will become a School of the Faculty of Arts, its status within the Faculty of Arts will of necessity be a special one, as and in the measure described in this proposal, in particular in relation to:

- its unique programmes (B.Th. and S.T.M);
- the common interest of the University, MST and the Colleges have in these programmes;
- accreditation;
- MST's representation on the School Council and the B.Th. Committee;
- the existence of an external advisory board, as described in section 16.

13. The School shall be housed at the Birks Building which, along with the Birks Heritage Chapel was designed and built and later (under the "1948 Agreement") transferred to the University in order to further the objects of theological and interfaith education and research and to house the principal activities of the predecessor of the School.

- The Director of the School shall therefore, like the Deans of the FRS were, be ex-officio Building Director of the Birks Building.
- The functions and needs of the School shall continue to be given priority in the allocation of space within the Birks Building. In particular, the Birks Heritage Chapel, its uses and booking of times, shall remain under the strict oversight of the School Council.
- It is understood that, except in respect of the Birks Heritage Chapel which shall remain under the rule mentioned above, Birks Building space may be allocated to other purposes of the University as long as the School's purposes are given priority.

14. The library located in the Birks building will continue to be a reading room.

15. Subject to the provisions of section 29, a School of Religious Studies Council shall replace the FRS Faculty Council and be composed and governed by the "Faculty Council Regulations" of the FRS (approved by Senate, May 3, 2006, document D05-72) as amended from time to time, as a result of a collegial process. The School Council shall meet at least four times per year.

16. The current Faculty Advisory Board to the FRS, composed of individuals who are not in the employment of the University, the MST or the Colleges shall become an external advisory board of the School (exact designation to be determined). Its mandate and composition may evolve over time as a result of a collegial process including members of such board,
17. Members of the FRS serving as such on University bodies (especially the elected Senate representative) shall complete their terms as initially appointed unless they decline to do so.
18. Members of the School shall have the same rights as other members of the Faculty of Arts to serve on various Faculty and University bodies, boards and committees.
19. On the date of the implementation, tenure-track, tenured, and contract academic appointments in the FRS shall become appointments in the Faculty of Arts with continuity of benefits, years of service (e.g., for pension rights, reappointment, tenure, promotion, and/or sabbatical consideration), as from the date of appointment to the FRS.
20. For the 2015–2016 academic year, the Departmental Tenure Committee (DTC) shall be as established by the FRS and the University Tenure Committee (UTC) as established by the FRS, the Provost and by the Secretariat.
  - From the date of implementation of the move, the Departmental Tenure Committee (DTC) shall continue as the DTC for the School of Religious Studies within the Faculty of Arts.
  - The University Tenure Committee (UTC) shall continue as a UTC within the Faculty of Arts.
  - In subsequent years, all processes related to the reappointment, tenure and promotion of ranked academic staff in the School of Religious Studies shall be governed by the relevant University regulations and conducted in accordance with the relevant procedures of the Faculty of Arts.
21. As long as the Agreements are in force, search committees making recommendations to the Dean of Arts for new appointments in the fields of New Testament, Old Testament, History of the Christian Church, and Theology shall continue to consist of members nominated according to current practices in the FRS.
22. At the date of implementation, all B.A. Major and Minor Concentrations and Honours and Joint Honours programmes currently administered in conjunction between the FRS and the Faculty of Arts shall become departmental programmes of the School within the Faculty of Arts.
23. MST agrees that the B.A. programmes in Catholic Studies may become departmental programmes of the School within the Faculty of Arts, while maintaining and potentially reinforcing their interdisciplinary character.
24. All funds held by the University in support of functions of the FRS (including all endowments) shall be held for the functions of the School.
  - All endowment funds administered by the Dean of FRS shall be administered by the Director of the School.
  - All endowed funds shall be administered in full respect of the conditions of the donations. In particular, the role of the Principal of the United Theological College in the choice of Gordon Scholarships awardees shall continue in accordance with the current practice.
25. The School shall have the right, continuous with the right of the FRS and in cooperation with University Advancement and the Dean of the Faculty of Arts, to seek and accept new endowments and gifts in support of its functions and priorities.
26. The Director of the School will present a stewardship report annually to the MST on the endowed portion (and any unendowed portion) of the 1948 Funds. The endowed portion shall remain endowed unless otherwise agreed by the University and MST.
27. On the date of implementation, the governance and bylaws of The Centre for Research on Religion (CREOR) shall remain in force, except that the lead Faculty shall be the Faculty of Arts, the Dean of Arts or delegate shall be the Chair of the Advisory or Management Board, and the Director of the SRS shall be ex-officio a member of the Advisory body.

28. The current practice of MST faculty being invited to teach in the FRS at the discretion of the Dean shall be continued in the School, at the discretion of the Director.
29. As long as the 1948 Agreement is in force, the mechanisms now in place for representation of MST and FRS on each other's governance bodies shall be continued between MST and the School.
- The three Principals of the Colleges shall each have voice and vote on the School Council (replacing the FRS Faculty Council) and on the B.Th. Programme Committee and B.Th. Admissions and Awards Committee, each in the same proportion as currently, and shall continue to have Advisors' access to student records and admission records relating to the B.Th. and S.T.M. programmes.
30. Students jointly registered in the Colleges in all forms of ministry and at the University will continue to have the privilege of University tuition fee waivers, which shall also apply to language courses in other universities pursuant to Section 6.
31. The University shall undertake to retain accreditation with the Association of Theological Schools.
32. The University will endeavour to meet upon reasonable request and in any event at least once a year with the Principals of the Colleges and representatives of MST to discuss matters of common interest.
- For the purpose of such meetings, McGill University shall be represented by the Dean of Arts accompanied as appropriate by the Director of the School.
  - The Provost shall also be available to meet with MST and the Principals of the Colleges, upon reasonable request and normally once a year.
33. The changes described in the present proposal as aspects of the transformation of the FRS into the School, shall take place at the date of implementation, it being acknowledged that some measures regarding the teaching complement will require a longer period of implementation, but shall be put in place in an ordered manner over time and that the University will use its best efforts so that they will be completed on or before the end of the transition period (end date to be determined on the basis of the implementation date).

### **Final Provisions**

34. The Parties shall also work collegially towards the continued development of the B.Th. program, and in particular it's marketing, so as to build its appeal to a broader community of students, without materially adding to their respective financial commitments.
35. Except as it amends the Agreements, the MOU shall not be read in contradiction of the contractual and historic relations between the University and the Theological Colleges of the Montreal School of Theology.
36. Acknowledging that the provisions of the Agreements are amended in accordance with Appendix "A", the parties reaffirm all provisions of the Agreements not directly amended by this MOU.
37. Any dispute concerning the interpretation or implementation of this MOU shall be resolved through binding arbitration pursuant to articles 940 to 947.4 of the Code of Civil Procedure of Quebec in front of a single arbitrator chosen by consent by the Parties. Before submitting a matter to arbitration a Party shall provide the other Parties with a written notice of dispute, stating the facts, its view of the correct application of this MOU to the facts, and of the resolution to the dispute that it proposes. The Parties shall then engage in negotiations aimed at resolving the dispute without resorting to arbitration. In the event that no such resolution is achieved within 90 days of the written notice of dispute (or such longer delay agreed to in writing by authorized representatives of the Parties), either Party may refer the matter to arbitration as described above. The arbitration costs shall be shared equally by the Parties, and each party shall pay for its own costs incurred for the purposes of the arbitration such as fees of legal counsel, witnesses, experts, reproduction of documentary evidence, etc.
38. Unless otherwise agreed between the parties, the date of implementation shall be May 1, 2016. The term of this MOU shall be 25 years and shall expire on April 30, 2040 or, if later, 25

years after the date of implementation. All students who are in programs at the expiry of the term shall be allowed to continue in their programmes until completion, in accordance with the rules then in force at the Faculty of Arts concerning time to completion of degree. Upon expiry and the completion of the degree years of the last complement of such students, the Birks Building and the 1948 endowment and funds (as they then are) shall revert to MST and other equitable adjustments shall be made between the parties.

39. The Parties agree to engage into discussions with a view to renegotiate the Agreements to arrive at a renewed understanding adapted to current realities as soon as possible, but in any case, during the first 5 years of the term of this agreement. To that end the University shall propose to MST and the Colleges a robust collaborative process for discussion and consultations on the proposed amendments which, once approved by MST and the College shall serve as the basis for exchanges between the Parties.

40. This MOU shall be subject to the approval of the board of governors of McGill University and the boards of MST and of the Colleges. Once approved and executed by all Parties, it shall constitute a binding Agreement.

**Recommendation No. 1** (adopted, p. 22)

That the General Assembly concur with the actions of the Board of The Presbyterian College, Montreal, in agreeing to the new Memorandum of Understanding between The Montreal School of Theology and McGill University.

**FACULTY**

At its April 2015 meeting, the board unanimously put forward the name of the Rev. Dr. Roland De Vries for the position of Director of Pastoral Studies. The nomination was approved by the General Assembly and Dr. De Vries was appointed as the new Director of Pastoral Studies of Presbyterian College. His induction service on October 29 brought together an encouraging and enthusiastic community of those who love and support the college and its new programs. Dr. De Vries has already proved to be a great asset to the college, both academically and administratively.

In addition to Dr. De Vries, the faculty of the college for 2015 consisted of the Rev. Dr. Dale Woods, Principal, and the Rev. Dr. Dan Shute, Librarian, Dr. Lucille Marr, Academic Dean and Chaplain, the Rev. Dr. Victor Gavino, Director of the Leadership Centre, along with McGill instructor, Professor Gerbern Oegema of the Faculty of Religious Studies, who serves on the college faculty by annual appointment. 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. The Rev. Dr. Barry Mack was sessional lecturer in Canadian Presbyterian History. In addition to its own faculty, the college continues to work collaboratively with the faculty of the other two colleges and the Faculty of Religious Studies. In 2015 the following people provided supervision for students in the In-Ministry Year: the Rev. Jeremy Sanderson, the Rev. Ian Fraser, the Rev. Dr. Barry Mack, the Rev. Shaun Seaman, the Rev. Wayne Menard, the Rev. Joel Coppieters, the Rev. Dr. Victor Gavino and the Rev. Paul Graham. The Rev. Dr. Glen Davis served as Director of Communications and Alumni Relations, and his contract has been renewed for a further 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. Sandra Steadman (part-time accountant), Mr. Mario Elvé (building superintendent) and Mr. Stéphane Richard (custodian). Ms. Jillian Wood served as part-time administrative receptionist for the first half of 2015 and then went on to pursue further studies. Her replacement, Ms. Mary Sicoli, is a fine addition to the welcoming and efficient environment of the college.

**FINANCES**

The calendar year is the fiscal year for The Presbyterian College. At the time of writing the report the audited statements were not complete and therefore the numbers in this report are approximate. In 2015 The Presbyterian College received \$178,500 as its percentage of funds from The Presbyterian Church in Canada's budget for theological education. The remainder of its revenue was derived from residence rentals, investment income, tuition fees and donations.

As of December 31, 2014 the endowment fund totaled \$3,116,697. The college withdrew from its endowment fund in order to cover all operation costs, and to invest in its new strategic plan. The college ended the year with an endowment fund balance of approximately \$2,600,000 reflecting both the withdrawals and the overall downturn in world financial markets. Of the amount withdrawn from the endowment fund \$218,000 was allocated to capital projects with the balance put to operations and strategic plan initiatives. The college is grateful to the many generous donors who contribute directly to the annual operating costs and the endowment fund, and to the many Presbyterians across Canada who support the work of theological education through *Presbyterians Sharing*. The challenge to find adequate funding to support its academic programs is always before the college. The board has had the foresight to undertake a capital campaign in order to finance the strategic and certain capital improvements with a view to making the college a viable institution well into the future. The financial statements are available on request from the college or from the General Assembly Office.

### **CAPITAL CAMPAIGN**

The Board of Governors is committed to strengthening the financial base of the college and securing its long-term ministry. It has, therefore, embarked upon a fund-raising campaign with a goal of \$1,750,000. The money from this campaign will be directed almost entirely to the support of people in the college's newly initiated programs, with a small portion devoted to the upgrading of the college facilities. The program is divided into two main sections: the Leadership Centre and the Enhanced Master of Divinity Program. For the Leadership Centre the goal is \$700,000 to be divided into three programs: Mentoring Missional Leaders, the Ian Victor Pastors to Pastors Program, and the Shuling Chen Lay Leadership Program, which includes continuing and lay education, as well as the unique program for nurturing the faith of young adults. The Enhanced Master of Divinity program will receive \$800,000 to help establish three programs: Congregational Renewal, New Church Development and Faith-to-Faith Program for international students. The remaining \$250,000 will be used for capital improvements on the building, especially upgrading student rooms. Thus far, the campaign has raised \$807,000. A full description of the campaign can be found on our website at [presbyteriancollege.ca](http://presbyteriancollege.ca). We are deeply grateful for all of the gifts we have received to date and have been greatly encouraged by the generosity of so many.

### **FACILITIES UPGRADE**

Overall, the college facility is in relatively good shape. A survey by an engineering firm indicated that over the next 10 years the college will need to spend \$500,000 on structural items such as the roof, elevator, windows, etc. While working on these areas of improvement each year, the college is more immediately working on updating the residences. We have begun to receive gifts of \$5,000 from individuals and congregations, which is the cost of renovating one room. Community has always been an important part of Presbyterian College and it is our goal to ensure a pleasant place for our students to live at a reasonable rate. The major capital expense in 2015 was the renovation of the three washrooms in the residence. We are moving ahead with plans for some renovations that will enable us to reopen the cafeteria and make it available to the community outside our residence. We developed a community urban garden in the courtyard in 2015, a shared project with the Presbyterian Chaplain's office at McGill. This year we are undertaking modifications to that design which will allow for more growing space, an inner "quiet and conversation" space, an entrance way to the cafeteria and improved lighting.

### **LEADERSHIP CENTRE**

Over the past year, under the able direction of Dr. Victor Gavino, the Leadership Centre focused on Continuing Education, Lay Education and the Mentoring Program.

#### **Continuing Education**

In February 2015, the college ran a continuing education event called "Mission and Worship after Christendom", led by Alan and Eleanor Krieder. Although participation was small, participants found the week instructive and helpful. In May the college, along with St. Andrew's Hall, jointly sponsored a continuing education event on the theme: "Ready to Give an Answer for the Hope within You", with speakers Dr. Robert Fennell and Dr. John Stackhouse. It was well received, despite some quality issues with the live-streaming platform and we are encouraged to explore further areas of collaboration with our other two colleges. In February 2016, we held an event to explore the theme, "Assisted Death: Faithful Responses in a New

Landscape” with the leadership of several prominent and knowledgeable speakers and panelists. We adjusted the schedule in order to increase accessibility to lay people, and registration was good, both on-site and off-site via live-stream. This June we are trying an experimental event, a retreat for ministers, based on indications that ministers are looking for a time of spiritual renewal. Looking forward, we plan to re-imagine our continuing education programs in ways that will better address the concerns of the church.

### **Lay Education**

In June the college sponsored a young adult event based on a program called “Discover Your Dependable Strengths”. It proved to be a useful and positive experience for participants, and we see the need to promote this program among young adults beyond The Presbyterian Church in Canada. In addition, we are developing a certificate program, to be recognized by The Presbyterian Church in Canada, designed to equip lay people to assist in a variety of ministry tasks in congregations that might be no longer able to afford a full time ordained minister. The college is also working on a proposal to establish a Montreal Institute for Faith, Work and Society, which will assist with the challenge of living out one’s faith in the workplace.

### **Mentoring Program**

This unique program for recent graduates of our three colleges grew by 30% in 2015. We now have 40 participants with six mentors. We started two new groups: one for those in rural ministry, and one focused on the theology of ministry and mission. Two further new groups are being formed: one on church renewal and revitalization, and one on stewardship and planned giving.

### **ENHANCED MASTER OF DIVINITY PROGRAM**

The college has developed an enhanced Master of Divinity program which offers options to students who want to take advantage of receiving specialized training either in Revitalizing Congregations or in New Church Development. The college provides opportunities for candidates who feel called to one of these areas of ministry to spend their summers working with experienced ministers and congregations in these areas. Over two summers, this adds 8 months of paid leadership preparation within the regular three-year Master of Divinity program. We believe that this initiative will be of great benefit to students who will eventually face the challenges of leadership in a spiritually hungry society and in declining, struggling congregations. It will also be of benefit to our wider church whose energy and effort seems to be demanded more for closing congregations than on starting new ones or renewing older ones.

### **GLOBAL AND INTERCULTURAL EDUCATION**

In January seven students from Presbyterian College, along with the Director of Pastoral Studies, attended a week-long study tour in Cuba, visiting with churches and mission organizations, and also with the students and faculty at Matanzas Theological Seminary. Above all, this experience provided our students with an opportunity to learn from the Cuban church what it means to embody the love of Christ in a particular context – what it means that the church is, by definition, missional. We anticipate that we will have room, in January 2017, to invite lay participants to join us in this challenging and enriching experience.

### **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 revolves around the weekly chapel gatherings for worship and prayer. We also hold regular “pizza conversations” for the whole community. The chaplain provides a listening ear and helpful advice to students experiencing difficulties. Please pray for us, including the board of the college, as we work to implement our strategic plan and carry out our new programs aimed at preparing and supporting excellent leaders for the church as it meets the challenges of a dramatically changing society.

### **WORK OF THE BOARD**

The Board of Governors continues to provide visionary, supportive and united leadership to the college. It consists of 12 members appointed annually (four per year for three-year terms) by the General Assembly, plus the Principal, one faculty representative, one representative from the Graduates’ Association and one student representative. In addition to its usual committees, the board established a Recruitment Committee in 2015.



### **Appreciation: Retiring Board Members**

According to the church's rotation system for board and committee members, the time has come to record the college's gratitude to two outstanding members of the board who have completed their terms of service, Jane Wylie and Ralph Loader. Ms Wylie's commitment and faithfulness to the mission of the college is deeply appreciated. Her insightful interventions at board meetings and her faithful committee work will be missed. At her last meeting she expressed how much the board meetings have strengthened her Christian faith, not a common statement at the end of a term of board service! A special word of thanks goes to Mr. Loader who has served as convener of the board for several years. He expended countless hours and much energy on the multiple tasks of convener. His wise, pastoral and spiritual leadership has been a blessing to us all. Ralph is an example of a Christian who takes his faith with him into the work place and into board meetings. His pastoral care and spiritual support for the Principal and faculty have been especially appreciated.

### **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 Mr. Jim MacKinnon, Dr. Michael Pettem, Mr. Markus Arsenaault (student representative), Mr. Donald Walcot, and the Principal. In the In-Ministry Year, offered conjointly by the three colleges through the Montreal School of Theology, Presbyterian College students received instruction from the Rev. Dr. Alyson Huntly and the Rev. Dr. Philip Joudrey of the United Theological College, and from the Rev. Dr. Karen Egan and the Rev. Dr. Donald Boisvert of the Montreal Diocesan Theological College. Presbyterian College and its students are blessed by this ecumenical partnership, and our college's contribution to the Montreal School of Theology is vital to its work. Our Principal, Dr. Dale Woods, currently serves as Director of the Montreal School of Theology.

### **CONVOCATION**

The 2015 convocation was a time of both blessing and challenge. The blessing was that to celebrate the 100th anniversary of the Montreal School of Theology, the three colleges held a joint convocation. It was a great opportunity to celebrate the long and rich tradition of ecumenical work. The challenge was that, due to a combination of a number of unforeseen circumstances, there were no graduates from Presbyterian College in 2015. However, we were able to recognize servants of The Presbyterian Church in Canada whose outstanding contribution to the church was celebrated by the conferring of Honorary Doctorate of Divinity degree upon the Rev. Stewart Folster and the Rev. W.G. Sydney McDonald.

More encouraging news is that the 2016 convocation will celebrate the graduation of seven Master of Divinity students. The college will also confer Honorary Doctorate of Divinity degrees upon two outstanding leaders in both the international mission and education ministry of the church, the Rev. Marion Barclay MacKay and the Rev. Glenn Inglis. In addition, some of the new programs of the college have attracted more participants, both lay and clergy. For example, our mentoring program (for recent graduates of all three colleges) grew from 27–40 enrollees, and we added two new mentors.

### **ENROLLMENT AND RECRUITMENT**

While the increase in graduates this year is gratifying, the task of recruiting candidates who will present themselves to be trained for leadership in the church continues to be a challenge. We are encouraged to note that our new programs are showing signs of promise. For example, we are preparing to welcome two students from Cameroon into our new Faith-to-Faith Face-to-Face program. We are making progress on establishing the Congregational Renewal and New Church Development aspects of our enhanced Master of Divinity program. Five new candidates for the Master of Divinity program have already indicated their intention to enroll in the fall. But the challenge remains. Presbyterian College is a small college that is not well known in the world of theological education. Marketing and recruitment have not been a significant part of the college's life.

In response to this challenge, the board has developed a recruitment plan, formed a recruitment committee and hired a part time recruitment coordinator in the person of Jillian Wood, our former administrative receptionist. She will focus on increasing enrolment through outreach to summer camps, youth conferences and congregations, as well as through strategic advertising both in The Presbyterian Church in Canada outlets and in church media in the US states that are close to Montreal. Principal Dale Woods will continue to make connections and visits to churches in Africa and other regions to promote our Face-to-Face Faith-to-Faith program.

Furthermore, the Memorandum of Understanding with McGill, as described above, presents several new opportunities for marketing which we will take advantage of by communicating with high schools in Canada and the eastern United States, and also with Presbyterian churches and presbyteries in nearby US states. The considerable advantages of studying and living in a small college within a supportive Christian community, while being a part of one of the leading universities in the world, will be attractively presented through our website and other media.

We believe that our work in creating new and innovative programs will play an important role in attracting new students. We also believe that recruitment must be connected to our mission: engaging the world through congregations, one leader at a time. Our goal is to graduate students who have the skills to lead congregations in growing their own mission.

### **THEOLOGICAL EDUCATION LIAISON GROUP**

The Theological Education Liaison Group was established after the dissolution of the Committee on Theological Education. The group consists of the principals of the three colleges 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 for 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 the use of technology, the challenges for the theological education task in a changing society, the development of curriculum and sharing resources. Presbyterian College is an active participant in these discussions, and a partner in seeking effective collaboration, an example of which was the joint continuing education event with St. Andrew's Hall in 2015.

### **WHY ARE WE HERE?**

The book of Zechariah describes the kind of ministry that pleases God as ministry which cares for the perishing, seeks the wandering, heals the maimed and nourishes the healthy. Our world is in desperate need of the good news of God's grace in Jesus Christ. Congregations are the places where that good news is both lived and shared. But congregations need healthy leaders who can help congregations become all that God intends them to be. Presbyterian College has the potential to help shape those leaders here at home and around the world. It has the potential to be a place, not only of teaching others, but also a place of learning from others, especially those from other parts of the world. And it has the potential to play an important role within our own city of Montreal.

Imagine being part of the renewal of 100 congregations across Canada, or providing leaders to plant 50 new churches, or engaging with leaders who are equipped to provide an alternative to religious conflict, or helping lay people live their faith in the workplace, or training lay people to do ministry so that when they can no longer afford a minister, their congregations do not need to close. All of that potential lies before us. But we must embrace it with humility, knowing that 'unless the Lord builds the house, those who build it labour in vain' (Psalm 127:1). And that potential will only be realized through the persistent and confident prayers of our people throughout the church. We ask you to pray for us, for the faculty and board, but especially for our students, both those who have already committed themselves to prepare for leadership in Christ's church, and those still undecided. Your prayers will be answered for the glory of God and the establishment of God's reign on earth.

Ralph Loader  
Convener

Dale Woods  
Principal

## KNOX COLLEGE

To the Venerable, the 142nd General Assembly:

### **THE 172ND CONVOCATION**

The 172nd Convocation took place on May 11, 2016, in Convocation Hall, University of Toronto. The following students received degrees, diplomas and certificates:

Master of Divinity Degree: Seung-Ho (Charles) Baik, Lisa Dolson, Euikyun (David) Chang, James Clark, Torrey Griffiths, Robert Henderson, Soon-Nyung Huh, Dae Hyeon (James) Kim, Matthew Lingard, A. Ian Marnoch, Ernest Naylor, Nicole Reid, Mikal Schomburg, Seung-Vin (Vincent) Shin, Mi Hoa (Michelle) Yoon, Sanghun (Steven) Yoon.

Diploma of the College: Lisa Dolson, Euikyun (David) Chang, James Clark, Torrey Griffiths, Robert Henderson, Soon-Nyung Huh, Dae Hyeon (James) Kim, Matthew Lingard, A. Ian Marnoch, Elias Mendes Gomes, Ernest Naylor, Nicole Reid, Mikal Schomburg, Jee-Eun (Megan) Shin, Seung-Vin (Vincent) Shin, Mi Hoa (Michelle) Yoon.

Master of Divinity (Honours): Elias Mendes Gomes, Jee-Eun (Megan) Shin.

Master of Theological Studies: Paulus Cha, Phye-Huat (Pye) Chew, Kiersty Hong, Sang Hyuk Lee, Jae Heong (David) Lim, Barbara Smibert.

Master of Religious Studies: Ki Sung Song.

Doctor of Ministry: Rosa Yuk Chu Leung, John William David McMaster, Wendy Vanderwal Gritter.

Master of Theology: Deborah Rapport.

Others completing denominational requirements (GAC): Phye-Huat (Pye) Chew, Megan Purdy.

In recognition of the 50th Anniversary of the decision of the General Assembly to ordain women to ministry and eldership, this year's convocation speaker was the Rev. Linda Ashfield, minister at Knox Presbyterian Church in Waterloo. The title of her address was "What matters is faith expressed through love" (Galatians 5:6b). On the morning of Convocation Day, she also gave leadership at a workshop on "Full Inclusion of Women in the Church – what were they thinking?".

### **FACULTY**

#### **Sabbaticals**

Since January, Professor Charles Fensham has been on sabbatical and will return in August. Over the years, Professor Fensham has been working on a research trajectory that has included work on the future of the North American Church (*Emerging from the Dark Age Ahead: The Future of the North American Church*), the spirituality of the church (*To the Nations for the Earth: a Missional Spirituality*) and, on this sabbatical, a process working towards a third book on the public witness of the church. The general area of his research remains that of contemporary ecclesiology with a focus on engaging the present world. His research leave is focused on working on the public witness/missiology project in the following ways:

- a. Drawing together the published work in the area already complete or in progress towards a draft for a book.
- b. Interacting with students and colleagues in South Africa in testing ideas and gaining insights from the majority world on his work.
- c. Working on additional research and material for a book on public witness.

This second part has been facilitated by a two-month sojourn in Cape Town and Stellenbosch, South Africa where he was invited by the University of Stellenbosch as well as the University of Western Cape as visiting professor.

Knox College's 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 UoF as well as 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

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. But there is also a need to be more proactive, thus over the past year a small task force has been actively working to understand the field of recruitment and the kind of staffing expertise needed. In February, the Board of Governors approved a recommendation to include the hiring of a Recruitment Officer in the college's 2016–2017 budget.

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% of the tuition cost of 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 \$408,000 in bursary and scholarship assistance was distributed to 121 students this past year.

### 2015–2016 Enrolment

Knox College has enrolled a total of 149 students in degree programs. In its basic degree areas, there are 75 students actively registered. Of these, 57 are enrolled in programs for ordained ministry. Eighteen are in lay programs leading to various ministries including Christian Education. There are 49 students enrolled in the advanced degree division of the college. Presently 25 students are on various leaves of absence. In addition, there were also 49 students enrolled in three lay education courses during the academic year.

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 60 to 40; the citizenship percentage is 81 domestic, 19 international, and the average student age within both the graduate and basic degree programs is 42.

## ACADEMIC PROGRAMS

Since 1844 the academic programs of Knox College have prepared people for leadership and service in church and society. Recently, the faculty and board adopted an academic plan that will guide the college as it lives into the plan of God for the church and theological education in Canadian society. The plan affirms that faith matters in an increasingly pluralistic and secular age and that the faith tradition and educational model represented by Knox College has a unique contribution to make. The academic plan emphasizes:

<b>One Academic Mission</b>	Educating women and men for faithful and creative ministries and scholarship through our teaching, research and global partnerships.
<b>Seven Academic Degrees</b>	Master of Divinity, Master of Theological Studies, Master of Religious Education, Master of Pastoral Studies, Master of Theology, Doctor of Ministry, Doctor of Philosophy in Theological Studies.
<b>Five Academic Outcomes</b>	Congregational Ministries Teaching Ministries Spiritual Care and Psychotherapy Ministries Social Service Ministries Intercultural and Interfaith Ministries

### Basic Degree Programs

In September 2016, Knox College will welcome its first cohort of students in the Master of Pastoral Studies program. This is a two-year (20 course) program with two streams: (1) Pastoral Ministries and (2) Spiritual Care and Psychotherapy.

### Graduate Degree Programs

In addition to the Master of Theology and Doctor of Ministry degrees, Knox College now offers a conjoint Ph.D. in Theological Studies with the University of Toronto through the Toronto School of Theology. Applications and admissions in these programs continue to grow year-to-year making for a robust advanced degree community of faith and learning.

## 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. In June 2015, Knox received approval of its learning outcomes for the four basic degrees. These formed the basis of a revised assessment plan that Knox reported to ATS (May 1, 2015). A report on the implementation of the plan was submitted May 1, 2016.

### Continuing Education

This was the third year that the Fall RENEW event was offered. We were gratified to have our highest total registration at over 80 and were pleased to offer it on You Tube to 17 sites. The RENEW 2015 educational event was held November 10–12. Following upon Dr. Darrell Guder's Laidlaw Lectures (March 2015) "Taking the Form of a Servant: Polity for the Missional Church", Vera White conducted a presentation on the Presbyterian Church (USA)'s goal of establishing "1001 New Worshipping Communities". Initiated in 2012, Ms White led a lively workshop using illustrations from over 300 new worshipping communities based on a more outward, creative and disciple-making (as opposed to maintenance) model of church. A panel on assisted dying/death was moderated by Dr. Pamela McCarroll with panelists Dr. Anne Wood, physician and Director of Palliative Care at St. Joseph's Health Sciences McMaster University; Peter Allatt, Clinical Ethicist Bridgepoint Hospital, Toronto and Dr. Thomas O'Connor, chaplain, educator and pastoral counsellor Waterloo Lutheran Seminary. The 2½ day event concluded with Hillary Donaldson leading an interactive workshop "Singing the Story of Advent and Christmas".

### LIBRARY SERVICES

Through social media sites such as Twitter, Facebook, Instagram and blogs, the Caven Library's architectural features continue to be written about with enthusiastic admiration. They are often compared to Hogwarts from the Harry Potter novels. On these sites, the library is also highlighted as an ideal study space due to its natural lighting and quiet ambience. As a result, most weekdays the reading room is filled with UofT undergraduate students, as well as Knox/TST graduate students and several Knox residents. Since Knox College is situated at the centre of the university, the use of Caven Library by Knox students and other UofT student groups is expected and welcomed.

The large north window in Caven Library, in need of renewal for some time, was repaired last summer through the generosity of a donor who has great admiration for the Knox College building and architecture. This large window and its duplicate south-facing window in the chapel are of significant architectural and theological significance. The Reformed tradition's focus on the tenet *ora et labora* (study and work) is reflected in the identical placement of both the chapel and library windows, signifying the importance the Reformed Church places on both worship and study. These large windows are considered exceptional by architects as they are constructed of coloured panes of Norman slab glass, made by blowing the glass into squares. The slabs are thick in the centre and thinner at the edges, creating unique optics. The coloured and opaque panes allow light to enter both spaces while creating an opportunity for revelation and reflection for the occupants. This glass is quite rare today. Made by only one or two companies, it is difficult to replace. Knox College was given a number of extra squares at the time of construction in 1915, some of which were used last summer for the careful and detailed professional repairs.

The library staff, including our student workers, are diligently working on and making steady progress with a project of sorting, culling, cataloguing and organizing a large collection of older materials not yet listed on the online library catalogue. Although these are much less frequently used materials, they are still valuable in an academic collection in order to provide historical and seminal works for local and international researchers.

Another large project involves the Ewart College historical collection of Christian education materials, presented to Knox in the early 1990s on the amalgamation of Ewart with Knox College. In 1996, the McKay Educational Resources Centre (MERC) was established not only to maintain the legacy of Ewart College and its collections but to also add new resources for the students of the amalgamated colleges. Each year MERC, with the assistance of grants from the Ewart Endowment for Theological Education, has added curriculum recommended by The Presbyterian Church in Canada. It has slowly expanded the scope of the collection to include a

variety of practical resources for church ministry and leadership. While the more current materials are available and easily accessible within the McKay Centre located in Caven Library, the historical collection remains uncatalogued and inaccessible in the basement. Since the library staff believes the Ewart historical collection is a rich resource that could be used by students and other researchers, our current project involves sorting and organizing this collection chronologically with the view to creating a finding aide to add to our website. The plan is to purchase a high quality scanner to enable resources to be sent to researchers electronically.

## **DEVELOPMENT AND FUNDRAISING**

The Development Office focuses on stewarding contributions from our supporters and building relationship with the college's many patrons. We are grateful for the generosity and commitment of our supporters to the mission of Knox College, including but not limited to scholarships, prizes and bursaries, library resources as well as academic and building renewal. Our donors are our alumni/ae, former residents, friends, congregations, *Presbyterians Sharing* and other church groups. We thank them all for their faith in our work and belief in our vision to remain a vibrant and dynamic centre for Christian theological education.

We continued to work towards raising funds for board designated priorities, building renewal, endowment of faculty chairs and other projects in our Re:forming Tomorrow capital campaign. Our annual fund supported general day-to-day costs and we began implementing a planned giving program to engage our donors and friends in our mission.

In relationship building we extended support to students and alumni as well as current and former residents. All groups participated in organizing the 100th Anniversary Gala celebration of Knox's building on University of Toronto campus. The celebration was an opportunity to bring Knox's community together while raising funds for the renewal of our building.

The Knox-Ewart Graduates Association (KEGA) Reunion Luncheon at Convocation and Reception at General Assembly have both been well attended in the past. At the college, KEGA hosted two community worship services and dinners to nurture student-alumni relations. At Convocation 2016, the Principal hosted the 40, 50 and 60+ year Grads for a reunion dinner of fellowship and memories of times spent together at the college. The Former Residents Association (KNXOFRA) combined their annual dinner with the 100th anniversary celebrations. Four former residents received the KNOXFRA Award of Honour for their contributions in the community. The Development Office also worked closely with students and residents to connect the two groups through activities and shared interests.

The Principal and Development staff visited with graduates, former residents and donors across the country. Those gathered at the Synods of the Atlantic Provinces and of Alberta and the Northwest 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 2015–April 2016, the goals of the board were met.

As of December 2015, Knox College had over \$23.3 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 \$23.3 million, \$15.4 million is restricted for student bursaries and scholarships. For the 2015–2016 academic year, \$408,000 was paid out in bursaries and scholarships to students. The remaining investment income (\$560,000) was used primarily for academic and administrative expenses.

### **Staff Update**

During the 2015–2016 academic year, a number of staffing changes took place at Knox College. With Seta Ghougassian settling in as the Director of Development, Louise Longhurst was welcomed as her replacement as the Development Officer. In September, Jim Burgess was hired as Caretaker to replace Dave Lynas who retired. Yolanda Fernandez also retired after almost 30 years as Knox's Head of Housekeeping. Marina Rozina has been hired to replace her. Our

Events Coordinator, Elena Livertovsky, hired to assist with the additional events associated with the 170/100 celebrations, completed her contract in December. With Aaron Gordon having completed his one-year contract as Communications Associate (during which Development reassessed its needs), Stephanie Hanna was welcomed in March as the Communications and Marketing Associate, a full-time staff position.

## **CENTRES OF EXCELLENCE**

### **Ewart Centre for Lay Education**

As part of its overall mission the Ewart College, 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 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.

Four courses were offered this year, two in the fall and two in the winter. In the fall of 2015 “Evil, Suffering and the Love of God” taught by the Rev. Dr. Dong Ha Kim and “Listening for a Transforming Word: Bible Study and the Church” taught by Dr. Laura Alary. A total of 14 and 12 students respectively took these courses. Of these students, 5 had never taken a Ewart lay education course before.

In the winter term, “Introduction to the New Testament” taught by Dr. Laura Alary had 13 students registered, 7 of whom had never taken a Ewart lay education course before. “Pastoral Care: Loving God’s People” taught by the Rev. Dr. Pamela McCarroll had 10 registrants of whom 1 was new to on-line lay education.

In conjunction with the Knox-Ewart Graduates Association (KEGA), a series of webinars is in the planning stages.

### **Asian-Canadian Centre for Theology and Ministry**

This year the Centre for Asian-Canadian Theology and Ministry continued its focus on academic and practical research for the Asian-Canadian Churches in Canada.

The first research project was entitled, *Religious Attitudes and Commitment Among 1.5 and Second Generation Asian-Canadian Protestant Young Adults*. This study examined 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 74 questions was completed by 300 Asian-Canadian young adults. On September 28, 2015, the centre held a public forum to discuss the findings from an analysis of the data and their implications for youth ministry. Over 100 people from diverse backgrounds in terms of ethnicity and age levels participated in the forum. The plan is to publish the results of the study in order for churches to benefit from the insightful findings.

On May 9, 2016, the centre, in partnership with Justice Ministries of The Presbyterian Church in Canada, continued its conference series “Crossing Cultures Together XI”. This year’s theme was “Cracking Open Power and Privilege” facilitated by Peter Noteboom who is a Senior Partner with Global Learning Partners, Deputy General Secretary of the Canadian Council of Churches, and the Associate Secretary for the Council’s Commission on Justice and Peace. It was an opportunity to better understand and identify ways to address the negative effects of power and privilege in the church.

The centre continues to cooperate with the college and its English Tutors program through its hosting of volunteer 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, and the Rev. Noel Gordon. The centre misses Ms. Christie Bentham who served as an English Tutor for many years and passed away during Christmas season last year.

## **APPRECIATION**

One member of the Board of Governors has completed six years of service. We heartily thank Ms. Joanne Stewart for her service to the board on its committees and at its regular meetings as convener of the Administration Committee and as a member of the Executive Committee. With regret, we received the resignation of the Rev. Jane Yoon who served on the Governance Committee and for the past two years on the Academic Committee. We wish her well as she pursues further education out of province.

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.

## **SUPPLEMENTARY REPORT**

### **THE REV. DR. DORCAS GORDON**

#### **Leaving Knox College in 2018 after 24 years, 18 as Principal**

The Rev. Dr. Dorcas Gordon, Principal of the College, informed the Board of Governors at its February meeting of her desire to take her planned sabbatical during the 2017–2018 academic year with the intention that 2016–2017 would be her final year as Principal of Knox College. The board accepted her intention to resign as noted above and has begun the process of transition. In the meantime, Professor Gordon is committed to continuing her duties as Principal with the same enthusiasm and diligence that she has demonstrated since she assumed this position at Knox in 1999. The board and she look forward to this coming year as a time to bring a number of projects to completion.

“I have thought and prayed long and hard about this decision, and I believe now is the right time,” she said. “By July 2017 the capital campaign will have completed the congregational phase and the work of planned giving, a long-term project through which the campaign will reach its goal, will be well underway. The first stage of new academic programming will be complete, our endowments have grown beyond my expectation, and after a decade of balanced budgets we are well practiced in exercising fiscal responsibility.”

The board is arranging to appoint a search committee to conduct the search for a new Principal, with a focus on ensuring diverse composition of the search committee. Guidelines for the search committee were duly approved by the board on May 12, 2016 and were forwarded to the Assembly Council Executive along with the position description. Subsequently at a meeting on May 16, the Executive gave permission to the college to circularize the presbyteries. The board expects the search committee to be in place by the end of June 2016 and to serve until a Principal-Elect is chosen by the board. The board aims to present the Principal-Elect for approval at the 2017 General Assembly.

The board has established that Knox College needs a leader who:

- Possesses a compelling vision for the future of the college;
- Provides a sense of direction;
- Ensures a strong contemporary curriculum;
- Handles administrative matters efficiently;
- Manages the finances responsibly;
- Speaks on behalf of the college’s interests as a representative to its many partners; and
- Is prepared to manage change effectively, with a balance of risk and caution.

In consultation with the Faculty and Senior Administrative Team, the board has identified key criteria for the new Principal and established a corresponding position description.

### **THE REV. DR. PAMELA MCCARROLL**

#### **Leaving Knox College June 2016 after 8 years as Faculty in the area of Pastoral Theology**

The Rev. Dr. Pamela McCarroll will be leaving Knox College to take up the faculty position, Associate Professor of Practical Theology at Emmanuel College effective July 1, 2016. Professor McCarroll came to Knox in 2008 as Assistant Professor of Pastoral Theology and over eight years has carried out that role in an enthusiastic and conscientious manner. A much loved faculty colleague she has a reputation among students as an excellent teacher. Her work in the



area of theological field education has refocused this aspect of the M.Div. and M.R.E. degree programs in significant ways. Knox College will miss Professor McCarroll but wishes her well in this next stage of her theological journey.

A position description was approved by the Knox College Board of Governors at its meeting on May 12, 2016 and permission to circularize the presbyteries has been given by the Executive Committee of Assembly Council. A search committee will be established in the coming months and the plan is to have this position filled by July 1, 2017.

### **MINUTE OF APPRECIATION**

#### **The Rev. Dr. Pamela McCarroll**

The Rev. Dr. Pamela McCarroll will be leaving Knox College to take up the faculty position, Associate Professor of Practical Theology, at Emmanuel College effective July 1, 2016. A graduate of Knox College (M.Div.) and the University of St. Michael's College (Ph.D.), Professor McCarroll came to Knox College in 2008 as Assistant Professor of Pastoral Theology and Director of Theological Field Education. Over eight years she has carried out this role in an enthusiastic and conscientious manner. A much loved faculty colleague she has a reputation among students as an excellent teacher. Her work in the area of theological field education has refocused this aspect of the M.Div. and M.R.E. degree programs in significant ways.

Professor McCarroll brought to her work at Knox many additional qualifications, which have greatly benefitted the college in its academic planning. Her previous experience as Clinical Educator/Professional Leader, Spiritual and Religious Care at Sunnybrook Health Sciences (2006–2008), her Certification as Teaching Supervisor and Specialist (2008–present) in the Canadian Association of Spiritual Care and her qualification as a Registered Psychotherapist in the College of Psychotherapists of Ontario (April 2015) has provided significant leadership to Knox College in its development of a new degree program, focused on forms of ministry practice such as spiritual care in hospitals, the armed forces and prisons as well as in social ministries. Thanks, in no small part, to her initiative this program will be launched in September 2016.

In addition to her teaching, Professor McCarroll has engaged in a significant amount of scholarly research and publication. Of particular importance for both the church and the academy are two books: *The End of Hope-The Beginning: Narratives of Hope in the Face of Suffering and Trauma* (2014) and *Waiting at the Foot of the Cross: Toward a Theology of Hope for Today* (2014). To these she adds a number of chapters in multi-authored books as well as a significant number of papers presented at meetings and symposia, and of course, manuscripts in process. As one deeply concerned for the church, she has spent significant time leading workshops for both laity and clergy, and not surprisingly many of these presentations focus on hope, hope in a congregational context, hope in contexts of violence, hope in crisis, hope and poverty.

Writing to students about her decision, Professor McCarroll states: “As some of you know this decision has come through a challenging discernment process and with all sorts of competing emotions. While it has become clear to me that my move into this position is a Spirit-inspired calling and while I am excited about serving in this position at Emmanuel, I feel great sadness to be leaving my beloved students, colleagues, staff, and community at Knox College. I have relished the opportunities to work with all of you. I am grateful for the leadership of Principal Gordon and my faculty colleagues. I have learned so much from them and from you, my students, and I am deeply grateful. I look forward to continuing to serve as an ordained minister in The Presbyterian Church in Canada and to serve the larger church through my work at Emmanuel.”

Knox will miss Professor McCarroll but wishes her well in this next stage of her theological journey.

#### **Recommendation No. 1** (adopted, p. 37)

That the above minute of appreciation for the Rev. Dr. Pamela McCarroll be adopted.

Peter Ross  
Convener

J. Dorcas Gordon  
Principal

## ST. ANDREW'S HALL

To the Venerable, the 142nd General Assembly:

The mission of St. Andrew's Hall is to form quality leaders who will serve a church that serves the world in Christ's name. Our post-Christendom context makes it more and more difficult to fulfill this mission in traditional ways, but God is always doing new things and is ever faithful to the church. The Board of St. Andrew's Hall is grateful for the resources God has entrusted to us, and is committed to investing these in programs and initiatives that are oriented to the future God is bringing, not to the past. God has been faithful to us, and we are moving forward with confident hope, witnessing to the gospel of Jesus Christ as the Holy Spirit leads us.

We have taken crucial steps toward the future of theological education by establishing the St. Andrew's Hall Centre for Missional Leadership. We are exploring various forms of collaboration among all the theological colleges located at the University of British Columbia, including Regent College, Carey Theological College and the St. Mark's-Corpus Christi Colleges, as well as our primary partner, the Vancouver School of Theology. St. Andrew's Hall has contributed resources, personnel and crucial leadership to the remarkable turnaround and renewed energy evident in the Vancouver School of Theology. God is doing new things in Vancouver, and we rejoice to be part of it.

A major rehabilitation of our residential hall is on schedule and will be substantially completed by June 2016. A bank loan at prime has been arranged to finance the project, with the option of paying it off early without penalty at the board's discretion. Funds held for St. Andrew's Hall in The Presbyterian Church in Canada's combined investment fund substantially exceed the value of the loan. The board anticipated and planned for a temporary operating deficit in 2015 due to extraordinary factors, including depreciation write-offs, modest losses of rental revenues during construction, and personnel transitions that involved some overlap in salary payments to those leaving and those coming on board. We expect to return to a nearly balanced budget in 2016, and are projecting operating surpluses again by 2017.

Leadership transitions have gone smoothly since the retirements of the Rev. Dr. Stephen Farris and Ms. Helen Anderson last June. The Rev. Dr. Robert Paul was appointed Dean of St. Andrew's Hall by the General Assembly in June 2015, and assumed his duties in early July. Ms. Deanna Louie, formerly a member of the Board of St. Andrew's Hall, joined the staff in April 2015 and assumed Helen's role after her retirement. Mr. Rod Thomson became convener of the Board, succeeding Mr. David Jennings in that role.

The current generation of the board is deeply grateful for the legacy of excellent leadership and visionary thinking on the part of those who served St. Andrew's Hall before us. Thanks to their bold strategic thinking, timely actions, and diligent attention to the details of sound governance and management, we are well positioned to focus on what matters most – the preparation of leaders equipped to serve our Lord with integrity and intelligence, whatever the future brings.

### **THEOLOGICAL EDUCATION**

St. Andrew's Hall was chartered on March 14, 1955, by an act of Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of British Columbia, with authority to grant degrees, honorary degrees, and certificates of proficiency in theology. On October 31, 1955, the University of British Columbia Board of Governors approved an application for affiliation with the University. The college was founded in 1957 on a property located on land leased to St. Andrew's Hall by the University of British Columbia for 999 years, with the condition that the college continues to teach theology.

From the beginning, St. Andrew's Hall has fulfilled its educational mandate through and in partnership with the Vancouver School of Theology, as defined by a formal agreement established between the two respective institutions and The Presbyterian Church in Canada. A working group representing the two colleges reviews the agreement from time to time to keep it up to date with current needs and opportunities.

St. Andrew's Hall faculty members teach as part of the Vancouver School of Theology faculty. Currently, this includes the Rev. Dr. Richard Topping, the Principal of VST and Professor of Studies in the Reformed Tradition; the Rev. Dr. Robert Paul, Dean of St. Andrew's Hall and

Professor of Mission Theology; and the Rev. Dr. Ross Lockhart, Director of the Centre for Missional Leadership and Director of Presbyterian Formation.

St. Andrew's Hall also has a formal agreement with Regent College, under which Presbyterian students studying for the M.Div. degree at Regent may take courses in Presbyterian polity and history offered by VST concurrently, in order to satisfy requirements for ordination in The Presbyterian Church in Canada.

St. Andrew's Hall also offers a variety of other educational opportunities to serve the needs of church leaders in The Presbyterian Church in Canada. Recent offerings have included a national training seminar for clerks that was provided through on-line distance learning technology; seminars on missional theology and church planting; seminars for pastors and ruling elders on 'missional church' themes; and ongoing support for graduates now serving churches in Canada.

Thanks to the vision and efforts of former Dean Stephen Farris, the heads of the five theological colleges at UBC meet periodically to explore opportunities for cooperation among the respective schools. A notable achievement is the integration of library cataloguing systems, which has brought together the collections held in the H.R. MacMillan Library (which is housed in the Vancouver School of Theology and in St. Andrew's Hall), the John Richard Allison Library at Regent College, the Dr. John Micallef Memorial Library at St. Mark's College, and a microfilm archive of the Church Missionary Society mission to First Nations people in Canada, which is housed at the Koerner Library of the University of British Columbia. The board and management of St. Andrew's Hall are grateful for a productive, cordial and mutually beneficial relationship with all the theological colleges at UBC.

The board is also grateful to the General Assembly for supporting theological education through an annual grant from *Presbyterians Sharing*, which represents approximately 5% of our budget.

### **THE CENTRE FOR MISSIONAL LEADERSHIP**

The Centre for Missional Leadership (CML) at St. Andrew's Hall equips leaders for witnessing communities with the vision of making missionary disciples who bless and mend God's world. The centre takes seriously the theological principle that the church is missionary by its very nature, and endeavours to form inspired and inspiring missional leaders for Christ's Church of tomorrow, today. The structure of the centre includes the Rev. Dr. Ross Lockhart as Director and the Rev. Dr. Darrell Guder as Senior Fellow in Residence. Dr. Guder is on site several times throughout the year to teach courses and serve as "Missionary Architect" of the centre's work. In addition, we are developing a network of fellows from across North America who are experienced in missional theology and practice, and ministry practitioners who are leading innovative ministries to form vibrant witnessing missional communities. The Centre for Missional Leadership aims to be a place of research, teaching and practice that is a resource to the wider church to help in learning how to engage in mission in our post-Christendom cultural context, so that God's reputation is enhanced wherever we live, work and play.

We are grateful for the significant support of donors to this program, and welcome conversations with other Presbyterians who are interested in investing in leadership development for the church of the future in Canada.

### **PERSONNEL**

The past year has involved significant transitions in personnel at St. Andrew's Hall with the retirements of the Rev. Dr. Stephen Farris and Ms. Helen Anderson at the end of June. The Rev. Dr. Robert Paul became Dean in July, and has been received as a minister of The Presbyterian Church in Canada through the Education and Reception Committee, and as a member of the Presbytery of Westminster. Ms. Deanna Louie, who is a chartered accountant, became Director of Finance and Operations in April after having served previously on the Board of St. Andrew's Hall, in private industry, and with the University of British Columbia. The Rev. Dr. Ross Lockhart continues his work as Director of Presbyterian Formation and Director of the Centre for Missional Leadership. Ms. Sumarne Goble leads the Campus Ministries department, with able assistance from student chaplains Janet Taylor, Roberto DeSandoli, and Andrea Perrett. Ms. Mihye Park serves as Housing Manager, with assistance from Ms. Kim Woody and community coordinators Silva Kraal, Xiaoyi Ze, and Onyoo Kim. Ms. Mavis Ho serves as Executive Assistant to the Dean, Secretary to the Board of Management, and provides

administrative assistance for the Centre for Missional Leadership. Ms. Amy Lin assists with bookkeeping and financial administration, and we are blessed by the good services of Mr. Greg Bonkowski in facilities maintenance and Mr. Rick Smith as custodian.

### **THE YEAR OF CONSTRUCTION**

The property on which St. Andrew's Hall is located is approximately three acres in size and is located in the so-called 'theological neighborhood' at the University of British Columbia, in close proximity to four other theological colleges and near the centre of the campus. Steps were taken to development portions of this valuable property during the past decade, which has helped St. Andrew's Hall to achieve and maintain a strong financial condition.

The current residential facility was built in 1995, with the capacity to accommodate between 200–250 individuals, depending on how many families with young children are in residence. Studies completed in 2014–2015 revealed that extensive repairs were needed on the exterior cladding and roof of the building, and would be needed at some point on interior piping as well.

Based on this assessment and the value of extending the useable life of the facility, the Board of St. Andrew's Hall on June 19, 2015, authorized a contract with the Engineering Consultant firm RDH to oversee a major rehabilitation project, with an original budget of \$4.2 million. Additions to the scope of the project were subsequently approved, on October 8, 2015, as additional needs were identified. The most substantial increase in scope involved the complete replacement of interior piping throughout the facility. These additions brought the total authorized budget to \$4,775,500, including contingency funds. The project is on schedule to be completed by the end of May 2016.

Working and living in the midst of a major construction project has presented many challenges for the staff and residents of St. Andrew's Hall. Early in the project, scaffolding went up around the entire building. The rehabilitation process began with new shingles on the roof, followed by the removal of the exterior stucco right down to the studs. Areas affected by water incursion were identified repaired, and then all windows were removed and replaced with new ones. Finally, new exterior cladding designed to eliminate future water incursion problems was applied in stages. At the same time, a subcontracting company, Cambridge Plumbing, systematically worked through the building from one end to the other, replacing all the interior plumbing from the main supply lines to the feeder lines connected to kitchens and bathrooms in every unit. In addition to the noise, dust, and daily disruptions caused by work on the exterior of the building, the interior plumbing involved scheduled entries by workmen into apartment units to remove sections of drywall, remove old pipes, install new ones, and repair the drywall. This process required about three weeks of intermittent activity in each apartment unit.

Two significant water escape events occurred when construction workers accidentally damaged fire sprinkler pipes. In one of these, three families were displaced because their apartments were rendered uninhabitable by water damage. St. Andrew's Hall secured alternative housing for them. The damaged units have required extensive repairs, which meant a loss of rental revenue for these units.

Despite these difficulties, which are inherent risks in a large construction project, residents and staff have persevered and weathered the process. A construction rebate to residents was planned from the beginning of the project, anticipating the disruptions that were likely to occur. In light of actual experience, the board recently authorized an increase in the amount, along with its sincere appreciation for the resiliency and understanding of residents who have lived through this year of construction with patience and grace.

The board is also grateful for the excellent management of this project by its Property Development Committee, chaired by Mr. Ian Rokeby. Former board members Mr. David Jennings and Mr. Alan Hartley have continued to participate in this committee, along with Dean Robert Paul, Convener Rod Thomson, and Director of Finance and Operations Deanna Louie.

### **MINUTE OF APPRECIATION**

The board wishes to express its deep appreciation for the service of Mr. Robert Paterson and Ms. Val Kerekes in relation to financial accounting and management. Mr. Paterson has served as treasurer for the past seven years. His acumen in financial matters and his advocacy for sound management principles has been an important factor in establishing a secure financial basis for

the work of St. Andrew's Hall. We will miss his presence at our meetings, and wish him well in all his future endeavours. Ms. Kerekes for many years has rendered able and faithful assistance with year-end accounting and the preparation of reports and statements for the annual audit. Her services will be sorely missed, and we wish her well, with gratitude for all her work.

Rod Thomson  
Convener

Robert Paul  
Dean

### **VANCOUVER SCHOOL OF THEOLOGY**

To the Venerable, the 142nd 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. The Vancouver School of Theology has a dedicated board, under the wise and able direction of Mr. Michael Francis, chair. It is composed of representatives of all the supporting denominations and it meets at least quarterly to review the strategic direction, development, sustainability and excellence of all streams of VST's community of learning. Mission: Vancouver School of Theology is called to educate and form thoughtful, engaged and generous Christian leaders.

#### **NEW FACULTY**

In 2015 VST hired 5 new faculty and St. Andrew's Hall hired a new Dean, who teaches at VST. They are:

- The Rev. Ray Aldred, Director Indigenous Studies and Professor of Indigenous Theology;
- The Rev. Dr. Jason Byassee, Butler Chair in Homiletics and Biblical Interpretation;
- Rabbi Dr. Laura Duhon-Kaplan, Director Inter-Religious Studies and Professor of Jewish Studies;
- The Rev. Dr. Travis O'Brian, Anglican Director of Denomination Formation (Anglican Studies);
- The Rev. Dr. Robert Paul, Dean St. Andrew's Hall, Professor of Mission Theology;
- The Rev. Grant Rodgers, Anglican Director of Denomination Formation (Anglican Formation).

The Rev. Dr. Stephen Farris will complete his sabbatical in June 2016, after which he will retire. We are very grateful for the leadership of Dr. Farris for over 12 years at St. Andrew's Hall and Vancouver School of Theology. We do hope to keep him active at VST in the years to come. The Rev. Dr. Robert Paul and the Rev. Dr. Ross Lockhart, both of St. Andrew's Hall, both play key roles in the leadership and vitality of the Vancouver School of Theology.

#### **PROVINCIAL ACCREDITATION**

The Province of British Columbia now requires that all post-secondary educational institutions be accredited by the province. We submitted a thorough application for accreditation and received the EQA certification from the province. Education Quality Assurance (EQA) provides protection for all our students in the event of dissolution and certifies our school as a going concern. It also allows students to receive government loans to attend VST. This accreditation by the province is proof of good governance and fiscal responsibility. It also provides reassurance to foreign students who register at our school.

#### **NEW BUILDING, BUDGET AND VST FOUNDATION**

In October 2015, the Vancouver School of Theology moved into its new purpose built, IT savvy facility. A significant change to our school in the last year lies in our enhanced ability to deliver programs remotely. The new VST building is equipped with five Smart Classrooms. We now use Adobe Connect software for real time delivery of classes to students across British Columbia

and elsewhere in the country. Class lectures are also archived on the Moodle platform for asynchronous learners. We have engaged in serious training with our teaching faculty in order to make the best use of this new capacity. An official opening was held in November 2015 with officials from all supporting denominations in attendance, as well as representatives from our Indigenous partners. In our new building we are renting space to a coffee shop and to St. Mark's, a Roman Catholic College, to provide a revenue stream for the school, add animation to our building and interact with the university community. The new VST Foundation, established to manage the net proceeds from the sale of the Iona building, together with other assets, holds over \$30 million. The Board of the Foundation is peopled with experts in the field of financial management. The school is well on its way to a balanced budget for 2015–2016 (year end is April 30), and forecasts the same for its next fiscal year.

## **LIBRARY**

The H.R. MacMillan Library officially re-opened February 4, 2016 in our new facility. The school houses its active collection in this space, with a secondary collection held at St. Andrew's Hall. Our increased commitment to electronic resources supports off-campus students, hybrid delivery of theological education and our extension sites in Calgary and Victoria. A new library software system (OCLC) allows us to integrate connections to electronic resources and cooperate more closely in an 'electronic' consortium with our neighbours at other theological colleges in the neighbourhood. Dr. Naomi Lloyd is our new co-ordinator of Library Technical Services.

## **ENGAGEMENT WITH CHURCHES**

One of the central goals of our new strategic plan is to engage more fully with our denominational partners, and the wider community, to support the work of Christian ministry for the flourishing of all God's people. The following is an inventory of some of the significant cooperative ventures: Syrian Refugee Sponsorship together with Christ Church Cathedral, Vancouver Acts, City in Focus, Primex Investment and Ajjal; Kathleen Norris at St. Mary's Kerrisdale for lecture and workshop, June 2015; Jason Byassee Preaching Workshops with Diocese of New Westminster, February/November 2016; Hillhurst United, Calgary – four weekends of instruction with VST faculty on Theology, Old Testament, New Testament and Christian Spirituality, 'Theology for the First Time', January 2016, with over 2,000! attending; William Willimon, Preaching Workshop, Christ Church Cathedral, January 2016; Lillian Daniel, Revitalizing the Church Conference 'Religion without Ranting', May 2016; Co-sponsor of 'Inspire Conference' – leadership with youth and children, March 2016; Theology Sunday – preaching opportunities for students at local churches, February 2016, in over 45 churches; the Principal was invited to offer the Niblett Lecture at Sarum College, Salisbury, UK, in October of 2015. The address was entitled, 'Troubling Context: Mainline Protestant Theology Education in Canada' and will be published in *Encounter*, Spring 2016.

## **(RE)NEW PROGRAMS**

This year a number of new programs were started at the Vancouver School of Theology. A new emphasis on Anglican Formation supported by a grant from the Anglican Foundation is taking shape. This program recognizes that with increasing numbers of part-time students the school needs to be innovative in the work of formation for ministry in retreat format and intensive delivery of programs. This model is important for all our students. The school is developing a certificate in Youth and Children's Ministry in cooperation with our denominational partners, meeting a real need for the churches of the Lower Mainland and beyond. This emphasis is being built into our summer school, day programs and intensive formats. Conversations continue with the Sauder Executive School at UBC in the interests of a certificate in Entrepreneurial Ministry. 'The Teaching House that Moves' is an innovative project for ministry in Indigenous communities funded by a grant from the Fellowship of the Maple Leaf. This proposal is being developed by the Rev. Ray Aldred in collaboration with Indigenous Anglican Bishop Mark McDonald. A new annual inter-religious conference, 'Religious Constructions of the Other' will be held May 15–17. Dr. Marc Gopin, Director of the Centre for World Religions, Diplomacy and Conflict Resolution at George Mason University, will be the Keynote speaker. VST summer school (July 4–15) will reboot after a two-year hiatus. Instructors include Visiting Distinguished Scholar, Dr. Daniel Boyarin, of the University of California, Berkeley; Dr. Jason Byassee, of VST; Dr. Jay Daniel, of Hendrix College, youth specialist Dr. Kathy Dawson of Columbia Theological Seminary and Missional Theologian, the Rev. Dr. Bob Paul of St. Andrew's Hall.

The Native Ministries Consortium Summer School takes place at VST, July 11–22. This annual event allows distance students to complete courses on site in a community of Indigenous students and scholars from across the North American, including Hawaii, Alaska and also Oceania. Courses this year include: 'North American Indigenous Spirituality' with the Rev. Dr. Randy Woodley, United Keetoowah Band Cherokee; 'The Land is Sacred' with the Rev. Ray Aldred, Cree; Reading the Old Testament Through Post-Colonial Eyes, with Dr. Ira Manglillo, Indonesian First Nations; 'Let's Go to Church,' with the Rev. Marlene Whiterabbit Helgemo, Ho Chuck. A renewal of the covenant of Indigenous Partners that make up the Consortium will be a part of the summer school. This renewal of the covenant marks the 30+1 anniversary of the Consortium.

### **ACADEMIC ENROLLMENT**

The fall 2015 head count was 124 and increased to 147 in the spring of 2016. The number of course registrations for the fall of 2015 increased by 10 from the previous academic year to 257. The spring semester saw 329 course registrations. The number of full-time equivalent students in the fall of 2015 was 59 and it increased to 70 in the spring of 2016. 20 Presbyterian students were registered in the spring of 2015. This number increased to 25 in the spring of 2016. The United Church of Canada form the largest part of our student body (55); Anglican/Episcopalian the second largest (36) and Presbyterian students the third (25). We have students from at least 12 different Christian denominations. On May 9, 2016 we will confer degrees and certificates on 30 students at our Convocation at Kerrisdale Presbyterian Church. An honorary doctorate will be presented to Mr. David Jennings, former convener of the Board at St. Andrew's Hall and VST board member. Mr. Jennings efforts as a member of the Turning Point and Property Management Teams was crucial to the renewal of VST. Senator Lois Wilson, the first female Moderator of the United Church, Companion of the Order of Canada and 1985 recipient of the Pearson Medal of Peace will also be a recipient of an honorary doctorate. Our convocation speaker is the Rev. Dr. Lillian Daniel, author of *When Spiritual but not Religious is Not Enough*. On May 10, for the second year, we will offer a special event for local church leaders with Lillian Daniel entitled, "Religion Without Ranting, Spirituality Without Stereotypes". This workshop is sponsored by the Hugh and Helen Mogensen Fund for Church Revitalization.

### **MAJOR GIFTS**

In 2015–2016, alongside our regular donor support, we received a number of major donations. We received \$300,000 in October 2015 for recruitment of outstanding students. The money will provide 8 entrance scholarships for students with B+ average and the endorsement of their denomination, \$100,000 to support housing costs for students attending VST intensive courses on site and funding to increase the hours of our new Recruitment Officer, the Rev. Julie Lees. St. Andrew's Hall and Presbyterian students will benefit from this gift. We received \$50,000 in November 2015 from a private donor to support our library. A \$500,000 gift from the BC Conference and the Presbytery of Vancouver-Burrard (United Church of Canada) was received in December 2015 to ensure a robust United Church presence on Faculty of VST. This money, for which we are incredibly grateful, will be held in the VST Foundation. The national office of the United Church also restored funding for one full-time academic position for the next two years. Finally, we received commitment of \$72,000 to support Indigenous Studies at Vancouver School of Theology and a start up grant for our innovative new project: 'The Teaching House that Moves'.

We offer thanks for the partnership that Vancouver School of Theology has with The Presbyterian Church in Canada, through St. Andrew's Hall. Together we work to equip our students to participate in God's mission to the world in Jesus Christ. Be assured of our prayers for the General Assembly and The Presbyterian Church in Canada as you serve Christ in the power of the Holy Spirit to the glory of God.

Richard Topping  
Principal

### **TRUSTEE BOARD**

To the Venerable, the 142nd 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 2015 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.

We welcomed to the Trustee Board, the Rev. Cameron Bigelow, convener of the Pension and Benefits Board, and Mr. Bruce Templeton from Newfoundland. Mr. Templeton had previously sat on the Pension and Benefits Board. We also welcomed the Rev. Robert Smith from Alberta and the Rev. Victor Gavino from Quebec. Mr. Gordon Higgins resigned from the board in November.

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 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.

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, 2015 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) | Mr. Richard Anderson  |
| The Rev. Cameron Bigelow      | Dr. Margaret Ogilvie  |
| The Rev. Victor Gavino        | The Rev. Robert Smith |
| Mr. Stephen Roche             | Ms. Esther Inglis     |
| The Rev. Stephen Kendall      | Mr. Gordon Marshall   |
| Ms. Drusilla Bryan            | Ms. Diane Cameron     |
| Mr. Bruce Templeton           |                       |

Ex-officio without vote:

- Ms. Barbara Nawratil, secretary
- Mr. Jed Blackburn provides counsel to the Trustee Board at its invitation.

Timothy Herron  
Convener

Barbara Nawratil  
Secretary

**WOMEN'S MISSIONARY SOCIETY**

To the Venerable, the 142nd General Assembly:

The Council Executive of the Women's Missionary Society respectfully submits the following report.

**COUNCIL**

The biennial Council meeting took place at Crieff Hills Retreat and Conference Centre from May 1–3, 2015. There were approximately 50 delegates, staff and guests in attendance.

The theme was "Seize the Hope" based on Hebrews 6:13–20. This theme was carried out throughout the conference, starting with the Rev. Dr. Pam McCarroll, professor at Knox College, who gave a talk on "Hope". Music was led by the McLennans (that is, Susan and Mark) with Joy Randall on the piano.

The business was carried out as usual, with the approval of the budget estimates for 2016 and 2017. As well, the Auditor's reports for 2013 and 2014 were approved.



There were many guest speakers, as follows:

1. The Rev. Dr. Richard Fee spoke, his last time as General Secretary before retirement in September 2015.
2. From PWS&D, Guy Smagghe and Jennifer Ramkissoon spoke about the Mayan people of Guatemala. PWS&D has an ongoing partnership with the AMMID (Maya Mam Association for Research and Development).
3. President Betty Siverns, along with Janet Brewer and Joan Smith, gave a presentation on their trip to Afghanistan in 2013.
4. The Bible study was led by the Rev. Kristine O'Brien, minister of Trafalgar Church, Oakville. The scripture passage studied was Hebrews 6:13–20, reflecting on the theme on hope.
5. June Campbell spoke on Human Trafficking.
6. The Rev. Deb Rapport, Director of ARISE Ministry, spoke on sex trafficking in the Toronto area.

With the closing of the Book Room, Susan Clarke was invited to Council for a time of recognition. Susan was shown much appreciation for developing the Book Room for 15 years as its Manager. Through Susan, the Book Room served the whole of The Presbyterian Church in Canada as well as the WMS with a wide selection of books and resources.

Interspersed with the Bible study and presentations, business was also carried out. The following were some decisions made by Council:

1. It was decided that the WMS will continue as the umbrella organization and that the PCW (Presbyterian Church Women) would fall under the WMS. The PCW will be the outreach ministry of the WMS.
2. The Women's Gathering will be an ongoing ministry of the WMS to be held every three years.
3. The Together We Can! projects for 2015–2017 will be the Mayan people of Guatemala and ARISE Ministry of the Presbytery of East Toronto.
4. The number of delegates to Council was reduced to reflect the declining membership as well as for cost-saving reasons. The number of representatives on Council Executive was also reduced.

Saturday ended with a fun-filled time around a campfire, singing songs and playing games. Sunday worship and communion was led by the Rev. Mark McLennan. After the election of officers, Mark also installed the new executive. The newly installed President, Susan McLennan, closed the Council meeting with prayer.

The next Council meeting will be May 18, 2017, the day before the Women's Gathering at the Sheraton Parkway Hotel in Richmond Hill, Ontario.

### **COUNCIL EXECUTIVE**

The Council Executive met in full session on November 11 and 12, 2015, at 50 Wynford Drive.

There were two presentations from mission exposure trips which took place in 2015: Susan McLennan and Shirley Miller presented the Guatemala Trip; Sarah Kim and Janet Brewer presented the Tumekutana Conference near Accra, Ghana.

The Finance Committee presented the budget for 2016 which was approved. Also, various grant decisions were made, some of which are listed below.

The PCW Working Group presented several recommendations for consideration. Council Executive decided the following coming from the recommendations:

1. That the new name for the outreach arm of the WMS will be called "Women To Women" (WTW).
2. That the website name for WTW will be called *The Hub*.
3. That a WTW Committee will be formed, composed of the current PCW Working Group members plus two more women.

## MISSION RESOURCES

Resources for Mission Awareness Sunday were distributed to all WMS and affiliated groups in February 2016. This year the resource was written by the Rev. Lara Scholey. Resources for Mission Awareness Sunday are available online at [wmsppc.ca](http://wmsppc.ca), or through the WMS office.

The WMS popular report 'On the Move in Mission' marked its 15th year publication this past year. This resource continues to serve as an excellent promotional tool for the Society and for mission.

*Glad Tidings* continues to be published six times a year, and is available by subscription (\$15 plus tax for one year). It is interesting to note that our subscribers are not all WMS members, and even a few men subscribe to the magazine. Topics are varied and of interest to many across The Presbyterian Church in Canada. In 2015, we had articles on food security, the Truth and Reconciliation Commission, camping ministry, housing and many more. In addition, there are worship services, devotionals and reports from missionaries and WMS groups.

*Glad Tidings* also prints a study. This year we are undertaking a two-year (eight-session) study on women that began in the July/August 2015 edition. It will include topics such as domestic violence, care-giving, and some focus on women in our partner churches and organizations around the world.

## WOMEN TO WOMEN (WTW)

Last year, we reported that the PCW would become an outreach ministry of the WMS, and we have moved forward with this ministry throughout the past year. At the Council Executive meeting in November 2015, it was decided that this new outreach arm would be called Women To Women (WTW). A committee was created to brainstorm and give structure to this new mission of the WMS as follows:

Mission Statement	Presbyterian women serving, sharing, and spiritual living.
Goals	Resourcing, mentoring, and networking.
Purpose	To reach out to Presbyterian women across Canada and globally, to network women to women, with common women's experiences and concerns.

To meet the needs of women, much of the work will be relationship focused. We will connect women through topics like work, marriage, parenting, caring for caregivers, social justice themes and leadership development.

To help accomplish our mission, we will also engage women in service, at all levels of the church, both clergy and laity. We will also share educational resources and calls to action for community impact and prayer support, for both Canadian and international partners. Women will have the opportunity to share their experiences with other women across Canada, and even around the world.

We also know that many women are stretched and often forget about their own personal discipleship and spiritual development, so we will also provide resources that nurture spiritual living. Through various means such as our new blog and the National Presbyterian Women's Gathering in 2017, we will provide an opportunity for self-reflection and authentic faith growth.

Much of the initial work done by this committee has been the development of *The Hub*, which was launched in January 2016.

*The Hub* ([womenshub.ca](http://womenshub.ca)) is an online space for women to share their Reformed faith and how it relates to their daily lives. It is a place to create relationships with women who identify themselves as Presbyterian. Through regular blog posts, we hope that women will feel a part of this community, that they will hear their stories in the words of another. We pray that relationships will develop among our readers and that their relationship with God will also be deepened. We hope the blog posts will also encourage women to continue to serve God in their daily life. We hope it will be a lively site that welcomes and encourages discussion among its readers. Many of the posts will include ways in which women reach out into their community (locally and globally), and how they work towards justice for the marginalized, the neglected, or the forgotten. *The Hub* is also supported by the *Women To Women* Facebook page.

## NATIONAL PRESBYTERIAN WOMEN'S GATHERING 2017

The third National Presbyterian Women's Gathering is well underway with planning and preparation. A Planning Team of 20 members from across the country have been working since May 2015. The information/registration booklets were mailed out early March 2016. The following are some highlights; detailed information can be found in the booklets or on the Women's Gathering website ([womensgathering.ca](http://womensgathering.ca)) or through *The Hub* ([womenshub.ca](http://womenshub.ca)).

- Date: May 19–22, 2017 (Victoria Day Long Weekend)
- Venue: Sheraton Parkway Hotel and Conference Centre, Richmond Hill, Ontario
- Registration Fee: early registration \$365; regular \$465; family discounts \$50/person; student discount \$50
- Early deadline: November 30, 2016
- Final deadline: March 31, 2017
- Theme: "Rooted In Love" (Ephesians 3:14–21)

Many things are being planned, including: many workshop topics, four forums with special speakers, uplifting worships each day, Spirituality Centre, Saturday evening program with dinner and show presenting Aboriginal culture. There will be worship and praise each day; the praise leader will be the Rev. Hugh Donnelly, minister of Guildwood Church. Four women clergy will be preaching each day: the Rev. Dr. Patricia Dutcher-Walls, the Rev. Mona Scrivens, the Rev. Linda Ashfield, and the Rev. Karen Horst.

### Keynote Speakers

- Mary Jo Leddy: Founder of Romero House, a home for refugees in Toronto; professor at Regis College, Toronto School of Theology; writer of *Radical Gratitude*, *The Other Face of God*; *When the stranger calls us home*; recipient of the Order of Canada
- Jean Chamberlain: Gynaecologist, works at McMaster University and in Uganda as a teaching doctor; Founder of "Save The Mothers, Canada"
- Cindy Blackstock: Lawyer and advocate for Aboriginal children in Canada; Executive Director of First Nations Child and Family Caring Society of Canada (FNCFCFS); Associate Professor at the University of Alberta

### Saturday Evening Program

Aboriginal Night with cultural presentation by Tribal Vision Performers and keynote speech by Dr. Cindy Blackstock.

### Spirituality Centre

A special guest, the Rev. Theresa Cho, minister of Presbyterian Church (USA), will set up and lead the Spirituality Centre with assistance from our three chaplains, the Rev. Jean Morris (Calgary), the Rev. Theresa Han (Toronto), and the Rev. Cynthia Chenard (Halifax).

### Forums

1. Theme passage: the Rev. Dr. Emily Bisset
2. Spiritual Disciplines: the Rev. Theresa Cho
3. Inclusiveness: sexual orientation, race, ethnicity, age, etc.: the Rev. Dr. Pat Dutcher-Walls
4. *Half the Sky* – the Rev. Sarah Kim will lead this video presentation

### Workshops

1. ARISE: In Hope and Love – the Rev. Deb Rapport
2. Blanket Exercise – Ms. Katharine Masterton
3. Connecting a Garden to the Globe – the Rev. Theresa McDonald-Lee
4. Dance to Praise Him – Anointed Joy and Sharon Geigl
5. Every life needs...to make a difference – Raw Carrot, the Rev. Joel and Ms. Rebecca Sherbino
6. *Half the Sky* video presentation – the Rev. Sarah Kim
7. Pray All Ways: Expanding Your Prayer Toolbox – Dr. Laura Alary
8. Reconciliation in the Watershed – KAIROS
9. Suffering, Prayer and God – the Rev. Dr. Pam McCarroll
10. With Hands and Hearts: Creating Outreach in a Changing Canada – Ms. Karen Stiller and Ms. Patricia Paddey

11. Global music/songs through the church year – the Rev. Hugh Donnelly
12. Spirituality (English and Korean) – the Rev. In Kee Kim
13. Theme workshop – the Rev. Dr. Emily Bisset
14. Passing on the Faith/Family ministry – the Rev. Jacqui Foxall

The second *Presbyterian Woman of Faith Award* will be presented at the Sunday Banquet dinner. Congregations and groups across the country are encouraged to nominate a Presbyterian woman for this award. Contact Liz Brewer at church offices for more information.

### **STAFF CHANGES**

The Presbyterian Church in Canada Finance Department approached the WMS with the suggestion to take over the WMS Financial Officer's work. The Council Executive considered this and approved the decision. Subsequently, after almost two years of working as Financial Officer in the WMS, Elza Furzer finished as of November 2015. As well, arrangements were made to have Sheilah Alyea do some administrative work for the WMS, starting in December 2015.

### **PARTNERSHIP WITH WOMEN'S ORGANIZATIONS**

The WMS is active in a number of women's organizations within Canada and around the world.

Sarah Kim and Susan McLennan attended the Presbyterian Church USA Women's Gathering in Minneapolis that was held from June 18–21, 2015. More than 1,700 women (from around the United States and the world!) went to Minneapolis. It was a very interesting experience to be part of the international delegation. The theme of the Gathering was "One Body, One Spirit". Through many wonderful plenary speakers and workshop leaders we heard that, if we "welcome one another through God's spirit, we will unite as one body empowered to embody Christ's love in the world."

A WMS group, including Susan McLennan, WMS President, travelled to Guatemala from September 30–October 9, 2015. The projects supported by the WMS in Guatemala include food security, women's empowerment and the education of children. Women receive training on agro-ecology, livestock production, veterinary care, gender equality and Mam cultural identity and land rights. The groups that were visited by the delegation were very encouraged by our visit and wanted most of all for their stories to be shared with others. By strengthening their abilities and increasing their knowledge, these women are improving the future for their children and families. When women are strong, communities are strong. The work we are supporting is important and useful.

In September 2015, Sarah Kim and Janet Brewer attended the Tumekutana African Women's Conference held near Accra, Ghana. There were women from 22 African countries, 5 Presbyterian Church (USA), 2 Church of Scotland, and 2 The Presbyterian Church in Canada. Tumekutana is a Swahili word meaning "We have come together". It was started by a former Presbyterian Church (USA) missionary, Ms. Caryl Weinberg, who had the vision to bring together Presbyterian/Reformed Church women from African countries for a time of sharing their common concerns. This was the third conference. The first conference was held in Nairobi in 2007; the second one was in Rwanda in 2011; the third was to take place in 2014 but was delayed until 2015 because of the Ebola outbreak. This was an excellent opportunity to meet women in African churches and hear the grass-roots stories and concerns; relationships were also built and strengthened.

The WMS has had a long partnership with the Women's Inter-Church Council of Canada (WICC). As well as making financial contributions, the WMS sends a representative to sit on their committee. WICC is a member organization on the World Council of Churches. It is the organization that produces the World Day of Prayer resource as well as participating in the Fellowship of the Least Coin.

The WMS is also a voting member on the National Council of Women of Canada. Although this is a non-church organization based in Ottawa, we give voice to Presbyterian women through our membership and vote.

## **PARTNERSHIP WITH THE AGENCIES OF THE CHURCH**

The Together We Can! projects, which were decided at Council 2015, continue to raise funds for the following projects: Mayan Women (Guatemala) that raised \$7,858.11 in 2015; and ARISE Ministry (Canada) that raised \$8,083.53 in 2015.

A contribution of \$100,000 was given to the General Fund of The Presbyterian Church in Canada in 2015. This grant will continue in 2016. In 2017, the grant will be \$50,000.

The WMS continues to give annual student bursaries of \$1,000 each to Knox College, Presbyterian College and the Vancouver School of Theology.

In addition to the above, the WMS gave grants from its various endowment funds for individuals as well as for projects. The following are some of the recent grants:

1. A grant of \$2,000 was given for the construction of a bore-well for the Mendha Community in India.
2. From the Pauline Brown Fund, \$10,000 (CAD) was given for 18 students at the Isabel McConnell School of Nursing (Jobat, India) for two years study \$600 for each student.
3. From the Giollo Kelly Memorial Leadership Development Fund, \$3,600 was given for 12 students to participate in the Knox College mission education trip to Cuba.
4. From Undesignated Legacies, \$5,000 (US) was given for the Tumekutana Conference to assist the African women's travel to attend the conference.
5. From the Ewart E. Henderson Fund, a grant of \$5,000 was given for Minister's Wives' Theological Education of the Blantyre Synod, Malawi (through the Women's Desk of the Synod).

The Council Executive gave a grant of up to \$10,000 (CAD) from the Nettie Gemmill Fund to the Tumekutana African Women's Conference every three years.

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.

Susan McLennan  
President

Sarah Kim  
Executive Director

## **OVERTURES – 2016**

### **NO. 1 – PRESBYTERY OF PARIS**

#### **Re: Revising appointment protocols for associate secretaries**

(Referred to Assembly Council, p. 228, 36)

WHEREAS, the position of the General Secretary of the Life and Mission Agency is one of the most responsible and important staff appointments in The Presbyterian Church in Canada requiring the confirmation of the nominee by the General Assembly; and

WHEREAS, in recent times this vacancy has been filled only by persons who are currently associate secretaries of the Life and Mission Agency; and

WHEREAS, the appointment of associate secretaries ARE not reviewed nor confirmed by the General Assembly; and

WHEREAS, such recent practice has in effect rendered the hiring and confirmation of the General Secretary to be limited to only those who are associate secretaries;

THEREFORE, the Presbytery of Paris humbly overtures the Venerable, the 142nd General Assembly to instruct the appropriate agency to revise hiring protocols for the Life and Mission Agency so that the appointment of associate secretaries are confirmed by the General Assembly or do otherwise as the General Assembly, in its wisdom, deems best.

### **NO. 2 – PRESBYTERY OF WINNIPEG**

#### **Re: Timeline regarding overtures relating to human sexuality**

(Referred to Assembly Council, in consultation with the Clerks of Assembly, p. 228–30, 36; 291)

WHEREAS, there is uncertainty and anxiety in The Presbyterian Church in Canada about the present conversation regarding sexual orientation and the inclusion of LGBTQ persons who are in active sexual relationships among the ordained leadership of the church; and

WHEREAS, there are voices on social media and in traditional social contexts saying that a decision will be made at the 2016 General Assembly; and

WHEREAS, there are voices saying that the year 2015–2016 is a year of prayer and discernment and “a study and report process” will follow this year of prayer and discernment; and  
 WHEREAS, still other voices have suggested other processes and timelines are at work; and  
 WHEREAS, this lack of clarity about the timeline and the process adds to the anxiety and creates an environment that nurtures speculation and rumour which hampers the ability to have this important conversation;  
 THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, 142nd General Assembly to provide the church with a clear timeline so Canadian Presbyterians can know when decisions will be made, or to do otherwise as the General Assembly, in its wisdom, deems best.

### **NO. 3 – PRESBYTERY OF WINNIPEG**

#### **Re: Barrier Act and an individual’s dissent**

(Referred to Clerks of Assembly, p. 284–85, 16)

WHEREAS, the church affirms “Any member of a court who has voted on a question and is not satisfied with the decision is entitled to have his/her dissent recorded. By so doing he/she relieves himself/herself from responsibility for the decision and saves himself/herself from censure on account of it.” (Book of Forms section 91); and  
 WHEREAS, the church’s procedure for approving “law or rule relative to matters of doctrine, discipline, government or worship” includes the following, “If a majority of the presbyteries of the church replying to a remit sent down under the Barrier Act, as specified in section 293.1, express their approval and this majority of presbyteries constitute an actual majority of ministers, members of the Order of Diaconal Ministries, and elders on the constituent rolls of the presbyteries, the Assembly may pass such proposed law or rule into a standing law of the church.” (Book of Forms section 293.4); and  
 WHEREAS, this means that a member of a presbytery who dissents against their presbytery’s approval of a remit under the Barrier Act is counted as “expressing their approval” when it comes to determining if “an actual majority” were in favour, and  
 WHEREAS, to dissent against an action and then be counted as being in favour of it appears to violate the common sense understanding of what dissent means, similarly to have one’s presbytery vote against a remit and to then dissent from that decision to then be counted as opposed violates the common sense understanding of what dissent means;  
 THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, 142nd General Assembly to change the approval procedure for remits under the Barrier Act so that those individuals who dissent from approving a remit are not counted as being in favour when a determination is made of “an actual majority”, or to do otherwise as the General Assembly, in its wisdom, deems best.

### **NO. 4 – SESSION OF ST. ANDREW’S, MONCTON, NEW BRUNSWICK**

#### **Re: A policy for a congregation leaving the denomination**

(Referred to Clerks of Assembly, in consultation with Trustee Board, Assembly Council and Pension and Benefits Board, p. 281–83, 23, 228)

WHEREAS, The Presbyterian Church in Canada continues to struggle with issues surrounding human sexuality; and  
 WHEREAS, polarization of the denomination appears to be increasingly entrenched around related issues which inform the positions of the polarities on the issue of human sexuality and other issues with The Presbyterian Church in Canada; and  
 WHEREAS, the General Assembly in the coming years will in all likelihood be making some decisions around human sexuality which will make it increasingly uncomfortable for some parts of the polarities with The Presbyterian Church in Canada regardless of whatever directions are taken by General Assembly; and  
 WHEREAS, The Presbyterian Church in Canada has established a precedent of sorts in the Lachine, Quebec situation historically, where a congregation chose to leave the denomination around issues relating to the issue of human sexuality, and were initially able to lease their buildings, and then within a couple of years were able to keep their building at a nominal cost for ‘pastoral reasons’; and  
 WHEREAS, the reputation of Christ and his kingdom would be enhanced if churches were permitted to leave the denomination in a gracious manner rather than through acrimonious and expensive legal battles; and

WHEREAS, the focus of congregations needs to be on the mission of Christ and his kingdom rather than to be consumed with denominational in-fighting; and

WHEREAS, it is probable that numerous congregations of The Presbyterian Church in Canada may seek to leave the denomination regardless of whatever decisions may be made by General Assembly in 2016 and the following years;

THEREFORE, the Session of St. Andrew's, Moncton, New Brunswick, humbly overtures the Venerable, 142nd General Assembly to establish a policy of gracious dismissal from The Presbyterian Church in Canada of dissenting churches from the majority decision, as those congregations in integrity may be unable to continue within The Presbyterian Church in Canada in good conscience, as a result of decisions made by General Assembly with respect to human sexuality; allowing congregations to leave the denomination without due encumbrances, with their buildings, endowments and assets intact, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with disapproval by the Presbytery of New Brunswick.

#### **NO. 5 – SESSION OF BETHEL, RIVERVIEW, NEW BRUNSWICK**

##### **Re: A policy for a congregation leaving the denomination**

(Referred to Clerks of Assembly, in consultation with Trustee Board, Assembly Council and Pension and Benefits Board, p. 281–83, 23, 228)

WHEREAS, the section on human sexuality in Social Action Handbook documents The Presbyterian Church in Canada's consideration of issues around human sexuality as beginning in 1964 producing statements and study guides in 1987, 1994, 1998, 2000, 2003 and 2015; and

WHEREAS, within The Presbyterian Church in Canada the ongoing discussions are contributing to an ever increasing polarization of opinion that is opening chasms amongst us rather than drawing us together at a time in our history when focused effort is so very necessary; and

WHEREAS, the climate of the society in which The Presbyterian Church in Canada is presently immersed in does not allow for or tolerate genuine, sincere and loving discussions that take seriously all the starting points of discussion to be found within The Presbyterian Church in Canada; and

WHEREAS, the 2012 General Assembly passed a motion that Assembly go on record as 'giving priority to the reimagining and renewal of our congregations' and that the 2014 General Assembly passed an additional motion 'to remember, reaffirm and carry forward the strong statement made by the 2012 General Assembly re the importance of local congregations'; and

WHEREAS, this ongoing discussion could prove to be one that for many congregations in The Presbyterian Church in Canada will be damaging and fractious and diverting of our efforts towards the renewal and reimagining of our congregations as it could be for the denomination itself considering the history of such discussions in some of our sister denominations;

THEREFORE, the Session of Bethel Church, Riverview, New Brunswick, humbly overtures the Venerable, 142nd General Assembly to establish a policy of gracious dismissal from The Presbyterian Church in Canada of churches dissenting from this conversation; allowing congregations to leave the denomination without due encumbrances, with their buildings, endowments and assets intact, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of New Brunswick.

#### **NO. 6 – PRESBYTERY OF SEAWAY-GLENGARRY**

##### **Re: Revise SASH Policy when complainant is minister in a congregation**

(Referred to Life and Mission Agency Committee (Ministry and Church Vocations) p. 395, 20)

WHEREAS, ministers of Word and sacraments, diaconal ministers, presbytery appointed lay missionaries, and certified candidates for ministry or ordination, in their roles as church leaders and moderators of the lower court, play a vital role in the life and work of the session; they are involved actively in the whole congregation and bring to the session a deep understanding of the word of God, the needs of the congregation, and the mission of the larger church; and during session meetings, the moderator needs to be free to join in the conversations, while being careful to guard against unduly directing it; and

- WHEREAS, our church leaders due to their positions of leadership within the church, are often put on a pedestal by members of their congregation, including ruling elders, members, adherents, volunteers, salaried employees and members of non-church groups utilizing the church facilities; and
- WHEREAS, sometimes members of the congregation who are impressionable, lonely, gender biased, or have sociopathic traits can become fixated on their church leader, which can manifest itself in romantic attachments, inappropriate sexual comments or behaviour, or attempting to exert sexual control by making false statements about their church leader to others, or by stalking; and
- WHEREAS, our church leaders have a human right to expect that when targeted with unwanted sexual contact, sexual attention, stalking, or when their work is being undermined by false statements made by a perpetrating member of their congregation, the presbytery will receive their complaint, help to identify the problem(s), help to ensure proper boundaries can be maintained, and provide them with pastoral care when dealing with sexual abuse or sexual harassment; and
- WHEREAS, under both federal and provincial human rights legislation The Presbyterian Church in Canada, in its role as the employer of our church leaders, has a legal duty to take steps to prevent and respond to sexual abuse or sexual harassment in the workplace; and
- WHEREAS, sexual abuse and/or sexual harassment cases, involving a church leader/moderator complaining against a member of their congregation, can bring their interests, obligations, or commitments into conflict with the interests, obligations or commitments of their session, thus making these cases especially difficult and delicate; and
- WHEREAS, the current Policy of The Presbyterian Church in Canada for Dealing with Sexual Abuse and Sexual Harassment unfairly identifies our church leaders solely as potential perpetrators in all sexual abuse and sexual harassment cases, and fails to fairly and justly provide procedures for synods, presbyteries and sessions to deal with such difficult and delicate cases involving a “complainant” church leader/moderator solely accountable to the presbytery and a “complainee” congregant solely accountable to the session; and
- WHEREAS, the current Policy The Presbyterian Church in Canada for Dealing with Sexual Abuse and Sexual Harassment forces the lower court (session) to receive, investigate and prosecute all complaints that fall under their jurisdiction and fails to address the difficult and delicate circumstances where a church leader/moderator is the “complainant” against a ruling elder, member or adherent or salaried employee of the congregation, thus unfairly placing both the “complainant” and the session in a true conflict of interest; and
- WHEREAS, the stresses of the lower court (session) being forced to deal with sexual abuse and/or sexual harassment complaints of their church leader/moderator, who is the sole responsibility of the higher court (presbytery), against a fellow congregant can also unnecessarily lead to the dissolution of the pastoral tie, which can be perceived as retaliation by presbytery against their own employee for lodging the complaint; and
- WHEREAS, the aforementioned shortcomings in the Policy of The Presbyterian Church in Canada for Dealing with Sexual Abuse and Sexual Harassment may force a “complainant” church leader to exercise their legal right to take their complaint directly to the appropriate Provincial Human Rights Commission in order to receive equal and fair treatment of their complaint; and
- WHEREAS, section 87 of the Book of Forms allows for cases of particular difficulty or delicacy, the decision of which, for any reason, it is desirable that a larger body should first decide, be referenced to the higher court;
- THEREFORE, the Presbytery of Seaway-Glengary humbly overtures the Venerable, the 142nd General Assembly to revise the Policy of The Presbyterian Church in Canada for Dealing with Sexual Abuse and Sexual Harassment to reflect the above concerns, or to do otherwise as the General Assembly, in its wisdom, may deem best.

## **NO. 7 – PRESBYTERY OF PARIS**

### **Re: Policy for a congregation wishing to leave the denomination**

(Referred to Clerks of Assembly in consultation with Trustee Board, Assembly Council and Pension and Benefits Board, p. 281–83, 23, 228)

- WHEREAS, issues related to human sexuality and sexual orientation have been almost constantly before The Presbyterian Church in Canada since 1987; and



WHEREAS, The Presbyterian Church in Canada has over the course of that time been significantly divided on various statements, studies and decisions presented to and/or approved by the General Assembly; and

WHEREAS, the expenditure of the resources of The Presbyterian Church in Canada in terms of time, finances, cost to relational harmony, membership and spiritual energy has clearly been extensive; and

WHEREAS, there were 22 overtures submitted to the 2015 General Assembly related to these topics; and

WHEREAS, it appears that, whatever future decisions are made related to the issues involved, significant division will remain; and

WHEREAS, such sharp and prevailing division neither honours Jesus Christ nor provides vital witness to the gospel; and

WHEREAS, the spirit of the discussion and the amended motion regarding Lachine at the 1998 General Assembly was to allow dissenting congregations to continue independently their mission and ministry in graciousness and without rancor or penalty; 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 retain possession of its property; and

WHEREAS, legal battles over property which are likely to be lengthy, costly to our resources of time, talent and treasury will be a poor witness to the world; and

WHEREAS, the Presbyterian Church (USA) has made allowance for “gracious dismissal” of dissenting congregations whereby congregations may withdraw and become members of other denominations in the Reformed tradition, and be able to retain the title to their property and other material 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 compassionate witness should be our desire;

THEREFORE, the Presbytery of Paris, humbly overtures the Venerable, the 142nd General Assembly to consider establishing a means for “gracious dismissal” of congregations which might in good conscience either be unable to continue wholeheartedly within the Presbyterian Church in Canada unless significant changes as advocated by some overtures (e.g. Overture Nos. 5, and 23, 2015 are made, or be unable to accept the changes in doctrine or discipline as advocated by these same overtures, or do otherwise as the General Assembly, in its wisdom, may deem best.

## **NO. 8 – PRESBYTERY OF PARIS**

### **Re: Standing committees secretaries**

(Referred to Assembly Council, p. 231, 13)

WHEREAS, there exists in various parts of The Presbyterian Church in Canada a perception of increased centralization; and

WHEREAS, in recent years budgetary considerations have reduced the number of staff working at 50 Wynford Drive; and

WHEREAS, significant changes have recently been made to the process and dynamics by which members are elected to serve on national committees; and

WHEREAS, one goal of these changes has been to recruit persons ably suited for the tasks and mandates of those committees; and

WHEREAS, it is critical for each committee to fully own and be responsible for the performance of the tasks assigned to them; and

WHEREAS, recognizing both that staff resources have become more limited and that committee members are quite capable; and

WHEREAS, noting the Assembly Council is mandated to name the Principal Clerk as its secretary;

THEREFORE, the Presbytery of Paris humbly overtures the Venerable, the 142nd General Assembly to request the Assembly Council through its advisory function on good governance to strongly encourage and advocate that, with the exception of the Assembly Council, each of our national committees name one of its non-staff members to fulfill the duties of committee secretary, or to do otherwise as the General Assembly, in its wisdom, deems best.

**NO. 9 – PRESBYTERY OF WINNIPEG**

**Re: Utilize and develop resources re “passive energy”**

(Referred to Assembly Council and Life and Mission Agency Committee (Justice Ministries), p. 231, 388, 20)

WHEREAS, human beings are to be stewards of the creation; and

WHEREAS, climate change is the most significant environmental threat facing the world; and

WHEREAS, achieving the goals laid out in the Paris Agreement will require commitment on the part of all organizations, institutions and individuals;

THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 142nd General Assembly to:

1. develop and implement an action plan to make 50 Wynford Drive a passive energy building,
2. enter into conversation with the three theological colleges so they would become passive energy spaces; and

to instruct the Life and Mission Agency (Justice Ministries) to:

1. develop a resource to assist congregations in taking steps towards making their buildings energy passive, such a resource to include examples of what actual congregations have done to reduce energy use,
2. explore the viability of clergy serving multi-point charges using electric cars, such an exploration to include cost analysis and discussion of the availability of charging stations,
3. explore the costs involved with congregations that possess strategically located parking lots building charging stations;

or to do otherwise as the General Assembly, in its wisdom, deems best.

**NO. 10 – SESSION OF COQUITLAM, COQUITLAM, BRITISH COLUMBIA**

**RE: Declaring overtures re same sex marriage out of order**

(Not granted, p. 246, 16)

WHEREAS, all commissioners to General Assembly are ordained ruling elders or ordained teaching elders, and for their ordination they made ordination vows before God and their congregation; and

WHEREAS, the ordination vows of ruling elders and teaching elders state acceptance of the subordinate standards of the church, with a promise to “uphold its doctrine under the continual illumination and correction of the Holy Spirit speaking in the Scriptures and to be guided thereby in fostering Christian belief” (Ordination Question 2) and also to promise to “follow no divisive course, but to seek the peace and unity of Christ...” (Question 3); and

WHEREAS, the Westminster Confession of Faith, Chapter XXIV states that “Marriage is to be between one man and one woman” and “Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with legitimate issue...” and Living Faith 8.2.3 states “Christian marriage is a union in Christ, whereby a man and a woman become one in the sight of God... Sexual union in marriage is intended to provide mutual joy and comfort as well as the means of creating new life.”; and

WHEREAS, the request for The Presbyterian Church in Canada to consider approval of same-sex marriage and ordination of same-sex married ministers is known to be a divisive course based on the experience of every other denomination that has followed this path; and

WHEREAS, should ordained elders no longer be able to uphold their vows of ordination as a matter of conscience and belief, as a matter of conscience they should request to be released from their ordination vows and forego their position as elder;

THEREFORE, the Session of Coquitlam Church, Coquitlam, British Columbia, humbly overtures the Venerable, the 142nd General Assembly, to rule any consideration of overtures relating to approval of the celebration of marriage of same-sex couples to be out of order, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Westminster.

**NO. 11 – SESSION OF VALLEYVIEW, CALGARY, ALBERTA****Re: Develop a Reformed confessional hermeneutic**

(Referred to Committee on Church Doctrine, p. 246, 16)

WHEREAS, The Presbyterian Church in Canada is united in agreement to be guided on matters pertaining to conducting meetings, the operation of its courts, and proper procedure for decision making by the Book of Forms, it, nevertheless in its confessions and procedures, has no formal guidelines adopted, such as an agreed-to Reformed confessional hermeneutic (see an example of such a confessional hermeneutic in Dr. Gordon Spykman's *Reformational Theology: A New Paradigm for Doing Dogmatics*, p. 128–133), which might create agreement, and provide guidance on matters pertaining to the interpretation and application of the scriptures; and

WHEREAS, The Presbyterian Church in Canada declares in its subordinate standard Living Faith that scripture is to be “the rule of faith and life...the standard of all doctrine by which we must test any word that comes to us from church, world or inner experience” and further, that we are to “subject to its judgment all we believe and do”; and

WHEREAS, Western culture now reflects a secular humanistic, post-modern worldview derived from Enlightenment philosophy, most noticeably in issues relating to anthropology, epistemology and soteriology, and Canadian society is following this trend; and

WHEREAS, this has resulted in the issue of human sexuality and orientation persistently presenting itself to The Presbyterian Church in Canada since 1987; and

WHEREAS, the contradictory appeals to scripture with regards to this issue, due to lack of a common Reformed confessional hermeneutic guiding The Presbyterian Church in Canada, have revealed that the scriptures cannot fully function as the only rule for faith and life in a unifying manner for our denomination; and

WHEREAS, without a common Reformed confessional hermeneutic in place, The Presbyterian Church in Canada will only experience further contradictory appeals to scripture, resulting in deep dividedness on many issues, and a regular practice of setting scripture to the side, as we make our collective decisions, define our identity in the midst of Canadian culture and outline our mission as Christ's body in the world;

THEREFORE, the Session of Valleyview Community Church, Calgary, Alberta, humbly overtures the Venerable, 142nd General Assembly to consider pausing the current discussion and study on human sexuality and orientation, and deferring any recommendations stemming from this issue, in order to focus on the development and adoption of an explicitly Reformed confessional hermeneutic, or do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with disapproval from the Presbytery of Calgary-Macleod.

**NO. 12 – SESSION OF ST. ANDREW'S, PARRY SOUND, ONTARIO****Re: Policy for a congregation wishing to leave the denomination**

(Answered by Clerks of Assembly, Rec. No. 2, 2016, p. 281–83, 23, 246, 25)

WHEREAS, the issue of the role and discipline of actively homosexual persons in the church has consistently been before The Presbyterian Church in Canada since 1987; and

WHEREAS, The Presbyterian Church in Canada has over the course of that time been significantly divided on various statements, studies and decisions presented to and/or approved by the General Assembly; and

WHEREAS, the expenditure of the resources of The Presbyterian Church in Canada in terms of time, finances, cost to relational harmony, membership and spiritual energy has been extensive; and

WHEREAS, numerous overtures have been submitted to the General Assembly related to these topics; and

WHEREAS, it appears that, whatever future decisions are made related to the issues involved, significant and damaging division will remain; and

WHEREAS, such sharp, damaging and prevailing division neither honours nor glorifies Jesus Christ nor provides vital and winsome witness to the gospel; and

WHEREAS, the spirit of the discussion and the amended motion re Lachine at the 1998 General Assembly was to allow dissenting congregations to continue independently their mission and ministry in graciousness and without significant cost, penalty nor acrimony; and

WHEREAS, there is no present provision whereby a congregation dissenting from a majority decision with The Presbyterian Church in Canada can withdraw from The Presbyterian Church in Canada and expect to retain possession of its property and assets; and

WHEREAS, legal battles over property and assets are likely to be lengthy, costly to our resources of time, gifts, talent and treasury; and

WHEREAS, such legal proceedings and the publicity resulting thereof will be a poor witness to society and to the world; and

WHEREAS, the Presbyterian Church (USA) has made allowance for “gracious dismissal” of dissenting congregations whereby congregations may withdraw and become members of other denominations in the Reformed tradition, and be able to retain the title to their property and other material 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 compassionate witness should be our desire;

THEREFORE, the Session of St. Andrew’s Church, Parry Sound, Ontario, humbly overtures the Venerable, the 142nd General Assembly to consider establishing a means for “gracious dismissal” of congregations which might in good conscience either be unable to continue wholeheartedly within The Presbyterian Church in Canada unless significant changes as advocated by some overtures (e.g. Overtures Nos. 4 and 23, 2015) are made, or be unable to accept the changes in doctrine or discipline as advocated by these overtures, or do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of Barrie.

#### **NO. 13 – SESSION OF ST. PAUL’S, LEASKDALE, ONTARIO**

##### **Re: Request more time for human sexuality discussion**

(Referred to Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries), p. 246, 25)

WHEREAS, the resources of the *Body, Mind and Soul* study guide have been available to us for only four months; and

WHEREAS, we, the session, have read the resource and discussed it at some length but are far from feeling like we’ve had a full discussion and exchange of thoughts and experiences on the matter; and

WHEREAS, we have yet to engage our congregation in discussions on the matter at hand, nor have they had opportunity to engage the resources provided; and

WHEREAS, the resource provided could only ever, at best, be considered a partial voice to the Christian Church in the discernment process around this issue; and

WHEREAS, we acknowledge that for some this matter appears to be one of systemic tragic injustice and therefore, are pressing that the currently held position be reversed as quickly as possible even though, such a move, quick or slow, would be a complete reversal of what has been the stated orthodox Christian position for 2000 years; and

WHEREAS, the Session of St. Paul’s, Leaskdale, when faced with having to directly address this matter five years ago gave ourselves a full 12 months to discuss and study the matter simply among ourselves; and

WHEREAS, a hasty or premature decision reached before full and adequate discussion would ultimately prove unhelpful and potentially crippling to the church;

THEREFORE the Session of St. Paul’s, Leaskdale, Ontario, humbly overtures the Venerable, the 142nd General Assembly to provide more time, even a comprehensive schedule such as adopted by the Anglican Church of Canada, to congregations, sessions and presbyteries for study, discussion and reflection on the matter of affirming same-sex marriage and the ordination of LGBT individuals to ministry of Word and sacrament or to do otherwise, as the General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of Pickering.

#### **NO. 14 – PRESBYTERY OF MONTREAL**

##### **Re: Indigenous spirituality and defer Native Ministries Endowment Fund**

(Not received, p. 246, 25)

WHEREAS, The Presbyterian Church in Canada has been involved for many years in reflection about theological arrogance in relation to Aboriginal people in Canada, and the ways in

which this arrogance contributed negatively to the sad history of residential schools in this country; and

- WHEREAS, Living Faith (9.2.1) nicely captures the proper humility requisite to authentic interfaith dialogue and relationships in stating that “Some whom we encounter belong to other religions and already have a faith. Their lives often give evidence of devotion and reverence for life. We recognize that truth and goodness in them are the work of God’s Spirit, the author of all truth. We should not address others in a spirit of arrogance implying that we are better than they. But rather, in the spirit of humility, as beggars telling others where food is to be found, we point to life in Christ”; and
- WHEREAS, our present relationship with those of other faiths than our own cannot be driven simply by a sense of compensatory guilt in relation to a historical judgment about the collective Christian witness of past generations in Canada, but must have its own integrity if it is to amount to anything more than empty political posturing; and
- WHEREAS, God is revealed in scripture as the one God, beside whom there is no other, and God demands exclusive worship from his people; and
- WHEREAS, the revelation of God in Jesus Christ, and the salvation of God provided to us through the reconciling ministry of Jesus, is held in scripture to be singular and unique; and
- WHEREAS, the subordinate standards of our church clearly enshrine this understanding of the uniqueness of God, of Jesus, and of salvation through him; and
- WHEREAS, the pluralistic religious context in which we live, and our recognition of the manifold evidences of the common grace of God in peoples of other faiths and of none, by no means detracts from the fact we are “compelled” to bear witness to Christ (as it says in our subordinate standard Living Faith 9.2.2: “We witness to God in Christ as the Way, the Truth, and the Life, and invite others to accept from him the forgiveness of God”); and
- WHEREAS, the 2008 General Assembly responded to a discussion concerning the exclusiveness and uniqueness of the saving work of Christ by affirming our commitment to the doctrine of the uniqueness of Jesus Christ; and
- WHEREAS, the 2015 General Assembly dealt with a recommendation to “encourage Presbyterians to acknowledge, understand and appreciate other faith traditions...” by adopting the amended wording “to acknowledge, understand and appreciate the strengths of other faith traditions...”; and
- WHEREAS, the 2013 General Assembly adopted the report of the Conversation Circle re Theological Framework for Aboriginal Spirituality, which evinced an awareness that Indigenous Wisdom and Christian faith represent two distinct belief systems and ways of life, with some aspects of fruitful intersection, but also with areas in which the significant differences must be honoured; and
- WHEREAS, most Aboriginal spiritualities, while having a robust view of God the Creator, and while willing to acknowledge the life-giving help of various guides, may not pivot, as Christian theology does, upon the revelation and incarnation of God in Christ, and the redemptive work that Christ has achieved; and
- WHEREAS, most Aboriginal spiritualities, while having a profound respect for the “sacredness” of creation, may challenge the clear dividing line that Genesis, the Nicene Creed and the Reformed confessional tradition place between what is God (the Creator) and what is not God (the creation); and
- WHEREAS, most Aboriginal spiritualities have a respect for elders and for ancestors which connects with the biblical commandment to honour parents and the Old Testament custom of giving forebears a memorial and a name, Christian views of the life to come may be challenged at the point where Aboriginal spiritualities tend to regard our ancestors as still present/accessible to us; and
- WHEREAS, most Aboriginal spiritualities are very alive to the notion of Spirit, Christians are enjoined to discern the Spirits, particularly since our notion of the Holy Spirit is specified in relation to God and with Jesus in Triune relation; and
- WHEREAS, the Assembly Council and the Life and Mission Agency are currently considering the three overtures (Overtures Nos. 16, 22 and 36, 2015) sent to the last Assembly which request the establishment of a Native Ministries Endowment Fund, to ensure that the commitment of our church to these ministries will continue and deepen; and
- WHEREAS, the Assembly Council briefing notes from November 2015 intimate that of the seven areas in which the final report of the Truth and Reconciliation Commission has called churches to action, No. 6 (referencing No. 61 of the TRC’s Calls to Action)

concerns the provision of “permanent ongoing funding for projects that promote Indigenous healing and reconciliation, culture, language and spirituality”; and

WHEREAS, the Assembly Council briefing notes from November 2015 intimate that No. 3 of these seven areas (taking up Nos. 48, 60 and 61 of the TRC’s Calls to Action) concerns Indigenous Spirituality explicitly, in that the churches are being called upon to “educate clergy, laity and candidates for ministry to respect in its own right, Indigenous Spirituality as ‘a valid form of worship equal to their own’”; and

WHEREAS, this stated objective goes considerably beyond what the TRC actually calls for in No. 60, which is merely to “respect Indigenous spirituality in its own right” (“tis a consummation devoutly to be wished); and

WHEREAS, the invitation to promote Indigenous spirituality and the invitation to teach that the Indigenous spirituality is a valid form of worship equal to our own calls into question what the scripture and our subordinate standards teach concerning Jesus Christ the only way; and

WHEREAS, the church must be ever on guard against forms of syncretistic Christianity, in which we move beyond the inevitable and necessary reality of contextualization, toward an articulation of faith that neglects or contradicts essential elements of our faith in Christ, particularly his singular Lordship; and

WHEREAS, the intention of Assembly Council, as suggested by the briefing notes of November 2015, is to formulate recommendations on how the church will implement TRC Calls to Action by calling on the expertise of the [Assembly Council] Executive in collaboration with Justice Ministries”; and

WHEREAS, the theological and cultural issues at play here are beyond the mandate and resources of the Executive and Justice Ministries; and

WHEREAS, such sensitive and profoundly important theological issues are within the purview of the Committee on Church Doctrine;

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 142nd General Assembly to:

1. refer to the Committee on Church Doctrine the matter of whether Christians can accept that Indigenous Spirituality is, in its own right, a valid form of worship equal to our own, and request that the committee produce two statements offering:
  - a. a doctrinal statement outlining those areas in which appreciation of Indigenous Spirituality can be articulated from a Reformed perspective, and also the limits upon the ability of Christians to affirm Indigenous Wisdom teachings and ways which conflict with our theological affirmations,
  - b. a statement defining the worship practices which Presbyterian members, and ruling and teaching elders may participate in or lead without syncretism, and which practices must be regarded as contrary to the teaching of Christian faith, and
2. defer any decisions about the creation of an Endowment Fund for Native Ministries until after the Committee on Church Doctrine has reported back and these matters have been decided by the Assembly,

or to do otherwise, as the General Assembly, in its wisdom, deems best.

## **NO. 15 – SESSION OF COTES DE NEIGES, MONTREAL, QUEBEC**

### **Re: Extending time for human sexuality responses**

(Referred to Committee on Church Doctrine and Life and Mission Agency Committee (Justice Ministries), p. 246, 37)

WHEREAS, the issue of human sexuality is a complex one with great emotional charge; and

WHEREAS, some of the new directions being proposed and discussed involve not only a change in the historic perspective on the issue of gender and human relationships, but also a significant change in the historic readings of, and approaches to the Bible; and

WHEREAS, The Presbyterian Church in Canada places great value on the local lay leadership of individual congregations entrusted to sessions of elders, and has continued to seek and to encourage the informed involvement of the laity in the governance process at all levels; and

WHEREAS, pushing too quickly ahead to the decision making stage without the sufficient time required for the appropriate ground level discussions risks making the issue even more divisive than it already is; and

WHEREAS, the feedback deadlines have come so quickly after the Moderator’s pastoral letters in November 2015 and January 2016, and the availability of the study guide, that many

congregations did not have a chance to engage the issue properly, much less to provide informed feedback; and

WHEREAS, it would be very difficult for the Committee on Church Doctrine and Justice Ministries, within a mere matter of weeks (between February 15 and March 15), to bring the best of their skill in an atmosphere of open discussion about what will likely be a large number of deeply thought out submissions; and

WHEREAS, it would be far better to take another year to properly receive feedback on the study guide, and to carefully craft the documents that will guide our ongoing discussions;

THEREFORE, the Session of Cote des Neiges, Montreal, Quebec, humbly overtures the Venerable, the 142nd General Assembly to provide an extended opportunity for responses to the documents on human sexuality, thereby allowing individuals and congregations a longer lead time to respond, and providing the Committee on Church Doctrine and Justice Ministries the additional time required to thoughtfully do the work entrusted to them on this pivotal issue, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Montreal.

**NO. 16 – SESSION OF COTES DES NEIGES, MONTREAL, QUEBEC**

**Re: Process for a congregation wishing to leave the denomination**

(Answered by Clerks of Assembly, Rec. No. 2, 2016, p. 281–83, 23, 247, 38)

WHEREAS, any decision that is made about the issue of human sexuality, even the decision to keep the status quo, will likely place some congregations in untenable positions of having to compromise their own convictions in order to continue within The Presbyterian Church in Canada; and

WHEREAS, there is currently no provision within the policies and processes of The Presbyterian Church in Canada, whereby a congregation dissenting from a majority decision can peaceably withdraw; and

WHEREAS, we do not want any congregation to have to make the hard choice between either foregoing its convictions, or walking away from the historic buildings and resources that have become central to their ministry in their local community; and

WHEREAS, a carefully prepared process of “gracious dismissal” would help to avoid divisive legal battles and the waste of kingdom resources; and

WHEREAS, the experience of other Christian denominations has shown that a refusal of this process has great potential for marring the testimony of the body of Christ; and

WHEREAS, several Christian denominations, including the Presbyterian Church (USA) have already been able to craft workable processes for “gracious dismissal” that allow dissenting congregations to retain title to their property and assets; and

WHEREAS, with The Presbyterian Church in Canada, a precedent for something akin to “gracious dismissal” was already present in the spirit of the amended motion concerning the congregation in Lachine, that was accepted by the 1998 General Assembly; and

WHEREAS, it would likely be much more difficult to peaceably negotiate the details of a “gracious dismissal” process after the fact, once a decision about human sexuality was made; and

WHEREAS, the fear of the outcome of the discussion and of losing congregational property and assets will make it increasingly tempting for individuals to decrease their contributions at a time when they are much needed, and for congregations to slow or even to stop altogether the investment of time and resources in the maintenance of properties and buildings which they fear might be lost; and

WHEREAS, the fear of losing assets or historic property risks bringing the unhelpful intensity to the debate; and

WHEREAS, a clearly laid out process would help allay the fears of congregations who fear that theirs might be a minority position, and could keep them involved and participating in the discussion;

THEREFORE, the Session of Cote des Neiges, Montreal, Quebec, humbly overtures the Venerable, 142nd General Assembly to act quickly, even as the discussions are ongoing, to map out a process for the “gracious dismissal” of dissenting congregations, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Montreal.

**NO. 17 – PRESBYTERY OF GREY-BRUCE-MAITLAND**

**Re: Develop a bereavement leave policy**

(Referred to Life and Mission Agency Committee (Ministry and Church Vocations), p. 247, 38)

WHEREAS, The Presbyterian Church in Canada currently has no stated policy regarding bereavement leave for its ministers, employees and employees of its congregations; and

WHEREAS, the purpose of bereavement leave is to provide ministers or employees with time off work to be with their loved ones; make arrangements for the funeral of a family member; to attend the funeral of a family member; and/or to grieve the loss of a family member whose funeral cannot be attended by the employee;

THEREFORE, the Presbytery of Grey-Bruce-Maitland humbly overtures the Venerable, the 142nd General Assembly, to enact a bereavement leave policy, or to do otherwise as the General Assembly, in its wisdom, deems best.

**NO. 18 – SESSION OF FIRST CHURCH, EDMONTON, ALBERTA**

**Re: Research reasons for declining membership**

(Referred to Life and Mission Agency (Canadian Ministries) in consultation with Assembly Council, p. 247, 38)

WHEREAS, the membership of The Presbyterian Church in Canada continues to decline and has declined for many years;

THEREFORE, the Session of First Church, Edmonton, Alberta, humbly overtures the Venerable, the 142nd General Assembly to form a committee with broad representation from across the country, to investigate and research the reasons for declining membership, and as part of that investigation and research, communicate with congregations in the church, and to bring recommendations suggesting ways to reverse the declining membership trend to a succeeding General Assembly, and to bring an interim report to the next General Assembly; or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with disapproval by the Presbytery of Edmonton-Lakeland.

**NO. 19 – SESSION OF CHINESE, VANCOUVER, BRITISH COLUMBIA**

**Re: Congregational vote re sexual orientation and process for leaving the denomination**

(Referred to Clerks of Assembly, p. 247, 38)

WHEREAS, thirteen sessions and three presbyteries made overtures to the 2015 General Assembly affirming The Presbyterian Church in Canada's current stance regarding human sexuality, as compared to three sessions and three presbyteries desiring substantial change to the current stance; and

WHEREAS, Overture No. 37, 2015 made by the Session of Grace Church, Orleans, Ontario, re process for a congregation leaving the denomination, demonstrates that some congregations will wish to leave the denomination should changes be made to church doctrine related to sexuality; and

WHEREAS, the Report on Human Sexuality that was adopted by the 1994 General Assembly and the 1998 General Assembly affirmed the polity of The Presbyterian Church in Canada involving the case with the congregation of St. Andrew's, Lachine in the Presbytery of Montreal and the 2005 General Assembly rejected the ordination of practicing homosexuals; and

WHEREAS, unanimous consensus on the issue of sexuality seems unlikely in The Presbyterian Church in Canada and change is likely to cause the loss of congregations; and

WHEREAS, in other denominations, where same sex ordination was adopted, change was followed by costly court cases and disgraceful conflict between former colleagues; and

WHEREAS, in 1925 each congregation held a congregational vote to affirm their desire to join the newly formed United Church of Canada or continue Presbyterian; and

WHEREAS, The Presbyterian Church in Canada is an asset rich denomination with buildings more than adequate for all existing congregations; and

WHEREAS, a process that is likely to result in the disenfranchisement of some congregations is undesirable, being a poor witness of Christ's love to the world;

THEREFORE, the Session of Chinese Church, Vancouver, British Columbia, humbly overtures the Venerable, the 142nd General Assembly to consider requiring every congregation to hold a congregational vote on the issue of same sex marriage or ordination, and establish a means of graciously dismissing (a process to equitably divide and/or share the



denominational assets between the two resulting denominations) the resulting minority group to form a new denomination with, in such a way that neither side be disenfranchised, preserving mutual respect and good will, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of Westminster.

**NO. 20 – SESSION OF FIRST HUNGARIAN, VANCOUVER, BRITISH COLUMBIA**  
**Re: Congregational vote re sexual orientation and process for leaving the denomination**

(Referred to Clerks of Assembly, p. 247, 38)

WHEREAS, thirteen sessions and three presbyteries made overtures to the 2015 General Assembly affirming The Presbyterian Church in Canada's current stance regarding human sexuality, as compared to three sessions and three presbyteries desiring substantial change to the current stance; and

WHEREAS, Overture No. 37, 2015 made by the Session of Grace Church, Orleans, Ontario, re process for a congregation leaving the denomination, demonstrates that some congregations will wish to leave the denomination should changes be made to church doctrine related to sexuality; and

WHEREAS, the Report on Human Sexuality that was adopted by the 1994 General Assembly and the 1998 General Assembly affirmed the polity of The Presbyterian Church in Canada involving the case with the congregation of St. Andrew's, Lachine in the Presbytery of Montreal and the 2005 General Assembly rejected the ordination of practicing homosexuals; and

WHEREAS, unanimous consensus on the issue of sexuality seems unlikely in The Presbyterian Church in Canada and change is likely to cause the loss of congregations; and

WHEREAS, in other denominations, where same sex ordination was adopted, change was followed by costly court cases and disgraceful conflict between former colleagues; and

WHEREAS, in 1925 each congregation held a congregational vote to affirm their desire to join the newly formed United Church of Canada or continue Presbyterian; and

WHEREAS, The Presbyterian Church in Canada is an asset rich denomination with buildings more than adequate for all existing congregations; and

WHEREAS, a process that is likely to result in the disenfranchisement of some congregations is undesirable, being a poor witness of Christ's love to the world;

THEREFORE, the Session of First Hungarian Church, Vancouver, British Columbia, humbly overtures the Venerable, the 142nd General Assembly to consider requiring every congregation to hold a congregational vote on the issue of same sex marriage or ordination, and establish a means of graciously dismissing (a process to equitably divide and/or share the denominational assets between the two resulting denominations) the resulting minority group to form a new denomination with, in such a way that neither side be disenfranchised, preserving mutual respect and good will, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of Westminster.

**NO. 21 – SESSION OF ST. ANDREW'S, DARTMOUTH, NOVA SCOTIA**

**Re: Ministry and eldership of and performing marriage of those in same gender relationships**

(Referred to Committee on Church Doctrine and Life and Mission Agency Committee (Justice Ministries), p. 247, 38)

WHEREAS, biblical scholars hold a wide variety of insights with respect to biblical interpretation; and

WHEREAS, The Presbyterian Church in Canada consists of a diversity of persons and perspectives that vary because of differing biblical interpretations; and

WHEREAS, The Presbyterian Church in Canada seeks to maintain the unity of Christ's Church in a spirit of love and mutual respect; and

WHEREAS, the Reformed tradition confesses salvation by grace alone through Christ alone, accepted by the gift of faith alone and not by any claim of human action or identity which makes some persons more acceptable than others; and

WHEREAS, many would agree with the scholar, Walter Wink, when he writes that, "The Bible only knows a love ethic which is constantly being brought to bear on whatever sexual mores are dominant in a given country, culture and/or period"; and

WHEREAS, those living in, or who may live in a faithful, committed same gender relationship, may feel called by God to serve as an elder or ordained minister in The Presbyterian Church in Canada; and

WHEREAS, the teachings of Jesus emphasize the acceptance and inclusiveness for oppressed and persecuted minorities;

THEREFORE, the Session of St. Andrew's, Dartmouth, Nova Scotia, humbly overtures the Venerable, the 142nd General Assembly to seek a means whereby presbyteries and sessions may be permitted to consider for certification for the ministry of Word and sacrament or the diaconate or for election as ruling elders persons who are in committed, faithful relationships with persons of the same gender and further to empower sessions to grant permission for the celebration of marriage of persons of the same gender who are under their pastoral care, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of Halifax and Lunenburg.

## **NO. 22 – SESSION OF WESTMINSTER-ST. PAUL'S, GUELPH, ONTARIO**

### **Re: Preparing a statement on Indigenous Spirituality**

(Not received, p. 247, 38)

WHEREAS, God is revealed in scripture as the one God, beside whom is no other, and demands from the people of faith their exclusive worship (Exodus 20:1–6, Deuteronomy 6:4, Isaiah 40:25, 45:18, I Corinthians 8:4–6); and

WHEREAS, the temptation to syncretize the faith with other faiths is a perennial one for God's people, described throughout the scriptures, together with the serious consequences this incurs (Leviticus 10:1–2, Deuteronomy 6:10–15, I Kings 19:15–18, II Kings 17:7–17, Jeremiah, Ezekiel, Hosea, I Corinthians 10:14–22; Revelation 14:9–11); and

WHEREAS, the revelation of God in Jesus Christ, and the salvation of God provided to us through the reconciling ministry of Jesus is held in scripture to be unique (John 6:53–68, John 14:6, Acts 4:10–12, Colosians 1:15–23, Hebrews 1:1–4); and

WHEREAS, the subordinate standards of our church enshrine this understanding of the uniqueness of God and of Jesus: eg. "There is one true God whom to know is life eternal, whom to serve is joy and peace. God has created all that is (Living Faith 1.1). Jesus is the Mediator through whom God has come to us and through whom we come to God (Living Faith 3.4.1). Salvation comes from God's grace alone received through faith in Christ (Living Faith 3.6.1). Faith is...trust in God, involves personal repentance of sin, acceptance of Jesus Christ as Saviour and commitment to him as Lord. It includes assent to the truth of the gospel (Living Faith 6.1.1)", (see also Westminster Confession of Faith II.1–2, VIII.2, XXI.1, 2 and 6); and

WHEREAS, the pluralistic religious context in which we live, and our recognition of the manifold evidences of the common grace of God in peoples of other faiths and of none, by no means detract from the fact we are "compelled" to bear witness to Christ, as it says in our subordinate standard Living Faith, "Some whom we encounter belong to other religions and already have a faith...We recognize that truth and goodness in them are the work of God's Spirit, the author of all truth. We should not address others in a spirit of arrogance...[Yet] we witness to God in Christ as the Way, the Truth, the Life, and invite others to accept from him the forgiveness of God. We are compelled to share this good news" (Living Faith 9.2.1–2); and

WHEREAS, the 2008 General Assembly dealt with a recommendation from the Ecumenical and Interfaith Relations Committee which proposed that the prayer of Overture No. 3, 2008 requesting reaffirmation of "the exclusiveness and uniqueness of the saving work of Christ" be not granted (A&P 2008, p. 260) by adopting this amended motion instead: "That in the interests of clarity the Assembly affirm its commitment to the doctrine of the uniqueness of Jesus Christ" and that this be the answer to Overture Nos. 3, 15, 17, 18, 19 and 20, 2008, (A&P 2008, p. 22); and

WHEREAS, the 2015 General Assembly dealt with a recommendation from the Ecumenical and Interfaith Relations Committee which proposed that the committee's terms of reference be changed to add the words: "to encourage Presbyterians to acknowledge, understand and appreciate other faith traditions..." (A&P 2008, p. 287) by adopting the amended wording "to acknowledge, understand and appreciate the strengths of other faith traditions..." (A&P 2015, p. 28) after a debate which highlighted the great lack of

clarity around what it would mean for Presbyterian Christians to “acknowledge...and appreciate...” other faiths; and

- WHEREAS, the 2013 General Assembly adopted the Report of the Conversation Circle re Theological Framework for Aboriginal Spirituality (A&P 2013, p. 16), which evinced an awareness that Indigenous wisdom and Christian faith represent two distinct belief systems and ways of life, with some aspects of fruitful intersection, but also with areas in which the significant differences must be honoured (eg. “...The Pipe Ceremony, the Sun Dance, the Sweat Lodge and the Medicine Wheel should only be conducted by traditional Indigenous elders who follow Indigenous wisdom ways. For others to conduct these ceremonies would mean appropriating the belief systems or changing their meaning to suit the Christian belief system...The Medicine Wheel is...a complete belief system involving a life long journey...[there is] potential of belittling a centuries-old belief system by oversimplifying it” (A&P 2013, p. 510–511)), [One might add that the same is true of the Christian belief system]; and
- WHEREAS, this report of the Conversation Circle constitutes an incomplete answer to the prayer of Overture No. 19, 2011, since, while illuminating in many respects, it remains unclear in the articulation of any limits for the church in blending its theology and worship with Indigenous wisdom and sacred ways, and is more explicit about the problems of appropriating Indigenous wisdom and rituals in Christian contexts than about the areas in which distinctives of the Christian teaching may be subdued or compromised by framing them within a worldview or worship practice that derives from Aboriginal spirituality; and
- WHEREAS, most Aboriginal spiritualities, while having a robust view of God the Creator, and while willing to acknowledge the life-giving help of various guides, may not pivot, as Christian theology does, upon the revelation and incarnation of God in Christ, and the redemptive work he (Christ) objectively, and on our behalf, achieved; and
- WHEREAS, most Aboriginal spiritualities, while having a profound respect for the “sacredness” of creation, may challenge the clear dividing line which Genesis, the Nicene Creed and the Reformed theology enshrined in our subordinate standards places between what is God (the Creator) and what is not God (the creation), and in shared ritual may tempt Christians to give worship to what is not God; and
- WHEREAS, most Aboriginal spiritualities have an understanding of revealed wisdom and of covenant, these views may be challenging to the view which Christian scripture advances concerning the particularity/election of Israel as the bearer of God's revelation, the specific terms of the covenant, and the idea of a closed canon; and
- WHEREAS, most Aboriginal spiritualities have a respect for elders and for ancestors which connects with the biblical commandment to honour parents and the Old Testament custom of giving forebears a memorial and a name, Christian views of the life to come may be challenged at the point where Aboriginal spiritualities tend to regard our ancestors as still present/accessible to us; and
- WHEREAS, most Aboriginal spiritualities are very alive to the notion of Spirit, Christians are enjoined to discern whenever the spirit realm is invoked “which spirit is this?,” our notion of the Holy Spirit, identified with God and with Jesus in Triune relation, being quite specific; and
- WHEREAS, the commitment of The Presbyterian Church in Canada, both in word and in financial expenditure to the process of Confession/Truth, and Healing/Reconciliation with the First Nations Community has been deep, ministry grants toward work with Aboriginal peoples constituting between 42% and 46% of all Canadian Ministries grants for the years 2014–2016 (Life and Mission Agency revised draft budget 2016); and
- WHEREAS, the Assembly Council and the Life and Mission Agency are currently considering the three overtures (Overture Nos. 16, 22 and 36, 2015) sent to the last Assembly that request the establishment of a Native Ministries Endowment Fund, to ensure that the commitment of our church to these ministries will continue and deepen; and
- WHEREAS, the Assembly Council briefing notes from November 2015 intimate that of the seven areas in which the final report of the Truth and Reconciliation Commission has called churches to action, No. 61 (referencing the TRC's Calls to Action) concerns the provision of “permanent ongoing funding for projects that promote Indigenous healing and reconciliation, culture, language and spirituality”; and
- WHEREAS, the Assembly Council briefing notes from November 2015 intimate that No. 3 of these seven areas (taking up Nos. 48, 60 and 61 of the TRC's Calls to Action) concerns Indigenous spirituality explicitly, in that the churches are being called upon to “educate

clergy, laity and candidates for ministry to respect in its own right”; Indigenous spirituality as ‘a valid form of worship equal to their own’; and

WHEREAS, such “calls” to regard Indigenous spirituality as a way equivalent to the gospel of Jesus Christ, graciously made known to us as the one way which has been given under heaven, among mortals, whereby we may have reconciliation with and know the truth about God, and moreover to provide “permanent ongoing funding for projects that promote” not the Christian way, but the way of “Indigenous...spirituality” as “a valid form of worship equal to [our] own,” go a bridge too far in light of the exclusivity of worship and allegiance commanded by the Lord of us, the covenant people; and

WHEREAS, the intention of the Assembly Council, as intimated in the briefing notes of November 2015, to formulate recommendations on how the church will implement the TRC Calls to Action “by calling on the expertise of The [Assembly Council] Executive in collaboration with Justice Ministries” woefully underestimates the issues of doctrine at stake, and the right of Assembly as a whole to have participation as well as the final say in the “planning [of] a way forward,” when the issue is as critical as this one;

THEREFORE, the Session of Westminster-St. Paul’s Church, Guelph, Ontario, humbly overtures the Venerable, the 142nd General Assembly to

1. refer to the Committee on Church Doctrine the matter of whether Christians can respect Indigenous spirituality in such a way as to conclude that “in its own right” it is “a valid form of worship, [revelation of God and provision of a path of salvation] equal to [Christians’] own” for report to the 2017 General Assembly,
2. request from this committee a facilitated table group discussion to take place at the 2017 General Assembly on the content of its paper, with the record of this discussion feeding back to the committee together with the usually requested feedback from congregations, sessions, presbyteries, synods and national agencies and committees,
3. request from the Committee on Church Doctrine, once it has completed this process, two statements (or a statement in two parts) upon which the Assembly will vote:
  - a. a doctrinal statement outlining those areas in which appreciation of Indigenous spirituality can be articulated from the Christian point of view, and also the limits upon the ability of Christians to affirm Indigenous wisdom teachings and ways which conflict with our theological affirmations,
  - b. a statement defining the worship practices which Presbyterian members, and ruling and teaching elders may participate in or lead without syncretism, and which practices must be regarded as “strange fire”,
4. provide for the communication of these statements to all congregational and non-congregational ministries and missions of The Presbyterian Church in Canada, and for the reflection of their permissions and limits in the Book of Forms,
5. defer any decision upon the creation of an Endowment Fund for Native Ministries until after these matters have been decided by the Assembly,
6. communicate to those involved in Native Ministries that this period of reflection on what is and is not sustainable within Christian theological thinking and worship practice by no means detracts from The Presbyterian Church in Canada’s commitment to the Confession made in 1994, or its ongoing financial commitment to ministry with Aboriginal Peoples;

or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with disapproval by the Presbytery of Waterloo Wellington.

## CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS AND CONGREGATIONS

### STUDENTS CERTIFIED AS CANDIDATES FOR THE MINISTRY

**Synod of the Atlantic Provinces**

**PRESBYTERY OF PICTOU**

MacIntosh, Katie Hubley, September 15, 2015

Langille, Bonnie, September 15, 2015

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

Gyang, Ata Atakora, February 16, 2016

Beaulieu, Liza, February 16, 2016

**PRESBYTERY OF SEAWAY-GLENGARRY**

Laberge, Guy, May 17, 2016

**PRESBYTERY OF OTTAWA**

Hughes, Lyn, May 17, 2016

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF EAST TORONTO**

Jess, Rebecca, October 6, 2015

Ramsey, Noel, November 3, 2015

**PRESBYTERY OF WEST TORONTO**

Bae, Sang-Min (Lydia), June 16, 2015

Lee, Dong Kwan (Bryan), June 16, 2015

Miranda, Julio Cesar, June 16, 2015

Yoon, Michelle, June 16, 2015

Owusu, Francis, December 8, 2015

Howard, Robert, December 8, 2015

**PRESBYTERY OF BRAMPTON**

Christie, Mehendra, November 24, 2015

Douglas, Bert, November 24, 2015

Ditta, Babar Allah, November 24, 2015

Lim, Deborah, November 24, 2015

**PRESBYTERY OF BARRIE**

Sturrock, Ian, April 12, 2016

**PRESBYTERY OF ALGOMA AND NORTH BAY**

Webb, Emily, May 17, 2016

**PRESBYTERY OF WATERLOO-WELLINGTON**

Boyd, Diane, September 8, 2015

D'Angelo, Cheryl, May 10, 2016

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Lingard, Matthew, October 13, 2015

Foy, Jessica, October 13, 2015

Doyle, Janice, October 13, 2015

Clark, James, October 13, 2015

Mostert, Nancy, October 13, 2015

**PRESBYTERY OF LONDON**

Schomburg, Mikal, June 15, 2015

**PRESBYTERY OF HURON-PERTH**

Naylor, Ernie, June 24, 2015

**Synod of Manitoba and Northwest Ontario**

**PRESBYTERY OF BRANDON**

Chang, Euikyun (David), September 16, 2015

**Synod of Saskatchewan**

**PRESBYTERY OF ASSINIBOIA**

Jung, Yeonjoo Samuel, November 21, 2015

**Synod of Alberta and the Northwest**

**PRESBYTERY OF CALGARY-MACLEOD**

De Sandoli, Roberto, May 26, 2015

**Synod of British Columbia**

PRESBYTERY OF KAMLOOPS

Carter, Mark, October, 2015

PRESBYTERY OF WESTMINSTER

Foulger, Christine, March 3, 2015

Chandler, Shelley, November 1, 2015

Perret, Andrea, December 1, 2015

Silwamba, Samuel, January 19, 2016

Taylor, Janet, March 1, 2016

PRESBYTERY OF VANCOUVER ISLAND

Tan, Ka Yu (Vincent), June 23, 2015

**CANDIDATES CERTIFIED FOR ORDINATION**

**Synod of the Atlantic Provinces**

PRESBYTERY OF CAPE BRETON

Stewart, Wayne Corrie, September 27, 2015

PRESBYTERY OF PICTOU

McLean-Persaud, Maren, May 31, 2015

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL

Foster, Jill, October 20, 2015

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF BARRIE

Henderson, Robert, January 12, 2016

PRESBYTERY OF WATERLOO-WELLINGTON

Dolson, Lisa, (name change from Brimblecombe) March 8, 2016

Sturtevant, David, May 10, 2016

**Synod of Southwestern Ontario**

PRESBYTERY OF HAMILTON

Dore, Kyle, October 13, 2015

PRESBYTERY OF LONDON

Schomburg, Mikal, June 15, 2015

**Synod of Manitoba and Northwest Ontario**

PRESBYTERY OF BRANDON

Chang, Euikyun (David), January 20, 2016

**Synod of British Columbia**

PRESBYTERY OF WESTMINSTER

Qian, Joseph Wei Yong, March 1, 2016

**ORDINATIONS**

**Synod of the Atlantic Provinces**

PRESBYTERY OF CAPE BRETON

Stewart, W. Corrie, September 27, 2015

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF LINDSAY-PETERBOROUGH

Marnoch, A. Ian, April 3, 2016

PRESBYTERY OF PICKERING

McClure, Monica, October 18, 2015

Vissers, Grant, November 1, 2015

Vissers, Konnie, November 1, 2015

**PRESBYTERY OF EAST TORONTO**

Reid, Robert, August 30, 2015  
Chen, Hansel, November 22, 2015  
Dos Santos, Carlucci, November 29, 2015

**PRESBYTERY OF BRAMPTON**

Gushue, Patrick, August 2, 2015

**PRESBYTERY OF BARRIE**

Henderson, Robert, May 15, 2016

**PRESBYTERY OF WATERLOO-WELLINGTON**

Smith, Greg, February 14, 2016

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Dore, Kyle, February 29, 2016

**PRESBYTERY OF LONDON**

Vanderstelt, Heather, February 7, 2016

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Purdy, Megan, October 4, 2015

**Synod of Saskatchewan**

**PRESBYTERY OF ASSINIBOIA**

Song, Jay, September 18, 2015  
Bak, Seung-Woo Ryan, October 18, 2015

**Synod of British Columbia**

**PRESBYTERY OF KOOTENAY**

Brouwer, Allan, January 8, 2016

**PRESBYTERY OF WESTMINSTER**

Wilson, Curtis, August 9, 2015  
Wilson, Elaine, August 9, 2015  
Alexander, Bartholomew, August 23, 2015

**DESIGNATION TO ORDER OF DIACONAL MINISTRIES**

None reported.

**RECEPTIONS FROM OTHER DENOMINATIONS**

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF WEST TORONTO**

Oku, Augustus, Presbyterian Church of Nigeria, October 13, 2015

**PRESBYTERY OF BRAMPTON**

Chew, Pye, The Christian and Missionary Alliance in Canada, March 24, 2016

**PRESBYTERY OF OAK RIDGES**

Saleh, Freddie, Synod of the Nile, March 15, 2016

**PRESBYTERY OF WATERLOO-WELLINGTON**

Pavel, Nicholae, Comunitatea Crestina Baptista Bucuresti, Romania, May, 2016

**PRESBYTERY OF EASTERN HAN-CA**

Joo, Kyo Don, The Presbyterian Church of Korea (Tong-Hap), April 17, 2016

**Synod of Alberta and the Northwest**

**PRESBYTERRY OF CALGARY-MACLEOD**

Diok, Sabino, Presbyterian Church of South Sudan, February 2, 2016  
Napoleon, Che, Presbyterian Church in Cameroon, February 2, 2016

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Paul, Robert S., Presbyterian Church (USA), March 1, 2016

## INDUCTIONS

### Synod of the Atlantic Provinces

#### PRESBYTERY OF CAPE BRETON

Stewart, W. Corrie, St. Andrew's, North River and North Shore, October 4, 2015

#### PRESBYTERY OF NEWFOUNDLAND

Krunys, Derek, St. Andrew's, St. John's, September 30, 2015

### Synod of Quebec and Eastern Ontario

#### PRESBYTERY OF SEAWAY-GLENGARRY

Chamas, Feras, St. Matthew's, Ingleside, January 10, 2016

#### PRESBYTERY OF OTTAWA

Pot, James E., Knox, Ottawa, September 27, 2015

Kim, Philip, Knox, Manotick, January 31, 2016

### Synod of Central, Northeastern Ontario and Bermuda

#### PRESBYTERY OF KINGSTON

Brennan, Jay, St. Paul's, Amherst Island, July 5, 2015

Wilson, Curtis, Strathcona Park, Kingston, October 4, 2015

Wilson, Elaine, Strathcona Park, Kingston, October 4, 2015

#### PRESBYTERY OF LINDSAY-PETERBOROUGH

Blane, L. Ann, Knox, Bobcaygeon, March 6, 2016

#### PRESBYTERY OF PICKERING

Choi, Joseph, Bridlewood, Toronto, October 25, 2015

McClure, Monica, St. Andrew's (Scarborough), October 25, 2015

Vissers, Grant, St. Paul's, Leaskdale, November 1, 2015

Vissers, Konnie, St. Paul's, Leaskdale, November 1, 2015

#### PRESBYTERY OF EAST TORONTO

Reid, Robert, Iona, Toronto, August 30, 2015

DeWolfe, D. Laurence, Glenview, Toronto, November 1, 2015

Vallejo, Rafael, Beaches, Toronto, November 15, 2015

#### PRESBYTERY OF WEST TORONTO

Ryu-Chan, Janet, Morningside High Park, Toronto, January 10, 2016

Dos Santos, Carluci, Celebration, Toronto, January 24, 2016

Oku, Augustus, Nigerian, Toronto, April 3, 2016

#### PRESBYTERY OF BRAMPTON

Gushue, Patrick, Knox Sixteen, Oakville, August 2, 2015

Billard, Thomas, Bramalea North, Brampton, August 30, 2015

Knott, James, Burns, Erin and Knox, Ospringe, February 21, 2016

#### PRESBYTERY OF OAK RIDGES

MacLeod, Kirk D., Keswick, Keswick, September 27, 2015

#### PRESBYTERY OF TEMISKAMING

Chen, Hansel, St. Paul's, Englehart, November 27, 2015

#### PRESBYTERY OF WATERLOO-WELLINGTON

Clarke, Susan V., Knox, Elora and St. Andrew's, Alma, November 1, 2015

Smith, Greg, associate minister, St. Andrew's, Kitchener, February 14, 2016

#### PRESBYTERY OF EASTERN HAN-CA

Joo, Kyo Don, Toronto Korean, Toronto, April 17, 2016

### Synod of Southwestern Ontario

#### PRESBYTERY OF HAMILTON

Davidson, J. Gregory, Central, Hamilton, August 23, 2015

Baldry, Steven, MacNab Street, Hamilton, September 13, 2015

Dore, Kyle, St. John's, Grimsby, February 29, 2016

Read, John T., St. Andrew's, Ancaster, March 6, 2016

#### PRESBYTERY OF NIAGARA

Wright, Dennis, Knox, Dunnville, October 25, 2015

#### PRESBYTERY OF PARIS

Brouwer, Allan, St. Paul's, Ingersoll, February 1, 2016



**PRESBYTERY OF LONDON**

Thompson, Andrew P., St. Andrew's, Dutton, September 13, 2015  
Butterfield-Kocis, Michelle, Knox, Komoka and North Caradoc-St. Andrew's, March 20, 2016  
Fullerton, J. Andrew, Elmwood Avenue, London, April 17, 2016

**PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

Wilson, Robert H., St. Andrew's, Strathroy, November 29, 2015  
Marnoch, A. Ian, Knox, Moore and St. Andrew's, Mooretown, April 10, 2016

**PRESBYTERY OF HURON-PERTH**

Congram, Robbin D., Shakespeare, June 24, 2015  
Fraser, Marc W., Knox, Monkton and Burns, Milverton, January 3, 2016

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Sutherland, Bonnie, St. Andrew's, Hanover, June 25, 2015  
Purdy, Megan, Knox, Walkerton, October 4, 2015

**Synod of Saskatchewan**

**PRESBYTERY OF ASSINIBOIA**

Song, Jay, Knox, Weyburn, September 18, 2015  
Bak, Seung-Woo Ryan, St. Andrew's, Swift Current, October 18, 2015

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Chiang, Mark, St. Andrew's, Edmonton, July 5, 2015

**PRESBYTERY OF CENTRAL ALBERTA**

Sugirtharaj, Devadosan (Dava), Memorial, Rocky Mountain House, March 6, 2016

**PRESBYTERY OF CALGARY-MACLEOD**

Miller, Jared, St. Andrew's, Calgary, December 1, 2015  
Bocskoras, Bertalan, Calvin Hungarian, Calgary, May 15, 2016

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Alexander, Bartholomew, Chinese, Vancouver, August 23, 2015  
Skelding, Bernard (Bernie), Coquitlam, Coquitlam, September 3, 2015  
Kim, Victor (Sung Jae), Richmond, Richmond, February 7, 2016  
Childs, Bradley, Fairview, Vancouver, April 10, 2016  
Hsieh, Ta-Li, Taiwanese, Vancouver, May 29, 2016

**PRESBYTERY OF VANCOUVER ISLAND**

Bellsmith, Jeremy, St. Andrew's, Victoria, August 30, 2015

**PRESBYTERY OF WESTERN HAN-CA**

Kim, Jong Woog, Yulbahng, Burnaby, July 3, 2015

**INSTALLATIONS**

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF EAST TORONTO**

Ross-McDonald, Ian A., General Secretary, Life and Mission Agency, March 8, 2016

**PRESBYTERY OF BRAMPTON**

Fryfogel, Sandy D., St. Mark's, Malton, March 13, 2016

**Synod of Alberta and the Northwest**

**PRESBYTERY OF CALGARY-MACLEOD**

Aicken, Allen J., interim minister, Grace, Calgary, April 17, 2016

**APPOINTMENTS AND RECOGNITIONS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF HALIFAX AND LUNENBURG**

Mawhinney, D. Laurence, stated supply, St. Andrew's, Lunenburg and St. Andrew's, Rose Bay, October 1–December 31, 2015; January 1, 2016

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Stewart, H. Alan, Kensington and New London Pastoral Charge, stated supply, November 10, 2015

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

Ruscito, Paolo, lay missionary, St. John's, Duvernay, Laval, May 19, 2015

De Vries, Roland, Director of Pastoral Studies, Presbyterian College, Montreal,  
October 29, 2015

**PRESBYTERY OF OTTAWA**

Ball, Christina A., interim Director Christian Education, St. Andrew's, Ottawa,  
October 20, 2015

**PRESBYTERY OF LANARK AND RENFREW**

McQuaig, Douglas C., stated supply, Knox, Westport, January 10, 2016

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF EAST TORONTO**

Vallejo, Rafael, stated supply, Beaches, Toronto, July 1, 2015

McAvoy, Carolyn B., interim minister, Armour Heights, Toronto, September 13, 2015

**PRESBYTERY OF OAK RIDGES**

Kang, Paul, interim minister, St. Andrew's, Aurora, January 31, 2016

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Reeve, Ferne, part time, St. Cuthbert's, Hamilton, September 27, 2015

**PRESBYTERY OF ESSEX-KENT**

Hill, Donald C., interim minister, St. Andrew's, Amherstburg, December 1, 2015

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Davidson, Mark, interim minister, St. Paul's, Wiarton, May 8, 2016

**PLACED ON CONSTITUENT ROLL  
MINISTERS OF WORD AND SACRAMENTS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF HALIFAX AND LUNENBURG**

Barlow, Kimberly L., chaplain, Canadian Forces, April 27, 2016

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

Mason, Bonita, chaplain, Canadian Forces, August 1, 2015

Archibald, John L., interim minister, Church of St. Andrew's and St. Paul, Montreal,  
November 20, 2015

**PRESBYTERY OF SEAWAY-GLENGARRY**

Gaver, Cheryl, Presbyterian Ministry Animator, June 1, 2016

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF PICKERING**

Martin, Linda, J.M., Westminster, Toronto, November 2, 2015

**PRESBYTERY OF BARRIE**

Henderson, Robert, chaplain, May 15, 2016

**Synod of Southwestern Ontario**

**PRESBYTERY OF LONDON**

Vanderstelt, Heather, chaplain, Parkwood Institute, February 7, 2016

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Stewart, David, chaplain, Canadian Forces, November 17, 2015

**Synod of British Columbia**

**PRESBYTERY OF KAMLOOPS**

Haynes, Gordon, stated supply, St. David's, Kelowna, July 1, 2015

**PLACED ON THE CONSTITUENT ROLL  
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

None to report.

**PLACED ON THE APPENDIX  
MINISTERS OF WORD AND SACRAMENTS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF NEWFOUNDLAND**

Dent, Jonathan, April 24, 2016

**PRESBYTERY OF PICTOU**

MacLean, E.M. Iona, November 1, 2015

Matheson, Glen, April 1, 2016

**PRESBYTERY OF NEW BRUNSWICK**

Kim, Justin K.W., December 31, 2015

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Homes, Vicki L., November 10, 2016

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

MacWillie, Gordon J., June 16, 2015

**PRESBYTERY OF SEAWAY-GLENGARRY**

Gaver, Cheryl, November 17, 2015

Draffin, Ruth Y., February 8, 2016

**PRESBYTERY OF OTTAWA**

Pettigrew, Cedric C., September 1, 2015

Pot, James E., September 15, 2015

Whitehead, David A., September 15, 2015

Whitehead, Linda L., September 15, 2015

Kim, Justin, April 19, 2016

Boonstra, Tony, June 30, 2016

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF KINGSTON**

Horne, Cheryl L., March 8, 2016

Hancock, Nancy A., June 30, 2016

**PRESBYTERY OF PICKERING**

Cook, Dennis J., October 1, 2015

Siao, Susanna, October 1, 2015

**PRESBYTERY OF EAST TORONTO**

Middleton, William J., September 8, 2015

Elliott, William A., October 31, 2015

Brownlee, Kathy J., November 3, 2015

DeWolfe, Janet A., November 3, 2015

Kuo, Andy, February 2, 2016

Fee, Richard W., April 5, 2016

**PRESBYTERY OF WEST TORONTO**

Fraser, John A., July 31, 2015

Dos Santos, Carlucci, December 8, 2015

Wardell, Wayne J., April 30, 2016

**PRESBYTERY OF BRAMPTON**

McQuaig, Douglas C., July 1, 2015

Baswick, Wayne J., August 1, 2015

Brownlee, Kathy J., August 1, 2015

Marsden, Michael J., December 16, 2015

Fryfogel, Sandy D., December 31, 2015

Scott, Douglas, January 1, 2016

**PRESBYTERY OF OAK RIDGES**

Saleh, Freddie, March 15, 2016

Lee, Kevin, May 31, 2016

**PRESBYTERY OF BARRIE**

Anderson, George E.C., December 1, 2015  
Bist, Candace J., February 1, 2016  
Crawford, Courtney, Morris, April 3, 2016  
Cooper, James W.A., April 26, 2016  
Crawford, Jeffrey R., May 31, 2016

**PRESBYTERY OF TEMISKAMING**

Hartford, Arlene, January 1, 2016

**PRESBYTERY OF WATERLOO-WELLINGTON**

McInnis, Donald G.I., September 8, 2015  
Brown, Calvin B., January 1, 2016  
Kay, Catherine M., February 2, 2016  
Ketchen, David, February 2, 2016  
Gale, Herbert F., March 1, 2016

**PRESBYTERY OF EASTERN HAN-CA**

Lee, Jung Hoon, March 8, 2016

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Wilson, Philip M., September 1, 2015  
Beals, George W., October 1, 2015  
Wood, Carol, June 15, 2016

**PRESBYTERY OF NIAGARA**

Baker, Robert E., April 20, 2016  
Wehrmann, Martin A., June 6, 2016

**PRESBYTERY OF PARIS**

Sinasac, Robert, August 1, 2015  
Hancock, Wayne R., September 15, 2015  
Sherbino, Joel, September 16, 2015  
Shaw, R. Ian, October 1, 2015  
Thompson, David S., February 2, 2016

**PRESBYTERY OF LONDON**

Carrothers, Dennis I., June 17, 2015  
Van den Berg, Jon, August 1, 2015  
Thompson, Sarah M., September 1, 2015  
Peck, Marlene, November 15, 2015  
Stol, Michael J., December 31, 2015  
Fullerton, J. Andrew, March 22, 2016

**PRESBYTERY OF ESSEX-KENT**

Paterson, Wendy, June 30, 2015  
Cameron, Douglas M., November 30, 2015  
Beretsky-Ferkas, Marika, June 1, 2016

**PRESBYTERY OF HURON-PERTH**

Jones, Hugh C. August 31, 2015  
Dunn, C.A. (Zander), September 23, 2015

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Fleischer, Jeanette G., December 31, 2015  
Smith, Susan M., January 31, 2016

**Synod of Saskatchewan**

**PRESBYTERY OF ASSINIBOIA**

Kwon, Jonathan, March 31, 2015

**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Shepansky, Beverley, February 1, 2016

**Synod of Alberta and the Northwest**

**PRESBYTERY OF PEACE RIVER**

Peck, Marlene W., September 1, 2015

**PRESBYTERY OF EDMONTON-LAKELAND**

Haughland, Stephen P., October 31, 2015

**PRESBYTERY OF CENTRAL ALBERTA**

Burnand, Andrew S., September 17, 2015  
Sigurtharaj, Devadosan (Deva), December 6, 2015  
Rhoad, John C., March 17, 2016

**PRESBYTERY OF CALGARY-MACLEOD**

Napoleon, Che, February 2, 2016  
Lee, Kevin, May 31, 2016

**Synod of British Columbia**

**PRESBYTERY OF KOOTENAY**

Brouwer, Allan, January 8, 2016  
Johns, Douglas R., March 1, 2016

**PRESBYTERY OF KAMLOOPS**

Webber, David V., April 30, 2015  
Ye, Allen, May 6, 2015  
Adams, Wendy, July 31, 2015  
Wiest, Harold M., October 31, 2015  
Sosnowsky, Woldemar, November 1, 2015

**PRESBYTERY OF WESTMINSTER**

Wilson, Curtis, August 9, 2015  
Wilson, Elaine, August 9, 2015  
Hornibrook, Brian, August 31, 2015  
Paul, Robert S., January 19, 2016  
Sosnowsky, Woldemar, January 19, 2016  
Clare, Roberta, June 1, 2016  
Crichton, Calvin, stated supply, St. Columba, Vancouver, June 21, 2016

**PRESBYTERY OF VANCOUVER ISLAND**

Hargrove, Laura, June 23, 2015  
Bellsmith, Jeremy, August 27, 2015

**PRESBYTERY OF WESTERN HAN-CA**

Lee, Samuel Sung Hoon, July 25, 2015

**PLACED ON THE APPENDIX TO THE ROLL  
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF OTTAWA**

Ham, Janet, May 15, 2016

**REMOVED FROM APPENDIX  
MINISTERS OF WORD AND SACRAMENTS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF CAPE BRETON**

MacRae, Murdock J., deceased, August 14, 2015

**PRESBYTERY OF NEWFOUNDLAND**

Van Vliet, John, letter of standing, September 30, 2015

**PRESBYTERY OF HALIFAX AND LUNENBURG**

Macdonald, L. George, deceased, January 15, 2016

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

Neil, Donovan G., deceased, February 18, 2016

**PRESBYTERY OF SEAWAY-GLENGARRY**

Johnston, Ian K., July 1, 2016

**PRESBYTERY OF OTTAWA**

Thompson, James M., deceased, December 26, 2015

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF EAST TORONTO**

MacDonald, Alexander S., deceased, October 15, 2015

Martin, Linda J.M., November 2, 2015

**PRESBYTERY OF BRAMPTON**

Sinclair, Donald R., February 5, 2016

**PRESBYTERY OF BARRIE**

McKillican, Donald R., deceased, March 20, 2016

**PRESBYTERY OF WATERLOO-WELLINGTON**

Allum, Walter R., deceased, November 2, 2015

Ketchen, David, deceased, February 26, 2016

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Herbison, Donald J., deceased, August 17, 2015

Brice, Lawrence J., deceased, September 23, 2015

**PRESBYTERY OF NIAGARA**

McGale, Barbara, deceased, February 13, 2016

**PRESBYTERY OF LONDON**

Kim, Ryan, letter of standing, May 23, 2016

**PRESBYTERY OF ESSEX-KENT**

Bassous, Aziz, deceased, February 11, 2016

**PRESBYTERY OF HURON-PERTH**

Barber, William M., deceased January 17, 2016

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Barker, Kenneth S., deceased, October 3, 2015

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Frotten, Richard W., November 25, 2015

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Davis, H. Glen, September 16, 2015

Rennie, Ian S., deceased, October 2, 2015

Manlove, Jonathan D., April 5, 2016

**PRESBYTERY OF VANCOUVER ISLAND**

Robertson, David C., deceased, February 24, 2015

**REMOVED FROM APPENDIX TO ROLL  
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Wilson, Donna, deceased, August 31, 2015

Muth, Marie, deceased, December 27, 2015

**PLACED ON CONSTITUENT ROLL BY LEAVE OF ASSEMBLY**

None reported.

**LEAVE OF ABSENCE**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Griffiths, Dawn B., June 1, 2015

**Synod of Central Northeastern Ontario and Bermuda**

**PRESBYTERY OF KINGSTON**

Raynard, Marian E., medical leave, April 7, 2016

**PRESBYTERY OF EAST TORONTO**

Walter, Maureen, January 4, 2016

**PRESBYTERY OF WATERLOO-WELLINGTON**

Kay, Catherine M., February 2, 2016

**Synod of Southwestern Ontario**

**PRESBYTERY OF PARIS**

Sherbino, Joel, serving in Malawi, September 15, 2015 to July 31, 2016

**Synod of British Columbia**

**PRESBYTERY OF KAMLOOPS**

Bell-Wyminga, Shannon, sick leave, September to December, 2015

Wyminga, Jon P., sick leave, September to December, 2015

**PRESBYTERY OF VANCOUVER ISLAND**

Fischer, Ronald, December 15, 2014 to August 30, 2015

**RESIGNATIONS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF NEWFOUNDLAND**

Dent, Jonathan, St. David's, St. John's, April 24, 2016

**PRESBYTERY OF NEW BRUNSWICK**

Kim, Justin K.W., St. Paul's, Woodstock, December 31, 2015

Barlow, Kimberely, St. Peter's, Stanley, March 31, 2016

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF OTTAWA**

Ham, Janet, Executive Co-Director, Gracefield Christian Camp and Retreat Centre,  
May 15, 2016

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF BRAMPTON**

Cho, Young, Heart Lake, Brampton, August 25, 2016

**PRESBYTERY OF BARRIE**

Crawford, Courtney Morris, St. Andrew's, Coldwater, April 3, 2016

**Synod of Alberta and The Northwest**

**PRESBYTERY OF PEACE RIVER**

Peck, Marlene W., Chetwynd Shared Ministry, Chetwynd, September 1, 2015

**PRESBYTERY OF CALGARY-MACLEOD**

Lee, Kevin, St. Andrew's, Calgary, May 31, 2016

**Synod of British Columbia**

**PRESBYTERY OF KAMLOOPS**

Webber, David V., Cariboo House Church Ministries, April 30, 2015

Adams, Wendy, St. Andrew's, Armstrong, July 31, 2015

Wiest, Harold M., St. Andrew's, Kamloops, October 31, 2015

Sosnowsky, Woldemar, St. Andrew's, Salmon Arm, November 1, 2015

**PRESBYTERY OF WESTERN HAN-CA**

Lee, Samuel Sung Hoon, Korean, Vancouver, July 25, 2015

**DISSOLUTION OF PASTORAL TIE**

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF SEAWAY-GLENGARRY**

Draffin, Ruth Y., St. John's, Cornwall, February 8, 2016

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF BARRIE**

Crawford, Jeffrey R., Trinity, Oro, May 31, 2016

**Synod of Southwestern Ontario**

PRESBYTERY OF GREY-BRUCE-MAITLAND

Smith, Susan M., St. Paul's, Warton, January 31, 2016

**Synod of Alberta and the Northwest**

PRESBYTERY OF EDMONTON-LAKELAND

Haughland, Stephen P., Killam, St. Andrew's Wainwright and Westminster Chauvin,  
October 31, 2015

**Synod of British Columbia**

PRESBYTERY OF WESTMINSTER

Hornbrook, Brian, First, New Westminster, August 31, 2015

PRESBYTERY OF VANCOUVER ISLAND

Hargrove, Laura, Knox, Port Alberni, June 23, 2015

**TRANSLATIONS**

**Synod of the Atlantic Provinces**

PRESBYTERY OF HALIFAX AND LUNENBURG

Mason, Bonita, to Presbytery of Montreal, August 1, 2015

DeWolfe, D. Laurence, to Presbytery of East Toronto, November 1, 2015

PRESBYTERY OF NEW BRUNSWICK

Krunys, Derek, to Presbytery of Newfoundland, September 30, 2015

Barlow, Kimberley, to Presbytery of Halifax and Lunenburg, April 1, 2016

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF OTTAWA

Clarke, Susan V., to Presbytery of Waterloo-Wellington, November 1, 2015

PRESBYTERY OF LANARK AND RENFREW

Kim, Seung-Rhyon, to Presbytery of Barrie, June 30, 2016

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF PICKERING

Bellsmith, Jeremy, to Presbytery of Westminster, August 27, 2015

PRESBYTERY OF OAK RIDGES

Wright, Dennis, to Presbytery of Niagara, November 1, 2015

**Synod of Southwestern Ontario**

PRESBYTERY OF HAMILTON

Billard, Thomas, to Presbytery of Brampton, August 1, 2015

PRESBYTERY OF NIAGARA

Wilson, Robert H., to Presbytery of Lambton West-Middlesex, November 29, 2015

PRESBYTERY OF PARIS

Blane, L. Ann, to Presbytery of Lindsay-Peterborough, March 6, 2016

**Synod of Saskatchewan**

PRESBYTERY OF ASSINIBOIA

Miller, Jared, to Presbytery of Calgary-Macleod, November 21, 2015

Childs, Bradley, to Presbytery of Westminster, April 2016

**Synod of Alberta and the Northwest**

PRESBYTERY OF EDMONTON-LAKELAND

Aide, Lisa, to Presbytery of Essex-Kent, June 17, 2016

PRESBYTERY OF CALGARY-MACLEOD

Kim, Victor (Sung Jae), to Presbytery of Westminster, February 7, 2016

**Synod of British Columbia**

PRESBYTERY OF VANCOUVER ISLAND

Fischer, Ronald, to Presbytery of Winnipeg, June 30, 2016



## **CERTIFICATES GRANTED**

### **Synod of the Atlantic Provinces**

#### **PRESBYTERY OF PICTOU**

Chrichton, Calvin, to Presbytery of Westminster, June 21, 2016

#### **PRESBYTERY OF HALIFAX AND LUNENBURG**

DeWolfe, Janet A., to Presbytery of East Toronto, October 17, 2015

#### **PRESBYTERY OF NEW BRUNSWICK**

Kim, Justin K.W., to Presbytery of Ottawa, April 2015

### **Synod of Quebec and Eastern Ontario**

#### **PRESBYTERY OF MONTREAL**

Duguid, Barbara, to the Presbytery of Pickering, May 19, 2015

#### **PRESBYTERY OF OTTAWA**

Stewart, David A., to Presbytery of Edmonton-Lakeland, September 15, 2015

Archibald, John L., to Presbytery of Montreal, November 17, 2015

#### **PRESBYTERY OF LANARK AND RENFREW**

Kim, Seung-Ryhon, to Presbytery of Barrie, June 20, 2016

### **Synod of Central, Northeastern Ontario and Bermuda**

#### **PRESBYTERY OF KINGSTON**

Baker, Robert E., to Presbytery of Niagara, April 20, 2016

#### **PRESBYTERY OF PICKERING**

Homes, Vicki L., to Presbytery of Prince Edward Island, November 10, 2015

Kuo, Andy, to Presbytery of East Toronto, February 2, 2016

#### **PRESBYTERY OF EAST TORONTO**

Chen, Hansel, to Presbytery of Temiskaming, November 22, 2015

Brennan, Jay, to Presbytery of Kingston, June 2015

Dos Santos, Carlucci, to Presbytery of West Toronto, January 24, 2016

#### **PRESBYTERY OF WEST TORONTO**

Kang, Paul, to Presbytery of Oak Ridges, January 31, 2016

McAvoy, Carolyn B., to Presbytery of East Toronto

#### **PRESBYTERY OF BRAMPTON**

Brownlee, Kathy J., to Presbytery of East Toronto, November 3, 2015

Gaver, Cheryl, to Presbytery of Seaway-Glengarry, November 17, 2015

McQuaig, Douglas C., to Presbytery of Lanark-Renfrew, January 10, 2016

Cooper, James W.A., to Presbytery of Barrie, April 2016

#### **PRESBYTERY OF OAK RIDGES**

Ryu-Chan, Janet, to Presbytery of West Toronto, December 19, 2015

#### **PRESBYTERY OF BARRIE**

Whitehead, David A., to Presbytery of Ottawa, September 15, 2015

Whitehead, Linda L., to Presbytery of Ottawa, September 15, 2015

#### **PRESBYTERY OF WATERLOO-WELLINGTON**

Carrothers, Dennis J., to Presbytery of London, 2015

### **Synod of Southwestern Ontario**

#### **PRESBYTERY OF HAMILTON**

Pot, James, to Presbytery of Ottawa, September 15, 2015

#### **PRESBYTERY OF PARIS**

Strachan, Kathryn A., to Presbytery of Hamilton, November 17, 2015

Ketchen, David, to Presbytery of Waterloo-Wellington, February 2, 2016

#### **PRESBYTERY OF LONDON**

MacWillie, Gordon J., Presbytery of Montreal, June 16, 2015

McInnis, Donald G.I., to Presbytery of Waterloo-Wellington, September 8, 2015

Peck, Marlene, to Presbytery of Huron-Perth, June 1, 2016

#### **PRESBYTERY OF HURON-PERTH**

Fullerton, J. Andrew, to Presbytery of London, March 27, 2016

#### **PRESBYTERY OF GREY-BRUCE-MAITLAND**

Knott, James, to Presbytery of Brampton, February 1, 2016

**Synod of Saskatchewan**

**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Shepansky, Beverley, to Presbytery of Westminster, April 5, 2016

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Rhoad, John, to Presbytery of Central Alberta, March 17, 2016

**PRESBYTERY OF PEACE RIVER**

Peck, Marlene, to Presbytery of London, November 15, 2015

**PRESBYTERY OF CALGARY-MACLEOD**

Burnand, Andrew S., to Presbytery of Central Alberta, September 17, 2015

Lee, Kevin, to Presbytery of Oak Ridges, June 1, 2016

**Synod of British Columbia**

**PRESBYTERY OF KOOTENAY**

Brouwer, Allan, to Presbytery of Paris, January 8, 2016

**PRESBYTERY OF KAMLOOPS**

Horne, Cheryl L., to Presbytery of Kingston, July 31, 2015

Sosnowsky, Woldemar, to Presbytery of Westminster, November 2, 2015

**PRESBYTERY OF WESTMINSTER**

Wilson, Curtis, to Presbytery of Kingston, August 9, 2015

Wilson, Elaine, to Presbytery of Kingston, August 9, 2015

Aicken, Allen J., to Presbytery of Calgary-Macleod, April 5, 2016

**RETIREMENTS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF PICTOU**

MacLean, E.M. Iona, First, Pictou, November 1, 2015

Matheson, Glen, First, New Glasgow, April 1, 2016

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF LANARK AND RENFREW**

Kim, Seung-Rhyon, Petawawa and Point Alexander, June 30, 2016

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF PICKERING**

Cook, Dennis J., St. Timothy's, Ajax, October 1, 2015

Saio, Susanna, October 1, 2015

**PRESBYTERY OF EAST TORONTO**

Middleton, William J., Armour Heights, Toronto, July 31, 2015

Elliott, William A., Leaside, Toronto, October 31, 2015

Fee, Richard W., General Secretary, Life and Mission Agency, April 5, 2016

Hunter, Rodger, Boarding House Ministries, Toronto, June 1, 2016

**PRESBYTERY OF WEST TORONTO**

Fraser, John A., St. Andrew's, Bermuda, July 31, 2015

Wardell, Wayne J., St. Stephen's, Toronto, April 30, 2016

**PRESBYTERY OF BRAMPTON**

McQuaig, Douglas C., St. Andrew's, Streetsville, July 1, 2015

Marsden, Michael J, December 16, 2015

Fryfogel, Sandy D., Claude, Caledon, December 31, 2015

Scott, Douglas, White Oak, Mississauga, December 31, 2015

Brownlee, Kathy J., St. Mark's, Malton, August 1, 2015

**PRESBYTERY OF BARRIE**

Bist, Candice J., February 1, 2016

Anderson, George E.C., St. Andrew's, Huntsville, December 1, 2016

**PRESBYTERY OF TEMISKAMING**

Hartford, Arlene, regional minister, January 1, 2016

**PRESBYTERY OF WATERLOO-WELLINGTON**

Gale, Herbert F., Associate Secretary, Life and Mission Agency, March 1, 2016

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Wilson, Philip M., Trinity, Hamilton, September 1, 2015

Beals, George W., St. John, St. Andrew and St. David's, Hamilton, October 1, 2015

Wood, Carol, chaplain, McMaster University, Hamilton, June 15, 2016

**PRESBYTERY OF NIAGARA**

Wehrmann, Martin, A., Scotlea, St. Catharines, June 6, 2016

**PRESBYTERY OF PARIS**

Hancock, Wayne R., Alexander, Brantford, August 1, 2015

Sinasac, Robert, August 1, 2015

Shaw, R. Ian, St. Paul's, Simcoe, October 1, 2015

**PRESBYTERY OF LONDON**

Stol, Michael J., Westmount, London, December 31, 2015

**PRESBYTERY OF ESSEX-KENT**

Paterson, Wendy, Paulin Memorial, Windsor, June 30, 2015

Cameron, Douglas M., Knox, Wallaceburg, November 30, 2015

**PRESBYTERY OF LAMBTON-WEST-MIDDLESEX**

Allen, Richard, (missionary), December 31, 2015

**PRESBYTERY OF HURON-PERTH**

Moore, Susan, December 31, 2015

Bisset, Mary Jane, (Diaconal), June 1, 2016

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Fleischer, Jeanette G., Knox, Tiverton, December 31, 2015

**Synod of Saskatchewan**

**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Shepansky, Beverley, Mistawasis, January 31, 2016

**Synod of Alberta and the Northwest**

**PRESBYTERY OF PEACE RIVER**

Peck, Marlene, Chetwyn, November 15, 2015

**PRESBYTERY OF EDMONTON-LAKELAND**

Haughland, Stephen P., Westminster, Chauvin, Killam and St. Andrew's, Wainwright, October 31, 2015

**Synod of British Columbia**

**PRESBYTERY OF KOOTENAY**

Johns, Douglas R., St. Andrew's, Kimberley, February 28, 2016

**PRESBYTERY OF KAMLOOPS**

Webber, David V., Cariboo House Church Ministries, April 30, 2015

Adams, Wendy, St. Andrew's, Armstrong, July 31, 2015

Wiest, Harold M., St. Andrew's, Kamloops, October 31, 2015

Sosnowsky, Woldemar, St. Andrew's, Salmon Arm, November 1, 2015

Farris, Stephen C., St. Andrew's Hall, Vancouver, June 30, 2016

**NAME CHANGE OF MINISTER**

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF EAST TORONTO**

McDonald, Ian A., now Ian A. Ross-McDonald

**PRESBYTERY OF TEMISKAMING**

Onuoha, Arlene, now Arlene Hartford

**PRESBYTERY OF WATERLOO-WELLINGTON**

Brimblecombe, Lisa, now Lisa Dolson

**Synod of Alberta and The Northwest**

**PRESBYTERY OF CALGARY-MACLEOD**

Wilkinson, Fiona M., now Fiona M. Swanson

## DEATHS IN MINISTRY

### **Synod of the Atlantic Provinces**

#### **PRESBYTERY OF CAPE BRETON**

MacRae, Murdock, J., August 14, 2015

#### **PRESBYTERY OF HALIFAX AND LUNENBURG**

MacDonald, L. George, January 15, 2016

### **Synod of Quebec and Eastern Ontario**

#### **PRESBYTERY OF MONTREAL**

Brice, Lawrence J., September 23, 2015

Neil, Donovan G., February 18, 2016

#### **PRESBYTERY OF OTTAWA**

Thompson, James M., December 26, 2015

### **Synod of Central, Northeastern Ontario and Bermuda**

#### **PRESBYTERY OF LINDSAY-PETERBOROUGH**

Campbell, J. Morrison, April 17, 2016

#### **PRESBYTERY OF PICKERING**

McEntyre, Stuart O., April 20, 2016

#### **PRESBYTERY OF EAST TORONTO**

MacDonald, Alexander S., October 15, 2015

Hearn, Walter M., April 24, 2016

#### **PRESBYTERY OF BRAMPTON**

Sinclair, Donald R., February 5, 2016

#### **PRESBYTERY OF BARRIE**

McKillican, Donald R., March 20, 2016

#### **PRESBYTERY OF WATERLOO-WELLINGTON**

Allum, Walter R., November 2, 2015

Ketchen, David, February 26, 2016

### **Synod of Southwestern Ontario**

#### **PRESBYTERY OF HAMILTON**

Wilson, Donna, (Diaconal), August 31, 2014

Herbison, Donald J., August 17, 2015

Brice, Lawrence J., September 23, 2015

Muth, Marie, (Diaconal), December 27, 2015

#### **PRESBYTERY OF NIAGARA**

McGale, Barbara, February 13, 2016

#### **PRESBYTERY OF ESSEX-KENT**

Bassous, Aziz, February 11, 2016

#### **PRESBYTERY OF HURON-PERTH**

Barber, William M., January 17, 2016

#### **PRESBYTERY OF GREY-BRUCE MAITLAND**

Barker, Kenneth S., October 3, 2015

### **Synod of British Columbia**

#### **PRESBYTERY OF WESTMINSTER**

McConaghy, J. Desmond, March 4, 2015

Lemon, Ellen, September 5, 2015

Rennie, Ian S., October 2, 2015

#### **PRESBYTERY OF VANCOUVER ISLAND**

Robertson, David C., February 24, 2015

## HISTORICAL CERTIFICATES

### **Synod of Alberta and the Northwest**

#### **PRESBYTERY OF EDMONTON-LAKELAND**

Frotten, Richard W., November 25, 2015

**LETTER OF STANDING GRANTED**

**Synod of the Atlantic Provinces**

PRESBYTERY OF NEWFOUNDLAND  
Van Vliet, John, September 30, 2015

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF BRAMPTON  
Marsden, Michael J., August 18, 2016  
PRESBYTERY OF BARRIE  
Grant, Norm, May 11, 2016

**Synod of Southwestern Ontario**

PRESBYTERY OF LONDON  
Kim, Ryan, May 23, 2016

**Synod of Alberta and the Northwest**

PRESBYTERY OF EDMONTON-LAKELAND  
Gabor, Lanyi, November 25, 2015  
PRESBYTERY OF CALGARY-MACLEOD  
Crawford, David M., September 15, 2015  
Crowdis, John F., September 15, 2015

**Synod of British Columbia**

PRESBYTERY OF WESTMINSTER  
Manlove, Jonathan D., April 5, 2016

**DEMITTED FROM MINISTRY**

None reported.

**SUSPENSION FROM MINISTRY**

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF EAST TORONTO  
Vallejo, Rafael, suspended without a stated duration, March 29, 2016.

**SUSPENSION LIFTED**

None reported.

**DEPOSITION FROM MINISTRY**

None reported.

**DESIGNATION OF INTERNATIONAL APPOINTMENTS**

None reported.

**CHANGE OF STATUS OF PRESBYTERY**

None reported.

**NEW CHURCH DEVELOPMENT/NEW MINISTRIES**

None reported.

**CONSTITUTION OF NEW CONGREGATIONS**

**Synod of Manitoba and Northwest Ontario**

PRESBYTERY OF WINNIPEG  
Lighthouse Evangelical Arabic, Winnipeg, October 25, 2015  
Place of Hope, Winnipeg, November 30, 2015

## **CHANGE OF STATUS OF CONGREGATION**

### **Synod of Quebec and Eastern Ontario**

#### **PRESBYTERY OF MONTREAL**

Chambit, Montreal, became a mission, December 1, 2015

#### **PRESBYTERY OF SEAWAY-GLENGARRY**

Knox, Morrisburg and St. Matthew's, Ingleside, became a two point pastoral charge, January 1, 2016

### **Synod of Central, Northeastern Ontario and Bermuda**

#### **PRESBYTERY OF BARRIE**

Bonar, Port McNicoll and St. Paul's, Victoria Harbour, became separate pastoral charges, June 17, 2015

#### **PRESBYTERY OF TEMISKAMING**

St. Paul's, Englehart and Tomstown, became separate charges, June 26, 2015

### **Synod of Southwestern Ontario**

#### **PRESBYTERY OF HURON-PERTH**

Cromarty and First, Seaforth, became a two point charge, September 23, 2015

Knox, Monkton and Burns, Milverton, became a two point charge, January 1, 2016

Knox, Cranbrook, became a single point charge, January 1, 2016

Knox, Mitchell and Caven, Exeter, became a two point charge, April 1, 2016

Melville, Brussels and St. Andrew's, Molesworth became a two point charge, June 1, 2016

### **Synod of Saskatchewan**

#### **PRESBYTERY OF ASSINIBOIA**

St. Andrew's, Moosomin and Knox, Whitewood, became a single pastoral charge, June 20, 2015

### **Synod of Alberta and The Northwest**

#### **PRESBYTERY OF EDMONTON-LAKELAND**

Westminster, Chauvin, became a single point charge, October 31, 2015

## **AMALGAMATION OF CONGREGATIONS**

### **Synod of Manitoba and Northwest Ontario**

#### **PRESBYTERY OF WINNIPEG**

First, Winnipeg and St. James, Winnipeg, now First, Winnipeg, January 1, 2016

### **Synod of Saskatchewan**

#### **PRESBYTERY OF ASSINIBOIA**

Knox, Yorkton and Dunleath, amalgamated, now Grace, Yorkton, January 1, 2016

## **DISSOLUTION OF CONGREGATION**

### **Synod of Quebec and Eastern Ontario**

#### **PRESBYTERY OF MONTREAL**

Chambit, Montreal, December 1, 2015

#### **PRESBYTERY OF LANARK AND RENFREW**

Point Alexander, May 1, 2016

### **Synod of Central, Northeastern Ontario and Bermuda**

#### **PRESBYTERY OF BARRIE**

Bonar, Port McNicoll, April 3, 2016

Trinity, Oro, June 26, 2016

#### **PRESBYTERY OF WATERLOO-WELLINGTON**

Knox, Drayton, September 30, 2015

### **Synod of Southwestern Ontario**

#### **PRESBYTERY OF HAMILTON**

St. John and St. Andrew's, Hamilton, June 30, 2016

**PRESBYTERY OF LONDON**

DaySpring, London, August 1, 2015

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Killam, October 31, 2015

St. Andrew's, Wainwright, October 31, 2015

**Synod of British Columbia**

**PRESBYTERY OF KAMLOOPS**

Lakeside, Summerland, June 30, 2015

St. Andrew's, Armstrong, July 31, 2015

**PRESBYTERY OF VANCOUVER ISLAND**

Knox, Port Alberni, June 23, 2015

**NAME CHANGE OF CONGREGATION**

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF WATERLOO-WELLINGTON**

Church of the Lord, now Joonim, Kitchener

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Whalley, Surrey, now City Centre Church, November 3, 2015

**TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY**

None reported.

**DEDICATION OF CHURCH BUILDINGS**

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Richmond, Richmond, re-build, September 9, 2015

Calvin, Abbotsford, new building, February 14, 2016

**DECOMMISSION OF CHURCH BUILDING**

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF WATERLOO-WELLINGTON**

Knox, Drayton, September 30, 2015

**Synod of Saskatchewan**

**PRESBYTERY OF ASSINIBOIA**

Dunleath, Yorkton, December 6, 2015

**Synod of British Columbia**

**PRESBYTERY OF VANCOUVER ISLAND**

Knox, Port Alberni, June 23, 2015

**PREACHING POINT ESTABLISHED**

None reported.

**MEMORIAL RECORDS****SYNOD OF ATLANTIC PROVINCES  
The Presbytery of Cape Breton****THE REV. DR. MURDOCK JAMES MACRAE  
B.A., B.D., D.D.**

Murdock MacRae was born October 13, 1938 and passed away August 14, 2015, surrounded by treasured family and friends. Murdock went to that “land that is fairer than day”. Born in Wreck Cove, Nova Scotia, he was the son of Frank and Margaret Catherine (MacDermid) MacRae. Murdock graduated from Acadia University and The Presbyterian College in Montreal. He served his forty years of ministry in the Presbytery of Cape Breton. Murdock served St. James, Big Bras d’Or and Knox, Ross Ferry; St. Giles, North Sydney; and, in his retirement, part-time in the Grand River Pastoral Charge. He spent his time serving others whether in the church or in the community. He served on many church committees in the presbytery as well as in the synod. During his ministry he was instrumental in establishing the Northside Community Guest Home, the North Sydney Food Bank, the Boy’s Brigade (North Sydney and Boularderie) and in the growth of Camp MacLeod.

Murdock was a gifted carpenter and craftsman. He would take pine from the homestead in North River and make bedroom furniture, cradles, quilt stands, desks, cabinets and many other items for his family as well as take requests from others. His work is seen in St. Giles, Knox, Ross Ferry, and Kings, New Minas. He built a pulpit, communion table, illuminated cross, bulletin boards, conference table and serving cart. He was commissioned to make a Bimah Table for a Halifax Synagogue. His talent is seen everywhere you look in the house he built for his family and friends to gather for fun and relaxation. Murdock lived, loved, laughed and laboured; enjoying his life of service to his Lord.

Murdock is survived by Ruth, his loving wife of fifty-two years. They were blessed with three children, Martin (Angela), Bryce (Elise) and Kimberly (Mike) along with six grandsons: Jacob, Noah, Elijah, Devin, Tristan and Owen; two great-grandchildren, Madison and Kaleb. He is also survived by his brother Sandy (Sarah) of North River. Besides his parents, Murdock was predeceased by brothers Ian MacDermid and Kerr MacRae and sister-in law Marge MacRae.

A memorial service was held on August 19, at St. Giles Church, North Sydney.

Is maith a dheadh sheirbhisich fhirinnich (Gaelic)  
Well done good and faithful servant.  
(Matthew 25:21)

**The Presbytery of Halifax and Lunenburg****THE REV. DR. LLOYD GEORGE MACDONALD  
B.A., B.TH., D.D.**

The Rev. Dr. Lloyd George Macdonald died in Bedford, Nova Scotia on January 15, 2016, at the age of 72. Born in New Glasgow, he was the son of John Harris and Lexie (MacDonald) Macdonald. He grew up in Pictou Island and in Thorburn in Pictou County. After a brief career in banking, George felt called to become a minister of The Presbyterian Church in Canada. After graduation from St. Francis Xavier University, he studied at McGill University which granted him the degree of Bachelor of Theology. He graduated from The Presbyterian College, Montreal in 1974. On June 11, 1974, he was ordained as a minister by the Presbytery of Pictou at Union Church, Thorburn, Nova Scotia. He served as the minister in pastoral charges in Port Cartier in Quebec and Eckville in Alberta, and then in three charges in the Presbytery of Halifax and Lunenburg: the New Dublin-Conquerall Charge which included Knox, Dublin Shore; St. Matthew’s, Conquerall Mills; and St. Matthew’s, West Dublin, which also included caring for three congregations of The United Church of Canada in the same area; the First Sackville Congregation in Lower Sackville and the Knox Congregation in Halifax. He retired in 2007 but served the First Sackville Church until December 31, 2008. Dr. Macdonald was very active in the life of the Presbytery of Halifax and Lunenburg and of the Synod of the Atlantic Provinces, twice elected as its moderator. He also served on the Board of The Presbyterian College,



Montreal and on committees of the General Assembly. In May, 2004, The Presbyterian College, Montreal conferred on him the Honorary Degree of Doctor of Divinity.

He was a person of deep faith, a diligent pastor, a talented preacher, a compelling story teller and a caring friend to many people.

He is survived by his aunt, Hazel MacDonald of Pictou, Nova Scotia and by several cousins. A memorial service was held on April 2, 2016, in First Sackville Church, Lower Sackville, Nova Scotia. A burial service was held on June 29, 2016, in Thorburn Cemetery, Thorburn, Nova Scotia.

**SYNOD OF QUEBEC AND EASTERN ONTARIO**  
**Presbytery of Montreal**

THE REV. DR. DONOVAN G. NEIL  
B.A., B.D., TH.M., D. DIV.

Donovan G. Neil was born in St. Thomas, Ontario on December 21, 1925, and grew up in Chatham, Ontario. Don served in the Royal Canadian Navy Reserve, following which he received his B.A. from Western University, London, Ontario and his B.D. from Knox College, Toronto, Ontario. Ordained in 1953, he served under appointment of the Board of World Mission in Assiniboia, Saskatchewan. He returned to studies at Princeton Theological Seminary, earning his Th.M. in 1958. After returning from Princeton, Neil was appointed to begin a new ministry in Hamilton. He led the congregation of Chedoke Church, Hamilton, through its inception and growth from 1958–1976. In 1976 he accepted a call to serve as minister of Knox Crescent Kensington and First Church, Montreal, Quebec, which he served from 1976 until the time of his retirement in 1998.

Over the years Neil served as moderator of presbytery, moderator of synod and on various boards and committees within The Presbyterian Church in Canada, including time as convener of the Board of World Mission. He was an avid reader, and continued study and theological reflection throughout his years of ministry.

Neil was noted for his deep love for scripture, and the richness of the gospel message and this was seen clearly in his teaching and preaching and pastoral ministry. He also devoted much time and passion to prayer, eagerly and enthusiastically praying with and for the people God brought into his life in so many varied ways.

The challenges of curling and a golfing were two of his great joys, along with the friends he made through these sports. He also had a deep appreciation for music and for the great hymns of the faith even though singing them proved to be somewhat of a challenge for him. He loved people and cherished with an ever grateful heart the call of God to the privilege, challenge and awesome responsibility of serving as an ordained minister within The Presbyterian Church in Canada in introducing people to, and encouraging people in the Lord Jesus Christ.

Neil was predeceased by his wife Dorothy and his brothers Earle and Jack. He is survived by his second wife Rebecca, daughter Cathy, her husband Jim and their daughters Jessica and Rebecca, daughter Beth and her husband Danny and their son Neil, stepson Mike and his wife Ingrid and their daughters Kate, Annika and Kaileigh, and stepdaughter Julie, nephews the Rev. Jack Neil and Bill Neil and their families.

In keeping with a favourite theme of Neil's preaching and living – "because of his great love for us, God who is rich in mercy, has made us alive with Christ even when we were dead in our transgressions – it is by grace you have been saved." (Ephesians 2:4-5) – a celebration of the Rev. Dr. Neil Donovan's life was held at Briarwood Church, Beaconsfield, Quebec, led by the Rev. Geoffrey Howard on Saturday April 2, 2016.

**Presbytery of Ottawa**

THE REV. JAMES M. THOMPSON  
B.A., M.A.

James Matheson Thompson died peacefully, at the age of 89, on December 26, 2015, after a period of illness and declining health. He was the son of Sarah Louise Matheson and Thomas Wilfred

Thompson, born February 17, 1926, in Glammis, Ontario, near Saugeen Shores by Lake Huron. He will be greatly missed by his daughter Marion Quéma Thompson and Dr. Anne Quéma, dear friend and former wife. Growing up on a farm in Glammis, he went on to study philosophy at the University of Toronto graduating *summa cum laude* and receiving scholarships each year, followed by theology at Knox College, and later pursuing doctoral studies at Aberdeen University. He was licensed to preach the gospel by the Presbytery of East Toronto on April 30, 1951.

On September 19, 1955, James accepted a call from the Presbytery of Ottawa to give leadership in the area of church extension, an effort which ultimately led to the constitution and erection of four new churches: St. Paul's, St. Timothy's, St. David's and St. Martin's (the latter two later being amalgamated), and the renewal of others in the latter half of the 1950s. On August 31, 1956, he was released from this work after tendering his resignation, and the minutes of the presbytery record that he was praised for "his unceasing and effective labour as Extension Missioner. The work he leaves will bear testimony to his devotion and sacrifice."

James continued to serve The Presbyterian Church in Canada in various volunteer roles, including working with others to develop the first proposal accepted by the Presbyterian Church for university chaplaincy. Professionally, James was led to pursue a calling in teaching in a university context, specifically in the Philosophy Department at Carleton University, where he taught for forty years, the last fifteen specifically in the area of Aesthetics and Art History.

He will be remembered lovingly as a kind, gentle man who took pleasure in the beauty of life, learning and sharing knowledge, being in nature, and seeing the best in everyone. His last years were spent at the Colonel By Retirement Home, where he was in very good care. A memorial service was held Saturday, January 23, 2016, at Knox Church, Ottawa, with a service of interment to follow in the spring in Glammis, Ontario.

### **Presbytery of Lanark & Renfrew**

THE REV. DR. JAMES EDMISTON  
B.A., B.D., S.T.M., TH.D.

The Rev. James Edmiston passed away peacefully in Arnprior on Friday, April 15, 2016, at the age of 100 years. Beloved husband of the late Augusta (Schlievert), he was predeceased by his parents John and Sarah (Johnston) Edmiston and his brothers Alexander (late Henrietta) and John (Lillian). Survived by his nephews John (Irene) Edmiston of Scarborough, Alexander (Susan) Edmiston of Mississauga and William Edmiston. Jim is also survived by his niece Robin Crawley of Montreal. Dear friend of Wayne (Barbara) Hart of Dorion, Quebec.

Jim Edmiston was born on September 1, 1915, in Glasgow, Scotland. Growing up in Montreal he worked as a butcher and for CN rail. Following his marriage to Augusta Schlievert he attended Presbyterian College, Montreal and graduated in April 1950. He was ordained by the Presbytery of Montreal on May 3, 1950. Jim served congregations on Cape Breton Island, in Halifax, Nova Scotia and Île Perrot, Quebec. He celebrated his 100th birthday and 65 years of ordination in The Presbyterian Church in Canada in 2015.

He was known for his wit, charm and blessing of the haggis in Scottish Gaelic. He was a student of languages as he knew Hebrew, Greek, English, French and Spanish. In retirement he attended St. Andrew's Church in Arnprior where he sang in the choir, and supported the ongoing ministry of the congregation. He will always be remembered for his spirited sermons and his ability to make people laugh. He was tireless minister of the gospel. To you, Jim, we say: "Well done, good and faithful servant."

The funeral service was conducted Wednesday, April 20, 2016 in the Boyce Chapel and the interment was at Arnprior Malloch Road Cemetery.

**SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA**  
**Presbytery of Pickering**

THE REV. STUART MCENTYRE  
B.A., B.D.

The Rev. Stuart McEntyre began his career as a teacher. Subsequently, he graduated from Waterloo Lutheran University (now Wilfrid Laurier University) with a B.A. degree and then attended Knox College where he received a B.D. degree. During his years of study he served as student minister at Claude Church, Caledon and two related congregations that have since closed.

Upon graduation from Knox College, Stuart was appointed to the congregation of St. Paul's, Moose Jaw and Knox, Briercrest, Saskatchewan. He went on to serve in Westview, Toronto, then at St. John's, Port Perry and Burns, Ashburn. He also served as assistant minister in Knox, Guelph.

Throughout his life, Stuart read profusely and broadly but had a particular interest in history. He also was a strong supporter of "liberal" causes both small "l" and large "L". He served successfully as a school board trustee in Port Perry. Stuart possessed a fine singing voice and performed solos or sang duets with his beloved wife, Jean, with whom he shared an appreciation for music. He loved movies and was an ardent patron of the Toronto Film Festival every year.

Family was very important to Stuart. He deeply loved and cared for his wife, Jean and their son Neill, Neill's wife Lori and his grandchildren Jaeme and Robert. He also kept close contact with his brother Roy and sister Sharon and their respective families. Stuart valued friends and took care to foster those friendships which were important to him.

**Presbytery of East Toronto**

THE REV. WALTER MATTHEW HEARN  
M.DIV.

It was with deep sorrow that we share the passing of the Rev. Walter Hearn on April 24, 2016. Walter was born in Toronto, Ontario, on November 20, 1952, into a loving Presbyterian family. He attended Burnhamthorpe Collegiate in Etobicoke, Ontario, before launching a successful career in the insurance, property ownership and maintenance businesses. After operating his own insurance brokerage for twenty years, he obeyed God's call and attended York University to complete undergraduate courses. Walter then entered Knox College in January 1995 to obtain his M.Div. and graduated on May 14, 1997. On September 3, 1997, Walter was ordained at St. Andrew's Church in Streetsville (Mississauga), Ontario, and was then inducted to Willowdale Church on September 7, 1997, where he led the congregation until his passing.

Walter was devoted to his family and is survived by his wife Eva, and children Matthew, Lindsay and Christopher. He loved God, the church, his family and friends and congregation. He loved life. He embodied Galatians 5:22 living a life of love, joy, peace, patience, kindness, goodness, fidelity, gentleness and self-control. He led the congregation on an adventure in faith, trying new and innovative ways to praise and worship and reach out to others. Walter Hearn is greatly missed and our consolation is that he is revelling in God's love and peace.

THE REV. DR. ALEXANDER S. MACDONALD  
B.A., B.D., S.T.M., D.MIN.

The Rev. Dr. Alexander Sutherland MacDonald was born in Windsor, Ontario, on April 30, 1929, and graduated from The Presbyterian College in 1955. Following graduation, Alex and his wife Ruth were appointed by The Presbyterian Church in Canada to work in our partner church in what was then British Guyana. Ruth's parents had been missionaries in British Guyana, and she knew the country well. Alex worked in the mission school system and, as the country neared independence, he negotiated the handover of the schools to the Guyanese government. He subsequently worked to establish a training centre for ministers for the Guyanese Presbyterian Church. Unfortunately, his determination to "call it as he saw it" led to his being asked by the Guyanese government to return to Canada. There he served in several congregations, and as

director of Evangel Hall, where he started its transformation from its traditional shelter role to a facility that includes long-term housing and services. He also served as clerk of the Presbytery of East Toronto.

Alex enjoyed his volunteer activities in retirement, one of which was his work as a reader for the “talking books” program of the Canadian National Institute for the Blind. Alex’s other volunteer activity, and great pleasure, was playing his euphonium in the Metropolitan Silver Band which he joined in 1995. His love for brass instruments dated to his boyhood when at the age of 12 he learned to play in the Stratford Boys Band.

Alex’s wife, Ruth, has suffered from Alzheimer’s disease for a number of years. She is being cared for at Christie Gardens; Alex cared for her while he could and remained her faithful visitor until his death on October 15, 2015. Alex and Ruth had four children, daughters Beth and Jude, and sons Sandy and Bruce, as well as grandchildren Laura, Colin, AJ and Ryan.

His ministry was one of a supportive and encouraging presence, friendly, helpful, speaking his mind, but always kindly.

### **Presbytery of Barrie**

MAJOR THE REV. DR. DONALD R. MCKILLICAN, C.D.  
B.A., M.DIV., M. TH., D. MIN.

Donald Royce McKillican, Presbyterian minister, educator and military chaplain, died on Sunday, March 20, 2016, in his 93rd year.

Born in Alliston, Ontario, in May 1923, Donald McKillican married Anna May Little in September 1947. He was predeceased by his dearly cherished wife in 1982. He is remembered by their daughters: Doreen, Brenda, Joan and Marilyn. He was predeceased by his dearly loved wife Gladys W. Watts (nee Hollinger), whom he married in December 1984.

Following elementary and high school in Alliston, Don enlisted in the Royal Canadian Air Force in 1941. He went overseas in December 1942 and served in 423 Reconnaissance and Anti-Submarine Squadron until war’s end. Don graduated from University College of the University of Toronto in May 1950 and from Knox College in May 1953. Following ordination at St. Andrew’s Church, Markham on May 13, 1953, Don McKillican was called to the Markham and Stouffville charge, serving to 1959. In 1962, Knox College awarded him a Masters of Theology degree. A strong advocate of life-long learning, Don received a Doctor of Ministry degree from McCormick Seminary, University of Chicago in June 1991.

Always keen to share his calling and knowledge, Don was dean of students at Knox College from 1959 to 1968, a member of the Presbyterian Church’s Board of Missionary and Deaconess Training School and Ewart College, and the General Assembly’s Committee on Recruitment. He also served as chairman of the General Assembly’s Board of Education from 1960–1971.

Don left Knox College in 1968 to become Registrar and Dean of Student Services at the new Georgian College, Barrie. In 1983, he became Principal of the Barrie Campus and Senior Academic Officer. In February 1987, he was appointed Principal Emeritus and was commissioned to write the 25 year history of the college.

Don maintained an active association with the military, serving in The Royal Canadian Army Chaplain Corps from 1953–1974, he served as chaplain in The Toronto Scottish Regiment, The Queen Mother’s Own. The Regiment named him Honorary Chaplain for life on September 15, 2002. He also served as chaplain of the Grey and Simcoe Foresters, 1974–1978, the Barrie Veterans’ Club, 1987–2005, the Royal Canadian Military Institute, Toronto, 1990–1993 and the Huronia Branch, Canadian Airborne Forces Association from 1998 to the present.

“Thanks be to God who gives us the victory through our Lord Jesus Christ.”

### Presbytery of Waterloo–Wellington

THE REV. DR. WALTER ROLAND ALLUM  
B.A., M.DIV., D.D.

With deep sorrow but thanksgiving for a life given to service, the Rev. Dr. Walter Allum died Monday, November 2, 2015, in Kitchener, Ontario in his 94th year. Born and raised in Ottawa, Ontario, Walter was a graduate of McMaster University and Knox College. Ordained by The Presbyterian Church in Canada in 1951, he faithfully ministered for over 60 years to congregations in Brantford, Renfrew and Dundas, Ontario, and in later years, to the charges of Milverton/North Mornington and Arthur/Gordonville. He was a true shepherd to his flock. To him, his congregations were truly 'my dear people'. Walter was a powerful and inspirational preacher, compassionate pastor and mentor to young men and women, especially those seeking to answer the call to ministry. In recognition of his service to his church and its people, Knox College conferred upon him the degree of Doctor of Divinity in 1977.

For his family he was simply 'Dad'. From him they received unconditional love and through his example they were privileged to learn their faith, the importance of family and friends and a deep appreciation of education and learning along with a real zest for life. Dearly loved father and father-in-law of Nancy (Rick Frost), Mary (Bill Nunn), John (Suzanne), Peter (Barbara) and James (Susan McMurrich). Proud and loving grandfather of Carolyn Frost (Jeff Palmer), Jonathan Frost (Ashley McKague), Rebecca Dowson (Gavin), Scott Nunn, Stephen Allum, Christopher Allum (Liz Goheen), Liam and Martin Allum, Sarah Jean, Hilary and Donovan Allum. Dad delighted in his great-grandchildren, Heidi and Bridget Palmer and Brendan and Ryan Allum.

Loving brother of Robert Allum (Lorene), Uncle Wally will be remembered with love and affection by his many nieces and nephews and their families.

Reunited now with those he loved most; his wives, our beloved mother Jean (Barclay) (1973) and the Rev. Helen Ruth (Oliver) (2011); cherished eldest grandson, Matthew Frost; his parents, William and Rosa (Spraggin) Allum; his brothers and their wives, Bill (Dorothy), Frank (Edie), Fred (Klela); and his sisters and their husbands, Margaret (Dolly), (Ernie Rodney) and Hilda (Les Hibbert and Ken Chapelle); and sisters-in-law, Muriel Drew and Mary Ann Allum. Also predeceased by brothers and sister-in-law, Arthur Barclay, Vivian (Lloyd) Ludgate, Foster (Eleanor) Barclay and Hawley (Lila) Barclay.

Funeral service was held at Knox Church, Dundas, Ontario on Friday, November 6, 2015. Walter Allum was interred in Grove Cemetery, Dundas, Ontario.

### THE REV. DAVID ROLAND KETCHEN

At Guelph General Hospital, with his wife of 49 years by his side, David Ketchen passed peacefully to heaven on February 26, 2016, in his 79th year.

Cherished husband of Evelyn (nee Root); beloved father of Jonathan (Guelph), Michael (Nancy) (Scotia, New York) and Stephen James (Schenectady, New York); dear grandfather of Stephen Patrick, Leah, Colin, Micaelyn, Margaret, Sean and Scott. Brother-in-law of Marie Root (1936), Bennett (2016) and Diana Root, George (Ann D., Leita) Root, Robert (Barbara) Root and Clayton (Charlene) Root. Loved son of Roland (1987) and Jean (1976) and step-mother Ruth (2009).

David was an appreciated pastor to several Presbyterian churches in Canada and the United States for over 40 years. His leisure time hobbies were reading, crossword puzzles and making many quilts for his family and friends.

A celebration of David's life was held at St. Andrew's Church, Fergus, on March 19, 2016.

David graduated from Fergus High School in 1957 and secured a position with Trull Funeral Homes in Toronto as an apprentice funeral director and embalmer. In 1961, sensing a strong calling to Christian ministry, he enrolled at Waterloo Lutheran University (now Wilfrid Laurier) and graduated with a B.A. and further pursued his theological studies at Westminster Seminary in Philadelphia, Pennsylvania, United States. During his final year he married Evelyn Root and together they have three sons; Jonathan, Michael and Stephen. David and Evelyn ministered to

five congregations: Cranberry and Portage in northern Manitoba; Innerkip, Ontario; Sydney, Nova Scotia; Duaneburg, New York; and Valparaiso, Indiana. Upon returning to Canada he served as pulpit supply in several churches in Southern Ontario. Until his passing on February 26, 2016, he and Evelyn resided in Guelph, Ontario.

**SYNOD OF SOUTHWESTERN ONTARIO**  
**Presbytery of Niagara**

THE REV. BARBARA IRENE MCGALE  
B.A., M.DIV.

The Rev. Barb McGale (nee Jackson) was born in Trenton, Ontario, on March 26, 1965. She studied at the University of Toronto and obtained a Bachelor of Arts degree with major in English and minor in psychology.

In 1988 Barb started her seminary studies at Knox College. There she met her future husband, Bernie McGale and they started their ministry as a clergy couple. Barb received a call from Fingal/Port Stanley in 1992. She served in St. Giles Church in St. Catharines and St. Andrew's Church in Niagara-on-the-Lake. After a battle with pancreatic cancer on Saturday, February 13, 2016, Barb joined the Lord she loved and to whom she had given her life. During her 50 years of life she touched many lives and made them richer through it. She cared and shared so many special moments in the life of her family, colleagues, congregation members and people in the community in which she resided. She brought a refreshed ministry to every church she served. One of her many gifts was to equip elders and lay people in the teaching of the Word. Her determination and extra ordinary strength came through not only when she was well but also in her illness. Her last year of life was a testimony of how to walk with Christ in good times and bad alike. Her compassion, vision, courage and insight have touched all who met her in ways both personal and profound.

Barb is survived by her mother, two brothers and a sister and their families. Barb is predeceased by her father and one brother. She will be missed by her beloved husband, Bernie as well as many friends in Niagara and beyond. May she dwell in the house of the Lord in greatest happiness.

**Presbytery of Essex-Kent**

THE REV. AZIZ BASSOUS  
B.A., M.DIV.

The Rev. Aziz Bassous came to Canada from Lebanon where he served as a Presbyterian minister. He was recognized as a minister in The Presbyterian Church in Canada and was on the appendix to the roll of the Presbytery of Essex-Kent for many years. While Aziz was never called to any specific congregation in Canada, he did pulpit supply in many congregations and served long term as stated supply as churches were searching for new ministers. He led worship regularly at the Windsor Chinese Church for a number of years, conducting the sacraments and officiating at funerals. He was also a taxi driver. Aziz had a strong, conservative faith that got him through many trials and hardships. He loved his wife Aida and his three sons and their families, and was delighted as each new grandchild came along. He also enjoyed a good chat over coffee at Tim Horton's, catching up on the latest news of the presbytery. While Aziz enjoyed his new home in Canada, he never lost his connection with his beloved Lebanon and its culture, food and traditions. He lived a long, full life, devoted to God and faithful to his service.

Prayers were offered for the Rev. Aziz Bassous' life, his gifts of ministry and for the loss that his family now bears.

**Presbytery of Huron-Perth**

THE REV. WILLIAM MATTHEW BARBER

William Matthew Barber was born into a farming family in Normanby Township, outside of Durham, on June 14, 1927. Bill worked on the family farm for many years, before following his call to ministry in 1958. While in Toronto, Bill met and later married Laura Urquhart at

Wychwood Presbyterian Church. After several years of “cram school”, condensing both a high school and university education, Bill started at Knox College then moved to Montreal in 1963 to finish his studies at The Presbyterian College, graduating in 1966. Bill was ordained on June 14, 1966 at Wychwood Church. After ordination, Bill and Laura moved to Melfort, Saskatchewan, to begin his ordained missionary appointment at St. James Church. Their children, Marie and Darryl, were received in Melfort.

Many years of ministry in Western Canada followed. In January 1972, Bill became the minister at St. Andrew’s and Southminster Churches in Brandon. From there, the family moved to Lloydminster, Alberta, where Bill was the minister at Knox Church from 1978 to 1984.

After years of pilgrimages back to the family farm in Ontario, Bill was called to the congregations of First, Seaforth and St. Andrew’s, Clinton in Ontario in 1984. Bill’s final congregation prior to his first retirement was Livingston in Baden, Ontario. Following retirement in 1996, Bill and Laura moved to their home in Bayfield, Ontario, where Bill took the services at Knox, Bayfield every year from September until April for seven years. His second retirement happened in 2003.

Bill’s ministry was marked by a passion for the young people in his congregations. He loved to be a part of skits and pancake breakfasts and young people’s meetings. Bill had a strong sense of the importance of Christians working together, helping to institute Fellowship Weeks wherever he served. Bill also served as a Legion chaplain.

Bill delighted in his role as grandfather, taking an active role in the lives of Sean, Emily, Sarah and Claire. Bill enjoyed going for coffee, spending time on the farm, and encouraging his grandchildren in their activities. In 2010, Bill and Laura moved to Stratford.

On January 17, 2016, Bill passed away after many years of faithful and devoted service. He is survived by his wife Laura (Urquhart) of 55 years and his daughter Marie (Neil Mitchell) of Walton, and son, Daryl. He was Grandpa Bill to Emily, Sean, Sarah and Claire Mitchell. Also survived by nieces and nephews Bob and Sharon Matthews, Grant Matthews, Dr. June Matthews and Ibrahim Moharram, Gerald and Mary Golem and their families, as well as sisters-in-law Leila Kjarside, Eileen Urquhart and Violet Urquhart and their families. Predeceased by his parents Harold and Charlotte (Porter) Barber, brother-in-law and sister Art and Islay Matthews, and nephew Keith Matthews, as well as brothers - and sisters-in law, Donald Urquhart, Wilmer and Mary Urquhart, Christina Hanna, Kris Kjarside and Allan Urquhart.

Well done, good and faithful servant.

### **Presbytery of Grey-Bruce-Maitland**

**THE REV. KENNETH STACEY BARKER**  
B.A., B.D., M.Th.

The Rev. Kenneth Stacey Barker passed away peacefully with his loving family by his side at Country Lane Nursing Home on Saturday, October 3, 2015, at the age of 82. Beloved husband of Sandra Barker (nee Johnstone) of Owen Sound for 57 years. Loving and devoted father of Colleen Brown of Stratford, Kathleen Barker of Owen Sound, and Jennifer and her husband Jay Marett of Guelph. Cherished Papa of Ashley Brown, Christian Brown, Joshua Marett and Rebecca Marett. Dear brother of Bernice Shih and Rev. Harvie Barker and his wife Elizabeth. Predeceased by his parents Ernest and Evelyn Barker, his granddaughter Meagan Brown, and his son-in-law Donald Brown.

Kenneth Stacey Barker was born in Regina, Saskatchewan, on October 18, 1932, to Ernest and Evelyn Barker. He lived mainly in Victoria, moving to Vancouver and graduating with his B.A. from the University of British Columbia.

He received his education in theology at Knox College, Toronto, graduating in 1958 with a B.D. and in 1961 with a M.Th.. Ken’s ministry was divided between Presbyterian and United Churches. He was the minister of Grace, Etobicoke during the early years of that congregation. Then on to St. Lambert, Quebec followed by a ministry at Trinity Presbyterian Church in Arlington, Virginia. He pastored two United Church congregations in Quebec, prior to being

called as senior minister to St. Paul's United Church in Orillia. Ken became the senior minister of St. Andrew's Presbyterian in Owen Sound in 1989 and retired in 1997.

During his ministry Ken led many study groups within the church and is remembered for his diligent congregational visits. At the same time he authored a number of books, *Dramatic Moments in the Life of Christ* (1978), *From Indian Mission to City Church* (1980), *Contending For The Faith: Presbyterianism in Owen Sound* (1991), *In Season and Out* (1992), *Response to Challenge: Presbyterianism In Grey and Bruce* (1995), *Owen Sound At Worship* (1999). In addition to that he wrote and acted in a series of Chancel Dramas at Union United Church, Ste. Anne's, 'Sing and Celebrate—John and Charles Wesley' and 'Between Hope and Heaven'. A number of his sermons were published in *Expository Times*, a Scottish theological journal and articles in *Theology Today*. He also contributed to '*These Days, Devotional Guide*' and denominational periodicals. He wrote weekly columns in the *Orillia Packet & Times* and the *Owen Sound Sun Times*. For several years he also co-hosted a weekly TV chat program with Father O'Neil in Orillia.

Ken's interests and involvements outside of the church were many and varied. He was proud to be the captain of the Knox soccer team when they won the UofT Championship in 1956. For two years he taught a course on Popular Literature at John Abbott College in Ste. Anne de Bellevue, Quebec. Several years later he became involved with Mariposa Arts Theatre in Orillia. Over the years he enjoyed the fellowship of other local ministers on the curling rink in several communities. He and Sandra enjoyed several years of shared involvement in both the Orillia and Owen Sound Scottish Country Dance groups. His life-long interest in old newspaper comics resulted in publications in the *Menomonee Falls Gazette* (Wisconsin), *Inks Magazine* (University of Ohio) and *Strip Scene* (Newspaper COMIC strips) to name just a few. He was considered an expert in his field.

Over the years Ken was actively involved in Rotary, Golden K and Silver C's.

He loved and was beloved by all his family. We will forever treasure our memories of this wonderfully loving, kind, caring and humorous gentleman.

Kenneth Barker will be dearly missed by his nieces, nephews, other relatives many friends and former parishioners.

Kenneth Stacey Barker was gifted in three specific ministry areas: pastoral caring, homiletics and preaching, and historical authorship. In these activities he was a role model as a minister of Word and Sacrament.

In 1976, this significant minister represented the United Church of Canada and was presented to her Majesty, Queen Elizabeth II during her visit to Montreal, Quebec.

A memorial service for Rev. Kenneth Barker took place at St. Andrew's Church, Owen Sound on Sunday, October 25th, 2015.

"Precious in the sight of the Lord is the death of His saints." (Psalm 116: 15)

### **SYNOD OF BRITISH COLUMBIA The Presbytery of Westminster**

THE REV. DR. IAN S. RENNIE  
B.A., M.A., PH.D.

The Rev. Dr. Ian Rennie was born in Winnipeg in 1929, the son of Scottish immigrants. He grew up in Elim and Bethesda Chapels, Winnipeg, joining Knox Church in Toronto, under the ministry of William Fitch in 1951. He graduated in 1950 with a B.A. from the University of Manitoba and in 1954 with an M.A. from the University of Toronto. He studied at Fuller Theological Seminary and Cambridge University, and received a Diploma in Theology from Knox College in 1957. He was greatly interested in church history, and in 1963, he received a Ph.D. from the University of Toronto with his thesis on English Evangelicalism. Appointed an ordained missionary to Petawawa, Ontario in 1961, he was called three years later to Fairview Church, Vancouver, where he served with great acceptance, until joining the faculty of Regent College, Vancouver, in 1973, where he served as Associate Professor of Church History, and



played an important part in shaping the ethos and spirit of the college, in those early years of its existence. In 1981 he became Dean of Toronto's Ontario Theological Seminary, later Tyndale Seminary, where he remained until his retirement in 1996. After retirement Dr. Rennie, and his beloved wife Lee, returned to Vancouver to share in the lives of their family, and in the life and ministry of Fairview Church where they worshipped faithfully and continued to encourage and mentor many students training for ministry.

Dr. Rennie's impact on the evangelical community was invaluable. He both witnessed and joyfully participated in the expansion of evangelical scholarship from an insular and isolated community to one actively and effectively engaged with the broader world. His consistent encouragement and discernment helped to spur on a new generation of scholars, among them Professor Mark Noll of Notre Dame University. As Professor Noll noted on hearing of Dr. Rennie's death, "all of us toiling in the vineyard today owe an awful lot to pioneers like Ian." Dr. Rennie will be remembered for his gracious spirit, his keen historical mind, and his commitment to building bridges within and beyond evangelicalism. He was a consummate scholar, a passionate theological educator, a hope filled servant of his Lord and Saviour, but most of all he will be long remembered by those who were impacted by him in so many ways for simply being a wonderful Christian gentleman.

A memorial service was held at Kerrisdale Church, October 21, 2015, officiated by the Rev. Martin Baxter.

### **Presbytery of Vancouver Island**

#### **THE REV. DAVID CAMPBELL ROBERTSON**

The Rev. David Campbell Robertson, retired minister of The Presbyterian Church in Canada, passed away peacefully at his home in Nanaimo, British Columbia, on Tuesday, February 24, 2015. He was surrounded by family, and passed into Jesus' presence while the beloved hymn, "Softly and tenderly" played in the background.

David Robertson was born in Carman, Manitoba, on August 14, 1928, to William (Bill) Ewing Robertson and Jessie Annie Campbell. Prior to sensing a call to ministry, he had a business career as a manufacturer in Saskatoon, Saskatchewan. In 1964, he went back to school at the University of Winnipeg, and then on to The Presbyterian College at McGill University in Montreal. He was ordained as a minister of Word and Sacrament in 1970. During his student years, he served the congregation of Calvin Church in Winnipeg and then at Knox Church in Moose Creek, Ontario. Upon ordination, he served the congregations of First Church, Kenora, Ontario, and St. John's Church in White Rock, British Columbia. After taking early retirement in 1987, he continued to serve as an interim minister at St. Columba, Parksville; St. Andrew's, Nanaimo; and Knox, Port Alberni. As well, he was a much sought after guest preacher with many other congregations on Vancouver Island. An excellent preacher, he was especially appreciated for his children's stories.

David married the love of his life, Joyce Vankoughnet of Carman, Manitoba, in 1951, and together they shared the joys and adventures of family and ministry. David passed just one month shy of their 64th wedding anniversary.

David is survived by his wife Joyce; children Janet (Kerry) McIntyre, Carol Shantry (Glen Edwards), Mary Ellen (Paul) Desmarais, and Bill (Laura) Robertson, ten grandchildren and five great grandchildren; one sister, Anne (Gordon) Manson, brother-in-law Fred (Joyce) Vankoughnet, plus numerous relatives, extended family and friends.

David will be remembered as a man of extreme integrity, absolute faith, devotion to his wife and family, and love for God. He was a role model, a teller of stories, a sharer of jokes and a big softie when it came to his "grand-brats". He had a gift of meeting people where they were at and disarming them with his friendliness and wit. He taught his children to follow a life of compassion and caring, and together with Joyce, exemplified the gift of laughter, hospitality and encouragement.

A memorial service was held on Tuesday, March 3, 2015 at St. Columba Church in Parksville, British Columbia.

**SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES**

Bak, Ryan	M.Div.	Knox College, Toronto
Barclay-MacKay, Marion	D.D.	Presbyterian College, Montreal
Folster, Stewart	D.D.	Presbyterian College, Montreal
Inglis, Glenn E.	D.D.	Presbyterian College, Montreal
Leung, Lawrence	D.Min.	Tyndale Seminary, Toronto
McClure, Monica	M.Div.	Knox College, Toronto
McDonald, W.G. Sydney	D.D.	Presbyterian College, Montreal
Marnoch, Ian	B.A.	Dalhousie University, Halifax
	M.Div.	Knox College, Toronto
Pot, James E.	B.A.	Redeemer College, Ancaster
	M.Div.	Calvin Theological Seminary, Grand Rapids
Rapport, Deborah	Th.M.	Knox College, Toronto
Smit, Victoria	D.Ed.Min.	Columbia Theological Seminary, Decatur
Smith, Greg	B.A.	University of Guelph, Guelph
	M.T.S.	McMaster Divinity College, Hamilton
	M.Div.	Knox College, Toronto
Song, Jay	M.Div.	Knox College, Toronto
Stewart, W. Corrie	B.B.A.	Cape Breton University, Sydney
	M.B.A.	St. Mary's University, Halifax
	M.Div.	Knox College, Toronto
Szatmari, Frank	M.Div.	Knox College, Toronto
	M.Th.	University of Kolozsvár
	D.Phy.	Inst. Theology and Christian Therapy, Monroe, LA
Vissers, Grant	M.Div.	Princeton Theological Seminary, Princeton
Vissers, Konnie	M.Div.	Princeton Theological Seminary, Princeton

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Ms. Donna McIlveen 1711 County Rd. 2 Johnstown, ON K0E 1T1	613-657-3803 (R) donnamcilveen79@gmail.com
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**Central, Northeastern Ontario and Bermuda**

The Rev. Jim Biggs 55 Westacott Cr. Ajax, ON L1T 4H8	905-428-0505 (R) revjimbob@hotmail.com
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**Southwestern Ontario**

The Rev. John C. Henderson 308 Andrew St S, Box 824 Exeter ON N0M 1S6	519-235-2608 (R) henderson.johncharles@gmail.com
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**Manitoba & Northwestern Ontario**

The Rev. Peter Bush 197 Browning Blvd. Winnipeg, MB R3K 0L1	204-837-5706 (C) 204-889-2120 (F) wwpres@mts.net
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**Saskatchewan**

The Rev. Robert D. Wilson 2242 Goff Place Regina, SK S4V 2T7	306-525-3889 (R) 306-535-7195 (cell) wilsonret@sasktel.net
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**Alberta & The Northwest**

Ms. Winona Haliburton 104-4944 8th Ave. SW Calgary, AB T3C 0H4	403-246-6501 (R) WInona@shaw.ca
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**British Columbia**

The Rev. Reid Chudley 2964 Tillicum Rd. Saanich, BC V9A 2A8	250-858-7390 (cell) 250-338-4525 (C) clerksynodofbc@gmail.com
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**SYNOD AND PRESBYTERY CLERKS AND CONVENERS OF STANDING COMMITTEES – 2016**

<b>SYNOD &amp; PRESBYTERY</b>	<b>CLERKS</b>	<b>TREASURER</b>	<b>MISSION</b>	<b>CONG'L LIFE</b>	<b>MINISTRY</b>	<b>HISTORY</b>	<b>RECORD</b>	<b>PENSION</b>
<b>Atlantic Provinces</b>	D. Sutherland	C. Weeks	A. Sutherland			G. Matheson		
1. Cape Breton	M. MacLeod	W. Sneddon	R. Lyle		L. MacKinnon	R. Robinson		
2. Newfoundland	D. Krunys	L. Crawford		D. Krunys			D. Krunys	D. Krunys
3. Pictou	C. McPherson	A. Pearson	B. Langille	B. Langille	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	B. Blaikie			
<b>Quebec &amp; Eastern Ontario</b>	D. McIvveen	J. R. Davidson	B. Mack			J. Vaudry		J. R. Davidson
7. Quebec	B. Fotheringham	V. Blouin	V. Blouin					
8. Montreal	M. Pettem	B. Ruse	K. Diviney	V. Gavino	P. Wu		W. Wong	
9. Seaway-Glengarry	D. McIvveen	I. MacMillan	J. Ferrier	D. McBride	J. Douglas			
10. Ottawa	J.T. Hurd	N. Rebin	D.Allen-Macartney	W. Ball	T. Boonstra	D. MacMillan	W. Ball	R. Connelly
11. Lanark & Renfrew	M. Halsall	R. Anderson	J. Hillard		M. Guthrie	M. Halsall		
<b>Central, Northeastern Ontario &amp; Bermuda</b>	J. Biggs	G. Myers						
12. Kingston	J. Cameron	G. Allan		J. Gordon	L. Vanderkamp			
13. Lindsay-Peterborough	J. Halstead	D. Carpenter	B. Dunnett	B. Quick	L. Forbes			
14. Pickering	M. Sams	J. Weatherup	K. Firth	B. McCaffrey	M. Scrivens			
15. East Toronto	A. Bisset	B. Nawratil	W. Denyer	M. Walter				
16. West Toronto	T. Smit	M. Mawhinney	T. Little	T. Bruneau	L. Odland			M. Mawhinney
17. Brampton	S. Foster	L. Pinkney	J. Purdy	J. Read	B. Molengraaf			
18. Oak Ridges	J. Loach	D. Acheson	M. Molengraaf	J. Masterton	J. Hopkins	J. Masterton	J. Masterton	J. Hopkins
19. Barrie	J. Sitler	A. Cowan	S. Webb	L. Paton-Cowie	D. May	J. Sitler	J. Sitler	D. May
20. Temiskaming	C. Walker	C. Walker		A. Hartford	K. Scott			
21. Algoma & North Bay	D. Laity	D. Laity	D. Reeves	D. Reeves	J. Wilson	D. Laity	D. Laity	D. Laity
22. Waterloo-Wellington	W. Welsh	A. Stewart	M. Gaskin	J. Olivier	S. Sinclair	W. Welsh	W. Welsh	W. Welsh
23. Eastern Han-Ca	J. Khang	Y. Lee	M. Son					

<b>SYNOD &amp; PRESBYTERY</b>	<b>CLERKS</b>	<b>TREASURER</b>	<b>MISSION</b>	<b>CONG'L LIFE</b>	<b>MINISTRY</b>	<b>HISTORY</b>	<b>RECORD</b>	<b>PENSION</b>
<b>Southwestern Ontario</b>	J. Henderson	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	M. Wehrmann	C. Inksetter	J. Harrison	R. Brown	M. Wehrmann	J. Harrison
26. Paris	D. Adlam	J. Rickwood		C. Little	W. Hancock	D. Adlam	D. Adlam	D. Adlam
27. London	C. Thornton	L. Brule	H. Paton	M. Currie	E. Hoekstra			
28. Essex-Kent	A. Boden	C. Congram	S. McAllister	T. Hagan	A. Cornell			
29. Lambton-West Middlesex	S. Murdock	C. MacDonald	L. Murdock	A. McLean	J. Dekker			
30. Huron-Perth	J. Henderson	R. Reath	G. Ament	G. Ament	M. Gedcke	G. Ament	G. Ament	M. Gedcke
31. Grey-Bruce- Maitland	J. Gilbert	B. Price	D. Chung	L. Skinner	L. Love			
<b>Manitoba &amp; Northwestern Ontario</b>	P. Bush	D. Pachaluk	P. Bush	P. Bush	P. Bush	P. Bush	P. Bush	P. Bush
32. Superior	S. Mattinson	W. Marsh						
33. Winnipeg	B. Pilozow	D. Clarke	P. Bush	C. Bilyk	C. Bilyk			
34. Brandon	J. Zondag	M. Proven	H. Hildebrandt	B. Alston	B. Alston			
<b>Saskatchewan</b>	R. Wilson	J. Szostak				S. Shynkaruk		
35. Assiniboia	J. Szostak	I. Golaïy	J. Szostak	I. Golaïy	B. Wilson			
36. Northern Saskatchewan	A. Currie	S. Nixon			S. Folster			
<b>Alberta &amp; the Northwest</b>	W. Haliburton	R. Anderson				K. Munro		
37. Peace River	G. Malcolm	J. Malcolm	G. Malcolm	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	S. Franklin-Law	D. Maxwell
40. Calgary-Macleod	D. Delpont	P. Gaiser	M. Tremblay					
<b>British Columbia</b>	R. Chudley	P. Northover						
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	V. Kim	B. Coram	I. Evans		P. Eastwood			
44. Vancouver Island	K. McIntyre	H. Walker	I. Cunningham		A. Krauss			
45. Western Han-Ca	C.S. Park		M.H. Ryu	Y.K. Kim	S.D. Hong			

**CAMP CONTACT INFORMATION**

<b>NAME AND ADDRESS</b>	<b>CONTACT</b>	<b>E-MAIL/WEBSITE</b>
<b>Camp Geddie</b> Summer: RR1 3555 Shore Rd. Merigomish, NS B0K 1G0 902-393-3848	Whitney Canning	campgeddie.ca director@campgeddie.ca
<b>Camp MacLeod</b> 2731 Trout Brook Rd. Albert Bridge, NS B1K 2P2 902-562-1085	Terrance MacLeod	campmacleod@hotmail.com
<b>Camp Keir</b> 1845 Peter's Road Montague, PE C0A 1R0 902-962-3348	Steven Stead	campkeir.ca steven.stead@hotmail.com
<b>Gracefield Christian Camp and Retreat Centre</b> PO Box 420 37 Ch. Des Loisirs Gracefield, QC J0X 1W0 888-493-2267; 819-463-2465		gracefieldcamp.ca program@gracefieldcamp.ca info@gracefieldcamp.ca
<b>Camp d'action biblique</b> PO Box 3154 Richmond, QC J0B 2H0 819-826-5400 (camp) 450-826-4599 (director)	Anita Mack Randy Johnston	cabqc.ca cabqc@yahoo.ca
<b>Cairn Presbyterian Camping and Retreat Centres</b> - Glen Mhor and Iona RR 1 Baysville, ON P0B 1A0 705-767-3300 - Presbyterian Music Camp Muskoka	Chantal Jackson	ilovecamp.org admin@ilovecamp.org
<b>Camp Kintail</b> Summer: RR3 85153 Bluewater Hwy Goderich, ON N7A 3X9 Year Around: 519-529-7317 Winter: Box 153 Goderich, ON N7A 3Z2	Theresa McDonald-Lee	campkintail.ca grow@campkintail.ca
<b>Huron Feathers Centre</b> Summer: 303 Lakeshore Blvd. N. Sauble Beach, ON N0H 2G0 519-422-2050 (staff cottage)	Ted Creen	huronfeathers.ca huronfeathers@gmail.com

**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

campchristopher.ca

info@campchristopher.ca

**Camp Kannawin**

Summer:

PO Box 9240

Sylvan Lake, AB T4S 1S8

403-887-5760

Cara Penman

campkannawin.ca

committee@campkannawin.ca

director@campkannawin.ca

**Dutch Harbour**

Box 158

Riondel, BC V0B 2B0

250-225-3509

Nils Anderson

Bonnie Anderson

dutchharbourcamp@gmail.com

**Camp Douglas**

c/o 11858-216th St.

Maple Ridge, BC V2X 5H8

866-885-3355

Rebecca Simpson

campdouglas.ca

director@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**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Baddeck, Knox</b> (CB010) Box 184, Grant St. Baddeck, NS B0E 1B0 902-295-1522 (C) briandmacleod@hotmail.com - <b>St. Ann's, Ephraim Scott</b> (CB011) Box 184 Baddeck, NS B0E 1B0 briandmacleod@hotmail.com	Brian D. MacLeod	Donald Morrison  Mary MacLeod
2 <b>Boularderie Pastoral Charge</b> (CB030) - <b>Big Bras d'Or, St. James</b> (CB200) 1829 Old Route 5 Big Bras d'Or, NS B1X 1A5 902-674-2469(O) ptrmacdonald@gmail.com - <b>Ross Ferry, Knox</b> (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 <b>Glace Bay, St. Paul's</b> (CB050) 262 Brookside St., Box 431 Glace Bay, NS B1A 6B4 902-842-0150 (C)	Vacant	John S. MacDonald
4 <b>Grand River</b> (CB060) c/o Norman Bartholomew 279 East Side Rd., Box 2 MI Grand River, NS B0E 1M0 - <b>Framboise, St. Andrew's</b> (CB061) RR 1 Gabarus, NS B0A 1K0 - <b>Loch Lomond, Calvin</b> (CB062) 735 Hay Cove Rd., RR 1 St. Peters, NS B0E 3B0	Vacant	Norman Bartholomew
5 <b>Little Narrows</b> (CB070) Box 352 Whycomomagh, NS B0E 3M0 yick96@hotmail.com - <b>Whycomomagh, St. Andrew's</b> (CB071) RR 1 Whycomomagh, NS B0E 3M0 yick96@hotmail.com	Andrew MacDonald	Ann Hayes  Fred Matthews
6 <b>Louisbourg-Catalone Pastoral Charge</b> (CB102) c/o Ms. Wendy Bryan 7038 Hornes Rd. Albert Bridge, NS B1K 2Z9 - <b>Catalone, St. James</b> (CB101) c/o Ms. Wendy Bryan 7038 Hornes Rd. Albert Bridge, NS B1K 2Z9 wendyandbill@ns.sympatico.ca	Vacant	Wendy Bryan



**1. PRESBYTERY OF CAPE BRETON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Louisbourg, Zion</b> (CB102) c/o Ms. Wendy Bryan 7038 Hornes Rd. Albert Bridge, NS B1K 2Z9 wendyandbill@ns.sympatico.ca		
7 <b>Middle River, Farquharson</b> (CB090) 1948 Cabot Trail RR 3, Box 10, Site 1 Baddeck, NS B0E 1B0	Vacant	Winston Nicholson
- <b>Lake Ainslie</b> (CB091) RR 1 Whycocomagh, NS B0E 3M0 lapreschurch@hotmail.ca		Johnena MacLellan
8 <b>Mira Pastoral Charge</b>	Lydia E. MacKinnon	
- <b>Marion Bridge, St. Columba</b> (CB080) c/o Box 6456 Marion Bridge, NS B1K 1A8 902-727-2625 (C) skye@ns.sympatico.ca		Clayton Bartlett
- <b>Mira Ferry, Union</b> (CB081) c/o 280 Brickyard Rd. Albert Bridge, NS B1K 2R4 skye@ns.sympatico.ca		Clayton Bartlett
9 <b>Neil's Harbour, St. Peter's</b> (CB041) Neil's Harbour Rd. Neil's Harbour, NS B0C 1N0	Vacant	Enid Stuart
10 <b>North River and North Shore</b> <b>North River, St. Andrew's</b> (CB160) c/o 49502 Cabot Trail, RR 4 Baddeck, NS B0E 1B0 902-929-2548 (C) corrie.stewart@ns.sympatico.ca	W. Corrie Stewart	Barbara Tower
11 <b>North Sydney, St. Giles</b> (CB120) c/o Mary MacFarlane 132 Regent St. North Sydney, NS B2A 2G5 902-794-7118 (C)	R. Ritchie Robinson	Norma MacAdam
12 <b>Orangedale, Malagawatch</b> (CB130) General Delivery Orangedale, NS B0E 2K0 902-756-3545 (C)	Vacant	Raymond MacPhail
- <b>Malagawatch, Fulton</b> (CB131) c/o Marina MacIntyre RR 1 West Bay Road, NS B0E 3L0		
- <b>River Denys</b> (CB132) c/o Marina MacIntyre RR 1 West Bay Road, NS B0E 3L0		
13 <b>Sydney, Bethel</b> (CB140) 9 Brookland St. Sydney, NS B1P 5B1 902-562-3740 (C) bethelchurch@ns.sympatico.ca	Robert Lyle	Charles D. Greaves

**1. PRESBYTERY OF CAPE BRETON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
14 <b>Sydney Mines, St. Andrew's</b> (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 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 660)

**2. PRESBYTERY OF NEWFOUNDLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Grand Falls/Windsor, St. Matthew's</b> (NF010) c/o D. Baird 38 Riverview Rd. Grand Falls/Windsor, NL A2A 1X5 709-489-6555	Vacant	Debbie Hynes
2 <b>St. John's, St. Andrew's</b> (NF020) PO Box 6206 St. John's, NL A1C 6J9 709-726-5385 (C), 709-726-5740 (F) standrews@bellaliant.com	Derek Krunys	Bruce Templeton
3 <b>St. John's, St. David's</b> (NF030) 98 Elizabeth Ave. St. John's, NL A1B 1R8 709-722-2382 (C) stdavids@nfld.com	Vacant	Lillian Crawford

**Other Ministries**

1 Jonathan Dent	Canadian Bible Society
2 Ian S. Wishart	Retired

**Appendix to Roll**

1 Cassandra H.J. Wessel	Retired
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**Diaconal Ministries – Other**

1 Jean Tooktoshina	Rigolet, Labrador, NL, A0P 1P0.
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**Clerk of Presbytery:** The Rev. Derek Krunys, PO Box 6206, St. John's, NL, A1C 6J9.  
Phone: 709-726-5385 (C), dkrunys@hotmail.com

(For statistical information see page 660)

**3. PRESBYTERY OF PICTOU**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Barney's River – Marshy Hope</b> (PI010) Kenzieville RR 1 Barney's River, NS B0K 1A0 902-924-2432 (C)	Vacant	Marjorie Murray
2 <b>Blue Mountain, Knox</b> (PI020) RR 5 New Glasgow, NS B2H 5C8 902-922-2238 (C)	Gail Johnson-Murdock (Stated Supply)	Joan Coady
- <b>East River St. Mary's, Zion</b> (PI021) RR 5 New Glasgow, NS B2H 5C8 902-922-2287(C)		Cathy Cameron
- <b>Garden of Eden, Blair</b> (PI022) RR 5 New Glasgow, NS B2H 5C8		Kaye MacDonald
3 <b>East River Pastoral Charge</b>	Gail Johnson-Murdock	Howard Archibald
- <b>St. Paul's</b> (PI032) c/o H. Archibald 355 Irish Mtn. Rd., RR 2 New Glasgow, NS B2H 5C5 howard.lindaarchibald@gmail.com		
- <b>Springville</b> (PI031) c/o H. Archibald 355 Irish Mtn. Rd., RR 2 New Glasgow, NS B2H 5C5 howard.lindaarchibald@gmail.com		
- <b>Sunnybrae, Calvin</b> (PI033) c/o H. Archibald 355 Irish Mtn. Rd., RR 2 New Glasgow, NS B2H 5C5 howard.lindaarchibald@gmail.com		
4 <b>Glenelg</b> (PI151) RR 1 Guysboro County Aspen, NS B0H 1E0 902-833-2700 (C) bonniejmcgrath@gmail.com	Vacant	Robert Fraser
5 <b>Hopewell, First</b> (PI040) General Delivery Hopewell, NS B0K 1C0	Vacant	Joanne Nichols
- <b>Gairloch, St. Andrew's</b> (PI042) RR 2 Westville, NS B0K 2A0 902-396-4206 (C)		Robert Nelson
- <b>Rocklin, Middle River</b> (PI043) c/o Wayne MacKay 10 E Fraser Cross Rd., RR 2 Westville, NS B0K 2A0 902-396-4380		Phyllis Hayter
6 <b>Little Harbour</b> (PI050) RR 1 New Glasgow, NS B2H 5C4 902-752-2235 (C) lorne.macleod@eastlink.ca	Lorne A. MacLeod	Cathy McLean

**3. PRESBYTERY OF PICTOU**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Pictou Landing, Bethel</b> (PI051) RR 2 Trenton, NS B0K 1X0 lorne.macleod@eastlink.ca		Wm. MacPherson
7 <b>MacLennan's Mtn., St. John's</b> (PI060) RR 4 New Glasgow, NS B2H 5C7	Stated Supply	Sandy MacGregor
8 <b>Moser River, St. Giles</b> (PI152) c/o A. Moser Box 156 Sheet Harbour, NS B0J 3B0	Stated Supply	Angus H. Moser
9 <b>New Glasgow, First</b> (PI070) 208 MacLean St. New Glasgow, NS B2H 4M9 902-752-5691 (C), 902-755-2055 (F) first.church@aliantzinc.ca	J. Kenneth MacLeod (Interim Minister)	Sharon Mason
10 <b>New Glasgow, St. Andrew's</b> (PI080) 37 Mountain Rd. New Glasgow, NS B2H 3W4 902-752-5326 (C) thekirk@ns.sympatico.ca	Joon Ki Kim	Wally Sutherland
11 <b>Oxford-Riverview Pastoral Charge</b>		
- <b>Oxford, St. James</b> (PI161) PO Box 228 Oxford, NS B0M 1P0 902-447-3013 (C)	Vacant	Robert Hunsley
- <b>Riverview, St. Andrew's</b> (PI162) c/o D. Dixon RR 1, Cumb Cty Port Howe, NS B0K 1K0		Dorothy Dixon
12 <b>Pictou, First</b> (PI100) Box 1003 Prince St. Pictou, NS B0K 1H0 902-485-4298 (C), 902-485-1562 (F) g.cmacdonald@eastlink.ca	Vacant	Chris MacDonald
13 <b>Pictou, St. Andrew's</b> (PI110) Box 254, 105 Coleraine St. Pictou, NS B0K 1H0 902-485-5014 (C) murray.hill@ns.sympatico.ca	Vacant	Murray Hill
14 <b>River John, St. George's</b> (PI130) 15 River John Rd., RR 1 River John, NS B0K 1N0 902-351-2310 (C) gdickson@bellaliant.net	Gregory Dickson	Michael Joudrey
- <b>Toney River, St. David's</b> (PI131) 15 River John Rd., RR 1 River John, NS B0K 1N0 902-351-2310 (C) gdickson@bellaliant.net		Darlene Henderson

**3. PRESBYTERY OF PICTOU**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
15 <b>Scotsburn, Bethel</b> (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
- <b>West Branch, Burns Memorial</b> (PI142) RR 1 Scotsburn, NS B0K 1R0		Esther S. Bain
16 <b>Stellarton, First</b> (PI170) Box 132 Stellarton, NS B0K 1S0 902-752-6548 (C) sfpc@bellaliant.com	Charles E. McPherson	Bill Fraser (Acting)
17 <b>Tatamagouche, Sedgwick Mem.</b> (PI180) Box 98 Tatamagouche, NS B0K 1V0 902-657-2748 (C)	Vacant	Lesley Jean Tucker
- <b>Wallace, St. Matthew's</b> (PI182) c/o Box 188 Wallace, NS B0K 1Y0 902-257-2811 (C)		Ira Drysdale
18 <b>Thorburn, Union</b> (PI190) Box 12 Thorburn, NS B0K 1W0 902-922-2366 (C)	Jeffrey R. Lackie	Ray Kirk
- <b>Sutherland's River</b> (PI191) RR 1 Thorburn, NS B0K 1W0 902-922-2366 (C)		Audrey Hodder
19 <b>West River Pastoral Charge</b>		
- <b>Durham, West River</b> (PI200) c/o C. Wood RR 2 Pictou, NS B0K 1H0 cnwood@eastlink.ca	Mary Anne Grant (Stated Supply)	Clifton Wood
- <b>Greenhill, Salem</b> (PI201) RR 1 Westville, NS B0K 2A0		Jori Hart
- <b>Saltsprings, St. Luke's</b> (PI202) RR 1 Salt Springs, NS B0K 1P0 cyndi.kellyparks@tncweb.ca		Cynthia Parks
20 <b>Westville, St. Andrew's</b> (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
- <b>Merigomish, St. Paul's</b> (PI012) RR 1, Rte. 245 Merigomish, NS B0K 1G0 902-926-2112 (C)		John Muir

**Appendix to Roll**

1 Ina Adamson (Diaconal)	Retired
2 D. John Fortier	Retired

**3. PRESBYTERY OF PICTOU****Appendix to Roll (cont'd):**

3	Keith P. Humphrey	Retired
4	D. Ross MacDonald	Retired
5	E.M. Iona MacLean	Retired
6	Glen Matheson	Retired
7	Patricia A. Rose	Retired
8	Richard E. Sand	Retired
9	A. Gordon Smith	Without Charge
10	Carol Smith	Without Charge
11	Debbie R. Stewart (Diaconal)	Without Charge
12	Gerald E. Thompson	Retired
13	Gary Tonks	Retired
14	Larry A. Welch	Retired

**Clerk of Presbytery:** The Rev. Charles McPherson, Box 132, Stellarton, NS, B0K 1S0.  
Phone: 902-752-6548 (C), 902-752-5935 (R), c.cmcpherson@ns.sympatico.ca

(For statistical information see page 661)

**4. PRESBYTERY OF HALIFAX & LUNENBURG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Dartmouth, Iona</b> (HL010) 90 Lucien Dr. Dartmouth, NS B2W 2J3 902-434-2203 (C), 902-462-0244 (F) ionapc@eastlink.ca	Cynthia J. Chenard	Irene Rose
2 <b>Dartmouth, St. Andrew's</b> (HL020) 216 School St. Dartmouth, NS B3A 2Y4 902-469-4480 (C), 902-466-0210 (F) ceweeks@ns.sympatico.ca	P.A. (Sandy) McDonald	Cheryl E. Weeks
3 <b>Dean, Sharon</b> (HL030) PO Box 86 Upper Musquodoboit, NS B0N 2M0 902-568-2771 (C) mikewahenderson@gmail.com	Michael W.A. Henderson	Kenneth Lemmon
4 <b>Elmsdale, St. Matthew's</b> (HL040) 143 Hwy 214 Elmsdale, NS B2S 1G7 902-883-2550 (C) ehlpc@bellaliant.com - <b>Hardwood Lands</b> (HL041) 8178 Highway 14 Hardwood Lands, NS B0N 1Y0 902-758-1031 (C) ehlpc@bellaliant.com	Beth M. Mattinson	Grant MacDonald  Graham Gagne
<b>Halifax:</b> 5 <b>Calvin</b> (HL050) 3311 Ashburn Ave. Halifax, NS B3L 4C3 902-455-7435 (C) calvinhalifax@bellaliant.com	Michael Koslowski	Debbie Lyver

**4. PRESBYTERY OF HALIFAX & LUNENBURG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Halifax (cont'd):</b>		
6 <b>Church of St. David</b> (HL070) 1544 Grafton St. PO Box 36061, RPO Spring Garden Halifax, NS B3J 3S9 902-423-1944 (C), 902-423-2185 (F) stdavids.office@ns.sympatico.ca	H. Kenneth Stright	Murray Alary
7 <b>Lower Sackville, First Sackville</b> (HL100) 60 Beaver Bank Rd. Lower Sackville, NS B4E 1G6 902-865-4053 (C) jeanmacaulay@eastlink.ca	Jean K. MacAulay	Marian Tomlik
8 <b>Lunenburg, St. Andrew's</b> (HL080) Box 218 Lunenburg, NS B0J 2C0 902-634-4846 (C),	D. Laurence Mawhinney (Stated Supply)	Edward Fralick
- <b>Rose Bay, St. Andrew's</b> (HL081) Box 24 Riverport, NS B0J 2W0 902-766-4718 (C) brenda.oxner@gmail.com		George Walker
9 <b>New Dublin-Conquerall</b>	D. Laurence Mawhinney (Stated Supply)	Ola Hirtle
- <b>Dublin Shore, Knox</b> (HL091) c/o Ola Hirtle RR 1 La Have, NS B0R 1C0 902-688-2321 (C) ann.taylor@eastlink.ca		
- <b>West Dublin, St. Matthew's</b> (HL092) c/o Ola Hirtle RR 1 La Have, NS B0R 1C0 902-688-2321 (C) ann.taylor@eastlink.ca		
10 <b>New Minas, Kings</b> (HL130) 5563 Prospect Rd. New Minas, NS B4N 3K8 902-681-1333 (C), 902-681-1246 (F) kingschurch@ns.aliantzinc.ca	Timothy F. Archibald	Mike Van den Hof
11 <b>Noel Road, St. James'</b> (HL121) c/o Sandra Cameron 923 Ettinger Rd., RR 2 Kennetcook, NS B0N 1P0 902-369-2696 (C) sandracameron@xplornet.com	Vacant	Sandra N. Cameron
12 <b>Truro, St. James'</b> (HL110) 142 Queen St. Truro, NS B2N 2B5 902-893-9587 (C) stjameschurch@eastlink.ca	David W.K. Sutherland (Interim Minister)	George MacKenzie
- <b>McClure's Mills, St. Paul's</b> (HL111) 142 Queen St. Truro, NS B2N 2B5 902-893-9587 (C) stjameschurch@eastlink.ca		Leota Upham

**4. PRESBYTERY OF HALIFAX & LUNENBURG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
13 <b>Windsor, St. John's</b> (HL120) Box 482 Windsor, NS B0N 2T0 902-757-2445 (C)	Jean K. MacAulay (Stated Supply)	Beverley Harvey

**Other Ministries**

- |                   |                                      |
|-------------------|--------------------------------------|
| 1 Kimberly Barlow | Chaplain, Canadian Forces Chaplaincy |
| 2 Michael Veenema | Chaplain, Nova Scotia Youth Facility |

**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 L. Dale Gray              | Retired        |
| 4 William G. Johnston       | Without Charge |
| 5 Jennifer MacDonald        | Without Charge |
| 6 G. Clair MacLeod          | Retired        |
| 7 W.G. Sydney McDonald      | Retired        |
| 8 Donald Mews               | Without Charge |
| 9 Gwendolyn Roberts         | Retired        |
| 10 J. Bruce Robertson       | Retired        |
| 11 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 662)

**5. PRESBYTERY OF NEW BRUNSWICK**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Bass River, St. Mark's</b> (NB010) 7739 Route 116 Bass River, NB E4T 1L2 506-785-4479 (C) thebrpc@gmail.com	Alexander D. Sutherland	Willah Ryan
- <b>Beersville, St. James</b> (NB020) 7895 Route 126 Harcourt, NB E4T 2Z1 506-523-9357 (C) thebrpc@gmail.com		James Cail
- <b>Clairville, St. Andrew's</b> (NB030) 1220 Route 465 Clairville, NB E4T 2L7 506-785-4558 (C) thebrpc@gmail.com		Helen Jones
- <b>West Branch, Zion</b> (NB040) 540 Cail's Mills Rd. Cail's Mills, NB E4T 2R8 506-785-2245 (C) thebrpc@gmail.com		Leslie Cail



**5. PRESBYTERY OF NEW BRUNSWICK**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
2 <b>Bathurst, St. Luke's</b> (NB050) 395 Murray Ave. Bathurst, NB E2A 1T4 506-546-4645 (C), 506-548-8982 (F) stlukes@bellaliant.com - <b>Campbellton, Knox</b> (NB060) 29 Duncan St. Campbellton, NB E3N 2K5 506-753-7300 (C) twinkle1@nb.sympatico.ca	M. Glen Sampson	M. Glen Sampson (Acting)  Mona Harris
3 <b>Charlotte County Pastoral Charge</b> (NB410) - <b>St. Andrews, Greenock</b> (NB280) 146 Montague St. St. Andrews, NB E5B 1H8 506-466-6743 (C) cmacl@nb.sympatico.ca - <b>St. Stephen, St. Stephen's</b> (NB290) Box 45 St. Stephen, NB E3L 2W9 506-466-6743 (C) cmacl@nb.sympatico.ca - <b>St. George, The Kirk</b> (NB090) 180 Brunswick St. St. George, NB E5C 3S2 506-755-3851 (C) cmacl@nb.sympatico.ca - <b>Pennfield, The Kirk</b> (NB080) 71 Route 175 Pennfield, NB E5H 0B3 506-755-3851 (C) cmacl@nb.sympatico.ca	Cheryl G. MacFadyen	Ken MacKeigan  Derek O'Brien  Mary Anne Craig  John A. Brown
4 <b>Dalhousie, St. John's</b> (NB070) 142 Edward St. Dalhousie, NB E8C 1P8 506-654-3230 (C)	Vacant	Raymond MacNair
5 <b>Ferguson, Grace and St. James Pastoral Charge</b> 580 Old King George Hwy. Miramichi, NB E1V 1K1 - <b>Derby, Ferguson</b> (NB180) c/o P. Mossman 4943 Rte 108 Millerton, NB E1V 5B9 506-622-0357 (C) - <b>Millerton, Grace</b> (NB170) c/o P. Mossman 4943 Rte 108 Millerton, NB E1V 5B9 506-622-0357 (C) pmossman@nbnet.nb.ca - <b>Miramichi, St. James</b> (NB190) 275 Newcastle Blvd. Miramichi, NB E1V 7N4 506-622-1648 (C), 506-622-1648 (F) rgmckay@nb.sympatico.ca	Terry D. Jones (Lay Missionary)	Jim Lockerbie  Phyllis Mossman  Phyllis Mossman  Robert McKay

**5. PRESBYTERY OF NEW BRUNSWICK**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
6 <b>Fredericton, St. Andrew's</b> (NB100) 512 Charlotte St. Fredericton, NB E3B 1M2 506-455-8220 (C) sapc@sapc.ca	Douglas E. Blaikie	Jeanne Kaye Speight
7 <b>Hampton, St. Paul's</b> (NB110) 978 Main St. Hampton, NB E5N 6E7 506-832-4985 (C) presclerk@gmail.com - <b>Barnesville</b> (NB120) 1257 Rte 820 Barnesville, NB E5N 3L6 506-832-7790 (C) acbrad@nb.sympatico.ca	Kent E. Burdett	Gillian Urquhart  Lonnie Bradley
8 <b>Hanwell, St. James</b> (NB130) 1991 Highway 640 Hanwell, NB E3C 1Z5 506-450-4031 (C) sjchurch@nbnet.nb.ca	Wendy L. MacWilliams	Wina Parent
9 <b>Harvey Station, Knox</b> (NB140) 2412 Route 3 Harvey, NB E6K 1P4 506-366-5398 (C) grandson@nb.sympatico.ca - <b>Acton</b> (NB150) 2412 Route 3 Harvey, NB E6K 1P4 506-366-5398 (C) grandson@nb.sympatico.ca	Anne J. Boudreau	Nancy Patterson  Marlene Phillips
10 <b>Kirkland, St. David's</b> (NB160) c/o Judy Cole 1301 Route 540 Kirkland, NB E7N 2K9	Vacant	Judy Cole (contact person)
11 <b>Miramichi (Chatham), Calvin</b> (NB200) c/o 206 Wellington St. Miramichi, NB E1N 1M7 506-773-7141 (C) - <b>Black River Bridge, St. Paul's</b> (NB210) c/o A. Newton 896 North Black River Rd. Black River Bridge, NB E1N 5T3 506-228-4988 (C), 506-228-0116 (F) - <b>Kouchibouquac, Knox</b> (NB220) c/o C. Barter 11307 Route 134 Kouchibouquac, NB E4X 1N5 506-876-4463 (C)	Vacant	Harold Cameron  Alexander Newton  Connie Barter
12 <b>Moncton, St. Andrew's</b> (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

**5. PRESBYTERY OF NEW BRUNSWICK**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
13 <b>New Carlisle, Knox</b> (NB240) PO Box 370 New Carlisle, QC G0C 1Z0 418-752-2822 (C) lewiss@globetrotter.net	Vacant	Lewis Smollett
14 <b>Riverview, Bethel</b> (NB260) 600 Coverdale Rd. Riverview, NB E1B 3K6 506-386-6254 (C), 506-386-1939 (F) bethelchurch@nb.aibn.com	Charles S. Cook	Alan Hamilton
15 <b>Sackville, St. Andrew's</b> (NB270) 36 Bridge St. Sackville, NB E4L 3N7 506-536-1952 (C) sapres@bellaliant.net	Jeffrey M. Murray	Sylvia Harris
<b>Saint John:</b>		
16 <b>Saint Columba</b> (NB300) 1454 Manawagonish Rd. Saint John, NB E2M 3Y3 506-672-6280 (C) dandekraglund@rogers.com	Erik W. Kraglund	Sasha Melvin
17 <b>Grace</b> (NB310) 101 Coburg St. Saint John, NB E2L 3J8 506-634-7765 (C), 506-693-3223 (F) gracechurchsj@gmail.com	John J. Crawford	Del O'Brien
18 <b>Stanley, St. Peter's</b> (NB330) 21 English Settlement Rd. Stanley, NB E6B 2C7 506-367-2415 (C), 506-367-2415 (F) dawna.foreman001@gmail.com	Vacant	Dawna Foreman
19 <b>Sunny Corner, St. Stephen's</b> (NB340) 1780 Highway 425 Sunny Corner, NB E9E 1J3 506-836-7459 (C)	Vacant	Joseph Sheasgreen
- <b>Warwick, St. Paul's</b> (NB350) 471 Route 415 Warwick Settlement, NB E9E 1Y9 506-836-7459 (C)		Delbert Doyle
20 <b>Tabusintac, St. John's</b> (NB360) 7 Hierlihy Rd. Tabusintac, NB E9H 1Y5 506-779-1812 (C) gordie@bellaliant.net	Vacant	Gordon King
- <b>Bartibog Bridge, St. Matthew's</b> (NB370) (Oak Point) 809 Route 11 Bartibog Bridge, NB E1V 7H8 506-773-4709 gordie@bellaliant.net		Gordon King
- <b>New Jersey, Zion</b> (NB380) 19 Burnt Church Rd. New Jersey, NB E9G 2J9 506-776-3630 gordie@bellaliant.net		Gordon King

**5. PRESBYTERY OF NEW BRUNSWICK**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
21 <b>Woodstock, St. Paul's</b> (NB390) 113 Victoria St. Woodstock, NB E7M 3A4 506-325-9749 (C)	Vacant	Judith Jackson

**Other Ministries**

1 Charles R. Deogratias Senior Chaplain, Armed Forces, Base Gagetown

**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 G. 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 M. 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@gmail.com

(For statistical information see pages 662–63)

**6. PRESBYTERY OF PRINCE EDWARD ISLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Belfast, St. John's</b> (PE020) RR 3 Belfast, PE C0A 1A0 902-659-2703 (C), 902-659-2842 (F) stjohns@pei.aibn.com	Roger W. MacPhee	Barbara Ann Gillis
- <b>Wood Islands</b> (PE021) Belle River Post Office Belle River, PE C0A 1B0 stjohnspastor@pei.aibn.com		Frederick MacLeod
2 <b>Brookfield Pastoral Charge</b> - <b>Brookfield</b> (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	Andrew G. Campbell	Allister Cummings
- <b>Glasgow Road</b> (PE031) c/o R. MacRae 1255 Glasgow Rd - Rte 224 Ebenezer, PE C1E 0T2 902-621-2259 (C) brookfield.charge@bellaliant.net		Rita MacRae

**6. PRESBYTERY OF PRINCE EDWARD ISLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Hunter River</b> (PE032) c/o Kent Smith PO Box 72 Hunter River, PE C0A 1N0 902-621-2259 (C) brookfield.charge@bellaliant.net		Kent Smith
3 <b>Central Parish Pastoral Charge</b> - <b>Canoe Cove</b> (PE071) 548 Canoe Cove Rd., Rte 19A Long Creek, PE C0A 1H1 902-675-3175 (C) steven.stead@hotmail.com	Steven Stead	Orlanda Drebit
- <b>Clyde River, Burnside</b> (PE070) 746 Clyde River Rd. Clyde River, PE C0A 1H1 902-675-3175 (C) steven.stead@hotmail.com		Orlanda Drebit
4 <b>Charlottetown, St. James</b> (PE040) 35 Fitzroy St. Charlottetown, PE C1A 1R2 902-892-2839 (C), 902-894-7912 (F) kirkstjames@pei.aibn.com	Amanda J. Henderson-Bolton	Simon Lloyd Pamela Stewart
5 <b>Charlottetown, St. Mark's</b> (PE060) PO Box 20007 Sherwood RPO Charlottetown, PE C1A 9E3 902-892-5255 (C), 902-892-0685 (F) stmarkspres@eastlink.ca	Thomas J. Hamilton Paula E. Hamilton	Gavin Richardson
- <b>Marshfield, St. Columba</b> (PE061) PO Box 20007 Sherwood RPO Charlottetown, PE C1A 9E3 902-892-5255 (C), 902-892-0685 (F) stmarkspres@eastlink.ca		Earl Foster
6 <b>Charlottetown, Zion</b> (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 <b>Hartsville</b> (PE150) c/o Dawna Lee O'Connor 766 Newton Rd. Kinkora, PE C0B 1N0 joeoconnor@pei.sympatico.ca	Dawn B. Griffiths	Kenneth MacInnis
8 <b>Kensington</b> (PE080) PO Box 213 Kensington, PE C0B 1M0 902-836-3266 (C) ken.pres.church@bellaliant.net	H. Alan Stewart (Stated Supply)	Irene Davison
- <b>New London, St. John's</b> (PE082) Box 8036, RR 6 Kensington, PE C0B 1M0 902-886-2554 (C)		Juliana Elsinga

**6. PRESBYTERY OF PRINCE EDWARD ISLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
9 <b>Montague, St. Andrew's</b> (PE090) Box 28 Montague, PE C0A 1R0 902-838-3139 (C), 902-368-1938 (F) bnbrcraig@pei.symptico.ca - <b>Cardigan, St. Andrew's</b> (PE091) RR 4 Cardigan, PE C0A 1G0 902-583-2437 (C) alandsandramyers@yahoo.ca	Stephen Thompson	Gladys MacIntyre  Allison Myers
10 <b>Nine Mile Creek</b> (PE073) c/o 764 Highland Park Rd. Nine Mile Creek, PE C0A 1H2 902-675-3146 anne.mac47@gmail.com	Vacant	Anne Marie MacDonald
11 <b>North Tryon</b> (PE130) c/o 23509 Trans Canada Hwy. Borden, PE C0B 1X0 902-855-2480 (C) stephenlindah@hotmail.com	Michael J. Hamilton	Elmer MacDonald
12 <b>Richmond Bay Pastoral Charge</b> PO Box 47 Tyne Valley, PE C0B 2C0 902-831-3088 islander@islandtelecom.com - <b>Freeland</b> (PE121) PO Box 47 Tyne Valley, PE C0B 2C0 902-831-3088 islander@islandtelecom.com - <b>Lot 14</b> (PE122) PO Box 47 Tyne Valley, PE C0B 2C0 902-831-2766 islander@islandtelecom.com - <b>Tyne Valley</b> (PE120) PO Box 47 Tyne Valley, PE C0B 2C0 902-831-3088 islander@islandtelecom.com - <b>Victoria West</b> (PE123) PO Box 47 Tyne Valley, PE C0B 2C0 902-831-3421 islander@islandtelecom.com	Vacant	Doug LeBlanc Edward MacLean
13 <b>Summerside</b> (PE110) 130 Victoria Rd. Summerside, PE C1N 2G5 902-436-2557 (C), 902-436-0811 (F) spchurch@pei.aibn.com	Bradford E. Blaikie	Nancy Harvey Susan Cameron
14 <b>WellSpring</b> (PE160) c/o S. Jackson 4727 Rte 17, RR 4 Montague, PE C0A 1R0 902-962-2900 (C) 8jackson@pei.symptico.ca	Vacant	Malcolm MacPherson

**6. PRESBYTERY OF PRINCE EDWARD ISLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
15 <b>West Point</b> (PE011) 936 Hamilton Rd., RR 2 O'Leary, PE C0B 1V0 902-859-2568 (C) domacwilliams@rogers.com	Vacant	Doris MacWilliams

**Other Ministries**

1 Mark W. Buell	Chaplain, Queen Elizabeth Hospital, Charlottetown
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**Appendix to Roll**

1 Lonnie S. Atkinson	Retired
2 Adrian Auret	Retired
3 Linda R. Berdan	Retired
4 Daphne A. Blaxland	Without Charge
5 M. Wayne Burke	Without Charge
6 Anne Cameron (Diaconal)	Retired
7 John R. Cameron	Retired
8 Evelyn M.I. Carpenter	Retired
9 William F. Dean	Retired
10 W. James S. Farris	Retired
11 Ian C. Glass	Retired
12 Vicki L. Homes	Without Charge
13 Andrew Hutchinson	Retired
14 W. Stirling Keizer	Without Charge
15 Susan M. Lawson	Retired
16 Karen G. MacRae	Without Charge
17 Gordon J. Matheson	Retired
18 Christine Schulze	Without Charge
19 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.clerkpei@gmail.com

(For statistical information see pages 663–64)

**SYNOD OF QUEBEC & EASTERN ONTARIO****7. PRESBYTERY OF QUEBEC**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Inverness, St. Andrew's</b> (QU020) 339 des Erables St. Inverness, QC G0S 1K0 418-755-0990 (C) revbarb2003@gmail.com	Barbara J. Fotheringham	Raymond Dempsey
2 <b>Leggatt's Point</b> (QU030) PO Box 189 Price, QC G0J 1Z0 418-775-5417 (R)	Vacant	Joan Craig
3 <b>Melbourne, St. Andrew's</b> (QU050) 1169 Route 243 Richmond, QC J0B 2H0 819-826-2946 (R)	Vacant	Estelle Blouin





**8. PRESBYTERY OF MONTREAL**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
3 <b>Beauharnois, St. Edward's</b> (MT030) c/o I. Legassic 110 Rue de Gaspé Ouest, Apt 405 Châteauguay, QC J6J 0C5	Vacant	Irene Legassic
4 <b>Châteauguay, Maplewood</b> (MT050) 215 McLeod Ave. Châteauguay, QC J6J 2H5 450-691-4560 (C) maplewoodchurch@bellnet.ca	Vacant	Elizabeth Johnston
5 <b>Hemmingford, St. Andrew's</b> (MT080) c/o S. Kyle 825 Old Rd. Hemmingford, QC J0L 1H0	Vacant	Sally Kyle
6 <b>Howick, Georgetown</b> (MT090) 920 Route 138 PO Box 347 Howick, QC J0S 1G0	Vacant	Milton Reddick
7 <b>Huntingdon, St. Andrew's</b> (MT100) 33 Prince St. Huntingdon, QC J0S 1H0 450-264-6226 (C) armhurstfarm@sftl.ca	Vacant	Jean Armstrong
8 <b>Lachute, Margaret Rodger Memorial</b> (MT120) PO Box 877 Lachute, QC J8H 4G5 450-562-6797 (C), 450-562-6797 (F) mrmphchurch@videotron.ca	Douglas Robinson	Edna Young
9 <b>Laval (Duvernay), St. John's</b> (MT060) 2960 Blvd. de la Concorde, Duvernay, Laval, QC H7E 2B6 450-661-2916	Paolo Ruscito (Lay Missionary)	Giovanna Martoccia
10 <b>Lost River</b> (MT130) c/o H. MacMillan 5151 Lost River Rd. Harrington, QC J8G 2T1	Summer Supply	Heather-Anne MacMillan
11 <b>Mille Isles</b> (MT140) c/o John Reeves 63 Balmoral Rd. Morin Heights, QC J0R 1H0	Vacant	John D. Reeves
<b>Montreal:</b>		
12 <b>Arabic</b> (MT470) 1345 Lapointe Rd. St. Laurent, QC H4L 1K5 514-718-1926	Samy Said	Gamal Hanna
13 <b>Chinese</b> (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

**8. PRESBYTERY OF MONTREAL**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Montreal (cont'd):</b>		
14 <b>Cote des Neiges</b> (MT160) 3435 Cote Ste. Catherine Rd. Montreal, QC H3T 1C7 514-738-6115 (C) joel.coppieters@gmail.com	Joel Coppieters	Kenneth Bell
15 <b>Ghanaian</b> (MT460) 1345 Lapointe Rd. St. Laurent, QC H4L 1K5 ghanapresbymontreal@hotmail.com	Stephen Azundem	Jennifer Amarteifio
16 <b>Hungarian</b> (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
17 <b>Kensington</b> (MT220) 6225 Godfrey Ave. Montreal, QC H4B 1K3 514-486-4559 (C) info@kensingtonchurch.ca	Vacant	Ann Jackson
18 <b>Livingstone</b> (MT240) 7110 de l'Epee Ave. Montreal, QC H3N 2E1 514-272-7330 (C), 514-331-2850 (F) livingstones7110@gmail.com	Sybil Mosley	Sybil Mosley
19 <b>Maisonneuve</b> (MT250) 1606 Letourneux St. Montreal, QC H1V 2M5 514-255-4100 jreed@sheafespiga.org	Joe W. Reed (Stated Supply)	Florence McLean
20 <b>St-Luc Eglise</b> (MT170) 5790 17e Ave. Montreal, QC H1X 2R8 514-722-3872 (C), 514-722-8546 (F) eglise.stluc@videotron.ca	Richard Bonetto	Rose Djiana
21 <b>St. Andrew &amp; St. Paul</b> (MT270) 3415 Redpath St. Montreal, QC H3G 2G2 514-842-3431 (C), 514-842-3433 (F) info@standrewstpaul.com	Kay Diviney	Donald Walcot
22 <b>La Communauté chrétienne Siloé Canada</b> (MT480) c/o The Rev. Eloi Agbanou 101-6920 Fielding Ave. Montreal, QC H4V 1P5 514-564-9247 agbanou@yahoo.fr	Eloi Agbanou	Nadia Djadjo
23 <b>Taiwanese Robert Campbell</b> (MT260) 2225 Regent Ave. Montreal, QC H4A 2R2 514-481-3258 (C) trchurch@hotmail.com	Paul Wu	Kuo Chin Wu

**8. PRESBYTERY OF MONTREAL**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Montreal (cont'd):</b>		
24 <b>Westminster (Pierrefonds) (MT320)</b> 13140 Monk Blvd. Montreal, QC H8Z 1T6 514-626-2982 wpcmtl@gmail.com	Vacant	Angelia Mercier
25 <b>Montreal West (MT300)</b> 160 Ballantyne Ave. N. Montreal West, QC H4X 2C1 514-484-7913	Sampson Afoakwah	Hermann Mbounou
26 <b>Pincourt, Ile Perrot (MT330)</b> 242-5th Ave. Pincourt, QC J7W 5L3 514-453-1441 nivmark1230@gmail.com	Vacant	Mark Farrell
27 <b>Pointe Claire, St. Columba by the Lake (MT340)</b> 11 Rodney Ave. Pointe Claire, QC H9R 4L8 514-697-2091 (C), 514-697-4552 (F) office@stcolumba.ca	Ian D. Fraser	Cheryl Dexas
28 <b>Riverfield (MT091)</b> Box 347 Howick, QC J0S 1G0 kerr.e@videotron.ca	Vacant	Elmer Black
- <b>St. Urbain, Beechridge (MT040)</b> c/o Neil MacKay 333 Rang Double St. Urbain, QC J0S 1Y0 450-427-2241		Neil MacKay
29 <b>Rockburn (MT311)</b> c/o Shirley McNaughton 2488 Boyd Settlement Rd. Huntingdon, QC J0S 1H0 fertilevalley28@gmail.com	Vacant	Shirley McNaughton
30 <b>St. Andrew's East (MT350)</b> 5 John Abbott St. St. Andre d'Argenteuil, QC J0V 1X0	Vacant	Sharon McOuat
31 <b>St. Lambert, St. Andrew's (MT360)</b> 496 Birch Ave. St. Lambert, QC J4P 2M8 450-671-1862 (C), 450-671-1862 (F) standrews@standrews-stlambert.ca	D. Barry Mack	Beverley Hindle
32 <b>Town of Mount Royal, Presbyterian Church of the (MT390)</b> 39 Beverley Ave. Mont-Royal, QC H3P 1K3 514-733-0112	Vacant	Shiona Dempster

**Other Ministries**

- 1 Andrew Cameron
- 2 Roland De Vries

Chaplain, Canadian Armed Forces  
Director of Pastoral Studies, Presbyterian College, Montreal

**8. PRESBYTERY OF MONTREAL**

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**Other Ministries** (cont'd):

3	Victor Gavino	Co-ordinator, Leadership Centre, Presbyterian College, Montreal
4	Bonita E. Mason	Chaplain, Canadian Armed Forces
5	Daniel J. Shute	Librarian, Presbyterian College, Montreal
6	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	Jean F. Porret	Retired
19	Linda N. Robinson	Without Charge
20	John A. Simms	Retired
21	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 664–65)

**9. PRESBYTERY OF SEAWAY-GLENGARRY**

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<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Avonmore, St. Andrew's</b> (SG010) 3256 County Rd. 15, Box 104 Avonmore, ON K0C 1C0 613-537-8929 (C) mark.bourgon@sympatico.ca	Mark Bourgon	Joyce Bender
- <b>Finch, St. Luke's-Knox</b> (SG080) 28 Front St., Box 220 Finch, ON K0C 1K0 613-984-2201 (C) mark.bourgon@sympatico.ca		Garry Nugent
- <b>Gravel Hill, St. James-St. Andrew's</b> (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

**9. PRESBYTERY OF SEAWAY-GLENGARRY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
2 <b>Brockville, First</b> (SG020) 10 Church St., Box 885 Brockville, ON K6V 5W1 613-345-5014 (C) firstkirk@ripnet.com	Marianne Emig Munro	Quentin Robinson
3 <b>Caintown, St. Paul's</b> (SG030) c/o 344 Old River Rd., RR 3 Mallorytown, ON K0E 1R0 613-923-1431 (C) stpaulscaintown@gmail.com - <b>Lansdowne, Church of the Covenant</b> (SG031) 10 King St., Box 138 Lansdowne, ON K0E 1L0 613-214-4663 (C)	Vacant	Angela Cowan  Joanne Sytsma
4 <b>Chesterville, St. Andrew's</b> (SG050) c/o Ann Langabeer Box 671 Winchester, ON K0C 2K0 613-774-2110 (C) - <b>Morewood</b> (SG051) Box 204 Morewood, ON K0A 2R0 613-987-2133 (C), 613-987-5341 (F) - <b>Winchester, St. Paul's</b> (SG200) 517 Main St. W., Box 879 Winchester, ON K0C 2K0 613-774-3333 (C)	Bruce W. Kemp	Ann Langabeer  Ruth Pollock  Jorris Zubatuk
5 <b>Cornwall, St. John's</b> (SG060) 28 - 2nd St. E. Cornwall, ON K6H 1Y3 613-932-8693 (C), 613-933-6144 (F) admin@stjohnscornwall.ca	Ian K. Johnston (Interim Minister)	Johneen Everson
6 <b>Dunvegan, Kenyon</b> (SG070) 1630 County Road 30, RR 1 Dunvegan, ON K0C 1J0 613-678-2464 revjulia@sympatico.ca - <b>Kirk Hill, St. Columba</b> (SG120) 20950 Laggan-Glenelg Rd., Box 81 Dalkeith, ON K0B 1E0 613-874-1053 (C) revjulia@sympatico.ca	Julia Apps-Douglas	Dona Addison  Roy MacMaster
7 <b>Iroquois, Knox</b> (SG100) 24 Church St., Box 440 Iroquois, ON K0E 1K0 613-246-4422 (cell) gl.howard@sympatico.ca - <b>Cardinal, St. Andrew's &amp; St. James</b> (SG040) 2140 Dundas St., Box 399 Cardinal, ON K0E 1E0 613-213-7626 (cell) gl.howard@sympatico.ca	Geoffrey P. Howard	Marlene Shearer  Darlene Orzel

**9. PRESBYTERY OF SEAWAY-GLENGARRY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
8 <b>Kemptville, St. Paul's</b> (SG110) 319 Prescott St., Box 797 Kemptville, ON K0G 1J0 613-258-4136 (C) reverend@stpaulskemptville.ca	Samer Kandalaft	Heather Stewart
- <b>Mountain, Knox</b> (SG201) 2227 Simms Rd., Box 35 South Mountain, ON K0E 1W0 613-258-3833 (C) reverend@stpaulskemptville.ca		Florence Donoghue
9 <b>Lancaster, St. Andrew's</b> (SG130) 20389 Church St., Box 524 Lancaster, ON K0C 1N0 613-347-2206 (C) eijnorwest@sympatico.ca	Ian C. MacMillan	Barbara Kinnear
- <b>Martintown, St. Andrew's</b> (SG131) c/o Heather Buchan 4186 Squire Rd., RR 1 Apple Hill, ON K0C 1B0 613-931-2545 (C) eijnorwest@sympatico.ca		Scott Johnston
10 <b>Maxville, St. Andrew's</b> (SG140) 21 Main St., Box 7 Maxville, ON K0C 1T0 jim_olga@sympatico.ca	James D. Ferrier	James D. Ferrier (Acting)
- <b>Moose Creek, Knox</b> (SG142) 1 St. Polycarp St., Box 382 Moose Creek, ON K0C 1W0 613-538-2582 (C) jim_olga@sympatico.ca		A. Stuart McKay
- <b>St. Elmo, Gordon</b> (SG141) c/o 17768 MacDonald's Grove Rd., RR 1 Maxville, ON K0C 1T0 613-527-5476 (C) jim_olga@sympatico.ca		Douglas McLennan
11 <b>Morrisburg, Knox</b> (SG150) 10 First St., Box 1042 Morrisburg, ON K0C 1X0 613-543-2005 (C) knoxpcmorrisburg@gmail.com	Feras Chamas	Allen Claxton
- <b>Ingleside, St. Matthew's</b> (SG090) 15 Memorial Square, Box 520 Ingleside, ON K0C 1M0 613-537-2892 (C) stmatthewschurch@cogeco.net		Reid McIntyre
12 <b>Prescott, St. Andrew's</b> (SG170) 425 Centre St., Box 94 Prescott, ON K0E 1T0 613-925-3725 (C), 613-925-2510 (F) imaclean@ripnet.com	C. Ian MacLean	Allan Thom
- <b>Spencerville, St. Andrew's-Knox</b> (SG180) 23 Bennett St., Box 81 Spencerville, ON K0E 1X0 613-658-2000 (C), 613-658-2750 (F) imaclean@ripnet.com		James Purcell

**9. PRESBYTERY OF SEAWAY-GLENGARRY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
13 <b>Vankleek Hill, Knox</b> (SG190) 29 High St., Box 269, Vankleek Hill, ON K0B 1R0 613-678-3985 (C) pastorjames@knoxvkh.ca	James F. Douglas	Thelma MacCaskill
- <b>Hawkesbury, St. Paul's</b> (SG191) 166 John St. Hawkesbury, ON K6A 1X9 pastorjames@knoxvkh.ca		Faye Montgomery

**Other Ministries**

- 1 Cheryl Gaver Presbytery Ministry Animator

**Appendix to Roll**

- |                             |  |
|-----------------------------|--|
| 1 Carol Bain                | Retired  |
| 2 Gregory W. Blatch         | Retired  |
| 3 Paul E.M. Chambers        | Retired  |
| 4 Ruth Y. Draffin           | Without Charge                                   |
| 5 Johan A. Eenkhoorn        | 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, donnamcilveen79@gmail.com

(For statistical information see pages 665–66)

**10. PRESBYTERY OF OTTAWA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Gatineau, Que., St. Andrew's (Aylmer)</b> (OT010) 1 Eardley Rd. Gatineau, QC J9H 7V5 819-684-1061 (C) brown111@sympatico.ca	Vacant	Dolores Durant
2 <b>Carp, Trinity</b> (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 <b>Kars, St. Andrew's</b> (OT031) Box 219 Kars, ON K0A 2E0 613-246-3090 (C) standrewschurchkars@gmail.com	Vacant	Ann Hysert
- <b>Vernon, Osgoode</b> (OT050) c/o Harry Rylaarsdam 7758 Bank St. Metcalfe, ON K0A 2P0 ayrvale@xplornet.com		Greg Mount

**10. PRESBYTERY OF OTTAWA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
4 <b>Manotick, Knox</b> (OT030) Box 609 Manotick, ON K4M 1A6 613-692-4228 (C) knoxmano@bellnet.ca	Philip Kim	Marianne Collin
5 <b>Orleans, Grace</b> (OT080) 1220 Old Tenth Line Rd. Orleans, ON K1E 3W7 613-824-9260 (C), 613-824-0747 (F) admin@graceorleans.ca	Daniel MacKinnon	Donna Dawson
<b>Ottawa:</b>		
6 <b>Barrhaven</b> (OT190) c/o 10 Chesterton Dr. Ottawa, ON K2E 5S9 613-225-6648 (C), 613-225-8535 (F) info@pccbarrhaven.ca	(Preaching Point)	
7 <b>Calvin Hungarian</b> (OT060) 91 Pike St. Ottawa, ON K1T 3J6 clerk@calvinhungarian.org	Laszlo M. Peter	Iozsef Szmutku
8 <b>Gloucester</b> (OT020) 91 Pike St. Ottawa, ON K1T 3J6 613-737-3820 (C) officegpcchurch@gmail.com	Denise Allen-Macartney	Olive O'May
9 <b>Knox</b> (OT090) 120 Lisgar St. Ottawa, ON K2P 0C2 613-238-4774 (C), 613-238-4775 (F) knoxottawa@rogers.com	James E. Pot	Greg Fyffe
10 <b>Parkwood</b> (OT100) 10 Chesterton Dr. Ottawa, ON K2E 5S9 613-225-6648 (C), 613-225-8535 (F) office@parkwoodchurch.ca	James T. Hurd	Dennis Featherstone
11 <b>St. Andrew's</b> (OT110) 82 Kent St. Ottawa, ON K1P 5N9 613-232-9042 (C), 613-232-1379 (F) office@standrewsottawa.ca	Karen Dimock Christina Ball (Diaconal)	Heather Pilkey
12 <b>St. David &amp; St. Martin</b> (OT120) 444 St. Laurent Blvd. Ottawa, ON K1K 2Z6 613-745-1756 (C), 613-745-1265 (F) minister@thesaints.ca	George L. Zimmerman	Jim Miller
13 <b>St. Giles</b> (OT130) 174 First Ave. Ottawa, ON K1S 2G4 613-235-2551 (C) office@stgilesottawa.org	Cedric C. Pettigrew (Stated Supply)	Isaac Ives (Interim)



**10. PRESBYTERY OF OTTAWA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Ottawa (cont'd):</b>		
14 <b>St. Paul's</b> (OT140) 971 Woodroffe Ave. Ottawa, ON K2A 3G9 613-729-3384 (C), 613-729-2861 (F) office@stpaulspcottawa.com	G. Grant Wilson	Dan Seekings
15 <b>St. Stephen's</b> (OT150) 579 Parkdale, Ave. Ottawa, ON K1Y 4K1 613-728-0558 (C), 613-728-8440 (F) ststephenschurch@bellnet.ca	Vacant	Teresa Dube
16 <b>St. Timothy's</b> (OT160) 2400 Alta Vista Dr. Ottawa, ON K1H 7N1 613-733-0131 (C), 613-733-7330 (F) sttimothys@on.aibn.com	Floyd R. McPhee (Interim Minister)	George L. McCully
17 <b>Westminster</b> (OT180) 470 Roosevelt Ave. Ottawa, ON K2A 1Z6 613-722-1144 (C) admin@mywestminster.ca	William J. Ball	Laura Kilgour
18 <b>Richmond, St. Andrew's</b> (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 <b>Rockland, The Upper Room</b> (OT081) c/o 665 Potvin Ave. Rockland, ON K4K 1H2 admin@rocklandupperroom.ca	Vacant	Donald Corbett (Interim)
20 <b>Stittsville, St. Andrew's</b> (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

**Other Ministries**

- 1 R.M.A. (Sandy) Scott                      Chaplain, Department of National Defence (on leave)

**Appendix to Roll**

- |                               |                              |
|-------------------------------|------------------------------|
| 1 Jack L. Archibald           | Retired                      |
| 2 Tony Boonstra               | Retired                      |
| 3 Mary Campbell (Diaconal)    | Retired                      |
| 4 Robert Ewing                | Retired                      |
| 5 John C. Fair                | Retired                      |
| 6 Kalman Gondocz              | Retired                      |
| 7 Kelly Graham                | Without Charge               |
| 8 Janet Ham (Diaconal)        | Without Charge               |
| 9 Stephen A. Hayes            | Retired                      |
| 10 Dorothy Herbert (Diaconal) | Retired                      |
| 11 David C. Kettle            | Retired                      |
| 12 Justin K.W. Kim            | Sarang Korean Church, Ottawa |
| 13 Samuel J. Livingstone      | Retired                      |

**10. PRESBYTERY OF OTTAWA****Appendix to Roll (cont'd):**

14 Robert A.B. MacLean	Retired, Minister Emeritus, St. Andrew's, Dartmouth, NS
15 William C. MacLellan	Retired
16 Alex M. Mitchell	Without Charge
17 Arthur M. Pattison	Retired
18 Linda E. Robinson	Retired
19 R. MacArthur Shields	Retired
20 David A. Whitehead	Retired
21 Linda L. Whitehead	Retired
22 Gordon E. Williams	Retired
23 Ernest J. Zugor	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 666)

**11. PRESBYTERY OF LANARK & RENFREW**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Almonte (LR010)</b> 111 Church St., Box 1073 Almonte, ON K0A 1A0 613-256-2184 (C), 613-256-2184 (F) apc@trytel.com	Barry Carr	Beverly Blais
- <b>Carleton Place, St. Andrew's (LR030)</b> 39 Bridge St., Box 384 Carleton Place, ON K7C 3P5 613-257-3133 (C), 613-257-8758 (F) standrewschurch39@gmail.com		Vivian Young
2 <b>Arnprior, St. Andrew's (LR020)</b> 80 Daniel St. N. Arnprior, ON K7S 2K8 613-623-5531 (C) standrew@bellnet.ca	David W. Hooper	Harold MacMillan
3 <b>Cobden, St. Andrew's (LR040)</b> Hwy. 17, Box 258 Cobden, ON K0J 1K0 613-646-7687 (C) vangp@sympatico.ca	Patricia L. Van Gelder	Dick Blair
4 <b>Fort Coulonge, St. Andrew's (LR050)</b> PO Box 1198, 207 Rue Principal Fort-Coulonge, QC J0X 1V0 819-683-2773 (C) vangp@sympatico.ca	Vacant	Lynn Thrasher
- <b>Bristol Memorial (LR051)</b> c/o E. Russell PO Box 509, 395 Clarendon St. Shawville, QC J0X 2Y0 819-647-5646 (C) vangp@sympatico.ca		Eason Russell

**11. PRESBYTERY OF LANARK & RENFREW**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
5 <b>Kilmaurs, St. Andrew's</b> (LR120) c/o R. Hughes 4091 Stonecrest Rd. Woodlawn, ON K0A 3M0	Supply	Robert Hughes
6 <b>Kinburn, St. Andrew's</b> (LR011) Box 112 Kinburn, ON K0A 2H0 613-256-2184 (C)	Vacant	Wayne Senior
7 <b>Lake Dore</b> (LR140) c/o D. Resmer 38332 Hwy 41, RR 3 Pembroke, ON K8A 6W4 613-735-6784 (C)	Vacant	Debbie Resmer
8 <b>Lochwinnoch</b> (LR060) c/o Burt Virgin RR 1 Renfrew, ON K7V 3Z4 613-432-6249 (C)	Supply	Burt Virgin
9 <b>McDonalds Corners, Knox</b> (LR070) 5664 McDonalds Corners Rd. McDonalds Corners, ON K0G 1M0 613-278-2860 (C) revhincke@gmail.com	Karen A. Hincke (Stated Supply)	Hazel Cameron
- <b>Elphin</b> (LR071) 3027 Elphin-Maberly Rd. Elphin, ON K0G 1M0 613-278-2858 (C) revhincke@gmail.com		Thelma Paul
- <b>Snow Road</b> (LR072) 14060 Highway 509 Snow Road Station, ON K0H 2R0 613-279-2465 (C) revhincke@gmail.com		Greg Bulloch
10 <b>Pembroke, First</b> (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 <b>Perth, St. Andrew's</b> (LR090) PO Box 161 Perth, ON K7H 3E3 613-267-2481 (C) standrewsperth@bellnet.ca	Sean Seongik Kim	Robert Allan
12 <b>Petawawa</b> (LR150) 24 Ethel St. Petawawa, ON K8H 2C1 613-687-4052 (C) petawawapresbyterian@gmail.com	Vacant	Catherine Saunders
13 <b>Renfrew</b> (LR100) 460 Raglan St. S. Renfrew, ON K7V 1R8 613-432-5452 (C), 613-432-1286 (F) maryalison@sympatico.ca	Alison Sharpe Brian Sharpe	Grant Armstrong

**11. PRESBYTERY OF LANARK & RENFREW**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
14 <b>Smiths Falls, Westminster</b> (LR110) 11 Church St. W. Smiths Falls, ON K7A 1P6 613-283-7527 (C) westminsterpresbyterian@bellnet.ca	Jill M. Turnbull	Ken Fluit
15 <b>Westport, Knox</b> (LR170) Box 393 Westport, ON K0G 1X0 613-273-2876 (C) knoxpcwestport@gmail.com	Douglas C. McQuaig (Stated Supply)	Diana Kemp

**Appendix to Roll**

1 Patricia Elford	Retired
2 Robert J. Elford	Retired
3 Milton A. Fraser	Program Staff, Alzheimer Society
4 Robert Hill	Retired
5 Leo E. Hughes	Retired
6 Lori Jensen	Retired
7 Seung-Rhyon Kim	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)
---------------------------------------

**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 667)

**SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA****12. PRESBYTERY OF KINGSTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Amherst Island, St. Paul's</b> (KI020) c/o Beth Forester 85 Stella Forty Foot Rd. Stella, ON K0H 2S0 613-634-0465 (C) jaybrennan@live.ca	Jay Brennan	Beth Forester
2 <b>Amherstview, Trinity</b> (KI010) Box 23001 Amherstview, ON K7N 1Y2 613-389-9558 (C) trinitypc@bell.net	James J. Gordon	Shirley Zehr
3 <b>Belleville, St. Andrew's</b> (KI030) 67 Victoria Ave. Belleville, ON K8N 2A1 613-968-8998 (C&F) info@standrewsbelleville.ca	Vacant	Vacant

**12. PRESBYTERY OF KINGSTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
4 <b>Belleville, St. Columba</b> (KI040) 520 Bridge St. E. Belleville, ON K8N 1R6 613-962-8771 (C) stcolumbabelleville@gmail.com	Jennifer L. Cameron	Jane Cox
5 <b>Deseronto, Church of the Redeemer</b> (KI091) 155 St. George St., Box 757 Deseronto, ON K0K 1X0 613-476-4633 (C) wmcilvaney@cogeco.ca	James J. Gordon (Stated Supply)	William McIlvaney
6 <b>Gananoque, St. Andrew's</b> (KI050) 175 Stone St. S. Gananoque, ON K7G 2A2 613-382-2315(C) presbygan@primus.ca	David Berkers	Jean Scott
<b>Kingston:</b>		
7 <b>St. Andrew's</b> (KI060) 130 Clergy St. E. Kingston, ON K7K 3S3 613-546-6316 (C) info@standrewskingston.org	Andrew J.R. Johnston	Donna Delacretaz
8 <b>St. John's (Pittsburgh)</b> (KI100) 2360 Middle Rd. Kingston, ON K7L 4V3 613-544-0719 (C) jean.cooper@bell.net	Marian E. Raynard	Jean Cooper
- <b>Sand Hill</b> (KI101) c/o S. Nuttall 3293 Sand Hill Rd., RR 1 Seeley's Bay, ON K0H 2N0 613-382-2576 (C) nuttall@kingston.net		Samuel Nuttall
9 <b>Strathcona Park</b> (KI070) 244 McMahan Ave. Kingston, ON K7M 3H2 613-542-5579 (C) info@strathconaparkchurch.ca	Curtis Wilson Elaine Wilson	Janet Lee
10 <b>Madoc, St. Peter's</b> (KI080) PO Box 443 Madoc, ON K0K 2K0 613-473-4966 (C) barbbateman@sympatico.ca	Vacant	Barbara Bateman
11 <b>Picton, St. Andrew's</b> (KI090) 31 King St. Picton, ON K0K 2T0 613-476-6024 (C) standrewspicton@bellnet.ca	D. Lynne Donovan	Sue Law
12 <b>Stirling, St. Andrew's</b> (KI110) Box 118, 110 Mill St. Stirling, ON K0K 3E0 mitchbarb@hotmail.com	C. Morley Mitchell (Stated Supply)	Trish Hupé

**12. PRESBYTERY OF KINGSTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
13 <b>Trenton, St. Andrew's</b> (KI120) 16 Marmora St. Trenton, ON K8V 2H5 613-392-1300 (C) office@standrewstrenton.ca	Luke Vanderkamp	Alan R. Brewster
14 <b>Tweed, St. Andrew's</b> (KI081) Box 435 Tweed, ON K0K 3J0 613-478-2380 (C), 613-478-2380 (F) stbrown4397@gmail.com - <b>Roslin, St. Andrew's</b> (KI130) c/o James Cross RR 1, 3290 Shannonville Rd. Roslin, ON K0K 2Y0 stbrown4397@gmail.com	Stephen Brown	Mary Mikkelsen  James Cross

**Other Ministries**

1 Daniel H. Forget	Chaplain, CFB Kingston
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**Appendix to Roll**

1 Karen S. Bach	Retired
2 John D. Blue	Without Charge
3 Noble B.H. Dean	Retired
4 William F. Duffy	Retired
5 Nancy A. Hancock	Without Charge
6 Douglas N. Henry	Retired
7 Cheryl L. Horne	Without Charge
8 Robert C. Jones	Retired
9 F. Ralph Kendall	Retired
10 Harry J. Klassen	Retired
11 A. Donald MacLeod	Retired
12 D. Garry Morton	Retired
13 Nicolaas F.S. Mulder	Without Charge
14 Paul D. Scott	Retired
15 N.E. (Ted) Thompson	Retired
16 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 667–68)

**13. PRESBYTERY OF LINDSAY-PETERBOROUGH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Ballyduff</b> (LP010) c/o B. MacLean PO Box 235, 199 Corbett Dr. Pontypool, ON L0A 1K0 705-277-2496 (C)	Stated Supply	Garry Marnoch
2 <b>Beaverton, Beacan</b> (LP263) Box 741, 413 Simcoe St. Beaverton, ON L0K 1A0 705-426-9475(C) mail@beacan.org	Vacant	Thomas Burnett

**13. PRESBYTERY OF LINDSAY-PETERBOROUGH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Gamebridge</b> (LP021) c/o 464 Dundas St., Box 287 Beaverton ON L0K 1A0 705-426-1810(C)		Roberta Mitchell
3 <b>Bobcaygeon, Knox</b> (LP030) 6 Joseph St., Box 646 Bobcaygeon, ON K0M 1A0 705-738-4086 (C), 705-738-5999 (F) office@knoxbobcaygeon.ca	L. Ann Blane	Kay Jamieson
4 <b>Bolsover, St. Andrew's</b> (LP040) 54 Bolsover Rd. Bolsover, ON K0M 1B0 705-426-9382 (C) kbwchargeoffice@bellnet.ca	Fred Stewart	Hugh Walker
- <b>Woodville Community</b> (LP260) Box 284 Woodville, ON K0M 2T0 kbwchargeoffice@bellnet.ca		Ralph MacEachern
5 <b>Bowmanville, St. Andrew's</b> (LP050) 47 Temperance St. Bowmanville, ON L1C 3A7 905-623-3432 (C) standrew2s@bellnet.ca	Anita Sipos	Marilyn Dow
6 <b>Campbellford, St. Andrew's</b> (LP060) 17 Ranny St. S., Box 787 Campbellford, ON K0L 1L0 705-653-3396 (C) bwdunnett787@gmail.com	Blaine W. Dunnett	Barbara Geen
- <b>Burnbrae, St. Andrew's</b> (LP061) Box 787 Campbellford, ON K0L 1L0 705-653-3396 (C) bwdunnett787@gmail.com		Elaine Russett
7 <b>Cobourg, St. Andrew's</b> (LP070) 200 King St. W. Cobourg, ON K9A 2N1 905-372-7411 (C) standrews.church@cogeco.net	Neil Ellis	Joy Randall
8 <b>Colborne, Old St. Andrew's</b> (LP080) 45 King St., Box 328 Colborne, ON K0K 1S0 905-355-1337 (C)	Vacant	Patricia Robinson
9 <b>Cresswell, St. John's</b> (LP090) 97 Cresswell Rd., Box 18 Manilla, ON K0M 2J0 705-341-0043 (C) stjohnscresswell@rogers.com	Stated Supply	Gloria Johns
10 <b>Fenelon Falls, St. Andrew's</b> (LP100) 89 Colborne St., Box 867 Fenelon Falls, ON K0M 1N0 705-886-0419 (C)	Caleb Kim	Dan Schley

**13. PRESBYTERY OF LINDSAY-PETERBOROUGH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Glenarm, Knox</b> (LP101) c/o F. Nicholson 1839 Glenarm Rd., RR 1 Cameron, ON K0M 1G0		Faye Nicholson
11 <b>Lakefield, St. Andrew's</b> (LP110) 31 Bridge St., Box 1316 Lakefield, ON K0L 2H0 705-652-0846 (C) standrewslakefield@gmail.com	Terry D. Ingram (Stated Supply)	Nancy Prikker
- <b>Lakehurst, Knox</b> (LP111) c/o 209 Allen's Road Lakehurst, ON K0L 1J0		Jim Tanney
12 <b>Lindsay, St. Andrew's</b> (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 <b>Norwood, St. Andrew's</b> (LP150) 15 Flora St., Box 568 Norwood, ON K0L 2V0 705-639-5453 (C) crwatts@bell.net	Roger S.J. Millar	Ross Althouse
- <b>Havelock, Knox</b> (LP151) 15 George St. E., Box 417 Havelock, ON K0L 1Z0 705-778-7800 (C) mimi.harry@persona.ca		Lamoine Hodge
<b>Peterborough:</b>		
14 <b>St. Giles</b> (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
- <b>South Monaghan, Centreville</b> (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 <b>St. Paul's</b> (LP170) 120 Murray St. Peterborough, ON K9H 2S5 705-745-1411 (C), 705-745-4146 (F) jonathan@stpaulspeterborough.ca	Jonathan Baird	Janet Halstead
16 <b>St. Stephen's</b> (LP180) 1140 St. Paul's St. Peterborough, ON K9H 7C3 705-743-4411 (C) st.stephens@bellnet.ca	Sabrina Ingram	Peter Tiesma
17 <b>Port Hope, St. Paul's</b> (LP190) 131 Walton St. Port Hope, ON L1A 1N4 905-885-2622 (C), 905-885-2622 (F) stpauls3@bellnet.ca	Douglas G. Brown	Joan Smith



**13. PRESBYTERY OF LINDSAY-PETERBOROUGH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
18 <b>Port Perry, St. John's</b> (LP200) 319 Queen St., Box 1135 Port Perry, ON L9L 1A9 905-985-3881 (C) rob.stjohnsportperry@powergate.ca	Vacant	Walter Knaap
19 <b>Sunderland, Wick</b> (LP092) 1295 Conc. 2, RR 4, Box 171 Sunderland, ON L0C 1H0	Stated Supply	Angie Young
20 <b>Warkworth, St. Andrew's</b> (LP240) 18 Mill St., Box 118 Warkworth, ON K0K 3K0 705-924-2838 (C) - <b>Hastings, St. Andrew's</b> (LP241) 19 Albert St. E., Box 686 Hastings, ON K0L 1Y0 705-696-3989 (C) beamish77@eastlink.ca	David G. Cooper	Marie Glover  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 Lloyd M. Clifton	Retired; Stated Supply, Wick, Sunderland
4 Robert F. Flindall	Retired
5 Donald A. Freeman	Retired
6 G. Dennis Freeman	Retired
7 Noel C. Gordon	Retired
8 Byron Grace	Retired
9 Helen W. Hartai	Retired
10 Virginia P. Head	Stated Supply, St. John's, Cresswell
11 J. Desmond Howard	Retired
12 J. Donald L. Howson	Retired
13 Elizabeth Jobb	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), jhhalstead@hotmail.com

(For statistical information see page 668)

**14. PRESBYTERY OF PICKERING**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Ajax, St. Andrew's</b> (PK090) 35 Church St. N. Ajax, ON L1T 2W4 905-683-7311 (C), 905-683-7325 (F) office@standrewsajax.ca	Shalini Rajack-Sankarlal	Savita Persaud
2 <b>Ajax, St. Timothy's</b> (PK010) 97 Burcher Rd. Ajax, ON L1S 2R3 905-683-6122 (C), 905-683-6122 (F) sttimothysajax@hotmail.com	Vacant	Ruth MacLeod
3 <b>Ashburn, Burns</b> (PK201) 765 Myrtle Rd. W. Ashburn, ON L0B 1A0 905-655-8509 (C) office@burnschurch.org	Vacant	Moyra Dobson
4 <b>Leaskdale, St. Paul's</b> (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 Grant Vissers Konnie Vissers	Carrie Stoddart
<b>Oshawa:</b>		
5 <b>Knox</b> (PK050) 147 Simcoe St. N. Oshawa, ON L1G 4S6 905-728-8673 (C), 905-728-8673 (F) knoxpresosh@rogers.com	Kathy Firth	Calum MacRitchie
6 <b>St. Luke's</b> (PK060) 333 Rossland Rd. W. Oshawa, ON L1J 3G6 905-725-5451 (C) stlukespresbyterian@bellnet.ca	Matthew Sams	Ted Franklin
- <b>St. James</b> (PK080) 486 Simcoe St. S. Oshawa, ON L1H 4J8 905-725-3161 (C) gladysvanb@gmail.com		Gladys van Buuren
7 <b>St. Paul's</b> (PK070) 32 Wilson Rd. N. Oshawa, ON L1G 6C8 905-725-8462 (C) stpauls@stpaulspc.org	Lois Whitwell	Eleanor Kisil
8 <b>Pickering, Amberlea</b> (PK590) 1820 White's Rd. Pickering, ON L1V 1R8 905-839-1383 (C) info@amberleachurch.ca	Mona Scrivens	Mike Fischer
<b>Toronto:</b>		
9 <b>Bridlewood</b> (PK160) 2501 Warden Ave. Toronto, ON M1W 2L6 416-497-5959 (C) bridlewood@bellnet.ca	Joseph Choi	Dianne Braun

**14. PRESBYTERY OF PICKERING**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto (cont'd):</b>		
10 <b>Clairlea Park</b> (PK190) 3236 St. Clair Ave E. Toronto, ON MIL 1V7 416-759-3901 (C) clairlea@bell.net	Linda Larmour	Joyce Donaldson
11 <b>Fallingbrook</b> (PK250) 35 Wood Glen Rd. Toronto, ON MIN 2V8 416-699-3084 (C), 416-441-0355 (F) fboffice@rogers.com	Phillip J. Robillard	Ian Grinnell
12 <b>Grace, West Hill</b> (PK290) 447 Port Union Rd. Toronto, ON M1C 2L6 416-284-8424 (C), 416-284-8560 (F) office@gracewesthill.ca	Joseph A. Gray	Wendy Rickey
13 <b>Guildwood Community</b> (PK300) 140 Guildwood Pkwy. Toronto, ON M1E 1P4 416-261-4037 (C) office@guildwoodchurch.ca	T. Hugh Donnelly	Bruce Morrison
14 <b>Knox, Agincourt</b> (PK320) 4156 Sheppard Ave. E. Toronto, ON M1S 1T3 416-293-0791 (C), 416-293-0133 (F) knoxagincourt@gmail.com	Harry Bradley	Doretta King
15 <b>Malvern</b> (PK350) 1301 Neilson Rd. Toronto, ON M1B 3C2 416-284-2632 (C) office@malvernpresbyterian.ca	Barbara Duguid	Margaret Horrigan
16 <b>Melville, West Hill</b> (PK370) 70 Old Kingston Rd. Toronto, ON M1E 3J5 416-283-3703 (C), 416-283-7719 (F) melville_church@bellnet.ca	Bethany McCaffrey	Dawn Meszaros
17 <b>St. Andrew's</b> (PK440) 115 St. Andrew's Rd. Toronto, ON M1P 4N2 416-438-4100 (C), 416-438-2440 (F) office@standrewssc Scarborough.ca	C. Duncan Cameron Monica McClure	Yvonne Long
18 <b>St. David's</b> (PK460) 1300 Danforth Rd. Toronto, ON M1J 1E8 416-267-7897 (C) st.davids@bellnet.ca	Jacques V.R. Nel	Molly Naidoo
19 <b>St. John's, Milliken</b> (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

**14. PRESBYTERY OF PICKERING**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto (cont'd):</b>		
20 <b>St. Stephen's</b> (PK490) 3817 Lawrence Ave. E. Toronto, ON M1G 1R2 416-431-0841 (C) st.stephens.scarborough@gmail.com	Alexander Wilson	John Jenkinson
21 <b>Westminster</b> (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 (Assistant Minister)	Joycelin Stanton
22 <b>Wexford</b> (PK550) 7 Elinor Ave. Toronto, ON M1R 3H1 416-759-5947 (C) wexford.pres@bellnet.ca	Mary E. Bowes Doug Paterson	Edgar Martindale
23 <b>Uxbridge, St. Andrew's-Chalmers</b> (PK230) 40B Toronto St. S. Uxbridge, ON L9P 1G9 905-852-6262 (C) sacpc@powergate.ca	Sean Astop	David Phillips
24 <b>Whitby, St. Andrew's</b> (PK130) 209 Cochrane St. Whitby, ON L1N 5H9 905-668-4022 (C), 905-668-3186 (F) standrewswhitby@bellnet.ca	Jonathan W. Tait	John Campbell

**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 Dennis J. Cook	Retired
11 Scott A. Elliott	Without Charge
12 Annetta Hoskin	Retired
13 Marshall S. Jess	Retired
14 Elizabeth Kenn (Diaconal)	Retired
15 James R. Kitson	Retired
16 Katherine E. McCloskey	Chaplain, Evangel Hall Mission
17 W. James S. McClure	Retired, Minister Emeritus, St. Andrew's, Whitby
18 Emmanuel Makari	Retired
19 George A. Malcolm	Retired
20 David A. Murphy	Retired
21 Victoria Murray	Without Charge
22 Kenneth Kyung-Seo Park	Without Charge
23 Fred J. Reed	Retired, Minister in Association, Westminster
24 Lynda R. Reid	Retired
25 Issa A. Saliba	Retired

**14. PRESBYTERY OF PICKERING****Appendix to Roll (cont'd):**

26 Ibrahim Wahby	Without Charge
27 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 669)

**15. PRESBYTERY OF EAST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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<b>Toronto:</b>		
1 <b>Armour Heights</b> (ET140) 105 Wilson Ave. Toronto, ON M5M 2Z9 416-485-4000 (C), 416-485-2304 (F) estone@armourheights.org	Carolyn B. McAvoy (Interim Minister)	Michael Nettleton
2 <b>Beaches</b> (ET150) 65 Glen Manor Dr. Toronto, ON M4E 3V3 416-699-5871(C) office@beacheschurch.org	Rafael Vallejo	Michael Brett
3 <b>Calvin</b> (ET170) 26 Delisle Ave. Toronto, ON M4V 1S5 416-923-9030 (C), 416-923-9245 (F) office@calvinchurchtoronto.com	Emily Bisset	Annette Maclean
4 <b>Glenview</b> (ET280) 1 Glenview Ave. Toronto, ON M4R 1P5 416-488-1156 (C), 416-488-1198 (F) jocelyn@glenviewchurch.ca	D. Laurence DeWolfe	Norma McIntyre
5 <b>Iona</b> (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 <b>Knox</b> (ET330) 630 Spadina Ave. Toronto, ON M5S 2H4 416-921-8993 (C), 416-921-5918 (F) phil@knoxtoronto.org	Philip Reinders	Ray Chin
7 <b>Leaside</b> (ET340) 670 Eglinton Ave. E. Toronto, ON M4G 2K4 416-422-0510 (C), 416-422-1595 (F) admin@leasidepresbyterianchurch.ca	Nicholas Athanasiadis Angela J. Cluney	Beth McKay

**15. PRESBYTERY OF EAST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto (cont'd):</b>		
8 <b>Queen Street East</b> (ET390) 947 Queen St. E. Toronto, ON M4M 1J9 416-465-1143 (C) queeneastchurch@gmail.com	Rafael Vallejo	Michael Lamoureux
9 <b>Riverdale</b> (ET400) 662 Pape Ave. Toronto, ON M4K 3S5 416-466-3246 (C) wabisset@rogers.com	W. Alex Bisset	Grace-ann McIntyre
- <b>Westminster</b> (ET530) 154 Floyd Ave. Toronto, ON M4K 2B7 416-425-2214 (C), 416-425-9812 (F) wabisset@rogers.com		Woon-Yong Chung
10 <b>Rosedale</b> (ET420) 129 Mount Pleasant Rd. Toronto, ON M4W 2S3 416-921-1931 (C), 416-921-7497 (F) office@rpcc.ca	J. Wesley Denyer	Alison Kendall
11 <b>St. Andrew's</b> (ET450) 75 Simcoe St. Toronto, ON M5J 1W9 416-593-5600 (C), 416-593-5603(F) info@standrewstoronto.org	William G. Ingram Robert N. Faris	Lori P. Ransom
12 <b>St. John's</b> (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 <b>St. Mark's</b> (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 <b>Toronto Chinese</b> (ET180) 177 Beverley St. Toronto, ON M5T 1Y7 416-977-5625 (C), 905-977-0065 (F) tom.eng@torontopc.com	Thomas Eng	Esther Ng
15 <b>Toronto Formosan</b> (ET125) 31 Eastwood Rd. Toronto, ON M4L 2C4 416-778-9615 (C), 416-778-9615 (F)	Vacant	Kwan Kao
16 <b>Trinity Mandarin</b> (ET680) 1080 Finch Ave. E. Toronto, ON M2J 2X2 416-226-1525 (C), 416-226-1525 (F) tmpc97@gmail.com	Wes Chang	Lily Lee

**15. PRESBYTERY OF EAST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto (cont'd):</b>		
17 <b>Trinity, York Mills (ET510)</b> 2737 Bayview Ave. Toronto, ON M2L 1C5 416-447-5136 (C), 416-447-5137 (F) trinityyorkmills@aol.com	Kirk T. Summers	Randal Phillips
18 <b>Westview (ET540)</b> 233 Westview Blvd. Toronto, ON M4B 3J7 416-759-8531 (C), 416-759-8583 (F) westview@bellnet.ca - <b>Faith Community (ET640)</b> 140 Dawes Rd. Toronto, ON M4C 5C2 416-699-0801(C)	Timothy R. Purvis	Cathy Callon  Sharon Maharaj
19 <b>Willowdale (ET560)</b> 38 Eilerslie Ave. Toronto, ON M2N 1X8 416-221-8373 (C) wpch@mycybernet.net	Vacant	Jean Rankine

**Other Ministries**

1 Nita DeVenne (Diaconal)	Hospital Chaplain
2 Charles J. Fensham	Associate Professor of Systematic Theology, Knox College
3 Terrie-Lee Hamilton (Diaconal)	Senior Administrator, Assembly Office
4 Rodger Hunter	Boarding House Ministries
5 Stephen Kendall	Principal Clerk of Assembly
6 J. Kevin Livingston	Associate Professor of Pastoral Ministry, Tyndale
7 Pamela McCarroll	Associate Professor of Practical Theology, Emmanuel
8 Paul D. McLean	Missionary, Taiwan
9 Donald G.A. Muir	Associate Secretary, Assembly Office and Deputy Clerk
10 Deborah Rapport	Arise Ministry
11 Ian A. Ross-McDonald	General Secretary, Life & Mission Agency
12 Glynis R. Williams	Associate Secretary, International Ministries
13 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 Kathy Brownlee	Retired
3 John C. Bryan	Retired
4 Mary F. Campbell	Retired
5 Stephen Y. Chen	Retired
6 James F. Czegledi	Without Charge
7 Janet A. DeWolfe	Without Charge
8 William Elliott	Retired
9 Pamela Emms	Retired
10 Richard W. Fee	Retired
11 A. Ross Gibson	Pastoral Psychotherapist
12 Agnes Gollan (Diaconal)	Retired
13 J. Patricia Hanna	Retired
14 Sameh Hanna	Presbyterian Church in Egypt
15 Leone How (Diaconal)	Retired
16 Nak Joong Kim	Without Charge

**15. PRESBYTERY OF EAST TORONTO**

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**Appendix to Roll (cont'd):**

17 Dorothy Knight (Diaconal)	Without Charge
18 Andy Kuo	Without Charge
19 Annalise Lauber	Retired
20 Hye-Ok Lee (Diaconal)	Without Charge
21 Jacob Lee	Without Charge
22 Carol H. Loudon	Retired
23 Glenn McCullough	Without Charge
24 M. Beth McCutcheon	Without Charge
25 Morag McDonald	Without Charge
26 Susan McElcheran (Diaconal)	Without Charge
27 William J. Middleton	Retired
28 Joseph Mok	Without Charge
29 N. Elaine Nagy	Chaplain, Princess Margaret Cancer Centre
30 May Nutt (Diaconal)	Retired
31 David Pan	Retired
32 Donald Pollock	Retired
33 Dorothy Roberts (Diaconal)	Without Charge
34 Earle F. Roberts	Retired
35 Magdy Sedra	Without Charge
36 Jean Sonnenfeld (Diaconal)	Retired
37 Charlotte M. Stuart	Retired
38 C. Rodger Talbot	Retired
39 John Ufkes	Without Charge
40 John W. Voelkel	Missionary
41 Stanley D. Walters	Retired
42 John Wu	Retired

**Suspended**

1. Rafael Vallejo, 540 Garden St., Cambridge, ON, N3H 4E3

**Missionaries – Retired**

- 1 Dr. Richard Allen, 2403 - 85 Thorncliffe Park Dr., Toronto, ON, M4H 1L6
- 2 Clarence O. & Catherine McMullen, 9 Northern Heights Dr., Unit 605, Richmond Hill, ON, L4B 4M5.
- 3 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 669–70)

**16. PRESBYTERY OF WEST TORONTO**

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<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Bermuda, Hamilton, St. Andrew's</b> (WT010) Box HM193 Hamilton, Bermuda, HMAX 441-292-7601 (C), 441-292-6949 (F) pinkchurch@logic.bm	Vacant	Leon Amis
<b>Toronto:</b>		
2 <b>Bonar-Parkdale</b> (WT070) 250 Dunn Ave. Toronto, ON M6K 2R9 416-532-3729 (C) bonarparkdalepastor@gmail.com	Vacant	Janet Brewer



**16. PRESBYTERY OF WEST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto (cont'd):</b>		
3 <b>Celebration (WT080)</b> 500 Coldstream Ave. Toronto, ON M6B 2K6 416-781-8092 (C) carluci_santos@hotmail.com	Carluci Dos Santos	Alfred Edwards
4 <b>Fellowship (WT410)</b> 80 Thistle Down Blvd. Toronto, ON M9V 1J2 416-741-3205 (C) vanauken@rogers.com	Ron VanAuken	Carolyn Jones
5 <b>First Hungarian (WT140)</b> 439 Vaughan Rd. Toronto, ON M6C 2P1 416-656-1342 (C) zolvas@rogers.com	Zoltan Vass	Bela Herman
6 <b>Ghanaian (WT390)</b> 51 High Meadow Pl. Toronto, ON M9L 2Z5 416-747-0222 (C), 416-661-3712 (F) topresby@hotmail.ca	Raymond Abekah	Fred Apraku
7 <b>Graceview (WT400)</b> 588 Renforth Dr. Toronto, ON M9C 2N5 416-621-0888 (C) graceview@bellnet.ca	Vacant	Bob Twynam
8 <b>Mimico (WT160)</b> 119 Mimico Ave. Toronto, ON M8V 1R6 416-255-0213 (C) robhoward2028@gmail.com	Vacant	Greg Sword
9 <b>Morningside High Park (WT170)</b> 4 Morningside Ave. Toronto, ON M6S 1C2 416-766-4765 (C) morningsidehighpark@bellnet.ca	Janet Ryu-Chan	Tristan Gerrie
10 <b>Nigerian, Toronto (WT430)</b> 8 - 3615 Weston Rd Toronto, ON M9N 1V5 647-378-1035 nigerianpresbyterian@yahoo.ca	Augustus Oku	Edem Udoh-Orok
11 <b>North Park (WT180)</b> 1579 Royal York Rd. Toronto, ON M9P 3C5 647-350-7770 (C) eliasmorales.nppc@gmail.com	Elias Morales	Cecilia Morales
12 <b>Portuguese Speaking (WT350)</b> 100 Hepburne St. Toronto, ON M6H 1K5 416-531-3644 (C) lincolnresende@yahoo.ca	Lincoln Resende	Kelinton Sganzerla

**16. PRESBYTERY OF WEST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto</b> (cont'd):		
13 <b>Rexdale</b> (WT211) 2314 Islington Ave. Toronto, ON M9W 5W9 416-741-1530 (C) rexdalepc@yahoo.com	Daniel Cho	George Sookdeo
14 <b>Runnymede</b> (WT220) 680 Annette St. Toronto, ON M6S 2C8 416-767-2689 (C) runnymedepc@bellnet.ca	Dan L. West	Ruth Anne MacLennon
15 <b>St. Andrew's, Humber Heights</b> (WT230) 1579 Royal York Rd. Toronto, ON M9P 3C5 416-247-0572 (C), 416-247-4433 (F) standhh@on.aibn.com	Paulette M. Brown	Neila Darchiville
16 <b>St. Andrew's, Islington</b> (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 <b>St. Giles, Kingsway</b> (WT250) 15 Lambeth Rd. Toronto, ON M9A 2Y6 416-233-8591 (C) sgk@bellnet.ca	Timothy D. Bruneau	Rita Dean
18 <b>St. Stephen's, Weston</b> (WT270) 3194 Weston Rd. Toronto, ON M9M 2T6 416-915-7790 (C)	Vacant	Cathy McCulloch
19 <b>University</b> (WT290) 1830 Finch Ave. W. Toronto, ON M3N 1M8 416-663-3281 (C) universitychurchtoronto@gmail.com	Jin-Hyuk Thomas Kim	Joan Pollard
20 <b>Weston</b> (WT310) 11 Cross St. Toronto, ON M9N 2B8 416-241-1571 (C) lance@westonpresbyterian.ca	Lance T. Odland	Douglas Heathfield
21 <b>Wychwood-Davenport</b> (WT320) c/o M. Millar 607-161 Oakwood Ave Toronto, ON M6E 2V2 416-653-6271 (C) cieli.gcieli@gmail.com	Giovanna Cieli	Margaret Millar
22 <b>York Memorial</b> (WT330) 1695 Keele St. Toronto, ON M6M 3W7 416-653-7756 (C) ympc@bell.net	Vacant	Ken Kupisz

**16. PRESBYTERY OF WEST TORONTO**

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**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 Stephen Dunkin            | Retired        |
| 7 John A. Fraser            | Retired        |
| 8 W. George French          | Retired        |
| 9 Leonard Horvath           | Retired        |
| 10 Kenrich Keshwah          | Retired        |
| 11 W.J. Moorehead           | Retired        |
| 12 Richey Morrow            | Without Charge |
| 13 R. Campbell Taylor       | Retired        |
| 14 Isabel Vaughan           | Retired        |
| 15 Wayne Wardell            | Retired        |
| 16 Joseph E. Williams       | Retired        |
| 17 Garth B. Wilson          | Retired        |

**Missionaries – Active**

- |                        |         |
|------------------------|---------|
| 1 David Pandy Szekeres | Ukraine |
|------------------------|---------|

**Missionaries – Retired**

- |                   |        |
|-------------------|--------|
| 1 Irma I. Schultz | Malawi |
|-------------------|--------|

**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 670)

**17. PRESBYTERY OF BRAMPTON**

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<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Acton, Knox</b> (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
2 <b>Boston</b> (BT100) c/o S. Croll 373 Wilson Dr. Milton, ON L9T 3E9 905-875-2804 (C) scroll@sympatico.ca	Shawn D. Croll	Allan Parsons
- <b>Omagh</b> (BT101) c/o S. Croll 373 Wilson Dr. Milton, ON L9T 3E9 905-875-2804 (C) scroll@sympatico.ca		Beth Snoj

**17. PRESBYTERY OF BRAMPTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
3 <b>Bramalea, St. Paul's</b> (BT020) 723 Balmoral Dr. Bramalea, ON L6T 1X5 905-792-2279 (C) bmolengraaf@sympatico.ca	Barbara Molengraaf	Lesley Risinger
4 <b>Bramalea North</b> (BT021) 925 North Park Dr. Brampton, ON L6S 5R8 905-458-7838 (C) info@nbpc.ca	Thomas Billard	Lois Leutri
5 <b>Brampton, Heart Lake</b> (BT040) 25 Ruth Ave. Brampton, ON L6Z 3X3 905-840-0010 (C), 905-840-0010 (F) young.cho@heartlakechurch.com	Young Suk Cho	Dianne Douglas
6 <b>Brampton, St. Andrew's</b> (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 <b>Campbellville, St. David's</b> (BT060) Box 235 Campbellville, ON L0P 1B0 905-854-9800 (C) st.davidschurch@bellnet.ca	Vacant	Brad Boehmer
8 <b>Claude</b> (BT051) 15175 Hurontario St. Caledon, ON L7C 2E3 905-838-3512 (C)	Vacant	Richard Hartstone
9 <b>Erin, Burns</b> (BT070) Box 696 Erin, ON N0B 1T0 519-855-6092 (C) erinospringe@bellnet.ca - <b>Ospringe, Knox</b> (BT071) Box 696 Erin, ON N0B 1T0 519-833-2902 (C) erinospringe@bellnet.ca	James Knott	Heide Miller  David Goulding
10 <b>Georgetown: Knox</b> (BT110) 116 Main St. S. Georgetown, ON L7G 3E6 905-877-7585 (C), 905-877-1324 (F) knoxpc@cogeco.net - <b>Limehouse</b> (BT111) 12418 6th Line Limehouse, ON L0P 1H0	Steven A. Boose	Craig Hutchison  Ted Brown
11 <b>Union</b> (BT121) RR 4, 16789 22nd Sideroad Georgetown, ON L7G 4S7 905-877-8425 ikerby1@me.com	Vacant	Irene Kerby

**17. PRESBYTERY OF BRAMPTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
12 <b>Grand Valley, Knox</b> (BT080) 2 Water Street Grand Valley, ON L9W 5X5 519-928-5400 janetsinclair@sympatico.ca	Janet Sinclair	June Maycock
13 <b>Hillsburgh, St. Andrew's</b> (BT130) Box 16 Hillsburgh, ON N0B 1Z0 519-855-6216 (C) staoffice@bellnet.ca	Stephen Mutavdzija	Mary Ellen Miller
14 <b>Malton, St. Mark's</b> (BT220) 7366 Darcel Ave. Malton, ON L4T 3W6 905-677-4514 (C) hetvanrav@rogers.com	Sandy D. Fryfogel (Interim Minister)	Dianne Douglas
15 <b>Milton, Knox</b> (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
<b>Mississauga:</b>		
16 <b>Almanarah</b> (BT310) 255 Export Boulevard Mississauga, ON L5S 1Y4 905-565-1009 rev.s.garas@gmail.com	Sherif Garas	Ali Hazzouri
17 <b>Chinese</b> (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	Tina Yung
18 <b>Clarkson Road</b> (BT150) 1338 Clarkson Rd. N. Mississauga, ON L5J 2W5 905-822-8911 (C) clarksonchurch@bellnet.ca	Gale Macdonald	Meagan McLean
19 <b>Dixie</b> (BT160) 3065 Cawthra Rd. Mississauga, ON L5A 2X4 905-277-1620 (C), 905-277-1626 (F) dixiepc@bellnet.ca	Karen Pozios	Shirley Raininger
20 <b>Erindale</b> (BT170) 1560 Dundas St. W. Mississauga, ON L5C 1E5 905-277-4564 (C), 905-277-0838 (F) erindalepc@rogers.com	Jennifer Sokolowsky	Martha Fini
21 <b>Glenbrook</b> (BT180) 3535 South Common Crt. Mississauga, ON L5L 2B3 905-820-9860 (C) office@glenbrook.ca	Ian B. McWhinnie	George Ryder

**17. PRESBYTERY OF BRAMPTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Mississauga (cont'd):</b>		
22 <b>St. Andrew's (Port Credit)</b> (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 <b>St. Andrew's (Streetsville)</b> (BT210) 295 Queen St. S. Mississauga, ON L5M 1L9 905-826-2061 (C), 905-826-0066 (F) glendae@bellnet.ca	Vacant	Dan Armishaw
24 <b>White Oak</b> (BT190) 6945 Meadowvale TC Circle Mississauga, ON L5N 2W7 905-821-2753 (C), 905-821-1916 (F) doug@whiteoakpresbyterian.ca	Vacant	Joan Ticknor
25 <b>Nassagaweya</b> (BT061) 3097 - 15 Sideroad Campbellville, ON L0P 1B0 905-854-1055 (C) info@nassagaweya.com	Reuben A. St. Louis	Michael Lindinger
26 <b>Norval</b> (BT120) Box 58 Norval, ON L0P 1K0 905-877-8867 (C) norvalpresbyterianchurch@cogeco.net	Vacant	Beatrice Henderson
<b>Oakville:</b>		
27 <b>Hopedale</b> (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 <b>Knox</b> (BT240) 89 Dunn St. Oakville, ON L6J 3C8 905-844-3472 (C), 905-844-1211 (F) knoxoakville@cogeco.net	Jacquelyn Foxall	Don Dinnin
29 <b>Knox Sixteen</b> (BT250) 1150 Dundas St. W. Oakville, ON L6H 7C9 905-257-2770 (C) gwread@sympatico.ca	Pat Gushue	Cathie Best
30 <b>Trafalgar</b> (BT270) 354 Upper Middle Rd. E. Oakville, ON L6H 7H4 905-842-2800 (C) trafalgarchurch@bellnet.ca	Kristine O'Brien	A. Brockershire
31 <b>Orangeville, Tweedsmuir</b> (BT260) Box 276 Orangeville, ON L9W 2Z7 519-941-1334 (C) office@tweedsmuirpresbyterian.org	A. Harvey Self	Judy Bryan

**17. PRESBYTERY OF BRAMPTON**

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**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  | Lincoln G. Bryant           | Without Charge                                     |
| 4  | Mary B. Campbell            | Retired  |
| 5  | Keesung Chang               | Without Charge                                     |
| 6  | David Clark                 | Without Charge                                     |
| 7  | Gerald E. Doran             | Retired  |
| 8  | Rosemary Doran              | Retired, Minister Emeritus, St. Andrew's, Brampton |
| 9  | Helen L. Goggin             | Retired  |
| 10 | John B. Henderson           | Without Charge                                     |
| 11 | Jan Hieminga                | Retired  |
| 12 | W. Grant Johnston           | Retired  |
| 13 | Hong Bum (David) Kim        | Without Charge                                     |
| 14 | Trevor J. Lewis             | Retired  |
| 15 | Margaret Near (Diaconal)    | Retired  |
| 16 | Iain G. Nicol               | Retired  |
| 17 | J. Glyn Owen                | Retired  |
| 18 | Gerald Rennie               | Retired  |
| 19 | Marion F. Schaffer          | Retired  |
| 20 | Susan Sheridan              | Library Assistant, Knox College                    |
| 21 | Donald C. Smith             | Retired  |
| 22 | Frances Sullivan (Diaconal) | Without Charge                                     |
| 23 | Sarah Travis                | Without Charge                                     |
| 24 | Bruce V. Will               | Without Charge                                     |

**Diaconal Ministries – Other**

- Roma Browne, 262 Glen Oak Dr., Oakville, ON, L6K 2J2
- Hazell Davis, 1904-2211 Sherobee Rd., Mississauga, ON, L5A 2H5
- Joan Murcar, 1612 Stancombe Cres., Mississauga, ON, L5N 4R1
- Jean Stewart, 40 Vista Dr., Mississauga, ON, L5M 1C2

**Missionaries – Retired**

- Emma deGroot, 3351 Hornbeam Cres., Mississauga, ON, L5L 2Z8.

**Suspended**

- Edward S. Dowdles, 1 Red Squirrel Crt., Brampton, ON, L6R 1A5.

**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 671)

**18. PRESBYTERY OF OAK RIDGES**

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<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Aurora, St. Andrew's</b> (OR010) 32 Mosley St. Aurora, ON L4G 1G9 905-727-5011 (C), 905-841-2864 (F) st.andrews.aurora@on.aibn.com	Paul Kang (Interim Minister)	Trevor Preston (Acting)

**18. PRESBYTERY OF OAK RIDGES**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
2 <b>Beeton, St. Andrew's</b> (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 <b>Bolton, Caven</b> (OR020) 110 King St. W. Bolton, ON L7E 1A2 905-857-2419 (C), 905-857-9384 (F) jlowther1845@rogers.com	Jeremy R. Lowther	Brad van Lenthe
4 <b>Bradford, St. John's</b> (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 <b>Keswick</b> (OR200) 23449 Woodbine Ave. Keswick, ON L4P 3E9 905-476-3485(C), 905-476-3485 (F) church@kespres.ca	Kirk MacLeod	Amy Judd
6 <b>King City, St. Andrew's</b> (OR040) 13190 Keele St. King City, ON L7B 1J2 905-833-2325 (C), 905-833-1326 (F)	Vacant	Kathy Patterson
7 <b>Kleinburg, Cornerstone Community</b> (OR180) 180 Nashville Rd., Box 272 Kleinburg, ON L0J 1C0 905-893-7000 (C), 905-893-7020 (F) rmanafo@gmail.com	Richard Manafo	Vacant
8 <b>Maple, St. Andrew's</b> (OR050) 9860 Keele St. Maple, ON L6A 3Y4 905-832-2061 (C) standrewspresmaple@bellnet.ca	Robert T. Royal	Ingrid Kool
<b>Markham:</b>		
9 <b>Celebration</b> (OR210) 2800 John St., Unit 14 Markham, ON L3R 0E2 647-237-1304 agoh@celebrationpc.com	Alan Goh	Nancy Wong
10 <b>Chapel Place</b> (OR080) 8 Chapel Place Markham, ON L3R 9C4 905-946-0907 (C), 905-946-0320 (F) office@cppc.ca	Nagi M.T. Said	George Habib
11 <b>Chinese</b> (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



**18. PRESBYTERY OF OAK RIDGES**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Markham</b> (cont'd):		
12 <b>St. Andrew's</b> (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 <b>Newmarket, St. Andrew's</b> (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 <b>Nobleton, St. Paul's</b> (OR100) 5750 King Rd. Nobleton, ON L0G 1N0 905-859-0843 (C) secretary@stpaulsnobleton.ca	Jeffrey F. Loach	John Mullings
15 <b>Richmond Hill</b> (OR110) 10066 Yonge St. Richmond Hill, ON L4C 1T8 905-884-4211 (C) rhpreschurch@hotmail.com	Duncan J. Jeffrey	Eleanor Haluza
16 <b>Schomberg, Emmanuel</b> (OR152) Box 121 Schomberg, ON L0G 1T0 jhongbeeton@yahoo.ca	John Hong	Barbara Bain
17 <b>Stouffville, St. James</b> (OR120) 6432 Main St. Stouffville, ON L4A 1G3 905-640-3151 (C), 905-640-1946 (F) st.james.secretary@bellnet.ca	Joan M. Masterton	Yvonne Hurst
18 <b>Sutton West, St. Andrew's</b> (OR130) PO Box 312 Sutton West, ON L0E 1R0 905-722-3544 (C) gayleclarke@gmail.com	Vacant	Gayle Clarke
19 <b>Thornhill</b> (OR140) 271 Centre St. Thornhill, ON L4J 1G5 905-889-5391 (C), 905-889-5930 (F) admin@tpchurch.net	Thomas G. Vais Heather J. Vais	Jerry Easton
20 <b>Tottenham, Fraser</b> (OR150) 70 Queen St. S., Box 495 Tottenham, ON L0G 1W0 905-936-6561 (C) fraserchurch@gmail.com	Jonathan Dennis	Jim Allan
21 <b>Unionville</b> (OR160) 600 Village Parkway Unionville, ON L3R 6C2 905-475-6233 (C), 905-944-0632 (F) upcadmin@rogers.com	Marty J. Molengraaf	Susan Tate

**18. PRESBYTERY OF OAK RIDGES**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
22 <b>Vaughan, St. Paul's</b> (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, Knox College
-------------------	--

**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. Cousins	Without Charge
10 June Holohan (Diaconal)	Without Charge
11 Carey Jo Johnston	Without Charge
12 Heather L. Jones	Without Charge
13 Kevin Lee	Without Charge
14 Lordwin Lim	Without Charge
15 Allyson A. MacLeod	Studying
16 Theodore W. Olson	Retired
17 Samuel M. Priestley, Jr.	Retired
18 Freddie Saleh	Chapel Place
19 Victor Shepherd	Retired
20 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 671–72)

**19. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Alliston, Knox</b> (BA010) 160 King St. S. Alliston, ON L9R 1B9 705-435-5081 (C), 705-435-5081 (F) knoxalliston@bellnet.ca	Tobey Boyer	Barbara Knox
- <b>Mansfield, St. Andrew's</b> (BA011) 160 King St. S. Alliston, ON L9R 1B9 knoxalliston@bellnet.ca		Irene Knisley
2 <b>Angus, Zion</b> (BA041) 14 Margaret St. Angus, ON L0M 1B0 705-424-6118 (C)	Vacant	Beatrice Thomson

**19. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Barrie:</b>		
3 <b>Essa Road</b> (BA020) 59 Essa Rd. Barrie, ON L4N 3K4 705-726-6291 (C), 705-726-5415 (F) essard@rogers.com	Martyn Van Essen	Carolyn Trott
4 <b>St. Andrew's</b> (BA030) 47 Owen St. Barrie, ON L4M 3G9 705-728-3991 (C), 705-728-3506 (F) rick@standrewsbarrie.ca	H.D. Rick Horst	Cheryl Anderson
5 <b>Westminster</b> (BA040) 170 Steel St. Barrie, ON L4M 2G4 705-728-0541 (C), 705-728-0562 (F) office@westminsterpc.ca	Matthew E. Ruttan	Don Hickey
6 <b>Baxter, Living Faith Community</b> (BA080) 206 Murphy Rd. Baxter, ON L0M 1B1 705-424-0779 (C) livingfaithbaxter@gmail.com	Heather J. Malnick	Bryce Hawkins
7 <b>Bracebridge, Knox</b> (BA050) 120 Taylor Rd. Bracebridge, ON P1L 1J2 705-645-4521 (C) knoxbb@muskoka.com	John P. Young	Donna Ruttan
8 <b>Coldwater, St. Andrew's</b> (BA231) 28 Gray St., Box 821 Coldwater, ON L0K 1E0 705-686-3648 (C) st.andrews.coldwater@gmail.com	Vacant	Vacant
9 <b>Collingwood, First</b> (BA070) 200 Maple St. Collingwood, ON L9Y 2R2 705-445-4651 (C) firstchurch@rogers.com	Tim Raeburn-Gibson	Jansje Lawrenson
10 <b>Creemore, St. Andrew's Maple Cross</b> (BA090) 1 Caroline St. W. Creemore, ON L0M 1G0 705-466-5838 (C)	Vacant	Keith Rowbotham
11 <b>Dunedin, Knox</b> (BA091) 8933 Dunedin, RR 4 Creemore, ON L0M 1G0	Vacant	Jean Rowbotham
12 <b>Elmvale</b> (BA110) 22 Queen St. E. Elmvale, ON L0L 1P0 705-322-1411 (C), 705-322-5042 (F) elmknopres@rogers.com	Paul Sakasov	Marlene Lambie

**19. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Flos, Knox</b> (BA111) c/o Elaine Tubman 3249 Ushers Rd. Elmvale, ON L0L 1P0 705-322-1411 (C), 705-322-5042 (F) tubman@csolve.net		Donald Bell
13 <b>Gravenhurst, Knox</b> (BA051) 315 Muskoka Rd. N. Gravenhurst, ON P1P 1G4 705-687-4215 (C) knoxgrav@gmail.com	Steven W. Webb	Don Jones
14 <b>Hillsdale, St. Andrew's</b> (BA130) 6 Mill Street W. Hillsdale, ON L0L 1V0 705-835-2294	Vacant	Lorna McFadden
15 <b>Huntsville, St. Andrew's</b> (BA140) 1 High St. Huntsville, ON P1H 1P2 705-789-7122 (C) standrew@vianet.ca	George E.C. Anderson	Ken Morrison
16 <b>Ivy</b> (BA082) 5067 20th Sideroad, RR 3 Thornton, ON L0L 2N0 interim@ivyreschurh.com	Vacant	Debbie Brinkman
17 <b>Midland, Knox</b> (BA150) 539 Hugel Ave. Midland, ON L4R 1W1 705-526-7421 (C) office@knoxmidland.ca	Alton Ruff	Albert Vermeulen
18 <b>Nottawa, Emmanuel</b> (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 <b>Orillia, St. Andrew's</b> (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	Barry Doyle
20 <b>Orillia, St. Mark's</b> (BA170) 429 Jamieson Dr., Box 2592 Orillia, ON L3V 7C1 705-325-1433 (C) linda.pattoncowie@live.com	Linda Patton-Cowie	Irene Mulloch
21 <b>Parry Sound, St. Andrew's</b> (BA260) 58 Seguin St. Parry Sound, ON P2A 1B6 705-746-9612 (C), 705-746-9524 (F) chris@stanps.ca	Christopher Carter	Bonnie Ramsay

**19. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
22 <b>Penetanguishene, First</b> (BA180) 20 Robert St. E. Penetanguishene, ON L9M 1K9 705-549-2776 (C) markewolfe@hotmail.com	Mark Wolfe	Shirley Spearn
23 <b>Port Carling, Knox</b> (BA190) 93 Joseph St., Box 283 Port Carling, ON P0B 1J0 705-765-3797 (C), 705-765-3797 (F) revsksmith@gmail.com - <b>Torrance, Zion</b> (BA191) 1046 Torrance Rd. Torrance, ON POC 1M0 705-765-3797 (C), 705-765-3797 (F) revsksmith@gmail.com	Steven Smith	Vacant  Garnet Schenk
24 <b>Stayner, Jubilee</b> (BA200) 732 Highway 26, PO Box 26 Stayner, ON L0M 1S0 705-428-2653 (C) jubileepres@rogers.com - <b>Sunnidale Corners, Zion</b> (BA201) 12358 County Rd. 10, RR 1 Stayner, ON L0M 1S0 705-428-4343 (C) darren.may@rogers.com	Darren K. May	Vacant  Elaine Steele
25 <b>Stroud</b> (BA021) 2180 Victoria St. Innisfil, ON L9S 1K4 705-436-3323 (C) stroudpresbyterianchurch@gmail.com	H. Douglas L. Crocker	Peter Walton
26 <b>Uptergrove, Knox</b> (BA220) 5202 Highway 12, RR 7 Orillia, ON L3V 6H7 chercor.corey@hotmail.com - <b>East Oro, Esson</b> (BA221) c/o E. Horne 63 Calverley St. Orillia, ON L3V 3T3 ehorne@rogers.com - <b>Jarratt, Willis</b> (BA222) c/o S. Ego 3608 Line 9 N., RR 4 Coldwater, ON L0K 1E0 robertsheila.ego@hotmail.ca	Corey Ball	David Drybrough  Evelyn Horne  Sheila Ego
27 <b>Vankoughnet, St. David's</b> (BA240) c/o Graydon Boyes 1012 Cherish Creek Lane, RR 3 Bracebridge, ON P1L 1X1 g.i.boyes@bell.net	Vacant	Graydon Boyes
28 <b>Victoria Harbour, St. Paul's</b> (BA230) PO Box 400 Victoria Harbour, ON L0K 2A0 705-791-8931 (C)	Vacant	Sharon Wilson

**19. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
29 <b>Wasaga Beach Community</b> (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 James W.A. Cooper	Retired
8 Courtney M. Crawford	Without Charge
9 Jeffrey R. Crawford	Without Charge
10 Sheila Fink	Retired
11 Robert J. Graham	Retired
12 Clare Hagan (Diaconal)	Retired
13 Kenneth A. Heron	Retired
14 Elizabeth Inglis	Without Charge
15 Jeff G. Inglis	Without Charge
16 Lois J. Lyons	Retired
17 Reg J. McMillan	Retired
18 James T. McVeigh	Retired
19 Michelle McVeigh	Without Charge
20 Winston A. Newman	Retired
21 Diane Reid (Diaconal)	Without Charge
22 Margaret A. Robertson	Retired
23 Gary R.R. Robinson	Retired
24 A. Alan Ross	Retired
25 Peter D. Ruddell	Retired
26 Lori Scholten-Dallimore	Without Charge
27 James A. Sitler	Retired
28 Dorothyann Summers (Diaconal)	Retired
29 Malcolm D. Summers	Retired
30 James A. Thomson	Retired, Minister Emeritus, Knox, Bracebridge
31 Gordon E. Timbers	Retired
32 J. Andrew Turnbull	Retired
33 George C. Vais	Retired
34 Allyson Voo	Without Charge
35 Blake W. Walker	Retired
36 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 672–73)

**20. PRESBYTERY OF TEMISKAMING**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Englehart, St. Paul's</b> (TE020) Box 737 Englehart, ON P0J 1H0 rev.hanselchen@gmail.com	Hansel Chen	James McLaren

**20. PRESBYTERY OF TEMISKAMING**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
2 <b>Englehart, Tomstown</b> (TE021) RR 1, Box 4 Englehart, ON P0J 1H0 englehartsilver@hotmail.com	Vacant	Kathleen Scott
3 <b>Kapuskasing, St. John's</b> (TE030) 17A Ash St. Kapuskasing, ON P5N 3H1 705-335-5338 (C) stjohn@ntl.sympatico.ca	Byung Yun James Ko	Anne Jamieson
4 <b>New Liskeard, St. Andrew's</b> (TE050) Box 908 New Liskeard, ON P0J 1P0 705-647-8401 (C) standrewsnl@parolink.net	Vacant	Andrew McCaig

**Ecumenical Shared Ministry**

St. John's, Kapuskasing (TE030) and Kapuskasing United

**Appendix to Roll**

1 Arlene Hartford Retired

**Clerk of Presbytery:** Ms. Colleen Walker, Box 1106, Englehart, ON, P0J 1H0.  
Phone: 705-544-1991, englehartsilver@hotmail.com

(For statistical information see page 673)

**21. PRESBYTERY OF ALGOMA & NORTH BAY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Burk's Falls, St. Andrew's</b> (AN080) Box 249 Burk's Falls, ON P0A 1C0 705-382-2032 (C) almaguinpresbyterian@gmail.com	Leslie Drayer	Jean Schmeler
- <b>Magnetawan, Knox</b> (AN081) Box 194 Magnetawan, ON P0A 1P0 705-387-4882 (C), 705-387-0523 (F) almaguinpresbyterian@gmail.com		Doris Langford
- <b>Sundridge, Knox</b> (AN082) Box 1005 Sundridge, ON P0A 1Z0 705-384-7452 (C) almaguinpresbyterian@gmail.com		John MacLachlan
2 <b>North Bay, Calvin</b> (AN010) 401 First Ave. W. North Bay, ON P1B 3C5 705-474-4750 (C), 705-474-3976 (F) office@calvinpresbyterianchurch.ca	Frances A.E. Savill	Kim Winrow
3 <b>Sault Ste. Marie, St. Paul's</b> (AN040) 136 Cathcart St. Sault Ste. Marie, ON P6A 1E3 705-945-7885 (C) drlaity@shaw.ca	Deon L. Slabbert	Don Laity (Acting)

**21. PRESBYTERY OF ALGOMA & NORTH BAY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Victoria</b> (AN041) 766 Carpin Beach Rd. Sault Ste. Marie, ON P6A 5K6 705-779-2573 (C) jemarshall@bell.net		Joan Marshall
4 <b>Sault Ste. Marie, Westminster</b> (AN050) 134 Brock St. Sault Ste. Marie, ON P6A 3B5 705-254-4801 (C), 705-254-2920 (F) office@westminsterchurch.ca	Charlene E. Wilson John R. Wilson	Alan Carscadden
5 <b>Sudbury, Calvin</b> (AN060) 1114 Auger Ave. Sudbury, ON P3A 4B2 705-566-0652 (C) calvinpc@hotmail.com	Daniel J. Reeves	Peter Vom Scheidt
6 <b>Sudbury, Knox</b> (AN070) 73 Larch St. Sudbury, ON P3E 1B8 705-675-8891 (C), 705-675-7678 (F)	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 673–74)

**22. PRESBYTERY OF WATERLOO-WELLINGTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Arthur, St. Andrew's</b> (WW010) Box 159 Arthur, ON N0G 1A0 519-848-3710 (C) st.andrewsarthur@gmail.com	Edward Charlton	Chris McIntosh
- <b>Gordonville, St. Andrew's</b> (WW011) RR 4 Kenilworth, ON N0G 2E0 519-848-3710 (C) st.andrewsarthur@gmail.com		Dianne MacDonald
2 <b>Baden, Livingston</b> (WW020) 44 Beck St. Baden, ON N3A 1B9 519-501-6993 (C)	Vacant	Lydia Maitland



**22. PRESBYTERY OF WATERLOO-WELLINGTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Cambridge:</b>		
3 <b>Central</b> (WW030) 7 Queen's Square Cambridge, ON N1S 1H4 519-623-1080 (C) office@cpccmail.ca	Aubrey J. Botha	Lynda Pinnington
4 <b>Knox's Galt</b> (WW050) 2 Grand Ave. S. Cambridge, ON N1S 2L2 519-621-8120 (C), 519-621-8129 (F) admin@knoxgalt.org	John J. Paeng	Robert Quarrie
5 <b>Knox Preston</b> (WW040) 132 Argyle St. N. Cambridge, ON N3H 1P6 519-653-6691 (C), 519-653-7194 (F) knoxpreston@golden.net	William Bynum	Isabel Howell
6 <b>Westside</b> (WW060) 130 Victoria Ave. Cambridge, ON N1S 1Y2 519-621-3630 (C) standrews11@bellnet.ca	Mark B. Gaskin	Doug Kelly
7 <b>St. Andrew's Hespeler</b> (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 <b>Crieff, Knox</b> (WW241) 7156 Concession 1, RR 2 Puslinch, ON N0B 2J0 519-824-8757 (C) djamieso@uoguelph.ca	Vacant	Derek Jamieson
9 <b>Elmira, Gale</b> (WW090) 10 Barnswallow Dr. Elmira, ON N3B 0A8 519-669-2852 (C) office@galepresbyterian.com	Scott Sinclair	Darlene Vandermeij
10 <b>Elora, Knox</b> (WW100) 51 Church St. E. Elora, ON N0B 1S0 519-846-0680 (C) knoxelora@bellnet.ca	Susan V. Clarke	Jean Jackson
- <b>Alma, St. Andrew's</b> (WW101) c/o Jo-Anne Hall Box 73 Alma, ON N0B 1A0		Jo-Anne Hall
11 <b>Fergus, St. Andrew's</b> (WW110) 325 St. George St. W. Fergus, ON N1M 1J4 519-843-3565 (C), 519-843-6631 (F) standrewschurch@wightman.ca	David J. Whitecross	Pauline Hall

**22. PRESBYTERY OF WATERLOO-WELLINGTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Guelph:</b>		
12 <b>Knox</b> (WW120) 20 Quebec St. Guelph, ON N1H 2T4 519-821-0141 (C) office@knoxguelph.ca	Johannes Olivier	Ann Wilson
13 <b>Kortright</b> (WW150) 55 Devere Dr. Guelph, ON N1G 2T3 519-836-9400 (C), 519-836-4563 (F) office@kortrightchurch.org	Alex MacLeod	John Fletcher
14 <b>St. Andrew's</b> (WW130) 161 Norfolk St. Guelph, ON N1H 4J8 519-822-4772 (C), 519-822-3525 (F) mailbox@standrewsguelph.com	John Borthwick	Nancy Nicol
15 <b>Westminster-St. Paul's</b> (WW140) 206 Victoria Rd. N. Guelph, ON N1E 5H8 519-824-5221 (C), 519-824-5221 (F) church@westminsterstpauls.ca	Karla Wubbenhorst	Robert Renton
16 <b>Harriston, Knox-Calvin</b> (WW160) 135 Elora St. S., Box 689 Harriston, ON N0G 1Z0 519-338-2624 (C) kpc-office@wightman.ca	Kathleen Morden	Dave Mallett
<b>Kitchener:</b>		
17 <b>Calvin</b> (WW170) 248 Westmount Rd. E. Kitchener, ON N2M 4Z1 519-744-4061 (C), 519-744-4263 (F) calvin@calvinchurch.ca	Ferenc Szatmari	Dean Bulloch
18 <b>Doon</b> (WW180) 35 Roos St. Kitchener, ON N2P 2B9 519-748-4540 (C), 519-748-6302 (F) churchoffice@doonpc.com	Darrell Clarke	Vacant
19 <b>Hungarian Mission Preaching Point</b> (WW320) 54 Queen St. N. Kitchener, ON N2H 2H2	Vacant	
20 <b>Kitchener East</b> (WW290) 10 Zeller Dr. Kitchener, ON N2A 4A8 519-748-9786 (C), 519-894-5952 (F) kepc@golden.net	Mark S. Richardson	Larry Mason
21 <b>St. Andrew's</b> (WW210) 54 Queen St. N. Kitchener, ON N2H 2H2 519-578-4430 (C), 519-578-6730 (F) mailbox@standrewskw.com	J. Mark Lewis Greg Smith	Donna Hodgkinson

**22. PRESBYTERY OF WATERLOO-WELLINGTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
22 <b>Mount Forest, St. Andrew's</b> (WW220) 196 Birmingham East Mt. Forest, ON N0G 2L2 519-323-2827 (C) burnsmichaeld@gmail.com - <b>Conn, Knox</b> (WW221) 8015 Hwy. 89, Box 44 Conn, ON N0G 1N0 burnsmichaeld@gmail.com	Michael Burns	Ellenor MacEachern  Janice Kerr
23 <b>Palmerston, Knox</b> (WW230) Box 652 Palmerston, ON N0G 2P0 519-343-3201 (C) cober@tnt21.com	Vacant	Glen Cober
24 <b>Puslinch, Duff's</b> (WW240) RR 3 Guelph, ON N1H 6H9 519-763-1163 (C) duffspresbyterianchurch@gmail.com	Jane E. Swatridge	Marion Hunter
25 <b>Rockwood</b> (WW250) PO Box 669 Rockwood, ON N0B 2K0 519-856-2483 (C), 519-856-0848 (F) awickenhe@gmail.com - <b>Eden Mills</b> (WW251) 136 Barden St. Eden Mills, ON N0B 1P0 519-856-2452 (C), 519-856-0848 (F) awickenhe@gmail.com	Amanda Wickenheiser	Betty Post  Eloise Gardiner
<b>Waterloo:</b>		
26 <b>Church of the Lord</b> (WW300) 22 Bridgeport Rd. W. Waterloo, ON N2L 2Y3 519-886-1471 (C) joonimchurch@hotmail.com	Ji Hoon (Chris) Cho	Kwang Ryul Lee
27 <b>Knox</b> (WW260) 50 Erb St. W. Waterloo, ON N2L 1T1 519-886-4150 (C), 519-886-4151 (F) knox@knoxwaterloo.ca	E. Brooke Ashfield Linda J. Ashfield	Deb Schlichter

**Other Ministries**

1 Glen C. Soderholm Two Rivers, Guelph

**Appendix to Roll**

1 Samir Aboukeer Without Charge  
 2 Wayne C. Allen Without Charge  
 3 Ruth Barar (Diaconal)  
 4 Linda J. Bell Retired  
 5 Arnold A. Bethune Retired, Minister-in-Association, Knox, Guelph  
 6 Calvin B. Brown Retired  
 7 Wayne Dawes Retired  
 8 Cathy J. Desmond Without Charge  
 9 John A. Deyarmond Retired

**22. PRESBYTERY OF WATERLOO-WELLINGTON****Appendix to Roll (cont'd):**

10 Robert T. Duncanson	Retired, Minister-in-Association, Calvin, Kitchener
11 Herbert F. Gale	Retired
12 Shirley J. Gale	Retired
13 Mark Godin	Without Charge
14 Janice Hamalainen	Retired
15 John Hogerwaard	Retired
16 Catherine M. Kay	Without Charge
17 Grant R. MacDonald	Retired
18 Angus D. McGillivray	Retired
19 John McGurrin	Retired
20 Donald G.I. McInnis	Retired
21 Walter F. McLean	Retired, Minister-in-Association, Knox, Waterloo
22 Brice L. Martin	Retired
23 Linda Paquette	Retired, Minister-in-Association, St. Andrew's, Arthur
24 Nicolae (Nick) Pavel	Without Charge
25 Marnie Runhart (Diaconal)	
26 Jeffrey E. Smith	Retired, Minister-in-Association, Kitchener East
27 Apack R. (Andrew) Song	Retired
28 Robert C. Spencer	Retired, Minister-in-Association, St. Andrew's, Guelph
29 Angus J. Sutherland	Retired, Minister-in-Association, Knox's Galt, Cambridge
30 Kees Vandermeij	Retired, Minister-in-Association, Gale, Elmira
31 Mary I. Whitson	Retired, Minister-in-Association, Knox, Waterloo
32 Denise Zimmer (Diaconal)	Without Charge

**Missionaries – Retired**

- 1 John E. & Betty Geddes, 303-375 King St. N., Waterloo, ON, N2J 4L6.
- 2 Brian Johnston, c/o Protestant Theological Institute, Piata Avram Iancu 13, Cluj 3400, Romania

**Clerk of Presbytery:** Dr. M. Wilma Welsh, 1401 - 11 Margaret Ave., Kitchener, ON, N2H 6M4.  
Phone: 226-647-0688 (R), clerkwatwell@gmail.com

(For statistical information see page 674)

**23. PRESBYTERY OF EASTERN HAN-CA**

	<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1	<b>Brantford, Korean</b> (EH120) 268 Marlborough St. Brantford, ON N3S 4T5 519-865-9191 (C) brantfordkpc@gmail.com	Vacant	Vacant
2	<b>Chatham, Korean Church of Chatham-Kent</b> (EH150) 22125 Communication Rd. Chatham, ON N7M 5J3 519-687-2129 (C) shimjohnj@hotmail.com	Vacant	Keun Kwon
3	<b>King City, Hanwool</b> (EH060) 2183 King Rd. King City, ON L7B 1G3 647-956-9101 (C) kyugon@hotmail.com	Kyung Seuk Min	In Shik Hwang

**23. PRESBYTERY OF EASTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
4 <b>Kitchener-Waterloo Korean</b> (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 <b>London, Korean Christian</b> (EH020) 530 Topping Lane London, ON N6J 3M7 519-473-5257 (C), 519-473-1813 (F) lkcc@rogers.com	Sung Hwan Jang Billy Park	John Choi
6 <b>Mississauga, We</b> (EH280) 1560 Dundas St. W. Mississauga, ON L5C 1E5 905-855-8942 torontokim@gmail.com	Seong-Keun Kim	Seong-Keun Kim
7 <b>Mississauga, Westside</b> (EH030) 3637 Grand Park Dr. Mississauga, ON L5B 4L6 905-803-8800 (C), 905-270-5511 (F) bible66@hotmail.com	Hun Seung Park	Doo Young Chang
8 <b>Montreal, Seo Kwang</b> (EH260) 4520 Plamondon Montreal, QC H3S 1M2 514-581-0691 seokwangmc@gmail.com	Timothy Hwang	Kwang Sung Kwi
9 <b>Niagara Falls, Korean</b> (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 <b>Oakville, Antioch</b> (EH270) 2364 Cornerbrooke Cres. Oakville, ON L6M 4B5 905-582-0438 owghy@naver.com	Wan Tae Oh Dale Henry	Dale Henry
11 <b>Oshawa, Hebron Korean</b> (EH250) 486 Simcoe St. S. Oshawa, ON L1H 4J8 905-436-7972 (C), 905-436-7972 (F) kyong576@gmail.com	Vacant	Vacant
<b>Toronto:</b>		
12 <b>Galilee</b> (EH090) 1183 Davenport Rd. Toronto, ON M6H 2G7 416-533-4596 (C), 416-533-4681 (F) sootaeglim@yahoo.ca	Soo Taeg Lim	Young Jin Lee
13 <b>Korean Myung Sung</b> (EH070) 1 Greenland Rd. Toronto, ON M3C 1N1 416-444-8002 (C) pjohno@hotmail.com	Byung-Keuk Kim	Hyun Sook Choi

**23. PRESBYTERY OF EASTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto (cont'd):</b>		
14 <b>St. Timothy</b> (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	Terry Shim
15 <b>Toronto Korean</b> (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 Kyo Don Joo	Vacant
16 <b>Yae Dalm</b> (EH160) 28 Fairlawn Ave. Toronto, ON M5M 1S7 416-975-4856 (C) kulntheo@hotmail.com	Sey Jong Park	Vacant
17 <b>Vaughan Community</b> (EH080) 200 Racco Pky. Thornhill, ON L4J 8X9 905-881-2999 (C), 905-881-2550 (F) sukhyonhan@hotmail.com	Peter S. Han Jinsook Khang Joseph Bae Angie Song	David H.C. 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	Gi BBeun 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
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 In Soo Kong	In Vietnam
24 Jung Hoon Lee	Without Charge
25 Seok Jai Lee	In Korea
26 Ka Ja Muhn	Retired

**23. PRESBYTERY OF EASTERN HAN-CA**

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**Appendix to Roll** (cont'd):

27 Young Huem Ohm	Working in South Africa
28 Hyung Soon Park	Retired
29 Joong Hyun Shin	Working for United Church
30 Chang-Gil Soh	Retired
31 Mee Ja Sohn	Without Charge
32 Young Sik Yoo	Working for University of Toronto
33 Jane Ji Young Yoon	Studying

**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 (F); jinsook.khang@gmail.com

(For statistical information see page 675)

**SYNOD OF SOUTHWESTERN ONTARIO****24. PRESBYTERY OF HAMILTON**

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<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Ancaster:</b>		
1 <b>Alberton</b> (HA011) 528 Alberton Rd. N. Box 5, Compartment 2 Alberton, ON L0R 1A0 bernhardt.r@gmail.com	Vacant	Ann Lukey
2 <b>Carluke, St. Paul's</b> (HA020) 526 Carluke Rd. W., RR 2 Ancaster, ON L9G 3L1 905-648-6338 (C) jinksetter@stokeseeds.com	Robert B. Sim	Jim Inksetter
- <b>Binbrook, Knox</b> (HA021) 2553 Binbrook Rd., Box 24 Binbrook, ON L0R 1C0 905-692-5290 (C)		Robert Salmon
3 <b>St. Andrew's</b> (HA010) 31 Sulphur Springs Rd. Ancaster, ON L9G 1L7 905-648-6024 (C), 905-304-1789 (F) minister@standrews.ws	John T. Read	Doris Thompson
<b>Burlington:</b>		
4 <b>Brant Hills</b> (HA040) 2138 Brant St. Burlington, ON L7P 3W5 905-335-2640 (C) minister@branthills.org	Curtis Bablitz	Moirra Forbes
5 <b>Burlington East</b> (HA380) 505 Walkers Line Burlington, ON L7N 2E3 905-637-5155 (C), 905-637-5155 (F) bepe@bellnet.ca	Bruce McAnsh	Bob Dickison
6 <b>Knox</b> (HA050) 461 Elizabeth St. Burlington, ON L7R 4B1 905-333-3013 (C), 905-333-4769 (F) knoxburlington@bellnet.ca	Emma Duncan	Roxie Clendening

**24. PRESBYTERY OF HAMILTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Burlington</b> (cont'd):		
7 <b>St. Paul's</b> (HA080) 2600 Headon Forest Dr. Burlington, ON L7M 4G2 905-332-8122 (C), 905-332-8122 (F) stpaulsburlington@gmail.com	Vacant	Douglas Needham
8 <b>Caledonia</b> (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 <b>Dundas, Knox</b> (HA100) 23 Melville St. Dundas, ON L9H 1Z7 905-627-3043 (C), 905-627-8675 (F) knoxdundas@cogeco.ca	Penny Garrison	Bruce Hamilton
10 <b>Grimsby, St. John's</b> (HA110) 10 Mountain St. Grimsby, ON L3M 3J8 905-945-5352 (C) admin@stjohnsgrimsby.com	Kyle Dore	Murray Bain
11 <b>Hagersville, St. Andrew's</b> (HA120) 44 Main St. S., Box 705 Hagersville, ON N0A 1H0 905-768-1044 (C)	Robert C. Dawson (Stated Supply)	Joan Nixon
<b>Hamilton:</b>		
12 <b>Central</b> (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 <b>Chalmers</b> (HA150) 200 Mountain Park Ave. Hamilton, ON L8V 1A2 905-383-3033 (C) chalmers.admin@bellnet.ca	Victoria Eldridge	Brent Ellis
14 <b>Chedoke</b> (HA160) 865 Mohawk Rd. W. Hamilton, ON L9C 7B9 905-383-6012 (C), 905-383-6561 (F) office@chedokechurch.ca	Garfield Havemann	Kay Robertson
15 <b>Erskine</b> (HA180) 19 Pearl St. N. Hamilton, ON L8R 2Y6 905-529-2255 (C), 905-529-9103 (F) erskine@on.aibn.com	Ian McPhee	George Breckenridge
16 <b>John Calvin Hungarian</b> (HA190) 121 Birch Ave. Hamilton, ON L8L 6H8 905-525-3641 (C) kantorp@outlook.com	Vacant	Charlotte Kantor



**24. PRESBYTERY OF HAMILTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Hamilton</b> (cont'd):		
17 <b>MacNab Street</b> (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 <b>New Westminster</b> (HA210) 1025 King St. E. Hamilton, ON L8M 1C9 905-545-3575 (C) newwest1@bellnet.ca	Sandra Copland	Lorraine Gilchrist
19 <b>Roxborough Park</b> (HA220) c/o 1423 Upper Wellington St. Hamilton ON L9A 3S8 905-381-9934 annefcga@sourcecable.net	Vacant	A. Forsyth
20 <b>St. Columba</b> (HA240) 1540 Main St. E. Hamilton, ON L8K 1E6 905-549-8053 (C) st.columba@bellnet.ca	Vacant	David Chiahotny
21 <b>St. Cuthbert's</b> (HA250) 2 Bond St. N. Hamilton, ON L8S 3W1 905-529-9067 (C), 905-529-7733 (F) stcuth@nas.net	Ferne Reeve (Stated Supply)	Jim Jones
22 <b>St. David's</b> (HA271) 476 Wentworth St. N. Hamilton, ON L8L 5W9 905-522-1355 (C)	Vacant	Gordon Burns
23 <b>St. Paul's</b> (HA280) 70 James St. S. Hamilton, ON L8P 2Y8 905-522-2792 (C), 905-522-2791 (F) stpaulspresby@on.aibn.com	Frederick W. Shaffer	Dorothy Jolliffe
24 <b>South Gate</b> (HA290) 120 Clarendon Ave. Hamilton, ON L9A 3A5 905-385-7444 (C), 905-389-6676 (F) southgatechurch@rogers.com	Charmain Sebestyen	B. Podio
25 <b>Trinity</b> (HA370) 720 Ninth Ave. Hamilton, ON L8T 2A3 905-385-5984 (C), 905-385-0437 (F) trinitypc@rogers.com	Vacant	Eugene Tarr
26 <b>Jarvis, Knox</b> (HA300) Box 9 Jarvis, ON N0A 1J0 519-587-2565 (C) richard.warne@hotmail.com	Richard Warne	Linda Miller

**24. PRESBYTERY OF HAMILTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Walpole, Chalmers</b> (HA301) RR 1 Jarvis, ON N0A 1J0 519-587-2565 (C) richard.warne@hotmail.com		Robert Martin
27 <b>Kirkwall</b> (HA310) c/o 1901 8th Concession W., RR 1 Cambridge, ON N1R 5S2 519-621-3023 helenfincinnis@gmail.com	Vacant	Norma Reeve
28 <b>Port Dover, Knox</b> (HA320) 101 Chapman St. W., Box 1258 Port Dover, ON N0A 1N0 519-583-2344 (C) twocats44@gmail.com	Pamela Hogewoning	Penni Lewis
29 <b>Stoney Creek, Cheyne</b> (HA330) 7 King St. W. Stoney Creek, ON L8G 1G7 905-664-6043 (C) cheynechurch@cogeco.ca	Stephen R. Lindsay	J.A. McIntosh
30 <b>Stoney Creek, Heritage Green</b> (HA360) 360 Isaac Brock Dr. Stoney Creek, ON L8J 2R2 905-578-3003 (C) office@heritagegreen.cc	David Moody Alex Douglas	Robert Williston
31 <b>Waterdown, Knox</b> (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 <b>West Flamborough</b> (HA350) 262 Middletown Rd. Dundas, ON L9H 5E1 289-440-2919 (C) westflamboro.pc@gmail.com	Stephen Jenvey	Elaine Krompart

**Other Ministries**

1 Andrew Irvine	Knox College
2 Amin Mansour	Almanarah Mission
3 Susan Shaffer	Associate Secretary, Ministry & Church Vocations

**Appendix to Roll**

1 Ronald C. Archer	Retired
2 Judith Archer Green	Without Charge
3 George W. Beals	Retired
4 Robert J. Bernhardt	Retired
5 Douglas C. Boyce	Without Charge
6 Nancy Calvert-Koyzis	Without Charge
7 James R. Dickey	Retired
8 Robert R. Docherty	Retired
9 Donald A. Donaghey	Retired
10 John C. Duff	Retired
11 Ruth Gadsby (Diaconal)	Teaching

**24. PRESBYTERY OF HAMILTON**

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**Appendix to Roll (cont'd):**

12 Robert S. Geddes	Retired
13 John J. Hibbs	Retired
14 M. Anne Yee Hibbs	Retired
15 Pamela Hogewoning	Knox, Port Dover
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 Willard K. Pottinger	Retired
24 G. Walter Read	Retired
25 Margaret Read (Diaconal)	Retired
26 Ferne Reeve	Retired, Stated Supply, St. Cuthbert's
27 C. Gordon D. Reid	Retired
28 Hank Ruiter	Counsellor
29 Colleen L. Smith	Without Charge
30 Kathryn A. Strachan	Without Charge
31 D. Patricia Strung	Without Charge
32 JoAnne Walter	Retired
33 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 675–76)

**25. PRESBYTERY OF NIAGARA**

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<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Beamsville, St. Andrew's</b> (NI010) Box 954 Beamsville, ON L0R 1B0 905-563-0558 (C) - <b>Smithville</b> (NI011) 143 St. Catharines St., Box 345 Smithville, ON L0R 2A0 905-957-2297 (C)	Vacant	Joyce Harrison  Bruce A. Hunter
2 <b>Dunnville, Knox</b> (NI020) 223 Lock St. W., Box 84 Dunnville, ON N1A 2X1 905-774-5970 (C) knoxoff@rogers.com	Dennis Wright	Bill Baker
3 <b>Fonthill, Kirk-on-the-Hill</b> (NI181) 1344 Haist St., Box 1302 Fonthill, ON L0S 1E0 905-892-3729 (C) cal_iris@cogeco.ca	Calvin M. Lewis	Allan Mullin

**25. PRESBYTERY OF NIAGARA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
4 <b>Fort Erie, St. Andrew's-Knox</b> (NI030) 203 Highland Ave. Fort Erie, ON L2A 2X8 905-871-3450 (C)	Vacant	Gail Morden
<b>Niagara Falls:</b>		
5 <b>Chippawa</b> (NI040) 8280 Willoughby Dr. Niagara Falls, ON L2G 6X2 905-295-4231 (C), 905-295-0513 (F) office@chippawapc.ca	Douglas Schonberg	Randy Clegg
6 <b>Drummond Hill</b> (NI050) 6136 Lundy's Lane Niagara Falls, ON L2G 1T1 905-358-9624 (C) drummondhill@gmail.com	Wally Hong	Andrew Paterson
7 <b>Stamford</b> (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 <b>Niagara-on-the-Lake, St. Andrew's</b> (NI070) Box 441, 323 Simcoe St. Niagara-on-the-Lake, ON L0S 1J0 905-468-3363 (C) standrewspresbyterianchurc@bellnet.ca	Vacant	Lynn Lingard
9 <b>North Pelham, First</b> (NI080) 602 Metler Rd., RR 3 Fenwick, ON L0S 1C0 905-892-4716 (C) vasar1951@gmail.com	Pearl Vasarhelyi	Rodger Miller
- <b>Rockway</b> (NI081) c/o 602 Metler Rd., RR 3 Fenwick, ON L0S 1C0 vasar1951@gmail.com		Donna Bachur
10 <b>Port Colborne, First</b> (NI090) 176 Elm St. Port Colborne, ON L3K 4N6 905-834-4288 (C), 905-834-7150 (F) fstpresbptcolborne@gmail.com	Adam Bartha	Sheila Brown
<b>St. Catharines:</b>		
11 <b>Knox</b> (NI100) 53 Church St. St. Catharines, ON L2R 3C3 905-641-8868 (C) office@knoxchurch.com	W.J. Clyde Ervine	Diana James
12 <b>St. Giles</b> (NI120) 205 Linwell Rd. St. Catharines, ON L2N 1S1 905-934-1901 (C), 905-934-2978 (F) stgiles1954@gmail.com	Cherie Inksetter	Joan Heagle

**25. PRESBYTERY OF NIAGARA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>St. Catharines (cont'd):</b>		
13 <b>Scottlea</b> (NI111) 515 Scott St. St. Catharines, ON L2M 3X3 905-646-0616 (C), 905-646-2516 (F) scottcan1975@gmail.com	Vacant	Christine Cummings
14 <b>West St. Andrew's</b> (NI130) 42 Pelham Rd. St. Catharines, ON L2S 1R4 905-684-7765 (C) weststandrews@bellnet.ca	Ruth Houtby (Stated Supply)	Lynn Blundell
15 <b>St. Davids, First</b> (NI140) Box 266 St. Davids, ON L0S 1P0 905-262-5227 (C)	Vacant	Jean Heagle
16 <b>Thorold, St. Andrew's</b> (NI150) 24 Claremont St. Thorold, ON L2V 1R3 905-227-4844 (C), 905-227-6229 (F) info@standrewsthorold.com	Kenneth MacQuarrie	Gary Millington
<b>Welland:</b>		
17 <b>Knox</b> (NI180) 335 Fitch St. Welland, ON L3C 4W7 905-735-3050 (C) praywell@cogeco.net	J. Bernard McGale	Glenn Mount
18 <b>St. Andrew's</b> (NI190) 29 Bald St. Welland, ON L3C 5B7 905-734-4831 (C) standrewswelland@bellnet.ca	Benoit G. Cousineau	Roxanne Sinclair

**Appendix to Roll**

1 Robert E. Baker	Retired
2 S. Murray Barron	Retired
3 Larry Beverly	Retired
4 Raye A. Brown	Retired
5 Catherine J. Campion	Without Charge
6 John D. Congram	Retired
7 Frank M. DeVries	Retired
8 Gordon Ford	Retired
9 James A. Goldsmith	Retired
10 Pieter H. Greyling	Retired
11 Gordon G. Hastings	Retired
12 Geoffrey D. Johnston	Retired
13 R.J. Graham Kennedy	Retired
14 Elizabeth S. Kidnew	Retired
15 Margaret L. Kirkland	Without Charge
16 John E. Kurtz	Retired
17 Maria Lallouet	Without Charge
18 Wendy Lampman	Retired
19 John St. C. Neil	Retired
20 Susanne M. Rescorl	Without Charge
21 Donna J. Riseborough	Retired

**25. PRESBYTERY OF NIAGARA****Appendix to Roll (cont'd):**

22	Brian R. Ross	Retired
23	Paul Shobridge	Retired
24	George A. Tattrie	Retired
25	Tijs Theijtsmeijer	Retired
26	Mark A. Ward	Retired
27	Martin A. Wehrmann	Retired
28	J. Edward R. Wiley	Retired
29	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 676–77)

**26. PRESBYTERY OF PARIS**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Brantford:</b>		
1 <b>Alexandra</b> (PA010) 410 Colborne St. Brantford, ON N3S 3N6 519-753-1602 (C) alexandrapc@execulink.com	Vacant	Christine Seebeck
2 <b>Central</b> (PA020) 97 Wellington St. Brantford, ON N3T 2M1 519-752-4932 (C), 519-752-1846 (F) cpc97@execulink.com	Vacant	Linda Bodkin
3 <b>Greenbrier</b> (PA030) 11 Whiteoaks Ave. Brantford, ON N3R 5N8 519-752-4825 (C)	Vacant	Mary Purdy
4 <b>Delhi, Calvin</b> (PA060) 21 Lansdowne Ave. Delhi, ON N4B 3B6 519-582-1162 (C)	Vacant	George Stier
5 <b>Embros, Knox</b> (PA070) 115 St. Andrews St., PO Box 159 Embros, ON N0J 1J0 519-475-4816 (C) matheson@cell-ebrate.com	Vacant	Allan Matheson
6 <b>Harrington, Knox</b> (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 <b>Ingersoll, St. Paul's</b> (PA080) 56 Thames St. S. Ingersoll, ON N5C 2S9 519-485-3390 (C), 519-485-6522 (F) stpauls@execulink.com	Allan Brouwer	John Knox

**26. PRESBYTERY OF PARIS**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
8 <b>Innerkip</b> (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	Bob Birtch
9 <b>Mt. Pleasant</b> (PA041) 715 Mount Pleasant Rd. Mount Pleasant, ON N0E 1K0 519-484-2133 (C) mppchurch@execulink.com	Dean Adlam	Velma Hughes
10 <b>Norwich, Knox</b> (PA100) 67 Main St. W., Box 758 Norwich, ON N0J 1P0 519-863-3636 (C), 519-863-2885 (F) adowber@sympatico.ca - <b>Bookton</b> (PA101) c/o Eleanor Kennedy RR 1 LaSalette, ON N0E 1H0 519-863-3636 (C) adowber@sympatico.ca	Alan Dowber	Carman Swazey  Grant Edwards
11 <b>Paris</b> (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 <b>Ratho</b> (PA091) c/o Colleen Peat RR 1 Bright, ON N0J 1B0 519-469-3904 (C) olwync@rogers.com	Vacant	Juanita Dorland
13 <b>Simcoe, St. Paul's</b> (PA120) 85 Lot St. Simcoe, ON N3Y 1S4 519-426-1845 (C) sppc@kwic.com	Vacant	Beth Smith
14 <b>Tillsonburg, St. Andrew's</b> (PA130) 46 Brock St. W. Tillsonburg, ON N4G 2A5 519-842-8665 (C) standrews46@rogers.com	Vacant	Murray Park
15 <b>Woodstock, Knox</b> (PA140) 59 Riddell St. Woodstock, ON N4S 6M2 519-537-2962 (C), 519-537-3927 (F) office.knox.woodstock@bellnet.ca	Mark R. McLennan	Josie Miller

**Other Ministries**

1 David E. Sherbino Professor of Spirituality and Pastoral Ministry, Tyndale

**26. PRESBYTERY OF PARIS**

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**Appendix to Roll**

1	Larry Amiro	Retired
2	Olwyn M. Coughlin	Retired
3	James M. Grant	Retired
4	Wayne R. Hancock	Managing Director, Threefold Ministries
5	John Herman	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	Douglas Scott	Retired
12	R. Ian Shaw	Retired
13	Robert Sinasac	Retired
14	David Thompson	Retired
15	Vernon W. Tozer	Retired
16	Milton D. Tully	Retired
17	Margaret Vanderzweerde (Diaconal)	Retired
18	Donald N. Young	Retired

**Diaconal Ministries – Other**

1 Frances Nugent, 14 Gilkison St., Brantford, ON, N3T 1Z5.

**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 677)

**27. PRESBYTERY OF LONDON**

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<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Appin</b> (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
- <b>Melbourne, Guthrie</b> (LO021) c/o Rev. A. MacMillan 3449 Buttonwood Dr., RR6 Alvinston, ON N0N 1A0 519-847-5263 (C) revrev@brktel.on.ca		Tom Jeffery
2 <b>Crinan, Argyle</b> (LO050) c/o Alan Carroll 25861 Carroll Line, RR 1 West Lorne, ON N0L 2P0 519-670-7530 (cell)	Vacant	Alan Carroll
- <b>Largie, Duff</b> (LO051) c/o Paul McWilliam 12957 Coyne Rd. Dutton, ON N0L 1J0 519-762-2690 pmcwilliam@westelgin.com		Paul McWilliam



**27. PRESBYTERY OF LONDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
3 <b>Dorchester</b> (LO060) c/o Tom Charlton 53 Tarry Parkway Alymer, ON N5H 3E2 519-485-3544 (C) holspringfarms@amtelecom.net - <b>South Nissouri</b> (LO061) 1009 Apache Rd. London, ON N5V 2V7 519-461-0906 (C)	Heather Paton	Tom Charlton (Acting)  Nancy Fedyck
4 <b>Dutton, Knox-St. Andrew's</b> (LO070) c/o Box 228 Dutton, ON N0L 1J0 519-762-3521 knox-standrews@execulink.com	Andrew P. Thompson	Jean Louise Ford
5 <b>Fingal, Knox</b> (LO080) 35596 Fingal Line Fingal, ON N0L 1K0 519-769-2157 (C) knoxfingal@gmail.com	Vacant	Debra Webster
6 <b>Glencoe</b> (LO090) 177 Main St., Box 659 Glencoe, ON N0L 1M0 519-287-2558 (C) revdeb17@sympatico.ca - <b>Wardsville, St. John's</b> (LO091) Box 164 Wardsville, ON N0L 2N0 519-287-2743 (C) revdeb17@sympatico.ca	Deborah Dolbear- Van Bilsen	Joan Puspoky  Sheila Morrison
<b>London:</b>		
7 <b>Almanarah</b> (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 <b>Chalmers</b> (LO120) 342 Pond Mills Rd. London, ON N5Z 3X5 519-681-7242 (C) chalmerspresbyterian@bellnet.ca	John R. Bannerman	Tom Hunter
9 <b>Elmwood Avenue</b> (LO130) 111 Elmwood Ave. E. London, ON N6C 1J4 519-438-3492 (C) contact@elmwoodchurch.ca	J. Andrew Fullerton	Cathy Cornhill
10 <b>New St. James</b> (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

**27. PRESBYTERY OF LONDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>London (cont'd):</b>		
11 <b>Oakridge</b> (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 <b>St. George's</b> (LO190) 1475 Dundas St. London, ON N5W 3B8 519-455-5760 (C), 519-455-2269 (F) stgeorge@execulink.com	Keith A. McKee	Bob Bedggood
13 <b>St. Lawrence</b> (LO151) 910 Huron St. London, ON N5Y 4K4 519-439-2523 (C) stlawrencepresby@execulink.com	Vacant	David Laphorne
14 <b>Trinity Community</b> (LO200) 590 Gainsborough Rd. London, ON N6G 4S1 519-657-4214, ext. 229 (C) gordandsheila.mcmurray@sympatico.ca	Mark L. Turner	Sheila McMurray
15 <b>Westmount</b> (LO210) 521 Village Green Ave. London, ON N6K 1G3 519-472-3443 (C) wstmt@execulink.com	Vacant	Jill Barker
16 <b>Mosa, Burns</b> (LO022) 24493 Dundonald Rd., RR 2 c/o PO Box 1443 Glencoe, ON N0L 1M0 519-287-2758 (C) ramcvicar@hotmail.com	Vacant	Ruth Ann McVicar
17 <b>North Caradoc-St. Andrew's</b> (LO111) 8503 Scotchmere Dr., RR 1 Strathroy, ON N7G 3H3 519-245-0171 (C), 519-473-6588 (F) rev.kocis@caradocpresbyterian.ca	Michelle Butterfield-Kocis	Nancy Tomchick
- <b>Komoka, Knox</b> (LO110) PO Box 133 Komoka, ON N0L 1R0 519-657-9748 (C)		Mildred Greig
18 <b>North Yarmouth, St. James</b> (LO031) Box 39 Belmont, ON N0L 1B0 519-207-3331 stjamespcc@hotmail.ca	Vacant	Nancy Newell
19 <b>Port Stanley, St. John's</b> (LO081) c/o 238 Colborne St. Port Stanley, ON N5L 1B9 519-782-3902 (C)	Tom Jeffery (Lay Missionary)	Linda McKenna

**27. PRESBYTERY OF LONDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
20 <b>St. Thomas, Knox</b> (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

**Other Ministries**

1 Heather Vanderstelt	Chaplain, Parkwood Institute
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**Appendix to Roll**

1 Hugh Appel	Retired
2 Joan Ashley	Without Charge
3 Charlotte L. Brown	Retired
4 Dennis I. Carrothers	Retired
5 Deane G. Cassidy	Retired
6 Jean Cassidy (Diaconal)	Without Charge
7 David D. Clements	Retired
8 Joyce E.C. Elder	Retired
9 Leslie R. Files	Retired
10 Thomas Godfrey	Retired
11 Jessie Horne (Diaconal)	Retired
12 Elizabeth Johnston (Diaconal)	Without Charge
13 Evan H. Jones	Retired
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 James M. Patterson	Retired
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 Michael J. Stol	Retired
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 pages 677–78)

**28. PRESBYTERY OF ESSEX-KENT**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Amherstburg, St. Andrew's</b> (EK010) 129 Simcoe St. Amherstburg, ON N9V 1L8 519-736-4972 (C) worship@standrews-amherstburg.com	Donald C. Hill (Interim Minister)	Lucille Goulard

**28. PRESBYTERY OF ESSEX-KENT**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
2 <b>Chatham, First</b> (EK030) 60 Fifth St. Chatham, ON N7M 4V7 519-352-2313 (C), 519-352-2318 (F) office@firstchatham.org	Michael Maroney	Joan Fletcher
3 <b>Chatham, St. James</b> (EK040) 310 McNaughton Ave. W. Chatham, ON N7L 1R9 519-352-1240 (C), 519-352-1210 (F) office@stjameschatham.com	John Giurin	Paul Escott
4 <b>Dover, New St. Andrew's</b> (EK041) 8314 St. Andrews Line, RR 8 Chatham, ON N7M 5J8 519-354-7970 (C), 519-727-6615 (F) markaarssen@hotmail.com - <b>Valetta</b> (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 <b>Dresden, St. Andrew's</b> (EK050) Box 93 Dresden, ON N0P 1M0 519-683-2442 (C) amcpastor1@gmail.com	Andrew Cornell	Mark Labadie
6 <b>Lakeshore, St. Andrew's</b> (EK080) 235 Amy Croft Dr. Tecumseh, ON N9K 1C8 519-979-8082 (C), 519-979-8084 (F) moffice@lakeshorestandrews.net	Brad Watson	Kelly Bevan
7 <b>Leamington, Knox</b> (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 <b>Ridgetown, Mount Zion</b> (EK090) Box 1148 Ridgetown, ON N0P 2C0 519-674-3487 (C) mtzionridgetown@gmail.com	Vacant	Renee Geluk (acting)
9 <b>Wallaceburg, Knox</b> (EK120) 251 Duncan St. Wallaceburg, ON N8A 5G5 519-627-4367 (C), 519-627-9480 (F) knox251@hotmail.com	Vacant	Carl MacLean
10 <b>Windsor: Chinese</b> (EK200) 405 Victoria Ave. Windsor, ON N9A 4N1 519-977-6565 (C)	Vacant	Lucinda Wong

**28. PRESBYTERY OF ESSEX-KENT**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
11 <b>First Hungarian</b> (EK130) 1566 Parent Ave. Windsor, ON N8X 4J7 519-254-3312 (C)	Vacant	Zsolt Marczinko
12 <b>Paulin Memorial</b> (EK150) 3200 Woodland Ave. Windsor, ON N9E 1Z5 519-972-3627 (C), 519-972-3627 (F) paulinmemorial@on.aibn.com	Lisa Aide	Carla Johnson-Hicks
13 <b>University Community</b> (EK210) 2320 Wyandotte St. W. Windsor, ON N9B 1K4 519-253-8741 (C)	Scott McAllister	Tyler Terpstra (acting)

**Appendix to Roll**

1 Alan M. Beaton	Retired
2 Monika Beretzky-Farkas	Without Charge
3 John W. Burkhart	Retired
4 Douglas Cameron	Retired
5 Charles N. Congram	Retired
6 H. Lane Douglas	Retired
7 Joshua (Jin Soo) Kang	Without Charge
8 Wendy Paterson	Retired
9 Ronald D. Sharpe	Without Charge
10 Mary Templer	Retired
11 Lillian Wilton	Retired

**Clerk of Presbytery:** Ms. Anne Boden, 3498 Rankin Ave., Windsor, ON, N9E 3C3.  
Phone: 519-966-5444 (R), clerkessexkentpresbytery@gmail.com

(For statistical information see page 678)

**29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Alvinston, Guthrie</b> (LW010) Box 314 Alvinston, ON N0N 1A0 519-898-2862 (C) guthrie.3256@hotmail.com - <b>Napier, St. Andrew's</b> (LW012) c/o Wray Taylor 26126 Arthur Rd., RR 3 Strathroy, ON N7G 3H5 519-847-5352 (C) wetaylor@brktel.on.ca	Jo-Anne E. Symington	Ruth McCallum  Wray Taylor
2 <b>Beechwood, St. Andrew's</b> (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**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
3 <b>Centre Road, Knox</b> (LW022) 2682 Glasgow St., RR 6 Strathroy, ON N7G 3H7 519-232-9153 (C) lbf@execulink.com	Vacant	Dunbar Cox
4 <b>Corunna, St. Andrew's</b> (LW030) 437 Colborne St., Box 1381 Corunna, ON N0N 1G0 519-862-3641 (C) sapcorunna@xcelco.on.ca	Daniel Roushorne	Beth Nutt
5 <b>Forest, St. James</b> (LW040) 19 Main St. N. Forest, ON N0N 1J0 519-786-5154 (C) joannemac@xcelco.on.ca	Joanne R. MacOdrum	Carol Collins
6 <b>Moore, Knox</b> (LW031) c/o Nora Grigg 1879 Rokeby Line, RR 1 Mooretown, ON N0N 1M0 519-867-5562 (C), 519-862-4441 (F) ian.moorepastoralcharge@gmail.com - <b>Mooretown, St. Andrew's</b> (LW032) 94 St. James St. Mooretown, ON N0N 1M0 519-867-5562 (C) ian.moorepastoralcharge@gmail.com	A. Ian Marnoch	Nora Grigg  Keith Grant
7 <b>Petrolia, St. Andrew's</b> (LW050) Box 636 Petrolia, ON N0N 1R0 519-882-2400 (C) st_andrews@cogeco.net - <b>Dawn Township, Knox</b> (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 <b>Point Edward</b> (LW060) 306 Michigan Ave. Point Edward, ON N7V 1E9 519-344-2536 (C), 519-542-3237 (F)	Shirley F. Murdock	Carolyn Leaver Luciani
<b>Sarnia:</b>		
9 <b>Laurel-Lea-St. Matthew's</b> (LW070) 837 Exmouth St. Sarnia, ON N7T 5R1 519-337-7078 (C) llsm@cogeco.net	Janine Dekker	Scott Newton
10 <b>Paterson Memorial</b> (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

**29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Sarnia (cont'd):</b>		
11 <b>St. Andrew's</b> (LW090) 261 N. Christina St. Sarnia, ON N7T 5V4 519-332-2662 (C) sapc.sarnia@bellnet.ca	Lloyd A. Murdock	Evelyn Shaw
12 <b>St. Giles</b> (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 <b>Strathroy, St. Andrew's</b> (LW110) 152 Albert St. Strathroy, ON N7G 1V5 519-245-2292 (C), 519-245-4550 (F) standystrath@bellnet.ca	Robert H. Wilson	Joan Wagner
14 <b>Thedford, Knox</b> (LW120) Box 56 Thedford, ON N0M 2N0 519-296-4910 (C) corly@execulink.com	Christine O'Reilly	Dianne Rice
15 <b>Watford, St. Andrew's</b> (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

**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 679)

**30. PRESBYTERY OF HURON-PERTH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Atwood</b> (HP010) 140 Monument St., Box 179 Atwood, ON N0G 1B0 519-356-2551 (C) atwoodpc@gmail.com	Ernie Naylor	Rhonda Love
2 <b>Avonton</b> (HP020) 3401 Perth Rd. 130, RR 2 St. Pauls, ON N0K 1V0 519-393-6395 (C), 519-393-6889 (F) calkin@quadro.net	Catherine Calkin	Ken Aitcheson

**30. PRESBYTERY OF HURON-PERTH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Motherwell-Avonbank</b> (HP021) c/o 3401 Perth Rd. 130, RR 2 St. Pauls, ON N0K 1V0 519-393-6395 (C) calkin@quadro.net		Gordon Nethercott
3 <b>Bayfield, Knox</b> (HP030) 2 Main St., Box 565 Bayfield, ON N0M 1G0 519-565-2913 (C) brmclean@hurontel.on.ca	Lynn A. Nichol	Brenda McLean
4 <b>Brussels, Melville</b> (HP040) Box 239 Brussels, ON N0G 1H0 519-887-6687 melville.presbyterian@gmail.com	Vacant	Mary Douma
- <b>Molesworth, St. Andrew's</b> (HP110) 7090 Perth Line 86 Listowel, ON N4W 3G6 519-291-3117 mary.t.robinson@hotmail.ca		Mary Robinson
5 <b>Cranbrook, Knox</b> (HP121) c/o Eleanor Stevenson RR 2 Brussels, ON N0G 1H0 519-887-6777 (C)	Vacant	G. Morrison
6 <b>Cromarty</b> (HP061) 7017 Line 21, RR 2 Staffa, ON N0K 1Y0 519-345-2530 (C) dwight.e.nelson@gmail.com	Dwight Nelson	Mary Jane Parsons
- <b>Seaforth, First</b> (HP140) 59 Goderich St. W., Box 663 Seaforth, ON N0K 1W0 519-527-0170 (C) dwight.e.nelson@gmail.com		Ruth Snell
7 <b>Goderich, Knox</b> (HP070) 9 Victoria St. N. Goderich, ON N7A 2R4 519-524-7512 (C) knoxgoderich@hurontel.on.ca	William W.T. Vanderstelt	Annie Coulter
8 <b>Listowel, Knox</b> (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 <b>Milverton, Burns</b> (HP090) 66 Main St. N., Box 655 Milverton, ON N0K 1M0 519-595-8953 (C)	Marc Fraser	Robert Hargrave
- <b>Monkton, Knox</b> (HP120) 34 Maddison St. E. Monkton, ON N0K 1P0 519-347-2130 (C) monktoncranbrook@gmail.com		Vacant



**30. PRESBYTERY OF HURON-PERTH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
10 <b>Mitchell, Knox</b> (HP100) Box 235 Mitchell, ON N0K 1N0 519-348-9080 (C) knoxmit@quadro.net - <b>Exeter, Caven</b> (HP060) 68 Main St. S. Exeter, ON N0M 1S1 519-235-2784 (C) cavenpresbyteri@hay.net	Robert L. Adams	Jack Fowler  Donna Perry
11 <b>North Easthope, Knox</b> (HP151) c/o A. Horne 4847 Road 109, RR 1 Gads Hill Station, ON N0K 1J0 519-271-1469	Vacant	Arthur Horne
12 <b>St. Marys</b> (HP130) 147 Widder St. E., Box 247 St. Marys, ON N4X 1B1 519-284-2620 (C) stmaryspreschurch@on.aibn.com	Gwen Ament	Allin Mitchell
13 <b>Shakespeare</b> (HP150) Box 129 Shakespeare, ON N0B 2P0 519-625-8317 (C)	Robbin D. Congram	Al Morris
14 <b>Stratford, Knox</b> (HP160) 142 Ontario St. Stratford, ON N5A 3H2 519-271-0373 (C), 519-271-0080 (F) knox@wightman.ca	Mark W. Gedcke	Margaret Lupton
15 <b>Stratford, St. Andrew's</b> (HP170) 25 St. Andrew St. Stratford, ON N5A 1A2 519-271-5668 (C), 519-271-8368 standrews@cyg.net	Vacant	Steve Wray

**Other Ministries**

1 Theresa McDonald-Lee                      Camp Director, Camp Kintail

**Appendix to Roll**

1 Mary Jane Bisset (Diaconal)	Retired
2 Zander Dunn	Retired
3 Colleen J. Gillanders-Adams	Pastoral Care Co-ordinator
4 Carol Hamilton	Without Charge
5 Dorothy Henderson (Diaconal)	Retired
6 John C. Henderson	Retired
7 Hugh C. Jones	Retired
8 Ken G. Knight	Retired
9 Wallace I. Little	Retired
10 Linda G. Moffatt	Without Charge
11 Susan Moore	Without Charge
12 Edwin G. Nelson	Retired
13 Linda Pasmore	Without Charge
14 Marlene Peck	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.

**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 679–80)

**31. PRESBYTERY OF GREY-BRUCE-MAITLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Ashfield Presbyterian</b> (BM010) 86252 Kintail Line, RR 3 Goderich, ON N7A 3X9	Vacant	Robert N. Simpson
- <b>Ripley, Knox</b> (BM011) Box 208 Ripley, ON N0G 2R0 519-395-2656 (C)		Douglas R. Martyn
2 <b>Belmore, Knox</b> (BM021) c/o D. Jeffray RR 1 Wroxeter, ON N0G 2X0 jeffrayod@wightman.ca	Vacant	Doug Jeffray
3 <b>Central Grey-Bruce Cooperative Ministry</b>		
- <b>Chatsworth, St. Andrew's</b> (BM030) 16 John St., Box 280 Chatsworth, ON N0H 1G0 519-794-3793 (C) ericandlinda@gmail.com	Timothy Ferrier Randall Benson (Stated Supply)	Eric MacLeod
- <b>Chesley, Geneva</b> (BM040) 59 3rd St. SW., Box 609 Chesley, ON N0G 1L0 519-363-2282 (C) revtimothy@bmts.com		Don McAllister
- <b>Dornoch, Latona</b> (BM031) c/o R. Elliot 562903 Grey Rd. 25, Box 43 Williamsford, ON N0H 2V0 519-794-3947		Robert Elliot
- <b>Southampton, St. Andrew's</b> (BM160) 47 Albert St. N., Box 404 Southampton, ON N0H 2L0 519-797-2077 (C) msylver@bmts.com		Linda Doll, co-clerk Mary Sylver, co-clerk
4 <b>Dromore, Amos</b> (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**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Holstein, Knox</b> (BM051) General Delivery Holstein, ON N0G 2A0 519-334-3952 (C) revjan.nhdpc@gmail.com		Merlyn Nicholson
- <b>Normanby, Knox</b> (BM052) General Delivery Holstein, ON N0G 2A0 519-334-3952 (C) revjan.nhdpc@gmail.com		Joan Milne
5 <b>Dundalk, Erskine</b> (BM060) Box 323 Dundalk, ON N0C 1B0 519-923-5250 (C)	Vacant	Beth Stewart
- <b>Swinton Park, St. Andrew's</b> (BM061) c/o S. Furlong RR 4 Durham, ON N0G 1R0 519-923-6984 (C)		Susan Furlong
6 <b>Durham</b> (BM070) Box 256 Durham, ON N0G 1R0 519-369-3349 (C) revjim@durhampresbyterian.com	F. James Johnson	Donna Clark
7 <b>Hanover, St. Andrew's</b> (BM080) Box 20004 Hanover, ON N4N 3T1 519-364-1622 (C) standrews@wightman.ca	Bonnie Sutherland	Diana Simpson Carol Glenn
8 <b>Kincardine, Knox</b> (BM090) 345 Durham St. Kincardine, ON N2Z 1Y6 519-396-2311 (C) knoxkincardine@gmail.com	Kathy Fraser	Wade Gibson
9 <b>Lucknow</b> (BM100) PO Box 219 Lucknow, ON N0G 2H0	David Chung	Mae Raynard
- <b>South Kinloss</b> (BM101) c/o Mr. Walter Dickie RR 5 Lucknow, ON N0G 2H0		Walter Dickie
10 <b>Markdale, Cooke's</b> (BM110) Box 248 Markdale, ON N0C 1H0 519-986-2712 (C) cookes@bmts.com	James J. Wyllie (Stated Supply)	Florence Hellyer
- <b>Feversham, Burns</b> (BM111) Box 248 Markdale, ON N0C 1H0 519-986-2712 (C) cookes@bmts.com		Burt Hale

**31. PRESBYTERY OF GREY-BRUCE-MAITLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
11 <b>Meaford, Knox</b> (BM120) 197797 Grey Rd. 7, RR 4 Meaford, ON N4L 1W7 519-538-5095 (C) knoxmeaford@bmts.com	Anne-Marie Jones	Jennifer Pearson
12 <b>Owen Sound, St. Andrew's</b> (BM130) 865-2nd Ave. W. Owen Sound, ON N4K 4M6 519-376-7886 (C), 519-376-5680 (F) general@standrewsowensound.org	Dana Benson	Ed Reneau
13 <b>Paisley, Westminster</b> (BM140) 260 Queen St., Box 359 Paisley, ON N0G 2N0 - <b>Glammis, St. Paul's</b> (BM141) c/o S. Eby RR 5 Kincardine, ON N2Z 2X6	Vacant	Jack Cumming  Stan Eby
14 <b>Port Elgin, Tolmie Memorial</b> (BM150) Box 1239 Port Elgin, ON N0H 2C0 519-389-4818 (C) tolmie@bmts.com - <b>Burgoyne, Knox</b> (BM151) c/o Box 1239 Port Elgin, ON N0H 2C0 519-389-3644 (C) tolmie@bmts.com	Chuck Moon	Lesley Weiler  Willa Faust
15 <b>Priceville, St. Andrew's</b> (BM071) General Delivery Priceville, ON N0C 1K0	Vacant	Winnifred Smith
16 <b>Sauble Beach, Huron Feathers</b> (BM250) c/o St. Andrew's Presbyterian Church 865-2nd Ave. West Owen Sound, ON N4K 4M6	Edward J. Creen (Director)	Vacant
17 <b>Stokes Bay, Knox</b> (BM240) Stokes Bay, ON N0H 2M0 519-592-5654 (C)	Summer Mission Field	Bonnie Kelly
18 <b>Tara, Cornerstone</b> (BM260) Box 151 Tara, ON N0H 2N0 jan@arranvale.com	Vacant	Jan Middelkoop
19 <b>Teeswater, Knox</b> (BM180) Box 399 Teeswater, ON N0G 2S0 519-392-8443 knoxteeswater@gmail.com - <b>Kinlough</b> (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**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
20 <b>Thornbury, St. Paul's</b> (BM121) 20 Russell St E., Box 1056 Thornbury, ON N0H 2P0 519-599-6645 (C) stpaulsthornbury@gmail.com	Peggy Kipfer	Judy Heffer
21 <b>Tiverton, Knox</b> (BM190) 75 Main St., Box 35 Tiverton, ON N0G 2T0 519-368-7235 (C) knoxtiverton@bmts.com	Vacant	Heather Catto
22 <b>Walkerton, Knox</b> (BM200) Box 1632, 208 Cayley St Walkerton, ON N0G 2V0 519-881-1431 (C), 519-881-0462 (F) ron@walkertontim-brmart.org	Megan Purdy	Ron Nickel
23 <b>Whitechurch, Chalmers</b> (BM210) c/o Box 422 Teeswater, ON N0G 2S0	Vacant	Archie Purdon
24 <b>Wiarion, St. Paul's</b> (BM220) Box 118 Wiarion, ON N0H 2T0 519-534-2711 (C), 519-534-5650 (F) info@stpaulswiarion.ca	Mark Davidson (Interim Minister)	Ken Farrar
25 <b>Wingham, St. Andrew's</b> (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 Alan Barr	Retired
3 Edward J. Creen	Retired
4 Jeanette G. Fleischer	Retired
5 Louise Gamble (Diaconal)	Without Charge
6 Donald B. Hanley	Retired
7 Shirley M. Jeffery	Without Charge
8 M. Margaret Kinsman	Retired
9 David Leggatt	Retired
10 Douglas E.W. Lennox	Retired
11 Ruth M. MacLean	Without Charge
12 Alex M. McCombie	Retired
13 Ronald D. Mulchey	Retired
14 David R. Nicholson	Retired
15 J. Allan Paisley	Without Charge
16 Robert O. Rahn	Without Charge
17 Nan St. Louis	Retired
18 Susan Samuel	Retired
19 Terrance G. Samuel	Retired
20 Creola Simpson	Without Charge
21 Susan M. Smith	Without Charge
22 Bert Vancook	Retired
23 James R. Weir	Retired
24 Alice E. Wilson	Retired
25 James J. Wyllie	Without Charge

**31. PRESBYTERY OF GREY-BRUCE-MAITLAND****Diaconal Ministries – Other**

- 1 Alexandra (Sandra) Barker, 402-550 19th St. W., Owen Sound, ON, N4K 6P3.
- 2 Kim Calvert, 204-1195 6th Ave. W., Owen Sound, ON, N4K 6P2.

**Missionaries – Retired**

- 1 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 680–81)

**SYNOD OF MANITOBA & NORTHWESTERN ONTARIO****32. PRESBYTERY OF SUPERIOR**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Geraldton, St. Andrew's</b> (SU010) 301-3rd Ave., Box 342 Geraldton, ON P0T 1M0 807-854-0187 (C), 807-854-0187 (F) presbyterian1@hotmail.com	Vacant	Lyla Lewkoski
<b>Thunder Bay:</b>		
2 <b>Calvin</b> (SU020) 350 Surrey St. Thunder Bay, ON P7A 1K1 807-683-8111 (C), 807-683-8111 (F) kenhag@tbaytel.net	Ken Haggerty (Lay Missionary)	Karen Merkley
3 <b>First</b> (SU030) 639 Grey St. Thunder Bay, ON P7E 2E4 807-623-0717 (C) first@tbaytel.net	Susan S. Mattinson	Linda Rydholm
4 <b>Lakeview</b> (SU040) 278 Camelot St. Thunder Bay, ON P7A 4B4 807-345-8823 (C), 807-346-0319 (F) lakeview@tbaytel.net	Harold Hunt	Bill Bragg
5 <b>St. Andrew's</b> (SU050) 207 S. Brodie St. Thunder Bay, ON P7E 1C1 807-622-4273(C), 807-623-6637 (F) office.standrewspres@tbaytel.net	Joyce Yanishewski	John Mason

**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), 807-623-0717 (F), nasus\_nosnittam@hotmail.com

(For statistical information see page 681)

**33. PRESBYTERY OF WINNIPEG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Kenora, First</b> (WI230) 200 Fifth Ave. S. Kenora, ON P9N 2A4 807-468-9585 (C), 807-547-3602 (F) l2baker@shaw.ca	Germaine Lovelace	Florence Palmer
2 <b>Lockport Community Church</b> (WI090) 6989 Henderson Hwy. Lockport, MB R1B 1A1 204-757-2720 (C) hmfast@highspeedcrow.ca	Vacant	Mae Fidler-Fast
3 <b>Pinawa, Pinawa Christian Fellowship</b> (WI080) Box 582 Pinawa, MB R0E 1L0 204-753-8439 (C), 204-753-8238 (F) pcf@pinawa.church	Robert J. Murray	Dennis Cann
4 <b>Selkirk, Knox</b> (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 <b>Thompson, St. Andrew's</b> (WI110) Box 1102 Thompson, MB R8N 1N9 204-677-4151 (C), 204-677-4151 (F) hendrik3@mymts.net	Murat Kuntel	Claudene Storm
<b>Winnipeg:</b>		
6 <b>Calvin</b> (WI010) 95 Keewatin St. Winnipeg, MB R3E 3C7 204-775-3543 (C)	Vacant	Margaret Vader
7 <b>Filipino</b> (WI270) c/o 95 Keewatin St. Winnipeg, MB R3E 3C7	Vacant	Vacant
8 <b>First</b> (WI020) 61 Picardy Pl. Winnipeg, MB R3G 0X6 204-775-0414 (C), 204-772-2032 (F) info@firstpresbyterianwinnipeg.com	Kevin V. MacDonald	Alison Darling
9 <b>Kildonan Community</b> (WI061) 2373 Main St. Winnipeg, MB R2V 4T6 204-339-3502 (C) kpresbyc@mts.net	Ronald Fischer	Richard Graydon
10 <b>Lighthouse Evangelical Arabic</b> (WI310) c/o 10-2307 St. Mary's Rd Winnipeg, MB R2N 0E4 431-999-2004 izabaneh@hotmail.com	Ibrahim Zabaneh (Lay Missionary)	Vacant

**33. PRESBYTERY OF WINNIPEG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Winnipeg</b> (cont'd):		
11 <b>Place of Hope</b> (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 <b>Prairie</b> (WI290) 162-2025 Corydon Ave., Suite 78 Winnipeg, MB R3P 0N5 204-803-7743 (C) matt@prairiechurch.ca	Matthew Brough	Heather McLaren
13 <b>St. John's</b> (WI060) 251 Bannerman Ave. Winnipeg, MB R2W 0T8 204-586-6932 (C), 204-586-6932 (F) stjohnspcwpg@gmail.com	Barbara Pilozow	M. Worden
14 <b>Westwood</b> (WI070) 197 Browning Blvd. Winnipeg, MB R3K 0L1 204-837-5706 (C), 204-889-2120 (F) wwpres@mts.net	Peter G. Bush	Ted Szypowski
15 <b>Winnipeg Somang</b> (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) | Retired        |

**Clerk of Presbytery:** The Rev. Barbara Pilozow, 251 Bannerman Ave., Winnipeg, MB, R2W 0T8. Phone: 204-586-6932, clerk.wpg@gmail.com

(For statistical information see page 681)



**34. PRESBYTERY OF BRANDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Bellafield, Knox</b> (BN091) c/o J. Morrison Box 91 Dunrea, MB R0K 0S0 204-776-2054	Vacant	Vacant
<b>Brandon:</b>		
2 <b>First</b> (BN010) 339-12th St. Brandon, MB R7A 4M3 204-727-5874 (C), 204-728-7037 (F) fpc@mymts.net	Dong-Ha Kim	Flo Lockhart
3 <b>St. Andrew's</b> (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 <b>Carberry, Knox-Zion</b> (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 <b>Melita</b> (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 <b>Neepawa, Knox</b> (BN100) 396 First Ave., Box 445 Neepawa, MB R0J 1H0 204-476-5522 (C), 204-476-5522 (F) jeanie155@gmail.com	Jeanie Lee	Sharon Soroka
7 <b>Ninga</b> (BN093) c/o Box 104 Ninga, MB R0K 1S0 dghicksranch@gmail.com	Vacant	Richard Pugh
8 <b>Portage la Prairie, First</b> (BN130) 17 Royal Rd. S. Portage la Prairie, MB R1N 1T8 204-857-4351 (C), 204-857-4822 (F) jzondag@mymts.net	John M. Zondag	Raymond Reichelt
9 <b>Winnipegosis, Knox</b> (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 682)

**SYNOD OF SASKATCHEWAN****35. PRESBYTERY OF ASSINIBOIA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Grenfell, Trinity</b> (AS022) Box 730 Grenfell, SK S0G 2B0 306-697-3060 (C), 306-697-3494 (F) pastor@trinitygrenfell.org	Vacant	Fran Neuls
2 <b>Kipling, Bekevar</b> (AS030) Box 247 Kipling, SK S0G 2S0 306-736-2456 (C)	Vacant	Vacant
3 <b>Moose Jaw, St. Mark's</b> (AS040) 80 High St. E. Moose Jaw, SK S6H 0B8 306-692-8914 (C) st.marks@sasktel.net - <b>Briercrest, Knox</b> (AS041) Box 94 Briercrest, SK S0H 0K0 306-799-2016 (C) g.j.farm@sasktel.net	Vacant	Bill Henry  Gordon Cameron
4 <b>Moosomin, St. Andrew's</b> (AS050) Box 814 Moosomin, SK S0G 3N0 306-435-2155 (C)	Vacant	Jack Lemoine
5 <b>Regina, First</b> (AS060) 2170 Albert St. Regina, SK S4P 2T9 306-522-9571 (C), 306-522-2178 (F) firstpresregina@sasktel.net	Vacant	Jo Szostak
6 <b>Regina, Norman Kennedy</b> (AS070) 5303 Sherwood Dr. Regina, SK S4R 7E7 306-543-9080 (C), 306-721-2636 (F) nkpreschurch@sasktel.net	Ronda Bosch (Lay Missionary)	Leanne Irving
7 <b>Swift Current, St. Andrew's</b> (AS090) 610 - 19th Ave. NE Swift Current, SK S9H 2Y5 306-773-4406 (C) ecassidy989@gmail.com	Ryan Bak	Evelyn Cassidy
8 <b>Weyburn, Knox</b> (AS100) 136 Second St. NE Weyburn, SK S4H 0T8 306-842-3544 (C) knoxweyburn@accesscomm.ca	Jay Song	Cheryl McKenzie
9 <b>Whitewood, Knox</b> (AS051) 611 N. Railway Ave., Box 665 Whitewood, SK S0G 5C0 306-735-4338 (C) b.vennard@myaccess.ca	Vacant	Barb Vennard

**35. PRESBYTERY OF ASSINIBOIA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
10 <b>Yorkton, Grace</b> (AS120) 66 Park St. Yorkton, SK S3N 0T3 306-782-2066 (C) knoxpresb@sasktel.net	Devon L. Pattemore	Jackie Sedley

**Appendix to Roll**

1 Tetteh Akunor	Without Charge
2 John C. Ferrier	Retired
3 Ina Golaiy	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 682)

**36. PRESBYTERY OF NORTHERN SASKATCHEWAN**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Melfort, St. James</b> (NS050) Box 1586 Melfort, SK S0E 1A0 306-752-5321 (C) st.jamespres@sasktel.net	Vacant	Connie Reimer
- <b>Tisdale, St. Andrew's</b> (NS150) Box 547 Tisdale, SK S0E 1T0 306-873-2451 (C) daraw@sasktel.net		Darlene Wilson
2 <b>Mistawasis</b> (NS060) c/o Norma Johnstone Box 396 Leask, SK S0J 1M0 chiefnorma@gmail.com	Vacant	Linda Johnston
3 <b>North Battleford, St. Andrew's</b> (NS070) 1401 - 98 St. North Battleford, SK S9A 0M3 306-445-5901 (C) standrewspcnb@sasktel.net	Vacant	Fay MacKinnon
4 <b>Prince Albert, St. Paul's</b> (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 (Interim Minister)	Angie Smibert
5 <b>Sandwich, St. Philip's</b> (NS071) RR 1 Glenbush, SK S0M 0Z0 306-342-4514 (C) fredhollyg@littleloon.ca	Vacant	Carol Wiebe

**36. PRESBYTERY OF NORTHERN SASKATCHEWAN**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Saskatoon:</b>		
6 <b>Calvin Goforth</b> (NS110) 1602 Sommerfeld Ave. Saskatoon, SK S7H 2S6 306-374-1455 (C)	Vacant	Sheila Cameron-Hopkins
7 <b>St. Andrew's</b> (NS130) 436 Spadina Cres. E. Saskatoon, SK S7K 3G6 306-242-0525 (C), 306-242-0814 (F) office@standrews-saskatoon.net	Amanda Currie	Allan Ireland
8 <b>Shipman, Knox</b> (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**

- 1 Luella Moore, 14 St. Lawrence Cres., Saskatoon, SK, S7K 1G5.
- 2 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@curriejesson.ca

(For statistical information see pages 682–83)

**SYNOD OF ALBERTA & THE NORTHWEST****37. PRESBYTERY OF PEACE RIVER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Chetwynd, BC, Shared Ministry</b> (PR020) Box 2200 Chetwynd, BC V0C 1J0 250-788-9530 (C), 250-788-9341 (F) chetshared.ministry@gmail.com	Vacant	Margaret Redekopp
2 <b>Dawson Creek, BC, St. James</b> (PR030) Box 843 Dawson Creek, BC V1G 4H8 250-782-4616 (C) stjclerk@pris.bc.ca	Vacant	Lorna Price

**37. PRESBYTERY OF PEACE RIVER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
3 <b>Dixonville, AB, Strang</b> (PR011) Box 170 Dixonville, AB T0H 1E0 strangpc@telus.net 780-971-2419 mrst2@abnorth.com	Vacant	Edna Tunke
4 <b>Fort St. John, BC, Fort St. John</b> (PR040) 9907 - 98th St. Fort St. John, BC V1J 3T9 250-785-2482 (C), 250-785-2482 (F) sherry.mcdonald7@gmail.com	Vacant	Sherry MacDonald
5 <b>Grande Prairie, AB, Forbes</b> (PR050) 9635 - 76 Ave. Grande Prairie, AB T8V 5B3 780-539-5125 (C), 780-532-5039 (F) forbespc@telusplanet.net	George S. Malcolm	Gerry Rigler
6 <b>Hudson's Hope, BC, St. Peters</b> (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 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 683)

**38. PRESBYTERY OF EDMONTON-LAKELAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Chauvin, Westminster</b> (ED010) Box 356 Chauvin, AB T0B 0V0 780-858-3732 (C) nsranch2@gmail.com	Vacant	Beverly A. Giggs
<b>Edmonton:</b>		
2 <b>Callingwood Road</b> (ED091) 6015 - 184 St. Edmonton, AB T6M 1T8 780-487-8531 (C) crpc-pas@telus.net	Rodger D. McEachern	Bob Underhill
3 <b>Calvin Hungarian</b> (ED020) 11701 - 86 St. Edmonton, AB T5B 3J7 780-477-1318 (C)	Vacant	Steve Balog

**38. PRESBYTERY OF EDMONTON-LAKELAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Edmonton</b> (cont'd):		
4 <b>Dayspring</b> (ED030) 11445 - 40 Ave. Edmonton, AB T6J 0R4 780-435-3111 (C), 780-434-8002 (F) dprevc@telus.net	O. Heinrich Grosskopf	Darlene Eerkes
5 <b>First</b> (ED050) 10025 - 105 St. Edmonton, AB T5J 1C8 780-422-2937 (C), 780-429-3873 (F) fpc@telus.net	Harry Currie	Milton Davies
6 <b>Mill Woods</b> (ED060) 6607 - 31 Ave. Edmonton, AB T6K 4B3 780-462-2446 (C), 780-469-4624 (F) minister@millwoodsbyterian.org	Jean E. Bryden	Charlotte Brooks
7 <b>St. Andrew's</b> (ED070) 8715 - 118 Ave. Edmonton, AB T5B 0T2 780-477-8677 (C) ejean_olsen@hotmail.com	Mark Chiang	Jean Olsen
8 <b>Westmount</b> (ED090) 13820 - 109A Ave. Edmonton, AB T5M 2K1 780-455-6431 (C) ab6576@telus.net	Vacant	Les Young
9 <b>Fort McMurray, Faith</b> (ED100) 255 Cornwall Dr. Fort McMurray, AB T9K 1G7 780-743-5754 (C) irvandbrenda@shaw.ca	Vacant	Brenda Brewer
10 <b>Lloydminster, Knox</b> (ED120) 5115 - 49 St. Lloydminster, AB T9V 0K3 780-875-9313 (C), 780-875-9125(F) knox06@shaw.ca - <b>Ganton</b> (ED140) RR 3 Vermilion, AB T9X 1Y8 780-853-2484 donaselte@gmail.com	Charles McNeil	Shannon Finley
11 <b>St. Albert, Braeside</b> (ED130) 6 Bernard Dr. St. Albert, AB T8N 0B4 780-459-6585 (C) mavmckay@shaw.ca	Vacant	Mavis McKay
12 <b>Sherwood Park</b> (ED180) 265 Fir St. Sherwood Park, AB T8A 2G7 780-464-2528 (C), 780-464-2529 (F) bapaters@telusplanet.net	Vacant	Bill Paterson

**38. PRESBYTERY OF EDMONTON-LAKELAND**

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**Other Ministries**

- |   |                   |                                 |
|---|-------------------|---------------------------------|
| 1 | John F.K. Dowds   | Chaplain, City of Edmonton      |
| 2 | Kenneth W. MacRae | Chaplain, Canadian Armed Forces |
| 3 | David A. Stewart  | Chaplain, Canadian Armed Forces |

**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  | Raymond E. Glen                     | Retired        |
| 7  | Stephen Haughland                   | Without Charge |
| 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 | Annabelle Wallace                   | Retired        |
| 14 | Ariane Wasilow                      | Retired        |
| 15 | Kenneth M.L. Wheaton                | Retired        |
| 16 | D. Allan Young                      | Retired        |
| 17 | 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 page 683)

**39. PRESBYTERY OF CENTRAL ALBERTA**

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<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Eckville, St. Paul's</b> (CA010) Box 248 Eckville, AB T0M 0X0 403-746-3131 (C), 403-746-6021 (F) revsandy_8@persona.ca	Sandra Franklin-Law	Jim Merriman
2 <b>Innisfail, St. Andrew's</b> (CA020) 4716 - 50 Ave. Innisfail, AB T4G 1N1 403-227-1945 (C), 403-227-1945 (F) joanneleeahn10@gmail.com	Joanne Lee	Marg E. Gillis
3 <b>Olds, St. Andrew's</b> (CA030) 5038 49th St. Olds, AB T4H 1H3 403-556-8894 (C), 403-556-8894 (F) stapcoldsab@gmail.com	Vacant	George Schwieger
4 <b>Orkney, Orkney</b> (CA081) c/o S. Mueller, Box 1167 Three Hills, AB T0M 2A0 403-823-3177 (C)	Vacant	Fay Ferguson
<b>Red Deer:</b>		
5 <b>Knox</b> (CA040) 4718 Ross St. Red Deer, AB T4N 1X2 403-346-4560 (C), 403-346-4584 (F) knoxrd1898@yahoo.ca	Wayne Reid	Donna Richard

**39. PRESBYTERY OF CENTRAL ALBERTA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Red Deer</b> (cont'd):		
6 <b>West Park</b> (CA050) 3628 - 57 Ave. Red Deer, AB T4N 4R5 403-346-6036 (C)	Vacant	Ralph Richards
7 <b>Willow Valley</b> (CA090) Box 20, Site 16, RR 2 Red Deer, AB T4N 5E2 403-886-4864 (C) rolynhills@gmail.com	Vacant	Lynda Purdie
8 <b>Rocky Mtn. House, Memorial</b> (CA060) Box 1027 Rocky Mountain House, AB T4T 1A7 403-845-3422 (C), 403-845-3667 (F) memorialrmh@shaw.ca	Devadosan Sugirtharaj	Marilyn Train
9 <b>Sylvan Lake, Memorial</b> (CA070) 5020 48th St. Sylvan Lake, AB T4S 1C6 403-887-5702 (C), 403-887-5289 (F) memorial_office@shaw.ca	Jin Woo Kim	Catherine Janke

**Appendix to Roll**

1 Andrew S. Burnand	Without Charge
2 Bert de Bruijn	Retired
3 Douglas W. Maxwell	Retired
4 John C. Rhoad	Retired
5 John D. Yoos	Retired

**Clerk of Presbytery:** The Rev. Doug Maxwell, 1231 2395 Eversyde Ave. SW, Calgary, AB, T2Y 0B5. Phone: 403-896-6621 (R), joyrev\_clerk@hotmail.com

(For statistical information see page 684)

**40. PRESBYTERY OF CALGARY-MACLEOD**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Banff, St. Paul's</b> (CM010) Box 1264 Banff, AB T1L 1B3 403-762-3279 (C) stpaulsbanff@telus.net	Clayton Kuhn	Sue White
2 <b>Bassano, Knox</b> (CM020) Box 566 Bassano, AB T0J 0B0 403-641-4090 (C), 403-641-4091 (F) knox@eidnet.org	Peter (Seok Ho) Baek	Brenda Kasper
- <b>Gem</b> (CM021) c/o Knox (Bassano) Pres. Church Box 566 Bassano, AB T0J 0B0 403-641-4090 (C), 403-641-4091 (F)		Teddy Pickett



**40. PRESBYTERY OF CALGARY-MACLEOD**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Calgary:</b>		
3 <b>Calvin, Hungarian</b> (CM030) 101 - 14 Ave. SW Calgary, AB T2R 0L8 403-262-4122 (C), 403-269-5993 (F) info@kmre.ca	Bertalan Bocskorás	Pat Köver
4 <b>Centennial</b> (CM040) 103 Pinetown Pl. NE Calgary, AB T1Y 5J1 403-285-7144 (C), 403-280-9411 (F) centennial.church@telus.net	Vacant	Doug Bonar
5 <b>Ghanaian</b> (CM180) 133 - 3901 54 Ave. NE Calgary, AB T3J 3W5 403-453-7904 gabriel-agyemang@shaw.ca	Vacant	Gabriel Agyemang
6 <b>Grace</b> (CM060) 1009 - 15 Ave. SW Calgary, AB T2R 0S5 403-244-5861 (C), 403-229-3108 (F) office@gracecalgary.org	M. Jean Morris Allen J. Aicken (Interim Minister)	Caro Smith
7 <b>Knox</b> (CM070) 3704 - 37 St. SW Calgary, AB T3E 3C3 403-242-1808 (C) knox@knoxcalgary.ca	Mark A. Tremblay	Rose-Anne Brown
8 <b>St. Andrew's</b> (CM080) 703 Heritage Dr. SW Calgary, AB T2V 2W4 403-255-0001 (C), 403-450-8246 (F) office@standrewscalgary.ca	Janice Hazlett Jared Miller	Jim Ross-Hope
9 <b>St. Giles</b> (CM090) 1102 - 23 Ave. NW Calgary, AB T2M 1T7 403-289-6862 (C) office@stgiles.ca	Dewald Delpport	Candace Siddall
10 <b>Valleyview Community</b> (CM071) 7655 - 26th Ave. SW Calgary, AB T3H 3X2 403-249-6006 (C&F) office@valleyviewpc.org	Grant Gunnink	Loraine Champion
11 <b>Varsity Acres</b> (CM100) 4612 Varsity Dr. NW Calgary, AB T3A 1V7 403-288-0544 (C), 403-288-8854 (F) office@vapc.ca	Vacant	Joan Stellmach
12 <b>Westminster</b> (CM101) 290 Edgepark Blvd. NW Calgary, AB T3A 4H4 403-241-1443 (C), 403-241-8463 (F) admin@wpchurch.net	Kobus Genis	Jack Shephard

**40. PRESBYTERY OF CALGARY-MACLEOD**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
13 <b>Lethbridge, St. Andrew's</b> (CM130) 1818 - 5 Ave. S. Lethbridge, AB T1J 0W6 403-327-2582 (C), 403-320-5214 (F) andrewst@telusplanet.net	Hugh N. Jack	Robert Epp
14 <b>Medicine Hat, St. John's</b> (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 Presbyterian
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 Robert W. Cruickshank	Retired
6 Rod A. Ferguson	Retired
7 Gordon Firth	Retired
8 Karoly Godollei	Without Charge
9 Ian A. Gray	Without Charge
10 Barry Luxon	Retired
11 D. Murdo Marple	Retired
12 J. Brown Milne	Retired
13 Che Napoleon	Without Charge
14 Joseph E. Riddell	Retired
15 Pat Riddell (Diaconal)	Retired
16 M. Helen Smith	Retired
17 Robert H. Smith	Retired
18 Samuel J. Stewart	Retired
19 Fiona Swanson	Without Charge
20 Fennegina van Zoeren	Retired
21 David B. Vincent	Retired
22 Leslie Walker	Without Charge
23 Lyla Wilkins (Diaconal)	Without Charge
24 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.

**Clerk of Presbytery:** The Rev. Dewald Delport, 1102 - 23 Ave NW, Calgary, AB, T2M 1T7.  
Phone: 403-289-6862 (O), stgilesminister@gmail.com

(For statistical information see page 684)

**SYNOD OF BRITISH COLUMBIA****41. PRESBYTERY OF KOOTENAY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Cranbrook, Knox</b> (KO020) 2100 3rd St. S. Cranbrook, BC V1C 1G2 250-426-7165 (C), 250-426-7762 (F) knoxcranbrook@shaw.ca	Jan-Hendrik Du Plessis (Stated Supply)	Martin Ross
2 <b>Creston, St. Stephen's</b> (KO030) Box 255 Creston, BC V0B 1G0 250-428-9745 (C) ststephenspc@telus.net	Gwen D.T. Brown	Colin Sharp
3 <b>Kimberley, St. Andrew's</b> (KO040) 97 Boundary St. Kimberley, BC V1A 2Y5 250-427-4712 (C), 250-427-3735 (F) standrewspc@shaw.ca	Vacant	Sue Lyon
4 <b>Slocan, St. Andrew's</b> (KO051) Box 327 Slocan, BC V0G 2C0 250-226-7226 (R)	Vacant	Hans Wallenburg
5 <b>Trail, First</b> (KO060) 1139 Pine Ave. Trail, BC V1R 4E2 250-368-6066 (C) firstpc@telus.net	Gavin L. Robertson Meridyth Robertson	Lorraine Webber

**Appendix to Roll**

1 Jan-Hendrik Du Plessis	Stated Supply, Knox, Cranbrook
2 D. Ronald Foubister	Retired
3 Douglas R. Johns	Retired
4 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 pages 684–85)

**42. PRESBYTERY OF KAMLOOPS**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Cariboo Region, Cariboo</b> (KA090) Box 156 LacLa Hache, BC V0K 1T0 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**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
2 <b>Kamloops, St. Andrew's</b> (KA020) 1136 - 6th Ave. Kamloops, BC V2C 3S1 250-372-3540 (C), 250-377-4233 (F) office@standrewskamloops.com	Vacant	Klaas Broersma
3 <b>Kelowna, St. David's</b> (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 <b>Kitimat, Kitimat</b> (KA040) 1274 Nalabilia Blvd. Kitimat, BC V8C 2H6 250-632-2044 (C), 250-632-2044 (F) kitpres@telus.net	Vacant	Chris Knight
5 <b>Penticton, St. Andrew's</b> (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 <b>Prince George, St. Giles</b> (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 <b>Prince Rupert, First</b> (KA070) 233 4th Ave. E. Prince Rupert, BC V8J 1N4 250-624-4944 (C), 250-624-4944 (F) hadlands@citytel.net	Vacant	Carol Hadland
8 <b>Salmon Arm, St. Andrew's</b> (KA080) 1981 9th Ave. NE, Salmon Arm, BC V1E 2L2 250-832-7282 (C), 250-832-9490 (F)	Vacant	Lynda Menzies
9 <b>Vernon, Knox</b> (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 J. Beverley Kay	Retired
7 Nancy Kerr	Retired
8 Katharine J. Michie	Without Charge
9 Edward F. Millin	Retired
10 Fred J. Speckeen	Retired
11 James H.W. Statham	Retired

**42. PRESBYTERY OF KAMLOOPS**

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**Appendix to Roll (cont'd):**

12 Douglas G. Swanson	Retired
13 David Webber	Retired
14 Harold M. Wiest	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 685)

**43. PRESBYTERY OF WESTMINSTER**

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<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Abbotsford, Calvin</b> (WE010) 33911 Hazelwood Ave. Abbotsford, BC V2S 7V2 604-859-6902 (C), 604-859-6901 (F) office@calvinpresbyterian.ca	Blair Bertrand	Eugene Parkins
2 <b>Bradner</b> (WE261) 5275 Bradner Rd. Bradner, BC V4X 2P1 604-856-0304 (C) r&lsteward@telus.net	Bobby J. Ogdon (Stated Supply)	Rob Steward
<b>Burnaby:</b> 3 <b>Brentwood</b> (WE020) 1600 Delta Ave. Burnaby, BC V5B 3G2 604-291-7017 (C) Pamwong76@yahoo.ca	Brian J. Fraser (Stated Supply)	Pamela Wong
4 <b>Burnaby Taiwanese</b> (WE320) 1600 Delta Ave. Burnaby, BC V5B 3G2 604-937-7926 matsu.hsu@gmail.com	Vacant	Jason Chang
5 <b>Gordon</b> (WE030) 7457 Edmonds St. Burnaby, BC V3N 1B3 604-521-4242 (C), 604-521-4015 (F) gordonpc@shawbiz.ca	Malcolm MacLeod	George Robertson
6 <b>Chilliwack, Cooke's</b> (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 <b>Coquitlam</b> (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**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
8 <b>Langley</b> (WE250) 20867 - 44th Ave. Langley, BC V3A 5A9 604-530-3454 (C), 604-530-3466 (F) office@langleypresbyterian.ca	Dennis Howard	Terry Ames
9 <b>Maple Ridge, Haney</b> (WE060) 11858 - 216th St. Maple Ridge, BC V2X 5H8 604-467-1715 (C), 604-463-1730 (F) haney.pc@telus.net	Gerard Booy Janet (Paddy) Eastwood	Gordon Shields
10 <b>Mission, St. Paul's</b> (WE260) 8469 Cedar St. Mission, BC V4S 1A1 604-826-8481 (C), 604-826-8481 (F) stpaulspc@shaw.ca	Rebecca Simpson	Loraine Johnson
<b>New Wesminster:</b>		
11 <b>First</b> (WE070) 335 - 7th St. New Westminister, BC V3M 3K9 604-522-2801 (C), 604-522-2802 (F) firstchurch@shawbiz.ca	Guy Sinclair (Stated Supply)	Andrea Hayes
12 <b>Knox</b> (WE080) 403 East Columbia St. New Westminister, BC V3L 3X2 604-524-6712 (C), 604-524-3774 (F) knoxnw@telus.net	Richard Watson	Terry MacPherson
13 <b>St. Aidan's</b> (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 <b>North Vancouver, St. Andrew's &amp; St. Stephen's</b> (WE100) 2641 Chesterfield Ave. N. Vancouver, BC V7N 3M3 604-987-6800 (C), 604-987-6865 (F) admin@sasspc.bc.ca	Martin Baxter	Margaret Williams
15 <b>Richmond</b> (WE110) 7111 No. 2 Road Richmond, BC V7C 3L7 604-277-5410 (C), 604-277-6999 (F) richpres@telus.net	Victor S.J. Kim	Graeme Stager
<b>Surrey:</b>		
16 <b>St. Andrew's-Newton</b> (WE270) 7147 - 124th St. Surrey, BC V3W 3W9 604-591-8533 (C) sanewton@telus.net	Geoffrey B. Jay	Barbara Marshall
17 <b>Whalley</b> (WE120) 13062 - 104th Ave. Surrey, BC V3T 1T7 604-581-4833 (C) whalleypres@shaw.ca	Emery J. Cawsey	Robert Astop

**43. PRESBYTERY OF WESTMINSTER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Vancouver:</b>		
18 <b>Central</b> (WE140) 200-761 Cardero St Vancouver, BC V6G 2G3 604-683-1913 (C), 604-683-0505 (F) office@centralpc.ca	James G. Smith	Linda MacLeod
19 <b>Chinese</b> (WE150) 6137 Cambie St. Vancouver, BC V5Z 3B2 604-324-4921 (C), 604-324-4922 (F) info@vancpc.ca	Morgan T.S. Wong Bartholomew Alexander	Adrian Wong
20 <b>Fairview</b> (WE160) 2725 Fir St. Vancouver, BC V6J 3C2 604-736-0510 (C), 604-736-0514 (F) office@fairviewchurch.ca	Bradley Childs	Kit Schindell
21 <b>First Hungarian</b> (WE130) 2791 E. 27th Ave. Vancouver, BC V5R 1N4 604-437-3442 (C) szigetim@telus.net	Miklos Szigeti	Csilla Zathureczky
22 <b>Kerrisdale</b> (WE170) 2733 W. 41st Ave. Vancouver, BC V6N 3C5 604-261-1434 (C), 604-261-1407 (F) kpc@telus.net	Steven A. Filyk	Patty Farris
23 <b>St. Columba</b> (WE200) 2196 E. 44th Ave. Vancouver, BC V5P 1N2 604-321-1030 (C), 604-321-1030 (F) hart303@shaw.ca	Calvin Crichton (Stated Supply)	Cameron Hart
24 <b>Vancouver Taiwanese</b> (WE300) 2733 W. 41st Ave. Vancouver, BC V6N 3C5 604-266-0820	TaLi Hsieh	Ruth Chueh
25 <b>West Point Grey</b> (WE210) 4397 W. 12th Ave. Vancouver, BC V6R 2P9 604-224-7744 (C) wpgpc@telus.net	Vacant	Janette McIntosh (Acting)
26 <b>West Vancouver</b> (WE220) 2893 Marine Dr. West Vancouver, BC V7V 1M1 604-926-1812 (C), 604-913-3492 (F) office@westvanpresbyterian.ca	Glenn E. Inglis (Stated Supply)	Kaireen Morgan
27 <b>White Rock, St. John's</b> (WE230) 1480 George St. White Rock, BC V4B 4A3 604-536-9322 (C), 604-536-9384 (F) office@saint-johns.ca	Willem van der Westhuizen	Emily Wilson

**43. PRESBYTERY OF WESTMINSTER**

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**Other Ministries**

- |   |                        |  |
|---|------------------------|--|
| 1 | S. Bruce Cairnie       | Regional Director of Chaplaincy Services, Bridges of Canada                                      |
| 2 | H. Glen Davis          | Presbyterian College   |
| 3 | Patricia Dutcher-Walls | Professor, Vancouver School of Theology  |
| 4 | Mary Fontaine          | Director, Hummingbird Ministries   |
| 5 | Ross Lockhart          | Director of Ministry and Leadership Education and of Denominational Formation, St. Andrew's Hall |
| 6 | Richard R. Topping     | Principal, Vancouver School of Theology  |

**Appendix to Roll**

- |    |                            |  |
|----|----------------------------|--|
| 1  | Robert L. Allison          | Retired  |
| 2  | Harry F. Bailey            | Without Charge   |
| 3  | Sidney Chang               | Retired  |
| 4  | Bushra Cheema              | Without Charge   |
| 5  | Emmanuel Cheema            | Without Charge   |
| 6  | Jin Woo Choi               | Without Charge   |
| 7  | Soo Hyun Kim (Clara) Choi  | Without Charge   |
| 8  | Roberta Clare              | Without Charge   |
| 9  | Sylvia Cleland             | Retired  |
| 10 | Thomas J. Cooper           | City-In-Focus Ministry                                 |
| 11 | Tamiko Corbett (Diaconal)  | Retired  |
| 12 | Calvin Crichton            | Stated Supply, St. Columba                             |
| 13 | Philip D. Crowell          | Chaplain, Childrens' Hospital Vancouver                |
| 14 | Joyce I. Davis             | Retired  |
| 15 | Derrick J. Dick            | Retired  |
| 16 | Donald L. Faris            | Retired  |
| 17 | Stephen C. Farris          | Retired  |
| 18 | Robert C. Garvin           | Retired  |
| 19 | Terry P. Hibbert           | Retired  |
| 20 | Brian Hornibrook           | Without Charge   |
| 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 | Jennifer Martin (Diaconal) | Without Charge   |
| 35 | Jack W. Mills              | Retired  |
| 36 | Paul Myers                 | Without Charge   |
| 37 | Andrew M.L. Ng             | Retired  |
| 38 | Bobby J. Ogdon             | Stated Supply, Bradner                                 |
| 39 | Robert S. Paul             | Dean, Professor of Mission Theology, St. Andrew's Hall |
| 40 | Tony Plomp                 | Retired  |
| 41 | Robert M. Pollock          | Retired  |
| 42 | Robin D. Ross              | Retired  |
| 43 | Beverley Shepansky         | Retired  |
| 44 | Guy Sinclair               | Stated Supply First, New Westminster                   |
| 45 | L.E. (Ted) Sivers          | Retired  |
| 46 | Woldemar Sosnowsky         | Without Charge   |
| 47 | Laszlo Szamoskozi          | Retired  |
| 48 | Diane Tait-Katerberg       | Retired  |



**43. PRESBYTERY OF WESTMINSTER****Appendix to Roll (cont'd):**

49 Ronald Tiessen	Retired
50 Chin-Chai (Peter) Wang	Without Charge
51 Ying Wang	Without Charge
52 J. Robert Wyber	Retired

**Missionaries – Retired**

1 Beth McIntosh, 3225 West 13th Ave., Vancouver, BC, V6K 2V6.

**Clerk of Presbytery:** The Rev. Victor S.J. Kim, 7111 No. 2 Rd., Richmond, BC, V7C 3L7  
Phone: 604-277-5410, vsjkim@gmail.com

(For statistical information see pages 685–86)

**44. PRESBYTERY OF VANCOUVER ISLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Campbell River, Trinity</b> (VI010) 145 Simms Rd. Campbell River, BC V9W 1N9 250-923-3776 (C) tpchurch@telus.net	John Green	Judy Klein
2 <b>Comox, Comox Valley</b> (VI120) 725 Aspen Rd. Comox, BC V9M 4E9 250-339-2882 (C), 250-339-2882 (F) cvpc@shaw.ca	Jennifer Geddes	Michael Day Adriana Van Tongeren
3 <b>Duncan, St. Andrew's</b> (VI020) 531 Herbert St. Duncan, BC V9L 1T2 250-746-7413 (C), 250-746-7450 (F) office@standrewsduncan.org	Christopher Clarke	George Heyd
4 <b>Nanaimo, St. Andrew's</b> (VI030) 4235 Departure Bay Rd. Nanaimo, BC V9T 1C9 250-758-2676 (C), 250-758-2675 (F) office@standrewsnanaimo.ca	Vacant	Bob Munnik
5 <b>North Saanich, Saanich Peninsula</b> (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 <b>Parksville, St. Columba</b> (VI040) 921 Wembley Rd. Parksville, BC V9P 2E6 250-248-2348 (C) stcolumba@shaw.ca	Vacant	Margaret Clow
7 <b>Sooke, Knox</b> (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**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Victoria:</b>		
8 <b>Chinese</b> (VI070) 816 North Park St. Victoria, BC V8W 1T1 250-384-4911 (C), 250-384-4911 (F) vic.chinese.presbyterian@gmail.com	Vincent Tan	Brian Low
9 <b>Knox</b> (VI080) 2964 Richmond Rd. Victoria, BC V8R 4V1 250-592-6323 (C), 250-592-6310 (F) knoxpcvic@telus.net	Laura Todd Kavanagh	Fiona Gow
10 <b>St. Andrew's</b> (VI090) 680 Courtney St. Victoria, BC V8W 1C1 250-384-5734 (C) office@standrewsvictoria.ca	Jeremy Bellsmith	Sabine Teetzel Colina Titus
11 <b>Trinity</b> (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 Robert Kerr	Retired
9 R. Noel Kinnon	Retired
10 R. Wayne Kleinsteuber	Retired
11 Gwendolin Sui Lai Lam	Without Charge
12 Ruth McCowan (Diaconal)	Without Charge
13 Kerry J. McIntyre	Retired
14 Harold A. McNabb	Retired
15 Kenneth Oakes	Retired
16 Charles A. Scott	Retired
17 David A. Smith	Retired
18 Wm. Campbell Smyth	Retired
19 Robert H. Sparks	Without Charge
20 David W. Stewart	Retired
21 Wayne H. Stretch	Retired
22 Cathy Victor	Without Charge
23 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 686)

**45. PRESBYTERY OF WESTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Abbotsford Korean</b> (WH140) 2597 Bourquin Cr. E. Abbotsford, BC V2S 1Y6 778-808-2333 (C) euijongkim58@gmail.com	Eui Jong Kim	Dong Sam Chang
2 <b>Burnaby Yulbahng</b> (WH010) 7457 Edmonds St. Burnaby, BC V3N 1B3 604-525-0977 (C), 604-515-0593 (F)	Jong Woog Kim	J.K. Yoon
3 <b>Calgary, Korean</b> (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 <b>Edmonton, Antioch</b> (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 <b>Edmonton, Korean</b> (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 <b>Nanaimo, Korean</b> (WH080) 4235 Departure Bay Rd. Nanaimo, BC V9T 1C9 250-756-1479 (C), 250-758-0175 (F) nkpcllee@hanmail.net	Vacant	Ho Suk Kim
7 <b>Port Coquitlam, Soojung</b> (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 <b>Surrey, Korean</b> (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 <b>Surrey, Saem Mool</b> (WH100) 14219 - 88th Ave. Surrey, BC V3W 3L5 604-803-0890 (C) kimjangho@hotmail.com	Vacant	Y.N. Cha
10 <b>Vancouver:</b> <b>Galilee Korean</b> (WH040) 200-761 Cardero St Vancouver, BC V6G 2G3 604-657-3937 (C), 604-913-0691 (F) galilee_pastor@hotmail.com	Munhyun Ryu	Eric Choi

**45. PRESBYTERY OF WESTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
11 <b>Irae</b> (WH200) c/o 5350 Baillie St. Vancouver, BC V5Z 3M5 lee8739@hanmail.net	Vacant	
12 <b>Korean</b> (WH050) 205 W. 10th Ave. Vancouver, BC V5Y 1R9 604-875-1200 (C), 604-875-1209 (F) spastor@vkpc.com	Cheol Soon Park	S.W. Park
13 <b>Winnipeg, Manitoba Korean</b> (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 pages 686-87)

## STATISTICAL AND FINANCIAL REPORTS

### Statistical

A summary of the statistical reports from congregations for the year ended December 31, 2015, and received by Financial Services, as of May 31, 2016:

	<u>2015</u>	<u>2014</u>
Number of ministers	1,359	1,326
Number of elders	7,705	7,911
Baptisms	1,474	1,639
Professing members	91,036	93,543
Households	74,317	76,696
Church School pupils	17,040	14,272

### Financial

A summary of the financial reports from congregations for the year ended December 31, 2015, and received by Financial Services, as of May 31, 2016:

	<u>2015</u>	<u>2014</u>
Total raised by congregations	127,133,882	128,231,444
Total raised for congregational purposes	111,696,295	112,877,441
Remitted to <i>Presbyterians Sharing</i>	7,020,187	7,317,872
Other missionary and benevolent purposes	8,417,400	8,066,556
Raised by WMS and Atlantic Mission Society	558,579	553,629
Stipends of principal minister	24,216,419	24,632,932
Total normal congregational expenditures	124,297,103	126,849,462
Dollar base	106,372,208	106,956,836

### Codes for Column Headings

CONG ID	congregational code
ELD	number of elders
CH	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)
CONG	congregations
PTS	pastoral charges (may have one or more congregations in a pastoral charge)

\* 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, 2015

1. Presbytery of Cape Breton

PASTORAL CHARGE	CONG ID	ELD	CH	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	9	12	102	-	-	2	145	57	90		104,087	85,397	76,800	7,313	1,284	1,383	32,915	98,408	76,800	
- St. Ann's, Ephraim Scott	CB011	4	-	21	-	-	1	17	10	7		68,448	40,273	32,356	3,832	4,085	500	6,982	34,731	32,356	
2 Boularderie Pastoral Charge	CB030	-	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-	
- Big Bras d'Or, St. James	CB200	19	3	60	1	-	2	95	25	50	M	55,247	46,608	42,981	1,072	2,555	1,018	30,434	56,985	42,981	
- Ross Ferry, Knox	CB210	19	4	35	2	-	-	49	20	55	M	40,921	39,080	37,160	1,425	495	1,663	20,290	37,703	37,160	
3 Glace Bay, St. Paul's	CB050	10	5	74	-	3	85	56	62	AM		104,003	104,003	100,871	2,589	543	2,067	25,684	111,990	100,871	
4 Grand River	CB060	4	2	23	-	-	1	22	15	40		94,385	9,019	8,394	325	300	-	3,969	6,287	8,394	
- Framboise, St. Andrew's	CB061	4	2	11	-	-	3	14	20	9		7,911	7,911	7,513	155	243	-	1,555	11,390	7,513	
- Loch Lomond, Calvin	CB062	2	-	11	-	-	-	16	28	30		12,233	12,133	11,523	300	310	-	3,095	9,795	11,523	
5 Little Narrows	CB070	12	4	49	2	-	2	77	23	31		37,959	37,959	36,859	1,100	-	-	20,412	44,135	36,859	
- Whycoomagh, St. Andrew's	CB071	16	9	77	-	-	2	154	40	62		53,348	53,348	49,786	2,614	948	480	20,413	57,895	49,786	
6 Louisbourg-Catalone Charge																					
- Catalone, St. James	CB101	2	1	9	-	-	-	11	15	10		12,092	12,092	11,697	300	95	-	-	7,284	11,697	
- Louisbourg, Zion	CB102	2	-	10	-	-	-	10	17	-		21,276	14,261	13,156	470	635	903	4,025	11,035	13,156	
7 Middle River, Farquharson	CB090	6	-	-	-	-	2	51	18	8		28,481	28,481	28,281	200	-	-	-	694	28,281	
- Lake Ainslie	CB091	7	-	25	2	-	2	28	28	21		32,654	29,053	18,172	2,704	8,177	-	-	19,649	18,172	
8 Mira Pastoral Charge																					
- Marion Bridge, St. Columba	CB080	8	2	29	-	-	-	40	25	15	M	35,760	29,348	23,959	3,333	2,056	29,348	18,751	26,741	23,959	
- Mira Ferry, Union	CB081	5	3	50	3	-	-	59	45	20	M	141,736	55,111	47,778	3,300	4,033	-	30,250	107,472	47,778	
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.	CB160	11	12	119	1	-	5	115	40	114		52,473	52,473	44,909	4,500	3,064	882	3,428	43,732	44,609	
11 North Sydney, St. Giles	CB120	9	3	125	1	-	3	132	55	111		162,024	162,024	155,719	2,823	3,482	-	45,006	159,953	155,719	
12 Orangedale, Malagwatch	CB130	5	-	13	-	-	-	7	-	13		466	466	466	-	-	-	-	919	466	
- Malagwatch, Fulton	CB131	4	-	6	-	-	-	3	22	4		1,974	1,974	1,874	100	-	-	300	1,892	1,874	
- River Denys	CB132	4	-	22	-	-	-	12	11	12		4,742	4,742	3,485	224	1,033	-	2,700	6,160	3,485	
13 Sydney Mines, St. Andrew's	CB150	10	8	135	1	1	12	185	60	52		181,109	181,109	166,462	10,000	4,647	1,997	45,132	147,360	166,462	
14 Sydney, Bethel	CB140	37	35	324	6	6	14	378	157	183	M	266,872	266,872	239,442	27,000	430	-	59,371	240,310	239,442	
Grand Total 2015		212	105	1,340	19	7	54	1,717	797	1,007	6	1,522,963	1,276,499	1,162,405	75,679	38,415	40,241	374,712	1,245,251	1,162,105	
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	
Increase				44			5			10				89,845	95,656		20	29,534	33,097	88,114	95,656
Decrease			3		65	5	8		130	14		10,476			5,831						

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31st, 2015

2. Presbytery of Newfoundland

PASTORAL CHARGE	CONG ID	ELD	CH	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	5	-	19	1	3	1	32	20	-	A	31,365	6,365	5,182	300	883	-	-	28,669	5,182
2 St. John's, St. Andrew's	NF020	18	30	85	4	-	4	176	65	10		338,804	320,888	277,503	9,211	34,174	1,470	10,751	287,740	277,503
3 St. John's, St. David's	NF030	15	25	179	10	-	2	196	100	198	A	224,542	222,847	178,708	20,878	23,261	9,019	60,349	193,967	175,999
Grand Total 2015		38	55	283	15	3	7	404	185	208	-	594,711	550,100	461,393	30,389	58,318	10,489	71,100	510,376	458,684
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
Increase		1			7							3,694	9,087			25,753	989		37,892	32,105
Decrease				115	10	5	71		3	80				12,360	4,306			21,318		

PASTORAL CHARGE	CONG ID	ELD	CH	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	30	80	4	2	2	89	48	80	M	83,322	83,322	79,283	4,039	-	375	39,034	95,933	79,283
2 Blue Mountain, Knox	PI020	3	4	15	-	-	1	30	12	5		14,414	14,414	13,354	410	650	-	12,500	19,870	13,354
- 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	7	9	64	4	-	1	105	24	11	A	45,670	43,692	37,570	3,502	2,620	499	15,354	42,679	37,570
- St. Paul's	PI032	1	-	31	1	-	1	25	2	8	A	26,449	26,449	25,149	600	700	-	2,552	25,393	25,149
- Sunnybrae, Calvin	PI033	8	5	73	-	-	3	87	12	12	A	19,176	19,176	17,368	980	828	349	7,742	18,675	17,368
4 Glenelg	PI151	6	2	25	-	2	2	46	22	2	M	54,820	54,820	53,392	1,428	-	500	-	69,862	53,392
5 Hopewell, First	PI040	* 10	8	78	-	-	1	85	40	58		49,841	49,841	46,841	3,000	-	-	-	53,415	46,841
- Gairloch, St. Andrew's	PI042	6	1	8	1	-	2	51	6	10		31,064	22,533	21,733	800	-	-	4,915	14,286	21,733
- Rocklin, Middle River	PI043	* 7	15	40	-	-	-	74	25	-		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		109,006	109,006	93,440	8,700	6,866	-	5,807	87,189	93,440
- Pictou Landing, Bethel	PI051	5	-	30	-	-	-	32	14	12		39,813	39,813	38,139	1,405	269	-	13,226	38,803	38,139
7 MacLennan's Mtn., St. John's	PI060	3	-	22	1	-	2	24	14	12		15,512	15,512	13,366	1,100	1,046	-	-	10,922	13,366
8 Moser River, St. Giles	PI152	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
9 New Glasgow, First	PI070	29	23	155	10	4	18	197	121	102	A	174,656	162,734	150,140	9,414	3,180	3,196	48,356	155,356	150,140
10 New Glasgow, St. Andrew's	PI080	27	14	249	1	-	4	333	75	55	M	216,303	156,303	144,669	8,380	3,254	2,748	40,483	163,590	144,669
11 Oxford-River Pastoral Charge																				
- Oxford, St. James	PI161	4	6	30	-	-	2	38	20	26	A	34,366	34,366	33,366	1,000	-	-	14,950	33,366	33,366
- Riverview, St. Andrew's	PI162	3	-	7	-	-	-	11	11	2		4,524	4,524	4,209	315	-	-	4,800	7,413	4,209
12 Pictou, First	PI100	16	20	135	-	-	4	174	55	138		142,148	139,210	121,898	12,451	4,861	2,517	39,911	125,518	116,614
13 Pictou, St. Andrew's	PI110	* 15	8	87	-	-	3	109	42	43		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	8	17	78	-	2	3	98	40	-	M	52,324	52,324	44,704	4,500	3,120	1,145	21,921	44,866	44,704
15 Scotsburn, Bethel	PI140	16	20	170	4	3	3	309	50	40	M	186,829	104,137	86,094	12,415	5,628	3,197	41,278	110,991	86,094
- West Branch, Burns Memorial	PI142	3	2	29	-	-	-	23	12	36		10,102	10,102	8,507	1,295	300	-	3,000	9,176	8,507
16 Stellarton, First	PI170	22	40	220	7	-	9	234	170	30	M	137,947	137,947	127,596	8,931	1,420	-	40,480	135,187	127,596
17 Tatamagouche, Sedgwick Memorial	PI180	6	1	27	-	1	-	49	25	9		43,819	43,034	38,953	3,000	1,081	1,544	-	20,009	38,953
- 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	18	1	225	2	1	4	216	48	124	M	103,916	103,916	97,198	5,000	1,718	721	32,649	124,258	96,198
- Sutherland's River	PI191	4	2	35	-	-	1	60	20	20	A	30,321	30,321	25,208	2,258	2,855	-	10,356	26,367	25,208
19 West River Pastoral Charge																				
- Durham, West River	PI200	9	6	130	2	-	3	125	40	70	M	72,235	53,594	46,820	5,050	1,724	908	11,473	44,030	46,820
- Greenhill, Salem	PI201	5	3	12	-	-	-	12	10	16	M	13,374	13,374	12,266	1,108	-	-	-	11,694	12,266
- Salt Springs, St. Luke's	PI202	6	10	24	2	-	1	37	22	35	M	15,796	15,796	12,404	1,773	1,619	-	5,433	12,004	12,404
20 Westville, St. Andrew's	PI220	16	12	136	1	1	4	158	67	71	AM	124,550	103,457	93,597	6,715	3,145	200	28,734	108,952	93,597
- 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 2015		317	280	2,452	53	17	93	3,203	1,214	1,129	14	2,194,627	1,975,819	1,776,487	146,362	52,970	22,261	531,912	1,907,509	1,768,803
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
Increase					4	2	16					41,049	41,049	57,141				30,289		53,529
Decrease			5	9	162		67		31	196	1	13,346			13,172	2,920	5,579		4,945	

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31st, 2015

4. Presbytery of Halifax & Lunenburg

PASTORAL CHARGE	CONG ID	ELD	CH	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
<b>Dartmouth:</b>																				
1 Iona	HL010	13	115	177	-	-	4	245	65	244	A	154,822	141,990	125,146	9,746	7,098	2,979	47,727	149,789	119,428
2 St. Andrew's	HL020	26	40	225	4	4	4	328	80	230	A	313,651	241,316	160,431	41,914	38,971	3,796	66,800	161,964	160,431
3 Dean, Sharon	HL030	6	2	59	1	-	3	59	13	116	A	36,303	36,303	32,783	3,181	339	-	12,974	36,587	32,783
4 Elmsdale, St. Matthew's	HL040	8	6	29	2	-	1	50	21	35	A	63,247	60,247	55,209	3,448	1,590	-	24,805	56,795	55,209
- Hardwood Lands	HL041	6	19	29	3	-	2	53	16	41	A	37,273	37,273	35,112	1,826	335	-	25,356	35,737	35,112
<b>Halifax:</b>																				
5 Calvin	HL050	16	26	206	3	8	12	180	99	121	-	273,843	228,560	179,392	24,698	24,470	-	45,818	206,943	173,944
6 Church of St. David	HL070	12	20	160	3	2	12	156	60	70	A	401,421	290,188	228,339	22,418	39,431	-	52,276	499,823	198,757
7 Lower Sackville, First Sackville	HL100	9	9	68	3	1	4	91	46	49	A	81,098	81,098	70,710	6,000	4,388	790	32,254	80,100	70,710
8 Lunenburg, St. Andrew's	HL080	16	30	115	3	-	9	152	55	75	A	106,535	106,535	98,735	7,500	300	1,248	-	77,173	98,735
- Rose Bay, St. Andrew's	HL081	7	20	45	-	-	1	36	19	22	A	12,952	12,952	12,352	600	-	-	-	16,147	12,352
9 New Dublin-Conquerall																				
- Dublin Shore, Knox	HL091	3	5	21	-	-	-	33	21	22	A	9,539	9,539	7,929	1,000	610	-	-	8,858	7,929
- West Dublin, St. Matthew's	HL092	1	-	12	-	-	-	22	14	12	A	13,930	13,930	12,130	1,500	300	-	-	11,720	12,130
10 New Minas, Kings	HL130	9	40	95	-	5	9	113	100	148	A	151,126	151,126	125,263	7,788	18,075	-	53,366	154,145	125,263
11 Noel Road, St. James	HL121	5	-	70	1	-	2	65	15	20	A	14,773	14,773	13,573	1,200	-	-	10,400	15,457	13,573
12 Truro, St. James'	HL110	14	7	163	-	8	16	222	110	55	A	283,643	242,310	182,955	31,134	28,221	-	59,778	225,218	182,955
- McClure's Mills, St. Paul's	HL111	4	-	42	-	-	2	41	20	12	A	36,429	36,429	31,533	3,665	1,231	-	-	38,686	31,533
13 Windsor, St. John's	HL120	5	3	25	2	-	1	42	17	15	A	46,618	46,618	42,593	3,000	1,025	-	14,851	43,496	42,593
Grand Total 2015		160	342	1,541	25	28	82	1,888	771	1,287	-	2,037,203	1,751,187	1,414,185	170,618	166,384	8,813	446,405	1,818,638	1,373,437
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
Increase			193				8	21		35					639			30,399	45,038	
Decrease			1		16				41	40		598,947	95,931	87,683		8,887	3,669			89,511

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31st, 2015

5. Presbytery of New Brunswick

PASTORAL CHARGE	CONG ID	ELD	CH	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	5	16	1	-	-	18	20	17	M	19,365	19,365	18,545	820	-	-	7,299	13,717	18,545
- 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	-	-	-	30	15	16	M	27,109	25,533	21,552	3,981	-	-	19,779	28,533	21,552
2 Bathurst, St. Luke's	NB050	1	6	20	-	4	-	24	20	30		47,538	39,441	32,240	4,110	3,091	2,406	-	3,680	32,240
- Campbellton, Knox	NB060	2	2	15	-	-	-	34	18	14		74,170	22,966	20,281	1,970	175	-	42,960	89,972	20,821
3 Charlotte Pastoral Charge																				
- Greenock, St. Andrews	NB280	4	1	15	-	-	1	31	10	10	M	25,691	25,691	22,691	3,000	-	-	13,681	36,021	22,691
- Pennfield, The Kirk	NB080	2	-	10	-	-	-	25	15	1		12,707	10,112	9,867	200	45	-	7,463	11,541	9,867
- St. George, The Kirk	NB090	3	1	28	-	-	-	27	24	20		33,676	33,676	31,547	2,129	-	-	20,707	33,677	31,547
- St. Stephen, St. Stephen's	NB290	6	4	44	-	-	1	43	25	40		117,284	41,870	40,760	925	185	-	22,148	40,215	40,760
4 Dalhousie, St. John's	NB070	5	-	35	-	-	7	39	34	24		42,853	42,853	37,158	3,667	2,028	4,056	-	39,341	37,158
5 Ferguson, Grace and St. James Pastoral Charge																				
- Derby, Ferguson	NB180	2	2	21	-	-	1	20	17	3		14,840	14,840	14,340	500	-	30	8,672	17,978	14,340
- Millerton, Grace	NB170	3	1	8	-	-	1	13	17	3		10,274	10,274	9,427	250	597	-	8,497	16,973	9,427
- Miramichi, St. James	NB190	4	2	24	-	-	4	55	23	12		54,000	54,000	49,515	2,500	1,985	150	19,724	45,324	49,515



Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31st, 2015

5. Presbytery of New Brunswick

PASTORAL CHARGE	CONG ID	ELD	CH	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	
6 Fredericton, St. Andrew's	NB100	18	54	148	1	1	8	167	140	134		299,143	230,003	202,928	16,481	10,594	-	58,190	279,683	202,928	
7 Hampton, St. Paul's	NB110	5	3	39	-	-	-	50	40	30	M	77,370	77,370	67,852	1,430	8,088	-	44,851	75,148	67,852	
- Barnesville	NB120	3	10	13	2	-	-	18	12	16		20,440	20,440	20,440	-	-	-	12,000	20,195	20,440	
8 Hanwell, St. James	NB130	10	12	60	-	-	1	88	45	35		95,128	95,128	94,036	-	1,092	-	45,578	117,072	94,036	
9 Harvey Station, Knox	NB140	13	-	144	4	5	5	180	80	70	M	135,466	125,466	115,901	8,200	1,365	-	37,841	101,587	115,901	
- Acton	NB150	1	-	3	-	-	-	3	15	10		3,239	3,239	3,239	-	-	-	1,000	1,893	3,239	
10 Kirkland, St. David's	NB160	-	-	5	-	-	-	5	125	-	M	2,731	2,731	2,731	-	-	-	-	3,678	2,731	
11 Miramichi (Chatham), Calvin	NB200	6	14	48	-	-	1	77	34	33	M	70,362	68,912	60,083	4,717	4,112	2,776	17,836	57,452	60,083	
- Black River Bridge, St. Paul's	NB210	3	-	5	-	-	-	15	7	1		15,867	15,867	15,222	460	185	559	7,134	12,881	15,222	
- Kouchibouguac, Knox	NB220	4	4	16	-	-	-	50	23	5		43,479	43,479	39,807	3,300	372	-	10,701	30,036	39,807	
12 Moncton, St. Andrew's	NB230	15	76	152	4	14	2	262	250	175		610,849	397,972	355,500	19,143	23,329	-	71,262	392,702	319,680	
13 New Carlisle, Knox	NB240	2	-	10	-	1	11	-	11	-	AM	30,233	15,733	15,079	300	354	-	-	-	15,079	
14 Riverview, Bethel	NB260	8	20	85	1	-	1	89	75	90		205,182	160,279	139,729	14,000	6,550	-	45,307	148,150	139,729	
15 Sackville, St. Andrew's	NB270	8	28	52	-	1	6	58	47	68	M	126,363	126,363	100,836	9,500	16,027	2,164	44,152	107,891	100,836	
Saint John:																					
16 Saint Columba	NB300	7	7	40	2	7	1	70	38	28		71,812	71,812	67,604	2,328	1,880	125	18,045	94,870	67,604	
17 Grace	NB310	24	37	222	4	-	15	307	133	145		256,194	225,471	191,541	8,374	25,556	1,946	59,525	266,692	191,541	
18 Stanley, St. Peter's	NB330	11	8	80	2	-	-	78	35	46	M	75,200	75,200	69,210	5,458	532	-	43,006	74,360	69,210	
19 Sunny Corner, St. Stephen's	NB340	1	10	30	1	-	6	51	40	10	M	75,697	69,492	63,067	2,200	4,225	870	12,650	54,342	63,067	
- Warwick, St. Paul's	NB350	3	3	16	-	-	-	35	24	16	M	15,855	15,855	14,655	700	500	140	6,402	13,181	14,655	
20 Tabusintac, St. John's	NB360	3	-	20	-	-	1	34	20	-		44,340	44,340	39,437	2,865	2,038	-	11,083	28,388	39,437	
- Bartibog Bridge, St. Matthew's	NB370	1	-	6	-	-	1	7	14	1	AM	11,885	11,885	11,532	353	-	-	-	6,387	11,532	
- New Jersey, Zion	NB380	2	5	14	-	-	-	28	21	8	M	38,618	38,618	35,646	579	2,393	600	4,779	11,945	35,646	
21 Woodstock, St. Paul's	NB390	10	7	35	-	-	-	61	35	10		95,992	87,272	82,040	4,606	626	-	47,520	97,336	82,040	
Grand Total 2015		207	334	1,536	26	33	74	2,156	1,547	1,128	17	2,940,791	2,401,072	2,153,602	129,546	117,924	15,822	794,266	2,414,165	2,117,782	
Grand Total 2014		209	260	1,544	47	29	65	2,220	1,411	1,044	16	2,767,181	2,629,349	2,393,866	141,043	94,440	16,698	744,950	2,718,328	2,101,321	
Increase			74				4	9		136	84	173,610						23,484	49,316	16,461	
Decrease			2		8	21			64				228,277	240,264	11,497		876		304,163		

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31st, 2015

6. Presbytery of Prince Edward Island

PASTORAL CHARGE	CONG ID	ELD	CH	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	55	174	1	3	7	199	165	142	A	390,433	251,933	205,759	13,000	33,174	1,670	39,956	191,348	205,759	
- Wood Islands	PE021	6	-	-	5	-	4	42	50	-	A	30,720	30,720	28,920	1,800	-	417	9,989	45,746	28,920	
2 Brookfield Pastoral Charge																					
- Brookfield	PE030	3	8	24	2	2	2	21	30	36	M	29,938	25,289	24,600	-	689	200	11,302	29,681	24,600	
- Glasgow Road	PE031	5	8	31	2	-	2	37	38	27	M	31,821	31,821	27,658	3,260	903	1,285	13,186	30,436	27,658	
- Hunter River	PE032	4	2	27	-	-	1	39	25	17	M	31,744	29,613	26,608	2,000	1,005	335	13,186	23,097	26,608	
3 Central Parish Pastoral Charge																					
- Canoe Cove	PE071	8	22	50	2	-	5	58	68	50	M	98,778	63,974	59,642	3,000	1,332	-	23,151	94,373	58,844	
- Clyde River, Burnside	PE070	10	55	87	5	2	1	154	140	49	M	89,096	85,829	82,619	2,500	710	-	29,718	84,372	82,619	
Charlottetown:																					
4 St. James	PE040	12	5	186	2	1	6	218	125	118	M	246,374	238,946	230,091	7,500	1,355	9,063	42,000	231,223	220,856	
5 St. Mark's	PE060	15	90	169	4	20	4	159	190	213	M	251,915	250,915	235,920	8,000	6,995	-	98,171	233,216	221,224	
- Marshfield, St. Columba	PE061	4	7	19	-	-	21	23	23	8	A	31,915	28,840	28,570	270	-	-	-	18,752	22,579	28,570
6 Zion	PE050	24	60	445	3	15	15	411	285	240	A	538,295	365,431	341,130	11,452	12,849	-	56,266	337,188	335,212	
7 Hartsville	PE150	7	8	34	-	-	1	66	33	30	A	69,727	49,583	12,502	3,800	33,281	600	5,541	53,356	12,502	

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31st, 2015

6. Presbytery of Prince Edward Island

PASTORAL CHARGE	CONG ID	ELD	CH	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 Kensington	PE080	16	11	60	1	-	5	127	48	41		70,056	70,056	59,413	4,668	5,975	-	26,524	83,526	59,413	
- New London, St. John's	PE082	12	8	40	3	-	-	102	45	41	A	60,175	60,175	55,925	3,000	1,250	735	18,847	51,563	55,925	
9 Montague, St. Andrew's	PE090	10	20	99	-	2	3	81	68	50	A	88,781	88,781	85,023	3,102	656	200	23,709	83,158	85,023	
- Cardigan, St. Andrew's	PE091	5	20	71	5	9	2	118	75	71		76,268	70,647	63,626	3,000	4,021	-	24,109	69,888	63,626	
10 Nine Mile Creek	PE073	8	11	29	1	-	-	37	31	114	A	42,937	42,937	37,699	2,000	3,238	235	-	39,774	37,699	
11 North Tryon	PE130	5	23	46	3	7	4	80	65	-	A	102,007	102,007	91,267	6,200	4,540	-	37,406	95,323	91,267	
12 Richmond Bay Pastoral Charge																					
- Freeland	PE121	2	22	29	-	-	-	53	42	36	AM	26,695	26,695	22,014	1,900	2,781	-	-	13,462	22,014	
- Lot 14	PE122	2	-	8	-	-	-	14	-	26	AM	2,075	2,075	1,825	250	-	-	-	346	1,825	
- Tyne Valley	PE120	3	9	30	3	-	-	28	44	30		23,734	23,734	19,274	1,350	3,110	107	-	14,265	19,274	
- Victoria West	PE123	1	6	13	-	-	-	20	44	25	AM	22,398	22,398	18,542	1,200	2,656	-	-	12,749	18,542	
13 Summerside	PE110	17	35	144	2	9	7	246	98	105	A	206,328	164,044	149,868	10,391	3,785	967	43,727	157,018	142,807	
14 Wellspring	PE160	10	18	95	-	3	151	50	42	A	153,748	81,770	72,625	3,774	5,371	-	-	133,197	72,625		
15 West Point	PE011	6	5	25	-	-	1	43	20	27	A	36,714	27,757	24,805	830	2,122	1,834	-	31,284	24,805	
Grand Total 2015		206	508	1,935	44	70	94	2,527	1,802	1,538	11	2,752,672	2,235,970	2,005,925	98,247	131,798	17,648	535,540	2,162,168	1,968,217	
Grand Total 2014		209	395	1,815	55	48	73	2,550	1,825	1,508	15	2,667,897	2,267,021	2,103,797	95,437	67,787	20,596	494,689	2,078,425	2,048,782	
Increase			113	120		22	21			30		84,775			2,810	64,011		40,851	83,743		
Decrease			3			11		23	23	4			31,051	97,872			2,948			80,565	

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

7. Presbytery of Quebec

PASTORAL CHARGE	CONG ID	ELD	CH	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	-	-	-	9	6	1		53,767	53,767	52,197	970	600	-	29,676	42,866	52,197
2 Leggatt's Point	QU030	2	-	8	-	1	11	20	2	AM		18,990	14,896	14,431	465	-	-	-	14,352	14,431
3 Melbourne, St. Andrew's	QU050	4	-	18	-	-	18	10	20			49,927	22,671	21,125	1,546	-	-	-	80,993	21,125
4 Quebec, St. Andrew's	QU070	6	14	53	2	1	49	50	12	M		75,273	75,273	66,253	9,020	-	-	72,083	173,096	56,844
5 Scotstown, St. Paul's	QU090	-	6	5	-	-	4	4	-			1,674	1,674	674	1,000	-	-	4,393	5,296	674
6 Sherbrooke, St. Andrew's	QU100	10	13	47	-	8	56	45	18			127,303	127,303	120,763	6,540	-	-	44,005	125,497	120,763
7 Valcartier, St. Andrew's	QU110	6	-	40	-	3	37	15	14	AM		29,141	29,141	28,123	1,018	-	-	14,416	31,491	28,123
Grand Total 2015		30	33	175	2	1	13	184	150	67	3	356,075	324,725	303,566	20,559	600	-	164,573	473,591	293,797
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
Increase			11				8				1								31,313	122,427
Decrease			2		8	7	9	11	6	5		92,711	37,588	23,394	713	13,481				30,019

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

8. Presbytery of Montreal

PASTORAL CHARGE	CONG ID	ELD	CH	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	8	1	33	-	-	-	47	25	9		35,851	35,851	30,888	3,100	1,863	-	4,441	31,556	30,888
2 Beaconsfield, Briarwood	MT020	9	29	146	4	9	44	173	138	137	A	236,162	236,162	200,440	20,298	15,424	-	30,761	188,846	200,440
3 Beauharnois, St. Edwards	MT030	2	-	10	-	-	-	10	11	6	AM	20,248	20,248	19,848	400	-	-	-	18,936	17,848
4 Chateauguay, Maplewood	MT050	10	4	62	-	-	-	52	31	42	A	69,379	69,379	58,764	5,240	5,375	-	-	65,087	58,764
5 Hemmingford, St. Andrew's	MT080	3	-	15	-	1	15	12	28			10,735	10,735	10,135	600	-	-	4,472	10,120	10,135
6 Howick, Georgetown	MT090	4	7	108	4	2	1	59	27	35		33,145	33,145	29,976	1,544	1,625	-	-	29,570	29,976
7 Huntingdon, St. Andrew's	MT100	15	6	53	5	-	5	103	34	12		194,857	68,029	66,890	-	1,139	-	10,745	59,870	66,890
8 Lachute, Margaret Rodger Memorial	MT120	15	5	70	3	1	-	133	30	37		153,635	137,035	129,630	4,920	2,485	-	48,480	147,678	129,630

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

8. Presbytery of Montreal

PASTORAL CHARGE	CONG ID	ELD	CH	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 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		-	-	-	-	-	-	-	-	-	1,434	1,434	1,238	196	-	-	-	1,560	1,238	
11 Mille Isles Montreal:	MT140		3	-	12	-	-	-	17	19	A	5,256	4,580	3,282	548	750	-	2,574	5,978	3,282	
12 Arabic Church	MT470		3	15	62	-	18	-	100	125	142	219,637	135,563	135,563	-	-	-	33,075	192,333	129,769	
13 Chinese	MT150		8	31	102	8	6	4	110	120	76	150,736	147,699	142,349	3,000	2,350	2,933	42,508	176,223	116,021	
14 Cote des Neiges	MT160		8	47	85	13	18	10	120	122	68	114,927	114,927	98,939	8,000	7,988	300	41,344	128,994	98,939	
15 Ghanaian	MT460		10	96	65	4	4	1	77	150	90	154,983	110,300	109,800	300	200	-	-	120,264	99,800	
16 Hungarian	MT200		8	5	23	-	-	-	1	33	22	73,613	73,613	53,913	3,000	16,700	-	16,000	48,333	53,913	
17 Kensington	MT220		12	25	87	1	3	-	110	70	68	966,172	250,164	233,764	15,000	1,400	2,050	22,992	226,713	233,764	
18 Livingstone	MT240		7	20	40	4	1	1	34	55	18	90,530	70,526	54,931	10,000	5,595	-	39,682	125,184	54,931	
19 Maisonneuve	MT250		10	10	70	1	1	2	73	41	22	384,963	69,963	66,029	2,635	1,299	-	26,028	70,731	66,029	
20 St. Luc, Eglise	MT170		7	14	70	1	-	2	53	33	67	100,164	50,164	49,770	-	394	-	37,525	102,270	49,770	
21 St. Andrew & St. Paul	MT270		63	169	571	2	6	11	566	315	296	1,279,693	1,279,693	1,132,041	85,488	62,164	-	33,021	1,162,451	1,132,041	
22 La Communauté chretienne Silos	MT480		4	66	80	6	-	-	155	-	-	65,414	38,414	35,814	2,600	-	-	21,432	29,432	35,814	
23 Taiwanese Robert Campbell	MT260		5	27	73	18	10	6	93	90	46	148,633	135,279	128,162	5,500	1,617	-	44,175	156,492	128,162	
24 Westminster (Pierrefonds)	MT320		3	3	33	1	-	3	64	30	25	67,032	67,032	61,039	4,000	1,993	-	-	59,342	61,039	
25 Montreal West	MT300		13	15	95	7	18	13	112	70	65	139,297	139,297	137,297	-	2,000	-	36,673	169,260	127,427	
26 Pincoart, Ile Perrot	MT330		3	14	32	-	1	-	52	51	16	62,634	56,845	50,240	6,250	355	-	-	52,839	48,498	
27 Pointe Claire, St. Columba by the Lake	MT340		19	21	114	1	6	2	195	72	29	327,427	283,755	241,736	22,410	19,609	-	58,380	292,022	227,372	
28 Riverfield - St. Urbain, Beechridge	MT091		5	4	32	-	-	-	63	10	12	18,950	18,950	17,850	1,100	-	-	-	16,013	17,850	
29 Rockburn	MT040		4	4	9	-	-	1	17	19	-	6,944	6,944	6,034	650	260	-	-	10,286	6,034	
30 St. Andrew's East	MT311		7	7	25	-	-	64	40	6	-	42,492	42,492	40,692	1,600	200	-	-	35,786	40,692	
31 St. Lambert, St. Andrew's	MT350	***	-	-	8	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-	
32 Town of Mount Royal	MT360		5	18	83	-	1	2	83	60	64	194,930	162,140	136,944	6,232	18,964	-	50,384	165,510	122,935	
Grand Total 2015	MT390	**	283	704	2,326	83	111	11	2,708	2,035	1,491	9	5,540,772	4,041,257	3,649,945	217,537	173,775	5,283	647,754	4,091,312	3,566,098
Grand Total 2014			287	751	2,272	69	85	134	2,712	1,860	1,465	14	5,352,264	4,279,684	3,866,583	213,677	199,424	11,182	799,862	4,490,423	3,803,071
Increase					54	14	26			175	26		188,508		3,860						
Decrease			4	47					23	4		5	238,427	216,638		25,649	5,899	152,108	399,111	236,973	

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

9. Presbytery of Seaway-Glengarry

PASTORAL CHARGE	CONG ID	ELD	CH	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
- Grovel Hill, St. James-St. Andrew's	SG011	**	4	1	8	-	-	-	9	6	10	10,923	10,923	9,455	1,117	351	-	5,344	14,124	9,455
2 Brockville, First	SG020		9	9	148	-	1	7	203	75	57	273,216	154,782	134,079	12,000	8,703	-	37,356	259,844	134,079
3 Caintown, St. Paul's	SG030		5	2	28	-	-	-	33	19	19	43,752	39,472	36,615	2,300	557	-	14,800	41,191	36,615
- Lansdowne, Church of the Covenant	SG031		4	4	11	-	-	2	12	15	12	88,940	88,940	86,240	2,700	-	-	21,992	50,285	86,240
4 Chesterville, St. Andrew's	SG050		3	-	33	2	1	-	34	12	6	111,831	25,117	22,781	700	1,636	-	8,945	10,710	22,781
- Morewood	SG051		8	20	49	-	-	5	45	21	22	144,020	59,201	54,319	3,582	1,300	1,538	17,891	137,956	54,319
- Winchester, St. Paul's	SG200		6	8	60	1	2	3	55	22	25	106,954	69,512	64,442	2,845	2,225	-	14,909	66,383	64,393
5 Cornwall, St. John's	SG060		23	139	416	5	1	14	430	139	426	291,387	241,138	210,914	22,744	7,480	-	50,490	270,649	208,414
6 Dunvegan, Kenyon	SG070		8	15	79	2	3	4	93	28	4	79,343	63,458	57,928	4,000	1,530	3,477	21,979	66,479	57,928
- Kirk Hill, St. Columba	SG120		7	22	50	3	4	6	89	38	88	68,331	54,849	52,514	2,260	75	-	21,979	72,655	52,514
7 Ingleside, St. Matthew's	SG090		8	23	79	3	-	12	88	50	51	100,200	100,200	96,700	3,500	-	-	34,088	88,544	96,700



Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

11. Presbytery of Lanark & Renfrew

PASTORAL CHARGE	CONG ID	ELD	CH	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	11	7	64	-	-	2	72	35	34		415,902	106,528	80,737	4,415	21,376	1,050	20,245	71,740	80,737
- Carleton Place, St. Andrew's	LR030	12	3	106	1	-	5	117	40	15		97,893	82,664	76,512	3,867	2,285	700	20,246	145,033	76,512
2 Arnprior, St. Andrew's	LR020	11	20	157	1	-	9	164	70	105		136,030	136,030	123,427	9,578	3,025	3,038	50,000	127,375	123,427
3 Cobden, St. Andrew's	LR040	10	13	80	1	3	8	216	51	46		114,790	105,787	99,021	4,506	2,260	-	46,205	112,273	99,021
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	-	14	22	40		32,703	11,196	11,196	-	-	-	-	13,308	11,196
6 Kinburn, St. Andrew's	LR011	3	3	14	-	-	16	15	11			16,906	16,906	16,246	25	635	-	-	15,565	16,246
7 Lake Dore	LR140	***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
8 Lochwinnoch	LR060	6	-	26	3	11	2	37	35	16		36,074	36,074	35,074	1,000	-	-	-	26,362	35,074
9 McDonalds Corners, Knox	LR070	3	10	15	-	-	-	35	35	16		26,621	25,834	24,130	1,449	255	-	10,126	31,732	24,130
- Elphin	LR071	3	7	27	-	-	-	40	34	38		35,543	26,280	23,843	2,172	265	-	7,525	35,312	23,843
- Snow Road	LR072	3	4	19	1	-	1	35	24	-		13,398	13,398	11,933	1,250	215	-	4,646	13,751	11,933
10 Pembroke, First	LR080	*	12	8	104	-	1	9	147	62	24	148,188	148,188	138,558	5,067	4,563	-	45,006	137,162	138,558
11 Perth, St. Andrew's	LR090	9	8	79	1	7	6	92	59	21		115,233	115,233	104,282	10,000	951	-	45,006	139,022	104,282
12 Petawawa	LR150	7	6	71	-	-	4	84	38	38		120,486	103,752	96,385	6,015	1,352	-	47,887	115,277	96,385
- Point Alexander	LR151	2	-	6	-	-	2	7	4	3		3,965	3,965	3,665	300	-	-	-	5,414	3,665
13 Renfrew	LR100	18	12	190	6	-	12	284	113	80	M	206,976	206,976	168,451	13,506	25,019	2,000	50,500	166,549	168,451
14 Smiths Falls, Westminster	LR110	10	11	80	2	7	2	129	64	26		139,900	139,900	133,350	6,200	350	1,975	38,537	147,997	133,350
15 Westport, Knox	LR170	7	1	61	-	2	5	40	30	52	AM	87,322	87,322	84,708	658	1,956	-	20,442	76,505	84,708
Grand Total 2015		141	121	1,163	22	31	68	1,602	780	604	3	1,987,859	1,605,962	1,444,714	89,405	71,843	9,122	445,321	1,569,427	1,444,714
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
Increase				10	1	11						332,718		28,247			882			28,247
Decrease			20		61		63	139	103	33	2		131		8,500	19,878		33,351	38,319	

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

12. Presbytery of Kingston

PASTORAL CHARGE	CONG ID	ELD	CH	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	14	42	1	-	10	42	32	38	AM	116,163	106,161	97,057	5,996	3,108	1,194	18,639	78,620	97,057
2 Amherstview, Trinity	KI010	7	20	54	-	1	2	65	65	62	AM	126,651	126,651	123,531	1,090	2,030	-	56,475	126,609	123,531
3 Belleville, St. Andrew's	KI030	6	10	60	-	1	5	71	50	32	A	81,351	81,351	76,841	3,230	1,280	1,150	-	78,104	76,841
4 Belleville, St. Columba	KI040	7	15	100	-	3	147	65	53	M		196,294	165,284	145,766	10,848	8,670	-	49,740	158,145	145,766
5 Deseronto, Church of the Redeemer	KI091	5	-	14	-	-	2	21	15	13		40,758	40,758	37,493	1,175	2,090	-	9,860	39,658	37,493
6 Gananoque, St. Andrew's	KI050	7	11	68	-	-	19	82	36	33	A	132,362	82,351	75,317	6,000	1,034	-	26,274	103,149	75,317
Kingston:																				
7 St. Andrew's	KI060	13	5	142	1	8	9	151	102	78	AM	355,267	314,886	269,980	23,626	21,280	5,767	56,740	469,570	269,980
8 St. John's (Pittsburgh)	KI100	5	13	80	2	-	1	70	65	4	M	60,832	40,920	38,019	2,761	140	436	19,826	48,574	38,019
- Sand Hill	KI101	6	9	28	5	1	1	38	25	25	M	91,153	61,305	59,305	2,000	-	-	19,825	118,548	59,305
9 Strathcona Park	KI070	8	13	76	-	-	7	77	64	34		130,625	130,625	109,065	16,950	4,610	-	9,226	93,323	109,065
10 Madoc, St. Peter's	KI080	11	6	70	2	1	2	83	37	33	AM	69,605	51,628	45,962	3,981	1,685	-	-	69,446	45,962
11 Picton, St. Andrew's	KI090	5	-	60	1	5	23	84	42	10	M	110,961	110,961	106,844	3,517	600	-	39,420	122,963	103,262
12 Stirling, St. Andrew's	KI110	9	5	56	-	1	2	72	36	19		84,608	84,608	75,104	6,000	3,504	1,761	23,265	77,008	75,104

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

12. Presbytery of Kingston

PASTORAL CHARGE	CONG ID	ELD	CH	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 Trenton, St. Andrew's	KI120	8	7	76	-	-	11	90	44	32		142,831	142,831	129,518	5,000	8,313	2,923	41,130	129,101	129,518
14 Tweed, St. Andrew's	KI081	7	-	32	-	-	-	40	32	10		69,645	69,645	63,440	3,500	2,705	-	25,176	79,694	63,440
- Roslin, St. Andrew's	KI130	5	4	21	-	2	-	36	22	8		43,151	43,151	40,059	1,953	1,139	-	13,494	47,068	40,059
Grand Total 2015		117	132	979	12	20	97	1,169	732	484	9	1,852,257	1,653,116	1,493,301	97,627	62,188	13,231	409,090	1,839,580	1,489,719
Grand Total 2014		126	105	1,038	9	49	66	1,199	764	585	8	2,251,652	1,837,903	1,676,987	97,540	63,376	21,628	435,592	1,994,755	1,586,427
Increase				27		3		31			1					87				
Decrease			9		59		29		30	32	101	399,395	184,787	183,686		1,188	8,397	26,502	155,175	96,708

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

13. Presbytery of Lindsay-Peterborough

PASTORAL CHARGE	CONG ID	ELD	CH	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	3	4	10	3	5	19	-2	14	8	A	20,832	9,332	8,217	365	750	-	-	20,262	8,217	
2 Beaverton, Beacan	LP263	10	10	89	1	1	10	116	65	31	A	249,084	249,084	244,152	2,344	2,588	1,568	22,920	243,627	137,942	
- Gamebridge, Knox	LP021	5	9	37	-	-	1	40	34	24	A	62,373	61,342	57,899	1,508	1,935	-	-	61,824	57,899	
3 Bobcaygeon, Knox	LP030	15	3	126	1	9	7	118	80	69	M	170,346	170,346	148,061	14,000	8,285	3,597	-	108,151	148,061	
4 Bolsover, St. Andrew's	LP040	5	8	42	1	2	16	64	40	26	A	55,718	55,718	49,189	5,977	552	1,989	35,431	129,632	49,189	
- Woodville Community	LP260	5	9	24	-	-	7	17	28	40		125,680	51,779	48,935	2,844	-	-	-	12,401	46,558	48,935
5 Bowmanville, St. Andrew's	LP050	5	8	63	2	1	5	125	40	25	A	89,086	89,086	79,842	4,892	4,352	5,500	43,006	101,600	79,842	
6 Campbellford, St. Andrew's	LP060	9	11	73	1	1	9	87	38	30	M	89,947	84,748	81,193	2,500	1,055	959	28,987	90,772	81,193	
- Burnbrae, St. Andrew's	LP061	8	8	53	-	-	1	100	25	39	AM	73,909	70,684	69,264	1,300	120	2,090	19,068	73,909	69,264	
7 Cobourg, St. Andrew's	LP070	15	23	136	4	11	3	164	87	66	A	421,352	223,738	178,230	15,838	29,670	-	38,760	179,515	176,230	
8 Colborne, Old St. Andrew's	LP080	10	5	46	-	2	2	45	35	12	AM	57,674	57,674	53,387	3,737	550	-	-	57,602	53,387	
9 Cresswell, St. John's	LP090	6	5	16	1	1	-	20	27	16	M	50,719	50,719	47,526	1,400	1,793	-	19,100	66,152	47,526	
10 Fenelon Falls, St. Andrew's	LP100	7	-	32	-	2	7	44	28	14	M	97,696	56,599	51,599	4,000	1,000	-	22,118	90,925	51,599	
- Glenora, Knox	LP101	4	-	19	-	-	3	32	18	12	A	47,748	47,284	44,881	1,926	477	2,400	22,118	47,596	44,881	
11 Lakefield, St. Andrew's	LP110	7	11	52	1	-	2	63	35	49	A	83,418	83,418	80,228	1,500	1,690	-	24,000	48,960	80,228	
- Lakehurst, Knox	LP111	1	-	18	-	1	1	14	22	26	A	25,533	25,533	24,633	700	200	151	12,000	20,513	24,633	
12 Lindsay, St. Andrew's	LP130	15	30	320	6	9	36	398	218	186	A	518,457	481,172	436,529	31,317	13,326	1,109	47,575	464,621	331,087	
13 Norwood, St. Andrew's	LP150	6	2	49	-	-	1	62	27	25	M	103,429	103,429	97,918	3,834	1,677	-	44,677	98,077	97,918	
- Havelock, Knox	LP151	7	3	14	-	-	3	23	16	5	A	35,673	35,673	32,403	1,900	1,370	-	28,276	58,055	32,403	
Peterborough:																					
14 St. Giles	LP160	9	21	138	-	5	5	110	50	50	A	132,535	127,142	117,809	6,110	3,223	-	37,400	115,622	117,809	
- South Monaghan, Centreville	LP210	7	21	58	1	-	4	90	45	16	M	88,876	77,876	75,376	2,500	-	-	25,478	87,558	63,778	
15 St. Paul's	LP170	18	15	108	-	1	6	169	65	41	M	127,692	126,377	112,338	5,073	8,966	1,769	53,492	113,347	112,338	
16 St. Stephen's	LP180	12	18	89	-	3	9	108	75	28	A	207,992	206,665	185,343	10,524	10,798	-	47,500	184,369	185,343	
17 Port Hope, St. Paul's	LP190	7	11	52	-	2	4	72	50	53	A	255,491	255,491	242,854	7,069	5,568	2,067	49,395	326,510	242,854	
18 Port Perry, St. John's	LP200	5	1	53	-	-	-	67	30	39	A	111,305	111,131	102,606	5,000	3,525	25	5,666	79,706	95,828	
19 Sunderland, Wick	LP092	6	6	37	-	-	-	37	20	-	M	26,419	26,419	24,056	500	1,863	-	-	26,053	24,056	
20 Warkworth, St. Andrew's	LP240	8	8	28	1	1	1	105	20	19	AM	70,018	55,018	50,647	2,000	2,371	-	17,175	52,016	50,647	
- Hastings, St. Andrew's	LP241	4	3	21	-	-	3	25	10	13	A	26,185	26,185	26,044	141	-	-	9,248	25,643	26,044	
Grand Total 2015		219	253	1,803	23	57	165	2,313	1,242	962	11	3,425,187	3,019,662	2,771,159	140,799	107,704	23,224	665,791	3,018,725	2,538,681	
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	139,520	97,043	41,572	698,520	2,878,456	2,375,952	
Increase				34	83		8	8	224	216	6	154,350	163,504	151,364	1,479	10,661			140,269	162,729	
Decrease			6			7	21										18,348	32,729			

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

14. Presbytery of Pickering

PASTORAL CHARGE	CONG ID	ELD	CH	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	S BASE
1 Ajax, St. Andrew's	PK090	10	25	112	2	-	6	125	120	112	M	309,295	289,291	265,291	24,000	-	-	44,000	240,900	265,291
2 Ajax, St. Timothy's	PK010	15	6	88	1	5	20	89	65	8		132,174	132,174	124,430	7,744	-	-	37,980	137,205	124,430
3 Ashburn, Burns	PK201	7	17	57	-	3	4	51	46	35		196,685	196,685	182,334	11,000	3,351	-	31,333	167,222	160,534
4 Leaskdale, St. Paul's	PK120	9	115	320	5	16	3	222	650	800		968,510	884,742	708,762	30,156	145,824	-	77,849	623,205	708,762
Oshawa:																				
5 Knox	PK050	20	21	78	3	2	10	143	88	50	A	221,382	221,382	212,805	1,002	7,575	-	39,120	184,539	212,805
6 St. Luke's	PK060	9	5	80	-	9	7	89	55	37		153,966	153,966	134,428	10,000	9,538	-	39,959	134,130	134,428
- St. James	PK080	4	-	27	-	2	22	12	9			33,821	33,821	27,170	2,000	4,651	-	11,728	29,598	27,170
7 St. Paul's	PK070	11	-	90	-	2	11	132	40	30	M	139,332	139,332	132,509	2,000	4,823	-	54,500	144,594	122,530
8 Pickering, Amberlea	PK590	11	16	60	2	8	4	109	97	66		231,288	211,982	203,745	6,500	1,737	-	53,689	212,294	203,745
Toronto:																				
9 Bridlewood	PK160	10	30	107	-	4	37	109	95	48		293,074	293,074	230,104	19,300	43,670	-	9,637	221,360	230,104
10 Clairlea Park	PK190	5	20	70	6	9	1	66	65	57	A	96,402	96,402	92,395	2,685	1,322	-	22,003	88,637	92,395
11 Fallingbrook	PK250	8	5	56	1	3	4	70	35	26	A	168,466	158,466	138,523	12,360	7,583	-	44,820	161,168	138,523
12 Grace, West Hill	PK290	11	75	265	5	20	6	228	213	413		500,912	499,880	435,247	15,000	49,633	-	55,461	408,738	435,247
13 Guildwood Community	PK300	13	25	192	3	-	4	196	110	79		291,585	291,049	246,446	22,589	22,014	-	66,100	310,991	246,446
14 Knox, Agincourt	PK320	11	5	91	2	-	3	117	61	24	AM	214,279	214,279	201,538	11,034	1,707	-	56,514	262,577	201,538
15 Malvern	PK350	9	23	85	3	10	-	142	89	26	A	657,150	136,891	124,901	3,974	8,016	-	24,513	188,667	75,787
16 Melville, West Hill	PK370	11	34	108	2	2	8	190	88	90	M	191,609	191,609	173,363	8,814	9,432	-	34,260	184,915	173,363
17 St. Andrew's	PK440	21	20	293	-	10	37	323	188	193		466,296	368,513	331,726	36,787	-	-	65,186	415,283	325,474
18 St. David's	PK460	9	12	105	-	2	2	108	70	23		145,526	145,526	134,536	10,950	40	-	44,500	131,806	134,536
19 St. John's Milliken	PK380	19	12	72	-	3	-	117	52	68		265,331	136,610	129,857	5,000	1,753	-	44,005	125,045	119,878
20 St. Stephen's	PK490	9	2	49	-	1	9	78	40	7	A	153,132	153,132	130,872	7,260	15,000	-	44,006	148,044	130,872
21 Westminster	PK520	7	18	135	2	9	13	137	90	109	AM	131,726	120,686	113,861	6,107	718	-	3,780	151,599	113,861
22 Wexford	PK550	10	2	63	-	5	17	73	47	25	A	136,928	136,928	121,179	11,850	3,899	-	30,000	129,299	121,179
23 Uxbridge, St. Andrew's-Chalmers	PK230	14	10	85	1	4	4	69	78	66		579,414	153,086	139,506	13,580	-	3,148	35,544	168,504	139,506
24 Whitby, St. Andrew's	PK130	19	81	146	2	10	5	200	150	100		347,478	327,829	262,564	20,500	44,765	-	49,860	339,018	252,564
Grand Total 2015		282	579	2,834	40	137	217	3,205	2,644	2,501	5	7,025,761	5,687,335	4,998,092	302,192	387,051	3,148	1,020,347	5,309,332	4,890,968
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
Increase		14	81			7			125				60,168	157,987				1,061	85,230	109,120
Decrease					159	29			93	471		102,668			6,617	91,202	1,959			

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

15. Presbytery of East Toronto

PASTORAL CHARGE	CONG ID	ELD	CH	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	S BASE
Toronto:																				
1 Armour Heights	ET140	23	30	170	6	-	31	237	100	80	AM	231,664	522,725	440,681	44,500	37,544	-	59,061	440,681	439,510
2 Beaches	ET150	10	9	40	-	-	22	68	31	12	A	167,579	167,318	158,371	5,000	3,947	-	12,000	128,090	147,471
3 Calvin	ET170	23	10	88	-	-	3	104	80	70	A	402,818	311,460	266,275	28,467	16,718	-	63,800	373,651	266,275
4 Glenview	ET280	19	74	305	5	-	11	392	117	133	A	1,220,165	659,471	560,100	52,000	47,371	-	11,667	1,062,308	560,100
5 Iona	ET310	7	4	38	-	1	2	57	30	-		78,704	75,838	65,388	7,915	2,535	-	6,717	62,944	65,388
6 Knox	ET330	12	75	252	9	22	14	280	264	136		4,151,428	3,006,344	2,267,548	8,450	730,346	2,610	74,538	2,642,619	2,267,548
7 Leaside	ET340	12	91	193	1	1	5	178	96	278		451,042	367,079	311,145	26,000	29,934	-	68,795	395,880	311,145
8 Queen Street East	ET390	8	1	35	1	2	3	35	35	25		129,722	103,130	102,180	600	350	-	25,519	109,406	102,180
9 Riverdale	ET400	2	2	41	-	2	2	38	25	20	A	122,582	122,582	108,398	4,184	10,000	-	25,343	107,480	108,398
- Westminster	ET530	7	-	34	-	1	3	34	23	17	M	91,029	91,029	88,029	3,000	-	-	25,342	73,767	88,029
10 Rosedale	ET420	17	41	134	4	16	6	238	78	82		459,401	447,271	388,068	33,474	25,729	-	59,600	416,248	388,068

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

15. Presbytery of East Toronto

PASTORAL CHARGE	CONG ID	ELD	CH	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. Andrew's	ET450	18	32	330	5	14	16	315	162	169		1,232,762	1,094,016	899,745	86,721	107,550	-	74,412	1,143,491	899,745
12 St. John's	ET470	14	9	74	-	1	5	106	60	28	M	205,398	168,078	136,992	23,327	7,759	-	23,478	143,851	136,992
13 St. Mark's	ET480	31	50	153	1	23	60	175	110	98		323,320	296,654	259,654	27,000	10,000	-	87,887	339,822	259,654
14 Toronto Chinese	ET180	18	16	114	7	7	3	105	145	90		524,211	524,211	456,061	18,000	50,150	-	49,087	454,855	456,061
15 Toronto Formosan	ET125	9	36	50	-	-	4	77	74	30	A	118,697	89,738	71,738	9,000	9,000	-	-	71,738	71,738
16 Trinity Mandarin	ET680	6	4	36	4	-	2	51	52	14	A	105,349	105,349	102,149	2,200	1,000	-	35,216	108,059	102,149
17 Trinity, York Mills	ET510	26	20	165	5	10	8	208	118	175		819,083	743,206	661,440	34,134	47,632	-	68,800	705,828	348,379
18 Westview	ET540	9	5	34	2	4	1	46	31	36	A	166,438	129,537	119,859	5,250	4,428	-	30,000	119,838	119,149
- Faith Community	ET640	8	20	34	-	-	14	49	65	20		110,026	110,026	102,598	7,008	420	-	26,438	97,023	102,598
19 Willowdale	ET560	7	10	102	1	-	5	103	68	24	A	279,845	340,977	247,056	19,546	74,375	-	61,105	247,057	247,056
Grand Total 2015		286	539	2,422	51	104	220	2,896	1,537	4		11,391,263	9,476,039	7,813,475	445,776	1,216,788	2,610	888,805	9,244,636	7,487,633
Grand Total 2014		285	585	2,381	49	52	226	3,017	1,865	1,371	2	11,091,189	8,852,174	7,351,359	454,200	1,046,615	8,821	945,601	9,885,737	7,289,345
Increase		1		41	2	52				166	2	300,074	623,865	462,116		170,173				198,288
Decrease			46			6	121	101							8,424		6,211	56,796	641,101	

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

16. Presbytery of West Toronto

PASTORAL CHARGE	CONG ID	ELD	CH	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	8	4	55	-	-	5	48	40	17	M	130,230	130,230	130,230	-	-	-	41,293	221,248	130,230
2 Bonar-Parkdale	WT070	5	20	96	1	1	6	67	50	75	A	83,604	83,604	79,066	2,200	2,338	-	-	87,849	79,066
3 Celebration	WT080	6	5	21	-	1	1	26	26	19	A	87,866	87,866	86,376	1,490	-	-	-	87,771	86,376
4 Fellowship	WT410	8	15	61	4	2	4	55	60	31	A	132,211	130,431	116,891	6,000	7,540	1,281	35,511	144,376	116,891
5 First Hungarian	WT140	6	8	51	-	-	7	143	61	50	A	97,515	97,515	93,015	4,500	-	2,123	48,675	136,261	93,015
6 Ghanaian	WT390	14	305	315	18	50	3	444	375	50	M	1,162,174	1,162,174	1,147,174	15,000	-	-	48,093	1,143,110	797,590
7 Graceview	WT400	15	14	152	-	1	8	147	85	67	A	198,059	198,059	172,927	12,650	12,482	6,294	48,200	160,860	172,927
8 Mimico	WT160	9	2	96	-	-	7	78	44	41	A	190,502	190,502	172,182	16,083	2,237	-	33,460	178,336	172,182
9 Morningside High Park	WT170	11	33	111	2	1	8	97	59	66	AM	419,217	218,424	199,323	14,000	5,101	-	-	176,340	187,100
10 Nigerian	WT430	7	6	11	-	23	-	46	20	20		79,235	45,239	44,239	1,000	-	-	50,311	98,624	44,239
11 North Park	WT180	7	18	53	-	-	39	42	40	4	A	93,304	93,304	92,304	1,000	-	-	35,005	101,091	92,304
12 Portuguese Speaking	WT350	5	28	47	-	7	21	72	61	53	A	165,096	165,096	153,096	12,000	-	-	48,093	146,787	153,096
13 Rexdale	WT211	12	11	86	-	2	1	91	83	35	A	76,374	76,374	73,054	1,521	1,799	-	47,869	92,167	73,054
14 Runnymede	WT220	10	20	89	-	2	69	47	60			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	13	21	90	1	7	6	99	61	66	A	250,405	236,748	220,169	10,000	6,579	-	48,093	329,200	211,769
16 St. Andrew's Islington	WT240	10	46	144	5	7	13	148	144	104	A	443,465	415,417	343,243	31,783	40,391	-	54,805	349,237	343,243
17 St. Giles Kingsway	WT250	11	23	194	4	10	28	220	109	48	M	363,422	362,312	308,433	24,000	29,879	-	55,700	252,317	308,433
18 St. Stephen's, Weston	WT270	8	16	65	1	-	1	51	45	97	M	88,934	88,934	87,686	110	1,138	-	48,100	88,576	87,686
19 University	WT290	16	58	122	3	3	-	137	150	115	A	254,737	227,301	208,770	5,000	13,531	-	49,200	227,404	203,770
20 Weston	WT310	11	5	76	1	6	2	73	46	30	AM	138,200	138,200	98,614	20,000	19,586	-	49,086	194,848	98,614
21 Wychwood-Davenport	WT320	5	1	-	5	4	27	26	7	A	108,000	108,000	93,000	5,000	10,000	-	43,447	115,781	93,000	
22 York Memorial	WT330	10	14	105	1	22	12	60	48	74	A	143,866	138,893	134,823	4,070	-	-	111,289	134,823	
Grand Total 2015		207	673	2,040	41	148	139	2,237	1,682	1,165	6	4,886,911	4,570,485	4,220,758	193,007	156,720	13,682	832,326	4,600,272	3,845,551
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
Increase						6	16	44				439,794	441,230	1,000				25,023	206,873	371,552
Decrease		8	64	42	27				108	35	1	816,663				2,436	5,267			



Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

17. Presbytery of Brampton

PASTORAL CHARGE	CONG ID	ELD	CH	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	S BASE	
1 Acton, Knox	BT090	15	24	109	1	-	4	105	50	69		230,521	151,398	135,085	16,313	-	-	37,983	198,681	135,085	
2 Boston	BT100	8	3	61	2	-	2	107	46	40	M	96,862	84,912	71,964	8,938	4,010	-	-	31,820	84,997	71,964
- Omagh	BT101	5	5	30	1	-	-	45	21	30	M	37,992	37,992	36,763	874	355	-	-	15,400	41,263	36,763
3 Bramalea North	BT021	14	36	175	7	12	2	272	142	120	A	158,075	158,075	148,228	8,348	1,499	-	-	31,542	148,739	131,902
4 Bramalea, St. Paul's	BT020	10	34	104	3	-	6	119	80	101	A	137,542	137,542	131,210	6,332	-	-	-	39,236	43,536	131,210
5 Brampton, Heart Lake	BT040	8	9	116	5	3	3	103	70	95		146,982	146,982	137,534	5,000	4,448	-	-	38,850	156,113	137,534
6 Brampton, St. Andrew's	BT030 *	27	52	430	19	14	40	508	205	422	M	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	6	48	1	-	6	56	36	35		80,953	80,951	78,601	2,000	350	-	-	14,476	86,331	69,977
8 Claude	BT051	4	3	28	-	-	2	46	20	18		70,321	70,321	63,976	6,000	345	-	-	22,000	60,471	63,976
9 Erin, Burns	BT070	10	16	32	1	-	1	31	15	36	A	59,112	59,112	54,889	2,500	1,723	-	-	-	48,504	54,889
- Osprige, Knox	BT071	4	4	12	-	-	2	23	15	4	A	35,214	35,214	26,471	1,750	6,993	-	-	3,125	29,666	26,471
10 Georgetown, Knox	BT110	14	5	160	2	4	12	189	90	51		229,051	220,819	201,819	18,000	1,000	-	-	48,858	293,107	193,848
- Limehouse	BT111	6	3	32	-	-	-	59	20	7		43,416	43,416	40,955	1,000	1,461	-	-	11,954	34,596	40,955
11 Georgetown, Union	BT121 *	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-	-
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	59	73	-	-	7	109	70	103		198,933	189,625	175,163	10,000	4,462	-	-	41,462	197,320	175,163
14 Malton, St. Mark's	BT220	14	25	112	3	8	9	143	90	54	M	132,558	132,558	124,158	7,200	1,200	-	-	26,717	85,303	120,408
15 Milton, Knox	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
Mississauga:																					
16 Almanarah	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	11	32	7	6	1	89	70	30	A	205,354	205,354	198,223	3,500	3,631	-	-	44,700	205,930	179,165
18 Clarkson Road	BT150	12	29	124	-	4	3	183	81	74	A	326,715	257,975	218,513	17,242	22,220	-	-	40,513	266,943	218,513
19 Dixie	BT160	9	26	79	2	2	9	102	59	74	A	152,683	152,683	145,845	4,000	2,838	-	-	37,440	157,954	143,245
20 Erindale	BT170	9	12	95	1	5	2	130	82	45	A	217,369	217,369	209,949	5,000	2,420	-	-	47,220	219,440	209,949
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	-	-	50,960	282,156	270,678
23 St. Andrew's (Streetsville)	BT210	10	43	145	-	-	15	144	91	145		267,993	256,238	232,142	18,000	6,096	-	-	30,447	187,766	232,142
24 White Oak	BT190	11	4	90	-	-	11	96	55	56		135,604	135,604	130,555	5,049	-	-	-	53,480	137,331	130,555
25 Nassagaweya	BT061	6	16	66	2	3	1	66	46	54	M	124,380	113,780	104,914	6,500	2,366	-	-	39,100	100,772	104,914
26 Norval	BT120	5	10	51	2	-	3	61	27	65		105,582	105,582	93,979	6,454	5,149	-	-	42,000	130,554	93,979
Oakville:																					
27 Hopedale	BT230	4	7	96	-	4	5	160	38	26	A	350,800	179,256	171,441	5,685	2,130	-	-	57,144	227,028	161,441
28 Knox	BT240 *	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	5	4	-	3	7	2	43	35	-	A	58,784	58,784	49,271	4,500	5,013	-	-	7,574	66,532	49,271
30 Trafalgar	BT270	8	71	116	4	16	6	190	75	124	A	474,051	219,189	210,638	7,200	1,351	-	-	51,760	394,083	148,966
31 Orangeville, Tweedsmuir Memorial	BT260	9	12	204	4	5	4	217	125	114	M	176,239	176,239	158,871	9,338	8,030	2,037	-	52,000	149,708	158,871
Grand Total 2015		326	718	3,565	94	129	291	4,564	2,550	2,558	10	6,752,485	5,795,005	5,262,856	361,845	170,304	9,998	-	1,243,390	5,797,584	5,104,892
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
Increase				121		2						228,008								57,846	192,104
Decrease				19		143		5	157	140	116	349	3	25,964	36,976	2,609	4,368				48,465

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

18. Presbytery of Oak Ridges

PASTORAL CHARGE	CONG ID	ELD	CH	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	S BASE	
1 Aurora, St. Andrew's	OR010	8	9	90	-	2	21	93	55	102		179,661	174,390	140,885	8,800	24,705	-	-	38,522	151,001	140,885
2 Beeton, St. Andrew's	OR151	6	5	32	-	-	1	30	25	25	A	244,859	75,492	73,340	2,152	-	1,000	-	21,503	198,333	72,090
3 Bolton, Caven	OR020	7	-	61	-	4	-	99	40	90	AM	139,669	137,828	121,620	8,000	8,208	-	-	46,282	131,553	121,620

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

18. Presbytery of Oak Rivers

PASTORAL CHARGE	CONG ID	ELD	CH	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	13	47	87	8	18	3	211	150	133		315,226	185,403	151,703	15,000	18,700	-	55,341	272,640	139,949
5 Keswick	OR200	6	43	83	1	6	1	60	94	66	A	197,605	147,605	136,640	6,400	4,565	-	47,110	141,617	88,716
6 King City, St. Andrew's	OR040	5	5	47	-	-	7	53	25	30	M	150,672	150,672	134,872	11,202	4,598	-	-	136,083	134,872
7 Kleinburg, Cornerstone Community	OR180	8	20	65	3	-	-	78	-	-	M	300,429	300,429	290,116	9,963	350	-	31,174	372,693	208,792
8 Maple, St. Andrew's	OR050	6	9	54	-	-	6	58	42	38	A	128,013	128,013	119,306	6,000	2,707	-	43,595	140,390	119,306
Markham:																				
9 Chapel Place	OR080	6	75	250	2	36	1	282	375	300		614,899	489,982	470,482	10,000	9,500	-	52,068	572,258	417,426
10 Chinese	OR070	13	60	170	3	10	9	289	263	20		546,907	544,042	503,142	22,000	18,900	-	44,749	516,467	426,592
11 St. Andrew's	OR060	26	50	254	-	4	19	292	148	221	A	464,122	400,679	328,018	26,000	46,661	-	50,112	364,731	328,018
12 Newmarket, St. Andrew's	OR090	21	70	180	4	2	36	313	150	50	M	422,149	352,347	306,838	30,108	15,401	-	62,628	306,765	306,838
13 Nobleton, St. Paul's	OR100	7	35	71	3	1	-	131	76	150	M	212,965	212,965	189,212	14,000	9,753	-	62,316	181,377	185,104
14 Richmond Hill	OR110	15	30	128	7	3	61	140	120	61	AM	249,065	249,065	234,775	12,000	2,290	1,365	57,255	263,074	234,775
15 Schomberg, Emmanuel	OR152	4	-	23	-	-	2	23	17	10		59,081	44,040	40,662	2,300	1,078	-	21,503	49,965	40,662
16 Stouffville, St. James	OR120	10	10	71	-	-	4	83	53	59	AM	238,569	208,469	145,137	8,354	54,978	7,810	37,189	161,320	145,137
17 Sutton West, St. Andrew's	OR130	3	1	16	-	-	-	21	18	16	AM	49,209	49,209	44,593	2,741	1,875	-	-	48,107	44,593
18 Thornhill	OR140	29	89	204	5	9	21	245	230	74	M	462,051	462,051	417,610	29,307	15,134	-	58,236	356,909	417,610
19 Tottenham, Fraser	OR150	3	6	44	1	-	3	41	46	50		121,082	111,652	102,708	4,660	4,284	-	46,000	95,964	102,708
20 Unionville	OR160	9	13	86	1	4	2	93	56	71	M	197,976	172,976	155,196	12,500	5,280	-	37,912	154,031	143,106
21 Vaughan, St. Paul's	OR170	3	4	11	2	1	8	21	11	2		29,000	29,000	28,200	800	-	-	7,662	29,656	28,200
Grand Total 2015		208	581	2,027	40	100	205	2,656	1,994	1,568	11	5,323,209	4,626,309	4,135,055	242,287	248,967	10,175	821,157	4,644,934	3,846,999
Grand Total 2014		206	767	2,024	38	109	152	2,825	2,245	1,674	9	5,161,258	4,505,139	4,124,462	213,588	197,514	5,905	878,675	4,403,628	3,833,373
Increase		2	-	3	2	53	-	-	-	2		161,951	121,170	10,593	28,699	51,453	4,270	-	241,306	13,626
Decrease			186			9	169	251	106									57,518		

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

19. Presbytery of Barrie

PASTORAL CHARGE	CONG ID	ELD	CH	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	35	120	-	-	5	132	100	75	A	230,428	230,428	197,340	22,418	10,670	-	38,613	152,577	197,340
- Mansfield, St. Andrew's	BA011	4	-	51	1	-	14	56	20	11		62,286	62,286	56,662	3,732	1,892	210	13,853	56,135	56,662
2 Angus, Zion	BA041	7	2	25	-	-	4	31	22	11		43,441	43,441	38,563	3,865	1,013	-	-	49,068	35,563
Barrie:																				
3 Essa Road	BA020	6	5	77	-	1	8	82	45	26	A	199,554	199,554	169,080	6,000	24,474	1,845	62,043	163,998	169,080
4 St. Andrew's	BA030	22	34	197	2	13	6	351	137	152	A	434,834	371,424	328,118	31,000	12,306	3,600	58,770	434,409	328,118
5 Westminster	BA040	9	66	139	2	14	5	159	122	110		160,402	160,402	150,496	8,500	1,406	-	43,296	162,540	150,496
6 Baxter, Living Faith	BA080	12	78	122	2	-	-	142	100	185	A	277,753	257,728	237,568	11,000	9,160	-	43,006	239,613	186,819
7 Bracebridge, Knox	BA050	11	7	108	1	4	1	139	65	66	A	191,247	191,247	166,943	8,003	16,301	-	49,992	177,318	142,670
8 Coldwater, St. Andrew's	BA231	12	15	45	-	-	5	96	32	44	A	135,840	135,840	115,329	12,894	7,617	-	9,875	102,998	115,329
9 Collingwood, First	BA070	15	72	506	2	33	15	584	350	178	A	535,454	534,339	479,208	37,000	18,131	-	51,325	785,260	200,535
10 Creemore, St. Andrew's Maple Cross	BA090	4	2	19	3	-	2	13	28	31	M	29,568	29,568	29,148	-	420	-	-	14,934	29,148
11 Dunedin, Knox	BA091	5	3	17	-	-	-	50	17	22		31,290	31,290	28,521	2,000	769	-	-	10,700	28,521
12 Elmvale	BA110	15	15	112	1	3	5	164	71	57	A	163,143	125,796	92,662	10,062	23,072	2,462	32,740	129,705	92,662
- Flos, Knox	BA111	4	12	19	-	1	2	29	20	14		54,539	54,539	43,726	4,634	6,179	-	10,751	37,415	43,726
13 Gravenhurst, Knox	BA051	9	4	-	-	-	19	65	45	27	A	111,037	110,584	104,417	6,000	167	-	51,100	111,737	104,417
14 Hillsdale, St. Andrew's	BA130	5	6	20	-	-	1	13	10	13	AM	33,785	33,785	33,357	300	128	-	-	29,815	33,357
15 Huntsville, St. Andrew's	BA140	16	48	192	-	11	3	195	155	101	A	327,103	327,103	286,785	16,800	23,518	-	58,080	295,163	234,600
16 Ivy	BA082	5	11	40	1	4	1	64	52	39	A	76,068	74,544	46,561	3,655	24,328	-	-	88,161	46,561
17 Midland, Knox	BA150	6	18	80	4	8	4	81	62	55	A	160,315	160,315	155,690	3,500	1,125	-	46,668	166,478	155,690

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

19. Presbytery of Barrie

PASTORAL CHARGE	CONG ID	ELD	CH	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	6	97	-	1	3	99	68	64	A	251,277	174,049	158,407	9,006	6,636	-	46,000	250,217	158,407
19 Orillia, St. Andrew's	BA160	16	45	341	4	7	12	362	200	168		447,726	422,226	391,814	20,005	10,407	-	52,891	420,652	391,814
20 Orillia, St. Mark's	BA170	10	10	96	-	1	64	65	71	A	138,141	137,641	122,396	9,576	5,669	-	45,290	120,299	122,396	
21 Oro, Trinity	BA121	6	3	30	-	24	74	50	29	A	125,712	125,712	116,677	9,035	-	-	34,417	178,831	110,677	
22 Parry Sound, St. Andrew's	BA260	10	40	206	-	2	11	164	190	273	A	330,833	330,833	274,406	14,000	42,427	-	51,451	326,227	274,406
23 Penetanguishene, First	BA180	9	17	119	-	12	6	135	74	77	AM	208,188	125,424	111,225	9,000	5,199	-	46,800	125,622	107,057
24 Port Carling, Knox	BA190	3	7	30	-	1	31	35	39	AM	69,860	69,860	64,828	1,567	3,465	-	25,462	66,729	64,828	
- Torrance, Zion	BA191	4	4	31	-	3	20	28	41	A	95,543	95,543	87,689	960	6,894	-	19,747	62,857	87,689	
25 Port McNicoll, Bonar	BA181	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
26 Stayner, Jubilee	BA200	7	8	72	-	2	2	133	75	49	M	131,458	131,458	114,688	10,159	6,611	1,700	48,804	117,397	114,688
- Sunnidale Corners, Zion	BA201	4	-	15	-	2	3	21	14	10	M	45,154	45,154	40,336	3,182	1,636	-	11,361	32,845	40,336
27 Stroud	BA021	10	35	108	2	6	6	157	75	187	A	116,537	115,411	111,625	3,401	385	772	44,624	116,626	111,625
28 Uptergrove, Knox	BA220	4	-	30	-	-	33	12	28		55,979	55,979	55,129	750	100	-	14,767	56,517	55,129	
- East Oro, Esson	BA221	6	11	55	-	1	54	26	35	A	61,474	43,741	39,226	3,925	190	3,714	15,451	52,398	39,226	
- Jarratt, Willis	BA222	4	9	26	-	-	32	30	27	A	48,421	48,421	43,377	3,984	1,060	2,440	15,750	50,242	43,377	
29 Vankoughnet, St. David's	BA240	3	-	48	5	-	-	45	30	36	AM	32,086	32,086	28,680	2,386	1,020	1,169	-	33,891	28,680
30 Victoria Harbour, St. Paul's	BA230	3	5	16	-	1	-	16	20	8	A	25,429	25,429	24,907	522	-	-	5,297	14,929	24,907
31 Wasaga Beach, Wasaga Beach	BA270	10	10	57	1	4	5	87	88	83	A	126,999	126,999	116,794	4,768	5,437	-	39,682	115,234	116,794
Grand Total 2015		295	643	3,266	31	129	178	3,973	2,533	2,442	8	5,568,904	5,240,179	4,662,378	297,589	280,212	17,912	1,087,906	5,349,539	4,243,330
Grand Total 2014		320	489	3,428	63	162	240	4,009	2,599	2,455	3	5,579,389	5,168,725	4,595,391	303,584	269,750	25,660	1,113,800	5,314,726	4,182,348
Increase				154							5		71,454	66,987		10,462			34,813	60,982
Decrease		25		162	32	33	62	36	66	13		10,485			5,995		7,748	25,894		

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

20. Presbytery of Temiskaming

PASTORAL CHARGE	CONG ID	ELD	CH	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 Englehart, St. Paul's	TE020	7	8	29	-	-	17	28	30	22		56,245	56,245	50,578	2,688	2,979	-	5,136	47,244	50,578
2 Tomstown	TE021	3	3	20	1	2	6	16	18	17		24,761	24,761	19,367	785	4,609	-	-	16,033	19,367
3 Kapuskasing, St. John's	TE030	4	-	17	-	-	1	15	25	13	M	43,177	43,177	38,077	3,000	2,100	-	20,993	44,421	38,077
4 New Liskeard, St. Andrew's	TE050	10	13	82	1	1	2	72	49	70	A	105,098	105,098	95,014	7,060	3,024	-	27,294	88,675	95,014
Grand Total 2015		24	24	148	2	3	26	131	122	122	1	229,281	229,281	203,036	13,533	12,712	-	53,423	196,373	203,036
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
Increase				17	18			21							1,228	3,915				
Decrease		3				1	1	23	3	4		33,036	18,978	24,121				15,304	28,976	24,121

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

21. Presbytery of Algoma & North Bay

PASTORAL CHARGE	CONG ID	ELD	CH	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	7	-	16	-	-	2	21	20	-	A	44,946	44,946	43,840	801	305	-	15,741	45,060	43,840
- Magnetawan, Knox	AN081	8	-	27	-	3	-	30	22	25	A	60,109	51,022	46,762	4,260	-	-	15,741	21,179	46,762
- Sundridge, Knox	AN082	11	12	68	1	7	1	79	58	78	M	71,716	66,247	66,247	6,280	10,523	-	15,741	65,497	49,444
2 North Bay, Calvin	AN010	12	15	194	6	8	7	192	105	13	A	334,428	334,428	236,004	35,414	63,010	-	58,000	246,867	236,004
3 Sault Ste. Marie, St. Paul's	AN040	6	11	60	-	-	4	66	45	35	A	110,342	109,297	83,748	17,260	8,289	3,717	30,670	140,317	83,748
- Victoria	AN041	7	8	35	-	1	1	30	20	30	A	46,820	35,430	34,047	1,158	225	-	21,724	47,425	34,047
4 Sault Ste. Marie, Westminster	AN050	10	12	121	2	-	4	180	60	54	A	167,603	167,603	163,103	4,000	500	-	47,100	197,719	163,103

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

21. Presbytery of Algoma & North Bay

PASTORAL CHARGE	CONG ID	ELD	CH	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 Sudbury, Calvin	AN060	13	8	93	1	-	11	74	90	57	AM	152,287	152,287	144,410	5,390	2,487	-	44,732	138,319	123,466
6 Sudbury, Knox	AN070	4	15	29	-	1	7	28	24	36		51,601	51,601	47,519	4,082	-	-	-	47,960	47,519
Grand Total 2015		78	81	643	10	20	37	700	444	328	3	1,039,852	1,012,861	848,877	78,645	85,339	3,717	249,449	950,163	827,933
Grand Total 2014		82	71	672	1	4	52	709	442	500	2	1,062,919	1,004,354	880,984	67,052	56,318	6,547	193,424	875,839	857,783
Increase			10		9	16					1			8,507	11,593	29,021		56,025	74,324	
Decrease		4		29		15		9		172		23,067		32,107			2,830			29,850

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

22. Presbytery of Waterloo-Wellington

PASTORAL CHARGE	CONG ID	ELD	CH	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	16	75	1	1	3	144	64	55	M	143,386	115,386	96,795	9,746	8,845	263	35,742	124,025	96,795
- Gordonville, St. Andrew's	WW011	9	23	46	3	-	1	83	36	24	M	24,283	24,283	22,843	1,340	100	-	10,420	26,911	22,843
2 Baden, Livingston Cambridge:	WW020	4	-	18	-	1	-	23	16	9		43,174	43,174	41,604	1,570	-	-	19,300	39,101	39,604
3 Central	WW030	30	100	225	8	4	5	343	250	190	A	390,118	345,522	316,352	9,850	19,320	-	70,370	151,787	316,352
4 Knox's Galt	WW050	22	19	139	-	-	15	169	90	90	A	281,312	281,312	263,049	12,622	5,641	-	57,244	284,816	228,132
5 Knox Preston	WW040	19	8	101	-	-	6	117	65	20	M	204,386	165,511	159,447	6,064	-	-	54,612	213,755	139,448
6 Westside	WW060	11	12	136	-	-	10	71	73	63	AM	167,234	160,266	139,691	11,432	9,143	-	54,982	156,322	139,691
7 St. Andrew's Hespeler	WW070	12	45	123	4	8	12	242	105	338	A	261,748	221,155	195,261	18,234	7,660	-	55,204	234,677	195,261
8 Crieff, Knox	WW241	8	5	54	4	-	2	86	29	22	A	89,919	89,919	82,092	6,853	874	-	22,751	80,980	82,092
9 Elmira, Gale	WW090	12	24	150	1	5	5	280	90	107	M	306,302	240,654	220,427	8,400	11,827	-	50,000	349,413	153,560
10 Elora, Knox	WW100	13	7	84	2	-	5	105	45	2	M	124,547	124,547	117,054	5,785	1,708	-	7,305	110,672	117,054
- Alma, St. Andrew's	WW101	5	5	33	-	3	1	43	25	20	A	38,118	38,118	35,118	3,000	-	-	-	23,159	35,118
11 Fergus, St. Andrew's	WW110	30	70	291	1	15	8	373	250	300	M	420,237	420,237	300,933	30,000	89,304	-	57,710	288,394	300,933
Guelph:																				
12 Knox	WW120	21	26	245	2	8	54	339	131	40		608,055	416,211	367,394	35,147	13,670	3,096	58,892	346,065	367,394
13 Kortright	WW150	6	90	175	20	-	2	185	215	195		546,028	465,481	383,431	17,322	64,728	-	54,162	472,013	360,787
14 St. Andrew's	WW130	15	30	253	4	5	16	294	145	216	M	296,666	296,666	255,324	34,149	7,193	3,901	57,977	306,292	255,324
15 Westminster-St. Paul's	WW140	14	27	119	-	2	13	134	60	69	A	213,983	202,287	180,536	15,685	6,066	-	49,940	199,100	180,536
16 Harrison, Knox-Calvin	WW160	8	7	95	7	-	6	138	58	25	A	163,016	163,016	141,741	11,542	9,733	-	41,900	157,847	141,741
Kitchener:																				
17 Calvin	WW170	13	46	151	5	10	23	218	90	80	A	251,920	251,920	224,836	14,546	12,538	-	50,480	245,364	223,336
18 Doon	WW180	16	39	140	2	-	12	163	82	147		170,875	170,875	154,433	7,500	8,942	-	43,006	156,199	154,433
19 Kitchener East	WW290	21	30	139	-	6	3	172	65	181	A	168,171	166,551	155,841	8,000	2,710	-	48,784	177,002	139,866
20 St. Andrew's	WW210 *	116	110	1,078	10	23	237	1,323	300	125		1,474,814	1,115,392	1,000,193	91,074	24,125	5,038	71,848	1,232,353	1,000,193
21 Mount Forest, St. Andrew's	WW220	10	4	38	-	-	-	119	40	10	M	95,667	95,667	90,521	5,146	-	611	23,877	93,630	90,521
- Conn, Knox	WW221	8	8	29	-	-	-	52	24	18	M	28,372	28,372	24,320	2,135	1,917	500	10,500	26,457	24,320
22 Palmerston, Knox	WW230	8	2	21	-	-	-	45	23	3		76,925	76,925	72,726	1,500	2,699	5,721	23,026	74,075	72,726
23 Puslinch, Duff's	WW240	16	14	131	9	3	10	204	62	40		190,306	188,806	152,343	10,000	26,463	1,192	21,665	153,843	152,343
24 Rockwood	WW250	4	5	42	1	-	2	36	23	32		51,844	47,115	43,644	2,100	1,371	-	18,864	48,802	43,644
- Eden Mills	WW251	4	5	30	-	3	5	40	28	13	A	64,101	56,923	51,737	3,035	2,151	429	18,352	55,531	51,737
Waterloo:																				
25 Church of the Lord	WW300	3	60	96	4	19	9	144	160	4	A	231,805	210,510	192,776	4,323	13,411	-	43,006	118,997	192,776
26 Knox	WW260	15	170	403	11	25	9	538	290	900	A	1,005,386	1,005,386	863,854	45,000	96,532	344	86,999	1,027,726	498,255
Grand Total 2015		483	1,007	4,660	99	141	474	6,223	2,934	3,338	10	8,132,698	7,228,087	6,346,316	433,100	448,671	21,095	1,218,918	6,975,308	5,816,815
Grand Total 2014		494	844	5,498	85	123	342	6,524	3,109	3,032	12	7,900,036	7,267,976	6,361,511	475,210	431,255	15,084	1,219,775	6,739,195	5,783,566
Increase			163		14	18	132		301	175	2	232,662		39,889	15,195	42,110			236,113	33,249
Decrease				838														857		

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2015

23. Presbytery of Eastern Han-Ca

PASTORAL CHARGE	CONG ID	ELD	CH	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	-	10	15	1	1	-	28	30	40		55,902	55,902	53,502	-	2,400	-	24,000	47,810	53,502
2 Chatham, Korean Chatham-Kent	EH150	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
3 King City, Hanwool	EH060	1	32	10	-	3	34	30	-	M		56,027	56,027	56,027	-	-	-	35,000	36,000	56,027
4 Kitchener-Waterloo, Korean	EH1010	3	114	133	4	30	20	188	175	-	A	256,980	203,969	167,790	3,000	33,179	-	40,000	226,775	114,779
5 London, Korean Christian	EH020	6	174	278	8	49	2	429	495	351	A	609,559	583,182	448,755	12,000	122,427	-	46,961	135,208	448,755
6 Mississauga, We	EH280	2	7	30	-	12	37	42	5	A	139,158	139,158	103,028	-	36,130	-	29,400	141,400	103,028	
7 Mississauga, Westside	EH030	6	300	404	18	82	55	683	1,100	1,858	A	1,378,993	954,259	783,256	-	171,003	-	52,950	1,361,215	424,241
8 Montreal, Seo Kwang	EH260	-	18	39	1	-	1	50	65	-		64,611	59,611	59,611	-	-	-	18,000	67,490	59,611
9 Niagara, Korean	EH050	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
10 Oakville, Antioch	EH270	-	1	16	-	4	3	20	25	5		120,235	41,269	35,001	2,400	3,868	925	22,813	108,762	35,001
11 Oshawa, Hebron	EH250	1	-	16	2	2	-	27	26	30	A	30,835	30,835	28,835	2,000	-	-	25,700	65,234	5,380
12 Thornhill, Vaughan Community	EH080	16	350	765	51	151	43	1,265	1,300	39		2,199,195	1,945,148	1,571,034	25,000	349,114	-	45,100	2,181,487	1,108,726
Toronto:																				
13 Galilee	EH090	2	10	95	2	16	2	154	145	154	A	215,453	215,453	195,393	-	20,060	-	37,614	191,161	170,793
14 Joyful Community	EH240	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
15 Korean Myung Sung	EH070	3	10	32	-	5	-	51	60	-	A	130,309	130,309	110,031	1,684	18,594	-	26,000	109,642	110,031
17 St. Timothy	EH100	11	75	310	10	28	18	450	394	196		618,177	618,177	499,088	10,300	108,789	-	53,750	625,533	453,496
18 Toronto Korean	EH110	9	240	564	15	44	150	801	613	132	A	1,262,467	1,094,891	881,989	3,425	209,477	-	43,600	965,621	871,456
19 Yae Dalm	EH160	-	11	15	-	8	26	49	36	-	M	133,230	108,506	108,506	-	-	-	25,461	111,830	108,506
Grand Total 2015		60	1,352	2,722	112	420	335	4,266	4,536	2,810	2	7,271,131	6,236,696	5,101,846	59,809	1,075,041	925	526,349	6,375,168	4,123,332
Grand Total 2014		52	1,431	2,620	155	410	394	4,266	4,622	2,757	-	7,447,854	6,450,803	5,384,131	66,872	999,800	-	500,566	6,214,604	4,432,783
Increase		8	-	102	-	10	-	-	-	53	2	-	-	-	-	75,241	925	25,783	160,564	-
Decrease			79	-	43	-	59	-	86	-	-	176,723	214,107	282,285	7,063	-	-	-	-	309,451

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

24. Presbytery of Hamilton

PASTORAL CHARGE	CONG ID	ELD	CH	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
Ancestor:																				
1 Alberton	HA011	9	8	50	2	4	2	60	36	3		55,005	55,005	46,093	5,090	3,822	2,390	18,720	18,720	46,093
2 Carluke, St. Paul's	HA020	9	20	-	-	1	107	58	-	AM		111,934	111,934	100,977	10,957	-	1,756	29,667	116,586	100,977
- Knox, Binbrook	HA021	5	8	25	-	3	34	28	45	-		62,217	62,217	56,191	4,500	1,526	-	19,778	55,541	56,191
3 St. Andrew's Burlington:	HA010	6	13	87	4	3	20	120	75	54	A	263,903	151,339	120,612	15,427	15,300	-	8,980	122,456	120,612
4 Brant Hills	HA040	14	36	116	1	-	4	120	95	69	M	190,931	190,931	169,751	11,800	9,380	-	47,000	170,594	148,819
5 Burlington East	HA380	19	23	125	4	8	8	163	105	48	A	224,955	205,516	180,330	14,889	10,297	1,807	46,284	174,557	180,330
6 Knox	HA050	18	20	317	1	4	16	280	135	6		375,125	280,928	254,924	23,106	2,898	3,859	47,538	373,996	254,924
7 St. Paul's	HA080	10	10	70	-	-	-	78	47	40	A	106,905	106,905	103,305	3,600	-	-	30,949	109,943	96,387
8 Caledonia	HA090	3	10	51	-	-	31	110	50	74		187,326	187,326	180,471	6,440	415	-	38,000	174,851	172,471
9 Dundas, Knox	HA100	20	15	125	-	-	21	159	60	42	AM	336,534	307,628	266,556	27,181	13,891	5,666	55,680	284,133	263,539
10 Grimsby, St. John	HA110	*	10	28	153	-	16	8	164	86	85	178,691	167,591	158,131	8,000	1,460	-	45,925	167,794	158,131
11 Hagersville, St. Andrew's	HA120	7	8	54	1	2	1	60	39	25	A	82,652	73,272	67,556	4,258	1,458	1,066	23,010	63,604	67,556
Hamilton:																				
12 Central	HA140	27	67	320	3	5	19	374	205	195	A	489,058	479,054	415,215	63,839	-	-	22,589	390,893	415,215
13 Chalmers	HA150	11	7	78	-	-	3	85	47	32		114,309	109,317	100,873	7,746	698	-	47,850	157,374	100,873
14 Chedoke	HA160	12	60	280	2	4	15	377	183	115	M	458,972	407,190	362,523	24,986	19,681	-	64,483	427,228	362,523
15 Erskine	HA180	11	14	63	-	-	8	75	60	40	A	315,944	315,944	300,251	10,500	5,193	1,470	45,179	277,882	300,251

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

24. Presbytery of Hamilton

PASTORAL CHARGE	CONG ID	ELD	CH	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	S BASE
16 John Calvin Hungarian	HA190	16	-	61	-	2	14	81	38	12	M	63,130	63,130	61,130	1,000	1,000	-	12,000	70,384	61,130
17 MacNab Street	HA200	14	9	164	-	8	17	208	120	28	A	338,648	239,674	214,379	17,000	8,295	-	20,296	300,665	214,379
18 New Westminster	HA210	6	-	41	-	-	4	38	-	11	A	92,170	92,170	85,670	6,500	-	-	23,632	108,091	85,670
19 Roxborough Park	HA220	4	4	18	2	2	1	26	26	17	AM	23,420	23,420	20,559	2,147	714	-	-	27,317	18,159
20 St. Columba	HA240	5	12	45	2	2	3	66	35	9		61,318	61,318	54,215	5,306	1,797	400	-	45,034	54,215
21 St. Cuthbert's	HA250	* 5	11	31	-	-	-	46	50	28		115,203	101,656	79,056	5,000	17,600	-	-	69,746	79,056
22 St. David's	HA271	7	-	17	-	-	-	4	23	21	6 A	52,154	52,154	42,648	6,384	3,122	1,102	11,568	59,044	42,648
23 St. Paul's	HA280	20	10	100	-	1	6	114	70	39	M	335,743	335,743	309,940	25,803	-	-	57,995	309,362	304,940
24 South Gate	HA290	21	8	69	-	1	-	107	55	16	A	148,009	137,324	123,531	13,793	-	1,858	23,140	112,870	123,531
25 Trinity	HA370	-	-	109	-	4	3	79	61	88	A	152,322	152,322	141,438	9,294	1,590	-	52,487	144,543	141,438
26 Jarvis, Knox	HA300	8	3	64	-	-	3	92	40	54	M	71,055	71,055	59,618	7,050	4,387	-	28,187	72,159	59,618
- Walpole, Chalmer's	HA301	7	12	25	-	-	1	51	30	20	M	47,039	47,039	42,919	4,120	-	-	18,791	42,568	42,919
27 Kirkwall	HA310	8	20	84	1	-	6	118	52	60	M	114,845	114,845	99,101	8,000	7,744	2,094	29,961	92,461	99,101
28 Port Dover, Knox	HA320	6	1	74	1	-	9	65	55	36	A	77,226	72,783	70,414	2,369	-	-	3,467	82,957	70,414
29 Stoney Creek, Cheyne	HA330	26	47	180	3	-	10	184	200	100		424,156	410,709	352,630	28,000	30,079	-	48,583	382,260	352,630
30 Stoney Creek, Heritage Green	HA360	8	38	62	5	18	2	70	62	44		248,387	178,391	172,136	6,255	-	465	49,284	258,811	172,136
31 Waterdown, Knox	HA340	9	44	165	1	7	30	215	129	123	A	340,733	412,954	339,903	26,455	14,596	-	53,506	300,304	339,903
32 West Flamborough	HA350	6	17	80	1	-	6	86	65	54	AM	167,714	167,714	140,724	12,587	46,403	3,661	39,118	133,771	140,724
Grand Total 2015		367	583	3,303	34	94	276	4,035	2,418	1,618	12	6,427,733	5,946,498	5,293,770	429,382	223,346	27,594	1,063,647	5,698,499	5,247,503
Grand Total 2014		413	480	3,417	62	106	261	4,290	2,561	1,585	12	6,599,315	5,940,313	5,244,324	440,009	255,980	32,237	1,163,858	5,855,396	5,182,038
Increase			103				15			33			6,185	49,446						65,465
Decrease		46		114	28	12		255	143			171,582			10,627	32,634	4,643	100,211	156,897	

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

25. Presbytery of Niagara

PASTORAL CHARGE	CONG ID	ELD	CH	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	S BASE
1 Beamsville, St. Andrew's	NI010	5	5	28	-	-	3	35	30	12		68,058	68,058	58,965	6,625	2,468	1,667	23,429	56,704	58,965
- Smithville	NI011	4	4	26	-	-	-	21	17	28		38,456	38,456	35,456	3,000	-	5,134	23,508	38,320	35,456
2 Dunnville, Knox	NI020	11	14	83	-	-	30	99	55	35		123,695	123,695	113,400	10,295	-	-	7,666	92,457	113,400
3 Fonthill, Kirk-on-the-Hill	NI181	10	8	82	1	4	2	105	62	36		154,898	154,898	135,693	15,003	4,202	-	48,631	132,231	135,693
4 Fort Erie, St. Andrew's-Knox	NI030	4	5	44	1	-	15	71	35	13	AM	85,353	80,153	70,357	9,056	740	-	-	83,731	70,357
Niagara Falls:																				
5 Chippawa	NI040	13	57	210	3	3	25	181	103	162		292,205	292,205	258,535	16,631	17,039	288	50,762	262,263	173,992
6 Drummond Hill	NI050	12	11	102	-	1	10	147	95	33	AM	198,394	198,394	181,122	10,926	6,346	1,089	56,176	193,888	181,122
7 Stamford	NI060	9	-	78	3	4	5	107	68	22	M	159,031	159,031	145,027	10,138	3,866	1,627	46,000	150,682	145,027
8 Niagara-on-the-Lake, St. Andrew's	NI070	***	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
9 North Pelham, First	NI080	9	11	38	3	2	1	55	40	24	M	67,659	65,915	51,192	7,723	7,000	2,535	25,543	53,748	51,192
- Rockway	NI081	7	-	30	1	-	-	48	32	6	A	51,495	51,495	39,059	6,103	6,333	1,962	20,377	40,366	39,059
10 Port Colborne, First	NI090	13	10	84	10	10	9	109	60	26		138,792	138,792	128,804	5,309	4,679	-	42,250	123,797	128,804
St. Catharines:																				
11 Knox	NI100	17	18	189	4	21	10	243	144	54		396,355	396,355	330,466	29,622	36,267	-	65,000	350,822	330,466
12 Scotland	NI111	10	5	53	1	2	5	57	36	32	M	134,797	134,797	119,903	9,126	5,768	1,790	46,173	126,977	119,903
13 St. Giles	NI120	19	25	173	5	18	25	205	116	54	AM	247,749	226,449	189,946	13,017	23,486	-	43,500	181,221	189,946
14 West St. Andrew's.	NI130	5	11	53	1	5	5	59	42	40		76,924	71,924	65,285	6,639	-	-	24,000	67,559	65,285
15 St. David's, First	NI140	***	1	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
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

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

25. Presbytery of Niagara

PASTORAL CHARGE	CONG ID	ELD	CH	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 Welland, 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 Welland, St. Andrew's	NI190	9	23	69	1	5	10	82	70	46	A	116,775	116,775	112,254	3,505	1,016	1,268	28,125	116,405	112,254			
Grand Total 2015		181	226	1,526	37	87	168	1,792	1,115	716	9	2,611,268	2,553,216	2,252,743	172,714	127,759	28,361	645,121	2,298,252	2,166,200			
Grand Total 2014		186	174	1,790	19	88	166	2,123	1,252	689	6	3,334,780	2,874,310	2,490,221	214,330	169,759	30,439	696,413	2,616,734	2,324,804			
Increase				52	18			2															
Decrease			5		264			1		331	137				723,512	321,094	237,478	41,616	42,000	2,078	51,292	318,482	158,604

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

26. Presbytery of Paris

PASTORAL CHARGE	CONG ID	ELD	CH	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	8	30	84	-	8	84	44	46			222,079	222,079	210,623	7,254	4,202	-	27,050	231,294	139,123
2 Central	PA020	17	10	106	1	2	3	135	70	34		142,028	137,028	116,153	15,422	5,453	805	-	122,359	116,153
3 Greenbrier	PA030	10	2	81	-	3	10	88	48	-		88,026	88,026	76,033	11,993	-	-	21,500	91,178	76,033
4 Delhi, Calvin	PA060	7	2	20	-	-	25	15	-			9,304	9,304	6,114	3,190	-	-	-	46,225	6,114
5 Embro, Knox	PA070	6	9	43	2	10	1	55	35	19		57,701	54,934	49,443	5,491	-	-	-	40,519	49,443
6 Harrington, Knox	PA071	5	13	49	-	10	8	85	35	31		55,831	55,185	44,328	2,713	8,144	4,456	22,313	72,675	44,328
7 Ingersoll, St. Paul's	PA080	12	30	165	2	5	44	242	80	43		279,842	227,510	213,941	12,944	625	-	-	249,429	175,745
8 Innerkip	PA090	9	120	342	10	34	4	254	381	1,197		875,596	819,330	669,163	10,000	140,167	-	61,367	627,911	566,043
9 Mount Pleasant	PA041	7	16	76	-	2	2	79	80	62		125,887	125,887	116,238	6,845	2,804	-	43,523	118,240	116,238
10 Norwich, Knox	PA100	7	-	13	-	-	-	17	14	8	AM	39,583	39,583	35,877	2,306	1,400	-	-	34,375	35,877
- Bookton	PA101	5	6	23	-	-	-	33	15	15	AM	24,321	24,321	22,199	1,522	600	-	9,200	30,765	22,199
11 Paris	PA110	12	83	256	3	7	2	282	240	325		416,834	318,350	231,590	18,166	68,594	2,365	31,058	307,091	231,590
12 Ratho	PA091	3	-	13	-	-	-	21	13	10	A	21,804	21,804	20,239	1,065	500	-	-	19,745	20,239
13 Simcoe, St. Paul's	PA120	18	32	164	10	-	6	199	121	104		243,013	215,600	182,329	22,146	11,125	940	38,196	208,070	182,329
14 Tillsonburg, St. Andrew's	PA130	6	-	72	-	-	31	77	45	41	AM	86,560	86,560	74,302	4,000	8,258	-	-	74,253	74,302
15 Woodstock, Knox	PA140	24	35	225	1	2	5	285	120	100		516,533	199,141	176,431	18,420	4,290	2,773	50,484	308,567	176,431
Grand Total 2015		156	388	1,732	29	75	124	1,961	1,356	2,035	3	3,204,942	2,644,642	2,245,003	143,477	256,162	11,339	304,691	2,582,696	2,032,187
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
Increase			91	23	5	33						189,305								
Decrease			1				42	61	7	125			48,902	15,850	6,156	26,896	1,722	82,379	266,021	120,621

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

27. Presbytery of London

PASTORAL CHARGE	CONG ID	ELD	CH	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	L0020	7	27	73	3	2	-	96	43	99		75,786	75,786	68,998	4,575	2,213	-	30,416	66,294	68,998	
- Melbourne, Guthrie	L0021	5	-	30	-	-	-	24	18	26		40,077	39,937	37,962	1,800	175	-	15,057	38,304	37,107	
2 Crinan, Argyle	L0050	4	4	26	2	-	1	35	13	24		16,617	16,617	16,617	-	-	364	-	19,950	16,617	
- Largie, Duff	L0051	6	8	48	1	-	3	89	27	34	M	45,516	45,516	42,446	2,950	120	1,442	16,551	51,248	42,446	
3 Dorchester	L0060	9	10	46	-	-	1	75	37	25		75,270	75,170	70,320	4,850	-	300	24,793	73,091	70,320	
- South Nissouri	L0061	5	2	31	-	-	1	45	20	13		137,363	37,299	34,499	2,800	-	-	-	16,597	45,327	34,499
4 Dutton, Knox-St. Andrew's	L0070	10	14	68	1	10	25	97	67	36		103,777	103,777	97,314	5,424	1,039	16,327	13,504	81,019	97,314	
5 Fingal, Knox	L0080	5	6	39	-	-	5	56	31	18		40,803	36,494	31,894	3,678	922	5,398	-	29,369	31,894	

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

27. Presbytery of London

PASTORAL CHARGE	CONG ID	ELD	CH	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	S BASE	
6 Glencoe	LO090	11	39	92	-	4	-	112	57	99		95,787	95,672	86,977	7,613	1,082	-	46,166	86,659	86,977	
- Wardsville, St. John's	LO091	8	1	33	2	-	5	55	30	22		217,179	38,315	33,290	2,100	2,925	-	21,090	40,764	33,290	
London:																					
7 Almanarah	LO280	4	22	28	-	9	1	44	30	12		84,851	51,347	50,847	500	-	-	40,764	93,814	47,782	
8 Chalmers	LO120	18	26	150	2	10	12	216	120	90	M	296,754	255,359	221,704	19,957	13,698	-	58,368	230,958	221,704	
9 Elmwood Avenue	LO130	17	10	88	-	12	131	68	31			169,375	166,370	149,745	7,916	8,709	-	7,410	135,087	142,168	
10 New St. James	LO170	36	95	213	6	19	31	257	140	140		526,812	520,380	427,624	30,132	62,624	230	67,423	427,161	427,624	
11 Oakridge	LO180	17	259	466	1	28	61	515	403	467		807,849	788,537	724,724	47,000	16,813	-	68,272	791,415	557,631	
12 St. George's	LO190	15	12	112	5	18	12	158	90	22		151,503	105,324	87,705	10,000	7,619	-	50,850	141,101	87,705	
13 St. Lawrence	LO151	16	7	86	-	4	8	85	62	35		144,420	144,420	127,821	9,000	7,599	-	-	70,362	127,821	
14 Trinity Community	LO200	9	37	55	3	-	6	31	62	87		171,822	150,777	137,720	4,300	8,757	-	43,006	142,610	137,720	
15 Westmount	LO210	25	22	224	-	5	80	239	135	137		358,297	295,292	259,785	29,870	5,637	-	51,022	282,554	259,785	
16 Mosa, Burns	LO022	11	16	160	7	1	1	152	50	38	M	105,394	105,394	87,921	17,028	445	-	44,831	102,488	87,921	
17 North Caradoc-St. Andrew's	LO111	6	28	78	-	2	107	50	52			109,438	98,938	93,403	4,300	1,235	-	-	72,184	93,403	
- Komoka, Knox	LO110	3	-	21	-	1	2	18	13	14		30,585	30,585	20,637	2,000	7,948	9,367	-	32,496	20,637	
18 North Yarmouth, St. James	LO031	5	13	52	-	3	6	40	39			39,888	36,691	31,980	2,660	2,051	-	17,775	34,823	31,980	
19 Port Stanley, St. John's	LO081	10	7	48	-	3	3	62	44	37		58,032	58,032	54,896	2,200	936	-	19,566	46,186	54,896	
20 St. Thomas, Knox	LO240	43	65	527	9	23	15	404	250	198		540,200	293,827	246,134	24,300	23,393	3,958	54,914	382,247	246,134	
Grand Total 2015		305	730	2,794	42	137	290	3,167	1,900	1,795	4	4,443,395	3,665,856	3,242,963	246,953	175,940	37,386	708,375	3,517,511	3,064,373	
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	
Increase				306		3	25	100									2,802				
Decrease			3		93			282	119	73		573,359	415,305	279,068	4,064	132,173		118,499	283,543	215,344	

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

28. Presbytery of Essex-Kent

PASTORAL CHARGE	CONG ID	ELD	CH	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	S BASE	
1 Amherstburg, St. Andrew's	EK010	11	9	105	-	3	105	58	47			131,451	116,032	108,330	7,702	-	-	27,125	107,928	108,330	
2 Chatham, First	EK030	11	28	295	1	12	45	291	160	182		331,617	305,141	276,471	20,000	8,670	-	53,063	281,040	272,047	
3 Chatham, St. James	EK040	7	7	73	-	-	129	55	33	M		168,834	163,493	153,749	6,620	3,124	-	44,006	157,702	148,454	
4 Dover, New St. Andrew's	EK041	10	15	33	-	2	4	110	35	25		75,048	59,880	52,500	4,000	3,380	318	18,467	52,554	52,500	
- Valetta	EK110	5	3	27	-	4	30	23	14			39,524	38,497	32,797	5,700	-	2,426	22,373	37,041	32,797	
5 Dresden, St. Andrew's	EK050	14	3	61	2	18	5	98	33	40	AM	91,720	91,720	88,361	3,120	239	-	42,676	98,885	88,361	
6 Lakeshore St. Andrew's	EK080	8	248	1,036	9	6	13	558	726	1,685		1,443,476	1,443,476	1,389,843	-	53,633	-	60,523	1,398,215	1,074,515	
7 Leamington, Knox	EK070	12	20	120	3	6	4	180	90	22		255,890	255,890	219,861	3,353	32,676	-	53,319	222,067	210,723	
8 Ridgetown, Mount Zion	EK090	5	-	65	2	-	5	74	27	35		86,982	83,982	81,482	2,500	-	-	-	89,174	81,482	
9 Wallaceburg, Knox	EK120	4	5	72	1	3	4	108	45	30	A	112,555	112,555	109,515	2,685	355	-	36,868	122,147	109,515	
Windsor:																					
10 Chinese	EK200	2	-	9	-	-	-	14	18	-		8,718	8,718	5,218	500	3,000	-	-	6,132	5,218	
11 First Hungarian	EK130	4	8	22	-	1	26	16	10			13,553	13,553	13,453	100	-	-	-	26,610	13,453	
12 Paulin Memorial	EK150	27	38	260	1	13	86	251	140	86		264,564	264,564	221,105	33,381	10,078	-	25,317	194,546	198,859	
13 St. Andrew's	EK170	3	12	183	-	2	10	166	80	157		341,379	341,379	340,388	565	426	-	59,878	300,658	340,388	
14 University Community	EK210	7	17	70	1	7	25	38	60	90		151,561	151,561	141,601	2,000	7,960	-	45,512	161,485	141,601	
Grand Total 2015		130	413	2,431	20	69	209	2,178	1,566	2,456	2	3,516,872	3,450,441	3,234,674	92,226	123,541	2,744	489,127	3,256,184	2,878,243	
Grand Total 2014		154	410	2,469	40	88	148	2,302	1,754	2,577	1	3,654,350	3,553,451	3,322,885	103,335	127,231	3,451	527,702	3,396,185	3,186,240	
Increase				3			61														
Decrease			24		38	20	19	124	188	121		137,478	103,010	88,211	11,109	3,690	707	38,575	140,001	307,997	



Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

29. Presbytery of Lambton-West Middlesex

PASTORAL CHARGE	CONG ID	ELD	CH	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	S BASE	
1 Alvinston, Guthrie	LW010	6	4	50	-	3	42	32	46			63,435	58,141	51,972	5,789	380	-	19,817	76,044	51,972	
- Napier, St. Andrew's	LW012	3	6	23	-	1	14	10	17	16	A	11,329	11,329	10,929	400	-	-	9,033	13,225	10,929	
2 Beechwood, St. Andrew's	LW020	9	15	92	-	2	2	76	50	250	A	59,607	59,607	51,721	6,384	1,502	-	21,886	58,688	51,721	
3 Centre Road, Knox	LW022	3	-	33	-	-	-	45	18	9	A	27,784	27,784	22,629	2,425	2,730	2,866	-	22,663	22,629	
4 Corunna, St. Andrew's	LW030	14	10	58	2	-	14	57	40	36	A	125,992	114,623	114,623	-	-	-	43,905	125,146	113,874	
5 Forest, St. James	LW040	8	8	62	-	2	3	98	60	22	M	170,139	150,148	130,973	10,000	9,175	-	51,726	134,084	130,973	
6 Moore, Knox	LW031	5	10	40	1	-	6	37	30	26		43,202	43,202	39,252	3,800	150	-	26,047	48,135	39,252	
- Mooretown, St. Andrew's	LW032	9	12	65	-	8	-	65	45	12	A	64,617	64,617	53,920	6,132	4,565	1,960	22,839	56,900	53,920	
7 Petrolia, St. Andrew's	LW050	12	19	94	1	-	11	93	45	34		140,647	140,647	126,792	8,500	5,355	-	34,204	137,005	126,792	
- Dawn Township, Knox	LW051	5	-	15	-	-	2	19	10	17		20,822	20,822	18,747	1,000	1,075	-	8,551	24,860	18,747	
8 Point Edward	LW060	10	10	63	1	6	3	103	56	97		85,415	83,907	73,599	5,000	5,308	-	22,365	77,171	73,599	
Samia:																					
9 Laurel Lea-St. Matthew's	LW070	10	10	74	1	-	13	89	45	30		129,159	129,159	115,541	10,423	3,195	-	43,066	110,531	115,541	
10 Paterson Memorial	LW080	7	17	94	-	1	5	103	65	30	A	183,241	181,045	161,012	15,511	4,522	6,014	43,000	164,444	161,012	
11 St. Andrew's	LW090	14	4	135	1	1	3	170	132	36		274,833	215,295	185,257	17,518	12,520	4,836	46,513	305,406	185,257	
12 St. Giles	LW100	17	28	125	2	4	12	173	90	115	A	302,998	270,255	236,022	16,000	18,233	-	56,870	201,654	236,022	
13 Strathroy, St. Andrew's	LW110	9	21	99	-	5	9	111	64	92		202,709	202,709	172,372	15,641	14,696	970	3,714	193,740	172,372	
14 Theodford, Knox	LW120	15	47	144	2	12	6	157	120	106		172,809	170,809	151,750	7,000	12,059	-	53,847	145,899	151,750	
15 Watford, St. Andrew's	LW122	6	5	36	-	-	21	50	20	9	A	53,186	53,186	45,126	3,345	4,715	-	-	28,776	45,126	
Grand Total 2015		162	226	1,302	11	42	127	1,498	939	983	1	2,131,924	1,997,285	1,762,237	134,868	100,180	16,646	507,323	1,924,371	1,761,488	
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	
Increase				54			20					25,941	10,578			30,794		8,537	33,524	66,064	
Decrease		3			34	14	42		78	63	94	1			20,200	16	7,078				

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

30. Presbytery of Huron-Perrin

PASTORAL CHARGE	CONG ID	ELD	CH	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	S BASE
1 Atwood	HP010	10	15	115	2	-	6	161	45	42	M	111,444	111,444	105,165	4,880	1,399	-	26,009	87,217	105,165
2 Avonton	HP020	9	10	109	1	-	4	247	35	33	M	115,138	111,787	104,682	6,365	740	4,860	38,337	129,300	104,682
- Motherwell-Avonbank	HP021	4	19	31	-	-	81	20	1			38,009	38,009	34,883	1,588	1,538	1,715	19,166	36,397	34,883
3 Bayfield, Knox	HP030	4	-	39	1	-	6	32	26	-		59,850	59,850	55,250	3,800	800	-	61,081	55,250	
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
5 Cromarty	HP061	5	10	20	3	-	35	40	27	46		54,223	54,183	50,552	2,800	831	-	11,100	36,096	50,552
6 Exeter, Caven	HP060	5	3	38	1	-	4	65	18	18	A	39,421	39,421	36,266	3,000	155	-	45,490	36,266	
7 Goderich, Knox	HP070	18	20	300	2	4	12	303	150	100		359,889	359,889	265,856	25,487	68,546	-	58,323	252,383	265,856
8 Listowel, Knox	HP080	45	123	355	13	15	18	622	180	110	A	418,417	392,673	302,082	46,547	44,044	34,364	58,053	311,731	302,082
9 Milverton, Burns	HP090	8	24	109	-	17	3	172	60	23	M	111,743	94,176	84,776	3,600	5,800	-	41,344	91,801	84,776
10 Mitchell, Knox	HP100	19	35	155	-	-	5	312	75	70	M	165,738	145,365	124,000	18,343	3,022	2,968	46,816	158,487	124,000
11 Molesworth, St. Andrew's	HP110	9	13	81	3	-	9	103	20	24	AM	87,684	85,833	58,946	2,692	24,195	1,243	9,370	48,809	58,946
12 Monkton, Knox	HP120	8	15	41	2	6	25	165	30	7		86,493	86,493	81,845	3,148	1,500	1,362	8,468	76,871	81,845
- Cranbrook, Knox	HP121	4	-	23	-	-	-	32	8	5		9,664	9,664	8,497	1,167	-	-	4,588	13,471	8,497
13 North Easthope, Knox	HP151	3	7	41	-	-	6	63	26	11		77,572	77,572	72,134	5,438	-	1,781	28,414	66,071	72,134
14 St. Marys	HP130	18	25	143	2	-	3	234	100	100	M	229,991	229,991	201,071	12,500	16,420	-	44,516	197,224	200,071
15 Seaforth, First	HP140	8	7	56	-	15	5	77	35	26	AM	72,452	72,452	66,596	5,856	-	-	-	73,006	66,596
16 Shakespeare	HP150	8	29	86	1	7	1	127	50	34		381,793	116,704	97,239	7,500	11,965	-	19,711	89,617	97,239

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

30. Presbytery of Huron-Percy

PASTORAL CHARGE	CONG ID	ELD	CH	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 Stratford, Knox	HP160 *	18	17	184	1	1	5	241	100	71	M	295,359	256,128	243,775	11,704	649	-	45,405	271,310	243,775	
18 Stratford, St. Andrew's	HP170	17	10	160	-	6	20	245	86	39	M	492,156	253,139	209,081	20,484	23,574	2,600	54,498	386,254	208,437	
Grand Total 2015		231	386	2,154	34	71	169	3,410	1,129	805	10	3,284,842	2,672,579	2,278,690	187,899	205,990	56,893	539,524	2,306,392	2,277,046	
Grand Total 2014		240	331	2,196	39	55	153	3,503	1,160	1,004	9	2,864,378	2,654,278	2,319,147	188,382	146,749	53,555	593,673	2,393,941	2,299,929	
Increase			55			16	16		93	31	199	1	420,464	18,301		40,457	483	59,241	3,338	54,149	112,451
Decrease		9		42	5																22,883

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

31. Presbytery of Grey-Bruce-Maitland

PASTORAL CHARGE	CONG ID	ELD	CH	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	8	43	1	-	-	43	10	20	A	16,031	16,031	14,532	500	999	-	-	18,797	14,532
- Ripley, Knox	BM011	2	-	33	-	-	-	60	15	14	A	157,508	27,208	19,888	7,320	-	981	-	20,745	19,888
2 Belmore, Knox	BM021	5	-	20	-	3	81	18	7	A	47,610	47,610	37,301	5,985	4,324	-	10,259	33,917	37,301	
3 Central Grey-Bruce Cooperative																				
- Chatsworth, St. Andrew's	BM030	5	11	37	-	1	-	48	32	13	A	43,372	43,372	38,309	4,063	1,000	-	10,928	21,336	38,309
- Dornoch, Latona	BM031	6	7	41	-	2	39	40	36	AM	50,910	44,347	40,236	4,111	-	-	-	5,783	45,611	40,236
- Chesley, Geneva	BM040	6	13	-	-	1	3	82	35	40	A	95,783	89,221	84,200	4,394	627	770	19,883	97,328	84,200
- Southampton, St. Andrew's	BM160	6	14	57	1	4	58	25	33	AM	79,755	73,192	67,537	3,988	1,667	1,188	10,679	121,005	66,400	
4 Dromore, Amos	BM050	7	6	35	-	1	64	28	60	M	42,354	42,354	39,070	3,000	284	610	19,618	34,049	39,070	
- Holstein, Knox	BM051	6	7	39	-	12	62	27	20	M	45,241	45,241	37,740	3,648	3,853	-	27,312	41,186	37,740	
- Normanby, Knox	BM052	7	13	25	-	1	35	12	20	M	36,130	36,130	31,655	4,475	-	-	11,007	29,894	31,655	
5 Dundalk, Erskine	BM060	2	2	19	-	7	16	12	10	AM	43,096	43,096	37,596	5,500	-	-	5,375	41,895	37,596	
- Swinton Park, St. Andrew's	BM061	4	20	25	1	5	-	40	30	45	A	72,329	38,405	37,659	746	-	392	7,651	29,006	37,659
6 Durham	BM070	12	37	128	3	-	5	182	87	130	M	137,809	137,809	130,663	5,569	1,577	-	53,015	131,204	130,663
7 Hanover, St. Andrew's	BM080	7	31	103	1	-	12	111	60	79	A	120,049	86,063	76,326	7,501	2,236	975	19,010	86,838	73,726
8 Kincardine, Knox	BM090	9	20	90	2	6	3	130	80	65	M	273,241	231,209	170,841	16,009	44,359	2,317	46,450	178,663	170,841
9 Lucknow	BM100	2	5	48	-	-	9	70	20	9	M	67,176	63,365	61,145	2,010	210	1,502	19,252	63,737	61,145
- South Kinloss	BM101	6	10	52	1	-	2	75	36	38	M	141,065	44,532	38,527	4,046	1,959	-	22,980	55,527	38,527
10 Markdale, Cooke's	BM110	8	16	34	1	5	2	39	36	26	AM	47,501	47,501	43,876	3,200	425	-	-	42,377	43,876
- Feversham, Burns	BM111	3	-	15	-	-	1	10	15	12	M	26,053	26,053	25,697	356	-	-	15,534	19,458	25,697
11 Meaford, Knox	BM120	6	9	82	1	2	5	93	70	38	A	165,774	159,732	143,210	10,241	6,281	-	32,938	147,911	143,210
12 Owen Sound, St. Andrew's	BM130	16	10	340	-	-	32	356	136	249	A	457,612	368,900	311,019	35,000	22,881	1,593	46,322	340,850	311,019
13 Paisley, Westminster	BM140 *	7	-	27	-	5	2	43	25	-	-	39,404	39,404	36,551	2,749	104	-	22,197	54,805	36,551
- Glammis, St. Paul's	BM141	7	-	20	2	-	11	34	20	8	M	35,155	35,155	33,305	1,850	-	3,575	11,036	47,302	33,305
14 Port Elgin, Tolmie Memorial	BM150	9	10	100	1	-	5	123	50	36	M	100,340	94,405	87,381	4,577	2,447	1,083	25,873	92,203	87,381
- Burgoyne, Knox	BM151	10	56	120	3	2	3	113	35	169	A	52,765	52,765	45,118	4,655	2,992	2,819	17,473	46,394	45,118
15 Priceville, St. Andrew's	BM071 *	4	7	30	-	2	26	30	10	M	32,349	32,349	31,825	524	-	-	-	-	34,185	31,825
16 Sauble Beach, Huron Feathers	BM250 ***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
17 Stokes Bay, Knox	BM240 *	6	-	45	-	-	-	8	13	4	A	13,961	13,961	12,761	1,200	-	-	-	11,669	12,761
18 Tara, Cornerstone	BM260	7	-	1	1	2	40	29	49	A	45,102	45,102	37,608	3,505	3,989	-	-	36,962	37,608	
19 Teeswater, Knox	BM180	12	10	100	5	11	2	195	60	65	M	90,492	89,562	69,965	9,320	10,277	-	46,494	105,977	69,965
- Kinlough	BM181	5	2	16	-	-	1	30	16	2	A	34,162	27,327	23,511	2,581	1,235	-	-	23,511	
20 Thornbury, St. Paul's	BM121	6	13	83	4	13	4	88	65	55	A	140,257	140,257	130,162	5,000	5,095	-	43,006	126,645	130,162
21 Tiverton, Knox	BM190	10	15	207	4	5	3	204	62	83	M	170,773	143,559	125,353	8,344	9,862	4,244	49,294	129,974	120,653
22 Walkerton, Knox	BM200	15	10	82	-	23	7	93	70	32	AM	150,653	80,519	63,702	10,562	6,255	1,249	9,868	170,014	63,702
23 Whitechurch, Chalmers	BM210	4	-	12	-	3	14	12	13	-	-	18,590	18,590	16,715	1,375	500	-	7,070	17,271	16,715

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2015

31. Presbytery of Grey-Bruce-Maitland

PASTORAL CHARGE	CONG ID	ELD	CH	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
24 Warton, St. Paul's	BM220	6	-	73	1	-	21	64	36	28	A	104,493	104,493	98,325	3,422	2,746	1,568	30,463	109,889	98,325
25 Wingham, St. Andrew's	BM230	15	34	143	5	15	5	201	100	79		210,353	231,213	231,213	-	-	-	-	-	231,213
Grand Total 2015		254	396	2,324	38	95	175	2,970	1,447	1,597	19	3,405,249	2,860,032	2,530,522	191,326	138,184	24,866	646,770	2,584,024	2,522,085
Grand Total 2014		262	297	2,488	32	79	193	3,061	1,514	1,622	13	3,524,205	3,004,652	2,660,253	208,368	136,031	27,877	771,787	3,045,514	2,647,253
Increase			99		6	16										2,153				
Decrease			8		164		18	91	67	25		118,956	144,620	129,731	17,042		3,011	125,017	461,490	125,168

Synod of Manitoba & North Western Ontario

Statistics and Finances for the Year Ended December 31st, 2015

32. Presbytery of Superior

PASTORAL CHARGE	CONG ID	ELD	CH	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 Greenstone, St. Andrew's Thunder Bay:	SU010	6	4	39	-	-	3	29	10	25	A	113,427	41,615	37,840	3,000	775	-	-	44,465	37,840
2 Calvin	SU020	12	-	38	1	-	1	36	26	12	A	47,758	47,372	43,150	2,800	1,422	-	13,800	40,833	43,150
3 First	SU030	12	10	145	2	8	2	142	85	175	M	151,913	151,913	130,818	12,000	9,095	-	41,028	115,191	130,818
4 Lakeview	SU040	24	26	138	1	-	3	165	75	76	AM	152,589	152,589	131,438	15,000	6,151	700	45,326	140,141	131,438
5 St. Andrew's	SU050	19	18	327	8	1	23	321	100	371		308,333	265,820	240,474	17,101	8,245	-	43,156	332,048	228,747
Grand Total 2015		73	58	687	12	9	32	693	296	659	2	774,020	659,309	583,720	49,901	25,688	700	143,310	672,678	571,993
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
Increase			3		6		10							23,587	28,477					
Decrease			7		24		3	19	13	185		158,334			4,526	364	2,360		154,064	

Synod of Manitoba & North Western Ontario

Statistics and Finances for the Year Ended December 31st, 2015

33. Presbytery of Winnipeg

PASTORAL CHARGE	CONG ID	ELD	CH	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	7	7	45	1	5	3	71	40	9		95,574	95,574	87,024	8,000	550	-	43,006	96,424	87,024
2 Lockport	WI090	5	-	17	-	-	-	29	20	15		41,088	41,088	31,488	5,000	4,600	-	-	19,631	31,488
3 Penawa, Christian Fellowship	WI080	4	-	15	-	-	-	15	8	6	A	113,407	113,097	97,125	800	15,172	-	52,500	97,772	97,125
4 Selkirk, Knox	WI100	12	6	95	-	-	1	142	50	96		109,079	109,079	105,555	1,595	1,929	-	43,006	102,198	105,555
5 Thompson, St. Andrew's Winnipeg:	WI110	6	9	22	-	-	1	43	20	43	M	72,563	62,380	60,380	2,000	-	-	43,006	71,492	60,380
6 Calvin	WI010	5	5	23	-	-	-	25	25	15		38,149	32,879	28,071	2,500	2,308	-	-	35,502	28,071
7 First	WI020	20	20	145	5	7	13	196	97	105	A	280,919	265,292	231,151	14,927	19,214	550	30,000	264,028	231,151
8 Kildonan	WI061	5	10	79	1	5	2	59	55	60		157,773	156,133	129,352	14,000	12,781	-	-	138,786	129,352
9 Lighthouse Evangelical Arabic	WI310	2	25	20	-	48	-	48	40	35		102,933	62,936	61,186	1,500	250	-	33,806	94,741	61,186
10 Place of Hope	WI300	4	54	32	-	-	-	50	65	40		694	694	694	-	-	-	-	694	694
11 Prairie	WI290	11	13	56	1	5	8	90	65	26	A	179,593	156,138	141,330	2,000	12,808	-	48,199	173,164	141,330
12 St. John's	WI060	10	16	80	2	4	18	98	55	47		167,949	157,747	117,319	9,337	31,091	1,335	41,344	114,987	117,319
13 Westwood	WI070	9	16	162	2	2	173	125	125	A	275,000	247,333	192,273	18,233	36,827	-	54,000	200,573	192,273	
Grand Total 2015		100	181	791	12	76	48	1,039	665	622	1	1,634,721	1,500,370	1,282,948	79,892	137,530	1,885	388,867	1,409,298	1,282,948
Grand Total 2014		97	93	720	17	120	54	873	572	568	2	1,680,670	1,365,966	1,186,477	75,616	103,873	4,406	363,461	1,341,911	1,186,477
Increase			3	88	71			166	93	54				134,404	96,471	4,276				
Decrease						5	44	6			1	45,949					2,521		67,387	96,471

Synod of Manitoba & North Western Ontario

Statistics and Finances for the Year Ended December 31st, 2015

34. Presbytery of Brandon

PASTORAL CHARGE	CONG ID	ELD	CH	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, Knox	BN091	2	5	3	-	-	-	8	8	5		372	372	181	191	-	-	370	500	181
Brandon:																				
2 First	BN010	17	35	175	4	3	19	237	90	125		230,679	230,679	216,800	9,009	4,870	-	50,638	212,815	216,800
3 St. Andrew's	BN020	6	5	85	1	-	2	64	26	47	A	68,260	68,260	63,608	4,652	-	-	43,006	96,263	63,608
4 Carberry, Knox-Zion	BN040	10	7	65	1	-	-	76	257	78	M	61,642	61,642	55,270	5,000	1,372	-	41,344	80,501	55,270
5 Melita	BN081	4	-	14	-	7	-	20	14	23		59,840	59,840	58,540	1,300	-	-	25,506	40,645	58,540
6 Neepawa, Knox	BN100	10	6	53	-	14	9	87	58	21		79,453	79,453	72,533	1,534	5,386	-	43,695	105,446	72,533
7 Ninga	BN093	3	6	13	-	-	-	5	27	23		44,369	42,257	41,757	500	-	-	10,204	40,132	41,757
8 Portage La Prairie, First	BN130	9	5	59	-	4	12	60	30	48		143,868	96,064	90,135	3,569	2,360	-	43,006	132,769	86,135
9 Winnipegosis, Knox	BN051	4	-	15	4	-	-	13	10	4	AM	28,758	15,600	14,940	490	170	-	-	18,824	14,940
Grand Total 2015		65	69	482	10	28	42	570	520	374	2	717,241	654,167	613,764	26,245	14,158	-	257,769	727,895	609,764
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
Increase				25		2	6		226	3					4,070			46,138	12,448	
Decrease			1		28			27	31			272,399	57,596	55,053		6,613				41,030

Synod of Saskatchewan

Statistics and Finances for the Year Ended December 31st, 2015

35. Presbytery of Assiniboia

PASTORAL CHARGE	CONG ID	ELD	CH	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	13	54	-	-	1	56	35	42	A	93,153	74,017	74,017	-	-	100	35,613	36,813	74,017
2 Kipling, Bekevar	AS030	3	-	24	-	3	104	12	12	A	21,593	21,593	18,497	600	2,496	-	-	-	18,166	18,497
3 Moose Jaw, St. Mark's - Briercree, Knox	AS040	7	5	36	-	3	32	23	26	A	34,353	33,123	30,654	2,344	125	-	-	-	54,501	30,654
4 Moosomin, St. Andrew's	AS050	4	-	24	-	1	-	37	10	40	A	79,040	15,149	13,120	265	1,764	-	-	9,880	13,120
5 Regina, First	AS060	13	22	180	1	2	7	168	97	75	A	403,656	234,252	188,861	22,000	23,391	-	45,458	231,495	188,861
6 Regina, Norman Kennedy	AS070	11	38	72	4	4	7	87	55	40		189,871	164,871	149,790	6,700	8,381	-	41,160	162,722	149,790
7 Swift Current, St. Andrew's	AS090	6	12	26	-	2	5	52	45	4		67,867	62,867	62,567	-	300	-	25,984	76,708	62,567
8 Weyburn, Knox	AS100	6	12	34	-	-	3	46	16	23	M	406,992	117,938	115,159	1,312	1,467	-	21,092	130,925	115,159
9 Whitewood, Knox	AS051	5	5	54	-	2	45	13	60	A	105,896	29,660	25,867	1,056	2,737	-	-	2,146	24,114	25,867
10 Yorkton, Knox - Dunleath	AS110	5	6	35	2	-	30	25	22	A	71,511	60,308	55,755	1,175	3,378	-	-	37,647	71,597	55,755
AS111	4	-	6	-	-	-	6	5	2	A	16,740	13,940	12,646	300	994	-	-	9,419	16,783	12,646
Grand Total 2015		75	124	561	10	9	31	698	348	367	1	1,516,678	853,724	768,501	37,820	47,403	100	228,687	857,420	768,501
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
Increase				55	12							572,476	16,048	21,946		4,356		11,887	16,054	21,946
Decrease			5			15	18	20	6	40	3				10,254					

Synod of Saskatchewan

Statistics and Finances for the Year Ended December 31st, 2015

36. Presbytery of Northern Saskatchewan

PASTORAL CHARGE	CONG ID	ELD	CH	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	2	56	-	-	6	44	30	23		60,726	60,726	56,869	2,457	1,400	-	26,873	63,313	56,869
- Tisdale, St. Andrew's	NS150	7	-	43	2	-	54	30	30	A	43,731	43,731	42,231	1,500	-	-	-	22,003	46,186	42,231
2 Mistawasis	NS060	4	25	125	6	-	7	13	12	50		79,471	17,471	17,271	200	-	-	44,940	46,340	17,271
3 North Battleford, St. Andrew's	NS070	5	-	28	1	-	5	47	25	10	A	41,964	41,964	34,428	1,507	6,029	-	-	42,477	34,428
4 Prince Albert, St. Paul's	NS090	8	10	72	4	-	9	72	40	59	M	144,134	120,528	118,380	2,098	50	-	34,942	117,800	118,380
5 Sandwith, St. Philip's	NS071	2	5	4	-	-	1	4	-	8	A	725	725	13	200	512	-	-	40	13

Synod of Saskatchewan

Statistics and Finances for the Year Ended December 31st, 2015

36. Presbytery of Northern Saskatchewan

PASTORAL CHARGE	CONG ID	ELD	CH	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
Saskatoon:																				
6 Calvin-Goforth	NS110	5	6	38	-	-	1	29	20	31		71,096	63,475	51,323	5,900	6,252	1,192	-	74,478	51,323
7 St. Andrew's	NS130	22	52	175	3	9	35	214	120	128		371,728	268,708	215,662	27,304	25,742	2,343	47,990	266,827	215,654
8 Shipman, Knox	NS170	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
Grand Total 2015		62	100	541	16	9	64	477	277	339	2	813,575	617,328	536,177	41,166	39,985	3,535	176,748	657,461	536,169
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
Increase		1	65		1		3						4,073	17,430			79	33,912		17,422
Decrease					27			107	9	33		55,716			10,385	2,972			41,939	

Synod of Alberta & The Northwest

Statistics and Finances for the Year Ended December 31st, 2015

37. Presbytery of Peace River

PASTORAL CHARGE	CONG ID	ELD	CH	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	1	-	-	-	2	18	2		58,599	54,099	46,357	5,280	2,462	-	19,425	55,504	46,357
2 Dawson Creek, St. James	PR030	2	-	19	-	-	3	28	22	16	A	47,856	47,856	41,291	4,000	2,565	-	27,604	27,604	41,291
3 Dixonville, Strang	PR011	3	8	24	-	1	4	16	14	21	AM	20,563	20,563	18,895	1,000	668	-	28,545	18,895	
4 Fort St. John, BC, Fort St. John	PR040	3	-	23	-	-	1	15	12	24	AM	56,542	56,542	56,542	-	-	-	-	56,542	-
5 Grande Prairie, Forbes	PR050	13	25	130	5	4	109	90	100	M	213,947	190,489	147,073	20,000	23,416	-	65,700	186,737	126,065	
6 Hudson's Hope, St. Peters	PR100	-	-	-	-	-	-	5	-	-	AM	21,179	13,279	12,429	-	850	-	3,426	24,955	12,429
Grand Total 2015		22	34	197	5	1	12	175	156	163	4	418,686	382,828	322,587	30,280	29,961	-	88,551	323,345	301,579
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
Increase			9		3		2				1									
Decrease		3		19		4		56	20	27		27,167	45,037	36,265	1,451	7,321		25,577	43,277	33,513

Synod of Alberta & The Northwest

Statistics and Finances for the Year Ended December 31st, 2015

38. Presbytery of Edmonton-Lakeland

PASTORAL CHARGE	CONG ID	ELD	CH	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 Edmonton:	ED010	4	9	15	1	-	1	20	14	11	A	44,679	44,679	42,341	1,870	468	-	22,046	41,679	42,341
2 Callingswood Road	ED091	7	15	59	1	4	4	56	52	53	A	138,645	138,645	136,739	100	1,806	-	53,225	134,424	136,739
3 Calvin Hungarian	ED020	5	8	25	-	-	5	28	22	6		87,933	86,826	86,826	-	-	-	-	86,826	-
4 Dayspring	ED030	25	111	243	5	2	16	210	154	170	A	347,605	347,605	299,308	28,977	19,320	-	65,099	288,129	299,308
5 First	ED050	24	30	-	8	9	15	193	145	60		698,339	294,380	276,112	16,500	1,768	-	61,000	318,492	276,112
6 Mill Woods	ED060	* 12	28	106	5	5	21	147	60	84		1,419,097	198,752	171,142	12,400	15,210	-	42,720	185,280	171,142
7 St. Andrew's	ED070	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
8 Westmount	ED090	** 4	25	57	1	5	50	50	54		109,558	109,558	94,442	12,700	2,416	-	-	65,039	94,442	
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 - Ganton	ED120	8	7	68	-	2	5	30	25	78		139,947	139,947	134,629	2,594	2,724	-	47,926	115,805	134,629
11 St. Albert, Braeside	ED140	* 1	3	10	-	-	-	7	10	14		11,491	11,491	10,416	550	525	-	6,600	10,198	10,416
12 Sherwood Park	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
Grand Total 2015		100	241	683	22	28	75	844	597	605	1	3,218,133	1,592,197	1,456,298	84,191	51,708	-	391,193	1,357,872	1,447,722
Grand Total 2014		110	152	946	24	49	63	975	646	753	4	3,215,207	1,786,712	1,642,606	86,761	57,345	65	459,472	1,761,498	1,614,545
Increase			89				12					2,926								
Decrease		10		263	2	21		131	49	148	3		194,515	186,308	2,570	5,637	65	68,279	403,626	166,823

Synod of Alberta & The Northwest

Statistics and Finances for the Year Ended December 31st, 2015

39. Presbytery of Central Alberta

PASTORAL CHARGE	CONG ID	ELD	CH	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		7	9	4	-	-	1	23	34	20	M	79,482	78,844	72,328	4,000	2,516	-	33,675	71,976	72,328
3 Olds, St. Andrew's	CA030		4	5	28	-	1	1	26	17	21	A	53,803	53,803	43,827	4,645	5,331	-	-	43,678	43,827
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	10	141	-	2	7	130	60	84		185,460	185,460	168,520	16,940	-	-	47,460	192,180	168,520
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		31,259	30,459	22,900	3,200	4,359	-	-	23,121	22,900
8 Rocky Mountain House, Memorial	CA060		10	27	92	1	8	1	106	57	65	A	132,876	132,876	109,168	11,838	11,870	-	3,332	95,407	109,168
9 Sylvan Lake, Memorial	CA070		8	16	170	7	1	3	111	94	205	A	197,368	197,368	166,854	30,514	-	-	46,320	157,945	166,854
Grand Total 2015			56	109	560	11	22	16	534	382	553	2	820,163	815,865	691,799	82,617	41,449	-	184,182	717,891	691,799
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
Increase				22									7,429	19,959		22,021	367				
Decrease						1	2	7	17	7	12	1			2,429				17,762	48,407	2,429

Synod of Alberta & The Northwest

Statistics and Finances for the Year Ended December 31st, 2015

40. Presbytery of Calgary-Macleod

PASTORAL CHARGE	CONG ID	ELD	CH	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	10	41	-	1	31	40	40	M	93,363	93,363	76,540	7,000	9,823	-	48,300	129,329	76,540	
2 Bassano, Knox	CM020		12	30	80	-	-	49	50	60	M	133,651	133,651	127,433	4,700	1,518	-	51,596	122,023	127,433	
- Gem	CM021		3	-	21	-	-	23	10	31		15,141	15,091	14,291	800	-	-	200	13,492	14,291	
Calgary:																					
3 Calvin Hungarian	CM030		8	34	101	2	-	1	104	45	93	M	106,895	92,960	85,658	4,000	3,302	-	46,267	98,142	85,658
4 Centennial	CM040		14	110	119	22	49	14	160	140	30	A	194,280	194,280	178,634	9,500	6,146	-	52,365	204,353	178,634
5 Ghanaian	CM180		9	4	13	1	-	-	37	25	8	A	47,681	42,681	42,381	100	200	-	-	62,470	42,381
6 Grace	CM060		43	169	514	4	8	44	467	231	515	A	1,515,511	1,055,741	895,351	85,000	75,390	58,266	70,894	1,171,890	895,351
7 Knox	CM070		10	36	103	1	-	6	88	75	113		381,995	322,945	296,232	16,235	10,478	-	67,995	270,792	293,732
8 St. Andrew's	CM080		38	213	414	3	14	21	413	270	433		762,064	670,143	602,431	48,962	18,750	1,282	60,030	637,509	602,431
9 St. Giles	CM090		14	16	151	3	-	4	160	77	76	A	305,589	285,460	258,532	17,700	9,228	-	51,600	286,826	258,532
10 Valleyview Community	CM071		4	32	52	2	16	-	60	75	82		240,433	234,906	223,245	2,479	9,182	-	52,458	263,286	223,245
11 Varsity Acres	CM100		19	26	288	2	12	21	325	166	180	A	535,090	495,004	431,052	39,915	24,037	2,324	67,457	475,290	351,609
12 Westminster	CM101		16	94	215	9	-	10	243	165	259	A	411,174	399,334	327,882	30,000	41,452	950	72,000	346,526	318,351
13 Lethbridge, St. Andrew's	CM130		14	34	161	-	8	6	190	140	47		265,776	257,776	229,644	21,632	6,500	-	58,864	228,185	229,644
14 Medicine Hat, St. John's	CM150		12	23	132	2	1	7	155	83	80	A	311,499	262,983	221,465	25,000	16,518	-	58,820	251,827	221,465
Grand Total 2015			222	831	2,405	51	108	135	2,505	1,592	2,047	3	5,320,142	4,556,318	4,010,771	313,023	232,524	62,822	758,846	4,561,940	3,919,297
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
Increase			16	494	60					24						78,648	54,632				
Decrease							5	8	57	112		48	1	423,171	71,349	101,530	48,467		15,966	132,388	42,175

Synod of British Columbia

Statistics and Finances for the Year Ended December 31st, 2015

41. Presbytery of Kootenay

PASTORAL CHARGE	CONG ID	ELD	CH	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	K0020		8	33	86	-	2	3	99	99	77		212,024	212,024	185,032	15,000	11,992	-	31,050	184,131	154,180
2 Creston, St. Stephen's	K0030		8	6	43	-	-	9	27	41	38	A	145,430	83,576	71,891	4,500	7,185	-	64,543	105,050	71,891
3 Kimberley, St. Andrew's	K0040		4	8	42	-	-	1	25	36	41	M	85,572	85,572	72,813	7,717	5,042	-	50,310	91,101	72,813

Synod of British Columbia

Statistics and Finances for the Year Ended December 31st, 2015

41. Presbytery of Kootenay

PASTORAL CHARGE	CONG ID	ELD	CH	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 Slocan, St. Andrew's	KO051	3	2	15	-	-	1	13	14	12	M	13,987	13,987	13,287	700	-	-	6,474	8,027	13,287
5 Trail, First	KO060	9	26	75	-	8	4	48	63	72	M	416,308	257,308	195,353	17,008	44,947	-	38,486	240,819	195,353
Grand Total 2015		32	75	261	-	10	18	212	253	240	4	873,321	652,467	538,376	44,925	69,166	-	190,863	629,128	507,524
Grand Total 2014		26	52	249	6	14	7	221	261	160	3	689,547	689,547	573,366	48,494	67,687	-	139,176	586,341	542,754
Increase		6	23	12				11		80	1	183,774				1,479		51,687	42,787	
Decrease					6	4		9	8				37,080	34,990	3,569					35,230

Synod of British Columbia

Statistics and Finances for the Year Ended December 31st, 2015

42. Presbytery of Kamloops

PASTORAL CHARGE	CONG ID	ELD	CH	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 Cariboo Region	KA090	6	83	146	4	5	1	84	143	225	A	244,259	69,419	52,034	5,171	12,214	-	101,867	240,376	52,034
2 Kamloops, St. Andrew's	KA020	8	10	68	-	3	3	80	61	107	A	187,421	170,172	143,277	16,590	10,305	3,371	43,310	143,753	143,277
3 Kelowna, St. David's	KA030	11	14	90	-	1	80	65	85			200,924	171,853	158,914	5,000	7,939	-	168,820	140,294	
4 Kitimat	KA040	4	4	23	1	3	-	44	15	3		48,587	48,587	45,087	2,500	1,000	-	54,680	45,087	
5 Penticton, St. Andrew's	KA050	6	10	81	-	6	49	65	65			125,108	124,928	120,812	3,000	1,116	-	48,000	135,093	120,812
6 Prince George, St. Giles	KA060	14	33	135	1	-	5	117	120	140		221,145	221,021	177,149	10,591	33,281	2,863	47,560	175,861	177,149
7 Prince Rupert, First	KA070	2	2	13	-	-	25	9	2			24,034	24,034	22,754	895	385	-	39,893	22,754	
8 Salmon Arm, St. Andrew's	KA080	4	3	33	-	2	32	23	18			66,607	64,786	59,461	4,000	1,325	-	14,750	61,751	59,461
9 Vernon, Knox	KA011	6	3	145	2	10	9	134	87	198		167,504	167,504	144,114	13,000	10,390	-	46,700	143,310	144,114
Grand Total 2015		61	162	734	8	21	27	645	588	843	-	1,285,589	1,062,304	923,602	60,747	77,955	6,234	302,187	1,163,537	904,982
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
Increase				15		3				117						14,419				
Decrease			7		10			28	61	81	2	137,415	75,539	75,042	14,916		304	78,329	136,490	78,237

Synod of British Columbia

Statistics and Finances for the Year Ended December 31st, 2015

43. Presbytery of Westminster

PASTORAL CHARGE	CONG ID	ELD	CH	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	6	16	160	1	13	6	151	95	172	A	581,569	180,156	140,135	16,713	23,308	-	46,542	179,279	137,768
2 Bradner	WE261	6	4	41	-	2	41	42	27	A		51,362	51,192	42,922	1,600	6,670	-	-	36,693	42,922
Burnaby:																				
3 Brentwood	WE020	4	1	21	-	-	1	17	49	17		124,423	124,423	118,423	6,000	-	-	23,843	127,218	118,423
4 Burnaby Taiwanese	WE320	5	5	70	-	-	3	90	83	70		100,113	100,113	93,618	5,000	1,495	-	69,773	93,618	
5 Gordon	WE030	12	4	97	2	6	3	78	61	43	A	197,955	197,354	173,489	12,462	11,403	2,127	46,603	143,844	173,489
6 Chilliwack, Cooke's	WE050	6	7	73	-	-	2	74	55	46		159,317	146,424	145,824	600	-	-	48,418	161,398	145,824
7 Coquitlam	WE240	14	105	260	3	-	10	217	232	335	A	520,663	510,119	428,243	20,000	61,876	-	25,208	403,084	428,243
8 Langley	WE250	8	16	69	2	3	8	64	60	41		131,656	129,961	119,866	8,400	1,695	-	22,125	180,879	119,866
9 Maple Ridge, Haney	WE060	11	58	150	-	10	5	174	135	115		265,991	260,205	228,419	26,000	5,786	-	53,770	230,370	228,419
10 Mission, St. Paul's New Westminster:	WE260	7	22	54	-	4	40	50	54	M		125,900	125,900	100,304	4,500	21,096	-	42,972	103,963	100,304
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	9	38	53	1	3	4	98	50	31		146,527	128,783	123,783	5,000	-	-	43,082	143,115	123,783
13 St. Aidan's	WE090	10	9	61	2	6	-	70	40	43	AM	126,807	126,807	115,149	8,500	3,158	-	130,993	114,949	
14 North Vancouver, St. Andrew's & St. Stephen's	WE100	14	60	200	2	25	3	259	220	200		470,787	470,787	346,108	30,205	94,474	-	57,500	396,445	346,108
15 Richmond	WE110	13	18	125	1	3	27	136	120	87	M	722,614	236,616	201,821	30,000	4,795	-	-	215,795	201,821

Synod of British Columbia

Statistics and Finances for the Year Ended December 31st, 2015

43. Presbytery of Westminster

PASTORAL CHARGE	CONG ID	ELD	CH	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
Surrey:																				
16 St. Andrew's-Newton	WE270	8	35	106	4	6	3	121	120	68	AM	244,332	185,908	166,080	16,500	3,328	-	55,278	165,699	166,080
17 Whalley	WE120	9	15	62	7	7	8	84	82	10		210,350	210,350	184,226	10,500	15,624	-	56,272	214,874	184,226
Vancouver:																				
18 Central	WE140	10	11	72	-	2	-	63	60	35	A	225,766	128,275	123,309	4,966	-	-	48,963	74,961	123,309
19 Chinese	WE150	15	51	122	2	2	53	128	127	40		466,126	353,696	322,082	22,500	9,114	1,145	52,672	432,224	322,082
20 Fairview	WE160	13	29	96	1	9	11	101	96	59	A	271,104	271,104	229,759	20,000	21,345	-	-	-	229,759
21 First Hungarian	WE130	9	28	43	4	-	2	61	55	158		129,526	129,526	127,626	1,300	600	-	46,719	89,549	127,626
22 Kerrisdale	WE170	8	17	94	1	4	4	86	-	-	M	206,286	185,922	141,835	16,229	27,858	3,536	50,960	166,218	141,835
23 St. Columba	WE200	6	1	21	-	-	1	24	17	8		153,212	70,879	51,780	8,704	10,395	-	-	48,266	51,780
24 Vancouver Taiwanese	WE300	5	7	70	1	11	6	104	82	33	A	160,289	159,984	128,159	10,400	21,425	-	32,294	133,690	128,159
25 West Point Grey	WE210	7	5	24	-	1	2	33	27	15		115,283	115,283	101,255	5,700	8,328	246	-	80,742	101,255
26 West Vancouver	WE220	8	6	73	-	2	1	91	62	28	A	221,506	221,506	186,694	15,000	19,812	-	35,544	154,901	186,694
27 White Rock, St. John's	WE230	14	7	150	3	12	17	135	107	40	A	309,691	309,691	278,204	20,000	11,487	4,975	60,850	219,058	278,204
Grand Total 2015		241	594	2,467	42	129	197	2,671	2,207	1,800	6	6,590,366	5,282,769	4,559,060	334,779	388,930	12,029	899,607	4,442,043	4,556,493
Grand Total 2014		243	491	2,422	41	104	290	2,738	2,341	1,774	3	8,771,692	5,855,250	5,051,500	388,486	415,264	10,096	894,292	6,210,591	4,441,410
Increase				103	45	1	25			26	3						1,933	5,315		115,083
Decrease			2					93	67	134		2,181,332	572,481	492,440	53,707	26,334				1,768,548

Synod of British Columbia

Statistics and Finances for the Year Ended December 31st, 2015

44. Presbytery of Vancouver Island

PASTORAL CHARGE	CONG ID	ELD	CH	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	V1010	10	28	87	-	-	1	86	82	65		174,800	172,635	157,649	10,673	4,313	-	51,550	180,301	114,775
2 Comox, Comox Valley	V1120	14	4	114	2	9	9	101	81	41		157,487	157,487	124,781	12,905	19,801	-	42,375	141,357	124,781
3 Duncan, St. Andrew's	V1020	15	26	42	-	23	11	172	166	200		336,567	282,881	239,921	17,400	25,560	-	40,208	228,611	177,149
4 Nanaimo, St. Andrew's	V1030	7	30	153	1	7	2	137	110	79		196,662	196,662	160,682	12,000	23,980	-	48,785	147,666	160,682
5 North Saanich, Saanich Peninsula	V1110	8	4	198	1	1	2	105	91	68	A	186,382	183,974	140,547	10,000	33,427	-	50,172	173,585	140,547
6 Parksville, St. Columba	V1040	18	-	137	-	10	15	163	104	43		214,562	199,502	163,878	15,000	20,624	-	62,770	168,214	163,878
7 Sooke, Knox	V1060	5	-	26	-	-	4	26	70	220		117,195	117,195	114,648	1,325	1,222	-	55,657	108,719	114,648
Victoria:																				
8 Chinese	V1070	3	5	39	-	-	2	60	30	25		52,649	52,649	42,071	6,000	4,578	-	-	43,015	42,071
9 Knox	V1080	10	3	90	-	2	5	89	58	20		161,802	182,646	156,288	12,000	14,358	-	48,492	206,034	155,288
10 St. Andrew's	V1090	20	20	194	2	12	18	192	145	125		416,454	289,927	253,064	24,000	12,863	-	19,463	232,671	253,064
11 Trinity	V1100	7	3	73	-	-	6	61	50	27	AM	142,416	135,381	122,328	7,000	6,053	-	43,063	135,381	122,328
Grand Total 2015		117	123	1,153	6	64	75	1,192	987	913	1	2,156,976	1,970,939	1,675,857	128,303	166,779	-	462,535	1,765,554	1,569,211
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
Increase				6			19			234							36,463			
Decrease			11		124	5		14	50	38	2	648,152	122,377	149,255	9,585		1,360	3,927	169,336	118,016

Synod of British Columbia

Statistics and Finances for the Year Ended December 31st, 2015

45. Presbytery of Western Han-Ca

PASTORAL CHARGE	CONG ID	ELD	CH	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	22	31	3	-	-	52	60	75		79,221	79,221	75,771	-	3,450	-	21,440	96,228	68,175
2 Burnaby, Yulbahng	WH010	3	38	75	3	9	15	122	120	162		173,000	173,000	163,600	-	9,400	-	24,000	170,600	163,600
3 Calgary, Korean	WH090	12	280	343	21	54	12	657	623	937	M	775,931	764,916	663,058	20,000	81,858	-	60,000	622,349	663,058



PASTORAL CHARGE	CONG ID	ELD	CH	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 Edmonton, Antioch	WH180	4	171	140	13	46	-	327	250	251		566,424	522,424	444,526	7,000	70,898	-	43,006	479,317	379,726
5 Edmonton, Korean	WH020	3	150	140	24	48	51	223	270	189		413,205	412,795	378,002	-	34,793	-	46,330	371,841	378,002
6 Nanaimo Korean	WH080	2	43	68	7	63	18	150	105	-		136,106	136,106	122,476	-	13,630	-	37,070	122,041	122,476
7 Port Coquitlam, Soojung	WH130	2	6	13	1	8	10	27	34	26		142,746	74,510	65,393	1,000	8,117	530	60,756	128,560	64,193
Surrey:																				
8 Korean	WH030	2	52	54	6	6	27	101	130	150		202,870	202,870	188,214	-	14,656	-	34,132	296,328	138,347
9 Saem Mool	WH100	-	5	12	-	3	1	23	-	-	M	31,436	31,436	28,236	-	3,200	-	8,400	27,400	28,236
Vancouver:																				
10 Galilee	WH040	2	28	75	15	21	20	111	280	325		258,827	258,827	240,773	1,000	17,054	-	36,720	184,325	240,773
11 Irae	WH200	-	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
12 Korean	WH050	7	83	278	10	27	43	264	420	82	M	694,679	576,273	475,761	12,000	88,512	-	58,800	529,651	475,761
13 Winnipeg, Manitoba Korean	WH060	3	22	40	3	21	11	39	75	33		102,263	67,551	67,551	-	-	-	12,000	61,286	37,405
Grand Total 2015		42	900	1,269	106	306	208	2,096	2,367	2,230	4	3,576,708	3,299,929	2,913,361	41,000	345,568	530	442,654	3,089,926	2,759,752
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
Increase		5	126	64	5			741	42	161	1	55,901	57,463	114,819	14,700	72,056	530	69,861	193,263	34,003
Decrease						121	32													

**1. SYNOD OF ATLANTIC PROVINCES - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2015**

	MIN	CONGREGATION		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
	ROLL	CONG	POINTS					AD	RE	MB			
1 Cape Breton	12	25	14	212	105	1,340	19	7	54	1,717	797	1,007	6
2 Newfoundland	5	3	3	38	55	283	15	3	7	404	185	208	-
3 Pictou	24	36	20	317	280	2,452	53	17	93	3,203	1,214	1,129	14
4 Halifax & Lunenburg	24	17	13	160	342	1,541	25	28	82	1,888	771	1,287	-
5 New Brunswick	25	37	21	207	334	1,536	26	33	74	2,156	1,547	1,128	16
6 Prince Edward Island	31	25	15	206	508	1,935	44	70	94	2,527	1,802	1,538	10
Grand Total 2015	121	143	86	1,140	1,624	9,087	182	158	404	11,895	6,316	6,297	46
Grand Total 2014	126	136	75	1,153	1,209	9,333	203	209	351	12,208	6,216	6,489	52
Increase		7	11		415				53		100		
Decrease	5			13		246	21	51		313		192	6

  

	TOT	FROM	CONG	PRES-	OTH	WMS/	STPD	NORM	\$
	REV	CONG	PURP	SHARE	BEN	AMS		EXP	
1 Cape Breton	1,522,963	1,276,499	1,162,405	75,679	38,415	40,241	374,712	1,245,251	1,162,105
2 Newfoundland	594,711	550,100	461,393	30,389	58,318	10,489	71,100	510,376	458,684
3 Pictou	2,194,627	1,975,819	1,776,487	146,362	52,970	22,261	531,912	1,907,509	1,768,803
4 Halifax & Lunenburg	2,037,203	1,751,187	1,414,185	170,618	166,384	8,813	446,405	1,818,638	1,373,437
5 New Brunswick	2,940,791	2,401,072	2,153,602	129,546	117,924	15,822	794,266	2,414,165	2,117,782
6 Prince Edward Island	2,752,672	2,235,970	2,005,925	98,247	131,798	17,648	535,540	2,162,168	1,968,217
Grand Total 2015	12,042,967	10,190,647	8,973,997	650,841	565,809	115,274	2,753,935	10,058,107	8,849,028
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
Increase					101,461	17,451	162,634		27,675
Decrease	360,690	215,278	285,382	31,357				54,321	

**2. SYNOD OF QUEBEC & EASTERN ONTARIO - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2015**

	MIN	CONGREGATION		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
	ROLL	CONG	POINTS					AD	RE	MB			
7 Quebec	6	7	7	30	33	175	2	1	13	184	150	67	3
8 Montreal	43	33	32	283	704	2,326	83	111	111	2,708	2,035	1,491	8
9 Seaway-Glengarry	25	27	14	210	402	1,766	31	30	96	2,287	961	1,135	4
10 Ottawa	38	21	21	262	625	2,334	43	95	126	2,665	1,724	1,881	2
11 Lanark & Renfrew	22	20	15	141	121	1,163	22	31	68	1,602	780	604	3
Grand Total 2015	134	108	89	926	1,885	7,764	181	268	414	9,446	5,650	5,178	20
Grand Total 2014	128	105	84	945	1,650	7,754	179	257	568	9,692	5,564	5,258	30
Increase	6	3	5		235	10	2	11		86			
Decrease				19					154	246		80	10

**2. SYNOD OF QUEBEC & EASTERN ONTARIO - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2015**

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
7 Quebec	356,075	324,725	303,566	20,559	600	-	164,573	473,591	293,797
8 Montreal	5,540,772	4,041,257	3,649,945	217,537	173,775	5,283	647,754	4,091,312	3,566,098
9 Seaway-Glengarry	2,433,090	1,941,542	1,777,452	101,490	62,600	9,646	666,090	2,227,068	1,769,903
10 Ottawa	5,515,474	4,563,631	3,972,049	320,412	271,170	5,873	701,218	4,832,067	3,652,920
11 Lanark & Renfrew	1,987,859	1,605,962	1,444,714	89,405	71,843	9,122	445,321	1,569,427	1,444,714
Grand Total 2015	15,833,270	12,477,117	11,147,726	749,403	579,988	29,924	2,624,956	13,193,465	10,727,432
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
Increase	866,547	146,212	233,685					470,171	
Decrease				2,720	84,753	6,044	22,918		28,385

**3. SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2015**

	MIN		CONGREGATION		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
	ROLL	CONG	POINTS	AD					RE	MB				
12 Kingston	30	16	14		117	132	979	12	20	97	1,169	732	484	8
13 Lindsay-Peterborough	34	28	20		219	253	1,803	23	57	165	2,313	1,242	962	11
14 Pickering	58	25	24		282	579	2,834	40	137	217	3,205	2,644	2,501	5
15 East Toronto	69	21	19		286	539	2,422	51	104	220	2,896	1,764	1,537	3
16 West Toronto	33	22	22		207	673	2,040	41	148	139	2,237	1,682	1,165	6
17 Brampton	63	34	31		326	718	3,565	94	129	291	4,564	2,550	2,558	10
18 Oak Ridges	39	21	21		208	581	2,027	40	100	205	2,656	1,994	1,568	10
19 Barrie	57	37	31		295	643	3,266	31	129	178	3,973	2,533	2,442	7
20 Temiskaming	3	4	4		24	24	148	2	3	26	131	122	122	1
21 Algoma & North Bay	14	9	6		78	81	643	10	20	37	700	444	328	2
22 Waterloo-Wellington	51	30	26		483	1,007	4,660	99	141	474	6,223	2,934	3,338	10
23 Eastern Han-Ca	55	19	19		60	1,352	2,722	112	420	335	4,266	4,536	2,810	2
Grand Total 2015	506	266	237		2,585	6,582	27,109	555	1,408	2,384	34,333	23,177	19,815	75
Grand Total 2014	472	282	242		2,645	6,350	28,294	662	1,397	2,422	35,203	23,764	20,325	67
Increase	34					232			11					8
Decrease		16	5		60	1,185	107		38	870	587	510		

**3 . SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2015**

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	S BASE
12 Kingston	1,852,257	1,653,116	1,493,301	97,627	62,188	13,231	409,090	1,839,580	1,489,719
13 Lindsay-Peterborough	3,425,187	3,019,662	2,771,159	140,799	107,704	23,224	665,791	3,018,725	2,538,681
14 Pickering	7,025,761	5,687,335	4,998,092	302,192	387,051	3,148	1,020,347	5,309,332	4,890,968
15 East Toronto	11,391,263	9,476,039	7,813,475	445,776	1,216,788	2,610	888,805	9,244,636	7,487,633
16 West Toronto	4,886,911	4,570,485	4,220,758	193,007	156,720	13,682	832,326	4,600,272	3,845,551
17 Brampton	6,752,485	5,795,005	5,262,856	361,845	170,304	9,998	1,243,390	5,797,584	5,104,892
18 Oak Ridges	5,323,209	4,626,309	4,135,055	242,287	248,967	10,175	821,157	4,644,934	3,846,999
19 Barrie	5,568,904	5,240,179	4,662,378	297,589	280,212	17,912	1,087,906	5,349,539	4,243,330
20 Temiskaming	229,281	229,281	203,036	13,533	12,712	-	53,423	196,373	203,036
21 Algoma & North Bay	1,039,852	1,012,861	848,877	78,645	85,339	3,717	249,449	950,163	827,933
22 Waterloo-Wellington	8,132,698	7,228,087	6,346,316	433,100	448,671	21,095	1,218,918	6,975,308	5,816,815
23 Eastern Han-Ca	7,271,131	6,236,696	5,101,846	59,809	1,075,041	925	526,349	6,375,168	4,123,332
Grand Total 2015	62,898,939	54,775,055	47,857,149	2,666,209	4,251,697	119,717	9,016,951	54,301,614	44,418,889
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
Increase		1,004,737	715,907		287,137			546,344	440,951
Decrease	484,992			28,732		43,922	49,862		

**4 . SYNOD OF SOUTHWESTERN ONTARIO - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2015**

	MIN ROLL	CONGREGATION CONG	POINTS	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
								AD	RE	MB			
24 Hamilton	60	34	32	367	583	3,303	34	94	276	4,035	2,418	1,618	11
25 Niagara	43	20	18	181	226	1,526	37	87	168	1,792	1,115	716	8
26 Paris	28	16	15	156	388	1,732	29	75	124	1,961	1,356	2,035	3
27 London	44	25	20	305	730	2,794	42	137	290	3,167	1,900	1,795	3
28 Essex-Kent	18	15	14	130	413	2,431	20	69	209	2,178	1,566	2,456	2
29 Lambton-West Middlesex	18	18	15	162	226	1,302	11	42	127	1,498	939	983	1
30 Huron-Perth	28	20	18	231	386	2,154	34	71	169	3,410	1,129	805	9
31 Grey-Bruce-Maitland	45	38	25	254	396	2,324	38	95	175	2,970	1,447	1,597	18
Grand Total 2015	284	186	157	1,786	3,348	17,566	245	670	1,538	21,011	11,870	12,005	55
Grand Total 2014	278	186	158	1,885	2,585	18,292	280	654	1,384	22,326	12,625	12,582	50
Increase	6				763			16	154				5
Decrease			1	99		726	35			1,315	755	577	

**4 . SYNOD OF SOUTHWESTERN ONTARIO - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2015**

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
24 Hamilton	6,427,733	5,946,498	5,293,770	429,382	223,346	27,594	1,063,647	5,698,499	5,247,503
25 Niagara	2,611,268	2,553,216	2,252,743	172,714	127,759	28,361	645,121	2,298,252	2,166,200
26 Paris	3,204,942	2,644,642	2,245,003	143,477	256,162	11,339	304,691	2,582,696	2,032,187
27 London	4,443,395	3,665,856	3,242,963	246,953	175,940	37,386	708,375	3,517,511	3,064,373
28 Essex-Kent	3,516,872	3,450,441	3,234,674	92,226	123,541	2,744	489,127	3,256,184	2,878,243
29 Lambton-West Middles	2,131,924	1,997,285	1,762,237	134,868	100,180	16,646	507,323	1,924,371	1,761,488
30 Huron-Perth	3,284,842	2,672,579	2,278,690	187,899	205,990	56,893	539,524	2,506,392	2,277,046
31 Grey-Bruce-Maitland	3,405,249	2,860,032	2,530,522	191,326	138,184	24,866	646,770	2,584,024	2,522,085
Grand Total 2015	29,026,225	25,790,549	22,840,602	1,598,845	1,351,102	205,829	4,904,578	24,367,929	21,949,125
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
Increase									
Decrease	1,089,177	997,867	761,549	91,113	145,205	13,099	561,585	948,417	819,088

**5 . SYNOD OF MANITOBA & NORTH WESTERN ONTARIO - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2015**

	MIN ROLL	CONGREGATION CONG	POINTS	ELD	CH	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M
32 Superior	8	5	5	73	58	687	12	9	32	693	296	659	2
33 Winnipeg	22	13	13	100	181	791	12	76	48	1,039	665	622	1
34 Brandon	9	9	9	65	69	482	10	28	42	570	520	374	2
Grand Total 2015	39	27	27	238	308	1,960	34	113	122	2,302	1,481	1,655	5
Grand Total 2014	40	28	28	243	192	1,941	31	154	145	2,186	1,175	1,783	6
Increase													
Decrease	1	1	1	5	116	19	3	41	23	116	306	128	1

  

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
32 Superior	774,020	659,309	583,720	49,901	25,688	700	143,310	672,678	571,993
33 Winnipeg	1,634,721	1,500,370	1,282,948	79,892	137,530	1,885	388,867	1,409,298	1,282,948
34 Brandon	717,241	654,167	613,764	26,245	14,158	-	257,769	727,895	609,764
Grand Total 2015	3,125,982	2,813,846	2,480,432	156,038	177,376	2,585	789,946	2,809,871	2,464,705
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
Increase		100,395	69,895	3,820	26,680		92,396		82,188
Decrease	476,682					4,881		74,229	

**6. SYNOD OF SASKATCHEWAN - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2015**

	MIN CONGREGATION			ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
	ROLL	CONG	POINTS					AD	RE	MB			
35 Assiniboia	9	12	10	75	124	561	10	9	31	698	348	367	1
36 Northern Saskatchewan	16	9	8	62	100	541	16	9	64	477	277	339	1
Grand Total 2015	25	21	18	137	224	1,102	26	18	95	1,175	625	706	2
Grand Total 2014	24	18	15	141	104	1,117	25	33	110	1,302	640	779	6
Increase	1	3	3		120		1						
Decrease				4		15		15	15	127	15	73	4

  

	TOT	FROM	CONG	PRES-	OTH	WMS/	STPD	NORM	S
	REV	CONG	PURP	SHARE	BEN	AMS		EXP	
35 Assiniboia	1,516,678	853,724	768,501	37,820	47,403	100	228,687	857,420	768,501
36 Northern Saskatchewan	813,575	617,328	536,177	41,166	39,985	3,535	176,748	657,461	536,169
Grand Total 2015	2,330,253	1,471,052	1,304,678	78,986	87,388	3,635	405,435	1,514,881	1,304,670
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
Increase	516,760	20,121	39,376		1,384	79	45,799		39,368
Decrease				20,639				25,885	

**7. SYNOD OF ALBERTA & THE NORTHWEST - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2015**

	MIN CONGREGATION			ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
	ROLL	CONG	POINTS					AD	RE	MB			
37 Peace River	3	6	6	22	34	197	5	1	12	175	156	163	4
38 Edmonton-Lakeland	27	13	12	100	241	683	22	28	75	844	597	605	1
39 Central Alberta	9	9	9	56	109	560	11	22	16	534	382	553	2
40 Calgary-Macleod	39	15	14	222	831	2,405	51	108	135	2,505	1,592	2,047	3
Grand Total 2015	78	43	41	400	1,215	3,845	89	159	238	4,058	2,727	3,368	10
Grand Total 2014	84	44	40	397	601	4,068	95	199	298	4,364	2,784	3,509	14
Increase			1	3	614								
Decrease	6	1				223	6	40	60	306	57	141	4

**7. SYNOD OF ALBERTA & THE NORTHWEST - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2015**

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
37 Peace River	418,686	382,828	322,587	30,280	29,961	-	88,551	323,345	301,579
38 Edmonton-Lakeland	3,218,133	1,592,197	1,456,298	84,191	51,708	-	391,193	1,357,872	1,447,722
39 Central Alberta	820,163	815,865	691,799	82,617	41,449	-	184,182	717,891	691,799
40 Calgary-Macleod	5,320,142	4,556,318	4,010,771	313,023	232,524	62,822	758,846	4,561,940	3,919,297
Grand Total 2015	9,777,124	7,347,208	6,481,455	510,111	355,642	62,822	1,422,772	6,961,948	6,360,397
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
Increase					66,057	54,567			
Decrease	439,983	290,942	326,532	30,467			127,584	627,698	244,940

**8. SYNOD OF BRITISH COLUMBIA - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2015**

	MIN ROLL	CONGREGATION CONG	POINTS	ELD	CH	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M
41 Kootenay	6	5	5	32	75	261	-	10	18	212	253	240	3
42 Kamloops	18	10	9	61	162	734	8	21	27	645	588	843	-
43 Westminster	80	27	27	241	594	2,467	42	129	197	2,671	2,207	1,800	5
44 Vancouver Island	36	11	11	117	123	1,153	6	64	75	1,192	987	913	1
45 Western Han-Ca	32	13	13	42	900	1,269	106	306	208	2,096	2,367	2,230	3
Grand Total 2015	172	66	65	493	1,854	5,884	162	530	525	6,816	6,402	6,026	12
Grand Total 2014	174	77	77	502	1,581	5,897	164	611	681	6,262	6,621	5,408	14
Increase						273				554		618	
Decrease	2	11	12	9		13	2	81	156		219		2

  

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
41 Kootenay	873,321	652,467	538,376	44,925	69,166	-	190,863	629,128	507,524
42 Kamloops	1,285,589	1,062,304	923,602	60,747	77,955	6,234	302,187	1,163,537	904,982
43 Westminster	6,590,360	5,282,769	4,559,060	334,779	388,930	12,029	899,607	4,442,043	4,556,493
44 Vancouver Island	2,156,976	1,970,939	1,675,857	128,303	166,779	-	462,535	1,765,554	1,569,211
45 Western Han-Ca	3,576,708	3,299,929	2,913,361	41,000	345,568	530	442,654	3,089,926	2,759,752
Grand Total 2015	14,482,954	12,268,408	10,610,256	609,754	1,048,398	18,793	2,297,846	11,090,188	10,297,962
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
Increase					98,083	799	44,607		
Decrease	2,839,026	864,940	866,546	96,477				1,838,324	82,397

**GENERAL SUMMARY BY SYNODS**  
**STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2015**

	MIN ROLL	CONGREGATION CONG	POINTS	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
								AD	RE	MB			
1 Atlantic Provinces	121	143	86	1,140	1,624	9,087	182	158	404	11,895	6,316	6,297	46
2 Quebec & Eastern Ontario	134	108	89	926	1,885	7,764	181	268	414	9,446	5,650	5,178	20
3 Central, Northeastern Ontario and Bermuda	506	266	237	2,585	6,582	27,109	555	1,408	2,384	34,333	23,177	19,815	75
4 Southwestern Ontario	284	186	157	1,786	3,348	17,566	245	670	1,538	21,011	11,870	12,005	55
5 Manitoba & North Western Ontario	39	27	27	238	308	1,960	34	113	122	2,302	1,481	1,655	5
6 Saskatchewan	25	21	18	137	224	1,102	26	18	95	1,175	625	706	2
7 Alberta & The Northwest	78	43	41	400	1,215	3,845	89	159	238	4,058	2,727	3,368	10
8 British Columbia	172	66	65	493	1,854	5,884	162	530	525	6,816	6,402	6,026	12
Grand Total 2015	1,359	860	720	7,705	17,040	74,317	1,474	3,324	5,720	91,036	58,248	55,050	225
Grand Total 2014	1,326	876	719	7,911	14,272	76,696	1,639	3,514	5,959	93,543	59,389	56,133	239
Increase	33		1		2,768								
Decrease		16		206		2,379	165	190	239	2,507	1,141	1,083	14

  

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
s Atlantic Provinces	12,042,967	10,190,647	8,973,997	650,841	565,809	115,274	2,753,935	10,058,107	8,849,028
2 Quebec & Eastern Ontario	15,833,270	12,477,117	11,147,726	749,403	579,988	29,924	2,624,956	13,193,465	10,727,432
3 Central, Northeastern Ontario and Bermuda	62,898,939	54,775,055	47,857,149	2,666,209	4,251,697	119,717	9,016,951	54,301,614	44,418,889
4 Southwestern Ontario	29,026,225	25,790,549	22,840,602	1,598,845	1,351,102	205,829	4,904,578	24,367,929	21,949,125
5 Manitoba & North Western Ontario	3,125,982	2,813,846	2,480,432	156,038	177,376	2,585	789,946	2,809,871	2,464,705
6 Saskatchewan	2,330,253	1,471,052	1,304,678	78,986	87,388	3,635	405,435	1,514,881	1,304,670
7 Alberta & The Northwest	9,777,124	7,347,208	6,481,455	510,111	355,642	62,822	1,422,772	6,961,048	6,360,397
8 British Columbia	14,482,954	12,268,408	10,610,256	609,754	1,048,398	18,793	2,297,846	11,090,188	10,297,962
Grand Total 2015	149,517,714	127,133,882	111,696,295	7,020,187	8,417,400	558,579	24,216,419	124,297,103	106,372,208
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
Increase					350,844	4,950			
Decrease	4,307,243	1,097,562	1,181,146	297,685			416,513	2,552,359	584,628



**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-Glengarry
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

<b>Congregation</b>	<b>Presbytery</b>	<b>Congregation</b>	<b>Presbytery</b>
<b>A</b>			
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>B</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
Carluke, 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	Burnbrae, St. Andrew's (see Campbellford) .....	13
Wood Islands			
Wellspring .....	6	<b>C</b>	
Bellafield, Knox .....	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	Burnbrae, 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		
St. Andrew's, Molesworth			

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
Chateaugay, 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
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
Côte des Neiges (Montreal) .....	8
Cranbrook (BC), Knox .....	41
Cranbrook (ON), Knox .....	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
Seaforth, First	
<b>D</b>	
Dalhousie, St. John's .....	5
Dartmouth:	
Iona .....	4
St. Andrew's .....	4
Dawn Township, Knox (see Petrolia) .....	29

Congregation	Presbytery
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	
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
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
<b>E</b>	
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
Englehart:	
St. Paul's .....	20
Tomstown .....	20

Congregation	Presbytery
Erin, Burns .....	17
Ospringle, Knox	
Exeter, Caven (see Mitchell) .....	30
<b>F</b>	
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
<b>G</b>	
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
Gravenhurst, Knox .....	19
Greenhill, Salem (see West River) .....	3

Congregation	Presbytery
Grenfell, Trinity .....	35
Grimsby, St. John's .....	24
Guelph:	
Knox .....	22
Kortright .....	22
St. Andrew's .....	22
Westminster-St. Paul's .....	22
<b>H</b>	
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 .....	24
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
Harrison, 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 Vankleek Hill) .....	9
Hemmingford, St. Andrew's .....	8
Hespeler, 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
Calvin (Edmonton) .....	38
Calvin (Ottawa) .....	10
Hungarian (Montreal) .....	8

Congregation	Presbytery
Hungarian (cont'd):	
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
<b>I</b>	
Ingersoll, St. Paul's .....	26
Ingleside, St. Matthew's (see Morrisburg) ...	9
Innerkip .....	26
Innisfail, St. Andrew's .....	39
Inverness, St. Andrew's .....	7
Iroquois, Knox .....	9
Cardinal, St. Andrew's & St. James	
Ivy .....	19
<b>J</b>	
Jarratt, Willis, (see Uptergrove) .....	19
Jarvis, Knox .....	24
Walpole, Chalmers	
<b>K</b>	
Kamloops, St. Andrew's .....	42
Kanata, Trinity (see Carp) .....	10
Kapuskasing, St. John's .....	20
Kars, St. Andrew's .....	10
Vernon, Osgoode	
Kelowna, St. David's .....	42
Kemptville, St. Paul's .....	9
Mountain, Knox	
Kenora, First .....	33
Kensington .....	6
New London, St. John's	
Keswick .....	18
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
Komoka, Knox (see North) .....	27
Caradoc-St. Andrew's)	

Congregation	Presbytery
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
Myung Sung .....	23
St. Timothy .....	23
Toronto .....	23
Vaughan Community .....	23
Yae Dalm .....	23
Vancouver .....	45
Galilee .....	45
Irae .....	45
Korean .....	45
Winnipeg	
Manitoba Korean .....	45
Winnipeg Somang .....	33
Kouchibouguac, Knox (see Miramichi, Chatham) .....	5
<b>L</b>	
Lachute, Margaret Rodger Memorial .....	8
Lake Ainslie (see Middle River) .....	1
Lake Dore .....	11
Lakefield, St. Andrew's .....	13
Lakehurst, Knox	
Lakehurst, Knox (see Lakefield) .....	13
Lakeshore, St. Andrew's .....	28
Lancaster, St. Andrew's .....	9
Martintown, St. Andrew's	
Langley .....	43
Lansdowne, Church of the Covenant (see Caintown) .....	9
Largie, Duff (see Crinan) .....	27
Laval (Duvernay), St. John's .....	8
Leamington, Knox .....	28
Leaskdale, St. Paul's .....	14
Leggatt's Point .....	7
Lethbridge, St. Andrew's .....	40
Limehouse (see Georgetown) .....	17
Lindsay, St. Andrew's .....	13
Listowel, Knox .....	30
Little Harbour .....	3
Pictou Landing, Bethel	

Congregation	Presbytery	Congregation	Presbytery
Little Narrows .....	1	Melfort, St. James .....	36
Whycocomagh, St. Andrew's		Tisdale, St. Andrew's	
Lloydminster, Knox .....	38	Melita .....	34
Ganton		Merigomish, St. Paul's (see Westville) .....	3
Loch Lomond, Calvin (see Grand River) .....	1	Middle River, Farquharson .....	1
Lochwinnoch .....	11	Lake Ainslie	
Lockport Community .....	33	Midland, Knox .....	19
London:		Millerton, Grace (see Ferguson, Grace and	
Almanarah .....	27	St. James Pastoral Charge .....	5
Chalmers .....	27	Mille Isles .....	8
Elmwood Avenue .....	27	Milton:	
Korean .....	23	Boston .....	17
New St. James .....	27	Omagh	
Oakridge .....	27	Knox .....	17
St. George's .....	27	Milverton, Burns .....	30
St. Lawrence .....	27	Monkton, Knox	
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		Kouchibouquac, 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
<b>M</b>		Dixie .....	17
MacLennan's Mountain, St. John's .....	3	Erindale .....	17
Madoc, St. Peter's .....	12	Glenbrook .....	17
Magnetawan, Knox (see Burk's Falls) .....	21	St. Andrew's (Port Credit) .....	17
Maisonneuve (Montreal) .....	8	St. Andrew's (Streetsville) .....	17
Malagawatch, Fulton (see Orangedale,		We .....	23
Malagawatch) .....	1	Westside .....	23
Malton, St. Mark's .....	17	White Oak .....	17
Manotick, Knox .....	10	Mission, St. Paul's .....	43
Mansfield (see Alliston) .....	19	Mistawasis .....	36
Maple, St. Andrew's .....	18	Mitchell, Knox .....	30
Maple Ridge, Haney .....	43	Exeter, Caven	
Marion Bridge, St. Columba (see Mira		Molesworth, St. Andrew's (see Brussels) ....	30
Pastoral Charge) .....	1	Moncton, St. Andrew's .....	5
Markdale Cooke's .....	31	Monkton, Knox (see Milverton) .....	30
Feverisham		Montague, St. Andrew's .....	6
Markham:		Cardigan, St. Andrew's	
Celebration .....	18	Montreal:	
Chapel Place .....	18	Arabic .....	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
Melbourne:		Moore Knox .....	29
Guthrie (see Appin) .....	27	Mooretown, St. Andrew's .....	29
St. Andrew's (Quebec) .....	7	Moose Creek, Knox (see Maxville) .....	9
		Moose Jaw, St. Mark's .....	35
		Briercrest, Knox	

Congregation	Presbytery
Moosomin, St. Andrew's .....	35
Morewood (see Chesterville) .....	9
Morrisburg, Knox .....	9
Ingleside, St. Matthew's .....	
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
<b>N</b>	
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
North Yarmouth, St. James .....	27
Norval .....	17
Norwich, Knox .....	26
Bookton .....	

Congregation	Presbytery
Norwood, St. Andrew's .....	13
Havelock, Knox .....	
Nottawa, Emmanuel .....	19
<b>O</b>	
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
Oshawa:	
Knox .....	14
Hebron .....	23
St. Luke's .....	14
St. James .....	
St. Paul's .....	14
Ospringle, 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 .....	
<b>P</b>	
Paisley, Westminster .....	31
Glamis, St. Paul's .....	
Palmerston, Knox .....	22
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
Penticton, St. Andrew's .....	42
Perth, St. Andrew's .....	11
Petawawa .....	11

Congregation	Presbytery
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
Picton, 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 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 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
<b>Q</b>	
Quebec City, St. Andrew's .....	7
<b>R</b>	
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
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

Congregation	Presbytery
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 Bourladerie) .....	1
<b>S</b>	
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. Davids, 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
Sandwith, St. Philip's .....	36
Sarnia:	
Laurel-Lea-St. Matthew's .....	29
Paterson Memorial .....	29
St. Andrew's .....	29
St. Giles .....	29
Saskatoon:	
Calvin Goforth .....	36
Saskatoon Native Circle Ministry .....	36
St. Andrew's .....	36
Sauble Beach, Huron Feathers .....	31
Sault Ste. Marie:	
St. Paul's .....	21
Victoria	
Westminster .....	21



Congregation	Presbytery
Schomberg, Emmanuel .....	18
Scotsburn, Bethel .....	3
West Branch, Burns Memorial	
Scotstown, St. Paul's .....	7
Seaforth, First (see Cromarty) .....	30
Selkirk, Knox .....	33
Shakespeare .....	30
Sherbrooke, St. Andrew's .....	7
Sherwood Park .....	38
Shipman, Knox .....	36
Simcoe, St. Paul's .....	26
Slocan, St. Andrew's .....	41
Smiths Falls, Westminster .....	11
Smithville (see Beamsville) .....	25
Snow Road (see McDonald's Corners) .....	11
Sooke, Knox .....	44
South Kinloss (see Lucknow) .....	31
South Monaghan, Centreville (see Peterborough, St. Giles) .....	13
South Nissouri (see Dorchester) .....	27
Southampton, St. Andrew's (see Grey-Bruce Cooperative Ministry) .....	31
Spencerville, St. Andrew's-Knox (see Prescott).....	9
Springville (see East River) .....	3
Stanley, St. Peter's .....	5
Stayner, Jubilee .....	19
Sunnidale Corners, Zion	
Stellarton, First .....	3
Stirling, St. Andrew's .....	12
Stittsville, St. Andrew's .....	10
Stokes Bay, Knox .....	31
Stoney Creek:	
Cheyne .....	24
Heritage Green .....	24
Stouffville, St. James .....	18
Stratford:	
Knox .....	30
St. Andrew's .....	30
Strathroy, St. Andrew's .....	29
Streetsville, St. Andrew's (Mississauga) .....	17
Stroud .....	19
Sudbury:	
Calvin .....	21
Knox .....	21
Summerside .....	6
Sunderland, Wick .....	13
Sundridge, Knox (see Burk's Falls) .....	21
Sunnidale, Zion (see Stayner) .....	19
Sunny Corner, St. Stephen's .....	5
Warwick, St. Paul's	
Sunnybrae, Calvin (see East River) .....	3
Surrey:	
Korean .....	45
Saem Mool .....	45
St. Andrew's, Newton .....	43
Whalley .....	43
Sutherland's River (see Thorburn) .....	3
Sutton West, St. Andrew's .....	18
Swift Current, St. Andrew's .....	35
Swinton Park, St. Andrew's (see Dundalk) .....	31
Sydney, Bethel .....	1
Sydney Mines, St. Andrew's .....	1
Sylvan Lake, Memorial .....	39

Congregation	Presbytery
<b>T</b>	
Tabusintac, St. John's .....	5
Bartibog Bridge, St. Matthew's (Oak Point) New Jersey, Zion	
Tara, Cornerstone .....	31
Tatamagouche, Sedgewick Memorial .....	3
Wallace, St. Matthew's	
Teeswater, Knox .....	31
Kinlough	
Thedford, Knox .....	29
Thompson, St. Andrew's .....	33
Thorburn, Union .....	3
Sutherland's River	
Thornbury, St. Paul's .....	31
Thornhill:	
Thornhill .....	18
Vaughan Community .....	23
Thorold, St. Andrew's .....	25
Thunder Bay:	
Calvin .....	32
First .....	32
Lakeview .....	32
St. Andrew's .....	32
Tillsonburg, St. Andrew's .....	26
Tisdale, St. Andrew's (see Melfort) .....	36
Tiverton, Knox .....	31
Toney River, St. David's (see River John) ...	3
Toronto:	
Armour Heights .....	15
Beaches .....	15
Bonar-Parkdale .....	16
Bridlewood .....	14
Calvin .....	15
Celebration .....	16
Clairlea Park .....	14
Faith Community (see Westview) .....	15
Fallingbrook .....	14
Fellowship .....	16
First Hungarian .....	16
Galilee .....	23
Ghanaian .....	16
Glenview .....	15
Grace (West Hill) .....	14
Graceview .....	16
Guildwood Community .....	14
Iona .....	15
Knox (Agincourt) .....	14
Knox .....	15
Korean:	
Galilee .....	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

Congregation	Presbytery
Toronto (cont'd):	
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
<b>U</b>	
Unionville .....	18
Uptergrove, Knox .....	19
East Oro, Essen	
Jarratt Willis	
Uxbridge, St. Andrew's-Chalmers .....	14
<b>V</b>	
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

Congregation	Presbytery
Vancouver (cont'd):	
Korean .....	45
St. Andrew's and St. Stephen's (North Vancouver) .....	43
St. Columba .....	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) (see Kars) .....	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 .....	19
Victoria West (see Richmond Bay) .....	6
<b>W</b>	
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
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 .....	35
Whycocomagah St. Andrew's (see Little Narrows) .....	1

<b>Congregation</b>	<b>Presbytery</b>
Warton, 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
Wingham, St. Andrew's .....	31
Winnipeg:	
Calvin .....	33
Filipino .....	33
First .....	33
Kildonan Community .....	33
Manitoba Korean .....	45
Place of Hope .....	33

<b>Congregation</b>	<b>Presbytery</b>
Winnipeg (cont'd):	
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
<b>Y</b>	
Yorkton, Grace .....	35

**ADDRESS LIST OF PROFESSIONAL CHURCH WORKERS**

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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.**

No.	Page	Presbytery	No.	Page	Presbytery
1	550	Cape Breton	23	610	Eastern Han-Ca
2	552	Newfoundland	24	613	Hamilton
3	553	Pictou	25	617	Niagara
4	556	Halifax & Lunenburg	26	620	Paris
5	558	New Brunswick	27	622	London
6	562	Prince Edward Island	28	625	Essex-Kent
7	565	Quebec	29	627	Lambton-West Middlesex
8	566	Montreal	30	629	Huron-Perth
9	570	Seaway-Glengarry	31	632	Grey-Bruce-Maitland
10	573	Ottawa	32	636	Superior
11	576	Lanark & Renfrew	33	637	Winnipeg
12	578	Kingston	34	639	Brandon
13	580	Lindsay-Peterborough	35	640	Assiniboia
14	584	Pickering	36	641	Northern Saskatchewan
15	587	East Toronto	37	642	Peace River
16	590	West Toronto	38	643	Edmonton-Lakeland
17	593	Brampton	39	645	Central Alberta
18	597	Oak Ridges	40	646	Calgary-Macleod
19	600	Barrie	41	649	Kootenay
20	604	Temiskaming	42	649	Kamloops
21	605	Algoma & North Bay	43	651	Westminster
22	606	Waterloo-Wellington	44	655	Vancouver Island
			45	657	Western Han-Ca

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**INDEX****A**

Additional Motion, 2014:	
Assembly Council – Importance of local congregations .....	259
Additional Motions, 2015:	
Assembly Council – Book of Forms, Appendix A-29 .....	225-26,13
Assembly Council – Implementing recommendations of Truth and Reconciliation Commission .....	223-25
Ecumenical and Interfaith Relations, Commissioner’s Overture – Public prayer .....	292-97,41
Additional Motions, 2016:	
Assembly Council – Agencies, committee and colleges report only every two or three years .....	40
Assembly Council – Holding biennial Assemblies (defeated) .....	25,36
Clerks of Assembly – Assign time allotments for report presenters at Assembly .....	41
General Assembly – Prayer for Moderator and committees, maintain harmony and unity .....	43
Life and Mission Agency – Moderator letter re release of the Rev. Hyeon Soon Lim .....	38
Life and Mission Agency – Moderator letter re commending government response to refugees .....	39
Life and Mission Agency and Church Doctrine – study Romans 14:1-13 during consultation .....	39
Addresses:	
Camps, synod and presbytery, contact information .....	548-49
Church Archives .....	Title Page
Clerks of presbytery, names and contact information .....	550-658
Clerks of session and congregational address .....	550-658
Clerks of synod, names and contact information .....	545
Congregations, listed by presbytery .....	550-658
Crieff Hills Community (Maclean Estate) .....	Title Page
Knox College .....	Title Page
National Presbyterian Museum, The .....	Title Page
Presbyterian College, The .....	Title Page
Professional Church Workers, address list .....	695-728
St. Andrew’s Hall .....	Title Page
The Presbyterian Church in Canada, National Office .....	Title Page
Vancouver School of Theology .....	Title Page
Advise with the Moderator, Committee to:	
2015–2016 Committee, report of .....	200-01,12
2016–2017 Committee, named .....	24
Appreciation to the Rev. Karen R. Horst .....	200-01,12
Nomination and election of the Rev. Douglas H. Rollwage .....	201,10-11
Regulation re voting .....	201
Thanks to individuals and bodies .....	200-01,12
Visits made by Moderator .....	200-01,11,21-22
Agencies, Boards, Committees, Standing, membership of, 2015–2016:	
Assembly Council .....	29-30
Church Doctrine, Committee on .....	30
Ecumenical and Interfaith Relations, Committee on .....	31
History, Committee on .....	31
International Affairs, Committee on .....	31
Knox College, Governing Board .....	33-34
Life and Mission Agency Committee .....	32
Maclean Estate Committee (Crieff Hills Community) .....	32
Nominate Standing Committees, Committee to .....	32-33
Pension and Benefits Board .....	33
St. Andrew’s Hall, Board of .....	34
The Presbyterian College, Board of Governors .....	34
Trustee Board .....	33
Allen, Dr. Richard, retirement .....	361
Amalgamated Congregations, Commission on Assets of Dissolved and .....	212
Appeal No. 1, 2015 – against the actions and censure of the Presbytery of Brampton	
against the Rev. Edward Dowdles .....	462-68,16
Appendix A-29, Book of Forms, Call and Guarantee of Stipend, amended .....	225-26,13
Architecture, Committee on Church .....	211-12
Archives and Records Management .....	205-09,25,306
Book of Forms, Appendix G, Archives and Records Management, revised .....	207-09,25
Arms Trade Treaty .....	313-14,23
Assembly Council:	
Report of .....	201-44,13,25,36,40
Membership .....	29-30

Additional Motions 2015:  
 Book of Forms, Appendix A-29 ..... 225-26,13  
 Implementing recommendations of Truth and Reconciliation Commission ..... 223-25  
 Appreciation to retiring members ..... 233  
 Book of Forms, Appendix A-29, Call and Guarantee of Stipend, amended ..... 225-26,13  
 Chief Financial Officer and Treasurer:  
 Mr. Oliver Ng, appointment ..... 204-05,13  
 Mr. Stephen Roche, Minute of Appreciation ..... 202-03,13  
 Committees and Commissions of Council:  
 Archives and Records Committee ..... 205-09,25  
 Book of Forms, Appendix G, Archives and Records Management, revised ..... 207-09,25  
 Audit Committee ..... 210,13  
 Benevolence Committee:  
 Benevolent Funds ..... 210  
 Bursary Funds ..... 210-11  
 Fund for Ministerial Assistance ..... 211  
 Church Architecture, Committee on ..... 211-12  
 Commission on Assets of Dissolved and Amalgamated Congregations ..... 212  
 Ewart Endowment for Theological Education ..... 212-14,25  
 Grants ..... 212-13  
 Terms of Reference, revised ..... 213-14,25  
 Executive ..... 205  
 Finance Committee ..... 214-18, 236-44,40  
 2017 Budget ..... 216-18,236-37,40  
 2018–2020 Three Year Forecast ..... 218,237,40  
 2018 Budget Working Group ..... 218  
 Narratives – 2015 Financial Results:  
 Balance Sheet ..... 214-15  
 Bequests ..... 214  
 Budget 2017 ..... 216-218  
 Interfund Transfers ..... 215-16  
 Pension Fund ..... 216  
 Presbyterians Sharing ..... 215  
 Statement of Revenues and Expenses for Operating Fund ..... 215  
 Three Year Forecast 2018–2020 ..... 218  
 Statements:  
 Balance Sheet as at December 31, 2015 ..... 238  
 Colleges: Knox, Presbyterian and St. Andrew’s Hall ..... 243  
 J.B. Maclean Bequest Fund ..... 240  
 Pension Fund ..... 241  
 Presbyterian Church Building Corporation, The ..... 242  
 Presbyterian Record Inc. .... 243  
 Receipts and Expenditures for the year ending December 31, 2015 ..... 236-237  
 Receipts and Expenditures, Forecast for the period 2018–2020 ..... 237,40  
 Revenues and Expenses and Changes in Fund Balances, December 31, 2015 ..... 239  
 Women’s Missionary Society ..... 244  
 Management Team ..... 218  
 Minimum Stipend and Allowance Schedule for 2017 ..... 231,234-35  
 General Assembly:  
 Budgeting for costs ..... 226,13  
 Central location, holding in a ..... 227,25,36  
 Design Team, Terms of Reference ..... 227-28  
 Human Sexuality, timeline regarding overtures relating to ..... 228-30,36  
 Indian Residential Schools Settlement Agreement ..... 231-32  
 Ecumenical Working Group on Residential Schools ..... 232  
 Life and Mission Agency, collaboration ..... 233  
 Minimum Stipend and Allowance Schedule, 2017 ..... 231,234-35  
 Minute of Appreciation, Mr. Stephen Roche ..... 202-03,13  
 Ng, Mr. Oliver, Chief Financial Officer and Treasurer, appointment ..... 204-05,13  
 Overtures:  
 No. 3, 2015 – Budgeting for General Assembly ..... 226,13  
 Nos. 13, 22 and 36, 2015 – Establishing a Native Ministries Endowment Fund ..... 226-27,13  
 No. 17, 2015 – Holding General Assembly in a central location ..... 227,25,36  
 No. 37, 2015 – Request for process for a congregation leaving the denomination ..... 228  
 No. 1, 2016 – Revising appointment protocols for associate secretaries ..... 228,36  
 No. 2, 2016 – Timeline regarding overtures related to human sexuality ..... 228-30,36  
 Nos. 4, 5 and 7, 2016 – Process for a congregation leaving the denomination ..... 228

No. 8, 2016 – Standing Committees, secretaries .....	231,13
No. 9, 2016 – Utilize and develop resources re passive energy .....	231
Native Ministries Endowment Fund, establishing a .....	226-27,13
Passive energy, utilize and develop resources re .....	231
Roche, Mr. Stephen, Chief Financial Officer and Treasurer, Minute of Appreciation .....	202-03,13
Special Committee re Pension Solvency Funding .....	232,40
Stipend, annual adjustment of:	
Book of Forms, Appendix A-29, Call and Guarantee of Stipend, amended .....	225-26,13
Strategic Plan, to guide the national church in its mission .....	218-20,25
Terms of Reference, Assembly Council, revised .....	220-23,25
Truth and Reconciliation Commission, implementing Calls to Action .....	223-25
Atlantic Mission Society:	
Report of .....	245,16,25
Annual meeting, the 139th .....	245
Constitutional By-Laws, adopted .....	245
Discovery Days, theme “Joy in the Lord” .....	245
Mission projects .....	245
Purpose .....	245
<i>The Presbyterian Message</i> .....	245
<b>B</b>	
Barnett-Cowan, Canon Dr. Alyson .....	20-21
Barrier Act, remitted by the 2015 Assembly, replies from presbyteries:	
Remit A, Book of Forms 32, attestation of records of dissolved synods .....	248,461-62,41
Remit B, Book of Forms 259.2, process for dissolving a synod .....	248,462,41
Barrier Act, remitted by the 2016 Assembly:	
Remit A, Book of Forms 65–80.2, Overtures and Petitions .....	5,286-88,40
Benevolent Committee:	
Benevolent Funds .....	210
Bursary Funds .....	210-11
Fund for Ministerial Assistance .....	211
Bible, Understanding and Interpreting the .....	265-78,39
Bills and Overtures, Committee on .....	246-47,15-16,25,37-38,248,11
<i>Body, Mind and Soul</i> , Study Guide on Human Sexuality .....	259-60,319,435-36,438
Book of Forms:	
Appendix A-29 – Call and Guarantee of Stipend, amended .....	225-26,13
Appendix G – Archives and Records Management, revised .....	207-09,25
Appendix K – Procedures for the Dissolution of a Synod, added .....	289-90
Changes to legislation:	
Section 12.1, dissent when absent from the court, deleted .....	286,40
Section 32, attestation of records of dissolved synods .....	248,461-62,41
Section 80.2, renumbered as 300 .....	288,40
Section 259.2, process for dissolving a synod .....	248,462,41
Section 312, distribution of Acts and Proceedings, amended .....	289,16
Declaratory Act reference, Ministers of World Communion of Reformed Churches Presiding at the Lord’s Table .....	285,16
Remits 2016, remitted under the Barrier Act:	
Remit A, Book of Forms 65–80.2, Overtures and Petitions .....	5,286-88,40
Budget 2017 .....	216-18,40,236-37
Business, Committee on:	
First report .....	247-51,11-12
Membership .....	248,11
Additional motions and amendments .....	248,11
Agenda documentation .....	249,11
Announcements in writing .....	247,11
Circulation of materials .....	249,11
Clerks of Assembly, the Rev. Dr. Tony Plomp .....	248,11
Committees of 2016 Assembly, membership of .....	248,11
Conveners of committees and staff, permission to speak .....	249,11
Leave to sit .....	248,11
Memorials, Petitions, References, Corrective Cases and Appeals .....	250
Notices of Motion .....	251
Overtures .....	250
Registration with Assembly Office .....	247,11
Sederunts .....	247,11
Young Adult and Student Representatives, advisory vote .....	249,11
Subsequent reports .....	15,17,18,19,20,22,23,24,26,28,35,37,44

## C

Call and Guarantee of Stipend, Book of Forms, Appendix A-29, amended .....	225-26,13
Camps, synod and presbytery, contact information .....	548
Canada Youth (CY 2016) .....	324-25
Canadian Council for International Co-operation (CCIC) .....	425-26
Canadian Council for Refugees (CCR) .....	426
Canadian Council of Churches (CCC) .....	299-300,384-85
Canadian Ecumenical Justice Initiatives (KAIROS) .....	381-83,424
Canadian Foodgrains Bank (CFGB) .....	405-07
Canadian Forces Chaplaincy .....	399-400
Canadian Ministries, report of .....	322-58,16,38
Advisory Committees:	
Canadian Ministries .....	335
Chinese Consultation .....	335
Growing Churches Fund Task Group .....	335
Hungarian Ministries .....	335
National Native Ministries Council (NNMC) .....	335
Christian Education:	
A Study for the Church .....	327
Association of Presbyterian Church Educators (APCE) .....	325
Book Studies, <i>A Christmas Carol and Still Alice</i> .....	327
Camping .....	325
Canada Youth (CY) .....	324-25
Children and Worship .....	323-24
Curriculum Comparison Guide and Christian Education Resources .....	327
<i>Equipping For</i> .....	326
Funds:	
Conference Support .....	326
Creative Ministry with Children and Youth .....	325
Lay Bursary .....	326
Lorraine Major .....	326
Niven .....	326
Opening Doors to Discipleship .....	324
Presbyterians are Talking About .....	326
Reading Lists .....	327
Teacher/Leader Courses (TLC) .....	323
Mandate .....	323
Mission reports – Canadian Ministries:	
The Atlantic Provinces:	
Knox Church, Campbellton and St. Luke’s Church, Bathurst, NB .....	336-39
St. Matthew’s Church, Grand Falls, NL .....	336
Quebec and Eastern Ontario:	
Action Réfugiés, Montréal, QC .....	339
Église St-Luc, Montreal, QC .....	341
La Communauté Chrétienne Siloé, Montreal, QC .....	339-40
Tyndale-St. Georges Community Centre, Montreal, QC .....	340-41
Central, Northeastern Ontario and Bermuda:	
Antioch Community Church, Oakville, ON .....	343-44
ARISE Ministry, Toronto, ON .....	344-45
Nigerian Church, Toronto, ON .....	341-42
Sohrae Church, Toronto, ON .....	344
Two Rivers Church, Guelph, ON .....	242-43
Southwestern Ontario:	
Almanarah Church, Hamilton, ON .....	345-46
Almanarah Church, London, ON .....	347-48
Central, Grey-Bruce Cooperative Ministry, ON .....	348-49
Heritage Green, Stoney Creek, ON .....	346-47
Manitoba and Northwestern Ontario:	
Anamiewigummig (Kenora Fellowship Centre), Kenora, ON .....	349-50
Filipino Church, Winnipeg, MB .....	350
Lighthouse Evangelical Arabic Church, Winnipeg, MB .....	351
Winnipeg Inner City Missions, MB .....	350-51
Saskatchewan:	
Knox and Dunleath Churches, Yorkton, SK .....	351-52
Mistawasis Memorial Church, Mistawasis Reserve, SK .....	352
Saskatoon Native Circle Ministry, Saskatoon, SK .....	352-53

British Columbia:	
Cariboo House Church Mission, Cariboo Region, BC .....	354
Edmonton Urban Native Ministry, Edmonton, AB (Western Han-Ca) .....	353-54
Hummingbird Ministries, Richmond, BC .....	355-56
Nazko and Area Dakelh Outreach, Nazko, BC .....	354-55
St. Stephen's Church, Creston, BC .....	357-58
Vancouver Hanmaum Church, Langley, BC .....	356-57
Partnerships in Ministry:	
Appointments requested by presbyteries .....	331-32
Avondbloem Experimental Fund .....	331
Chisholm Fund .....	331
Congregation Development Conferences .....	329
Ecumenical Shared Ministries .....	332
Evangelism .....	333
Grants Committee .....	328
Growing Churches Fund .....	328-29
Leading with Care .....	333
MacBeth-Baker Fund .....	331
McBain/Barker Small Community Capital Fund .....	331
New Congregational Development .....	328
New Congregational Development Capital Fund .....	328
Operating Grant Categories .....	328
Properties, supporting with ownership .....	329
Renewing Ministries .....	329
Renewing Ministries Capital Fund .....	330
Rural and Remote Ministry Fund .....	330
Sharing Resources .....	328
Special Projects Fund .....	331
Supporting Specialized Ministries:	
Inner City .....	330
Native .....	330
Sustaining Ministries Grants .....	330
Worship:	
Bulletins .....	334
<i>These Days</i> .....	334
Worship and Liturgy Trust Fund .....	334
Worship Resources .....	334
Carbon Disclosure Project, renamed CDP – Driving Sustainable Economics .....	385-86
Carbon Footprint, General Assembly 2015 .....	385-86
Changes affecting students, professional church workers, congregations .....	514-33
Chaplaincies, Canadian Forces .....	399-400
Chief Financial Officer and Treasurer:	
Mr. Oliver Ng, appointment .....	204-05,13
Mr. Stephen Roche, Minute of Appreciation .....	202-03,13
Christian Education .....	(see Canadian Ministries)
Church Architecture, Committee on .....	211-12
Church Council on Justice and Corrections .....	383-84
Church Doctrine, Committee on:	
Report of .....	251-80,25-26,27-28,39
Membership .....	30
500th Anniversary of Protestant Reformation .....	259
Additional Motion 2014, re importance of local congregations .....	259
Appreciation to retiring members .....	280
<i>Body, Mind and Soul</i> , Study Guide on Human Sexuality .....	259-60
Living in God's Mission Today .....	258
Memorial No. 1, 2015 – Process re changes to church's teaching on human sexuality .....	278-79,39
Overtures, 2015 – Related to human sexuality, (For titles see main index entry for Overtures)	
Nos. 4, 5, 6, 7, 8, 10, 11, 12, 14, 15, 16, 18, 19, 21, 23, 24, 26, 29,	
30, 31, 32, 33, 35 .....	260-65,28,39
Overture No. 34, 2015 – Special Committee Rec. No. 1, 2015, physician assisted death .....	278
Presbyterian Polity, A Study of: Its Distinctives and Directions for the 21st Century .....	251-58,26
Protestant Reformation, 500th anniversary of .....	259
Publications .....	279
Special Committee Rec. No. 1, 2015, Overture No. 34, 2015, physician assisted death .....	278
The Way of God's Reign .....	261-65,26,28,39
Understanding and Interpreting the Bible .....	265-78,39
Clerks and conveners of presbytery and synod standing committees .....	546-47

Clerks of Assembly:	
Report of .....	280-92,16,23,40-41
Book of Forms proposals:	
Appendix K, Procedures for the Dissolution of a Synod, added .....	289-90
Section 12.1, dissent when absent from the court, deleted .....	286,40
Section 65-80.2, Petitions, Memorials and Overtures, remitted under Barrier Act .....	286-88,40
Section 80.2, renumbered as 300 .....	288,40
Section 312, distribution of Acts and Proceedings, amended .....	289,16
Book of Forms proposal to 2017 General Assembly:	
Sections 252 and 373, deposition definition .....	290
Clerks' Corner, presbytery and synod clerks resource .....	291
Commission re Matters Left Uncared for or Omitted, 2015–2016, report of .....	291-92
Consultations .....	290-91
Declaratory Act, Ministers of World Communion of Reformed Churches	
Presiding at the Lord's Table .....	285,16
<i>Eldership, Equipping For</i> .....	291
Memorial No. 1, 2015 – Process re changes to church's teaching on human sexuality, definition of scope and purpose of a Declaratory Act .....	283-84,16
Orientation for commissioners .....	291
Overtures:	
No. 37, 2015 – Process for a congregation to leave the denomination .....	281-83,23
No. 3, 2016 – Barrier Act and an individual's dissent .....	284-85,16
Nos. 4, 5 and 7, 2016 – A policy for a congregation leaving the denomination .....	281-83,23
Plomp, the Rev. Dr. Tony, longest serving Clerk of the General Assembly .....	280,16
Responsibilities and service .....	291
Support to sessions, presbyteries and synods .....	291
Clerks of Assembly, historic list of .....	3
Clerks of presbytery, names and contact information .....	550-658
Clerks of session and congregational mailing address .....	550-658
Clerks of synod, names and contact information .....	545
Coalitions, participation in .....	(see Ecumenical Coalitions)
Colleges:	
Knox College .....	(see Knox College)
St. Andrew's Hall .....	(see St. Andrew's Hall)
The Presbyterian College .....	(see Presbyterian College, The)
Vancouver School of Theology .....	(see Vancouver School of Theology)
Commission, Special, re Appeal No. 1, 2015 .....	462-68,16
Commission on Assets of Dissolved and Amalgamated Congregations .....	212
Commission re Matters Left Uncared for or Omitted, 2015–2016, report of .....	291-92,16
Commission re Matters Left Uncared For or Omitted, 2016–2017, established .....	43
Commissioner orientation .....	12,291
Commissioners to 142nd General Assembly, roll of .....	6-10
Committee, Special, re Pension Solvency Funding .....	468-69
Assembly Council recommendation, allocating capital from dissolved congregations .....	232,40
Committee to Advise with the Moderator .....	200-01,12
Committee to Nominate .....	(see Nominate Standing Committees, Committee to)
Committees of 2016 Assembly:	
Bills and Overtures, Committee on .....	248,11,246-47,15-16,25,37-38
Business, Committee on .....	247-51,11-12,15,17,18,19,20,22,23,24,26,28,35,37,44
Confer with the Moderator, Committee to .....	248,11,24,43
Courtesies and Loyal Addresses, Committee on .....	248,11,42-43
Examine Records of Assembly, Synods, Assembly Council, Committee on .....	248,11,14,41
Remits, Committee on .....	248,11,461-62,41
Roll and Leave to Withdraw, Committee on .....	248,11,15,18,35
Terms of Reference .....	248,11
Communications, report of .....	358-60,16
Advisory Committee .....	360
Resource Production:	
General Assembly, live video feed .....	360
Online forms .....	360
PCC Style Guide and Web Standards .....	360
PCCConnect .....	360
PCPak .....	359-60
Workshops, websites and communications .....	358
Website Operations:	
Online Donations .....	359
PCCWeb .....	359



Presbyterian.ca .....	358
Regional News .....	359
Social Media .....	359
Website Development .....	359
Confer with the Moderator, Committee to .....	248,11,24,43
Congregations:	
Alphabetical list, by municipality .....	695-705
Changes affecting students, professional church workers, congregations .....	514-33
Listed by presbytery .....	550-658
Statistical and financial information .....	659-94
Continuing Education Committee .....	394
Corporations, related to the General Assembly .....	4
Courtesies and Loyal Addresses, Committee on .....	248,11,42-43
Crieff Hills Community .....	(see Maclean Estate)
CY2016, Canada Youth .....	324-25

## D

de Combe, Ms. Jennifer, appointed Associate Secretary, Canadian Ministries .....	320-21
Declaratory Act, Ministers of World Communion of Reformed Churches	
Presiding at the Lord's Table .....	285,16
Degrees and their sources, supplementary list of .....	544
Diaconal Ministries, Order of:	
Biennial Council .....	397-98
Diaconal organizations .....	398
Grants and Bursaries .....	398
Memorials .....	398
Overture No. 25, 2015 – Revising and reforming diaconate .....	396-97,20
Partner in Ministry, A .....	398
Task Force on the future of Diaconal Ministries .....	398
Dissolved and Amalgamated Congregations, Commission on Assets of .....	212
Doctrine, Committee on Church .....	(see Church Doctrine, Committee on)

## E

E.H. Johnson Memorial Fund Committee, The Dr.:	
Membership .....	367-68
2015 Award Recipient, Canadian Council for Refugees .....	367
2016 Award Recipient, Dr. Bernard Sabella .....	367,18
Ecology:	
Canada's Carbon Emissions and Reduction Commitments .....	387
Carbon Disclosure Project (CDP) – driving sustainable economies .....	385
Carbon Footprint, General Assembly 2015 .....	385-86
Climate change, intergovernmental panel on .....	387
Climate change, update .....	387
Presbyterian Church in Canada's investments .....	385
Ecumenical, Interfaith and International Visitors:	
Barnett-Cowan, Canon Dr. Alyson .....	20-21
Filson, Dr. Gerald .....	27
Kató, the Rt. Rev. Béla .....	13,35-36
Kiss, the Rev. Tibor .....	13,35-36
Sabella, Dr. Bernard .....	367,18
Ecumenical and Interfaith Relations Committee:	
Report of .....	292-301,41
Membership .....	31
Commission's Overture, 2015 – Public prayer .....	292-97,41
Dialogues:	
Canadian Christian-Jewish Consultation (CCJC) .....	300
Christian Reformed Church of North America – The Presbyterian Church in Canada .....	300-301
Global and National Communions:	
Canadian Council of Churches (CCC) .....	299-300
Evangelical Fellowship of Canada (EFC) .....	300
World Communion of Reformed Churches (WCRC) .....	299
World Council of Churches (WCC) .....	298-99
Human Sexuality, concern re impact on ecumenical relationship and internal unity .....	298
Parliament of the World's Religions .....	301
Public Prayer, Commissioner's Overture 2015 .....	292-97,41

World Council of Churches study documents:  
*The Church: Towards a Common Vision* ..... 298-99  
*Together Towards Life: Mission and Evangelism in Changing Landscapes* ..... 298-99

Ecumenical Coalitions, Councils and Groups:  
 Canadian Christian-Jewish Consultation (CCJC) ..... 300  
 Canadian Council for International Cooperation (CCIC) ..... 425  
 Canadian Council for Refugees (CCR) ..... 426  
 Canadian Council of Churches (CCC) ..... 299-300,384-85  
 Canadian Ecumenical Justice Initiatives (KAİROS) ..... 381-83,424  
 Church Council on Justice and Corrections (CCJC) ..... 383-84  
 Ecumenical Advocacy Alliance (EAA) ..... 425  
 Evangelical Fellowship of Canada (EFC) ..... 300  
 Inter-Agency Coalition of AIDS and Development (ICAD) ..... 426  
 KAİROS, Canadian Ecumenical Justice Initiatives ..... 381-83,424  
 Manitoba Council for International Cooperation (MICIC) ..... 426  
 Ontario Council for International Co-operation (OCIC) ..... 426  
 Saskatchewan Council for International Co-operation (SCIC) ..... 426-27  
 World Communion of Reformed Churches (WCRC) ..... 299  
 World Council of Churches (WCC) ..... 298-99,424

Ecumenical Working Group on Residential Schools ..... 232

Education and Reception, Life and Mission Agency, Committee on:  
 Report of ..... 439-444,12,27  
 Membership ..... 444  
 Applications, new ..... 442-44  
 Cases in progress ..... 440-41  
 Cases in which action has been completed ..... 440  
 Cases to be dropped ..... 442

Employee Assistance Program, pilot project ..... 391-92

Evangelical Fellowship of Canada (EFC) ..... 300

Ewart Endowment for Theological Education ..... 212-14,25  
 Grants ..... 212-13  
 Terms of Reference, revised ..... 213-14,25

Examine Records, Committee to ..... 248,11,14,41

**F**

Filson, Dr. Gerald ..... 27

Finance Committee, Assembly Council ..... 214-18,236-44,40

Financial Information, Assembly Council:  
 Finance Committee ..... 214-18, 234-44,40  
 2018 Budget Working Group ..... 218  
 Narratives – 2015 Financial Results:  
 Balance Sheet ..... 214-15  
 Bequests ..... 214  
 Budget 2017 ..... 216-218  
 Interfund Transfers ..... 215-16  
 Pension Fund ..... 216  
 Presbyterians Sharing ..... 215  
 Statement of Revenues and Expenses for Operating Fund ..... 215  
 Three Year Forecast 2018–2020 ..... 218

Statements:  
 Balance Sheet as at December 31, 2015 ..... 238  
 Colleges: Knox, Presbyterian and St. Andrew’s Hall ..... 243  
 J.B. Maclean Bequest Fund ..... 240  
 Pension Fund ..... 241  
 Presbyterian Church Building Corporation, The ..... 242  
 Presbyterian Record Inc. .... 243  
 Receipts and Expenditures for the year ending December 31, 2015 ..... 236-237  
 Receipts and Expenditures, Forecast for the period 2018–2020 ..... 237,40  
 Revenues and Expenses and Changes in Fund Balances, December 31, 2015 ..... 239  
 Women’s Missionary Society ..... 244

Funds, Benevolence Committee:  
 Benevolent Funds ..... 210  
 Bursary Funds ..... 210-11  
 Fund for Ministerial Assistance ..... 211

**G**

Gale, the Rev. Dr. Herbert, Minute of Appreciation ..... 321-22,14

General Assembly:

- Budgeting for costs, Overture No. 3, 2015 ..... 226,13
- Carbon footprint ..... 385-86
- Central location, holding in a ..... 227,25,36
- Design Team, Terms of Reference ..... 227-28

General Assembly, 2016:

- Commissioners to the General Assembly, a service for ..... 6
- Committees of 2016 Assembly:
  - Bills and Overtures, Committee on ..... 248,11,246-47,15-16,25,37-38
  - Business, Committee on ..... 247-51,11-12,15,17,18,19,20,22,23,24,26,28,35,37,44
  - Confer with the Moderator, Committee to ..... 248,11,24,43
  - Courtesies and Loyal Addresses, Committee on ..... 248,11,42-43
  - Examine Records of Assembly, Synods, Assembly Council, Committee on ..... 248,11,14,41
  - Remits, Committee on ..... 248,11,461-62,41
  - Roll and Leave to Withdraw, Committee on ..... 248,11,15,18,35
  - Terms of Reference ..... 248,11
- Constituted ..... 6
- Corporations, related ..... 4
- Dissolved ..... 44
- Ecumenical, Interfaith and International guests:
  - Barnett-Cowan, Canon Dr. Alyson ..... 20-21
  - Filson, Dr. Gerald ..... 27
  - Kató, the Rt. Rev. Béla ..... 13,35-36
  - Kiss, the Rev. Tibor ..... 13,35-36
  - Sabella, Dr. Bernard ..... 367,18
- Former Moderators recognized ..... 15
- Minutes:
  - 2015 General Assembly, examined ..... 248,11,14,41
  - First six sederunts adopted ..... 43
  - Presentation of ..... 22,35,43
  - Taken as read, remaining sederunts ..... 43
- Moderator:
  - Election and installation of the Rev. Douglas Rollwage ..... 201,10-11
  - Presbytery nominations for Moderator of 142nd General Assembly ..... 452,16
  - Report re moderatorial year, the Rev. Karen R. Horst ..... 200-01,11,21-22
- Officers of ..... 1
- Records of Assembly and Assembly Council ..... 248,11,14,41
- Report briefing panels ..... 12,14,16,17
- Reports without recommendations ..... 16-17
- Roll of ..... 6-10
- Standing Committees of, 2016-2017:
  - List of ..... 4
  - Membership of ..... 29-34
- Student Representatives ..... 10,40
- Traditional Territory, acknowledgement of ..... 6
- Worship ..... 6,15,17,24,37
- Young Adult Representatives ..... 10,39

God’s Reign, The Way of ..... 261-65,26,28,39

Goldcorp, Shareholder dialogue with ..... 315-16,23

Gordon, the Rev. Dr. Dorcas, leaving Knox College ..... 486,37

Guidance Conferences ..... 390

**H**

Healing and Reconciliation Program:

- Advisory Committee ..... 381
- Ecumenical Working Group on Residential Schools ..... 232
- Indian Residential Schools Settlement Agreement ..... 231-32
- Local Leaders Network and Training ..... 377
- Outreach ..... 377
- Seed Fund Projects ..... 377-78
- Truth and Reconciliation Commission, Calls to Action, implementing ..... 223-25,378
- Congregations are responding to the Calls to Action ..... 380-81,20
- Indigenous people, responding to initiatives from ..... 379
- Peoples of faith moving forward in reconciliation ..... 380
- Truth and Reconciliation Commission of Canada ..... 379-80

Heritage Sunday recommendation, February 19, 2017 ..... 302,19

History, Committee on:

- Report of ..... 301-06,18-19
- Membership ..... 31
- Archives ..... 306
- Canada, 150th anniversary of Confederation ..... 303
- Canadian Society of Presbyterian History ..... 305-06
- Heritage Sunday recommendation, February 19, 2017 ..... 302,19
- History prizes ..... 302,19
- National Presbyterian Museum ..... 304,19
- Oral and Visual History Project ..... 305
- Ordination of Women, 50th Anniversary ..... 303
- Presbyterian History* ..... 305
- Reformation @ 500 Anniversary Project ..... 302-03,19
- Retiring Clergy, recognition of ..... 305,19

Human sexuality, Memorial No. 1, 2015, changes to church's teaching on ..... 278-79,39,283-84,16

Human sexuality, timeline regarding overtures relating to ..... 228-30,36,499-500

I

Indian Residential Schools Settlement Agreement ..... 231-32

- Ecumenical Working Group on Residential Schools ..... 232

Indigenous Peoples, Treatment of Minority and ..... 306-13,23

International Affairs Committee:

- Report of ..... 306-18,23
- Membership ..... 31
- Arms Trade Treaty ..... 313-14,23
- Goldcorp Dialogue, report on ..... 315-16,23
- Sustainable Development Goals 2015–2030, Transforming the World ..... 314-15,23
- Treatment of Minority and Indigenous Peoples ..... 306-13,23

  - Canada and LGBT Refugee Claimants ..... 313,23
  - Haitians in the Dominican Republic ..... 309-10,23
  - Indigenous People in Guatemala ..... 311-12,23
  - Koreans in Japan ..... 307-08,23
  - Roma in Hungary and the Ukraine ..... 310-11,23
  - Sexual Minorities ..... 312-13

International Ministries, report of ..... 361-76,14,27

- Advisory Committee ..... 367
- Allen, Dr. Richard, retirement ..... 361
- Amity, Summer English Program, China ..... 363-64
- Appointments and short-term volunteers, new:
  - Cole, Ms. Chantel, Guatemala ..... 363
  - Sherbino, the Rev. Joel and Ms. Rebecca, Malawi ..... 363
  - Verwey, Ms. Michelle, North India ..... 363
  - Zavitz, Ms. Amy, Malawi ..... 363
- Categories of Service ..... 361
- E.H. Johnson Memorial Fund Committee, The Dr.:
  - Membership ..... 367-68
  - 2015 Award Recipient, the Canadian Council for Refugees ..... 367
  - 2016 Award Recipient, Dr. Bernard Sabella ..... 367,18
- Ecumenical Accompaniment Program in Palestine/Israel (EAPPI) ..... 364
- Ecumenical Relationships ..... 367
- Johnston, Mr. Brian, Minute of Appreciation ..... 361-62,14
- Leadership Development Program ..... 366-67
- Mandate ..... 361
- Mission Reports:
  - Africa:
    - Sherbino, the Rev. Joel and M. Rebecca ..... 369
  - Asia:
    - Gamble, Ms. Louise ..... 365
    - Ling, Mr. Sam and Mrs. Linda ..... 369-70
    - McKelvie, Dr. Bill and Mrs. Sheila ..... 370-71
    - McLean, the Rev. Dr. Paul D. ..... 371-72
    - Siverns, the Rev. Dr. Ted ..... 372-73
    - Verwey, Ms. Michelle ..... 373-74
  - Central America and the Caribbean:
    - Van Wissen-Zuniga, Ms. Denise ..... 368

Europe:

- Johnston, Mr. Brian ..... 374
- Pandy-Szekeres, Ms. Anna ..... 374-75
- Pandy-Szekeres, Dr. David ..... 375-76

Partnership Events:

- Japan ..... 364
- Malawi, Synods of Livingstonia and Blantyre ..... 364
- Moderator’s trip to Eastern Europe ..... 364

Personnel and Partnerships:

- Church or Agency listed by country/region ..... 365-66
- Visits from Overseas Partners to Canada ..... 366

Retirement, Dr. Richard Allen ..... 361

Staff transitions ..... 361-63,14,27

van Wissen, Ms. Denise, Minute of Appreciation ..... 362-63,27

**J**

Johnston, Mr. Brian, Minute of Appreciation ..... 361-62,14

Justice Ministries, report of ..... 376-89,20,436-39

Advisory Committee ..... 389

Canadian Council of Churches:

- Biotechnology Reference Group ..... 385
- Commission on Justice and Peace ..... 384
- Project Ploughshares ..... 384-85

Church Council on Justice and Corrections (CCJC) ..... 383-84

Ecology:

- Canada’s Carbon Emissions and Reduction Commitments ..... 387
- Carbon Footprint, General Assembly 2015 ..... 385-86
- CDP – Driving Sustainable Economies, formerly called Carbon Disclosure Project ..... 385
- Climate change, intergovernmental panel on ..... 387
- Climate change, update ..... 387
- Presbyterian Church in Canada’s investments ..... 385

Healing and Reconciliation Program:

- Advisory Committee ..... 381
- Local Leaders Network and Training ..... 377
- Outreach ..... 377
- Seed Fund Projects ..... 377-78
- Truth and Reconciliation Commission, Calls to Action, Plan to Implement ..... 378-81,20
- Congregations are responding to the Calls to Action ..... 380-81,20
- Indigenous People, responding to initiatives from ..... 379
- Peoples of faith moving forward in reconciliation ..... 380
- Truth and Reconciliation Commission of Canada ..... 379-80

Human sexuality, Overtures 2015 ..... 388,20,436-39

KAIROS, Canadian Ecumenical Justice Initiatives:

- Board of Directors, representatives ..... 383
- Dignity and Rights Circle ..... 382-83
- Indigenous Rights Circle ..... 383
- Movement Building Circle ..... 383
- Spirited reflections ..... 382
- Sustainability Circle ..... 382

Overture No. 9, 2016 – Utilize and develop sources re passive energy ..... 388,20

Project Ploughshares ..... 384-85

Public witness, resources ..... 388-89

**K**

KAIROS ..... 381-83,424

Kató, the Rt. Rev. Béla ..... 13,35-36

Kiss, the Rev. Tibor ..... 13,35-36

Knox College:

- Report of ..... 481-87,22,36-37
- Membership of Governing Board ..... 33-34
- Academic Programs ..... 482-83
- Appreciation to retiring board members ..... 486

Centres of Excellence:

- Asian-Canadian Centre for Theology and Ministry ..... 485
- Ewart Centre for Lay Education ..... 485

Convocation, 172nd ..... 481

Development and fundraising ..... 484

Faculty, sabbaticals ..... 481  
 Finance and administration ..... 243,484  
 Gordon, the Rev. Dr. Dorcas, leaving Knox College ..... 486,37  
 Library services ..... 483-84  
 Minute of Appreciation, the Rev. Dr. Pamela McCarroll ..... 486-87,37  
 Staff ..... 484-85  
 Students, 2015–2016 enrolment ..... 482

**L**

Leading With Care Policy ..... 395  
 Lending Fund loans ..... 459  
 Life and Mission Agency:  
     Report of ..... 318-444,12,14,17,20,26-27,28-39  
     Membership ..... 32,322  
     *Body, Mind and Soul* Study Guide ..... 435-36  
     Canadian Ministries, Ms. Jennifer de Combe appointed Associate Secretary ..... 320-21  
     Mandate ..... 318  
 Minute of Appreciation:  
     Ms. Denise van Wissen ..... 362-63,27  
     The Rev. Dr. Herbert Gale ..... 321-22,14  
     Mr. Brian Johnston ..... 361-62,14  
 Overture Nos. 13, 22 and 36 2015 – Establishing a Native Ministries Endowment Fund ..... 319-20,26  
 Portfolio Reports:  
     Canadian Ministries ..... 322-58,16,38  
     Communications ..... 358-60,16  
     International Ministries ..... 361-76,14,21  
     Justice Ministries ..... 376-89,20,436-39  
     Ministry and Church Vocations ..... 389-400,20  
         Education and Reception, Committee on ..... 439-44,27  
     Presbyterian World Service and Development ..... 400-27,26  
     Program Support and Administration ..... 318-22,14,26,434-36,20  
     Stewardship and Planned Giving ..... 427-34,20  
 Presbyterian World Service & Development, Mr. Guy Smagge appointed Director ..... 320  
 Regional Resourcing Grants, synods ..... 319  
 Sexuality ..... 319  
 Stewardship and Planned Giving departments amalgamated ..... 434-35,20  
 Staffing changes ..... 322  
 Strategic Planning ..... 319  
 Living in God's Mission Today ..... 258  
 Loyal Addresses, Committee on Courtesies and ..... 248,11,42-43

**M**

Maclean Estate Committee (Crieff Hills Community):  
     Report of ..... 444-45,16,37  
     Membership ..... 32  
     Financial statements ..... 240  
 McCarroll, the Rev. Dr. Pamela, Minute of Appreciation ..... 486-87,37  
 Memorial No. 1, 2015 – Process re changes to church's teaching on human sexuality ..... 278-79,39,283-84,16  
 Memorial Records ..... 534-43  
 Minimum Stipend and Allowance Schedule, 2017 ..... 231,234-35  
 Ministry, preparation for:  
     Bursary List for Candidates for Ministry ..... 390  
     Guidance Conferences ..... 390  
 Ministry and Church Vocations, report of ..... 389-400,20  
     Advisory Committee ..... 400  
     Canadian Forces Chaplaincy ..... 399-400  
 Diaconal Ministries, Order of:  
     Biennial Council ..... 397-98  
     Diaconal organizations ..... 398  
     Grants and Bursaries ..... 398  
     Memorials ..... 398  
     Overture No. 25, 2015 – Revising and reforming the diaconate ..... 396-97,20  
     Partner in Ministry, A ..... 398  
     Task Force on the Future of Diaconal Ministries ..... 398  
 Education, Research and Communication ..... 389-90  
 Education and Reception, report of ..... (see Education and Reception)  
 Goals ..... 389

Leading with Care Policy and Police Vulnerable Sector Checks .....	395
Ministry, preparation for:	
Bursary List for Candidates for Ministry .....	390
Guidance Conferences .....	390
Overtures:	
No. 25, 2015 – Revising and reforming the diaconate .....	396-97,20
No. 6, 2016 – Revising the Policy for Dealing with Sexual Abuse and Sexual Harassment when the complainant is a minister in a congregation .....	395,20
Professional church workers, support for:	
Colleague Covenant Groups, incentive grants for new .....	393
Continuing Education Committee .....	394
Employee Assistance Program, The Pilot .....	391-92
Leading with Care Policy and Police Vulnerable Sector Checks .....	395
Profile Referral Service .....	394
Sexual Abuse and Sexual Harassment, Policy for Dealing with, training .....	395
Starting Well 2.0: First Years in Ministry .....	393
Sustaining Pastoral Excellence Fund .....	390
Minority and Indigenous People, Treatment of .....	306-13,23
Minutes:	
2016 Assembly, adopted and taken as read .....	43
2016 Assembly, presented .....	22,35,43
Examination of, General Assembly, Synods and Assembly Council .....	248,11,14,41
Minute of Appreciation:	
Gale, the Rev. Dr. Herbert, Associate Secretary for Planned Giving .....	321-22,14
Johnston, Mr. Brian, missionary in Romania .....	361-62,14
McCarroll, the Rev. Dr. Pamela, Professor, Knox College .....	486-87,37
Roche, Mr. Stephen, Chief Financial Officer and Treasurer .....	202-03,13
van Wissen, Ms. Denise, Nicaragua and Guatemala .....	362-63,27
Mission Awareness Sunday .....	496
Mission Reports:	
Canadian Ministries .....	335-58
International Ministries .....	368-76
Missionaries, overseas, addresses for:	
Active missionaries in alphabetical list of church workers .....	706-28
Retired missionaries found in presbytery listings .....	706-28
Moderator of the General Assembly:	
141st General Assembly:	
Report of the Committee to Advise with the Moderator .....	200-01,12
Report re moderatorial year, the Rev. Karen R. Horst .....	200-01,11,21-22
142nd General Assembly:	
Addresses Assembly .....	11
Election and installation of the Rev. Douglas H. Rollwage .....	10-11
Committee to Advise, 2016-2017 .....	24
Nominations for .....	452
Nomination of .....	201,10-11
Thanks to .....	42
Historic list since 1875 .....	1-3
Moderators, former, introduced .....	15
Motions, Additional .....	(see Additional Motions)
Museum, National Presbyterian .....	304,19

N

Native Ministries, Endowment Fund, establishing a .....	226-27,13,319-20,26
Ng, Mr. Oliver, Chief Financial Officer and Treasurer, appointment .....	204-05,13
Nominate Standing Committees, Committee to:	
Report of .....	445-52,13,29-34
Membership .....	32-33
Membership of Agencies, Boards and Committees, 2016–2017 .....	29-34
Nominations from Presbyteries .....	452,16
Associate Secretary, Canadian Ministries .....	452
Chief Financial Officer and Treasurer .....	452
Director, Presbyterian World Service & Development .....	452
Moderator of 142nd General Assembly .....	452

O

Officers of the 142nd General Assembly .....	1
Order of Diaconal Ministries .....	(see Diaconal Ministries)

Ordination of Women, 50th Anniversary ..... 303

Overseas Missionaries:

    Active missionaries in alphabetical list of church workers ..... 706-28

    Retired missionaries found in presbytery listings ..... 706-28

Overtures, 2015:

    Commissioner’s – Public prayer ..... 292-97,41

    No. 3 – Budgeting for General Assembly costs ..... 226,16

    No. 4 – Full inclusion in the church of all persons  
         regardless of sexual orientation and gender identity ..... 260-65,28,39,388,20

    No. 5 – Full inclusion of all regardless of sexual orientation and gender identity .... 260-65,28,39,388,20

    No. 6 – Affirming the Statement on Human Sexuality (1994) ..... 260-65,28,39

    No. 7 – Affirming the Statement on Human Sexuality (1994) ..... 260-65,28,39

    No. 8 – Affirming the Statement on Human Sexuality (1994) ..... 260-65,28,39

    No. 10 – Affirming the Statement on Human Sexuality (1994) ..... 260-65,28,39

    No. 11 – Affirming the Statement on Human Sexuality (1994) ..... 260-65,28,39

    No. 12 – Affirming the Statement on Human Sexuality (1994) ..... 260-65,28,39

    No. 13 – Establishing a Native Ministries Endowment Fund ..... 226-27,13,319-20,26

    No. 14 – Study paper on Human Sexuality  
         affirming the Statement on Human Sexuality (1994) ..... 260-65,28,39,388,20

    No. 15 – Calling the church to listen regarding human sexuality ..... 260-65,28,39,388,20

    No. 16 – Encouraging dialogue on marriage and sexuality ..... 260-65,28,39

    No. 17 – Holding General Assembly in a central location ..... 227,25,36

    No. 18 – Study paper on Human Sexuality  
         affirming the Statement on Human Sexuality (1994) ..... 260-65,28,39

    No. 19 – Study paper on Human Sexuality  
         affirming the Statement on Human Sexuality (1994) ..... 260-65,28,39

    No. 21 – Study paper on Human Sexuality  
         affirming the Statement on Human Sexuality (1994) ..... 260-65,28,39,388,20

    No. 22 – Establishing a Native Ministries Endowment Fund ..... 226-27,13,319-20,26

    No. 23 – Gay and lesbian candidates for ministry and same-sex marriages ..... 260-65,28,39,388,20

    No. 24 – Full inclusion of all persons regardless of sexual orientation ..... 260-65,28,39,388,20

    No. 25 – Revising and reforming the diaconate ..... 396-97,20

    No. 26 – Affirming the Statement on Human Sexuality (1994) ..... 260-65,28,39,388,20

    No. 27 – Health and dental plan membership options ..... 454-55,28

    No. 29 – Review biblical texts that speak to homosexual relationships ..... 260-65,28,39,388,20

    No. 30 – Full inclusion of all persons regardless of sexual orientation ..... 260-65,28,39,388,20

    No. 31 – Affirming the Statement on Human Sexuality (1994) ..... 260-65,28,39

    No. 32 – To uphold marriage as between one man and one woman ..... 260-65,28,39,388,20

    No. 33 – Addressing issues of human sexuality ..... 260-65,28,39,388,20

    No. 35 – Full inclusion in the church of all persons  
         regardless of sex orientation and gender identity ..... 260-65,28,39,388,20

    No. 36 – Establishing a Native Ministries Endowment Fund ..... 226-27,13,319-20,26

    No. 37 – Process for a congregation leaving the denomination ..... 228,281-83,23

Overtures, 2016:

    No. 1 – Revising appointment protocols for associate secretaries ..... 499,228,36

    No. 2 – Timeline regarding overtures relating to human sexuality ..... 499-500,228-30,36,291

    No. 3 – Barrier Act and an individual’s dissent ..... 500,284-85,16

    No. 4 – A policy for a congregation leaving the denomination ..... 500-01,228,281-83,23

    No. 5 – A policy for a congregation leaving the denomination ..... 501,228,281-83,23

    No. 6 – Revise SASH Policy when complainant is minister in a congregation ..... 501-02,395,20

    No. 7 – A policy for a congregation wishing to leave the denomination ..... 502-03,228,281-83,23

    No. 8 – Standing committee secretaries ..... 503,231,13

    No. 9 – Utilize and develop resources re “passive energy” ..... 504,231,388,20

    No. 10 – Declaring overtures re same sex marriage out of order ..... 504,246,16

    No. 11 – Develop a Reformed confessional hermeneutic ..... 505,246,16

    No. 12 – Policy for a congregation wishing to leave the denomination ..... 505-06,246,25

        Answered by Clerks of Assembly, Rec. No. 2, 2016 ..... 281-83, 23

    No. 13 – Request more time for human sexuality discussion ..... 506,246,25

    No. 14 – Indigenous spirituality and defer Native Ministries Endowment Fund ..... 506-08,246,25

    No. 15 – Extending time for human sexuality responses ..... 508-09,246,37

    No. 16 – Process for a congregation wishing to leave the denomination ..... 509,247,38

        Answered by Clerks of Assembly, Rec. No. 2, 2016 ..... 281-83, 23

    No. 17 – Develop a bereavement leave policy ..... 510,247,38

    No. 18 – Research reasons for declining membership ..... 510,247,38

    No. 19 – Congregational vote re sexual orientation  
         and process for leaving the denomination ..... 510-11,247,38



No. 20 – Congregational vote re sexual orientation  
and process for leaving the denomination ..... 511,247,38

No. 21 – Ministry and eldership of  
and performing marriage of those in same gender relationship ..... 511-12,247,38

No. 22 – Preparing a statement on Indigenous Spirituality ..... 512-14,247,38

**P**

PCCConnect ..... 360

PCPak ..... 359-60

Pension and Benefits Board:

- Report of ..... 452-58,28
- Membership ..... 33
- Appreciation ..... 458
- Communication ..... 457
- Constitution revisions ..... 456-57,28
- Financial statements ..... 241
- Group Benefits Plan, review ..... 455

Health and Dental Plan:

- Membership options ..... 454-55,28
- Pulpit supply insurance ..... 453-54

Overture No. 27, 2015 – Health and Dental Plan membership options ..... 454-55,28

Pension Plan:

- Active members deceased ..... 453
- Applications to receive pension ..... 452-53
- Deferred member deceased ..... 453
- Financial monitoring ..... 455
- Financial status as at December 31, 2015 ..... 455
- Ontario solvency relief ..... 455
- Pensioners deceased ..... 453
- Retiree pension audit – payment confirmation ..... 456
- Sustainability study update ..... 456

Pension Solvency Funding, Special Committee re ..... (see Committee, Special)

Planned Giving Sunday, third Sunday in November suggested ..... 429

Plomp, the Rev. Dr. Tony, longest serving Clerk of the General Assembly ..... 248,280,16

Policy for Dealing with Sexual Abuse and Sexual Harassment, training ..... 395

Pre-authorized Remittance Plan (PAR) ..... 432

Presbyterian Church Building Corporation:

- Report of ..... 458-59,16,21
- Church building and renovation projects ..... 459
- Directors of ..... 458-59
- Financial information ..... 242
- Housing assistance for retired servants of the church ..... 459

Presbyterian College, The:

- Report of ..... 469-80,22
- Membership of Board of Governors ..... 34
- 150th Anniversary Celebration ..... 470
- Appreciation to retiring board members ..... 479
- Capital campaign ..... 477
- Convocation ..... 479
- Enrollment and Recruitment ..... 479-80
- Facilities Upgrade ..... 477
- Faculty ..... 476
- Finances ..... 243,476-77
- Global and Intercultural Education ..... 478
- Ian Victor, Pastors to Pastors Initiative, memorial fund ..... 470

Leadership Centre:

- Continuing Education ..... 477-78
- Lay Education ..... 478
- Mentoring Program ..... 478

Master of Divinity Program, enhanced ..... 478

McGill University, Memorandum of Understanding ..... 470-76,22

Montreal School of Theology, The ..... 479

Overview ..... 470

Spiritual Life ..... 478

Staff ..... 476

Theological Education Liaison Group ..... 480

Why are we here? ..... 480

<i>Presbyterian History</i> .....	305
<i>Presbyterian Message, The</i> .....	245
Presbyterian Polity, A Study of: Its Distinctives and Directions for the 21st Century .....	251-58,26
Presbyterian Record Inc.:	
Report of .....	459-61,21,23-24
Board of Directors .....	460
Denominational financial support .....	461,23-24
Financial information .....	243
Moving from Wynford Drive .....	460
Staff .....	461
Presbyterian World Service and Development (PWS&D):	
Report of .....	400-27,26
Membership of committee .....	427
Canadian Foodgrains Bank (CFG) .....	405-07
Development Programs, Overseas, preamble and expenditures .....	411-12
Africa .....	412-16
Americas .....	416-18
Asia .....	418-20
Disaster, Relief and Rehabilitation, preamble and expenditures .....	407
Africa .....	407-08
Americas .....	411
Asia .....	408-410
Middle East .....	410-11
North America and Europe .....	411
Ecumenical Coalitions:	
Canadian Council for International Co-operation (CCIC) .....	425-26
Canadian Council for Refugees (CCR) .....	426
Ecumenical Advocacy Alliance (EAA) .....	425
Inter-Agency Coalition of AIDS and Development (ICAD) .....	426
KAIROS, Canadian Ecumenical Justice Initiatives, Women of Courage Program .....	424
Manitoba Council for International Cooperation (MICIC) .....	426
Ontario Council for International Co-operation (OCIC) .....	426
Saskatchewan Council for International Co-operation (SCIC) .....	426-27
World Council of Churches (WCC) .....	424
Expenditures in 2015 .....	404-07
Financial support .....	402,404,407,26
Introduction:	
Priorities .....	401-02
Theological Statement .....	401
Vision, Values, Mission .....	401
Loaves and Fishes Fund .....	404
Refugee Ministry .....	420-23
Resources, Communication, Promotion and Grants .....	423-24
Strategic Action in 2015 .....	402
Strategic Plan: 2014–2018 .....	402
<i>Presbyterians Sharing:</i>	
Contributions from congregations and individuals, 2015 .....	215,236,237,239,430-31
<i>Presbyterians Sharing</i> Sunday, last Sunday in September .....	429
Presbytery and synod clerks, conveners of standing committees .....	546-47
Presbytery clerks, names and contact information .....	550-658
Professional church workers, address list .....	706-28
Professional church workers, support for:	
Colleague Covenant Groups, incentive grants for new .....	393
Continuing Education Committee .....	394
Employee Assistance Program, The Pilot .....	391-92
Leading with Care Policy and Police Vulnerable Sector Checks .....	395
Profile Referral Service .....	394
Sexual Abuse and Sexual Harassment, Policy for Dealing with, training .....	395
Starting Well 2.0: First Years in Ministry .....	393
Sustaining Pastoral Excellence Fund .....	390
Project Ploughshares .....	384-85
Public prayer .....	292-97,41

## R

Records Management and Archives .....	205-09,25,306
Book of Forms, Appendix G, Archives and Records Management, revised .....	207-09,25
Records of Assembly, Synods and Assembly Council, Committee to examine the .....	248,11,14,41

Reformation, 500th Anniversary ..... 259,301,302-03,19

Refugee Ministry ..... 420-23

Regional Resourcing grants ..... 319

Remits, Committee on ..... 248,11,461-62,41

Remits 2015, remitted under the Barrier Act: replies from presbyteries:

    Remit A, Book of Forms 32, attestation of records of dissolved synods ..... 461-62,41

    Remit B, Book of Forms 259.2, process for dissolving a synod ..... 462,41

Remits 2016, remitted under the Barrier Act:

    Remit A, Book of Forms 65–80.2, Overtures and Petitions ..... 5,286-88,40

Report briefing panels ..... 12,14,16,17

Reports without recommendations ..... 16-17

Residential Schools ..... (see Indian Residential Schools Agreement)

Retirement, Elizabeth Bartlett ..... 19

Retiring clergy, recognition of ..... 305,19

Roche, Mr. Stephen, Minute of Appreciation ..... 202-03,13

Roll and Leave to Withdraw, Committee on ..... 248,11,15,18,35

Roll of Assembly ..... 6-10

S

Sabella, Dr. Bernard, 2016 “Cutting Edge of Mission” Award recipient ..... 367,18

Saskatchewan Council for International Co-operation (SCIC) ..... 426-27

Sederunts:

    First, Friday afternoon ..... 6-14

    Second, Saturday morning ..... 15-17

    Third, Saturday afternoon ..... 18-22

    Fourth, Saturday evening ..... 22-24

    Fifth, Sunday morning ..... 24-26

    Sixth, Sunday afternoon ..... 26-35

    Seventh, Sunday evening ..... 35-37

    Eighth, Monday morning ..... 37-44

Sexual Abuse and Sexual Harassment, Policy for Dealing with, training ..... 395

Sexuality, human, timeline regarding overtures relating to ..... 499-500,228-30,36

Smaghe, Mr. Guy, appointed Director, Presbyterian World Service and Development ..... 320

Special Commission re Appeal No. 1, 2015 ..... (see Commission, Special)

Special Committee re Pension Solvency Funding ..... (see Committee, Special)

St. Andrew’s Hall, Board of:

    Report of ..... 488-91,16,23

    Membership ..... 34

    Centre for Missional Leadership ..... 489

    Construction, the year of ..... 490

    Financial Statement ..... 243

    Minute of Appreciation:

        Kerekes, Ms. Val ..... 490-91

        Paterson, Mr. Robert ..... 490-91

    Personnel ..... 489-90

    Theological Education ..... 488-89

Standing committees of General Assembly ..... (see General Assembly, standing committees of)

Standing committees of synods and presbyteries, clerks and conveners ..... (see Synod and presbytery clerks)

Statistical and financial reports from congregations ..... 659-94

Stewards By Design ..... 428

Stewardship and Planned Giving:

    Report of ..... 427-34,20

    Advisory Committees:

        Planned Giving ..... 434

        Stewards By Design ..... 434

    Congregational remittance report, revised ..... 434

    Encouraging Generosity:

        Charitable Bequests ..... 432

        Gift Annuities ..... 432-33

        Gifts of Change ..... 432

        Life Insurance ..... 433

        Mission Priority Funds ..... 433

        Pre-authorized Remittance (PAR) plan ..... 432

        Presbyterians Sharing ..... 430-31,20

        Publically Traded Securities ..... 432

        The Presbyterian Church in Canada financial support ..... 430

Equipping Congregations and Leaders:  
 Educational opportunities:  
     Ecumenical Stewardship Centre ..... 428  
     Planned Giving Sunday, third Sunday in November suggested ..... 429  
     Provisionaries Congregational Network ..... 429  
     Stewarding Your Stuff ..... 428-29  
     Stewards by Design ..... 428  
 Educational Resources for Congregations:  
     Annual stewardship resources ..... 429  
     Planned Giving ..... 429-30  
     *Presbyterians Sharing* ..... 429  
     Stewardship Moments ..... 429  
     Stories of Mission ..... 429  
     Mission Experiences ..... 430  
 Mandate, revised ..... 434-35,20  
 Raiser's Edge Database ..... 434  
 Stipend, annual adjustment of, Book of Forms, Appendix A-29, amended ..... 225-26,13  
 Stipend and Allowance Schedule, 2017 Minimum ..... 234-35  
 Strategic Plan, to guide the national church ..... 218-20,25  
 Student Representatives:  
     List of ..... 10  
     Participation, voice and advisory vote ..... 249,11  
     Report of ..... 40  
 Study and Report/Response:  
     Living in God's Mission Today ..... 258  
     Presbyterian Polity, A Study of: Its Distinctives and Directions for the 21st Century ..... 251-58,26  
     Understanding and Interpreting the Bible ..... 265-78,39  
 Sundays, special emphasis:  
     Heritage Sunday, February 21, 2016 suggested ..... 302,19  
     Mission Awareness, resources ..... 496  
     Planned Giving Sunday, third Sunday in November suggested ..... 429  
     *Presbyterians Sharing* Sunday, last Sunday in September ..... 429  
 Sustainable Development Goals 2015-2030, Transforming the World ..... 314-15,23  
 Synod and presbytery clerks and conveners of standing committees ..... 546-47  
 Synod clerk, contact information ..... 545  
 Synods, examination of the minutes of ..... 248,11,14,41

**T**

The Way of God's Reign ..... 261-65,26,28,39  
 Theological Colleges:  
     Knox College ..... 481-87,22,36-37  
     St. Andrew's Hall ..... 488-91,16,23  
     The Presbyterian College ..... 469-80,22  
     Vancouver School of Theology ..... 491-93,16,23  
 Transforming the World, Sustainable Development Goals 2015-2030 ..... 314-15,23  
 Treatment of Minority and Indigenous Peoples ..... 306-13,23  
 Trustee Board:  
     Report of ..... 493-94,16  
     Membership ..... 33  
 Truth and Reconciliation Commission of Canada, implementing Calls to Action ..... 223-25

**U**

Understanding and Interpreting the Bible ..... 265-78,39

**V**

van Wissen, Ms. Denise, Minute of Appreciation ..... 362-63,27  
 Vancouver School of Theology:  
     Report of ..... 491-94,16,23  
     Academic enrollment ..... 493  
     Accreditation, provincial ..... 491  
     Building, new, budget and Vancouver School of Theology foundation ..... 491-92  
     Engagement with churches ..... 492  
     Faculty ..... 491  
     Finances ..... 243  
     Library ..... 490  
     Major gifts ..... 493  
     Programs ..... 492-93

Visitors to the General Assembly, Ecumenical, Interfaith and International:

Barnett-Cowan, Canon Dr. Alyson .....	20-21
Filson, Dr. Gerald .....	27
Kató, the Rt. Rev. Béla .....	13,35-36
Kiss, the Rev. Tibor .....	13,35-36
Sabella, Dr. Bernard .....	367,18
Voting for Moderator, regulations .....	201

W

Web Standards and Style Guide .....	360
Website operations, The Presbyterian Church in Canada .....	358-59
Women, 50th Anniversary of ordination of .....	303
Women's Gathering 2017, National Presbyterian .....	497-98
Women's Missionary Society:	
Report of .....	494-99,16
Biennial Council .....	494-95
Executive .....	495
Finances .....	244
Mission resources:	
<i>Glad Tidings</i> .....	496
Mission Awareness Sunday .....	496
<i>On the Move in Mission</i> .....	496
National Presbyterian Women's Gathering 2017 .....	497-98
Partnership with agencies of the church .....	499
Partnership with women's organizations .....	498
Staff changes .....	498
Website, The Hub .....	496
Women to Women (WTW), outreach arm of the WMS .....	496
World Communion of Reformed Churches (WCRC) .....	299
World Council of Churches (WCC) .....	298-99,424
Worship Resources .....	(see Canadian Ministries)

Y

Young Adult Representatives:

List of .....	10
Participation, voice and advisory vote .....	249,11
Report of .....	39
Youth in Mission .....	430